Righteousness versus Justification in Hebraic Meter:
How the Masoretes Hid the Doctrine of Justification
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September 23, 2022

The standard translation of Genesis 15:6 (NASB) makes it doubtful that readers can figure out how Abram gets to heaven. The four Hebrew words for *just*, *justification*, *justified*, or *justify* exhibit some of the most inconsistent English Bible translations in the five books of Moses.

"Then he (Abram) <u>believed</u> in the <u>LORD</u>; and He <u>reckoned</u> it to him as <u>righteousness.</u>"

How does Abram get to heaven:
  a. Because his faith made him righteous?
  b. Because his faith is an act of righteousness?
  c. Because he is now righteous like God?
  d. Because God gives him righteousness?
  e. All of the above
  f. None of the above

The correct answer is "f," none of the above. Abram gets to heaven because God views him as justified through faith, even though Abram remains an unrighteous sinner. We simply do not know how readers of English translations are to come to the correct understanding of Abram's salvation in the English translations of Gen. 15:6.

After assembling more than 1,400 examples of Hebraic Meter from the Torah, the focus of this article is to analyze the words for *just*, *justification*, *justify*, *and justified*. Hebraic Meter is the repetition of key words, phrases, sentences, events, names, etc., which repeat in multiples of 7s, 10s, and 12s throughout the text. This writer's two books on Hebraic Meter, "*In Search of the Biblical Order*," which was followed by "*Repetition in the Bible*," can be purchased at RedeemerPress.Org (see footnote 1 on Hebraic Meter at the end of this article).

The marvelous arrangement in Hebraic Meter of the words *just*, *justification*, *justify*, and *justified* in the Torah lead to the correct interpretation of Gen. 15:6. The entire New Testament pivots on this one verse.

It is not until the Book of Romans—written by Saul who became the Apostle Paul—that readers are given a full explanation of how Abram who became Abraham receives salvation. Martin Luther was the first to comment that chapters 3 through 12 of Romans is an exposition of Genesis 15:6 (LW, vol. 3, p. 18). Hebraic Meter helps to illustrate that the correct translation is:

Then he (Abram) was caused to believe in the LORD; and He reckoned justification to him. ***or***
Then he (Abram) was caused to believe in the LORD; and He reckoned him justified.

Four key words are underlined in Genesis 15:6 at the beginning of this article as translated by NASB and each is arranged in Hebraic Meter in the Torah.

The name *Abram* is not in Gen. 15:6, but it should be noted that *Abram* repeats 59 times and *Abraham* repeats 151 times in the Torah for a grand total of 210 times, or 3 x 70, or 30 x 7, 10 x 21, or 5 x 42. Hebraic Meter, in connection with the name Abram/Abraham, assures us that every repetition of his name is accounted for; this means we must have the Bible's original text.

The first underlined key word above in Gen. 15:6 and the first time it appears in the Bible is the word *believed*. Depending on which of three verb forms אָמַן (*'aman*, aw-man') is written, it means *nourish, confirm,* or *believe*. Of the total 105 (5 x 21, or 15 x 7) repetitions of אָמַן (*'aman*, aw-man') in the Bible and 21 times in the Torah, this is the only time it is used to report that anyone *believed in the LORD*. The Apostle Paul chose *Abram* as the archetype New Testament believer. Yes, there were many believers, but in the entire Old Testament (Tanakh) *Abram* is the only example of a particular individual's conversion to faith *in the LORD*.

Here then is how the *New American Standard Bible* translates אָמַן (*'aman*, aw-man') in the Torah.

Nourish, confirm, believe אָמַן (*'aman*, aw-man') **21 times** (3 x 7) **in the Torah**.
They Believe (third person plural) **7 times in the Torah** (bold verse numbers)

Then he **believed** in the LORD………....	וְהֶאֱמִן בַּיהוֶה	(Gen 15:6)
so your words may be **verified**.............................	וְיֵאָמְנוּ דִבְרֵיכֶם	(Gen 42:20)
for he did not **believe** them………………....	כִּי לֹא־הֶאֱמִין לָהֶם	(Gen 45:26)
What if they will not **believe** me……………….....	וְהֵן לֹא־יַאֲמִינוּ לִי	**(Exo 4:1)**
that they may **believe**..	לְמַעַן יַאֲמִינוּ	**(Exo 4:5)**
if they will not **believe** you...............................	אִם־לֹא יַאֲמִינוּ לָךְ	**(Exo 4:8)**
they may **believe**………………………....	וְהֶאֱמִינוּ	(Exo 4:8)
if they will not **believe**………………………....	אִם־לֹא יַאֲמִינוּ	**(Exo 4:9)**
So the people **believed**......................................	וַיַּאֲמֵן הָעָם	(Exo 4:31)
and they **believed** in the LORD...........	וַיַּאֲמִינוּ בַּיהוָֹה	**(Exo 14:31**)
and may also **believe** in you forever...........	וְגַם־בְּךָ יַאֲמִינוּ לְעוֹלָם	**(Exo 19:9)**
as *one who is* **nursing** carries................................	כַּאֲשֶׁר יִשָּׂא הָאֹמֵן	(Num 11:12)
He is **faithful** in all My household.......	בְּכָל־בֵּיתִי נֶאֱמָן הוּא	(Num 12:7)
not **believe** in Me	לֹא־יַאֲמִינוּ בִי	**(Num 14:11)**
Because you have not **believed** Me..............................	יַעַן לֹא־הֶאֱמַנְתֶּם בִּי	(Num 20:12)
you did not **trust** the LORD....................	אֵינְכֶם מַאֲמִינִם בַּיהוֶה	(Deu 1:32)
the **faithful** God......................................	הָאֵל הַנֶּאֱמָן	(Deu 7:9)
you neither **believed** Him...........................	וְלֹא הֶאֱמַנְתֶּם לֹו	(Deu 9:23)
even severe and **lasting** plagues……………….....	גְּדֹלוֹת וְנֶאֱמָנוֹת	(Deu 28:59)
miserable and **chronic** sicknesses........................	וָחֳלָיִם רָעִים וְנֶאֱמָנִים	(Deu 28:59)
and shall have no **assurance** of your life.............	וְלֹא תַאֲמִין בְּחַיֶּיךָ	(Deu 28:66)

Dear lay reader, please read just the underlined conclusion in this paragraph. The technical explanation is intended only for Hebrew-trained clergy. First, the verb for *believe* is a *hophal*, though all the lexicons and dictionaries say it is a *hiphil*; nevertheless, both are causative. When the verb for *believe* is correctly translated it says Abram was *caused to believe* after God spoke to him in the previous verse. The verb must be a *hophal* because there is no *yod* (י), the 10th letter of the Hebrew alphabet! Yet, scholars follow the incorrect Masoretic vowel points here, and Gesenius, BDB, TWOT, and all the others follow the Masoretes. The *hophal* verb form in Gen. 15:6 must mean, "*he was caused to believe.*" (See Weingreen, *Hebrew Grammar*, Oxford, second ed., 1959-78, pp. 112-118.) Gesenius demands that readers disregard the spelling of *believe* (even though it is spelled as a *hophal* verb) if God's name is in the verse (BDB p. 53 (E)! (See the Excursus at the end of this article for the correct pointing of *believe as* a *hophal*, and

numerous other examples of *hophals* which the Masoretes incorrectly pointed as *hiphils*. The vowel points are not inspired and are subject to bias. Only the consonants are the original text.)

The answer as to how Abram became a believer in Genesis 15:6 hangs on the pointing of the verb *to believe*. The question is whether Abram *caused himself to believe,* or was *he caused to believe*? When Paul wrote Romans there were no vowel points in the Hebrew text; the vowel points were invented by the Masoretes beginning in 600 AD. Paul was quoting only the consonantal text.

Listed above there are 21 repetitions of אָמַן (*'aman*, aw-man') *to nourish, confirm, believe.* The first repetition in Gen. 15:6 is not the only time the Masoretes miss-pointed the *hophal verb* "and *he was caused to believe*" as if it were a *hiphil verb* "*and he caused himself to believe*." The Masoretes do this again and again in each of the following examples: Gen. 42:20; Exod. 4:31; Num. 20:12; Deut. 9:23; 1 Ki 10:7; 2Ch 9:6; Psa. 116:10; and Psa. 119:66. (These verses are correctly translated at the end of the Excursus.)

One might conclude that it was against the Masoretes' religion to teach that external causes—including God Himself—could influence their thinking. They simply changed the pointing to a *hiphil* without changing the spelling, even if the necessary *yod* (י) is missing from the verb. The Excursus at the end of this article retranslates 49 verses where the Masoretes point verbs incorrectly as *hiphils*. There is much to be learned about the nature of faith from the correct translation of these verses, including two verses from the Psalms.

Since the Doctrine of Divine Inspiration applies only to the consonantal text, the apostle Paul is correct and the Masoretes and everyone who follows them (such as Gesenius, BDB, and TWOT) is wrong.

The classic "*Keil & Delitzsch: Commentary on the Old Testament,*" 1861, addresses Genesis 15:6 on pages 212-13. On both pages the Hebrew for *believed* is misspelled by including a *yod* (י) which is not in the original text. This is how commentaries make the text agree with their interpretation. Lutheran and Reformed scholars (such as Keil & Delitzsch) are notorious for attributing exaggerated saintly qualities to Abraham as the Roman Catholics do to the Virgin Mary. (See https://prydain.files.wordpress.com/2011/04/the_pentateuch_volume_1.pdf)

The second key word underlined in Genesis 15:6 is *LORD*. This straight forward example of Hebraic Meter is found exactly 12 times in the Torah and in each case with the preposition *in* preceding it. On the other hand, the *translation* of the preposition "*in*" in this context is anything but straight forward. The preposition *in* is translated—beginning with the most common to the least common meaning—as *in*, *at*, *by*, *with*, or *among*. Two times in the example below NASB and others skip the preposition because they just do not know what to do with it. The Septuagint follows the Hebrew and uses the Greek dative case to communicate "*in the Lord*".

In the Lord **12 times in the Torah**
    In the Lord.................................בַּיהוָה (Gen 15:6)
    By the Lord God…….…..... בַּיהוָה אֱלֹהֵי (Gen 24:3)
    *xx the Lord……………….….... בַּיהוָֹה (Exo 14:31)
  Against the Lord................................ בַּיהוָה (Lev 5:21)
  Against the Lord................................ בַּיהוָה (Num 5:6)

Against the Lord.............................. בַּיהוָֹה (Num 14:9)
Against the Lord……….………... בֵיהוָֹה (Num 21:7)
Against the Lord.............................. בַּיהוָֹה (Num 31:16)
    By the Lord.............................. בַּיהוָֹה (Num 36:2)
    *xx the Lord your God...... בַּיהוָה אֱלֹהֵיכֶם (Deu 1:32)
    To the Lord your God...... בַּיהוָה אֱלֹהֵיכֶם (Deu 4:4)
    By the Lord……….………...... בֵיהוָֹה (Deu 33:29)
*NASB does translate the preposition.

Most of the translations (except KJV and NASB) ignore the Hebrew preposition for *in* and simply say *Abraham believed the Lord*. "*In*" seems to cause some preconceived theological problems; therefore, they translate Romans 4:4 and 9, which lack the preposition "*in*," back into their translation of Gen. 15:6.

Translators do not have any-justification for dropping the Hebrew preposition "*in*" from Genesis 15:6. Many verses in the New Testament, as well as the Septuagint in Gen. 15:6, use the dative case to relay the concept of *believe in the Lord* or *in God* (Acts. 5:4; 16:34; 18:8). The New Testament also uses the preposition ἐπὶ (*epi*) for "*believe in the Lord*" (Acts 9:42, 11:17, 16:31, 22:19, Rom. 4:24) or the preposition εἰς (*eis*) to *believe in God*, or *in the Son of God*, or *in His name*, or *in Him* (John, 1:12, 3: 18 (x2), 36; 6:29; 14:4; 1 Pet. 1:21; 1 John 5:10).

Genesis 15:6 (NASB) and nearly every other translation says "*it was reckoned to him as righteousness*" even though "*it*" is not in the text. The translators place the pronoun "*it*" in the text because they are trying to explain *righteousness*. "*It*" doesn't belong in the translation. There is no pronoun, either written or implied. "*It*" also does not appear in the Latin text of the Vulgate.

The third key word underlined in Gen. 15:6 is *reckoned*, and it too is set in Hebraic Meter. *Reckoned* חָשַׁב (*chashab*, khaw-shab') repeats exactly 20 times in the Torah. As far as the NASB is concerned, the following 20 repetitions are translated no less than seven different ways.

Reckoned חָשַׁב (*chashab*, khaw-shab') 20 times in the Torah
Reckoned to 10 times in the Torah (bolded in the Hebrew)

and He **reckoned** it to him	(Gen 15:6 NAS)
Are we not **reckoned** by him as foreigners?	(Gen 31:15 NAS)
he **thought** she was a harlot,	(Gen 38:15 NAS)
And as for you, you **meant** evil against me,	(Gen 50:20 NAS)
but God **meant** it for good	(Gen 50:20 NAS)
To **make** artistic designs	(Exo 31:4 NAS)
And to **make** designs for work	(Exo 35:32 NAS)
and it shall not be **reckoned** to his benefit	(Lev 7:18 NAS)
bloodguiltiness is to be **reckoned** to that man.	(Lev 17:4 NAS)
then he shall **calculate** the years	(Lev 25:27 NAS)
shall be **considered** as open fields	(Lev 25:31 NAS)
with his purchaser shall **calculate**	(Lev 25:50 NAS)
he shall so **calculate** with him.	(Lev 25:52 NAS)
then the priest shall **calculate** the price	(Lev 27:18 NAS)
Then the priest shall **calculate** the price	(Lev 27:23 NAS)
And your offering shall be **reckoned** to you	(Num 18:27 NAS)
then the rest shall be **reckoned** to the Levites	(Num 18:30 NAS)
And shall not be **reckoned** among the nations.	(Num 23:9 NAS)
they are also **regarded** as Rephaim	(Deu 2:11 NAS)

It is also **regarded** as the land of the Rephaim (Deu 2:20 NAS)

Hebrew	Reference
וַיַּחְשְׁבֶהָ לֹּו	(Gen 15:6)
הֲלֹוא נָכְרִיֹּות נֶחְשַׁבְנוּ לֹו	(Gen 31:15)
וַיַּחְשְׁבֶהָ לְזֹונָה	(Gen 38:15)
וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה	(Gen 50:20)
אֱלֹהִים חֲשָׁבָהּ לְטֹבָה	(Gen 50:20)
לַחְשֹׁב מַחֲשָׁבֹת	(Exo 31:4)
וְלַחְשֹׁב מַחֲשָׁבֹת	(Exo 35:32)
אֹתֹו לֹא יֵחָשֵׁב לֹו	(Lev 7:18)
דָּם יֵחָשֵׁב לָאִישׁ	(Lev 17:4)
וְחִשַּׁב אֶת־שְׁנֵי	(Lev 25:27)
עַל־שְׂדֵה הָאָרֶץ יֵחָשֵׁב	(Lev 25:31)
וְחִשַּׁב עִם־קֹנֵהוּ	(Lev 25:50)
וְחִשַּׁב־לֹו	(Lev 25:52)
וְחִשַּׁב־לֹו הַכֹּהֵן	(Lev 27:18)
וְחִשַּׁב־לֹו הַכֹּהֵן	(Lev 27:23)
וְנֶחְשַׁב לָכֶם תְּרוּמַתְכֶם	(Num 18:27)
וְנֶחְשַׁב לַלְוִיִּם	(Num 18:30)
וּבַגֹּויִם לֹא יִתְחַשָּׁב	(Num 23:9)
רְפָאִים יֵחָשְׁבוּ	(Deu 2:11)
אֶרֶץ־רְפָאִים תֵּחָשֵׁב	(Deu 2:20)

The last underlined word in the NASB's translations of Genesis 15:6 above is *righteousness* when, in fact, it should be translated as *justification* or *justified*. A "*church language*" has developed around the word *righteousness* where people talk past each other by using the same word for very different meanings. For some religious denominations, *righteousness* is an innate, spiritual quality like *holiness*. For others, it means an external declaration of being *declared righteous* before God, *which* is counter to the word's literal meaning. Thus, the phrase "*declared righteous*" becomes an oxymoron with what normally is an *internal* quality being declared an *external* quality. This second meaning is more correctly defined as *justification*.

There are 42 repetitions of the four words for *justification*, *justice*, *just*, and *justify* in the Torah, which is either 3 times 14, as in the genealogy in Matthew Chapter 1, or 6 x 7 as in 42 groups in Ezra Chapter 2. Thus far, this writer has identified at least 14 sets of 42 repetitions in the Torah.

NASB translates צְדָקָה (*tsedaqah*, tsed-aw-kaw') in Gen. 15:6 as *righteousness* and in the entire Torah as *righteousness, righteous*, *right*, *honesty*, and *justice*,—not to mention bizarre translations in other Bibles. There are so many other Hebrew words which are much less difficult to translate—words such as *said*, *speak*, *go*, *rise*, *before*, *LORD*, *know*, and thousands more.

English translations are influenced by the ontological nature of Greek philosophy which leads to an intransitive bias. On the other hand, Hebrew thought focuses on transitive function rather than intransitive form—on *doing* rather than *being*—a concept which permeates Jewish culture to this day. Therefore, the correct translation of צְדָקָה (*tsedaqah*, tsed-aw-kaw') in Gen. 15:6 is *justification* and not *righteousness*.

The point is that Abram never had a "*righteous*" day in his life. *Righteousness* is an internal quality, while *justification* takes place only as an external Divine action, declaration, or judgment. God does not *make* or *change* Abram to be *righteous*. God does not give righteous

credits. Put another way, *Righteousness* in Gen. 15:6 is not a reward for good work. One cannot "*do*" righteousness. One is either righteous or not righteous. Intrinsic righteousness can only be a quality in God. Abram remains a forgiven sinner after verse 6; he remains a sinner who keeps sinning and keeps on being forgiven or justified through faith.

The cancelation of a debt does not change the debtor, and a passport does not change the traveler; God's *justification* צְדָקָה (*tsedaqah*, tsed-aw-kaw') of Abram does not change him; the fact is rather that God judges Abram innocent even though Abram remains a sinner. It's similar to the fact that clothes do not change the man but rather, they make the man; so also, Abram's justification is the external clothing whereby God makes him dressed and fit for heaven.

In the first five verses God initiates His relationship with Abram and creates faith in Abram by speaking to him. This means God now regards Abram as a saint based on unmerited grace *through faith*, and *not because of the faith* which God had given him. If a person's faith were the cause of grace rather than God being the cause of grace, then the cause of salvation would be the person's faith instead of God's call and election through His word. Christ tells His disciples, "You did not choose me, but I chose you" (John 15:16, and 19)

Hebraic Meter identifies the repetition of the same word in every context; it further ~~and~~ shows the reader that the words are not random but each word in the series is precisely positioned and related to every other word in the group. A complete meter also means that we have the entire and original communication on any given word, phrase, sentence, etc., within the parameters of the meter. This is how the Bible chooses to identify the meaning of a concept versus the need for outside sources (such as Ugarit, Sumerian, and Akkadian).

In this case the word *just* or *justification* צְדָקָה (*tsedaqah*, tsed-aw-kaw') repeats nine times instead of ten in the Torah because it is part of the larger meter. The following examples quote the *New American Standard Bible* translation—though inadequate, it is much better than most. Notice below that in the last verse the translators were compelled to translate the real meaning of the word for *justice* instead of *righteousness*. This indicates they knew that neither Gad (son of Jacob, Deut. 33:21 below) nor anyone else can execute righteousness. It appears that they hope readers will not notice that this contradicts their translation of Gen. 15:6.

Justification (צְדָקָה *tsedaqah*, tsed-aw-kaw') **9 times in the Torah**

and He reckoned it to him as **righteousness**.	(Gen 15:6 NAS)
by doing **righteousness** and justice	(Gen 18:19 NAS)
So my **honesty** will answer for me later	(Gen 30:33 NAS)
And it will be **righteousness** for us	(Deu 6:25 NAS)
Because of my **righteousness** the LORD has brought me	(Deu 9:4 NAS)
It is not for your **righteousness**	(Deu 9:5 NAS)
not because of your **righteousness**	(Deu 9:6 NAS)
and it will be **righteousness** for you before the LORD your God	(Deu 24:13 NAS)
He executed the **justice** of the LORD	(Deu 33:21 NAS)

וַיַּחְשְׁבֶהָ לּוֹ **צְדָקָה**	(Gen 15:6)
לַעֲשׂוֹת **צְדָקָה** וּמִשְׁפָּט	(Gen 18:19)
וְעָנְתָה־בִּי **צִדְקָתִי** בְּיוֹם מָחָר	(Gen 30:33)
וּצְדָקָה תִּהְיֶה־לָּנוּ	(Deu 6:25)
בְּצִדְקָתִי הֱבִיאַנִי יְהוָה לָרֶשֶׁת אֶת־הָאָרֶץ	(Deu 9:4)
לֹא **בְצִדְקָתְךָ**	(Deu 9:5)

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וְיָדַעְתָּ֔ כִּ֣י לֹ֧א **בְצִדְקָֽתְךָ֛**   (Deu 9:6)

וּלְךָ֤ תִּֽהְיֶ֣ה **צְדָקָ֔ה** לִפְנֵ֖י יְהוָ֥ה אֱלֹהֶֽיךָ   (Deu 24:13)

צִדְקַ֤ת יְהוָה֙ עָשָׂ֔ה   (Deu 33:21)

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As with dictionaries, even the first sentence in Wikipedia on the word *righteousness* states, "Righteousness is the quality or state of being morally correct and justifiable." We doubt that Hagar, who was forced to be Abraham's wife—while dying of thirst in the desert—was convinced of Abraham's righteousness.

Now look above at Gen. 18:19 where the translators show bias by promoting *works righteousness* with the impossible grammatical expression: "*doing righteousness*." Exactly how would anyone "*do*" a state of being? One may as well "*do*" *goodness*, *happiness*, *prettiness*, *joyfulness*, *perfectness (*or more than the 1,275 words ending in "ness" in *The Complete Rhyming Dictionary).* The translations take their readers on a merry linguistic dance. No one can do the Gospel unless—as their denominations teach and most Americans believe—it is the same as the Law, "*Thou shalt love the Lord thy God.*" Therefore, most Americans end up believing that Abraham was fitted for heaven the old-fashioned way (as the old Smith Barney commercial said, "He earned it").

One more comment about the above in Deut. 24:13. Here the word *righteousness* means *counted as a good work by God.* If it means the same as Gen. 15:6, then again it ends up that Abraham indeed earned his way to heaven.

The German edition of the *Concordia Triglotta* (page 926) translates *righteousness* in Genesis 15:6 as *Gerechtigteit* (which is *justice*). Martin Luther's German Bible 1545 has the same word. There is no German word for *righteousness*. The Vulgate translates צְדָקָה (*tsedaqah*, tsed-aw-kaw') as "*iustitam*," the accusative singular for "*justice*," and the Latin in the *Triglotta* uses the nominative for *iustitia* also on page 926. *Cassell's New Latin Dictionary* ("Funk and Wagnalls" 1854, revised 1959, 883 pages, p. 331) also states that *iustitia*, (first declension, feminine, nominative) means "*justice*" and not "righteous"!

The second term in this group is the noun *justice* צֶדֶק (*tsedeq*, tseh'-dek). There are twelve repetitions, and combined with the above noun, they total 21 (3 x 7) repetitions. Again, notice the spread of translations for the word *justice* in NASB. The translators know they cannot say "*righteous weights*," so they switch to *just* or *fair weights*. "*Judge righteously*" is an impossible adverbial phrase because the word *righteous* simply does not refer to an action, but to a state of being. The word *righteous* or the phrase *righteous judgment* (Deut. 16:18) could never appear in legal documents. Also, it is not possible for there to be a *righteous sacrifice* as in Deut. 33:19. An action can be done according to the Law, but a thing cannot be *righteous* in and of itself. In practice, the concept of *righteousness* here is taught to be the same as *holiness*—in such examples as holy water, holy statues, holy relics, holy scapulars, or holy amulets.

Justice צֶדֶק (*tsedeq*, tseh'-dek) noun **12 times in the Torah**

but you are to judge your neighbor **fairly**.	(Lev 19:15 NAS)
you shall have **just** balances,	(Lev 19:36 NAS)
just weights,	(Lev 19:36 NAS)
a **just** ephah	(Lev 19:36 NAS)
and a **just** hin	(Lev 19:36 NAS)
and judge **righteously**	(Deu 1:16 NAS)

and they shall judge the people with **righteous** judgment	(Deu 16:18 NAS)
Justice, and only **justice**, you shall pursue	(Deu 16:20 NAS)
You shall have a full and **just** weight;	(Deu 25:15 NAS)
you shall have a full and **just** measure,	(Deu 25:15 NAS)
There they shall offer **righteous** sacrifices	(Deu 33:19 NAS)

בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ	(Lev 19:15)
מֹאזְנֵי **צֶדֶק**	(Lev 19:36)
אַבְנֵי־**צֶדֶק**	(Lev 19:36)
אֵיפַת **צֶדֶק**	(Lev 19:36)
וְהִין **צֶדֶק**	(Lev 19:36)
וּשְׁפַטְתֶּם **צֶדֶק**	(Deu 1:16)
וְשָׁפְטוּ אֶת־הָעָם מִשְׁפַּט־**צֶדֶק**	(Deu 16:18)
צֶדֶק צֶדֶק תִּרְדֹּף	(Deu 16:20)
אֶבֶן שְׁלֵמָה **וָצֶדֶק** יִהְיֶה־לָּךְ	(Deu 25:15)
אֵיפָה שְׁלֵמָה **וָצֶדֶק** יִהְיֶה־לָּךְ	(Deu 25:15)
שָׁם יִזְבְּחוּ זִבְחֵי־**צֶדֶק**	(Deu 33:19)

This third series of words is the repetition of the word *just* צַדִּיק (*tsaddiyq*, tsad-deek'). It repeats 17 times in the Torah with a common 7-10 split, and in this case, even a double 7-10 split. The word repeats ten times in Genesis, and throughout the Torah there are seven plurals and ten singulars. Hence, every word is present and accounted for so that there is no question we have the original text.

While all the lexicons say *just* צַדִּיק (*tsaddiyq*, tsad-deek') is an adjective, it is in fact a noun. Notice that NASB incorrectly translates almost every repetition of *just* צַדִּיק (*tsaddiyq*, tsad-deek') as *righteous* instead of *just* except Exod. 23:8 which KJV makes *righteous*. This word repeats more than 200 times in the entire Bible. It is a noun and not an adjective because at least three times *et* (אֶת), the sign of the direct object, appears in front of *just* צַדִּיק in addition to a definite article (Deut. 25:1, Eccl. 3:17, and Hab. 1:4). The lone exception appears to be Gen. 6:9 where the word *just* might be an adjective; or more likely it is a double noun which must be translated as an adjective. Notice that in every case the word *just* (צַדִּיק *tsaddiyq*, tsad-deek') identifies a person or persons.

In Deut. 25:1 below there is no question that *just* צַדִּיק is used as a noun. Notice how many times NASB is forced to place "*the*" in front of this supposed adjective *just* צַדִּיק. Again, through the lens of Greek philosophy they translate this word as though it is equivalent to the inner quality of *holiness*.

Just (צַדִּיק *tsaddiyq*, tsad-deek') **17 times in the Torah**
10 times **in Genesis**
7 times a plural **in the Torah**

Noah was a **righteous** man,	(Gen 6:9 NAS)
for you *alone* I have seen *to be* **righteous** before Me in this time	(Gen 7:1 NAS)
Wilt Thou indeed sweep away the **righteous**	(Gen 18:23 NAS)
Suppose there are fifty **righteous**	(Gen 18:24 NAS)
or the sake of the fifty **righteous**	(Gen 18:24 NAS)
to slay the **righteous**	(Gen 18:25 NAS)
so that the **righteous**	(Gen 18:25 NAS)
If I find in Sodom fifty **righteous**	(Gen 18:26 NAS)
Suppose the fifty **righteous** are lacking five	(Gen 18:28 NAS)
Lord, wilt Thou slay a nation, even *though* **blameless**?	(Gen 20:4 NAS)

the LORD is the **righteous** one,	(Exo 9:27 NAS)
and do not kill the innocent or the **righteous**	(Exo 23:7 NAS)
and subverts the cause of the **just**	(Exo 23:8 NAS)
and judgments as **righteous**	(Deu 4:8 NAS)
and perverts the words of the **righteous**	(Deu 16:19 NAS)
and they justify the **righteous**	(Deu 25:1 NAS)
righteous and upright is He	(Deu 32:4 NAS)

נֹחַ אִישׁ **צַדִּיק**	(Gen 6:9)
כִּי־אֹתְךָ רָאִיתִי **צַדִּיק** לְפָנַי בַּדּוֹר הַזֶּה	(Gen 7:1)
הַאַף תִּסְפֶּה **צַדִּיק**	(Gen 18:23)
אוּלַי יֵשׁ חֲמִשִּׁים **צַדִּיקִם**	(Gen 18:24)
לְמַעַן חֲמִשִּׁים **הַצַּדִּיקִם**	(Gen 18:24)
לְהָמִית **צַדִּיק**	(Gen 18:25)
וְהָיָה **כַצַּדִּיק**	(Gen 18:25)
אִם־אֶמְצָא בִסְדֹם חֲמִשִּׁים **צַדִּיקִם**	(Gen 18:26)
אוּלַי יַחְסְרוּן חֲמִשִּׁים **הַצַּדִּיקִם** חֲמִשָּׁה	(Gen 18:28)
הֲגוֹי גַּם־**צַדִּיק** תַּהֲרֹג	(Gen 20:4)
יְהוָֹה **הַצַּדִּיק** וַאֲנִי	(Exo 9:27)
וְנָקִי **וְצַדִּיק** אַל־תַּהֲרֹג	(Exo 23:7)
וְיסַלֵּף דִּבְרֵי **צַדִּיקִים**	(Exo 23:8)
וּמִשְׁפָּטִים **צַדִּיקִם**	(Deu 4:8)
וְיסַלֵּף דִּבְרֵי **צַדִּיקִם**	(Deu 16:19)
וְהִצְדִּיקוּ אֶת־**הַצַּדִּיק**	(Deu 25:1)
צַדִּיק וְיָשָׁר הוּא	(Deu 32:4)

The last of the four words for *justification*, *justice*, *just*, and *justify*, in this series is the verb form of the above noun: *to be just* צָדַק (*tsadaq*, tsaw-dak'). There are only four repetitions. When combined with the above example, they also total 21 (3 x 7), even as the first two nouns total 21. Together in the Torah they total 42 repetitions, which is the full and the complete meter.

The translation of Gen. 38:26, "*she is more justified than I*," would be more appropriate than "*she is more righteous than I.*" This is a verb, not an adjective. At this point, it should be obvious that the translators use *righteous* and *righteousness* whenever they can force the translation, even though it doesn't follow the Hebrew. They simply cannot view the text without the influence of Greek philosophy. The word *righteous* clearly doesn't work in Gen. 44:16, Exod. 23:7, and Deut. 25:1, but in order to maintain the concept of *holiness*, they jammed the word *righteous* into Gen. 38:26.

To be just צָדַק   (*tsadaq*, tsaw-dak') **4 times in the Torah**

and said, "She is more **righteous** than I,	(Gen 38:26 NAS)
And how can we **justify** ourselves?	(Gen 44:16 NAS)
for I will not **acquit** the guilty.	(Exo 23:7 NAS)
and they **justify**	(Deu 25:1 NAS)

וַיֹּאמֶר **צָדְקָה** מִמֶּנִּי	(Gen 38:26)
וּמַה־**נִּצְטַדָּק**	(Gen 44:16)
כִּי לֹא־**אַצְדִּיק** רָשָׁע	(Exo 23:7)
וְהִצְדִּיקוּ	(Deu 25:1)

After reviewing all of these examples, it is clear that English Bible translations of the Torah on the Doctrine of Justification are a disaster. If it were not for the divinely inspired writings of the Apostle Paul, English readers could not even get close to the correct understanding of

justification in Gen. 15:6. As stated earlier, in the New Testament Paul uses Abram as the archetype for the Doctrine of Justification

Data in this study establishes consistency in the central doctrine of the Bible—namely the Doctrine of Justification from Moses to Paul.

Genesis 15:6 not only addresses the Doctrine of Justification, but it also addresses the orientation of justification. By orientation, we mean that God, and not Abram, is the main Actor in Genesis 15:6.

Instilling faith in Abram's heart is an act of God. The force of the *hophal* verb, "*cause to believe*," versus the *hiphil* verb, "*he caused himself to believe*," is the primary factor in determining whether Abram *chose to be righteous* versus Abram *being justified* by God.

Justification is an external process initiated by God on human beings who are completely unaware that they have been changed into believers in Christ until they are able to reflect on their own faith. The concept of "*belief*" in relation to God is equivalent to a person taking one's first breath. We do not think about breathing before we start breathing—and actually, not until we continue to go on breathing later in life. So also, we do not think about believing in Jesus Christ before God instills faith in Christ in our hearts through His word.

A lightbulb does not think about glowing until the switch is turned on. Faith does not "accept" the word, any more than a lightbulb "accepts" an external force turning on the switch. The Holy Spirit uses the Word of God to speak faith into existence.

This writer expresses his appreciation to Hebrew scholar Karl Randolph for exceptional expertise and counsel on Hebrew verb forms. Also, there is deep appreciation for advice, direction, and editing from Reverends Paul Fleischer (CLC), Steve Spencer (WELS), and Joel Basely, Robert Dargatz, Luther Esala, Philip Giessler, and Ron Scheer (LCMS). There is always room for improvement. Any suggestions for the article will be appreciated.

Footnote 1: Hebraic Meter is the noncontiguous repetition of words, phrases, sentences, locations, things, people, events, numbers, names, etc. within a given paragraph, chapter, section, or book in multiples of 7s, 10s, and 12s. The existence of Hebraic Meter as a biblical genre was verified for the first time in March of 2022 with the discovery of the Joshua Tablet, the oldest existing Hebrew text outside the Bible which is also written in Hebraic Meter.

The extensive results produced from assembling Hebraic Meter associated with Genesis 15:6 illustrates the importance of this verse in the Torah. The presence of Hebraic Meter in the text verifies that we have the original text, and that the intension of the Author is to present a given concept as a unified whole. Each repetition within a given meter has a designated relationship with other occurrences within the meter.

Excursus

On Sunday, August 7, 2022, this writer's 75th birthday, it was my privilege to read the Old Testament Lesson from Genesis 15. Karl Randolph, who was sitting on my right, was reading

the Hebrew text for the lesson on his smart phone, as is his habit. At my invitation, he began attending Messiah Lutheran Church in Marana, AZ in 2020. Pastor Luther Esala, who has a master's degree in Hebrew from Cambridge, is the primary reason Randolph continues to attend. Randolph has read through the Old Testament in Hebrew 20 to 25 times (before losing count) without vowels points, which he detests. He immediately noticed that the *hophal* in the Hebrew text he was reading on his smartphone in Genesis 15:6 is miss-pointed as a *hiphil* and brought it to our attention after the service. Karl is also fluent in Biblical Greek, Cantonese, Norwegian, and German and as such is a valuable resource to this writer.

The distinction between *hiphil* and *hophal* verbs is not a function of Hebraic Meter. Rather, Hebraic Meter is the inherent systemization of the Hebrew text as found in Genesis 15:16, which led to the distinction between *caused to believe* and *made to believe*.

Made to believe infers that Abram was forced or compelled to believe against his will. *Caused to believe* infers that after he believed God, Abram was not compelled to keep believing in God. After conversion, belief in God reflects the believer's own desire to keep believing in God, otherwise our faith is not our own faith, but God inside us believing back to Himself.

All active and passive verbs in Biblical Hebrew are either:
1. A Qatal conjugation (previously called Perfect) which refers to the main subject of a sentence.
2. A Yiqtol conjugation (previously called Imperfect) which refers to the subjunctive or secondary nominative.

In Genesis 15:6 *believe* אָמַן (*'aman*, aw-man') is pointed a *hiphil* וְהֶאֱמֵן , but because it has no *yod* (י), (the tenth letter of the Hebrew alphabet) it should be pointed as a *hophal* with a Qames-Hatuph under the Hē and a Pathah under the Mêm וְהָאֱמַן or a Qibbus under the Hē וְהֻאֱמַן.

In addition to Weingreen see "*Set Hophal*" https://uhg.readthedocs.io/en/latest/stem_hophal.html "The Hophal stem is the passive form of the Hiphil, and it generally expresses the passive voice of the meaning of a verb in the Hiphil stem."

"Article [quoted from website]
The Hophal <u>stem</u> is the passive form of the <u>Hiphil</u> stem formation in Biblical Hebrew. The Hophal stem is usually indicated by either a הָ or הֳ prefix to the <u>Verb</u>. (The ה changes in the <u>participle</u> and <u>Imperfect</u> forms.) The Hophal stem usually expresses the <u>passive</u> voice of the meaning of a verb in the Hiphil stem. Scholars sometimes disagree whether certain verb forms should be classified as belonging to the Hophal, the <u>Pual</u> or even the <u>Qal Passive</u> stem. In English, passive voice is expressed using the helping verb "to be." In Biblical Hebrew, the passive nature of the verbal action is expressed by the Hophal form of the verb itself without any helping verbs."

"Note [quoted from website]
"…every form in the Hophal can have either a qamets hatuf or a qibbuts under the first letter (so הָ or הֳ)."

The incorrect pointing of *believe* אָמַן (*'aman*, aw-man') as a *hiphil* וְהֶאֱמִן which means "*and he caused himself to believe*" in Genesis 15:6 is typical of many other *hophals* which the Masoretes incorrectly pointed as *hiphils*. This is seen in the following examples from the Torah.

Hophals the Massoretes Incorrectly Pointed as Hiphils as in Genesis 15:6 or Incorrectly Identified as Hophal

It is hardly possible to scan for verb form that is incorrectly labeled as something else. Many *hophal* verbs which are miss-pointed as *hiphil* verbs were found by scanning the KJV for '*caus**. *.made him*, *.made her*, *.made them*, *.made us*, or *.made me* and back-translating to the Hebrew. The KJV translators appear to have followed their Hebrew grammars in the translation of *hophal* verb and ignored the pointing in their Hebrew texts if indeed their texts were pointed. The KJV may be a much more important to resource for English Bible translation that we realize. The NASB translation below is too free similar results. Five other *hophal* verbs were found in the 21 repetitions of אָמַן (*'aman*, aw-man') *believe* at the beginning of this article in red type. Yet even the KJV translators were not consistent when they translated Gen. 15:6.

We again thank Hebrew scholar Karl Randolph for his assistance in parsing the following 49 examples of verbs we compiled for him. They are all incorrectly pointed as *hiphil* verbs by the Masoretes. The correct translation is listed under the verse from NASB in bold type. The NASB is considered one of the most literal translations of the Bible into English. In a number of cases below, NASB follows the KJV and correctly translates *hophal* verbs which are miss-pointed as *hiphil* verbs in the Hebrew text. The list of incorrect vowel points in the Masoretic text is far more extensive than the following verses.

So the LORD God caused a deep sleep to fall upon the man (Gen 2:21 NAS)
So the LORD God **caused a deep sleep** to fall upon the man,
וַיַּפֵּל יְהוָֹה אֱלֹהִים ׀ תַּרְדֵּמָה עַל־הָאָדָם (Gen 2:21) yiqtol verb, spelling could be qal, piel, pual, hophal, context is hophal, not a hiphil

and it came about, when God caused me to wander (Gen 20:13 NAS)
and it came about, when God **caused me to wander**
וַיְהִי כַּאֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים (Gen 20:13) qal participle preceded by a definite article, not a hiphil

that it was told Abraham, saying, (Gen 22:20 NAS)
that it was told Abraham, saying,
וַיֻּגַּד לְאַבְרָהָם לֵאמֹר (Gen 22:20) yiqtol hophal double passive *was caused*, not a hiphil

And my master made me swear, (Gen 24:37 NAS)
And my master **caused me to swear**
וַיַּשְׁבִּעֵנִי אֲדֹנִי (Gen 24:37) yiqtol hophal, not a hiphil

and I will water your camels also. (Gen 24:46 NAS)
and I will also **cause your camels to be watered** (Gen 24:46 NAS)
וְגַם הַגְּמַלִּים הִשְׁקָתָה (Gen 24:46) hophal, not a hiphil

and he made him overseer over his house, (Gen 39:4 NAS)
and he made him overseer over his house
וַיַּפְקִדֵהוּ עַל־בֵּיתוֹ (Gen 39:4) yiqtol hophal, not a hiphil

And he had him ride in his second chariot; (Gen 41:43 NAS)
And he had him ride in his second chariot;

וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה (Gen 41:43) yiqtol hophal, not a hiphil

"For," *he said*, "God has made me fruitful (Gen 41:52 NAS)
God has **caused me to be fruitful** in the land of my affliction."
כִּי־הִפְרַנִי אֱלֹהִים (Gen 41:52) hophal, not a hiphil

 so your words may be verified (Gen 42:20 NAS)
And **cause your words to be believed**
 וְיֵאָמְנוּ דִבְרֵיכֶם (Gen 42:20) hophal, not a hiphil

 And they told him, saying, (Gen 45:26 NAS)
And **they told him**, saying (Gen 45:26 NAS)
וַיַּגִּדוּ לוֹ לֵאמֹר (Gen 45:26) hophal, not a hiphil

So the people believed; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped. (Exo 4:31 NAS)
So the people were caused to believe and they listened *to the message* **that LORD takes care of the sons of Israel and that He sees their affliction,** then they bowed low and worshiped. (Exo 4:31)
וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל (Exo 4:31 WTT) yiqtol hophal, not a hiphil

for you have made us odious in Pharaoh's sight (Exo 5:21 NAS)
for **you have caused our odor to be stinky** in Pharaoh's sight
אֲשֶׁר הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ בְּעֵינֵי פַרְעֹה (Exo 5:21) hophal, not a hiphil

and make frogs come up on the land of Egypt.'" (Exo 8:5 NAS)
and the frogs **will be caused to ascend** on the land of Egypt
וְהַעַל אֶת־הַצְפַרְדְּעִים עַל־אֶרֶץ מִצְרָיִם (Exo 8:1) hophal, not a hiphil

But, indeed, for this cause I have allowed you to remain, (Exo 9:16 NAS)
However, for this reason **I cause you to be standing**
וְאוּלָם בַּעֲבוּר זֹאת הֶעֱמַדְתִּיךָ (Exo 9:16) hophal, not a hiphil

in order to show you My power, (Exo 9:16 NAS)
for the purpose of **you seeing My strength**
בַּעֲבוּר הַרְאֹתְךָ אֶת־כֹּחִי (Exo 9:16) qal participle with definite article, not a hiphil

and the LORD swept the sea *back* by a strong east wind all night, (Exo 14:21 NAS)
and the LORD **caused the sea to go** by a strong east wind all night
וַיּוֹלֶךְ יְהוָה אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה (Exo 14:21) yiqtol hophal, not a hiphil

then he who struck him shall go unpunished (Exo 21:19 NAS)
then he who struck him **shall go unpunished**
וְנִקָּה הַמַּכֶּה (Exo 21:19) piel participle even though it is spelled the same as hophal, not a hiphil

If a man lets a field or vineyard be grazed *bare* (Exo 22:5 NAS)
If a man **causes** a field or a vineyard **to be burned**
כִּי יַבְעֶר־אִישׁ שָׂדֶה אוֹ־כֶרֶם (Exo 22:4) yiqtol hophal, not a hiphil

to make a lamp burn continually. (Exo 27:20 NAS)
to **cause** a lamp **to be set up** continually
לְהַעֲלֹת נֵר תָּמִיד (Exo 27:20) hophal, not a hiphil

Then you shall bring the bull before the tent of meeting, (Exo 29:10 NAS)
Then you shall cause the bull **to approach** before the tent of meeting
וְהִקְרַבְתָּ אֶת־הַפָּר לִפְנֵי אֹהֶל מוֹעֵד (Exo 29:10) hophal, not a hiphil

And he shall have the house scraped all around inside, (Lev 14:41 NAS)
And **he shall cause** house to be gouged out inside
וְאֶת־הַבַּיִת **יַקְצִעַ** מִבַּיִת סָבִיב (Lev 14:41) yiqtol hophal, not a hiphil

by making her a harlot, (Lev 19:29 NAS)
by **causing her to be a harlot**
לְהַזְנוֹתָהּ (Lev 19:29) famine hophal infinitive, not a hiphil

so that the land may not fall to harlotry, (Lev 19:29 NAS)
so that you will **not cause the land to be prostituted**
וְלֹא־**תִזְנֶה** הָאָרֶץ (Lev 19:29) yiqtol second person hophal, not a hiphil

to make a lamp burn continually (Lev 24:2 NAS)
to **cause** a lamp **to be set up** continually
לְהַעֲלֹת נֵר תָּמִיד (Lev 24:2) hophal infinitive, not a hiphil

You shall then sound a ram's horn abroad on the tenth day of the seventh month; (Lev 25:9 NAS
You shall cause the ram's horn **to sound** abroad on the tenth day of the seventh month
וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִעִי בֶּעָשׂוֹר (Lev 25:9) hophal, not a hiphil

Then he shall make the woman drink the water of bitterness that brings a curse, (Num 5:24 NAS)
Then **he shall make the** woman **drink** the water of bitterness that brings a curse,
וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרֲרִים (Num 5:24) hophal, not a hiphil

and afterward he shall make the woman drink the water. (Num 5:26 NAS)
and afterward **he shall make the woman drink** the water
וְאַחַר **יַשְׁקֶה** אֶת־הָאִשָּׁה אֶת־הַמָּיִם (Num 5:26) yiqtol hophal, not a hiphil

   But the LORD said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them." (Num 20:12 NAS)
   But the LORD said to Moses and Aaron, **"Because you did not cause Me to be believed, to treat Me** as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them."
יַעַן לֹא־**הֶאֱמַנְתֶּם** בִּי (Num 20:12) hophal, not a hiphil

and you shall transfer the inheritance of their father to them. (Num 27:7 NAS)
and you shall cause his inheritance to go over to them
וְהַעֲבַרְתָּ אֶת־נַחֲלַת אֲבִיהֶן לָהֶן (Num 27:7) hophol, not a hiphil

then you shall transfer his inheritance to his daughter. (Num 27:8 NAS)
then you shall cause his inheritance **to go over** to his daughter.
וְהַעֲבַרְתֶּם אֶת־נַחֲלָתוֹ לְבִתּוֹ (Num 27:8) hophal not a hiphil

in the holy place you shall pour out a libation of strong drink to the LORD. (Num 28:7 NAS)
in the holy place **you shall cause the pouring out** of a libation of strong drink to the LORD
בַּקֹּדֶשׁ **הַסֵּךְ** נֶסֶךְ שֵׁכָר לַיהוָה (Num 28:7) hophal pē nun, hē swallows up the nun, not a hiphil

and He made them wander in the wilderness (Num 32:13 NAS)
and He made them wander in the wilderness
וַיְנִעֵם בַּמִּדְבָּר (Num 32:13) yiqtol hophal, not hiphil

for he shall cause Israel to inherit it. (Deu 1:38 NAS)
for he shall cause Israel to inherit it

כִּי־הוּא **יַנְחִלֶ֫נָּה** אֶת־יִשְׂרָאֵל (Deu 1:38) yiqtol hophal, not a hiphil

But Sihon king of Heshbon was not willing for us to pass through his land (Deu 2:30 NAS)
But Sihon king of Heshbon was not willing for us **to pass through** his land
וְלֹא אָבָה סִיחֹן מֶלֶךְ חֶשְׁבּוֹן **הַעֲבִרֵנוּ** בּוֹ (Deu 2:30) qal participle with a definite article, not a hiphil

for the LORD your God hardened his spirit (Deu 2:30 NAS)
for the LORD your God **caused his spirit to be hard**
כִּי־**הִקְשָׁה** יְהוָה אֱלֹהֶיךָ אֶת־רוּחוֹ (Deu 2:30) hophal, not a hiphil

"And when the LORD sent you from Kadesh-barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the command of the LORD your God; you neither believed Him nor listened to His voice. (Deu 9:23 NAS)
"And when the LORD sent you from Kadesh-barnea, saying, 'Go up and possess the land which I have given you,' **then you defied the mouth of the LORD your God**; **you were not caused to believe Him, and you did not listen to His voice.** (Deu 9:23)
וְלֹא **הֶאֱמַנְתֶּם** לוֹ וְלֹא שְׁמַעְתֶּם בְּקֹלוֹ (Deu 9:23) hophal, not a hiphil

since she has been defiled; (Deu 24:4 NAS)
since **she was caused to be unclean**
אַחֲרֵי אֲשֶׁר **הֻטַּמָּאָה** (Deu 24:4) no such thing as hothpaal that is written with têt on a verbal root that is têt mêm alph. The Massoretes got lost here, perhaps to cover up sinful practice, if it is a verb, it is a hophal

and be beaten in his presence (Deu 25:2 NAS)
and cause to be hit before his face (Deu 25:2 NAS)
וְ**הִכָּהוּ** לְפָנָיו (Deu 25:2) hophal, not a hiphil

"Nevertheless I did not believe the reports, until I came and my eyes had seen it. (1Ki 10:7 NAS)
"*Nevertheless* **I was not caused to believe the words**, until I came and my eyes saw *it*.
וְלֹא־**הֶאֱמַנְתִּי** לַדְּבָרִים עַד אֲשֶׁר־בָּאתִי וַתִּרְאֶינָה עֵינַי (1Ki 10:7) hophal, not a hiphil

And behold, the half was not told me. You exceed *in* wisdom and prosperity the report which I heard. (1Ki 10:7 NAS)
And behold, the half **was not presented to me, and you caused to increase wisdom and goodness in the report** which I heard.
וְהִנֵּה לֹא־הֻגַּד־לִי הַחֵצִי **הוֹסַפְתָּ** חָכְמָה וָטוֹב אֶל־הַשְּׁמוּעָה אֲשֶׁר שָׁמָעְתִּי (1Ki 10:7) hophal, not a hiphil

"Nevertheless I did not believe their reports until I came and my eyes had seen it. And behold, the half of the greatness of your wisdom was not told me. You surpass the report that I heard. (2Ch 9:6 NAS)
"*Nevertheless* **I was not caused to believe** their reports until I came and my eyes see and behold, half of the greatness of your wisdom was not set before me. You **added to** the report that I heard.
וְלֹא־**הֶאֱמַנְתִּי** לַדְּבָרִים עַד אֲשֶׁר־בָּאתִי וַתִּרְאֶינָה עֵינַי (1Ki 10:7) hophal, not a hiphil

I believed when I said, "I am greatly afflicted." (Psa 116:10 NAS)
I was caused to believe, for I said, "I am greatly afflicted."
הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד(Psa 116:10) hophal, not a hiphil

Teach me good discernment and knowledge, For I believe in Thy commandments. (Psa 119:66 NAS)
Teach me good **qualities** and knowledge, **For I am caused to believe in Your commandments**
טוּב טַעַם וָדַעַת לַמְּדֵנִי כִּי בְמִצְוֹתֶיךָ **הֶאֱמַנְתִּי** (Psa 119:66) hophal, not a hiphil

Additional Errors by Massoretes in Pointing Hophals from the Torah
Please take my gift which has been brought to you, (Gen 33:11 NAS)
Please take my gift which **has been brought** to you
קַח־נָא אֶת־בִּרְכָתִי אֲשֶׁר **הֻבָאת** לָךְ כִּי־חַנַּנִי (Gen 33:11) a feminine qal participle with definite article, not a hiphil

Then *men* began to call upon the name of the LORD. (Gen 4:26 NAS)
Then **he [Seth] was caused to wait** to call on the name of the LORD.
אָז הוּחַל לִקְרֹא בְּשֵׁם יְהוָה (Gen 4:26) hophal form but the meaning is *to wait,* could be Moses' editorial of Adam's text, lacks pointing on the Hē.

Thus it came about on the third day, *which was* Pharaoh's birthday, (Gen 40:20 NAS)
Thus it came about on the third day, ***which was*** Pharaoh's **birthday**
וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי יוֹם הֻלֶּדֶת אֶת־פַּרְעֹה (Gen 40:20) qal participle with definite article, not a hophal

After the article with the mark has been washed, (Lev 13:55 NAS)
After **he causes** the *clothing* with the mark **to be laundered**
וְרָאָה הַכֹּהֵן אַחֲרֵי הֻכַּבֵּס אֶת־הַנֶּגַע (Lev 13:55 WTT hophal, not a hothpaal

Now the men were afraid, because they were brought to Joseph's house; (Gen 43:18 NAS)
Now the men were afraid, because **they were brought** to Joseph's house
וַיִּירְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף (Gen 43:18) looks like a *vaw* the Massoretes didn't take out, hophal, not a hiphil

of fine twisted linen (Exo 26:1 NAS)
of fine **yarned** cotton
שֵׁשׁ מָשְׁזָר (Exo 26:1) could be a piel, pual, or hophal participle, not a hiphil

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