

משפטים תנכיים מותנים לקויים ושיקומם

Amelioration of battered biblical conditioned statements

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Conditional Statement	If A, then B	$A \rightarrow B$
Converse	If B, then A	$B \rightarrow A$
Inverse	If not A, then not B	$\sim A \rightarrow \sim B$
Contrapositive	If not B, then not A	$\sim B \rightarrow \sim A$
Biconditional	A if and only if B	$A \leftrightarrow B$

Multiple biblical instructions have a contractual form, and often are built of conditional statements. Such conditional statements contain a variety of Hebrew key words.

However, in the Massoretic bible some of them appear as incomplete statements. The purpose of this study is to suggest means for their restoration.

Positive conditional statements

משפטים מותנים חיוביים

If then

אם אז

In modern Hebrew, as in many other languages, the most prevalent positive conditional statements contain the word: **אם** (*im*) - "if", and later the word: **אז** (*aaz*) - "then."

In the Hebrew Bible there are 1032 **אם** (*im*) words, and 125 **אז** (*aaz*) words, but not always their meanings are: "if" and "then", respectively.

We should notice that there is not a single biblical verse where the word **אם** meaning "if" appears with the word: **אז** - "then." Yet these words sometimes appear together in adjutant verses. Here is an example:

In the Book of Job we read:

אם התרחצתי במו- (במי-) שלג; והזכותי בבר כפי.
אז בשחת תטבלני; ותעבוני שלמותי.

"If I washed myself with snow water, and cleansed my hands;

Then you will plunge me in the ditch, and my own clothes shall abhor me" (Job 9:30-31; see also: Job 11:14-15; 22:23-26; 28:24-27; Cant 8:9-10).

If then

כי אז

Another Hebrew word that sometimes mean “if” is **כי** (*ki*).

For example, in the Book of Exodus we read:

**וְכִי-יֵגוּר אִתָּךְ גֵּר וַעֲשֵׂה פֶסַח לַיהוָה. הַמּוֹל לּוֹ כָּל-זָכָר וְאֵן יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאִזְרַח הָאָרֶץ;
וְכָל-עֶרְל לֹא-יֹאכֵל בּוֹ.**

“And if a stranger shall sojourn with you, and will keep the Passover to *YHWH*, circumcise every male of his, and then he will come near to keep it; and he shall be as a citizen of the land; but no uncircumcised person shall eat in it” (Ex 12:48; see also: Gen 49:4).

If for-then

כי כי-אז (= אם כי-אז)

In the Book of Genesis we read:

**אֲזַ תִּנָּקֶה מֵאֲלֹתַי, כִּי תָבוֹא אֶל-מִשְׁפַּחְתִּי; וְאִם-לֹא יָתֵנוּ לָךְ וְהָיִית נָקִי מֵאֲלֹתַי.
“Then you shall be clear from my oath, if you will come to my kindred; and if they will not give [her] to you, and you shall be cleared from my oath” (Gen 24:41).**

However, the logic of these words suggests that here the words:

אֲזַ תִּנָּקֶה מֵאֲלֹתַי, כִּי תָבוֹא אֶל-מִשְׁפַּחְתִּי are a word disorder of:

כִּי תָבוֹא אֶל-מִשְׁפַּחְתִּי, כִּי אֲזַ תִּנָּקֶה מֵאֲלֹתַי - “If you will come to my kindred, for then you shall be clear from my oath.”

Yet in the Book of Joshua we find:

**[] לֹא-יִמּוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִית בּוֹ יוֹמָם וּלְיָלָה, לְמַעַן תִּשְׁמַר לַעֲשׂוֹת כְּכָל-הַכְּתוּב בּוֹ;
כִּי-אֲזַ תְּצַלִּיחַ אֶת-דְּרֹכְךָ וְאֲזַ תִּשְׁכַּל.**

“[] this book of the law shall not depart out of your mouth, and you shall meditate in it day and night, for so that you shall observe to do according to all that is written in it; For then you shall make your ways prosperous, and for then you shall have good understanding” (Jos 1:8).

The Greek translator believed that the first letter of this verse: “**and**” is erroneously missing.

Alternatively, the logic of this verse, and the comparison between these verses suggest, that here the word: **וְכִי** or the word: **וְאִם** both meaning “**and if**” is erroneously missing.

In the Book of Samuel we find:

**וַיִּקְרְאוּ פְּלִשְׁתִּים לַכַּהֲנִים וְלַקְּסָמִים לֵאמֹר: מַה-נַּעֲשֶׂה לְאַרֹן יְהוָה: הוֹדַעְנוּ בָמָה נִשְׁלַחְנוּ לְמָקוֹמוֹ.
וַיֹּאמְרוּ: [] אֲנִי-מִשְׁלָחִים [] אֶת-אַרֹן אֱלֹהֵי יִשְׂרָאֵל, אֶל-תִּשְׁלַחוּ אֹתוֹ רִיקָם. כִּי [] הִשָּׁב תִּשְׁיָבוּ לוֹ
אִשָּׁם; אֲזַ תִּרְפְּאוּ וְנוֹדַע לָכֶם לְמָה לֹא-תִסּוּר יָדוֹ מִכֶּם.
וַיֹּאמְרוּ: מַה הָאִשָּׁם אֲשֶׁר נִשְׁיָב לוֹ,**

“And the Philistines called for the priests and the diviners, saying: What shall we do with the ark of *YHWH*? Convey to us in what we shall send it to its place.

And they said: If you are sending away the ark of the God of Israel, do not send it empty; For [] you shall surely return a guilt-offering to Him; then you shall be healed, and it shall be known to you why His hand is not removed from you.

And they said: What is the guilt-offering that we return to Him?" 1 Sam 6:2-4).

However, the Hebrew syntax, and the comparison between these verses suggest that in verse 1 Sam 4:3 the words: אתם - "you" and אז - "then" are erroneously missing.

If not for-then

אלו כי-אז

Another Hebrew word meaning "if" is אלו (*iilu*).

In the Book of Esther we find: ואלו לעבדים ולשפחות נמכרנו [] החרשתי - "And if we had been sold for bondmen and bondwomen, [] I would have kept quiet" (Est 7:4).

However, the logic of this verse suggests that here the word: החרשתי is a word deletion error of: וכי אז החרשתי - "and for then, I would have kept quiet"

If then

אך-לו אז

Another biblical Hebrew word that sometimes mean "if" is לו (*lu*) which appears only 16 times, and which the word: אלו: (*iilu*) may be its variant (Ecc 4:10; 6:6; Est 7:4).

In the Book of Kings we hear about a young damsel that served the wife of Naaman, the captain of the army of the king of Aram:

ותאמר אל-גברתה: אחלי אדני לפני הנביא אשר בשמרון; אז יאסף אתו מצרעתו
"And she said to her mistress: Would that my lord before the prophet that is in Samaria! then he will recover him of his leprosy" (2 Ki 5:3).

However, the logic of this verse suggests that the unusual word: אחלי is a letter substitution, mis-division to words, and a word deletion error of: אך לו יבא - "only if (my lord) will come."

If for-then

לו כי-אז

In the Book of Samuel we hear Joab telling King David:

כי הגדת היום כי אין לך שרים ועבדים; כי ידעתי היום כי לא (לוא) אבשלום חי וכלנו היום מתים, כי-אז ישר בעיניך.
"For you declared this day, that you have no princes and servants; For this day I know, that if Absalom was alive and all of us this day were dead, for-then it had been right in your sight" (2 Sam 19:7).

The Hebrew syntax, and the understanding of the translators suggest that here the word: לא is a vowel letter exchange error of: לו - "if."

In the Book of Judges we find:

ויאמר: אחי בני-אמי הם; חי-יהוה, לו החיתם אותם [] לא הרגתי אתכם.
“And he said: They were my brethren, the sons of my mother; as *YHWH* lives, if you kept them alive, [] I would not have killed you” (Jud 8:19).

However, the Hebrew syntax suggests that the words: **כי אז** - “for then” is erroneously missing here.

We also find in this book:

ותאמר לו אשתו: לו חפץ יהוה להמיתנו [] לא-לקח מידנו עלה ומנחה, ולא הראנו את-כל-אלה; וכעת [] לא השמיענו כזאת.
“And his wife said to him: If *YHWH* wished to kill us, [] He would not have received a burnt-offering and a meal-offering from our hand, neither would He have shown us all these things. And now He would not have told things as this” (Jud 13:23).

However, the Hebrew syntax suggests that the words: **כי אז** - “for then” are erroneously missing here. In addition, it is suggested that here the words: **וכעת לא השמיענו כזאת** are a word disorder of: **וכעת לא השמיענו כזאת כעת** - “and He would not have been making us hear as such, now.”

Because-for therefore

יען-כי לכן

Another type of a positive conditional statement contains the words: **יען כי** - “because for” followed by the word: **לכן** - “therefore.”

Although no biblical verse contains all these words, they do appear together in adjutant verses.

In the Book of Isaiah we read:

ויאמר אדני: יען כי נגש העם הזה בפיו ובשפתיו כבדוני ולבו רחק ממני, ותהי יראתם אתי מצות אנשים מלמדה.
לכן הנני יוסף להפליא את-העם הזה הפלא ופלא; ואבדה חכמת חכמיו ובינת נבניו תסתתר.
“And my Lord said: Because for this people draw near [], and with its mouth and with its lips it honors Me, [but] its heart is far from Me, and their fear of Me is a commandment of men learned by rote;
Therefore, I am continuing to puzzle this people with wondrous puzzles; and the wisdom of their wise men shall be lost, and the prudence of their prudent men shall be obscured” (Is 29:13-14; See also: Is 8:6-7).

The Hebrew grammar, and the understanding of the translators suggest that in verse Is 29:13 the words: **ובשפתיו כבדוני ולבו רחק ממני** are a vowel letter insertion and a word deletion error of:

ויהי דבר-יהוה אל-אליהו התשבי לאמר: **הראית כי-נכנע אחאב מלפני; יען כי-נכנע מפני, [] לא-אבי[] [] הרעה בימיו, [] בימי בנו אביא [] הרעה על-ביתו.**

“and with its lips it honors Me, but its heart is far from Me”, and the word: **יראתם** is a letter substitution error of: **יראתו** - “his fear.” The Hebrew syntax also suggests that in verse Is 29:14 the word: **מְיוֹסֵף** is a letter substitution error of: **מְיוֹסֵף** - “I am continuing.”

Yet in the Book of Kings we find:

“And the word of *YHWH* came to Elijah the Tishbite, saying:
Did you see how Ahab yielded before Me? Because for he yielded before Me, [] I will not bring the evil in his days; [but] in his son's days will I bring the evil upon his house” (1 Ki 21:28-29; see also: Is 3:16-17; 7:5-7).

However, the Hebrew syntax, and grammar suggest that in verse 1 Ki 21:29 the words: **לא-אבי הרעה בימיו, בימי בנו אביא הרעה על-ביתו** are a letter and a word deletion error of: **לכן לא-אביא את הרעה בימיו, ורק בימי בנו אביא את הרעה על-ביתו** - “Therefore, I will not bring the evil in his days; and only in his son's days will I bring the evil upon his house.”

In the Book of Numbers we find:

ונתן יהוה לכם בשר ואכלתם. לא יום אחד תאכלון ולא יומים; ולא חמשה ימים ולא עשרה ימים ולא עשרים יום. [] עד חדש ימים [], עד אשר-יצא מאפכם והיה לכם לזרא: יען-כי מאסתם את-יהוה אשר בקרבכם,

“And *YHWH* will give you flesh, and you shall eat.
Ye shall eat not one day, nor two days, nor five days, nor ten days, nor twenty days; [but] up to a whole month [], until it will come out of your nostrils, and it be loathsome to you; because for you became despised *YHWH* who is among you” (Num 11:18-20).
However, the logic of these verses suggests that in verse Num 11:20 the words: **עד חדש ימים** are a word deletion error of: **לכן עד חדש ימים תאכלוהו** - “Therefore, up to a whole month you shall eat it.”

In the Book of Samuel we hear Samuel telling Saul:

יען [] מאסת את-דבר יהוה, ו[] ימאסך מ[] מלך. “Because [] you repulsed the word of *YHWH*, and [] He despised you from [being] king” (1 Sam 15:23).

However, the comparison between these verses suggests that here the word: **יען** is a word deletion error of: **יען כי** - “because for”, and the logic of this verse, and the understanding of the translators suggest that here the words **וימאסך ממלך** are a vowel letter insertion, and a word deletion error of: **ולכן הוא מאסך מהיות מלך** - “and therefore, He despised you from being king.”

In the Book of Isaiah we find:

כה אמר קדוש ישראל: יען [] מאסכם בדבר הזה; ותבטחו בעשק ו[] נלזו ותשענו עלין. לכן יהיה לכם העון הזה כפרץ נפל, נבעה בחומה נשגבה,

**“Thus said the Holy One of Israel: because [] you despised this thing, and you trusted in oppression and [] perverseness, and you leaned on it;
Therefore, this iniquity shall be to you as a breach ready to fall, swelling out in a high wall”**
(Is 30:12-13).

However, the comparison between these verses suggests that in verse Is 30:12 the word: **יען** is a word deletion error of: **יען כי** - “because for.” In addition, the Hebrew grammar suggests that here the words: **ותבטחו בעשק ונלוו ותשענו עלין** are a letter deletion, and a letter substitution error of: **ותבטחו בעשק ונלוו ותשענו עליהם** - “and you trusted in oppression and in perverseness, and you leaned on them.”

In the Book of Ezekiel we find:

**ו[גם-אני נשאתי ידי להם במדבר : לבלתי הביא אותם אל-הארץ אשר-נתתי []], [זבת חלב ודבש, צבי היא לכל-הארצות.
יען [] במשפטי מאסו ואת-חקותי []לא-הלכו בהם ואת-שבתותי חללו:**

“And [] I also lifted up My hand to them in the wilderness, as not bring them to the land which I gave [them], [] flowing with milk and honey, it is the beauty of all the lands; Because [] they despised My ordinances, and My statutes [] they did not walk in them, and they profaned My sabbaths” (Eze 20:15-16).

The comparison between these verses suggests that in verse Eze 20:15 the words: **וגם אני** are a word deletion error of: **ולכן גם אני** - “And therefore, I also”, and in verse Eze 20:16 the word: **יען** is a word deletion error of: **יען כי** - “because for.”

In addition, the Hebrew syntax suggests that in verse Eze 20:15 the words:

הארץ אשר-נתתי זבת חלב ודבש are a word deletion error of:

“the land which I gave them and it is a land flowing with milk and honey.” The Hebrew grammar suggests that in verse Eze 20:16 the words: **במשפטי מאסו ואת-חקותי לא-הלכו בהם** are a letter deletion and a letter substitution, and word disorder of: **במשפטי ובחקותי מאסו ולא-הלכו בהם** - “they despised My ordinances, and My statutes and they did not walk in them.”

Nine verses later we find: **יען [] משפטי לא-עשו וחקותי מאסו** - “because [] they did not execute Mine ordinances, and despised My statutes” (Eze 20:24).

Yet the comparison between these verses suggests that also here the word: **יען** is a word deletion error of: **יען כי** - “because for.”

In the Book of Jeremiah we find:

**ועתה יען [] עשיתכם את-כל-המעשים האלה נאם-יהוה ; ואדבר אליכם השכם ודבר ולא שמעתם ואקרא אתכם ולא עניתם.
ו[עשית] לבית אשר נקרא-שמי עליו []אשר אתם בטחים בו ולמקום אשר-נתתי לכם ולאבותיכם, כאשר עשיתי לשלן.**

“And now, because [] you have executed all these works, said YHWH, and I spoke to you, speaking betimes and often, but you did not harken, and I called you, but you did not answer;

And [therefore] I will do to the house, which upon it My name is called, [] that you have confidence in it and to the place which I gave to you and to your fathers, as I have done to Shiloh” (Jer 7:13-14).

However, the comparison between these verses suggests that in verse Jer 7:13 the word: יען is a word deletion error of: יען כי - “because for”, and the Hebrew grammar, and the understanding of the translators suggest that in verse Jer 7:14 the word: ועשיתי is a letter substitution and a word deletion error of: ולכן אעשה - “and therefore, I will do.”

In the Book of Ezekiel we find:

כה אמר אדני יהוה: יען [] עשות פלשתים בנקמה; וינקמו נקם בשאט בנפש למשחית []איבת עולם.

לכן, כה אמר אדני יהוה: הנני נוטה ידי על-פלשתים והכרתי את-כרתים; והאבדתי את-שארית חוף הים.

“Thus said my Lord YHWH: Because [] the Philistines did execute in revenge, and took vengeance with disdain of the soul to destroy, [for] the old hatred;
Therefore, thus said my Lord YHWH: I am stretching out My hand upon the Philistines, and I will cut off the Cherethites, and I will eliminate the remnant of the sea-coast” (Eze 25:15-16; see also: Eze 25:12).

The comparison between these verses, and the Hebrew syntax suggest that in verse Eze 25: 15 the words: יען עשות פלשתים בנקמה are a letter insertion, and a word deletion error of: יען כי עשו פלשתים בנקמה - “Because for the Philistines did execute in revenge.” The Hebrew syntax suggests that in this verse the words: למשחית איבת עולם are a letter deletion, and a letter substitution of: להשחית באיבת עולם - “to destroy in an everlasting hatred.”

In the Book of Kings we find:

יען [] רך-לבבך ותכנע מפני יהוה בשמעך אשר דברתי על-המקום הזה ועל-ישביו להיות לשמה ולקללה, ותקרע את-בגדיך ותבכה לפני; וגם אנכי שמעתי נאם-יהוה לכן הנני אספך על-אבתיך ונאספת אל-קברתיך בשלום ולא-תראינה עיניך בכל הרעה אשר-אני מביא על-המקום הזה;

“Because [] your heart is tender, and you humbled yourself before YHWH, when you heard what I spoke against this place, and against its inhabitants, to become an astonishment and a curse, and you rent your clothes, and you wept before Me, and I have also heard you, said YHWH.

Therefore, I am gathering you to your fathers, and you shall be gathered to your grave in peace, neither shall your eyes see all the evil which I am bringing upon this place” (2 Ki 22:19-20).

The comparison between these verses suggests that I verse 2 Ki 22:9 the word: יען is a word deletion error of: יען-כי - “because for.” In addition, the Hebrew syntax suggests that in verse 2 Ki 22:20 the word: קברתיך is a letter insertion error of: קברך - “your grave.”

When these words appear in the Book of Chronicles we find:

יען [] רך-לבבך ותכנע מפני אלהים בשמעך את-דבריו על-המקום הזה ועל-ישביו ותכנע לפני, ותקרע את-בגדיך ותבך לפני; וגם-אני שמעתי נאם-יהוה.

[] הנני אספך אל-אבתיך ונאספת אל-קברותיך בשלום ולא-תראינה עיניך בכל הרעה אשר אני מביא על-המקום הזה ועל-ישביו;

“Because [] your heart is tender, and you humbled yourself before God, when you heard His words against this place, and against its inhabitants, and you humbled yourself before Me, and you rent your clothes, and you wept before Me; and I also heard you, said YHWH. [] I am gathering you to your fathers, and you shall be gathered to your grave in peace, neither shall your eyes see all the evil which I am bringing upon this place, and upon its inhabitants” (2 Ch 34:27-28).

The comparison between these verses suggests again that in verse 2 Ch 34:27 the word: **יען** is a word deletion error of: **יען-כי** - “because for”, and that in verse 2 Ch 34:28 the word: **קברתיך** is a letter insertion error of: **קברך** - “your grave.” The comparison between these verses suggests that in verse 2 Ch 34:28 the word: **לכן** - “therefore” is erroneously missing.

These examples suggest that among the following verses the word: **יען** is a word deletion error of: **יען כי** - “because for”: 1 Ki 14:13; 20:42; 21:20; Jer 5:14; 23:38; Eze 5:7; 13:8; 15:8; 21:29; 22:19; 23:25; 24:13; 28:2; 36:2, 13; Ho 8:1; Am 5:11

Because-that therefore

יען-אשר לכן

Another type of a positive conditional statement contains the words: **יען אשר** - “because that” followed by the word: **לכן** - “therefore.”

For example, we read in the Book of Kings:

וידבר אליו כה-אמר יהוה: יען אשר שלחת מלאכים לדרש בבעל זבוב אלהי עקרון: המבלי אין אלהים בישראל לדרש בדברו; לכן המטה אשר עלית שם, לא-תרד ממנה, כי-מות תמות. “And he spoke to him: Thus said YHWH: For that you sent messengers to inquire of Baal-zebub the god of Ekron, is [it because] there no God in Israel to inquire of His word? Therefore, you shall not come off from the bed that you gone up there, for you shall surely die” (2 Ki 1:19).

However, the Hebrew syntax suggests that here the words: **המבלי אין** are a word insertion and mis-division to words of: **האין** - “is not” (e.g. Jud 14:3; 1 Ki 28:7; 2 Ki 3:11; Jer 49:7; 2 Ch 18:6).

We also read in this Book:

יען אשר עשה מנשה מלך-יהודה [] התעבות האלה, [] הרע [] מכל אשר עשו האמרי אשר לפניו; ויחטא גם-את-יהודה בגלוליו. לכן, כה-אמר יהוה אלהי ישראל: הנני מביא רעה על-ירושלם ויהודה: אשר כל-שמעין (שמעה) תצלנה שתי אזניו.

“Because that Manasseh king of Judah did [] these abominations, [and] did wickedly [] then all that the Amorites, that were before him, did, and he also caused Judah to sin with his idols;

Therefore, thus said YHWH, the God of Israel: I am bringing an evil upon Jerusalem and Judah, that whosoever hears of it, both his ears shall tingle” (2 Ki 21:11-12; see also: 1 Ki 14:7-10; Jer 29:31-32; 35:18-19).

The Hebrew syntax suggests that in verse 2 Ki 21:11 the words: **את** - "the" and **יותר** - "more" are erroneously missing, and the word: **הרע** is a vowel letter deletion error of: **והרע** - "**and did wickedly**."

Yet eleven chapters earlier we find:

ויאמר יהוה אל-יהוא: יען אשר הטיבת לעשות [] הישר בעיני, [] ככל אשר [] בלבבי עשית לבית אחאב: [] בני רבעים ישבו לך על-כסא ישראל.

“And YHWH said to Jehu: For that you done well in executing that which is right in My sight, [and] according to all that [was] in My heart, you did to the house of Ahab; [] the sons of your fourth generation shall sit on the throne of Israel” (2 Ki 10:30; see also: Gen 22:16-17; Jud 2:20-21; 1 Ki 3:11-2; 11:33-35; 14:15; 16:2-3; 20:28, 36; 2 Ki 21:14-15; Jer 19:3-4; 29:21-23; Eze 21:9; 26:2-3; 31:2-3; Ps 109:16-17; 2 Ch 1:11-12).

Because-that therefore

יען-אשר על-כן

Another type of a positive conditional statement contains the words: **יען אשר** - "because that" followed by the word: **על-כן** - "therefore."

For example, we read in the Book of Ezekiel”:

יען אשר ישרתו אותם לפני גלוליהם והיו לבית-ישראל למכשול עון; על-כן נשאתי ידי עליהם נאם אדני יהוה, ונשאו עונם.

“Because that they ministered to them before their idols, and they became a stumbling block of iniquity to the house of Israel; therefore, have I lifted up My hand against them, said my Lord YHWH, and they shall bear their iniquity” (Eze 44:12).

Yet we also find in this book:

יען אשר הכרתי ממך צדיק ורשע; [] לכן תצא חרבי מתערה אל-כל-בשר

“Because that I cut off from you righteous and wicked, therefore My sword shall come forth out of its sheath against all flesh” (Eze 21:9).

However, the comparison between these verses suggests that here the word: **לכן** is a letter deletion, and mis-division to words of: **על-כן** - "therefore."

In the Book of Joshua we read:

ויברכהו יהושע; ויתן את-חברון לכלב בן-יפנה לנחלה. על-כן היתה-חברון לכלב בן-יפנה הקנזי לנחלה עד היום הזה יען אשר מלא אחרי יהוה אלהי ישראל.

“And Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh for an inheritance.

Therefore, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite, to this day; because that he wholly followed YHWH, the God of Israel” (Jos 14:13-14).

Yet in the Book of Deuteronomy we find:

זולתי כלב בן-יפנה, הוא יראנה ו[] לו אתן את-הארץ אשר דרך-בה ולבניו [] יען אשר מלא אחרי יהוה.

“Save Caleb the son of Jephunneh, he shall see it; and [] to him will I give the land that he hath trodden upon, and to his children []; because he wholly followed YHWH” (Deu 1:36).

However, the Hebrew syntax, and the comparison between these verses suggest that here the words: **אתן ולו-אתן** are a word deletion error of: **ועל כן לו אתן** - “and therefore, to him I will give”, and the word: **ולבניו** is a word deletion error of: **ולבניו אחרינו** - “and to his sons after him.”

In the Book of Jeremiah we read:

כה-אמר יהוה צבאות אלהי ישראל לאמר: יען אשר אתה שלחת בשמכה ספרים אל-כל-העם אשר בירושלם ואל-צפניה בן-מעשיה הכהן ואל-כל-הכהנים לאמר: יהוה נתנך כהן תחת יהוידע הכהן, להיות פקדים בית יהוה לכל-איש משגע ומתנבא; ונתתה אתו אל-המהפכת ואל-הצינק. ועתה, למה לא גערת, בירמיהו הענתתי המתנבא לכם. כי על-כן שלח אלינו בבל[] לאמר: ארכה היא []; בנו בתים ושובו [] ונטעו גנות ואכלו את-פריהן.

“Thus said YHWH of hosts, the God of Israel, saying: Because that you sent letters in your name to all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying:

YHWH made you priest instead of Jehoiada the priest, to be in charge, in the house of YHWH for every man that is mad, and prophesizes, that you should put him in the stocks and in the collar.

And now, why you did not rebuke Jeremiah of Anathoth, who is prophesizing to you.

For because that he sent to us [in] Babylon, saying: [The captivity] is long; build houses, and dwell [in them]; and plant gardens, and eat their fruit” (Jer 29:25-28).

Similarly, in the Book of Ezekiel we find:

לכן כה אמר אדני יהוה: הנני עליך גם-אני ועשיתי בתוכך משפטים לעיני הגוים. ועשיתי בך את אשר לא-עשיתי, ואת אשר לא-עשה כמהו עוד יען כל-תועבתיך. לכן אבות יאכלו בנים בתוכך ובנים יאכלו [] אבותם; ועשיתי בך שפטים וזריתי את-כל-שאריתך לכל-רוח.

לכן חי-אני, נאם אדני יהוה: אם-לא יען את-מקדשי טמאת בכל-שקוציך ובכל-תועבתיך; [] גם-אני אגרע ולא-תחוס עיני וגם-אני לא אחמול.

“Therefore, thus said my Lord YHWH: Behold, I am also against you, and I will execute judgments in the midst of you in the sight of the nations.

And I will do in you that which I did not do, and that which I will not do like it anymore, because of all your abominations.

Therefore, fathers shall eat sons in the midst of you, and sons shall eat their fathers; and I will execute judgments in you, and I will scatter the whole remnant of you to all the winds.

Therefore, as I live, said my Lord YHWH, if not because you defiled My sanctuary with all your detestable things, and with all your abominations; and [therefore] I also will delete [you]; and My eye shall not spare, and I also will not have pity” (Eze 5:8-11).

However, the logic of these verses, suggests that the words of verses Eze 5:8-9 are a letter and a word insertion, and a word disorder of:

כה אמר אדני יהוה: יען כל-תועבתיך, גם-אני הנני עליך ועשיתי בתוכך שפטים לעיני הגוים. ולכן אעשה בך את אשר לא-עשיתי, ואת אשר לא-אעשה עוד כמהו.

“Thus said my Lord YHWH: because of all your abominations, I am also against you, and I will execute judgments in the midst of you in the sight of the nations. And therefore, I will do in you that which I did not do, and that which I will not do like it anymore.”

It is also suggested that the words of verses Eze 5:10-11 are a word deletion, and a word disorder of:

יען כי את-מקדשי טמאת בכל-שקוציך ובכל-תועבתיך; לכן חי-אני נאם אדני יהוה, כי גם-אני אגרע ולא-תחוס עיני וגם-אני לא אחמול, ובתוכך אבות יאכלו בנים ובנים יאכלו את אבותם; ועשיתי בך שפטים ואת-כל-שאריתך זריתי לכל-רוח.

“Because you defiled My sanctuary with all your detestable things, and with all your abominations, therefore, as I live, said my Lord YHWH, that I will also will delete and My eye shall not spare, and I also will not have pity, and in the midst of you, fathers shall eat sons and sons shall eat their fathers; and I will execute judgments in you, and I will scatter the whole remnant of you to all the winds.”

In the Book of Ezekiel we find: **ו[נ]תתי את-הארץ שממה, יען [] מעלו [] מעל, נאם אדני יהוה, - “And I will turn the land desolation, because they acted [] treacherously, said my Lord YHWH” (Eze 15:8).**

Yet the comparison to the previous verses suggests that these words are vowel letter insertion, a letter and a word deletion, and a word disorder of

**ויען כי מעלו בי מעל, נאם אדני יהוה, נתתי לכן את-הארץ לשממה
“And because they acted in me treacherously, I will therefore turn the land to desolation.”**

In the Book of Isaiah we find:

**ועתה מה-לי-פה נאם-יהוה, [] כי-לקח עמי חנם; משלו יהלילו נאם-יהוה, ותמיד כל-היום שמי מנאץ.
לכן ידע עמי שמי; לכן ביום ההוא, כי-אני-הוא המדבר הנני.**

“And now, what do I have here, said YHWH, [seeing] that My people is being taken away for the taking. They that rule over them do howl, said YHWH, and My name continually all the day is blasphemed.

Therefore, My people shall know My name; therefore in that day, [they shall know] that it is Me who is speaking, [behold], here I am” (Is 52:5-6).

The understanding of the Greek translator of these highly corrupted verses, indicates that he believed that in verse Is 52: the word: **יען** - “because” is erroneously missing.

Similarly, we find in the Book of Jeremiah:

[] כי-גם-נביא [] גם-כהן חנפו ; [] גם-בביתי מצאתי רעתם, נאם-יהוה.
לכן יהיה דרכם להם כחלקלקות באפלה, ידחו ונפלו בה : כי-אביא עליהם רעה [] שנת פקדתם,
נאם-יהוה.

“[] for both a prophet [and] a priest became defiled; [] also in My house I found their wickedness, said *YHWH*.

Therefore, their way shall be to them as slippery [places] in the darkness, they shall be thrust, and they shall fall in it; for I will bring evil upon them, [] the year of their visitation, said *YHWH*” (Jer 23:11-12).

The understanding of these verses by the Greeks indicates that they believed that the first words of verse Jer 23:11 כי-גם-נביא גם-כהן חנפו are a vowel letter and a word deletion error of:
“Because both a prophet and a priest became defiled.” - יען כי גם-נביא וגם-כהן חנפו

In the Book of Deuteronomy we read:

לא בצדקתך ובישר לבבך אתה בא לרשת את-ארצם : [] כי ברשעת הגוים האלה יהוה אלהיך מורישם מפניך, ולמען הקים את-הדבר אשר נשבע יהוה לאבתך, לאברהם ליצחק וליעקב. וידעת [] כי לא בצדקתך יהוה אלהיך נתן לך את-הארץ הטובה הזאת לרשתה :

“Not for your righteousness, and for the uprightness of your heart, you are coming to inherit their land; [but] for [] the wickedness of these nations *YHWH* your God is dis inheriting them from before you, and for establishing the word which *YHWH* swore to your fathers, to Abraham, to Isaac, and to Jacob.

And you shall Know [therefore], that it is not for your righteousness that *YHWH* your God gives you this good land to inherit it” (Deu 9:5-6).

However, the logic of these words suggests that they are a word insertion and a word deletion, and a word disorder of:

יען כי ברשעת הגוים האלה יהוה אלהיך מורישם מפניך, ולמען הקים את-הדבר אשר נשבע יהוה לאבתך, לאברהם ליצחק וליעקב. וידעת לכן כי לא בצדקתך יהוה אלהיך נתן לך את-הארץ הטובה הזאת לרשתה :

“Because of the wickedness of these nations, *YHWH* your God is dis inheriting them from before you, and for establishing the word which *YHWH* swore to your fathers, to Abraham, to Isaac, and to Jacob. And therefore, you shall Know that it is not for your righteousness that *YHWH* your God gives you this good land to inherit it”

Yet in the previous verse we find:

אל-תאמר בלבבך בהדף יהוה אלהיך אתם מלפניך לאמר : בצדקתי הביאני יהוה לרשת את-הארץ הזאת : וברשעת הגוים האלה יהוה מורישם מפניך.

“Do not say in your heart, as *YHWH* your God is thrusting them out from before you, saying: For my righteousness *YHWH* brought me to inherit this land; and for the wickedness of these nations *YHWH* is disinheriting them from before you” (Deu 9:4).

However, the comparison between these verses suggests that these words are a letter insertion, a letter and a word deletion, and a word disorder of:

יען כי ברשעת הגוים האלה יהוה מורישם מפניך. ולכן בהדף יהוה אלהיך אתם מלפניך, אל-תאמר בלבבך : בצדקתי הביאני יהוה לרשת את-הארץ הזאת.

“Because of the wickedness of these nations, YHWH is disinheriting them from before you. And therefore, do not say in your heart, as YHWH your God is thrusting them out from before you, for my righteousness YHWH brought me to inherit this land.”

These examples from the Books of Isaiah and Jeremiah suggest that the word: יען - “because” is also erroneously missing in other verses. It is suggested that among the following verses: Gen 4:15; Jud 10:13; 1 Sam 3:13-14; 28:2; 1 Ki 9-10; Is 26:1428:15-16; 61:7; Jer 6:15, 17-18; 8:9-10, 12; 9:5-6; 18:20-21; 23:14-15; 48:11-12; 51:1-52; Eze 11:3-4; 18:29-30; Hos 13:2-3; Am 5:12-23; Zep 2:8-9; Ps 16:8-9; 73:9-10; 78:20-21; 119:118-119; Job 32:9-10; 42:2-3, it applies at least to several of them.

So that

כי למען

Another type of a positive conditional statement contains the word: למען when it means: “so that”, for example:

In the Book of Deuteronomy we read:

כי-הקשה יהוה אלהיך את-רוחו ואמץ את-לבבו, למען תתו בידך,
“for YHWH your God hardened his spirit, and encouraged his heart, so that He will be given into your hand” (Deu 2:0; see also: Ex 10:1Lev 20:3; Deu 8:18; 20:17-18; 29:18; Jos 11:20; 1 Ki 15:4; Jer 27:10; 43:3; Eze 40:4; 2 Ch 25:20).

In the Book of Jeremiah we read:

כי לא-דברתי את-אבותיכם ולא צויתים, ביום הוציא (הוציאי) אותם מארץ מצרים, על-דברי עולה וזבח.
כי אם-את-הדבר הזה צויתי אותם לאמר: שמעו בקולי, והייתי לכם לאלהים ואתם תהיו-לי לעם; והלכתם בכל-הדרך[] אשר אצוה אתכם למען ייטב לכם.
“For I did not speak to your fathers, nor I commanded them, in the day that I brought burnt-offerings or sacrifices; them out of the land of Egypt, concerning For only this thing I commanded them, saying: Harken to My voice, and I will be your God, and you shall be to Me a people; and you shall walk in all the way[] that I command you, so that it will be well with you” (Jer 7:22-23).

However, the logic of these verses, and the Hebrew syntax and grammar suggest that the words of verse 7:23 are a letter and a word deletion, and a word disorder of:

כי אם-את-הדבר הזה צויתי אותם לאמר: שמעו בקולי והלכתם בכל-הדרכים אשר אצוה אתכם למען ייטב לכם, והייתי לכם אֵל לאלהים ואתם תהיו-לי לעם
“For only this thing I commanded them, saying: Harken to My voice and you shall walk in all the ways that I command you, so that it will be well with you. And I will be then your God, and you shall be to Me a people.”

Yet in the Book of Exodus we find: **so [] - למען יאמינו כי-נראה אליך יהוה אלהי אבתם**
that they shall believe that YHWH, the God of their fathers, had appeared to you” (Ex 4:5).

However, the comparison between these verses suggests that here the words: **למען יאמינו** are a word deletion error of: **כי למען יאמינו** - “For so that they shall believe.”

We also find in this book:

ויאמר []: למחר; ויאמר []: כדברך, למען תדע כי-אין כיהוה אלהינו.
“And he said []: Tomorrow. And he said []: [Be it] according to your words; so that you shall know that there is no one like *YHWH* our God” (Ex 8:6).
The Hebrew syntax suggests that here the word: **ויאמר לו** is a word deletion error of: **ויאמר לו** - “and he said to him”, and the word: **כדברך** is a word deletion error of: **כי כן יהיה כדברך** - “For so it will be according to your words.”

Similarly, in the Book of Judges we find

[] למען נסות בם את []-ישראל: ה[]שמרים הם את-דרך[] יהוה ללכת בם,
“So that by them [I may] to try [] Israel, [whether] they are keeping the way[] of *YHWH* to walk in them” (ud 2:22).

However, the Hebrew syntax, and the understanding of the translators suggest that in this verse the word: **ישראל** is a word deletion error of: **בני-שראל** - “the children of Israel”, and the word: **השמרים** is a word deletion error of: **האם שמרים** - “whether they are keeping.” The Hebrew grammar suggests that here the word: **דרך** is a vowel letter deletion error of: **דרכי** - “the ways of.” In addition, the comparison between these verses suggests that here the words: **למען נסות בם** are a word deletion error of: **כי למען נסות בם** - “For so that to try with them.”

Similarly, we find in the Book of Kings:

[] למען דעת כל-עמי הארץ כי יהוה הוא האלהים: []אין עוד.
“[] so that all the peoples of the earth will be knowing that *YHWH* is the God; [] there is no other” (1 Ki 8:60).

However, the logic of this verse, and the comparison between these verses suggest that here the words: **למען דעת כל-עמי הארץ** are a word deletion error of: **כי למען דעת כל-עמי הארץ** - “For so that all the peoples of the earth will be knowing.”

Similarly, we find in the Book of Isaiah

האמרים: [] ימהר []יחיש[] מעשהו למען נראה []; ותקרב ותבואה עזת קדוש ישראל ונדעה.
“Who are saying: [] He should hurry, [] He should hasten His work, so that we shall see [it]; and the counsel of the Holy One of Israel shall come, and we shall know it!” (Is 5:19).

The comparison between these verses suggests that here the words:

האמרים: ימהר יחיש מעשהו למען נראה are a vowel letter insertion. And a word deletion error of: **האמרים: כי ימהר יחיש את מעשהו למען נראה אותו** - “Who are saying: For He should hurry, and He should hasten His work, so that we shall see it.”

We also find in the Book of Isaiah: **יגדיל תורה ויאדיר [] למען צדקו; יהוה חפץ []** - “*YHWH* desired for His righteousness' sake, to increase the Law and to enlarge” (Is 42:21).

However, the logic of this verse suggests that these words are a vowel letter insertion, a letter and a word deletion and word disorder of: **וַיְהוֹה חִפֵּץ בִּי לְמַעַן יֵאָדִיר צְדָקוֹ; יִגְדַּל לִימוּד תּוֹרָה** - **“And YHWH desired for so that His righteousness be enlarged, the study of the Law be increased.”**

One chapter latter we find:

אתם עדי נאם-יהוה, ועבדי אשר בחרתי: [] למען תדעו ותאמינו לי ותבינו כי-אני הוא [] לפני לא-נוצר אל ואחרי לא יהיה. אנכי אנכי, יהוה; ואין מבלעדי מושיע.

“You are My witnesses, said YHWH, and My servant whom I chose; [] so that you shall know and believe Me, and you shall understand that I am He []; [] before Me there was no God formed, neither shall be any after Me. I, I, am YHWH; and beside Me there is no savior” (Is 43:10-11).

The Hebrew syntax suggests that in verse Is 43:10 the words:

אתם עדי נאם-יהוה, ועבדי אשר בחרתי are a word disorder of:

“You are My witnesses and My servant whom I chose, said YHWH.” It is also suggested that in this verse the words:

למען תדעו ותאמינו לי ותבינו כי-אני הוא are a word insertion, and a word deletion error of:

“for so that you shall know and believe and understand that I am the God.” In addition here the word: **לפני** is a vowel letter deletion o:

“and before Me.”

Twenty-three chapters later we find:

שמעו דבר-יהוה החרדים אל-דברו; אמרו [] אחיכם שנאיכם מנדיכם, למען שמן יכבד יהוה ונראה בשמחתכם, והם [] יבשו.

“Hear the word of YHWH, you who follow carefully at His word: you shall say [] [to] brethren who hate you, [] that excommunicate you [for] so that My names shall be respected, and we will gaze upon your joy; And they [] shall be ashamed” (Is 66:5).

However, the logic of this verse suggests that here the words:

שמעו דבר-יהוה החרדים אל-דברו are a letter substitution, a letter and a word deletion, and word disorder of:

“and those who follow carefully upon the word of YHWH, listen to His words.” It I also suggested that here the words:

אמרו אחיכם שנאיכם מנדיכם, למען שמן יכבד are a letter substitution, a letter and a word deletion, a word insertion, and word disorder of:

“And for so that His name shall be respected, say them to your brethren”, and that the remaining words:

יהוה ונראה בשמחתכם, והם יבשו are a letter substitution, and a letter and a word deletion error of: **“and YHWH shall see in your joy, and them that hate you, and excommunicate you, shall be ashamed.”**

In the Book of Jeremiah we find:

כבסי מרעה לבך ירושלם למען תושעי: [] עד-מתני תלין בקרבך מחשבות אונן.

“Jerusalem, wash your heart from wickedness, so that you will be saved. [] how long shall lodge in the midst of you, baleful thoughts of your?” (Jer 4:14).

However, the logic of this verse, and the comparison between these verses suggest that these words are a letter insertion and substitution, a word deletion, and a word disorder of:

“For until when כי עד-מתי תלין בקרבך מחשבת עון, ירושלם כבסי לבך מרעה למען תושעי will a sinful thought shall lodge in your midst. Jerusalem wash your heart from wickedness, so that you will be saved.”

In the Book of Jeremiah we also find:

ויאמרו: לא נשתה-יין כי יונדב בן-רכב אבינו צוה עלינו לאמר: לא תשתו-יין אתם ובניכם עד-עולם.

ו[] בית לא-תבנו וזרע לא-תזרעו וכרם לא-תטעו ולא יהיה לכם: כי באהלים תשבו כל-ימיכם, למען תחיו ימים רבים [] על-פני האדמה אשר אתם גרים שם.

“And they said: for Jonadab [the] son of Rechab, our father, commanded us, saying: You shall not drink wine, you and your sons, forever;

And [] you shall not build a house, and you will not sow seed, and vineyard you shall not plant and you shall not have [any]; For all your days you shall dwell in tents, so that you will live many days [] upon the land that you sojourn there” (Jer 35:6-7).

However, the logic of these verses suggests that in verse Jer 35:7 the words: ובית לא-תבנו are a word deletion error of: “And he also commanded us saying: you shall not build a house” and the words: למען תחיו ימים רבים על-פני האדמה are a word deletion error of: למען תחיו ימים רבים במקום על-פני - “so that you will live many days in the place upon the land that you sojourn there.”

In the Book of Genesis we find:

ויאמר אלהים יוסף: אל-תיראו: [] כי התחת אלהים אני. ואתם חשבתם עלי [] רעה; [] אלהים חשבה לטבה, [] למען [] עשה ביום הזה, להחית [] עם-רב.

“And Joseph said to them: Do not Fear; [for] am I in place of God?

And you thought about me an evil []; [but] God thought it to be a good one; [] so that this day it will be done, to keep [] much people alive” (Gen 50:19-20).

The Hebrew syntax, and the understanding of the translators suggest that in verse Gen 50:19 the words: כי התחת אלהים אני are an order type error of: “for am I in place of God?”, and in verse Gen 50:20 the words:

ואתם חשבתם עלי רעה; אלהים חשבה לטבה are a letter and a word deletion error of:

“And you thought about me an evil thought; and God thought it to be a good one.” The logic of these verses also suggests that in verse Gen 50:20 the words: למען עשה ביום הזה, להחית עם-רב are a letter substitution, and a word deletion error of: כי למען יעשה היום הזה, להחית לכם עם-רב – “for so that He will do today, to keep to you much people alive.”

These examples suggest that in some of the following verses: Gen 12:13; 18:24; Ex 8:18; 11:7, 9; 13:9; 16:32; 23:12; Lev 20:3; 23:42-43; Deu 17:16; 31:19; Jos 1:7; 4:6, 24; 1 Sam 15:15; 2 Sam 13:5; 1 Ki 2:4; 8:43; Is 41:20; 45:3, 4, 6; 48:9; 62:1; Jer 7:10; 11:5; 27:15; that contain the word: **יַעַן** - "so that" the word: **כִּי** - "for" is erroneously missing.

For in-order- that

כִּי בַעֲבוּר

Another type of a positive conditional statement contains the word: **בַּעֲבוּר** -when it means: " **In order that**", for example:

In the Book of Genesis we read:

וַיֹּאמֶר: **כִּי** אֶת-שֶׁבַע **[כַּבְשֶׁת]** **[תִּקַּח מִיָּדִי: בַּעֲבוּר תִּהְיֶה]** ה-**לִי** לַעֲדָה **כִּי** חִפְרֹתִי אֶת-הַבְּאֵר הַזֹּאת.

"And he said: **For** [these] seven ewe-lambs you shall take of my hand, **in order that** it shall be a testimony to me, that I have dug this well" (Gen 21:30).

However, the Hebrew syntax, and grammar suggest that here the word: **כַּבְשֶׁת** is a letter deletion and substitution, and a word deletion error of: **הַכַּבְשִׁים הָאֵלֶּה** - "these sheep", and the words: **ה-לִי לַעֲדָה** are a letter deletion and a letter substitution error of: **תִּהְיֶה לִּי לַעֲדוּת** - "(they) shall be to me for a testimony."

In the Book of Exodus we read:

כִּי בַּפֶּעַם הַזֹּאת אֲנִי שֹׁלֵחַ אֶת-כָּל-מִגַּפְתִּי **אֶל-לְבָבְךָ** וּבַעֲבֹדֶיךָ וּבַעֲמֶךָ, **בַּעֲבוּר** תִּדְעַה **כִּי** אֵין כָּמוֹנִי בְּכָל-הָאָרֶץ.

"**For** in this time, I will send all My plagues to **your heart**, and in your servants, and in your people; **in order that** you will know that there is none like Me in all the earth" (Ex 9:14).

However, the logic of these verse suggests that here the words: **אֶל-לְבָבְךָ** are a letter and a word insertion error of the word: **בָּךְ** - "in you."

Yet in the Book of Samuel we find:

כִּי-עֲבַדְךָ יוֹאָב הוּא צוּנִי וְהוּא שֵׁם בְּפִי שִׁפְחַתְךָ אֶת כָּל-הַדְּבָרִים הָאֵלֶּה.
[לְבַעֲבוּר] **[סָבַב אֶת-פְּנֵי הַדָּבָר עָשָׂה עֲבֹדְךָ יוֹאָב אֶת-הַדָּבָר הַזֶּה];**

"For your servant Joab, he commanded me, and he put all these words in the mouth of your handmaid;
[in order that] **[to]** turn the face of the matter, your servant Joab did this thing" (2 Sam 14:19-20).

However, the comparison between these verses, and the understanding of the translators suggest that here the words: **לְבַעֲבוּר סָבַב** are an order-type and word deletion error of: **כִּי בַּעֲבוּר לְסָבַב** - "**For in order that to** turn."

As so

כַּאֲשֶׁר כֵּן

Another type of a positive conditional statement contains the words: **כֹּאשֶׁר** (*kaasher*) - “as”, followed later by the word: **כֵּן** (*ken*) - “so.”

Here are several biblical examples:

In the Book of Leviticus we read: **וְאִישׁ כִּי-יִתֵּן מוֹם בְּעַמִּיתוֹ, כֹּאשֶׁר עָשָׂה כֵּן יַעֲשֶׂה לוֹ** - “**And if a man maim his neighbor; as he did, so shall it be done to him**” (Lev 24:19; see also: Gen 41:13; Ex 1:12; 7:6; 12:28, 50; 27:8; 39:43; Lev 4:20; 27:14; Num 2:17; 5:4; 8:22; 14:28; 15:14; 17:26; 36:10; Deu 4:5; 12:22; 22:26; 28:63; Jos 10:1, 39; 11:15; 14:5; 23:15; Jud 1:7; 7:17; 15:11; 1 Sam 15:33; 26:24; 2 Sam 3:9; 16:19, 23; 1 Ki 1:37; 2:38; Is 10:11; 20:3-4; 29:8; 31:4; 52:14; 55:10-11; 65:8; 66:22; Jer 5:19; 13:11; 31:27; 32:42; 39:12; 42:18; Eze 12:11; 15:6; 20:36; Am 3:12; Zec 1:6; 7:13; 8:13, 14-15; Ps 48:9; Pro 24:29; Est 6:10).

In the Book of Kings we find:

כִּי כֹאשֶׁר נִשְׁבַּעְתִּי לָךְ בִּיהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר: כִּי-שְׁלֹמֹה בְנְךָ יִמְלֹךְ אַחֲרַי, וְהוּא יֹשֵׁב עַל-כִּסְאִי תַּחְתִּי: כִּי כֵּן אַעֲשֶׂה הַיּוֹם הַזֶּה.

“[verily] as I swore to you by *YHWH*, the God of Israel, saying: [Assuredly] **Solomon your son shall reign after me, and he shall sit upon my throne in my stead; [verily] so I will do (it) this day**” (1 Ki 1:30).

In this verse the word: **כִּי**, which is usually understood as: “for”, appears three times, and it was translated to English in two different ways. In the Greek version of this verse the middle **כִּי** word was ignored and the other two were translated to: “that.” However, the Hebrew syntax suggests that all the three **כִּי** words of this verse are superfluous.

Yet in the Book of Numbers we find: **וְהָיָה כֹּאשֶׁר דְּמִיתִי לַעֲשׂוֹת לָהֶם [] אַעֲשֶׂה לָכֶם** - “**And it shall come to pass, that as I thought to do to them [so] I will do to you**” (Num 33:56).

However, the comparison between these verses, and the understanding here of the English (but not the Greek) translators, suggest that here the word: **כֵּן** - “so” is erroneously missing.

Similarly, we find in the Book of Deuteronomy:

וִידַעְתֶּם עַם-לִבְבְּךָ: כִּי כֹאשֶׁר יִיסַר אִישׁ אֶת-בְּנוֹ [] יִהְיֶה אֱלֹהֶיךָ מִיִּסְרֶךָ.

“**And you shall know in your heart, that as a man chastens his son, [so] *YHWH* your God (will) chasten you**” (Deu 8:5).

However, the comparison between these verses, and the understanding here of the Greek (and the English) translators, suggest that also here the word: **כֵּן** - “so” is erroneously missing.

כֹּאשֶׁר צִוִּיתֶם [] תִּשְׁמְרוּ לַעֲשׂוֹת.

“**as you were commanded [so] you shall observe to do**” (Deu 24:8).

However, the comparison between these verses, and the understanding here of the English translator, suggest that also here the word: **כֵּן** - “so” is erroneously missing.

Similarly, we find in the Book of Joshua:

כֹּאשֶׁר הָיִיתִי עִם-מֹשֶׁה [] אֶהְיֶה עִמָּךְ, לֹא אֶרְפֹּךְ וְלֹא אֶעְזֹבְךָ.
“**As I was with Moses, [so] I will be with you; I will not leave you, nor abandon you**” (Jos 1:5).

וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ, הַיּוֹם הַזֶּה אֶחֱלֶה גְדֹלְךָ בְּעֵינֵי כָל-יִשְׂרָאֵל אֲשֶׁר יָדְעוּן, כִּי כֹאשֶׁר הָיִיתִי עִם-מֹשֶׁה [] אֶהְיֶה עִמָּךְ.
“**And YHWH said to Joshua: This day will I begin to exalt you in the sight of all Israel, that they will know that, as I was with Moses, [so] I will be with you**” (Jos 3:7).

However, the comparison between these verses, and the understanding here of the Greek (and the English) translators, suggest that also in verses Jos 1:5 and 3:7 the word: כֵּן - "so" is erroneously missing.

Similarly, we find in the Book of Jeremiah about Babylon:

נָפְלוּ אֲשׁוּרִיָּה (אֲשׁוּרִיָּה), נִהְרְסוּ חֻמוֹתֶיהָ: כִּי נִקְמַת יְהוָה הִיא, הַנִּקְמוּ בָּהּ, כֹּאשֶׁר עָשְׂתָה [] עֲשׂוּ-לָהּ.
“**Its buttresses did fall, its walls were destroyed; for it is the vengeance of YHWH, take vengeance upon it; as it did [] do to it**” (Jer 50:14).

However, the comparison between these verses, and the understanding here of the Greek (but not the English) translators, suggest that also here the word: כֵּן - "so" is erroneously missing.

Similarly, we find in the Book of Obadiah: **כֹּאשֶׁר עָשִׂיתָ [] יַעֲשֶׂה לְךָ - “as you did, [] it shall be done to you”** (Ob 1:15).

However, the comparison between these verses, and the understanding here of the Greek (but not the English) translators, suggest that also here the word: כֵּן - "so" is erroneously missing.

כִּי כֹאשֶׁר שָׁתִיתֶם עַל-הַר קָדְשִׁי, [] יִשְׁתּוּ [] כָּל-הַגּוֹיִם
“**For as you drank upon My holy mountain, [so] shall all the nations drink []**” (Ob 1:16).

However, the comparison between these verses, and the understanding here of the English (but not the Greek) translators, suggest that here again the word: כֵּן - "so" is erroneously missing. The logic of this verse suggests that here the word: שָׁם - “there” is also erroneously missing.

Similarly, we find in the Book of Ecclesiastes:

כֹּאשֶׁר יָצָא מִבֶּטֶן אִמּוֹ עָרוֹם [] יָשׁוּב לֵלְכֶת כְּשֶׁבַע.
“**As he came out naked of his mother's womb, [] shall he go back []**” (Ecc 5:14).

However, the comparison between these verses, (but not the understanding of the translators) suggest that here again the word: כֵּן - "so" is erroneously missing. The logic of this verse suggests that here the word: כְּשֶׁבַע (probably copied erroneously from the next verse) is a word substitution error of: שָׁמָּה - “there.”

Similarly, we find in the Book of Daniel: **וְכַאֲשֶׁר תִּרְאֶה** [] **[עֲשֵׂה עִם-עַבְדֶּיךָ]** - “and as you will see, [] you will do with your servants” (Dan 1:13).

However, the comparison between these verses, and the understanding here of the Greek (but not the English) translators, suggest that also here the word: **כֵּן** - “so” is erroneously missing. The Hebrew grammar suggests that here the word: **עֲשֵׂה** is a letter deletion error of: **תַּעֲשֵׂה** - “you shall do.”

In the Book of Genesis we find:

וְאֲשֶׁר תֹּאמְרוּ אֵלַי אֲתָן.
הֲרִבּוּ עָלַי מְאֹד מִהֵרָ וּמִתָּן וְאֲתָנָה, [כַּאֲשֶׁר תֹּאמְרוּ אֵלַי [] ; וְתִנּוּ-לִי אֶת-הַנְּעִר], לֵאשָׁה.
“And that which you will say to me I will give.
Ask you will increase dowry and gift very much, and I will give, [] as you shall say to me []; but give me the damsel to wife” (Gen 34:11-12).

However, the logic of these verses suggests that here the words: **כַּאֲשֶׁר תֹּאמְרוּ אֵלַי** are a letter and a word deletion error of: **וְכַאֲשֶׁר תֹּאמְרוּ אֵלַי כֵּן אֲתָן** - “And that which you will say to me so I will give.”

We find in the Book of Deuteronomy:

יֵשָׁא יְהוָה עֲלֶיךָ גּוֹי מֵרָחֵק מִקְצֵה הָאָרֶץ, כַּאֲשֶׁר יִדְאֶה הַנָּשָׂר: גּוֹי אֲשֶׁר לֹא-תִשְׁמַע לִשְׁנּוֹ.
“*YHWH* will carry a nation against you from far, from the end of the earth, as the eagle glides; a nation whose tongue you shall not understand” (Deu 28:49).

However, the logic of this verse suggests that it suffers from a word deletion, and a word disorder and that we should read it as:

כַּאֲשֶׁר יִדְאֶה הַנָּשָׂר מֵרָחֵק, כֵּן יֵשָׁא יְהוָה עֲלֶיךָ גּוֹי מִקְצֵה הָאָרֶץ, : גּוֹי אֲשֶׁר לֹא-תִשְׁמַע לִשְׁנּוֹ.
“As the eagle glides from afar, so *YHWH* will carry against you a nation from the end of the earth, a nation whose tongue you shall not understand.”

In the Book of Judges we find:

וְתֹאמַר אֵלָיו: אָבִי פָצִיתָ אֶת-פִּיךָ אֶל-יְהוָה, עָשָׂה לִי כַאֲשֶׁר יֵצֵא מִפִּיךָ: אַחֲרַי אֲשֶׁר עָשָׂה לְךָ יְהוָה נִקְמוֹת מֵאִיבֶיךָ, מִבְּנֵי עַמּוֹן.
“And she said to him: My father, you opened your mouth to *YHWH*; do to me as that which came out of your mouth; After that *YHWH* gave you vengeance in your enemies, in the children of Ammon” (Jud 11:36; see also: Jud 15:10; 2 Sam 15:26; 2 Ki 17:41).

However, the Hebrew syntax suggest that these words are a letter and a word deletion, and word disorder of:

וְתֹאמַר אֵלָיו: אָבִי פָצִיתָ אֶת-פִּיךָ אֶל-יְהוָה, וְאַחֲרַי אֲשֶׁר עָשָׂה לְךָ יְהוָה נִקְמוֹת מֵאִיבֶיךָ, מִבְּנֵי עַמּוֹן, כַּאֲשֶׁר יֵצֵא מִפִּיךָ כֵּן עָשָׂה לִי.
“And she said to him: My father, you opened your mouth to *YHWH*, and after that *YHWH* gave you vengeance in your enemies, in the children of Ammon, as it came out of your mouth so do to me.”

In the Book of Genesis we find: **וַיֹּאמְרוּ: כֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ** - “And they said: So do, as you said” (Gen 18:5; see also: Neh 5:12).

Yet the logic of these words suggest that they are a word disorder of:

וַיֹּאמְרוּ: כַּאֲשֶׁר דִּבַּרְתָּ כֵּן תַּעֲשֶׂה - “And they said: as you said, so you shall do.”

Sixteen chapters later we find: **וַיַּעֲשׂוּ בָנָיו לוֹ כֵּן כַּאֲשֶׁר צִוָּהוּ** - “And his sons did to him as he so commanded them” (Gen 50:12; see also: Ex 7:10. 20; Num 8:3; Eze 12:7).

However, the Hebrew syntax suggests that these words are a vowel letter insertion, and a word disorder of: **וַיֹּאמְרוּ: כֵּן עָשָׂה לוֹ בָנָיו** - “and as he commanded them, so his sons did to him.”

In the Book of Deuteronomy we find:

וְהָיָה עַד-שֹׁקֵר, הָעֵד שֹׁקֵר עֲנֵה בָאֲחָיו.
וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לָאֲחָיו; וּבְעֵרְתֶּם [] הָרַע מִקִּרְבֶּךָ.
וְהַנִּשְׁאָרִים יִשְׁמְעוּ וִירָאוּ; וְלֹא-יִסְפוּ לַעֲשׂוֹת עוֹד כַּדְּבַר הָרַע הַזֶּה.

“And behold, a false witness testified falsely about his brethren.

And you shall do to him, as he contrived to do to his brethren; [so] you shall eradicate [the] evil from the midst of you.

And those that remain shall hear, and shall fear, and shall no more, continue to do any such evil in the midst of you” (Deu 19:18-20).

However, the Hebrew syntax, and the understanding of the translators suggest that in verse Deu 19:18 the word: **עָנֵה** is superfluous, and in verse Deu 19:19 the word: **אֵת** - “the” is missing.

In addition, the comparison between these verses, and the Hebrew grammar suggest that here the words: **וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לָאֲחָיו** are a letter insertion, a word deletion, and a letter and a word disorder of: **וַיֹּאמְרוּ: כֵּן תַּעֲשֶׂה לוֹ** - “And as he contrived to do to his brethren, so you shall do to him.”

In the Book of Chronicles we find:

וַיִּשְׁלַח שְׁלֹמֹה אֶל-חֹרֶם מֶלֶךְ-צֹר לֵאמֹר: **כַּאֲשֶׁר עָשִׂיתָ עִם-דָּוִד אָבִי וְתִשְׁלַח-לוֹ אֲרָזִים לְבִנוֹת-לוֹ בֵּית לְשִׁבְתָּ בּוֹ []**.

“And Solomon sent to Hiram the king of Tyre, saying: As you did with David my father, and you sent him cedars to build him a house to dwell in it, [so do with me]” (2 Ch 33:22).

The English (but not the Greek) version of this verse indicates that the translators believed that here the words: **כֵּן תַּעֲשֶׂה עִמִּי** - “so you shall do with me” are erroneously missing from the Hebrew version of this verse.

In the Book of Jeremiah we find:

[]אֲשֶׁר לֹא-יִסְפָּר צְבָא הַשָּׁמַיִם וְלֹא יִמָּד חוֹל הַיָּם, כֵּן אֲרֻבָּה אֶת-זֶרַע דָּוִד עַבְדִּי,

“[As] the host of heaven cannot be counted, neither the sand of the sea be measured; so will I multiply the seed of David My servant” (Jer 33:22; see also: 2 Ki 18:21; Is 36:6; 54:9; 2 Ch 1:12; 32:17).

However, the comparison between these verses, and the understanding of the English translator suggest that here the first word: **אשר** is a letter deletion error of: **כֹּאֶשֶׁר** - "as."

In the Book of Isaiah we find:

כִּן הֵינִי-לָךְ, אֲשֶׁר יָגַעְתָּ; סַחְרִיךָ מִנְעוּרֶיךָ, אִישׁ לַעֲבֹרוֹ תַּעֲוֶה [אִין מוֹשִׁיעֶךָ].
“**Thus they shall be to you, [with whom] you labored; they that have trafficked with you from your youth everyone wandered to his side; [there shall be] none to deliver you**” (Is 47:15).

The Greek (and the English) translation of this verse suggest that the translators believed that is very corrupt. However, the comparison between these verses suggests that here the words: **כִּן הֵינִי-לָךְ, אֲשֶׁר יָגַעְתָּ** are a letter deletion and a letter substitution, and word disorder of: **כֹּאֶשֶׁר יָגַעְתָּ כִּן הֵינִי-לָךְ** - “**As you became fatigued so it was to you.**” With this understanding, it seems that the rest of this verse: **סַחְרִיךָ מִנְעוּרֶיךָ אִישׁ לַעֲבֹרוֹ תַּעֲוֶה אִין מוֹשִׁיעֶךָ** is a letter substitution, and a letter and a word deletion error of: **שְׁחַרְיֶיךָ מִנְעוּרֶיךָ אִישׁ לַעֲבֹרוֹ תַּעֲוֶה [אִין אִישׁ לְהוֹשִׁיעֶךָ]** - “**Those that were favoring you from your youth wondered a man to his side, and there is no man to redeem you.**”

In the Book of Isaiah we find:

כִּי- [גְּבוּהוֹ שָׁמַיִם מִ] אָרֶץ, כִּן גְּבוּהוֹ דְּרָכֶי מִדְּרָכֶיכֶם וּמַחֲשַׁבְתֵּיכֶם [מִמַּחֲשַׁבְתֵּיכֶם].
“**For [as] the sky is higher than [the] earth, so My ways are higher than your ways, and My thoughts [] than your thoughts**” (Is 55:9).

The comparison between these verses, and the understanding of the Greek (and the English) translators suggest that here the word: **כֹּאֶשֶׁר** - "as" is erroneously missing. In addition, the Hebrew syntax, and the understanding of the translators suggest that here the word: **מֵאָרֶץ** is a vowel letter deletion error of: **מֵהָאָרֶץ** - “**of the earth**”, and the logic of this verse suggests that here the word: **עַמְקוֹ** - “**are deeper**” (e.g. Ps 92:6) is erroneously missing.

In the Book of Job we find: **כָּלָה עָנָן וַיֵּלֶךְ; כִּן יוֹרֵד שָׂאוֹל לֹא יַעֲלֶה** - “[As the] cloud was consumed and vanished away, so he that goes down to the underworld shall not come up” (Job 7:9).

However, the Hebrew syntax, and the understanding of the Greek (and the English) translators suggest that here the words: **כָּלָה עָנָן וַיֵּלֶךְ** are a letter substitution, and a word deletion error of: **כָּלָה עָנָן וַיֵּלֶךְ** - “**As a cloud showered and went away.**”

In the Book of Exodus we find:

וַיֹּאמֶר-לוֹ פַּרְעֹה: לֵךְ מֵעָלַי; הִשְׁמַר לָךְ, [אֶל-תִּסָּף] רְאוֹת [] פָּנַי. כִּי בְיוֹם רֵאֲתָךְ [] פָּנַי, תָּמוּת.
וַיֹּאמֶר מֹשֶׁה: כִּן דְּבַרְתָּ: לֹא-אֶסָּף עוֹד [רְאוֹת פָּנֶיךָ].
“**And Pharaoh said to him: Go from me, be careful, [] do not continue [] see my face; for in the day that you will see my face, you shall die.**
And Moses said: You spoke well; I will not continue anymore [] see your face” (Ex 10:28-29).

However, the logic of these verses, and the Hebrew syntax suggest that in verse Ex 10:28 the words: **השמר לך, אל-תסף ראות פני. כי ביום ראתך פני, תמות** are a letter and a word deletion error of: **השמר לך ואל-תסף עוד לראות את פני. כי ביום ראתך את פני, תמות** - “be careful, and do not continue anymore to see my face; for in the day that you will see my face, you shall die.” The comparison between these verses suggests that the words of verse Ex 10:29 are a letter and a word deletion, and word disorder of:

ויאמר משה: כאשר דברת כן יהיה: לא-אסף עוד לראות פניך
“And Moses said: as you spoke so it shall be: I will not continue anymore to see your face.”

In the Book of Numbers we find:

ויענו בני-גד ובני ראובן לאמר: את אשר דבר יהוה אל-עבדיך, כן נעשה.
“And the children of Gad and the children of Reuben answered, saying: As YHWH said to your servants, so will we do” (Num 32:31).

The understanding here of the English (but not the Greek) translators indicates that they believed that here the words: **את אשר** are a letter substitution and mis-division to words of the word: **כאשר** - “as.”

According-to-all so

ככל-אשר כן

In the Book of Exodus we read: **ככל אשר-צוה יהוה את-משה: כן עשו בני ישראל** -
“According to all that YHWH commanded Moses, so the children of Israel did” (Ex 39:42; see also: Gen 6:22; Ex 25:9; 39:32; 40:16; Num 1:5; 42:34; 8:20; 9:5; Jos 1:17; 1 Sam 8:8; 2 Sam 7:17; 9:11; 2 Ki 15:11 Jer 42:5, 20; 1 Ch 17:15).

Yet in the Book of Exodus we find:

ואת שמן המשחה ואת-קטרת הסמים לקדש: ככל אשר-צויתך [] יעשו.
“And the anointing oil, and the incense of sweet spices for the holy [place]; according to all that I commanded you [] they shall do.” (Ex 31:11).

The comparison between these verses suggests that here the word: **כן** - “so” is erroneously missing.

Similarly, in the Book of Numbers we find:

לא-ישאירו ממנו עד-בקר ועצם לא ישברו-בו; ככל-חקת הפסח, [] יעשו אתו.
“They shall leave none of it to the morning, nor break a bone thereof; according to all the statute of the Passover [] they shall keep it” (Num 9:12).

The comparison between these verses suggests that here the word: **כן** - “so” is erroneously missing.

These examples suggest that in verses: Ex 29:5; 2 Sam 3:36; 1 Ki 9:4; 2 Ki 14:3; 15:34; Jer 50:28; Eze 24:24 the word: **כן** - “so” is erroneously missing.

In the Book of Numbers we find:

איש כי-יִדָּר נִדָּר לַיהוָה, או-הִשְׁבַּע שְׁבַעַה לְאַסֵּר אֶסֶר עַל-נַפְשׁוֹ, לֹא יִחַל[] דְּבָרוֹ: כָּל-[] הִיצָא מִפִּיו[] יַעֲשֶׂה.

“A man who will vow a vow to *YHWH*, or will swear an oath to bind his soul with a bond, he shall not break his word; [according to] all that will proceed out of his mouth [] he shall do” (Num 30:3).

The logic of this verse, and the Hebrew grammar suggest that here the word: הִשְׁבַּע is a vowel letter exchange error of: יִשְׁבַּע - “will swear”, and the words: לֹא יִחַל are a letter deletion error of: לֹא יִחַלֵּף - “he will not exchange.” In addition, the logic of this verse, and the understanding of the English translator suggest that the words: כָּל הִיצָא are a vowel letter insertion, and a word deletion error of: כָּל-אֲשֶׁר יֵצֵא - “according to all that comes out”, and the word: יַעֲשֶׂה is a word deletion error of: כֵּן יַעֲשֶׂה - “so he will do.”

As so

כ כן

In the Book of Jeremiah we read: כֵּן הִבִּישׁוּ בֵּית יִשְׂרָאֵל, כְּבִשְׁתׇּ גִנֹּב כִּי יִמָּצָא, - “As the thief’s shame when he is found, so the house of Israel did shame” (Jer 2:26; see also: Num 6:21; 8:4; 9:14; 13:33; 15:20; 2 Sam 13:35; 14:17; Is 31:5; 38:14; 61:11; 63:14; 66:13; Jer 5:7; 6:7; 24:5, 8; 34:5; Eze 1:28; 22:22; 23:44; 35:15; 36:38; Joel 24; Ps 42:2; 48:11; 103:15; 123:2; Pro 10:26; 26:126; 27:19; Job 7:2-3; Cnt 2:2, 3; Ecc 3:19; 7:6).

In the Book of Ecclesiastes we find: כָּל-עֲמַת שָׁבָא, כֵּן יֵלֵךְ - “that in all points as he came, so shall he go” (Ecc 5:15).

However, the logic of these words suggests that they are a mis-division to words of: כָּל-עֲמַת שָׁבָא, כֵּן יֵלֵךְ - “As in contrast to his coming, so he shall go.”

In the Book of Isaiah we find: הִיָּה כְּעוֹף-נוֹדֵד קֵן מִשְׁלַח[] תְּהִינָה בְּנוֹת מוֹאָב מְעַבְרֹת לְאַרְנוֹן - “And it shall be as wandering birds, as a scattered nest, [so] shall the daughters of Moab be [at the] fords to Arnon” (Is 16:2).

However, the comparison between these verses suggests that the words: מְעַבְרֹת לְאַרְנוֹן are a letter insertion error of: מְעַבֵּר לְאַרְנוֹן - “on the other side of the Arnon.” In addition, the logic of this verse suggests that the words: הִיָּה כְּעוֹף-נוֹדֵד קֵן מִשְׁלַח are a letter deletion, and a word disorder of: הִיָּה כְּעוֹף-נוֹדֵד מִשְׁלַח מִקֵּן - “And it shall be as a wandering birds sent of the nest.” The Hebrew syntax and the understanding of the English (but not the Greek) translators also suggest that the words: תְּהִינָה בְּנוֹת מוֹאָב are a word deletion error of: כֵּן תְּהִינָה בְּנוֹת מוֹאָב - “so shall be the daughters of Moab.”

In the Book of Hosea we find: כָּרַבְסָם כֵּן[] חֲטָאוּ-לִי; [] כְּבוֹדָם בִּקְלוֹן אֲמִיר - “The more they were increased, [the more] they sinned against Me; I will replace their honor with disgrace” (Hos 4:7).

However, the comparison between these verses, and the logic of this verse suggest that here the words: **כרבים כן גם הם חטאו-לי** are a word deletion error of: **“As many so they too sinned against me”**, and the words: **כבודם בקלון אמיר** are a word deletion error of: **“therefore, I will replace their honor with disgrace.”**

In the Book of Ezra we find:

ויענו כל-הקהל ויאמרו [] קול גדול: בן כדברך (כדברך) [] עלינו לעשות.
“And all the assembly answered and said [in] a loud voice: As you said, [so] it is for us to do” (Ezr 10:12).

The understanding of the Greek (and the English) translators indicates that they believed that here the word: **קול** is a letter deletion error of: **בקול** - “in (a loud) voice.” However, it was only the English translator who also realized that here the words: **בן כדברך (כדברך) עלינו לעשות** are a word disorder of: **“As you said, so it is for us to do.”**

Negative conditional statements

משפטים מותנים שליליים

If not for-then

אם לא כי-אז

We already indicated that there are no biblical verses where the word **אם** meaning “if” appears with the word: **אז** - “then.”

Yet in the Book of Genesis we find: **ואם-לא יתנו לך והיית [] נקי מאלתי** - “and if they will not give [her] to you and you shall be [] cleared from my oath” (Gen 24:41).

However, the Hebrew syntax suggests that here the words: **כי אז** - “for then” are erroneously missing.

If the suggested change is true, then this corrected verse contains the words: “if”, “not” and “for then”, a combination found in many Modern negative conditional statements.

In the Book of Leviticus we find:

ואם-בזאת לא תשמעו לי; והלכתם עמי בקרי.
ו[ה]הלכתי עמכם בחמת-קרי; ויסרתי אתכם אף-אני שבע על-חטאתיכם.
“And if in this you will not hearken to Me, but walk contrary to Me;
And [then] I will walk in fury contrary to you; and I will also chastise you seven times for your sins” (Lev 26:27-28; see also Lev 26:21, 23-24).

The English version of these verses indicates that the translators believed that in verse Lev 26:28 the words: **כי-אז** - “for then” are erroneously missing.

Similarly, in the Book of Samuel we hear Jonathan telling David:

כי-אחקר את-אבי כעת מחר [] השלשית, והנה [] טוב אל-דוד ו[] לא [] אז אשלח אליך וגלית את-אזנך.

“For I will inquire my father about this time tomorrow [or] the third day. And behold, [] is good toward David, and [] not. then I will send to you, and disclose it to your ear” (1 Sam 20:12).

However, the understanding of the translators, and the logic of this verse, suggest that here the words: או - "or" and הוא - "he" are erroneously missing here, and the words:

- ואם הוא לא טוב אליך, כי אז אשלח אליך, ולא אז אשלח אליך are a word deletion error of: “And if he is not good to you, for then I will send to you.”

If not then

אלו לא אז

- ו[]אלו חיה אלף שנים פעמים וטובה [] לא ראה [] “And [] if he lives a thousand years twice, [] he did not see good” (Ecc 6:6).

However, the logic of this verse suggests that here the words: ואלו חיה are a vowel letter insertion, and a word deletion error of: וגם אלו חי - “and even if he lives”, and the words: וטובה לא ראה are a word deletion error of: “and even then he did not see good.”

If not for-then

לולא כי-אז

In the Book of Jeremiah we read: לוא-כן ידברו - “I listened and I heard, they spoke not right” (Jer 8:6).

However, the logic of this verse suggests that here the words: לוא-כן ידברו are a vowel letter insertion error of: לו-כן ידברו - “if so they will speak.”

The contrary word: לולא (*lulai*) which is probably a fusion product of the words: לו - “if” and לא - “not” appears in the bible 4 times (Gen 43:10; Jud 14:18; 2 Sam 2:27; Ps 27:13).

In the Book of Samuel we find:

ויאמר יואב: חי האלהים, כי לולא דברת: כי אז מהבקר נעלה העם איש מאחרי אחיו.
“And Joab said: As God lives, if you did not speak, for then [only after] the morning the people had come up, a man from following his brother” (2 Sam 2:27).

However, the Hebrew syntax suggests that here the words:

כי אז מהבקר נעלה העם איש מאחרי אחיו are a letter insertion error of: “, for then since the morning the people had come up, a man from following his brother.”

In the Book of Genesis we find: **כי לולא התמהמהנו כי [] עתה שבנו זה פעמים** - “For if we did not linger, for [] we now have returned twice” (Gen 43:10).

However, the Hebrew syntax suggests that here the words: **כי-עתה שבנו זה פעמים** are a word deletion, and a word disorder of: **כי-אז זה עתה שבנו פעמים** - “for then, by now, we have returned twice.”

Similarly, we find in the Book of Judges:

ויאמר להם: לולא חרשתם בעגלתי, [] לא מצאתם חידתי - “And he said to them: If you did not plowed with my heifer, [] you had not found out my riddle” (Jud 14:18).

However, the Hebrew syntax suggests that here the words: **לא מצאתם חידתי** are a word deletion error of: **כי אז לא מצאתם חידתי** - “for then you had not found out my riddle.”

If not for-then

לולי כי-אז

A word that sounds similar to **לולא** and has the same meaning is: **לולי** (*lulai*). This word appears in the Bible 1 times (Gen 31:42; Deu 32:27; 1 Sam 25:34; 2 Ki 3:14; Is 1:9; Ps 94:17; 106:23; 119:92; 124:1, 2).

In the Book of Psalms we find: **לולי תורתך שעשעי, [] אז אבדתי בעניי** - “[] if it was not that your law had been my delight, [] then I would have perished in my affliction” (Ps 119:92).

However, the Hebrew syntax, and the reading of verses 1 Sam 25:34, and 2 Ki 3:14, suggest that here the word: **כי** - “for” is erroneously missing (twice).

In the Book of Psalms we also find:

שיר המעלות לדוד: [] לולי יהוה שהיה לנו, יאמר-נא ישראל.
[] לולי יהוה שהיה לנו, בקום עלינו אדם.
[] אז חיים בלעונו בחרות אפס בנו.

“A Song of Ascents of David. [] if it was not YHWH who was for us, Israel please say;
[] if it was not YHWH who was for us, when a man rose up against us;
[] then they had swallowed us up alive, when their wrath was kindled against us” (Ps 124:1-3).

However, the logic of these verses suggests that in verse Ps 124:1 the words:

לולי יהוה שהיה לנו, יאמר-נא ישראל are a word deletion, and a word disorder of:
יאמר-נא ישראל: כי לולי יהוה שהיה לנו - “Israel please say: For if it was not YHWH who was for us.” This logic also suggests that in verse Ps 124:2 the words:

לולי יהוה שהיה לנו, בקום עלינו אדם are a word deletion, and a word disorder of:
ביום עלינו אדם, כי לולי יהוה שהיה לנו - “when a man rose up against us, for if it was not YHWH who was for us”, and that the words of verse Ps 24:3 are a vowel letter insertion, a word deletion, and a word disorder of: **כי אז בחרות אפס בנו, חיים בלעונו** - “for then when their wrath was kindled against us, they will swallowed us up alive.”

In the Book of Genesis we find:

[] לולי אלהי אבי, אלהי אברהם ופחד יצחק היה לי, כי [] עתה ריקם שלחתיני;
“[] if it was not for the God of my father, the God of Abraham, and the Fear of Isaac, had been on my side, for [] you would have sent me now empty-handed” (Gen 31:42).

However, the logic of the verse suggests that here the words: היה לי are a vowel letter substitution and a letter deletion error of: היו לעזרתי - “(they) were for helping me” (e.g. Ps 22:20; 38:23; 40:14; 70:2; 7:12). In addition, the comparison between these verses suggests that here the word: כי - “for” is erroneously missing, and the words: כי עתה ריקם שלחתיני are a word deletion error of: כי אז זה עתה ריקם שלחתיני - “for then by now you would have sent me now empty-handed.”

In the Book of Psalms we find: [] לולי יהוה עזרתה לי כמעט [] שכנה דומה נפשי [] - “[] if it was not for YHWH’s help to me almost, [] my soul had dwelt in silence” (Ps 9:17).

In the Greek version of this verse the words: יהוה עזרתה לי appear as: “the Lord had helped me”, which suggests that here the words: לולי יהוה עזרתה לי כמעט are a letter insertion, and a word deletion error of: כי לולי יהוה עזר לי מעט - “For if YHWH did not help me a little.” The logic of this verse, and the comparison between these verses also suggest that the remaining words of this verse: שכנה דומה נפשי are a word deletion, and word disorder of: כי אז נפשי שכנה דומה - “for then my soul would have dwelt in silence.”

Similarly, we find in the Book of Isaiah:

[] לולי יהוה צבאות הותיר לנו שריד, [] כמעט כסדם היינו, [] לעמרה דמינו.
“[] if YHWH of hosts did not leave us a remnant, [] we should have been almost as Sodom, [] we would have been like Gomorrah” (Is 1:9).

However, the comparison between these verses suggests that here the word: כי - “for”, and כי אז - “for then” are erroneously missing here. In addition, it is suggested that here the word: לעמרה is a vowel letter deletion error of: ולעמרה - “and to Gomorrah.”

In the Book of Psalms we also find:

וי[] אמר להשמידם : [] לולי משה בחירו עמד [] בפרץ לפניו ; להשיב חמתו מהשחית[].
“And He said to annihilate them, [] if it was not Moses, His chosen one, [] stood in the breach before Him, to turn back His wrath, from destroying [them]” (Ps 106:23).

However, the Hebrew syntax suggests that here the word: לולי is a vowel letter deletion error of: ולולי - “and if not”, and the word: מהשחית is a letter deletion error of: משהשחית - “from destroying them.” It is also suggested that here the word: ויאמר is a word deletion, and mis-division error of: ויגמר אמר - “and he was determined” (e.g. Ps 77:9), and the words: כי משה בחירו עמד אז שם בפרץ are a word deletion error of: כי משה בחירו עמד אז שם בפרץ - “for Moses stood then there in the beach.”

Because-for not therefore

יען-כי לא לכן

In the Book of Numbers we read:

ויאמר יהוה אל-משה ואל-אהרן: יען [] לא-האמנתם בי להקדישני לעיני בני ישראל, לכן לא תביאו את-הקהל הזה אל-הארץ אשר-נתתי להם.

“And YHWH said to Moses and to Aaron: Because [] you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore, you shall not bring this assembly to the land which I gave them” (Num 20:12).

However, the Hebrew syntax suggests that here the word: יען is a word deletion error of: יען כי - “because for” (e.g. 1 Ki 13:21; 21:29; Is 3:16; 7:5; 8:6; 29:13).

Similarly, In the Book of Isaiah we read:

ומניתי אתכם לחרב וכלכם לטבח תכרעו, יען [] קראתי ולא עניתם, דברתי ולא שמעתם; ותעשו [] הרע בעיני ובאשר לא-חפצתי בחרתם. לכן כה-אמר אדני יהוה: הנה עבדי יאכלו ואתם תרעבו, הנה עבדי ישתו ואתם תצמאו; הנה עבדי ישמחו ואתם תבשו.

“And I will destine you to the sword, and all of you shall be defeated by the slaughter; because [] I called, and you did not answer, I spoke and you did not hear; and you did that which is evil in My sight, and you chose that in that which I did not want. Therefore, thus said my Lord YHWH: Behold, My servants shall eat, and you shall starve; Behold, My servants shall drink, and you shall be thirsty; Behold, My servants shall rejoice, and you shall be ashamed” (Is 65:12-13).

However, the Hebrew syntax suggests that here again the word: יען is a word deletion error of: יען כי - “because for.” In addition, the Hebrew syntax suggests that in verse Is 65:12 the word: את - “the” is erroneously missing.

Similarly, in the next chapter we find:

גם-המה בחרו בדרכיהם ובשקוציהם נפשם חפצה
[] גם-אני אבחר בתעלליהם ומגורתם אביא להם, יען [] קראתי ואין עונה, דברתי ולא שמעו; ויעשו [] הרע בעיני ובאשר לא-חפצתי בחרו.

“They also chose their ways, and their soul desired their abominations; [] I also will choose to torment them, and I will bring them their fears; because [] I called, and none did answer; and I spoke, and they did not hear, and they did that which was evil in My sight, and chose in that which I did not want” (Is 65:3-4).

The logic of this verse, and the comparison between these verses suggests that in verse Is 66:4 the words: גם-אני אבחר בתעלליהם [] are a letter substitution, and a word deletion error of: לכן גם-אני אבחר להתעלל בהם - “and therefore, I will also choose to torment them”, and the word: יען is a word deletion error of: יען כי - “because for.” In addition, the Hebrew syntax suggests that in verse Is 66:4 the word: את - “the” is erroneously missing.

In the Book of Kings we find:

ויהי דבר-יהוה אל-הנביא אשר השיבו.

ויקרא אל-איש האלהים אשר-בא מיהודה לאמר: כה אמר יהוה: יען כי מרית [] פי יהוה ולא שמרת את-המצוה אשר צוך יהוה אליך.
ותשב ותאכל לחם ותשת מים; [] במקום אשר דבר אליך: [] אל-תאכל לחם ואל-תשת מים. [] לא-תבוא נבלתך אל-קבר אבתיך.

“And the word of *YHWH* came to the prophet that brought him back.
And he called to the man of God that came from Judah, saying: Thus said *YHWH*: for because you defied the mouth of *YHWH*, and you did not keep the commandment which *YHWH*, your God, commanded you.
And you returned, and ate bread and drunk water, in the place in which [] He said to you: [] do not eat bread, and drink water; [] your carcass shall not come to the grave of your fathers” (1 Ki 13:20-22).

However, the Hebrew syntax suggests that in verse 1 Ki 13:21 the word: את - “the” is erroneously missing. It is also suggested that in verse 1 Ki 13:22 the words:
ותשב ותאכל לחם ותשת מים במקום אשר דבר אליך: אל-תאכל לחם ואל-תשת מים.

Are a word deletion error of:

ותשב ותאכל לחם ותשת מים במקום אשר בו דבר אליך: כאן אל-תאכל לחם ואל-תשת מים.
“And you returned, and ate bread and drunk water in the place in which in it He said to you: Here do not eat bread, and drink water.”

The Hebrew syntax also suggests that the remaining words of verse 1 Ki 13:22:

לא-תבוא נבלתך אל-קבר אבתיך are a word deletion error of:

לכן לא-תבוא נבלתך אל-קבר אבתיך - “Therefore, your carcass shall not come to the grave of your fathers.”

In the Book of Jeremiah we find:

לכן כה-אמר יהוה אלהי צבאות אלהי ישראל: הנני מביא אל-יהודה ואל כל-יושבי ירושלים, את כל-הרעה אשר דברתי עליהם: יען [] דברתי אליהם ולא שמעו ואקרא להם ולא ענו.
“Therefore, thus said *YHWH*, the God of hosts, the God of Israel: I am bringing to Judah and to all the inhabitants of Jerusalem, all the evil that I have pronounced against them; Because I spoke to them, but they did not listen, and I called to them, but they did not answer” (Jer 35:17).

However, the logic of this verse suggests that its words are a word disorder of:

כה-אמר יהוה אלהי צבאות אלהי ישראל: יען כי דברתי אליהם ולא שמעו ואקרא להם ולא ענו, לכן הנני מביא אל-יהודה ואל כל-יושבי ירושלים, את כל-הרעה אשר דברתי עליהם
“Thus said *YHWH*, the God of hosts, the God of Israel: Because for I spoke to them, but they did not listen, and I called to them, but they did not answer; Therefore, I am bringing to Judah and to all the inhabitants of Jerusalem, all the evil that I have pronounced against them.”

Similarly, we find in the Book of Proverbs:

יען [] קראתי ותמאנו; נטיתי ידי ואין מקשיב.
ותפרעו כל-עצתי; ותוכחתי לא אביתם.
[] גם אני באידכם אשחק; אלעג בבא פחדכם.

“Because [] I have called, and you refused, I have stretched out my hand, and no man attended;
 And you rejected all my counsel, and you did not want my reproof;
 [] I also will laugh in your calamity, , I will mock when your dread comes” (Pro 1 24-26).

The comparison between these verses suggests that in verse Pro 1:24 the word: יען is a word deletion error of: כי - “because for”, and in verse Pro 1:26 the words: גם אני are a word deletion error of: לכן גם אני - “Therefore, I also.”

In the Book of Kings we find:

ויהי דבר-יהוה אל-אליהו התשבי לאמר:
 הראית כי-נכנע אחאב מלפני; יען כי-נכנע מפני [] לא-אבי (אביא) הרעה בימיו, [] בימי בנו
 אביא [] הרעה על-ביתו.

“And the word of *YHWH* came to Elijah the Tishbite, saying:
 Did you see how Ahab humbled himself before Me? because he humbled himself before Me, [] I will not bring the evil in his days; [but] in his son's days I will bring the evil upon his house” (1 Ki 21:28-29).

However, the logic of these verses suggests that in verse 1 Ki 21:29 the words: לכן - “therefore”, רק - “only”, and את - “the” are erroneously missing.

In the Book of Isaiah we find:

יען כי-יעץ עליך ארם רעה: אפרים ובן-רמליהו לאמר:
 נעלה ביהודה ונקיצנה ונבקענה אלינו; ונמליך מלך בתוכה את בן-טבאל.
 [] כה אמר אדני יהוה: לא תקום ולא תהיה.

“Because Aram counselled evil against you, Ephraim [also], and the son of Remaliah, saying:

We shall go up against Judah, and vex it, and will make it breach to us; and we will coronate a king in its midst, the son of Tabeel.

[] so said my Lord *YHWH*: It shall not stand, neither shall it be” (Is 7:5-7).

However, the logic of these verses, and the Hebrew syntax suggest that the words of verse Is 7:5 are a letter substitution, and a word disorder of:

“Because the son of Remaliah of Ephraim and Aram counselled evil against you saying.” It is also suggested that in verse Is 7:6 the words: אשר לא are a letter deletion, and a word disorder of: לכן - “and we will coronate the son of Tabeel to a king in its midst.”

The logic of these verses also suggests that the first word of verse Is 7:7: לכן - “therefore”, is erroneously missing.

Because-that not therefore

יען-אשר לא לכן

In the Book of Judges we find:

ויחר-אף יהוה בישראל; ויאמר: יען אשר עברו הגוי הזה את-בריתי אשר צויתי את-אבותם ולא שמעו לקולי.

[] גם-אני לא אוסיף להוריש איש מפניהם, מן-הגוים אשר-עזב יהושע,

“And *YHWH* was angry with Israel; and He said: Because that this nation transgressed My covenant which I commanded their fathers, and they did not hearken to My voice;

[] I also will not continue to disinherit any man from before them, of the nations that Joshua left” (Jud 2:20-21).

The logic of these verses, and the Hebrew syntax suggest that in verse Jud 2:21 לכן - “therefore” is erroneously missing.

Similarly, we find in the Book of Ezekiel:

יען אשר לא-זכרתי (זכרת) את-ימי נעוריי ותרגזי-לי בכל-אלה; ו[] גם אני הא דרכך בראש[] נתתי, נאם אדני יהוה: ולא עשיתי (עשית) את-הזמה על כל-תועבתיך.

“Because that you did not remember the days of your youth, and you angered Me in all these [things]; land [therefore] I also will bring your way upon [your] head, said my Lord *YHWH*; and you shall not commit [this] lewdness over all your abominations” (Eze 16:43).

The understanding of the translators suggests that here the words:

ועם אני הא דרכך בראש נתתי ולכן גם אני את דרכך בראשך נתתי are a letter substitution, and a letter deletion and a word deletion error of: “and therefore, I also gave your way upon your head.”

Similarly, in the Book of Samuel we find:

ויען כל-איש-רע ובליעל, מהאנשים אשר הלכו עם-דוד ויאמרו: יען אשר לא-הלכו עמי, [] לא נתן להם מהשלל אשר הצלנו:

“And all the wicked and base man, of those that went with David, answered and said: Because that they did not go with us, [] we will not give them of the spoil that we recovered” (1 Sam 30:22).

Here again, the logic of these verse, and the Hebrew syntax suggest that in this verse the word:

לכן - “therefore” is erroneously missing. In addition, the Hebrew grammar, and the understanding of the translators suggest that here the words: לא-הלכו עמי are a letter substitution of: לא-הלכו עמנו - “did not go with us.”

Similarly, in the Book of Kings we find:

ויאמר יהוה לשלמה: יען אשר היתה []-זאת עמך ולא שמרת בריתי וחקתי אשר צויתי עליך [] קרע אקרע את-הממלכה מעליך ונתתיה לעבדך.

“And *YHWH* said to Solomon: Because that this [] was with you, and you did not keep My covenant and My statutes, which I commanded you, [] I will surely rend the kingdom from you, and I will give it to your servant” (1 Ki 11:11).

However, the Hebrew syntax suggests that here the word: בריתי - “My covenant”, and the word: לכן - “therefore” are erroneously missing.

Similarly, we also find in this book:

ויאמר לו: יען-אשר לא-שמעת בקול יהוה, [] הנך הולך מאתי והכך האריה; וילך מאצלו וימצאהו האריה ויכהו.

“And he said to him: Because that you did not hearken to the voice of *YHWH*, [behold, as soon as] you are going from me, and a lion shall slay you. And [as soon as] he went from him, and a lion found him; and slew him” (1 Ki 20:36).

However, the logic of this verse, and the Hebrew syntax suggest that here the words: לכן הנך הולך מאתי והכך האריה are a word deletion error of: לכן הנך הולך מאתי והכך האריה - “Therefore, you are going from me, and a lion shall slay you.”

In the Book of Jeremiah we find:

לכן, כה אמר יהוה צבאות: יען אשר לא-שמעתם את-דברי. [] הנני שלח ולקחתי את-כל-משפחות צפון נאם-יהוה: ו[] אל נבוכדראצר מלך-בבל עבדי והבאתים על-הארץ הזאת ועל-ישביה,

“Therefore, thus said *YHWH* of hosts: Because that you did not hear My words; [] I am sending and taking all the families of the north, said *YHWH*, and [] to My servant, Nebuchadnezzar the king of Babylon, and I will bring them against this land, and against its inhabitants” (Jer 25:8-9).

However, the comparison between these verses, and the Hebrew syntax suggest that in verse Jer 25:9 the words: לכן - “therefore” is erroneously missing, and the word: ואל is a word deletion error of: וגם אל - “and also to.”

In the Book of Ezekiel we find:

לכן חי-אני, נאם אדני יהוה: אם-לא יען [] את-מקדשי טמאת בכל-שקוציך ובכל-תועבתיך; ו[] גם-אני אגרע [] ולא-תחוס עיני וגם-אני לא אחמול.

“Therefore, as I live, said my Lord *YHWH*: if not because [] you defiled My sanctuary with all your detestable things, and with all your abominations, [therefore] I also will diminish [you]; and My eye shall not spare, and I also will have no pity” (Eze 5:11).

However, the comparison between these verses suggests that here the word: יען is a word deletion error of: יען-אשר - “because that”, and the understanding of the translators suggests that the words: וגם-אני אגרע are a word deletion error of: ולכן גם-אני אגרע ממך - “and therefore, I will also delete from you.”

Twenty-nine chapters later we find:

חי-אני נאם אדני יהוה: אם-לא יען [] היות צאני לבז ותהיינה צאני לאכלה לכל-חית השדה מאין רעה, ולא-דרשו רעי את-צאני; וירעו הרעים אותם ואת-צאני לא רעו. לכן, הרעים שמעו [] דבר-יהוה. כה-אמר אדני יהוה: הנני אל-הרעים ודרשתי את-צאני מידם

“As I live, said my Lord *YHWH*: if not because [] My sheep became a spoil, and My sheep became food to all the beasts of the field, for lack of shepherd, and My shepherds did not seek My sheep, and the shepherds fed themselves, and did not feed My sheep;

Therefore, you shepherds, hear the word of *YHWH*:

Thus said my Lord *YHWH*: I am against the shepherds; and I will require My sheep from their hand” (Eze 34:8-10).

However, the comparison between these verses suggests that in verse Eze 34:8 the word: **יען** is a word deletion error of: **יען-אשר** - “because that.”

In the Book of Samuel we find:

ואבשלם לקח ויצב-לו בחייו את-מצבת אשר [] בעמק-המלך, כי אמר אין-לי בן בעבור הזכיר שמי; ויקרא למצבת על-שמו, ויקרא[] לה יד אבשלום, עד היום הזה.

“And Absalom, in his life-time. took and erected for himself the stelae which [is] in the king's valley; for he said: I have no son for reminding my name; and he called the stelae after his own name; and it is called Absalom's hand to this day” (2 Sam 18:18).

However, the logic of these words suggests that they are a letter substitution, a word insertion and a word deletion, and a disorder of:

ואבשלם אמר: כי אין-לי בן בעבור יזכר שמי. ויצב את המצבת, אשר היא בעמק-המלך עד היום הזה. ויקרא[] לה על שמו: יד אבשלום.

“And Absalom said: For I have not a son in order that my name will be remembered, and he erected the stelae, which is in the king's valley to this day, and they called it on his name: Absalom's hand.”

In the Book of Isaiah we read: **וא-הוא לא-כן ידמה ו[]לבבו לא-כן יחשב** - “and he will not imagine so, and [] his heart he will not think so” (Is 10:7; see also: ; Gen 48:18; 2 Sam 18:14; 20:21; 23:5; 2 Ki 7:9; Ps 1:4).

The Hebrew syntax suggests that here the word: **ולבבו** is a letter deletion error of: **ובלבבו** - “and in his heart.”

Yet four chapters later we read:

נשבע יהוה צבאות לאמר: **אם-לא כאשר דמיתי [] כן היתה, וכאשר יעצתי [] היא תקום.**

“YHWH of hosts swore, saying: If not as I imagined, it was [] so; and as I advised, [so] it shall be” (Is 14:24).

However, the comparison between these verses suggests that here the word: **לא** - “not”, and the word: **כן** - “so” are erroneously missing.

As not therefore

כאשר לא על-כן

In the Book of Samuel we find:

כאשר לא שמעת בקול יהוה ולא-עשית חרון-אפו בעמלק; **על-כן [] הדבר הזה עשה-לך יהוה היום הזה.**

“As you did not hearken to the voice of YHWH, and you did not execute His fierce wrath upon Amalek; therefore, YHWH did this thing to you this day” (1 Sam 28:18).

However, the Hebrew syntax suggests that here the words:

על-כן הדבר הזה עשה-לך יהוה היום הזה are a word deletion, and a word disorder of:

על-כן עשה-לך יהוה היום הזה, את הדבר הזה - “therefore, *YHWH* did to you this day, this thing.”