

The Sons of God: Genesis 6:1-8

An Excursion of Hebrews 1:5-14

Introduction

In Hebrews 1:5, the author uses Psalm 2 and 2 Samuel 7 to demonstrate that Jesus is superior to the angels because He is the promised resurrected Davidic Son, the Son of God, the one who has the right to rule.

The plurality of “sons” in the phrase “the sons of God” is used in a variety of ways in the Scriptures. Job 1:6; 2:1; and 38:7 indisputably refer to angels, with the first two references mentioning that Satan also attended the heavenly council. Romans 8:14, 16-19;; Galatians 3:26; 4:6-7; and 2 Corinthians 6:16-18 speak of sonship from the legal perspective as a person of faith being adopted as a “son.”

This portion of our study includes a careful reading and study of the phrase “the sons of God” as used in Genesis 6:2 and 4. The study will also include a close reading of the lineages of Cain (Genesis 4:17-24) and Seth (Genesis 5:3-32) that hold the key to understanding the “the sons of God” and the “Nephilim” in Genesis 6:1-4.

However, let us first ask ourselves and answer the question, “Why is it important to study the scriptural genealogies?” Below, I will share my seven favorite reasons. Over the course of studying the Scriptures for more than 65 years, I have grown to appreciate the heritage of the men and women that God chose to include in them.

I. Seven Reasons for Studying Scriptural Genealogies

- A. Genealogies may not be everyone’s cup of tea. At times, they are filled with foreign names that are hard to pronounce. As Gentiles, we either skim these sections or skip them altogether, finding them largely irrelevant and perhaps even boring as our eyes are glazing over. But I have found that some of the lists, rather than having relevance only in the days they were written, hold treasure for us today. Also, genealogies are part of Scripture, and, since all Scripture is inspired (2 Timothy 3:16),

they must bear some significance. There must be something we can learn from these genealogical lists.

- B. In general the genealogies help to substantiate the Bible's historical accuracy. These lists confirm the physical existence of the characters in the Bible. By knowing family histories, we understand that the Scriptures do not constitute a mere fanciful story for how we should live our lives. It is authentic, historical truth. An actual man named Adam had actual descendants (and, therefore, his actual sin has actual consequences).
- C. The genealogies also confirm prophecy. The Messiah was prophesied to come from the line of David (2 Samuel 7:12-17; Isaiah 9:6-7; 11:1; Jeremiah 23:5; Acts 13:22-23; Romans 1:3; and Revelation 22:16). By recording His lineage in Scripture, God confirms that Jesus was descended from David (cf. Matthew 1:1-17 and Luke 3:23-38). Thus, genealogies are yet another attestation of Jesus Christ's fulfillment of the Old Testament prophecies.
- D. The genealogical lineages also demonstrate God's detail-oriented nature and His interest in individuals. God did not see Israel vaguely, as a nebulous group of people; He saw with specificity, with precision and detail. There is nothing detached about the genealogies. They show a God involved. The inspired Word mentions people by name, for they are real people, with real histories and real futures. God cares about each person and the details of his or her life (cf. Matthew 10:30; and Psalm 139).
- E. We can also learn from the various people listed in the genealogies. Some of the lists contain narrative portions that give us glimpses into the lives of the people. For instance, the prayer of Jabez is located within a genealogy (1 Chronicles 4:9-10). From this we learn about God's character and the nature of prayer. Other genealogies reveal that both Ruth and Rahab are in the Messianic line (Ruth 4:21-22; Matthew 1:5). We see that God values the lives of these individuals, even though they were Gentiles and not part of His covenant people.

- F. Another case in point is the lineages of Cain (Genesis 4:17-24) and Seth (Genesis 5:3-32). The narrator purposely placed them side by side for contrast. Indeed, it is the key for unlocking who the “Nephilim” are in Genesis 6:4, and by several other accompanying contextual literary bread trails.
- G. In summary, while genealogies may at first glance appear irrelevant, they hold an important place in Scripture. Genealogies bolster the historicity of Scripture, confirm prophecy, provide insight into the character of God and the lives of His people, and help to allow Scripture to interpret Scripture.

II. General Notes about the Lineage Chart (next page)

- A. The chart is divided into two large sections. Cain’s lineage is reflected on the left hand side (Genesis 4:17-24), while Seth’s lineage is presented on the right hand side (Genesis 5:3-32). In the far left column, each successive linear generation is numbered.
- B. Each horizontal row represents a generation. For example, Enoch in Seth’s lineage represents the seventh generation (cf. Jude 14) and shown parallel with that of Lamech in Cain’s lineage. However, since our narrator intentionally did not include how many years a person lived in Cain’s lineage, a time line is impossible to establish. For example, Seth was born many years after Cain and Abel, but we do not know how many years. Therefore, each successive name in each of the lineages is placed in parallel and a linear fashion according to the biblical record, even though I fully acknowledge that at least Lamech’s three sons, Jabal, Jubal, and Tubal-Cain would have died in the Flood.
- C. The Hebrew name is cited after each patriarchal name in both lineages. The notes will provide more information about the patriarchals’ names.
- D. The bullet points below the patriarchal names give important information which the narrator cited and will be expanded in the notes.

6.1 LINEAGES OF CAIN AND SETH

	Lineage of Cain (Genesis 4:17-24)	Lineage of Seth (Genesis 5:3-32)
1.	Adam (אָדָם; 'āḏom)	Adam (אָדָם; 'āḏom) • 130/800 = 930 he died • he had “other sons and daughters”
2.	Cain (קַיִן; qayin) • length of life & death not recorded • murdered his brother Abel (Genesis 4:25) • built & named the city “Enoch” after his son	Seth (שֵׁט; šēt) • 105/807 = 912 he died • he had “other sons and daughters”
3.	Enoch (חֲנוֹךְ; 'enwōš) • length of life & death not recorded	Enosh (אֵנוֹשׁ; 'enwōš) • 90/815 = 905 he died • began to call upon THE name of the Lord • he had “other sons and daughters”
4.	Irad (עִירָד; 'îrod) • length of life & death not recorded	Kenan (קִינָן; qênon) • 70/840 = 910 he died • he had “other sons and daughters”
5.	Mehujael (מְחֻיָּאֵל; m ^e ḥûyā'ēl) • length of life & death not recorded	Mahalalel (מַהֲלָלֵל; mah ^a lal'ēl) • 65/830 = 895 he died • he had “other sons and daughters”
6.	Methushael (מְתוּשָׁאֵל; m ^e tûšā'ēl) • length of life & death not recorded	Jared (יָרֵד; yered) • 162/800 = 962 he died • he had “other sons and daughters”
7.	Lamech (לָמֶךְ; lāmek) • length of life & death not recorded • took two wives (Adah & Zillah) - polygamy • killed a man and a boy	Enoch (חֲנוֹךְ; ḥ ^a nôḵ) • 65/300 = 365 God took him └─● walked with THE God x 2 • he had “other sons and daughters”
8.	Jabal Jubal Tubal-cain (deaths not recorded) └─● metallurgy (bronze & iron) └─● musicians (lyre & pipe) └─● tents - animal husbandry	Methuselah (מְתוּשָׁלַח; m ^e tûšelah) • 187/782 = 969 he died • he had “other sons and daughters”
9.		Lamech (לָמֶךְ; lāmek) • 182/595 = 777 he died • he had “other sons and daughters”
10.		Noah (נֹחַ; nōaḥ) • 500 + (450) = 950 he died (Genesis 9:29) • only his 3 sons are named
11.		● Shem ● Ham ● Japheth

- E. Although Cain's lineage is never mentioned again in all of Scripture, whether in part or whole, Seth's lineage is recorded in Luke 3:36c-38 and traced back to Adam with the identical ten patriarchal names as recorded in Genesis 5:3-32: "the son of **Noah**, the son of **Lamech**, the son of **Methuselah**, the son of **Enoch**, the son of **Jared**, the son of **Mahalaleel** (Heb., *Mahalalel*), the son of **Cainan** (Heb., *Kenan*), the son of **Enosh**, the son of **Seth**, the Son of **Adam**, the son of God."
- F. Steve Balaban prepared Seth's lineage for this PDF document according to the number of years the patriarchs had lived and when their sons were born and their deaths,¹ it becomes apparent that all the patriarchs of Seth's lineage had died before the Flood except for Noah, along with his wife, his three sons, and their wives. Thus, Noah and his family became mankind's last hope for survival.

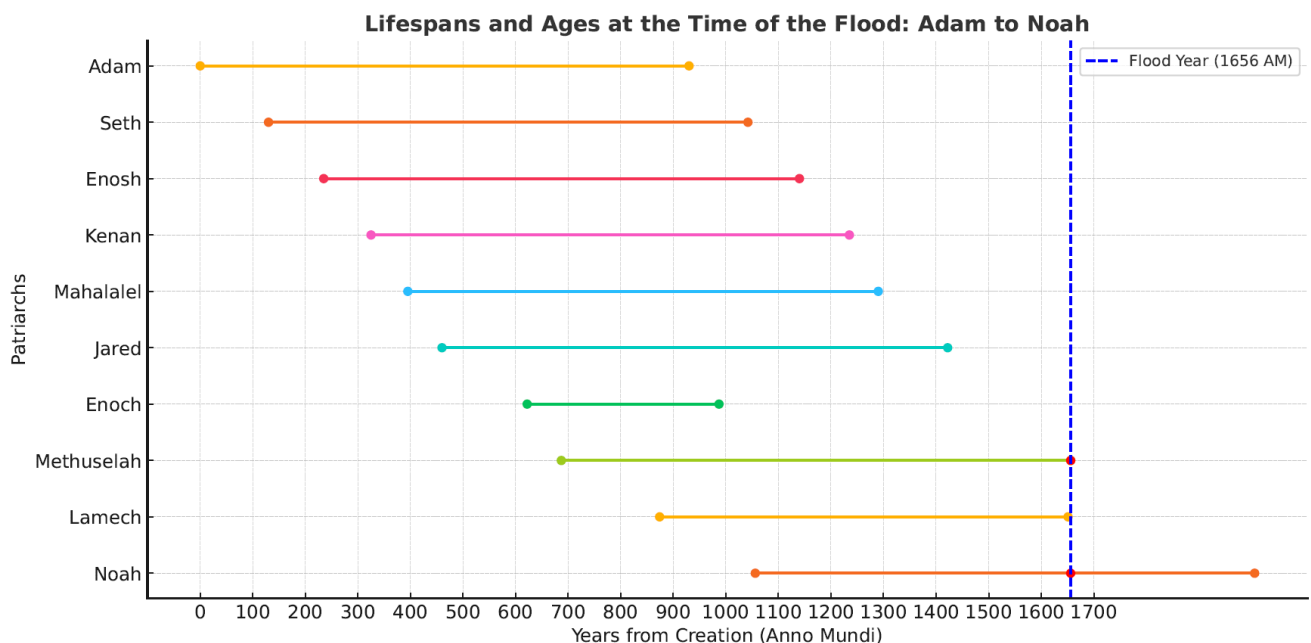


Chart was prepared by Steve Balaban
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¹ The calculation does not take into account the other sons and/or daughters that the patriarch Seth had. Except for Noah's three sons, all the other "sons and daughters" who were alive at the time of the Great Flood died.

III. Genealogical Information of Cain and Seth.

A. General observations about Cain's lineage (Genesis 4:17-24)

1. Before introducing Cain's lineage in Genesis 4:17, the narrator reports in an ominous manner that Cain "went out from the presence of the LORD" (Genesis 4:16). This likely means Cain left after murdering his brother from the area where God had been communicating with him (Genesis 4:6-15). His departure signifies Cain's deliberate choice to sever any further communication between God and himself, thus rejecting God's authority. Cain then settles in the "land of Nod, east of Eden."
2. In Nod, Cain establishes a new lineage through his wife and son, Enoch. This lineage eventually leads to the development of a city and various cultural advancements, including animal husbandry, musicians, and metallurgy of bronze and iron. In short, Cain's descendants represent a progressive civilization that advanced apart from God.
3. Lamech, like Cain, killed a man, and in addition, also a boy.
4. The first instance of polygamy is first introduced by Lamech when he married two wives, Adah and Zillah (Genesis 4:19), which undermined the "one flesh" union. Adah gave birth to Jabal and Jubal, and Zillah, Tubal-cain and his sister, Naamah.
5. Cain's lineage abruptly ends in the seventh generation with the patriarch Lamech. Of course, his three sons extend into the eighth generation, but not one of them became a patriarch like in preceding generations, for the Flood extinguished the entire Cainite dynasty.
6. Other Scriptural Testimony about Cain's Lineage
 - a. Besides our narrator reporting that "Cain went out from the presence of the Lord" (Genesis 4:16), the Apostle John in the context of love, warns his audience not to love like Cain.

“¹¹For this is the message which you have heard from the beginning, that we should love one another; ¹²not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother’s deeds were righteous. ¹³Do not be surprised, brethren, if the world hates you” (1 John 3:11-13).

- b. Also, Jude pronounces God’s judgment on all who “have gone in the way of Cain.”

“¹⁰But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. ¹¹Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. ¹²These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; ¹³wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever. ¹⁴It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, ‘Behold, the Lord came with many thousands of His holy ones, ¹⁵to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.’ ¹⁶These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage” (Jude 10-26).

- c. And finally, the author of Hebrews adds his testimony concerning Cain when comparing Abel’s “better sacrifice” than Cain.

“By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God

testifying about his gifts, and through faith, though he is dead, he still speaks” (Hebrews 11:4; cf. Genesis 4:3-15).

B. General Observations about Seth’s Lineage (Genesis 4:25—5:32)

1. The narrator auspiciously anticipates Seth’s lineage in Genesis 5:6-32 by first introducing the genealogy of Adam (Genesis 5:1-5)² that traces his lineage to Seth. By doing so, this information highlights the continuation of God’s image in humanity despite the woman’s transgression and the man’s sin. A further emphasis underscores that humans, even those descended from Adam, are born in his “likeness,” including the capacity to sin. Thus, Genesis 5:1-5 sets the stage for sin’s continuance that ultimately leads to the Flood.

Next, the narrator reports, “To Seth, to him also a son was born; and he called his name Enosh.”³ Then, calling on the name of the LORD

² The phrase, “These are the generations of . . .” (or similar variations) introduces each section of Genesis, indicating a shift in focus to a new lineage or historical narrative. The Hebrew word is a plural noun, *toledoth*. It signifies more than just a list of ancestors; it marks significant points in the Hebrew narrative where a new section begins, often focusing on the offspring, descendants, or in narrative form what “proceeded from” a particular individual or entity. It’s a structural and theological term that highlights key developments in human salvific history. While a *toledoth* often introduces genealogical information, it can also introduce a narrative that explains what came after a particular person or event. For example, in Genesis 2:4, it introduces the “*toledoth* of the heavens and the earth,” which isn’t a genealogy, but rather what came from the creation of the heavens and the earth. Furthermore, the term is used to divide Genesis into ten distinct sections. Each section marks and unfolds a new stage of God’s plan.

³ The proper name “Enosh” (< עֲנוֹשׁ, *’enwōš*, which probably means, “to be manly” < Ugaritic; HALOT, 70) derives from the Hebrew root of עָנָה (*’nš*). The proper name occurs seven times in the Scriptures (Genesis 4:26; 5:6, 7, 9, 10, 11; 1 Chronicles 1:1). A Hebrew verb that shares the homonymic consonants means “incurable” (Isaiah 17:11; Jeremiah 15:18) and “disastrous” (Jeremiah 17:9, 16). Elsewhere, especially in the poetic parts of the Hebrew Scriptures, the noun means “a man,” or “a human being.” The term is also used in parallel with “adam” (“man”; cf. Job 25:6; 36:25; Psalm 8:4; 73:5; Isaiah 13:12; 51:12; 56:2, etc.). What is further interesting to note is that in many contexts, the term is used to accentuate the frailty and the fragility of the condition of man as “foolish and unwise” before God (Deuteronomy 32:26), fearful in the day of the LORD (Isaiah 13:7), troubled and plagued (Psalm 73:5), and man’s insignificant nature (Psalm 8:4; 9:20). I am NOT implying that the proper name bore these latter overtones (for a parent would not name their beloved child as someone who is weak or insubstantial), but later, the Hebrew culture, and especially those who were faithful to the LORD, would associate and remember Enosh’s name because (1) he exhibited humility before God in light that the name of the LORD was called upon and first scripturally established with Enosh; and (2) his character forever immortalized in contrast with Lamech’s aforementioned boastful speech to his two wives of murdering a man and a boy (Genesis 4:23).

had begun” (Genesis 4:26). This suggests that after the birth of Enosh, the Sethites started formally to publically worship and acknowledge that God was the only true God because they had begun to call on the name of the LORD.⁴ Regardless, this reference is the earliest biblical reference concerning the worship of the LORD!⁵

2. Furthermore, Seth’s Hebrew name (שֵׁט; šēṭ) probably derives from the Hebrew verb שָׁט (šyṭ), “but it is probably a secondary etymological meaning; it can also be considered a primary noun with no wider derivation” (HALOT, page 1667). Eve intentionally named Seth as שֵׁט (šēṭ) because “God has appointed (שָׁט; šyṭ) to me another seed instead of Abel, for Cain killed him” (Genesis 4:25). Perhaps, Seth’s name signified to her God’s provision and a new beginning after the death of their second son, Abel, because Cain had murdered him and his expulsion to be a vagrant and wanderer.
3. The narrator’s silence concerning where the Sethites inhabited implies that they probably lived near Adam and Eve, the area where they migrated after being expelled from the Garden of Eve.
4. Shem becomes the next patriarch after Noah. Noah’s genealogical information concerning his three sons is recorded in Genesis 10:1-32,

⁴ The English “had begun” translates the Hebrew verb הוֹחֵל (hūḥal; 3rd masculine singular Hophal perfect of הָלַל, ḥll). The Hophal stem is the passive counterpart to the Hiphil stem. The Hophal typically indicates a passive causative action, meaning the subject is acted upon in a way that is caused by someone or something else. The Hophal is less frequently used than other verb stems but carries significant weight in conveying nuances of Divine action and the impact of events on the subject. But who or what is the indefinite subject for this verb? The NASB suggests “men.” However, the conjugation of the verb is masculine SINGULAR. The Hebrew construction uses a passive verb without an explicit subject. More probable, the subject is the infinitive itself, “to call” or “calling,” i.e., “to call on the name of the LORD had begun.” This occurrence of the hophal of the verb הָלַל (ḥll) in Genesis 4:26 is the only existence in the Hebrew Scriptures.

⁵ To call upon the LORD’s name is to celebrate, praise the LORD, or ask for His aid. For example, Abram built an altar to the LORD in the land between Bethel and Ai, and then “he called on the name of the LORD” (Genesis 12:8). Later, he built another altar in the plain of Moreh, and “he called on the name of the LORD” (Genesis 13:4). Abraham also planted a tamarisk tree in Beersheba, “and there he called on the name of the LORD, the Everlasting God” (Genesis 21:33). Isaac also built an altar in Beersheba, and then “he called on the name of the LORD” (Genesis 26:25). As these examples are also in Genesis, there can be no doubt that they share the same meaning as the phrase in Genesis 4:26 (cf. 1 Chronicles 16:8; Psalm 116:2, 17; and Zephaniah 3:9).

and Shem's genealogy (toledoth) recorded in Genesis 11:10-31 that ends with Abram (later, God renamed him as "Abraham").

5. Seth's lineage continues through the tenth generation, with the eleventh generation concerning Shem, Ham, and Japheth. Although Shem's name is mentioned first, Japheth is the oldest of the three, for Genesis 10:21 states, "Japheth the elder." Ham is the youngest of Noah's three sons (Genesis 9:24), making Shem the second born son of Noah (see also Genesis 11:10). Although Shem was not the eldest, his name is placed first primarily due to his theological significance as the progenitor of the lineage leading to Abraham.
6. Other Scriptural Testimony about Seth's Lineage
 - a. Seth's lineage is recorded also in 1 Chronicles 1:1-3. Seth is mentioned in the genealogy of Jesus, where Luke traces Jesus' lineage back to Adam, including Seth as an ancestor (Luke 3:38). This highlights Seth's importance in the line through which the Messiah would come.
 - b. Luke 3:38 also includes Enosh in the genealogy of Jesus, tracing his lineage back to Adam, highlighting again God's plan and the preservation of a faithful individual leading to the Messiah.
 - c. Mahalalel is mentioned in the genealogical list of 1 Chronicles 1:2: "Kenan, Mahalalel, Jared." He is also listed in the genealogy of Jesus in Luke 3:37: "the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Kenan." In addition, the same name appears as an ancestor of Athaiah in Nehemiah 11:4, who was a descendant of Perez, of the tribe of Judah. However, while they share the same name, the latter Mahalalel is separated by many generations and belongs to a different genealogical line.
 - d. Jared is listed in 1 Chronicles 1:2 and Luke 3:37, connecting the ancestry of Jesus back to the early patriarchs.

- e. Enoch is listed in 1 Chronicles 1:3 and Luke 3:37 as part of the ancestry of Israel and the particular ancestry of Jesus. The author of Hebrews testifies that “By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP, for he obtained the witness that before his being taken up he was pleasing to God” (Hebrews 11:5). In Jude 14-15, Enoch’s prophecy serves as a powerful illustration of divine judgment against the ungodly, not only in his generation, but also later generations. His demonstrative warning highlights the certainty of God’s coming judgment on those who oppose Him. Considering Enoch’s prophecy against his own evil generation, there is little doubt why God removed him to safety.

Neither in Genesis 5:24 or Hebrews 11:5 does the inspired text state that Enoch was taken to heaven. John 3:13 certainly militates against this erroneous belief: “No one has ascended to heaven, except He who descended from heaven, the Son of Man.” Also, Paul states in Romans 5:14 that Enoch also died: “Nevertheless death reigned from Adam to Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.” Even the author of Hebrews states that he died in faith (including Abel, Noah, Abraham, and Sarah): “All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth” (Hebrews 11:13).

- f. Methuselah, the son of Enoch, is also mentioned in 1 Chronicles 1:3. Additionally, his name appears in Luke 3:37 as a patriarch within the genealogy of Jesus. Methuselah is also known as the longest living man who has lived on earth, a whopping 969 years.
- g. Lamech is also a descendant of Seth as attested in 1 Chronicles 1:3 and Luke 3:36.

h. Besides Genesis 5:29-32 and 6:8—9:29, Noah is stated as part of the lineage of Adam in 1 Chronicles 1:4 and Luke 3:36. Also in Matthew 24:37-39 and Luke 17:26-27, Jesus references “the days of Noah” and the Flood, comparing them to the world-wide judgment when the Son of Man comes. The prophet Isaiah refers to God’s promise never again to destroy the Earth with a flood, comparing it to the “waters of Noah” (Isaiah 54:9). Noah is also mentioned by the prophet Ezekiel as a prototype of a righteous man (Ezekiel 14:14, 20).

Additionally, the author of Hebrews cites Noah as a man of faith for building the ark in anticipation of God’s warning (Hebrews 11:7). Apostle Peter mentions Noah twice. First, he mentions Noah in the context of the construction of the ark that saved eight persons, who “were brought safely through the water and draws a parallel to baptism by water (1 Peter 3:20-21). Next, He refers to Noah as a “preacher of righteousness” who was preserved by God during the flood, emphasizing that God knows how to rescue the godly (2 Peter 2:5).

C. Similarities between the Cainites’ and Sethites’ Lineages

1. Shared Ancestry

Both the Cainites’ and the Sethites’ lineages ultimately stem from Adam and Eve, the first man and woman.

2. Different Names but Similar Meanings

Although Adam’s (אָדָם, ’āḏom) and Enosh’s (אֱנוֹשׁ, ’enwōš) names are spelled differently, they essentially mean the same with a twist. Adam’s name signifies “man,”⁶ as does Enosh’s name.⁷ However, the “man” (i.e., “Adam”) was associated from being formed from the

⁶ HALOT, s.v. אָדָם, 1.3:14, collectively denotes “mankind,” or an individual of the masculine gender, “man,” and/or as a proper name, “Adam.”

⁷ HALOT, s.v. אֱנוֹשׁ, 1.3:70, collectively denotes “mankind,” “people,” “single human being,” or the proper name, “Enosh.”

ground: “Then the LORD God formed man (אָדָם, ’āḏom) of dust from the ground (חֲדָמָה, ’dāmâ), and breathed into his nostrils the breath of life; and man became a living being” (Genesis 2:7), the ground which was later cursed (Genesis 3:17-19).

On the other hand, Enosh’s association is that of those who “call upon the name of the LORD” (Genesis 4:26), and thus lacks the association with the physicality of the cursed ground.

3. Similar and Identical Names

The Cainite and Sethite lineages notably include patriarchs’ who share similar or identical names. The names from the Cainites’ and Sethites’ linages respectively are: Cain and Kenan, Enoch and Enoch, Irad and Jared, Methushael and Methuselah, and Lamech and Lamech.

- a. Cain (קַיִן, qayin; Genesis 4:17) and Kenan (קֵנָן, qênan; Genesis 5:9-10, 12-14). Cain was told that he would suffer seven-fold vengeance (4:15). Kenan, in contrast, had Mahalalel when he was seventy years old and lived to the age of eight hundred forty (7 x 120; 5:12-13). These similar names invite us to realize that Kenan pointedly lacked Cain’s seven-fold punishment.
- b. Enoch (חֵנוֹךְ, ḥ^anôḵ; Genesis 4:17-18) and Enoch (חֵנוֹךְ, ḥ^anôḵ; Genesis 5:19, 21-24). Cain named his first son Enoch. Enoch built a “city” (עִיר, ‘îr) and named his firstborn son Irad (עִירָד, ‘îrod). Irad’s name wordplays on the Hebrew word for “city,” for the first three consonants in Hebrew, ע, י, and ר, mean a “city.” A clear implication points toward Cain’s descendants had a propensity of building and establishing a civilization.

Whereas Irad was the son of the Cainite Enoch, Jared (יָרֵד, yered) is the father of the Sethite Enoch. Additionally, Jared’s name is reminiscent of Man’s proper role to “rule” over all of God’s air-breathing creatures as recorded in Genesis 1:26: “Then God said,

‘Let us make Man in our image, according to our likeness; and let them rule (יִרְדּוּ, *yirdû*) over the fish of the sea and over the winged ones of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth’.

- c. Methushael (מֶתוּשָׁאֵל, *mētôšā’ēl*; Genesis 4:18) and Methuselah (מֶתוּשֶׁלַח, *mētûšelah*; Genesis 5:21-22, 25-26). The meaning of Methushael’s and Methuselah’s names has been largely lost in antiquity.
- d. The name Lamech (לֶמֶךְ, *lemek*) occurs in both lineages (Genesis 4:18-19; 23-24 and 5:26, 28-31). The Cainite Lamech is the last known patriarch in his lineage. He has three sons, Jabal (יָבֹל, *yābōl*; Genesis 4:20), Jubal (יֹבָל, *yûbāl*; Genesis 4:21), and Tubal-cain (תּוּבַל קַיִן, *tûbal qayin*; Genesis 4:22). His sons’ names recall the names of Cain (קַיִן, *qayin*) and Abel (הֶבֶל, *hebel*), the first murderer and his victim. Furthermore, the three sons’ names are closely related to the Hebrew term for “flood” (מַבּוּל, *mabbûl*).

On the other hand, the Sethite Lamech offered up hope in his speech about his son Noah, who “found favor in the eyes of the LORD” (Genesis 6:8). Furthermore, along with Noah and his wife, his three sons and their wives, survived the actual flood.

D. Significant contrasts between Cain’s and Seth’s Lineages

1. Sons and Daughters

The narrator does not explicitly mention any daughters in Cain’s lineage. This fact is extraordinary. Of course the lineage had daughters, but they are not mentioned except in an indirect way that Naamah is Tubal-cain’s sister (Genesis 4:22). Also, Lamech’s two wives, Adah and Zillah, were some one’s daughters! The deafening silence concerning the lack of obvious daughters in the Cainite lineage serves as a literary poignant flag for the readers to take special note.

Conversely, daughters in Seth's genealogy are always mentioned in the repeated phrase, "he (the father) had other sons and daughters" nine times in Genesis 5:4, 7, 10, 13, 16, 19, 22, 26, and 30. The only exception is Noah who had 3 sons and their wives. There is no further mention of any other sons or daughters in the biblical narrative of the Flood.

This expansion of other sons and daughters emphasizes the importance of Seth's lineage in God's plan that ultimately leads to Noah, and through him, to Abraham, highlighting the significance of this line in God's overarching plan for humanity. In the meantime, the Sethite lineage is explicitly following God's original command to be fruitful and multiply and fill the earth, and subdue it (Genesis 1:26-28). This may further indicate by the narrator's unambiguous statement that the Sethite patriarchs had other "sons and daughters" because of their obedience to God's decree, and hence doing the "good."

2. Father's Age at Firstborn & Father's Length of Life

The bare bones of Cain's lineage only cite the father's and son's names. For, not in one instance are the patriarchs' ages noted, or when their first son was born, or how long the patriarch lived, or whether he died. It is as if by the narrator's silence that each descendant in Cain's lineage lives on forevermore, although we know that is not literally the case.

However, the narrator explicitly reports in Seth's lineage the father's age when the first son was born, the length of the father's life after the son's birth, and the total years that the father lived before his death (except for Enoch [whom God took] and Noah, who also lived after the Flood). The difference concerning the details between Cain's and Seth's lineages of what the narrator included and excluded in the lineages is certainly impressive and thought-provoking.

3. Lamech vs. Lamech Speeches

The Lamech vs. Lamech speeches refers to two distinct individuals named Lamech, each making a notable speech. Both recorded speeches are cast in direct discourse.

First, Lamech of the Cainites, as recorded in Genesis 4:23-24, functions as a boastful declaration to his two wives, Adah and Zillah, about killing a man and a young boy.⁸ He frames it as self-defense, saying that he killed a man for wounding him and a young man for striking him. He then compares his situation to Cain, stating that if Cain's killer is avenged seven times, then his own killer who would avenge the murders of the man and boy would not be seven times over, but seventy-seven times. Thus, Lamech's statement also implies that he believes he deserves even greater protection than Cain, demonstrating a further escalation of violence and a disregard for God's judgment.

A progression of numbers is present, specifically the number seven. Lamech's reason appears to have been, if Cain would be avenged seven times (cf. Genesis 4:15), then he would be avenged seventy-seven times because he not only murdered a man, but also a boy. Lamech misses the point of God's merciful treatment of Cain. God was not establishing a principle of justice when He warned He would avenge Cain's murder. In fact God was trying to limit the shedding of blood, something Lamech envisioned.⁹ The use of "seventy-seven," a multiple of seven, is an example of hyperbolic

⁸ Lamech first addresses his two wives, Adah and Zillah in Genesis 4:23, in direct address. Then a couple of words later, he again addresses them in direct address as "you wives of Lamech." The double direct address underscores his speech to his two wives as he boasts about killing a man and a young boy. The repetition of direct address emphasizes the fact that Lamech is speaking to them directly, boldly proclaiming his violent acts and his arrogant belief that he is beyond the reach of vengeance.

⁹ Lamech's direct speech may be the historical backdrop to which Jesus contrasts when Peter asked Jesus about how many times he is to forgive: "²¹Then Peter came and said to Him, 'Lord, how often shall my brother sin against me and I forgive him? Up to seven times?' ²²Jesus says to him, 'I do not say to you, up to seven times, but up to seventy times seven'" (Matthew 18:21-22). As Jesus' disciples, we are not to take revenge, but instead, forgive when we are offended and wounded.

figure of speech, emphasizing the extreme severity of the vengeance proposed by Lamech.

The progression of the number seven continues with Lamech, the descendant of Seth, for he lived 777 years. Lamech is the son of Methuselah and the father of Noah (נֹחַ, *nōaḥ*). His significance lies in his speech of hope at Noah's birth, where he anticipates Noah bringing rest and relief from the curse on the land because of Adam's sin.

"This one will give us rest (יְנַחֵם, *yēnaḥ^amēnû*)¹⁰ from our work and from the toil of our hands arising from the ground which the LORD has cursed" (Genesis 5:29b).

4. Seventh Generation (Lamech vs. Enoch)

Lamech of the Cainites and Enoch of the Sethites represent the seventh progenitors in each lineage. When the linear generations are compared, their respective lineages mark a flashpoint of great contrast, illustrating different approaches to life, faith, and their outcomes. Note Enoch's character in contrast to Lamech, as depicted by his speech to his two wives. The powerful development of the worldly mind and of ungodliness among the Cainites was openly displayed in Lamech.

As noted on the linear genealogical chart of Cain and Seth, our narrator seems to not want to record any further patriarchs (even if there were any more) after the seventh generation in the lineage of Cain. For all practical purposes, the lineage comes to a conclusion; for the downward spiral is so complete that by the time of Lamech's

¹⁰ The Hebrew verb יְנַחֵם (*yēnaḥ^amēnû*) translated as "give us rest," derives from the root נָחַם (*nḥm*, 3rd masculine singular Piel imperfect + 1 common pronominal suffix) which paronomastically means "comfort" (HALOT, 688-689). Although Noah's name does not actually mean "comfort," the verbal root consonants נ (nun) and ח (khet) sound like and would remind the reader of the verb נָחַם (*nūaḥ*) that entails "comfort." Thus, although they are not from the same verbal root, the connection is only by sound.

generation, no-one of any moral sense wanted to follow this particular lineage any more.

In summary, the contrast between Lamech and Enoch serves as a powerful biblical illustration of the divergent paths humanity can take: one focused on self and narcissistic worldly pursuits that leads to ultimate destruction, and the other centered on God, offering hope and preservation.

5. Human Accomplishments

The descendants of Cain are clearly a culturally creative people. Jabal is said to be “the father¹¹ of those who dwell in tents and have livestock” (Genesis 4:20). His brother, Jubal, was “the father of all those who play the lyre and pipe” (Genesis 4:21). And another brother, Tubal-cain, was “the forger of all implements of bronze and iron” (Genesis 4:22). However, in Seth’s lineage, no one was described as famous for any particular achievement toward the efforts of building a civilization. I suppose, however, one could mention Noah, who built a rather large ark, a task that he accomplished in about one hundred years that saved humanity and all air-breathing creatures from complete extermination!

6. Interest in THE God/the LORD

The Cainites may be regarded as the secularists and materialists of the antediluvian era. Furthermore, whereas the Cainites exhibited no interest in God, whether in words or deeds (for the proper names “God” or “LORD” are never expressly used), the Sethites patriarchs expressed great interest. First, we are told that after Enosh was born, “the name of the LORD was called upon (Genesis 4:26). The narrator expressed twice that Enoch walked with THE God (Genesis 5:22, 24). Lamech, Noah’s father, name his firstborn Noah, declaring “This one will give us rest from our work and from the toil of our

¹¹ The use of the Hebrew word “father” in this passage signifies someone who is the founder, the first to establish such lifestyle and/or occupations.

hands from the ground which the LORD has cursed” (Genesis 5:29). And finally, at the very conclusion of the larger genealogy from Adam to Noah, the narrator reports, “But Noah found favor in the eyes of the LORD” (Genesis 6:8).

IV. Exposition of Genesis 6:1-8

Before examining this portion of Scripture, let us remember that this section constitutes the concluding events of Adam’s genealogy that began in Genesis 5:1.

A. Overall Structure

Two parallel developments, Genesis 6:1-4 and vv. 5-8) are contained in this section, both of which harken back to earlier sections of Genesis.

The first development is Genesis 6:1-4. Genesis 6:1 functions as the narrator’s circumstantial background for the narrative, then an exposition of the crisis (v. 2), followed by the Divine decree of judgment (v. 3), and finally in verse 4, the narration of the crisis, suggesting a cultural complication concerning the children of these marriages.

The second development is Genesis 6:5-8. Verse 5 reports what the LORD saw and His evaluation of the corruption of the human race. His telling appraisal follows in juxtaposition after the events of v. 4. Next, the narrator reports the LORD’s grief over having created Man (v. 6), after which, His decree of severe judgment is announced (v. 7). Verse 8 announces an exception because “Noah found favor in the eyes of the LORD.”

B. The Circumstance and Exposition of the Crisis (vv. 1-2)

The narrator begins with important circumstantial information: “Now it came about, when THE men began to multiply on the face of the land, and daughters were born to them that THE sons of God¹² saw that THE daughters of men were beautiful; and they took wives for themselves, whomever they chose.”

1. As noted above, only the men are named in Cain’s lineage, except at the very end concerning Lamech’s two wives who are named Adah and Zillah, and Tubal-cain’s sister, Naamah. It seems that the narrator was very careful not to call Naamah a daughter of Zillah, but instead, Tubal-cain’s sister. In addition, the meanings of the names of these three women seem to orbit around the sensual.¹³ Furthermore, of all the wives of Seth’s lineage, not one wife’s, daughters’, or sons’ names are disclosed. Only the names of the patriarchs are expressed.

When the two genealogical lineages are carefully examined, any mention of any daughters in the Cainite lineage is suspiciously omitted. Of course the Cainite men had daughters to perpetuate the lineage. But they may not have been mentioned for the purpose of this present narrative, thus, the lack of daughters was intentionally withheld for this very moment. If so, then “the men” of Cain’s lineage are the ones specifically in view of multiplying and it was to them that “daughters were born to them,” although not intentionally mentioned in the Cainite lineage. Thus, the action of Genesis 6:1

¹² In Hebrew construct chains, the first noun is considered in construct form and is dependent on the second noun for its meaning, while the second noun determines the definiteness of the entire phrase. The first noun in a construct chain never takes the Hebrew definite article, even if the phrase is meant to be definite. Definiteness is determined solely by the second noun in the construct chain. This same Hebrew phrase translated as “sons of God” is anarthrous in Job 38:7.

¹³ “Adah” (HALOT, s.v. אָדָה II, 789; “to adorn oneself with jewelry, arm bands, etc.”; “Zillah” (HALOT, s.v. זִלְלָה, 1025, “tinkling, clinking;” decorative items that have to do with dress); “Naamah,” (HALOT, s.v. נַעֲמָה, 706, “a very old term for female ostrich; tall, lean, and powerful”).

occurs during the time that the “sons and daughters” were born during the Sethite lineage.¹⁴

2. In essence, this verse serves a pivotal point in the Adamic toledoth, a crisis of sorts, for it is when “THE sons of God saw that THE daughters of men were beautiful; and they took wives for themselves, whomever they chose.” Verse 2 underscores what attracted THE men¹⁵ to THE daughters of men: the daughters were beautiful. Whether the daughters of men “walked with God” or any other redeemable trait is not mentioned.
3. The Hebrew definite article notably appears again before “men” that serves to separate them from “THE sons of God.” If so, then “THE men” (Genesis 6:2) relate to Cain’s lineage and “THE sons of God” relate to Seth’s lineage. What THE sons of God saw is contrasted with what the LORD saw as the result in verse 5: “Then the LORD saw that the wickedness of man was great on the earth and that every intent of the thoughts of his heart was only evil continually” (NASB).

The report of what the sons of God saw and the outcome of that may be an allusion to what the woman (Eve) in the Garden saw, and being deceived by the Serpent, transgressed. “When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate” (Genesis 3:6).

4. One cannot help but notice the language similarities also between Eve’s taking of the fruit and the language here.

¹⁴ The stock clause pertaining only to the Sethite lineage, “and he bore sons and daughters,” always understandably lacks the Hebrew article (Genesis 5:3 [Adam], 7 [Seth], 10 [Enosh], 13 [Kenan], 16 [Mahalalel], 19 [Jared], 22 [Enoch], 26 [Methuselah], and 30 [Lamech]).

¹⁵ HALOT correctively understands that the Hebrew noun אֲנָשִׁים (“the men”), an arthrous masculine singular noun, as collective (HALOT, s.v. 1 אֲנָשִׁים, 1:14), and hence, the English translation as “the men.” The English language also understands that a collective noun refers to a group of entities as a single unit, while remaining grammatically singular.

- Eve **saw** the fruit – the sons of God **saw** the women;
- Eve saw the fruit **was good** – the sons of God saw women **were good/beautiful**;
- Eve **took** the fruit – the sons of God **took** wives; and
- Both Eve and all of the living Cainites died, and almost all the Sethites also died due to their rebellion and sinfulness against God except for Noah and his family (8 in total) who were alive at the time of the Flood.

5. As a further explanation of the above second bullet point, the Hebrew word טֹבָה (ṭōḇā < טוֹב, ṭōḇ) means “good” or “beautiful” in Genesis 6:2 expresses the women whom the sons of God saw as “beautiful” or “good.” Thus, when “the sons of God saw that the daughters of men were beautiful or good,” the term “saw” presents another opportunity to compare the woman’s (Eve’s) evaluation of what constitutes “beautiful/good” in Genesis 3:6 that led her into transgression: “When the woman (Eve) saw that the tree was good (or, “beautiful”).” However, yearning for more, she assumed that she had the prerogative of determining what was “beautiful/good” beyond what God had declared, a prerogative belonging only to Him.¹⁶ Likewise, the term “beautiful/good” was the motive of the sons of God to take wives from whomever they chose, and reenacts the woman’s transgression, for they also decided what was good/beautiful. This scenario also helps us better to understand Luke 18:18-19: “¹⁸A ruler questioned Him, saying, ‘Good teacher, what

¹⁶ Beforehand, seven times God “saw” a number of His creative acts and pronounced them as “good” (טוֹב). He **saw** that the “light” was good (Genesis 1:4; day one); regarding the separation of the dry land and the seas, “God **saw** that it was good” (1:10), as well as the earth yielding its fruit, “God **saw** that it was good” (1:12; day three); the greater (sun) and the lesser light (moon), as well as the stars, and the separation of the light and darkness, “God **saw** that it was good” (1:18; day four); the sea and aerial creatures, “and God **saw** that it was good” (1:21; day five); animals, reptiles, insects (1:25), “and God **saw** that it was good”; and the man and woman, “God **saw** all that He had made, and behold, it was very good (1:31; the sixth day). Notable is when God caused an expanse between the waters below from the waters above, He did not pronounce it as “good.” Perhaps the reason is that nothing was actually created, but only manipulated. Or perhaps, God created the physical law(s) in order for the water to be suspended above the earth.

shall I do to inherit eternal life?’ ¹⁹And Jesus said to him, ‘Why do you call Me good? No one is good except God alone.’”

6. In summary, the immediate result of the woman’s transgression and the man’s sin was alienation from the LORD God and alienation from each other and over the arena of their rulership over the natural world. All of which are indicated by them being afraid of the LORD God, the awareness of their nakedness (Genesis 3:8-10), by casting blame of their actions on others, i.e., the man blamed the woman, the woman blamed the Serpent, and the ground was cursed. In addition, the Serpent was also cursed.

The results as recorded Genesis 3 were caused by a domino effect. The man and woman’s alienation from God was the predominate reason, and not by a concocted idea of a so-called “spiritual death.” This phrase is never recorded in the Scriptures. For, whenever believers in Jesus Christ sin, do they again become spiritually dead and have to be “born again”?¹⁷ Or is it rather like what the Apostle John wrote in his *First Epistle*?

“⁵This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. ⁶If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; ⁷**but if we walk in the Light as He Himself is in the Light, we have fellowship with one another**, and the blood of Jesus His Son cleanses us from all sin. ⁸If we say that we have no sin, we are deceiving ourselves and the truth is not in us. ⁹If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all

¹⁷ I understand the Greek term (ἄνωθεν) as translated “born again” in John 3:3 pertains to the resurrection. For in John 3:5, Jesus clarifies what He meant to be “born again”: “Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.’” Jesus was speaking to Nicodemus, “the teacher of Israel.” Thus, Nicodemus’ understanding of being “born again” would derive from the Hebrew Scriptures, such as Ezekiel 36:22—37:10. These verses speak of the New Covenant, and wherein the only instance in all of the Hebrew Scriptures that “water” and “spirit” are juxtaposed that refer to the visible Kingdom and being resurrected from the dead (Ezekiel 36:25-27). Thus, to be “born again” is not a new concept that Jesus introduced to him.

unrighteousness. ¹⁰If we say that we have not sinned, we make Him a liar and His word is not in us. ^{2.1}My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; ²and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world” (1 John 1:5—2:2; NASB).

The biblical term is “fellowship,” between “light” and “darkness” – and not “spiritual death” – that is, if we choose to believe that the Scriptures are inspired by God and not by those who exhibit imaginary ideas by interjecting their supplemental words and phrases that are not scripturally inspired.

All of the dominoed catastrophic events began because of the woman and the man’s disobedience to God and revolved around the theme of eating. God’s prohibition was against eating from the tree of knowledge of good and evil (Genesis 2:16-17; cf. 3:2-3). Thus, God’s interrogation of the man in Genesis 3:11 centers on his single act of eating and contextually marks the beginning of God holding both the man and woman accountable for their disobedience. God’s question also highlights their shame and attempt to hide their nakedness as a consequence of their eating from the tree of knowledge of good and evil.

The LORD God’s punishment was meted out measure for measure. Because the man and the woman disobeyed God by eating the forbidden fruit, God forbids the ground to cooperate to yield what it was designed to do.

“¹⁷Then to Adam He said, ‘Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, “You shall not eat from it”; cursed is the ground because of you; in toil you will eat of it all the days of your life. ¹⁸Both thorns and thistles it shall grow for you; and you will

eat the plants of the field; ¹⁹By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return” (Genesis 3:17-19; NASB).

Moreover, as part of the Serpent being cursed because of its participation in the man and woman’s disobedience, he was condemned. “The LORD God said to the serpent, ‘Because you have done this, cursed are you more than all the cattle, and more than every beast of the field; on your belly you will go, and dust you will eat all the days of your life” (Genesis 3:14).¹⁸

This is doubly ironic. First, let’s recall the narrator’s remarks about the Serpent in Genesis 3:1 where the Serpent is introduced as “more (מִכְלָל, *mikkōl*) crafty than any other beast of the field”. In contrast, the narrator in Genesis 3:14 describes the Serpent’s punishment, where God declares the Serpent “cursed are you more (מִכְלָל, *mikkol*) than all the cattle, and more than (מִכְלָל, *mikkōl*) every beast of the field.” These verses highlight the Serpent’s initial cunning and its subsequent condemnation for its role in tempting the woman.

Second, the Hebrew word אָדָם (*’ādām*) means “a man,” “mankind” or “humankind” collectively, or the proper name, “Adam.” This term shares a strong connection with the Hebrew word אֲדָמָה (*’ādāmâ*), which signifies “ground” or “earth”. This connection is particularly emphasized in Genesis 2:7, which states, “Then the LORD God formed man (אָדָם) of dust (עָפָר, *’āpār*) from the ground (אֲדָמָה, *’ādāmâ*), and breathed into his nostrils the breath of life; and man became a living being” (NASB). In the aftermath of the man and woman’s disobedience to God, the Serpent is cursed to crawl on its belly and eat dust all its days. This curse is more than a physical punishment, it carries symbolic weight. By being condemned to a life

¹⁸ I do not understand that “and dust you will eat” is a literal dietary instruction. The “dust” imagery represents a state of humiliation and defeat. However, it should be noted that all of the serpent’s prey was made from the dust of the ground like the man (Genesis 2:19).

in the dust (as well as all of its food sources), the Serpent is visually and figuratively linked to humanity's creation and their eventual return to the dust of the earth.

This interconnectedness of wordplay¹⁹ between “man,” “ground,” and “dust,” and the Serpent, underscores a profound theological message: humanity's origins and outcome are inextricably linked to the very ground that God created and cursed in response to their sin.

The deliberate connection between Adam, formed from the dust, and the Serpent condemned to eat it, creates a stark and potent wordplay, emphasizing the difference between God's ordained creation and the consequences of evil and disobedience.

7. Later in the narrative, the narrator introduces in direct discourse the LORD God's devastating decree in Genesis 3:22. He exclaims²⁰ the catastrophic result because of the man's specific disobedience by not obeying His explicit command of not to eat from the fruit of the Tree of the knowledge of good and evil.
 - a. A gross mistranslation of Genesis 3:22, and reflected in almost every English translation, might lead a reader to believe that to sin against God is something good, although always depicted elsewhere as sinful by the translation from the Hebrew as “**the man has become** like one of us, knowing good and evil.” Since when is becoming like God evil? However, to disobey was contextually not acceptable to Him since God banished both the man and woman from the Garden as recorded in the narrator's next breath in Genesis 3:23-24!

¹⁹ Humor depicted in wordplay is difficult, if not impossible to translate from one language into another. And if we are reading from a translation, whether it be English, Italian, German, French, etc., we will miss some the Hebrew humor, although some of the biblical humor is not language-dependent so we do not necessarily miss it all. The characteristics commonly associated with biblical humor include puns, wordplays, exaggeration, hyperbole, absurdities, double entendre, sarcasm and contradictions.

²⁰ The Hebrew term הִנֵּה (hēn, “behold”) serves as a deictic interjection that underscores the word preceding the interjection (HALOT, s.v. הִנֵּה, 1:251). The interjection emphatically introduces the LORD God's foundational statement.

“²²Then the LORD God said, ‘Behold, **the man has become** like one of Us, knowing good and evil;²¹ and now, he might stretch out²² his hand, and take also from the tree of life, and eat, and live forever’— ²³therefore the LORD God sent him out from the garden of Eden to cultivate the ground from which he was taken. ²⁴So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life” (Genesis 3:22-24; NASB, the emphasis is mine).

- b. The only English translation that I have found to date that correctly translates the verb (הָיָה, *hayah*) of Genesis 3:22 is from Young’s *Literal Translation*: “And Jehovah God saith, ‘Lo, **the man was as one of Us**, as to the knowledge of good and evil; and now, lest he send forth his hand, and have taken also of the tree of life, and eaten, and lived to the age,’ –” (emphasis mine).
- c. The Hebrew verb *hayah* (הָיָה, *hayah*), meaning “to be,” when followed by the preposition לְ (*lamed*), which often means “to” or “for,” often acquires the meaning of “to become.” In these instances, this construction signifies a change of state or transformation into something new. For example:
 - 1) “Now a river flowed out of Eden to water the garden; and from there it divided and **became** (הָיָה + לְ) four rivers” (Genesis 2:10, NASB).

²¹ The Hebrew infinitive, “to know” (לָדַעַת, *lāda‘at*), explains the manner the man was like God: “knowing good and evil.”

²² The verb, “he might stretch out” (יִשְׁלַח, *yišlah*) is a past tense Piel of שָׁלַח (*shalakh*). It forms a wordplay with the same verb in the Qal stem in verse 22. To prevent the man’s “sending out” his hand and partake of the Tree of Lives, the LORD “sends him out” of the Garden.

- 2) “Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man **became** (יָהָיָה לְ) a living being” (Genesis 2:7; NASB).²³
- 3) “For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall **become** (יָהָיָה לְ) one flesh” (Genesis 2:24, NASB).
- 4) “Then the LORD said to Moses, ‘Say to Aaron, “Stretch out your staff and strike the dust of the earth that it may **become** (יָהָיָה לְ) gnats through all the land of Egypt”’” (Exodus 8:16, NASB; MT = 8:12).
- 5) “It will **become** (יָהָיָה לְ) fine dust over all the land of Egypt, and will become boils breaking out with sores on man and beast through all the land of Egypt” (Exodus 9:9, NASB).
- 6) “Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron and said to him, ‘Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has **become** (יָהָיָה לְ) of him” (Exodus 32:1, NASB).²⁴
- 7) “but a whole month, until it comes out of your nostrils and **becomes** (יָהָיָה לְ) loathsome to you; because you have rejected the LORD who is among you and have wept before Him, saying, ‘Why did we ever leave Egypt?’” (Numbers 11:20, NASB).
- 8) “then you shall take an awl and pierce it through his ear into the door, and he shall **be[come]** (יָהָיָה לְ) your servant forever.

²³ The Hebrew verb יָהָיָה (“and they shall be”) is a 3rd common singular Qal perfect + waw consecutive, derived from הָיָה. Likewise, this same construction in different persons (1st, 2nd, and 3rd) is also found in the Hebrew of Genesis 1:14; 7:10; 17:4, 11, 16; 18:18; 20:12; 21:30; 24:60, 67; 26:14 (?); 28:3; 30:43; 31:44; 32:10 (MT = 32:11); 34:10, 16, 22; 38:23; 44:9; 47:26; 48:5, 19; 49:15, etc.

²⁴ See also Exodus 32:23 as Aaron’s responds to Moses as Aaron recounted what happened.

Also you shall do likewise to your maidservant” (Deuteronomy 15:11).

All of the above examples demonstrate a Hebrew method of specifying something that has had a change of state or transformation into something new.²⁵ However, the narrator in Genesis 3:22 is not expressing that the man had a change of state or had a transformation because of his disobedience to God, but a declaration of what he was or had been! The Qal perfect verb הָיָה + לָ combination does NOT appear anywhere in the LORD God’s declaration.

d. The Hebrew combination of the verb הָיָה (hayah; Qal perfect 3rd masculine singular) + לָ (lamed) is not what the narrator used as in the above example, but the common simple past aspect without the following לָ (lamed) in Genesis 3:22, which is usually translated as “was,” “were,” “had,” or “had been” in the English translations. I will cite below a few examples to demonstrate this point.

- 1) “Now the serpent **was** (הָיָה, hayah) more crafty than any beast of the field which the LORD God had made. And he said to the woman, ‘Indeed, has God said, “You shall not eat from any tree of the garden”?’” (Genesis 3:1, NASB).
- 2) “Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain **was** (הָיָה) a tiller of the ground” (Genesis 4:2, NASB).
- 3) “Adah gave birth to Jabel; he **was** (הָיָה) the father of those who dwell in tents and have livestock” (Genesis 4:20, NASB).

²⁵ It is important for the English reader to note that while הָיָה (hayah) with a following לָ (lamed) often signifies “to become,” other Hebrew verbs also express a change of state or transformation, such as לָהֵעָשׂוֹת (lehe’asot < עָשָׂה) meaning “to become” or “to be made” and לָהֵפֹךְ + לָ (lahaphokh lē . . . < הֵפִיךְ) meaning “to turn into.” Understanding the context and nuances of these verbal constructions is crucial for accurate interpretation of the Hebrew text.

- 4) “His brother’s name was Jubal; he **was** (הָיָה) the father of all those who play the lyre and pipe” (Genesis 4:21, NASB).
- 5) “These are the records of the generations of Noah. Noah **was** (הָיָה) a righteous man, blameless in his time; Noah walked with God” (Genesis 6:9, NASB).
- 6) “Now Noah **was** (הָיָה) six hundred years old when the flood of water came upon the earth” (Genesis 7:6, NASB).
- 7) “He **was** (הָיָה) a mighty hunter before the LORD; therefore it is said, ‘Like Nimrod a mighty hunter before the LORD’” (Genesis 10:9).
- 8) “He went on his journeys from the Negev as far as Bethel, to the place where his tent **had been** (הָיָה) at the beginning, between Bethel and Ai” (Genesis 13:3, NASB).
- 9) “Now Lot, who went with Abram, also **had** (הָיָה) flocks and herds and tents” (Genesis 13:5; NASB).
- 10) “And the land could not sustain them while dwelling together, for their possessions **were** (הָיָה) so great that they were not able to remain together” (Genesis 13:6, NASB).
- 11) “It came about when the sun had set, that it **was** (הָיָה) very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces” (Genesis 15:17, NASB).
- 12) “Now there was a famine in the land, besides the previous famine that **had occurred** (הָיָה) in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines” (Genesis 26:1).
- 13) “They said, ‘We see plainly that the LORD **has been** (הָיָה) with you; so we said, ‘Let there now be an oath between us,

even between you and us, and let us make a covenant with you” (Genesis 26:28, NASB).

- 14) “For you **had** (הָיָה) little before I came and it has increased to a multitude, and the LORD has blessed you wherever I turned. But now, when shall I provide for my own household also?” (Genesis 30:30, NASB).
- 15) “and said to them, ‘I see your father’s attitude, that it is not friendly toward me as formerly but the God of my father **has been** (הָיָה) with me’” (Genesis 31:5, NASB).
- 16) “‘Except the God of my father, the God of Abraham, and the fear of Isaac, **had been** (הָיָה) for me, surely now you would have sent me away empty-handed. God has seen my affliction and the toil of my hands, so He rendered judgment last night’” (Genesis 31:42).
- 17) “These are the records of the generations of Jacob. Joseph, when seventeen years of age, **was** (הָיָה) pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his father’s wives. And Joseph brought back a bad (lit., “evil”) report about them to their father” (Genesis 37:2, NASB).
- 18) “The chief jailer committed to Joseph’s charge all the prisoners who were in the jail; so that whatever was done there, he **was** (הָיָה) responsible for it” (Genesis 39:22, NASB).
- 19) “‘And just as he interpreted for us, so it **happened** (הָיָה); he restored me in my office, but he hanged him” (Genesis 41:13, NASB).
- 20) “When the seven years of plenty which **had been** (הָיָה) in the land of Egypt came to an end” (Genesis 41:53, NASB).

- 21) “When the famine **was** (הָיָה) spread over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt” (Genesis 41:56, NASB).
- 22) “So the sons of Israel came to buy grain among those who were coming, for the famine **was** (הָיָה) in the land of Canaan also” (Genesis 42:5, NASB).

All the twenty-two above examples from Genesis illustrate that the Hebrew absolute form of the Qal perfect הָיָה (hayah) is ALWAYS translated in a past tense, and never hinted that the subject was experiencing a changed or transformative state of becoming something. So, why was הָיָה (hayah) translated as “has become” without the following consonant *lamed* (ל) in Genesis 3:22?

e. Hebrew grammarians also offer understanding for the simple past verbal aspect. For example, Gesenius states:

“The perfect serves to express actions, events, or states, which the speaker wishes to represent from the point of view of completion, whether they belong to a determinate past time, or extend into the present, or while still future, are pictured as in their completed state.”²⁶

f. Translators in their footnotes, commentators, theologians, etc. readily accept that the verb should be literally translated as “was,” but then do an about-face and translate the verb as “has become.”²⁷ However, by doing so, they unwittingly make God, who is the holy Other, empirically to experience sin.

²⁶ Gesenius' *Hebrew Grammar* as Edited and Enlarged by the late E. Kautzsch; Second English Edition Revised in Accordance with the Twenty-eighth German Edition (1909) by A. E. Cowley (Clarendon Press: Oxford); §106a, p. 309. Gesenius explicitly uses the Genesis 3:22 reference as an example in §106b.1.a.

²⁷ Dr. Jason Lisle in his article (“To be” or “not to be,” May 17, 2019, *Refuting the Critics*, Theology) illustrates my point. “Likewise, in Genesis 3:22 the literal translation from Hebrew is simply ‘the man was as one of us’ and indeed the Young’s literal translation renders the passage this way. But since context indicates a change of state (man going from innocent ignorance to experiential

The “us” in the phrase “like one of us” pertains to the Celestial Council,²⁸ of which God is the Commander in Chief. And what did the man become according to Dr. Lisle? He experienced “a change of state (man going from innocent ignorance to experiential knowledge of good and evil).” Dr. Lisle’s eschewed comment is tantamount to heresy. He disregards what the Hebrew actually says on what basis? “. . . since it does not change the meaning and sounds more natural in English.”

First, he (hopeful unintentionally) makes God an experiential sinner, since the man has become “like/as one of us”; and second, he cares more about “how it sounds in English” (i.e., “was” versus “become”) than what the LORD God Himself resoundingly declared. What I like about the above quote, however, is that he unintentionally revealed how many like-minded commentators, pastors, professors, and Bible teachers handle the Word of God. Essentially, their study of God’s Word is based on feelings and peer pressure group approval, i.e., the hivemind worldly mentality.

By what virtue did the man demonstrate that he “was like one of us”? He had full knowledge of God’s commandment and obeyed until he ate the fruit from the Tree of the Knowledge of good and evil.²⁹ By partaking of the knowledge of good and evil, the man was no longer “as one of us.” Therefore he and the woman were banished from the Garden. Otherwise the text makes no sense at all. Why would God banish the man and the woman from the

knowledge of good and evil), it is acceptable to translate this as ‘has become’ since it does not change the meaning and sounds more natural in English.” His quote may be read at <https://biblicalscienceinstitute.com/theology/to-be-or-not-to-be/>.

²⁸ See Tony Stinson’s paper, *Celestial Council Revealed: God’s Plan for Man*, 2025, which is also available on this website.

²⁹ The fruit was probably the pomegranate. God instructed Moses to include pomegranates on the hem of the high priest’s robe, along with alternating golden bells, as part of the priestly attire (Exodus 28:33-34). As the high priest would conduct his duties of his office on the Day of Atonement, the bells would ring as he walked, drawing attention to the pomegranates. However, Scripture never explicitly states the reason for this adornment.

Garden if eating from the tree of Good and Evil would make them to become like Him (which was the Serpent's lie; Genesis 3:5)?

- f. Surely, all the trained translational teams of the different English translations did not follow Dr. Lisle's logic, did they? But the question still remains, why did they translate הָיָה (hayah) as "become" in Genesis 3:22 in light of all the linguistic data?

7. The Importance of the Hebrew Article before God & man/men.

Before progressing further, a discussion concerning the Hebrew definite article which appears in the phrase, "THE sons of God" and "the men" is required to make sense of the forthcoming narrative.

- a. The Hebrew definite article (equivalent to "the" in English) is a prefix (ה) attached to the beginning of substantives. However, unlike English, Hebrew does not have a separate indefinite article like "a" or "an." Hebrew nouns without the prefix are generally considered indefinite.

Thus, when the Hebrew article is placed before the proper noun "God," it exclusively denotes contextually the one true God, thus distinguishing Him from other cultural deities. The English definite article also functions in the same manner. As an example, "Look at THE child on the playground who is laughing."³⁰ The article excludes all other possibilities; for only one child is being identified,

³⁰ I am commonly asked by the attendees as the host of star parties whether or not we are going to see "the Milky Way Galaxy tonight?" My stock reply is, "The good news is that we were able to see a small portion of it during the daylight, and the better news is because it is night, we will see a larger portion of it." Of course, I know that they are speaking of the bright Sagittarius-Carina star bands that are visible in astronomical summer into early astronomical fall. But because of misinformation, largely due to YouTube videos, TV personnel, misinformed journalists, characters in movies, etc., they have been deluded to understand the two star bands represent the entire Milky Way Galaxy, instead of a fraction of it. The Milky Way Galaxy spans approximately 100,000 light years across, of which the star bands are only a part of it and do not represent the whole. For example, even if all four star bands represent the Milky Way Galaxy in its entirety, then to which galaxy does our star, the Sun, and we on Earth belong? Thus, when someone mistakenly identifies any or all the star bands as "The Milky Way Galaxy," they have no idea what actually constitutes the entirety of our huge galaxy, the Milky Way.

and at the same time, all other children in the entire world are excluded.

- b. The Hebrew term “God” (אֱלֹהִים, *’ēlōhîm*) can be used to refer to other deities, powerful rulers (Psalm 82:6/John 10:34-36), or angels (Psalm 8:5/Hebrews 2:7). However, when the Hebrew definite article is used, it specifies that the author is meaning the one, true God, the God of Israel.
- c. The English language inconsistently uses the definite article. On the one hand, although we may say “the Moon,” English doesn’t always use “the” before “God.” In the Hebrew Scriptures on the other hand, the presence of the definite article is used more systematically, and its presence or absence may carry great significance as we will observe in Genesis 6:1-4.
- d. In Genesis, the definite article occurs 24 times before “God,” and “God” lacks the article 167 times (total = 190 times [about 13% of the total]). All of the instances from Genesis are listed below.

1) Genesis 5:22

“Then Enoch walked with [the] God three hundred years after he became the father of Methuselah, and he had other sons and daughters.”

וַיִּתְחַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים אַחֲרֵי הוּלִידוֹ אֶת-מֶתוֹשֶׁלַח שְׁלֹשׁ מֵאוֹת
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת :

2) Genesis 5:24

“Enoch walked with [the] God; and he was not, for God took him.”

וַיִּתְחַלֵּךְ חֲנוּךְ אֶת-הָאֱלֹהִים וַאֲיָנֹנִי כִי-לָקַח אֱתוֹ אֱלֹהִים :

3) Genesis 6:2

“that the sons of God³¹ saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.”

וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הָנָה וַיִּקְחוּ לָהֶם נָשִׁים
מִכָּל אֲשֶׁר בָּחָרוּ :

4) Genesis 6:4

“The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of the men, and they bore children to them. Those were the mighty men who were of old, men of renown.”

הַנְּפִלִים הָיוּ בָּאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי
הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיֵּלְדוּ לָהֶם תְּנָנִים הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם
אֲנָשֵׁי הַשָּׁם :

5) Genesis 6:9

“These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with [the] God.”

אֵלֶּה תּוֹלְדוֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים
הִתְהַלָּךְ־נֹחַ :

6) Genesis 6:11

“Now the earth was corrupt in the sight of [the] God, and the earth was filled with violence.”

וַתִּשְׁתַּח הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס :

7) Genesis 17:18

“I will give to you and to your descendants after you, the land of

³¹ Job 38:7 is the only instance of the absence of the Hebrew article before “sons of God” (בְּנֵי הָאֱלֹהִים), *benē hā’lōhîm*).

your sojournings, all the land of Canaan, for an everlasting possession; and I will be their [the] God.”

וַיֹּאמֶר אֲבִרְהָם אֶל-הָאֱלֹהִים לוֹ יִשְׁמַעְאֵל יִתְּנָה לִפְנֵיךָ :

8) Genesis 20:6

“Then [the] God said to him in the dream, “Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.”

וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בְּחֶלֶם גַּם אֲנֹכִי יָדַעְתִּי כִּי בְתֶם-לְבַבְךָ עָשִׂיתָ זֹאת וְאֶחָשֶׁד גַּם-אֲנֹכִי אוֹתָךְ מִחֲטֹ-לִי עַל-כֵּן לֹא-נִתְּתִיךָ לְנִגְעַ אֵלֶיהָ :

9) Genesis 20:17

“Abraham prayed to [the] God, and God healed Abimelech and his wife and his maids, so that they bore children.”

וַיִּתְּפִלֵּל אֲבִרְהָם אֶל-הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת-אִמִּימֶלֶךְ וְאֶת-אִשְׁתּוֹ וְאִמְהוֹתָיו וַיֵּלְדוּ :

10) Genesis 22:1

“Now it came about after these things, that [the] God tested Abraham, and said to him, ‘Abraham!’ And he said, ‘Here I am.’”

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתְּאָלֶּה וַתְּאָלֶּה נִסָּה אֶת-אֲבִרְהָם וַיֹּאמֶר אֵלָיו אֲבִרְהָם וַיֹּאמֶר הִנְנִי :

11) Genesis 22:3

“So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which [the] God had told him.”

וַיָּשָׁם אֲבֹרָהֶם בַּבֶּקֶר וַיַּחֲבֹשׁ אֶת-חֲמֹלּוֹ וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אֹתוֹ
וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עָלָה וַיַּקֵּם וַיִּלְךְ אֶל-הַמָּקוֹם אֲשֶׁר-
אָמַר-לוֹ הָאֱלֹהִים:

12) Genesis 22:9

“Then they came to the place of which [the] God had told him;
and Abraham built the altar there and arranged the wood, and
bound his son Isaac and laid him on the altar, on top of the
wood.”

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אֲבֹרָהֶם אֶת-
הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹר אֶת-יִצְחָק בְּנוֹ וַיָּשָׁם אֹתוֹ עַל-
הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

13) Genesis 27:28

“Now may [the] God give you of the dew of heaven, and of the
fatness of the earth, and an abundance of grain and new
wine;”

וַיִּתֵּן-לָהּ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַן הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

14) Genesis 31:11

“Then the angel of God said to me in the dream, ‘Jacob,’ and I
said, ‘Here I am.’”

וַיֹּאמֶר אֵלַי מַלְאָךְ הָאֱלֹהִים בְּחֻלּוֹם יַעֲקֹב וַאֲמַר הִנְנִי:

15) Genesis 35:7

“He built an altar there, and called the place El-bethel, because
there [the] God had revealed Himself to him when he fled from
his brother.”

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם אֵל בֵּית-אֵל כִּי שָׁם נִגְלָה אֵלָיו
הָאֱלֹהִים בְּבָרְחוֹ מִפְּנֵי אָחִיו:

16) Genesis 41:25

“Now Joseph said to Pharaoh, ‘Pharaoh’s dreams are one and

the same; [the] God has told to Pharaoh what He is about to do.”

וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה הַלּוֹם פַּרְעֹה אֶתֶּר הוּא אֵת אֲשֶׁר הָאֱלֹהִים
עָשָׂה תִּגִּיד לְפַרְעֹה :

17) Genesis 41:28

“It is as I have spoken to Pharaoh: [the] God has shown to Pharaoh what He is about to do.”

הוּא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עָשָׂה הִרְאָה
אֶת־פַּרְעֹה :

18) Genesis 41:32a

“Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by [the] God . . .”

וְעַל הַשְּׁנוֹת הַחֲלוֹם אֶל־פַּרְעֹה פַּעַמַּיִם כִּי־נִכּוֹן הַדְּבָר מֵעַם
הָאֱלֹהִים

19) Genesis 41:32

“ . . . and [the] God will quickly bring it about.”

וּמִמָּחֵר הָאֱלֹהִים לַעֲשֹׂתוֹ :

20) Genesis 42:18

“Now Joseph said to them on the third day, ‘Do this and live, for I fear [the] God.’”

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּנֵים הַשְּׁלִישִׁי זֹאת עֲשׂוּ וְחִיּוּ אֶת־הָאֱלֹהִים אֲנִי
יִרְאָ :

21) Genesis 44:16

“So Judah said, ‘What can we say to my lord? What can we speak? And how can we justify ourselves? [the] God has found out the iniquity of your servants; behold, we are my lord’s slaves, both we and the one in whose possession the cup has been found.’”

וַיֹּאמֶר יְהוָה מִתְּנֶה נְאֻמִּי לְאֹדְנִי מִתְּנֶה נְדָבָר וּמִתְּנֶה נְצִטְדָּק הָאֱלֹהִים
מִצָּא אֶת־עֵינַי עַבְדֶּיךָ הַנֶּנִּי עֲבָדִים לְאֹדְנִי גַם־אֲנִי־נִי גַם־אֲשֶׁר־
נִמְצָא תִּבְרִיעַ בְּיָדוֹ :

22) Genesis 45:8

“Now, therefore, it was not you who sent me here, but [the] God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.”

וַעֲתָה לֹא־אֲתֶם שְׁלַחְתֶּם אֹתִי תִּנֵּה כִּי הָאֱלֹהִים וַיְשִׁימֵנִי לְאָב
לְפָרְעָה וּלְאֹדוֹן לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם :

23) Genesis 48:15a

“He blessed Joseph, and said, “[The] God before whom my fathers, Abraham and Isaac walked, . . .”

וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלְכּוּ אֲבֹתַי לְפָנָיו
אֲבָרְתֶּם וַיִּצְחָק

24) Genesis 48:15b

“ . . . [The] God who has been my shepherd all my life to this day,”

הָאֱלֹהִים הָרֹעֶה אֹתִי מִעוֹרֵי עַד־תַּיִם תְּנֶה :

e. For further reference, the definite article occurs 370 times before “God” (אֱלֹהִים), but lacks the article 1,903 (total = 2,247 times [15% of the total]) in all of the Hebrew Scriptures. The total number does not take into account that “the gods” (הָאֱלֹהִים) may be alluding to deities, rulers, or angels, such as in Exodus 18:11; 32:1, 23; 34:15; Deuteronomy 10:17; 32:39; Joshua 24:15; Judges 10:14; Jeremiah 11:12; Job 1:6; 2:1; Daniel 11:37; Hosea 13:4; Psalm 86:8; and 136:2.³²

8. The sons of God “took wives for themselves, whomever they chose.”
What the narrator does not say is from whose lineage did THE sons

³² I have also listed in Appendix A the remaining 348 occurrences of אֱלֹהִים in the Hebrew Scriptures.

of God chose their wives. The only two possibilities are either from Seth's lineage or Cain's lineage. It is my suggestion that most of the Sethites took their wives from Cain's lineage.

C. The LORD's First Decree & Countdown to the Flood (v. 3)

1. Immediately after the narrator's statement, "that THE sons of God" (Seth's lineage) saw that THE daughters of men (Cain's lineage) were beautiful; and they (THE sons of God) took wives for themselves, whomever they chose," "then" the LORD's foreboding decree immediately follows.
2. To whom did the LORD speak His decree? His austere words of intent were directed toward the Celestial Council who will carry out His will. Those of the Council are the same to whom God said, "Let us make man in our image, according to our likeness; and let them rule over the fish of the sea and over the birds of winged aerial creatures and over the cattle and over all the earth, and over every creeping thing that creeps on the earth" (Genesis 1:26).
3. "My spirit" pertains to God's "spirit of the lives" in Genesis 6:17 (translated as "the breath of life," NASB) and Genesis 7:21-22 (cf. 2:7; HALOT cites this reference as "breath" as well; cf. Job 12:10; 27:3; 33:4; Psalm 104:29; 146:4; Isaiah 42:5; Ezekiel 37:5, 8, 9, 10; Jeremiah 14:6 and James 2:26).
4. The Hebrew term translated as "strive" (NASB) only occurs here in the Hebrew Scriptures. A possible translation is "unexpl[ained], to stay or simil[iar] by context" (HALOT, s.v. שָׁרַף, dwn: 217), "My spirit" (i.e., "breath of spirit of the lives"; Genesis 7:22) shall not always abide with the man" (my translation). The Hebrew article in this instance before "man" indicates the entire species of mankind.
5. The subordinate causal clause, "because he (Man, i.e., "mankind") also is flesh," is in comparison to all the other land and aerial living

beings in which the LORD's breath of the spirit of the lives," will not continue to abide (Genesis 7:21-22).

6. The time range that God's "breath of the spirit of the lives" will continue is 120 years (until all of Man dies [except for Noah, his wife, their three sons and their three wives] because of the Flood). The Hebrew compound term (בְּשֵׁן־גַּם, *bēšēn-gam* < שֵׁן, *šēn*; HALOT, page 196) introduces a subordinate concessive clause (translated as "nevertheless" [NASB]), and serves as an adverbial idea, and may be translated as "in spite of." This is the Hebraic core meaning. It indicates that something is true or occurs despite a previous statement or situation. Thus, in spite of the LORD's decree that His spirit will not always abide with mankind, His spirit will continue to give life for 120 more years.

D. The Nephilim, the "fallen ones" (verse 4)

Verse 4 serves as background information; much like a parenthetical remark to help the reader understand such things as the setting for events, or the emotions or the mindset of an individual or of a group of people. A grammatical element sometimes in biblical Hebrew, such as the subject when placed before the verb, as here in v. 4 ([“Now] the Nephilim”), can indicate a break in the narrative action, providing the reader with some extra information about the story being told.³³ So, who are the “Nephilim”?

³³ In verbal syntax of biblical Hebrew, the structure of the sentence (that is, sentences with a verb) is: (1) the verb, in first position; (2) the subject, in second position; and (3) the object, in third position. Other grammatical elements such as an adverb, prepositional phrases, discourse particle, etc. can be inserted at various points within that general sentence structure. In most cases, variations from the standard word order are for literary reasons or to add some emphasis (usually when a word is moved to the beginning of the sentence), but this does not fundamentally change the meaning. Sometimes however, if a grammatical element (often the subject) is placed before the verb, it has implications for the general structure of a narrative and/or how to best divide up the text in smaller blocks. In these cases, the context must determine whether this introduces a new narrative or section of text, or if it indicates a break.

1. The Hebrew arthrous masculine plural term “Nephilim” (נפִּלִים + the article הַ = הַנְּפִלִים, *hannēp̄ilim*) is treated in one of three ways in the English translations.
 - a. “Nephilim” is essentially left as a transliterated word from Hebrew into English³⁴ as exhibited in many translations (ESV, NIV, NKJV, NCV, ASV, NRSV, NASB, NLT, RSV, *The Complete Jewish Bible*, *Hebrew Names Version*, *Lexham English Bible*, *World English Bible*, and *Wycliffe*).
 - b. The arthrous word is translated as “the giants”³⁵ (KJV, NKJV, *The Message Bible*, *Common English Bible*, *The Darby Translation*, *Good News Translation*, *Jubilee Bible 2000*, LXX, *Douay-Rheims Catholic Bible*, *Third Millennium Bible*, *The Latin Vulgate*, and *The Webster Bible*).
 - c. The arthrous word’s consonants are to be repointed, i.e., the Masoretic Hebrew vowels, and understood as a common Qal masculine plural intransitive substantival participle (נפִּלִים + definite article הַ), derived from the verb נפל (npl), and therefore to be translated as “the fallen ones” (*Young’s Literal Translation*).³⁶ If the term Nephilim (הַנְּפִלִים) had not been pointed in the Masoretic Hebrew Scriptures as it had been, this last option would be the most intuitive and straightforward.

Summarizing points a-c, (1) the Hebrew word “Nephilim” is not translated but represents a transliteration from Hebrew; (2) translated as “giants”; or (3) functions as a metaphor for almost all of

³⁴ Transliteration is the process of converting text from one language into another, while aiming to represent the pronunciation of the original text. A good transliteration focuses on matching letters based on sound, allowing those of the receptor language to pronounce the word even if they are unfamiliar with the original alphabet.

³⁵ See HALOT, s.v. נִפְּלִים; “giant, monster,” page 709.

³⁶ The *Literal Standard Version* (LSV) represents a major revision of *Young’s Literal Translation*. Thus, this translation in Genesis 3:22 also has “was” instead of “become.” The revision is based upon the Masoretic Text with influence from the Septuagint (LXX) in the Old Testament. The New Testament translation is based upon the *Textus Receptus* and the *Majority Text*. The complete work was published on 2020 by Covenant Press. Its website is: <https://www.lsvbible.com/>.

the existing Cainites and Shemites, and translated as “the fallen ones.”

Furthermore, the exact same consonants as in Genesis 6:4 are also used in Ezekiel 32:27 where it clearly does not refer to “giants,” or “angels,” but to the “fallen ones.”

“Nor do they lie beside the fallen (נפלים)³⁷ heroes (גברים) of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were laid under their heads; but the punishment for their iniquity rested on their bones, though the terror of these heroes (גברים, *gibbôrim*) was once in the land of the living” (NASB).

2. An alternate and a predominant interpretation orbits around the mythical notion that “the sons of God” in Genesis 6 do not represent men at all, but instead, fallen angels (akin to 1c above), an idea that is woefully foreign to the Adamic toledoth.
 - a. Genesis 6:4 does NOT state that the “Nephilim” are the result of intermarriage, but what will be shown and must be seriously considered is that the “Nephilim” existed in the Sethite lineage.
 - b. Since all mankind dies except for Noah, his wife, their three sons and their three wives (8 persons in all; cf. 1 Peter 3:20), many theologians, pastors, and commentators choose to take the incredulous path and interpret “Nephilim” as angels, garnishing their support from Job 1:6; 2:1; and 38:7, because the identical phrase “sons of THE God” is also used. They bolster their claim by also appealing to 1 Peter 3:18-20 and Jude 6-7.

³⁷ Just as before, this is the Qal masculine plural participle of the verb נפל. Something else that makes this passage especially interesting is that the Hebrew term used twice for “heroes” (גברים, *gibbôrim*), “through the terror of the mighty in the land of the living,” is the same word as translated “mighty” in Genesis 6:4, and notably נפלים is not left untranslated (i.e., “Nephilim”) or translated as “giants,” but as “fallen.” For all the other instances where the Qal masculine plural participle is used in the Hebrew Scriptures, see Deuteronomy 22:4; Judges 7:12; 1 Samuel 31:8; Ezekiel 32:23; 1 Chronicles 10:8 and 2 Chronicles 20:24.

3. This proposition posits that “the sons of God” (“fallen angels,” i.e., demons) had sexual intercourse with “the daughters of men” that produced the Nephilim. Although this twisting of the Scriptural data is nonsensical, I will suggest some points below that will help to combat against this egregious and fanciful misinterpretation.
 - a. Contextually, there has not been any explicit mention of the angelic race, and they cohabiting with humans!
 - b. The only other instances of “the sons of God” (בְּנֵי־הָאֱלֹהִים) in the Hebrew Scriptures are located in Job 1:6; 2:1; and 38:7. However, all of these instances speak of God’s Celestial Council.³⁸ Moreover, nowhere in the Scriptures is the “the sons of God” limited only to angels. True, the Celestial Council consists of myriads of angels (Revelation 5:11; and 7:11), but also other possible races of beings as well, such as:
 - 1) the seraphim (Isaiah 6:1-2), who may be a separate race of beings than the race of celestial beings;
 - 2) the twenty-four elders (Revelation 4:4, 10-11; 5:11; and 7:11);
 - 3) the “seven spirits of God (Revelation 4:5);
 - 4) the four living creatures (Revelation 4:6-8; 5:11; 6:1; and 7:11);
 - 5) the four cherubs in Ezekiel 10, who may or may not also be the four living creatures mentioned in Revelation;
 - 6) strong angels (Revelation 5:2; 10:1; 18:21);
 - 7) myriads of angels (Revelation 5:11; 7:11);

³⁸ An intriguing feature of the Hebrew Scriptures is the Celestial Council, a body of celestial beings who meet with God in divine deliberations, as illustrated in the pronouns of “us” and “our” in Genesis 1:26: “Then God said, ‘Let us make man in our image, according to our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’” The English term “council” translates the Hebrew word מַסְבֵּי, “a confidential discussion: a) in the assembly of Yahweh” (HALOT, page 745). The term occurs in Jeremiah 23:18, 22; Job 15:8; Psalm 25:14; and Amos 3:7, pertaining to the heavenly council. The term also includes secret councils of men (cf. Genesis 49:6; Psalm 64:3; 111:1; Jeremiah 6:11; and 15:17).

- 8) “a spirit” as part of the “host of heaven” (1 Kings 22:19-23), who may also belong to the angelic race (see Psalm 82:1,6); and
- 9) the collective host (< שָׁבָא, *šābā*; “army”) of the LORD (Joshua 5:14; 1 Kings 22:19; 2 Chronicles 18:18; Psalm 103:21; 148:2).

Simply because the same words, “the sons of God” are used in different places in the Scriptures (Genesis 6:2, 4 versus Job 1:6; 2:1; and 38:7) does not justify that they are referring to the same concept. Words or phrases often mean different things when used differently in dissimilar contexts.

For example, the phrase “Son of Man” is a title used over ninety times by God to address the prophet Ezekiel, emphasizing his humanity and role as a messenger. The title underscores the contrast between God’s divine power and Ezekiel’s human limitations, highlighting that he is a mortal prophet delivering God’s Word. However, in the Gospels, the exact title, “the Son of Man,” refers to Jesus! Thus, do we assume that the two individuals, Ezekiel and Jesus, are the same person?

Thus, one must demonstrate from the very differing contexts of the passages in Genesis and Job that “the sons of God” refer to the identical beings, and not assume that just because identical words are used in differ scriptural locations that they identify the same beings because the words are the same.

- c. Furthermore, later in the Israelite history, the Israelites are called “sons of the LORD your God” (Deuteronomy 14:1), “my sons” (Jeremiah 3:19), and “It will be said to them, ‘You are the sons of the living God’” (Hosea 1:10d; NASB [2:1 in the Masoretic Hebrew text]). These references indicate that they do not pertain to angelic beings, no more than do the references to “the sons of God” in the New Testament.

- d. Genesis 6:1-8 is about humanity and its doomed outcome because of human sinful conduct, and not the angels and their punishment.

However, the Job references are used to argue that “the sons of God” refers to fallen angels (i.e., demons). However, nothing in these passages in Job indicates that they are fallen angels.

For example in Job 1:6, the narrator states, “Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them” (NASB).³⁹ Satan was not one of “the sons of God,” but “came among them.” Where in this verse does it state that the angels are “fallen”? However, people assume this because they were told again and again that it does, all because the teachers assume that Genesis 6:2, 4 and Job 1:6 are referring to the same beings simply because they use the identical phrase, “the sons of God.”

- e. The fact that the Nephilim were subject to God's ensuing judgment proves that their children were mortal rather than some supernatural half-breed, for they all died in the Flood!
- f. Nowhere in Scripture is the idea explicitly stated that angelic beings have the ability to procreate as mankind can, nor have the ability to procreate among them.

Angels are spiritual beings not corporeal. Concerning the resurrection, Jesus states in Matthew 22:30, “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven” (cf. Mark 12:25).

Regardless, people assume that angels can have sexual relations with female humans! A competent Hebrew scholar, Bruce Waltke,

³⁹ The Hebrew term שָׂטָן, “satan,” means an “adversary, opponent,” whether “in the military and political sphere,” or “in jurisprudence” (HALOT, s.v. שָׂטָן, 1:1317). The masculine noun is derived from a verb that generally means “to obstruct” or “to oppose” (שָׂטָן, stn). The proper name “Satan” has the Hebrew article, although not usually translated in EVV. Thus, the common noun can refer to human adversaries (1 Samuel 29:4; 1 Kings 5:18; Psalm 109:6; and Zechariah 3:1-5) or to a supernatural adversary, often translated as “Satan” (Job 1:6-9; and 2:1-4).

points out, however, “This interpretation . . . contradicts Jesus’ statement that angels do not marry (Matthew 22:30; and Mark 12:25). It is one thing for angels to eat and drink (cf. Genesis 19:1-3), but quite another to marry and reproduce.”⁴⁰ Some commentators respond that Jesus was only referring to the marriage contract and not to the marriage bed, but this makes Jesus’ statement nonsensical in its own context. For Jesus was responding to the Sadducees’ question in Matthew 22:23-28 about having a marital relation resulting in children, and He clearly denied that angels can have sexual relations, just as humans in the resurrection!

- g. Some commentators use Chapter 7:11-14 from the apocryphal “Book of Enoch” (dated 300-200 B.C.) to substantiate the idea that the Nephilim were giants who were the byproduct of the fallen angels having sexual intercourse that produced the children.

“¹¹And the women conceiving brought forth giants, ¹²whose stature was each three hundred cubits. These devoured all which the labor of men produced; until it became impossible to feed them; ¹³When they turned themselves against men, in order to devour them; ¹⁴and began to injure birds, beasts, reptiles, and fish, to eat their flesh one after another and to drink their blood.”

Clearly, this is an outlandish mythical fairy tale for children. If such giants had actually existed, their enormous bones would be easily found in the geological fossil record. Their femurs alone would be over 100 feet (30.48 meters) long. According to this, they were 300 cubits tall, being equivalent to 450-600 feet (137.16-182.88 meters). A cubit is calculated as the measurement of the arm, from the fingertips to elbow. Thus, the cubit was larger for larger/taller people; most scholars estimate as an average estimate for their femurs was between 18-24 inches (45-60.96 centimeters).

⁴⁰ Bruce K. Waltke, *Genesis* (Grand Rapids: Zondervan, 2001), 116.

- h. Other commentators appeal to Jude 6–7 to support their contention that the “sons of God” were *unfallen* or heavenly angels who then fell because they had sexual relations with female humans. They argue that Jude compared the prideful fallen angels to the sexually immoral people of Sodom and Gomorrah. The problem with this assertion is that it assumes what it must prove. Proponents of this argument use their interpretation of Genesis 6 to understand Jude, and then use their understanding of Jude to support their interpretation of Genesis 6. This is tantamount to circular reasoning.
- i. By appealing that the Nephilim constitute a hybrid union of angelic beings and humans, this helps to relieve “the godly” who acted ungodly the responsibility of being corrupt and wicked before the LORD. What “the sons of God” saw and what the LORD saw in Genesis 6:5 had different outcomes.
 - 1) There is no doubt that the wicked angels played a part in the attempted corruption of all mankind. For Apostle Paul states in Ephesians 6:10-12.

“¹⁰Finally, be strong in the Lord and in the strength of His might. ¹¹Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. ¹²For our struggle is not against flesh and blood, but against rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”
 - 2) Several scriptural passages depict angelic battles. For example, 2 Kings 6:15-17, we are contextually told (2 Kings 6:8-14) that the Aramean army had surrounded the city of Dothan with the intention of capturing the prophet Elisha. Elisha’s servant, upon seeing the vast enemy forces, was filled with fear. However, Elisha reassured him, emphasizing that God’s forces outnumbered the enemy’s, and then Elisha prayed for his

servant's eyes to be opened, revealing a hidden spiritual reality of the LORD's protection.

“¹⁵Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, ‘Alas, my master! What shall we do?’ ¹⁶So he answered, ‘Do not fear, for those who are with us are more than those who are with them.’ ¹⁷Then Elisha prayed and said, ‘O LORD, I pray, open his eyes that he may see.’ And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.”

- 3) Another scriptural instance involves Joshua when he encountered the Commander of the LORD's army by Jericho just before the Israelites began their campaign to conquer the city, a pivotal moment described in Joshua 5:13-15.

“¹³Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, ‘Are you for us or for our adversaries?’ ¹⁴He said, ‘No; rather I indeed come now as captain of the host of the LORD.’ And Joshua fell on his face to the earth, and bowed down, and said to him, ‘What has my lord to say to his servant?’ ¹⁵The captain of the LORD's host said to Joshua, ‘Remove your sandals from your feet, for the place where you are standing is holy.’ And Joshua did so.”

Joshua's act of removing his sandals signifies reverence and submission to God's presence and authority by the presence of the angel.

- 4) Much closer to the context of Genesis 6:1-8, is the encounter that the woman and the man had with the Serpent. The Serpent is depicted as Satan in later revelation. This

designation highlights Satan's role as the deceiver and tempter throughout history, from the beginning of human history to the end times.

"But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ" (2 Corinthians 11:3).

"And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him" (Revelation 12:9)

And again in Revelation 20:2-3:

"²And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; ³and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time."

2. Details about the Nephilim in v. 4

a. The first tidbits of information recorded in the Scriptures about the Nephilim are that they "were on the Earth in those days, and also afterward" (v. 4a-b).

- 1) No genealogical information about the "Nephilim" exists before this remark or anywhere else in the Scriptures.
- 2) However, only two lineages of people contextually exist from Adam and Eve, that of the Cainites and the Sethites. Of those two lineages, only eight people survived the Flood! We are notified later,

"¹⁸Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.

¹⁹These three were the sons of Noah, and from these the whole earth was populated” (Genesis 9:18-19; NASB).

3) The Nephilim were present on earth “in those days, and also they (were) afterward,” referring to the period of time before and after the Flood. The phrase marks a shift from the preceding general genealogy to a more specific account of events concerning the Nephilim and the subsequent events leading to the Flood.

b. The second tidbit of information about the Nephilim is that “Those were the mighty men (הַגִּבּוֹרִים, *haggibbōrim*) who were of old, men of renown (אֲנֹשֵׁי הַשֵּׁם, *’anšē haššēm*),” literally, “the men of name” (v. 4e).

1) Genealogical information about the “Nephilim” does not exist before this remark or anywhere else in the Scriptures. Whoever they are, they are either part of the Cainite lineage, Sethite lineage, or both.

2) There is not any mention of the Nephilim’s size, weight, or height. If they were “giants” why is there no mention of their size, especially since Genesis 6:1 is the first scriptural mention of them.

3) Those who understand the term “Nephilim” as giants (the byproduct of human and angelic sexual intercourse) cross reference to Numbers 13:33, where the only other two instances of the term “Nephilim” is employed in the Hebrew Scriptures to support their position.

³²So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, ‘The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people who we saw in it are men of stature. ³³There also we saw the Nephilim (the sons of Anak are

part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.”

The spies’ report is fraught with hyperbolic language. First, the clause, “is a land that devours its inhabitants,” pertains to the land’s conditions that were so harsh and unforgiving that it led to the deaths of those who lived there. This was the spies’ first negative claim, intended to discourage the Israelites from entering it. They exaggerated the dangers and challenges of the land, painting a picture of a place where people constantly died due to its environment or internal strife.

Next, “all the people who we saw in it are men of stature.” The spies’ report included describing the inhabitants of Canaan as exceptionally tall and physically imposing, thereby creating fear and doubt among the people of their ability to conquer Canaan.

The next hyperbolic clause, “we seemed like grasshoppers in our own eyes” reflects the spies’ fear and diminished self-perception when faced with the perceived strength of the inhabitants of Canaan, particularly the “Nephilim” and the sons of Anak. Their verbiage reflects a lack of faith and a feeling of being insignificant and powerless compared to their enemies.

However, the faithful spies Caleb and Joshua do not verify the other ten spies’ report, leading some scholars to believe that the fearful reports from the other ten are hyperbolic and should not be taken literally. Furthermore, the other ten spies died by a plague before the LORD (Numbers 14:37).

3. The “Nephilim” were the “fallen ones.”

This view holds that “the sons of God” refers to the descendants of Seth, while the phrase “the daughters of men” refers to the descendants of Cain. In other words, the righteous line of Seth

intermarried with the unrighteous line of Cain resulting in the corruption of society.

- a. As many years went by, the Cainites increased their evil deeds because they lived so long and their ungodly ways compounded to and heavily influenced the next generations.
- b. The Sethite Lamech also had sons and daughters. What happened to them? Why would Noah's sons and their wives live and Lamech's would die in the Flood? They too died in the flood. Only the 8 lived. Whoever was not on the ark died.
- c. In summary, THE Nephilim were the "fallen ones" from Seth's lineage, i.e., all those who intermarried with the Cainites were the "fallen ones." The Sethite patriarchs were the remnant, but not their children, except for Noah's three sons, Shem, Ham, and Japheth. The result of the sons of God intermarrying with the evil Cainite lineage was that all of humanity had to be exterminated except for 8 people.
- d. Seth's lineage (the sons of God) intermarried with Cain's lineage that caused the LORD to bring the Flood over the entire earth because of their collective wickedness. They brought God's judgment all upon themselves. Thus, all of those who intermarried died during the Flood, which also turbulently ended Cain's lineage. When the eight persons stepped upon the earth after the Flood, it denoted a new beginning.

E. The LORD's Second Decree & the Countdown Continues (vv. 5-7)

Genesis 6:5-7 summarizes the depth of human wickedness before the Flood, by emphasizing the LORD's sorrow and decision to destroy humanity due to their pervasive evil thoughts and deeds.

The LORD observes that every inclination of the human heart had sunk to do only evil continually, leading to a profound grief and regret within Him. This prompts the LORD's decision to wipe out humankind and all

other air-breathing creatures from the earth. The only exception that the narrator mentions later is that an exception is made for Noah and his family.

1. Verse 5: The LORD Saw Man's Great Wickedness on Earth

The narrator first describes the dire state of the Cainite's and Sethite's lineages before the great Flood. The LORD saw how great the wickedness of man was on the earth and that every intention of the thoughts of their hearts was only evil continually.

Biblical narrative often withholds pieces of exposition until the moment in the story when they are immediately relevant, but what is the immediate relevance here? The narrator highlights the pervasive and deep-seated corruption of the lineages, and thus serves as the justification for the LORD's decision to send the Flood.

"Then the LORD saw that the wickedness of man was great": The first clause indicates that the LORD observed the widespread and severe sinfulness of humanity.

"on the earth": The prepositional phrase emphasizes that man's wickedness was not isolated but a global phenomenon. We must remember that the earth's continents had not yet separated. Genesis 10:25 may suggest this could refer to a literal division of the earth's landmass, possibly related to continental drift or other possible geological events that occurred after the Flood.

"and that every intent of the thoughts of his heart was only evil continually.": This statement by the LORD goes beyond mere actions and points to the corruption of "every intent of the thought" of "his heart."⁴¹ The LORD's statement signifies that their thoughts were consistently and entirely focused on evil.

⁴¹ The English language does not have an equivalent term for the Hebrew term "heart," which refers to the locus of thought, feeling, volition, and morality (O. R. Brandon, "Heart," in *Evangelical Dictionary*, ed. W. Elwell (Grand Rapids: Baker, 1984), 498-499.

The narrator's comments are central to its interpretation. The initial statement about the human situation (6:5) provides the rationale for what follows: the great wickedness of humankind and the evil inclination of the human heart's desire to act independent of God. The words **only**, **every**, and **continually** specify the narcissistic depth, and breadth, of human sinfulness.

2. Verse 6: The LORD's Regret of Making Man

The sinfulness of the human heart is set alongside the LORD's response concerning His heart. The LORD appears not as an angry and vengeful judge, but as a grieving Creator, distressed over what has occurred.

Note the wordplay in this verse with "comfort" (< נַחַם in the Niphal) and the noun "pain" (< עֲצָבָה) with that of Lamech's pronouncement in Genesis 5:29. Both the LORD and Lamech are pained by sin. However, his son will bring comfort to both. The Hebrew term "pain" means "indignant rage."

The LORD's intrinsic nature is that of righteousness and holiness; therefore, the unchanging God is always pained by sin. Moreover, because He is immutable, he will always change his plans to do good if people persist in their sin. For example, the prophet Jeremiah said,

"⁹Or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant it; ¹⁰if it does evil in My sight by not obeying My voice, then I will think better of the good with which I had promised to bless it. ¹¹So now then, speak to the men of Judah and against the inhabitants of Jerusalem saying, 'Thus says the LORD, "Behold, I am fashioning calamity against you and devising a plan against you. Oh turn back, each of you from his evil way, and reform your ways and your deeds"' (Jeremiah 18:9-10).⁴²

⁴² See also Exodus 32:12, 14; 1 Samuel 15:11; 2 Samuel 24:16; Amos 7:3, 6.

The LORD's reconsideration about humanity at the time of the Flood is entirely consistent with His unchanging character. He is not fickle; He does not change His mind (Numbers 23:19 and 1 Samuel 15:29), including His mind to reconsider. His people always can rely on God to reconsider His original intention to do good or evil according to their response to Him—without discrimination.

3. Verse 7: The LORD's Second Decree; He Will Blot Out Man

"Then the LORD said, "I will blot out man whom I have created from the face of the earth": This judgment extends from the creation to the Flood, which is a prophetic paradigm for the coming second judgment on the current "earth," lasting from the Flood to destruction by fire (cf. 2 Peter 3:5-7).

This is a good time to be reminded of what Jesus said about His return.

³⁷For the coming of the Son of Man will be just like the days of Noah. ³⁸For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be" (Matthew 24:37-39).

The extent of God's judgment is from "man to animals to creeping things and to winged creatures of the sky." As the ground must endure the consequences of its rulers' (both the man and the woman's) disobedience also must all air-breathing animals and living creatures. Ponder this: our original parents' transgression and sin is what eventually brought about the Flood and God's blotting out almost all of the air-breathing creatures.

F. A Godly Man in a Worldly Wicked World (v. 8)

Genesis 6:8 serves as a crucial transition, introducing the central figure of the Flood Narrative and highlighting the reason for God's

intervention (the horrendous wickedness of humanity) and the exception (Noah's righteousness).

The narrator's statement, "But Noah found favor in the eyes of the LORD," appears climactically at the end of the Adamic toledoth. Noah represents a new beginning, an inversion that was anticipated in Lamech's pronouncement (Genesis 5:29). Noah finds God's grace/favor not in spite of sin but because of his righteousness. God works in Noah as in all of His people, both to will and to do according to His good pleasure (Philippians 2:13).

The preceding verses (Genesis 6:5-7) relate the pervasive evil and violence that had filled the earth, thus leading God to regret creating humanity. Genesis 6:8 then introduces Noah, a man who found favor with God, demonstrating that God's grace can be extended even when the world is filled with sin.

V. SUMMARY & APPLICATION

Genesis 6:1-8 describes a period of extreme wickedness on earth before the Flood, highlighting God's grief and decision to control it by the judgment of the Flood. The passage details the increasing evil of humanity, their corruption of godly lines through intermarriage, and the resulting judgment. It also introduces Noah, a righteous man, who finds favor with God and is chosen to be spared with his family.

Notably, the flood story concludes with essentially the same description of the human race (Genesis 8:21). In other words, the flood did not have any effect whatsoever on the sinfulness of humankind. God makes a decision to continue with the world even without any human change; the world's future will depend upon God's promises.

Intermarriage between the Israelite's faith in one God and that with their ungodly neighbors plagued its history. Although there was no commandment beforehand to marry outside of their faith before Genesis

6:1-8, it nevertheless becomes the paradigm not to do so because of the consequences it yields.

When it comes to the patriarchs in Genesis, *their focus was on marrying within the family and avoiding marriage with the neighboring Canaanites*. It was understood that when families marry sons and daughters to one another, they become “one people” (Genesis 34:22). Thus Abraham sent “his servant, the oldest of his household” (Eliezer of Damascus; Genesis 15:2) to find a bride for his son Isaac in the household of his brother Nahor (Genesis 24:2-4; cf. 24:15), and Rebekah sent Jacob to her brother Laban to find a wife (Genesis 27:42-45). The Jacob Narrative emphasizes this point, as Jacob’s brother Esau married two Hittite women (also called “Canaanites”) that displeased Isaac and caused Rebekah to “loathe” her life (Genesis 26:34-35; 27:46; 28:6-9). Isaac therefore explicitly instructed Jacob to not take a Canaanite wife but marry one of Laban’s daughters (Genesis 28:1-5). Thus, the author of Genesis is clear that the patriarchs wanted to avoid intermarriage with the Canaanites, a theme expanded upon throughout the Pentateuch and the rest of the Old Testament.

The primary passages prohibiting intermarriage with unbelievers (particularly Canaanites) are found in Exodus and Deuteronomy. Yahweh gave these commands to the people of Israel prior to the conquest of the land of Canaan, as He knew that intermarriage with the Canaanites would be a temptation for Israel. Both these passages emphasize that marrying sons and daughters off to Canaanites would result in Israelite sons and daughters worshiping (or “whoring after”) the gods of the Canaanites:

“¹¹Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite. ¹²Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst. ¹³But rather, you are to tear down their altars and smash their sacred

pillars and cut down their Asherim ¹⁴— for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God — ¹⁵otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and sacrifice to their gods, and someone might invite you to eat of his sacrifice, ¹⁶and **you might take some of his daughters for your sons, and his daughters might play the harlot with their gods and cause your sons also to play the harlot with their gods**” (Exodus 34:11-16; NASB, emphasis is mine).

“¹When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, ²and when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. ³Furthermore, **you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons.** ⁴**For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you.** ⁵But thus you shall do to them: you shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. ⁶For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth” (Deuteronomy 7:1-6; NASB, emphasis is mine).

God instructed the Israelites to drive out the Canaanites so that Israel would inherit the land that God promised to Abraham. God is quite clear that Israel was to make no covenant with the Canaanites—which included the covenant of marriage. The key takeaway here is that **God**

knew intermarriage with unbelievers would lead His people into worship of other gods and ultimately apostasy.

The LORD's same prohibition against intermarrying unbelievers was also announced to His people in many other instances, including Deuteronomy 23:3; Joshua 23:11-13; Judges 2:20—3:5; 1 Kings 11:1-43; 16:1—19; Ezra 9:1-3, 10-12; and Nehemiah 10:29-30; 13:23-27.

We as Gentiles do not have a bloodline like the Israelites, but because we believe by faith in the Seed of Abraham, Jesus Christ, we do have a responsibility not to intermarry with unbelievers. The most explicit New Testament teaching is in 1 Corinthians 7, where Paul addresses issues of marriage and divorce. Christians who are married to unbelievers are not to separate or divorce an unbelieving spouse, though it cannot always be prevented when an unbelieving spouse divorces a Christian (1 Corinthians 7:12-16).

However, the Apostle Paul gives an important command regarding marriage in his instructions regarding widows: "A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in the Lord" (1 Corinthians 7:39).

Thus, our spouses need to be of the same faith. If we are married to an unbeliever, we are to live in peace and do not seek to be divorced if at all possible. However, if we are seeking to marry, our spouse needs to be thoroughly vetted that they are godly.

If Christ saves us from our sins, if He is our Lord, and if we worship God above all things—then how can we marry someone who does not share this same attitude and lifestyle? Marriage is the most important earthly relationship in life, and whom one worships is the most important thing about a person. Thus, Paul says:

“¹⁴Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? ¹⁵Or what harmony has Christ with Belial, or what

has a believer in common with an unbeliever? ¹⁶Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said,

‘I WILL DWELL IN THEM AND WALK AMONG THEM;
AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

¹⁷Therefore, COME OUT FROM THEIR MIDST AND BE
SEPARATE,” says the Lord.

AND DO NOT TOUCH WHAT IS UNCLEAN;
And I will welcome you.

¹⁸And I will be a father to you,
And you shall be sons and daughters to Me,’
Says the Lord Almighty” (2 Corinthians 6:14-18; NASB).

Appendix A

25. Exodus 1:17

“But the midwives feared **[the]** God, and did not do as the king of Egypt had commanded them, but let the boys live.”

וַתִּירָאנָה הַמִּיּוֹלָדֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵן מֶלֶךְ מִצְרַיִם
וַתַּחְיִינָה אֶת־הַיִּלָּדִים :

26. Exodus 1:21

“Because the midwives feared **[the]** God, He established households for them.”

וַיְהִי כִּי־יִרְאוּ הַמִּיּוֹלָדֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים :

27. Exodus 2:23

“Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to **[the]** God.”

וַיְהִי בִּימֵי הָרָבִים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הַעֲבָדָה
וַיִּזְעֻקוּ וַתַּעַל שׁוֹעֲתָם אֶל־הָאֱלֹהִים מִן־הַעֲבָדָה :

28. Exodus 3:1

“Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, **the** mountain of God.”

וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתֵנוֹ כִּתְּנָן מִדְיָן וַיִּנָּהֶג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר
וַיָּבֹא אֶל־תֹּרֶ הָאֱלֹהִים חֹרֶבָה :

29. Exodus 3:6

“He said also, ‘I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.’ Then Moses hid his face, for he was afraid to look at **[the]** God.”

וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה
פָּנָיו כִּי יָרָא מִתְהַיֵּט אֶל־הָאֱלֹהִים :

30. Exodus 3:11

“But Moses said to **[the]** God, ‘Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?’”

וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אֲנֹכִי כִּי אֵלֶךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם :

31. Exodus 3:12

“And He said, ‘Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship **the** God at this mountain.’”

וַיֹּאמֶר כִּי־אֲהִינָה עִמָּךְ וְזֶה־לָּךְ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרָיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה :

32. Exodus 3:13

“Then Moses said to **[the]** God, ‘Behold, I am going to the sons of Israel, and I will say to them, “The God of your fathers has sent me to you.” Now they may say to me, “What is His name?” What shall I say to them?’”

וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אֲנֹכִי בָא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֵלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ־לִי מַה־שְּׁמוֹ מַה אֹמַר אֲלֵהֶם :

33. Exodus 4:20

“So Moses took his wife and his sons and mounted them on a donkey, and returned to the land of Egypt. Moses also took **the staff of God** in his hand.”

וַיִּקַּח מֹשֶׁה אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וַיֵּרֶכְבּוּ עַל־הַחֲמֹר וַיָּשָׁב אֶרֶצָה מִצְרָיִם וַיִּקַּח מֹשֶׁה אֶת־מִטֵּה הָאֱלֹהִים בְּיָדוֹ :

34. Exodus 4:27

“Now the LORD said to Aaron, ‘Go to meet Moses in the wilderness.’ So he went and met him at **the mountain of God** and kissed him.”

וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן לֵךְ לִקְרֹאת מֹשֶׁה הַמִּדְבָּרָה וַיֵּלֶךְ וַיִּפְגְּשֵׁהוּ בְּתֹרֶה הָאֱלֹהִים וַיִּשָּׁק־לוֹ :

35. Exodus 14:19

“The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.”

וַיֵּעָזְבוּ מִלְּאָךְ הָאֱלֹהִים תְּחִלָּתוֹ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיֵּעָזְבוּ
הָעָנָן מִפְּנֵיהֶם וַיֵּעָמֵד מֵאַחֲרֵיהֶם :

36. Exodus 17:9

“So Moses said to Joshua, ‘Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.’”

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּתוֹרָתֵנוּ אֲנָשִׁים וַיֵּצֵא הֵלָתָם בַּעַמְלֶק מִחֹר אֲנָכִי
נִצֵּב עַל-רֹאשׁ הַגִּבְעָה וּמֹשֶׁה הָאֱלֹהִים בְּיָדִי :

37. Exodus 18:5

“Then Jethro, Moses’ father-in-law, came with his sons and his wife to Moses in the wilderness where he was camped, at the mount of God.”

וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל-מֹשֶׁה אֶל-הַמִּדְבָּר אֲשֶׁר-הוּא חֹנֶה שָׁם
תַּר הָאֱלֹהִים :

38. Exodus 18:11

“Now I know that the LORD is greater than all [the] gods; indeed, it was proven when they dealt proudly against the people.”

עַתָּה יָדַעְתִּי כִּי-גָדוֹל יְהוָה מִכָּל-הָאֱלֹהִים כִּי בַדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם :

39. Exodus 18:12

“Then Jethro, Moses’ father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat a meal with Moses’ father-in-law before [the] God.”

וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עֹלָה וְזִבְחִים לָאֱלֹהִים וַיָּבֹא אַהֲרֹן וְכָל זִקְנֵי יִשְׂרָאֵל
לֶאֱכֹל-לֶחֶם עִם-חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים :

40. Exodus 18:16

“When they have a dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws.”

כִּי־יְהִיָּה לָהֶם דָּבָר בָּא אֵלַי וְשָׁפַטְתִּי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְחֹדַעְתִּי אֶת־תַּקְוִי
הָאֱלֹהִים וְאֶת־תּוֹרָתוֹ:

41. Exodus 18:19a

“Now listen to me: I will give you counsel, and God be with you. You be the people’s representative before [the] God, . . .”

עֲתָה שְׁמַע בְּקֻלִּי אֵינְעֲצֶיךָ וִיְהִי אֱלֹהִים עִמָּךְ תִּהְיֶה אַתָּה לָעָם מוֹלֵ הָאֱלֹהִים

42. Exodus 18:19b

“and you bring the disputes to the God,”

וְהִבֵּאתָ אֶתְּךָ אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:

43. Exodus 19:3

“Moses went up to [the] God, and the LORD called to him from the mountain, saying, ‘Thus you shall say to the house of Jacob and tell the sons of Israel:’”

וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיְקַרָּא אֵלָיו יְהוָה מִן־הַהָר לֵאמֹר כֹּה תֹאמַר לְבֵית
יִשְׂרָאֵל וְתֹנִיד לְבְנֵי יִשְׂרָאֵל:

44. Exodus 19:17

“And Moses brought the people out of the camp to meet [the] God, and they stood at the foot of the mountain.”

וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם לִקְרַאת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְנַצְּבוּ בְּתַחֲתֵית הָהָר:

45. Exodus 19:19

“When the sound of the trumpet grew louder and louder, Moses spoke and [the] God answered him with thunder.”

וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְתִנְק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

46. Exodus 20:20

“Moses said to the people, ‘Do not be afraid; for [the] God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.’”

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ כִּי לְבַעֲבוֹר נִסּוּת אֶתְכֶם בָּא הָאֱלֹהִים
וּבַעֲבוֹר תִּהְיֶה יְרֹאתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תַחֲשֹׂאוּ:

47. Exodus 20:21

“So the people stood at a distance, while Moses approached the thick cloud where [the] God was.”

וַיַּעֲמֵד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל-הָעֶרְפָּל אֲשֶׁר-שָׁם הָאֱלֹהִים:

48. Exodus 21:6

“then his master shall bring him to [the] God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.”

וְהִגִּישׁוּ אֲדֹנָיו אֶל-הָאֱלֹהִים וְהִגִּישׁוּ אֶל-הַדֶּלֶת אוֹ אֶל-הַמְּזוּזָה וְרָצַע אֲדֹנָיו אֶת-אָזְנוֹ בַּמַּרְצֵעַ וַעֲבָדוֹ לְעֹלָם:

49. Exodus 21:13

“But if he did not lie in wait for him, but [the] God let him fall into his hand, then I will appoint you a place to which he may flee.”

וְאִשֶּׁר לֹא צָדָה וְהָאֱלֹהִים אָנְהָ לִידּוֹ וְשָׁמַתִּי לָךְ מָקוֹם אֲשֶׁר יָנוּס שָׁמָּה:

50. Exodus 22:8 (MT = 22:7)

“If the thief is not caught, then the owner of the house shall appear before [the] judges [הַאֱלֹהִים], to determine whether he laid his hands on his neighbor's property.”

אִם-לֹא יִמָּצֵא הַגֹּנֵב וְנִקְרַב בְּעַל-הַבַּיִת אֶל-הָאֱלֹהִים אִם-לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ:

51. Exodus 22:9 (MT = 22:8)

“For every breach of trust, whether it is for ox, for donkey, for sheep, for clothing, or for any lost thing about which one says, ‘This is it,’ the case of both parties shall come before the judges [הַאֱלֹהִים]; he whom the judges condemn shall pay double to his neighbor.”

עַל-כָּל-דִּבְרֵי-פֶשַׁע עַל-שׁוֹר עַל-חֲמֹר עַל-שֶׂה עַל-שְׁלָמָה עַל-כָּל-אֲבִדָּה אֲשֶׁר יֹאמַר כִּי-הוּא זֶה עַד הָאֱלֹהִים יָבֹא דִבְרֵי-שְׁנֵיהֶם אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים יִשְׁלַם שְׁנַיִם לְרֵעֵהוּ:

52. Exodus 24:11

“Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw [the] God, and they ate and drank.”

וְאֶל-אַצִּילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיִּתְּנוּ אֶת-תְּאֵלֵהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ :

53. Exodus 24:13

“So Moses arose with Joshua his servant, and Moses went up to the mountain of God.”

וַיָּקָם מֹשֶׁה וַיְהוֹשֶׁעַ מִשְׁרָתוֹ וַיַּעַל מֹשֶׁה אֶל-הַר תְּאֵלֵהֶם :

54. Numbers 22:10

“Balaam said to [the] God, ‘Balak the son of Zippor, king of Moab, has sent word to me,’”

וַיֹּאמֶר בִּלְעָם אֶל-תְּאֵלֵהֶם בָּלָק בֶּן-צִפּוֹר מֶלֶךְ מוֹאָב שָׁלַח אֵלַי :

55. Numbers 23:27

“Then Balak said to Balaam, ‘Please come, I will take you to another place; perhaps it will be agreeable with [the] God that you curse them for me from there.’”

וַיֹּאמֶר בָּלָק אֶל-בִּלְעָם לָכֵה-נָא אֶתְּחֶךָ אֶל-מָקוֹם אֲחֵר אוֹלֵי יִישָׁר בְּעֵינַי תְּאֵלֵהֶם וְקִבְּתוּ לִי מִנָּשָׁם :

56. Deuteronomy 4:35

“To you it was shown that you might know that the LORD, He is [the] God; there is no other besides Him.”

אִתָּהּ הִרְאָתָּ לְדַעַת כִּי יְהוָה הוּא תְּאֵלֵהֶם אֵין עוֹד מִלְּבָדּוֹ :

57. Deuteronomy 4:39

“Know therefore today, and take it to your heart, that the LORD, He is [the] God in heaven above and on the earth below; there is no other.”

וַיִּדְעַתְּ הַיּוֹם וַהֲשַׁבַּתְּ אֶל-לְבָבְךָ כִּי יְהוָה הוּא תְּאֵלֵהֶם בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּת אֵין עוֹד :

58. Deuteronomy 7:9

“Know therefore that the LORD your God, He is [the] God (הָאֱלֹהִים), the faithful God (הָאֵל), who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;”

וַיֵּדַעְתָּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְאַהֲבָיו וּלְשֹׁמְרֵי מִצְוֹתָו לְאַלְפֵי דוֹר :

59. Deuteronomy 10:17

“For the LORD your God is the God (אֱלֹהֵי) of gods (הָאֱלֹהִים) and the Lord of lords, the great, the mighty, and the awesome God (הָאֵל) who does not show partiality nor take a bribe.”

כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֱלֹהֵי הָאֲדָנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד :

60. Deuteronomy 33:1

“Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death.”

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ :

61. Joshua 14:6

“Then the sons of Judah drew near to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, ‘You know the word which the LORD spoke to Moses the man of God concerning you and me in Kadesh-barnea.’”

וַיֵּגֶשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּגִלְגָל וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן־יִפְנֶה הַקְנִזִּי אֶתָּה יָדָעְתָּ אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ־הָאֱלֹהִים עַל אֲדֹתַי וְעַל אֲדֹתֶיךָ בְּקֶדֶשׁ בַּרנֶעֱ :

62. Joshua 22:34

“The sons of Reuben and the sons of Gad called the altar Witness; ‘For,’ they said, ‘it is a witness between us that the LORD is [the] God.’”

וַיִּקְרְאוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד לַמִּזְבֵּחַ כִּי עֵד הוּא בֵּינֵינוּ כִּי יְהוָה הָאֱלֹהִים :

63. Joshua 24:1

“Then Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and their judges and their officers; and they presented themselves before [the] God.”

וַיִּאָסֶף יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל שְׁכֶמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשֵׁי
וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיִּתְּיָצְבוּ לִפְנֵי הָאֱלֹהִים :

64. Judges 6:20

“The angel of God said to him, ‘Take the meat and the unleavened bread and lay them on this rock, and pour out the broth.’ And he did so.”

וַיֹּאמֶר אֵלָיו מַלְאָךְ הָאֱלֹהִים קַח אֶת-הַבָּשָׂר וְאֶת-הַמִּצּוֹת וְהִנַּח אֶל-הַסֶּלַע
הַזֶּה וְאֶת-הַמֶּרְק שִׁפּוֹךְ וַיַּעַשׂ כֵּן :

65. Judges 6:36

“Then Gideon said to [the] God, ‘If You will deliver Israel through me, as You have spoken,’”

וַיֹּאמֶר גִּדְעוֹן אֶל-הָאֱלֹהִים אִם-יִשְׁׁף מוֹשִׁיעַ בְּיָדִי אֶת-יִשְׂרָאֵל כַּאֲשֶׁר דִּבַּרְתָּ :

66. Judges 6:39

“Then Gideon said to [the] God, ‘Do not let Your anger burn against me that I may speak once more; please let me make a test once more with the fleece, let it now be dry only on the fleece, and let there be dew on all the ground.’”

וַיֹּאמֶר גִּדְעוֹן אֶל-הָאֱלֹהִים אֵל-יִתֵּר אַפְּךָ בִּי וְאִדְבָּרְתָּ אִךְ הַפֶּעַם אֲנִסָּה נָא
רֶק-הַפֶּעַם בַּגִּזָּה יְהִי-נָא חָרֵב אֶל-הַגִּזָּה לְבִדָּה וְעַל-כָּל-הָאָרֶץ יִהְיֶה-טָל :

67. Judges 7:14

“His friend replied, ‘This is nothing less than the sword of Gideon the son of Joash, a man of Israel; [the] God has given Midian and all the camp into his hand.’”

וַיַּעַן רֵעֵהוּ וַיֹּאמֶר אֵין זֹאת בְּלִפְי אִם-חֶרֶב גִּדְעוֹן בֶּן-יֹאשׁ אִישׁ יִשְׂרָאֵל נָתַן
הָאֱלֹהִים בְּיָדוֹ אֶת-מִדְיָן וְאֶת-כָּל-הַמַּחֲנֶה :

68. Judges 10:14

““Go and cry out to [the] gods which you have chosen; let them deliver you in the time of your distress.”

לְכוּ וְנַעֲקוּ אֶל-הָאֱלֹהִים אֲשֶׁר בְּחַרְתֶּם בָּם הִנֵּה יוֹשִׁיעוּ לָכֶם בְּעֵת צָרְתְּכֶם:

69. Judges 13:6a

“Then the woman came and told her husband, saying, ‘A the man of God came to me ...’

וַתָּבֹא הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֹאמַר אִישׁ הָאֱלֹהִים בָּא אֵלַי

70. Judges 13:6b

“and his appearance was like the appearance of the angel of God, very awesome. And I did not ask him where he came from, nor did he tell me his name.”

וּמַרְאֵהוּ כְּמַרְאֵה מַלְאָךְ הָאֱלֹהִים נֹרָא מְאֹד וְלֹא שָׁאֲלֵתִיחוּ אֵי-מֵנָה הוּא וְאֶת-שְׁמוֹ לֹא-הִגִּיד לִי:

71. Judges 13:8

“Then Manoah entreated the LORD and said, ‘O Lord, please let the man of God whom You have sent come to us again that he may teach us what to do for the boy who is to be born.’”

וַיַּעֲתַר מְנוּחַ אֶל-יְהוָה וַיֹּאמֶר בִּי אֲדוני אִישׁ הָאֱלֹהִים אֲשֶׁר שָׁלַחְתָּ יְבוֹא-נָא עוֹד אֵלֵינוּ וַיֹּרְנוּ מִה-נַּעֲשֶׂה לְנַעַר הַיּוֹלֵד:

72. Judges 13:9a

“[The] God listened to the voice of Manoah;”

וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מְנוּחַ

73. Judges 13:9b

“and the angel of God came again to the woman as she was sitting in the field, but Manoah her husband was not with her.”

וַיָּבֹא מַלְאָךְ הָאֱלֹהִים עוֹד אֶל-הָאִשָּׁה וְהָיָא יוֹשֶׁבֶת בַּשָּׂדֶה וּמְנוּחַ אִשָּׁה אֵין עִמָּה:

74. Judges 16:28

“Then Samson called to the LORD and said, ‘O Lord GOD, please

remember me and please strengthen me just this time, O **[the]** God, that I may at once be avenged of the Philistines for my two eyes.”

וַיִּקְרָא שְׁמִשׁוֹן אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי יְהוֹה זְכֹרְנִי נָא וְתִזְכְּנִי נָא אֶךְ הַפְּעַם הַזֶּה
הָאֱלֹהִים וְאַנְקָמָה נִקֵּם־אֶתְּ מִשְׁתֵּי עֵינַי מִפִּלִּשְׁתִּים :

75. Judges 18:31

“So they set up for themselves Micah’s graven image which he had made, all the time that **the** house of God was at Shiloh.”

וַיַּעֲשׂוּ לָהֶם אֶת־פֶּסֶל מִיִּכָּה אֲשֶׁר עָשָׂה כָּל־יְמֵי הַיּוֹת בֵּית־הָאֱלֹהִים בְּשִׁלֹּה :

76. Judges 20:2

“The chiefs of all the people, even of all the tribes of Israel, took their stand in the assembly of **the** people of God, 400,000 foot soldiers who drew the sword.”

וַיִּתְּצֻבוּ פְּנֹת כָּל־הָעָם כָּל־שִׁבְטֵי יִשְׂרָאֵל בְּקָהֶל עַם הָאֱלֹהִים אַרְבַּע מֵאוֹת
אַלְף אִישׁ רֶגֶל שִׁלָּף חֶרֶב :

77. Judges 20:27

“The sons of Israel inquired of the LORD (for the ark of **the** covenant of **God** was there in those days,”

וַיִּשְׁאֲלוּ בְנֵי־יִשְׂרָאֵל בִּיהוָה וְשֵׁם אֲרוֹן בְּרִית הָאֱלֹהִים בַּיָּמִים הָהֵם :

78. Judges 21:2

“So the people came to Bethel and sat there before **[the]** God until evening, and lifted up their voices and wept bitterly.”

וַיָּבֹא הָעָם בֵּית־אֵל וַיֵּשְׁבוּ שָׁם עַד־הָעֶרֶב לִפְנֵי הָאֱלֹהִים וַיִּשָּׂאוּ קוֹלָם וַיִּבְכוּ
בְּכִי גָדוֹל :

79. 1 Samuel 4:4

“So the people sent to Shiloh, and from there they carried the ark of the covenant of the LORD of hosts who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of **the** covenant of God.”

וַיִּשְׁלַח הָעָם שְׁלֹחַ וַיִּשְׁאוּ מַשֶּׁם אֶת אֲרוֹן בְּרִית-יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרִבִּים וְשֵׁם
שְׁנֵי בָנָי-עָלָיו עִם-אֲרוֹן בְּרִית הָאֱלֹהִים חֲפָנִי וּפִינֶחָס :

80. 1 Samuel 4:8a

“Woe to us! Who shall deliver us from the hand of these mighty [the]
gods?”

אִי לָנוּ מִי יַצִּילֵנוּ מִיַּד הָאֱלֹהִים הָאֲדִירִים

81. 1 Samuel 4:8b

“These are [the] gods who smote the Egyptians with all kinds of plagues
in the wilderness.”

הָאֱלֹהִים אֵלֶּה הֵם הָאֱלֹהִים הַמַּכִּים אֶת-מִצְרַיִם בְּכָל-מָכָה בְּמִדְבָּר :

82. 1 Samuel 4:13

“When he came, behold, Eli was sitting on his seat by the road eagerly
watching, because his heart was trembling for the ark of God. So the man
came to tell it in the city, and all the city cried out.”

וַיָּבֹא וְהִנֵּה עָלָיו יֹשֵׁב עַל-הַכִּסֵּא נֵד דְּרָדָךְ מִצְפֶּה כִּי-הִיָּה לְבוֹ חֶרֶד עַל אֲרוֹן
הָאֱלֹהִים וְהָאִישׁ בָּא לְהַגִּיד בָּעִיר וַתִּזְעַק כָּל-הָעִיר :

83. 1 Samuel 4:17

“Then the one who brought the news replied, ‘Israel has fled before the
Philistines and there has also been a great slaughter among the people,
and your two sons also, Hophni and Phinehas, are dead, and the ark of
God has been taken.’”

וַיַּעַן הַמְבַשֵּׁר וַיֹּאמֶר גַּם יִשְׂרָאֵל לִפְנֵי פְלִשְׁתִּים וְגַם מַגֵּפָה גְדוֹלָה הִיָּתָה בָּעָם
וְגַם-שְׁנֵי בָנָיָהּ חֲפָנִי וּפִינֶחָס וְאֲרוֹן הָאֱלֹהִים נִלְקָחָה :

84. 1 Samuel 4:18

“When he mentioned the ark of God, Eli fell off the seat backward beside
the gate, and his neck was broken and he died, for he was old and heavy.
Thus he judged Israel forty years.”

וַיְהִי כַתְּזִכְרוֹ אֶת-אֲרוֹן הָאֱלֹהִים וַיִּפֹּל מֵעַל-הַכִּסֵּא אַחֲרָנִית בָּעֵד וַיֵּד
הַשָּׁעַר וַתִּשְׁבֶּר מִפְּרָקָתוֹ וַיָּמָת כִּי-זָקֵן הָאִישׁ וְכָבֵד וְהוּא שָׁבַט אֶת-יִשְׂרָאֵל
אַרְבָּעִים שָׁנָה :

85. 1 Samuel 4:19

“Now his daughter-in-law, Phinehas’s wife, was pregnant and about to give birth; and when she heard the news that the ark of God was taken and that her father-in-law and her husband had died, she kneeled down and gave birth, for her pains came upon her.”

וּכְלָתוֹ אִשְׁת־פִּינְחָס הָרְחָה לָלֶתֶת וַתִּשְׁמַע אֶת־הַשְּׂמֵעָה אֶל־הַלָּקָח אֲרֹנֹן הָאֱלֹהִים
וַיֵּמֶת חֲמִיָּהּ וְאִשָּׁהּ וַתִּכְרַע וַתֵּלֶד כִּי־נִהְפְכוּ עָלֶיהָ צָרֶיהָ :

86. 1 Samuel 4:21

“And she called the boy Ichabod, saying, ‘The glory has departed from Israel,’ because the ark of God was taken and because of her father-in-law and her husband.

וַתִּקְרָא לַנֶּעַר אֵי־כְבוֹד לֵאמֹר וְגָלָה כְּבוֹד מִיִּשְׂרָאֵל אֶל־הַלָּקָח אֲרֹנֹן הָאֱלֹהִים
וְאֶל־חֲמִיָּהּ וְאִשָּׁהּ :

87. 1 Samuel 5:1

“Now the Philistines took the ark of God and brought it from Ebenezer to Ashdod.”

וּפְלִשְׁתִּים לָקְחוּ אֶת־אֲרֹנֹן הָאֱלֹהִים וַיְבִיאוּהוּ מֵעֵבֶר אֲשֶׁדּוֹדָה :

88. 1 Samuel 5:2

“Then the Philistines took the ark of God and brought it to the house of Dagon and set it by Dagon.”

וַיִּקְחוּ פְלִשְׁתִּים אֶת־אֲרֹנֹן הָאֱלֹהִים וַיְבִיאוּ אֹתוֹ בֵּית דָּגוֹן וַיִּצְיְגוּ אֹתוֹ אֶצֶל
דָּגוֹן :

89. 1 Samuel 5:10a

“So they sent the ark of God to Ekron.”

וַיִּשְׁלְחוּ אֶת־אֲרֹנֹן הָאֱלֹהִים עֶקְרוֹן

90. 1 Samuel 5:10b

“And as the ark of God came to Ekron the Ekronites cried out, saying, ‘They have brought the ark of the God of Israel around to us, to kill us and our people.’”

וַיְהִי כִּבּוּא אֲרוֹן הָאֱלֹהִים עֶקְרוֹן וַיִּזְעְקוּ הָעַקְרָנִים לֵאמֹר הִסְבּוּ אֵלַי אֶת־אֲרוֹן
אֱלֹהֵי יִשְׂרָאֵל לְהַמִּיתָנִי וְאֶת־עַמִּי :

91. 1 Samuel 5:11

“They sent therefore and gathered all the lords of the Philistines and said, ‘Send away the ark of the God of Israel, and let it return to its own place, so that it will not kill us and our people.’ For there was a deadly confusion throughout the city; **the hand of God** was very heavy there.”

וַיִּשְׁלְחוּ וַיֵּאסְפוּ אֶת־כָּל־סִרְגֵּי פְלִשְׁתִּים וַיֹּאמְרוּ שְׁלַחֵנוּ אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל
וְנֵשֶׁב לְמִקְמוֹ וְלֹא־יָמִית אֹתִי וְאֶת־עַמִּי כִּי־הָיְתָה מְהוּמַת־מוֹת בְּכָל־הָעִיר
כִּבְרָה מְאֹד יַד הָאֱלֹהִים שָׁם :

92. 1 Samuel 6:20

“The men of Beth-shemesh said, ‘Who is able to stand before the LORD, this holy **[the]** God? And to whom shall He go up from us?’”

וַיֹּאמְרוּ אַנְשֵׁי בֵּית־שֹׁמֶשׁ מִי יוּכַל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקָּדוֹשׁ הַזֶּה וְאֵל־מִי
יַעֲלֶה מֵעַלֵּינוּ :

93. 1 Samuel 9:7

“Then Saul said to his servant, ‘But behold, if we go, what shall we bring the man? For the bread is gone from our sack and there is no present to bring to **the man of God**. What do we have?’”

וַיֹּאמֶר שָׂאוּל לְנַעֲרוֹ וְהִנֵּה גִלְדִּי וּמַה־נָּבִיא לְאִישׁ כִּי הִלָּחֵם אֲנִי מִכָּלֵינוּ
וְתִשׁוּבָה אֵין־לְהָבִיא לְאִישׁ הָאֱלֹהִים מָה אֶתָּנוּ :

94. 1 Samuel 9:8

“The servant answered Saul again and said, ‘Behold, I have in my hand a fourth of a shekel of silver; I will give it to **the man of God** and he will tell us our way.’”

וַיֹּסֶף הַנַּעֲרָ לַעֲנוֹת אֶת־שָׂאוּל וַיֹּאמֶר הִנֵּה נִמְצָא בְיָדִי רִבְעַ שֶׁקֶל כֶּסֶף וְנִתְּתִי
לְאִישׁ הָאֱלֹהִים וְהַגִּיד לָנוּ אֶת־דֶּרֶכֵּנוּ :

95. 1 Samuel 9:10

“Then Saul said to his servant, ‘Well said; come, let us go.’ So they went to the city where **the man of God** was.”

וַיֹּאמֶר שְׂאוּל לְנַעֲרוֹ טוֹב דְּבַרְךָ לָכֵהּ אִנְלָכָה וַיִּלְכְּוּ אֶל-הָעִיר אֲשֶׁר-שָׁם **אִישׁ הָאֱלֹהִים** :

96. 1 Samuel 10:3

“Then you will go on further from there, and you will come as far as the oak of Tabor, and there three men going up to [the] God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a jug of wine;

וְחַלְפֹת מִשָּׁם וְהָלָאָה וּבָאתָ עַד-אֶלֹן תָּבוֹר וּמִצְאוּךָ שָׁם שְׁלֹשָׁה אַנְשִׁים עֲלִים אֶל-**הָאֱלֹהִים** בֵּית-אֵל אֶחָד נִשָּׂא וְשְׁלֹשָׁה גִדִּים וְאֶחָד נִשָּׂא שְׁלֹשֶׁת כִּבְרוֹת לֶחֶם וְאֶחָד נִשָּׂא נֶבֶל-יָיִן :

97. 1 Samuel 10:5

“Afterward you will come to the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying.”

אַחֵר כֵּן תָּבוֹא וּבָעֵת **הָאֱלֹהִים** אֲשֶׁר-שָׁם נִצְבִי פְלִשְׁתִּים וַיְהִי כִבְאוּךָ שָׁם הָעִיר וּפְגַעְתָּ תָּבֵל נְבִיאִים יִרְדּוּ מִתְּבִמָּה וּלְפָנֵיהֶם נֶבֶל וְתָר וְחֲלִיל וְכִנּוֹר וְהַמָּה מִתְנַבְּאִים :

98. 1 Samuel 10:7

“It shall be when these signs come to you, do for yourself what the occasion requires, for [the] God is with you.”

וְהָיָה כִּי תֵבֹאנָה הָאֲתוֹת הָאֵלֶּה לָּךְ עֲשֵׂה לָּךְ אֲשֶׁר תִּמְצָא יְדָךְ כִּי **הָאֱלֹהִים** עִמָּךְ :

99. 1 Samuel 14:18a

“Then Saul said to Ahijah, ‘Bring the ark of God here. . . .”

וַיֹּאמֶר שְׂאוּל לְאַחִיָּה תִּגִּשָּׁה **אֲרוֹן הָאֱלֹהִים**

100. 1 Samuel 14:18b

“For the ark of God was at that time with the sons of Israel.”

כִּי-הָיָה **אֲרוֹן הָאֱלֹהִים** בַּיּוֹם הַהוּא וּבְנֵי יִשְׂרָאֵל :

101. 1 Samuel 14:36

"Then Saul said, 'Let us go down after the Philistines by night and take spoil among them until the morning light, and let us not leave a man of them.' And they said, 'Do whatever seems good to you.' So the priest said, 'Let us draw near to [the] God here.'"

וַיֹּאמֶר שָׁאִיל נִרְדָּה אַחֲרֵי פְלִשְׁתִּים לַיְלָה וְנִכְזָה בָּהֶם אֶד-אֹר הַבֹּקֶר
וְלֹא-נִשְׁאַר בָּהֶם אִישׁ וַיֹּאמְרוּ כָל-הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה ס וַיֹּאמֶר הַכֹּהֵן
נִקְרְבָה הָלָם אֶל-הָאֱלֹהִים:

102. 2 Samuel 2:27

"Joab said, 'As [the] God lives, if you had not spoken, surely then the people would have gone away in the morning, each from following his brother.'"

וַיֹּאמֶר יוֹאָב הִי הָאֱלֹהִים כִּי לֹא דִבַּרְתָּ כִּי אֲנִי מִהַבְּקָר נַעֲלָה הָעָם אִישׁ
מֵאַחֲרֵי אָחִיו:

103. 2 Samuel 6:2

"And David arose and went with all the people who were with him to Baale-judah, to bring up from there the ark of God which is called by the Name, the very name of the LORD of hosts who is enthroned above the cherubim.

וַיָּקָם וַיֵּלֶךְ דָּוִד וְכָל-הָעָם אֲשֶׁר אִתּוֹ מִבְּעָלֵי יְהוּדָה לְהַעֲלֹת מִשָּׁם אֶת
אֲרוֹן הָאֱלֹהִים אֲשֶׁר-נִקְרָא שֵׁם שָׁם יְהוָה צְבָאוֹת יֹשֵׁב הַכְרֻבִּים עָלָיו:

104. 2 Samuel 6:3

"They placed the ark of God on a new cart that they might bring it from the house of Abinadab which was on the hill; and Uzzah and Ahio, the sons of Abinadab, were leading the new cart."

וַיָּרֻכּוּ אֶת-אֲרוֹן הָאֱלֹהִים אֶל-עֲגֹלָה תְּדָשָׁה וַיִּשְׁאַהֲוּ מִבֵּית אַבִּינָדָב אֲשֶׁר
בְּגִבְעָה וַעֲזָאֹ וְאַחִיו בְּנֵי אַבִּינָדָב נִהְגִּים אֶת-הָעֲגֹלָה תְּדָשָׁה:

105. 2 Samuel 6:4

"So they brought it with the ark of God from the house of Abinadab, which was on the hill; and Ahio was walking ahead of the ark."

וַיִּשְׁאַתּוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בְּגִבְעָה עִם אֲרוֹן הָאֱלֹהִים וְאֶתִּיו הִלֵּךְ לִפְנֵי
הָאֲרוֹן :

106. 2 Samuel 6:6

“But when they came to the threshing floor of Nacon, Uzzah reached out toward the ark of God and took hold of it, for the oxen nearly upset it.”

וַיָּבֹאוּ עַד-נָצֶרן נֶכֶון וַיִּשְׁלַח עֲזָא אֶל-אֲרוֹן הָאֱלֹהִים וַיַּאֲחֹז בּוֹ כִּי שָׁמְטוּ
הַבָּקָר :

107. 2 Samuel 6:7a

“And the anger of the LORD burned against Uzzah, and [the] God struck him down there for his irreverence;”

וַיִּתְּר-אַף יְהוָה בְּעֵזָה וַיִּכּוּהוּ שָׁם הָאֱלֹהִים עַל-הַשָּׂל

108. 2 Samuel 6:7b

“and he died there by the ark of God.”

וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים :

109. 2 Samuel 6:12a

“Now it was told King David, saying, ‘The LORD has blessed the house of Obed-edom and all that belongs to him, on account of the ark of God . . .”

וַיִּגְדַּל לַמֶּלֶךְ דָּוִד לֵאמֹר בִּרְנָה יְהוָה אֶת-בֵּית עֹבֵד אֲדָם וְאֶת-כָּל-אֲשֶׁר-לוֹ
בְּעֹבֵד אֲרוֹן הָאֱלֹהִים

110. 2 Samuel 6:12b

“David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.”

וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת-אֲרוֹן הָאֱלֹהִים מִבֵּית עֹבֵד אֲדָם עִיר דָּוִד בְּשִׂמְחָה :

111. 2 Samuel 7:2

“that the king said to Nathan the prophet, ‘See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains.’”

וַיֹּאמֶר הַמֶּלֶךְ אֶל-נָתָן הַנָּבִיא רָאָה נָא אֲנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים וְאֲרוֹן
הָאֱלֹהִים יוֹשֵׁב בְּתוֹךְ הַיְרִיעָה :

112. 2 Samuel 7:28

“Now, O Lord GOD, You are [the] God, and Your words are truth, and You have promised this good thing to Your servant.”

וְעַתָּה וְאֶדְנִי יְהוָה אֶתָּה-הוּא הָאֱלֹהִים וּדְבָרֶיךָ יְהִי אֱמֶת וְתַדְבֵּר אֵל-
עַבְדְּךָ אֶת-הַטּוֹבָה הַזֹּאת :

113. 2 Samuel 12:16

“David therefore inquired of [the] God for the child; and David fasted and went and lay all night on the ground.”

וַיִּבְקֹשׁ דָּוִד אֶת-הָאֱלֹהִים בְּעֵד הַנָּעַר וַיֵּצֵם דָּוִד צוֹם וּבָא וּלָן וַשָּׁכַב אֶרְצָה :

114. 2 Samuel 14:17

“Then your maidservant said, ‘Please let the word of my lord the king be comforting, for as the angel of God, so is my lord the king to discern good and evil. And may the LORD your God be with you.’”

וַתֹּאמֶר שִׁפְתֹתַי יִהְיֶה-נָּא דְבַר-אֲדֹנִי הַמֶּלֶךְ לִמְנוּחָה כִּי אִם-מִלֶּאךָ הָאֱלֹהִים
כֵּן אֲדֹנִי הַמֶּלֶךְ לְשִׁמְעַל הַטּוֹב וְהָרָע וַיִּתְּנָה אֱלֹהֶיךָ יְהִי עִמָּךְ :

115. 2 Samuel 14:20

“in order to change the appearance of things your servant Joab has done this thing. But my lord is wise, like the wisdom of the angel of God, to know all that is in the earth.”

לְבַעֲבוֹר סָבַב אֶת-פָּנָי הַדָּבָר עָשָׂה עַבְדְּךָ יוֹאָב אֶת-הַדְּבָר הַזֶּה וְאֲדֹנִי הַחֵם
כְּחִכְמַת מִלֶּאךָ הָאֱלֹהִים לָדַעַת אֶת-כָּל-אֲשֶׁר בָּאָרֶץ :

116. 2 Samuel 15:24a

“Now behold, Zadok also came, and all the Levites with him carrying the ark of the covenant of God.”

וַהֲנִיחָה גַם-צָדוֹק וְכָל-הַלְוִיִּם אִתּוֹ נֹשְׂאִים אֶת-אֲרוֹן בְּרִית הָאֱלֹהִים

117. 2 Samuel 15:24b

“And they set down the ark of God, and Abiathar came up until all the people had finished passing from the city.”

וַיִּצְקוּ אֶת-אֲרוֹן הָאֱלֹהִים וַיַּעַל אֲבִיָּתָר עַד-תָּם כָּל-הָעָם לַעֲבוֹר מִן-הָעִיר :

118. 2 Samuel 15:29

“Therefore Zadok and Abiathar returned the ark of God to Jerusalem and remained there.”

וַיָּשָׁב זָדוֹק וְאַבִּיָּתָר אֶת־אֲרוֹן הָאֱלֹהִים יְרוּשָׁלַם וַיֵּשְׁבוּ שָׁם :

119. 2 Samuel 16:23

“The advice of Ahithophel, which he gave in those days, was as if one inquired of the word of God; so was all the advice of Ahithophel regarded by both David and Absalom.”

וַעֲצַת אַחִיתֹּפֶל אֲשֶׁר יַעַן בְּיָמִים הָהֵם כַּאֲשֶׁר יִשְׁאַל־בְּדָבָר הָאֱלֹהִים כֵּן כָּל־
עֲצַת אַחִיתֹּפֶל גַּם־לְדָוִד גַּם לְאַבְשָׁלֹם :

120. 2 Samuel 19:27 (MT = 19:28)

“Moreover, he has slandered your servant to my lord the king; but my lord the king is like the angel of God, therefore do what is good in your sight.”

וַיְרַגֵּל בְּעַבְדִּי אֶל־אֲדֹנָי הַמֶּלֶךְ וְאֲדֹנָי הַמֶּלֶךְ כַּמֶּלְאָךְ הָאֱלֹהִים וַעֲשֵׂה הַטּוֹב
בְּעֵינָיִךְ :

121. 1 Kings 8:60

“so that all the peoples of the earth may know that the LORD is [the] God; there is no one else.”

לְמַעַן יָדַעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד :

122. 1 Kings 12:22

“But the word of God came to Shemaiah the man of God, saying,”

וַיְהִי דְבַר הָאֱלֹהִים אֶל־שְׁמַעְיָה אִישׁ־הָאֱלֹהִים לֵאמֹר :

123. 1 Kings 13:4

“Now when the king heard the saying of the man of God, which he cried against the altar in Bethel, Jeroboam stretched out his hand from the altar, saying, ‘Seize him.’ But his hand which he stretched out against him dried up, so that he could not draw it back to himself.”

וַיְהִי כַשְׁמֶעַ הַמֶּלֶךְ אֶת־דְּבַר **אִישׁ־הָאֱלֹהִים** אֲשֶׁר קָרָא עַל־הַמִּזְבֵּחַ בְּבֵית־אֵל
וַיִּשְׁלַח יָרָבְעָם אֶת־יָדוֹ מֵעַל הַמִּזְבֵּחַ לֵאמֹר אֶתְפָּשֶׂהוּ וְתִיבֶשׂ יָדוֹ אֲשֶׁר שָׁלַח
עָלָיו וְלֹא יָכֹל לְהַשִּׁיבָה אֵלָיו :

124. 1 Kings 13:5

"The altar also was split apart and the ashes were poured out from the altar, according to the sign which the man of God had given by the word of the LORD."

וְהַמִּזְבֵּחַ נִקְרַע וַיִּשְׁפֹּךְ תַּדְשֵׁן מִן־הַמִּזְבֵּחַ כַּמוֹפֶת אֲשֶׁר נָתַן **אִישׁ הָאֱלֹהִים**
בְּדָבַר יְהוָה :

125. 1 Kings 13:6a

"The king said to the man of God, 'Please entreat the LORD your God, and pray for me, that my hand may be restored to me.'"

וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר אֶל־**אִישׁ הָאֱלֹהִים** חַל־נָא אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ
וְהִתְפַּלֵּל בְּעָדַי וְתָשֻׁב יָדִי אֵלָי

126. 1 Kings 13:6b

"So the man of God entreated the LORD, and the king's hand was restored to him, and it became as it was before."

וַיַּחַל **אִישׁ־הָאֱלֹהִים** אֶת־פְּנֵי יְהוָה וַתָּשֻׁב יָד־הַמֶּלֶךְ אֵלָיו וַתְּהִי כִּבְרָאשְׁנָה :

127. 1 Kings 13:7

"Then the king said to the man of God, 'Come home with me and refresh yourself, and I will give you a reward.'"

וַיִּדְבֹּר הַמֶּלֶךְ אֶל־**אִישׁ הָאֱלֹהִים** בָּאֵה־אִתִּי הַבֵּיתָה וְסַעֲדָה וְאַתְנָה לָךְ
מִתָּת :

128. 1 Kings 13:8

"But the man of God said to the king, 'If you were to give me half your house I would not go with you, nor would I eat bread or drink water in this place.'"

וַיֹּאמֶר **אִישׁ־הָאֱלֹהִים** אֶל־הַמֶּלֶךְ אִם־תַּתֵּן־לִי אֶת־חֲצִי בֵיתְךָ לֹא אֲכָא עִמָּךְ
וְלֹא־אֲכַל לֶחֶם וְלֹא אֶשְׁתֶּה־מַּיִם בַּמָּקוֹם הַזֶּה :

129. 1 Kings 13:11

“Now an old prophet was living in Bethel; and his sons came and told him all the deeds which the man of God had done that day in Bethel; the words which he had spoken to the king, these also they related to their father.”

וְנָבִיא אֶחָד זָקֵן יָשָׁב בְּבֵית-אֵל וַיָּבֹאוּ בָנָיו וַיְסַפְּרוּ-לּוֹ אֶת-כָּל-הַמַּעֲשֵׂה אֲשֶׁר-
עָשָׂה **אִישׁ-הָאֱלֹהִים** הַיּוֹם בְּבֵית-אֵל אֶת-הַדְּבָרִים אֲשֶׁר דִּבֶּר אֶל-הַמֶּלֶךְ
וַיְסַפְּרוּם לְאָבִיהֶם :

130. 1 Kings 13:12

“Their father said to them, ‘Which way did he go?’ Now his sons had seen the way which the man of God who came from Judah had gone.”

וַיִּדְבֹּר אֲלֵהֶם אָבִיהֶם אֵי-יָצָה הַדֶּרֶךְ הַלֵּךְ וַיֵּרְאוּ בָנָיו אֶת-הַדֶּרֶךְ אֲשֶׁר הָלַךְ
אִישׁ הָאֱלֹהִים אֲשֶׁר-בָּא מִיְּהוּדָה :

131. 1 Kings 13:14a

“So he went after the man of God and found him sitting under an oak; and he said to him, . . .”

וַיֵּלֶךְ אַחֲרַי **אִישׁ הָאֱלֹהִים** וַיִּמְצָאֵהוּ יֹשֵׁב תַּחַת הָאֵלֶּה

132. 1 Kings 13:14b

“Are you the man of God who came from Judah?’ And he said, ‘I am.’”

וַיֹּאמֶר אֵלָיו הֲאַתָּה **אִישׁ-הָאֱלֹהִים** אֲשֶׁר-בָּאתָ מִיְּהוּדָה וַיֹּאמֶר אָנִי :

133. 1 Kings 13:21

“and he cried to the man of God who came from Judah, saying, ‘Thus says the LORD, “Because you have disobeyed the command of the LORD, and have not observed the commandment which the LORD your God commanded you”,’”

וַיִּקְרָא אֶל-**אִישׁ הָאֱלֹהִים** אֲשֶׁר-בָּא מִיְּהוּדָה לֵאמֹר כֹּה אָמַר יְהוָה זֵעַן כִּי
מֵרִיתְךָ כִּי יְהוָה וְלֹא שָׁמַרְתָּ אֶת-הַמִּצְוָה אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ :

134. 1 Kings 13:26

“Now when the prophet who brought him back from the way heard it, he said, ‘It is the man of God, who disobeyed the command of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him.’”

וַיִּשְׁמַע הַנָּבִיא אֲשֶׁר הָשִׁיבוֹ מִן־הַדֶּרֶךְ וַיֹּאמֶר **אִישׁ הָאֱלֹהִים** הוּא אֲשֶׁר מָרָה אֶת־פִּי יְהוָה וַיַּתְּנֵהוּ יְהוָה לָאֲרִיזָה וַיִּשְׁכַּרְהוּ וַיִּמָּתֵהוּ כַּדָּבָר יְהוָה אֲשֶׁר דִּבֶּר־לוֹ:

135. 1 Kings 13:29

“So the prophet took up the body of the man of God and laid it on the donkey and brought it back, and he came to the city of the old prophet to mourn and to bury him.”

וַיִּשָּׂא הַנָּבִיא אֶת־נִבְלַת **אִישׁ־הָאֱלֹהִים** וַיִּנְתְּהוּ אֶל־הַחֲמֹר וַיִּשִּׁיבֵהוּ וַיָּבֹא אֶל־עִיר הַנָּבִיא הַזָּקֵן לְסִפּוֹר וּלְקָבְרוֹ:

136. 1 Kings 13:31

“After he had buried him, he spoke to his sons, saying, ‘When I die, bury me in the grave in which the man of God is buried; lay my bones beside his bones.’”

וַיְהִי אַחֲרֵי קָבְרוֹ אֹתוֹ וַיֹּאמֶר אֶל־בָּנָיו לֵאמֹר בְּמוֹתִי וּקְבַרְתֶּם אֹתִי בְקָבֶר אֲשֶׁר **אִישׁ הָאֱלֹהִים** קָבֹר בּוֹ אֲצַל עֲצָמָתָיו הַנִּיחוּ אֶת־עֲצָמָתִי:

137. 1 Kings 17:18

“So she said to Elijah, ‘What do I have to do with you, O [the] man of God? You have come to me to bring my iniquity to remembrance and to put my son to death!’”

וַתֹּאמֶר אֶל־אֵלְיָהוּ מַה־לִּי וְלָךְ **אִישׁ הָאֱלֹהִים** בָּאתָ אֵלַי לְהַזְכִּיר אֶת־עוֹנִי וּלְהָמִית אֶת־בְּנִי:

138. 1 Kings 18:21

“Elijah came near to all the people and said, ‘How long will you hesitate between two opinions? If the LORD is [the] God, follow Him; but if Baal, follow him.’ But the people did not answer him a word.”

וַיִּגַּשׁ אֵלָיוּ אֵל-כָּל-הָעָם וַיֹּאמְרוּ עַד-מָתַי אַתֶּם פֹּסְחִים עַל-שְׁתֵּי הַסַּעֲפִים
אִם-יְהוָה הָאֱלֹהִים לָכֵן אֶחָדֵינוּ וְאִם-הַבַּעַל לָכֵן אֶחָדֵינוּ וְלֹא-עָנֵנוּ הָעָם אֹתוֹ
דָּבָר :

139. 1 Kings 18:24a

“Then you call on the name of your god, and I will call on the name of the LORD, and the God who answers by fire, . . .”

וַקְרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וְאֲנִי אֶקְרָא בְּשֵׁם-יְהוָה וְהָיָה הָאֱלֹהִים אֲשֶׁר-יַעֲנֶה
בָּאֵשׁ

140. 1 Kings 18:24b

“He is [the] God.’ And all the people said, ‘That is a good idea.’”

הוּא הָאֱלֹהִים וַיַּעַן כָּל-הָעָם וַיֹּאמְרוּ טוֹב הַדָּבָר :

141. 1 Kings 18:37

“Answer me, O LORD, answer me, that this people may know that You, O LORD, are [the] God, and that You have turned their heart back again.”

עֲנֵנִי יְהוָה עֲנֵנִי וַיִּרְעוּ הָעָם הַזֶּה כִּי-אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הִסַּבְתָּ אֶת-
לִבָּם אַחֲרָנִית :

142. 1 Kings 18:39a

“When all the people saw it, they fell on their faces; and they said, ‘The LORD, He is [the] God; . . .”

וַיֵּרָא כָּל-הָעָם וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים

143. 1 Kings 18:39b

“the LORD, He is [the] God.”

יְהוָה הוּא הָאֱלֹהִים :

144. 1 Kings 19:8

“So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God.”

וַיָּקָם וַיֵּאָכֵל וַיִּשְׁתֶּה וַיֵּלֶךְ בְּכֹחַ הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים
לַיְלָה עַד הַר הָאֱלֹהִים חֲרֹב :

145. 1 Kings 20:28

"Then a [the] man of God came near and spoke to the king of Israel and said, 'Thus says the LORD, "Because the Arameans have said, 'The LORD is a god of the mountains, but He is not a god of the valleys,'" therefore I will give all this great multitude into your hand, and you shall know that I am the LORD.'"

וַיָּשׁ אִישׁ הָאֱלֹהִים וַיֵּאמֶר אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר כֹּה־אָמַר יְהוָה יֵעַן אֲשֶׁר
אָמְרוּ אֲרָם אֱלֹהֵי הָרִים יְהוָה וְלֹא־אֱלֹהֵי עֲמָקִים הוּא וְנָתַתִּי אֶת־כָּל־הַחֲמוֹן
הַגָּדוֹל הַזֶּה בְּיָדְךָ וַיִּדְעֻם כִּי־אֲנִי יְהוָה :

146. 2 Kings 1:9

"Then the king sent to him a captain of fifty with his fifty. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, 'O [the] man of God, the king says, 'Come down.'"

וַיִּשְׁלַח אֵלָיו שָׂר־חֲמִשִּׁים וַחֲמִשִּׁין וַיַּעַל אֵלָיו וַהֲנִה יוֹשֵׁב עַל־רֹאשׁ הַהָר וַיִּדְבֹּר
אֵלָיו אִישׁ הָאֱלֹהִים הַמֶּלֶךְ דִּבֶּר כִּדָּה :

147. 2 Kings 1:11

"So he again sent to him another captain of fifty with his fifty. And he said to him, 'O [the] man of God, thus says the king, 'Come down quickly.'"

וַיָּשָׁב וַיִּשְׁלַח אֵלָיו שָׂר־חֲמִשִּׁים אֲחֵר וַחֲמִשִּׁין וַיַּעַן וַיִּדְבֹּר אֵלָיו אִישׁ הָאֱלֹהִים
כֹּה־אָמַר הַמֶּלֶךְ מִהֲרָה כִּדָּה :

148. 2 Kings 1:12

"Elijah replied to them, 'If I am a [the] man of God, let fire come down from heaven and consume you and your fifty.' Then the fire of God came down from heaven and consumed him and his fifty."

וַיַּעַן אֵלֵיהֶם וַיִּדְבֹּר אֲלֵיהֶם אִישׁ הָאֱלֹהִים אָנֹכִי תִרְדּוּ אִשׁ מִן־הַשָּׁמַיִם
וְתֹאכְל אֹתְךָ וְאֶת־חֲמִשִּׁיךָ וְתִרְדּוּ אִשׁ־אֱלֹהִים מִן־הַשָּׁמַיִם וְתֹאכְל אֹתוֹ וְאֶת־
חֲמִשָּׁיו :

149. 2 Kings 1:13

"So he again sent the captain of a third fifty with his fifty. When the third captain of fifty went up, he came and bowed down on his knees before

Elijah, and begged him and said to him, 'O [the] man of God, please let my life and the lives of these fifty servants of yours be precious in your sight.'"

וַיָּשָׁב וַיִּשְׁלַח שְׁרָת־חַמְשִׁים שְׁלָשִׁים וַחֲמִשָּׁיו וַיַּעַל וַיִּבֹא שְׁרָת־הַחַמְשִׁים הַשְּׁלִישִׁי
וַיִּכְרַע עַל־בְּרַכְיוֹ וַלְנָגֵד אֱלֹהָיו וַיִּתְחַנֵּן אֵלָיו וַיְדַבֵּר אֵלָיו **אִישׁ הָאֱלֹהִים**
תִּיקַר־נָא נַפְשִׁי וְנַפְשׁ עַבְדֶּיךָ אֵלֶּה חַמְשִׁים בְּעֵינֶיךָ :

150. 2 Kings 4:7

"Then she came and told the man of God. And he said, 'Go, sell the oil and pay your debt, and you and your sons can live on the rest.'"

וַתָּבֹא וַתִּגֵּד לְ**אִישׁ הָאֱלֹהִים** וַיֹּאמֶר לְכִי מִכְרִי אֶת־הַשֶּׁמֶן וְשִׁלְמִי אֶת־נִשְׁכִּי
וְאֶת וּבְנֹתַי תִּחְיִי בַנּוֹתָר :

151. 2 Kings 4:16

"Then he said, 'At this season next year you will embrace a son.' And she said, 'No, my lord, O [the] man of God, do not lie to your maidservant.'"

וַיֹּאמֶר לַמּוֹעֵד הַזֶּה בְּעֵת תֵּהָא אִתִּי חֶבְקָת בֶּן וַתֹּאמֶר אֶל־אֲדֹנָי **אִישׁ הָאֱלֹהִים**
אֶל־תִּכְזֹּב בְּשַׁחֲתֶךָ :

152. 2 Kings 4:21

"She went up and laid him on the bed of the man of God, and shut the door behind him and went out."

וַתַּעַל וַתִּשְׁכְּבֵהוּ עַל־מִטַּת **אִישׁ הָאֱלֹהִים** וַתִּסְגֹּר בַּעֲדָיו וַתֵּצֵא :

153. 2 Kings 4:22

"Then she called to her husband and said, 'Please send me one of the servants and one of the donkeys, that I may run to the man of God and return.'"

וַתִּקְרָא אֶל־אִישָׁהּ וַתֹּאמֶר שְׁלַח נָא לִי אֶתֶּר מִן־הַנְּעָרִים וְאֶתֶּת הָאֲתָנֹת
וְאֶרְוֶצָּה עַד־**אִישׁ הָאֱלֹהִים** וְאָשׁוּבָה :

154. 2 Kings 4:25a

"So she went and came to the man of God to Mount Carmel. . ."

וַתֵּלֶךְ וַתָּבֹא אֶל־**אִישׁ הָאֱלֹהִים** אֶל־הַר הַכְּרִמָּל

155. 2 Kings 4:25b

“When the man of God saw her at a distance, he said to Gehazi his servant, “Behold, there is the Shunammite.”

וַיְהִי כִּרְאוֹת אִישׁ-הָאֱלֹהִים אֶתָּה מֵנֶגֶד וַיֹּאמֶר אֶל-גִּיְחֲזִי נֵעָרוּ הִנֵּה הַשּׁוֹנַמִּית
הַזֹּאת:

156. 2 Kings 4:27a

“When she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to push her away; . . .”

וַתָּבֹא אֶל-אִישׁ הָאֱלֹהִים אֶל-הַהָר וַתִּחַזַק בְּרַגְלָיו וַיִּגֶשׁ גִּיְחֲזִי לְהִדְפּוֹתָהּ

157. 2 Kings 4:27b

“but the man of God said, ‘Let her alone, for her soul is troubled within her; and the LORD has hidden it from me and has not told me.’”

וַיֹּאמֶר אִישׁ הָאֱלֹהִים תִּרְפָּה-לָּהּ כִּי-נִפְשָׁהּ מָרָה-לָּהּ וַיְהִי הָעֵלִים מִלְּפָנָי וְלֹא
תִגִּיד לִי:

158. 2 Kings 4:40

“So they poured it out for the men to eat. And as they were eating of the stew, they cried out and said, ‘O [the] man of God, there is death in the pot.’ And they were unable to eat.”

וַיִּצְקוּ לְאֲנָשִׁים לְאֶכֹּל וַיְהִי כְּאֹכְלָם מִתַּנְזִיד וַתִּמָּה צִעְקוּ וַיֹּאמְרוּ מוֹת בַּסִּיד
אִישׁ הָאֱלֹהִים וְלֹא יָכֹלוּ לְאָכֹל:

159. 2 Kings 4:42

“Now a man came from Baal-shalishah, and brought the man of God bread of the first fruits, twenty loaves of barley and fresh ears of grain in his sack. And he said, ‘Give them to the people that they may eat.’”

וְאִישׁ בָּא מִבְּעַל שְׁלִישָׁה וַיָּבֹא לְאִישׁ הָאֱלֹהִים לֶחֶם בִּכּוּרִים עֶשְׂרִים-לֶחֶם
שְׁעָרִים וְכַרְמֶל בִּצְקָלָנוּ וַיֹּאמֶר תֵּן לָעָם וַיֹּאכְלוּ:

160. 2 Kings 5:8

“It happened when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent word to the king, saying, ‘Why have

you torn your clothes? Now let him come to me, and he shall know that there is a prophet in Israel.”

וַיְהִי כַשְׁמֹעַ | אֱלִישָׁע אִישׁ-הָאֱלֹהִים כִּי-קָרַע מְלֶכֶךְ-יִשְׂרָאֵל אֶת-בְּגָדָיו וַיִּשְׁלַח
אֶל-הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ יְבֹא-נָא אֵלַי וַיֵּדַע כִּי יֵשׁ נָבִיא
בְּיִשְׂרָאֵל :

161. 2 Kings 5:14

“So he went down and dipped *himself* seven times in the Jordan, according to the word of **the man of God**; and his flesh was restored like the flesh of a little child and he was clean.”

וַיֵּרֶד וַיִּטְבֹּל בִּיַּרְדֵּן שִׁבְעַ פְּעָמִים כַּדְּבַר אִישׁ הָאֱלֹהִים וַיָּשָׁב בְּשָׂרוֹ כְּבֶשֶׁר
נֶעַר קָטָן וַיִּטְהַר :

162. 2 Kings 5:15

“When he returned to **the man of God** with all his company, and came and stood before him, he said, ‘Behold now, I know that there is no God in all the earth, but in Israel; so please take a present from your servant now.’”

וַיָּשָׁב אֶל-אִישׁ הָאֱלֹהִים תּוֹא וְכָל-מַחְנֵהוּ וַיָּבֹאוּ וַיַּעֲמֻד לִפְנֵיָו וַיֹּאמֶר הִנֵּה-נָא
יָדַעְתִּי כִּי אֵין אֱלֹהִים בְּכָל-הָאָרֶץ כִּי אִם-בְּיִשְׂרָאֵל וְעַתָּה קַח-נָא בְרָכָה
מֵאֵת עַבְדְּךָ :

163. 2 Kings 5:20

“But Gehazi, the servant of Elisha **the man of God**, thought, ‘Behold, my master has spared this Naaman the Aramean, by not receiving from his hands what he brought. As the LORD lives, I will run after him and take something from him.’”

וַיֹּאמֶר גִּיחִזִּי נֶעַר אֱלִישָׁע אִישׁ-הָאֱלֹהִים הִנֵּה | חָשַׁךְ אָדָנִי אֶת-נַעֲמָן הָאֲרָמִי
הַזֶּה מִקַּחַת מִיָּדוֹ אֶת אֲשֶׁר-הֵבִיא מִיִּיחֹה כִּי-אִם-רָצַתִּי אֲחִלּוֹ וְלִקְחַתִּי
מֵאֵתוֹ מֵאוֹמָה :

164. 2 Kings 6:6

“Then **the man of God** said, ‘Where did it fall?’ And when he showed him the place, he cut off a stick and threw it in there, and made the iron float.”

וַיֹּאמֶר אִישׁ-הָאֱלֹהִים אֵלֶּה נָפֹל וַיֵּרְאוּהוּ אֶת-הַמָּקוֹם וַיִּקְצָב-עַיִן וַיִּשְׁלַךְ-שָׁמָּה
וַיֵּצֵף הַבְּרֹנֶה:

165. 2 Kings 6:9

“The man of God sent word to the king of Israel saying, ‘Beware that you do not pass this place, for the Arameans are coming down there.’”

וַיִּשְׁלַח אִישׁ הָאֱלֹהִים אֶל-מֶלֶךְ יִשְׂרָאֵל לֵאמֹר הִשָּׁמֶר מֵעַבְרַת הַמָּקוֹם הַזֶּה כִּי-
שָׁם אָרָם נֹתְתִים:

166. 2 Kings 6:10

“The king of Israel sent to the place about which the man of God had told him; thus he warned him, so that he guarded himself there, more than once or twice.”

וַיִּשְׁלַח מֶלֶךְ יִשְׂרָאֵל אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ אִישׁ-הָאֱלֹהִים וַהֲזִהִירָה
וַנִּשְׁמֶר שָׁם לֹא אַחַת וְלֹא שְׁתַּיִם:

167. 2 Kings 6:15

“Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, ‘Alas, my master! What shall we do?’”

וַיִּשְׁכֹּם מִשְׁרֵת אִישׁ הָאֱלֹהִים לָקוּם וַיֵּצֵא וַהֲנִה-תַּיִל סוֹבֵב אֶת-הָעִיר וְסוּם
וּרְכָב וַיֹּאמֶר נַעֲרֹ אֵלָיו אַתָּה אֲדֹנָי אֵיכָה נַעֲשֶׂה:

168. 2 Kings 7:2

“The royal officer on whose hand the king was leaning answered the man of God and said, ‘Behold, if the LORD should make windows in heaven, could this thing be?’ Then he said, ‘Behold, you will see it with your own eyes, but you will not eat of it.’”

וַיַּעַן הַשָּׁלִישׁ אֲשֶׁר-לְמֶלֶךְ נִשְׁעָן עַל-יָדוֹ אֶת-אִישׁ הָאֱלֹהִים וַיֹּאמֶר הֲנִהּ יִהְיֶה
עֲשֶׂה אַרְבּוֹת בַּשָּׁמַיִם הִיחִיָּה הַדָּבָר הַזֶּה וַיֹּאמֶר הִנֵּכָה רֹאֵה בְּעֵינֶיךָ וּבְשֵׁם
לֹא תֹאכֵל:

169. 2 Kings 7:17

“Now the king appointed the royal officer on whose hand he leaned to have charge of the gate; but the people trampled on him at the gate, and

he died just as the man of God had said, who spoke when the king came down to him.”

וְהַמֶּלֶךְ הַפְקִיד אֶת־הַשְּׁלִישׁ אֲשֶׁר־נִשְׁעַן עַל־יָדוֹ עַל־הַשָּׂעַר וַיִּרְמְסֵהוּ הָעָם
בַּשָּׂעַר וַיָּמָת כַּאֲשֶׁר דִּבֶּר **אִישׁ הָאֱלֹהִים** אֲשֶׁר דִּבֶּר בְּרִדְתָּ הַמֶּלֶךְ אֵלָיו :

170. 2 Kings 7:18

“It happened just as the man of God had spoken to the king, saying,
‘Two measures of barley for a shekel and a measure of fine flour for a
shekel, will be sold tomorrow about this time at the gate of Samaria.’”

וַיְהִי כַּדִּבֶּר **אִישׁ הָאֱלֹהִים** אֶל־הַמֶּלֶךְ לֵאמֹר סָאתִים שְׁעָרִים בַּשֶּׁקֶל וְסֹאֶה־
סֵלֶת בַּשֶּׁקֶל יִהְיֶה כָּעֵת מָחָר בַּשָּׂעַר שְׁמָרוֹן :

171. 2 Kings 7:19

“Then the royal officer answered the man of God and said, ‘Now behold,
if the LORD should make windows in heaven, could such a thing be?’
And he said, ‘Behold, you will see it with your own eyes, but you will not
eat of it.’”

וַיַּעַן הַשְּׁלִישׁ אֶת־**אִישׁ הָאֱלֹהִים** וַיֹּאמֶר וְהִנֵּה יִהְיֶה עֲשֵׂה אַרְבּוֹת בַּשָּׁמַיִם
הִיִּתְּהָ כַּדִּבֶּר הַזֶּה וַיֹּאמֶר הַנֶּפֶץ רָאֵה בְּעֵינַיִךְ וּמַשֶּׁם לֹא תֹאכַל :

172. 2 Kings 8:2

“So the woman arose and did according to the word of the man of God,
and she went with her household and sojourned in the land of the
Philistines seven years.”

וַתִּקָּם הָאִשָּׁה וַתַּעַשׂ כַּדִּבֶּר **אִישׁ הָאֱלֹהִים** וַתֵּלֶךְ הִיא וּבֵיתָהּ וַתָּגֵר בְּאַרְצֵי־
פְּלִשְׁתִּים שִׁבְעַ שָׁנִים :

173. 2 Kings 8:4

“Now the king was talking with Gehazi, the servant of the man of God,
saying, ‘Please relate to me all the great things that Elisha has done.’”

וְהַמֶּלֶךְ מְדַבֵּר אֶל־גִּיחִזִּי נָעַר **אִישׁ־הָאֱלֹהִים** לֵאמֹר סִפְּרָה־נָּא לִּי אֵת כָּל־
הַגְּדֻלוֹת אֲשֶׁר־עָשָׂה אֵלִישָׁע :

174. 2 Kings 8:7

"Then Elisha came to Damascus. Now Ben-hadad king of Aram was sick, and it was told him, saying, 'The man of God has come here.'"

וַיָּבֹא אֵלִישָׁע בְּרַמְשֶׁק וּבֶן-הַדָּד מֶלֶךְ-אַרָם חָלָה וַיִּגְדְּלוּ לֵאמֹר בָּא אִישׁ
הָאֱלֹהִים עַד-הֵנָּה :

175. 2 Kings 8:8

"The king said to Hazael, 'Take a gift in your hand and go to meet the man of God, and inquire of the LORD by him, saying, "Will I recover from this sickness"?'"

וַיֹּאמֶר הַמֶּלֶךְ אֶל-חֲזַהֵאל קַח בְּיָדְךָ מִנְחָה וְלֵךְ לִקְרֹאת אִישׁ הָאֱלֹהִים
וְדַרְשֵׁהוּ אֶת-יְהוָה מֵאוֹתוֹ לֵאמֹר הָאֲתִנָּה מִחֲלִי זֶה :

176. 2 Kings 8:11

"He fixed his gaze steadily on him until he was ashamed, and the man of God wept."

וַיַּעֲמֵד אֶת-פָּנָיו וַיִּנָּשֵׂם עַד-כִּשֵּׁן וַיִּבֶךְ אִישׁ הָאֱלֹהִים :

177. 2 Kings 13:19

"So the man of God was angry with him and said, 'You should have struck five or six times, then you would have struck Aram until you would have destroyed it. But now you shall strike Aram only three times.'"

וַיִּקְצֹף עָלָיו אִישׁ הָאֱלֹהִים וַיֹּאמֶר לְהַכּוֹת חֲמִשָּׁה אוֹ-שֵׁשׁ פְּעָמִים אֲזַי הָכִיתָ
אֶת-אַרָם עַד-כִּלְיָה וְעַתָּה שְׁלֹשׁ פְּעָמִים תַּכֶּה אֶת-אַרָם :

178. 2 Kings 19:15

"Hezekiah prayed before the LORD and said, 'O LORD, the God of Israel, who are enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.'"

וַיִּתְפַּלֵּל חֲזַקְיָהוּ לִפְנֵי יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְרֻבִּים אַתָּה-
הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלְכוֹת הָאָרֶץ אַתָּה עֹשִׂיתָ אֶת-הַשָּׁמַיִם וְאֶת-
הָאָרֶץ :

179. 2 Kings 23:16

“Now when Josiah turned, he saw the graves that were there on the mountain, and he sent and took the bones from the graves and burned them on the altar and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these things.”

וַיִּפֶּן יוֹשִׁיָּהוּ וַיֵּרָא אֶת־הַקְּבָרִים אֲשֶׁר־שָׁם בְּהָר וַיִּשְׁלַח וַיִּקַּח אֶת־הָעֲצָמוֹת
מִן־הַקְּבָרִים וַיִּשְׂרֹף עַל־הַמִּזְבֵּחַ וַיִּטְמְאֵהוּ כַּדְּבַר יְהוָה אֲשֶׁר קָרָא אִישׁ
הָאֱלֹהִים אֲשֶׁר קָרָא אֶת־הַדְּבָרִים הָאֵלֶּה :

180. 2 Kings 23:17

“Then he said, ‘What is this monument that I see?’ And the men of the city told him, ‘It is the grave of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel.’”

וַיֹּאמֶר מָה הַצִּיּוֹן הַלֵּז אֲשֶׁר אָנֹכִי רֹאֶה וַיֹּאמְרוּ אֵלָיו אֲנָשֵׁי הָעִיר תִּקְבֹּר אִישׁ־
הָאֱלֹהִים אֲשֶׁר־בָּא מִיהוּדָה וַיִּקְרָא אֶת־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר עָשִׂיתָ עַל־
הַמִּזְבֵּחַ בֵּית־אֵל :

181. 1 Chronicles 5:22

“For many fell slain, because the war was of [the] God. And they settled in their place until the exile.”

כִּי־חָלְלִים רַבִּים נָפְלוּ כִּי מִהָאֱלֹהִים הַמִּלְחָמָה וַיֵּשְׁבוּ תַּחְתֵּיהֶם עַד־הַגָּלָה :

182. 1 Chronicles 6:48 (MT = 6:33)

“Their kinsmen the Levites were appointed for all the service of the tabernacle of the house of God.”

וְאֶחְיָהֶם הַלְוִיִּם נְתוּנִים לְכָל־עֲבוֹדַת מִשְׁכַּן בֵּית הָאֱלֹהִים :

183. 1 Chronicles 6:49 (MT = 6:34)

“But Aaron and his sons offered on the altar of burnt offering and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded.”

וְאַחֲרָיו וּבָנָיו מִקְטִירִים עַל־מִזְבֵּחַ הָעֹלָה וְעַל־מִזְבֵּחַ הַקְטָרֶת לְכֹל מְלֹאכֶת
קֹדֶשׁ הַקֹּדֶשִׁים וְלִכְפֹּר עַל־יִשְׂרָאֵל כָּכָל אֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד הָאֱלֹהִים :

184. 1 Chronicles 9:11

“and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the chief officer of the house of God;

וְעֶזְרִיָּה בֶן־תְּלִקְיָה בֶן־מִשְׁלֵם בֶּן־צְדוֹק בֶּן־מְרִיּוֹת בֶּן־אַחִיטוּב נָגִיד בֵּית
הָאֱלֹהִים :

185. 1 Chronicles 9:13

“and their relatives, heads of their fathers’ households, 1,760 very able men for the work of the service of the house of God.”

וְאַחֵיהֶם רְאשֵׁי לְבֵית אֲבוֹתָם אֲלֶיךָ וְשִׁבְעַת מֵאוֹת וְשָׁשִׁים גְּבוּרֵי חֵיל מְלֹאכֶת
עֲבוּדַת בֵּית־הָאֱלֹהִים :

186. 1 Chronicles 9:26

“for the four chief gatekeepers who were Levites, were in an office of trust, and were over the chambers and over the treasuries in the house of God.”

כִּי בְּאַמוּנָה חֲמָה אַרְבַּעַת גְּבֻרֵי הַשְּׁעָרִים הֵם הָלוּיִם וְהָיוּ עַל־הַלְשָׁכוֹת וְעַל
הָאֲצֻרוֹת בֵּית־הָאֱלֹהִים :

187. 1 Chronicles 9:27

“They spent the night around the house of God, because the watch was committed to them; and they were in charge of opening it morning by morning.”

וְסָבִיבוֹת בֵּית־הָאֱלֹהִים יָלִינוּ כִּי־עָלִיתָם מִשְׁמֶרֶת וְהֵם עַל־הַמַּפְתָּח וְלִבְקֹר
לְבָקֶר :

188. 1 Chronicles 13:5

“So David assembled all Israel together, from the Shihor of Egypt even to the entrance of Hamath, to bring the ark of God from Kiriath-jearim.”

וַיִּקְהַל דָּוִיד אֶת־כָּל־יִשְׂרָאֵל מִן־שִׁיחֹר מִצְרַיִם וְעַד־לְבוֹא חֲמַת לְהָבִיא
אֶת־אֲרוֹן הָאֱלֹהִים מִקִּרְיַת יַעֲרִים :

189. 1 Chronicles 13:6

“David and all Israel went up to Baalah, that is, to Kiriath-jearim, which belongs to Judah, to bring up from there the ark of God, the LORD who is enthroned above the cherubim, where His name is called.”

וַיַּעַל דָּוִיד וְכָל־יִשְׂרָאֵל בְּעֹלָתָהּ אֶל־קִרְיַת יְעָרִים אֲשֶׁר לִיהוּדָה לְהַעֲלוֹת מִשָּׁם אֶת־אֲרוֹן הָאֱלֹהִים וַיִּתְּנָה יוֹשֵׁב הַכְּרוּבִים אֲשֶׁר־נִקְרָא שָׁם :

190. 1 Chronicles 13:7

“They carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart.”

וַיִּרְכְּבוּ אֶת־אֲרוֹן הָאֱלֹהִים עַל־עֹגָלָה תְּדָשָׁה מִבֵּית אֲבִינָדָב וְעֻזָּא וַאֲחִיֹּ
נִתָּנִים בָּעֹגָלָה :

191. 1 Chronicles 13:8

“David and all Israel were celebrating before [the] God with all their might, even with songs and with lyres, harps, tambourines, cymbals and with trumpets.”

וְדָוִיד וְכָל־יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי הָאֱלֹהִים בְּכָל־עֹז וּבְשִׁירִים וּבְכַנְּרוֹת
וּבְנִבְלָיִם וּבְתַפִּים וּבְמִצְלִתִּים וּבְחִצְצֻרוֹת :

192. 1 Chronicles 13:12a

“David was afraid of [the] God that day, . . .”

וַיִּירָא דָּוִיד אֶת־תְּאֵלֹהִים בַּיּוֹם הַהוּא

193. 1 Chronicles 13:12b

“saying, ‘How can I bring the ark of God home to me?’”

לֵאמֹר הֵיךְ אָבִיא אֵלַי אֶת־אֲרוֹן הָאֱלֹהִים :

194. 1 Chronicles 13:14

“Thus the ark of God remained with the family of Obed-edom in his house three months; and the LORD blessed the family of Obed-edom with all that he had.”

וַיֵּשֶׁב אֲרוֹן הָאֱלֹהִים עִם־בֵּית עֹבֵד אֱדֹם בְּבֵיתוֹ שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה
אֶת־בֵּית עֹבֵד אֱדֹם וְאֶת־כָּל־אֲשֶׁר־לוֹ :

195. 1 Chronicles 14:11

“So they came up to Baal-perazim, and David defeated them there; and David said, ‘[The] God has broken through my enemies by my hand, like the breakthrough of waters.’ Therefore they named that place Baal-perazim.”

וַיַּעֲלוּ בַּבַּעַל-פְּרָצִים וַיִּכְּם שָׁם דָּוִיד וַיֹּאמֶר דָּוִיד פָּרַץ הָאֱלֹהִים אֶת-אוֹיְבֵי בִיָּדִי כַּפָּרִץ מַיִם עַל-כֵּן קָרָא שֵׁם-הַמָּקוֹם הַהוּא בַּעַל פְּרָצִים :

196. 1 Chronicles 14:14

“David inquired again of God, and [the] God said to him, ‘You shall not go up after them; circle around behind them and come at them in front of the balsam trees.’”

וַיִּשְׁאַל עוֹד דָּוִיד בְּאֱלֹהִים וַיֹּאמֶר לוֹ הָאֱלֹהִים לֹא תַעֲלֶה אַחֲרֵיהֶם הִסֵּב מֵעַלֵּיהֶם וּבֹאתָ לָהֶם מִמּוֹל הַבְּכָאִים :

197. 1 Chronicles 14:15

“It shall be when you hear the sound of marching in the tops of the balsam trees, then you shall go out to battle, for [the] God will have gone out before you to strike the army of the Philistines.”

וַיְהִי כַשְּׁמִיעַךְ אֶת-קוֹל הַצָּעָדָה בְּרָאשֵׁי הַבְּכָאִים אִז תֵּצֵא בַּמִּלְחָמָה כִּי-יֵצֵא הָאֱלֹהִים לִפְנֶיךָ לְהַכּוֹת אֶת-מַחֲנֶה פְּלִשְׁתִּים :

198. 1 Chronicles 14:16

“David did just as [the] God had commanded him, and they struck down the army of the Philistines from Gibeon even as far as Gezer.”

וַיַּעַשׂ דָּוִיד כַּאֲשֶׁר צִוָּהוּ הָאֱלֹהִים וַיַּכּוּ אֶת-מַחֲנֶה פְּלִשְׁתִּים מִגִּבְעוֹן וְעַד-גִּזְרָה :

199. 1 Chronicles 15:1

“Now David built houses for himself in the city of David; and he prepared a place for the ark of God and pitched a tent for it.”

וַיַּעַשׂ-לוֹ בָתִּים בְּעִיר דָּוִיד וַיֵּבֶן מָקוֹם לְאַרְוֹן הָאֱלֹהִים וַיִּטְ-לוֹ אֹהֶל :

200. 1 Chronicles 15:2

“Then David said, ‘No one is to carry the ark of God but the Levites; for the LORD chose them to carry the ark of God and to minister to Him forever.’”

אָז אָמַר דָּוִיד לֹא לָשֶׂאת אֶת־אָרֹן הָאֱלֹהִים כִּי אִם־הַלְוִיִּם כִּי־בָם | בְּתָר
יִהְיֶה לָשֶׂאת אֶת־אָרֹן יְהוָה וְלִשְׁרָתוֹ עַד־עוֹלָם :

201. 1 Chronicles 15:15

“The sons of the Levites carried the ark of God on their shoulders with the poles thereon, as Moses had commanded according to the word of the LORD.”

וַיִּשָּׂאוּ בְנֵי־הַלְוִיִּם אֶת אָרֹן הָאֱלֹהִים כַּאֲשֶׁר צִוָּה מֹשֶׁה כְּדָבַר יְהוָה בְּכַתְּבָם
בְּמִטּוֹת עָלֵיהֶם :

202. 1 Chronicles 15:24

“Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah and Eliezer, the priests, blew the trumpets before the ark of God. Obed-edom and Jehiah also were gatekeepers for the ark.”

וַיִּשְׁבְּנִיָּהוּ וַיּוֹשֶׁפָּט וַנְּתַנְאֵל וַעֲמָשִׁי וְזַכְרְיָהוּ וּבְנַיָּהוּ וְאֶלִיעֶזֶר הַכֹּהֲנִים
מִחֲצֹצְרִים בְּחֲצֹצְרוֹת לִפְנֵי אָרֹן הָאֱלֹהִים וְעֶבֶד אֵלֶם וַיִּתְּזוּ שְׁעָרִים לְאָרֹן :

203. 1 Chronicles 15:26

“Because [the] God was helping the Levites who were carrying the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams.”

וַיְהִי כִּעֶזֶר הָאֱלֹהִים אֶת־הַלְוִיִּם נֹשְׂאֵי אָרֹן בְּרִית־יְהוָה וַיִּזְבְּחוּ שִׁבְעַת־פָּרִים
וְשִׁבְעַת אֵילִים :

204. 1 Chronicles 16:1a

“And they brought in the ark of God and placed it inside the tent which David had pitched for it, . . .”

וַיָּבִיאוּ אֶת־אָרֹן הָאֱלֹהִים וַיַּצִּיגוּ אוֹתוֹ בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לּוֹ דָּוִיד

205. 1 Chronicles 16:1b

“and they offered burnt offerings and peace offerings before [the] God.”

וַיִּקְרְבוּ עֹלוֹת וְשִׁלָּמִים לִפְנֵי הָאֱלֹהִים :

206. 1 Chronicles 16:6

“and Benaiah and Jahaziel the priests blew trumpets continually before the ark of the covenant of God.”

וּבְנֵי־הוֹי וַיִּחַזִּיאל הַכֹּהֲנִים בַּחֲצֹצְרוֹת תָּמִיד לִפְנֵי אָרוֹן בְּרִית־הָאֱלֹהִים :

207. 1 Chronicles 16:42

“And with them were Heman and Jeduthun with trumpets and cymbals for those who should sound aloud, and with instruments for the songs of God, and the sons of Jeduthun for the gate.”

וְעִמָּהֶם הֵימָן וַיְדוּתוֹן חֲצֹצְרוֹת וּמִצְלָתַיִם לְמִשְׁמִיעִים וְכָלִי שִׁיר הָאֱלֹהִים
וּבְנֵי יְדוּתוֹן לְשָׁעַר :

208. 1 Chronicles 17:2

“Then Nathan said to David, ‘Do all that is in your heart, for [the] God is with you.’”

וַיֹּאמֶר נָתָן אֶל־דָּוִיד כֹּל אֲשֶׁר בְּלִבְךָ עֲשֵׂה כִּי הָאֱלֹהִים עִמָּךְ :

209. 1 Chronicles 17:21

“And what one nation in the earth is like Your people Israel, whom [the] God went to redeem for Himself as a people, to make You a name by great and terrible things, in driving out nations from before Your people, whom You redeemed out of Egypt?”

וּמִי כְעַמֶּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הִלַּךְ הָאֱלֹהִים לְפָדוֹת לוֹ עַם לְשׁוֹם
לְךָ שֵׁם גָּדֹל וְנִרְאֹת לְגֹרֶשׁ מִפְּנֵי עַמֶּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם :

210. 1 Chronicles 17:26

“Now, O LORD, You are [the] God, and have promised this good thing to Your servant.”

וְעַתָּה יְהוָה אֱתָתָה־הוּא הָאֱלֹהִים וַתְּדַבֵּר עָלַי־עַבְדְּךָ הַטּוֹבָה הַזֹּאת :

211. 1 Chronicles 21:7

"[The] God was displeased with this thing, so He struck Israel."

וַיִּרַע בְּעֵינָיו הָאֱלֹהִים עַל-הַדָּבָר הַזֶּה וַיִּךְ אֶת-יִשְׂרָאֵל :

212. 1 Chronicles 21:8

"David said to [the] God, 'I have sinned greatly, in that I have done this thing. But now, please take away the iniquity of Your servant, for I have done very foolishly.'"

וַיֹּאמֶר דָּוִיד אֶל-הָאֱלֹהִים חַטָּאתִי מְאֹד אֲשֶׁר עָשִׂיתִי אֶת-הַדָּבָר הַזֶּה וְעַתָּה
הַעֲבֵר-נָא אֶת-עֲוֹן עַבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד :

213. 1 Chronicles 21:15

"And [the] God sent an angel to Jerusalem to destroy it; but as he was about to destroy it, the LORD saw and was sorry over the calamity, and said to the destroying angel, "It is enough; now relax your hand." And the angel of the LORD was standing by the threshing floor of Ornan the Jebusite."

וַיִּשְׁלַח הָאֱלֹהִים וּמַלְאָךְ. לְהַרְשֹׁעַתָּהּ וּכְהַשְׁתִּיתָהּ רָאָה יְהוָה וַיִּנָּחֶם
עַל-הַדָּרֶעָה וַיֹּאמֶר לַמַּלְאָךְ הַמַּשְׁתִּיתָ רַב עַתָּה תַּחַרְךָ יָדְךָ וּמִלֵּאךְ יְהוָה עֹמֵד
עִם-גֶּרֶן אֲרָגָן הַיְּבוּסִי :

214. 1 Chronicles 21:17

"David said to [the] God, 'Is it not I who commanded to count the people? Indeed, I am the one who has sinned and done very wickedly, but these sheep, what have they done? O LORD my God, please let Your hand be against me and my father's household, but not against Your people that they should be plagued.'"

וַיֹּאמֶר דָּוִיד אֶל-הָאֱלֹהִים הֲלֹא אֲנִי אֲמַרְתִּי לַמִּנּוֹת בָּעָם וְאֲנִי-הוּא אֲשֶׁר-
חָטָאתִי וְהָרַע הִרְעוּתִי וְאֵלֶּה הַצֹּאן מִה עָשׂוּ יְהוָה אֱלֹהֵי תְהִי נָא יָדְךָ בִּי
וּבְבֵית אָבִי וּבְעַמֶּךָ לֹא לַמִּגָּפָה :

215. 1 Chronicles 22:1

"Then David said, 'This is the house of the LORD God, and this is the altar of burnt offering for Israel.'

וַיֹּאמֶר דָּוִיד זֶה הוּא בֵּית יְהוָה הָאֱלֹהִים וְזֶה-מִזְבֵּחַ לַעֲלֹה לְיִשְׂרָאֵל :

216. 1 Chronicles 22:2

“So David gave orders to gather the foreigners who were in the land of Israel, and he set stonecutters to hew out stones to build the house of God.”

וַיֹּאמֶר דָּוִיד לְכַנּוֹס אֶת־הַגֵּוִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל וַיַּעֲמֵד חֲצָבִים לְחִצּוֹב
אֲבֵנֵי גֹזִית לְבָנוֹת בֵּית הָאֱלֹהִים :

217. 1 Chronicles 22:19a

“Now set your heart and your soul to seek the LORD your God; arise, therefore, and build the sanctuary of the LORD God, . . .”

עֲתָה תָּנֻז לְבַבְכֶּם וְנַפְשְׁכֶם לְדְרוֹשׁ לַיהוָה אֱלֹהֵיכֶם וְקִוְמוּ וּבְנוּ אֶת־מִקְדָּשׁ
יְהוָה הָאֱלֹהִים :

218. 1 Chronicles 22:19b

“so that you may bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built for the name of the LORD.”

לְהָבִיא אֶת־אֲרוֹן בְּרִית־יְהוָה וְכָלִי קֹדֶשׁ הָאֱלֹהִים לְבֵית הַנִּבְנֶה לְשֵׁם־יְהוָה :

219. 1 Chronicles 23:14

“But as for Moses the man of God, his sons were named among the tribe of Levi.”

וּמֹשֶׁה אִישׁ הָאֱלֹהִים בָּנָיו יִקְרָאוּ עַל־שֵׁבֶט הַלֵּוִי :

220. 1 Chronicles 23:28

“For their office is to assist the sons of Aaron with the service of the house of the LORD, in the courts and in the chambers and in the purifying of all holy things, even the work of the service of the house of God,”

כִּי מַעֲמָדָם לְיַד־בָּנֵי אַהֲרֹן לַעֲבֹדֶת בֵּית יְהוָה עַל־הַחֲצֵרוֹת וְעַל־הַלְשָׁכוֹת
וְעַל־טָהָרֶת לְכָל־קֹדֶשׁ וּמַעֲשֵׂה עֲבֹדַת בֵּית הָאֱלֹהִים :

221. 1 Chronicles 24:5

“Thus they were divided by lot, the one as the other; for they were officers of the sanctuary and [the] officers of God, both from the descendants of Eleazar and the descendants of Ithamar.”

וַיַּחֲלִקוּם בְּגוֹדְלוֹת אֵלֶּה עִם־אֵלֶּה כִּי־הָיוּ שְׁרֵי־קִדְשׁ וְשְׁרֵי הָאֱלֹהִים מִבְּנֵי
אֶלְעָזָר וּבְבִנָּי אֵיתָמָר :

222. 1 Chronicles 25:5a

“All these were the sons of Heman the king’s seer to exalt him according to the words of God, . . .”

כָּל־אֵלֶּה בָּנִים לְהִימָן חֲנֻה הַמֶּלֶךְ בְּדַבְרֵי הָאֱלֹהִים

223. 1 Chronicles 25:5b

“for [the] God gave fourteen sons and three daughters to Heman.”

לְתָרִים קָרָן וַיִּתֵּן הָאֱלֹהִים לְהִימָן בָּנִים אַרְבָּעָה עָשָׂר וּבָנוֹת שְׁלוֹשׁ :

224. 1 Chronicles 25:6

“All these were under the direction of their father to sing in the house of the LORD, with cymbals, harps and lyres, for the service of the house of God. Asaph, Jeduthun and Heman were under the ¹direction of the king.”

כָּל־אֵלֶּה עַל־יְדֵי אֲבִיהֶם בְּשִׁיר בַּיִת יְהוָה בְּמִצְלָתַיִם נְבָלִים וְכַנְנוֹת לַעֲבֹדַת
בֵּית הָאֱלֹהִים עַל יְדֵי הַמֶּלֶךְ ס אֲסָף וַיְדוּתָן וְהִימָן :

225. 1 Chronicles 26:20

“The Levites, their relatives, had charge of the treasures of the house of God and of the treasures of the dedicated gifts.”

וְהַלְוִיִּם אֶתְיָה עַל־אוֹצְרוֹת בֵּית הָאֱלֹהִים וְלְאוֹצְרוֹת הַקִּדְשִׁים :

226. 1 Chronicles 26:32

“and his relatives, capable men, were 2,700 in number, heads of fathers’ households. And King David made them overseers of the Reubenites, the Gadites and the half-tribe of the Manassites concerning all the affairs of God and of the king.”

וְאֶתְיוּ בְנֵי־חִיל אֲלָפִים וּשְׁבַע מֵאוֹת רֵאשֵׁי הָאָבוֹת וַיִּפְקְדֵם דָּוִיד הַמֶּלֶךְ
עַל־הָרְאוּבֵנִי וְהַגָּדִי וְחֶמְלִי שֶׁבֶט הַמְּנַשֵּׁי לְכָל־דְּבַר הָאֱלֹהִים וּדְבַר הַמֶּלֶךְ :

227. 1 Chronicles 28:3

“But [the] God said to me, ‘You shall not build a house for My name because you are a man of war and have shed blood.’”

וְהָאֱלֹהִים אָמַר לִי לֹא-תִבְנֶה בַּיִת לְשְׁמִי כִּי אִישׁ מִלְחָמוֹת אָתָּה וְדָמִים
שִׁפְכָתָּ :

228. 1 Chronicles 28:12

“and the plan of all that he had in mind, for the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things;”

וְתִבְנֶינָה כָּל-אֲשֶׁר תִּהְיֶה בְּרוּחַ עֲמּוֹ לְחִצְרוֹת בַּיִת-יְהוָה וְלִכְל-הַלְשָׁכוֹת סָבִיב
לְאִצְרוֹת בַּיִת הָאֱלֹהִים וְלְאִצְרוֹת הַקִּדְשִׁים :

229. 1 Chronicles 28:21

“Now behold, there are the divisions of the priests and the Levites for all the service of the house of God, and every willing man of any skill will be with you in all the work for all kinds of service. The officials also and all the people will be entirely at your command.”

וְהִנֵּה מִחֲלֻקֹּת הַכֹּהֲנִים וְהַלְוִיִּם לְכָל-עֲבוֹדַת בַּיִת הָאֱלֹהִים וְעַמְּךָ בְּכָל-
מְלָאכָה לְכָל-נָדִיב בְּחֶכְמָה לְכָל-עֲבוֹדָה וְהַשָּׂרִים וְכָל-הָעָם לְכָל-יְדִבְרִיךְ :

230. 1 Chronicles 29:7

“and for the service for the house of God they gave 5,000 talents and 10,000 darics of gold, and 10,000 talents of silver, and 18,000 talents of brass, and 100,000 talents of iron.”

וַיִּתְּנוּ לְעֲבוֹדַת בַּיִת-הָאֱלֹהִים זָהָב כִּפָּרִים חֲמִשָּׁת-אַלְפִים וְאַדְרָכָנִים רַבּוֹ
וְכֶסֶף כִּפָּרִים עֶשְׂרֵת אַלְפִים וְנִחָשֶׁת רַבּוֹ וְשִׁמּוֹנֵת אַלְפִים כִּפָּרִים וּבִרְזֶל
מֵאֶה-אַלֶּף כִּפָּרִים :

231. 2 Chronicles 1:3

“Then Solomon and all the assembly with him went to the high place which was at Gibeon, for [the] God’s tent of meeting was there, which Moses the servant of the LORD had made in the wilderness.”

וַיֵּלְכוּ שְׁלֹמֹה וְכָל-הַקָּהָל עִמּוֹ לַבָּמָה אֲשֶׁר בְּגִבְעוֹן כִּי-שָׁם הָיָה אֹהֶל מוֹעֵד
הָאֱלֹהִים אֲשֶׁר עָשָׂה מֹשֶׁה עֶבֶד-יְהוָה בַּמִּדְבָּר :

232. 2 Chronicles 2:5 (MT = 2:4)

"The house which I am about to build will be great, for greater is our God than all the gods."

וְהַבַּיִת אֲשֶׁר־אֲנִי בֹנֶה גָדוֹל כִּי־גָדוֹל אֱלֹהֵינוּ מִכָּל־הָאֱלֹהִים :

233. 2 Chronicles 3:3

"Now these are the foundations which Solomon laid for building the house of God. The length in cubits, according to the old standard was sixty cubits, and the width twenty cubits."

וְאֵלֶּה הַיּוֹסֵד שְׁלֹמֹה לְבָנוֹת אֶת־בַּיִת הָאֱלֹהִים הָאֶרֶץ אֹמֶת בַּמִּדָּה הָרְאשׁוֹנָה
אֹמֶת שְׁשִׁים וְרֹחַב אֹמֶת עֶשְׂרִים :

234. 2 Chronicles 4:11

"Hiram also made the pails, the shovels and the bowls. So Hiram finished doing the work which he performed for King Solomon in the house of God:"

וַיַּעַשׂ חִירָם אֶת־הַפִּיּוֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרְקוֹת ס וַיְכַל חִירָם לַעֲשׂוֹת
אֶת־הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בְּבַיִת הָאֱלֹהִים :

235. 2 Chronicles 4:19

"Solomon also made all the things that were in the house of God: even the golden altar, the tables with the bread of the Presence on them,"

וַיַּעַשׂ שְׁלֹמֹה אֶת כָּל־הַכֵּלִים אֲשֶׁר בַּיִת הָאֱלֹהִים וְאֶת מִזְבַּח הַזָּהָב וְאֶת־
הַשְּׁלֻחָנוֹת וְעַלֵּיהֶם לֶחֶם הַפָּנִים :

236. 2 Chronicles 5:1

"Thus all the work that Solomon performed for the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, even the silver and the gold and all the utensils, and put them in the treasuries of the house of God."

וַתֵּשֶׁלֶם כָּל־הַמְּלָאכָה אֲשֶׁר־עָשָׂה שְׁלֹמֹה לְבַיִת יְהוָה ס וַיָּבֵא שְׁלֹמֹה אֶת־
קַדְשֵׁי אָבִיו וְאֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־כָּל־הַכֵּלִים נָתַן בְּאֻצְרוֹת
בַּיִת הָאֱלֹהִים :

237. 2 Chronicles 5:14

“so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.”

וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשֶׁרֶת מִפְּנֵי הָעָנָן כִּי־מָלָא כְבוֹד־יְהוָה אֶת־בֵּית
הָאֱלֹהִים :

238. 2 Chronicles 7:5

“King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. Thus the king and all the people dedicated the house of God.”

וַיִּזְבַּח הַמֶּלֶךְ שְׁלֹמֹה אֶת־זֶבַח הַבָּקָר עֶשְׂרִים וּשְׁנָיִם אֲלָף וְצֹאן מֵאָה וְעֶשְׂרִים
אֲלָף וַיַּחֲנֹכוּ אֶת־בֵּית הָאֱלֹהִים הַמֶּלֶךְ וְכָל־הָעָם :

239. 2 Chronicles 8:14

“Now according to the ordinance of his father David, he appointed the divisions of the priests for their service, and the Levites for their duties of praise and ministering before the priests according to the daily rule, and the gatekeepers by their divisions at every gate; for David the man of God had so commanded.”

וַיַּעֲמֵד כַּמִּשְׁפָּט דָּוִיד־אָבִיו אֶת־מַחְלָקוֹת הַכֹּהֲנִים עַל־עֲבֹדָתָם וְהַלְוִיִּם עַל־
מִשְׁמֹרוֹתָם לְהַלֵּל וּלְשַׁרֵּת נֶגֶד הַכֹּהֲנִים לְדַבֵּר־נֹם בְּיוֹמוֹ וְהַשׁוֹעֲרִים
בְּמַחְלָקוֹתָם לְשַׁעַר וְשַׁעַר כִּי כֵן מִצְוַת דָּוִיד אִישׁ־הָאֱלֹהִים :

240. 2 Chronicles 9:23

“And all the kings of the earth were seeking the presence of Solomon, to hear his wisdom which [the] God had put in his heart.”

וְכָל־מֶלֶכִּי הָאָרֶץ מִבְּקָשִׁים אֶת־פָּנָי שְׁלֹמֹה לְשִׁמְעַ אֶת־חֲכָמָתוֹ אֲשֶׁר־
נָתַן הָאֱלֹהִים בְּלִבּוֹ :

241. 2 Chronicles 10:15

“So the king did not listen to the people, for it was a turn of events from [the] God that the LORD might establish His word, which He spoke through Ahijah the Shilonite to Jeroboam the son of Nebat.”

וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הָיְתָה נִסְכָּה מֵעַם הָאֱלֹהִים לְמַעַן הָקִים יְהוָה
אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר בְּיַד אַחִיהוּ הַשִּׁילוֹנִי אֶל־יֶרֶבֹּעַם בֶּן־נֶבַט :

242. 2 Chronicles 11:2

“But the word of the LORD came to Shemaiah the man of God, saying,”

וַיְהִי דְבַר-יְהוָה אֶל-שִׁמְעִיָּהוּ אִישׁ-הָאֱלֹהִים לֵאמֹר :

243. 2 Chronicles 13:12

“Now behold, [the] God is with us at our head and His priests with the signal trumpets to sound the alarm against you. O sons of Israel, do not fight against the LORD God of your fathers, for you will not succeed.”

וְהִנֵּה עִמָּנוּ בְּרֹאשׁ הָאֱלֹהִים | וְכַהֲנָיו וְחֻצְצֹרוֹת הַתְּרוּעָה לְהַרְיֵעַ עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל אֶל-תִּלְחָמֵנוּ עִם-יְהוָה אֱלֹהֵי-אֲבוֹתֵיכֶם כִּי-לֹא תִצְלִיחוּ :

244. 2 Chronicles 13:15

“Then the men of Judah raised a war cry, and when the men of Judah raised the war cry, then it was that [the] God routed Jeroboam and all Israel before Abijah and Judah.”

וַיִּרְיֵעוּ אִישׁ יְהוּדָה וַיְהִי בְהַרְיֵעַ אִישׁ יְהוּדָה וְהָאֱלֹהִים נָגַף אֶת-יִרְבֶּעֶם וְכָל-יִשְׂרָאֵל לִפְנֵי אַבְיָה וַיְהוּדָה :

245. 2 Chronicles 15:18

“He brought into the house of God the dedicated things of his father and his own dedicated things: silver and gold and utensils.”

וַיָּבֵא אֶת-קֹדְשֵׁי אָבִיו וְקֹדְשֵׁי בֵּית הָאֱלֹהִים כֶּסֶף וְזָהָב וְכֵלִים :

246. 2 Chronicles 18:5

“Then the king of Israel assembled the prophets, four hundred men, and said to them, ‘Shall we go against Ramoth-gilead to battle, or shall I refrain?’ And they said, ‘Go up, for [the] God will give it into the hand of the king.’”

וַיִּקְבֹּץ מֶלֶךְ-יִשְׂרָאֵל אֶת-הַנְּבִאִים אַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֲלֵהֶם הַנֶּלֶךְ אֶל-רָמֹת גִּלְעָד לְמִלְחָמָה אִם-אֶתְּדֹל וַיֹּאמְרוּ עָלֶיהָ וַיִּתֵּן הָאֱלֹהִים בְּיַד הַמֶּלֶךְ :

247. 2 Chronicles 19:3

“But there is some good in you, for you have removed the Asheroth from the land and you have set your heart to seek [the] God.”

אָבֵל דְּבָרִים טוֹבִים נִמְצְאוּ עִמּוֹ כִּי־בֵּעֶרְתָּ הָאֲשֵׁרוֹת מִן־הָאָרֶץ וְהַכִּינּוֹת
לְבָבָךָ לְדֶרֶשׁ הָאֱלֹהִים :

248. 2 Chronicles 22:12

“He was hidden with them in the house of God six years while Athaliah reigned over the land.”

וַיְהִי אִתָּם בְּבֵית הָאֱלֹהִים מִתְחַבֵּא שָׁשׁ שָׁנִים וַעֲתָלְיָה מַלְכֶּת עַל־הָאָרֶץ :

249. 2 Chronicles 23:3

“Then all the assembly made a covenant with the king in the house of God. And Jehoiada said to them, ‘Behold, the king’s son shall reign, as the LORD has spoken concerning the sons of David.’”

וַיִּכְרֹת כָּל־הַקָּהָל בְּרִית בְּבֵית הָאֱלֹהִים עִם־הַמֶּלֶךְ וַיֹּאמֶר לָהֶם הִנֵּה בֶן־
הַמֶּלֶךְ יִמְלֹךְ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל־בְּנֵי דָוִיד :

250. 2 Chronicles 23:9

“Then Jehoiada the priest gave to the captains of hundreds the spears and the large and small shields which had been King David’s, which were in the house of God.”

וַיִּתֵּן יְהוֹיָדָע הַכֹּהֵן לְשָׂרֵי הַמֵּאוֹת אֶת־הַחֲנִיתִים וְאֶת־הַמִּגְנָוֹת וְאֶת־הַשְּׁלָטִים
אֲשֶׁר לַמֶּלֶךְ דָּוִיד אֲשֶׁר בֵּית הָאֱלֹהִים :

251. 2 Chronicles 24:7

“For the sons of the wicked Athaliah had broken into the house of God and even used the holy things of the house of the LORD for the Baals.”

כִּי עֲתָלְיָהוּ הַמְרֹשֶׁעַת בְּנִיָּה פָרְצוּ אֶת־בֵּית הָאֱלֹהִים וְגַם כָּל־קֹדְשֵׁי בֵּית־
יְהוָה עָשׂוּ לְבָעָלִים :

252. 2 Chronicles 24:9

“They made a proclamation in Judah and Jerusalem to bring to the LORD the levy fixed by Moses the servant of God on Israel in the wilderness.”

וַיִּתְּנוּ־קוֹל בְּיְהוּדָה וּבִירוּשָׁלַם לְהָבִיא לַיהוָה מִשְׁאֵת מִשָּׁה עֶבֶד־הָאֱלֹהִים
עַל־יִשְׂרָאֵל בַּמִּדְבָּר :

253. 2 Chronicles 24:13

“So the workmen labored, and the repair work progressed in their hands,

and they restored the house of God according to its specifications and strengthened it.”

וַיַּעֲשׂוּ עֲשֵׂי הַמִּלְאָכָה וַתַּעַל אֲרוֹכָה לַמִּלְאָכָה בְּיָדָם וַיַּעֲמִידוּ אֶת־בֵּית
הָאֱלֹהִים עַל־מַתְכֵּנָתוֹ וַיֹּאמְצֵהוּ :

254. 2 Chronicles 24:16

“They buried him in the city of David among the kings, because he had done well in Israel and to [the] God and His house.”

וַיִּקְבְּרֵהוּ בְעִיר־דָּוִיד עִם־הַמְּלָכִים כִּי־עָשָׂה טוֹבָה בְּיִשְׂרָאֵל וְעַם הָאֱלֹהִים
וּבֵיתוֹ :

255. 2 Chronicles 24:20

“Then the Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people and said to them, ‘Thus [the] God has said, “Why do you transgress the commandments of the LORD and do not prosper? Because you have forsaken the LORD, He has also forsaken you.”’”

וְרוּחַ אֱלֹהִים לָבָשָׁה אֶת־זְכַּרְיָה בֶּן־יְהוֹיָדָע הַכֹּהֵן וַיַּעֲמֵד מֵעַל לָעָם וַיֹּאמֶר
לָהֶם כֹּה אָמַר הָאֱלֹהִים לָמָּה אַתֶּם עֹבְרִים אֶת־מִצְוֹת יְהוָה וְלֹא תִצְלִיחוּ
כִּי־עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם :

256. 2 Chronicles 24:27

“As to his sons and the many oracles against him and the rebuilding of the house of God, behold, they are written in the treatise of the Book of the Kings. Then Amaziah his son became king in his place.”

וּבָנָיו וְרֵב הַמִּשְׁנָא עָלָיו וַיְסֹדֶר בֵּית הָאֱלֹהִים הַנֶּגַם כְּתוּבִים עַל־מִדְרָשׁ סֵפֶר
הַמְּלָכִים וַיִּמְלֹךְ אֲמַצְיָהוּ בְנוֹ תַּחְתָּיו :

257. 2 Chronicles 25:7

“But a [the] man of God came to him saying, ‘O king, do not let the army of Israel go with you, for the LORD is not with Israel nor with any of the sons of Ephraim.’”

וְאִישׁ הָאֱלֹהִים בָּא אֵלָיו לֵאמֹר הִמָּלֵךְ אֶל־יִבְא עִמָּךְ צָבָא יִשְׂרָאֵל כִּי אֵין
יְהוָה עִם־יִשְׂרָאֵל כָּל בְּנֵי אֶפְרַיִם :

258. 2 Chronicles 25:8

“But if you do go, do it, be strong for the battle; yet [the] God will bring you down before the enemy, for God has power to help and to bring down.”

כִּי אִם-בָּא אַתָּה עֲשֵׂה חֲזָק לַמִּלְחָמָה וְכִשִּׁילָךְ הָאֱלֹהִים לִפְנֵי אוֹיֵב כִּי יֵשׁ-
כַּחַת בָּאֱלֹהִים לַעֲזֹר וּלְהַכְשִׁיל :

259. 2 Chronicles 25:9a

“Amaziah said to the man of God, ‘But what shall we do for the hundred talents which I have given to the troops of Israel?’”

וַיֹּאמֶר אֲמַצְיָהוּ לְאִישׁ הָאֱלֹהִים וּמָה-לַעֲשׂוֹת לַמֶּאֱתָת הַכֶּכֶּר אֲשֶׁר נָתַתִּי
לַגִּדּוּד יִשְׂרָאֵל

260. 2 Chronicles 25:9b

“And the man of God answered, ‘The LORD has much more to give you than this.’”

וַיֹּאמֶר אִישׁ הָאֱלֹהִים יֵשׁ לִיהוָה לָתֶת לָךְ הַרְבֵּה מִזֶּה :

261. 2 Chronicles 25:20

“But Amaziah would not listen, for it was from [the] God, that He might deliver them into the hand of Joash because they had sought the gods of Edom.”

וְלֹא-שָׁמַע אֲמַצְיָהוּ כִּי מִהָאֱלֹהִים הָיָא לְמַעַן תִּתֶּם בְּיָד כִּי דִרְשׁוּ אֶת אֱלֹהֵי
אֲדוֹם :

262. 2 Chronicles 25:24

“He took all the gold and silver and all the utensils which were found in the house of God with Obed-edom, and the treasures of the king’s house, the hostages also, and returned to Samaria.”

וְכָל-הַזָּהָב וְהַכֶּסֶף וְאֵת כָּל-הַכֵּלִים הַנִּמְצָאִים בְּבֵית-הָאֱלֹהִים עִם-עֹבֵד
אֲדוֹם וְאֵת-אֲצִרוֹת בֵּית הַמֶּלֶךְ וְאֵת בְּנֵי הַתַּעֲרָבוֹת וַיָּשֶׁב שְׁמָרוֹן :

263. 2 Chronicles 26:5a

“He continued to seek God in the days of Zechariah, who had understanding through the vision of God; . . .”

וַיְהִי לַדָּרֶשׁ אֱלֹהִים בְּיָמָיו וְכָרְתָּהּ הַמִּבֵּין בְּרָאָת הָאֱלֹהִים

264. 2 Chronicles 26:5b

“and as long as he sought the LORD, [the] God prospered him.”

וּבְיָמָיו דָּרֶשׁ אֶת־יְהוָה הַצִּלִּיתוֹ הָאֱלֹהִים:

265. 2 Chronicles 26:7

“[The] God helped him against the Philistines, and against the Arabians who lived in Gur-baal, and the Meunites.”

וַיַּעֲזְרוּהוּ הָאֱלֹהִים עַל־פְּלִשְׁתִּים וְעַל־הָעֲרֵבִים הַיֹּשְׁבִים בְּגוּר־בָּעַל וְהַמְעוֹנִים:

266. 2 Chronicles 28:24a

“Moreover, when Ahaz gathered together the utensils of the house of God. . .”

וַיֹּאסֶף אָחָז אֶת־כָּל־בֵּית־הָאֱלֹהִים

267. 2 Chronicles 28:24b

“he cut the utensils of the house of God in pieces; and he closed the doors of the house of the LORD and made altars for himself in every corner of Jerusalem.”

וַיִּקְצֹץ אֶת־כָּל־בֵּית־הָאֱלֹהִים וַיִּסָּר אֶת־דִּלְתוֹת בֵּית־יְהוָה וַיַּעַשׂ לוֹ מִזְבְּחוֹת בְּכָל־פִּנֵּה בִירוּשָׁלַם:

268. 2 Chronicles 29:36

“Then Hezekiah and all the people rejoiced over what [the] God had prepared for the people, because the thing came about suddenly.”

וַיִּשְׂמַח יְחִזְקִיָּהוּ וְכָל־הָעָם עַל הַחֲכִין הָאֱלֹהִים לָעָם כִּי בִפְתָאֵם הָיָה הַדָּבָר:

269. 2 Chronicles 30:12

“The hand of God was also on Judah to give them one heart to do what the king and the princes commanded by the word of the LORD.”

גַּם בִּיהִיוֹתָ הַיְּמֵה יְד־הָאֱלֹהִים לָתֵת לָהֶם לֵב אֶחָד לַעֲשׂוֹת מִצְוַת הַמֶּלֶךְ וְהַשָּׂרִים בְּדָבָר יְהוָה:

270. 2 Chronicles 30:16

“They stood at their stations after their custom, according to the law of Moses the man of God; the priests sprinkled the blood which they received from the hand of the Levites.”

וַיַּעֲמֵדוּ עַל-עַמֻּדָם כַּמִּשְׁפָּטָם כְּתוֹרַת מֹשֶׁה אִישׁ-הָאֱלֹהִים הַכֹּהֲנִים זִרְקִים
אֶת-הַדָּם מִיַּד הַלְוִיִּם :

271. 2 Chronicles 30:19

“Everyone who prepares his heart to seek [the] God, the LORD God of his fathers, though not according to the purification rules of the sanctuary.”

כָּל-לִבְבוֹ הִכִּין לְדְרוֹשׁ הָאֱלֹהִים וַיִּתְּנָה אֱלֹהֵי אֲבוֹתָיו וְלֹא כְּטָהֳרַת הַקֹּדֶשׁ :

272. 2 Chronicles 31:13

“Jehiel, Azariah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath and Benaiah were overseers under the authority of Conaniah and Shimei his brother by the appointment of King Hezekiah, and Azariah was the chief officer of the house of God.”

וַיְהִי־אֵל וַעֲזַזְיָהוּ וְנַחְתָּ וַעֲשָׂהאֵל וַיְרִימֹת וַיִּזְבָּד וְאֵלִיֵּאל וַיִּסְמַכְיָהוּ וַמַּחַת
וּבְנֵיָהוּ פְקִידִים מִיַּד כּוֹנְנֵיָהוּ וְשִׁמְעִי אֶחָיו בְּמַפְקֵד יְחִזְקִיָּהוּ הַמֶּלֶךְ וַעֲזַרְיָהוּ
נָגִיד בֵּית-הָאֱלֹהִים :

273. 2 Chronicles 31:14

“Kore the son of Imnah the Levite, the keeper of the eastern gate, was over the freewill offerings of God, to apportion the contributions for the LORD and the most holy things.”

וְקוֹרָא בֶן-יִמְנָה הַלְוִי הַשּׁוֹעֵר לַמִּזְבֵּחַ עַל נִדְבֹת הָאֱלֹהִים לָתֵת^a תְּרוּמָת
יְהוָה וְקֹדְשֵׁי הַקֹּדֶשִׁים :

274. 2 Chronicles 31:21

“Every work which he began in the service of the house of God in law and in commandment, seeking his God, he did with all his heart and prospered.”

וּבְכָל-מַעֲשֵׂה אֲשֶׁר-הִתַּל | בַּעֲבוּרֵת **בֵּית-הָאֱלֹהִים** וּבַתּוֹרָה וּבַמִּצְוָה לְדָרֵשׁ
לְאֱלֹהֵיוּ בְּכָל-לִבָּבוֹ עָשָׂה וְהִצְלִיחַ :

275. 2 Chronicles 32:16

“His servants spoke further against the LORD God and against His servant Hezekiah.”

וְעוֹד דִּבְּרוּ עֲבָדָיו עַל-יְהוָה **הָאֱלֹהִים** וְעַל יְחִזְקִיָּהוּ עַבְדּוֹ :

276. 2 Chronicles 32:31

“Even in the matter of the envoys of the rulers of Babylon, who sent to him to inquire of the wonder that had happened in the land, [the] God left him alone only to test him, that He might know all that was in his heart.”

וְכֵן בַּמַּלְאֲכֵי אֲשֶׁר בָּכַל הַמְּשַׁלְתִּים עָלָיו לְדָרֵשׁ הַמוֹפֵת אֲשֶׁר הָיָה בְּאַרְצָךְ
עָזְבוּ **הָאֱלֹהִים** לְנִסּוֹתוֹ לָדַעַת כָּל-בְּלִבָּבוֹ :

277. 2 Chronicles 33:7

“Then he put the carved image of the idol which he had made in the house of God, of which God had said to David and to Solomon his son, ‘In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My name forever;’”

וַיִּשֶׂם אֶת-פֶּסֶל הַסֵּמֶל אֲשֶׁר עָשָׂה **בְּבֵית הָאֱלֹהִים** אֲשֶׁר אָמַר אֱלֹהִים אֶל-
דָּוִיד וְאֶל-שְׁלֹמֹה בְּנוֹ בְּבֵית הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בָּחַרְתִּי מִכָּל שְׁבִטַי יִשְׂרָאֵל
אֲשִׁים אֶת-שְׁמִי לְעֵלְיוֹם :

278. 2 Chronicles 33:13

“When he prayed to Him, He was moved by his entreaty and heard his supplication, and brought him again to Jerusalem to his kingdom. Then Manasseh knew that the LORD was [the] God.”

וַיִּתְפַּלֵּל אֵלָיו וַיַּעֲתָר לוֹ וַיִּשְׁמַע תַּחֲנָתוֹ וַיִּשְׁיבֵהוּ יְרוּשָׁלַם לְמַלְכוּתוֹ וַיָּגֵד
מִנִּשְׁחָה כִּי יְהוָה הוּא **הָאֱלֹהִים** :

279. 2 Chronicles 35:8

“His officers also contributed a freewill offering to the people, the priests and the Levites. Hilkiah and Zechariah and Jehiel, the officials of the

house of God, gave to the priests for the Passover offerings 2,600 from the flocks and 300 bulls.”

וּשְׂרָיו לְנִדְבָה לָעֶם לַכֹּהֲנִים וְלָלוֹיִם תְּרִימוֹ תִלְקֶינָהּ וְזָכְרֶיהָ וַיִּתִּיאוּ אֶל נְגִידֵי
בֵּית הָאֱלֹהִים לַכֹּהֲנִים נָתַנוּ לַפִּסְחִים אֶלְפִים וְשָׁשׁ מֵאוֹת וּבָקָר שְׁלֹשׁ מֵאוֹת :

280. 2 Chronicles 36:16

“but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the LORD arose against His people, until there was no remedy.”

וַיִּהְיוּ מְלַעְבִּים בְּמַלְאֲכֵי הָאֱלֹהִים וּבוֹזִים דְּבָרָיו וּמַתְעִתִּים בְּנִבְאֵיו עַד
עַלּוֹת חֲמַת־יְהוָה בְּעַמּוֹ עַד־לֹאִין מִרְפָּא :

281. 2 Chronicles 36:18

“All the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought them all to Babylon.”

וְכָל כְּלֵי בֵּית הָאֱלֹהִים תְּנֻלִּים וְתַקְטָנִים וְאִצְרוֹת בֵּית יְהוָה וְאִצְרוֹת הַמֶּלֶךְ
וּשְׂרָיו הַכֹּל הֵבִיא בָבֶל :

282. 2 Chronicles 36:19

“Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles.”

וַיִּשְׂרְפוּ אֶת־בֵּית הָאֱלֹהִים וַיִּנְתְּצוּ אֶת חוֹמַת יְרוּשָׁלַם וְכָל־אַרְמְנוֹתֶיהָ שָׂרְפוּ
בָּאֵשׁ וְכָל־כְּלֵי מַחֲמָדֶיהָ לְהַשְׁחִית :

283. Ezra 1:3

“Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem.”

מִי־בָכֶם מִכָּל־עַמּוֹ יְהִי אֱלֹהָיו עִמּוֹ וַיַּעַל לִירוּשָׁלַם אֲשֶׁר בִּיהוּדָה וַיִּבֶן אֶת־
בֵּית יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלַם :

284. Ezra 1:4

“Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.”

וְכָל-הַנִּשְׁאָר מִכָּל-הַמְּקוֹמוֹת אֲשֶׁר הוּא גָר-שָׁם יִנְשְׂאוּהוּ אֲנָשֵׁי מְקוֹמוֹ בְּכֶסֶף
וּבַזָּהָב וּבְרִכּוּשׁ וּבִבְהֵמָה עִם-הַנִּדְבָּה לְבֵית הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלַם׃

285. Ezra 1:5

“Then the heads of fathers’ households of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit [the] God had stirred to go up and rebuild the house of the LORD which is in Jerusalem.”

וַיָּקוּמוּ רָאשֵׁי הָאָבוֹת לַיהוּדָה וּבְנֵימִן וְהַכֹּהֲנִים וְהַלְוִיִּם לְכָל הָעִיר הָאֱלֹהִים
אֶת-רוּחֹו לַעֲלֹת לְבָנוֹת אֶת-בֵּית יְהוָה אֲשֶׁר בִּירוּשָׁלַם׃

286. Ezra 2:68

“Some of the heads of fathers’ households, when they arrived at the house of the LORD which is in Jerusalem, offered willingly for the house of God to restore it on its foundation.”

וּמֵרָאשֵׁי הָאָבוֹת בָּבוֹאֹם לְבֵית יְהוָה אֲשֶׁר בִּירוּשָׁלַם הִתְנַדְּבוּ לְבֵית הָאֱלֹהִים
לְהַעֲמִידוֹ עַל-מְכוֹנּוֹ׃

287. Ezra 3:2

“Then Jeshua the son of Jozadak and his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers arose and built the altar of the God of Israel to offer burnt offerings on it, as it is written in the law of Moses, the man of God.”

וַיָּקֻם יֵשׁוּעַ בֶּן-יֹזָדָק וְאֶחָיו הַכֹּהֲנִים וְזֵרֻבָבֶל בֶּן-שְׁאֵלְתִּיאֵל וְאֶחָיו וַיִּבְנוּ
אֶת-מִזְבֵּחַ אֱלֹהֵי יִשְׂרָאֵל לְהַעֲלֹת עָלָיו עֹלֹת כַּכָּתוּב בְּתוֹרַת מֹשֶׁה אִישׁ-
הָאֱלֹהִים׃

288. Ezra 3:8

“Now in the second year of their coming to the house of God at Jerusalem in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak and the rest of their brothers the priests and

the Levites, and all who came from the captivity to Jerusalem, began the work and appointed the Levites from twenty years and older to oversee the work of the house of the LORD.”

וּבִשְׁנֵה הַשְּׁנִית לְבֹאֲם אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלַם בַּחֹדֶשׁ הַשְּׁנִי הִחֲלוּ
זָרְבָבֶל בֶּן־שָׁאֲלִימָל וַיָּשׁוּעַ בֶּן־יֹזָבֶדֶק וּשְׂאֵר אַחֵיהֶם אֲהֻרָּה וְחֵלְוִים
וְכָל־הַבָּאִים מִהַשְּׁבִי יְרוּשָׁלַם וַיַּעֲמִידוּ אֶת־הַלְוִיִּם מִבֶּן עֶשְׂרִים שָׁנָה וְלַמַּעֲלָה
לְנַצֵּחַ עַל־מְלָאכַת בֵּית־יְהוָה :

289. Ezra 3:9

“Then Jeshua with his sons and brothers stood united with Kadmiel and his sons, the sons of Judah and the sons of Henadad with their sons and brothers the Levites, to oversee the workmen in the temple of God.”

וַיַּעֲמִידוּ יֵשׁוּעַ בֶּן־יֹאחֲזִי קַדְמִיֶּל וּבָנָיו בְּנֵי־יְהוּדָה כְּאֶחָד לְנַצֵּחַ עַל־עֲשֵׂה
הַמְּלָאכָה בְּבֵית הָאֱלֹהִים בְּנֵי חֲנָדָד בְּנֵיהֶם וְאֶחֵיהֶם הַלְוִיִּם :

290. Ezra 6:22

“And they observed the Feast of Unleavened Bread seven days with joy, for the LORD had caused them to rejoice, and had turned the heart of the king of Assyria toward them to encourage them in the work of the house of God, the God of Israel.”

וַיַּעֲשׂוּ חַג־מִצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה כִּי אֲשַׁמְּתֶם יְהוָה וְהֵסֵב לָב מֶלֶךְ־
אֲשׁוּר עֲלֵיהֶם לְחַנּוּק יְרִיחֶם בְּמְלָאכַת בֵּית־הָאֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל :

291. Ezra 8:36

“Then they delivered the king’s edicts to the king’s satraps and to the governors in the provinces beyond the River, and they supported the people and the house of God.”

וַיִּתְּנוּ אֶת־דִּתֵּי הַמֶּלֶךְ לְאַחַשְׁדָּרְפָּנִי הַמֶּלֶךְ וּפְתוּזַת עֶבֶר הַנָּהָר וְנִשְׂאוּ אֶת־
הָעָם וְאֶת־בֵּית־הָאֱלֹהִים :

292. Ezra 10:1

“Now while Ezra was praying and making confession, weeping and prostrating himself before the house of God, a very large assembly, men, women and children, gathered to him from Israel; for the people wept bitterly.”

וּבְהִתְפַּלֵּל עָזְרָא וּבְהִתְוֹדֹתוֹ בִּכְהָ וּמִתְנַפֵּל לִפְנֵי **בֵּית הָאֱלֹהִים** נִקְבְּצוּ אֵלָיו
מִיִּשְׂרָאֵל קָהָל רַב-מְאֹד אֲנָשִׁים וְנָשִׁים וַיִּלְדִּים כִּי-בָכוּ הָעָם הַרְבֵּה-בִכְהָ :

293. Ezra 10:6

"Then Ezra rose from before the house of God and went into the chamber of Jehohanan the son of Eliashib. Although he went there, he did not eat bread nor drink water, for he was mourning over the unfaithfulness of the exiles."

וַיָּקָם עָזְרָא מִלִּפְנֵי **בֵּית הָאֱלֹהִים** וַיֵּלֶךְ אֶל-לְשַׁכַּת יְהוֹחָנָן בֶּן-אֶלְיָשִׁיב וַיֵּלֶךְ
שָׁם לֶחֶם לֹא-אָכַל וּמַיִם לֹא-שָׁתָה כִּי מִתְאַבֵּל עַל-מַעַל הַגּוֹלָה :

294. Ezra 10:9

"So all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the ninth month on the twentieth of the month, and all the people sat in the open square before the house of God, trembling because of this matter and the heavy rain."

וַיִּקְבְּצוּ כָל-אֲנָשֵׁי-יְהוּדָה וּבְנֵימִן אֶרֶוּשָׁלַם לְשַׁלֵּשֶׁת הַיָּמִים הוּא תָּדֵשׁ
הַתְּשִׁיעִי בְּעֶשְׂרִים בַּתָּדֵשׁ וַיָּשְׁבוּ כָל-הָעָם בְּרַחוּב **בֵּית הָאֱלֹהִים** מִרְעִידִים
עַל-הַדָּבָר וּמִתְהַשְׁמִים :

295. Nehemiah 4:25 (MT = 4:9)

"When our enemies heard that it was known to us, and that [the] God had frustrated their plan, then all of us returned to the wall, each one to his work."

וַיֵּהִי כַּאֲשֶׁר-שָׁמְעוּ אוֹיְבֵינוּ כִּי-נֹדַע לָנוּ וַיִּפְר **הָאֱלֹהִים** אֶת-עֲצָתָם וַנָּשׁוּב
כָּלֵנוּ אֶל-תַּחֲמוֹמָה אִישׁ אֶל-מְלָאכְתּוֹ :

296. Nehemiah 5:13

"I also shook out the front of my garment and said, 'Thus may [the] God shake out every man from his house and from his possessions who does not fulfill this promise; even thus may he be shaken out and emptied.' And all the assembly said, "Amen!" And they praised the LORD. Then the people did according to this promise."

גַּם־חֲצַנְנִי נִעְרַתִּי וְאַמְרָה כָּכָה יִנְעָר הָאֱלֹהִים אֶת־כָּל־הָאִישׁ אֲשֶׁר לֹא־יָקִים
אֶת־הַדְּבָר הַזֶּה מִבֵּיתוֹ וּמִיָּגִיעוֹ וְכָכָה יִהְיֶה נִעָר וְרַק וַיֹּאמְרוּ כָל־הַקְהָל
אָמֵן וַיַּחֲלִלוּ אֶת־יְהוָה וַיַּעַשׂ הָעָם כַּדְּבָר הַזֶּה :

297. Nehemiah 6:10

“When I entered the house of Shemaiah the son of Delaiah, son of Mehetabel, who was confined at home, he said, ‘Let us meet together in the house of God, within the temple, and let us close the doors of the temple, for they are coming to kill you, and they are coming to kill you at night.’”

וְאֲנִי־בָאתִי בֵּית שְׁמַעְיָה בֶן־דִּלְיָה בֶן־מְהִיטָבָאֵל וְהוּא עָצוּר וַיֹּאמֶר נִוָּעַר
אֶל־בֵּית הָאֱלֹהִים אֶל־תְּרוֹךְ הַחֵיכָל וְנִסְגְּרָה דִּלְתוֹת הַחֵיכָל כִּי בָאִים לְהַרְגֶּךָ
וְלִילָה בָאִים לְהַרְגֶּךָ :

298. Nehemiah 7:2

“then I put Hanani my brother, and Hananiah the commander of the fortress, in charge of Jerusalem, for he was a faithful man and feared [the] God more than many.”

וַאֲצִיָּה אֶת־חֲנַנִי אָחִי וְאֶת־חֲנַנְיָה שָׂר הַבִּירָה עַל־יְרוּשָׁלַם כִּי־הוּא כָאִישׁ
אֱמֶת וַיֵּרָא אֶת־הָאֱלֹהִים מֵרַבִּים :

299. Nehemiah 8:6

“Then Ezra blessed the LORD the great God. And all the people answered, ‘Amen, Amen!’ while lifting up their hands; then they bowed low and worshiped the LORD with their faces to the ground.”

וַיְבָרֶךְ עֶזְרָא אֶת־יְהוָה הָאֱלֹהִים הַגָּדוֹל וַיַּעֲנוּ כָל־הָעָם אָמֵן | אָמֵן בִּמְעַל
יְדֵיהֶם וַיִּקְרְאוּ וַיִּשְׁתַּחֲוּ לַיהוָה אַפָּיִם אֲרֻצָּה :

300. Nehemiah 8:8

“They read from the book, from the law of God, translating to give the sense so that they understood the reading.”

וַיִּקְרְאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים מִפֶּרֶשׁ וְשׁוֹם שֶׁכֵּל וַיְבִינּוּ בַמִּקְרָא :

301. Nehemiah 8:16

“So the people went out and brought them and made booths for

themselves, each on his roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and in the square at the Gate of Ephraim.”

וַיֵּצְאוּ הָעָם וַיָּבִיאוּ וַיַּעֲשׂוּ לָהֶם סִכּוֹת אִישׁ עַל-גֹּגֹוֹ וּבְחִצְרֹתֵיהֶם וּבְחִצְרוֹת
בֵּית הָאֱלֹהִים וּבִרְחוֹב שַׁעַר הַמַּיִם וּבִרְחוֹב שַׁעַר אֶפְרַיִם :

302. Nehemiah 8:18

“He read from the book of the law of God daily, from the first day to the last day. And they celebrated the feast seven days, and on the eighth day there was a solemn assembly according to the ordinance.”

וַיִּקְרָא בְסֵפֶר תּוֹרַת הָאֱלֹהִים יוֹם אֶחָד מִן-הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרֹן
וַיַּעֲשׂוּ-חֵג שִׁבְעַת יָמִים וּבַיּוֹם הַשְּׁמִינִי עֲצֵרַת כַּמִּשְׁפָּט :

303. Nehemiah 9:7

“You are the LORD God, who chose Abram and brought him out from Ur of the Chaldees,”

אַתָּה-הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם וַהֲצֵאתָו מֵאוּר כַּשְׁדִּים
וַשְׁמִתָּ שְׁמוֹ אַבְרָהָם :

304. Nehemiah 10:28 (MT = 10:29)

“Now the rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants and all those who had separated themselves from the peoples of the lands to the law of God, their wives, their sons and their daughters, all those who had knowledge and understanding,”

וְשָׂאֵר הָעָם הַכֹּהֲנִים הַלְוִיִּם הַשּׁוֹעָרִים הַמְשָׁרְרִים הַנְּתִינִים וְכָל-הַנְּבָדָל
מֵעַמֵּי הָאָרְצוֹת אֶל-תּוֹרַת הָאֱלֹהִים נָשִׂיָּהֶם בָּנֵיהֶם וּבָנֹתֵיהֶם כָּל יוֹדֵעַ מִבֵּין :

305. Nehemiah 10:29a (MT = 10:30a)

“are joining with their kinsmen, their nobles, and are taking on themselves a curse and an oath to walk in [the] God’s law, which was given through Moses,”

מִחֻזְקֵיהֶם עַל-אֲחֵיהֶם אֲדִירֵיהֶם וּבָאִים בְּאֶלְהָהּ וּבִשְׁבוּעָה לָלֶכֶת בְּתוֹרַת
הָאֱלֹהִים אֲשֶׁר נָתַןָה בְּיַד מֹשֶׁה

306. Nehemiah 10:29b (MT = 10:30b)

“[the] God’s servant, and to keep and to observe all the commandments of GOD our Lord, and His ordinances and His statutes;”

עֲבַד-הָאֱלֹהִים וְלִשְׁמֹר וְלַעֲשׂוֹת אֶת-כָּל-מִצְוֹת יְהוָה אֱלֹהֵינוּ וּמִשְׁפָּטָיו
וְחֻקָּיו :

307. Nehemiah 11:11

“Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the leader of the house of God,”

שֶׁרָיָה^a בֶּן-חֵלְקִיָּה בֶּן-מִשְׁלָם בֶּן-צָדוֹק בֶּן-מֵרַיּוֹת בֶּן-אַחִיטוב נָגֵד בֵּית
הָאֱלֹהִים :

308. Nehemiah 11:16

“and Shabbethai and Jozabad, from the leaders of the Levites, who were in charge of the outside work of the house of God;”

וְשַׁבְּתַי וַיּוֹזָבָד עַל-הַמְּלָאכָה הַחִיצוֹנָה לְבֵית הָאֱלֹהִים מִרְאשֵׁי הַלְוִיִּם :

309. Nehemiah 11:22

“Now the overseer of the Levites in Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, from the sons of Asaph, who were the singers for the service of the house of God.”

וּפְקִיד הַלְוִיִּם בִּירוּשָׁלַם עֲזִי בֶן-בָּנִי בֶן-חֲשַׁבְיָה בֶן-מַתַּנְיָה בֶּן-מִיכָא מִבְּנֵי
אַסָּף הַמְּשֻׁרָרִים לְנֶגֶד מְלָאכַת בֵּית-הָאֱלֹהִים :

310. Nehemiah 12:24

“The heads of the Levites were Hashabiah, Sherebiah and Jeshua the son of Kadmiel, with their brothers opposite them, to praise and give thanks, as prescribed by David the man of God, division corresponding to division.”

וּרְאשֵׁי הַלְוִיִּם חֲשַׁבְיָה שְׁרֵבְיָה וַיֵּשׁוּעַ בֶּן-קַדְמִיֶּאל וְאֶחְיָהֶם לְנִגְנִים לְהַלֵּל
לְהוֹדוֹת בְּמִצְוַת דָּוִד אִישׁ-הָאֱלֹהִים מִשְׁמֶר לְעֹמֶת מִשְׁמֶר :

311. Nehemiah 12:36

“and his kinsmen, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah and Hanani, with the musical instruments of David the man of God. And Ezra the scribe went before them.”

וְאַחֲיוֹ שְׁמַעְיָה וְעֶזְרָאֵל מְלִלַי גִּילָלַי מַאִי נֶתְנָהֵל
יְהוּדָה וְחַנָּנִי בְּכָל־שִׁיר
דָּוִיד אִישׁ הָאֱלֹהִים וְעֶזְרָא הַסּוֹפֵר לְפָנֵיהֶם :

312. Nehemiah 12:40

“Then the two choirs took their stand in the house of God. So did I and half of the officials with me;”

וְהַעֲמִדְנָה שְׁתֵּי הַתּוֹרֹת בְּבֵית הָאֱלֹהִים וְאֲנִי וְחֲצֵי הַסֹּגְנִים עִמִּי :

313. Nehemiah 12:43

“and on that day they offered great sacrifices and rejoiced because [the] God had given them great joy, even the women and children rejoiced, so that the joy of Jerusalem was heard from afar.”

וַיִּזְבְּחוּ בַיּוֹם־הַהוּא זִבְחִים גְּדוֹלִים וַיִּשְׂמְחוּ כִּי הָאֱלֹהִים שְׂמָחָם שְׂמִיחָה
גְּדוֹלָה וְגַם הַנָּשִׁים וְהַיְלָדִים שְׂמְחוּ וַתִּשְׁמַע שְׂמִיחַת יְרוּשָׁלַם מִרְחֹק :

314. Nehemiah 13:1

“On that day they read aloud from the book of Moses in the hearing of the people; and there was found written in it that no Ammonite or Moabite should ever enter the assembly of God,”

בַּיּוֹם הַהוּא נִקְרָא בְּסֵפֶר^a מֹשֶׁה בְּאָזְנֵי הָעָם וְנִמְצָא כְּתוּב בּוֹ אֲשֶׁר לֹא־יָבוֹא
עַמִּנִּי וּמֵאֲבֵי בְּקִתְלֵי הָאֱלֹהִים עַד־עוֹלָם :

315. Nehemiah 13:7

“and I came to Jerusalem and learned about the evil that Eliashib had done for Tobiah, by preparing a room for him in the courts of the house of God.”

וָאָבֹא לִירוּשָׁלַם וָאֶבִּינָה בְּרָעָה אֲשֶׁר עָשָׂה אֶלְיָשִׁיב לְטוֹבִיָּה לַעֲשׂוֹת לוֹ
נִשְׁכָּה בְּחֻצְרֵי בֵּית הָאֱלֹהִים :

316. Nehemiah 13:9

"Then I gave an order and they cleansed the rooms; and I returned there the utensils of the house of God with the grain offerings and the frankincense."

וְאָמַרְתָּ וַיִּשְׁתְּרוּ הַלְשָׁכוֹת וְאֲשִׁיבָה שָׁם כָּלִי בֵּית הָאֱלֹהִים אֶת־הַמִּנְחָה
וְהַלְבֹנָה :

317. Nehemiah 13:11

"So I reprimanded the officials and said, 'Why is the house of God forsaken?' Then I gathered them together and restored them to their posts."

וְאֲרִיבָה אֶת־הַסֹּגְנִים וְאָמַרְתָּ מָדוּעַ נִעְזַב בֵּית־הָאֱלֹהִים וְאֶקְבְּצֵם וְאֶעֱמְדֵם
עַל־עֲמֻדָם :

318. Job 1:6

"Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them."

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹא גַם־הַשָּׁטָן בְּתוֹכָם :

319. Job 2:1

"Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD."

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹא גַם־הַשָּׁטָן בְּתוֹכָם
לְהִתְיַצֵּב עַל־יְהוָה :

320. Job 2:10

"But he said to her, 'You speak as one of the foolish women speaks. Shall we indeed accept good from [the] God and not accept adversity?' In all this Job did not sin with his lips."

וַיֹּאמֶר אֵלֶיהָ כַּדְבָּר אֲתָת הַנִּבְלֹת תְּדַבְּרִי גַם אֶת־הַטּוֹב נִקְבֵּל מֵאֵת
הָאֱלֹהִים וְאֶת־הָרָע לֹא נִקְבֵּל בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב בְּשִׁפְתָיו :

321. Psalm 87:3

“Glorious things are spoken of you, O [the] city of God. Selah”

נִכְבְּדוֹת מְדַבֵּר בְּךָ עִיר הָאֱלֹהִים סֵלָה :

322. Psalm 90:1

“A Prayer of Moses, the man of God. Lord, You have been our dwelling place in all generations.”

תַּפִּלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מַעֲוֹן אַתָּה הָיִיתָ לָנוּ בְּרֹר וְדָר :

323. Psalm 136:2

“Give thanks to the God of gods, for His lovingkindness is everlasting.”

תּוֹדוֹ לְאֱלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ :

324. Ecclesiastes 2:24

“There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen that it is from the hand of God.”

אֵין־טוֹב בְּאָדָם שִׂיאֲכַל וְשִׂתָּה וְהִרְאָה אֶת־נַפְשׁוֹ טוֹב בַּעֲמָלּוֹ גַּם־זֶה רָאִיתִי
אֲנִי כִּי מִיַּד הָאֱלֹהִים הִיא :

325. Ecclesiastes 2:26

“For to a person who is good in His sight He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting so that he may give to one who is good in [the] God's sight. This too is vanity and striving after wind.”

כִּי לְאָדָם שְׂטוֹב לִפְנֵי נָתַן חֲכָמָה וְדַעַת וְשִׂמְחָה וְלַחֹשֶׁא נָתַן עֲנָן לְאַסּוֹף
וְלִכְנוֹס לְתֵת לְטוֹב לִפְנֵי הָאֱלֹהִים גַּם־זֶה הִבֵּל וְדַעוֹת רִוּחַ :

326. Ecclesiastes 3:11

“He has made everything appropriate in its time. He has also set eternity in their heart, yet so that man will not find out the work which [the] God has done from the beginning even to the end.”

אֶת־הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר
לֹא־יִמָּצָא הָאָדָם אֶת־הַמַּעֲשֵׂה אֲשֶׁר־עָשָׂה הָאֱלֹהִים מִרֹאשׁ וְעַד־
סוֹף :

327. Ecclesiastes 3:14a

“I know that everything [the] God does will remain forever;”

יָדַעְתִּי כִּי כָל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלֵיו

328. Ecclesiastes 3:14b

“there is nothing to add to it and there is nothing to take from it, for [the] God has so worked that men should fear Him.”

אֵין לְהוֹסִיף וּמִמֶּנִּי אֵין לְגַרֵעַ וְהָאֱלֹהִים עָשָׂה שִׁירָאוֹ מִלְּפָנָיו :

329. Ecclesiastes 3:15

“That which is has been already and that which will be has already been, for [the] God seeks what has passed by.”

מִה־שֶּׁהָיָה כְּבָר הוּא וְאֲשֶׁר לְהֵיוֹת כְּבָר הָיָה וְהָאֱלֹהִים יִבְקֹשׁ אֶת־נִרְדָּף :

330. Ecclesiastes 3:17

“I said to myself, ‘[The] God will judge both the righteous man and the wicked man,’ for a time for every matter and for every deed is there.”

אָמַרְתִּי אֲנִי בְּלִבִּי אֶת־הַצְדִּיק וְאֶת־הַרָשָׁע יִשְׁפֹּט הָאֱלֹהִים כִּי־עַתָּה לְכָל־
חֲפֶז וְעַל כָּל־הַמַּעֲשֵׂה שָׁם :

331. Ecclesiastes 3:18

“I said to myself concerning the sons of men, ‘[The] God has surely tested them in order for them to see that they are but beasts.”

אָמַרְתִּי אֲנִי בְּלִבִּי עַל־דְּבַר־תּוֹלָדֵי הָאָדָם לְבָרָם הָאֱלֹהִים וּלְרְאוֹת שֶׁהֵם־
בְּהֵמָה הַמָּוֶה לָהֶם :

332. Ecclesiastes 5:1 (MT = 4:17)

“Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil.”

שֹׁמֵר רִגְלִיךָ כְּאִשֶּׁר תִּלְךָ אֶל-בֵּית הָאֱלֹהִים וְקָרֹב לְשֹׁמֵעַ מִתֵּת הַכְּסִילִים
זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע :

333. Ecclesiastes 5:2a (MT = 5:1a)

“Do not be hasty in word or impulsive in thought to bring up a matter in the presence of [the] God.”

אֶל-תִּבְהַל עַל-פִּיךָ וְלִבְךָ אֶל-יִמְתָּר לְהוֹצִיא דָּבָר לִפְנֵי הָאֱלֹהִים

334. Ecclesiastes 5:2b (MT = 5:1b)

“For [the] God is in heaven and you are on the earth; therefore let your words be few.”

כִּי הָאֱלֹהִים בַּשָּׁמַיִם וְאַתָּה עַל-הָאָרֶץ עַל-כֵּן יִהְיוּ דִבְרֶיךָ מְעֻטִּים :

335. Ecclesiastes 5:6 (MT = 5:5)

“Do not let your speech cause you to sin and do not say in the presence of the messenger of God that it was a mistake. Why should [the] God be angry on account of your voice and destroy the work of your hands?”

אֶל-תִּתֵּן אֶת-פִּיךָ לְחַטֹּיָא אֶת-בִּשְׁלֹךְ וְאֶל-תֹּאמַר לִפְנֵי הַמַּלְאָךְ כִּי שָׁגָגָה
הִיא לִמָּה יִקְצֹר הָאֱלֹהִים עַל-קוֹלְךָ וְחָבַל אֶת-מַעֲשֵׂה יְדֶיךָ :

336. Ecclesiastes 5:7 (MT = 5:6)

“For in many dreams and in many words there is emptiness. Rather, fear [the] God.”

כִּי בָרַב חֲלֻמוֹת וְהִבָּלִים וּדְבָרִים תְּרַבָּה כִּי אֶת-הָאֱלֹהִים יִרָא :

337. Ecclesiastes 5:18 (MT = 5:17)

“Here is what I have seen to be good and fitting: to eat, to drink and enjoy oneself in all one’s labor in which he toils under the sun during the few years of his life which [the] God has given him; for this is his reward.”

הִנֵּה אֲשֶׁר-רָאִיתִי אֲנִי טוֹב אֲשֶׁר-יָפְתָה לֶאֱכֹל-וְלִשְׁתּוֹת וְלִרְאוֹת טוֹבָה בְּכָל-
עֲמָלוֹ אֲשֶׁר-עָמַל תַּחַת-הַשֶּׁמֶשׁ מִסָּפֶר יָמֵי-חַיָּו אֲשֶׁר-נָתַן-לּוֹ הָאֱלֹהִים כִּי-תִהְיֶה
חֶלְקוֹ :

338. Ecclesiastes 5:19 (MT = 5:18)

“Furthermore, as for every man to whom [the] God has given riches and wealth, He has also empowered him to eat from them and to receive his reward and rejoice in his labor; this is the gift of God.”

גַּם כָּל-הָאָדָם אֲשֶׁר נָתַן-לּוֹ הָאֱלֹהִים עֹשֶׂה וְנִכְסִים וְהַשְׁלִיטוֹ לֶאֱכֹל מִמֶּנּוּ
וְלִשְׂאֹת אֶת-חֶלְקוֹ וְלִשְׂמֹחַ בְּעִמְלּוֹ זֶה מַתַּת אֱלֹהִים הִיא :

339. Ecclesiastes 5:20 (MT = 5:19)

“For he will not often consider the years of his life, because [the] God keeps him occupied with the gladness of his heart.”

כִּי לֹא תִרְבֶּה יְזָכֵר אֶת-יָמָיו כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לִבּוֹ :

340. Ecclesiastes 6:2a

“a man to whom [the] God has given riches and wealth and honor so that his soul lacks nothing of all that he desires;”

אִישׁ אֲשֶׁר יָתַן-לּוֹ הָאֱלֹהִים עֹשֶׂה וְנִכְסִים וְכָבוֹד וְאֵינֶנּוּ חָסֵר לְנַפְשׁוֹ מִכָּל
אֲשֶׁר-יִתְאַוָּה

341. Ecclesiastes 6:2b

“yet [the] God has not empowered him to eat from them, for a foreigner enjoys them. This is vanity and a severe affliction.”

וְלֹא-יִשְׁלִיטֵנּוּ הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ כִּי אִישׁ נָכְרִי יֹאכְלֵנּוּ זֶה תְּהִלָּה וְחִלִּי רָע
הוא :

342. Ecclesiastes 7:13

“Consider the work of God, for who is able to straighten what He has bent?”

רָאָה אֶת-מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֶת אֲשֶׁר עִוָּתוּ :

343. Ecclesiastes 7:14

“In the day of prosperity be happy, but in the day of adversity consider — [the] God has made the one as well as the other so that man will not discover anything that will be after him.”

בְּיוֹם טוֹבָהּ הָיְתָה בְּטוֹב וּבְיוֹם רָעָה רָאָה גַּם אֶת־זֶה לְעַמְתָּהּ עֲשֵׂה הָאֱלֹהִים
עַל־דְּבַרְתָּ שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוֹמָהּ :

344. Ecclesiastes 7:26

“And I discovered more bitter than death the woman whose heart is snares and nets, whose hands are chains. One who is pleasing to [the] God will escape from her, but the sinner will be captured by her.”

וּמוֹצֵא אֲנִי מֵר מִמָּוֶת אֶת־הָאִשָּׁה אֲשֶׁר־הִיא מְצוּדִים וְתַרְמִים לִבָּהּ אֲסוּרִים
יְדִיָּה טוֹב לִפְנֵי הָאֱלֹהִים יִמְלֹט מִמָּוֶת וְחוּטֵא יִלְכֹּד בָּהּ :

345. Ecclesiastes 7:29

“Behold, I have found only this, that [the] God made men upright, but they have sought out many devices.”

לִבְרִי רָאִיתִי־זֶה מְצֵאתִי אֲשֶׁר עֲשָׂה הָאֱלֹהִים אֶת־הָאָדָם יָשָׁר וְתַמָּה בִקְשׁוֹ
תִּשְׁבְּנוֹת רַבִּים :

346. Ecclesiastes 8:12

“Although a sinner does evil a hundred times and may lengthen his life, still I know that it will be well for those who fear [the] God, who fear Him openly.”

אֲשֶׁר חָטָא עֲשָׂה רַע מְאֹדָה^a וּמֵאֲרִיךְ^b לוֹ כִּי גַם־יִוְרַע אֲנִי אֲשֶׁר יִהְיֶה־טוֹב
לִירְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵיו :

347. Ecclesiastes 8:15

“So I commended pleasure, for there is nothing good for a man under the sun except to eat and to drink and to be merry, and this will stand by him in his toils throughout the days of his life which [the] God has given him under the sun.”

וְשִׁבַּחְתִּי אֲנִי אֶת־הַשְׂמֵחָה אֲשֶׁר אֵין־טוֹב לָאָדָם תַּחַת הַשָּׁמֶשׁ כִּי אִם־לֶאֱכֹל
וְלִשְׂתּוֹת וְלִשְׂמֹחַ וְהוּא יִלְוֵנוּ בְּעִמְלֹנוּ יָמֵי חַיֵּינוּ אֲשֶׁר־נָתַן־לוֹ הָאֱלֹהִים תַּחַת
הַשָּׁמֶשׁ :

348. Ecclesiastes 8:17

“and I saw every [the] work of God, I concluded that man cannot discover the work which has been done under the sun. Even though man

should seek laboriously, he will not discover; and though the wise man should say, 'I know,' he cannot discover.”

וְרָאִיתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל הָאָדָם לְמַצּוֹא אֶת־הַמַּעֲשֵׂה
אֲשֶׁר נַעֲשֶׂה תַּחַת־הַשָּׁמַיִם בְּשׁוֹל אֲשֶׁר יַעֲמַל הָאָדָם לְבַקֵּשׁ וְלֹא יִמָּצֵא וְגַם
אִם־יֹאמַר הַחֲכָם לָדַעַת לֹא יוּכַל לְמַצּוֹא :

349. Ecclesiastes 9:1

“For I have taken all this to my heart and explain it that righteous men, wise men, and their deeds are in the hand of God. Man does not know whether it will be love or hatred; anything awaits him.”

כִּי אֶת־כָּל־זֶה נָתַתִּי אֵל־לִבִּי וְלִבּוֹר אֶת־כָּל־זֶה אֲשֶׁר הִצַּדִּיקִים וְהַחֲכָמִים
וְעַבְדֵיהֶם בְּיַד הָאֱלֹהִים גַּם־אַהֲבָה גַּם־שִׂנְאָה אֵין יוֹדֵעַ הָאָדָם הַכֹּל
לִפְנֵיהֶם :

350. Ecclesiastes 9:7

“Go then, eat your bread in happiness and drink your wine with a cheerful heart; for [the] God has already approved your works.”

לֵךְ אֲכַל בְּשִׂמְחָה לַחֲמֹךְ וְשִׂתָּה בְּלֵב־טוֹב יֵינֶהךָ כִּי כָבֹד רָצָה הָאֱלֹהִים אֶת־
מַעֲשֶׂיךָ :

351. Ecclesiastes 11:5

“Just as you do not know the path of the wind and how bones are formed in the womb of the pregnant woman, so you do not know the activity of God who makes all things.”

כַּאֲשֶׁר אֵינְךָ יוֹדֵעַ מַה־דֶּרֶךְ הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלָאָה כֹּכָה לֹא תִדְעַ
אֶת־מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל :

352. Ecclesiastes 11:9

“Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the impulses of your heart and the desires of your eyes. Yet know that [the] God will bring you to judgment for all these things.”

שִׂמְחָת בְּתוֹר בְּיָלְדוּתְךָ וְיִשְׂבֶּךָ לִבְךָ בַּיָּמִי בַחֲנוּנוֹתְךָ וְהִלֵּךְ בְּדַרְכֵי לִבְךָ
וּבְמִרְאֵי עֵינֶיךָ וְדָע כִּי עַל־כָּל־אֲלֵה יִבְיֹאֲךָ הָאֱלֹהִים בְּמִשְׁפָּט :

353. Ecclesiastes 12:7

“then the dust will return to the earth as it was, and the spirit will return to [the] God who gave it.”

וְיָשָׁב הָעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַתָּה :

354. Ecclesiastes 12:13

“The conclusion, when all has been heard, is: fear [the] God and keep His commandments, because this applies to every person.”

סוֹף דְּבַר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹהִים יִרְא וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם :

355. Ecclesiastes 12:14

“For [the] God will bring every act to judgment, everything which is hidden, whether it is good or evil.”

כִּי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים יָבֵא בְּמִשְׁפָּט עַל כָּל־נֶעֱלָם אִם־טוֹב וְאִם־רָע :

356. Isaiah 37:16

“O LORD of hosts, the God of Israel, who is enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.”

יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִּים אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מְמַלְכֹת הָאָרֶץ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ :

357. Isaiah 45:18

“For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited), ‘I am the LORD, and there is none else.’”

כִּי כֹה אָמַר־יְהוָה בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹהִים יָצַר הָאָרֶץ וַעֲשָׂהּ תוֹא כּוֹנֵנָה לֹא־תִהְיֶה בְּרָאָה לְשִׁבְתָּ יִצְרָהּ אֲנִי יְהוָה וְאֵין עוֹד :

358. Jeremiah 11:12

“Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they burn incense, but they surely will not save them in the time of their disaster.”

וְהָלְכוּ עָרֵי יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם וְזָעְקוּ אֶל-**הָאֱלֹהִים** אֲשֶׁר הֵם מְקַטְרִים
לָהֶם וְהוֹשָׁע לֹא-יִוָּשִׁיעוּ לָהֶם בְּעֵת רָעָתָם :

359. Jeremiah 35:4

“and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdliah, the man of God, which was near the chamber of the officials, which was above the chamber of Maaseiah the son of Shallum, the doorkeeper.”

וָאָבֹא אֲתָם בֵּית יְהוָה אֶל-לְשֹׁכַת בְּנֵי חָנָן בֶּן-יְגִדְיָהוּ **אִישׁ הָאֱלֹהִים** אֲשֶׁר-
אֵצֶל לְשֹׁכַת הַשָּׂרִים אֲשֶׁר מִמַּעַל לְלְשֹׁכַת מַעֲשִׂיָהוּ בֶן-שָׁלֹם שֹׁמֵר הַפֶּתַח :

360. Ezekiel 31:9

“I made it beautiful with the multitude of its branches, and all the trees of Eden, which were in the garden of God, were jealous of it.”

יָפָה עָשִׂיתִיו בָּרֶב דָּלִיּוֹתָיו וַיִּקְנֶאֱהוּ כָל-עֵצֵי-עֵדֶן אֲשֶׁר בְּגֶן הָאֱלֹהִים :

361. Daniel 1:2

“The Lord gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and he brought the vessels into the treasury of his god.”

וַיִּתֵּן אֱדֹנָי בְּיָדוֹ אֶת-יְהוֹיָקִים מֶלֶךְ-יְהוּדָה וּמִקְצֵת כֶּלִי **בֵּית-הָאֱלֹהִים** וַיְבִיֵאם
אֶרֶץ-שִׁנְעָר בֵּית אֱלֹהָיו וְאֶת-הַכֵּלִים הַבֵּיא בֵּית אוֹצָר אֱלֹהָיו :

362. Daniel 1:9

“Now [the] God granted Daniel favor and compassion in the sight of the commander of the officials,”

וַיִּתֵּן **הָאֱלֹהִים** אֶת-דָּנִיֵּאל לְחֶסֶד וּלְרַחֲמִים לִפְנֵי שָׂר הַפָּרִיסִים :

363. Daniel 1:17

“As for these four youths, [the] God gave them knowledge and intelligence in every branch of literature and wisdom; Daniel even understood all kinds of visions and dreams.”

וְהַיְלָדִים הָאֵלֶּה אַרְבַּעַתָּם נָתַן לָהֶם הָאֱלֹהִים מַדָּע וְהַשְׁכָּל בְּכָל-סֵפֶר
וְחִכְמָה וְדַגְיָאֵל הַבֵּין בְּכָל-חֲזוֹן וְחִלְמוֹת :

364. Daniel 9:3

“So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes.”

וְאֶתְנָה אֶת-פְּנֵי אֵל-אֲדֹנָי הָאֱלֹהִים לְבַקֵּשׁ תְּפִלָּה וְתַחֲנוּנִים בְּצוּם וְשֹׁק
וְאֶפֶר :

365. Daniel 9:11

“Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him.”

וְכָל-יִשְׂרָאֵל עָבְרוּ אֶת-תּוֹרָתְךָ וְסוּר לְבַלְתִּי שְׁמוּעַ בְּקוֹלְךָ וַתִּתֵּךְ עָלֵינוּ
הָאָלָה וְהַשְׁבַּעָה אֲשֶׁר כְּתוּבָה בְּתוֹרַת מֹשֶׁה עֲבָד-הָאֱלֹהִים כִּי תִטְאֲנוּ לוֹ :

366. Jonah 1:6

“So the captain approached him and said, ‘How is it that you are sleeping? Get up, call on your god. Perhaps your [the] god will be concerned about us so that we will not perish.’”

וַיִּקְרַב אֵלָיו רֵב תַּחְבֵּל וַיֹּאמֶר לוֹ מַה-לָּךְ נִרְדָּם קוּם קְרָא אֶל-אֱלֹהֶיךָ אוּלַי
יִתַּעֲשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נִאָּבֵד :

367. Jonah 3:9

“Who knows, [the] God may turn and relent and withdraw His burning anger so that we will not perish.”

מִי-יֹדַע יָשׁוּב וְנָתַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נִאָּבֵד :

368. Jonah 3:10a

“When [the] God saw their deeds, that they turned from their wicked way,”

וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדֶּרְכָּם הָרָעָה

369. Jonah 3:10b

“then [the] God relented concerning the calamity which He had declared He would bring upon them. And He did not do it.”

וַיִּנָּחֵם הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה׃

370. Jonah 4:7

“But [the] God appointed a worm when dawn came the next day and it attacked the plant and it withered.”

וַיִּמֶן הָאֱלֹהִים תּוֹלַעַת בַּעֲלֹת הַשָּׁחַר לַמָּחֳרָת וַתֵּךְ אֶת־הַקִּיקָיוֹן וַיִּיבֹשׁ׃