

***The Pill Tanakh* — A Unique Version!**

The Hebrew Text for *The Pill Tanakh* was originally sourced from the *digitized* Westminster Leningrad Codex (WLC), the format of which is UTF-16 (wide-character) Unicode Font-Encoding (© 2004 Christopher V. Kimball, <https://www.tanach.us/License.html> version number 26.2).

As I explain in the introduction to *The Pill Tanakh*, using the C++ programming language I converted the WLC UTF-16 Unicode Font-Encoding to UTF-8 Web-Hebrew ASCII Font-Encoding (© Robert Pill 2015–2019) . That enabled me to edit the Hebrew Text, which I formatted for the web at <https://www.the-iconoclast.org/resources/tanakh> and subsequently used to typeset the three volume set of *The Pill Tanakh*.

The base English Text was taken from the Jewish Publication Society version of 1917 (JPS 1917), in the public domain.

As shown from the cataloguing of changes listed below, I have made significant modifications to the JPS 1917 text as well as some noted changes to the Hebrew Text of the WLC!

What Is The Leningrad Codex?



Let us say on the outset that the *Leningrad Codex* is one of the most important Hebrew documents extant, with ramifications and influence that is immeasurable. It is -- along with the other famous biblical codex, the *Aleppo Codex* -- one of the sources for biblical tradition, for the study of Hebrew Scriptures, and for providing an accurate text for the reading and writing of the Torah and the other books of the Bible.

The *Leningrad Codex* is the oldest complete manuscript of the Tanakh, the 39 books of the Bible. Written in Cairo on parchment in the year 1009 (the date

appears on the manuscript), it is inextricably bound up with the *Aleppo Codex*, which is about a century older but undated. Moreover, the *Aleppo Codex*, housed for many years in the Aleppo Synagogue in Syria, was badly damaged in a fire during anti-Jewish riots in Syria in 1947, and so it is incomplete. The *Aleppo Codex*, now safely stored at the National Hebrew Library in Jerusalem, along with the *Leningrad Codex*, set the standard for the correct text of the Tanakh, including its vocalization and the musical accents (*trop* or *te'amim*) that accompany every word. Although the spelling of a word may be consistent in Hebrew, in the absence of vocalization (more commonly called the vowel "dots"), there can be variations as to how the letters are pronounced. Take the letters *s*, *f*, *r*, for example, which can variously be read as *sefer*, *sapar* (nouns), *siper*, *safar*, *saper* (verbs). The *Leningrad Codex* is a fully vocalized biblical text, assuring correct pronunciation of each word. Moreover, it contains all the accent marks (*te'amim*) above and below the letters. These accent marks almost miraculously serve three disparate functions: a) they are notes for cantillation of the word; b) they show the part of the word that should be stressed or accented; c) they serve as marks for phrasing and punctuation. It should be noted that the handwritten Torah scroll has only the letters of the words and no vowel points or other marks, for no vocalization of the text or *trop* are permitted on the Torah parchment. Hence, the importance of a fully vocalized manuscript like the *Leningrad Codex*, which follows a tradition that goes back nearly 2,000 years to Tiberias, in the land of Israel. By virtue of its existence, then, this Codex is the guide for all future handwritten Torahs and printed editions of the Bible. The *Leningrad Codex* is part of the Abraham Firkovich collection at the Russian National Library in St. Petersburg (formerly Leningrad), where it has been for more than 130 years. Firkovich was a Jewish businessman, a devoted Karaite (Jews who follow only the Bible and reject oral or Talmudic tradition), an inveterate traveler and collector of Hebrew manuscripts. The Codex was acquired by Firkovich (who offered no details in his letters or in his autobiography as to where he got it) and then sold it to the then St. Petersburg Imperial Library.

It has been known for years that this important Codex was in the great library in Leningrad, which also houses hundreds of other priceless Jewish manuscripts. In 1990, under Gorbachov's glasnost, and after much delicate negotiations (including giving the library photographic equipment and a fax machine), the library permitted foreign photographers to come and photograph this rare document for the first time.¹

¹Curt Leviant, "Jewish Holy Scriptures: The Leningrad Codex," Jewish Virtual Library, accessed 19 May 2022, <https://www.jewishvirtuallibrary.org/the-leningrad-codex>.

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Westminster Leningrad Codex

An electronic representation of the best manuscript of the entire Hebrew Bible.

Leningrad Codex This text began as an electronic transcription by Richard Whitaker (Princeton Seminary, New Jersey) and H. van Parunak (then at the University of Michigan, Ann Arbor) of the 1983 printed edition of *Biblia Hebraica Stuttgartensia* (BHS). It was continued with the cooperation of Robert Kraft (University of Pennsylvania) and Emmanuel Tov (Hebrew University, Jerusalem), and completed by Prof. Alan Groves. The transcription was called the *Michigan-Claremont-Westminster Electronic Hebrew Bible* and was archived at the Oxford Text Archive (OTA) in 1987. It has been variously known as the "CCAT" or "eBHS" text. Since that time, the text has been modified in many hundreds of places to conform to the photo-facsimile of the Leningrad Codex, Firkovich B19A, residing at the Russian National Library, St. Petersburg; hence the change of name.

The Groves Center continues to scrutinize and correct this electronic text as a part of its continuing work of building morphology and syntax databases of the Hebrew Bible, since correct linguistic analysis requires an accurate text.

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How is The Pill Tanakh Different?

First of all, the books of *The Pill Tanakh* follow the order of the books as they naturally occur in the Leningrad Codex, whereas modern Jewish Scriptures order their books differently. I also separate the books of Samuel, Kings, Chronicles and Ezra-Nehemiah into two separate books apiece. The typical order of the

²J. Alan Groves Center For Advanced Biblical Research, "Westminster Leningrad Codex," accessed 27 May 2022, <https://www.grovescenter.org/projects/westminster-leningrad-codex/>.

Writings section in a modern Tanakh³ are:

25) Psalms, 26) Proverbs, 27) Job, 28) The Songs of Songs, 29) Ruth, 30) Lamentations, 31) Ecclesiastes, 32) Esther, 33) Daniel, 34) Ezra-Nehemiah (combined), 35) Chronicles (1 & 2 combined).

The Pill Tanakh honors the Leningrad Codex order in the 'Writings' section:

27) 1 Chronicles, 28) 2 Chronicles, 29) Psalms, 30) Job, 31) Proverbs, 32) Ruth, 33) Song of Songs, 34) Ecclesiastes, 35) Lamentations, 36) Esther, 37) Daniel, 38) Ezra, 39) Nehemiah.

Assembling This Edition Of The Jewish Scriptures

In January of 2022, I began putting this Tanakh together. Because of the complexities in placing Hebrew and English texts on facing pages and have them correspond to each other, I decided that the best choice to typeset this volume would be using the T_EX Typesetting system.⁴ It took me a couple of months to learn the T_EX language well enough just to begin typesetting and another 7 months to typeset the core of this book. That followed years of preparation and programming just to get to that point!

Hebrew Language, Jewish Scripture Source

Based upon the hand-written Leningrad Codex; 'programatically' derived from: "Electronic" Leningrad Codex obtained from www.tanach.us; the source for the Westminster Leningrad Codex (WLC) — Groves Center: Maintained by the J. Alan Groves Center For Advanced Biblical Research.⁵

English Language, Jewish Scripture Source

Digital source taken from "The Hebrew Bible in English according to the JPS 1917 Edition, © 2002 Mechon Mamre HTML version."⁶

WLC Font-Encoding Conversion

I used the C++ Programming Language to convert the Westminster Leningrad Codex (WLC) UTF-16 encoded text to an editable UTF-8 decimal encoding (e.g. ם is 'א'). That enabled me to format the Hebrew text. Hundreds of

³Tanakh. "Though the word "Bible" is commonly used by non-Jews -- as are the terms "Old Testament" and "New Testament" — the appropriate term to use for the Hebrew scriptures ("scripture" is a synonym used by both Jews and non-Jews) is Tanakh. This word is derived from the Hebrew letters of its three components:

Torah: The Books of Genesis (Bereshit), Exodus (Shemot), Leviticus (Vayikrah), Numbers (Bamidbar) and Deuteronomy (Devarim).

Nevi'im (Prophets): The Books of Joshua, Judges, I Samuel, II Samuel, I Kings, II Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. (The last twelve are sometimes grouped together as "Trei Asar" ["Twelve"].)

Ketuvim (Writings): The Books of Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel (although not all that is included in the Christian Canon), Ezra and Nehemiah, I Chronicles, and II Chronicles."

Shamash Hadash, "The Tanakh," Jewish Virtual Library, accessed 25 April 2021, <https://www.jewishvirtuallibrary.org/the-tanakh>.

⁴T_EX Users Group, "Just what is T_EX?," accessed 15 February 2022, <https://www.tug.org/whatis.html>.

⁵J. Alan Groves Center For Advanced Biblical Research, "Westminster Leningrad Codex," accessed 17 January 2015, <https://www.grovescenter.org/projects/westminster-leningrad-codex/>.

⁶Mechon Mamre, "The Hebrew Bible in English according to the JPS 1917 Edition © 2002 all rights reserved to Mechon Mamre for this HTML version," accessed 17 Jan 2015, <https://mechon-mamre.org/e/et/et0.htm>.

programming hours were required to read the digitized WLC UTF-16 (wide-character) unicode font-encoding and convert it to a standard ASCII decimal web-page encoding, that I could easily edit and manipulate.

Subsequently, I needed to write another program to read the Hebrew-English html files I had created from the WLC conversion and JPS 1917 English to create separate files for the Hebrew and the English texts. In that process, I had my 'program' output \LaTeX typesetting code to display in html format, so that I could 'cut-and-paste' the data directly into my \TeX editor from a web browser. In that process, I made the "Ketiv" the predominant reading and I relegated the "Qere" to footnotes (see section on Qere/Ketiv).

It should be noted that the UTF-16 (wide-character) unicode font-encoding, as found in the WLC, is very "tricky" to work with. Even if you can open the text file or html file in an editor, just when you think you are deleting a certain UTF-16 (wide-character) unicode encoded character, a different character several positions removed will typically be the one affected!

Modifications Were Necessary To Correspond To The Actual Leningrad Codex!

When I examined the photo-facsimile pdf⁷ of the Leningrad Codex to verify the Hebrew text for the Ten Commandments as found in Exodus 20 and Deuteronomy 5, I discovered the singular uniqueness — the sublime rendering — in its verse structure and sequencing!

In other words, the Leningrad Codex, being the source Hebrew as claimed to be used by most Jewish Scriptures and Christian Bibles, is absolutely ***not*** followed in the Hebrew and in the English translations as so claimed!

Moreover, in descriptions for Jewish Publications, the Stone Edition Tanakh (Hebrew-English), Koren Tanakh (Hebrew-English) as well as the JPS 1917 Tanakh (English) promote their texts as based upon ***The Masoretic Text*** (aka The Leningrad Codex). However, at least for the rendering of the Ten Commandments in Exodus 20 and Deuteronomy 5 in both Hebrew and English Scripture, their verse separations and sequencings do not even come close to ***actually*** following the Leningrad Codex source document!

For both the Hebrew and English texts in *The Pill Tanakh*, I have typeset the verses in Exodus 20 and Deuteronomy 5 to exactly correspond to the Leningrad Codex source document!

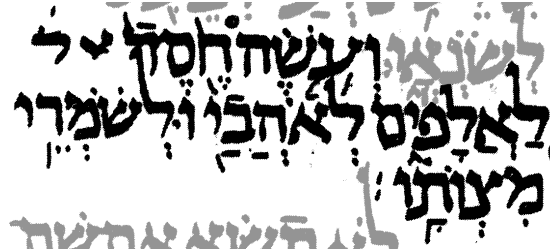
Additionally, I changed the English interpretation for Exodus 20:5 and Deuteronomy

⁷It is referred to as a 'facsimile' or a 'photo-facsimile' because it is a photographic reproduction.

5:11 (the third commandment), which I feel better expresses the actual Hebrew text:

Thou shalt not lift up the Name of Yehovah thy God as to declare Him worthless; for Yehovah will not hold him guiltless who takes His Name falsely.

I also "fixed" the last letter of the Hebrew text of Deuteronomy 5:10 to match the Leningrad Codex. The WLC represents the last letter as a *yod*, whereas in the Leningrad Codex it clearly appears to be a *vav* (last letter of last word of the verse):



You might find it of interest that for the Ten Commandments of Exodus 20 in the Leningrad Codex there are just **twelve verses** (Exodus 20:1-12). In my opinion, the flow is totally natural. Each "Commandment" is contained within its own verse unit (two verses have modifying verses, totalling 12).

Although other versions come near in the number of actual verses, absolutely none come close to rendering the Ten Commandments of Exodus 20 as found in the Leningrad Codex! In fact, those Jewish versions that come close in verse numbering offer what I consider to be a *staccato* rendering of the actual text, separating the larger sections into independent verses (as found in the '2nd Commandment,' "Thou shalt have no other gods before Me." and the '4th Commandment,' "Remember the sabbath day, to keep it holy"), but combining the smaller passages (thou shalt not murder, thou shalt not commit adultery, thou shalt not steal) into one single verse!

The Sublime Rendering Of The Leningrad Codex

In my opinion, the Ten Commandments of Exodus 20, as found in the Scripture source Leningrad Codex, is a sublime rendering. I believe that those words are the same as was written by the "Finger of Yehovah" on both sides of the two tablets of stone, which He commanded Moses to place into the Ark of the Testimony (אֲרוֹן הָעֵדוּת), **otherwise known as the Ark of the Covenant** (אֲרוֹן בְּרִית־יְהוָה).

In its natural rendering, The Leningrad Codex separates each "commandment" into an independent unit of thought. There are two extra verses which add greater clarity (verse 1 and verse 4): verse one modifies verse two and verse four modifies verse three. Every other version of Scripture separates larger sections and combines smaller ones in their representation of the text of the Ten Commandments! **Compared to twelve (12) verses of Exodus 20:1-12 in the Leningrad Codex:**

The following Jewish editions contain fourteen (14) verses each:

The Koren Tanakh,
The Stone Edition Tanach,
The Complete Jewish Bible (CJB).

The following Christian versions contain seventeen (17) verses each:

The King James Version (KJV),
The English Standard Version (ESV),
The New International Version (NIV).

Can Verse Order / Structure Affect The Meaning?

I doubt that I am alone among those who believe that changing structured ordering may alter the meaning and interpretation of an entire section. In the least, the flow is necessarily different from that of the source document itself. Moreover, I believe that the Ten Commandments, as rendered in Exodus 20 of the Leningrad Codex, in its natural flow, to be The Real God Code!⁸

Qere: What Is Read — Ketiv: What Is Written In *The Pill Tanakh* , 'Ketiv' Is Normal, 'Qere' Is Minimized!

I believe the handwritten Leningrad Codex to be the *authoritative version of the Holy Scriptures*. It is written in the ancient Hebrew language. There are just some renderings in the original, that we, as well as all those who have come after the Masoretic scribes, may not fully understand.

That does not mean we cannot have a good grasp on the whole. However, I believe we need to recognize our own limitations if our expectation is that we can understand every word, every phrase and every ancient idiom. For those coming afterwards to not know some words or particular phrases should not indict the original Leningrad Codex source, nor its scribes!

In efforts to make some words better understood, the system known as Qere/Ketiv appears to have been invented! In the margin, to the side on the line of the column where a word in question appears, there is a word called Qere, containing consonants only, having no vowels or accents. ***It is written on the actual parchment of the Leningrad Codex itself!***

The intent or motive of the creators of the Qere/Ketiv system matters less to me than the net effect of it. I believe that the 'Qere/Ketiv system' was introduced by rabbis some time after the Leningrad Codex was completed.

Regardless of who it was who devised it, I am only interested in what the Masoretic scribes wrote in the original document! It is my own desire to read the Hebrew text just as the Jewish Masoretic scribes originally wrote it. To me, the 'Qere system of additions,' as found in modern Hebrew-language Scriptures, in the least interferes with a natural reading of the text. Moreover, I consider it to be a deliberate subterfuge upon those who believe they are directly

⁸Robert M. Pill, "The Real God Code: The Ten Commandments In The Leningrad Codex," (Robert M. Pill, 2021).

reading a true reproduction of the Scriptural source!

The following is one internet source of information on this subject:

Qere and Ketiv, from the Aramaic qere or q're, קֶרֶי ("[what is] read") and ketiv, or ketib, kethib, kethibh, kethiv, כְּתִיב ("[what is] written"), also known as "keri uchesiv" or "keri uchetiv," refers to a system for marking differences between what is written in the consonantal text of the Hebrew Bible, as preserved by scribal tradition, and what is read. In such situations, the Qere is the technical orthographic device used to indicate the pronunciation of the words in the Masoretic text of the Hebrew language scriptures (Tanakh), while the Ketiv indicates their written form, as inherited from tradition.⁹

Q. What is the Qere and Ketiv and how does it relate to the Masorettes?

A. Qere and Ketiv are orthographic devices that were used by the Masorettes, i.e., Jewish scribes from the 6-10th centuries.

Qere means, "what is read," and ketiv means, "what is written".

It is found in existing Masoretic manuscripts dating to the 9th and 10th centuries, CE.

There are several forms of Qere / Ketiv, including: ordinary, vowel, omitted, added, euphemistic, split, and qere perpetuum.

The ketiv that is most relevant is the vowel qere. In this case, the consonants are unchanged, but different vowel signs are added and only the qere, i.e., what is read, is vocalized. ...

Well, that is pretty much an official "rabbinic" stance on the subject. However, in the midst of looking for other sources of information, I found some that, even unwittingly, may contribute to a different view from that of the rabbis:

1. Although it is generally agreed that the *Ketiv-Qere* system was developed during the Masoretic period, the ultimate origins of the readings contained in the system are still not fully understood. Historically, attempts to explain the origins of the *Ketiv-Qere* readings have centered around two basic models. According to one model, both the *Ketiv* and the *Qere* represent variant readings which can be traced back to an ancient collation of manuscripts. According to the other model, readers introduced the *Qere* into the written text (the *Ketiv*) with the intention of correcting what they perceived to be an error. Both views have been held in some fashion from early on in the study of the Masorah, and both views still exist in modern times. In addition, several new approaches have emerged, most of which attempt in some way to combine features of the two traditional models. It will be suggested here that these two traditional models have not supplied an adequate framework for evaluating the origins of the *Ketiv-Qere* readings, and that a better approach can be

⁹Wikipedia, The Free Encyclopedia, "Qere and Ketiv," accessed 25 May 2022, https://en.wikipedia.org/wiki/Qere_and_Ketiv.

established by focusing on the central questions which cut across both traditional positions.¹⁰

My position is somewhat similar to the second "model" mentioned above: "According to the other model, readers introduced the *Qere* into the written text (the *Ketiv*) with the intention of correcting what they perceived to be an error." However, I do not consider the *Qere* additions to be legitimate!

I Challenge The Rabbinic 'Qere/Ketiv' System!

Within a verse, the Stone Edition of the Tanakh places the *Qere* before the *Ketiv* (which is within brackets), making it so that the reader automatically sees the *Qere*, but with difficulty may read the bracketed *Ketiv*.

Similarly, Koren Publishers place the *Ketiv* in the margin, to the right of the column of the same verse and the unvowelled *Qere* within the Hebrew text itself, where it is predominantly and naturally read.

It could be inferred that those publishers "*could have cared less*" in their efforts which could amount to what is adding to or taking away from Scripture (aka 'The Word of God'). Scriptural admonitions for doing so may be found in Deuteronomy 4:2, Deuteronomy 13:1 (Christian Bibles: Deuteronomy 12:32), Proverbs 30:6; this sentiment is also expressed in the Christian New Testament book of Revelation 22:18-19!

In *The Pill Tanakh*, I have chosen to make the *Ketiv*, what the authors of the Leningrad Codex originally wrote, to be the natural and predominant rendering, while making the *Qere*, ***what the "rabbis" have commanded as must be read instead***, to be a minor, secondary format, relegated to a small footnote notation, displayed only within a page's footnote section.

Tedious Hand Editing To Reverse The *Qere/Ketiv*

I spent many hours laboriously hand editing the Hebrew text to reverse the order of each of the 1,110 instances of the *Qere/Ketiv* throughout this Tanakh. That effort allowed me to place the *Qere* within footnotes in my program to parse Hebrew-English text and create separate files for both the Hebrew and English texts in the \LaTeX typesetting language–markup. I was then able to open the files in a web browser to copy and paste Hebrew and English marked-up text into the \LaTeX editor to typeset each page.

I decided to take on this challenge after having tried to understand the nature of the *rabbinic* *Qere/Ketiv* system. I had not truly found a satisfactory explanation as to why, when reading the Tanakh, rabbis demand that the "*Qere*" must always be read, but the "*Ketiv*," ***never!***

Regardless, I consider 'what was written by the Masoretes' to be more likely

¹⁰Michael Graves, "The Origins of Ketiv-Qere Readings," Hebrew Union College - Jewish Institute of Religion, accessed 25 May 2022, <http://jbt.org/v08/Graves2003.html>.

what was intended to be read by those same Masoretes!

In most of the literature around this issue, there is a prevalent assumption that the Masoretic scribes wrote the Qere on the actual manuscripts as corrections. That view practically negates the idea of it being a later addition.

Moreover, as rabbinic sources seem to indicate that the "Ketiv" ***should never be uttered***, I have found instances, just as in Exodus 21:8, where I believe the "Qere" is blatantly wrong — ***and that the "Ketiv" should be the preferred, preserved, and natural rendering!***

The following is an example, similar to that which has been rendered in the Stone Tanakh for Exodus 21:8 (with brackets around the 'Ketiv' - [לֹו]):

אם־רָעָה בְּעֵינַי אֲדַנְיָהּ אֲשֶׁר־לֹא [לֹו] יַעֲרָה וְהַפְדָּתָה לְעַם נֹכְרִי לֹא־יִמְשָׁל
לְמִכְרָתָהּ בְּבַגְדֵי־בָהּ:

"If she please not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her." [Exodus 21:8 (JPS 1917)]

Interestingly, this instance actually translates the Ketiv ([לֹו]) instead of the Qere (לֹא)! Were the Qere to have been translated, the section of the verse where it appears might translate ***"who hath NOT espoused her to himself!"***

I believe that the Masoretes actually knew what they were doing all along!

In my own regular Scripture reading of the Hebrew, my preference had been to make the effort to read the "Ketiv" (what is written) and pretty much minimize the "Qere," skipping it altogether! This was not easy to do because the predominant Qere is rendered as if it is the normative form, and the Ketiv follows, within brackets, ***as if it is an offensive variant!***

I consider that 'Talmudic' rabbis have expended much effort in obscuring the written Torah as part of a regular practice and to elevate their own writings. Thus, they appear to view themselves collectively as אֱלֹהִים [Elohim]. In creating, or, in the least promoting the Qere/Ketiv System, **Talmudists no doubt exalt themselves to be a greater authority than Masoretic scribes.**

Again, **I believe that the Talmudists (rabbis) collectively consider themselves to be יהוָה [Yehovah] (i.e. God, Elohim)!!!** They certainly demand that their dictates, their edicts (תְּקִנּוֹת takkanot¹¹) ***must be followed just as if they are***

¹¹Jewish Virtual Library, 'Takkanah,' accessed 19 May 2022, <https://www.jewishvirtuallibrary.org/takkanah>.

divinely inspired law!

It should be noted that non-Jewish Bibles may have also been affected by the *rabbinic Qere/Ketiv* system:

In a number of the texts containing K לָ and Q לוֹ (Ex 21:8; 1 Sam 2:3; 2 Kings 8:10; Is 63:9; Ps 100:3), the Ketiv is as acceptable as is the Qere, yet nearly all of the English Bibles surveyed opt for the Qere. This might indicate that the translators are predisposed to give priority to the Qere unless some other factor makes it clearly unusable.¹²

I think that those folks who have produced the modern Bible versions ought to truly consider that their own translations could have been ***influenced by a system that may not have been biblically inspired!*** In other words, ***those who put together the modern Christian Bibles may have been unduly influenced by rabbinic authorities and the Qere/Ketiv system!*** They very well may have chosen the Qere additions over what was actually written in the textual source.

In doing so, could they also be considered to be among those who have added to or taken away from the actual 'Word of God?'

There is no doubt that this subject has many strong opinions as to its origins. However, I think the actual Leningrad Codex may show instances of where its scribes made corrections. If this is the case, it could diminish or negate a reason to have a subsequent Qere/Ketiv system!

The following image is just one example of what appears to me to be a correction made by the Masoretic scribes themselves (Deuteronomy 5:7).



The above verse is from Deuteronomy 5:7.

I have placed an arrow over the ***yod*** in the second word to show where I'm directing your attention. To me, it certainly appears that the initial ***yod*** may have been missing, and a Masoretic proofreader could have added it at a later time. It is certainly smaller than a regular ***yod*** elsewhere, including the third letter of the same word, so it is my opinion that this is an example of how the Masoretes may have actually corrected their own texts, having no need to invent the Qere/Ketiv system.

Moreover, because Masoretes wrote on individual sheets, it is my opinion that

¹²Tim Hegg, "To Read or Not to Read?: Translating the Qere/Kativ," TorahResource Institute, accessed 25 May 2022, <https://tr-pdf.s3-us-west-2.amazonaws.com/articles/to-read-or-not-to-read-qere-ketiv.pdf>.

where they may have found too many mistakes, that they very well could have started over for that section of parchment and discarded the previous one, rather than meticulously writing in the margins, in a Qere/Ketiv notation, every place they decided that a word should have been rendered differently.

A couple of paragraphs from the-iconoclast.org website may help to understand my reasoning:

Qumran – A Community Of Scribes!

It is well known that the majority of ancient inkwells archaeologists found in the land of Israel were discovered at Qumran and/or related to it. Consequently, with this information as well as based upon the layout of its settlement and even information found in some of the recovered scrolls themselves, many people hold to the idea that Qumran was a "Scribal Community."

Hebrew Manuscripts With Scribal Errors

Were "Buried" In Earthen Jars!

(They were deemed unfit to be used in Temple Service)

The "dead sea scrolls" at Qumran that comprise texts from the Hebrew Scriptures were "buried" in earthen jars. They could not be destroyed because they contained the name of יהוה [YehoVaH] (G–d)! They did not 'pass muster' for having been copied without error — they were unfit to be used in Temple (or Synagogue) worship, and were buried rather than destroyed for the aforementioned reason.¹³

Initial Changes That I Made For This Edition Of The Holy Scriptures

The Name יהוה [Yehovah]

יהוה [Yehovah]¹⁴ : the name of G–d in the Hebrew–language based Jewish Scriptures ("YHVH": י 'Yud,' ה 'He,' ו 'Vav,' ה 'He,' aka the Tetragrammaton) is used instead of "LORD" in the phrases "**the LORD**," "**The LORD**," and "**O LORD**" in the JPS 1917 Tanakh. In converting "LORD" to "Yehovah," I counted **5,553 occurrences** in the JPS 1917 Tanakh!

הַאֲדֹנָי | יְהוָה [ha Adon Yehovah]

¹³Were The 'Christian Scriptures' Written For And By Goyim (Gentiles)?, 'Are 'Scribal' Standards Important?," accessed 5 June 2022, <https://www.the-iconoclast.org/reference/scribalstandards.php#id.05>.

¹⁴Nehemia Gordon, "Nehemia Gordon on the Name of God," Nehemia's Wall, accessed 24 January 2022, <https://www.nehemiaswall.com/nehemia-gordon-name-god>.

The Hebrew phrase **יהוה אֱלֹהֵינוּ** occurs in only **two places** : in Exodus 23:17 and 34:23. In those cases, I have changed the translation wording from "**Lord GOD**" to "**Lord GOD [ha Adon Yehovah]**".

אֱלֹהֵינוּ יְהוָה [Adonai Yehovi]

Typically translated as "**Lord GOD**," it is a much less common form of the Divine Name (יהוה [Yehovah]).

This form is, nevertheless, quite important in understanding pronunciation. I think this is exceptionally profound since the Hebrew texts, as well as English translations, have not undergone the intense scrutiny of rabbinic censorship as has the Name יהוה [Yehovah]!

Obviously, אֱלֹהֵינוּ יְהוָה [Adonai Yehovi] – this vowelized form of the Divine Name – should help withstand those who vigorously defend and insist upon the name "**Yahweh**" to be the *de facto* pronunciation of the Divine Name!

In converting "**Lord GOD**" to "**Lord GOD [Adonai Yehovi]**," I counted a total of **291 occurrences** in the JPS 1917 Tanakh.

The fully vowelized form of the Hebrew אֱלֹהֵינוּ יְהוָה appears **31 times**, and the non-fully vowelized form אֱלֹהֵינוּ יְהוָה (*minus* just the one 'Oh' sounding character (ה), "the Holam," the 'dot' which rests to the above left of the first 'He' in י 'Yud,' ה 'He,' ו 'Vav,' ה 'He'), make up all other occurrences.

תּוֹרָה Torah

The word "**law**" as found in the JPS 1917 has been changed to "**Torah**" in all places where the root Hebrew תּוֹרָה (Torah) is in the corresponding Leningrad Codex Text! In converting "**Law**" to "**Torah**," I counted a total of **223 occurrences** in the JPS 1917 Tanakh!

יְרוּשָׁלַיִם — City Of "Jerusalem" Yerushalam, Yerush'lem and Yerushalayim

יְרוּשָׁלַיִם Yerushalam

The name "**Jerusalem**" as found in the JPS 1917, has been changed to its transliterated equivalent, "**Yerushalam**" (note the 'am' ending), in all places where it corresponds to the Hebrew [יְרוּשָׁלַיִם].

יְרוּשָׁלַם Yerush'lem

A **rare**, second transliterated form, "**Yerush'lem**" (note the '**em**' ending), has been changed from "**Jerusalem**" where the Hebrew letters spell out the Aramaic form [יְרוּשָׁלַם] found in parts of Daniel and Ezra.

יְרוּשָׁלַיִם Yerushalayim

The **extremely rare**, third transliterated form, "**Yerushalayim**" (note the '**ayim**' ending), has been changed from the JPS 1917 "**Jerusalem**" to correspond to the Hebrew [יְרוּשָׁלַיִם].

Noteworthy is that **this rarest form appears in only four (4) places in the entire Hebrew Scriptures**, yet, it is the most common pronunciation for the name of the ancient city! Its **four occurrences** are:

- 1) Jeremiah 26:18,
- 2) Esther 2:6,
- 3) I Chronicles 3:5, and
- 4) II Chronicles 25:1.

In converting "**Jerusalem**" to its transliterated equivalents, I counted a total of **625 occurrences** in the JPS 1917 Tanakh!

בִּלְעָם Bilaam

The name "**Balaam**," as found in the JPS 1917, has been changed to "**Bilaam**" in all places where the Hebrew בִּלְעָם (**Bilaam**) is in the corresponding Leningrad Codex text! This form is closer to its Hebrew transliteration.

In converting "**Balaam**" to "**Bilaam**", I counted a total of **60 occurrences** in the JPS 1917 Tanakh!

The Third Commandment!

As I mentioned earlier, I changed the English interpretation for Exodus 20:5 and Deuteronomy 5:11, which I feel is a closer translation of the actual Hebrew text. I cover this subject in "The Real God Code."¹⁵

Thou shalt not lift up the Name of Yehovah thy God as to declare Him worthless; for Yehovah will not hold him guiltless who takes His Name falsely.

'The Morrow After The Day Of Rest' For Shavuot, The Mistranslation Forces A Misinterpretation

¹⁵Robert M. Pill, "The Real God Code: The Ten Commandments In The Leningrad Codex," (Robert M. Pill, 2021), Chapter: "Getting The Third Commandment Right," pp35-40.

I changed the phrase in Leviticus 23:15 as found in the JPS 1917, "**from the morrow after the day of rest,**" to "**from the morrow after the sabbath,**" which is the literal translation of the Hebrew text.

וּסְפַרְתֶּם לָכֶם מִמָּחָרֵת הַשַּׁבָּת מִיּוֹם הַבְּיָאֲכֶם אֶת-עֹמֶר הַתְּנוּפֶה
שִׁבְעַת שָׁבָתוֹת תְּהִינָה:

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

This also helps to prevent the *false rabbinical interpretation*, which forces the **counting of the Omer** to begin on the second day of the feast of unleavened bread. Rabbis interpret the text for **Sabbath not to be the 7th-day Sabbath** but rather the first day of the feast (also known as a High Sabbath). Thus, they unnaturally force the interpretation of the 'morrow after the Shabbat' to be the second day of the feast of unleavened bread!

By confusing the plain meaning of the Hebrew text, are they not forcing an interpretation contrary to the intention of the original text, which speaks plainly by using the Hebrew word for the weekly, seventh-day Sabbath? Rather than allow the natural meaning that explicitly states that the counting of the Omer begins on the *next* "first day of the week" (the day following the weekly Sabbath, i.e. the morrow after the Shabbat), this rabbinical edict forces all its adherents to potentially **not celebrate Shavuot**, one of the three mandatory attended feasts on the Jewish calendar!

Yes, I said '**not celebrate.**' If someone celebrates a **required** feast at a time other than what is commanded, does their observance count as if they celebrated on the correct day? That is a rhetorical question, but the plain meaning of the verse is clear that the Scripture has a particular day in mind for the observation of Shavuot, aka the "feast of weeks."

Psalms 110:1

... שֵׁב לְיְמִינֵי עַד-אַשִׁית אֵיבֶיךָ הַיָּדָם לְרִגְלֶיךָ

קִי א לְדָוִד מְזִמּוֹר נְאֻם יְהוָה ו לְאֲדָנִי שֵׁב לְיְמִינֵי עַד-אַשִׁית
אֵיבֶיךָ הַיָּדָם לְרִגְלֶיךָ: ב מִטָּה-עֶזְרָךְ יִשְׁלַח יְהוָה מִצִּיּוֹן רִגְלֶה

The traditional English translation for Psalms 110:1 has been:

A Psalm of David. The LORD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'

I have altered the English to correspond to what I believe captures the actual intent of the Hebrew:

110 ¹ A Psalm of David.{N}

Yehovah saith unto my lord: 'Return unto My right hand, until I make thine enemies a footstool to thy foot.' ² The rod of Thy strength Yehovah will send

I translate שׁוּב (Shin-Vet) as **"Return."** The root should actually be considered as שׁוּב (Shin-Vav-Vet) but it is seen by most translators as יָשׁוּב (Yud-Shin-Vet), which is a completely different root, and would mean **'Sit'** as it is so often translated. The last word, לְרַגְלֶיךָ, is not the plural for 'your feet,' but rather, as singular, 'your foot!' A more thorough study would reveal nuggets herein!

צִלְמָוֶת

Great Darkness — NOT 'Shadow of Death'

17 verses in the Tanakh contain the Hebrew word צִלְמָוֶת (pronounced Tzal-mah-vet). In each of those verses, the Hebrew word צִלְמָוֶת is usually translated into English as **"Shadow of Death."**

However, according to Ernest Klein, in his great reference book, *"A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English,"* צִלְמָוֶת (Tzal-mah-vet) means **"Great Darkness."**

In Biblical Hebrew, two (or more) short words may be joined together with a symbol resembling a hyphen. The Hebrew name for this symbol is maqqef (מִקְפֵּי). After two words are joined together, they are considered to be one compound word with only one ta'am.

"Shadow of Death" would be the translation if the word was a compound word separated by a (־) maqqef. This is because צֶלַ (Tzal), by itself, means **"shadow"**; and מָוֶת (Mah-vet), by itself, means **"death!"**

That resulting compound word would have been written: צֶלַ-מָוֶת. You may note that in the aforementioned 17 verses there is **NOT** a (־) ("maqqef") within the word צִלְמָוֶת. It is, therefore, properly translated as **"great darkness."**

Job 38:17 - A Correct Compound Word With A (־) Maqqef!

הֲנִגְלוּ לְךָ שַׁעֲרֵי-מָוֶת וְשַׁעֲרֵי צִלְמָוֶת תִּרְאֶה:

"Have the gates of death been revealed unto thee? Or hast thou seen the gates of great darkness?" [Job 38:17 (JPS 1917)]

Among those verses containing צִלְמָוֶת, Job 38:17 is a good illustration of the use of the (־) (maqqef) in another word in the same verse, which is a compound word

having the combining notation of the maqqef.

That compound word, שַׁעֲרֵי־מָוֶת, is translated as "**gates of death!**" This is an appropriate use of a maqqef and since it is in the same verse as a צִלְמוֹת, it is easy to see the distinction, whether you insist in keeping previously understood translations of "**shadow of death,**" especially in such iconic passages as Psalms 23:4, which usually reads, "**Yea, though I walk through the valley of the shadow of death**"

If that is not enough to help understand why I have made these changes, here is the definition of צִלְמוֹת as given in Ernest Klein's resource:¹⁶

צִלְמוֹת m.n. great darkness. [According to the traditional pronunciation the word is regarded as compounded of צֶלַם and מָוֶת, hence lit. means 'shadow of death'. However, most modern scholars read צִלְמוֹת and derive the word from צֶלַם].

צֶלַם to be dark. [Arab. *ḡalima*, Ethiop. *ṣalma* (= was dark). Base of צִלְמוֹן, possibly also of צִלְמוֹת].

צִלְמוֹן m.n. MH darkness (in the Bible occurring only as the name of a mountain, Jud. 9:41, and Ps. 68:15). [Formed from צֶלַם with םוֹן, suff. Forming abstract nouns.].

Hebrew Letters Representing Numbers: יָהּ for 15 And יוֹ For 16

For over a millenium, rabbinic edict has determined that the numbers that would normally be written with Hebrew letters for 15 (יָהּ) and 16 (יוֹ) would spell out parts of the Tetragrammaton (the 4 letter Hebrew Name for the Name of G–d, Yehovah). Just as they forbid the saying of the Name יְהוָה [Yehovah], they also have forbidden subsets of that Name to represent numbers 15 and 16!

As a **self-proclaimed Karaite**,¹⁷ I do not consider the dictates of the rabbis to be my authority, but rather the Jewish Scriptures themselves! Thus, in this Tanakh, I decided to forego what I consider to be the **euphemistic rabbinic superstition** of using טו for the number 15 and טז for the number 16. In their

¹⁶Ernest Klein, "A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English" (Carta, Jerusalem), Copyright © 1987 by The Beatrice & Arthur Minden Foundation & The University of Haifa.

Digitized version of Klein Dictionary: Ernest Klein, 'Klein Dictionary,' Sefaria, accessed 13 May 2021, https://www.sefaria.org/Klein_Dictionary.

¹⁷Karaism is the original form of Judaism commanded by God to the Jewish people in the Torah. Karaites accept the Tanakh (Jewish Bible) as the word of God and as the sole religious authority. At the same time, Karaites deny human additions to the Torah such as the Rabbinic Oral Law because Deuteronomy 4:2 states, "You shall not add to the word which I have commanded you, neither shall you diminish from it..." Karaite Judaism also rejects the Rabbinical principle that the Rabbis are the sole authorities for interpreting the Bible.' Shawn Lichaa, Nehemia Gordon, Meir Rekhavi, "As It Is Written A Brief Case For Karaism," (Hilkiah Press, 2006), p7. Reproduced by permission.

stead, for the entire Tanakh, I am now using י"ה for the number 15 and י"ו for 16 in every place that Hebrew letters represent numbers!

The Pill Tanakh Does Not Contain The Weekly Parshiyot!

Those of you familiar with other Jewish 'Tanakh's will notice that this Tanakh ***does not*** provide sectioning of the entire volume into the weekly readings known as Parshiyot. The reason for this is simple: the Leningrad Codex ***does not*** contain the Parshiyot, the sectioning off of weekly readings for the Torah (the five books of Moses) and Haftarah (the reading from the Prophets)! Thus, neither does this version of the Holy Scriptures!

JPS 1917: Curly–Braces "{ }" In The English Text

"We have added signs for the paragraphs found in the original Hebrew: In the poetical books of Psalms, Job (aside from the beginning and end), and Proverbs, each verse normally starts on a new line; where there is a new line within a verse, we added {N}, and when there is a blank line, we added {P}. In the rest of the books, we added {S} for setumah (open space within a line) and {P} for petuHah (new paragraph on new line) according to our Hebrew Bible."¹⁸

Matching Verse Numbers On Facing Hebrew-English Pages!

On each facing page, there are matching verses for the Hebrew and English texts. The English translation is much more verbose than the Hebrew, and many pages required font size adjustments to have them correspond one to the other.

Sometimes a font had to be made smaller and at other times a font size needed to be larger. Most of the time this meant I needed to enlarge the Hebrew to fill a page where the corresponding English verses naturally filled the page. Sometimes, there was no getting around it, I just had to reduce the English font to make both pages fit. Especially where the numerous Qere footnotes reduced the actual volume space for the Hebrew to fit, I had to reduce the font size for the Hebrew as well. Still, I attempted to come as close as I could to maintain the original sizes to keep both the Hebrew and English texts easily readable.

¹⁸Mechon Mamre, "The Hebrew Bible in English according to the JPS 1917 Edition © 2002 all rights reserved to Mechon Mamre for this HTML version," accessed 17 January 2015, <https://mechon-mamre.org/e/et/et0.htm>.

Fonts Used And Their Base Sizes

For the Hebrew text, I used the Ezra SIL SR¹⁹ font at 12.75 points as a starting base size and for the English, I used Palatino font at 12 points as a starting base size. I wanted the Hebrew font size to be as large as that in my 'Stone Edition Tanach – Full Size,' which is what I had been reading regularly for several years (older eyes sometimes need a reward of a larger font size!).

New Chapters Begin On A New Line, With The Chapter Number Enlarged

Rather than starting a chapter on a new page or using a centered-bold headline to designate it, I opted for using an enlarged number (in both English and Hebrew texts) preceding the first verse on a new line.

Verse Numbers Precede Each Verse For Both Hebrew And English

Most Hebrew versions place the verse numbers in the margin of the same line as the verse. When a verse doesn't start a line or a new verse starts in the midst of the line, this forces you to scan the line for the start of that verse, which is, actually, the end of the previous verse, marked with a סוף פסוק (Sof Pasuq), which looks like our colon symbol, only heavier.²⁰

In this version, I have underlined each verse number and placed them at the beginning of each verse, hoping to make them easier to find on a page.

Page Header Format Includes Book Name, Starting And Ending References

In the page headers, on the outside edge I have placed the page number and in the middle I have placed the book name with starting chapter/verse and ending chapter/verse.

For the inner (binding) sides in English I have placed the words Torah, Prophets or Writings, depending on its section; using unvowelled Hebrew text, I have done the same for Hebrew pages (תורה - נביאים - כתובים).

¹⁹SIL, SIL Language Technology, accessed 15 February 2022, <https://software.sil.org/ezra/>

²⁰Sof pasuq / Silluq Hebrew : סוף פסוק/סוף פסוק or Sof pasuk / Siluk is a trope (from Yiddish טראָפּ trop) in the Jewish liturgy and is one of the biblical sentence, stress and cantillation symbols Teamim that appear in the Tanach. Translated, Sof Pasuq means 'end of the verse.' The sign is at the end of each verse in the Tanach and thus roughly corresponds to a point in German. Sof pasuq, Wikimedia Foundation, 1 Dec 2019, https://de.zxc.wiki/wiki/Sof_pasuq.

Leningrad Codex Image For Each Book's First Page



For the beginning page of each of the thirty–nine (39) books of this Tanakh, I have included a reduced sized image of the page in the Leningrad Codex where the first verse of the book appears. Below each image I give the name of the book, the column and position for the starting text of the first verse and the page number of the photo–facsimile Leningrad Codex pdf file as a reference.²¹

P.S. It is my intention to repair errors I may find, and update the text as I deem to be important – over the course of time!

Information – Above – From The Pill Tanakh Introduction!

Information – Below – Timeline Of Changes!

I began this document by describing many of the changes I made to *The Pill Tanakh*, which sets it apart from other versions, making it unique.

Below, I catalog all the changes I am able to recollect from my own written records, including those not mentioned in the *Introductory Notes* section, with dates in ascending order (earliest first, latest last). Some of the entries are duplicates of the *Introductory* information, but they indicate just when I made the changes to the current version. In many cases, I provide information which helps to give a basis for the changes I made.

Rather than trying to recreate a brand new English translation of the Holy Scriptures, I chose to use, as a base, the Jewish Publication Society Version of 1917, which is in the Public Domain. I made a great many changes which I believe better reflect the Hebrew text, but were not necessarily clearly presented in the JPS 1917!

²¹Internet Archive, Samuel ben Jacob, "The Leningrad Codex (Codex Leningradensis)," accessed 6 June 2022, https://archive.org/details/Leningrad_Codex/page/n6/mode/2up.

I realize there are versions which try to use transliterations of all Hebrew names to show the Hebraic flavor, perhaps, which can be important to some people. However, since that alone would be a daunting task (a lot of work), I chose not to do so for my version, except, as in cases documented, such as using the transliterated Name of God, יהוה Yehovah, where the Hebrew is expressed clearly but often obfuscated, even from Jewish versions by using *Adonai, HaShem, The LORD*, etc..

One reason that I have not tried to provide a transliteration of all Hebrew names is that I have the ancient Hebrew text itself side-by-side my *modified* JPS 1917 English, which can easily be referred to from the corresponding English text.

English-only readers may never get knowledge of the true pronunciation of the Hebrew, but those who have at least a basic understanding of the ancient Hebrew language of The Leningrad Codex will be able to refer to the Hebrew text and know how to pronounce each and every word.

Those who only can read English obviously will not benefit from the Hebrew. However, there are a great many English translations of the Jewish Scriptures, so those who wish to read this version will not truly benefit from the Hebrew text anyway!

Of course, the multitude of changes I made to the English text does make this version quite unique, so certainly English-only readers can benefit from this English translation!

I typeset each page of the 2,098 page volume individually. When you see a reference to a typeset page it may look something like "15.eng.exo.tex" — which is my naming notation for the 15th typeset page from Exodus!

Friday, September 24, 2021; Friday, December 24, 2021 and Monday, January 24, 2022

צְלִמּוֹת

Great Darkness — 'NOT Shadow of Death'

17 verses in the Tanakh contain the Hebrew word צְלִמּוֹת (pronounced Tzal-mah-vet). In each of those verses, the Hebrew word צְלִמּוֹת is usually translated into English as "*Shadow of Death*."

However, according to Ernest Klein, in his great reference book, "*A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*," צְלִמּוֹת (Tzal-mah-vet) means "*Great Darkness*."

In Biblical Hebrew, two (or more) short words may be joined together with a

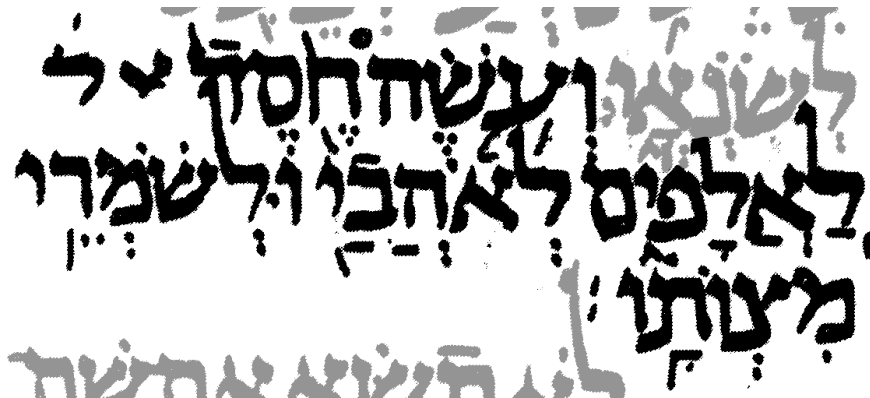
symbol resembling a hyphen. The Hebrew name for this symbol is maqfef (מִקְפֵּף). After two words are joined together, they are considered to be one compound word with only one *ta'am*.

"Shadow of Death" would be the translation if the word was a compound word separated by a (־) maqfef. This is because צֶלַ (Tzal), by itself, means "shadow"; and מָוֶת (Mah-vet), by itself, means "death!"

That resulting compound word would have been written: צֶלַ-מָוֶת. You may note that in the aforementioned 17 verses there is **NOT** a (־) ("maqfef") within the word צֶלַמָוֶת. It is, therefore, properly translated as "*great darkness*."

I changed all seventeen (17) instances of the English representing צֶלַמָוֶת which is usually translated as "Shadow of Death" to "Great Darkness," which is a more accurate translation of the Hebrew צֶלַמָוֶת !

Monday, March 14, 2022 to Monday, March 22, 2022



[Deuteronomy 5:10 The Pill Tanakh]

וַעֲשֵׂה חֶסֶד לְאֲלֹפִים לְאַהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי:

and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

The ("Digitized") Westminster Leningrad Codex (WLC) had the last letter of the last word in Deuteronomy 5:10 as a Yod, but the Hebrew in the actual Leningrad Codex it is clearly a Vav! Thus, I changed the Hebrew to reflect the Leningrad Codex ending with a Vav!

Thursday, April 7, 2022

Set book size to 6.69" x 9.61" (Pinched Crown).

topmargin -.5in, evensidemargin -.35in, oddsidemargin -.5in, headheight .25in, headsep 12pt, textwidth 5.69in, textheight 8.35in, footskip 12pt, parskip 9pt,.

Thursday, April 14, 2022

I began adding images from the Leningrad Codex of the page where each of the thirty-nine (39) books begin, along with the Pdf page number and position on the page. The following is an example image from Genesis:

בראשית Genesis



Book of Genesis in the Leningrad Codex (right column, top, page 7 in pdf)

Page 126 in Exodus had started with 3:9, corrected to 3:8.

Friday, April 15, 2022

בִּלְעָם – Bilaam

I changed 'Balaam' to 'Bilaam' in Numbers and Deuteronomy and I changed occurrences of "Balaam" to "Bilaam" which is a better transliteration of the Hebrew בִּלְעָם as found in the Leningrad Codex!

Thursday, May 12, 2022

Changed Wording of Psalms 110:1

... שֵׁב לְיְמִינִי עַד-אֲשִׁית אֲיָבֶיךָ תְּנִים לְרַגְלֶיךָ

ק' א לְדָוִד מִזְמוֹר נְאֻם יְהוָה | לְאֲדָנִי שֵׁב לְיְמִינִי עַד-אֲשִׁית
אֲיָבֶיךָ תְּנִים לְרַגְלֶיךָ: ב מִטְּהָ-עֵזְבֶךָ יִשְׁלַח יְהוָה מִצִּיּוֹן רַגְלָה

The traditional English translation for Psalms 110:1 has been:

A Psalm of David. The LORD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'

I have altered the English to correspond to what I believe captures the actual intent of the Hebrew:

לְדָוִד מִזְמוֹר נְאֻם יְהוָה | לְאֲדָנִי שֵׁב לְיְמִינִי עַד-אֲשִׁית אֲיָבֶיךָ
תְּנִים לְרַגְלֶיךָ:

A Psalm of David. Yehovah saith unto my lord: 'Return unto My right hand, until I make thine enemies a footstool to thy foot.'

Previously, the verse was rendered as in the original Jewish Publication Society 1917 (JPS 1917):

A Psalm of David. The LORD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'

Also, Psalms 59 actually had been typeset as Psalms 69! Updated 71.eng.psa.tex to correct it to Psalms 59.

Wednesday, May 18, 2022

Finished core of Tanakh at 2058 pages, after updating all 39 books for captions/headline. Now ready to add Ten Commandments and Front Matter!

Monday, May 23, 2022

Took the original `_Tanakh` and replaced Headers created in `tanakh.sty` (T_EX stylesheet) into `hebEngBase.sty`. All pages now flow as originally typeset, whereas trying to fix leading as in `_pilltanakh\tanakh.sty` was proving unfruitful, as I would have to adjust practically every page, individually, again, which I may choose to do later as leadings are more consistent. However, this was a huge fix in my learning how to properly typeset the Tanakh!

Tuesday, May 24, 2022

Updated/fixed header and cover pages.

In T_EX stylesheet, added a tilde (~) between the verse number and starting word, which prevents a line break between them. That keeps the start of verses together but also makes it so a verse number doesn't appear at the end of a line by itself!

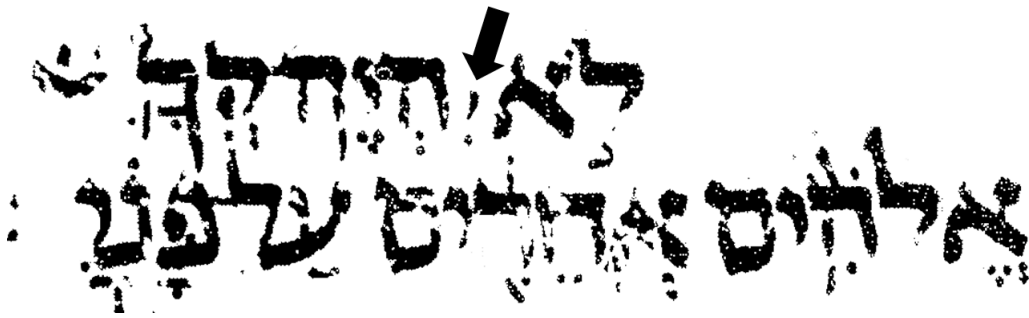
```
\def\newcommand{\verseNum}[1] {%
  \mbox{{\scalefont {0.85}{#1}}}\~
}
```

17:30 Updated Tanakh to use new stylesheet (.sty).

I set the beginning of each verse so that a verse number does not begin at the end of a line! Using the tilde (~), in the T_EX typesetting language, placed between the verse number and the first letter of the verse, prevents the number from starting at the end of a line. I put the tilde (~) between the verse number and the first letter of the verse in every verse in the Tanakh, in both the Hebrew and English texts.

Wednesday, May 25, 2022

Deuteronomy 5:7 in the Hebrew, as taken from the digitized Westminster Leningrad Codex — The second word in the actual Leningrad Codex shows a 'tick' mark, which appears to include the letter Yod, which very possibly could have been missing in the actual manuscript! In my opinion, a Masoretic scribe may have added this mark (Yod); this is because the third letter is a well formed Yod in the same word! I use this as an example of changes that a Masoretic proofreader could have done to their own texts which, if true, would be an absolute indication that there would have been no need for Qere/Ketiv placements on the actual parchment!



Sunday, May 29, 2022

Update to pilltanakh.sty (test style, T_EX stylesheet) to make bold and underlined verse numbers.

Updated Genesis, Daniel, Joel, Exodus.

Wednesday, June 1, 2022

Updated Introduction (my own proof). Updated Leviticus, Numbers, Deuteronomy, Joshua.

Thursday, June 2, 2022

Updated Judges, 1 & 2 Samuel, 1 & 2 Kings, Isaiah, Jeremiah. Also updated introduction.

Friday, June 3, 2022

In process of changing all instances of Yerushalem to Yerush'lem on web and book, edited Daniel and Ezra.

Thursday, June 16, 2022

Decided to add a section on The Ten Commandments to follow the main introduction for all three volumes of The Pill Tanakh!

Tuesday, September 6, 2022

In base-pill.sty (T_EX stylesheet), put code in to make a smaller, underlined verse number (English) or Hebrew letter representing the verse number before each and every verse. Also, made it so no verse number/letter is at the end of the line without at least the first word of the verse.

```
\def\verseNumAdj{\hspace*{0pt}}
\newcommand{\verseNumAdj}[1]{%
  \def\verseNumAdj{\hspace*{#1pt}}
}
\newcommand\verseNum[1]{%
  \mbox{\underline{\textbf{\scalefont{.85}{#1}}}}~\verseNumAdj
}
```

Wednesday, September 7, 2022

I reworked first five books (Torah) to Start each Chapter with enlarged Number in Hebrew and English, rather than centered heading or other method. (T_EX code example: `\scalefont{2.5}{כ}` `\chapStart{{א}}`)

כ א וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאָמֹר: ב אֲנֹכִי יְהוָה אֱלֹהֵיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: ג לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם וּמִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם וּמִתַּחַת לָאָרֶץ לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֵיךָ אֵל קַנָּא פֹקֵד עֵינֹן אָבֶת עַל־בָּנָיִם עַל־שְׁלֵשִׁים וְעַל־רִבְעִים לְשָׁנָיִם: ד וְעָשָׂה חֶסֶד לְאֲלֹפִיִּם לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי: ה לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֵיךָ לְשׁוֹא כִּי לֹא יִנְקָה יְהוָה אֶת־אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוֹא:

20 ¹ And God spoke all these words, saying:^{s} ² I am Yehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. ³ Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I Yehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; ⁴ and showing mercy unto the thousandth generation of them that love Me and keep My commandments.^{s} ⁵ Thou shalt not lift up the Name

of Yehovah thy God as to declare Him worthless; for Yehovah will not hold him guiltless who takes His Name falsely.{P}

I updated the L^AT_EX stylesheet (.sty) so that the Qere footnote just includes the footnote number and the unvowelled, unaccented Hebrew Qere word.

Also, within the Hebrew text, the footnote reference now appears to the left of the Ketiv word and in a reduced size than a normal footnote reference.

Thursday, September 15, 2022

I finished the initial typesetting of each page in the entire Tanakh, which is now 2098 pages, with the inclusion of the Introduction followed by the Ten Commandments for the Torah!

Tuesday, September 20, 2022

I finished updating the Front Matter for Prophets and Writings to also include Introduction followed by Ten Commandments as previously done for the Torah.

Thursday, February 23, 2023

I changed occurrences of "the Yehovah" to just "Yehovah."

Sunday, February 26, 2023

Exodus 39:30 ended wiith "Holy to the Yehovah." removed the word "the" (and other places so worded), to read "Holy to Yehovah."

Tuesday, February 28, 2023

I replaced "Hallelujah" From Psalms In JPS 1917 with "Hallelu–Yah," "HalleluYah" and "Hallelu Yah"

As in Psalms 104, where word was "Halleluyah," changed to "Hallelu–Yah" where there is a Maqqef in the Hebrew הללו־יהוה. Elsewhere, where there is Not a Maqqef in the Hebrew הללו־יהוה such as in Psalms 106:1, changed English to "HalleluYah." Where a space was found between הללו־ and יהוה (הללו־יהוה), I also put a space between "Hallelu" and "Yah" to show as "Hallelu Yah."

Instances of Hallelu–Yah הללו־יהוה, HalleluYah הללו־יהוה and Hallelu Yah הללו־יהוה in Psalms (JPS 1917 Renders As "Hallelujah")

Psalms 104:35	Hallelu–Yah	הַלְלוּ־יְהוָה	Psalms 135:21	Hallelu–Yah	הַלְלוּ־יְהוָה
Psalms 105:45	Hallelu–Yah	הַלְלוּ־יְהוָה	Psalms 146:1	Hallelu–Yah	הַלְלוּ־יְהוָה
Psalms 106:1	HalleluYah	הַלְלוּ־יְהוָה	Psalms 146:10	Hallelu–Yah	הַלְלוּ־יְהוָה
Psalms 106:48	Hallelu–Yah	הַלְלוּ־יְהוָה	Psalms 147:1	Hallelu Yah	תְּלַלּוּ יְהוָה
Psalms 111:1	Hallelu Yah	תְּלַלּוּ יְהוָה	Psalms 147:20	Hallelu–Yah	הַלְלוּ־יְהוָה
Psalms 112:1	Hallelu Yah	תְּלַלּוּ יְהוָה	Psalms 148:1	Hallelu Yah	תְּלַלּוּ יְהוָה
Psalms 113:1	Hallelu Yah	תְּלַלּוּ יְהוָה	Psalms 148:14	Hallelu–Yah	הַלְלוּ־יְהוָה
Psalms 113:9	Hallelu–Yah	הַלְלוּ־יְהוָה	Psalms 149:1	Hallelu Yah	תְּלַלּוּ יְהוָה
Psalms 115:18	Hallelu–Yah	הַלְלוּ־יְהוָה	Psalms 149:9	Hallelu–Yah	הַלְלוּ־יְהוָה
Psalms 116:19	Hallelu–Yah	הַלְלוּ־יְהוָה	Psalms 150:1	Hallelu Yah	תְּלַלּוּ יְהוָה
Psalms 117:2	Hallelu–Yah	הַלְלוּ־יְהוָה	Psalms 150:6	Hallelu–Yah	הַלְלוּ־יְהוָה
Psalms 135:1	Hallelu Yah	תְּלַלּוּ יְהוָה			

Sunday, April 9, 2023

Lord GOD of Hosts [Adonai Yehovi Tze-va'ot] — אֲדֹנָי יְהוָה צְבָאוֹת
 In Isaiah 10:23,24; 22:5,12,14,15; 28:22 the Hebrew אֲדֹנָי יְהוָה צְבָאוֹת appears. The corresponding English passages now show the transliteration of " Lord GOD of Hosts [Adonai Yehovi Tze-va'ot].

Note that a similar phrase is also found in Isaiah 3:15, but it is prefaced by נְאֻם־אֲדֹנָי and the English is rendered "saith the Lord, the GOD of hosts." That Hebrew and English is shown below for reference purposes:

מַה־לְכֶם תִּדְכְּאוּ עַמִּי וּפְגַי עֲנִיִּים תִּטְחֲנוּ נְאֻם־אֲדֹנָי יְהוָה צְבָאוֹת:

What mean ye that ye crush My people, and grind the face of the poor?' saith the Lord, the GOD of hosts.

In Numbers 27:5 אֶת־מִשְׁפָּטָן removed the forward slash : אֶת־מִשְׁפָּטָן /

Tuesday, April 25, 2023

אָבִיב – Aviv

I found and corrected (from JPS 1917) abib, to aviv (the actual transliteration of אָבִיב "aviv"). The Hebrew word אָבִיב (aviv) is important to calendar dating, based upon barley in Israel being in a state of 'Aviv' when the new moon is sighted, which signifies the first month in the Biblical calendar!

Instances In Exodus and Deuteronomy Where the Hebrew אָבִיב replaced English "abib" with "aviv"

Exodus 13:4 (15.eng.exo.tex)	Exodus 23:15 (26.eng.exo.tex)
Exodus 34:18 (x2, 40.eng.exo.tex)	Deuteronomy 16:1 (x2, 20.eng.deu.tex)

Friday, June 2, 2023

I found and repaired defects in Joshua 20:1 (24.eng.jos.tex) and I Samuel 21:1 (28.eng.1sa.tex).

Friday, June 2, 2022

יְרוּשָׁלַם – Yerush'lem

Where the Aramaic name for the Capital of Israel is found in Daniel and Ezra, changed Yerushalem to Yerush'lem (Hebrew: יְרוּשָׁלַם).

The Aramaic rendering of Yerush'lem יְרוּשָׁלַם is found in Daniel 5:2,3; 6:11 and Ezra 4:8,12,20,23,24; 5:1,2,14,15,16,17; 6:3,5,9,12,18; 7:13,14,15,16,17,19.

Sunday, June 4, 2023

As in Isaiah 10:23 for the Hebrew אֲדֹנָי יְהוִה צְבָאוֹת , for the English "Lord GOD of Hosts [Adonai Yehovi Tzeva'ot]," I replaced all other occurrences where found elsewhere.

Wednesday, June 7, 2023

I found incomplete text in Judges 2:1. Discovered that the reason was from mistake in typesetting, where I had failed to place a carriage return after putting in extra spacing between lines. What occurred was that I was putting a percent sign (%) after the spacing, but had not put a carriage return afterwards, and the text was commented out (a % comments out everything further on a line). The culprit here was `\\ [4pt]%And he said ...!` This was in 02.eng.jud.tex. It appears that I had the same issue in 22.intro.tex (introduction).

Judges 2:1 was incomplete. Fixed Tanakh for Judges (02.eng.jud) and online Tanakh at the-iconoclast.org.

Sunday, June 11, 2023 — Monday, June 12, 2023

Started in Judges 9, and finished changing all occurrences of "threescore" to "sixty," "threescore and ten" to "seventy" and "fourscore" to "eighty."

In Judges 9:2 where had threescore and ten, changed to seventy.

Monday, June 12, 2023

Changed the wording of Deuteronomy 10:22 to better reflect the Hebrew text. Just in my regular reading, I came across this and saw that the Hebrew translation, though poetic, was really not quite right. The English previously read:

22 Thy fathers went down into Egypt with threescore and ten persons; and now Yehovah thy God hath made thee as the stars of the heaven for multitude.

Below I show the Hebrew with the changed the English text:

כב בשבעים נפש ירדו אבותיך מצרימה ועתה שמה יהנה
אלהיך ככוכבי השמים לרב:

22 With seventy persons thy fathers went down into Egypt; and now Yehovah thy God hath made thee as the stars of heaven for multitude.

Friday, June 16, 2023

Judges 19:13, 19:17 and 19:21 had forward slash in front of word לָהֶן : לָהֶן.
Removed the forward slash (/)! Corrected in 26.heb.jud file.

Wednesday, June 21, 2023

נָגִיד — Translated as "Prince" in Daniel 9:25–26

נָגִיד m.n. 1 chief, leader, ruler. MH 2 noble, prince. NH 3 a wealthy man. [cp. Arab. najīd (= noble minded), and see נָגַד (= to rise, be high; to be conspicuous). For sense development cp. נָשִׂיא (= prince, chief), lit. 'one lifted up', from נָשָׂא (= to lift). According to Barth the orig. meaning of נָגִיד is 'speaker', 'spokesman'. cp. נָשִׂיא (= prince, chief), which may also have meant orig. 'speaker'.] Derivatives: נָגִידוֹת, נָגִידִי.

[Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*, p. 403, Right Column, middle].

נָגִיד (pronounced "Nagid or Nag'eed") is quite often translated in the *ancient* text as "Prince," but, by looking at Ernest Klein's Etymological Dictionary, "prince" is down on the list for prevalent meanings! In fact, "chief, leader, ruler" precede it. Moreover, Klein categorizes "prince" under the abbreviation, MH, signifying Modern Hebrew (as opposed to Ancient or Biblical Hebrew)!

I changed the wording of Daniel 9:25–26 to reflect a more ancient definition so as not to take a more modern definition to express this important text. With the more modern definition/translations of נָגִיד (pronounced "Nagid or Nag'eed"), it can be too easy to misconstrue the intended meaning, in my opinion.

What was formerly "...unto one anointed, a prince, ..." in verse 25, I have changed to "...unto Mashiach, the conspicuous leader..." and what was formerly in verse 26 "and the people of the prince that shall come" I have changed to "and the people of the ruler that shall come". I hope this updated rendering better translates the ancient Hebrew text. I have included the Hebrew and English texts below for Daniel 9:25–26:

כֹּה וְתִדַּע וְתִשְׁכַּל מִן־מִצָּא דָבָר לְהָשִׁיב וּלְבַנּוֹת יְרוּשָׁלַם
 עַד־מָשִׁיחַ נָגִיד שִׁבְעִים שָׁבָעָה וּשְׁבַעִים שָׁנִים וּשְׁנָיִם תְּשׁוּב
 וּנְבֻנָתָהּ רְחוֹב וְחָרוֹץ וּבְצֹק הָעֵתִים: כּו וְאַחֲרַי הַשְּׁבָעִים שָׁנִים
 וּשְׁנָיִם יִכָּרֵת מָשִׁיחַ וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחִית עִם נָגִיד הַבָּא
 וְקִצּוֹ בַשָּׁטָף וְעַד קֵץ מִלְחָמָה נִחְרָצֵת שִׁמְמוֹת:

25 Know therefore and discern, that from the going forth of the word to restore and to build Yerushalam unto Mashiach, the conspicuous leader, shall be seven weeks; and for sixty-two weeks, it shall be built again, with broad place and moat, but in troublous times. **26** And after the sixty-two weeks shall Mashiach be cut off, and be no more; and the people of the ruler that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined.

Sunday, July 9, 2023

In I Samuel 20:24, there were spaces around the Qere. Removed them.

In 1 Samuel 21:1, had left typesetting code at front (74pt]21). Removed the stray code. Actually, the code had previously been \\ [4pt]21 or similar spacing, and I had accidentally deleted the front bracket, which caused the code to be printed rather than effected the linespacing.

Sunday, August 6, 2023

Footnote credit added for יְהוָה [Yehovah]!

Nehemia Gordon, "Nehemia Gordon on the Name of God," Nehemia's Wall, accessed 24 January 2022, <https://www.nehemiaswall.com/nehemia-gordon-name-god>.

אַרְוֹנָה Aravnah — Not Araunah

The Name אַרְוֹנָה Aravnah — Not Araunah (as found in many English translations in 2 Samuel — Is The Name Of The Jebusite Whose Threshing–floor King David Purchased, Made A Sacrifice And The Plague Was Stayed)!

I changed every instance in the English text of 2nd Samuel to better pronounce what is otherwise commonly mispronounced in most translations.

Instances In 2 Samuel Where אַרְוֹנָה Aravnah Replaced Araunah

2 Samuel 24:16 (33.eng.2sa.tex)	2 Samuel 24:18 (33.eng.2sa.tex)	2 Samuel 24:20 (x2, 33.eng.2sa.tex)
2 Samuel 24:21 (33.eng.2sa.tex)	2 Samuel 24:22 (33.eng.2sa.tex)	2 Samuel 24:23 (x2, 33.eng.2sa.tex)
2 Samuel 24:24 (33.eng.2sa.tex)		

אַרְנָן Arnan — Not Ornan

The Name אַרְנָן Arnan — Not Ornan (as found in many English translations in 1st & 2nd Chronicles — Is The Name Of The Same Jebusite Whose Threshing–floor King David Purchased, Made A Sacrifice And The Plague Was Stayed)!

I changed every instance in the English text for 1st & 2nd Chronicles to better pronounce what is otherwise commonly mispronounced in most translations.

Instances In 1st & 2nd Chronicles Where אַרְנָן Arnan Replaced Ornan

1 Chronicles 21:15 (25.eng.1ch.tex)	1 Chronicles 21:18 (25.eng.1ch.tex)
1 Chronicles 21:20 (x2, 25.eng.1ch.tex)	1 Chronicles 21:21 (x2, 26.eng.1ch.tex)
1 Chronicles 21:22 (26.eng.1ch.tex)	1 Chronicles 21:23 (26.eng.1ch.tex)
1 Chronicles 21:24 (26.eng.1ch.tex)	1 Chronicles 21:25 (26.eng.1ch.tex)
1 Chronicles 21:28 (26.eng.1ch.tex)	2 Chronicles 3:1 (02.eng.2ch.tex)

Tuesday, December 19, 2023

Anomalies — {S} in the Book of Job After Verse Number — Removed

In the WLC in the book of Job, multiple instances where a SPACE in Hebrew, represented as {S} preceded the actual verse. Even though the WLC was trying to replicate the actual Leningrad Codex in these verses, in the English text it is disruptive. Thus I have removed those instances in Job for the printed Tanakh, and also on my On-Line Tanakh!

The following verses with corresponding L^AT_EX pages where I made these changes (I also updated The–Iconoclast.org Online Tanakh for Job)!

{S} Instances Removed In Job At Beginning Of A Verse

Job 3:2 (02.eng.job.tex)	Job 4:1 (03.eng.job.tex)	Job 6:1 (04.eng.job.tex)
Job 8:1 (06.eng.job.tex)	Job 9:1 (07.eng.job.tex)	Job 11:1 (08.eng.job.tex)
Job 12:1 (09.eng.job.tex)	Job 15:1 (11.eng.job.tex)	Job 16:1 (12.eng.job.tex)
Job 18:1 (13.eng.job.tex)	Job 19:1, Job 20:1 (14.eng.job.tex)	Job 21:1 (15.eng.job.tex)
Job 22:1 (16.eng.job.tex)	Job 23:1 (17.eng.job.tex)	Job 25:1, Job 26:1 (18.eng.job.tex)
Job 27:1 (19.eng.job.tex)	Job 29:1 (20.eng.job.tex)	Job 34:1 (25.eng.job.tex)
Job 35:1, Job 36:1 (26.eng.job.tex)	Job 40:1, Job 40:3 (30.eng.job.tex)	Job 42:1 (32.eng.job.tex)

Tuesday, February 20, 2024



In Exodus 20:6 (41.eng.exo.tex) and 01c.tenwords.tex for Exodus 20:6 in the Hebrew, I removed ethnacta in אֱלֹהִים (which was left of segol under the ה 'he') because the Leningrad Codex does not have the ethnacta, **but the WLC does** (the mark under the word has an extra line like underscore on left side of what they have interpreted as the ethnacta, but it is not consistent with other renderings in the Leningrad Codex for ethnacta! – it is likely a Masoretic correction).



Also, the very last word under the first letter, a Vav, in the WLC had a patach and to its left a meteg. It is not written exactly precisely in the codex, but it the vertical line interpreted as meteg is directly under the patach, not to its left! Thus, I changed the last word of verse 6 to begin with the vowel, kamatz, underneath the beginning Vav, and I removed the meteg to the left of the patach ׀ as was in the WLC!

וּזְכוֹר אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ וַיּוֹם
 הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלֶאכֶה אַתָּה ׀ וּבְנֶךָ־וּבִתֶּךָ
 עֹבְדֶיךָ וְאֹמְתֶיךָ וּבַהֲמֹתֶיךָ וּגְרֶיךָ אֲשֶׁר בְּשַׁעְרֶיךָ כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי
 עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יְוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

I also changed the Hebrew in my online Tanakh for accents (acc), consonants (con)

and vowels (vow).

Thursday, February 22, 2024

עֲשֶׂרֶת הַדְּבָרִים – The Ten Declarations

In Exodus 34:28 (41.eng.exo.tex), Deuteronomy 4:13 (06.eng.deu.tex) and Deuteronomy 10:4 (14.eng.deu.tex), I changed "the ten words" (in the JPS 1917) to "the ten declarations" (without quotes).

I changed the revision date to February 2024 in 22.intro.tex.

I updated the copyright date in

978-1-7373-6-1_Hard_9-2_Soft_FrontmatterTorah.tex to February 2024.

Tuesday, March 12, 2024

Leviticus 19:28 "for the dead" NOT in Hebrew Text!

Formerly:

28 Ye shall not make any cuttings in your flesh for the dead, nor imprint any marks upon you: I am Yehovah.

כח וְשָׂרֵט לְנֶפֶשׁ לֹא תִתְּנוּ בְּבָשָׂרְכֶם וּכְתָבֶת קַעֲקָע לֹא תִתְּנוּ בְּכֶם אֲנִי יְהוָה:

28 Ye shall not make any cuttings in your flesh, nor imprint any marks upon you: I am Yehovah.

בֵּין עֵינֵיכֶם לְמֵת

NOTE: The Idea Of " For The Dead"

May Have Been Influenced By Deuteronomy 14:1

יִדְּ אַ בְּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְּזַדְּרוּ וְלֹא תִשְׂיִמוּ קַרְתָּה בֵּין עֵינֵיכֶם לְמֵת:

14 1 Ye are the children of Yehovah your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

Sunday, March 17, 2024

Changes to Introduction

p xi 01.intro.tex

Add verseNum for each of the three beginning verses, both Hebrew and English. Made bold some of the text.

p xii 02.intro.tex

Bold: **We should question things!** Also made bold some text as well as Mark Twain quote.

p xviii 08.intro.tex

Fifth (5th) Paragraph beginning with "Although other versions" – bolded '**absolutely none come close**' and added (as for the '2nd Commandment,' idolatry, and the '4th Commandment,' the Sabbath)

p xxi 11.intro.tex

Changed second paragraph from:

My position is similar to the second "model" mentioned above: "According to the other model, readers introduced the *Qere* into the written text (the *Ketiv*) with the intention of correcting what they perceived to be an error."

TO:

My position is somewhat similar to the second "model" mentioned above: "According to the other model, readers introduced the *Qere* into the written text (the *Ketiv*) with the intention of correcting what they perceived to be an error." However, I do not consider the *Qere* additions to be legitimate!

p xxv 15.intro.tex

Added "**Some**" to the beginning of the starting headline:

Some Other Changes I Made For This Edition Of The Holy Scriptures

p xxxii 22.intro.tex

Changed Date to March 2024

Changed **P.S.** line to read:

P.S. It is my intention to repair errors I may find, and update the text as I deem to be important – over the course of time!

Monday, March 18, 2024

Changes to Introduction

p xviii 08.intro.tex

The fifth (5th) Paragraph, beginning with "Although other versions" – bolded '**absolutely none come close.**' That paragraph now reads:

Although other versions come near in the number of actual verses, **absolutely none come close** to rendering the Ten Commandments of Exodus 20 as found in the Leningrad Codex! In fact, those Jewish versions that come close in verse numbering offer what I consider to be a *staccato* rendering of the actual text, separating the larger sections into independent verses (as found in the '2nd Commandment,' "Thou shalt have no other gods before Me." and the '4th Commandment,' "Remember the sabbath day, to keep it holy"), but combining the smaller passages (thou shalt not murder, thou shalt not commit adultery, thou shalt not steal) **into one single verse!**

Wednesday, April 10, 2024

Numbers 29:9 — Hebrew Verse Number ז changed To ט
 (p372 – Corrected in
 J:_RPILL_TeX_pill-tanakh-bind\04.numbers\heb\40.heb.num.tex)

Numbers 29:9 (Before Change):

ז ומנחתם סלת בלילה בשמן שלשה עשרנים לפר שני עשרנים לאיל
 האהרן:

Numbers 29:9 (After Change):

ט ומנחתם סלת בלילה בשמן שלשה עשרנים לפר שני עשרנים לאיל
 האהרן:

Updated html for LaTeX code for Numbers 29:9 (**_out subdirectory**):

J:\CODE\cpp\build\UToWeb\CODE\2024_out\Numbers.acc.hebrew.html
 J:_RPILL_TeX_pill-tanakh-bind_out\Numbers.acc.hebrew.html
 J:_RPILL_TeX_out\Numbers.acc.hebrew.html

Updated php/html for Numbers 29:9 at The-Iconoclast.org/resources/tanakh:

acc – acc/Numbers.acc.php
con – cons/Numbers.con.php
vow – vow/Numbers.vow.php

Thursday, April 11, 2024

אֶסְתֵּר — Esther

אֶחָשְׁוֶרֶשׁ (Achashverosh) And מֶרְדֵּכַי (Mordechai)

In the Book of Esther, I changed the 29 instances of Ahasuerus to Achashverosh. I changed the 58 instances of Mordecai to Mordechai.

Updated php in [The-Iconoclast.org/resources/tanakh/acc](https://www.the-iconoclast.org/resources/tanakh/acc), con, vow:

<https://www.the-iconoclast.org/resources/tanakh/acc/Esther.acc.php>
<https://www.the-iconoclast.org/resources/tanakh/con/Esther.con.php>
<https://www.the-iconoclast.org/resources/tanakh/vow/Esther.vow.php>

I updated the following web pages:

<http://localhost/the-iconoclast.org/resources/tanakh/acc/Esther.acc.php>
<http://localhost/the-iconoclast.org/resources/tanakh/cons/Esther.con.php>
<http://localhost/the-iconoclast.org/resources/tanakh/vow/Esther.vow.php>

Updated `_out\Esther.acc.english.html`:

J:\CODE\cpp\build\UToWeb\CODE\2024_out\Esther.acc.english.html
 J:_RPILL_TeX_out\Esther.acc.english.html
 J:_RPILL_TeX_pill-tanakh-bind_out\Esther.acc.english.html

(Instances) in J:_RPILL_TeX_pill-tanakh-bind\36.esther Where Achashverosh Replaced Ahasuerus And Mordechai Replaced Mordecai

01.eng.est.tex	Achashevorosh (9)	Mordechai (0)	06.eng.est.tex	Achashevorosh (1)	Mordechai (9)
02.eng.est.tex	Achashevorosh (2)	Mordechai (4)	07.eng.est.tex	Achashevorosh (2)	Mordechai (5)
03.eng.est.tex	Achashevorosh (5)	Mordechai (14)	08.eng.est.tex	Achashevorosh (3)	Mordechai (3)
04.eng.est.tex	Achashevorosh (2)	Mordechai (6)	09.eng.est.tex	Achashevorosh (2)	Mordechai (4)
05.eng.est.tex	Achashevorosh (0)	Mordechai (8)	10.eng.est.tex	Achashevorosh (3)	Mordechai (5)

Friday, April 12, 2024

`_pill-tanakh-bind (LATEX)` Updated 01b.introduction and base-pill.sty

To base-pill.sty, added:

```
\def\currentMonth{April}
\def\updateMonthYear{\currentMonth {\enspace}\currentYear}
```

Which is called on the last page of the Introduction (`\pages\22.intro.tex`):
`\textendash{Robert M. Pill, \updateMonthYear}`

On page xxix, `\pages\19.intro.tex`, added [Job 38:17 (JPS 1917)] to end of verse which is also now in quotes.

On the first page, `\pages\01.intro.tex`, updated wording in several places, and bolded some additional text. I also reversed the Hebrew for the first three words of Genesis, and the translation "In the beginning God Created..." Previously, I had the English first, followed by the Hebrew. Now, the Hebrew starts the paragraph, followed by the English translation, and the rest of the text in the paragraph.

Thursday, April 18, 2024

Daniel 9:1 Changed Ahasuerus To Achashverosh

_pill-tanakh-bind (L^AT_EX) Updated 37.Daniel\16.eng.dan.tex
The-Iconoclast\resources\tanakh\acc\Daniel.acc.html

ט א בשנת אחת לדריוש בן־אחשורוש מזרע מדי אשר
המלך על מלכות כשדים:

9 1 In the first year of Darius the son of Achashverosh, of the seed of the Medes, who was made king over the realm of the Chaldeans;

Monday, April 22, 2024

Changes To Introduction — p. xvii & p. xxxii

07.intro.tex

p. xvii (07.intro.tex), under **WLC Font–Encoding Conversion**.

I changed the first sentence from "... UTF–16 encoded text to an editable ASCII decimal encoding" to: "... UTF–16 encoded text to an editable UTF–8 decimal encoding"

22.intro.tex

The Leningrad Codex image below the sub–headline **Leningrad Codex Image For Each Books's First Page** intruded into the LC 'g' in the word 'Image' so I increased the space from 30 pt to 28 pt. Now, the image does not intrude upon the heading.

Leningrad Codex Image For Each Book's First Page



Wednesday, April 24, 2024

Changes To Deuteronomy 8:14 — p. 419

12.eng.deu.tex

p. 419 (12.eng.deu.tex), Deuteronomy 8:14 previously had errant first word (14 the5 thy heart be lifted up, ...) Interestingly, I only discovered this in my regular daily Scripture reading in my Torah!

I changed the first word to "then" to read 14 then thy heart be lifted up, ... This was in 05.Deuteronomy\eng\12.eng.deu.tex, which is the only place where the error was located! Then, I updated the following:

J:_RPILL_TeX_pill-tanakh-bind\05.Deuteronomy\eng\12.eng.deu.tex
 J:_RPILL_TeX_pill-tanakh-bind_01.combine\978-1-7373435-6-1_Hard_9-2_Soft.pdf
 J:_RPILL_TeX_pill-tanakh-bind_01.combine\978-1-7373435-6-1_Hard_9-2_Soft-bind.pdf
 J:_RPILL_TeX_pill-tanakh-bind_01.combine\978-1-7373435-6-1_Hard_9-2_Soft-bind_reversed.pdf
 J:_RPILL_TeX_pill-tanakh-bind_01.combine\978-1-7373435-6-1_Hard_9-2_Soft_txt.pdf
 (pdf/x1-a)

Tuesday, May 28, 2024

Change To Genesis 49.10 — p. 117

58.eng.gen.tex

יִלְא־יִסּוּר שִׁבֵט מִיְהוּדָה וּמִתַּקַּק מִבֵּין רַגְלָיו עַד
 כִּי־יָבֵא שִׁילוֹ וְלוֹ יִקְהֶת עַמִּים:

[Genesis 49:10 The Pill Tanakh — Revised]

The staff shall not depart from Judah nor decrees from between his foot unto the coming of his peace; and to him shall the obedience of the peoples be.

[Genesis 49:10 King James Version (KJV)]

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

[Genesis 49:10 Stone Edition Tanakh]

The scepter shall not depart from Judah nor a scholar from among his descendants until Shiloh arrives and his will be an

assemblage of nations.

[Genesis 49:10 The Koren Tanakh]

The staff shall not depart from Yehuda, nor the sceptre from between his feet, until Shilo come, and the obedience of the people be his.

[Genesis 49:10 Sefaria.org]

The scepter shall not depart from Judah, Nor the ruler's staff from between his feet; So that tribute shall come to him And the homage of peoples be his.

[Genesis 49:10 Jewish Publication Society 1917 (JPS 1917)]

The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh; and unto him shall the obedience of the peoples be.

The name "Shiloh" is mentioned in every translation, above, except for Sefaria.org. I'm not quite sure that שִׁילוֹ, Shiloh, should be treated as a *noun* (as a name) as most translations show it! I'll discuss it further, below, after I show the definitions for each word in the verse and then explanations of the translation of what each sub-phrase may be rendered.

יֵאֱיָסוּר שִׁבְטֵי מִיְהוּדָה וּמִתְקַק מִבֵּין רַגְלָיו עַד
כִּי־יָבֹא שִׁילוֹ וְלוֹ יִקְרַת עַמִּים:

Each word and compound words with their brief definitions from Ernest Klein, "A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English":

I believe this verse does not lend itself for a straightforward translation! The reason is that I am of the opinion that there are several *ancient idioms* in the verse, which cannot be understood with a literal translation.

Thus, to try to make it into an understandable expression in English, I will look at this in several subsets which I am hoping will make the whole clearer.

יֵאֱיָסוּר שִׁבְטֵי מִיְהוּדָה
יֵאֱיָסוּר

To NOT Turn Aside, To NOT Depart

This phrase is straightforward and should be taken at face value.

Genesis 49:10 Brief Definitions From Ernest Klein	
לֹא־יָסוּר	לֹא Not סוּר to turn aside, to depart
שֵׁבֶט	1 stick, rod, staff, club. 2 scepter. 3 tribe.
מִיְהוּדָה	from Yehudah (Judah)
וּמִחֶקֶק	to cut in, engrave, inscribe, decree.
מִבֵּין	from between
רִגְלָיו	1 foot, leg. 2 base. 3 step [note: singular]
עַד	1 to, unto, up to, even to. 2 until, while.
כִּי־יָבֵא	כִּי conj. 1 that 2 because. 3 when, while, as. 4 if, in case. 5 although, though יָבֵא he who comes 1 he who arrives. 2 adj. coming, subsequent, next
שִׁלוֹ	שָׁלַח to be quiet, be at ease
וְלוֹ	inflected pers. pron. meaning 'to him'
יִקְהֶה	יִקְהֶה f.n. a Biblical word (Gen.49:10,Pr.30:17) prob. meaning 'obedience'. [Prob. related to Arab. <i>waqiha</i> (= was obedient), Akka. <i>utaqqu</i> (= to obey).]
עַמִּים	עַם 1 m.n. (pl. עַמִּים , also עַמְמִים) people.

שֵׁבֶט

1 stick, rod, staff, club. 2 scepter. 3 tribe.

The definition is presented in the order of precedence. As such, the word definitions under definition #1 take precedence over that in the 2nd and the 3rd! In the first group, "**stick**" is the most preferred, "**rod**" follows and is preferred before "**staff**," which is preferred before "**club**." . Again, all of these are preferred before #2 "**scepter**," which is preferred before #3 "**tribe**."

לֹא־יָסוּר שֵׁבֶט מִיְהוּדָה Before putting this phrase together, I want to look at what is quite often translated as "scepter" (שֵׁבֶט), because understanding it along with at least one other passage containing this Hebrew word, its meaning may be better understood!

As I mentioned, what is often translated as "Scepter" is more usually defined as "**rod**" or "**staff**," as in Job 21:9, where the subject is actually "God" (אֱלֹהִים). To frame this passage in context, I will precede it with several verses leading up to it.

Job 21:1, 7-9

כא א וַיַּעַן אִיּוֹב וַיֹּאמֶר:
 ז מַדּוּעַ רְשָׁעִים יַחֲיוּ עֲתֻקּוֹ גַם־גְּבָרוֹ חַיִּל:
 ח זְרָעָם נִכְוֵן לְפָנֵיהֶם עַמָּם וְצִאֲצָאֵיהֶם לְעֵינֵיהֶם:
 ט בְּתֵיבָתָם שָׁלוֹם מִפְּחָד וְלֹא שֶׁבֶט אֱלֹהִים עֲלֵיהֶם:

21 **1** Then Job answered and said:

7 Wherefore do the wicked live, become old, yea, wax mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe, without fear, neither is the rod of God upon them.

The following versions all define שֶׁבֶט (shevet) as "ROD"

[Job 21:9 King James Version (KJV)]

Their houses are safe from fear, neither is the rod of God upon them.

[Job:9 Stone Edition Tanakh]

Their homes are peaceful, [*safe*] from fear; the rod of God is not against them.

[Job:9 The Koren Tanakh]

Their houses are safe without fear, nor is the rod of God upon them.

[Job:9 Sefaria.org]

Their homes are secure, without fear; They do not feel the rod of God.

[Job:9 Jewish Publication Society 1917 (JPS 1917)]

Their houses are safe, without fear, neither is the rod of God upon them.

Every version of Scripture above translate שֶׁבֶט (shevet) as "ROD!"

I want to get back to the Genesis 49:10 passage, where most versions translate

שֵׁבֶט (shevet) as **scepter**, in the least showing that every version quoted above for Job 21:9 all render the same word as **rod**. I would think that it easily could be said that in relation to the Creator, King of Kings, **God**, the word **rod** is what is translated! I would posit that rendering is the plain meaning of the word!

וְלֹא־יִסּוּר שֵׁבֶט מִיְהוּדָה וּמִתְקַק מִבֵּין רַגְלָיו עַד כִּי־יָבֵא
שִׁילוֹ וְלוֹ יִקְהַת עַמִּים:

[Genesis 49:10 King James Version (KJV)]

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

In the ancient text of Job 21, the idea presented for using the word שֵׁבֶט (shevet) defined as "rod" is clearly appropriate! It does present an idea of "Judgment," as in "staff of Judgment," whereas "scepter" gives an impression like that of "The Golden Scepter," as when Queen Esther approaches her husband, King Achashverosh, having not seen him for 30 days, but when he sees her he presents his golden scepter, and she "saunters" over and pinches the tip!

That is more or less my sense of the word "scepter." It is sort of like thinking about the British royals, where we saw the grandmotherly looking lady (the queen) mechanically twisting a wave of her hand while her arm remained in one position; not an expression typically understood as to say "hello" but, rather, sort of saying, "you peon!"

Yet, in reality, both scepter and rod of a ruler are pretty much the same thing, but the nuances of understanding often render scepter as used by a king.

However, I am concerned that many translations want to translate the word שֵׁבֶט (shevet) in Genesis 49:10 so quickly as scepter. Quite clearly, translating it as "rod of judgment" would carry similar weight, but perhaps not with such a "royal tone" as scepter!

I propose that it is due to preconceived notions and not from the passage context itself. To me, most translations "read into" the passage a meaning which appears to express or confirm what they want to believe.

Again, I believe that much of the understanding of this verse is derived from preconceived notions read into the text and not necessarily from the plain meaning itself. Defining שֵׁבֶט (shevet) as scepter, giving the clear idea of royal kingship to the verse, necessitates also the rendering of שִׁילוֹ (shiloh) later in the verse, to be the personage that even the great Talmudist, Rashi, calls The Messiah!²²

²²Genesis 49:10 (Stone Tanakh)

The scepter shall not depart from Judah* nor a scholar from among his descendants until Shiloh arrives* and his will be a an assemblage of nations.

49:8-12. Judah. When Judah heard Jacob's rebuke of his brothers, he drew back, afraid that Jacob might chastise him over the

מִיְהוּדָה

From Yehudah (from Judah)

לֹא-יִסּוּר שֵׁבֶט מִיְהוּדָה

The Ruler's Staff Shall Not Depart From Judah

וּמִתְקַק מִבֵּין רַגְלָיו

וּמִתְקַק

To Cut In, Engrave, Inscribe, Decree

מִבֵּין

From Between

רַגְלָיו

1 foot, leg. 2 base. 3 step

The phrase, **וּמִתְקַק מִבֵּין רַגְלָיו**, literally "**engrave, inscribe from between his foot,**" may actually be an ancient idiomatic phrase not intended to be expressed or taken literally.

Notably, the word **רַגְלָיו** most often translated for this verse as if it is in the plural as "feet," is obviously written in the singular, as in "one foot" or, better, "his foot." However, to view this sub-phrase as an idiom, it could also be thought of in the sense where "between his foot" might mean "where he stands," "within his foundation" or even "for his descendents."

affair of Tamar. So Jacob called him soothingly, "Judah — you [this word is emphatic] are not like them. You, your brothers shall acknowledge!" (Midrash: Rashi). Judah would be the source of Jewish leadership and royalty, of the Davidic dynasty and Messiah. So admired will you be by all your brothers that Jews will not say, I am a Reubenite or a Simeonite, but I am a Yehudi [Judahite; Jew] (Midrash).

49:10. The privilege of providing Israel's sovereign ruler — symbolized by the royal scepter — shall not pass from the House of Judah (Onkelos).

Until Shiloh arrives, i.e. the Messiah, to whom the kingdom belongs (Rashi). The word until does not mean that Judah's ascendancy will end with the coming of Messiah. To the contrary, the sense of the verse is that once Messiah begins to reign, Judah's blessings of kingship will become fully realized (Sh'lah), for all the nations will acknowledge him and pay homage to him.

THE ARTSCROLL SERIES* / STONE EDITION ©Copyright 1996, 1998 by MESORAH PUBLICATIONS, LTD. (Brooklyn, NY). p126–127.

In my opinion, the term, "**between his foot**" doesn't really make a lot of sense as translated literally. However, because I think it is part of **an idiomatic phrase**, I **have left the wording to stand (with "foot" in the singular)**.

I believe this sub-phrase may be related to enforcing law, when combined with the first word of the phrase, וּמִתְקַן where engraving or inscribing has a sense of honoring codified law.

To translate this entire phrase as if it is an idiom could render it to say, "to enforce the laws, statutes and ordinances of the Torah as his foundation." Again, a literal translation reveals an ancient idiom, it may not make much sense for an English audience. Moreover, some translations, like Sefaria.org and also JPS 1917, give the impression that וּמִתְקַן is a ruler's staff and translate 'between his **foot** ' as 'between his **feet**. '

Again, I have left the english stand to say "**between his foot**," similarly to how I have translated the **idiom** in Psalms 110:1 (from Tuesday, November 28, 2023).

וּמִתְקַן מִבֵּין רַגְלָיו

to enforce the laws, statutes and ordinances of the Torah as his foundation

עַד כִּי־יָבֹא שִׁלּוֹ

עַד

1 to, unto, up to, even to. 2 until, while.

כִּי־יָבֹא

כִּי

conj. 1 that 2 because. 3 when, while, as. 4 if, in case. 5 although, though.

יָבֹא

he who comes 1 he who arrives. 2 adj. coming, subsequent, next.

שִׁלּוֹ

to be quiet, be at ease.

עַד כִּי־יָבֹא שִׁלּוֹ "until (when) he comes, bringing peace." Interesting to me is that this particular spelling for what is translated as the name, שִׁלּוֹ "Shiloh," only shows up **four times in the Tanakh** (Genesis 49:10, Judges 21:21 (twice), Jeremiah 7:12) with a י Yud following the ש Shin. Everywhere else it is rendered without the Yud שָׁלָה (for a total of just under 35 occurrences). Most other instances take upon the meaning of the City of Shiloh. However, **The idea of Messiah** is only expressed here in Genesis 49:10!

To me, for שִׁלּוֹ "Shiloh", "Peace/tranquility" is a better definition. It is, after all, the meaning of the root of the word and, and in my opinion, it fits better into the plain meaning of the passage — without forcing preconceived expectations.

שִׁלּוֹ (shiloh) Definition

Ernest Klein, "A Comprehensive Etymological Dictionary of the Hebrew Language For Readers of English"

שָׁלָה¹ to be quiet, be at ease.

- Qal – שָׁלָה was quiet, was tranquil, was at ease.
 - Niph. – נִשְׁלָה was negligent, was careless.
 - Hiph. – הִשְׁלָה he led to false hopes, deceived, misled.
 - Hoph. – הִשְׁלָה was led to false hopes, was deceived, was misled.
- [BAram. שָׁלָה (= was at ease), Aram. שָׁלָא, שָׁלָי (= was at ease, was tranquil, was careless, was thoughtless; erred, forgot; went astray), שָׁלָו (= error), Syr. שָׁלָא (= was quiet, was tranquil; ceased), Arab. salā (= forgot, was forgetful, was neglectful, was content, was free). cp. שָׁלוּ, a secondary base of שָׁלָה^I. cp. also שָׁלוֹם, שָׁלָם. Derivatives: שָׁלָי, שָׁלָה, שָׁלָה, cp. שָׁלָה.

שָׁלוּ to be quiet, be tranquil, be at ease.

- Qal – שָׁלוּ was quiet, was at ease (in the Bible occurring only Job 3:26 in the form שָׁלוֹתִי).
- Niph. – נִשְׁלוּ MH[[illegible]] he lived in tranquility, lived carefree.

— Hiph. — הַשְׁלִיחַ he made (him) live in tranquility; 2 NH he became quiet, became at ease, became tranquil. [A secondary form of שְׁלָה^I.]
Derivatives: שְׁלֹחַ, שְׁלֹחָה, שְׁלֹחַת, שְׁלֹחִי.

שְׁלֹחַ adj. & n. 1 quiet, at ease, tranquil, restful, carefree. 2 (n.) ease, quietness, tranquility, occurring in the sense Job 20:20 in the phrase לֹא יָדַע שְׁלֹחַ (= he knew no quietness). [From שְׁלָחַ. cp. שְׁלֹחִי.]

שְׁלֹחַ m.n. quiet, tranquility, ease; security (a hapax legomenon in the Bible, occurring Ps. 30:7 in the form שְׁלֹחִי). [From שְׁלָחַ.]

עַד כִּי־יָבֵא שְׁלֹחַ

even to the coming of peace

וְלוֹ יִקְהַת עַמִּים

וְלוֹ

inflected pers. pron. meaning 'to him'

יִקְהַת

יִקְהַת f.n. a Biblical word (Gen.49:10,Pr.30:17) prob. meaning 'obedience.'

עַמִּים

1 m.n. (pl. עַמִּים, also עַמְמִים) people.

וְלוֹ יִקְהַת עַמִּים Pretty much literally: 'to him the obedience of the people [will be due].' The word translated as obedient, יִקְהַת, the definition at least in Klein's Etymological Dictionary is taken from the root יָקַח and notes that probably means "obedience." I am not sure that the Stone Edition Tanakh doesn't take the word at its face value as it is a derivation (perhaps misspelled) of קָהַל (= to assemble, gather).

וְלוֹ יִקְהַת עַמִּים

to him is the obedience of the people.

לְאִי־סוֹר שֵׁבֶט מִיהוּדָה
The Ruler's Staff Shall Not Depart From Judah

וּמִתְקַק מִבֵּין רַגְלָיו
and his decrees are in his foundation

עַד כִּי־יָבֹא שִׁלּוֹ
bringing peace

וְלוֹ יִקְהֶת עַמִּים
and unto him shall the obedience of the people be.

י לְאִי־סוֹר שֵׁבֶט מִיהוּדָה וּמִתְקַק מִבֵּין רַגְלָיו עַד
 כִּי־יָבֹא שִׁלּוֹ וְלוֹ יִקְהֶת עַמִּים:

[Genesis 49:10 King James Version (KJV)]

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

[Genesis 49:10 Stone Edition Tanakh]

The scepter shall not depart from Judah nor a scholar from among his descendants until Shiloh arrives and his will be an assemblage of nations.

[Genesis 49:10 The Koren Tanakh]

The staff shall not depart from Yehuda, nor the sceptre from between his feet, until Shilo come, and the obedience of the people be his.

[Genesis 49:10 Sefaria.org]

The scepter shall not depart from Judah, Nor the ruler's staff

from between his feet; So that tribute shall come to him And the homage of peoples be his.

[Genesis 49:10 Jewish Publication Society 1917 (JPS 1917)]

The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh; and unto him shall the obedience of the peoples be.

י לֹא־יִסּוּר שִׁבְטֹ מִיְהוּדָה וּמִתְקַק מִבֵּין רַגְלָיו עַד
כִּי־יָבֹא שִׁילּוֹ וְלוֹ יִקְהַת עַמִּים:

[Genesis 49:10 The Pill Tanakh – Revised]

The staff shall not depart from Judah nor decrees from between his foot unto the coming of his peace; and to him shall the obedience of the peoples be.

I also updated the following:

J:_RPILL_TeX_pill-tanakh-bind\01.Genesis\eng\58.eng.gen.tex
 J:_RPILL_Tex_pill-tanakh-bind_01.combine\978-1-7373435-6-1_Hard_9-2_Soft.pdf
 J:_RPILL_Tex_pill-tanakh-bind_01.combine\978-1-7373435-6-1_Hard_9-2_Soft-bind.pdf
 J:_RPILL_Tex_pill-tanakh-bind_01.combine\978-1-7373435-6-1_Hard_9-2_Soft-bind_reversed.pdf
 J:_RPILL_Tex_pill-tanakh-bind_01.combine\978-1-7373435-6-1_Hard_9-2_Soft_txt.pdf
 (pdf/x1-a)

Monday, July 15, 2024

Change To Numbers 16:1 — p. 339

23.eng.num.tex

א וַיִּקַּח קָרַח בֶּן־יִזְחָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן
וְאַבִּירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

[Numbers 16:1 The Pill Tanakh – Revised]

And he took – Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben;

Previously, the verse was rendered as in the original [**Numbers 16:1 Jewish Publication Society 1917 (JPS 1917)**]:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

Tuesday, July 16, 2024

Change to 1 Samuel 27:7 — p. 679

36.eng.1sa.tex

וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר-יָשַׁב דָּוִד בְּשָׂדֵה פְּלִשְׁתִּים יָמִים וָאַרְבַּעַת חֳדָשִׁים:

[1 Samuel 27:7 The Pill Tanakh — Revised]

And the number of the days that David dwelt in the land of the Philistines was four months.

Previously, the verse was rendered as in the original [**1 Samuel 27:7 Jewish Publication Society 1917 (JPS 1917)**]:

And the number of the days that David dwelt in the country of the Philistines was a full year and four months.

[1 Samuel 27:7 The Stone Edition Tanach (Jewish)]:

The number of days that David dwelled in the Philistine countryside was four months and two days.

[1 Samuel 27:7 The Koren Tanakh (Jewish)]:

And the time that David dwelt in the country of the Philistines was a full year and four months.

[1 Samuel 27:7 King James Version (KJV)]:

And the time that David dwelt in the country of the Philistines was a full year and four months.

[1 Samuel 27:7 New King James Version (NKJV)]:

Now the time that David dwelt in the country of the Philistines was one full year and four months.

[1 Samuel 27:7 New International Version (NIV)]:

David lived in Philistine territory a year and four months.

[1 Samuel 27:7 English Standard Version (ESV)]:

And the number of the days that David lived in the country of the Philistines was a year and four months.

[1 Samuel 27:7 Young's Literal Translation (YLT)]:

And the number of the days which David hath dwelt in the field of the Philistines is days and four months;

וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר-יָשָׁב דָּוִד בְּשָׂדֵה פְּלִשְׁתִּים יָמִים וָאַרְבַּעַת חֳדָשִׁים:

[1 Samuel 27:7 The Pill Tanakh — Revised]

And the number of the days that David dwelt in the land of the Philistines was four months.

In this verse, the Hebrew word יָמִים (yamim = days, time, year) is used twice. It is used at the beginning (third word) to express "And the number of days," and near the end to help express the timeline (days) of four months.

Ernest Klein's definition:

יום m.n. (pl. 1 יָמִים) day. 2 time. 3 year. [Related to BAram., Aram., and Syr. יוּמָא, יוּם, Ugar. ym, Arab. yaum, Akka. ūmu (= day), Ethiop. yōm (= today), Aram. יוּמָא, Syr. אַיּוּמָא (= day; in contradistinction to 'night'). cp. יוּמָה, יוּמָא.]

Derivatives: יוּמָוּמִי, יוּמָן, יוּמָם, יוּמִי, יוּמוֹן. cp. the second element in בְּרִיּוֹם.

Another Hebrew word, **בְּשֵׂדֵה**, is translated variously as countryside, country, field. I have chosen to use "land" for my translation.

Ernest Klein's definition:

שֵׂדֵה m. & f.n. (pl. **שֵׂדוֹת**) 1 field. 2 open country. 3 land. NH 4 outside, outdoors. [Contraction of the orig. form **שֵׂדִי** (q.v.). Related to Ugar. shd (= soil, land, plowland), Akka. shadū (= mountain), TA shatē. The orig. meaning of **שֵׂדֵה** was 'mountain'. Barth founds this orig. meaning of **שֵׂדֵה** in the phrase **עַל שֵׂדֵה מְרוֹמֵי שֵׂדֵה** (Jud. 5:18).] Derivative: **שֵׂדָאוֹת** .

One of the reasons that this verse caught my attention is that, as I was writing a summary on my web page (www.the-iconoclast.org) for my latest book (*Jesus Cannot Be The Jewish Messiah**), I recalled having read in my regular Scripture reading that King Saul only reigned for two years!

[1 Samuel 13:1 The Pill Tanakh – Prophets (Vol. 2)]

א בֶּן-שָׁנָה שָׁאוּל בְּמָלְכוֹ וּשְׁתֵּי שָׁנִים מָלַךְ
עַל-יִשְׂרָאֵל:

**1 Saul was ---- years old when he began to reign;
and two years he reigned over Israel.**

Unfortunately, Western Civilization, which I believe is prominently based upon what is considered a *Judeo-Christian* ethos, has been greatly influenced by the Christian New Testament, particularly the writings of Paul!

To wit, Acts 13:21 [King James Version – KJV] expresses that Saul reigned as Israel's first king for forty-years:

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

Because of Paul's influence, a lot of people in North America mostly believe that Saul reigned for forty years!

However, the Jewish Scriptures, based upon the ancient Hebrew of the Leningrad Codex, clearly shows that King Saul only reigned for two years!

To ensure that the timeline is correctly understood, I have made the change to the JPS 1917 base to correctly show that King David was in the land of the Philistines for four months (not one year and four months)!

Monday, July 22, 2024

Updated Books: Torah and Prophets

At IngramSpark (where my books are printed), I updated text for both Hard Cover and Soft Cover versions of the Torah (Volume 1) and the Prophets (Volume 2) of *The Pill Tanakh*.

Verses changed since last revision:

[Genesis 49:10 The Pill Tanakh – Torah (Vol. 1)]

י לֹא־יִסּוּר שִׁבְטֹ מִיְהוּדָה וּמִתַּקַּק מִבֵּין רַגְלָיו עַד
כִּי־יָבֹא שִׁילּוֹ וְלוֹ יִקְהָת עַמִּים:

The staff shall not depart from Judah nor decrees from between his foot unto the coming of his peace; and to him shall the obedience of the peoples be.

[Numbers 16:1 The Pill Tanakh – Torah (Vol. 1)]

א וַיִּקַּח קָרַח בֶּן־יִצְחָר בֶּן־קַהָת בֶּן־לֵוִי וְדָתָן
וְאַבִּירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פִּלֶת בְּנֵי רְאוּבֵן:

And he took – Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben;

[1 Samuel 27:7 The Pill Tanakh – Prophets (Vol. 2)]

ז וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר־יָשַׁב דָּוִד בְּשֵׂדֵה
פְּלִשְׁתִּים יָמִים וְאַרְבַּעַת חֳדָשִׁים:

And the number of the days that David dwelt in the land of the Philistines was four months.

Sunday, November 3, 2024

Updated Daniel 9:25 on Website and Writings in Written Tanakh

כֹּה וְתִדְרַע וְתִשְׁכַּל מִן-מִצָּא דְבָר לְהָשִׁיב וּלְבַנּוֹת
 יְרוּשָׁלַם עַד-מָשִׁיחַ נָגִיד שִׁבְעִים שָׁבָעָה וְשִׁבְעִים
 שָׁנִים וּשְׁנָיִם הַשָּׁנִים וְנִבְנְתָה רְחֹב וְחָרוֹץ וּבְצֹק
 הָעֵתִים:

Know therefore and discern, that from the going forth of the word to return to and to build Yerushalam unto Mashiach nagid shall be seven weeks; and for sixty-two weeks, it shall be built again, with broad place and moat, but in troublous times.

Previously, the part of the verse, which read, "the word to restore and to build Yerushalam unto one anointed, a prince" now reads "the word to return to and to build Yerushalam unto Mashiach nagid..."

In the same way that Isaiah 9:5 does not translate the list of descriptive words, but rather just provides a transliteration, I have similarly done the same thing with Daniel 9:25 for Mashiach nagid!

הַ כִּי-יֵלֵד יֶלֶד-לָנוּ בֶן נָתַן-לָנוּ וַתְּהִי הַמְּשָׁרָה
 עַל-שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אָבִיעַד
 שַׁר-שָׁלוֹם:

5 For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;

Monday, November 4, 2024

Change to Hosea 1:2 — p. 1291

01.eng.hos.tex

ב תַּחֲלֵת דְבַר-יְהוָה בְּהוֹשֵׁעַ וַיֹּאמֶר יְהוָה
 אֶל-הוֹשֵׁעַ לֵךְ קַח-לְךָ אִשָּׁת זְנוּנִים וַיִּלְדוּ זְנוּנִים
 כִּי-זָנָה תִּזְנֶה הָאָרֶץ מֵאַחֲרֵי יְהוָה:

[Hosea 1:2 The Pill Tanakh — Revised]

2 When Yehovah spoke at first with Hosea, {P} Yehovah said unto Hosea: 'Go, take unto thee a wife of harlotry and children of harlotry; for the land doth commit great harlotry, departing from Yehovah.'

Previously, the printed version of the English ended before the {P} (which designates a carriage return) so the first part was all that showed. I had made an error in my typesetting where I inadvertantly had commented out that last, majority part of the verse, so that it didn't display. It is now corrected!

Updated Books: Prophets (Vol II) and Writings (Vol III)

At IngramSpark (where my books are printed), I updated text for both Hard Cover and Soft Cover versions of the Prophets (Volume 2) and the Writings (Volume 3) of *The Pill Tanakh*. The changes, as mentioned above, were to Hosea 1:2 and Daniel 9:25.

Initial preparation, of this document, began on Sunday, March 17, 2024, using the \LaTeX typesetting language.

Current revision: Monday, November 4, 2024.

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