

הפעלים: שמט נטש ונתש

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The reading of the Hebrew Bible suggests that verbs from the roots: **שמט** (*shmt*), **נטש** (*ntsh*), and **נתש** (*nthsh*) have multiple meanings, and sometimes verbs from these deferent roots have the same meaning. This understanding is sometimes shared by the Greek and the English translators of the Bible, while in other times their understanding indicates that they believed that some verb words resulted from spelling errors.

The following is an analysis of the biblical verbs steaming from these roots, for establishing their most likely meaning, and for suggesting when they are the results of spelling errors.

The root: **שמט** (*shmt*)

In the Book of Kings we read that when Jehu saw Jezebel in the window:

וישא פניו אל-החלון ויאמר: מי אתי מי; וישקיפו אליו שנים שלשה סריסים.
ויאמר שמטהו (שמטוה) וישמטוה;

“And he lifted up his face to the window, and said: Who is with me? Who? and two or three eunuchs stared at him.

And he said: Drop her down. And they dropped her down” (2 Ki 9:32-33).

The Hebrew syntax suggests that in verse 2 Ki 9:32 the second מי - "Who?" is superfluous.

In the Book of Samuel we read:

ויבאו עד-גרן נכון; וישלח עזה [] אל-ארון האלהים ויאחז בו [] כי שמטו הבקר.

“And they came to the threshing-floor of Nachon, and Uzzah [put forth his hand] to the ark of God, and was holding it []; for the oxen stumbled” (2 Sam 6:6).

The content of this verse appears also in the Book of Chronicles as:

ויבאו עד-גרן כידן; וישלח עזא את-ידו, לאחז את-הארון [] כי שמטו הבקר.

“And they came to the threshing-floor of Chidon, and Uzza put forth his hand to hold the ark []; for the oxen stumbled” (1 Ch 13:9).

However, the comparison between these verses, and the understanding of the Greek (and English) translators suggest that the words **את-ידו** - “his hand” were erroneously omitted from verse 2 Sam 6:6. In addition, we do not know why the Chronicler (or a late scribe) replaced the name: **נכון** (*nachon*) with the name: **כידן** (*kidon*). In the Greek version of verse 2 Sam 6:6 this name appears as: “Nodab.” It is most likely that Uzzah held the ark to prevent it from falling to the ground, and this logic suggests that in both verse the words: **שלא יפול** - “that it may not fall” are erroneously missing. If this conclusion is correct then the most likely meaning of the words: **כי שמטו הבקר** is: “for the oxen dropped it down.”

In the Book of Deuteronomy we find:

מקץ [] שבע-שנים תעשה שמטה.

וזה דבר השמטה: שמוט כל-בעל משה ידו אשר ישה ברעהו: לא-יגש את-רעהו ואת-אחיו,
כי-[]קרא שמטה ליהוה.
את-הנכרי תגש; ו[]אשר יהיה לך את-אחיך תשמט ידך.

“At the end of [every] seven years you shall make a release.
And this is the manner of the release: every creditor shall release that which he lent to his friend; he shall not exact it of his friend and of his brother; for YHWH’s release had been proclaimed.
The foreigner you shall oppress; but that of yours which is with your brother your hand shall release” (Deu 15:1-3).

However, the comparison between these verses suggests that the meaning of the word: שמטה is: "dropping down." In addition, the logic of these verses, and the understanding of the English (but not the Greek) translators suggest that in verse Deu 15:1 the word: כל - "every" is erroneously missing. The understanding of the Greek (and the English) translators also suggests that in verse Deu 15:2 the words: כי-קרא שמטה ליהוה is a letter deletion error of: כי נקראה שמטה ליהוה - “for YHWH’s drop off had been proclaimed.”

The logic of these verses, and the Hebrew syntax also suggest that in verse Deu 15:2 the words: שמוט כל-בעל משה ידו אשר ישה ברעהו are a letter substitution, a letter and a word deletion, and a word disorder of: כל-בעל חוב אשר השאיל לרעהו, שמוט ישמטן מידו - “every owner of a debt that did lend to his friend, shall surely drop it down of his hand.” The logic of these verses, and the Hebrew syntax also suggest that in verse Deu 15:3 the words: ואשר יהיה לך את-אחיך תשמט ידך are a letter and a word deletion, and a word disorder of: ואת אשר יהיה לך אצל אחיך תשמט מידך - “and that of yours that shall be at your brother you shall drop off your hand.”

Four verses later we find:

ולא תקפץ את-ידך מאחיך האביון.
כי-פתח תפתח את-ידך לו; והעבט תעביטנו די מחסרו []אשר יחסר לו.
השמר לך פן-יהיה דבר עם-לבבך [] בליעל לאמר: קרבה שנת-השבע [] שנת השמטה, ורעה עינך באחיך האביון ולא תתן לו; וקרא עליך אל-יהוה והיה בך []חטא.
נתון תתן לו ולא-ירע לבבך בתתך לו:

“And you shall not shut your hand from your poor brother;
For you shall surely open your hand for him, and you shall surely lend him sufficiently for his need [in] that which he is lacking.
Beware that least there shall not be a thing in your heart, [] a base [thought] saying: The seventh year, [] the year of dropping down, is nearing; and your eye be vile against your poor brother, and you shall not give him; and he shall cry to YHWH against you, and it shall be [] a sin in you.
You shall surely give him, and your heart shall not be vile when you will be giving to him”
(Deu 15: 7-10).

The Hebrew syntax, and the understanding of the translators suggest that in verse Deu 15:7 the word: תקפץ is a letter substitution error of: תקמץ (e.g. Lev 2:2; 5:12). The understanding of the translators, and the Hebrew syntax also suggest that in verse Deu 9:8 the words: אשר יחסר לו

are a letter deletion error of: **בְּאִשֶּׁר יֵחָסֵר לוֹ** - “in that which he is lacking”, and in verse Deu 15:9 the words: **בְּלִיעֵל** [] **פֶּן-יִהְיֶה דָבָר עִם-לִבְבְּךָ** are a word deletion error of: **פֶּן-יִהְיֶה דָבָר עִם-לִבְבְּךָ אוֹ מַחְשַׁבַת בְּלִיעֵל** **thought.**” It is also suggested that here the words: **קִרְבָּה שְׁנַת-הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה** is a word deletion error of: **קִרְבָּה שְׁנַת-הַשְּׁבַע הִיא שְׁנַת הַשְּׁמִטָּה** - “The seventh year, that is the year of dropping down, is nearing”, and the words: **וְהָיָה בְּךָ חַטָּא** are a letter deletion error of: **וְהָיָה בְּךָ לַחַטָּא** - “and it shall be in you for a sin.”

In the Book of Deuteronomy we also find:

**וַיִּכְתֹּב מֹשֶׁה אֶת-הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל-הַכֹּהֲנִים בְּנֵי לֵוִי הַנְּשָׂאִים אֶת-אֲרוֹן בְּרִית יְהוָה; וְאֶל-כָּל-זִקְנֵי יִשְׂרָאֵל.
וַיֹּצֵא מֹשֶׁה אֹתָם לֵאמֹר: מִקֶּץ [] שִׁבְעַת שָׁנִים בְּמַעַד שְׁנַת הַשְּׁמִטָּה, בַּחֹג הַסֻּכּוֹת.
בְּבוֹא כָל-יִשְׂרָאֵל לִרְאוֹת אֶת-פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר: תִּקְרָא[] אֶת-הַתּוֹרָה הַזֹּאת נֹגֵד כָּל-יִשְׂרָאֵל, בְּאָזְנֵיהֶם.**

“And Moses wrote this law, and gave it to the priests the sons of Levi, that bore the ark of the covenant of *YHWH*, and to all the elders of Israel.
And Moses commanded them, saying: At the end of [every] seven years, in the set time of the year of dropping down, in the feast of tabernacles;
When all Israel is coming to appear [before] [] *YHWH* your God in the place which He shall choose, you shall read this law against all Israel in their ears” (Deu 31:9-11).

The understanding of the English (but not the Greek) translators suggests that in verse Deu 31: 10 the word: **כָּל** - “every” is erroneously missing. The comparison of this verse and verse Deu 15:9, and the understanding of the Greek translators suggest that here the words: **מִקֶּץ כָּל שִׁבְעַת שָׁנִים, בְּשְׁנַת הַשְּׁמִטָּה, בַּעֲתַת חֹג הַסֻּכּוֹת** are a letter insertion, a dental letter exchange, a word deletion, and word disorder of: **מִקֶּץ כָּל שִׁבְעַת שָׁנִים, בְּשְׁנַת הַשְּׁמִטָּה, בַּעֲתַת חֹג הַסֻּכּוֹת** - “At the end of every seven years, in the year of dropping down, during the feast of tabernacles.”

The Hebrew syntax, and the understanding of the Greek (and the English) translators of the words: **בְּבוֹא כָל-יִשְׂרָאֵל לִרְאוֹת אֶת-פְּנֵי יְהוָה אֱלֹהֶיךָ** suggest that these words are a letter deletion, a letter substitution, and a word insertion error of: **בְּבוֹא כָל-יִשְׂרָאֵל לִרְאוֹת לְפָנַי יְהוָה אֱלֹהֵיהֶם** - “When all Israel ate coming to appear before *YHWH* their God.” The logic of these verses, and the Hebrew Grammar also suggest that the words: **תִּקְרָא אֶת-הַתּוֹרָה הַזֹּאת נֹגֵד כָּל-יִשְׂרָאֵל, בְּאָזְנֵיהֶם** are a vowel letter deletion, and a word insertion error of: **תִּקְרָא[] אֶת-הַתּוֹרָה הַזֹּאת בְּאָזְנֵיהֶם** - “you shall read this law in their ears.”

In the Book of Jeremiah we read: **וְשִׁמַּטְתָּ וּבְךָ מִנְחַלְתְּךָ אֲשֶׁר נָתַתִּי לְךָ** - “And you, and in you shall discontinue from your inheritance that I gave you” (Jer 17:4).

However, the logic of this verse suggests that these words are a letter deletion, and a letter substitution error of: **וְנִשְׁמַטְתָּ מִמֶּךָ מִנְחַלְתְּךָ אֲשֶׁר נָתַתִּי לְךָ** - “and your inheritance that I gave you will be dropped from you.”

In the Book of Exodus we read:

כי [ששת-ימים עשה יהוה את-השמים ואת-הארץ [את-הים ואת-כל-אשר-בם, וינח ביום השביעי];

“For [in] six days *YHWH* made heaven and earth, [] the sea, and all that is in them, and He rested on the seventh day” (Ex 20:10).

The understanding here of the words: **כי ששת-ימים** by the Greek (and the English) translators, indicates that they believed that these words are a letter deletion, and a letter substitution of: **כי בששה-ימים** - “For in six days.” In addition, the Hebrew syntax suggests that the words: **הים** are a vowel letter deletion error of: **ואת-הים** - “and the sea.”

Three chapters later we find:

ושש שנים תזרע את-ארצך; ואספת את-תבואתה.
[ו]השביעת תשמטנה ונטשתה, ואכלו [] אביני עמך, ויתרם תאכל חית השדה;

“And six years you shall sow your land, and you shall gather its produce.

And [] the seventh [year] you shall let it rest and you shall lie it fallow, and the poor of your people shall eat []; and what they leave the beast of the field shall eat” (Ex 23:10-11).

The understanding of the Greek (and the English) translators of these verses, indicates that they believed that in verse Ex 23:11 the word: **והשביעת** is a word deletion error of: **ובשנה השביעת** - “and in the seventh year.” The logic of this verse also suggests that the words: **ואכלו ממנה אביוני עמך**, and the words: **ויתרם תאכל חית השדה** are a word deletion error of: **ואכלו אביני עמך**, and the words: **ויתרם תאכל חית השדה** are a letter insertion, and a letter and a word deletion error of: **ואת היתר תאכל חית השדה** - “and beast of the field shall eat the rest”, or: **ואת הנותר תאכל חית השדה** - “And that which will remain the beast of the field shall eat.”

The comparison between verses Ex 20:10 and Ex 23:11 suggests that here the words:

תשמטנה ונטשתה had erroneously replaced the word: **תניחנה ונטשתה** - “you shall let it rest and leave it” which is also the Greek translators’ understanding of these words.

It is not certain whether the seventh year of dropping of debts is the same year when the land should be given rest from the agricultural work.

The root: נטש (*ntsh*)

In the Book of Jeremiah we read: **עזבתי את-ביתי נטשתי את-נחלתי** - “I abandoned My house, I have left off my inheritance” (Jer 12:7; see also: 2 Ki 21:14; Is 32:14; Ps 94:14).

In the Book of Kings we read:

יהי יהוה אלהינו עמנו כאשר היה עם-אבותינו: אל-יעזבנו ואל-יטשנו.

“May *YHWH* our God be with us, as He was with our fathers; He should not abandon us, nor should He leave us” (1 Ki 8:57; see also: Ps 27:9).

In the Book of Samuel we read: **כי לא-יטש יהוה את-עמו** - “For *YHWH* will not leave His people” (1 Sam 12:22; see also: Deu 32:15; Jud 6:13; 1 Sam 10:2; Jer 7:29; 15:6; Ps 78:60; Pro 1:8; 6:20; 17:14).

Although in some of these verses this word was translated to Greek as: “reject”, the logic of these verses does not refute the understanding of this word as: “leave.”

In the Book of Kings we read; **וילך מאצלו** - “and he went from him” (1 Ki 20:36; see also 1 Sam 17:30).

Yet in the Book of Ezekiel we find: **וירדו מ[צלו כל-עמי הארץ ויטשהו** - “and all the peoples of the earth went down from his shadow, and they left him” (Eze 31:12).

However, the comparison between these verses suggests that here the words: **וירדו מצלו** are a vowel letter deletion and a letter substitution error of: **וילכו מאצלו** - “and they went from him.” In addition, the understanding of the word: **ויטשהו** suggests that it is a letter deletion error of: **וינטשהו** - “And they left him.”

In the Book of Isaiah we find: **כי נטשתה [] עמך, [] בית יעקב** - “For You left Your people, [the] house of Jacob” (I 2:6).

However, the Hebrew syntax, and the understanding of the translators suggest that these words are a vowel letter insertion, and a word deletion error of: **כי נטשת את עמך, את בית יעקב** – “For You left Your people, the house of Jacob.”

In the book of Samuel we also read: **וישכם דוד בבקר ויטש את-הצאן על-שמר** - “And David rose up early in the morning, and he left the sheep with a keeper” (1Samuel 17:20; see also 1 Sam 17:28).

Yet two verses later we find:

ויטש דוד את-הכלים מעליו על-יד שומר הכלים, וירץ [] המערכה ;
“And David left off his baggage from himself in the hand of the keeper of the baggage, and he ran [to] the campaign” (1 Sam 17:22).

However, the Hebrew syntax, and the logic of this verse suggest that here the words: **ויטש דוד את-הכלים מעליו על-יד שומר הכלים** mean: “And David dropped off the tools of himself near the tools’ keeper.” If this understanding is correct, then it seems that here the word: **ויטש** is a letter deletion and order type error of: **וישמט** - “And he dropped off.” In addition, the Hebrew syntax, and the understanding of the English translator suggest that here the words: **וירץ המערכה** are a word deletion error of: **וירץ אל המערכה** - “and he ran to the campaign.”

Six chapters later we read:

ומלאך בא אל-שאול לאמר: מהרה ולכה, כי-פשטו פלשתים על-הארץ.

“And a messenger came to Saul, saying: Hurry and go; for the Philistines raided upon the land” (1 Sam 23:27).

The Hebrew syntax suggests that here the words: **כי-פשטו פלשתים על-הארץ** are a letter deletion, a word insertion, and a word disorder of: **כי בארץ פשטו הפלשתים** - “for in the land the Philistines did raid.”

We read in the Book of Chronicles: **ופלשתים באו; ויפשטו בעמק רפאים** - “And the Philistines came and they raided in the valley of Rephaim” (1 Ch 14:9; see also: 1 Sam 27:8, 10; 30:1, 14; Hos 7:1; Job 1:17; 1 Ch 14:13; 2 Ch 25:13; 28:18).

Yet when this information appears in the Book of Samuel we find:

ופלשתים באו; וינטשו בעמק רפאים.

“And the Philistines came and spread themselves in the valley of Rephaim” (2 Sam 5:18; see also: Jud 15:9; 2 Sam 5:22).

However, the comparison between these verses suggests that here the word: **וינטשו** is a letter substitution, and an order type error of: **ויפשטו** - and they raided.”

We read in the Book of Amos:

[]הנה ימים באים, נאם אדני יהוה, והשלחתי רעב [] בארץ: לא-רעב ללחם ולא-צמא למים, כי אם-לשמע את דברי יהוה.

ונעו מים עד-ים ומצפון ועד-מזרח; ישוטטו לבקש את-דבר-יהוה ולא ימצאו.

“[] behold, days are coming, said my Lord *YHWH*, that I will send a famine [] in the land; not a famine for bread, and not a thirst for water, but for hearing the words of *YHWH*. And they shall move from sea to sea, and from [the] north and up to [the] east; [] they shall run to and fro to seek the word of *YHWH*, and they shall not find [it]” (Am 8:11-12).

However, the logic of these verses suggests that in verse Am 8:11 the word: **וצמא** - “and thirst” is erroneously missing, and the first word: **הנה** is a vowel letter deletion error of: **נהנה** - “and behold.” The understanding of the Greek (and the English) translators also suggests that the last word of verse Am 8:12: **ימצאו** is a letter deletion error of: **ימצאהו** - “will not find it.” The logic of these verses also suggests that here (and in verses: Jer 5:1; 49:3; Zec 4:10; Dan 12:4; and 2 Ch 16:9) the word: **ישוטטו** mean “wander.”

Yet in the Book of Samuel we are told that as David found that his town Ziklag was burned down by a troop of Amalekites, he asked an Egyptian young man to lead him and his men to the place of this troop, and when they arrived there:

והנה [] נטשים על-פני כל-הארץ; אכלים ושתים וחגגים, בכל השלל הגדול אשר לקחו מארץ פלשתים ומארץ יהודה.

“And behold, [they] were spread abroad over all the land, eating and drinking, and celebrating, of all the great spoil that they took out from the land of the Philistines, and out of the land of Judah” (1 Sam 30:16; see also: Is 16:8).

The understanding of the Greek (and the English) translators indicates that they believed that here the word: **הם** - “they” is erroneously missing. In addition, the comparison between these

verses suggests that here the word: נטשים is a letter deletion, a letter substitution, and an order type error of: משוטטים - “wandering.”

In the Book of Psalms we read: ויכעיסו במעלליהם; ותפרץ-בם מגפה - “And they angered Him in their doings, and a plague broke out in them” (Ps 106:29; see also: 2 Ki 14:13; Is 5:5; Mic 2:13; Ps 80:13; 89:41; Ecc 3:3; 10:8; Neh 1:3; 2:13; 3:35; 2 Ch 25:23; 26:6; 32:5).

Yet in the Book of Samuel we find:

ויערכו פלשתים לקראת ישראל ותטש המלחמה וינגף ישראל לפני פלשתים;
“And the Philistines arrayed themselves against Israel; and [when] the war was spread, and Israel was smitten before the Philistines” (1 Sam 4:2).

In the Greek version of this verse the word: ותטש translator wrote here “turned”, but the comparison between these verses suggests that here this word is a letter substitution error of: ותפרץ - “and (the war) broke out.”

In the Book of Proverbs we read: בפשע שפתים [] מוקש רע - “In the transgression of the lips [is] a snare [to the] evil man” (Pro 12:13).

The translators believed that in this verse several words are missing. Alternatively, the logic of this verse suggests that these words are a word deletion error of: בפשע שפתים יש מוקש רע - “In the transgression of the lips there is a bad snare.”

The Psalmist wrote: נשמטו בידי-סלע שפטיהם - “Their judges were thrown down by the sides of a rock” (Ps 141:6).

The English translation of these words makes little sense, and the Greek one does not fare much better. However, the comparison between these verses suggests that these words are a letter insertion, a letter substitution, and an order type error of: נטשו בשל-פשע שפטיהם - “they were deserted because of the transgression of their lips.” Alternatively, these words are a letter insertion, a letter substitution, and an order type error of: נשפטו בשל-פשע שפטיהם - “they were brought to justice because of the transgression of their lips.”

In the Book of Numbers we read: ותרא האתון את-מלאך יהוה נצב בדרך וחרבן שלופה בידו - “And the she-ass saw *YHWH*'s angel standing in the way, and his sword drawn in his hand” (Num 22:23; see also: Jos 5:13; 1 Ch 21:16).

However, the logic of this verse suggests that these words are a vowel letter insertion, and word disorder of: ובידו חרב שלופה - “and a drawn sword in his hand.”

Yet in the Book of Isaiah we find:

כי-מפני חרבות נדדו; מפני חרב נטושה ומפני קשת דרוכה, ומפני כבד מלחמה.
“For they fled away from the swords, from a drawn sword, and from the bent bow, and from the grievousness of war” (Is 21:15).

The understanding here of the words: **חרב נטושה** as “a drawn sword” by the English (but not the Greek) translators indicates that they believed that these words are a letter substitution, and an order type error of: **חרב שלופה** - “a drawn sword.” The comparison between these verses supports the English translators' assumption. In addition, the logic of this verse suggests that here the words: **כי- מפני חרבות נדדו** are a letter substitution, and word insertion of: **כי נסו** - “For they fled.”

Similarly, we find in the Book of Psalms: **חרבו ילטוש; קשתו דרך ויכוננה** - “He will whet His sword, He bent His bow, and made it ready” (Ps 7:13).

However, the comparison between these verses suggests that here the words: **חרבו ילטוש** is a letter substitution, and order type error of: **חרבו ישלוף** - “He will draw his sword.”

The words of the Prophet Isaiah about a tent include: **וכל- חבליו בל- ינתקו** - “and all its ropes shall not be ruptured” (Is 33:20).

Yet three verses later we find: **נטשו חבליך; בל- יחזקו כן- תרנם** - “Your tacklings were loosed; they do not hold the stand of their mast.” (Is 33:23).

The Greek translator wrote here: “your ropes broke”, which indicates that he believed that here the words: **נטשו חבליך** are a letter substitution error of: **נתקו חבליך** - “your ropes did rupture.”

In the Book of Numbers we read: **ורוח נסע מאת יהוה ויגז שלוים מן- הים, ויטש על- המחנה** - “And a wind from YHWH traveled, and it brought across from the sea quails, and it let them fall on the camp” (Num 11:31).

As “wind” is a famine object here the words: **ורוח נסע מאת יהוה** are a vowel letter deletion error of: **ורוח נסעה מאת יהוה** - “And a wind from YHWH traveled.” The logic of this verse, and the Hebrew grammar suggest that here the word: **ויגז** is a letter deletion, and a letter substitution error of: **ותרגז** - “and it disturbed. {or: and it steered}” (e.g. 1 Sam 28:15; Joel 2:10).

The understanding of the Greek (and the English) translators of the words: **ויטש על- המחנה** of this verse, indicates that they believed that these words are a letter deletion and substitution, and an order type error of: **ותשמטם על- המחנה** - “and it dropped them off on the camp.”

Alternatively, the reading of: **ויהוה הטיל רוח- גדולה אל- הים** - “And YHWH hurled a great wind into the sea” (Jon 1:4; see also: 1 Sam 20:33; Jon 1:5, 12, 15; Jer 22:28), suggests that here the word: **ויטש** is a letter deletion, and a letter substitution of: **ויטלם** - “and He hurled them.”

Similarly, we find in the Book of Ezekiel:

ונטשתיך המדברה, אותך ואת כל- דגת יאריך, על- פני השדה תפול],
“And I will cast you to the wilderness, you and all the fish of your rivers; you shall fall upon the [open] field” (Eze 29:5; see also: Eze 31:12).).

The Greek translator wrote here: “And I will fling you”, which indicates that he believed that here the word: **וּנְטַשְׁתִּיךְ** is a letter insertion, and a letter substitution error of: **וְהִטַּלְתִּי** - “**and I will hurl.**” The Hebrew grammar also suggests that here the word: **תִּפְלוּ** is an order type error of: **תִּפְלוּ** - “**You (in plural) will fall.**” The Hebrew syntax suggests that here the words: **וּנְטַשְׁתִּיךְ הַמְדַבְּרָה, אוֹתְךָ וְאֵת כָּל-דַּגְתַּי יַאֲרִיךְ** are a letter insertion and a substitution, and a word disorder of: **וְהִטַּלְתִּי אוֹתְךָ וְאֵת כָּל-דַּגְתַּי יַאֲרִיךְ מִדְּבַרָה** - “**And I will hurl you and all the fish of your rivers to the wilderness.**”

Similarly, we find three chapters later: **וּנְטַשְׁתִּיךְ בְּאַרְץ, עַל-פְּנֵי הַשָּׂדֶה אֲטִילֶכְךָ** - “**And I will cast you in the land, I will hurl you upon the [open] field**” (Eze 32:4).

However, the comparison between these verses suggests that here the words: **וּנְטַשְׁתִּיךְ בְּאַרְץ** are a letter insertion, and a letter substitution error of: **וְהִטַּלְתִּיךְ לְאַרְץ** - “**And I will hurl you to the ground.**”

We read in the book of Jeremiah: **וְכִשְׁל זָדוֹן וּנְפֹל וְאֵין לוֹ מְקִים** - “**And the arrogance shall stumble and fall, and it does not have a raiser**” (Jer 50:32; see also: Is 24:20; Jer 25:27; Am 8:14; 9:11; Mic 7:8; Ps 20:9; 3:13).

Yet in the Book of Amos we find:

נִפְלָה [לֹא-תוֹסִיף קוֹם בְּתוֹלַת יִשְׂרָאֵל; נִטְשָׁה עַל-אֲדָמָתָה [אֵין] מְקִימָהּ.
“**The virgin of Israel fell [] she shall no longer rise up; she was cast down upon her land, [] she does not have anyone to raise her up**” (Am 5:2).

The comparison between these verses suggests that here the words: **אֵין מְקִימָהּ** are a vowel letter deletion and insertion, and a word deletion error of: **וְאֵין לָהּ מְקִים** - “**and she does not have a raiser.**” While in the English version of this verse the word: **נִטְשָׁה** was translated to: “she was cast down”, in the Greek version of this verse it appears as: “she slipped upon”, but the logic of this verse, suggests that this word is a letter deletion and an order type error of: **נִשְׁמָטָה** - “**She was dropped off.**”

We read in the Book of Joshua:

וְתֹאמַר: תְּנֶה-לִּי בְּרִכָּה, כִּי אֶרֶץ הַנֶּגֶב נָתַתְנִי, וְנָתַתָּה לִּי גִלְתַּי מִיָּם;
“**And she said: Give me a blessing; for you gave me a desert land, and you shall give me [therefore] springs of water**” (Jos 15:19; see also: Jud 1:15).

Yet in the Book of Genesis we find: **וְלֹא נִטְשַׁתְּנִי לְנֶשֶׁק לְבָנַי וּלְבָנֹתַי** - “**And did not you suffer me to kiss my sons and my daughters**” (Gen 31:28).

The Greek translated here the word: **נִטְשַׁתְּנִי** (*netashthani*) to “I was not deemed worthy”, but the comparison between these verses suggests that this word is a letter insertion, and a dental letter exchange error of: **נִתְתַּנִּי** (*nethathani*) - “**you did (not) let me.**” The comparison between these verses supports this assumption.

In the Book of Nehemiah we find:

ועמי הארץ המביאים את-המקחות וכל-שבר ביום השבת למכור, [לא-נקח מהם ב]שבת וביום קדש; ונטש את-השנה השביעית, ומשא כל-יד.

“And [if] the peoples of the land are bringing [] ware and every victual on the sabbath day to sell, [that] we would not take from them on the sabbath, and on a holy day; and [that] we would forego the seventh year, and the exaction of every debt” (Neh 10:32).

The understanding of the Greek translator, and the logic of this verse suggest that here the words: ועמי הארץ המביאים את-המקחות וכל-שבר ביום השבת למכור are a letter and a word insertion, and word disorder of: “And the peoples of the land are bringing for sell every merchandise and victual.”

The logic of this verse also suggests that the remaining words:

לא-נקח מהם בשבת וביום קדש; ונטש את-השנה השביעית, ומשא כל-יד are a letter and a word deletion, a letter substitution, and a letter and a word disorder of:

ולא-נקח מהם כל משא-יד ביום השבת וביום קדש; ונטש את-השנה השביעית,
“And we would not take from them anything that has to be carried by hand on the day of the Sabbath, and on a holy day. And we would drop off in the seventh year.”

The root: נתש (*nthsh*)

We read in the Book of Jeremiah: הנה [] אשר-בניתי אני הרס, ואת אשר-נטעתי אני נתש - “Behold, [that] which I built I will destroy, and that which I planted I am uprooting” (Jer 45:4; see also: Jer 24:6; 31:39; 42:19; Mic 5:13).

Seven chapters earlier we find:

והיה כאשר שקדתי עליהם לנתוש ולנתוץ ולהרס ולהאביד ולהרע: כן אשקד עליהם לבנות ולנטע,

“And as it shall be, as I meticulously worked upon them to uproot and to break down to pieces, and to destroy, and to eliminate and to cause evil; So, I meticulously will work upon them to build and to plant” (Jer 31:27).

The Greek translator wrote here: “to pull down and bring evil” which indicates that he believed that several words in the Hebrew version of this verse are superfluous. Yet the comparison between these verses, and the Hebrew syntax suggest that here all the marked words are superfluous, and the remaining words: להרס ולנתוש are a word disorder of: “to destroy and to uproot.”

Similarly, we find in the first chapter of the Book of Jeremiah:

ראה הפקדתיך היום הזה על-הגוים ועל-הממלכות, לנתוש ולנתוץ ולהאביד ולהרוס, לבנות ולנטוע.

“See, I appointed you today over the nations and over the kingdoms, to uproot and to break to pieces, and to eliminate and to destroy; to build and to plant” (Jer 1:10).

The Greek translator wrote here: “to uproot and to pull down and to destroy” which indicates that he believed that here the word: ולהאביד is superfluous, yet the comparison between these verses

suggests that here the word: **ולנתוץ** is also superfluous. It is also suggested that the remaining words: **לנתוש ולהרס** are again a word disorder of: **להרס ולנתוש** - "to destroy and to uproot."

Similarly, seventeen chapters later we find:

רגע אדבר על-גוי ועל-ממלכה, [] [] לנתוש [] ולנתוץ [] ולהאביד [] .
ו[] שב הגוי ההוא מרעתו אשר דברתי עליו, ונחמתי על-הרעה אשר חשבתי לעשות לו.
ורגע אדבר על-גוי ועל-ממלכה, לבנות [] ולנטוע [] .

“[At] one moment I will speak on a nation, and on a kingdom, to [] uproot [] and to break [] to pieces and to eliminate [it];
And [if] that nation turns back from their evil, that which I have spoken about it, and I will repent about the evil that I thought to do to him.
And [at] one moment I will speak on a nation, and on a kingdom, to build [] and to plant [it]” (Jer 18:7-9).

The comparison between these verses, and the Hebrew syntax suggest that in verse Jer 18:7 the words: **לנתוש ולנתוץ ולהאביד** are a letter and a word deletion, and a word insertion error of: **להרסם ולנתשם** - “to destroy them and to uproot them.” The understanding of the translators, the logic of these verses, and the Hebrew grammar also suggest that in verse Jer 18:8 the words: **ושב הגוי ההוא מרעתו אשר דברתי עליו** are vowel letter substitution, and a letter and word deletion error of: **ואם ישוב הגוי ההוא מרעתו אשר דברתי עליה** - “And if that nation will turn back from its evil that I spoke about it.”

The understanding of the translators, and the logic of these verses also suggest that in verse Jer 18:9 the words: **לבנות ולנטוע** are a letter deletion error of: **לבנותם ולנטעם** - “to build them and to plant them.”

We read in the Book of Amos:

ונטעתים על-אדמתם ולא ינתשו עוד מעל אדמתם אשר נתתי להם ;
“And I will plant them upon their land, and no longer they will be uprooted of their land which I gave them” (Am 9:15).

The Hebrew syntax suggests that here the words: **ונטעתים על-אדמתם** are a letter substitution, and mis-division to words of: **ונטעתים באדמתם** - “And I will plant them in their land.” The Hebrew syntax also suggests that here the words: **ולא ינתשו עוד מעל אדמתם** are a letter insertion, and mis-division to words of: **ולא ינתשו עוד מאדמתם** - “and no longer they will be uprooted of their land.”

We also read in the Book of Chronicles:

ונתשתים מעל אדמתי אשר נתתי להם, ואת-הבית הזה אשר הקדשתי לשמי אשליך מעל פני ;
“And I will I uproot them of My land which I gave them; and this house, which I hallowed for My name, I will throw out from before me” (2 Ch 7:20; see also: Deu 29:27; 1 Ki 14:15; Eze 19:12).

However, the Hebrew syntax suggests that here the words:

ונטשתי אתכם , **ואת-העיר אשר נתתי לכם ולאבותיכם** [] מעל פני. **ונתשתים מעל אדמתי אשר נתתי להם** are a letter insertion, deletion and substitution, and mis-division to words of: **“And I will uproot them of the land that I gave them.”**

Yet in the Book of Jeremih we find:

ונטשתי אתכם [], **ואת-העיר אשר נתתי לכם ולאבותיכם** [] מעל פני. **“And I will cast you off, and the city that I gave to you and to your fathers, [away] from before me”** (Jer 23:39).

However, the comparison between these verses suggests that here the words: **ונטשתי אתכם** are a dental letter exchange, and a word deletion error of: **ונתשתי אתכם מאדמתכם** - **“And I will uproot you from your land”**, and the words: **מעל פני** are a word deletion error of: **אשליך מעל פני** - **“I will throw out from before me.”**

In the Book of Jeremiah we find:

כה אמר יהוה על-כל-שכני הרעים הנגעים בנחלה אשר-הנחלתי את-עמי את-ישראל: הנני נתשם מעל אדמתם, ואת-בית יהודה אתוש מתוכם. והיה אחרי נתשי אותם, [] אשוב ורחמתי; והשבתים איש לנחלתו ואיש לארצו.
“Thus said YHWH: As for all My evil neighbors, that touch the inheritance which I have inherited to My people Israel; behold, I am uprooting them from their land, and I will uproot the house of Judah from among them.
And it shall be after I uproot them, [] I will return and I will have mercy on them; and I will bring them back, every man to his inheritance, and every man to his land” (Jer 12:14-15).

ואם לא ישמעו: ו[נתשתי את-הגוי ההוא נתוש ואבד, נאם-יהוה.
“And if they will not hearken, [then] I will uproot that nation, uprooting and eliminating, the speech of YHWH” (Jer 12:17).

However, the Hebrew syntax suggests that in verse Jer12:14 the words: **כל-שכני הרעים** are a letter deletion error of: **כל-השכנים הרעים** - **“all the bad neighbors.”** The understanding of the translators also suggested that in this verse the words **ונתשתי אתכם מעל אדמתם** are a letter deletion and word insertion of: **ונתשתי אתכם מעל אדמתם** - **“(that touch) the inheritance which I have inherited to My people Israel.”**

It is also suggested that in verse Jer 12:15 the words: **אשוב ורחמתי** are a word deletion error of: **אם אשוב ורחמתי** - **“if I will return and I will have mercy on them.”** The logic of these verses, and the understanding of the translators also suggest that in verse Jer 12:17 the word: **ונתשתי את-הגוי ההוא נתוש ואבד** is a letter substitution and a word deletion error of: **ואז אכתוש את-הגוי ההוא כתוש ואבד** - **“and then I will smash that nation, smashing and eliminating”** (e.g. Pro 27:22).

In the Book of Daniel we find: **“and not as his rule which he ruled; for his kingdom shall be uprooted and to others”** (Dan 11:4).

In the Old Greek version of this verse the word: **תנתש** was translated to: “be removed”, but the logic of this verse suggests that the words: **כי תנתש מלכותו, ולאחרים** is a letter substitution, and a letter and a word disorder of: **“and for to others his kingdom will be given.”**

In the Book of Psalms we find: **האויב, תמו חרבות לנצח; ו[נ]ערים נתשת אבד זכרם המה** - “[You] **the enemy, the ruined places ended forever; and [the] cities which you uprooted, their remembrance had been lost”** (Ps 9:7).

However, the logic of this verse, and the understanding of the Greek translator suggest that here the words: **האויב, תמו חרבות לנצח** are a dental letter exchange, and a word disorder of: **“the enemy’ swords became still forever.”**

In the Greek version of this verse the words: **וערים נתשת אבד זכרם המה** appear as: “and cities you destroyed, the memory of them perished resoundingly”, which suggests that the translator believed that here the word: **נתשת** is a sibilant letter exchange error of: **נתצת** - “**You smashed**” (e.g., Jer 4:26). With this understanding, and the logic of this verse these words should be read as: **“and the cities that he broke down their memory is lost.”**

In the Book of Isaiah we find: **אהל בל-יצען, בל-יסע, יתדתיו [לנצח וכל-חבליו בל-ינתקו]** - “**a tent that shall not be removed, it stakes shall never [be plucked up] and all its ropes shall not be ruptured”** (Is 33:20).

It is not clear how the English translator determined that here the words: **אהל בל-יצען, בל-יסע** mean: “a tent that shall not be removed.” The Greek translator wrote here: “tent that shall not be shaken.” While both translators ignored here some words, the reading of verses: Job 18:14, and Ecc 12:3, suggest that these words are a letter substitution error of: **אהל בל-יצעד, בל-יזע** - “**a tent that will not walk away, will not move.**” It is not unlikely, that here the words: **בל-יסע** were inserted by a late scribe “for explaining the Hapax legomenon: **בל-יצען**. The understanding here of the words: **יתדתיו לנצח** as: “its stakes shall forever not be plucked up” by the English translator indicates that he believed that these Hebrew words are a word deletion error of: **יתדתיו לא ינתשו לנצח**.

In the Book of Jeremiah we read:

היעזב מצור שדי שלג לבנון: [אם-ינתשו מים זרים קרים נוזלים].
“Will the snow of Lebanon fail from the rock of the field? [or are] the strange cold flowing waters be plucked up?” (Jer 18:14).

The English translation of this verse make little sense and its Greek version does not fare much better. It is suggested that here the words: **היעזב מצור שדי שלג לבנון** are a vowel letter substitution and deletion, and a word disorder of: **“will snow from the rock of the Lebanon’s field be abandoned?”** The comparison between the second

part of this verse to its first part suggests that the words: אם-ינתשו מים זרים קרים נוזלים mean: “**will cold water be left off?**” This understanding suggests that these Hebrew words are a vowel letter deletion, a dental exchange, and a word insertion error of: האם-ינטשו מים קרים.