

The *Far Above All* Translation of the Bible

2024 Edition

The Old Testament – Volume 2

Based on the Masoretic Text (Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

Introduction, Translation and Notes by

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Personal Profile

Graham Thomason was born in Berkshire, England, in 1953 and lives in Surrey, England. He has always had a keen interest in languages, including French and Latin as school subjects and Spanish and Russian as self-study subjects to O-level while at school, while his A-level subjects were maths, physics and chemistry. He holds a B.A. and M.A. in natural sciences from the University of Cambridge. He spent much of his working life in the Netherlands where within 3 years of moving there he passed with a good grade the Dutch secondary education state examination in Dutch for Dutch nationals (MAVO). He also studied advanced French in Holland and passed the Dutch state examination (VWO) with a very good grade. When he became a Christian believer at the age of 33, he directed his attention to the Biblical languages, and he followed university courses in Greek, Hebrew and Aramaic in the evening at the Theological Department of Tilburg University, where he came top in his year in both Hebrew and Greek. (The Aramaic course was optional and was not examined.) His career was largely in software science research, initially at Post Office Telecommunications (now BT), and later with Philips Electronics, where he in 2004 completed a collaborative PhD at the Department of Computing at Surrey University entitled *The Design and Construction of a State Machine System that Handles Nondeterminism*. The program (a computer *language!*) is called Statecruncher, and it is used in validating the design and verifying the implementation of the state behaviour of advanced computer systems. While working, Graham used most of his free time (weekends, holidays) studying the Biblical languages and original texts in depth and working on the FarAboveAll translation of the Scriptures. After he retired, this became a full-time occupation.

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Corrigenda

We aim to maintain corrigenda on www.FarAboveAll.com. This page can be used to note them.

**An Introduction to the *Far Above All*
Translation of the Bible**

An English Translation alongside the Original Languages

Part 1: Introduction to the Old Testament / Tanakh Translation

Graham G. Thomason

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Part 1: Introduction to the Old Testament / Tanakh Translation

Graham G. Thomason

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- Lyn Rhodes and Lydia Aldridge for their invaluable reviews, Fiona Allison for her corrections and the design of the logo (FA), Roy Ginn for a correction, and many friends who have offered encouragement at various times.

We also acknowledge various Bible teachers from the past from whose works we have learned much affecting the translation, notably Charles H. Welch, Dr Ethelbert W. Bullinger, Dean John W. Burgon and David Baron.

Graham G. Thomason.

The Name of the Translation

The name of the translation is taken from Ephesians 1:21:

far above all rule and authority and power and dominion, and every name *which is named, not only in this age, but also in the one to come,*
this being the place where Christ is seated (Ephesians 1:20), and we with him (Ephesians 2:6) who identify ourselves with the Ephesians.

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1. Summary

Let it be said at the outset that this is a Deity-of-Christ honouring translation (because the Hebrew is). So Zechariah 12:10 stands exactly as the Masoretic Hebrew has it – and note that it is יהוה (the LORD / Jehovah / Yahweh) speaking:

they will look on me whom they pierced, ...

It is vain to pretend, as in some modern translations¹, that אֵלַי (*elai*, on me) is wrong and that it should be re-pointed to אֵלָיו (*elai*, on), and then to supply “him”. The pretence is vain because the latter form is a rare and highly elevated poetical form, only occurring in Job 3:22, 5:26, 15:22 and 29:19. Similarly, we insist that the עַלְמָה (*almah*, virgin) of Isaiah 7:14 is a virgin, not just a young woman². There is no sign in a non-virgin conceiving, and the implied suggestion that Mary (Matthew 1:16) was not a virgin is unacceptable to us. And so the New Testament reads it: παρθένος (*parthenos*, virgin, in Matthew 1:23).

In brief, we offer a translation of the Old Testament / Tanakh aiming at accuracy and readability, and we release it into the public domain. The underlying text is the Masoretic Text as exhibited by *The Westminster Leningrad Codex*, version 4.18³, as digitized by The Groves Center. The translation is a companion to our translation of the New Testament based on the Robinson-Pierpont 2005 edition of the Greek Text of the New Testament. Although for the New Testament we are certain that the Greek text used is the best attested as representing the original, we cannot be certain that the Masoretic Text from one manuscript is of comparable quality. But it is the most widely available text, and we do not believe it is far from the mark. We consider more detailed aspects of the translation below.

2. Copyright

There are three areas of copyright to consider: the copyright of sources used, the copyright of suitable fonts, and the copyright of our own work. It will be seen that the Hebrew / Aramaic text and the English translation have been placed in the public domain.

Copyright of sources used

The Hebrew / Aramaic text as starting material is the *The Westminster Leningrad Codex* (WLC), as provided in digital form by The J. Alan Groves Center for Advanced Biblical Research. It was obtained from www.tanach.us/TextFiles, a page on a site which hosts the WLC text. The web page www.tanach.us/License.html reads (as of 28 October 2014):

¹ See the *Contemporary English Version* (when they see the one they pierced), *Good News Translation* (they will look at the one whom they stabbed to death), *New American Bible* (when they look on him whom they have thrust through), *New Revised Standard Version* (when they look on the one whom they have pierced).

² See the *Good News Translation*, *New American Bible*, *NET Bible*, *New Revised Standard Version* (all have “young woman”).

³ With 2 corrections, which we reported and which were accepted by the Groves Center: (1) at 2 Sam 9:13, removal of the dagesh in the pé at word 12, פִּטְוֹ and (2) at Jer 44:19, where לְהַעֲצֹבֶה has a mappiq, giving לְהַעֲצֹבֶה. Further and future changes can be tracked at www.tanach.us, and the interested student may consult them and see whether they could affect the translation in any material way.

Documents without restrictions

All files in the main directory, except **Tanach.zip**, and all files in the following subdirectories may be used *without restriction*.

Subdirectory	Contents
<various omitted>	<various omitted>
TextFiles	Tanach books as zipped archives of text files.

The Groves Center has also informed us that “Since one cannot copyright an ancient manuscript, the Groves Center makes no claim on the use of the WLC.”⁴

We have also consulted various reference works, especially *The Companion Bible*. A full list is given under *References* below.

Font Copyright

The Hebrew text renders most accurately if the “SBL Hebrew” font is used. This is especially the case where vowel signs and Masoretic cantillation signs are tightly packed. The font is available from www.sbl-site.org/default.aspx. The actual selection of the font for our parallel Hebrew and English documents is determined by the style sheet which goes with the html/css document: `FAAStyleSheetTransl.css`. We have set it as follows

```
td.heb{                                /* Hebrew Unicode in OT */
    text-align: right;
    font-family: "SBL Hebrew"; /* Preferred font. */
    font-size: 150%;
}
```

If SBL Hebrew is not installed on the computer rendering the documents, the system default font will be used. Times New Roman renders reasonably well. From the following excerpt from the SBL Hebrew copyright notice, we note that the font may be used free of charge for all non-commercial purposes. But we also note that anyone intending to commercialize the *Far Above All* documents using SBL Hebrew must either obtain permission to use that font, or use another font which does not have the restriction.

Excerpt from the SBL Hebrew copyright notice

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Etc.

Our copyright

This Introduction, the English translation of the Old Testament / Tanakh and associated notes (all collectively referred to as “this text” below) are Copyright © 2012–2022 by Graham G. Thomason.

⁴ Email from Kirk Lowery at the Groves Center to the present author on Mon 13/06/2011 15:43.

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- end of quotation –

3. About the Source Texts and Translation

3.1 The Text

We regard the Bible as one consistent whole, but as the translation of the New Testament has been published separately, and as it preceded the work on the Old Testament / Tanakh, and as it has its own specific textual issues, we offer separate introductions to the New Testament and the Old Testament / Tanakh.

The Masoretic Text (MT) has been followed, reading the *ketiv* where it seems reasonable to do so, and the *qeré* otherwise. We are more inclined to accept a *qeré* reading where the issue is simply one of reading a *yod* or a *vav* than in other cases, but this is not a hard and fast rule. Examples of where the *qeré* is a euphemism for a less polite word are found in 2 Ki 6:25, 2 Ki 18:27, Isa 13:16; in such cases the *ketiv* will be the correct reading. Readings based on alternative vocalization may be remarked on in the notes. Even where we are inclined to disagree with MT vocalization, we retain it whenever conceivably possible in translation, but remark in the notes, e.g. Jer 38:23, Jer 51:2, Ezek 7:24, Ezek 30:18, Ezek 31:3, Dan 11:8, Ps 16:3, Ps 37:37, Ps 72:19, Ps 119:41, Ps 119:98, Job 12:18, Hos 14:7^{AV} (14:8^{MT}), Hagg 2:19, Mal 2:15 where the consonantal text would not naturally be MT. Also perhaps better re-pointed are Ezek 43:7, Hos 8:10, Hos 10:11, Job 33:16, Job 33:28, Job 39:16, Prov 2:22, Prov 13:9, Prov 20:9; see our notes at these verses. In Ps 44:14^{AV} (44:15^{MT}), we discard the second *maqgef*. Exceptions are Deut 2:9, where the vocalization is untranslatable, and where the word in question must be taken as equivalent to the normal vocalization in the context, and 1 Sam 25:8, 2 Sam 22:40 and 1 Chr 24:23 (see notes there).

We do not emend the consonantal text for the translation, but we would prefer an emendation in Ps 24:4 to *his soul*, almost required from the sense, and having support from many Hebrew manuscripts and ancient versions. We do give ourselves some freedom in how the words are grouped, which is reflected in punctuation. However, where the text had admittedly been altered by the *Sopherim*, the changes being known as the *Tiqqun soferim*, i.e. the *Amendment of the scribes*, we translate the unaltered text. The cases are as follows:

From the Companion Bible Appendix 32

THE 134 PASSAGES WHERE THE SOPHERIM ALTERED “JEHOVAH” TO “ADONAI”.

Out of extreme (but mistaken) reverence for the Ineffable Name “Jehovah”, the ancient custodians of the Sacred Text substituted in many places “Adonai” (see Ap. 4. Viii. 2). These, in the A.V. and R.V., are all printed “Lord”. In all these places we have printed it “LORD*”, marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact. The official list given in the Masorah (§§ 107-15, Ginsburg's edition) contains the 134.

(AV numbering)

Gen	18:3, 27, 30, 32; 19:18; 20:4		35:3 ^{†††} , 17, 22; 37:12; 38:9, 15,
Ex	4:10, 13; 5:22; 15:17; 34:9, 9		22; 39:7; 40:17; 44:23; 51:15;
Num	14:17		54:4; 55:9; 57:9; 59:11; 62:12;
Josh	7:8		66:18; 68:11, 17, 19, 22, 26, 32;
Judg	6:15; 13:8		73:20; 77:2, 7; 78:65; 79:12;
1 Ki	3:10, 15; 22:6		86:3, 4, 5, 8, 9, 12, 15; 89:49,
2 Ki	7:6; 19:23		50; 90:1, 17; 110:5; 130:2, 3, 6
Isa	3:17, 18; 4:4; 6:1, 8, 11; 7:14,	Dan	1:2; 9:3, 4, 7, 9, 15, 16, 17, 19,
	10; 8:7; 9:8, 17; 10:12; 11:11;		19, 19
	21:6, 8, 16; 28:2; 29:13; 30:20;	Lam	1:14, 15, 15; 2:1, 2, 5, 7, 18, 19,
	37:24; 38:14, 16; 49:14		20; 3:31, 36, 37, 58
Ezek	18:25, 29; 21:13; 33:17, 29 [†]	Ezra	10:3
Amos	5:16; 7:7, 8; 9:1	Neh	1:11; 4:14
Zech.	9:4	Job	28:28
Mic	1:2		(See Ginsburg's ed. of The Masorah, §§
Mal	1:12, 14		107-115.)
Ps	2:4; 16:2; 22:19 ^{††} , 30; 30:8;		

† Ezek. 33:29 should read Ezek 33:20.

†† Ps 22:19 WLC and all the authors editions read יהוה , “Jehovah”.

††† Ps 35:3 Neither word is present in the verse.

This appendix adds the following (but see further below):

To these may be added the following, where “Elohim” was treated in the same way :--

(AV numbering)

Where the A.V. has "LORD." --		1 Chr	13:12
2 Sam	5:19-25	1 Chr	14:10, 11, 14, 16
2 Sam	6:9-17	1 Chr	16:1
		Ps	14:1, 2, 5
		Ps	53:1, 2, 4, 5
Where in A.V. and R.V. it still appears as "God". It is printed "GOD*" in the Companion Bible.			

Reference to Ginsburg, [CDG-I], shows that these changes are only inferred, and not admitted by the Sopherim, so **we do not reverse these**. We ignore the 2 Samuel cases because our text reads יהוה, “Jehovah”, anyway (so we simply translate “LORD”), and we render the other cases as “God*”, with a note explaining the issue. Finally, we cannot accept the claimed emendation in 1 Ki 12:16 and 2 Chr 10:16, and we consider “to your tents” to be the original text, perhaps having a history of a scribal error to “to your gods” then a correction back to “to your tents” by the Sopherim.

From the Companion Bible Appendix 33

The Masorah (Ap. 30), i.e. the small writing in the margins of the standard Hebrew codices, as shown in the plate on p. 32, consists of a concordance of words and phrases, &c., safeguarding the Sacred Text. A note in the Masorah against several passages in the manuscripts of the Hebrew Bible states: “This is one of the Eighteen Emendations of the Sopherim,” or words to that effect.

Complete lists of these emendations are found in the Masorah of most of the model or standard codices of the Hebrew Bible, and these are not always identical; so that the total number exceeds eighteen: from which it would appear that these examples are simply typical. The Siphri (*1) adduces seven passages; the Yalkut (*2), ten; the Mechilta (*3), eleven; the Tanchuma (*4), seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Mal. 1:12; 3:9; see below).

These emendations were made at a period long before Christ, before the Hebrew text had obtained its present settled form, and these emendations affect the Figure called anthropopatheia. See. Ap. 6.

The following is a list of the eighteen “Emendations,” together with eight others not included in the official lists. Particulars will be found on consulting the notes on the respective passages.

(AV numbering)

Gen 18:22 Num 11:15 Num 12:12 1 Sam 3:13 2 Sam 12:14 2 Sam 16:12 1 Ki 12:16	1 Ki 21:10 1 Ki 21:13 2 Chr 10:16 Job 1:5 Job 1:11 Job 2:5 Job 2:9	Job 7:20 Job 32:3 Ps 10:3 Ps 106:20 Eccl 3:21 Jer 2:11 Lam 3:20	Ezek 8:17 Hos 4:7 Hab 1:12 Zech 2:8 (12) Mal 1:13 ^{amended} Mal 3:9
---	--	---	---

Our translation reverses these emendations, using braces and square brackets as follows {P: the primitive text} [M: the Masoretic Text, i.e. the text as altered by the Sopherim]. Where we restore the text to *the LORD*, we render the word “the LORD*”.

Further issues

The Companion Bible also lists verses in the note at Ex 34:20, where the Sopherim altered the vowel pointing, but the alteration is accepted by the Companion Bible, as it reconciles the passages affected with Ex 33:20. The alterations are effectively from “*see God’s face*” to “*appear before God*”. The verses are:

Ex 23:15 Ex 34:20 Ex 34:23	Ex 34:24 Deut 16:16 Deut 31:11	Ps 11:7 Ps 17:15 Ps 42:2 (Ps 42:3 ^{AV})	Isa 1:12 Isa 38:11
----------------------------------	--------------------------------------	---	-----------------------

Exodus, Deuteronomy, Isa 1:12 and Ps 42:2 are pointing-only emendations, *qal* to *niphal*; Ex 34:23 provides a grammatical argument for accepting them (see our note there). In these, we restore the primitive text. We do not see any issue in Ps 11:7, Ps 17:15 and Isa 38:11 in our Hebrew text.

The Companion Bible, Appendix 31, lists verses where words are marked with extraordinary points (or, supralinear dots). We have corrected [CB]’s 2 Sam 19:20 to 2 Sam 19:19.

Gen 16:5 Gen 18:9 Gen 19:33 Gen 19:35	Gen 33:4 Gen 37:12 Num 3:39 Num 9:10	Num 21:30 Num 29:15 Deut 29:28 (Deut 29:29 ^{AV}) 2 Sam 19:20 (2 Sam 19:19 ^{AV})	Isa 44:9 Ezek 41:20 Ezek 46:22 Ps 27:13
--	---	--	--

We draw attention to these in the notes, and consider each case on its merits for inclusion in the translation or not. We do not adopt any other alternative consonantal readings.

Readers should also be aware that the verse numbering of the MT occasionally differs from that of the AV. On the www.FarAboveAll.com website, we offer (1) MT numbering with AV numbering given alongside, and (2) AV numbering only, which is the obvious choice for a printed edition.

3.2 The Translation

The translation given is our own, made without financial sponsorship (none being necessary) or any commissioning party. It is in no way an adaptation of an existing translation; it was made from the original text. We have made use of what we have learned from various reference works, but the translation is free from the influence of any translators' handbooks. Dictionaries consulted include [AnLx, BDB, ST, Ges-HCL] – [AnLx] on its lexicographic merits, and occasionally its morphological analysis. For the Aramaic, [FR] was additionally consulted both as a grammatical reference and as a dictionary.

We show the exact original text which we have translated (which many “translators” fail to do).

The translation is fairly literal, but not slavishly so. It is as close to the original as can be achieved while remaining suitable for public reading. Necessary ellipsis is supplied in italics. Occasionally, some Hebrew idiom is retained, e.g. “burn with fire”, “raise the horn” (raise his prestige), “kidneys” (as a seat of affection), “Israel” (and other personal names as demonyms, in the singular, but standing for the people). A few well-established turns of phrase have been adopted from the Authorized Version (though they may predate the AV), e.g. “Lord of hosts”, “it came to pass”.

We are free enough to vary the translation of וְ (ve, *and*, but of wider scope), more so than the Authorized Version, which generally translates *and*, *then*, *when* or *now*. The meaning can be adversative (*but*), or disjunctive (*or*), and we also translate by *at this*, *to which*, *so*, and *indeed*, and other words where appropriate. Sometimes the preposition *with* is appropriate, e.g. Numbers 13:23 (*with some pomegranates*). Occasionally the word is left untranslated, especially in paired clauses where no conjunction is required in English in one of them, e.g. if ... [then] (Gen 33:13), because ... [so] (Num 14:24), when ... [then] (Num 15:8-9).

We also give ourselves freedom in translating הִנֵּה (*hinneh*, behold), which in the AV is usually *behold*, but which occurs idiomatically, often in direct speech, and invites a more idiomatic translation, such as *there was* or *it so happened that*, or *what he saw was*. The word draws the reader's (or observer's) attention to an incident; it does not modify the description of the incident itself, which is why we do not translate by, for example, *suddenly*⁵. We do, however, retain a few instances of *behold* where the grandeur of the situation warrants it, but its high frequency in the Hebrew shows that it is often less elevated than the English *behold*.

Apart from these idiomatic cases, where too literal a translation leads to rather unnatural English, we are far more on the side of “formal equivalence” than “dynamic equivalence”. A certain consistency in translation is attempted, giving a measure of concordant translation of many words, but we do not constrain ourselves, as in some cases this would lead to stilted English — all the more so if verbs and nouns from the same Hebrew root were to be translated by words from the same English root. Moreover, many Hebrew words have several meanings, and the context determines which is applicable, e.g. חֵשֶׁב, which may be positive (*thoughtfulness*, *discretion*, *deliberation*) or negative (*scheming*, *machination*).

⁵ As in many modern translations at Genesis 37:7.

Our English is intended to be suitable for private study and public reading. We regard certain usage as acceptable where a traditionalist grammarian might object:

- split infinitives (where alternatives sound stilted), e.g.

הִמְלִיט אֶמְלִיט

to cleanly escape [1 Sam 27:1].

Compare also Isa 22:17 *to completely envelop* and Prov 20:25 *to rashly say*.

- accusative pronouns after comparison as, e.g.

אֵינְנוּ גָדוֹל בְּבַיִת הַזֶּה מִמְּנִי

There is no-one greater in this house than me [Gen 39:9]

- accusative pronouns as complements, as, e.g.

כִּי־לִי | אֵינִים יִקְוּ

For it is me whom the coastlands await [Isa 60:9].

We have not artificially mimicked inappropriate Hebrew syntax, e.g.

הִרְבּוּ עָלַי מְאֹד מְהֵרָה

Specify a large dowry [Gen 34:12]

and not

Make on me the dowry much.

Certain idioms require an idiomatic translation, e.g.

רְאֵה אֶת־שְׁלוֹם אֶחְיֶיךָ

see how your brothers are doing [Gen 37:14]

rather than

see the peace of your brothers.

The Hebrew absolute infinitive covers a wide range of idiomatic expressions in English, e.g.

How *could* we possibly know [Gen 43:7]

Prolepsis may be retained, removed or enhanced. Prolepsis is colloquial in English, but common in written Aramaic and frequent in Hebrew, e.g. Psalm 23:4, literally: *Your rod and your staff — they comfort me*; with prolepsis removed: *Your rod and your staff comfort me*; with prolepsis enhanced: *It is your rod and your staff which comfort me*.

3.3 General Punctuation

We follow Wikipedia guidelines for American / British non-fiction style, as described in:

en.wikipedia.org/wiki/Quotation_mark

Last modified on 10 June 2012 at 20:19

en.wikipedia.org/wiki/Wikipedia:Manual_of_Style#Quotation_marks

Last modified on 10 June 2012 at 20:19

We illustrate various cases by biblical and artificial examples.

(1) Affirmative narrative, affirmative direct speech

“For,” *she said*, “God has appointed me another seed instead of Abel, because Cain killed him.” [Gen 4:25]

“Today I feel happy,” said the woman, “carefree, and well.” [Wikipedia example]

*The convention, British and American, puts the full stop **inside** the quotes. It is inconsistent with (2), but by convention we have to live with it. Commas come **outside** direct speech (British non-fiction), unless they are part of interrupted direct speech where the comma belongs to the direct speech (i.e. where direct speech is broken into parts by sections of narrative).*

(2) Interrogative narrative, affirmative direct speech

Narrative is not normally interrogative, because something normally has to be *said* for it to be interrogative. But occasionally the interrogative comes from the narrator.

Nested speech equivalents in the Old Testament/Tanakh are

“Did God really say, ‘You shall not eat of every tree of the garden?’” [Gen 3:1]

And David said to Saul, “Why do you listen to the words of a man who says, ‘Look, David is trying to harm you?’ [1 Sam 24:9^{AV} (1 Sam 24:10^{MT})]

*The question mark has to come **outside** the nested quotes for logical reasons, as it does not apply to the direct or outer layer of speech.*

(3) Affirmative narrative, interrogative direct speech

Then the LORD God called out to the man and said to him, “Where *are* you?” [Gen 3:9]

*No terminating full stop, though by analogy with (4) one might feel there ought to be one. The question mark has to come **before** the quotes for logical reasons.*

(4) Interrogative narrative, interrogative direct speech

“... what *is* this *that* you say to me, ‘What *is the matter* with you?’” [Judg 18:24]

There are two questions here. The inner question may be in the middle of the narrative:

Then Zebul said to him, “Where is your mouth now, with which you might say, ‘Who is Abimelech, that we should serve him?’? *Is this not the people whom you rejected? Come on out now and fight them!*” [Judg 9:38]

See also [Judg 18:24].

(5) Nested direct speech

And the man said, “They have moved on from here, for I heard *them* saying, ‘Let’s go to Dothan.’ ” [Gen 37:17]

And Abimelech called for Isaac and said, “Surely it is the case that she is your wife. So how *come* you said, ‘She is my sister?’” [Gen 26:9]

And it came to pass, as he got near entering Egypt that he said to Sarai his wife, “Look, I ask you, I know that you are a beautiful woman in appearance, and it will be the case that when the Egyptians see you, they will say, ‘This is his wife’, [Gen 12:11-12]

*The convention always puts the full stop **deep inside** the quotes, which we regard as unfortunate, being inconsistent with the positioning of question marks. A non-breaking (half) space is used between the*

*single and double closing quotes. A question mark has to be at the level of nesting which asks the question; we have examples at different levels. Commas come **outside** nested quotes unless they belong to interrupted nested direct speech as in (1). There is no terminating full stop after a question mark.*

(6) We no longer use quotation marks used for an explanatory name

Then Moses built an altar, and called it The Lord is my Banner. [Ex 17:15]

(7) Quotation marks used for emphasis in indirect speech

He said, “The French word ‘chaud’ means ‘hot’.” [Artificial – no OT example as currently punctuated].

*Even the full stop is now **between** the quotes.*

3.4 Verse Capitalization and Punctuation

Biblical punctuation is traditionally different to secular punctuation, under influence of the verse system, whereby the text is divided into numbered verses, where the first word is capitalized whether or not it is at the start of a verse. We do not maintain this tradition, but in poetry, we capitalize the first letter of each line, in accordance with standard English tradition.

3.5 Capitalization of Divine Pronouns and some Titles

We have decided against capitalization of divine pronouns, albeit with some regrets. Although we would like to honour the Lord with such capitalization, be it the Lord or God of the Old Testament or the same Lord as *God manifest in the flesh* (1 Timothy 3:16) in the New Testament, there is sometimes a question of interpretation involved, especially in messianic verses of the Old Testament. For example, we consider Psalm 40:7 to be clearly messianic, but we note that even the Companion Bible [CB] does not venture to capitalize the pronouns which refer to the Messiah

It reads:

Then said I, “Lo, I come:
In the volume of the book it is written of me, ...”
[Ps 40:7 AV, from the *Companion Bible*]

Compare the epistle to the Hebrews, where the application of the citation is unmistakably to Christ:

Then said I, “Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.”
[Hebrews 10:7 AV, from the *Companion Bible*]

Had the policy been to capitalize divine pronouns, the present author would have capitalized *me* in Psalm 40:7.

What about Psalm 80:17^{AV} (Ps 80:18^{MT})?

Let Thy hand be upon the man of Thy right hand,
Upon the son of man whom Thou madest strong for Thyself.
[Ps 80:17 AV, from the *Companion Bible*; *other editions do not capitalize the pronouns.*]

The present author regards *the man of Thy right hand* and *son of man* as messianic, and, if capitalizing divine references, would capitalize as *the Man of Thy right hand* and *Son of man*.

However, it is admitted that this is an interpretation, and in principle, interpretation belongs in comments, not the text itself.

Less clear (to the author) as to messianicity is Psalm 1:1-2:

Blessed *is* the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight *is* in the law of the LORD;
And in His law doth he meditate day and night.
[Psalm 1:1-2 AV, from the *Companion Bible*]

Is the man spoken of Christ, or is this psalm more widely applicable? Does it have a double reference? It is because of interpretation issues in such verses that we have opted not to capitalize divine pronouns at all.

However, we do capitalize a few prominent divine titles: *God*, *Lord* (in reference to God), *Messiah*, but only if we consider the title to refer to Christ, so not for Cyrus, Isa 45:1, though “anointed *one*” there, nor for those referred to in Ps 105:15 (anointed *ones*). But not *king* or *shepherd* or *prince* (interpretation required in, e.g. Gen 49:24, Ps 2:6, Ezek 34:23, 24), nor *holy spirit*, which is common in the New Testament, although the author considers it to be a title in some places but not others. This non-capitalization is just as in secular writing. However, we capitalize when the title is used with a name, e.g. King Solomon, as does Wikipedia (Queen Elizabeth).

3.6 Capitalization of some Other Words

In line with our sparse capitalization policy, we do not capitalize *scripture* [Dan 10:21]. However, we do capitalize proper nouns such as *Levite*, *Nazarite*, and *Sabbath* and *Sabbath day*, since the ordinary English names of the days of the week are capitalized. We capitalize *Mount Seir* as such since we regard both capitalized words as part of the name (as for *Mount of Olives* in the Wikipedia, 15 May 2009). We capitalize the single-letter word for the vocative *O*, as in the AV, e.g. Ps 25:2; this is to be distinguished from the exclamation *oh!*.

3.7 Archaic Forms of Pronouns and Verbs

The pronouns *thou* (accusative/prepositional *thee*) and *ye* (*ye* being nominative; *you* in archaic style is the accusative/prepositional) and their verbal forms (especially *shalt*) still have considerable currency in Standard English, though these forms are mostly used jocularly or insultingly. They have the advantage of differentiating between singular and plural (which the Hebrew, Aramaic and Greek do). Some people regard the use of *Thou* in reference to God as a polite form, as opposed to a familiar form, as in French with *vous/tu*, though the singular/plural custom here is in reverse. Despite all the above arguments in favour of the archaic pronouns, we have decided not to use them, as they are no longer the ordinary mode of expression, and we wish to remain ordinary. None of Greek or Hebrew or Aramaic distinguishes polite from familiar forms, but that does not of course mean that the speakers in those languages were using familiar language when a polite form would be more appropriate and respectful. We attempt to mitigate the singular/plural ambiguity with our notes where appropriate.

3.8 Typographic Conventions

3.8.1 Italics

Italics are used where a word is supplied to make normal English. Often it is the verb *to be* or *to have* that is supplied, since Hebrew does not generally use verbs here where English does. We only exceptionally extend this to italicizing the supplied word *the*, which in Hebrew is often implicit in the syntax where part of the construction is an inflected form of the noun (the construct state).

Now the LORD God had formed from the ground every wild animal and all birds of the sky, and he brought *them* to the man to see what he would call *them*, and whatever the man called *each* living being, that *was* its name. [Gen 2:19]

Another major exception to italicizing supplied words is where we provide a complete note where an idiom has been translated idiomatically and in some cases it would be misleading to italicize part of the idiom, though in other cases we italicize part.

We do not normally remark on the converse – the omission of a word in English to allow the English to conform to normal idiomatic usage. This is largely a matter of Hebrew and English usage. Compare French: *c'est la vie* = *that's life*, not (*that's the life*). But occasionally we do, e.g. as follows:

Nephilim ← *the Nephilim* [Gen 6:4]

We do not italicize a supplied definite article, except when it distinguishes *ketiv* from *qeré*, or when more than just the definite article is supplied, e.g. 2 Chr 26:6.

Detail of italicization of “to be”

We italicize the verb *to be*, unless it is represented by *יש*, *yesh*, or *היה*, *haya*, or *אולי*, *ulay* (where translated *it may be that*), or a verb (especially stative verbs such as *גָּדַל*, *gadal*, *to be great* [Gen 41:40], and *הָלָה*, *to be ill* [2 Ki 8:7]), including active and *hithpael* participles but not passive ones, which we treat like adjectives. Occasionally a passive form is considered stative, e.g. *נִצָּב*, *nitsav*, *standing*, so no italicization. But if an active participle is substantivized, we italicize the verb *to be*, as Esth 2:3, *שֹׁמֵר*, *keeper*. A verb in the infinitive used gerundially is considered to contain the verb *to be*, as in 1 Ki 8:35 *בְּהֶעָצֵר*, when ... are shut. We tend towards regarding forms which could be stative verbs or adjectives, as verbal forms. Examples are *טָמֵא*, *טהר*, *טָהַר*, *אָשָׁם*, *טָהַר*, *טָמֵא*.

So the verb *to be* is italicized even in the following situations:

- where a personal pronoun, e.g. *הוא*, *hu*, acts as a verb:

וְהַנְּהַר הָרְבִיעִי הוּא פָּרַת

And the fourth river *is* the Euphrates. [Gen 2:14]

- *אין*, *אינו*, *אֵינָה*, *ain*, *ayno*, *aynenna* etc. (it/he/she *is* not):

מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה

Those from the clean beasts, and from the beasts which *are* not clean [Gen 7:8]

- passive participles, e.g. *cursed* :

כִּי עָשִׂיתָ זֹאת אַרְוֵר אֶתְּהָ מִכָּל־הַבְּהֵמָה

Because you have done this, you *are* more cursed than all the cattle [Gen 3:14]

Examples of a passive participle constructed with the verb *to be* are:

וְהִיתָה נֶפֶשׁ אֲדֹנָי צְרוּרָה | בְּצִרְוֹר הַחַיִּים

but my lord's life is wrapped up in the bundle of life [1 Sam 25:29]

וַתְּהִי נִבְלָתוֹ מִשְׁלֶכֶת בַּדֶּרֶךְ

and his corpse was discarded on the road [1 Ki 13:24]

וְהַמֶּלֶךְ הָיָה מְעֻמָּד
and the king was propped up [1 Ki 22:35]

Also in Neh 5:13 (be shaken out), Neh 13:26 (was loved).

- Example of a hithpolel participle constructed with the verb *to be*
מִתְבוֹטְטֶת בְּדַמָּךְ הַיִּית
you were trodden under foot in your own blood [Ezek 16:22]
- negation by אֵין or לֹא without a verb or שׁוֹ:
וְאֵישׁ אֵין בְּאֶרֶץ
and *there is* not a man in the land [Gen 19:31]

An example of a negation constructed with שׁוֹ, so not italicized, is 1 Sam 21:8^{AV} (1 Sam 21:9^{MT}):

וְאֵין יָשׁוּפָה תַחַת-יָדְךָ תְּנִית אוֹ-חֶרֶב
And is there no spear or sword at your disposal here?

The construction also occurs in Ps 135:17. A similar construction with לֹא occurs in Job 9:33.

3.8.2 Other typographic conventions

- *Round brackets* in our translation contain text present in the scripture, where the parenthetical character of it militates for brackets in English. In other words, they have their ordinary meaning. The text in brackets is present in the original; it is not an interpolation or an ellipsis supplied.
... saw the whole tract of the Jordan – that all of it was a well-watered area – (before the Lord had brought Sodom and Gomorrah to ruin) like the garden of the Lord, [Gen 13:10]
- *Braces*, {*reading-symbol*: ...} are used to indicate our main text.
- *Square brackets*, [*reading-symbol*: ...] are used to indicate alternative readings.
- The *reading-symbol*: will be one of the following:
 - K for *ketiv* (as written).
 - Q for *qeré* (as read by the Masoretes).
 - P for the primitive text before the emendations of the Sopherim.
 - M for the Masoretic Text.
- In the Hebrew, we leave the asterisks, as supplied by *The Groves Center*, standing to indicate *ketiv* (*), and *qeré* (**).
- The use of *braces* and *square brackets* and *ketiv* and *qeré* are illustrated below:

Gen 24:33	וַיִּישֶׂם** לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אֶם-דִּבַּרְתִּי דִּבְרֵי וַיֹּאמֶר דְּבַר:	And {K: he set <i>a meal</i> before him} [Q: <i>a meal</i> was set before him] to eat, and he said, “I will not eat until I have explained my mission.” And he said, “Explain <i>it</i> .”	explained my mission ← <i>spoken my things, words.</i>
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- A thick dotted underline is to draw attention to a non-trivial textual issue in the English where more than one variant has been translated by the same English. We do not use braces and

square brackets in such cases. There is an example in Gen 8:17. Trivial issues are, e.g. the spelling of names, where the name is established and unambiguous.

- A dashed underline is to draw attention to a translation issue, explained in the notes.
- If two underline styles should logically be combined, the thick dotted line only is used, as combining underline styles does work well.
- The symbol ← can be read as *comes from the more literal, or, with the more common meaning of*.
- The symbol ≈ can be read as *is equivalent to but is not in the exact words of*.
- The symbol || refers to a parallel passage. We make great use of [RBG] in identifying parallel passages, but not exclusively so.
- Distinguish between the minus sign (-) and the dash (–) in variant text sections. The minus sign means *words absent*, whereas the dash is a punctuation symbol to be retained in the full verse text. Compare:

Ruth 3:12	וְעֵתָהּ כִּי אָמַנְתָּ כִּי *אִם גֹּאֵל אֲנֹכִי וְגַם יִשׁ גֹּאֵל קָרוֹב מִמֶּנִּי:	And although it <i>is</i> true that {K: indeed} [Q: -] I <i>am</i> a <i>kinsman</i> redeemer, yet there is a <i>kinsman</i> redeemer nearer than me.
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There is no example with just a dash in a variant text section, but note the dashes in the following:

2 Ki 7:13	וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמֵשָׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם כְּכֹל-הַהֶמוֹן * *הַקָּמוֹן יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם כְּכֹל-הַקָּמוֹן יִשְׂרָאֵל אֲשֶׁר-תָּמוּ וַנִּשְׁלַחָהּ וַנִּרְאָהּ:	To this one of his servants answered and said, “Let them take five of the horses which remain – which remain in <i>the city</i> . Here they <i>are just</i> like {K: the whole population – Israel – } [Q: the whole population of Israel] which has remained in <i>the city</i> . Here they <i>are just</i> like the whole population of Israel who are perishing. Let us send <i>them</i> and see <i>what happens</i> .”
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- On www.FarAboveAll.com we have documents in various numbering schemes. Where the primary numbering is a Hebrew scheme, where MT and AV verse numbering differ, the main numbering is the MT one, and the AV numbering is given below. Where only part of a verse in one numbering scheme corresponds to a whole verse in the other scheme, the letters *a* and *b* indicate the first and second part of the verse respectively, e.g.

Gen 32:2 Gen 32:2a ^{AV}	וַיֵּצֵא יַעֲקֹב הַלֵּךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.
Gen 32:3 Gen 32:2b ^{AV}	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא מַחֲנַיִם: פ	And when he saw them, Jacob said, “This <i>is</i> God’s encampment”, and he called that place Mahanaim.
Gen 32:4 Gen 32:3 ^{AV}	וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר שֹׁנֵה אֲדוֹם:	Then Jacob sent messengers ahead of him to Esau his brother, to the land of Seir, the country of Edom.

- **Bold font** is reserved for quotations from elsewhere in scripture, mostly from the other Testament. As a basis we are guided by the Companion Bible [CB], but not exclusively so.

- *Direct speech* is denoted in a different way per level. Five levels are needed, as in the following artificial example: I said, “You said, ‘He said, «She said, ‹We said, “Hello.” › »’ ” We require five levels at Jer 34:5 and Jer 36:29, Jer 37:9, Ezek 28:9. Note that we avoid using the apostrophe (single quote) for direct speech, reserving it for contracted forms such as “*don't*”.

3.8.3 Superscriptions and subscriptions in the Psalms

We are informed by [CB], Appendix 64, based on an observation by Dr J.W. Thirtle, that what has long been considered (part of) a subscription to a psalm is actually a subscription to the previous psalm. This conclusion is drawn from the psalm ending at Hab 3:19. We indicate the distinction between subscriptions and superscriptions to the Psalms, not by re-verse renumbering, but by a blank line and upwards arrow, ↑, e.g.

Psalms Chapter 3

....

⁹Salvation is of the Lord;
Your blessing is on your people.
Selah.

Psalms Chapter 4

¹To the choirmaster, in songs set to stringed music.↑

A Psalm of David.

²When I call out, answer me, O God of my righteousness.
You have relieved me in adversity;
Have mercy on me and hear my prayer.

3.9 The Notes

The notes are used to draw attention to textual issues (but these are rare compared to the New Testament), cross references to other verses of Scripture, grammatical explanations, and exegetical explanations. We give equivalents of many units of measure, with imperial and metric equivalents. As the measures are not precisely known, a figure in imperial gallons is considered accurate enough even if it were to be mistaken for US gallons.

3.10 Names

The policy is to retain much of AV spelling where the text permits, the differences being described in the items below, despite many issues with it:

- The AV does not uniquely represent the original spelling (as a formal transliteration would), so an AV “z” may be a Hebrew *tsadé* or *zayin*, and an AV “h” may be a *hé* or a *heth*, an AV “t” may be a *teth* or a *taw*, an AV “s” may be *samech* or a *sin*. *Kaph* and *qof* are distinguished using “c” and “k”, but often “ch” must be introduced before an *e* or *i*, for an intended hard “c”. Also, *aleph* and *ayin* are either ignored or represented by an “e”, which possibly derives from a preceding silent shewa (e.g. Gilead), but more likely a lack of understanding of closed syllables. However, the basic English alphabet would struggle to represent some of these Hebrew letters uniquely without using special characters such as letters with underdots.
- An *ayin* is normally silent, but it is sometimes treated as an *h*, so *Uz* is AV’s *Huz* [Gen 22:21], and *Abida* is AV’s *Abidah* [Gen 25:3].
- The AV is inconsistent in some places (e.g. *Gaza* in Gen 10:19, *Azzah* in Deut 2:23; *Isui* in Gen 46:17, *Jesui* in Num 26:44; *Naashon* in Exodus 6:23, *Nahshon* in Ruth 4:20; *Shimi* in Ex 6:17, *Shimei* in Num 3:18); *Kirjath-arba* in Josh 14:15, city of *Arba* in Josh 15:13 — for the same Hebrew spelling. Sometimes this may be to distinguish different people of the same name; see next item.

- The AV sometimes seems to deliberately use a different transliteration for different people with the same name, e.g. *Zachariah* for the king of Israel, *Zechariah* for others; also *Ezekiel* and *Jehezkel*; *Hosea*, *Oshea* and *Hoshea*; *Jehoahaz* and *Joahaz*; *Rachel* and *Rahel*; *Simeon* and *Shimeon*. If the names are well known, we retain the distinction, e.g. *Enoch* and *Hanoch*.
- The AV has an arbitrary way of introducing an *h* after a *c*, the *h* being understandable before an *e* or an *i* (to prevent an *s* sound), but not otherwise, e.g. *Jeconiah* (1 Chr 3:17), but *Zechariah* (1 Chr 5:7) and *Nachon* (2 Sam 6:6), all these being a soft *kaph* in Hebrew. Also with a hard *kaph* in Hebrew are *Caleb* (1 Chr 2:46) but *Malcham* (1 Chr 8:9).
- Sometimes the AV does not recognize that a Hebrew word is “in pause”, giving *Jared* where *Jered* is the normal form, and similarly we have *Salah* for *Selah*, *Lamech* for *Lemech* etc.
- The AV does not always recognize the hard “p”, e.g. in *Arphaxad* and *Phares* (the latter also being the pausal form).
- The AV does not always recognize an initial closed syllable, giving, e.g. *Gilead* for *Gilad*, or *Gil’ad*, where an apostrophe would mark an *aleph* or *ayin*.
- The AV does not always recognize the Hebrew letter *sin*. The AV has *Enos* where the Hebrew has *Enosh*, and *Seth* where the Hebrew is *Sheth* [Gn 4:26]. As these are well-established names, we adopt them.
- The AV does not distinguish long and short forms of names, e.g. *Benaiah* for *Benaiahu* (2 Sam 8:18), *Adonijah* for *Adonijahu* (1 Ki 1:8), and it uses the short form. We also adopt this convention.
- Another variety of long and short form is e.g. *Jonathan* / *Jehonathan*. The AV is inconsistent, in 1 Chr 8:33 reading *Jonathan*, in 1 Chr 27:25 reading *Jehonathan*, for the long form in Hebrew in both cases. We adopt the shorter form throughout, with a note.
- The AV has an aversion to words and syllables beginning with a *yod*, which would be better represented by *y* or *i*, but it frequently uses *j* (e.g. *Jacob*, *Joshua*, *Jerusalem*), as does the English language as whole, especially with words of Latin origin, e.g. (*iudex*→judge, *iocus*→joke, *Iulius*→Julius). Neither Hebrew nor Greek has a letter equivalent to *j*. But sometimes the AV uses the letter *I*, as in *Isshiah* (1 Chr 24:21).

The rationale for retaining AV naming is that familiar names (in the Gentile world) would be all but unrecognizable if not retained. Names such as, e.g. *Avraham*, *Yitshak*, *Yaaqov* could be a distracting departure to some. Another advantage is that AV names are often used in biblical reference works such as atlases and expository books.

However, we depart from the AV in some situations:

- – Where the text has a plain consonantal difference to the AV rendering, e.g. Gen 25:15 *Hadad*, where the AV has *Hadar*. For other examples see Num 26:39 (our *Shephupham* for AV's *Shupham*), Josh 15:40 (our *Lahmas* for AV's *Lahmam*), Josh 15:52 (our *Rumah* for AV's *Dumah*), Josh 16:6 (our *Michmethath* for AV's *Michmethah*), 1 Chr 2:53 (our *Puthites* for AV's *Puhites*). The differences involve very similar letters, and can be explained by scribal errors leading to differing manuscripts, or possibly in misreading by an AV translator.
- – Where the text has a vowel difference to the AV reading, or where the AV has not recognized a closed syllable, e.g. AV's *Bezaleel* for our *Bezalel* (closed *-zal-*) [Ex 31:2].
- – Where the AV has used a pausal form. E.g. we have *Dabbesheth* for AV's *Dabbasheth* [Josh 19:11].
- – Where the AV is inconsistent across the same spelling of the word. We choose one spelling for all instances, generally the earlier occurrence, e.g. *Sibmah* (AV has *Shibmah* in Num 32:38, but *Sibmah* in Josh 13:19).

- Where AV harmonizes despite a significant difference in the Hebrew (though perhaps a manuscript issue). We retain two names, e.g. Gen 10:4 = *Dodanim* , 1 Chr 1:7 = *Rodanim*.
- Where the Hebrew has minor differences in different places. These could be a paragogic -ah (Gen 10:4 *Tarshish*, 1 Chr 1:7 *Tarshishah*); both we and AV harmonize to *Tarshish*. Aleph / hé differences (e.g. Gen 10:7 *Sabtah*, 1 Chr 1:9 *Sabta*), where we harmonize, or a vocalization change (e.g. *Obal* Gen 10:28 / *Ebal* 1 Chr 1:22) are noted in the notes (here we and AV distinguish). We have standardized on *Ezion-Geber* (AV sometimes having *Ezion-Gaber*, a pausal form).
- Where modern usage has superseded the AV, e.g. *Philistines* (AV has *Philistim* in Gen 10:13). We tend towards demonyms in *-ite* rather than *-im*, e.g. Caphtorites, Anakites, noting that Wikipedia uses these names.

We comment on names which diverge from the Hebrew, but for common names, only at the first occurrence. This applies to: names of the prophets who wrote a book; to Isaac, Rebekah, Jacob, Benjamin, Manasseh, Judah, Moses, Aaron, Samson, Saul, Jonathan, Jesse, Absalom, Solomon, Rehoboam, Jeroboam, Jezebel, Hezekiah, Sennacherib, Cyrus, Ahasuerus, Darius, Artaxerxes, Mordecai; and for places: Sodom, Gomorrah, Damascus, Jerusalem, Judaea, Jericho, Tyre. We do not always note variations on a name, e.g. Benaiah / Benaiahu; we usually standardize on the shorter form so as to agree with the AV, but an exception is Joram / Jehoram, where we follow the Hebrew, noting that the spelling does not distinguish between the one of Judah and the one of Israel.

In 1 and 2 Chronicles we omit some comments on names which elsewhere are always commented on. This is because the notes are more copious, identifying parallel passages.

3.11 Divine Titles

We largely follow the Companion Bible’s typography [CB, Appendix 4], but not exactly so (note *the LORD*** and how combinations are handled):

אֱלֹהִים אֱלֹהֵינָא (Aramaic)	Elohim	=	God /god	Uncapitalized when it is not the God of Israel.
יְהוָה	Jehovah	=	the LORD	
יְה	Jah	=	THE LORD	
אֵל אֱלִים אֱלִים	El	=	GOD / GOD GODS	Small capitals when the god is not the God of Israel. [CB] uses standard lower case. The plural is not used for the God of Israel.
אֱלֹהִים אֱלֵהֵא	Eloah Elah (Aramaic)	=	GOD / GOD	Small capitals when the god is not the God of Israel. [CB] uses standard lower case.
אֲדֹנָי	Adonai	=	my/the Lord	Also for other pronominal suffixes when the reference is to God (Isa 51:22, Ps 45:12 ^{MT} (Ps 45:11 ^{AV})).
הָאֲדֹנָי	haAdon	=	the Lord	Used in combination with Jehovah in Ex 23:17. [CB] renders as THE Lord GOD.

אֲדֹנָי where the primitive text was יהוה, altered by the Sopherim	Adonai where the primitive text was Jehovah, altered by the Sopherim	=	the LORD*	
אֱלֹהִים where the primitive text was יהוה, altered by the Sopherim	Elohim where the primitive text was Jehovah, altered by the Sopherim	=	the LORD**	
אֲדֹנִים	Adonim	=	the LORD	
שַׁדַּי	Shaddai	=	ALMIGHTY	
עֲלִיוֹן	Elyon	=	MOST HIGH	
עַל	Al	=	Most High	Hos 7:16

Compound titles do not occasion any changes: the individual titles are used in the same way as they are when not compounded. (This is unlike in the AV / Companion Bible.) Also, the definite article, *the*, may be omitted, and the word *my* may be used when the title is in the vocative or it a prophet, not God, speaking.

This is illustrated by Gen 15:2

וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה

Then Abram said, “My Lord the LORD, ...” (The Companion Bible has “Lord GOD”).

The typographic properties are set in the CSS (Cascading Style Sheets) style sheet, e.g.

```
span.el{
  text-transform: uppercase;
}

span.shaddai{
  font-variant: small-caps;
}
```

4. Features of the Digital Edition

4.1 Useful search strings

The digital edition is by its nature searchable, using a browser, word processor or text editor. The following search strings should be applied without case sensitivity, in a browser-rendered text, but not the raw HTML, as that contains mark-up.

Search string	Purpose
Aramaic	Examples of an Aramaic form of a word in a Hebrew section.
AV differs	To find verses where the AV differs significantly from our translation.
behold	Examples of translations other than “behold”, but where the notes give the basic meaning as “behold”.

extreme quality	Use of the word for God to denote an extreme quality.
gerundial	Usually gerundial use of the infinitive.
gerundival	Usually gerundival use of the participle (passive, usually denoting necessity or imminence).
Hebraic	Hebraic genitives.
infinitive absolute	Examples of various uses of the infinitive absolute.
otiose	Examples of otiose use, where Hebrew repeats a word or phrase, where English expects a synonym.
subjective	To find subjective genitives.
objective	To find objective genitives.
Sopherim	To find changes by the Sopherim.
soul	Examples of translations other than “soul”, but where the notes give the primary conventional meaning as “soul”.
unexpected	An unexpected definite article in Hebrew, not required in English.
use of the vav	Finds disjunctive, adversative, concessive and purposive and other wider uses of the vav.
"VOS", "VSO", "OSV" "OVS", "VOS", "VSO"	Examples of sentences with a verb-object-subject etc. word order. Use the quotes, or find by searching for <i>an example of a Hebrew</i> .
wider use	Wider use of the construct state / of the vav.

5. Abbreviations and References

Abbreviations

AV	Authorized Version
LXX	Septuagint
NT	New Testament
OT	Old Testament (Tanakh)

Bible book abbreviations

Old Testament

Gen	Genesis	2 Chr	2 Chronicles	Dan	Daniel
Ex	Exodus	Ezra	Ezra	Hos	Hosea
Lev	Leviticus	Neh	Nehemiah	Joel	Joel
Num	Numbers	Esth	Esther	Amos	Amos
Deut	Deuteronomy	Job	Job	Obad	Obadiah
Josh	Joshua	Ps	Psalms	Jonah	Jonah
Judg	Judges	Prov	Proverbs	Mic	Micah
Ruth	Ruth	Eccl	Ecclesiastes	Nah	Nahum
1 Sam	1 Samuel	Song	Song of Solomon	Hab	Habakkuk
2 Sam	2 Samuel	Isa	Isaiah	Zeph	Zephaniah
1 Ki	1 Kings	Jer	Jeremiah	Hagg	Haggai
2 Ki	2 Kings	Lam	Lamentations	Zech	Zechariah
1 Chr	1 Chronicles	Ezek	Ezekiel	Mal	Malachi

New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	James	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter
John	John	1 Thes	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thes	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phmon	Philemon	Rev	Revelation

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The Far Above All Translation of the Old Testament

2024 Edition, Volume 2

1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon

VERSE (AV numbering)	HEBREW/ARAMAIC	ENGLISH	NOTES
1 Ki 1:1	וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בַיָּמִים וַיִּכְסֶהוּ בַבְּגָדִים וְלֹא יָחַם לוֹ:	Now when King David <i>was</i> old, becoming <u>advanced</u> in years, they covered him with clothes, but he didn't become warm,	advanced in years ← <i>advanced</i> <i>in days</i> . but: adversative use of the <i>vav</i> .
1 Ki 1:2	וַיֹּאמְרוּ לוֹ עֲבָדָיו יִבְקֹשׁוּ לְאִדְנֵי הַמֶּלֶךְ נַעֲרָה בְתוּלָה וְעֹמְדָה לְפָנָי הַמֶּלֶךְ וְתֵהִי-לוֹ סֹכְנַת וְשֹׁכְבָה בְּחִיקוֹ וְיָחַם לְאִדְנֵי הַמֶּלֶךְ:	and his servants said to him, “Let <i>us</i> seek for my lord the king a girl, a virgin, who will stand before the king and be a companion to him, and <i>who will</i> lie in <u>your</u> bosom, and my lord the king will become warm.”	let <i>us</i> seek ← <i>let them seek</i> , which could be translated <i>let</i> <i>there be sought</i> . your: a change of grammatical person is not uncommon in Hebrew. See Lev 1:3.
1 Ki 1:3	וַיִּבְקֹשׁוּ נַעֲרָה יָפָה בְּכָל גְּבוּל יִשְׂרָאֵל וַיִּמְצְאוּ אֶת-אַבִּישָׁג הַשְּׁוֹנַמִּית וַיָּבִאוּ אֹתָהּ לַמֶּלֶךְ:	So they sought a pretty girl in all the territory of Israel, and they found Abishag the Shunammitess, and they brought her to the king.	territory ← <i>border</i> .
1 Ki 1:4	וְהַנַּעֲרָה יָפָה עַד-מְאֹד וְתֵהִי לַמֶּלֶךְ סֹכְנַת וְתִשְׁרָתָהּ וְהַמֶּלֶךְ לֹא יָדָעָהּ:	And the girl <i>was</i> very pretty, and she became a companion to the king, and she attended to him, but the king did not <u>know</u> her.	know her: i.e. carnally.
1 Ki 1:5	וְאַדְנִיָּה בֶן-חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ וַיַּעַשׂ לוֹ רֶכֶב וּפָרָשִׁים וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו:	Then Adonijah the son of Haggith exalted himself and said, “I will reign”, and he <u>organized</u> for himself a chariot and horsemen and fifty men to run before him.	organized ← <i>made</i> .
1 Ki 1:6	וְלֹא-עֲצָבוּ אָבִיו מִיָּמָיו לֵאמֹר מִדּוּעַ כָּכָה עָשִׂיתָ וְגַם-הוּא טוֹב-תְּאֵל מְאֹד וְאֹתוֹ יִלְדָה אַחֲרַי אֲבָשָׁלוֹם:	And <u>his father</u> never criticized him, saying, “Why have you done <u>this</u> ?” Moreover he <i>was</i> very handsome in appearance. Now <i>Haggith</i> had borne him after Absalom.	his father: i.e. <i>David</i> . See 2 Sam 3:4. never ← <i>not from his days</i> . criticized ← <i>pained, grieved</i> . this ← <i>thus</i> .
1 Ki 1:7	וַיְהִיו דְּבָרָיו עִם יוֹאָב בֶּן-צְרוּיָה וְעִם אֲבִיתָר הַכֹּהֵן וַיַּעֲזְרוּ אַחֲרָי אֲדֹנִיָּה:	And there were <u>dealings</u> with Joab the son of <i>Zeruiah</i> and with <i>Abiathar</i> the priest, and they <u>supported</u> Adonijah.	dealings ← <i>words, things</i> , <i>matters</i> . <i>Abiathar</i> : see 1 Sam 22:20. supported ← <i>helped after</i> .

1 Ki 1:8	וְצִדּוֹק הַכֹּהֵן וּבְנֵיהוּ בֶן־יְהוֹיָדָע וְנָתָן הַנָּבִיא וְשִׁמְעִי וְרֵעִי וְהַגְּבוּרִים אֲשֶׁר לְדָוִד לֹא הָיוּ עִם־אֲדֹנָיָהוּ:	But Zadok the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and the warriors who <i>were attached</i> to David were not with Adonijah.	Benaiah ← <i>Benaiahu</i> , a fuller form of the name sometimes used. Shimei: see 2 Sam 16:5. Adonijah ← <i>Adonijahu</i> .
1 Ki 1:9	וַיִּזְבַּח אֲדֹנָיָהוּ צֹאן וּבָקָר וּמְרִיאַ עִם אֲבֹן הַזִּחְלֹת אֲשֶׁר־אֶצֶּל עֵיץ רֹגֶל וַיִּקְרָא אֶת־כָּל־אָחָיו בְּנֵי הַמֶּלֶךְ וּלְכָל־אֲנָשֵׁי יְהוּדָה עַבְדֵי הַמֶּלֶךְ:	And Adonijah sacrificed sheep and cattle and fatted calves at the <u>Crawling Stone</u> which <i>is</i> by En-Rogel, and he invited all his brothers – the king's sons – and all men of Judah <i>who were</i> the king's servants.	Crawling Stone: [AnLx] renders <i>stone of the serpent</i> and <i>smooth stone</i> . AV differs (<i>stone of Zoheleth</i>), transliterating.
1 Ki 1:10	וְאֶת־נָתָן הַנָּבִיא וּבְנֵיהוּ וְאֶת־הַגְּבוּרִים וְאֶת־שְׁלֹמֹה אָחָיו לֹא קָרָא:	But he did not invite Nathan the prophet or Benaiah or the warriors or Solomon his brother.	
1 Ki 1:11	וַיֹּאמֶר נָתָן אֶל־בַּת־שֶׁבַע אִם־שְׁלֹמֹה לֹא־מָר הֲלוֹא שָׁמַעְתָּ כִּי מֶלֶךְ אֲדֹנָיָהוּ בֶן־חַגִּית וְאֲדֹנָינוּ דָּוִד לֹא יָדַע:	And Nathan spoke to Bathsheba, Solomon's mother, and he said, “Have you not heard that Adonijah the son of Haggith is reigning, and David our lord does not <u>realize</u> it?”	realize ← <i>know</i> .
1 Ki 1:12	וְעַתָּה לְכִי אֵיעָצְדְךָ נָא עֲצָה וּמִלְטִי אֶת־נַפְשְׁךָ וְאֶת־נַפְשׁ בְּנֶךָ שְׁלֹמֹה:	So now, depart <i>and</i> please let me <u>give you some</u> advice, and save your <u>life</u> and your son Solomon's <u>life</u> .	give you <i>some</i> advice ← <i>advise you advice</i> . life (2x) ← <i>soul</i> .
1 Ki 1:13	לְכִי וּבֹאִי אֶל־הַמֶּלֶךְ דָּוִד וְאָמַרְתְּ אֵלָיו הֲלֹא־אַתָּה אֲדֹנָי הַמֶּלֶךְ נִשְׁבַּעְתָּ לְאַמְתֶּךָ לֵאמֹר כִּי־שְׁלֹמֹה בְנִי יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי וּמִדַּע מֶלֶךְ אֲדֹנָיָהוּ:	Depart and go to King David and say to him, ‘Did you not, my lord the king, swear to your maidservant and <u>say</u> , «Solomon your son will reign after me, and he will sit on my throne?» So how <i>come</i> <u>Adonijah</u> is reigning?’	say ← <i>say that</i> , but introducing direct speech. Adonijah ← <i>Adonijahu</i> .
1 Ki 1:14	הִנֵּה עוֹדָךְ מְדַבֵּרֶת שָׁם עִם־הַמֶּלֶךְ וְאֲנִי אָבוֹא אַחֲרֶיךָ וּמְלֹאֲתִי אֶת־דְּבָרֶיךָ:	While you are still speaking there with the king, <u>you will see that</u> I will come after you and complement your words.”	you will see that ← <i>behold</i> .
1 Ki 1:15	וּתְבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ הַחֹדְרָה וְהַמֶּלֶךְ זָקֵן מְאֹד וְאֲבִישַׁג הַשֻּׁנַמִּית מְשֻׁרֶת אֶת־הַמֶּלֶךְ:	So Bathsheba went to the king, to the room <i>where he was</i> , and the king <i>was</i> very old, and Abishag the Shunammitess was attending to the king.	
1 Ki 1:16	וּתְקַדַּבְתְּשִׁבַע וַתִּשְׁתַּחֲוֶה לְמֶלֶךְ וַיֹּאמֶר הַמֶּלֶךְ מַה־לָּךְ:	And Bathsheba bowed and prostrated herself to the king, and the king said, “What do <u>you</u> want?”	what do you want ← <i>what to you</i> .

1 Ki 1:17	<p>וַתֹּאמֶר לוֹ אֲדֹנָי אֱתָהּ נִשְׁבַּעְתָּ בַיהוָה אֱלֹהֶיךָ לְאַמְתָּךְ כִּי־שָׁלֹמֶה בְנֶךָ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי:</p>	<p>And she said to him, “My lord, you swore by the LORD your God to your maidservant and said, ‘Solomon your son will reign after me, and he will sit on my throne.’”</p>	<p>and said ← <i>that</i>, but introducing direct speech.</p>
1 Ki 1:18	<p>וְעַתָּה הִנֵּה אֲדֹנִיָּה מְלֹךְ וְעַתָּה אֲדֹנִי הַמֶּלֶךְ לֹא יֵדְעֶתָ:</p>	<p>But now look, Adonijah is reigning, <u>although</u>, my lord the king, you do not now <u>realize</u> it.</p>	<p>although: concessive use of the <i>vav</i>. realize ← <i>know</i>.</p>
1 Ki 1:19	<p>וַיִּזְבַּח שׁוֹר וּמְרִיא־וֹצֵאן לָרֶבֶץ וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ וְלְאַבְיָתָר הַכֹּהֵן וְלִיֹּאָב שַׂר הַצְּבָא וּלְשָׁלֹמֶה עַבְדְּךָ לֹא קָרָא:</p>	<p>And he has sacrificed oxen and fatted calves and sheep in abundance, and he invited all the king's sons, and <u>Abiathar</u> the priest, and Joab the commander of the army, but he did not invite Solomon your servant.</p>	<p>Abiathar: see 1 Sam 22:20.</p>
1 Ki 1:20	<p>וְאַתָּה אֲדֹנִי הַמֶּלֶךְ עֵינַי כָּל־יִשְׂרָאֵל עָלֶיךָ לְהַגִּיד לָהֶם מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו:</p>	<p>And now, my lord the king, the eyes of the whole of Israel <i>are</i> on you, <i>for you</i> to tell them who will sit on the throne of my lord the king after him.</p>	
1 Ki 1:21	<p>וְהִיא כִּשְׁכַּב אֲדֹנִי־הַמֶּלֶךְ עִם־אֲבֹתָיו וְהִיתִי אֲנִי וּבְנֵי שָׁלֹמֶה חַטָּאִים:</p>	<p>Otherwise, it will be <i>the case that</i> when my lord the king lies with his fathers that I and my son Solomon will be <i>seen as</i> failures.”</p>	<p>otherwise: contrastive use of the <i>vav</i>. failures ← <i>sinners</i>. Compare Judg 20:16 (the word <i>miss</i>).</p>
1 Ki 1:22	<p>וְהִנֵּה עֹדְדָנָה מְדַבֶּרֶת עִם־הַמֶּלֶךְ וְנָתַן הַנָּבִיא בָּא:</p>	<p>And behold, while she was still speaking with the king, Nathan the prophet arrived.</p>	
1 Ki 1:23	<p>וַיִּגִּדוּ לַמֶּלֶךְ לֵאמֹר הִנֵּה נָתַן הַנָּבִיא וַיָּבֵא לִפְנֵי הַמֶּלֶךְ וַיִּשְׁתַּחוּ לַמֶּלֶךְ עַל־אֶפְסוֹ אַרְצָה:</p>	<p>And they told the king, and they said, “<u>Here is</u> Nathan the prophet.” And he came before the king and prostrated himself to the king <u>face down</u> to the ground.</p>	<p>here <i>is</i> ← <i>behold</i>. face down ← <i>on his face</i>.</p>
1 Ki 1:24	<p>וַיֹּאמֶר נָתַן אֲדֹנִי הַמֶּלֶךְ אֱתָהּ אָמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאִי:</p>	<p>And Nathan said, “My lord the king, <u>have you said</u>, ‘Adonijah will reign after me, and he will sit on my throne?’”</p>	<p>have you said ← <i>you have said</i>. No interrogative particle, but the context requires a question.</p>
1 Ki 1:25	<p>כִּי יָרַד הַיּוֹם וַיִּזְבַּח שׁוֹר וּמְרִיא־וֹצֵאן לָרֶבֶץ וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ וְלַשָּׂרִי הַצְּבָא וְלְאַבְיָתָר הַכֹּהֵן וְהַנָּשִׂים אֲכָלִים וְשָׂתִים לִפְנֵי וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ אֲדֹנִיָּהוּ:</p>	<p>For he came down today and sacrificed oxen and fatted calves and sheep in abundance, and he invited all the king's sons and the commanders of the army, and <u>Abiathar</u> the priest, and <u>there they are</u> eating and drinking in his presence, and they said, ‘May Adonijah the king live!’”</p>	<p>Abiathar: see 1 Sam 22:20. there they <i>are</i> ← <i>behold them</i>.</p>

1 Ki 1:26	וְלִי אֲנִי־עַבְדְּךָ וְלְצֹדֵק הַכֹּהֵן וְלִבְנֵיהוּ בֶן־יְהוֹיָדָע וְלְשֹׁלֹמֹה עַבְדְּךָ לֹא קָרָא:	But he did not invite me, your selfsame servant, or Zadok the priest, or Benaiah the son of Jehoiada, or Solomon your servant.	
1 Ki 1:27	אִם מֵאֵת אֲדֹנָי הַמֶּלֶךְ נִהְיָה הַדְּבָר הַזֶּה וְלֹא הוֹדַעְתָּ אֶת־עַבְדֶּיךָ *עַבְדְּךָ מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנָי־הַמֶּלֶךְ אַחֲרָיו: ס	Was this event instigated by my lord the king, yet without you informing your {K: servants} [Q: servant] who would sit on the throne of my lord the king after him?"	event ← word, thing. instigated ← brought to pass. by ← from with. without you informing ← and you did not inform.
1 Ki 1:28	וַיַּעַן הַמֶּלֶךְ דָּוִד וַיֹּאמֶר קְרְאוּ־לִי לְבַת־שֶׁבַע וּתְבֹא לִפְנֵי הַמֶּלֶךְ וְתַעֲמֹד לִפְנֵי הַמֶּלֶךְ:	Then King David answered and said, “Call for Bathsheba to come to me.” And she came before the king, and before the king she stood.	before the king ... before the king: otiose, but see Gen 12:5.
1 Ki 1:29	וַיִּשָּׁבַע הַמֶּלֶךְ וַיֹּאמֶר חַי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי מִכָּל־צָרָה:	And the king swore and said, “As the LORD lives, who redeemed my person from all adversity,	person ← soul.
1 Ki 1:30	כִּי כַּאֲשֶׁר נִשְׁבַּעְתִּי לָךְ בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כִּי־שֹׁלֹמֹה בְנִךְ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל־כִּסְאֵי תַחְתֵּי כִּי בֶן אֶעֱשֶׂה הַיּוֹם הַזֶּה:	for just as I swore to you by the LORD God of Israel and said, ‘Solomon your son will reign after me, and he will sit on my throne instead of me’, so I will perform it this day.”	said ← said that. Although this verse could be construed as indirect speech, compare 1 Ki 1:13, 1 Ki 1:17. so ← so likewise.
1 Ki 1:31	וַתִּקַּד בַּת־שֶׁבַע אֶפְסִים אָרָץ וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַתֹּאמֶר יְחִי אֲדֹנָי הַמֶּלֶךְ דָּוִד לְעֹלָם: פ	At this Bathsheba bowed face down to the ground and prostrated herself to the king and said, “May the lord King David live age-abidingly.”	
1 Ki 1:32	וַיֹּאמֶר הַמֶּלֶךְ דָּוִד קְרְאוּ־לִי לְצֹדֵק הַכֹּהֵן וְלִנְתָן הַנָּבִיא וְלִבְנֵיהוּ בֶן־יְהוֹיָדָע וַיָּבֹאוּ לִפְנֵי הַמֶּלֶךְ:	And King David said, “Summon Zadok the priest to me, and Nathan the prophet, and Benaiah the son of Jehoiada.” And they came before the king.	
1 Ki 1:33	וַיֹּאמֶר הַמֶּלֶךְ לָהֶם קְחוּ עִמָּכֶם אֶת־עַבְדֵי אֲדֹנֵיכֶם וְהַרְכַּבְתֶּם אֶת־שֹׁלֹמֹה בְנִי עַל־הַפָּרְדָּה אֲשֶׁר־לִי וְהוֹרַדְתֶּם אֹתוֹ אֶל־גִּיחוֹן:	And the king said to them, “Take your lord's servants with you, and mount Solomon my son on my she-mule, and take him down to Gihon,	
1 Ki 1:34	וּמָשַׁח אֹתוֹ שָׁם צֹדֵק הַכֹּהֵן וְנָתַן הַנָּבִיא לַמֶּלֶךְ עַל־יִשְׂרָאֵל וַתִּקְעֶתֶם בְּשׁוֹפָר וַאֲמַרְתֶּם יְחִי הַמֶּלֶךְ שְׁלֹמֹה:	and Zadok the priest and Nathan the prophet will anoint him there as king over Israel, and you will sound the ramshorn and say, ‘May King Solomon live!’	

1 Ki 1:35	וְעֲלִיתֶם אַחֲרָיו וּבֵא וְיֹשֵׁב עַל־כִּסְאִי וְהוּא יִמְלֹךְ תַּחְתָּי וְאַתָּה צֹיְתִי לְהִיּוֹת נָגִיד עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה:	Then you will go up after him, and he will come and sit on my throne, and he will reign instead of me, for I have appointed him to be a leader over Israel and over Judah.”	
1 Ki 1:36	וַיַּעַן בְּנֵיָהוּיָדָע אֶת־הַמֶּלֶךְ וַיֹּאמֶר אָמֵן בֶּן יֹאמֶר יְהוָה אֱלֹהֵי אֲדֹנָי הַמֶּלֶךְ:	And Benaiah the son of Jehoiada answered the king and said, “Amen. May the LORD God of my lord the king say likewise.	
1 Ki 1:37	כַּאֲשֶׁר הָיָה יְהוָה עִם־אֲדֹנָי הַמֶּלֶךְ בֶּן *יְהִי *יְהִיָּה עִם־שְׁלֹמֹה וַיַּגְדֵּל אֶת־כִּסְאוֹ מִכִּסֵּא אֲדֹנָי הַמֶּלֶךְ דָּוִד:	As the LORD has been with my lord the king, {K: may he so be} [Q: so shall he be] with Solomon, and may he make his throne greater than the throne of my lord King David.”	
1 Ki 1:38	וַיֵּרֶד צְדוֹק הַכֹּהֵן וְנָתַן הַנְּבִיא וּבְנֵיָהוּיָדָע וְהַכֶּרֶתִּי וְהַפְּלִתִי וַיִּרְכְּבוּ אֶת־שְׁלֹמֹה עַל־פֶּרֶדֶת הַמֶּלֶךְ דָּוִד וַיִּלְכוּ אֵתוֹ עַל־גִּיחֹן:	So Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and mounted Solomon on King David's she-mule, and they led him to Gihon.	
1 Ki 1:39	וַיִּקַּח צְדוֹק הַכֹּהֵן אֶת־קֶרֶן הַשֶּׁמֶן מִן־הָאֵהָל וַיִּמָּשַׁח אֶת־שְׁלֹמֹה וַיִּתְקַעוּ בַשּׁוֹפָר וַיֹּאמְרוּ כָּל־הָעָם יַחֲיֵי הַמֶּלֶךְ שְׁלֹמֹה:	Then Zadok the priest took the horn of oil from the tent, and he anointed Solomon, and they sounded the ramshorn, and all the people said, “May King Solomon live!”	
1 Ki 1:40	וַיַּעֲלוּ כָּל־הָעָם אַחֲרָיו וְהָעָם מְחַלְלִים בַּחֲלָלִים וּשְׂמֵחִים שְׂמַחַה גְּדוּלָה וַתִּבְקַע הָאָרֶץ בְּקוֹלָם:	And all the people went up after him, and the people played pipes and rejoiced greatly, so that the earth was sundered at the sound of them.	rejoiced greatly ← <i>rejoiced a great joy.</i>
1 Ki 1:41	וַיִּשְׁמַע אֲדֹנָיָהוּ וְכָל־הַקְּרָאִים אֲשֶׁר אֵתוֹ וְהֵם כָּלוּ לֶאֱכֹל וַיִּשְׁמַע יוֹאָב אֶת־קוֹל הַשּׁוֹפָר וַיֹּאמֶר מִדּוּעַ קוֹל־הַקְּרִיָּה הַזֶּה:	And Adonijah heard <i>about it</i> , as <i>did</i> all his guests who <i>were</i> with him, <i>and</i> when they had finished eating, and Joab heard the sound of the ramshorn, he <u>asked</u> , “Why is the town in an uproar?”	asked ← <i>said.</i> is the town in an uproar ← <i>is the voice of the town roaring.</i>
1 Ki 1:42	עוֹדְנֵנו מִדְּבַר וְהִנֵּה יוֹנָתָן בֶּן־אֲבִיתָר הַכֹּהֵן בָּא וַיֹּאמֶר אֲדֹנָיָהוּ בָּא כִּי אִישׁ חַיִּל אָתָּה וְטוֹב תְּבַשֵּׂר:	While he was still speaking, <u>they</u> <u>saw</u> Jonathan the son of <u>Abiathar</u> the priest come. And Adonijah said, “Come in, for you <i>are</i> a valiant man, and bring good news.”	they saw ← <i>behold.</i> Abiathar: see 1 Sam 22:20.

1 Ki 1:43	וַיַּעַן יוֹנָתָן וַיֹּאמֶר לְאַדְנִיָּהוּ אֲבָל אֲדֹנָיִנוּ הַמֶּלֶךְ-דָּוִד הַמֶּלֶךְ אֶת-שְׁלֹמֹה:	And Jonathan answered and said to Adonijah, “Actually, our lord King David has made Solomon king.	
1 Ki 1:44	וַיִּשְׁלַח אֶת-הַמֶּלֶךְ אֶת-צְדוֹק הַכֹּהֵן וְאֶת-נָתָן הַנָּבִיא וּבְנֵיָהוּ בְּנֵי-יְהוּיָדָע וְהַכְּרֵתִי וְהַפְּלֵתִי וַיִּרְכְּבוּ אֹתוֹ עַל פָּרְדָּת הַמֶּלֶךְ:	And the king has sent Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites with him, and they mounted <u>him</u> on the king's she-mule.	him: i.e. <i>Solomon</i> .
1 Ki 1:45	וַיִּמְשְׁחוּ אֹתוֹ צְדוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא לְמֶלֶךְ בְּגִחוֹן וַיַּעֲלוּ מִשָּׁם שְׂמֵחִים וְתֵהֶם הַקְּרִיָּה הוּא הַקּוֹל אֲשֶׁר שָׁמַעְתֶּם:	And Zadok the priest and Nathan the prophet have anointed him as king in Gihon, and they went up from there rejoicing, and the town became boisterous – that is the sound which you heard.	
1 Ki 1:46	וְגַם יָשָׁב שְׁלֹמֹה עַל כִּסֵּא הַמְּלוּכָה:	And moreover Solomon has sat on the <u>royal throne</u> .	royal throne ← <i>throne of the royalty</i> , a Hebraic genitive.
1 Ki 1:47	וְגַם-בָּאוּ עִבְדֵי הַמֶּלֶךְ לְבָרֵךְ אֶת-אֲדֹנָיִנוּ הַמֶּלֶךְ דָּוִד לֵאמֹר יֵיטֵב *אלהיך* אֱלֹהִים אֶת-שֵׁם שְׁלֹמֹה מִשְׁמֶךָ וַיִּגְדֵּל אֶת-כִּסְאוֹ מִכִּסְאֶךָ וַיִּשְׁתַּחוּ הַמֶּלֶךְ עַל-הַמִּשְׁכָּב:	And also the king's servants have come to bless our lord King David, saying, ‘May {K: your God} [Q: God] <u>favour</u> Solomon's name more than your name, and may he make his throne greater than your throne.’ Then the king bowed on his couch.	favour ← <i>treat well</i> .
1 Ki 1:48	וְגַם-כָּכָה אָמַר הַמֶּלֶךְ בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר נָתַן הַיּוֹם יָשָׁב עַל-כִּסְאִי וְעֵינַי רְאוֹת:	And the king also said <u>this</u> : ‘Blessed <i>be</i> the LORD God of Israel who has provided <u>one</u> to <u>sit</u> on my throne while my eyes see <i>it</i> .’ ”	this ← <i>thus</i> . <hr/> <i>one</i> to sit ← <i>a sitter</i> .
1 Ki 1:49	וַיִּחַרְדּוּ וַיִּקְמוּ כָּל-הַקְּרָאִים אֲשֶׁר לְאַדְנִיָּהוּ וַיֵּלְכוּ אִישׁ לְדַרְכּוֹ:	And all Adonijah's <u>guests</u> were afraid, and they arose, and each went his <i>own</i> way.	guests ← <i>called, invited (ones)</i> .
1 Ki 1:50	וְאַדְנִיָּהוּ יָרָא מִפְּנֵי שְׁלֹמֹה וַיָּקָם וַיֵּלֶךְ וַיִּחְזַק בְּקַרְנֹת הַמִּזְבֵּחַ:	And Adonijah feared Solomon, and he arose and departed, and he took hold of the horns of the altar.	
1 Ki 1:51	וַיִּגַּד לְשְׁלֹמֹה לֵאמֹר הִנֵּה אֲדֹנִיָּהוּ יָרָא אֶת-הַמֶּלֶךְ שְׁלֹמֹה וְהִנֵּה אִחִזּוּ בְּקַרְנֹת הַמִּזְבֵּחַ לֵאמֹר יִשְׁבַע-לִי כִּי־ הַמֶּלֶךְ שְׁלֹמֹה אִם-יָמִית אֶת-עַבְדּוֹ בְּחֶרֶב:	And it was reported to Solomon as follows: “Look, Adonijah fears King Solomon, and <u>in fact</u> he has taken hold of the horns of the altar, saying, ‘May King Solomon swear to me today that <u>he certainly will not put his servant to death</u> by the sword.’ ”	as follows ← <i>saying</i> . <hr/> <i>in fact</i> ← <i>behold</i> . <hr/> he certainly will not put ... to death ← <i>if he puts to death</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.

1 Ki 1:52	וַיֹּאמֶר שְׁלֹמֹה אִם יִהְיֶה לְבֶן־חַיִל לֹא־יִפֹּל מִשְׁעַרְתּוֹ אֶרֶצָה וְאִם־רָעָה תִּמְצָא־בּוֹ וּמָת׃	Then Solomon said, “If he will be a <u>man</u> of integrity, not a hair will fall to the ground, but if malignity is found in him, he will die.”	man ← <i>son</i> .
1 Ki 1:53	וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיְרַדְהוּ מֵעַל הַמִּזְבֵּחַ וַיָּבֵא וַיִּשְׁתַּחוּ לְמֶלֶךְ שְׁלֹמֹה וַיֹּאמְרוּלוֹ שְׁלֹמֹה לֵךְ לְבֵיתְךָ׃ פ	Then King Solomon sent a <i>company</i> , and they brought him down from the altar, and he came and bowed to King Solomon, and Solomon said to him, “Go to your home.”	
1 Ki 2:1	וַיִּקְרְבוּ יְמֵי־דָוִד לָמוּת וַיִּצְוֶה אֶת־שְׁלֹמֹה בְּנוֹ לֵאמֹר׃	And the days of David approached when <i>he</i> would die, and he commanded Solomon his son and said,	
1 Ki 2:2	אֲנִכִּי הֵלֶךְ בְּדַרְךְ כָּל־הָאָרֶץ וַחֲזַקְתָּ וְהֵייתָ לְאִישׁ׃	“I am going the way of the whole earth, so be <u>resolute</u> and be <u>manly</u> .	resolute ← <i>strong</i> , but also <i>strong-willed</i> . manly ← <i>a man</i> .
1 Ki 2:3	וּשְׁמַרְתָּ אֶת־מִשְׁמַרְתִּי יְהוָה אֱלֹהֶיךָ לְלַכְתָּ בְּדַרְכֵי לְשֹׁמֵר חֻקֹּתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֵדוּתָיו כַּכְּתוּב בְּתוֹרַת מֹשֶׁה לְמַעַן תִּשְׁכִּיל אֶת כָּל־אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל־אֲשֶׁר תִּפְנֶה שָׁם׃	And keep the charge of the LORD your God, <u>by walking</u> in his ways <u>and keeping</u> his statutes, his commandments and his regulations and his testimonies, as <i>it is</i> written in the law of Moses, in order that you may act wisely in everything you do and everywhere you turn,	by walking ... keeping: gerundial uses of the infinitive.
1 Ki 2:4	לְמַעַן יִקְיַם יְהוָה אֶת־דְּבָרֹו אֲשֶׁר דִּבֶּר עָלַי לֵאמֹר אִם־יִשְׁמְרוּ בְּנֵיךָ אֶת־דַּרְכֶּם לְלַכְתָּ לִפְנֵי בְּאֵמַת בְּכָל־לִבְבָם וּבְכָל־נַפְשָׁם לֹא־מֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל׃	in order that the LORD may establish his word which he spoke to me when he said, ‘If your sons keep their way <u>in walking</u> before me in truth with all their heart and with all their <u>soul</u> ’ – as <u>he said</u> – ‘not a man of yours shall be cut off from the throne of Israel.’	in walking: gerundial use of the infinitive. soul: i.e. <i>mind</i> . as he said ← <i>saying</i> .
1 Ki 2:5	וְגַם אַתָּה יָדַעְתָּ אֵת אֲשֶׁר־עָשָׂה לִי יוֹאָב בֶּן־צְרוּיָה אֲשֶׁר עָשָׂה לְשְׁנֵי־שָׂרֵי צְבָאוֹת יִשְׂרָאֵל לְאַבְנֵר בֶּן־נֵר וּלְעַמְשָׂא בֶן־יֵתֵר וַיְהִרְגֵם וַיִּשֶׂם דְּמֵי־מִלְחָמָה בְּשַׁלְּמֵם וַיִּתֵּן דְּמֵי מִלְחָמָה בְּחֻגְרָתּוֹ אֲשֶׁר בְּמַתְנָיו וּבְנַעְלָו אֲשֶׁר בְּרַגְלָיו׃	And you also know what Joab the son of Zeruiah did to me – what he did to the two commanders of the armies of Israel, to Abner the son of Ner and to Amasa the son of Jether – whom he killed, and he adopted a <u>course of warlike</u> bloodshed in peacetime, and he applied the blood of war to his girdle around his waist and to his <u>shoes</u> on his feet.	warlike ← <i>of war</i> . shoes ← <i>shoe</i> .

1 Ki 2:6	וְעָשִׂיתָ כְּחִכְמָתְךָ וְלֹא-תוֹרֵד שִׁיבְתוּ בְּשָׁלֹם שְׂאֹל: ס	And you <i>must</i> act according to your wisdom, and do not let his grey hair go down to the grave in peace.	do not let: Joab is killed in 1 Ki 2:34.
1 Ki 2:7	וּלְבָנֵי בַרזַיִל הַגִּלְעָדִי תַּעֲשֶׂה-חֶסֶד וְהָיוּ בְּאֹכְלֵי שֻׁלְחָנְךָ כִּי-כֵן קָרְבוּ אֵלַי בְּבִרְחֵי מִפְּנֵי אֲבִשָׁלוֹם אָחִיךָ:	But show kindness to the sons of Barzillai the Gileadite and let them be <i>present</i> among those who eat at your table, for they similarly came up to me when I fled from Absalom your brother.	show ← <i>do</i> . Gileadite: see Gen 31:21. similarly ← <i>so</i> . from ← <i>from the face of</i> .
1 Ki 2:8	וְהִנֵּה עִמָּךְ שִׁמְעִי בֶן-גֵּרָא בֶן-הַיְמִינִי מִבְּחָרִים וְהוּא קָלְלָנִי קָלְלָה נְמַרְצַת בַּיּוֹם לְכַתִּי מִחֲנָנִים וְהוּא-יָרַד לְקִרְאָתִי הִירְדֵן וְאָשָׁבַע לִּי בַּיהוָה לֵאמֹר אִם-אֶמְיָתְךָ בְּחָרְבִּי:	And look, Shimei the son of Gera the Benjaminite from Bahurim is with you, who cursed me with a pernicious curse on the day when I went to Mahanaim, but he came down to meet me at the Jordan, and I swore to him by the LORD and said, ‘I will definitely not put you to death by the sword.’	Shimei: see 2 Sam 16:5. I will definitely not ← <i>if I do</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Ki 2:9	וְעַתָּה אֲלֹתֶנְקֶהוּ כִּי אִישׁ חָכָם אָתָּה וַיִּדְעַתָּ אֵת אֲשֶׁר תַּעֲשֶׂה-לּוֹ וְהוֹרַדְתָּ אֶת-שִׁיבְתוֹ בַּדָּם שְׂאֹל:	But now, do not acquit him, for you are a wise man, and you know what you will do to him, but bring his grey hair down to the grave with blood.”	bring ... down: Shimei is killed in 1 Ki 2:46.
1 Ki 2:10	וַיִּשְׁכַּב דָּוִד עִם-אֲבֹתָיו וַיִּקְבֹּר בְּעִיר דָּוִד: פ	And David lay with his fathers, and he was buried in the City of David.	
1 Ki 2:11	וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד עַל-יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחֶבְרוֹן מָלַךְ שִׁבְעַת שָׁנִים וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וּשְׁלֹשׁ שָׁנִים:	And the days for which David reigned over Israel amounted to forty years. In Hebron he reigned for seven years, and in Jerusalem he reigned for thirty-three years.	2 Sam 5:4, 2 Sam 5:5, 1 Chr 29:27.
1 Ki 2:12	וּשְׁלֹמֹה יָשָׁב עַל-כִּסֵּא דָּוִד אָבִיו וַתִּכֶן מַלְכוּתוֹ מְאֹד:	And Solomon sat on the throne of David his father, and his kingdom became very well-established.	
1 Ki 2:13	וַיָּבֵא אֲדֹנִיָּהוּ בֶן-חַגִּית אֶל-בַּת-שֶׁבַע אִם-שְׁלֹמֹה וַתֹּאמֶר הֲשָׁלוֹם בְּאֵךְ וַיֹּאמֶר שָׁלוֹם:	Then Adonijah the son of Haggith went to Bathsheba, Solomon's mother. And she said, “Is your visit in peace?” And he said, “Yes, in peace.”	Haggith ← <i>Haggeth</i> here, elsewhere <i>Haggith</i> . visit ← <i>coming</i> .
1 Ki 2:14	וַיֹּאמֶר דָּבָר לִי אֵלֶיךָ וַתֹּאמֶר דָּבָר:	And he said, “I have a matter to discuss with you.” And she said, “Tell me.”	tell ← <i>speak</i> .

1 Ki 2:15	וַיֹּאמֶר אֶת יְדֹעַתְּ כִּי־לִי הָיְתָה הַמְּלוּכָה וְעָלִי שָׁמוּ כָּל־יִשְׂרָאֵל פְּנִיָּהֶם לְמֶלֶךְ וַתִּסָּב הַמְּלוּכָה וַתְּהִי לְאַחִי כִּי מִיְהוָה הָיְתָה לּוֹ:	And he said, “You know that the kingdom was mine, and that all Israel <u>had me in view</u> to reign, but the kingdom took a turn and <u>fell</u> to my brother, for it was his from the LORD.	had me in view ← <i>set their faces on me.</i> fell ← <i>was.</i>
1 Ki 2:16	וְעַתָּה שְׂאֵלָה אַחַת אֲנֹכִי שֹׂאֵל מֵאַתָּךְ אֶל־תִּשְׁבִּי אֶת־פָּנָי וּתְאָמַר אֵלָיו דְּבַר:	And now, <i>I have</i> one request <i>which</i> I am asking of you. Do not turn <u>me</u> away.” And she said to him, “ <u>Carry on.</u> ”	me ← <i>my face.</i> carry on ← <i>speak.</i>
1 Ki 2:17	וַיֹּאמֶר אֶמְרִי־נָא לְשִׁלְמָה הַמְּלֹךְ כִּי לֹא־יִשְׁבֵּב אֶת־פָּנָיְךָ וַיִּתֵּן־לִי אֶת־אֲבִישָׁג הַשִּׁנְמִית לְאִשָּׁה:	And he said, “Please <u>ask</u> King Solomon not to turn <u>you</u> away, and to give me Abishag the Shunammitess as <i>my</i> wife.”	ask ← <i>say to.</i> you ← <i>your face.</i>
1 Ki 2:18	וּתְאָמַר בֵּת־שֶׁבַע טוֹב אֲנֹכִי אֲדַבֵּר עֲלֶיךָ אֶל־הַמֶּלֶךְ:	And Bathsheba said, “ <u>Very well</u> , I will speak on your behalf to the king.”	very well ← <i>good.</i>
1 Ki 2:19	וַתָּבֹא בֵּת־שֶׁבַע אֶל־הַמֶּלֶךְ שְׁלֹמֹה לְדַבֵּר־לוֹ עַל־אֲדֹנֶיהוּ וַיִּקָּם הַמֶּלֶךְ לִקְרֹאתָהּ וַיִּשְׁתַּחֲוֶה לָּהּ וַיֵּשֶׁב עַל־כִּסֵּאוֹ וַיֵּשֶׂם כִּסֵּא לְאִם הַמֶּלֶךְ וַתֵּשֶׁב לְיָמִינוּ:	So Bathsheba went to King Solomon to speak to him on behalf of Adonijah, and the king got up to meet her, and he bowed to her, then he sat on his throne, and he had a seat placed for the king's mother, and she sat on his right <i>hand side</i> .	
1 Ki 2:20	וּתְאָמַר שְׂאֵלָה אַחַת קִטְנָה אֲנֹכִי שֹׂאֵלָת מֵאַתָּךְ אֶל־תִּשְׁבֵּב אֶת־פָּנָי וַיֹּאמֶר־לָהּ הַמֶּלֶךְ שֹׂאֵלִי אִמִּי כִּי לֹא־אֶשְׁבֵּב אֶת־פָּנָיְךָ:	And she said, “I am asking you for a small request. Do not turn <u>me</u> away.” And the king said to her, “ <u>Ask it</u> , my mother, for I will not turn <u>you</u> away.”	me ← <i>my face.</i> you (<i>second occurrence in verse</i>) ← <i>your face.</i>
1 Ki 2:21	וּתְאָמַר יִתֵּן אֶת־אֲבִישָׁג הַשִּׁנְמִית לְאֲדֹנֶיהוּ אַחִיךָ לְאִשָּׁה:	And she said, “Let Abishag the Shunammitess be given to Adonijah your brother as <i>his</i> wife.”	
1 Ki 2:22	וַיַּעַן הַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר לְאִמּוֹ וּלְמָה אֶת שְׂאֵלָת אֶת־אֲבִישָׁג הַשִּׁנְמִית לְאֲדֹנֶיהוּ וְשֹׂאֵלִי־לוֹ אֶת־הַמְּלוּכָה כִּי הוּא אַחִי הַגָּדוֹל מִמֶּנִּי וְלוֹ וּלְאֲבִיתָר הַכֹּהֵן וּלְיוֹאָב בֶּן־צְרוּיָה: פ	And King Solomon answered and said to his mother, “And why are you asking for Abishag the Shunammitess for Adonijah? Then ask for the kingdom for him, for he <i>is</i> my elder brother, both for him and for <u>Abiathar</u> the priest, and for Joab the son of Zeruiah.”	Abiathar: see 1 Sam 22:20.

1 Ki 2:23	וַיִּשְׁבַּע הַמֶּלֶךְ שְׁלֹמֹה בַיהוָה לֵאמֹר כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכִּי יוֹסִיף כִּי בְנַפְשׁוֹ דָּבַר אֲדַנְיָהוּ אֶת־הַדָּבָר הַזֶּה:	And King Solomon swore by the LORD and said, “May God do this to me and add more, if Adonijah has not spoken these words at <i>the expense of his life</i> .”	this ... more ← <i>thus ... thus</i> . <hr/> life ← <i>soul</i> .
1 Ki 2:24	וַעֲתָה חַי־יְהוָה אֲשֶׁר הִכִּינִי *וַיּוֹשִׁיבֵנִי *וַיּוֹשִׁיבֵנִי עַל־כִּסֵּא דָּוִד אָבִי וְאֲשֶׁר עָשָׂה־לִּי בַּיּוֹם הַזֶּה לְדַבֵּר כִּי הַיּוֹם יוֹמַת אֲדַנְיָהוּ:	And now, <i>as</i> the LORD lives, who established me and seated me on the throne of David my father, and who made me a house as he said <i>he would</i> , so Adonijah will be put to death today.”	and seated me: the <i>ketiv</i> is a variant spelling of the <i>qere</i> . <hr/> <hr/> a house: i.e. <i>a line of succession</i> . Compare 2 Sam 7:11.
1 Ki 2:25	וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה בְיַד בְּנֵיָהוּ בֶן־יְהוֹיָדָע וַיִּפְגַּע־בּוֹ וַיָּמָת: ס	And King Solomon sent <i>a force</i> under the authority of Benaiah the son of Jehoiada, and he fell on him, and he died.	under the authority of ← <i>by the hand of</i> .
1 Ki 2:26	וּלְאַבְיָתָר הַכֹּהֵן אָמַר הַמֶּלֶךְ עֲנֵתָ לִּי לְךָ עַל־שִׁדְיָךְ כִּי אִישׁ מָוֶת אָתָּה וּבַיּוֹם הַזֶּה לֹא אֶמְיָתְךָ כִּי־נִשְׂאתָ אֶת־אֲרוֹן אֲדֹנָי יְהוָה לִפְנֵי דָּוִד אָבִי וְכִי הִתְעַנִּיתָ בְּכֹל אֲשֶׁר־הִתְעַנָּה אָבִי:	And the king said to Abiathar the priest, “Go to Anathoth, to your estate, for you deserve to die, but on this day I will not have you killed, because you have carried the ark of my Lord the LORD before David my father, and because you have been afflicted by everything that my father was afflicted <i>by</i> .”	Abiathar: see 1 Sam 22:20. <hr/> estate ← <i>field</i> . <hr/> you deserve to die ← <i>you (are) a man of death</i> .
1 Ki 2:27	וַיִּגְרַשׁ שְׁלֹמֹה אֶת־אַבְיָתָר מִהֵיכָל כֹּהֵן לַיהוָה לְמִלְאָ אֶת־דָּבָר יְהוָה אֲשֶׁר דָּבַר עַל־בַּיִת עָלַי בְּשִׁלֹּה: פ	So Solomon ousted Abiathar from being a priest to the LORD, <i>so</i> fulfilling the word of the LORD which he spoke at the house of Eli in Shiloh.	Abiathar: see 1 Sam 22:20.
1 Ki 2:28	וְהַשְּׂמֵעָה בָּאָה עַד־יוֹאָב כִּי יוֹאָב נָטָה אַחֲרַי אֲדַנְיָה וְאַחֲרַי אַבְשָׁלוֹם לֹא נָטָה וַיָּנֶס יוֹאָב אֶל־אַהֶל יְהוָה וַיַּחֲזֶק בְּקַרְנֹת הַמִּזְבֵּחַ:	And the report came to Joab, for Joab had gravitated towards Adonijah, although he had not gravitated towards Absalom, and Joab fled to the tent of the LORD and held on to the horns of the altar.	gravitated towards (2x) ← <i>inclined after</i> . <hr/> although: concessive use of the <i>vav</i> .
1 Ki 2:29	וַיֵּדָע לַמֶּלֶךְ שְׁלֹמֹה כִּי נָס יוֹאָב אֶל־אַהֶל יְהוָה וְהֵנָּה אֶצְלָ הַמִּזְבֵּחַ וַיִּשְׁלַח שְׁלֹמֹה אֶת־בְּנֵיָהוּ בֶן־יְהוֹיָדָע לֵאמֹר לֵךְ פְּגַע־בּוֹ:	And it was reported to King Solomon that Joab had fled to the tent of the LORD, and there <i>he was</i> at the altar. Then Solomon sent Benaiah the son of Jehoiada and said, “Go <i>and</i> fall on him.”	there <i>he was</i> ← <i>behold him</i> .

1 Ki 2:30	<p>וַיָּבֹא בְנֵיָהוּ אֶל־אֶהָלִי יְהוָה וַיֹּאמֶר אֵלָיו כֹּה־אָמַר הַמֶּלֶךְ צֵא וַיֹּאמֶר לֹא כִי פֹה אָמוֹת וַיֵּשֶׁב בְּנֵיָהוּ אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר כֹּה־דָבַר יוֹאָב וְכֹה עֲנִי:</p>	<p>When Benaiah arrived at the tent of the LORD, he said to him, “This <i>is what</i> the king says: ‘Come out.’” But he said, “No, for I will die here.” Then Benaiah reported back to the king and said, “Joab said <i>this</i>, and he answered me <i>this way</i>.”</p>	<p>this <i>is what</i> ← <i>thus</i>. <hr/> this ... this way ← <i>thus ... thus</i>.</p>
1 Ki 2:31	<p>וַיֹּאמֶר לוֹ הַמֶּלֶךְ עֲשֵׂה כַּאֲשֶׁר דָּבַר וּפְגַע־בּוֹ וּקְבַרְתּוּ וְהִסִּירְתָּ דְּמֵי חַנּוּם אֲשֶׁר שָׁפַךְ יוֹאָב מֵעָלַי וּמֵעַל בַּיִת אָבִי:</p>	<p>Then the king said to him, “Do as he said, and fall on him, and bury him, and requite the <i>innocent blood</i> which Joab shed of my <i>house</i> and my father's house.</p>	<p>requite ← <i>remove</i>. <hr/> innocent ← <i>gratuitous</i>. <hr/> blood ← <i>bloods</i>. <hr/> of my <i>house</i> ← <i>on me</i>.</p>
1 Ki 2:32	<p>וְהִשִּׁיב יְהוָה אֶת־דַּמּוֹ עַל־רֹאשׁוֹ אֲשֶׁר פָּגַע בְּשְׁנֵי־אֲנָשִׁים צְדִיקִים וְטָבִים מִמֶּנּוּ וַיַּהַרְגֵם בַּחֶרֶב וְאָבִי דָּוִד לֹא יָדַע אֶת־אַבְנֵר בֶּן־נֵר שֶׁר־צָבָא יִשְׂרָאֵל וְאֶת־עַמְשָׂא בֶּן־יִתֵר שֶׁר־צָבָא יְהוּדָה:</p>	<p>And the LORD will requite his blood on his head, because he fell on two men more righteous and better than he <i>is</i>, and he killed them by the sword, but my father David was not aware of <i>it</i>, namely Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.</p>	<p>requite ← <i>return</i>.</p>
1 Ki 2:33	<p>וְשָׁבוּ דְמֵיהֶם בְּרֹאשׁ יוֹאָב וּבְרֹאשׁ זֶרְעוֹ לְעַלְמִם וּלְדָוִד וּלְזֶרְעוֹ וּלְבֵיתוֹ וּלְכִסְאוֹ יִהְיֶה שְׁלוֹם עַד־עוֹלָם מֵעַם יְהוָה:</p>	<p>And their blood will rebound onto Joab's head and onto the head of his seed age-abidingly, whereas David and his seed and his house and his throne will have peace age-abidingly from the LORD.”</p>	<p>rebound ← <i>return</i>.</p>
1 Ki 2:34	<p>וַיַּעַל בְּנֵיָהוּ בֶן־יְהוִיָדָע וַיִּפְגַּע־בּוֹ וַיִּמָּתְהוּ וַיִּקְבֹּר בְּבֵיתוֹ בַּמִּדְבָּר:</p>	<p>So Benaiah the son of Jehoiada went up and fell on him, and he killed him, and he was buried at his house in the desert.</p>	
1 Ki 2:35	<p>וַיִּתֵּן הַמֶּלֶךְ אֶת־בְּנֵיָהוּ בֶן־יְהוִיָדָע תַּחְתּוֹ עַל־הַצָּבָא וְאֶת־צְדוֹק הַכֹּהֵן נָתַן הַמֶּלֶךְ תַּחַת אֲבִיתָר:</p>	<p>Then the king appointed Benaiah the son of Jehoiada instead of him over the army, and the king appointed Zadok the priest instead of <i>Abiathar</i>.</p>	<p>Abiathar: see 1 Sam 22:20.</p>
1 Ki 2:36	<p>וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר לוֹ בְּנֵה־לָךְ בַּיִת בִּירוּשָׁלַם וַיֵּשְׁבֶת שָׁם וְלֹא־תֵצֵא מִשָּׁם אָנָּה וְאָנָּה:</p>	<p>And the king sent <i>word</i> and called for Shimei, and he said to him, “Build yourself a house in Jerusalem and live there, and do not go out from there, <i>moving around</i>.”</p>	<p>Shimei: see 2 Sam 16:5. <hr/> moving around ← <i>hither and thither</i> ← <i>where and where</i>.</p>

1 Ki 2:37	וְהָיָה בַּיּוֹם צֵאתְךָ וְעָבַרְתָּ אֶת-נַחַל קִדְרוֹן יֵדַע תִּדְעַ כִּי מוֹת תָּמוּת דָּמְךָ יִהְיֶה בְּרֹאשְׁךָ:	For <u>know without doubt</u> that it will be <i>the case that</i> on the day when you go out and cross the Kidron Brook <u>you will certainly die</u> – your blood will be on your head.”	know without doubt ... you will certainly die: both infinitive absolute.
1 Ki 2:38	וַיֹּאמֶר שְׁמַעִי לְמֶלֶךְ טוֹב הַדְּבָר בְּאֲשֶׁר דִּבֶּר אֲדֹנָי הַמֶּלֶךְ בֶּן יַעֲשֶׂה עֲבָדְךָ וַיָּשָׁב שְׁמַעִי בִירוּשָׁלַם יָמִים רַבִּים: ס	And <u>Shimei</u> said to the king, “The <u>arrangement</u> <i>is</i> good. As my lord the king has spoken, so your servant will do.” And <u>Shimei</u> lived in Jerusalem for many days.	Shimei: see 2 Sam 16:5. arrangement ← <i>word, matter</i> .
1 Ki 2:39	וַיְהִי מִקֵּץ שָׁלֹשׁ שָׁנִים וַיִּבְרָחוּ שְׁנֵי-עֲבָדִים לְשְׁמַעִי אֶל-אֲכִישׁ בֶּן-מַעֲכָה מֶלֶךְ גָּת וַיְגִידוּ לְשְׁמַעִי לֵאמֹר הִנֵּה עֲבָדֶיךָ בְּגָת:	But it came to pass <u>after three</u> years that two of <u>Shimei's</u> servants fled to <u>Achish</u> the son of Maachah, the king of Gath. And they reported <i>it</i> to <u>Shimei</u> and said, “Look, your servants <i>are</i> in Gath.”	after ← <i>at the end of</i> . Shimei (2x): see 2 Sam 16:5.
1 Ki 2:40	וַיָּקָם שְׁמַעִי וַיַּחֲבֵשׁ אֶת-חֲמֹרוֹ וַיֵּלֶךְ גָּתָה אֶל-אֲכִישׁ לְבַקֵּשׁ אֶת-עֲבָדָיו וַיֵּלֶךְ שְׁמַעִי וַיָּבֵא אֶת-עֲבָדָיו מִגָּת:	Then <u>Shimei</u> arose and saddled his donkey and went to Gath, to Achish, to seek his servants. So <u>Shimei</u> set off, and he fetched his servants from Gath.	Shimei: see 2 Sam 16:5.
1 Ki 2:41	וַיִּגַּד לְשֹׁלֹמֹה כִּי-הָלַךְ שְׁמַעִי מִירוּשָׁלַם גָּת וַיָּשָׁב:	And it was reported to Solomon that <u>Shimei</u> had gone from Jerusalem <i>to</i> Gath and had returned.	Shimei: see 2 Sam 16:5.
1 Ki 2:42	וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשְׁמַעִי וַיֹּאמֶר אֵלָיו הֲלוֹא הִשְׁבַּעְתָּךְ בַּיהוָה וְאָעַד בְּךָ לֵאמֹר בַּיּוֹם צֵאתְךָ וְהִלַכְתָּ אָנָּה וְאָנָּה יֵדַע תִּדְעַ כִּי מוֹת תָּמוּת וְתֹאמַר אֵלַי טוֹב הַדְּבָר שְׁמַעְתִּי:	So the king sent <i>men</i> and called for <u>Shimei</u> and said to him, “Did I not adjure you by the LORD and testify to you and say, ‘ <u>Know without doubt</u> that on the day when you go out and <u>move around</u> that you <u>will certainly die</u> ’, and you said to me, ‘The <u>arrangement</u> <i>which</i> I have heard <i>is</i> good.’”	Shimei: see 2 Sam 16:5. know without doubt ... will certainly die: both infinitive absolute. move around: see 1 Ki 2:36. arrangement: see 1 Ki 2:38.
1 Ki 2:43	וּמַדּוּעַ לֹא שָׁמַרְתָּ אֶת שְׁבַעַת יְהוָה וְאֶת-הַמִּצְוָה אֲשֶׁר-צִוִּיתִי עֲלֶיךָ:	So why did you not heed the <u>oath</u> to the LORD and the commandment which I <u>gave</u> you?”	oath to ← <i>oath of</i> . gave you ← <i>commanded on you</i> .
1 Ki 2:44	וַיֹּאמֶר הַמֶּלֶךְ אֶל-שְׁמַעִי אַתָּה יָדַעְתָּ אֶת כָּל-הָרָעָה אֲשֶׁר יָדַעְתָּ לַבָּבֶדֶךָ אֲשֶׁר עָשִׂיתָ לְדָוִד אָבִי וְהִשִּׁיב יְהוָה אֶת-רָעַתְךָ בְּרֹאשְׁךָ:	And the king said to <u>Shimei</u> , “You know all the evil which your heart <u>is</u> <u>conscious of</u> , which you did to David my father. And the LORD has requited your evil on your head.	Shimei: see 2 Sam 16:5. <u>is</u> conscious of ← <i>knows</i> .

1 Ki 2:45	וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ וְכִסֵּא דָּוִד יִהְיֶה נִכּוֹן לִפְנֵי יְהוָה עַד-עוֹלָם:	And King Solomon <i>is</i> blessed, and the throne of David will be established before the LORD age- abidingly.”	
1 Ki 2:46	וַיִּצַו הַמֶּלֶךְ אֶת-בְּנֵיָהוּ בֶן-יְהוֹיָדָע וַיֵּצֵא וַיִּפְגַּע-בּוֹ וַיָּמָת וְהַמְּמַלְכָה נִכּוֹנָה בְּיַד-שְׁלֹמֹה:	And the king commanded Benaiah the son of Jehoiada, and he went out and fell on him, and he died, and the kingdom became established through the <u>authority</u> of Solomon.	authority ← <i>hand</i> .
1 Ki 3:1	וַיִּתְחַתֵּן שְׁלֹמֹה אֶת-פְּרָעָה מֶלֶךְ מִצְרַיִם וַיִּקַּח אֶת-בַּת-פְּרָעָה וַיְבִיאָהּ אֶל-עִיר דָּוִד עַד כִּלְתֹו לְבָנוֹת אֶת-בֵּיתוֹ וְאֶת-בַּיִת יְהוָה וְאֶת-חוֹמַת יְרוּשָׁלַם סָבִיב:	Then Solomon contracted intermarriage with Pharaoh king of Egypt, and he took Pharaoh's daughter and brought her to the City of David, until he had finished building his house, and the house of the LORD and <u>the</u> <u>wall around Jerusalem</u> .	the wall around Jerusalem ← <i>the wall of Jerusalem, around (it)</i> .
1 Ki 3:2	רַק הָעָם מִזְבְּחִים בְּבָמֹת כִּי לֹא-נִבְנְיָה בַיִת לַשֵּׁם יְהוָה עַד הַיָּמִים הָהֵם: פ	Nevertheless, the people would sacrifice on <u>idolatrous raised</u> <u>sites</u> , because a house to the name of the LORD had not been built until those days.	<i>idolatrous</i> raised sites: very negative connotations in Num 33:52, Deut 33:29.
1 Ki 3:3	וַיֶּאֱהָב שְׁלֹמֹה אֶת-יְהוָה לְלַכֵּת בְּחֻקֹת דָּוִד אָבִיו רַק בְּבָמֹת הוּא מִזְבֵּחַ וּמִקְטִיר:	But Solomon loved the LORD, walking in the statutes of David his father, except that he would sacrifice and burn incense on the <u>idolatrous raised sites</u> .	<i>idolatrous</i> raised sites: see 1 Ki 3:2.
1 Ki 3:4	וַיֵּלֶךְ הַמֶּלֶךְ גִּבְעֹנָה לְזִבְחַ שָׁם כִּי הִיא הַבָּמָה הַגְּדוֹלָה אֲלֶיָּהּ עֹלֹת יַעֲלֶה שְׁלֹמֹה עַל הַמִּזְבֵּחַ הַהוּא:	And the king went to Gibeon to sacrifice there, for that <i>was</i> the great <u>idolatrous</u> raised site. Solomon offered a thousand burnt offerings on that altar.	2 Chr 1:3, 2 Chr 1:6. Gibeon: see Josh 9:3.
1 Ki 3:5	בְּגִבְעוֹן נִרְאָה יְהוָה אֶל-שְׁלֹמֹה בַחֲלוֹם הַלַּיְלָה וַיֹּאמֶר אֲלֵהִים שְׂאֵל מֶה אֶתְנֶלֶךְ:	And in Gibeon the LORD appeared to Solomon in a dream at night, and God said, “Ask what <i>you want</i> me to give you.”	2 Chr 1:7. Gibeon: see Josh 9:3. at night ← <i>of the night</i> .
1 Ki 3:6	וַיֹּאמֶר שְׁלֹמֹה אֶתָּה עָשִׂיתָ עִם-עַבְדְּךָ דָּוִד אָבִי חֶסֶד גָּדוֹל כִּי אֲשֶׁר הָלַךְ לִפְנֵיךָ בְּאֵמֶת וּבִצְדָקָה וּבִישְׁרָת לִבָּב עִמָּךְ וַתִּשְׁמְרֵנִי אֶת-חֶסֶד הַגְּדוֹל הַזֶּה וַתִּתֵּן-לִּי בֶן יֹשֵׁב עַל-כִּסְאוֹ כִּיּוֹם הַזֶּה:	And Solomon said, “You acted <i>with</i> much kindness towards your servant my father David when he walked before you in truth and in righteousness, and in uprightness of heart with you, and you maintained this great kindness towards him, and you have given him a son <i>who is</i> sitting on his throne <u>on this very day</u> .	2 Chr 1:8. on this <i>very day</i> ← <i>as this day</i> .

1 Ki 3:7	וַעֲתָהּ יְהוָה אֱלֹהֵי אֲתָהּ הַמְלִכְתָּ אֶת־עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאֲנֹכִי גַעַר קָטָן לֹא אֲדַע צֵאת וּבֹא:	So now, O LORD my God, you have made your servant king instead of David my father, but I <i>am</i> a small child, and I do not know <u>comings and goings</u> .	2 Chr 1:8. comings and goings ← <i>to go out and to come in</i> , i.e. <i>general experience of life</i> .
1 Ki 3:8	וַעֲבַדְּךָ בְּתוֹךְ עַמֶּךָ אֲשֶׁר בְּחַרְתָּ עִם־רַב אֲשֶׁר לֹא־יִמְנָה וְלֹא יִסְפָּר מְרַב:	And your servant <i>is</i> in the midst of your people whom you chose, a numerous people who <i>can</i> not be numbered or counted for abundance.	2 Chr 1:9.
1 Ki 3:9	וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לְשֹׁפֵט אֶת־עַמְּךָ לְהַבִּין בֵּין־טוֹב לְרַע כִּי מִי יוֹכֵל לְשֹׁפֵט אֶת־עַמְּךָ הַכְּבֹד הַזֶּה:	So give your servant a heart <i>fit</i> to hear <i>cases at law</i> in judging your people, to discern good from evil, for who is able to judge this <u>substantial</u> people?"	2 Chr 1:10. substantial ← <i>weighty</i> .
1 Ki 3:10	וַיִּיטֹב הַדְּבָר בְּעֵינֵי אֲדֹנָי כִּי שָׁאַל שְׁלֹמֹה אֶת־הַדְּבָר הַזֶּה:	And the <u>words</u> were approved of in the sight of the LORD*, in that Solomon had asked for this thing.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. words were ← <i>word was</i> .
1 Ki 3:11	וַיֹּאמֶר אֱלֹהִים אֵלָיו יְעֹן אֲשֶׁר שָׁאַלְתָּ אֶת־הַדְּבָר הַזֶּה וְלֹא־שָׁאַלְתָּ לְךָ יָמִים רַבִּים וְלֹא־שָׁאַלְתָּ לְךָ עֹשֶׁר וְלֹא שָׁאַלְתָּ נַפְשׁ אִיבִיד וְשָׁאַלְתָּ לְךָ הַבִּין לְשֹׁמֵעַ מִשְׁפָּט:	And God said to him, “Since you have asked for this thing, and you did not <u>ask</u> for a <u>long life</u> , and you did not <u>ask</u> for riches, and you did not <u>ask</u> for <u>the life</u> of your enemies, but you <u>asked</u> for understanding in hearing <u>cases at law</u> ,	2 Chr 1:11. ask ... ask ... asked ← <i>ask(ed) for yourself</i> . a long life ← <i>many days</i> . the life ← <i>the soul</i> . cases at law ← <i>judgment</i> .
1 Ki 3:12	הִנֵּה עָשִׂיתִי כַּדְּבָרֶיךָ הַנֶּה נָתַתִּי לְךָ לֵב חָכָם וְנָבוֹן אֲשֶׁר כְּמוֹד לֹא־הָיָה לְפָנֶיךָ וְאַחֲרֶיךָ לֹא־יָקוּם כְּמוֹד:	look, I have done according to your words – look, I have given you a wise and astute heart, <u>such as never</u> was before you, and <u>such as never</u> will arise after you.	2 Chr 1:12. such as ... such as ← <i>which such as you ... such as you</i> . never ... never ← <i>not ... not</i> .
1 Ki 3:13	וְגַם אֲשֶׁר לֹא־שָׁאַלְתָּ נָתַתִּי לְךָ גַם־עֹשֶׁר גַּם־כְּבוֹד אֲשֶׁר לֹא־הָיָה כְּמוֹד אִישׁ בְּמַלְכִים כָּל־יְמֶיךָ:	And I have also given you what you didn't ask for, both riches and honour, whereby no man among kings will be like you all your days.	2 Chr 1:12.
1 Ki 3:14	וְאִם תֵּלֵךְ בְּדַרְכֵי לְשֹׁמֵר חֻקֵי וּמִצְוֹתַי כַּאֲשֶׁר הִלַּךְ דָּוִד אָבִיךָ וְהֵאָרַכְתִּי אֶת־יְמֶיךָ: ס	And if you walk in my ways, <u>by keeping</u> my statutes and my commandments, as David your father <u>did</u> , then I will prolong your days.”	by keeping: gerundial use of the infinitive. did ← <i>walked</i> .

1 Ki 3:15	וַיִּקַּץ שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֵד לְפָנָי אַרְוֹן בְּרִית־אֲדֹנָי וַיַּעַל עֹלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו: פ	Then Solomon woke up and realized that <i>it was</i> a dream, and he went <i>to</i> Jerusalem and stood before the ark of the covenant of the LORD*, and he made burnt offerings, and he made peace-offerings, and he held a feast for all his servants.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. 2 Chr 1:13. realized that <i>it was</i> ← <i>behold</i> . made (2x) ← <i>offered</i> .
1 Ki 3:16	אָז תָּבֹאנָה שְׁתֵּי נָשִׁים זָנוֹת אֶל־הַמֶּלֶךְ וְתַעֲמִדְנָה לְפָנָיו:	Then two prostitutes came to the king and stood before him.	prostitutes ← <i>prostitute women</i> .
1 Ki 3:17	וַתֹּאמֶר הָאִשָּׁה הָאֶחָת בִּי אֲדֹנָי אֲנִי וְהָאִשָּׁה הַזֹּאת יָשְׁבֹת בְּבַיִת אֶחָד וְאֵלֶּךְ עִמָּה בְּבַיִת:	And one woman said, “Oh my lord, I and this woman live in the same house, and I gave birth, with her in the house.	the same ← <i>one</i> .
1 Ki 3:18	וַיְהִי בַיּוֹם הַשְּׁלִישִׁי לְלִדְתִּי וַתֵּלֶד גַּם־הָאִשָּׁה הַזֹּאת וַאֲנַחְנוּ יַחְדָּו אֵין־זָר אֶתָּנוּ בְּבַיִת זֹלֹתִי שְׁתֵּי־אֲנַחְנוּ בְּבַיִת:	And <i>it so</i> happened on the third day after me giving birth, that this woman also gave birth, and we were together; <i>there is no-one else</i> with us in the house – just the two of us in the house.	<i>it so</i> happened ← <i>it was; it became; it came to pass</i> . no-one else ← <i>no stranger</i> . just ← <i>except</i> .
1 Ki 3:19	וַיָּמָת בֶּן־הָאִשָּׁה הַזֹּאת לַיְלָה אֲשֶׁר שָׁכְבָה עָלָיו:	But this woman's son died <i>at</i> night because she lay on <i>top of</i> him.	
1 Ki 3:20	וַתִּקַּם בְּתוֹךְ הַלַּיְלָה וַתִּקַּח אֶת־בְּנִי מֵאֶצְלִי וְאִמְתָּךְ יֹשֵׁנָה וַתִּשְׁכְּבֵהוּ בְּחִיקָה וְאֶת־בְּנִי הַמֵּת הִשְׁכִּיבָה בְּחִיקָי:	And she got up in the middle of the night and took my son from me while your maidservant was asleep, and she laid him in her bosom, while she laid her dead son in my bosom.	
1 Ki 3:21	וְאָקָם בְּבֹקֶר לְהִינִיק אֶת־בְּנִי וְהִנֵּה־מֵת וְאֶת־בּוֹגֵן אֵלָיו בְּבֹקֶר וְהִנֵּה לֹא־הָיָה בְּנִי אֲשֶׁר יָלַדְתִּי:	And when I arose in the morning to breastfeed my son, <i>I realized that the child was</i> dead, but I examined him in the morning and saw that he was not my son, whom I had given birth to.”	<i>I realized that ... saw that</i> ← <i>behold ... behold</i> . examined ← <i>marked, attended to</i> .
1 Ki 3:22	וַתֹּאמֶר הָאִשָּׁה הָאֲחֵרָת לֹא כִּי בְנִי הֵחִי וּבְנֶךָ הֵמֵת וְזֹאת אֲמַרְתְּ לֹא כִּי בְנֶךָ הֵמֵת וּבְנִי הֵחִי וְתַדְבְּרֶנָּה לְפָנָי הַמֶּלֶךְ:	Then the other woman said, “No, for <i>it is</i> my son who <i>is</i> alive and your son who <i>is</i> dead.” And the former said, “No, for <i>it is</i> your son who <i>is</i> dead, and my son who <i>is</i> alive.” And <i>so</i> they spoke before the king.	<i>it is</i> my son who <i>is</i> alive: AV differs, inverting our subject and predicate here and in the following clause (also possible), but not in a similar construction in 1 Ki 3:23. the former ← <i>this</i> .
1 Ki 3:23	וַיֹּאמֶר הַמֶּלֶךְ זֹאת אֲמַרְתְּ זֶה־בְּנִי הֵחִי וּבְנֶךָ הֵמֵת וְזֹאת אֲמַרְתְּ לֹא כִּי בְנֶךָ הֵמֵת וּבְנִי הֵחִי: פ	Then the king said, “ <i>One</i> says, ‘This <i>is</i> my son who <i>is</i> alive, and your son <i>is</i> dead’, whereas the other says, ‘No, for <i>it is</i> your son who <i>is</i> dead, and my son who <i>is</i> alive.’”	one ... the other ← <i>this ... this</i> .

1 Ki 3:24	וַיֹּאמֶר הַמֶּלֶךְ קַחְוּ לִי־חֶרֶב וַיָּבִיאוּ הַחֶרֶב לִפְנֵי הַמֶּלֶךְ:	Then the king said, “Fetch me a sword.” So they brought a sword before the king.	fetch ← take.
1 Ki 3:25	וַיֹּאמֶר הַמֶּלֶךְ גְּזְרוּ אֶת־הַיֶּלֶד הַחַי לְשְׁנַיִם וּתְנוּ אֶת־הַחֶצִי לְאַחַת וְאֶת־הַחֶצִי לְאַחַת:	Then the king said, “Divide the living child into two, and give half to one woman and half to the other.”	the other ← one.
1 Ki 3:26	וַתֹּאמֶר הָאִשָּׁה אֲשֶׁר־בְּנָהּ הַחַי אֶל־הַמֶּלֶךְ כִּי־נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנָהּ וַתֹּאמֶר אֲבִי אֲדֹנָי תְּנוּ־לָהּ אֶת־הַיֶּלֶד הַחַי וְהִמַּת אֶל־תְּמִיתָהּ וְזֹאת אִמְרַת גַּם־לִי גַם־לְךָ לֹא יִהְיֶה גְּזָרוֹ:	At this the woman whose son was the one who was alive spoke to the king, for her tender affections flared up for her son, and she said, “Please, my lord, give her the baby who is alive, and don't kill him at any event.” But the other was saying, “Neither I nor you will have him; divide him up.”	at this: wider use of the vav. baby ← born (one). don't kill him at any event: with infinitive absolute. the other ← this.
1 Ki 3:27	וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר תְּנוּ־לָהּ אֶת־הַיֶּלֶד הַחַי וְהִמַּת לֹא תְּמִיתָהּ הִיא אִמּוֹ:	Then the king answered and said, “Give the baby who is alive to her, and do not kill him under any circumstances. She is his mother.”	baby: see 1 Ki 3:26. do not kill him under any circumstances: infinitive absolute.
1 Ki 3:28	וַיִּשְׁמְעוּ כָּל־יִשְׂרָאֵל אֶת־הַמִּשְׁפָּט אֲשֶׁר שָׁפַט הַמֶּלֶךְ וַיִּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי־חֲכָמַת אֱלֹהִים בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט: ס	And all Israel heard of the judgment which the king had given, and they feared the king, for they saw that the wisdom of God was in him to execute justice.	given ← judged.
1 Ki 4:1	וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל: ס	So King Solomon was king over all Israel.	
1 Ki 4:2	וְאֵלֶּה הַשָּׂרִים אֲשֶׁר־לוֹ עֲזַרְיָהוּ בֶן־צָדוֹק הַכֹּהֵן: ס	And these are the ministers whom he had: Azariah the son of Zadok the priest;	
1 Ki 4:3	אֵלִיהוֹרֶף וְאַחִיָּה בְנֵי שִׁישָׁא סַפְרָיִם יְהוֹשָׁפָט בֶּן־אַחִילוּד הַמְזַכִּיר:	Elihoreph and Ahiah the sons of Shisha, who were scribes; Jehoshaphat the son of Ahilud the secretary of state,	
1 Ki 4:4	וּבְנֵיהוּ בֶן־יְהוֹיָדָע עַל־הַצָּבָא וְצָדוֹק וְאַבְיָתָר כֹּהֲנִים: ס	and Benaiah the son of Jehoiada, who was over the army, and Zadok and Abiathar who were priests,	Abiathar: see 1 Sam 22:20.
1 Ki 4:5	וְעֲזַרְיָהוּ בֶן־נָתָן עַל־הַנְּצָבִים וְזַבּוּד בֶּן־נָתָן כֹּהֵן רֹעֵה הַמֶּלֶךְ:	and Azariah the son of Nathan who was in charge of the officials, and Zabud the son of Nathan who was priest and friend to the king,	in charge of ← over. Similarly in 1 Ki 4:6.
1 Ki 4:6	וְאַחִישָׁר עַל־הַבַּיִת וְאַדְנִירָם בֶּן־עַבְדָּא עַל־הַמָּס: ס	and Ahishar who was in charge of the household, and Adoniram the son of Abda who was in charge of taxation.	

1 Ki 4:7	<p>וְלִשְׁלֹמֹה שְׁנַיִם-עָשָׂר נְעָבִים עַל-כָּל-יִשְׂרָאֵל וְכָל־כְּלוֹ אֶת-הַמֶּלֶךְ וְאֶת-בֵּיתוֹ חֹדֶשׁ בַּשָּׁנָה יְהִי עַל-אֶחָד **הָאֶחָד לְכָל־כֵּל: ס</p>	<p>And Solomon <i>had</i> twelve officials over all Israel, who sustained the king and his household. <u>Each had to sustain him</u> for one month per year.</p>	<p>each ← <i>one (ketiv) / the one (qeré)</i>.</p> <hr/> <p>had to ← <i>it was (incumbent) on</i>.</p>
1 Ki 4:8	<p>וְאֵלֶּה שְׁמוֹתֵם בְּנֵי-חֹר בְּהָר אֶפְרַיִם: ס</p>	<p>And these <i>are</i> their names: <u>Ben-Hur</u> in Mount Ephraim,</p>	<p>Ben-Hur: AV differs (<i>son of Hur</i>), translating <i>ben (=son)</i>, also in the verses following.</p>
1 Ki 4:9	<p>בְּזֶדְקָר בְּמַקָּץ וּבְשַׁעֲלָבִים וּבֵית שֹׁמֶשׁ וְאֵילֹן בֵּית חָנוֹן: ס</p>	<p>Ben-Deker in Makaz and in Shaalbim and Beth-Shemesh and Elon-Beth-Hanan,</p>	<p>Deker: AV= <i>Dekar</i>.</p>
1 Ki 4:10	<p>בְּנֶחֱסֵד בְּאַרְבּוֹת לוֹ שָׁכָה וְכָל-אַרְצָא חֶפְרָא: ס</p>	<p>Ben-Hesed in <u>Arubboth</u>, who <i>had</i> <u>Sochoh</u> and all the land of Hopher,</p>	<p>Arubboth: AV= <i>Arubboth</i>.</p> <hr/> <p>Sochoh: see 1 Sam 17:1.</p>
1 Ki 4:11	<p>בְּנֶאֱבִינָדָב כָּל-נֶגְפַת דָּאֵר טַפַּת בַּת-שְׁלֹמֹה הָיְתָה לוֹ לְאִשָּׁה: ס</p>	<p>Ben-Abinadab <i>in</i> all the heights of Dor, whose wife was Taphath Solomon's daughter,</p>	
1 Ki 4:12	<p>בְּעֵנָא בְּנֶאֱחִילוֹד תַּעֲנָד וּמִגְדוֹ וְכָל-בֵּית שָׁאֵן אֲשֶׁר אֶצֶל צָרְתָנָה מִתַּחַת לְיִזְרְעֵאל מִבֵּית שָׁאֵן עַד אֲבֵל מְחֹלָה עַד מַעְבַּר לְיִקְמֹעַם: ס</p>	<p>Baana the son of Ahilud <i>who had</i> Taanach and Megiddo and all Beth-Shean, which <i>is</i> by <u>Zarethan</u> beneath <u>Jezreel</u>, from Beth-Shean to Abel-Meholah, <i>and</i> to beyond <u>Jokmoam</u>,</p>	<p>Zarethan: with a locative ending. AV= <i>Zartanah</i>. See Josh 3:16.</p> <hr/> <p>Jezreel: see Josh 15:56.</p> <hr/> <p>Jokmoam: AV= <i>Jokneam</i>. Presumably the same place, with [LHG] etc.</p>
1 Ki 4:13	<p>בְּנֶגְבֵר בְּרַמַּת גִּלְעָד לוֹ חֹתֹת יְאִיר בְּנֶמְנַשָּׁה אֲשֶׁר בְּגִלְעָד לוֹ חֶבֶל אֲרָגֹב אֲשֶׁר בְּבָשָׁן שְׁשִׁים עָרִים גְּדֹלוֹת חוֹמָה וּבְרִיחַ נְחֹשֶׁת: ס</p>	<p>Ben-Geber in <u>Ramoth-Gilead</u>, who <i>had</i> the villages of Jair the son of Manasseh, which <i>are</i> in <u>Gilead</u>, <i>having</i> the district of <u>Argob</u>, which <i>is</i> in <u>Bashan</u> – sixty large cities <i>with</i> a wall and copper bolt,</p>	<p>Ramoth-Gilead ... Gilead: see Gen 31:21.</p> <hr/> <p>Bashan ← <i>the Bashan</i>, also in the rest of the chapter, and often elsewhere.</p>
1 Ki 4:14	<p>אַחִינָדָב בְּנֶעֱדָא מְחַנְיָמָה: ס</p>	<p>Ahinadab the son of Iddo <i>in</i> Mahanaim,</p>	
1 Ki 4:15	<p>אַחִימַעַץ בְּנֶנְפְתָלִי גַם-הוּא לָקַח אֶת-בִּשְׁמַת בַּת-שְׁלֹמֹה לְאִשָּׁה: ס</p>	<p>Ahimaaz in Naphtali, who also took a daughter of Solomon's as <i>his</i> wife, <u>Bosmath</u>,</p>	<p>Bosmath: AV= <i>Basmath</i> here (elsewhere <i>Bashemath</i>). See Gen 26:34.</p>
1 Ki 4:16	<p>בְּעֵנָא בְּנֶחֻשַׁי בְּאֲשֶׁר וּבְעֵלוֹת: ס</p>	<p><u>Baanah</u> the son of Hushai in Asher and in Aloth,</p>	<p>Baanah ← <i>Baana</i> here, but elsewhere always <i>Baanah</i>.</p>
1 Ki 4:17	<p>יְהוֹשָׁפָט בְּנֶפְרוּחַ בִּישָׁשְׁכָר: ס</p>	<p>Jehoshaphat the son of Paruah in Issachar,</p>	

1 Ki 4:18	שְׁמֵי בֶן-אֵלָא בְּבִנְיָמִן: ס	Shimei the son of Elah in Benjamin,	Shimei: see 2 Sam 16:5. But a different Shimei here. Elah ← <i>Ela</i> . But MT= <i>Elah</i> everywhere else, though different people; we regularize. AV= <i>Elah</i> .
1 Ki 4:19	גֵּבֶר בֶּן-אֲרִי בְּאֶרֶץ גִּלְעָד אֶרֶץ סִיחֹן מֶלֶךְ הָאֲמֹרִי וְעַג מֶלֶךְ הַבָּשָׁן וְנָצִיב אֶחָד אֲשֶׁר בְּאֶרֶץ:	Geber the son of Uri in the land of Gilead, the country of Sihon king of the Amorites, and Og king of Bashan, and <i>he was the only official who was in the land.</i>	Gilead: see Gen 31:21. Amorites: see Gen 10:16. the only ← <i>one</i> .
1 Ki 4:20	יְהוּדָה וְיִשְׂרָאֵל רַבִּים כַּחֲלוֹ אֲשֶׁר-עַל-הַיָּם לְרַב אֲכָלִים וְשִׂתִּים וְשִׂמְחִים:	Judah and Israel <i>were</i> many – like the sand which <i>is</i> by the sea in multitude – eating and drinking and rejoicing.	
1 Ki 4:21	וּשְׁלֹמֹה הָיָה מוֹשֵׁל בְּכָל-הַמְּמַלְכוֹת מִן-הַנָּהָר אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרַיִם מִגִּשְׁיִם מִנְחָה וְעַבְדִּים אֶת-שְׁלֹמֹה כָּל-יְמֵי חַיָּו: פ	And Solomon was ruler over all the kingdoms <i>in</i> the land of the Philistines from the river up to the border with Egypt. They brought tribute and served Solomon all the days of his life.	river: i.e. <i>the Euphrates</i> [CB].
1 Ki 4:22	וַיְהִי לְחֶם-שְׁלֹמֹה לַיּוֹם אֶחָד שְׁלֹשִׁים כֹּר סֹלֶת וְשִׁשִּׁים כֹּר קֶמַח:	And Solomon's revenue per day was thirty cors of fine flour and sixty cors of <i>barley</i> flour,	revenue ← <i>bread</i> . cor (2x): about 60 imperial gallons or 270 litres. <i>barley</i> flour: not specifically from barley, but with the adjunct “barley” in Num 5:15.
1 Ki 4:23	עֶשְׂרֵה בָקָר בְּרָאִים וְעֶשְׂרִים בָּקָר רְעִי וּמֵאָה צֹאן לְבַד מֵאֵיל וְצִבִּי וַיְחַמֹּר וּבְרִבְרִים אֲבוּסִים:	ten fatted oxen and twenty herding oxen and one hundred sheep, apart from deer and gazelles and <i>fallow deer</i> and fatted poultry.	fallow deer: scientific name <i>dama</i> .
1 Ki 4:24	כִּי-הָיָה רֹדֵה בְּכָל-עֵבֶר הַנָּהָר מִתְּפֹסֵחַ וְעַד-עֵזָה בְּכָל-מַלְכֵי עֵבֶר הַנָּהָר וְשָׁלוֹם הָיָה לוֹ מִכָּל-עֵבֶר וּמִכָּל-צִד:	For he had control of all <i>this</i> side of the river, from Tiphseh to Gaza, of all the kings <i>on this</i> side of the river. And he had peace in all quarters round about.	the river (2x): i.e. <i>the Euphrates</i> [CB]. Gaza ← <i>Azzah</i> . AV= <i>Azzah</i> here, but <i>Gaza</i> elsewhere, except Deut 2:23, Jer 25:20. quarters ← <i>its</i> or <i>his sides</i> .
1 Ki 4:25	וַיֵּשְׁבוּ יְהוּדָה וְיִשְׂרָאֵל לְבֶטַח אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ מִדָּן וְעַד-בְּאֵר שֶׁבַע כָּל יְמֵי שְׁלֹמֹה: ס	And Judah and Israel lived securely, each <i>man</i> under his vine and under his fig tree, from Dan to Beersheba, all Solomon's days.	
1 Ki 4:26	וַיְהִי לְשְׁלֹמֹה אַרְבַּעַם אֲלָף אֲרוֹת סוּסִים לְמֶרְכָּבוֹ וּשְׁנַיִם-עָשָׂר אֲלָף פָּרָשִׁים:	And Solomon had forty thousand horse stables for his chariot <i>fleet</i> , and twelve thousand horsemen.	

1 Ki 4:27	<p>וּכְלָכְלוּ הַנְּצַבִּים הָאֵלֶּה אֶת־הַמֶּלֶךְ שְׁלֹמֹה וְאֵת כָּל־הַקָּרֵב אֶל־שִׁלְחָן הַמֶּלֶךְ־שְׁלֹמֹה אִישׁ חֲדָשׁוֹ לֹא יַעֲדֵרוּ דְבָר:</p>	<p>These officials sustained King Solomon and everyone who came to King Solomon's table – each <i>official</i> in his month – and they did not neglect anything.</p>	<p>came to ← <i>approached</i>.</p>
1 Ki 4:28	<p>וְהַשְּׁעָרִים וְהַתְּבֹן לְסוּסִים וְלָרֶכֶשׁ יָבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר יִהְיֶה־שָׁם אִישׁ כְּמִשְׁפָּטוֹ: ס</p>	<p>And they brought barley and straw for the <i>farm</i> horses and for the swift horses, to the place where <i>these were</i>, each according to his <i>duty</i>.</p>	<p><i>these were</i> ← <i>it was</i>. duty ← <i>custom, judgment</i>.</p>
1 Ki 4:29	<p>וַיִּתֵּן אֱלֹהִים חָכְמָה לְשְׁלֹמֹה וְתְבוּנָה הַרְבֵּה מְאֹד וְרַחֲב לֵב כְּחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם:</p>	<p>And God gave wisdom to Solomon, and very great <i>insight</i> and <i>broad understanding</i>, like the sand which <i>is</i> on the sea-shore.</p>	<p>insight ← <i>understanding</i>. broad understanding ← <i>breadth of heart</i>. [AnLx]= <i>comprehensive understanding</i>.</p>
1 Ki 4:30	<p>וַתִּרְבַּ חָכְמַת שְׁלֹמֹה מִחָכְמַת כָּל־בְּנֵי־קֶדֶם וּמְכָל חָכְמַת מִצְרָיִם:</p>	<p>And Solomon's wisdom increased beyond the wisdom of all the <i>eastern people</i> and beyond all the wisdom of Egypt.</p>	<p>eastern people ← <i>people of the east</i>.</p>
1 Ki 4:31	<p>וַיִּחְכַּם מִכָּל־הָאָדָם מֵאִיתָן הָאֶזְרָחִי וְהַיְמָן וְכָל־כָּל וְדַרְדָּע בְּנֵי מַחֹל וַיְהִי־שְׁמוֹ בְּכָל־הַגּוֹיִם סָבִיב:</p>	<p>And he became wiser than <i>any</i> man, than Ethan the Ezrahite and Heman, and Chalcol and Darda the sons of Mahol, and his fame was <i>present</i> in all the nations round about.</p>	<p>any ← <i>every</i>.</p>
1 Ki 4:32	<p>וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מִשָּׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאֶלֶף:</p>	<p>And he spoke three thousand proverbs, and his songs <u>amounted to</u> one thousand and five.</p>	<p>amounted to ← <i>were</i>.</p>
1 Ki 4:33	<p>וַיְדַבֵּר עַל־הַעֲצִים מִן־הָאֲרָז אֲשֶׁר בַּלְבָּנוֹן וְעַד הָאֵזוֹב אֲשֶׁר יֵצֵא בְקִיר וַיְדַבֵּר עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הַרְמֵשׁ וְעַל־הַדְּגָיִם:</p>	<p>And he spoke about trees, from the cedar which <i>is</i> in Lebanon to the hyssop which comes out of a wall, and he spoke about cattle and about birds and about reptiles and about fish.</p>	
1 Ki 4:34	<p>וַיָּבֹאוּ מִכָּל־הָעַמִּים לִשְׁמֹעַ אֶת חָכְמַת שְׁלֹמֹה מֵאֵת כָּל־מְלָכֵי הָאָרֶץ אֲשֶׁר שָׁמְעוּ אֶת־חָכְמָתוֹ: ס</p>	<p>And <i>people</i> came from all the nations to hear Solomon's wisdom – from all the kings of the earth who had heard of his wisdom.</p>	
1 Ki 5:1	<p>וַיִּשְׁלַח חִירָם מֶלֶךְ־צֹר אֶת־עַבְדָּיו אֶל־שְׁלֹמֹה כִּי שָׁמַע כִּי אֵתוּ מִשְׁחוּ לְמֶלֶךְ תַּחַת אָבִיהוּ כִּי אָהֵב הָיָה חִירָם לְדָוִד כָּל־הַיָּמִים: ס</p>	<p>And Hiram king of Tyre sent his servants to Solomon, for he had heard that they had anointed him king in place of his father, because Hiram was friendly to David <u>at all times</u>.</p>	<p>at all times ← <i>all the days</i>.</p>

1 Ki 5:2	וַיִּשְׁלַח שְׁלֹמֹה אֶל־חִירָם לֵאמֹר:	And Solomon sent <i>word</i> to Hiram and said,	2 Chr 2:3.
1 Ki 5:3	אֲתָהּ יָדַעְתָּ אֶת־דָּוִד אָבִי כִּי לֹא יָכַל לִבְנוֹת בַּיִת לַשֵּׁם יְהוָה אֱלֹהָיו מִפְּנֵי הַמְּלַחְמָה אֲשֶׁר סָבְבוּ עָד תַּת־יְהוָה אַתֶּם תַּחַת כַּפּוֹת *רְגְלוֹ :רְגְלָיו**	“You know how my father David could not build a house to the name of the LORD his God, because of the <u>wars</u> which surrounded him until the LORD put them under the soles of {K: his} [Q: my] <u>feet</u> .	2 Chr 2:3. wars ← <i>war</i> , but with a plural verb, <i>surrounded</i> , as pointed in MT. A (gender-discordant) plural pronoun <i>them</i> follows. feet ← <i>foot</i> .
1 Ki 5:4	וְעַתָּה הִנֵּיחַ יְהוָה אֱלֹהָי לִי מִסָּבִיב אֵין שָׁטוֹן וְאֵין פֶּגַע :רַע	And now the LORD my God has given me rest round about; <i>there is</i> no adversary, and <i>there is</i> no harmful conflict.	
1 Ki 5:5	וְהִנְנִי אֹמֵר לִבְנוֹת בַּיִת לַשֵּׁם יְהוָה אֱלֹהָי כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־דָּוִד אָבִי לֵאמֹר בְּנֵךְ אֲשֶׁר אֲתַן תַּחֲתֶיךָ עַל־כִּסְאֶךָ הוּא־יִבְנֶה הַבַּיִת לְשִׁמִּי:	And look, I <u>intend</u> to build a house to the name of the LORD my God, as the LORD spoke to David my father when he said, ‘ <i>It is</i> your son, whom I will put on your throne in place of you, who will build the house to my name.’	2 Chr 2:4. intend ← <i>say; think</i> .
1 Ki 5:6	וְעַתָּה צִוֵּה וְיִכְרְתוּ־לִי אֲרָזִים מִן־הַלְּבָנוֹן וְעַבְדֵי יְהוָה עִם־עַבְדֶּיךָ וְשִׂכְרַ עַבְדֶּיךָ אֲתַן לָךְ כְּכֹל אֲשֶׁר תֹּאמַר כִּי אֲתָהּ יָדַעְתָּ כִּי אֵין בָּנוּ אִישׁ יָדַע לִכְרַת־עֵצִים בְּצַדְנִים:	So now, command that they cut cedars from Lebanon for me, and my servants will be with your servants, and I will give you the wages of your servants according to <u>whatever</u> you specify, for you know that among us <i>there is</i> no man <i>who</i> knows <i>how</i> to cut trees like the <u>Sidonians</u> .”	2 Chr 2:7, 2 Chr 2:8, 2 Chr 2:9. whatever ← <i>all</i> . Sidonians: see Gen 10:15.
1 Ki 5:7	וַיְהִי כִשְׁמַע חִירָם אֶת־דְּבָרֵי שְׁלֹמֹה וַיִּשְׂמַח מְאֹד וַיֹּאמֶר בְּרוּךְ יְהוָה הַיּוֹם אֲשֶׁר נָתַן לְדָוִד בֶּן חָכָם עַל־הָעַם הַרֹב :הַזֶּה	And it came to pass when Hiram heard Solomon's words that he was very pleased, and he said, “Blessed <i>be</i> the LORD today who has given David a wise son over this great people.”	2 Chr 2:11, 2 Chr 2:12.
1 Ki 5:8	וַיִּשְׁלַח חִירָם אֶל־שְׁלֹמֹה לֵאמֹר שָׁמַעְתִּי אֶת אֲשֶׁר־שָׁלַחְתָּ אֵלָי אֲנִי אֶעֱשֶׂה אֶת־כָּל־חִפְצְךָ בְּעֵצֵי אֲרָזִים וּבְעֵצֵי בְרוֹשִׁים:	And Hiram sent <i>word</i> to Solomon and said, “I have heard what you sent me. I will carry out all your <u>wishes</u> concerning cedar trees and cypress trees.	wishes ← <i>desire</i> .

1 Ki 5:9	<p>וְעַבְדֵי יְרֵדוּ מִן־הַלְּבָנוֹן יָמָּה וְאֲנִי אֲשִׁימָם דְּבָרוֹת בָּיִם עַד־הַמָּקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי וְנִפְצָתִים שָׁם וְאַתָּה תִּשָּׂא וְאַתָּה תַעֲשֶׂה אֶת־חֲפְצֵי לְתֵת לֶחֶם בֵּיתִי:</p>	<p>My servants will bring <i>them</i> down from Lebanon to the sea, and I will have them laid <i>on</i> rafts <i>to go</i> by sea to the place you notify me of, and I will <u>unload</u> them there, and you will take <i>them away</i>, and you will carry out my wish by <u>giving bread</u> <i>to</i> my household.”</p>	<p> 2 Chr 2:16. <hr/> unload ← <i>disperse</i>. <hr/> by giving: gerundial use of the infinitive. <hr/> bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.</p>
1 Ki 5:10	<p>וַיְהִי חִירוֹם נָתַן לְשִׁלְמֹה עֵצֵי אַרְזִים וְעֵצֵי בְרוֹשִׁים כָּל־חֲפָצָו:</p>	<p>So <u>Hiram</u> gave Solomon cedar wood and cypress wood – <u>as much as he wanted</u>.</p>	<p>Hiram: MT= <i>Hirom</i> here. <hr/> as much as he wanted ← <i>all his desire</i>.</p>
1 Ki 5:11	<p>וְשִׁלְמֹה נָתַן לְחִירָם עֶשְׂרִים אֶלֶף כָּר חֲטִיִּם מִכֶּלֶת לְבֵיתוֹ וְעֶשְׂרִים כָּר שֶׁמֶן כֶּתִית כֹּה־יִתֵּן שִׁלְמֹה לְחִירָם שָׁנָה בְּשָׁנָה: פ</p>	<p>And Solomon gave Hiram twenty thousand <u>cors</u> of wheat <i>as</i> food for his household, and twenty <u>cors</u> of beaten oil. <u>This is what</u> Solomon gave Hiram year by year.</p>	<p>cor (2x): about 60 imperial gallons or 270 litres. <hr/> this is what ← <i>thus</i>.</p>
1 Ki 5:12	<p>וַיְהִי נָתַן חֲכֵמָה לְשִׁלְמֹה כַּאֲשֶׁר דִּבֶּר־לוֹ וַיְהִי שָׁלֵם בֵּין חִירָם וּבֵין שִׁלְמֹה וַיִּכְרְתוּ בְרִית שְׁנֵיהֶם:</p>	<p>And the LORD gave Solomon wisdom, as he had said to him, and there was peace between Hiram and Solomon, and the two of them made a covenant.</p>	
1 Ki 5:13	<p>וַיַּעַל הַמֶּלֶךְ שִׁלְמֹה מִס מְכַל־יִשְׂרָאֵל וַיְהִי הַמִּס שְׁלֹשִׁים אֶלֶף אִישׁ:</p>	<p>And King Solomon raised <i>a workforce</i> with a levy on all Israel, and the <u>workforce</u> consisted of thirty thousand men.</p>	<p> 2 Chr 2:17. <hr/> workforce ← <i>levy</i>. <hr/> consisted of ← <i>was</i>.</p>
1 Ki 5:14	<p>וַיִּשְׁלַח לְבָנוֹן עֲשָׂרַת אֲלָפִים בַּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ יְהִיו בְּלִבְנוֹן שְׁנַיִם חֳדָשִׁים בְּבֵיתוֹ וְאַדְנִירָם עַל־הַמִּס: ס</p>	<p>And he sent them to Lebanon – ten thousand for a month <i>in shifts</i>. For a month they were in Lebanon and for two months <u>at home</u>. And Adoniram <i>was in charge</i> of the <u>workforce</u>.</p>	<p> 2 Chr 2:17. <hr/> shifts ← <i>alternations</i>. <hr/> at home ← <i>in his house</i>. <hr/> in charge of ← <i>over</i>. <hr/> workforce ← <i>levy</i>.</p>
1 Ki 5:15	<p>וַיְהִי לְשִׁלְמֹה שִׁבְעִים אֶלֶף נֹשְׂא סִבָּל וְשְׁמֹנִים אֶלֶף חֹצֵב בְּהָר:</p>	<p>And Solomon had seventy thousand burden bearers and eighty thousand hewers at the mountain,</p>	<p> 2 Chr 2:18.</p>
1 Ki 5:16	<p>לְבַד מְשָׂרֵי הַנֹּצְבִים לְשִׁלְמֹה אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת אֲלָפִים וּשְׁלֹשׁ מֵאוֹת הָרְדִים בְּעַם הָעֹשִׂים בַּמְּלָאכָה:</p>	<p>besides Solomon's appointed officials who <i>were</i> over the craftsmanship – three thousand three hundred <i>of them</i> – who had authority over the people who carried out the artisanry.</p>	<p> 2 Chr 2:18.</p>

1 Ki 5:17	וַיִּצַו הַמֶּלֶךְ וַיִּסְעוּ אֲבָנִים גְּדֹלוֹת אֲבָנִים יְקָרוֹת לְיִסֵּד הַבַּיִת אֲבָנֵי גִזִּית:	And the king gave commandment, and they quarried large stones, and costly stones, so as to lay the foundation of the house <i>with</i> hewn stones.	
1 Ki 5:18	וַיִּפְסְלוּ בְנֵי שְׁלֹמֹה וּבְנֵי חִירוֹם וְהַגְּבִלִים וַיְכַיְנוּ הָעֵצִים וְהָאֲבָנִים לְבְנוֹת הַבַּיִת: פ	And Solomon's builders and Hiram's builders and the Giblites carved and prepared the wood and the stones to build the house.	
1 Ki 6:1	וַיְהִי בְשִׁמּוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בְּשָׁנָה הָרְבִיעִית בְּחֹדֶשׁ זו הוּא הַחֹדֶשׁ הַשְּׁנִי לְמֶלֶךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבֶן הַבַּיִת לַיהוָה:	And it came to pass, in the four hundred and eightieth year after the exodus of the sons of Israel from the land of Egypt, in the fourth year, in the month of <i>Ziv</i> , which <i>is</i> the second month, of Solomon's reign over Israel, that he built the house of the LORD.	2 Chr 3:1, 2 Chr 3:2. Ziv: AV= <i>Zif</i> , but we use the modern English name. Also called Iyyar (or Iyar).
1 Ki 6:2	וְהַבַּיִת אֲשֶׁר בָּנָה הַמֶּלֶךְ שְׁלֹמֹה לַיהוָה שְׁשִׁים־אַמָּה אַרְבּוֹ וְעֶשְׂרִים רְחִבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ:	And the house which King Solomon built to the LORD <i>was</i> sixty cubits in length and twenty cubits in width and thirty cubits in height.	2 Chr 3:3. cubit (3x): about 18 inches or 45 cm. in length ... in width ... in height ← <i>its length ... its width ... its height</i> .
1 Ki 6:3	וְהָאוֹלָם עַל־פְּנֵי הַיֵּכַל הַבַּיִת עֶשְׂרִים אַמָּה אַרְבּוֹ עַל־פְּנֵי רְחֵב הַבַּיִת עֶשֶׂר בְּאַמָּה רְחִבּוֹ עַל־פְּנֵי הַבַּיִת:	And the portico in front of the temple of the house <i>was</i> twenty cubits in length across the width of the house, <i>and</i> its width <i>was</i> ten cubits in front of the house.	2 Chr 3:4. in length ← <i>its length</i> .
1 Ki 6:4	וַיַּעַשׂ לַבַּיִת חֲלוֹנֵי שְׁקָפִים אַטְמִים:	And he made <u>overhanging sealed</u> windows for the house.	overhanging: AV differs (<i>lights</i>). sealed ← <i>closed</i> [AnLx]. AV differs (<i>narrow</i>), as [BDB].
1 Ki 6:5	וַיִּבֶן עַל־קִיר הַבַּיִת *יִצּוּעַ **יִצְיַע סָבִיב אֶת־קִירוֹת הַבַּיִת סָבִיב לְהִיכָל וְלִדְבִיר וַיַּעַשׂ צִלְעוֹת סָבִיב:	And he built a <u>side-structure</u> against the wall of the house around <i>it</i> alongside the walls of the house round about, <i>belonging</i> to the temple and the place of address. And he built <u>rows of side-rooms</u> round about.	a side-structure: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. rows of side-rooms ← <i>ribs</i> .
1 Ki 6:6	*הַיִּצּוּעַ **הַיִּצְיַע הַתַּחְתָּנָה חָמֵשׁ בְּאַמָּה רְחִבָּה וְהַתִּיכְנָה שֵׁשׁ בְּאַמָּה רְחִבָּה וְהַשְּׁלִישִׁית שֶׁבַע בְּאַמָּה רְחִבָּה כִּי מִגְרָעוֹת נָתַן לַבַּיִת סָבִיב חוּצָה לְבִלְתִּי אַחֲזוּ בְּקִירוֹת־הַבַּיִת:	The lowest storey <i>was</i> five cubits in width and the middle <i>one was</i> six cubits in width and the third <i>one was</i> seven cubits in width, for he made the house with <u>overhanging storeys</u> round about on the outside, so that <i>they</i> would not join <i>flush</i> to the walls of the house.	storey: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. in width (3x) ← <i>its width</i> . made the house with overhanging storeys ← <i>he gave rebates to the house</i> , i.e. greater setbacks on the lower storeys.

1 Ki 6:7	וְהִבִּית בְּהִבְנָתוֹ אֶבֶן-שְׁלֵמָה מִסָּע נִבְנָה וּמִקְבֹּת וְהַגְרָזוֹן כָּל-כְּלֵי בַרְזֶל לֹא-נִשְׁמַע בְּבַיִת בְּהִבְנָתוֹ:	Now the <u>construction</u> of the house <i>was with</i> whole stones, <i>pre-fashioned</i> for transport, so no hammers or axe <i>or</i> any iron implement was heard in the house during its <u>construction</u> .	construction (2x) ← <i>in its being built</i> , gerundial use of the infinitive. pre-fashioned ← <i>built</i> .
1 Ki 6:8	פָּתַח הַצֵּלַע הַתְּיֻכָּה אֶל-כַּתֵּף הַבַּיִת הַיְמָנִית וּבְלוּלִים יַעֲלוּ עַל-הַתְּיֻכָּה וּמִן-הַתְּיֻכָּה אֶל-הַשְּׁלֵשִׁים:	The door to the middle <u>row</u> of side-rooms <i>was</i> on the right <u>hand side</u> of the house, and one went up by spiral steps to the middle <u>storey</u> and from the middle <u>storey</u> to the <u>third one</u> .	row ← <i>rib</i> . side ← <i>shoulder</i> . third one ← <i>third ones</i> .
1 Ki 6:9	וַיִּבֶן אֶת-הַבַּיִת וַיְכַלְהוּ וַיִּסְפֹּן אֶת-הַבַּיִת גְּבִים וּשְׁדֵרֹת בְּאַרְזִים:	So he built the house and completed it, and he panelled the house with boards, including the suites of rooms, with cedar.	
1 Ki 6:10	וַיִּבֶן אֶת-הַיְצוּעַ **הַיְצִיעַ עַל-כָּל-הַבַּיִת חֲמֵשׁ אַמּוֹת קוֹמָתוֹ וַיֵּאָחֵז אֶת-הַבַּיִת בַּעֲצֵי אַרְזִים: פ	And he built the <u>side-structure</u> against all the house. Its height <i>was</i> five cubits, and it <u>was joined</u> to the house by beams of cedar.	side-structure: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. it was joined to ← <i>it gripped</i> .
1 Ki 6:11	וַיְהִי דְבַר-יְהוָה אֶל-שְׁלֹמֹה לֵאמֹר:	And the word of the LORD came to Solomon, <u>as follows</u> :	as follows ← <i>to say</i> .
1 Ki 6:12	הַבַּיִת הַזֶּה אֲשֶׁר-אַתָּה בֹנֵה אִם-תֵּלֵךְ בְּחֻקֵּי וְאֶת-מִשְׁפָּטַי תַּעֲשֶׂה וּשְׁמַרְתָּ אֶת-כָּל-מִצְוֹתַי לִלְכַת בְּהֵם וְהִקְמַתִי אֶת-דְּבָרֵי אֲתָדָךְ אֲשֶׁר דִּבַּרְתִּי אֶל-דָּוִד אָבִיךָ:	“ <i>As regards</i> this house which you are building, if you walk in my statutes and execute my judgments and keep all my commandments <u>by walking</u> in them, then I will establish my word with you which I spoke to David your father,	by walking: gerundial use of the infinitive.
1 Ki 6:13	וּשְׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעָזֵב אֶת-עַמִּי יִשְׂרָאֵל: ס	and I will dwell among the sons of Israel, and I will not leave my people Israel.”	
1 Ki 6:14	וַיִּבֶן שְׁלֹמֹה אֶת-הַבַּיִת וַיְכַלְהוּ:	And Solomon built the house and completed it.	
1 Ki 6:15	וַיִּבֶן אֶת-קִירוֹת הַבַּיִת מִבֵּיתָה בְּצִלְעוֹת אַרְזִים מִקְרָקַע הַבַּיִת עַד-קִירוֹת הַסָּפֹן צִפָּה עָץ מִבַּיִת וַיִּצַּף אֶת-קְרָקַע הַבַּיִת בְּצִלְעוֹת בְּרוֹשִׁים:	And he built the walls of the house on the inside with cedar panelling. From the ground level of the house up to <u>ceiling height</u> he overlaid the walls <i>with</i> wood on the inside, and he overlaid the floor of the house with panels of cypress.	to ceiling height he overlaid the walls ← <i>up to the walls of the ceiling he overlaid</i> .

1 Ki 6:16	וַיִּבֶן אֶת־עֲשָׂרִים אַמָּה *מִירְכּוֹתַי *מִיִּרְכַּתֵי הַבַּיִת בְּצִלְעוֹת אַרְזִים מִזֶּה־הַקְּרָקַע עַד־הַקִּירוֹת וַיִּבֶן לוֹ מִבַּיִת לְדַבֵּיר לְקֹדֶשׁ הַקְּדוֹשִׁים:	And he built twenty cubits of the sides of the house with panels of cedar from ground level up as far as the walls, and he built <i>them</i> for it on the inside, for the place of address – the holy of holies.	sides: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> .
1 Ki 6:17	וְאַרְבָּעִים בָּאַמָּה הָיָה הַבַּיִת הוּא הַהֵיכָל לַפְּנֵי:	And the house was forty cubits <i>in length</i> – that <i>is</i> the temple in front.	
1 Ki 6:18	וְאַרְזוֹ אֶל־הַבַּיִת פְּנִימָה מִקְלַעַת פְּקֻעִים וּפְטוּרֵי צִצִּים הַכֹּל אַרְזוֹ אֵין אֲבֹן נִרְאָה:	And the cedar of the house inside <i>was</i> carved into <u>hemispheres</u> and <u>blossoming</u> flowers. Everything <i>was</i> cedar – <i>there was</i> no stone to be seen.	hemispheres: perhaps, with [AnLx], <i>cucumbers</i> or <i>mushrooms</i> . [BDB] has <i>ball shaped ornaments</i> . blossoming ← <i>burst (things open) of</i> . to be seen ← <i>seen</i> .
1 Ki 6:19	וַדַּבֵּיר בְּתוֹךְ־הַבַּיִת מִפְּנִימָה הַכֵּין לְתֵתָן שָׁם אֶת־אֲרוֹן בְּרִית יְהוָה:	And he prepared the place of address inside the house, on the inside, <u>for putting</u> the ark of the covenant of the LORD there.	for putting: gerundial use of the infinitive. A rare form of the infinitive, but also found in 1 Ki 17:14 <i>ketiv</i> . Disputed by [Ges-HG] §66i.
1 Ki 6:20	וּלְפָנָי הַדַּבֵּיר עֲשָׂרִים אַמָּה אַרְדָּ וְעֲשָׂרִים אַמָּה רָחֵב וְעֲשָׂרִים אַמָּה קוֹמָתוֹ וַיִּצְפְּהוּ זָהָב סָגוֹר וַיִּצַף מִזְבַּח אֲרֹז:	And in front of the place of address <i>was</i> a <i>space of</i> twenty cubits <i>in length</i> and twenty cubits <i>in width</i> and twenty cubits <i>in height</i> , and he overlaid it <i>with</i> seamless gold, and he overlaid the altar of cedar.	in height ← <i>its height</i> .
1 Ki 6:21	וַיִּצַף שְׁלֹמֹה אֶת־הַבַּיִת מִפְּנִימָה זָהָב סָגוֹר וַיַּעֲבֵר *בְּרִתִּיקוֹת *בְּרִתּוֹקוֹת זָהָב לְפָנָי הַדַּבֵּיר וַיִּצְפְּהוּ זָהָב:	And Solomon overlaid the house inside <i>with</i> seamless gold, and he <u>fixed</u> golden <u>chains</u> in front of the place of address, which he had overlaid <i>with</i> gold.	chains: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . 2 Chr 3:4, 2 Chr 3:5. fixed ← <i>made pass</i> .
1 Ki 6:22	וְאֶת־כָּל־הַבַּיִת צִפָּה זָהָב עַד־תָּמָס כָּל־הַבַּיִת וְכָל־הַמִּזְבֵּחַ אֲשֶׁר־לְדַבֵּיר צִפָּה זָהָב:	And he overlaid the whole house <i>with</i> gold, <u>so that</u> the whole house was completed, and he overlaid <i>with</i> gold the whole altar which <i>is</i> for the place of address.	2 Chr 3:6, 2 Chr 3:7, 2 Chr 3:8, 2 Chr 3:9. so that ← <i>up to</i> .
1 Ki 6:23	וַיַּעַשׂ בַּדַּבֵּיר שְׁנֵי כְרוּבִים עֲצֵי־שֶׁמֶן עֶשֶׂר אַמּוֹת קוֹמָתוֹ:	And in the place of address he made two cherubim of <u>olive tree</u> wood, <i>which were</i> ten cubits <u>tall</u> .	2 Chr 3:10. olive ← <i>oil</i> . tall ← <i>its height</i> .
1 Ki 6:24	וְחֻמֵּשׁ אַמּוֹת כְּנָף הַכְּרוּב הָאַחַת וְחֻמֵּשׁ אַמּוֹת כְּנָף הַכְּרוּב הַשֵּׁנִית עֶשֶׂר אַמּוֹת מִקְצוֹת כְּנָפָיו וְעַד־קְצוֹת כְּנָפָיו:	And the <i>size of</i> one wing of a cherub <i>was</i> five cubits, and the <i>size of</i> the <u>other</u> wing of a cherub <i>was</i> five cubits – ten cubits from <u>one end</u> of its wings to the <u>other end</u> of its wings.	2 Chr 3:11. other ← <i>second</i> . end ... end ← <i>ends ... ends</i> .

1 Ki 6:25	וְעֶשֶׂר בְּאַמָּה הַכְּרוּב הַשֵּׁנִי מִדָּה אַחַת וְקָצֵב אֶחָד לַשֵּׁנִי הַכְּרוּבִים:	And the second cherub <i>was</i> ten cubits <i>across</i> ; the two cherubim <i>had</i> the same size and the same shape.	2 Chr 3:12. the same (2x) ← one.
1 Ki 6:26	קוֹמַת הַכְּרוּב הָאֶחָד עֶשֶׂר בְּאַמָּה וְכֵן הַכְּרוּב הַשֵּׁנִי:	The height of one cherub <i>was</i> ten cubits, and so <i>was</i> the <i>other</i> cherub.	other ← <i>second</i> .
1 Ki 6:27	וַיִּתֵּן אֶת־הַכְּרוּבִים בְּתוֹךְ הַבַּיִת הַפְּנִימִי וַיִּפְרְשׂוּ אֶת־כַּנְּפֵי הַכְּרוּבִים וַתִּגַּע כַּנַּף־הָאֶחָד בְּקִיר וְכַנַּף הַכְּרוּב הַשֵּׁנִי נִגְעַת בְּקִיר הַשֵּׁנִי וְכַנְּפֵיהֶם אֶל־תּוֹךְ הַבַּיִת נִגְעַת כַּנַּף אֶל־כַּנַּף:	And he placed the cherubim in the inner house, and they spread the wings of the cherubim out, and the wing of one touched the wall, and the wing of the <i>other</i> cherub touched the <i>other</i> wall, and their wings in the centre of the house touched wing against wing.	2 Chr 3:12, 2 Chr 3:13. other (2x) ← <i>second</i> .
1 Ki 6:28	וַיִּצַף אֶת־הַכְּרוּבִים זָהָב:	And he overlaid the cherubim <i>with</i> gold.	
1 Ki 6:29	וְאֵת כָּל־קִירוֹת הַבַּיִת מָסַב קָלַע פְּתוּחֵי מְקַלְעוֹת כְּרוּבִים וְתַמְרוֹת וּפְטוּרֵי צְצִים מִלְּפָנִים וְלַחֲצִיזוֹן:	And on all the walls of the house round about he <i>made</i> <i>carved</i> figures of cherubim and palm trees and blossoming flowers, on the inside and on the outside.	made carved figures ← <i>carved engravings of carvings</i> . blossoming: see 1 Ki 6:18.
1 Ki 6:30	וְאֶת־קִרְקַע הַבַּיִת צָפָה זָהָב לְפָנֶיהָ וְלַחֲצִיזוֹן:	And he overlaid the floor of the house <i>with</i> gold on the inside and on the outside.	
1 Ki 6:31	וְאֵת פֶּתַח הַדְּבִיר עָשָׂה דְּלָתוֹת עֲצֵי־שֶׁמֶן הָאֵיל מְזוּזוֹת חֲמִשָּׁתַּיִם:	And he made the entrance to the place of address <i>with</i> doors of olive tree wood, as well as the lintel and doorposts, <i>making</i> the set of five parts.	olive ← <i>oil</i> . the lintel and doorposts, <i>making</i> the set of five parts ← <i>the ram and doorposts fifth</i> . AV differs (the lintel and side posts were a fifth part of the wall).
1 Ki 6:32	וּשְׁתֵּי דְלָתוֹת עֲצֵי־שֶׁמֶן וְקָלַע עֲלֵיהֶם מְקַלְעוֹת כְּרוּבִים וְתַמְרוֹת וּפְטוּרֵי צְצִים וְצָפָה זָהָב וַיִּרַד עַל־הַכְּרוּבִים וְעַל־הַתַּמְרוֹת אֶת־הַזָּהָב:	So the two doors <i>were</i> of olive tree wood, and he <i>made</i> <i>carvings</i> on them of cherubim and palm trees and blossoming flowers, and he overlaid <i>them</i> <i>with</i> gold, and he overlaid the cherubim and the palm trees <i>with</i> gold.	olive ← <i>oil</i> . made carvings ← <i>carved carvings</i> . blossoming: see 1 Ki 6:18. overlaid: not the usual word for <i>to overlay</i> .
1 Ki 6:33	וְכֵן עָשָׂה לְפֶתַח הַהֵיכָל מְזוּזוֹת עֲצֵי־שֶׁמֶן מֵאַת רְבַעַיִת:	And similarly he made the entrance to the temple – the doorposts, <i>from</i> olive tree wood, a set of <i>four</i> parts –	olive ← <i>oil</i> . four parts: no wooden lintel mentioned here. Compare 1 Ki 6:31.

1 Ki 6:34	<p>וּשְׁתֵּי דְלֹתוֹת עֵצֵי בְרוֹשִׁים שְׁנֵי צְלָעִים הַדֹּלֶת הָאֶחָת גְּלִילִים וּשְׁנֵי קְלָעִים הַדֹּלֶת הַשְּׁנִיָּת גְּלִילִים:</p>	<p>and the two doors were of cypress wood. The two leaves of the <u>first</u> door were <u>hinged</u> and the two <u>leaves</u> of the second door were <u>hinged</u>.</p>	<p>leaves ... leaves ← <i>ribs</i> ... <i>hangings</i>, but a manuscript and the ancient versions have <i>ribs</i> ... <i>ribs</i> [BHS-CA], by reading a <i>tsadé</i> for [WLC]'s <i>qoph</i>.</p> <hr/> <p>first ← <i>one</i>.</p> <hr/> <p>hinged (2x) ← <i>rotating</i>.</p>
1 Ki 6:35	<p>וְקָלַע כְּרוּבִים וְתַמְרוֹת וּפְטָרִי צְצִים וְצִפָּה זָהָב מִיָּשָׁר עַל-הַמַּחֲקָה:</p>	<p>And he carved the cherubim and the palm trees and <u>blossoming</u> flowers, and he overlaid <i>them</i> with gold which was <u>applied</u> over what was carved.</p>	<p>blossoming: see 1 Ki 6:18. applied ← <i>smoothed, directed</i>.</p>
1 Ki 6:36	<p>וַיִּבֶן אֶת-הַחֲצָר הַפְּנִימִית שְׁלֹשָׁה טוּרֵי גִזִּית וְטוּר כַּרְתֹּת אַרְזִים:</p>	<p>And he built the inner courtyard with three rows of hewn stone and a row of hewn cedar beams.</p>	
1 Ki 6:37	<p>בַּשָּׁנָה הָרְבִיעִית יָסַד בַּיִת יְהוָה בִּירוּחַ זֹו:</p>	<p>In the fourth year the house of the LORD was founded, in the month of <u>Ziv</u>.</p>	<p>Ziv: AV= <i>Zif</i>, but we use the modern English name. Also called Iyyar (or Iyar).</p>
1 Ki 6:38	<p>וּבַשָּׁנָה הָאֶחָת עָשְׂרָה בִּירוּחַ בּוּל הוּא הַחֹדֶשׁ הַשְּׁמִינִי כָּלָה הַבַּיִת לְכָל-דְּבָרָיו וּלְכָל-[*]מִשְׁפָּטוֹ ^{**}מִשְׁפָּטָיו וַיִּבְנֶהוּ שִׁבְעַת שָׁנִים:</p>	<p>And in the eleventh year, in the month of Bul – that <i>is</i> the eighth month – the house was completed in all its <u>aspects</u> and with {Q: all its <u>features</u>} [K: every <u>feature</u>]. So he built it <i>in</i> seven years.</p>	<p>features <i>qeré</i> ← <i>judgments,</i> <i>customs</i>. The <i>ketiv</i> is the same word in the singular.</p> <hr/> <p>aspects ← <i>things</i>.</p>
1 Ki 7:1	<p>וְאֶת-בֵּיתוֹ בָּנָה שְׁלֹמֹה שְׁלֹשׁ עָשְׂרָה שָׁנָה וַיִּכַּל אֶת-כָּל-בֵּיתוֹ:</p>	<p>And Solomon built his <i>own</i> house <i>in</i> thirteen years, and he completed all of his house.</p>	
1 Ki 7:2	<p>וַיִּבֶן אֶת-בַּיִת יַעַר הַלְּבָנוֹן מֵאָה אַמָּה אָרְכוֹ וְחֲמִשִּׁים אַמָּה רָחְבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ עַל אַרְבַּעַת טוּרֵי עַמּוּדֵי אַרְזִים וְכַרְתוֹת אַרְזִים עַל-הָעַמּוּדִים:</p>	<p>And he built the house of the Forest of Lebanon. Its length <i>was</i> one hundred <u>cubits</u>, and its width <i>was</i> fifty <u>cubits</u>, and its height <i>was</i> thirty <u>cubits</u>, on four rows of cedar columns, and <i>there were</i> hewn beams of cedar on the columns.</p>	<p>cubit (3x): about 18 inches or 45 cm.</p>
1 Ki 7:3	<p>וּסְפֹן בְּאֶרְזוֹ מִמַּעַל עַל-הַצִּלְעוֹת אֲשֶׁר עַל-הָעַמּוּדִים אַרְבָּעִים וְחֲמִשָּׁה חֲמִשָּׁה עָשָׂר הַטּוּר:</p>	<p>And <i>it was</i> panelled with cedar above on the <u>sides</u> which <i>rested</i> on the forty-five columns – fifteen per row.</p>	<p>sides ← <i>ribs</i>.</p>
1 Ki 7:4	<p>וּשְׁקָפִים שְׁלֹשָׁה טוּרִים וּמַחְזָה אֶל-מַחְזָה שְׁלֹשׁ פְּעָמִים:</p>	<p>And <i>there were</i> three rows of overhanging windows, with window light <u>paired with</u> window light three times <i>over</i>.</p>	<p>paired with ← <i>to</i>.</p>

1 Ki 7:5	<p>וְכָל־הַפְּתָחִים וְהַמְּזוּזוֹת רְבָעִים שֶׁקֶף וּמֹל מַחְזָה אֶל־מַחְזָה שְׁלֹשׁ פַּעַמַּיִם:</p>	<p>And all the entrances and doorposts <i>were</i> square and protruding, and at the front was window light paired with window light three times over.</p>	<p>protruding ← <i>covering, coping</i>, but related to <i>overhanging</i>.</p>
1 Ki 7:6	<p>וְאֵת אוֹלָם הָעַמּוּדִים עָשָׂה חֲמִשִּׁים אַמָּה אָרְכּוֹ וּשְׁלֹשִׁים אַמָּה רָחְבוֹ וְאוֹלָם עַל־פְּנֵיהֶם וְעַמּוּדִים וְעַב עַל־פְּנֵיהֶם:</p>	<p>And he made a colonnaded portico. Its length was fifty cubits, and its width was thirty cubits. And <i>another</i> portico was in the front of it, with columns and steps in front of it.</p>	<p>it (2x) ← <i>them</i>.</p> <p>steps: AV differs (<i>thick beam</i>). [Ges-HCL] gives <i>thresholds, steps</i>. [AnLx] gives <i>covering (of planks)</i>. [BDB] offers other conjectures.</p>
1 Ki 7:7	<p>וְאוֹלָם הַכֶּסֶּא אֲשֶׁר יִשְׁפֹּט־שָׁם אֵלֶם הַמִּשְׁפָּט עָשָׂה וְסָפוּן בְּאֶרֶז מִהַקְרָקַע עַד־הַקְרָקַע:</p>	<p>Then he made a hall for the throne where he judged – the hall of judgment. And <i>it was</i> installed with cedar on the floor from wall to wall.</p>	<p>installed ← <i>panelled</i>, but here apparently for the floor.</p> <p>on the floor from wall to wall ← <i>from floor to floor</i>.</p>
1 Ki 7:8	<p>וּבֵיתוֹ אֲשֶׁר־יָשָׁב שָׁם חָצֵר הָאַחֶרֶת מִבֵּית לְאוֹלָם כַּמַּעֲשֵׂה הַזֶּה הָיָה וּבֵית יַעֲשֶׂה לְבַת־פַּרְעֹה אֲשֶׁר לָקַח שְׁלֹמֹה כְּאוֹלָם הַזֶּה:</p>	<p>And his house where he stayed had another court inside the hall, which was of similar design. And he made a house like this hall for Pharaoh's daughter whom Solomon took as his wife.</p>	<p>stayed: or <i>sat</i>.</p> <p>which was of similar design ← <i>it was like this work</i>.</p>
1 Ki 7:9	<p>כָּל־אֵלֶּה אֲבָנִים יְקָרֹת כַּמִּדָּת גְּזִית מְגֻרָרוֹת בַּמְּגֵרָה מִבַּיִת וּמַחוּץ וּמִמַּסָּד עַד־הַטְּפָחוֹת וּמַחוּץ עַד־הַחֲצֵר הַגְּדוֹלָה:</p>	<p>All of these were of expensive stone, according to the required dimensions of hewn stone, sawn with a saw, for the inside and the outside, and they were from the foundation to the coping stones, and on the outside up to the great court.</p>	<p>stone ← <i>stones</i>.</p>
1 Ki 7:10	<p>וּמִיֵּסֵד אֲבָנִים יְקָרוֹת אֲבָנִים גְּדֹלוֹת אֲבָנֵי עֶשֶׂר אַמּוֹת וְאֲבָנֵי שְׁמֹנֶה אַמּוֹת:</p>	<p>So it was founded in expensive and large stones – stones of ten cubits and stones of eight cubits.</p>	
1 Ki 7:11	<p>וּמִלְמַעְלָה אֲבָנִים יְקָרוֹת כַּמִּדּוֹת גְּזִית וְאַרְזֵי:</p>	<p>And above were expensive stones – hewn stones and cedar according to the required dimensions.</p>	
1 Ki 7:12	<p>וְחָצֵר הַגְּדוֹלָה סָבִיב שְׁלֹשָׁה טוֹרִים גְּזִית וְטוֹר כְּרֶתֶת אַרְזִים וְלַחֲצֵר בֵּית־יְהוָה הַפְּנִימִית וְלְאוֹלָם הַבַּיִת: פ</p>	<p>And the great surrounding court was of three rows of hewn stone, and a row of hewn beams of cedar, and so it was both for the inner court of the house of the LORD and for the hall of the house.</p>	
1 Ki 7:13	<p>וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת־חִירָם מִצֹּר:</p>	<p>And King Solomon sent men to bring Hiram from Tyre.</p>	<p>to bring ← <i>and he took</i>. Purposive use of the <i>vav</i>.</p>

1 Ki 7:14	בן־אִשָּׁה אֶלְמָנָה הוּא מִמְטָה נִפְתָּלִי וְאָבִיו אִישׁ־צָרִי חָרָשׁ נְחֹשֶׁת וְיָמְלָא אֶת־הַחֲכָמָה וְאֶת־הַתְּבוּנָה וְאֶת־הַדָּעַת לַעֲשׂוֹת כָּל־מְלָאכָה בְּנְחֹשֶׁת וַיָּבֹא אֶל־הַמֶּלֶךְ שְׁלֹמֹה וַיַּעַשׂ אֶת־כָּל־מְלָאכָתּוֹ:	He <i>was</i> the son of a <u>widow</u> , of the tribe of Naphtali, and his father <i>was</i> a man of Tyre, a coppersmith, and he was filled with wisdom and skill and knowledge in <u>making</u> all <i>kinds of</i> <u>artisanry</u> in copper. And he came to King Solomon, and he made all his <u>artisanry</u> .	widow ← <i>widow woman</i> . <hr/> in making: gerundial use of the infinitive.
1 Ki 7:15	וַיַּצַּר אֶת־שְׁנֵי הָעַמּוּדִים נְחֹשֶׁת שְׁמֹנֶה עָשָׂרָה אַמָּה קוֹמַת הָעַמּוּד הָאֶחָד וְחוּט שְׁתֵּים־עָשָׂרָה אַמָּה יָסַב אֶת־הָעַמּוּד הַשֵּׁנִי:	And he fashioned the two copper columns, and the height of the <u>first</u> column was <u>eighteen cubits</u> , and a thread of <u>twelve cubits</u> would go around the <u>second</u> column.	2 Chr 3:15. <hr/> the first ... the second ← <i>one ... the second</i> . We presume the columns were identical, so one could translate <i>each ... each</i> . <hr/> twelve cubits: if this is the circumference, then the ↗
1 Ki 7:16	וּשְׁתֵּי כְתָרֹת עָשָׂה לָתֵת עַל־רֵאשֵׁי הָעַמּוּדִים מִצָּק נְחֹשֶׁת חֲמֵשׁ אַמּוֹת קוֹמַת הַכְּתָרֹת הָאֶחָת וְחֲמֵשׁ אַמּוֹת קוֹמַת הַכְּתָרֹת הַשֵּׁנִית:	And he made two capitals to <u>go</u> on top of the columns, cast in copper. The height of one capital <i>was</i> five cubits, and the height of the <u>other</u> capital was five cubits.	↳ diameter is a little under 4 cubits. A cubit is about 18 inches or 45 cm. <hr/> 2 Chr 3:15, 2 Chr 3:16. <hr/> go ← <i>give; put</i> . <hr/> other ← <i>second</i> .
1 Ki 7:17	שִׁבְכִים מַעֲשֵׂה שְׁבָכָה גְדָלִים מַעֲשֵׂה שְׂרָשׁוֹת לְכְתָרֹת אֲשֶׁר עַל־רֵאשׁ הָעַמּוּדִים שִׁבְעָה לְכְתָרֹת הָאֶחָת וּשְׁבַעָה לְכְתָרֹת הַשֵּׁנִית:	And he made trellises – lattice work <i>with</i> tassels – a work in chains for the capitals which were on top of the columns – seven for one capital and seven for the <u>other</u> capital.	other ← <i>second</i> .
1 Ki 7:18	וַיַּעַשׂ אֶת־הָעַמּוּדִים וּשְׁנֵי טוֹרִים סָבִיב עַל־הַשְּׁבָכָה הָאֶחָת לְכִסּוֹת אֶת־הַכְּתָרֹת אֲשֶׁר עַל־רֵאשׁ הָרְמוֹנִים וְכֵן עָשָׂה לְכְתָרֹת הַשֵּׁנִית:	And he made the columns, and <u>two rows</u> around one trellis to cover the capitals which <i>were</i> on top of the pomegranates, and he did likewise for the second capital.	two rows: it is not clear what these are. Commentators emend the text, but we translate it as it stands.
1 Ki 7:19	וְכְתָרֹת אֲשֶׁר עַל־רֵאשׁ הָעַמּוּדִים מַעֲשֵׂה שׁוֹשַׁן בְּאוֹלָם אַרְבַּע אַמּוֹת:	And the capitals which <i>were</i> on top of the columns <i>were made in the fashion of</i> the <u>lilies</u> in the hall – four cubits <i>of them</i> ,	made ← <i>a work</i> . <hr/> lilies ← <i>lily</i> . Collective usage.
1 Ki 7:20	וְכְתָרֹת עַל־שְׁנֵי הָעַמּוּדִים גַּם־מִמַּעַל מִלְּעַמַּת הַבָּטָן אֲשֶׁר לְעֵבֶר *שִׁבְכָה **הַשְּׁבָכָה וְהָרְמוֹנִים מֵאֵתִים טָרִים סָבִיב עַל הַכְּתָרֹת הַשֵּׁנִית:	as <i>were</i> the capitals of the two columns – both above and opposite the protrusion which <i>was</i> in front of {K: <i>the</i> } [Q: <i>the</i>] trellis – and <i>there were</i> two hundred pomegranates <i>in rows all</i> around on the second capital.	

1 Ki 7:21	וַיִּקַּם אֶת־הָעַמֻּדִים לְאֵלֶם הַהֵיכָל וַיִּקַּם אֶת־הָעַמֻּד הַיְמָנִי וַיִּקְרָא אֶת־שְׁמוֹ יָכִין וַיִּקַּם אֶת־הָעַמֻּד הַשְּׂמָאלִי וַיִּקְרָא אֶת־שְׁמוֹ בֹּעַז:	And he erected the columns for the hall of the temple, and when he had erected the right <i>hand</i> column, he called it Jachin, and when he had erected the left <i>hand</i> column, he called it Boaz.	2 Chr 3:17.
1 Ki 7:22	וְעַל רֹאשׁ הָעַמֻּדִים מַעֲשֵׂה שׁוֹשַׁן וְתַתֵּם מְלֹאכֶת הָעַמֻּדִים:	And on top of the columns was the lily work. And the column work was completed.	
1 Ki 7:23	וַיַּעַשׂ אֶת־הֵימָּוֶת מוֹצֵק עֶשֶׂר בְּאַמָּה מִשְׁפָּתוֹ עַד־שְׁפָתוֹ עָגֹל סָבִיב וְחָמֵשׁ בְּאַמָּה קוֹמָתוֹ *וְקוֹה *וְקוֹ שְׁלֹשִׁים בְּאַמָּה יִסֵּב אֹתוֹ סָבִיב:	And he made the cast <i>artificial</i> sea, ten cubits in diameter, circular <i>all</i> round, and its height was five cubits, and {K: a cord} [Q: a line] of thirty cubits would fit round it.	2 Chr 4:2. in diameter ← from its rim to its rim. would fit round it ← will surround it around. This is the famous pi = 3 (approximately) verse.
1 Ki 7:24	וּפְקָעִים מִתַּחַת לְשְׁפָתוֹ סָבִיב סָבִיב אֹתוֹ עֶשֶׂר בְּאַמָּה מִקְפֵּים אֶת־הֵימָּוֶת סָבִיב שְׁנֵי טוּרִים הַפְּקָעִים יִצְקִים בְּיִצְקָתוֹ:	And below its rim encircling it <i>all</i> around were hemispheres, ten to the cubit, encircling the <i>artificial</i> sea. There were two rows of hemispheres, cast integrally.	2 Chr 4:3. hemispheres: see 1 Ki 6:18. cast integrally ← cast in their casting.
1 Ki 7:25	עָמַד עַל־שְׁנֵי עֶשֶׂר בְּקָר שְׁלֹשָׁה פָּנִים אֶצְפוֹנָה וּשְׁלֹשָׁה פָּנִים אֶצְמָוֶת וּשְׁלֹשָׁה פָּנִים נֹגְבָה וּשְׁלֹשָׁה פָּנִים מִזְרָחָה וְהֵימָּוֶת עֲלֵיהֶם מִלְמַעְלָה וְכָל־אַחֲרֵיהֶם בֵּיתָה:	It stood on twelve oxen – three facing northwards, and three facing westwards, and three facing southwards, and three facing eastwards. And the <i>artificial</i> sea rested on them, above, and all their posteriors were facing inwards.	2 Chr 4:4.
1 Ki 7:26	וְעֵבְרוֹ טֶפַח וּשְׁפָתוֹ כְּמַעֲשֵׂה שְׁפָת־כּוֹס פָּרַח שׁוֹשַׁן אֲלֻפִּים בֵּת יָכִיל: פ	And its thickness was a handbreadth, and its rim was in the style of the rim of the bud of a lily flower. It held two thousand baths in volume.	2 Chr 4:5. in the style ← like the work. bath: about 6 imperial gallons or 27 litres.
1 Ki 7:27	וַיַּעַשׂ אֶת־הַמְּכֻנּוֹת עֶשֶׂר נְחֹשֶׁת אַרְבַּע בְּאַמָּה אַרְדָּ הַמְּכֻנָּה הָאֶחָת וְאַרְבַּע בְּאַמָּה רְחִבָּה וּשְׁלֹשׁ בְּאַמָּה קוֹמָתָה:	And he made ten copper stands. Each stand was four cubits in length and four cubits in width, and three cubits in height.	stands: AV differs (<i>bases</i>), throughout this section. each ← the one. in width ... in height ← its width ... its height.
1 Ki 7:28	זֹה מַעֲשֵׂה הַמְּכֻנָּה מְסֻגֶּרֶת לָהֶם וּמְסֻגֶּרֶת בֵּין הַשְּׁלֻבִּים:	And this was the style of the stand. They had borders, and borders between sections.	the style ← the work. sections: or joints.

1 Ki 7:29	<p>וְעַל-הַמְּסָגְרוֹת אֲשֶׁר בֵּין הַשְּׁלֵבִים אֲרִיּוֹת בְּקֶרֶל וּכְרוּבִים וְעַל-הַשְּׁלֵבִים בֵּין מִמַּעַל וּמִתַּחַת לְאֲרִיּוֹת וּלְבָקָר לַיּוֹת מַעֲשֵׂה מוֹרָד:</p>	<p>And on the borders which <i>were</i> between the sections <i>were</i> lions and oxen and cherubim, and on the sections <i>was</i> an upward <i>-facing</i> support. And <i>the space</i> under it <i>was</i> for lions and oxen, with wreaths, work <i>-facing</i> down.</p>	<p>sections (2x): see 1 Ki 7:28.</p> <hr/> <p>support ← <i>base</i>.</p> <hr/> <p><i>the space</i> under it <i>was</i> for lions and oxen: AV differs (<i>beneath the lions and oxen were</i>), also possible.</p> <hr/> <p><i>-facing</i> down: AV differs (<i>thin work</i>).</p>
1 Ki 7:30	<p>וְאַרְבַּעָה אֹפְנֵי נְחֹשֶׁת לְמִכּוֹנֵה הָאֶחָת וְסַרְנֵי נְחֹשֶׁת וְאַרְבַּעָה פְּעַמְתָּיו כְּתַפַּת לָהֶם מִתַּחַת לְכִיר הַכְּתַפַּת יִצְקוֹת מֵעֵבֶר אִישׁ לַיּוֹת:</p>	<p>And <i>each</i> stand <i>had</i> four copper wheels, and copper axles, and <i>its</i> four units of <i>axle bearing</i> surfaces for them, below the laver. The bearing surfaces <i>were</i> cast and <i>were</i> opposite each wreath.</p>	<p>each ← <i>one</i>.</p> <hr/> <p>its ← <i>their</i>.</p> <hr/> <p><i>axle bearing</i> surfaces ← <i>shoulders</i>, where the bodywork rests on the axle. If the wheels had no bearings, then the axles would turn, and there would be frictional points at which the axle would bear the weight of the bodywork.</p>
1 Ki 7:31	<p>וּפִיהוּ מִבֵּית לְכַתְּרַת וּמֵעֻלָּה בְּאַמָּה וּפִיָּה עֵגֶל מַעֲשֵׂה-כֶּן אָמָה וַחֲצֵי הָאָמָה וְגַם-עַל-פִּיָּה מְקַלְעוֹת וּמִסְגְּרֹתֵיהֶם מְרַבְּעוֹת לֹא עֵגֻלוֹת:</p>	<p>And its <i>aperture</i> on the inside of the <i>capital</i> and <i>what was</i> above it <i>was one</i> cubit, and the <i>aperture was</i> round, <i>like</i> the base work, a cubit and <i>a half</i>, and also at its <i>aperture were</i> carvings and unrounded square borders.</p>	<p>capital: this word does not fit the context of mobile stands with lavers, but we have translated it unmodified. Perhaps it is some kind of <i>lid</i>.</p> <hr/> <p>aperture (2x) ← <i>mouth</i>.</p> <hr/> <p>a half ← <i>a half cubit</i>.</p>
1 Ki 7:32	<p>וְאַרְבַּעַת הָאֹפְנִים לְמִתַּחַת לְמִסְגְּרוֹת וַיְדוֹת הָאֹפְנִים בְּמִכּוֹנֵה וְקוֹמַת הָאֹפֶן הָאֶחָד אָמָה וַחֲצֵי הָאָמָה:</p>	<p>And the four wheels below the borders, and the axles of the wheels, <i>supported</i> the stand, and the height of <i>each</i> wheel <i>was</i> one and a half cubits.</p>	<p><i>supported</i> the stand ← (<i>were</i>) <i>at the stand</i>.</p> <hr/> <p>each ← <i>one</i>.</p>
1 Ki 7:33	<p>וּמַעֲשֵׂה הָאֹפְנִים כְּמַעֲשֵׂה אֹפֶן הַמְּרַבֵּב יְדוֹתָם וְגִבֵּיהֶם וַחֲשֻׁקֵיהֶם וַחֲשֻׁרֵיהֶם הַכֹּל מוֹצֵק:</p>	<p>And the <i>construction</i> of the wheels <i>was</i> like the <i>construction</i> of a wagon wheel: their axles and their rims and their spokes and their hubs <i>were</i> all cast.</p>	<p>construction (2x) ← <i>work</i>.</p>
1 Ki 7:34	<p>וְאַרְבַּע כְּתָפוֹת אֶל אַרְבַּע פְּנוֹת הַמִּכְנָה הָאֶחָת מִן-הַמִּכְנָה כְּתִפָּיָה:</p>	<p>And the four <i>axle bearing</i> surfaces <i>were</i> at the four corners of <i>each</i> stand. Its bearing surfaces <i>were</i> <i>integral</i> to the stand <i>itself</i>.</p>	<p><i>axle bearing</i> surfaces: see 1 Ki 7:30.</p> <hr/> <p>each ← <i>one</i>.</p> <hr/> <p><i>integral</i> to ← <i>from</i>.</p>
1 Ki 7:35	<p>וּבְרֹאשׁ הַמִּכּוֹנֵה חֲצֵי הָאָמָה קוֹמָה עֵגֶל סָבִיב וְעַל רֹאשׁ הַמִּכְנָה יְדֵתֶיהָ וּמִסְגְּרֹתֶיהָ מִמֶּנָּה:</p>	<p>And at the top of the stand <i>was</i> a <i>cylinder</i> half a cubit high, <i>all the way</i> around, and on top of the stand <i>were</i> its <i>handles</i> and its borders <i>which were</i> <i>integral</i> to it.</p>	<p>cylinder ← <i>round</i>. The cylinder supports the hemispherical laver.</p> <hr/> <p>handles ← <i>hands</i>.</p> <hr/> <p><i>integral</i> to ← <i>from</i>.</p>

1 Ki 7:36	וַיִּפְתַּח עַל־הַלַּחַת יְדֹתֶיהָ וְעַל *וּמִסְגְּרֹתֶיהָ *מִסְגְּרֹתֶיהָ כְּרוּבִים אַרְיֹת וְתַמְרֹת כְּמַעֲר־אִישׁ וְלִיּוֹת סָבִיב:	And he engraved cherubim, lions and palm trees on the tablets, <i>on</i> its handles and {Q: on} [K: on also] its borders, according to the space on each, and wreaths around <i>it</i> .	
1 Ki 7:37	כִּזְאֵת עָשָׂה אֵת עֲשָׂר הַמְּכֻנּוֹת מוֹצֵק אֶחָד מִדָּה אֶחָת קָצֵב אֶחָד לְכֻלָּהֶנָּה: ס	In this way he made ten stands, all of them <i>being identical in</i> casting and size and form.	identical ← <i>one ... one ... one</i> .
1 Ki 7:38	וַיַּעַשׂ עֲשָׂרָה כִּיּוֹת נְחֹשֶׁת אַרְבָּעִים בֵּית יָכִיל הַכִּיּוֹר הָאֶחָד אַרְבַּע בְּאַמָּה הַכִּיּוֹר הָאֶחָד כִּיּוֹר אֶחָד עַל־הַמְּכֻנָּה הָאֶחָת לְעֵשֶׂר הַמְּכֻנּוֹת:	And he made ten copper lavers. Each laver held forty baths. Each laver <i>was</i> four cubits <i>long</i> . <i>There</i> <i>was</i> one laver on <u>each</u> of the ten stands.	2 Chr 4:6. each (3x) ← <i>one</i> . bath: about 6 imperial gallons or 27 litres.
1 Ki 7:39	וַיִּתֵּן אֶת־הַמְּכֻנּוֹת חָמֵשׁ עַל־כַּתֵּף הַיְּמִינִי מִיָּמִין וְחָמֵשׁ עַל־כַּתֵּף הַיְּשֵׁמְאֵל וְאֶת־הַיָּם נָתַן מִכַּתֵּף הַיְּמִינִי הַיְּמִנִית קִדְמָה מִמּוֹל נֶגֶב: ס	And he put five of the stands on the right <i>hand side</i> of the house and five on the left <i>hand side</i> of the house, and he put the <i>artificial sea</i> on the right <i>hand</i> <i>side</i> of the house <u>in the southern</u> <u>part of the eastern side</u> .	2 Chr 4:6, 2 Chr 4:10. side (3x) ← <i>shoulder</i> . in the southern part of the eastern side ← <i>eastwards</i> <i>opposite south</i> .
1 Ki 7:40	וַיַּעַשׂ חִירוֹם אֶת־הַכִּיּוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻרְקוֹת וַיַּכֵּל חִירוֹם לַעֲשׂוֹת אֶת־כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה לְמִלְדָּ שְׁלֹמֹה בֵּית יְהוָה:	And Hiram made the lavers and the shovels and the sprinkling basins. And Hiram finished making all the artisanry which he made for King Solomon <i>for</i> the house of the LORD:	2 Chr 4:11. Hiram (<i>first occurrence in verse</i>) ← <i>Hiram</i> here, but elsewhere mostly <i>Hiram</i> .
1 Ki 7:41	עַמֻּדִים שְׁנַיִם וְגִלְתֵּי הַכְּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמֻּדִים שְׁתֵּים וְהַשְּׁבָכוֹת שְׁתֵּים לְכִסּוֹת אֶת־שְׁתֵּי גִלְתֵּי הַכְּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמֻּדִים:	the two columns and the bowls at <i>their</i> capitals, which <i>are</i> at the top of the two columns, and the two trellises to cover the two bowls of the capitals which <i>were</i> on top of the columns,	2 Chr 4:12.
1 Ki 7:42	וְאֶת־הָרַמְנִים אַרְבַּע מֵאוֹת לְשְׁתֵּי הַשְּׁבָכוֹת שְׁנֵי־טוֹרִים רַמְנִים לְשְׁבָכָה הָאֶחָת לְכִסּוֹת אֶת־שְׁתֵּי גִלְתֵּי הַכְּתָרֹת אֲשֶׁר עַל־פְּנֵי הָעַמֻּדִים:	and the four hundred pomegranates for the two trellises – two rows of pomegranates to <u>each</u> trellis, to cover the two bowls of the capitals which <i>were on top of</i> the columns,	2 Chr 4:13. each ← <i>one</i> . on top of ← <i>upon the face of</i> .
1 Ki 7:43	וְאֶת־הַמְּכֻנּוֹת עֲשָׂר וְאֶת־הַכִּיּוֹת עֲשָׂרָה עַל־הַמְּכֻנּוֹת:	and the ten stands and the ten lavers on the stands,	2 Chr 4:14.

1 Ki 7:44	וְאֶת־הַיָּם הָאֶחָד וְאֶת־הַבָּקָר שְׁנַיִם־עָשָׂר תַּחַת הַיָּם:	and the <u>single artificial</u> sea and the twelve oxen under the <u>artificial</u> sea,	2 Chr 4:15. <hr/> single ← <i>one</i> .
1 Ki 7:45	וְאֶת־הַסִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְזָרְקוֹת וְאֵת כָּל־הַבְּלַיִם *הָאֵהָל *הָאֵלֶּה אֲשֶׁר עָשָׂה חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמָרֵט:	and the pans and the shovels and the sprinkling basins, and all {Q: this equipment} [K: the equipment <i>for</i> the tent] which Hiram made for King Solomon <i>for</i> the house of the LORD <i>in</i> polished copper.	2 Chr 4:16.
1 Ki 7:46	בְּכַבֵּר הִירְדוֹן יַעֲקֹם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה בֵּין סְכוֹת וּבֵין צָרְתָן:	The king cast them in the tract of the Jordan, in the thickly overgrown land between Succoth and Zarethan.	2 Chr 4:17. <hr/> Zarethan: AV= <i>Zarthan</i> here, but see Josh 3:16. Here a <i>metheg</i> on the ultimate requires <i>Zorthan</i> , but we align it with Josh 3:16 and 1 Ki 4:12.
1 Ki 7:47	וַיִּנַּח שְׁלֹמֹה אֶת־כָּל־הַבְּלַיִם מְרַב מְאֹד מְאֹד לֹא נִחְקַר מִשְׁקַל הַנְּחֹשֶׁת:	And Solomon stowed all the equipment away, because of <i>its</i> very great abundance, <i>and</i> the weight of the copper was not investigated.	2 Chr 4:18.
1 Ki 7:48	וַיַּעַשׂ שְׁלֹמֹה אֵת כָּל־הַבְּלַיִם אֲשֶׁר בֵּית יְהוָה אֵת מִזְבֵּחַ הַזֹּהָב וְאֶת־הַשְּׁלֵחָן אֲשֶׁר עָלָיו לֶחֶם הַפָּנִים זָהָב:	And Solomon made all the equipment which <i>was for</i> the house of the LORD: the golden altar and the golden table on which the showbread <i>is put</i> ,	2 Chr 4:19.
1 Ki 7:49	וְאֶת־הַמְּנֹרוֹת חָמֵשׁ מִיְמִין וְחָמֵשׁ מִשְּׂמֹאל לִפְנֵי הַדְּבִיר זָהָב סָגוֹר וְהַפְּרָח וְהַנֶּרֶת וְהַמְּלַקְחִים זָהָב:	and the five lampstands on the right, and the five on the left, in front of the place of address – <i>they were of</i> seamless gold – and the <u>flowers</u> and the lamps and the golden snuffing-tongs,	2 Chr 4:20, 2 Chr 4:21. <hr/> flowers ← <i>flower</i> . One per lampstand. Compare Num 8:4, where the lampstand has one flower.
1 Ki 7:50	וְהַסְּפוֹת וְהַמְּזֻמְרוֹת וְהַמְּזָרְקוֹת וְהַבְּפוֹת וְהַמַּחְתּוֹת זָהָב סָגוֹר וְהַפְּתוֹת לְדֹלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקְּדוֹשִׁים לְדֹלְתֵי הַבַּיִת לְהִיכָל זָהָב: פ	and the drain pans and the snuffers, and the sprinkling basins and the ladles and the firepans – <i>of</i> seamless gold – and the hinges for the doors of the inner house, to the holy of holies, <i>and for</i> the doors of the temple <u>building</u> – <i>again of</i> gold.	2 Chr 4:22. <hr/> building ← <i>house</i> .
1 Ki 7:51	וַתִּשְׁלַם כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה וַיָּבֵא שְׁלֹמֹה אֶת־קֹדְשֵׁי אָבִיו וְאֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַבְּלַיִם נָתַן בְּאֻצְרוֹת בֵּית יְהוָה: פ	All the artisanry which King Solomon made <i>for</i> the house of the LORD was completed, and Solomon brought in the holy <i>articles</i> of David his father, <i>and</i> he put the silver and the gold and the equipment in the treasuries of the house of the LORD.	2 Chr 5:1.

1 Ki 8:1	אֲז יִקְהַל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל אֶת־כָּל־רָאשֵׁי הַמִּטּוֹת נְשִׂאֵי הָאָבוֹת לְבְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלַם לְהַעֲלוֹת אֶת־אֲרוֹן בְּרִית־יְהוָה מֵעִיר דָּוִד הִיא צִיּוֹן:	Then Solomon convened the elders of Israel – all the heads of the tribes, the leaders of the <u>paternal families</u> of the sons of Israel – to King Solomon <i>in</i> Jerusalem, to bring up the ark of the covenant of the LORD from the City of David, which <i>is</i> Zion.	2 Chr 5:2. paternal families ← <i>fathers</i> .
1 Ki 8:2	וַיִּקְהֵלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ יִשְׂרָאֵל בִּירוּחַ הָאֲתָנִים בַּחֹדֶשׁ הַחֲדָשׁ הַשְּׁבִיעִי:	So every <i>head</i> man of Israel was convened to King Solomon in the month of <u>Ethanim</u> at the festival <i>time</i> – that <i>is</i> in the seventh month.	2 Chr 5:3. Ethanim: the modern <i>Tishri</i> / <i>Tishrei</i> , the first month of the modern Jewish year (September- October). The festival is <i>Tabernacles</i> .
1 Ki 8:3	וַיָּבֹאוּ כָּל זִקְנֵי יִשְׂרָאֵל וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־הָאֲרוֹן:	So all the elders of Israel came, and the priests carried the ark.	2 Chr 5:4.
1 Ki 8:4	וַיַּעֲלוּ אֶת־אֲרוֹן יְהוָה וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כֵּלֵי הַקֹּדֶשׁ אֲשֶׁר בְּאֹהֶל וַיַּעֲלוּ אֹתָם הַכֹּהֲנִים וְהַלְוִיִּם:	And they brought the ark of the LORD up, and the <u>tent of contact</u> , and all the holy equipment which <i>was</i> in the tent. And <i>it was</i> the priests and Levites <i>who brought</i> <u>it up</u> .	2 Chr 5:5. the tent of contact: see Ex 27:21. brought it up: in a Hebrew “VOS” (verb-object-subject) sentence.
1 Ki 8:5	וְהַמֶּלֶךְ שְׁלֹמֹה וְכָל־עַדְת יִשְׂרָאֵל הַנוֹעֲדִים עָלָיו אֹתוֹ לִפְנֵי הָאֲרוֹן מִזְבַּחַיִם צֹאן וּבִקֹּר אֲשֶׁר לֹא־יִסְפְּרוּ וְלֹא יִמְנוּ מְרֹב:	Then King Solomon, and the whole congregation of Israel which <i>was</i> assembled <u>with him</u> , <u>sacrificed with him</u> before the ark sheep and oxen which <i>could</i> not be numbered and <i>could not</i> be counted for abundance.	2 Chr 5:6. with him (<i>first occurrence in</i> <i>verse</i>) ← <i>to him</i> . sacrificed: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
1 Ki 8:6	וַיָּבֹאוּ הַכֹּהֲנִים אֶת־אֲרוֹן בְּרִית־יְהוָה אֶל־מְקוֹמוֹ אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ הַקֹּדְשִׁים אֶל־תַּחַת כַּנְּפֵי הַכְּרוּבִים:	And the priests brought the ark of the covenant of the LORD to its place – to the place of address of the house, to the holy of holies – <u>under</u> the wings of the cherubim,	2 Chr 5:7. under ← <i>to under</i> .
1 Ki 8:7	כִּי הַכְּרוּבִים פָּרְשִׁים כַּנְּפֵי־ם אֶל־מְקוֹם הָאֲרוֹן וַיִּסְכּוּ הַכְּרָבִים עַל־הָאֲרוֹן וְעַל־בַּדָּיו מִלְּמַעְלָה:	for the cherubim stretch out <i>their</i> wings towards the place of the ark, and the cherubim cover the ark and its staves from above.	2 Chr 5:8.
1 Ki 8:8	וַיִּאָּרְכוּ הַבַּדִּים וַיִּרְאוּ רָאשֵׁי הַבַּדִּים מִן־הַקֹּדֶשׁ עַל־פְּנֵי הַדְּבִיר וְלֹא יִרְאוּ חוּצָה וַיְהִיו שָׁם עַד הַיּוֹם הַזֶּה:	And they extended the staves <u>such that the ends</u> of the staves were visible from the sanctuary in front of the place of address, but they were not visible outside. And they have been there up to this day.	2 Chr 5:9. such that: purposive use of the <i>vav</i> . ends ← <i>heads</i> .

1 Ki 8:9	אִין בְּאֲרוֹן רֶק שְׁנֵי לְחֹת הָאֲבָנִים אֲשֶׁר הִנִּיחַ שָׁם מֹשֶׁה בְּחָרֵב אֲשֶׁר כָּרַת יְהוָה עִם־בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מֵאֶרֶץ מִצְרָיִם:	There was nothing in the ark except the two stone tablets which Moses deposited there at Horeb, when the LORD made a covenant with the sons of Israel when they came out of the land of Egypt.	2 Chr 5:10. Horeb: also known as Sinai.
1 Ki 8:10	וַיְהִי בְצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ וְהֶעָנָן מָלֵא אֶת־בַּיִת יְהוָה:	Then it came to pass when the priests came out of the sanctuary that a cloud filled the house of the LORD.	Rev 15:8. 2 Chr 5:11, 2 Chr 5:13. a cloud ← the cloud, i.e. the cloud which the LORD uses.
1 Ki 8:11	וְלֹא־יָכְלוּ הַכֹּהֲנִים לְעֹמֵד לְשֵׁרֵת מִפְּנֵי הָעָנָן כִּי־מָלֵא כְבוֹד־יְהוָה אֶת־בַּיִת יְהוָה: פ	And the priests could not stand to serve because of the cloud, because the glory of the LORD filled the house of the LORD.	2 Chr 5:14.
1 Ki 8:12	אָז אָמַר שְׁלֹמֹה יְהוָה אָמַר לְשֹׁכֵן בְּעֶרְפָּל:	Then Solomon said, “The LORD said that he would dwell In thick clouds.	2 Chr 6:1.
1 Ki 8:13	בָּנִה בְּנִיתִי בַּיִת זָבֵל לָךְ מְכוֹן לְשִׁבְתֶּךָ עוֹלָמִים:	I have conscientiously built A dwelling place for you – An age-abiding abode For you to reside in.”	2 Chr 6:2. I have conscientiously built: infinitive absolute. place ← house. The change of grammatical person (he ... you) is not unusual (compare Ps 91).
1 Ki 8:14	וַיִּסַּב הַמֶּלֶךְ אֶת־פָּנָיו וַיְבָרֵךְ אֶת כָּל־קְהַל יִשְׂרָאֵל וְכָל־קְהַל יִשְׂרָאֵל עֹמֵד:	Then the king turned round and blessed the whole convocation of Israel, and the whole convocation of Israel was standing	2 Chr 6:3. turned round ← turned his face.
1 Ki 8:15	וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּפִיו אֶת דְּוֹד אָבִי וּבִידּוֹ מָלֵא לֵאמֹר:	as he said, “Blessed be the LORD God of Israel who spoke by his own mouth with David my father, and who accomplished it, when he said,	2 Chr 6:4. accomplished it ← fulfilled (it) by his hand. Compare 1 Ki 8:24.
1 Ki 8:16	מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם לֹא־בְחַרְתִּי בְעִיר מִכָּל־שְׁבֵטֵי יִשְׂרָאֵל לְבָנוֹת בַּיִת לַיהוָה שְׁמִי שָׁם וְאָבַחֵר בְּדָוִד לַיהוָה עַל־עַמִּי יִשְׂרָאֵל:	‘From the day when I brought my people Israel out of Egypt, I did not select a city from any of the tribes of Israel to build a house for my name to be there, but I chose David to be over my people Israel.’	2 Chr 6:5, 2 Chr 6:6. any ← all.
1 Ki 8:17	וַיְהִי עִם־לִבֵּב דָּוִד אָבִי לְבָנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And it was in the heart of David my father to build a house for the name of the LORD God of Israel.	2 Chr 6:7. in the heart ← with the heart.

1 Ki 8:18	וַיֹּאמֶר יְהוָה אֶל־דָּוִד אָבִי יַעֲן אֲשֶׁר הָיָה עִם־לְבַבְךָ לְבָנוֹת בַּיִת לְשִׁמִּי הֵטִיבֶתָ כִּי הָיָה עִם־לְבַבְךָ:	But the LORD said to David my father, ‘Inasmuch as it was in your heart to build a house for my name, you did well, for it was in your heart.’	2 Chr 6:8. but: adversative use of the vav. in your heart (2x) ← with your heart.
1 Ki 8:19	רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי אִם־בְּנֹךְ הַיָּצֵא מִחֻלְצֵיֶךָ הוּא־יִבְנֶה הַבַּיִת לְשִׁמִּי:	However, it is not you who will build the house, but rather your son who will come from your loins who will build the house for my name.’	2 Chr 6:9. however ← only.
1 Ki 8:20	וַיִּקֶם יְהוָה אֶת־דְּבָרָו אֲשֶׁר דִּבֶּר וְאָקַם תַּחַת דָּוִד אָבִי וַאֲשַׁב עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה וְאִבְנָה הַבַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And the LORD fulfilled his word which he had spoken, and I arose in the place of David my father, and I sat on the throne of Israel, as the LORD had said, and I built the house for the name of the LORD God of Israel.	2 Chr 6:10. fulfilled ← set up.
1 Ki 8:21	וְאֲשֵׁם שֵׁם מְקוֹם לְאֲרוֹן אֲשֶׁר־שָׂם בְּרִית יְהוָה אֲשֶׁר כָּרַת עִם־אֲבוֹתֵינוּ בְּהוֹצִיאֹו אֶתֶם מֵאֶרֶץ מִצְרַיִם: ס	And I laid out a place for the ark there, where the covenant of the LORD is, which he made with our fathers when he brought them out of the land of Egypt.”	2 Chr 6:11. laid out ← set.
1 Ki 8:22	וַיַּעֲמֵד שְׁלֹמֹה לִפְנֵי מִזְבֵּחַ יְהוָה נֹגֵד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמַיִם:	And Solomon stood before the LORD's altar opposite the whole convocation of Israel, and he stretched out his hands towards heaven,	2 Chr 6:12, 2 Chr 6:13.
1 Ki 8:23	וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אִין־כַּמוֹד אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת שֹׁמְרֵי הַבְּרִית וְהַחֹסְדִּים לְעַבְדֶּיךָ הַהֹלְכִים לִפְנֶיךָ בְּכָל־לְבָבָם:	and he said, “O LORD God of Israel, there is no God like you, in heaven above or on the earth below – you who keep the covenant and kindness with your servants who walk before you with all their heart –	2 Chr 6:14.
1 Ki 8:24	אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִד אָבִי אֶת־אֲשֶׁר־דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִיךָ וּבִידְךָ מִלְּאֵת כַּיּוֹם הַזֶּה:	in that what you said to your servant – David my father – you kept for him, for you spoke with your mouth, and you have accomplished it, as it is today.	2 Chr 6:15. said to your servant ... kept for him ← kept for your servant ... said to him. accomplished it ← fulfilled (it) by your hand. Compare 1 Ki 8:15.

1 Ki 8:25	וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שָׁמַר לְעַבְדְּךָ דָּוִד אָבִי אֶת אֲשֶׁר דִּבַּרְתָּ לּוֹ לֵאמֹר לֹא-יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יֹשֵׁב עַל-כִּסֵּא יִשְׂרָאֵל רַק אִם-יִשְׁמְרוּ בְנֵיךָ אֶת-דַּרְכְּכֶם לְלַכֵּת לְפָנַי כַּאֲשֶׁר הִלַּכְתָּ לְפָנַי:	So now, O LORD God of Israel, keep for your servant David my father what you said to him when you said, ‘No-one of your <i>line</i> sitting on the throne of Israel will be cut off before me, provided your sons keep their way by <u>walking</u> before me, as you have walked before me.’	2 Chr 6:16. by walking: gerundial use of the infinitive.
1 Ki 8:26	וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל יֵאֱמֹן נָא *דַּבְרִיךָ *דְּבַרְךָ אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ דָּוִד אָבִי:	And now, O God of Israel, please may your {K: words} [Q: word] which you spoke to your servant David my father be upheld.	The <i>ketiv</i> has a discordant verb, <i>be upheld</i> , explaining the <i>qeré</i> . 2 Chr 6:17.
1 Ki 8:27	כִּי הֲאֵמֶנָם יֹשֵׁב אֱלֹהִים עַל-הָאָרֶץ הִנֵּה הַשָּׁמַיִם וְשָׁמַי הַשָּׁמַיִם לֹא יִכְלְלוּךָ אֵף כִּי-הִבִּיתִּי הַזֶּה אֲשֶׁר בִּנִּיתִי:	For will God truly dwell on earth? Behold, heaven and the heaven of heavens <i>cannot</i> contain you, so how much less this house which I have built?	2 Chr 6:18.
1 Ki 8:28	וּפְנִיתְךָ אֶל-תְּפִלַּת עַבְדְּךָ וְאֶל-תְּחִנָּתוֹ יְהוָה אֱלֹהֵי לְשִׁמְעַת אֶל-הִרְנָה וְאֶל-הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְּפַלֵּל לְפָנֶיךָ הַיּוֹם:	But you have <u>considered</u> the prayer of your servant and his supplication, O LORD my God, <u>in hearing</u> the shout and the prayer which your servant is praying before you today,	2 Chr 6:19. considered ← <i>turned to</i> . in hearing: gerundial use of the infinitive.
1 Ki 8:29	לְהִיזֹת עֵינֶיךָ פְּתֹחוֹת אֶל-הַבַּיִת הַזֶּה לַלַּיְלָה וְיוֹם אֶל-הַמְּקוֹם אֲשֶׁר אָמַרְתָּ יְהִי שְׁמִי שָׁמַע לְשִׁמְעַת אֶל-הַתְּפִלָּה אֲשֶׁר יִתְּפַלֵּל עַבְדְּךָ אֶל-הַמְּקוֹם הַזֶּה:	that your eyes may be open night and day to this house – to this place <i>of</i> which you said, ‘My name will be there’ – so as to hear the prayer which your servant will pray <u>facing this place</u> .	2 Chr 6:20. facing this place ← <i>to, towards this place</i> . Compare Dan 6:10.
1 Ki 8:30	וְשִׁמְעֵת אֶל-תְּחִנַּת עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִתְּפַלְּלוּ אֶל-הַמְּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע אֶל-מְקוֹם שְׁבִתְךָ אֶל-הַשָּׁמַיִם וְשִׁמְעֵת וְסִלַּחְתָּ:	And do hear the supplication of your servant and your people Israel, who will pray <u>facing this place</u> , and do hear in the place <i>where</i> you are seated, in the heavens, so do hear and forgive.	2 Chr 6:21. facing this place: see 1 Ki 8:29.
1 Ki 8:31	אֵת אֲשֶׁר יַחֲטֵא אִישׁ לְרֵעֵהוּ וְנִשְׁאַבוּ אֱלֹהִים לְהֵאֲלָתוֹ וּבָא אֱלֹהִים לְפָנַי מִזְבִּיחֶךָ בַּבַּיִת הַזֶּה:	Whenever a man sins against his neighbour, and an oath <u>is imposed</u> on him, so as to adjure him, and the oath comes before your altar in this house,	is imposed ← <i>he bears</i> . Here with a <i>shin</i> dot (שׁ), but we read it re-pointed as in 2 Chr 6:22 with a <i>sin</i> (ש) dot. 2 Chr 6:22.

1 Ki 8:32	וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְעָשִׂיתָ וְשִׁפְטָתָ אֶת־עַבְדֶּיךָ לְהַרְשִׁיעַ רִשְׁעָ לְתַת דְּרָכּוֹ בְּרֹאשׁוֹ וּלְהַצְדִּיק צְדִיק לְתַת לּוֹ כְּצַדְקָתּוֹ: ס	then hear <i>in</i> heaven and take action, and judge your servants, in condemning the wicked, in bringing his way <i>back</i> on his head, and in justifying the righteous, in rewarding him according to his righteousness.	2 Chr 6:23. in condemning ... in bringing ... in justifying ... in rewarding: gerundial use of the infinitive. in rewarding ← <i>in giving</i> .
1 Ki 8:33	בְּהִנָּגְףָ עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב אֲשֶׁר יַחְטְאוּ־לְךָ וְשָׁבוּ אֵלֶיךָ וְהוֹדוּ אֶת־שִׁמְךָ וְהִתְפַּלְּלוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּבַיִת הַזֶּה:	When your people Israel are struck down in confrontation with an enemy because they have sinned against you, and they return to you and confess your name, and they pray and make supplications to you in this house,	2 Chr 6:24. in confrontation with ← <i>before</i> . make supplications: or <i>plead for</i> <i>grace</i> .
1 Ki 8:34	וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסַלַּחְתָּ לְחַטָּאת עַמְּךָ יִשְׂרָאֵל וְהַשְׁבַּתְתָּ אֶל־הָאֲדָמָה אֲשֶׁר נָתַתָּ לְאֲבוֹתֵם: ס	then do hear <i>in</i> heaven and forgive the sin of your people Israel, and bring them back into the land which you gave to their fathers.	2 Chr 6:25. land ← <i>ground</i> .
1 Ki 8:35	בְּהִעָצַר שָׁמַיִם וְלֹא־יְהִי מָטָר כִּי יַחְטְאוּ־לְךָ וְהִתְפַּלְּלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שִׁמְךָ וּמַחְטָאֵתֶם יִשׁוּבוּן כִּי תַעֲנֶם:	When the heavens are shut, and there is no rain, because they have sinned against you, then they will pray facing this place, and they will confess your name, and they will turn back from their sin when you oppress them.	2 Chr 6:26. heavens: or <i>sky</i> . facing this place: see 1 Ki 8:29.
1 Ki 8:36	וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסַלַּחְתָּ לְחַטָּאת עַבְדֶּיךָ וְעַמְּךָ יִשְׂרָאֵל כִּי תוֹרֵם אֶת־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יִלְכוּבָהּ וְנָתַתָּה מָטָר עַל־אֲרָצְךָ אֲשֶׁר־נָתַתָּה לְעַמְּךָ לְנַחֲלָה: ס	And do hear <i>in</i> heaven, and do forgive the sin of your servants and your people Israel, then do teach them the right way in which they should walk, and do give rain on your land which you have given to your people as an inheritance.	2 Chr 6:27. right ← <i>good</i> .
1 Ki 8:37	רָטַב כִּי־יְהִי בָאָרֶץ דָּבָר כִּי־יְהִי שִׁדְפוֹן יִרְקוֹן אֲרָבָה חֲסִיל כִּי יְהִי כִי יֵצֵר־לוֹ אִיבוֹ בָּאָרֶץ שְׁעָרָיו כָּל־נִגַע כָּל־מַחֲלָה:	If there is a famine in the land, if there is a pestilence, if there is a blight or mildew, swarming locusts or consuming locusts, if their enemy besieges them in the land at their gates, if there is any affliction or any sickness,	2 Chr 6:28. besieges: or <i>distresses</i> , from roots צור and צר respectively. their ... them ... their ← <i>it... it ...</i> <i>its</i> . Collective use of <i>the people</i> . any (2x) ← <i>every</i> .
1 Ki 8:38	כָּל־תְּפִלָּה כָּל־תְּחִנָּה אֲשֶׁר תְּהִיָּה לְכָל־הָאָדָם לְכָל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִדְעוֹן אִישׁ נִגַע לְבָבוֹ וּפָרַשׁ כַּפָּיו אֶל־הַבַּיִת הַזֶּה:	then for every prayer and every supplication which any man, or the whole of your people Israel may have – because each man will know the reason for the affliction of his heart – he will stretch out his hands towards this house.	2 Chr 6:29. any ← <i>every</i> .

1 Ki 8:39	<p>וְאַתָּה תִשְׁמַע הַשָּׁמַיִם מִכּוֹן שְׁבִתְךָ וְסִלַּחַת וְעָשִׂיתָ וְנָתַתָּ לְאִישׁ כְּכָל־דִּרְכּוֹ אֲשֶׁר תִּדְעַתָּ אֶת־לִבּוֹ כִּי־אַתָּה יֹדַעְתָּ לְבַדְּךָ אֶת־לֵב כָּל־בְּנֵי הָאָדָם:</p>	<p>Then do hear <i>in</i> heaven, the abode where you reside, and do forgive and take action and repay each <i>man</i> according to all his ways, whose heart you know, for you alone know the heart of all the sons of Adam,</p>	<p> 2 Chr 6:30. <hr/> repay ← <i>give</i>. <hr/> you ... know: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.</p>
1 Ki 8:40	<p>לְמַעַן יִרְאוּךָ כָּל־הַיָּמִים אֲשֶׁר־הֵם חַיִּים עַל־פְּנֵי הָאָדָמָה אֲשֶׁר נָתַתָּה לְאַבְתֵּינוּ:</p>	<p>so that they may fear you for all the days that they live on the surface of the land which you have given to our fathers.</p>	<p> 2 Chr 6:31. <hr/> land ← <i>ground</i>.</p>
1 Ki 8:41	<p>וְגַם אֶל־הַנֹּכְרִי אֲשֶׁר לֹא־מֵעַמּוֹת יִשְׂרָאֵל הוּא וּבָא מֵאַרְצַת רְחוֹקָה לְמַעַן שְׁמֶךָ:</p>	<p>And also concerning the foreigner who <i>is</i> not of your people Israel, but <i>who</i> has come from a distant land for the sake of your name</p>	<p> 2 Chr 6:32.</p>
1 Ki 8:42	<p>כִּי יִשְׁמְעוּן אֶת־שִׁמְךָ הַגָּדוֹל וְאֶת־יָדְךָ הַחֲזוּקָה וְזוֹרְעָה הַנְּטוּיָה וּבָא וְהִתְפַּלֵּל אֶל־הַבַּיִת הַזֶּה:</p>	<p>(for they will hear of your great name and your strong hand and your outstretched arm): he will come and pray facing this house.</p>	<p> 2 Chr 6:32, 2 Chr 6:33. <hr/> facing this house: see 1 Ki 8:29.</p>
1 Ki 8:43	<p>אֲתָה תִשְׁמַע הַשָּׁמַיִם מִכּוֹן שְׁבִתְךָ וְעָשִׂיתָ כְּכָל אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנֹּכְרִי לְמַעַן יִדְעוּן כָּל־עַמֵּי הָאָרֶץ אֶת־שִׁמְךָ לִירְאָה אֶתְךָ כְּעַמּוֹת יִשְׂרָאֵל וְלִדְעַת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בִּנִיתִי:</p>	<p>Do hear <i>in</i> heaven, the abode where you reside, and act according to everything that the foreigner calls on you <i>about</i>, so that all the <i>various</i> peoples of the earth may know your name – to fear you – as your people Israel <i>does</i>, and to know that your name is called <i>on</i> at this house which I have built.</p>	<p> 2 Chr 6:33. <hr/> at this house: or <i>on / over this house</i>.</p>
1 Ki 8:44	<p>כִּי־יֵצֵא עַמּוֹת לְמִלְחָמָה עַל־אִיְבוֹ בְּדֶרֶךְ אֲשֶׁר תִּשְׁלַחֵם וְהִתְפַּלְלוּ אֶל־יְהוָה דֶּרֶךְ הָעִיר אֲשֶׁר בְּחַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בִּנִיתִי לְשִׁמְךָ:</p>	<p>When your people go out to war against their enemy by the way which you send them, they will pray to the LORD <i>in the direction</i> of the city which you have chosen, and of the house which I have built for your name.</p>	<p> 2 Chr 6:34. <hr/> in the direction ← <i>in the way</i>. Compare Deut 28:7 and see 1 Ki 8:29.</p>
1 Ki 8:45	<p>וְשִׁמְעֵתָ הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־תַּחֲנֻנָּתָם וְעָשִׂיתָ מִשְׁפָּטִים:</p>	<p>And do hear <i>in</i> heaven their prayer and their supplication, and do execute judgment for them.</p>	<p> 2 Chr 6:35. <hr/> for them ← <i>of them</i>.</p>

1 Ki 8:46	כִּי יַחַטְאוּ-לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא-יַחַטָּא וְאִנְפַתְתָּ בָם וְנִתְּתָם לִפְנֵי אוֹיֵב וְשָׁבוּם שְׁבִיָּהֶם אֶל-אֶרֶץ הָאוֹיֵב רְחוֹקָה אוֹ קְרוֹבָה:	When they sin against you – for <i>there is</i> no man who does not sin – and you are angry with them, and you deliver them to the enemy, and their captors take them captive to the land of the enemy, <i>be it</i> far or near,	2 Chr 6:36. when: the balancing clause is in verse 49. deliver them to ← <i>give them before</i> .
1 Ki 8:47	וְהִשִּׁיבוּ אֶל-לִבָּם בְּאֶרֶץ אֲשֶׁר נִשְׁבוּ-שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלַיךְ בְּאֶרֶץ שְׁבִיָּהֶם לְאֹמֶר חָטָאנוּ וְהִעֵוִינוּ רָשָׁעֵנוּ:	<i>then</i> when they have a change of heart in the land in which they have been taken captive, and they repent, and they make supplications to you in the land of their captors and say, ‘We have sinned and committed iniquity and behaved wickedly’,	2 Chr 6:37. have a change of heart ← <i>turn in their heart back</i> . repent ← <i>return</i> .
1 Ki 8:48	וְשָׁבוּ אֵלַיךְ בְּכָל-לִבָּבָם וּבְכָל-נַפְשָׁם בְּאֶרֶץ אֹיְבֵיהֶם אֲשֶׁר-שָׁבוּ אֹתָם וְהִתְפַּלְּלוּ אֵלַיךְ דֶּרֶךְ אֶרֶצָם אֲשֶׁר נָתַתָּה לְאֲבוֹתָם הָעִיר אֲשֶׁר בְּחָרְתָּ וְהַבַּיִת אֲשֶׁר-בְּנִיתָ **בְּנִיתִי לְשִׁמְךָ:	and they return to you with all their heart and with all their soul, in the land of their enemies who took them captive, and they pray to you <i>in the direction</i> of their land which you gave their fathers – the city which you have chosen, and of the house which {Q: I} [K: you] have built for your name,	The <i>ketiv</i> could be taken as an Aramaic form of the <i>qeré</i> . 2 Chr 6:38. <i>in the direction</i> ← <i>in the way</i> . See 1 Ki 8:29.
1 Ki 8:49	וְשָׁמַעְתָּ הַשָּׁמַיִם מְכוֹן שְׁבַתְךָ אֶת-תְּפִלָּתָם וְאֶת-תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטִים:	then do hear <i>in</i> heaven – the abode where you reside – their prayer and their supplication, and do execute judgment for them.	2 Chr 6:39. judgment for them ← <i>their judgment</i> .
1 Ki 8:50	וְסָלַחְתָּ לְעַמְּךָ אֲשֶׁר חָטְאוּ-לָךְ וּלְכָל-פְּשָׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ-בְּךָ וְנִתְּתָם לְרַחֲמִים לִפְנֵי שְׁבִיָּהֶם וּרְחָמוּם:	And do forgive your people who have sinned against you, and all their transgressions with which they have transgressed against you, and do grant them compassion in the presence of their captors, so that they have compassion on them.	2 Chr 6:39. grant them compassion ← <i>give them to compassion</i> .
1 Ki 8:51	כִּי-עַמְּךָ וְנַחֲלָתְךָ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם מִתּוֹךְ כּוּר הַבְּרֹזֶל:	For they <i>are</i> your people and your inheritance whom you brought out of Egypt, out of the middle of an iron furnace,	
1 Ki 8:52	לְהִיּוֹת עֵינֶיךָ פְּתוּחוֹת אֶל-תְּחִנַּת עַבְדְּךָ וְאֶל-תְּחִנַּת עַמְּךָ יִשְׂרָאֵל לְשִׁמְעַת אֲלֵיהֶם בְּכָל קְרָאָם אֵלַיךְ:	so that your eyes should be open to the supplication of your servant and to the supplication of your people Israel <i>in</i> hearing them whenever they call out to you.	2 Chr 6:40. <i>in</i> hearing: gerundial use of the infinitive.

1 Ki 8:53	כִּי־אַתָּה הַבְּדַלְתָּם לְךָ לְנַחֲלָה מִכָּל עַמֵּי הָאָרֶץ כַּאֲשֶׁר דִּבַּרְתָּ בְיַד מֹשֶׁה עַבְדְּךָ בְּהוֹצִיאֶךָ אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם אֲדֹנָי יְהוִה: פ	For you have separated them to yourself as an inheritance from all the <i>various</i> peoples of the earth, as you said through the <u>intermediacy</u> of Moses your servant, when you brought our fathers out of Egypt, O my Lord the LORD.”	intermediacy ← <i>hand</i> .
1 Ki 8:54	וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לְהִתְפַּלֵּל אֶל־יְהוָה אֵת כָּל־הַתְּפִלָּה וְהַתְּחִנָּה הַזֹּאת קָם מִלִּפְנֵי מִזְבֵּחַ יְהוָה מִכְרַע עַל־בְּרָכָיו וְכַפָּיו פְּרֻשׁוֹת הַשָּׁמַיִם:	And it came to pass, when Solomon had finished praying all this prayer and supplication to the LORD, <i>that</i> he arose from <i>his position</i> before the LORD's altar, <u>from kneeling</u> , and <i>he held</i> his hands stretched out <i>to</i> heaven.	2 Chr 7:1. from kneeling ← <i>from bowing to his knees</i> . Gerundial use of the infinitive.
1 Ki 8:55	וַיַּעֲמֵד וַיְבָרֵךְ אֵת כָּל־קְהַל יִשְׂרָאֵל קוֹל גָּדוֹל לֵאמֹר:	And he stood and blessed the whole convocation of Israel <i>in a loud voice</i> and said,	loud ← <i>great</i> .
1 Ki 8:56	בָּרוּךְ יְהוָה אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל כְּכֹל אֲשֶׁר דִּבֶּר לְאַנְפּוֹ לְדַבֵּר אֶחָד מִכָּל דְּבָרֵי הַטּוֹב אֲשֶׁר דִּבֶּר בְּיַד מֹשֶׁה עַבְדְּךָ:	“Blessed <i>be</i> the LORD, who has given rest to his people Israel in accordance with everything he has spoken. Not one thing has <u>failed</u> from all his good words which he spoke through the <u>intermediacy</u> of Moses his servant.	not one thing has failed (etc.): compare Josh 21:45 and Josh 23:14. failed ← <i>fallen</i> . words ← <i>word</i> . intermediacy ← <i>hand</i> .
1 Ki 8:57	יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבוֹתֵינוּ אֶל־יַעֲזֹבֵנוּ וְאֶל־יִטְשֵׁנוּ:	May the LORD our God be with us as he was with our fathers. May he not leave us and may he not forsake us,	
1 Ki 8:58	לְהִטּוֹת לְבַבְנוּ אֵלָיו לְלַכֵּת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ:	while <u>we incline</u> our heart to him, so that <i>we walk</i> in all his ways and keep his commandments and his statutes and his regulations which he commanded our fathers.	<i>we incline</i> : AV differs (<i>that he may incline</i>), which is also possible.
1 Ki 8:59	וַיְהִי דְבַרִי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קִרְבִּים אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם וּלְיָלַיָּה לְעֲשׂוֹת מִשְׁפָּט עַבְדְּךָ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ:	And may these words of mine <i>with</i> which I have made supplications before the LORD be close to the LORD our God day and night, so that <i>he</i> executes the justice of his servant and the justice of his people Israel <i>as a daily matter</i> .	<i>as a daily matter</i> ← <i>a matter of a day to its day</i> .
1 Ki 8:60	לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד:	to the intent that all the <i>various</i> peoples of the earth should know that the LORD <i>is</i> God; <i>there is</i> no other.	

1 Ki 8:61	וְהָיָה לְבַבְכֶם שָׁלֵם עִם יְהוָה אֲלֵהֵינוּ לְלַכֵּת בְּחֻקָּיו וּלְשָׁמֵר מִצְוֹתָיו בַּיּוֹם הַזֶּה:	And may your heart be sincere with the LORD our God in walking in his statutes and in keeping his commandments, as on this day.”	sincere: or <i>whole, at peace, perfect</i> . in walking ... in keeping: gerundial use of the infinitive.
1 Ki 8:62	וְהַמֶּלֶךְ וְכָל־יִשְׂרָאֵל עִמּוֹ זָבַח זָבַח לִפְנֵי יְהוָה:	And the king and all of Israel with him offered a sacrifice before the LORD.	2 Chr 7:4. offered ← <i>(were) sacrificing</i> . In an example of a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
1 Ki 8:63	וַיִּזְבַּח שְׁלָמָה אֶת זִבְחַת הַשְּׁלָמִים אֲשֶׁר זָבַח לַיהוָה בְּקָר עֶשְׂרִים וּשְׁנַיִם אֵלֶף וְצֹאֵן מֵאָה וְעֶשְׂרִים אֵלֶף וַיַּחֲנֹכוּ אֶת־בַּיִת יְהוָה הַמֶּלֶךְ וְכָל־בְּנֵי יִשְׂרָאֵל:	And Solomon offered the peace-sacrifice, which he offered to the LORD – twenty-two thousand oxen and one hundred and twenty thousand sheep. And the king and all the sons of Israel dedicated the house of the LORD.	2 Chr 7:5. offered (2x) ← <i>sacrificed</i> . dedicated: in a Hebrew “VOS” (verb-object-subject) sentence.
1 Ki 8:64	בַּיּוֹם הַהוּא קִדֵּשׁ הַמֶּלֶךְ אֶת־תְּוֹךְ הַחֲצַר אֲשֶׁר לִפְנֵי בַּיִת־יְהוָה כִּי־עָשָׂה שָׁם אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת חֲלָבֵי הַשְּׁלָמִים כִּי־מִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְהוָה קָטָן מִהַכִּיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת חֲלָבֵי הַשְּׁלָמִים:	On that day the king sanctified the inside of the court which was in front of the house of the LORD, for it is there that he made the burnt offering and the meal-offering and offered the fat of the peace-offerings, because the copper altar which was before the LORD was too small to hold the burnt offering and the meal-offering and the fat of the peace-offerings.	2 Chr 7:7. inside: or <i>middle</i> . fat (2x) ← <i>fats</i> .
1 Ki 8:65	וַיַּעַשׂ שְׁלָמָה בְּעַתְהָהּ יָא אֶת־הַחֲג וְכָל־יִשְׂרָאֵל עִמּוֹ קָהָל גָּדוֹל מִלְּבוֹא חֲמַת עַד־נַחַל מִצְרַיִם לִפְנֵי יְהוָה אֲלֵהֵינוּ שִׁבְעַת יָמִים וְשִׁבְעַת יָמִים אַרְבַּעַת עָשָׂר יוֹם:	And at that time Solomon and all Israel with him celebrated the festival – a large convocation, from the approach to Hamath to the Brook of Egypt – before the LORD our God, for seven days and seven days, that is, for fourteen days.	2 Chr 7:8, 2 Chr 7:9. celebrated ← <i>made</i> . the approach to Hamath: or, with [LHG], <i>Lebo-Hamath</i> . Brook of Egypt: see Num 34:5.
1 Ki 8:66	בַּיּוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאֹהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עִמּוֹ:	On the eighth day he dismissed the people, and they blessed the king, and they went to their tents happy and in good spirits because of all the good which the LORD had done to David his servant and to Israel his people.	2 Chr 7:10. in good spirits ← <i>(in) good (things) of heart</i> .

1 Ki 9:1	וַיְהִי כְּכֹלֹת שְׁלֹמֹה לְבַנוֹת אֶת־בַּיִת־יְהוָה וְאֶת־בַּיִת הַמֶּלֶךְ וְאֵת כָּל־חֶשֶׁק שְׁלֹמֹה אֲשֶׁר חָפֵץ לַעֲשׂוֹת: פ	And it came to pass when Solomon had finished building the house of the LORD and the king's house, and all Solomon's wishes which he took delight in doing,	2 Chr 7:11. wishes ← <i>desire</i> .
1 Ki 9:2	וַיֵּרָא יְהוָה אֶל־שְׁלֹמֹה שְׁנֵית כַּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן:	that the LORD appeared to Solomon a second time – as when he appeared to him in Gibeon.	2 Chr 7:12. Gibeon: see Josh 9:3.
1 Ki 9:3	וַיֹּאמֶר יְהוָה אֵלָיו שְׁמַעְתִּי אֶת־תְּפִלָּתְךָ וְאֶת־תְּחִנָּתְךָ אֲשֶׁר הִתְחַנַּנְתָּה לְפָנָי הַקְדַּשְׁתִּי אֶת־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתָה לְשׁוּם־שָׁמַי שָׁם עַד־עוֹלָם וְהָיוּ עֵינַי וְלִבִּי שָׁם כָּל־הַיָּמִים:	And the LORD said to him, “I have heard your prayer and your supplication which you made before me. I have sanctified this house which you have built to establish my name there age-abidingly, and my eyes and my heart will be there continually.	2 Chr 7:12, 2 Chr 7:16. made ← <i>supplicated</i> . continually ← <i>all the days</i> .
1 Ki 9:4	וְאַתָּה אִם־תֵּלֵךְ לְפָנָי כַּאֲשֶׁר הֵלַךְ דָּוִד אָבִיךָ בְּתָם־לֵבָב וּבְיִשָּׁר לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ חֻקֵּי וּמִשְׁפָּטַי תִּשְׁמֹר:	And <i>as for</i> you, if you walk before me as your father David walked, wholeheartedly and in integrity, in doing everything that I have commanded you, and if you keep my statutes and my regulations,	2 Chr 7:17. in doing: gerundial use of the infinitive. everything ← <i>according to everything</i> .
1 Ki 9:5	וְהִקְמַתִּי אֶת־כִּסֵּא מַמְלַכְתְּךָ עַל־יִשְׂרָאֵל לְעֹלָם כַּאֲשֶׁר דִּבַּרְתִּי עַל־דָּוִד אָבִיךָ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל:	then I will establish the throne of your kingdom over Israel age-abidingly, as I expounded to your father David when I said, ‘Not a man of your <i>line</i> shall be cut off from the throne of Israel.’	2 Chr 7:18. expounded ← <i>spoke</i> , but widely covering words of speaking.
1 Ki 9:6	אִם־שׁוּב תִּשְׁבוּן אַתֶּם וּבְנֵיכֶם מֵאַחֲרַי וְלֹא תִשְׁמְרוּן מִצְוֹתַי חֻקֹּתַי אֲשֶׁר נָתַתִּי לְפָנֵיכֶם וְהִלַכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אַחֲרָיִם וְהִשְׁתַּחֲוִיתֶם לָהֶם:	<i>But if you turn away from me at all, you or your sons, and you do not keep my commandments and my statutes which I have set before you, and you go your way and serve other gods and worship them,</i>	2 Chr 7:19. you (5x): plural. turn away ... at all: infinitive absolute. from me ← <i>from after me</i> . set ← <i>given</i> , but also <i>put</i> .
1 Ki 9:7	וְהִכַּרְתִּי אֶת־יִשְׂרָאֵל מֵעַל פְּנֵי הָאָדָמָה אֲשֶׁר נָתַתִּי לָהֶם וְאֶת־הַבַּיִת אֲשֶׁר הַקְדַּשְׁתִּי לְשָׁמַי אֲשַׁלַּח מֵעַל פְּנֵי וְהָיָה יִשְׂרָאֵל לְמַשָּׁל וּלְשִׁנְיָנָה בְּכָל־הָעַמִּים:	then I will cut Israel off from the face of the land which I have given them, and I will cast the house which I have sanctified for my name out of my sight, and Israel will be the subject of taunting and jeering among all the nations.	2 Chr 7:20. land ← <i>ground</i> . sight ← <i>face</i> .

1 Ki 9:8	וְהַבַּיִת הַזֶּה יִהְיֶה עֲלִיּוֹן כָּל־עֹבֵר עָלָיו יִשֹּׁם וְשָׂרָק וְאָמְרוּ עַל־מָה עָשָׂה יְהוָה כִּכָּה לְאַרְץ הַזֹּאת וּלְבַיִת הַזֶּה:	And this house will have been exalted, <i>but</i> everyone passing by it will be astonished and will whistle, and they will say, ‘Why has the LORD <u>done this</u> to this land and to this house?’	2 Chr 7:21. done this ← <i>done thus</i> .
1 Ki 9:9	וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת־יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצִיא אֶת־אֲבֹתָם מֵאֶרֶץ מִצְרַיִם וַיַּחֲזִקוּ בֵּאלֹהִים אֲחֵרִים *וַיִּשְׁתַּחֲוּוּ לָהֶם וַיַּעֲבֹדוּם עַל־כֵּן הֵבִיא יְהוָה עֲלֵיהֶם אֶת כָּל־הָרָעָה הַזֹּאת: פ	And they will say, ‘Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and they adhered to other gods and worshipped them and served them – that <i>is</i> why the LORD has brought all this <u>trouble</u> on them.’ ”	worshipped: the <i>ketiv</i> is an apocopated form of the <i>qere</i> . 2 Chr 7:22. trouble: or <i>evil</i> .
1 Ki 9:10	וַיְהִי מִקְצֵה עֶשְׂרִים שָׁנָה אֲשֶׁר־בָּנָה שְׁלֹמֹה אֶת־שְׁנֵי הַבָּתִּים אֶת־בַּיִת יְהוָה וְאֶת־בַּיִת הַמֶּלֶךְ:	And it came to pass <u>after</u> twenty years, when Solomon had built the two houses – the house of the LORD and the king's house –	2 Chr 8:1. after ← <i>at the end of</i> .
1 Ki 9:11	חִירָם מֶלֶךְ־צֹר נָשָׂא אֶת־שְׁלֹמֹה בַּעֲצֵי אֲרָזִים וּבַעֲצֵי בְרוֹשִׁים וּבַזָּהָב לְכָל־חֲפָצוֹ אֲזַי תָּפַן הַמֶּלֶךְ שְׁלֹמֹה לְחִירָם עֶשְׂרִים עִיר בְּאֶרֶץ הַגָּלִיל:	<i>with</i> Hiram king of Tyre having assisted Solomon with cedar trees and with cypress trees and with gold, <u>having met</u> all his desire, <i>that</i> King Solomon then gave Hiram twenty cities in the land of Galilee.	having met ← <i>to, for</i> .
1 Ki 9:12	וַיֵּצֵא חִירָם מִצֹּר לְרֹאוֹת אֶת־הָעָרִים אֲשֶׁר נָתַן־לוֹ שְׁלֹמֹה וְלֹא יָשְׂרוּ בְּעֵינָיו:	And Hiram departed from Tyre to see the cities which Solomon had given him, but they were not <u>pleasing to him</u> .	pleasing to him ← <i>upright in his sight</i> .
1 Ki 9:13	וַיֹּאמֶר מָה הָעָרִים הָאֵלֶּה אֲשֶׁר־נָתַתָּה לִּי אָחִי וַיִּקְרָא לָהֶם אֶרֶץ כַּבּוּל עַד הַיּוֹם הַזֶּה: פ	And he said, “What <i>are</i> these cities which you have given me, my brother?” And he called them the land of <u>Cabul</u> , as <i>they are called</i> up to this day.	Cabul: i.e. <i>fettered</i> (?).
1 Ki 9:14	וַיִּשְׁלַח חִירָם לַמֶּלֶךְ מֵאָה וְעֶשְׂרִים כֶּבֶד זָהָב:	And Hiram sent one hundred and twenty <u>talents</u> of gold to the king.	talents: see Ex 25:39.

1 Ki 9:15	וְזֶה דְבַר־הַמָּס אֲשֶׁר־הֶעֱלָה הַמֶּלֶךְ שְׁלֹמֹה לְבָנוֹת אֶת־בַּיִת יְהוָה וְאֶת־בַּיִתוֹ וְאֶת־הַמְּלוֹא וְאֶת חוֹמַת יְרוּשָׁלַם וְאֶת־חֶצֶר וְאֶת־מְגִדּוֹ וְאֶת־גְּזֵר:	And this <i>was</i> the <u>reason</u> for the tax which King Solomon raised: in order to build the house of the LORD and his <i>own</i> house and the <u>Millo</u> , and the wall of Jerusalem, and Hazor and Megiddo and Gezer.	reason for ← <i>word, matter of</i> . <hr/> Millo: root meaning <i>infilling</i> . See [CB] and [Wikipedia].
1 Ki 9:16	פָּרַעַה מֶלֶךְ־מִצְרַיִם עָלָה וַיִּלְכֹּד אֶת־גְּזֵר וַיִּשְׂרְפָהּ בְּאֵשׁ וְאֶת־הַכְּנַעֲנִי הַיֹּשֵׁב בְּעִיר הָרֶג וַיִּתְּנָהּ שְׁלֹחִים לְבָתּוֹ אִשָּׁת שְׁלֹמֹה:	Pharaoh king of Egypt had gone up and captured Gezer, and he had burnt it with fire, and he had killed the Canaanites who lived in the city, and he had given it <i>as</i> a dowry to his daughter, Solomon's wife.	
1 Ki 9:17	וַיְבַן שְׁלֹמֹה אֶת־גְּזֵר וְאֶת־בַּיִת חָרֵן תַּחְתּוֹן:	Then Solomon <u>rebuilt</u> Gezer and Lower Beth-Horon,	2 Chr 8:5. <hr/> rebuilt ← <i>built</i> .
1 Ki 9:18	וְאֶת־בַּעֲלַת וְאֶת־*תָּמַר **תְּדֹמָר בַּמְדְּבָר בְּאֶרֶץ:	and Baalath and {K: Tamar} [Q: Tadmor] in the desert, in the land,	The AV reads the <i>qeré</i> , in alignment with 2 Chr 8:4. <hr/> <hr/> 2 Chr 8:6.
1 Ki 9:19	וְאֵת כָּל־עָרֵי הַמִּסְכָּנוֹת אֲשֶׁר הָיוּ לְשְׁלֹמֹה וְאֵת עָרֵי הָרֶכֶב וְאֵת עָרֵי הַפָּרָשִׁים וְאֵת חֶשֶׁק שְׁלֹמֹה אֲשֶׁר חֶשֶׁק לְבָנוֹת בִּירוּשָׁלַם וּבְלִבְנוֹן וּבְכָל אֶרֶץ מִמְּשַׁלְתּוֹ:	and all the storehouse cities which Solomon had, and the <u>cities with chariot fleets</u> , and the <u>cities with horsemen</u> , and the <u>ambitions of Solomon</u> which he aspired to build in Jerusalem and Lebanon and in every <u>land under his rule</u> .	2 Chr 8:6. <hr/> cities with chariot <i>fleets</i> ... cities with horsemen ... land under his rule ← <i>cities of chariot (fleets) ... cities of horsemen ... land of his rule</i> . Wider use of the construct state.
1 Ki 9:20	כָּל־הָעַם הַנּוֹתָר מִן־הָאֱמֹרִי הַחֲתִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי אֲשֶׁר לֹא־מִבְּנֵי יִשְׂרָאֵל הָמָּה:	<u>On</u> all the people who remained from the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who <i>were</i> not of the sons of Israel,	2 Chr 8:7. <hr/> on: the word comes from the next verse. <hr/> Amorites: see Gen 10:16.
1 Ki 9:21	בְּנֵיהֶם אֲשֶׁר נָתְרוּ אַחֲרֵיהֶם בְּאֶרֶץ אֲשֶׁר לֹא־יָכְלוּ בְנֵי יִשְׂרָאֵל לְהַחְרִימָם וַיַּעֲלֵם שְׁלֹמֹה לְמִסַּעֲבָד עַד הַיּוֹם הַזֶּה:	<i>on</i> their sons who remained after them in the land, whom the sons of Israel were not able to obliterate, Solomon imposed tribute service, <i>which is in force</i> up to this day.	2 Chr 8:8.
1 Ki 9:22	וּמִבְּנֵי יִשְׂרָאֵל לֹא־נָתַן שְׁלֹמֹה עֶבֶד כִּי־הֵם אַנְשֵׁי הַמִּלְחָמָה וְעַבְדָּיו וְשָׂרָיו וְשַׁלְשֵׁיו וְשָׂרֵי רֶכֶבוֹ וּפָרָשָׁיו: ס	But Solomon did not make <i>any</i> of the sons of Israel <u>bondmen</u> , for they <i>were</i> warriors, and his servants, and his ministers, and his <u>officers</u> , and the commanders of his charioteers and his horsemen.	2 Chr 8:9. <hr/> bondmen ← <i>a bondman</i> . <hr/> his officers ← <i>his men of the third rank</i> .

1 Ki 9:23	אלה שְׂרֵי הַנְּצָבִים אֲשֶׁר עַל־הַמְּלָאכָה לְשִׁלְמָה חֲמִשִּׁים וַחֲמִשׁ מֵאוֹת הַרְדִּים בְּעַם הָעֹשִׂים בַּמְּלָאכָה:	These <i>were</i> the senior officials of those appointed over Solomon's operations: <u>five hundred and fifty</u> who managed the people who were engaged in the work.	2 Chr 8:10. five hundred and fifty ← <i>fifty and five hundred</i> ; perhaps meaning <i>fifty-five hundred</i> . MT punctuation supports 550, which is also as AV.
1 Ki 9:24	אָדָּ בַת־פַּרְעֹה עָלְתָה מֵעִיר דָּוִד אֶל־בֵּיתָהּ אֲשֶׁר בָּנָה־לָּהּ אִזּוּ בָּנָה אֶת־הַמִּלּוֹא:	But Pharaoh's daughter came up from the City of David to her house which he had built for her, <i>and only</i> then did he build the Millo.	2 Chr 8:11.
1 Ki 9:25	וְהֵעֵלָה שְׁלֹמֹה שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה עֹלוֹת וּשְׁלָמִים עַל־הַמִּזְבֵּחַ אֲשֶׁר בָּנָה לַיהוָה וְהִקְטִיר אֹתוֹ אֲשֶׁר לִפְנֵי יְהוָה וּשְׁלַם אֶת־הַבַּיִת:	And Solomon offered burnt offerings and peace-offerings three times in the year, on the altar which he had built to the LORD, and <i>he burned incense with them</i> , and it <i>was</i> before the LORD, and he completed the house.	<i>he</i> burned incense: pointed as an infinitive construct in the role of a finite verb, but the consonantal spelling is as for a finite verb. 2 Chr 8:12, 2 Chr 8:13, 2 Chr 8:16. them ← <i>it</i> .
1 Ki 9:26	וַאֲנִי עָשָׂה הַמִּלְךָ שְׁלֹמֹה בְּעֶצְיוֹן־גִּבְרָה אֲשֶׁר אֶת־אֵלוֹת עַל־שֵׁפֶת יַם־סוּף בְּאֶרֶץ אֱדוֹם:	And King Solomon built a fleet of <i>ships</i> in Ezion-Geber, which is <i>joint</i> with Elloth on the coast of the Red Sea in the land of Edom.	2 Chr 8:17. Ezion-Geber: see Num 33:35.
1 Ki 9:27	וַיִּשְׁלַח חִירָם בְּאֹנִי אֶת־עַבְדָּיו אֲנָשֵׁי אֲנִיּוֹת יָדְעֵי הַיָּם עִם עַבְדֵי שְׁלֹמֹה:	And Hiram sent his servants by ship – <i>seafarers</i> who knew the sea – with Solomon's servants,	2 Chr 8:18. seafarers ← <i>men of ships</i> .
1 Ki 9:28	וַיָּבֹאוּ אוֹפִירָה וַיִּקְחוּ מִשָּׁם זָהָב אַרְבַּע־מֵאוֹת וּפְעֻשִׁים כֶּכֶר וַיָּבֹאוּ אֶל־הַמִּלְךָ שְׁלֹמֹה: פ	and they arrived in Ophir, and they took gold from there – four hundred and twenty <i>talents of it</i> – and they brought <i>it</i> to King Solomon.	2 Chr 8:18. talents: see Ex 25:39.
1 Ki 10:1	וּמַלְכַת־שֶׁבָא שָׁמְעַת אֶת־שִׁמְעַ שְׁלֹמֹה לְשֵׁם יְהוָה וַתָּבֵא לִנְסוּתוֹ בְּחִידוֹת:	And when the queen of Sheba heard the report of Solomon – <i>what he had done</i> for the name of the LORD – she came to test him with riddles.	2 Chr 9:1.
1 Ki 10:2	וַתָּבֵא יְרוּשָׁלַיִם בְּחִיל־כָּבֵד מְאֹד גְּמָלִים נֹשְׂאִים בְּשָׂמִים וְזָהָב רַב־מְאֹד וְאֶבֶן יְקָרָה וַתָּבֵא אֶל־שְׁלֹמֹה וַתְּדַבֵּר אֵלָיו אֵת כָּל־אֲשֶׁר הָיָה עִם־לִבָּבָהּ:	And she came to Jerusalem with a very <i>large retinue</i> of camels bearing fragrances, and a very <i>large quantity</i> of gold, and precious <i>stones</i> . And she came to Solomon, and she told him everything that was <i>on her heart</i> .	2 Chr 9:1. large ← <i>heavy, weighty</i> . retinue ← <i>host, army, force</i> . stones ← <i>stone</i> . on her heart ← <i>with her heart</i> .

1 Ki 10:3	וַיַּגִּדְלָהּ שְׁלֹמֹה אֶת־כָּל־דִּבְרֶיהָ לֹא־הָיָה דָבָר נֶעְלָם מִן־הַמֶּלֶךְ אֲשֶׁר לֹא הִגִּיד לָהּ:	And Solomon answered all her points <i>raised</i> – nothing was inexplicable to the king, which he <i>could</i> not tell her.	2 Chr 9:2. answered all her points <i>raised</i> ← <i>told her all her things</i> . inexplicable to ← <i>hidden from</i> .
1 Ki 10:4	וַתֵּרָא מַלְכַת־שֶׁבַא אֶת כָּל־חֲכֻמַּת שְׁלֹמֹה וְהַבַּיִת אֲשֶׁר בָּנָה:	So the queen of Sheba saw all Solomon's wisdom, and the house which he had built,	2 Chr 9:3.
1 Ki 10:5	וּמֵאֲכָל שֻׁלְחָנוֹ וּמוֹשָׁב עֲבָדָיו וּמֵעֵמֶד *מִשְׁרָתוֹ *מִשְׁרָתָיו וּמִלְבָּשֵׁיהֶם וּמִשְׁקֵיו וְעִלְתָּו אֲשֶׁר יַעֲלֶה בֵּית יְהוָה וְלֹא־הָיָה בָּהּ עוֹד רוּחַ:	and the food at his table, and the seated assembly of his servants, and the standing assembly of his {Q: attendants} [K: attendant <i>body</i>], and their apparel, and his butlers, and his ascent by which he went up <i>to</i> the house of the LORD. And it took her breath away.	2 Chr 9:4. food at ← <i>food of</i> . Wider use of the construct state. it took her breath away ← <i>there was no longer breath in her</i> .
1 Ki 10:6	וַתֹּאמֶר אֶל־הַמֶּלֶךְ אֵמֶת הָיָה הַדְּבָר אֲשֶׁר שָׁמַעְתִּי בְּאַרְצִי עַל־דִּבְרֶיךָ וְעַל־חֲכֻמָּתְךָ:	And she said to the king, “The report which I heard in my country about your affairs and your wisdom was <i>true</i> .”	2 Chr 9:5. report ← <i>word</i> . true ← <i>truth</i> .
1 Ki 10:7	וְלֹא־הֵאֱמַנְתִּי לְדִבְרֵים עַד אֲשֶׁר־בָּאתִי וַתֵּרְאֵנִי עֵינָי וְהִנֵּה לֹא־הִגַּדְתִּי הַחֲצִי הַוְסֵפֶת חֲכָמָה וְטוֹב אֶל־הַשְּׂמוּעָה אֲשֶׁר שָׁמַעְתִּי:	But I did not believe <i>those</i> things until I came and my eyes saw <i>them</i> , and it turns out that half was not told me, and you have exceeded the wisdom and prosperity which I heard of in the report.	2 Chr 9:6. it turns out that ← <i>behold</i> .
1 Ki 10:8	אֲשֶׁרֵי אֲנָשֶׁיךָ אֲשֶׁרֵי עֲבָדֶיךָ אֵלֶּה הָעֹמְדִים לְפָנֶיךָ תָּמִיד הַשְּׂמָעִים אֶת־חֲכֻמָּתְךָ:	Blessed <i>are</i> your men, blessed <i>are</i> these servants of yours who stand before you continually, who hear your wisdom.	2 Chr 9:7.
1 Ki 10:9	יְהִי יְהוָה אֱלֹהֶיךָ בָרוּךְ אֲשֶׁר חָפַץ בְּךָ לְתִתְּךָ עַל־כִּסֵּא יִשְׂרָאֵל בְּאַהֲבַת יְהוָה אֶת־יִשְׂרָאֵל לְעֹלָם וַיְשִׁימְךָ לְמֶלֶךְ לַעֲשׂוֹת מִשְׁפָּט וַצְדָקָה:	Blessed be the LORD your God, who has been favourably disposed to you in setting you on the throne of Israel, in the LORD's age-abiding love for Israel, who has appointed you as king to execute justice and righteousness.”	2 Chr 9:8. in setting you: gerundial use of the infinitive.
1 Ki 10:10	וַתִּתֵּן לְמֶלֶךְ מֵאָה וְעֶשְׂרִים כֶּכֶר זָהָב וּבִשְׂמִים הַרְבֵּה מְאֹד וְאַבְנֵי יְקָרָה לֹא־בָא כַּבֶּשֶׂם הַהוּא עוֹד לָרֶב אֲשֶׁר־נִתְּנָה מַלְכַת־שֶׁבַא לְמֶלֶךְ שְׁלֹמֹה:	And she gave the king one hundred and twenty talents of gold, and very many fragrances and precious stones, and such fragrance as the queen of Sheba gave to King Solomon never arrived again for <i>its</i> abundance.	2 Chr 9:9. talents: see Ex 25:39. stones ← <i>stone</i> . never ← <i>not</i> .

1 Ki 10:11	וְגַם אֲנִי חִירָם אֲשֶׁר־נָשָׂא זָהָב מֵאוֹפִיר הַבֵּיא מֵאֹפִיר עֲצֵי אֲלֻמְגִים הַרְבֵּה מְאֹד וְאִבְנֵי יָקָרָה:	And also Hiram's fleet, which transported gold from Ophir, brought from Ophir a very large quantity of <u>almug</u> wood and <u>precious stones</u> .	2 Chr 9:10. almug: sometimes called <i>algum</i> , is perhaps <i>red sandalwood</i> , or <i>juniper</i> . stones ← <i>stone</i> .
1 Ki 10:12	וַיַּעַשׂ הַמֶּלֶךְ אֶת־עֲצֵי הָאֲלֻמְגִים מִסְעֵד לְבֵית־יְהוָה וּלְבֵית הַמֶּלֶךְ וְכִנּוּרוֹת וְנַבְלִים לְשָׂרִים לֹא בָּא־כֵן עֲצֵי אֲלֻמְגִים וְלֹא נִרְאָה עַד הַיּוֹם הַזֶּה:	And the king made <i>from</i> the <u>almug</u> wood <u>auxiliary equipment</u> for the house of the LORD and for the king's house, and harps and lutes for the singers. <u>Never again</u> did such <u>almug</u> wood arrive, nor has it been seen, up to this day.	2 Chr 9:11. almug (2x): see 1 Ki 10:11. auxiliary equipment ← <i>support</i> , but [BDB] comments <i>precise meaning unintelligible</i> . never ← <i>not</i> .
1 Ki 10:13	וְהַמֶּלֶךְ שָׁלְמָה נָתַן לְמַלְכַת־שֶׁבָא אֶת־כָּל־חֲפָצָהּ אֲשֶׁר שָׁאַלָה מִלְּבַד אֲשֶׁר נָתַן־לָהּ כִּיד הַמֶּלֶךְ שָׁלְמָה וַתָּפֹן וַתֵּלֶךְ לְאַרְצָהּ הִיא וְעַבְדֶיהָ: ס	And King Solomon gave the queen of Sheba all her desire which she asked for, in addition to what he gave her according to the <u>means</u> of King Solomon. Then she <u>took her leave</u> and went <u>back</u> to her country <u>with her servants</u> .	2 Chr 9:12. means ← <i>hand</i> . took her leave ← <i>turned</i> . with her servants ← <i>she and her servants</i> .
1 Ki 10:14	וַיְהִי מִשְׁקַל הַזָּהָב אֲשֶׁר־בָּא לְשָׁלְמָה בְּשָׁנָה אַחַת שֵׁשׁ מֵאוֹת שָׁשִׁים וּשְׁשֵׁי כִּבְרֵי זָהָב:	And the weight of the gold which <u>accrued</u> to Solomon in one year was six hundred and sixty-six <u>talents</u> of gold,	2 Chr 9:13. accrued ← <i>came</i> . talents: see Ex 25:39.
1 Ki 10:15	לְבַד מֵאֲנָשֵׁי הַתְּרָיִם וּמִסֹּחֵר הַרְכָּלִים וְכָל־מַלְכֵי הָעָרֶב וּפְחוֹת הָאָרֶץ:	apart from <i>what he obtained</i> from travelling <u>folk</u> and trade with merchants and all the kings of <u>Arabia</u> and the potentates of the land.	2 Chr 9:14. folk ← <i>men</i> . Arabia: as [ST] (<i>l'Arabie</i>).
1 Ki 10:16	וַיַּעַשׂ הַמֶּלֶךְ שְׁלֹמֹה מֵאֲתָיִם צָנָה זָהָב שְׁחוּט שְׁשֵׁי־מֵאוֹת זָהָב יַעֲלֶה עַל־הַצָּנָה הָאֶחָת:	And King Solomon made two hundred shields <i>of alloyed</i> gold. Six hundred <i>shekels</i> of gold <u>went</u> in <u>each</u> shield,	2 Chr 9:15. went ← <i>went up</i> . each ← <i>one</i> .
1 Ki 10:17	וּשְׁלֹש־מֵאוֹת מְגִנִּים זָהָב שְׁחוּט שְׁלֹשֶׁת מָנִים זָהָב יַעֲלֶה עַל־הַמְּגִן הָאֶחָת וַיִּתְּנֵם הַמֶּלֶךְ בֵּית יַעֲר הַלְּבָנוֹן: פ	and <i>he made</i> three hundred <u>bucklers</u> <i>of alloyed</i> gold. Three <u>manehs</u> of gold <u>went</u> in <u>each</u> buckler, and the king put them <i>in</i> the house of the Forest of Lebanon.	2 Chr 9:16. buckler (2x): see Jer 46:3. manehs: 1 maneh = 100 shekels, by comparison ↯ went ← <i>went up</i> . each ← <i>one</i> .
1 Ki 10:18	וַיַּעַשׂ הַמֶּלֶךְ כֶּסֶּא־שֵׁן גָּדוֹל וַיַּצְפֶּהוּ זָהָב מוּפָז:	And the king made a large ivory throne, and he overlaid it <i>with</i> pure gold.	↳ with 2 Chr 9:16. But different in Ezekiel's vision; see Ezek 45:12. 2 Chr 9:17.

1 Ki 10:19	שֵׁשׁ מַעְלֹת לְכֹסֶה וְרֹאשׁ-עַגְלָל לְכֹסֶה מֵאַחֲרָיו וַיֵּדֶת מְזָה וּמְזָה אֶל-מְקוֹם הַשְּׁבֵת וּשְׁנַיִם אַרְיֹת עִמָּדִים אֶצֶּל הַיְדוֹת:	There were six steps <i>up</i> to the throne, and the throne <i>had</i> a round canopy <i>extending</i> from its back, and armrests on each side of the seat, and two lions stood beside the armrests.	2 Chr 9:18. canopy ← <i>top</i> . [CB] has <i>canopy</i> , but perhaps just an extended top of the backrest. from its back ← <i>from behind it</i> . seat ← <i>place to sit</i> .
1 Ki 10:20	וּשְׁנַיִם עָשָׂר אַרְיִים עִמָּדִים שָׁם עַל-שֵׁשׁ הַמַּעְלֹת מְזָה וּמְזָה לֹא-נַעֲשֶׂה בֵּן לְכָל-מַמְלָכוֹת:	And twelve lions stood there on the six steps – <i>six</i> on each side. Nothing had been made <i>like it</i> in any of the kingdoms.	2 Chr 9:19. like it ← <i>likewise</i> . any ← <i>all</i> .
1 Ki 10:21	וְכָל כְּלֵי מִשְׁקָה הַמֶּלֶךְ שְׁלֹמֹה זָהָב וְכָל כְּלֵי בֵּית-יַעַר הַלְּבָנוֹן זָהָב סָגוּר אֵין כָּסֶף לֹא נַחֲשָׁב בְּיַמֵּי שְׁלֹמֹה לְמַאוּמָה:	And all King Solomon's tableware for drinking <i>was of</i> gold, and all the articles of the house of the Forest of Lebanon <i>were of</i> seamless gold. Nothing <i>was of</i> silver – <i>it was not</i> regarded in Solomon's days as anything <i>special</i> .	2 Chr 9:20. tableware for drinking ← <i>vessels of drink</i> .
1 Ki 10:22	כִּי אָנִי תַרְשִׁישׁ לְמַלְךְ בַּיָּם עָם אֲנִי חִירָם אַחַת לְשָׁלֹשׁ שָׁנִים תָּבוֹא אֲנִי תַרְשִׁישׁ נִשְׂאֵת זָהָב וְכֹסֶף שְׁנֵהָבִים וְקַפִּים וְתַכְיִים:	But the king <i>had</i> the fleet of Tarshish on the sea with Hiram's fleet. Once every three years the Tarshish fleet came transporting gold and silver, ivory and monkeys and peacocks.	2 Chr 9:21. Tarshish (2x): AV= <i>Tharshish</i> here and 1 Ki 22:48 and 1 Chr 7:10, but in all other places <i>Tarshish</i> . peacocks: as given by [AnLx], [BDB], [ST]. In ↗
1 Ki 10:23	וַיִּגְדַּל הַמֶּלֶךְ שְׁלֹמֹה מְכָל מַלְכֵי הָאָרֶץ לְעֹשֶׂר וּלְחַכְמָה:	And King Solomon became greater than all the kings of the earth, in riches and in wisdom.	↳ Modern Hebrew the word means <i>parrots</i> . 2 Chr 9:22.
1 Ki 10:24	וְכָל-הָאָרֶץ מְבַקְשִׁים אֶת-פָּנָי שְׁלֹמֹה לְשִׁמְעַתְּ חֻכְמָתוֹ אֲשֶׁר-נָתַן אֱלֹהִים בְּלִבּוֹ:	And all the earth would seek an audience with Solomon, so as to hear his wisdom which God had put in his heart.	2 Chr 9:23. an audience with ← <i>the face of</i> .
1 Ki 10:25	וְהֵמָּה מִבְּאִים אִישׁ מִנְחָתוֹ כְּלֵי כֶסֶף וְכְלֵי זָהָב וּשְׁלֵמוֹת וְנִשְׁק וּבְשָׂמִים סוּסִים וּפָרָדִים דְּבַר-שָׁנָה בְּשָׁנָה: ס	And they each brought their gift – articles of silver and articles of gold, and garments, and weaponry and fragrances, horses and mules – an event <i>which took place year in year out</i> .	2 Chr 9:24. an event ← <i>a thing</i> . year in year out ← <i>year by year</i> , but not necessarily just one event per year.
1 Ki 10:26	וַיֵּאַסֵּף שְׁלֹמֹה רֶכֶב וּפָרָשִׁים וַיְהִי-לּוֹ אֶלֶף וְאַרְבַּע-מֵאוֹת רֶכֶב וּשְׁנַיִם-עָשָׂר אֶלֶף פָּרָשִׁים וַיִּנְחַם בְּעָרֵי הַרֶכֶב וְעַם-הַמֶּלֶךְ בִּירוּשָׁלַם:	And Solomon assembled a chariot <i>fleet</i> and horsemen, and he had one thousand four hundred chariots and twelve thousand horsemen, and he led them into the chariot cities, whereas <i>some were</i> with the king in Jerusalem.	2 Chr 1:14.

1 Ki 10:27	וַיִּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף בִּירוּשָׁלַם כַּאֲבָנִים וְאֵת הָאֲרָזִים נָתַן כַּשִּׁקְמִים אֲשֶׁר־בְּשִׁפְלָה לְרֹב:	And the king made silver <i>commonplace</i> in Jerusalem like stones <i>in their abundance</i> , and he made cedars like sycamores which <i>are</i> in the lowlands in abundance.	2 Chr 1:15, 2 Chr 9:27.
1 Ki 10:28	וּמוֹצֵא הַסּוּסִים אֲשֶׁר לְשִׁלְמָה מִמִּצְרַיִם וּמִקֹּוֹה סַחְרֵי הַמֶּלֶךְ יִקְחוּ מִקּוֹה בְּמַחִיר:	And the origin of Solomon's horses <i>was that they were</i> from Egypt, and the <u>company</u> of the king's merchants obtained the <u>company of animals</u> at a price.	2 Chr 1:16, 2 Chr 9:28. company ... company: the same word in each case. AV differs (<i>linen yarn</i>).
1 Ki 10:29	וַתֵּעַלָּה וַתֵּצֵא מִרְכָּבָהּ מִמִּצְרַיִם בְּשֵׁשׁ מֵאוֹת כֶּסֶף וְסוּס בַּחֲמִשִּׁים וּמֵאָה וְכֹן לְכָל־מַלְכֵי הַחִתִּים וְלַמְּלָכֵי אַרָם בְּיַדָם יֵצְאוּ: פ	And a chariot went up and departed from Egypt for six hundred <i>shekels</i> of silver, and a horse for one hundred and fifty, and so they dispatched <i>them</i> through their <u>agency</u> to all the kings of the Hittites and to the kings of Aramaea.	2 Chr 1:17. agency ← <i>hand</i> .
1 Ki 11:1	וְהַמֶּלֶךְ שְׁלֹמֹה אָהֵב נָשִׁים נְכָרִיּוֹת רַבּוֹת וְאֶת־בַּת־פְּרָעֹה מוֹאָבִיּוֹת עַמֹּנִיּוֹת אֲדָמִית צִדְנִית חִתִּית:	Now King Solomon loved many foreign women, including Pharaoh's daughter, Moabite-, Ammonite-, Edomite-, <u>Sidonian-</u> <i>and Hittite women</i> ,	Sidonian: see Gen 10:15.
1 Ki 11:2	מִן־הַגּוֹיִם אֲשֶׁר אָמַר־יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל לֹא־תָבֹאוּ בָהֶם וְהֵם לֹא־יָבֹאוּ בָכֶם אֲכֹן יִטּוּ אֶת־לִבְבְּכֶם אַחֲרַי אֱלֹהֵיהֶם בָּהֶם דָּבַק שְׁלֹמֹה לְאֵהָבָה:	from the nations <i>about</i> which the LORD had said to the sons of Israel, “Do not <u>have intercourse</u> <u>with them</u> , and they shall not <u>have intercourse</u> with you. They will surely dispose your heart towards their gods.” <i>Yet</i> Solomon cleaved to them in love.	have intercourse with (2x) ← <i>go into</i> , but not the same preposition as in Gen 16:2 and many other places.
1 Ki 11:3	וַיְהִי־לוֹ נָשִׁים שְׁרוֹת שְׁבַע מֵאוֹת וּפְלִגְשָׁיִם שְׁלֹשׁ מֵאוֹת וַיִּטּוּ נַפְשׁוֹ אֶת־לִבּוֹ:	And he had seven hundred wives <i>who were</i> princesses, and three hundred concubines, and his wives <u>turned</u> his heart <u>aside</u> .	turned ... aside: in a Hebrew “VSO” (verb-subject-object) sentence – by far the most common. It also applies to Gen 1:1.
1 Ki 11:4	וַיְהִי לְעַת זְקֻנַּת שְׁלֹמֹה נָשָׁיו הִטּוּ אֶת־לִבְבוֹ אַחֲרַי אֱלֹהִים אַחֲרָיִם וְלֹא־הָיָה לִבְבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו כַּלָּבָב דָּוִד אָבִיו:	So it came to pass in the time of Solomon's old age, <i>that</i> his wives <u>turned</u> his heart towards other gods, and his heart was not <u>sincere</u> with the LORD his God, as the heart of David his father <i>was</i> .	turned: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English. sincere ← <i>whole; at peace</i> .
1 Ki 11:5	וַיֵּלֶךְ שְׁלֹמֹה אַחֲרַי עַשְׂתָּרֶת אֱלֹהֵי צִדְנִים וְאַחֲרַי מִלְכָם שִׁקְץ עַמֹּנִים:	And Solomon went after <u>Astarte</u> , the goddess of the <u>Sidonians</u> , and after Milcom, the <u>abomination</u> of the Ammonites.	Astarte ← <i>Ashtoreth</i> , i.e. <i>Venus</i> . Sidonians: see Gen 10:15.
1 Ki 11:6	וַיַּעַשׂ שְׁלֹמֹה הָרַע בְּעֵינֵי יְהוָה וְלֹא מִלֵּא אַחֲרַי יְהוָה כְּדָוִד אָבִיו: ס	And Solomon did evil in the sight of the LORD, and he did not fully follow the LORD as David his father <i>did</i> .	

1 Ki 11:7	אז יבנה שלמה במה לכמוש שקץ מואב בהר אשר על-פני ירושלים ולמלך שקץ בני עמון:	Then Solomon built an <i>idolatrous</i> raised site to Chemosh, the abomination of Moab, at the mountain which faces Jerusalem, and to Molech, the abomination of the sons of Ammon.	
1 Ki 11:8	וכן עשה לכל-נשיו הנכריות מקטירות ומזבחות לאלהיהן:	And he did <u>this</u> for all his foreign wives, <i>who</i> burned incense and offered sacrifices to their gods.	this ← <i>thus</i> .
1 Ki 11:9	ויתאנף יהוה בשלמה כי-נטה לבבו מעם יהוה אלהי ישראל הנראה אליו פעמים:	And the LORD became angry with Solomon, for he had turned his heart away from <i>being</i> with the LORD God of Israel who had appeared to him twice.	
1 Ki 11:10	וצוה אליו על-הדבר הזה לבלי-לכת אחרי אלהים אחרים ולא שמר את אשר-צוה יהוה: פ	For he had commanded him concerning this matter, not to go after other gods. But he did not keep what the LORD had commanded <i>him</i> .	
1 Ki 11:11	ויאמר יהוה לשלמה יען אשר היתה-זאת עמך ולא שמרת בריתי וחקתי אשר צויתי עליך קרע אקרע את-הממלכה מעליך ונתתיה לעבדך:	And the LORD said to Solomon, “Since this is <i>the way</i> with you, and you have not kept my covenant or my statutes which I <u>commanded you</u> , I will <u>tear</u> your kingdom <u>asunder</u> from you, and I will give it to your servant.	commanded you: or <i>commanded</i> <i>concerning you</i> . <hr/> tear ... asunder: infinitive absolute.
1 Ki 11:12	אד-בימיך לא אעשנה למען דוד אביך מיד בנך אקרענה:	But in your days I will not do it, for the sake of your father David. <i>It is</i> from the hand of your son <i>that</i> I will tear it <i>apart</i> .	
1 Ki 11:13	רק את-כל-הממלכה לא אקרע שבט אחד אתן לבנך למען דוד עבדי ולמען ירושלים אשר בחרתי:	Nevertheless, I will not tear all your kingdom <i>away</i> . I will give one tribe to your son for the sake of my servant David and for the sake of Jerusalem which I have chosen.”	
1 Ki 11:14	וילקם יהוה שטן לשלמה את הדד האדמי מזרע המלך הוא באדום:	And the LORD incited <i>as</i> an adversary against Solomon, Hadad the Edomite, who <i>was</i> of the seed of the king in Edom.	
1 Ki 11:15	ויהי בהיות דוד את-אדום בעלות יואב שר הצבא לקבר את-החללים ויך כל-זכר באדום:	For it had come to pass, when David was <u>in Edom</u> , when Joab the commander of the army came up to bury the fallen, that he struck down every male in Edom.	in Edom ← <i>with Edom</i> .

1 Ki 11:16	כִּי שֵׁשֶׁת חֳדָשִׁים יָשַׁב שָׁם יֹאָב וְכָל־יִשְׂרָאֵל עַד־הַכְּרִית כָּל־זָכָר בְּאֵדוֹם:	For Joab remained there for six months, as <i>did</i> the whole of Israel, until he had cut off every male in Edom.	
1 Ki 11:17	וַיִּבְרַח אָדָד הוּא וְאֲנָשִׁים אֲדַמִּיִּים מֵעַבְדֵי אָבִיו אֲתוֹ לָבוֹא מִצְרַיִם וְהָדָד נָעַר קָטָן:	And Hādād had fled – he and <i>some</i> Edomite men from his father's servants with him – and <i>they had headed for</i> Egypt, when Hādād was a small boy.	Hadad (<i>first occurrence in verse</i>): here, Adad. <hr/> they had headed for ← to come (to).
1 Ki 11:18	וַיֵּקְמוּ מִמִּדְיָן וַיָּבֹאוּ פָּאֵרָן וַיִּקְחוּ אֲנָשִׁים עִמָּם מִפָּאֵרָן וַיָּבֹאוּ מִצְרַיִם אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם וַיִּתֶּן־לוֹ בַּיִת וְלֶחֶם אָמַר לוֹ וְאָרֶץ נָתַן לוֹ:	And they went up from Midian, and they came <i>to</i> Paran, and they took <i>some</i> men from Paran with them, and they went <i>to</i> Egypt, to Pharaoh king of Egypt, and he gave him a house, and he <u>ordered</u> food for him, and he gave him land.	ordered ← <i>said</i> . <hr/> food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 11:19	וַיִּמְצָא הָדָד חֵן בְּעֵינֵי פַרְעֹה מְאֹד וַיִּתֶּן־לוֹ אִשָּׁה אֶת־אֲחֹת אִשְׁתּוֹ אֲחֹת תַּחְפְּנִים הַגְּבִירָה:	And Hādād found much grace in Pharaoh's eyes, and he gave him his wife's sister <i>as his</i> wife, the sister of Tahpenes the queen consort.	
1 Ki 11:20	וַתֵּלֶד לוֹ אֲחֹת תַּחְפְּנִים אֶת גְּנֻבַת בְּנוֹ וַתִּגְמְלֵהוּ תַּחְפְּנִים בְּתוֹךְ בַּיִת פַּרְעֹה וַיְהִי גְנֻבַת בַּיִת פַּרְעֹה בְּתוֹךְ בְּנֵי פַרְעֹה:	And Tahpenes' sister bore him Genubath his son, and Tahpenes weaned him <i>in</i> Pharaoh's house, and Genubath was in Pharaoh's house among Pharaoh's sons.	
1 Ki 11:21	וְהָיָה שָׁמַע בְּמִצְרַיִם כִּי־שָׁכַב דָּוִד עִם־אֲבֹתָיו וְכִי־מָת יֹאָב שַׂר־הָעֶבֶא וַיֹּאמֶר הָדָד אֶל־פַּרְעֹה שְׁלַחֲנִי וְאֵלַךְ אֶל־אֶרְצִי:	Then when Hādād heard in Egypt that David had lain with his fathers, and that Joab the commander of the army had died, Hādād said to Pharaoh, “Let me go, and I will go to my country.”	
1 Ki 11:22	וַיֹּאמֶר לוֹ פַּרְעֹה כִּי מָה־אֲתָה חָסֵר עִמִּי וְהִנֵּךְ מִבְּקִשׁ לָלֶכֶת אֶל־אֶרְצֶךָ וַיֹּאמֶר לֹא כִּי שְׁלַח תְּשַׁלְּחֵנִי:	But Pharaoh <u>said</u> to him, “But what do you lack with me <u>that</u> you should <i>be</i> here requesting to go to your country?” And he replied, “ <u>Nothing</u> , but <u>let me go anyway</u> .”	said ← <i>said ... that</i> , as if indirect speech. <hr/> that you should <i>be</i> here ← <i>and behold you</i> . <hr/> let me go anyway: infinitive absolute.
1 Ki 11:23	וַיִּקְם אֱלֹהִים לוֹ שָׂטָן אֶת־רִזּוֹן בֶּן־אֵלִידָע אֲשֶׁר בָּרַח מֵאֵת הָדָד עֶזְרַת מֶלֶךְ־צוֹבָה אֲדֹנָיו:	God also incited <i>as</i> an adversary against him Rezon the son of Eliada, who had fled from Hadadezer his master, the king of Zobah.	Eliada: AV= <i>Eliadah</i> .
1 Ki 11:24	וַיִּקְבֹּץ עָלָיו אֲנָשִׁים וַיְהִי שַׂר־גָּדוֹד בְּהָרֹג דָּוִד אֹתָם וַיֵּלְכוּ דַמְשֶׁק וַיֵּשְׁבוּ בָּהּ וַיִּמְלְכוּ בְּדַמְשֶׁק:	And he <u>recruited</u> <i>some</i> men. Now he had been commander of a troop when David killed <u>them</u> . Then they went <i>to</i> Damascus and stayed in it, and they reigned in Damascus.	recruited ← <i>gathered to himself</i> . <hr/> them: AV differs (<i>them of Zobah</i>).

1 Ki 11:25	וַיְהִי שָׂטָן לְיִשְׂרָאֵל כָּל־יְמֵי שְׁלֹמֹה וְאֶת־הָרָעָה אֲשֶׁר הָדַד וַיִּקֶּץ בְּיִשְׂרָאֵל וַיִּמְלֹךְ עַל־אַרָם: פ	And he was an adversary of Israel all Solomon's days, alongside the harm which Hadad <i>did</i> , and he detested Israel, and he reigned over Aramaea.	
1 Ki 11:26	וַיְרַבֵּעַם בְּוֶנְבֵט אֶפְרָתִי מִן־הָעֲרָדָה וְשֵׁם אִמּוֹ צְרוּעָה אִשָּׁה אֶלְמָנָה עֶבֶד לְשֹׁלֹמֹה וַיִּרַם יָד בַּמֶּלֶךְ:	And Jeroboam the son of Nebat, an Ephrathite from Zeredah, a servant of Solomon's, whose mother's name was Zeruah, a widow, <u>revolted</u> against the king.	Jeroboam ← <i>Jarob'am</i> , but we retain the AV / traditional English name. Zeredah ← <i>the Zeredah</i> . AV= Zereda. revolted ← <i>raised a hand</i> .
1 Ki 11:27	זֶה הַדָּבָר אֲשֶׁר־הָרִים יָד בַּמֶּלֶךְ שְׁלֹמֹה בָּנָה אֶת־הַמְּלֹאָה סָגַר אֶת־פְּרָץ עִיר דָּוִד אָבִיו:	And this <i>is</i> the <u>reason</u> why he <u>revolted</u> against the king: Solomon had built the Millo <i>and</i> closed the breach <i>in</i> the City of David his father.	reason ← <i>word; matter</i> . he revolted ← <i>raised a hand</i> .
1 Ki 11:28	וְהָאִישׁ יְרַבֵּעַם גִּבּוֹר חַיִל וַיֵּרָא שְׁלֹמֹה אֶת־הַנְּעָר כִּי־עָשָׂה מְלָאכָה הוּא וַיִּפְקֹד אֹתוֹ לְכָל־סִבְלַת בֵּית יוֹסֵף: ס	Now the man Jeroboam <i>was</i> a valiant warrior, and Solomon had seen that the young man <u>was resourceful</u> , and he had appointed him to every <u>duty</u> <i>in</i> the house of Joseph.	was resourceful ← <i>a doer of workmanship</i> . duty ← <i>burden</i> .
1 Ki 11:29	וַיְהִי בַּעֲת הַהִיא וַיְרַבֵּעַם יֵצֵא מִירוּשָׁלַם וַיִּמָּצֵא אֹתוֹ אַחִיָּה הַשִּׁילֹנִי הַנְּבִיא בְּדֶרֶךְ וְהוּא מִתְכַּסֶּה בְּשֹׁלְמָה חֲדָשָׁה וּשְׁנֵיהֶם לְבַדָּם בַּשָּׂדֶה:	And it came to pass at that time that Jeroboam departed from Jerusalem, and Ahijah the Shilonite prophet found him on <i>his journey</i> , and he <u>had put</u> a new cloak <u>on</u> , and the two of them <i>were</i> alone in the countryside,	journey ← <i>way</i> . had put ... on ← <i>had covered himself in</i> .
1 Ki 11:30	וַיִּתְפֹּשׂ אַחִיָּה בְּשֹׁלְמָה הַחֲדָשָׁה אֲשֶׁר עָלָיו וַיִּקְרַעְהָ שָׁנַיִם עָשָׂר קָרְעִים:	and Ahijah seized the new coat which <i>was</i> on him and tore it <i>into</i> twelve shreds.	
1 Ki 11:31	וַיֹּאמֶר לְיְרַבֵּעַם קַח־לְךָ עֲשָׂרָה קָרְעִים כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֲנִי קָרַעַ אֶת־הַמְּלָכָה מִיַּד שְׁלֹמֹה וְנָתַתִּי לְךָ אֶת עֲשָׂרָה הַשְּׁבָטִים:	And he said to Jeroboam, “You <u>keep</u> ten shreds, for <u>this is what</u> the LORD God of Israel says: ‘Behold, I <u>am about to</u> tear the kingdom from Solomon's hand and give to you the ten tribes.	keep ← <i>take to yourself</i> . Compare Gen 14:21. <u>this is what</u> ← <i>thus</i> . I am about to ← <i>behold me</i> .
1 Ki 11:32	וְהַשְּׁבֵט הָאֶחָד יִהְיֶה־לּוֹ לְמַעַן עַבְדֵי דָוִד וּלְמַעַן יְרוּשָׁלַם הָעִיר אֲשֶׁר בָּחַרְתִּי בָּהּ מִכָּל שְׁבֵטֵי יִשְׂרָאֵל:	And one tribe will be for him, for the sake of my servant David and for the sake of Jerusalem, the city which I chose out of all the tribes of Israel,	

1 Ki 11:33	<p>יַעַן אֲשֶׁר עֲזָבוּנִי וַיִּשְׁתַּחֲוּוּ לְעִשְׂתָּרְתַּת אֱלֹהֵי צְדַנְיָן לְכַמּוֹשׁ אֱלֹהֵי מוֹאָב וְלַמִּלְכָּם אֱלֹהֵי בְּנֵי-עַמּוֹן וְלֹא-הֵלְכוּ בְּדַרְכֵי לְעִשׂוֹת הַיְיָשֵׁר בְּעֵינַי וְחֻקְתִּי וּמִשְׁפָּטַי כְּדוֹד אָבִיו:</p>	<p>because they have deserted me and have worshipped Astarte, the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the sons of Ammon, and they have not walked in my ways when they should have observed what <i>is</i> right in my sight – both my statutes and my regulations – as David his father <i>did</i>.</p>	<p>Astarte ← <i>Ashtoreth</i>, i.e. <i>Venus</i>. <hr/> Sidonians: see Gen 10:15. Here in an Aramaic form. <hr/> when they should have observed ← <i>to do</i>.</p>
1 Ki 11:34	<p>וְלֹא-אֶקַּח אֶת-כָּל-הַמַּמְלָכָה מִיָּדוֹ כִּי נָשִׂיא אֲשַׁתְּנוּ כָּל יְמֵי חַיָּיו לְמַעַן דָּוִד עַבְדִּי אֲשֶׁר בָּחַרְתִּי אֹתוֹ אֲשֶׁר שָׁמַר מִצְוֹתַי וְחֻקְתִּי:</p>	<p>But I will not take the whole kingdom from his <u>control</u>, for I will appoint him <i>as</i> a prince all the days of his life, for the sake of my servant David whom I chose, who kept my commandments and my statutes.</p>	<p>control ← <i>hand</i>.</p>
1 Ki 11:35	<p>וְלִקְחֹתִי הַמְּלוּכָה מִיַּד בְּנוֹ וּנְתַתִּיהָ לָךְ אֵת עֲשֵׂרֶת הַשְּׁבֵטִים:</p>	<p>So I will take the kingdom from his son's <u>control</u> and give you it – the ten tribes.</p>	<p>control ← <i>hand</i>.</p>
1 Ki 11:36	<p>וְלִבְנוֹ אֶתֵּן שְׁבֵט-אֶחָד לְמַעַן הֵיוֹת-נֵיר לְדָוִד עַבְדִּי כָּל-הַיָּמִים לְפָנַי בִּירוּשָׁלַם הָעִיר אֲשֶׁר בָּחַרְתִּי לִי לְשׁוֹם שְׁמִי שָׁם:</p>	<p>But I will give one tribe to his son, so that my servant David may <u>continually</u> have a lamp before me in Jerusalem, the city which I chose for myself to place my name there.</p>	<p>continually ← <i>all the days</i>.</p>
1 Ki 11:37	<p>וְאֵתְךָ אֶקַּח וּמְלֻכָתְךָ בְּכָל אֲשֶׁר-תִּאֲוֶה נַפְשְׁךָ וְהָיִיתָ מֶלֶךְ עַל-יִשְׂרָאֵל:</p>	<p>And I will take you, and you will reign over everyone whom your <u>heart</u> desires, and you will be king over Israel.</p>	<p>heart ← <i>soul</i>.</p>
1 Ki 11:38	<p>וְהָיָה אִם-תִּשְׁמַעַ אֶת-כָּל-אֲשֶׁר אֶצְוֶה וְהֵלַכְתָּ בְּדַרְכֵי וַעֲשִׂיתָ הַיְיָשֵׁר בְּעֵינַי לְשִׁמּוֹר חֻקוֹתַי וּמִצְוֹתַי כַּאֲשֶׁר עָשָׂה דָוִד עַבְדִּי וְהָיִיתִי עִמָּךְ וּבְנִיתִי לָךְ בַּיִת-נְאֻמָּן כַּאֲשֶׁר בְּנִיתִי לְדָוִד וּנְתַתִּי לָךְ אֶת-יִשְׂרָאֵל:</p>	<p>And it shall come to pass, if you heed everything that I command you, and you walk in my ways, and you do what <i>is</i> right in my eyes, <u>in keeping</u> my statutes and my commandments, as my servant David did, then I will be with you, and I will build you a steadfast house as I built for David, and I will give you Israel.</p>	<p>in keeping: gerundial use of the infinitive.</p>
1 Ki 11:39	<p>וְאֵעֲנֶה אֶת-זֶרַע דָּוִד לְמַעַן זֹאת אֲךָ לֹא כָּל-הַיָּמִים: ס</p>	<p>But because of this I will afflict David's seed, but <u>not incessantly</u>.</p>	<p>not incessantly ← <i>not all the days</i>, implying that the affliction is neither continuous (unbroken) nor continual (endless).</p>

1 Ki 11:40	וַיִּבְקֹשׁ שְׁלֹמֹה לְהַמִּית אֶת־יִרְבֵּעַם וַיִּקָּם יִרְבֵּעַם וַיִּבְרַח מִצְרַיִם אֶל־שִׁישַׁק מֶלֶךְ־מִצְרַיִם וַיְהִי בְּמִצְרַיִם עַד־מוֹת שְׁלֹמֹה:	Then Solomon <u>looked for</u> a way to kill Jeroboam, and Jeroboam arose and fled <i>to</i> Egypt, to Shishak king of Egypt, and he was in Egypt until Solomon's death.	looked for a way ← <i>sought</i> .
1 Ki 11:41	וַיִּתֵּר דְּבָרֵי שְׁלֹמֹה וְכָל־אֲשֶׁר עָשָׂה וְחִכְמָתוֹ הַלְּוֹאֵהֶם כְּתָבִים עַל־סֵפֶר דְּבָרֵי שְׁלֹמֹה:	And <i>as for</i> the rest of Solomon's affairs, and everything he did, and his wisdom, <i>are</i> they not written in the Book of the <u>Chronicles</u> of Solomon?	2 Chr 9:29. Chronicles ← <i>words; matters, affairs</i> , as for <i>deeds</i> above. Here part of a title.
1 Ki 11:42	וְהַיָּמִים אֲשֶׁר מָלַךְ שְׁלֹמֹה בִּירוּשָׁלַם עַל־כָּל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה:	And the <u>period</u> for which Solomon reigned in Jerusalem over the whole of Israel <i>was</i> forty years.	2 Chr 9:30. period ← <i>days</i> .
1 Ki 11:43	וַיִּשְׁכַּב שְׁלֹמֹה עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ רְחֹבָעַם בְּנוֹ תַּחְתָּיו: ס	And Solomon lay with his fathers and was buried in the City of David his father. And <u>Rehoboam</u> his son reigned in place of him.	1 Chr 3:10, 2 Chr 9:31. Rehoboam ← <i>Rehab'am</i> , but we retain the AV / traditional English name.
1 Ki 12:1	וַיֵּלֶךְ רְחֹבָעַם שָׁכֵם כִּי שָׁכֵם בָּא כָּל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ:	And Rehoboam went <i>to</i> Shechem, for all Israel went <i>to</i> Shechem to make him king.	2 Chr 10:1.
1 Ki 12:2	וַיְהִי כִשְׁמַע יִרְבֵּעַם בֶּן־נֶבֶט וְהוּא עֹדֵדְנוּ בְּמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי הַמֶּלֶךְ שְׁלֹמֹה וַיָּשָׁב יִרְבֵּעַם בְּמִצְרַיִם:	And it came to pass, when Jeroboam the son of Nebat heard <i>it</i> , when he <i>was</i> still in Egypt, where he had fled from King Solomon – so Jeroboam was living in Egypt –	2 Chr 10:2.
1 Ki 12:3	וַיִּשְׁלְחוּ וַיִּקְרְאוּ־לוֹ *וַיָּבֹאוּ **וַיָּבֹאוּ יִרְבֵּעַם וְכָל־קְהֵל יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רְחֹבָעַם לֵאמֹר:	that they sent <i>messengers</i> and called for him. And Jeroboam <u>came</u> , as <i>did</i> the whole convocation of Israel, and they spoke to Rehoboam and said,	came: the <i>ktiv</i> is plural or has transposed letters of a <i>scriptio plena</i> spelling of the singular. The <i>qeré</i> singular. Here, the plural is acceptable in the context. Compare 1 Ki 12:21. 2 Chr 10:3.
1 Ki 12:4	אָבִיךָ הִקְשָׁה אֶת־עַלְלוֹ וְאַתָּה עֲתָה הִקַּל מֵעֲבֹדֶת אָבִיךָ הַקְשָׁה וּמַעַלּוֹ הַכָּבֵד אֲשֶׁר־נָתַן עָלֵינוּ וְנַעֲבֹדְךָ:	“Your father <u>made</u> our yoke <u>heavy</u> , but lighten now the hard work <i>imposed</i> by your father, and his heavy yoke which he put on us, and we will serve you.”	2 Chr 10:4. made ...heavy: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
1 Ki 12:5	וַיֹּאמֶר אֲלֵיהֶם לָכוּ עַד שְׁלֹשָׁה יָמִים וְשׁוּבוּ אֵלַי וַיֵּלְכוּ הָעָם:	And he said to them, “Go, <i>and</i> come back to me <i>in</i> three days' <i>time</i> .” So the people went <i>away</i> .	2 Chr 10:5.

1 Ki 12:6	<p>וַיִּזְעַן הַמֶּלֶךְ רַחֲבֹעַם אֶת־הַזְּקֵנִים אֲשֶׁר־הָיוּ עִמָּדִים אֶת־פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיטּוֹ חַי לֵאמֹר אֵיךְ אַתֶּם נוֹעְצִים לְהָשִׁיב אֶת־הָעַם־הַזֶּה דְּבַר:</p>	<p>Then King Rehoboam consulted with the elders who had stood in the presence of Solomon his father when he was alive, and he said, “How do you advise me to reply to this people?”</p>	<p> 2 Chr 10:6. do you advise ← are you consulted. to reply ← to return word.</p>
1 Ki 12:7	<p>*וַיֹּדֹבֵר **וַיִּדְבְּרוּ אֵלָיו לֵאמֹר אִם־הַיּוֹם תְּהִי־הָעֹבֵד לָעָם הַזֶּה וְעַבְדְּתֶם וְעִנִּיתֶם וּדְבַרְתֶּם אֲלֵיהֶם דְּבָרִים טוֹבִים וְהָיוּ לָךְ עֲבָדִים כָּל־הַיָּמִים:</p>	<p>And {Q: they} [K: one] spoke to him and said, “If today you will be a servant to this people and will serve them and answer them and speak pleasing words to them, then they will be your servants all the time.”</p>	<p> 2 Chr 10:7. pleasing ← good. all the time ← all the days.</p>
1 Ki 12:8	<p>וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצָהוּ וַיִּזְעַן אֶת־הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ אֲשֶׁר הָעִמָּדִים לִפְנָיו:</p>	<p>But he ignored the advice of the elders who had advised him, and he consulted the children who had grown up with him, who stood in his presence.</p>	<p> 2 Chr 10:8. ignored ← left.</p>
1 Ki 12:9	<p>וַיֹּאמֶר אֲלֵיהֶם מָה אַתֶּם נוֹעְצִים וְנָשִׁיב דְּבַר אֶת־הָעָם הַזֶּה אֲשֶׁר דְּבָרוּ אֵלַי לֵאמֹר הַקֵּל מִן־הָעֹל אֲשֶׁר־נָתַן אָבִיךָ עָלֵינוּ:</p>	<p>And he said to them, “What do you advise that we reply to this people who spoke to me and said, ‘Lighten the yoke which your father put on us’?”</p>	<p> 2 Chr 10:9.</p>
1 Ki 12:10	<p>וַיִּדְבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה־תֹאמַר לָעָם הַזֶּה אֲשֶׁר דְּבָרוּ אֵלַיךְ לֵאמֹר אָבִיךָ הַכְבִּיד אֶת־עַלְוֵנוּ וְאַתָּה הַקֵּל מֵעַלְוֵנוּ כֹּה תִדְבַר אֲלֵיהֶם קִטְנֵי עֲבָה מִמָּתְנֵי אָבִי:</p>	<p>And the children who had grown up with him spoke to him and said, “Say this to this people who spoke to you and said, ‘Your father made our yoke heavy, but you lighten it on us’ – say this to them – : ‘My little finger is thicker than my father's waist.</p>	<p> 2 Chr 10:10. this (2x) ← thus. on us ← from us.</p>
1 Ki 12:11	<p>וְעַתָּה אָבִי הָעִמָּם עָלֵיכֶם עַל כִּבְדִּי וְאַנִּי אוֹסִיף עַל־עַלְכֶם אָבִי יִסַּר אֶתְכֶם בְּשׁוֹטִים וְאַנִּי אֲיַסַּר אֶתְכֶם בְּעַקְרָבִים:</p>	<p>And now, my father burdened you with a heavy yoke, but I will add to your yoke. My father chastened you with whips, but I will chasten you with scorpions.’ ”</p>	<p> 2 Chr 10:11.</p>
1 Ki 12:12	<p>*וַיָּבֹא יְרֹבֹאם וְכָל־הָעָם אֶל־רַחֲבֹעַם בַּיּוֹם הַשְּׁלִישִׁי כַּאֲשֶׁר דְּבַר הַמֶּלֶךְ לֵאמֹר שׁוּבוּ אֵלַי בַּיּוֹם הַשְּׁלִישִׁי:</p>	<p>Then Jeroboam came to Rehoboam, as <i>did</i> all the people, on the third day, as the king had spoken when he said, “Come back to me on the third day.”</p>	<p>came: the <i>ketiv</i> has to be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. 2 Chr 10:12.</p>

1 Ki 12:13	וַיַּעַן הַמֶּלֶךְ אֶת־הָעָם קָשָׁה וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲזָבוּ:	And the king answered the people harshly, and he <u>ignored</u> the advice of the elders who had advised him.	2 Chr 10:13. <hr/> ignored ← <i>left</i> .
1 Ki 12:14	וַיְדַבֵּר אֲלֵיהֶם כַּעֲצַת הַיְלָדִים לֵאמֹר אֲבִי הַכְּבִיד אֶת־עַלְכֶם וְאֲנִי אֶסִּיף עַל־עַלְכֶם אָבִי יִסֶּר אֶתְכֶם בַּשּׁוֹטִים וְאֲנִי אֲיִסֵּר אֶתְכֶם בְּעַקְרָבִים:	And he spoke to them according to the advice of the children and said, “My father made your yoke heavy, but I will add to your yoke. My father chastened you with whips, but I will chasten you with scorpions.”	2 Chr 10:14.
1 Ki 12:15	וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הָיְתָה סִבָּה מֵעַם יְהוָה לְמַעַן הָקִים אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר יְהוָה בְּיַד אַחִיָּה הַשִּׁילֹנִי אֶל־יִרְבֵּעַם בֶּן־נֶבֶט:	And the king did not listen to the people, because it was a turn <i>of events</i> from the LORD, in order to establish his word which the LORD had spoken through the <u>intermediacy</u> of Ahijah the Shilonite to Jeroboam the son of Nebat.	2 Chr 10:15. <hr/> intermediacy ← <i>hand</i> .
1 Ki 12:16	וַיֵּרָא כָּל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם וַיָּשִׁבוּ הָעָם אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר מִה־לָּנוּ חֵלֶק בְּדָוִד וְלֹא־נַחֲלָה בְּבֶן־יִשְׂי לְאֹהֲלֵיךָ יִשְׂרָאֵל עַתָּה רְאֵה בֵּיתְךָ דָּוִד וַיֵּלֶךְ יִשְׂרָאֵל לְאֹהֲלָיו:	And the whole of Israel saw that the king had not <u>heeded</u> them, and the people replied to the king and said, “What part <i>have</i> we with David?” And, “ <i>There is no inheritance</i> in the son of Jesse. Off to your {M: tents} [P: gods], O Israel. Now you see to your <i>own</i> house, David.” Then Israel went <i>off</i> to their tents.	[CB] App. 33 claims an amendment by the Sopherim with P= אֹהֲלֵיךָ. But we view this with suspicion, as perhaps a hyper-correction, and we do not reverse it. One could read <i>God</i> rather than <i>gods</i> , but it doesn't fit the context very well. The second occurrence of <i>tents</i> , strictly <i>his tents</i> , is the original text, ↗ <hr/> 2 Chr 10:16. <hr/> heeded ← <i>heard</i> .
1 Ki 12:17	וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם: פ	But <i>as for</i> the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them.	↳ and many other places (e.g. 2 Sam 10:1) use the expression <i>every man to his tents</i> or similar. <hr/> 2 Chr 10:17.
1 Ki 12:18	וַיִּשְׁלַח הַמֶּלֶךְ רְחַבְעָם אֶת־אֲדֹרָם אֲשֶׁר עַל־הַמָּס וַיִּרְגְּמוּ כָּל־יִשְׂרָאֵל בּוֹ אֲבָן וַיָּמָת וְהַמֶּלֶךְ רְחַבְעָם הִתְאַמֵּץ לָעָלוֹת בַּמָּרְכָבָה לָנוֹס יְרוּשָׁלַם:	Then when King Rehoboam sent Adoram who <i>was</i> in charge of the tax, all Israel <u>stoned</u> him, and he died. And King Rehoboam scrambled to board a carriage to flee <i>to</i> Jerusalem.	2 Chr 10:18. <hr/> stoned him ← “bouldered” him (with) stone. <hr/> scrambled ← <i>made himself strong</i> .
1 Ki 12:19	וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבֵית דָּוִד עַד הַיּוֹם הַזֶּה: ס	So Israel revolted against the house of David, <i>as it is</i> up to this day.	2 Chr 10:19.

1 Ki 12:20	וַיְהִי כַשְׁמַע כָּל־יִשְׂרָאֵל כִּי־שָׁב יִרְבֵּעַם וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֹתוֹ אֶל־הָעֵדָה וַיַּמְלִיכוּ אֹתוֹ עַל־כָּל־יִשְׂרָאֵל לֹא הָיָה אַחֲרָי בֵּית־דָּוִד זֹולָתִי שִׁבְט־יְהוּדָה לְבַדּוֹ:	Then it came to pass, when all Israel heard that Jeroboam had returned, that they sent messengers and called him to the congregation, and they made him king over all Israel. <i>There was</i> no-one in favour of the house of David, except for the tribe of Judah alone.	in favour of ← <i>after, behind.</i>
1 Ki 12:21	*ויבאו **ויבא רחבעם ירושלם ויקהל את כל בית יהודה ואת שבט בנימן מאה ושמנים אלף בחור עשה מלחמה להלחם עם בית ישראל להשיב את המלוכה לרחבעם בן שלמה: פ	Then when Rehoboam arrived in Jerusalem, he convened the whole house of Judah and the tribe of Benjamin – one hundred and eighty thousand young men – <i>who</i> were about to wage war, to fight against the house of Israel, so as to restore the kingdom to Rehoboam the son of Solomon.	arrived: the <i>ktiv</i> is plural or has transposed letters of a <i>scriptio plena</i> spelling of the singular. The <i>qeré</i> is singular. Compare 1 Ki 12:3, but here the context militates against a plural. 2 Chr 11:1. against ← <i>with</i> . See Gen 14:8.
1 Ki 12:22	ויהי דבר האלהים אל שמעיה איש האלהים לאמר:	And the word of God came to Shemaiah, a man of God, and it said,	2 Chr 11:2. came ← <i>became</i> .
1 Ki 12:23	אמר אל רחבעם בן שלמה מלך יהודה ואל כל בית יהודה ובנימין ויתר העם לאמר:	“Speak to Rehoboam the son of Solomon, the king of Judah, and to the whole house of Judah and Benjamin and the rest of the people, and say,	2 Chr 11:3.
1 Ki 12:24	כה אמר יהוה לאתעלו ולאתלחמו עס אחיכם בני ישראל שובו איש לביתו כי מאתי נהיה הדבר הזה וישמעו את דבר יהוה וישבו ללכת כדבר יהוה: ס	‘ <i>This is what</i> the LORD says: «Do not go up and do not fight against your brothers, the sons of Israel. Go back, each <i>one</i> to his house, because this matter has been brought about by me.»’ ” And they heeded the word of the LORD and turned back, so going according to the word of the LORD.	2 Chr 11:4. <i>this is what</i> ← <i>thus</i> . against ← <i>with</i> . See Gen 14:8.
1 Ki 12:25	וילבן ירבעם את שכם בהר אפרים וישב בה ויצא משם וילבן את פנואל:	Meanwhile Jeroboam built Shechem on Mount Ephraim, and he resided in it, and he went out from there and built Penuel.	meanwhile: wider use of the <i>vav</i> . built: i.e. <i>rebuilt</i> , or <i>repaired</i> . See [CB].
1 Ki 12:26	ויאמר ירבעם בלבו עתה תשוב הממלכה לבית דוד:	But Jeroboam said in his heart, “The kingdom will return now to the house of David.	

1 Ki 12:27	אֲסִי־עֹלָה הָעַם הַזֶּה לְעֹשׂוֹת זִבְחִים בְּבֵית־יְהוָה בִּירוּשָׁלַם וְשָׁב לֵב הָעַם הַזֶּה אֶל־אֲדֹנָיהֶם אֶל־רְחֹבָעַם מֶלֶךְ יְהוּדָה וְהָרְגָנִי וְשָׁבוּ אֶל־רְחֹבָעַם מֶלֶךְ־יְהוּדָה:	If this people goes up to make sacrifices in the house of the LORD in Jerusalem, then the people's heart will return to their lord – to Rehoboam king of Judah – and they will kill me and return to Rehoboam king of Judah.”	
1 Ki 12:28	וַיִּזְעַק הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֹלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב־לָכֶם מֵעֲלוֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרַיִם:	Then the king consulted, and he made two golden calves, and he said to <i>the people</i> , “It is too much for you to go up to Jerusalem. Behold your gods, O Israel, which brought you up out of the land of Egypt.”	<i>the people</i> ← <i>them</i> .
1 Ki 12:29	וַיִּשֶׂם אֶת־הָאֶחָד בְּבֵית־אֵל וְאֶת־הָאֶחָד נָתַן בְּדָן:	And he put one in Beth-El, and he placed <u>the other</u> in Dan.	the other ← <i>the one</i> .
1 Ki 12:30	וַיְהִי הַדְּבָר הַזֶּה לְחַטָּאת וַיֵּלְכוּ הָעַם לִפְנֵי הָאֶחָד עַד־דָּן:	And this matter became a <i>source of sin</i> , and the people went into the presence of one of <i>them</i> – <i>the one</i> in Dan.	
1 Ki 12:31	וַיַּעַשׂ אֶת־בַּיִת בְּמֹת וַיַּעַשׂ כַּהֲנָיִם מִקְצוֹת הָעַם אֲשֶׁר לֹא־הָיוּ מִבְּנֵי לֵוִי:	And he made an <u>elevated idolatrous temple</u> , and he appointed priests from <u>the common people</u> who were not the sons of Levi.	an elevated <i>idolatrous temple</i> ← a house of (idolatrous) raised sites. appointed ← <i>made</i> . the common ← <i>the extreme part of</i> , but ↗
1 Ki 12:32	וַיַּעַשׂ יִרְבְּעָם חָג בַּחֹדֶשׁ הַשְּׁמִינִי בַחֲמִשָּׁה־עָשָׂר יוֹם לְחֹדֶשׁ כְּחָג אֲשֶׁר בִּיהוּדָה וַיַּעַל עַל־הַמִּזְבֵּחַ בֶּן עֹשֶׂה בְּבֵית־אֵל לְזִבְחַת לְעֹגֹלִים אֲשֶׁר־עָשָׂה וְהָעֵמִיד בְּבֵית אֵל אֶת־כַּהֲנָיִם הַבְּמֹת אֲשֶׁר עָשָׂה:	And Jeroboam instituted a festival in the eighth month on the fifteenth day of the month, like the festival which <i>is</i> in Judah, and he made a burnt offering on the altar. <i>This is what</i> he did in Beth-El in <u>sacrificing</u> to the calves which he had made, and he appointed in Beth-El priests of the <i>idolatrous</i> raised sites which he had made.	↳ also <i>the whole of</i> , i.e. <i>the (people) as a whole</i> . instituted ← <i>made</i> . <i>this is what</i> ← <i>so</i> . in sacrificing: gerundial use of the infinitive. appointed ← <i>made stand; set up</i> .
1 Ki 12:33	וַיַּעַל עַל־הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה בְּבֵית־אֵל בַּחֲמִשָּׁה עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי בַחֹדֶשׁ אֲשֶׁר־בְּדָא *מַלְבַּד *מִלְּבָבוֹ וַיַּעַשׂ חָג לְבָנֵי יִשְׂרָאֵל וַיַּעַל עַל־הַמִּזְבֵּחַ לְהַקְטִיר: פ	So he made burnt offerings on the altar which he had made in Beth-El on the fifteenth day of the eighth month, in the month when he devised {K: on <i>his own initiative</i> } [Q: from his heart] that he should <u>institute</u> a festival for the sons of Israel. So he made burnt offerings on the altar with burning of incense.	institute ← <i>make</i> .

1 Ki 13:1	וַהֲנֶה אִישׁ אֱלֹהִים בָּא מִיְהוּדָה בְּדָבַר יְהוָה אֶל-בֵּית-אֵל וַיִּרְבַּעַם עִמָּד עַל-הַמִּזְבֵּחַ לְהַקְטִיר:	Then it so <i>happened</i> that a man of God came from Judah with the word of the LORD to Beth-El, while Jeroboam was standing at the altar about to burn incense.	it so <i>happened</i> that ← <i>behold</i> .
1 Ki 13:2	וַיִּקְרָא עַל-הַמִּזְבֵּחַ בְּדָבַר יְהוָה וַיֹּאמֶר מִזְבֵּחַ מִזְבֵּחַ כֹּה אָמַר יְהוָה הִנֵּה-בֵן נוֹלָד לְבֵית-דָּוִד יֵאשְׁיֵהוּ שְׁמוֹ וְזָבַח עָלֶיךָ אֶת-כַּהֲנֵי הַבַּמֹּת הַמְקַטְרִים עָלֶיךָ וְעַצְמוֹת אָדָם יִשְׂרְפוּ עָלֶיךָ:	And he called out at the altar with the word of the LORD and said, “O altar, O altar, <i>this is what</i> the LORD says: ‘Behold, a son <i>is to be born</i> in the house of David, <i>and his name will be</i> Josiah, and he will sacrifice on you the priests of the <i>idolatrous</i> raised sites who <i>now</i> burn incense on you, and man's bones will burn on you.’ ”	man's bones will burn on you: see 2 Ki 23:16. One could re-point as <i>niph'al</i> , will be burnt. this is what ← thus. <i>is to be born</i> : gerundival use of the participle. Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
1 Ki 13:3	וַנִּתֵּן בַּיּוֹם הַהוּא מוֹפֵת לְאֹמֶר זֶה הַמוֹפֵת אֲשֶׁר דִּבֶּר יְהוָה הִנֵּה הַמִּזְבֵּחַ נִקְרַע וְנִשְׁפָּךְ הַדֶּשֶׁן אֲשֶׁר-עָלָיו:	And on that day he <i>performed</i> a miracle and said, “This <i>is</i> the miracle which the LORD has pronounced. Behold, the altar will split apart and the <i>ashes</i> on it will be poured out.”	performed ← <i>gave</i> . ashes: or <i>fat</i> , but in this context the <i>ashes</i> of the burnt victims.
1 Ki 13:4	וַיְהִי כִשְׁמַע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ-הָאֱלֹהִים אֲשֶׁר קָרָא עַל-הַמִּזְבֵּחַ בְּבֵית-אֵל וַיִּשְׁלַח יָרְבֵּעַם אֶת-יָדוֹ מֵעַל הַמִּזְבֵּחַ לֵאמֹר תִּפְשֵׁהוּ וְתִיבֵשׂ יָדוֹ אֲשֶׁר שָׁלַח עָלָיו וְלֹא יָכַל לְהִשְׁיבָה אֵלָיו:	And it came to pass, when the king heard the word of the man of God, who had called out at the altar of Beth-El, that Jeroboam stretched out his hand over the altar and said, “Seize him.” But his hand which he had stretched out over it withered, and he was not able to <i>retract</i> it.	retract it ← <i>return it to himself</i> .
1 Ki 13:5	וְהַמִּזְבֵּחַ נִקְרַע וַיִּשְׁפָּךְ הַדֶּשֶׁן מִן-הַמִּזְבֵּחַ כַּמוֹפֵת אֲשֶׁר נָתַן אִישׁ הָאֱלֹהִים בְּדָבַר יְהוָה:	And the altar was split, and the ash was poured out from the altar, as a miracle which the man of God <i>performed</i> with the word of the LORD.	performed ← <i>gave</i> .
1 Ki 13:6	וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר אֶל-אִישׁ הָאֱלֹהִים חַל-נָא אֶת-פְּנֵי יְהוָה אֱלֹהֶיךָ וְהִתְפַּלֵּל בְּעַדִּי וְתִשָּׁב יָדֵי אֵלַי וַיִּחַל אִישׁ-הָאֱלֹהִים אֶת-פְּנֵי יְהוָה וְתִשָּׁב יַד-הַמֶּלֶךְ אֵלָיו וְתָהִי כַּבְּרָאשְׁנָה:	Then the king <i>reacted</i> and said to the man of God, “Plead with the LORD your God, please, and pray for me that my hand may be restored to me.” And the man of God <i>pleaded</i> with the LORD, and the king's hand was restored to him, and it became as <i>it was</i> at first.	reacted ← <i>answered</i> , but no question asked. plead with ... pleaded with ← <i>soften the face of ... softened the face of</i> .
1 Ki 13:7	וַיְדַבֵּר הַמֶּלֶךְ אֶל-אִישׁ הָאֱלֹהִים בְּאֶה-אֶתִּי הַבֵּיתָה וְסַעְדָה וְאֶתְנֶה לְךָ מַתָּת:	And the king said to the man of God, “Come home with me and dine, and I will give you a gift.”	

1 Ki 13:8	<p>וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ אִם־תִּתֶנְנִי אֶת־חֲצֵי בֵיתְךָ לֹא אֲבֹא עִמָּךְ וְלֹא־אֲכַל לֶחֶם וְלֹא אֲשֶׁת־הַמַּיִם בַּמָּקוֹם הַזֶּה:</p>	<p>But the man of God said to the king, “<i>Even</i> if you were to give me half of your house, I would not go with you, and I would not eat <u>bread</u> or drink water in this place.</p>	<p>bread: standing for <i>food</i> in general. See 1 Sam 14:24.</p>
1 Ki 13:9	<p>כִּי־כֵן צִוָּה אֶתִּי בְדַבַּר יְהוָה לֵאמֹר לֹא־תֹאכַל לֶחֶם וְלֹא תִשְׁתֶּה־מַּיִם וְלֹא תָשׁוּב בַּדֶּרֶךְ אֲשֶׁר הֵלַכְתָּ:</p>	<p>For that <i>is what</i> the LORD commanded me by his word when he said, ‘You shall not eat <u>bread</u>, and you shall not drink water, and you shall not return by the way you came.’ ”</p>	<p>that <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>the LORD commanded me by his word ← <i>he commanded me by the word of the LORD</i>.</p> <hr/> <p>bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.</p>
1 Ki 13:10	<p>וַיֵּלֶךְ בַּדֶּרֶךְ אַחֵר וְלֹא־שָׁב בַּדֶּרֶךְ אֲשֶׁר בָּא בָּהּ אֶל־בֵּית־אֵל: פ</p>	<p>So he went by another way, and he did not return by the way by which he came to Beth-El.</p>	
1 Ki 13:11	<p>וַנְּבִיא אֶחָד זָקֵן יָשֵׁב בְּבֵית־אֵל וַיָּבֹא בָנוּ וַיְסַפֵּר־לוֹ אֶת־כָּל־הַמַּעֲשֵׂה אֲשֶׁר־עָשָׂה אִישׁ־הָאֱלֹהִים הַיּוֹם בְּבֵית־אֵל אֶת־הַדְּבָרִים אֲשֶׁר דִּבֶּר אֶל־הַמֶּלֶךְ וַיְסַפְּרוּם לְאֲבֵיהֶם:</p>	<p>Now a certain elderly prophet lived in Beth-El, and his son came and told him the whole proceeding which the man of God had carried out <u>on that day</u> in Beth-El – the words which he spoke to the king – and <u>they told</u> them to their father.</p>	<p>a certain ... prophet ← <i>one prophet</i>. A false prophet (1 Ki 13:18).</p> <hr/> <p>on that day ← <i>today</i>, the time frame of direct speech.</p> <hr/> <p>they told: perhaps plural because several sons came (see next verse), or perhaps impersonal avoidance of the passive <i>it was told</i>.</p>
1 Ki 13:12	<p>וַיְדַבֵּר אֲלֵהֶם אֲבֵיהֶם אֵיזָה הַדֶּרֶךְ הָלַךְ וַיֵּרְאוּ בָנוּ אֶת־הַדֶּרֶךְ אֲשֶׁר הָלַךְ אִישׁ הָאֱלֹהִים אֲשֶׁר־בָּא מִיהוּדָה:</p>	<p>Then their father said to them, “Which way did he go?” For his sons had seen <u>which way</u> the man of God, who had come from Judah, went.</p>	<p>which way (<i>second occurrence in verse</i>) ← <i>the way which</i>.</p>
1 Ki 13:13	<p>וַיֹּאמֶר אֶל־בָּנָיו חַבְּשׁוּ־לִי הַחֲמֹר וַיַּחְבְּשׁוּ־לוֹ הַחֲמֹר וַיֵּרֶבֶב עָלָיו:</p>	<p>And he said to his sons, “Saddle the donkey for me.” So they saddled the donkey for him, and he rode on it.</p>	
1 Ki 13:14	<p>וַיֵּלֶךְ אַחֲרַי אִישׁ הָאֱלֹהִים וַיִּמְצָאֵהוּ יֹשֵׁב תַּחַת הָאֵלֶּה וַיֹּאמֶר אֵלָיו הֲאֵתָהּ אִישׁ־הָאֱלֹהִים אֲשֶׁר־בָּאתָ מִיהוּדָה וַיֹּאמֶר אָנִי:</p>	<p>And he went after the man of God, and he found him sitting under a <u>terebinth tree</u>, and he said to him, “<i>Are</i> you the man of God who has come from Judah?” And he said, “<i>I am</i>.”</p>	<p>a terebinth tree ← <i>the terebinth tree</i>. An unexpected definite article. See Gen 22:9.</p>
1 Ki 13:15	<p>וַיֹּאמֶר אֵלָיו לֵךְ אִתִּי הַבַּיְתָה וְאֲכַל לֶחֶם:</p>	<p>Then he said to him, “Come home with me and eat <u>bread</u>.”</p>	<p>bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.</p>

1 Ki 13:16	וַיֹּאמֶר לֹא אוֹכַל לָשׁוּב אִתְּךָ וּלְבוֹא אִתְּךָ וְלֹא-אֲכַל לֶחֶם וְלֹא-אֶשְׁתֶּה אִתְּךָ מֵיִם בַּמָּקוֹם הַזֶּה:	But he said, “I am not able to return with you and to go with you, and I shall not eat bread, and I shall not drink water with you in this place.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:17	כִּי-דָבַר אֵלַי בְּדַבַּר יְהוָה לֹא-תֹאכַל לֶחֶם וְלֹא-תִשְׁתֶּה שֵׁם מַיִם לֹא-תָשׁוּב לָלֶכֶת בַּדֶּרֶךְ אֲשֶׁר-הִלַּכְתָּ בָּהּ:	For the word to me, by the word of the LORD, was, ‘You shall not eat bread, and you shall not drink water there. You shall not return by going back by the way you came.’”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. by going: gerundial use of the infinitive. came ← <i>came on</i> .
1 Ki 13:18	וַיֹּאמֶר לוֹ גַם-אֲנִי נָבִיא כְמוֹךָ וּמַלְאָךְ דִּבֶּר אֵלַי בְּדַבַּר יְהוָה לֵאמֹר הִשְׁבֵּהוּ אִתְּךָ אֶל-בֵּיתְךָ וַיֹּאכַל לֶחֶם וַיִּשְׁתֶּה מֵיִם כַּחַשׁ לוֹ:	Then he said to him, “I too <i>am</i> a prophet like you, and an angel has spoken to me by the word of the LORD and has said, ‘Bring him back with you to your house, and he will eat bread and drink water.’” <i>But</i> he was lying to him.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:19	וַיָּשׁוּב אִתּוֹ וַיֹּאכַל לֶחֶם בְּבֵיתוֹ וַיִּשְׁתֶּה מַיִם:	And he returned with him and ate bread in his house and drank water.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:20	וַיְהִי הֵם יֹשְׁבִים אֶל-הַשְּׁלֶחַן פ וַיְהִי דְבַר-יְהוָה אֶל-הַנָּבִיא אֲשֶׁר הֵשִׁיבוֹ:	Then it came to pass while they were sitting at the table that the word of the LORD came to the prophet who had brought him back,	came ← <i>became</i> .
1 Ki 13:21	וַיִּקְרָא אֶל-אִישׁ הָאֱלֹהִים אֲשֶׁר-בָּא מִיהוּדָה לֵאמֹר כֹּה אָמַר יְהוָה יַעַן כִּי מָרִיתָ פִּי יְהוָה וְלֹא שָׁמַרְתָּ אֶת-הַמִּצְוָה אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:	and he called out to the man of God who had come from Judah and said, “ <i>This is what</i> the LORD says: ‘Since you have been disobedient to the utterance of the LORD, and you have not kept the commandment which the LORD your God commanded,	this <i>is what</i> ← <i>thus</i> . utterance ← <i>mouth</i> .
1 Ki 13:22	וַתָּשׁוּב וַתֹּאכַל לֶחֶם וַתִּשְׁתֶּה מֵיִם בַּמָּקוֹם אֲשֶׁר דִּבֶּר אֵלֶיךָ אֶל-תֹּאכַל לֶחֶם וְאֶל-תִּשְׁתֶּה מֵיִם לֹא-תָבוֹא נְבִלְתְּךָ אֶל-קֶבֶר אֲבֹתֶיךָ:	but you went back, and you have eaten bread and drunk water in a place <i>for</i> which he said to you, «Do not eat bread and do not drink water <i>there</i> », your corpse will not enter into the sepulchre of your fathers.’”	bread (2x): see 1 Ki 13:8. See also 1 Sam 28:22-24.
1 Ki 13:23	וַיְהִי אַחֲרָי אֲכָלוֹ לֶחֶם וְאַחֲרָי שָׁתוֹתוֹ וַיַּחְבֹּשׁ-לוֹ הַחֲמֹז לְנָבִיא אֲשֶׁר הֵשִׁיבוֹ:	And it came to pass, after he had eaten bread and after he had drunk, that he saddled the donkey for him – for the prophet whom he had brought back.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:24	וַיֵּלֶךְ וַיִּמְצְאוּהוּ אַרְיֵה בַּדֶּרֶךְ וַיִּמִּיתֵהוּ וַתְּהִי נְבִלְתוֹ מְשֻׁלְּכַת בַּדֶּרֶךְ וְהַחֲמֹז עִמָּד אֶצְלָהּ וְהָאַרְיֵה עִמָּד אֶצְל הַנְּבִלָה:	And as he was travelling, a lion came across him on the way and killed him, and his corpse was discarded on the road, but the donkey stood next to it, and the lion stood next to the corpse.	he was travelling: a change of grammatical subject to the “man of God”, the true (but disobedient) prophet. came across ← <i>found</i> .

1 Ki 13:25	והנה אנשים עברים ויראו את הנבלה משלכת בדרך ואת האריה עמד אצל הנבלה ויבאו וידברו בעיר אשר הנביא הזקן ישב בה:	Then <u>it so happened</u> that <u>some</u> men were passing by, and they saw the corpse discarded on the road and the lion standing next to the corpse, and they went <u>away</u> and reported <u>it</u> in the city in which the elderly prophet lived.	it so happened that ← behold.
1 Ki 13:26	וישמע הנביא אשר השיבו מן הדרך ויאמר איש האלהים הוא אשר מרה את פי יהוה ויתנהו יהוה לאריה וישברהו וימתהו כדבר יהוה אשר דבר לו:	And the prophet who had brought him back <u>when he was</u> on <u>his way</u> heard <u>it</u> , and he said, “It <u>is</u> the man of God who was disobedient to the utterance of the LORD, and the LORD gave him over to the lion, and it <u>tore</u> <u>him to pieces</u> and killed him, according to the word of the LORD, who had spoken to him.”	when he was on his way ← from the way. utterance ← mouth. tore him to pieces ← broke him.
1 Ki 13:27	וידבר אל בניו לאמר חבשו לי את החמור ויחבשו:	Then he spoke to his sons and said, “Saddle the donkey for me.” So they saddled <u>it</u> .	
1 Ki 13:28	וילך וימצא את נבלתו משלכת בדרך וחמור והאריה עמדים אצל הנבלה לאאכל האריה את הנבלה ולא שבר את החמור:	Then he set out and found his corpse <u>which had been</u> discarded on the road, with the donkey and the lion standing beside the corpse. The lion did not eat the corpse, and it did not <u>tear at</u> the donkey.	tear at ← break.
1 Ki 13:29	וישא הנביא את נבלת איש האלהים וינחהו אל החמור וישיבהו ויבא אל עיר הנביא הזקן לספד ולקברו:	Then the prophet took the corpse of the man of God, and he placed him on the donkey and brought him back, and the elderly prophet went to the city to mourn <u>for him</u> and <u>to bury him</u> .	to bury him: we take the suffix on the infinitive as an objective genitive. But see 1 Ki 13:31, which has the same form.
1 Ki 13:30	וינח את נבלתו בקברו ויספדו עליו הוי אחי:	And he placed his corpse in his grave, and they mourned for him, <u>saying</u> , “Alas, my brother.”	
1 Ki 13:31	ויהי אחרי קברו אתו ויאמר אל בניו לאמר במותי וקברתם אתי בקבר אשר איש האלהים קבור בו אצל עצמותיו הניחו את עצמותי:	Then it came to pass, after <u>he had</u> <u>buried him</u> , that he spoke to his sons and said, “On my death, bury me in the grave in which the man of God <u>is</u> buried. Place my bones next to his bones.	he had buried him: a subjective genitive suffix on the infinitive (followed by a pronominal direct object). Contrast 1 Ki 13:29, despite the same form.
1 Ki 13:32	כי היה יהיה הדבר אשר קרא בדבר יהוה על המזבח אשר בבית אל ועל כל בתי הבמות אשר בערי שמרון: פ	For the <u>words</u> will surely come <u>to pass</u> which he called out by the word of the LORD at the altar which <u>was</u> in Beth-El and in all the <u>temples</u> of the <u>idolatrous</u> raised sites which <u>were</u> in the cities of Samaria.”	words ← word. will surely come to pass: infinitive absolute. temples ← houses.

1 Ki 13:33	אָחַר הַדְּבָר הַזֶּה לֹא־שָׁב יִרְבְּעָם מִדְּרָכּוֹ הִרְעָה וַיָּשֶׁב וַיַּעַשׂ מִקְצוֹת הָעָם כַּהֲנִי בְּמֹת הַחֲפֹץ יִמְלֵא אֶת־יָדוֹ וַיְהִי כַּהֲנֵי בְּמֹת:	After this affair Jeroboam did not turn back from his evil way, and he again appointed priests for the idolatrous raised sites from the common people. He installed whoever wished it, who then became priests of the idolatrous raised sites.	again: or returned and. appointed ← made. the common people: see 1 Ki 12:31. installed ← filled the hand of.
1 Ki 13:34	וַיְהִי בַדְּבָר הַזֶּה לַחֲטָאת בַּיִת יִרְבְּעָם וּלְהַכְחִיד וּלְהַשְׁמִיד מֵעַל פְּנֵי הָאֲדָמָה: פ	And this affair became the sin of the house of Jeroboam, and it was cause to destroy it and to obliterate it from the face of the earth.	this affair ← in this affair. earth ← ground.
1 Ki 14:1	בָּעֵת הַהִיא חָלָה אֲבִיָּה בֶן־יִרְבְּעָם:	At that time Abijah the son of Jeroboam fell ill.	
1 Ki 14:2	וַיֹּאמֶר יִרְבְּעָם לְאִשְׁתּוֹ קוּמִי נָא וְהַשְׁתַּנִּית וְלֹא יֵדְעוּ כִּי־אֲתִי** אֶתְ אִשְׁתְּ יִרְבְּעָם וְהִלְכֶתְ שִׁלֹּה הַנְּהַשֵּׁם אַחֲיָה הַנִּבְיָא הוּא־דְבָר עָלַי לְמַלְךְ עַל־הָעָם הַזֶּה:	And Jeroboam said to his wife, “Arise, please, and disguise yourself so that they won't know that you are Jeroboam's wife, and go to Shiloh. You will see that Ahijah the prophet is there. He is the one who told me that I would become king over this people.	you (first occurrence in verse): the ketiv is an older form, [Ges-HG] §32h. so that: purposive use of the vav. you will see that ← behold.
1 Ki 14:3	וּלְקַחַת בַּיָּד עֶשְׂרֵה לֶחֶם וְנִקְנָדִים וּבִקְבֵקְ דָּבֶשׁ וּבָאֵת אֵלָיו הוּא יַגִּיד לָךְ מִה־יְהִיָּה לְנֶעֱר:	And take with you ten loaves, and cakes and a jar of honey, and go to him. He will tell you what will become of the child.”	with you ← in your hand. jar: or bottle.
1 Ki 14:4	וַתַּעַשׂ כֵּן אִשְׁתְּ יִרְבְּעָם וַתִּקֶּם וַתֵּלֶךְ שִׁלֹּה וַתְּבֹא בַיִת אַחֲיָה וְאַחֲיָהּ לֹא־יָכַל לִרְאוֹת כִּי קָמוּ עֵינָיו מִשִּׁיבוֹ: ס	And Jeroboam's wife did so, and she arose and went to Shiloh, and she went to Ahijah's house, but Ahijah could not see because his eyes were unable to focus because of his old age.	unable to focus ← fixed. Compare 1 Sam 4:15. old age ← grey hair.
1 Ki 14:5	וַיִּהְיֶה אָמַר אֶל־אַחֲיָהּ הִנֵּה אִשְׁתְּ יִרְבְּעָם בָּאָה לְדָרְשׁ דְּבָר מֵעִמָּךְ אֶל־בְּנֵהּ כִּי־חָלָה הִיא כֹּזֶה וְכֹזֶה תִּדְבֹר אֵלֶיהָ וַיְהִי כַּבָּאָה וְהִיא מְתַנְּפֶלָה:	But the LORD said to Ahijah, “Look, Jeroboam's wife is coming to ask you for an oracle about her son, because he is ill. You will say this and that to her, and it will be the case that when she comes, she will be concealing her identity.”	oracle ← word, thing. concealing her identity: hithpael for feigning. See Gen 42:7.
1 Ki 14:6	וַיְהִי כַשְׁמַע אַחֲיָהּ אֶת־קוֹל רַגְלֶיהָ בָּאָה בַּפֶּתַח וַיֹּאמֶר בָּאִי אִשְׁתְּ יִרְבְּעָם לָמָּה זֶה אַתְּ מְתַנְּפֶלָה וְאַנְכִי שְׁלוּחַ אֵלַיִךְ קָשָׁה:	And it came to pass, when Ahijah heard the sound of her feet as she came in at the door, that he said, “Come in, O wife of Jeroboam. Why are you concealing your identity? But I have been commissioned with something severe for you.	I have been commissioned ... for you ← I (am) sent ... to you. The sense of commissioning is present in 2 Sam 11:22.

1 Ki 14:7	לְכִי אֲמַרְי לִירְבֵּעַם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר הִרְיַמְתִּיךָ מִתּוֹךְ הָעָם וְאֶתָּנָךְ נָגִיד עַל עַמִּי יִשְׂרָאֵל:	Go <i>and</i> say to Jeroboam, ‘ <u>This is what</u> the LORD God of Israel says: «Seeing that I exalted you from among the people, and I appointed you a prince over my people Israel,	this is what ← thus.
1 Ki 14:8	וְאֶקְרַע אֶת־הַמַּמְלָכָה מִבֵּית דָּוִד וְאֶתָּנָה לָךְ וְלֹא־הֵייתָ כְּעַבְדֵי דָוִד אֲשֶׁר שָׁמַר מִצְוֹתַי וְאֲשֶׁר־הִלְךְ אַחֲרַי בְּכֹל־לִבְבוֹ לַעֲשׂוֹת רַק הַיָּשָׁר בְּעֵינַי:	and I split the kingdom from the house of David, and I gave it to you, but <i>seeing that</i> you were not like my servant David who kept my commandments and who walked after me with all his heart <i>in doing</i> only what <i>is</i> right in my sight,	in doing: gerundial use of the infinitive. right ← upright.
1 Ki 14:9	וַתֵּרַע לַעֲשׂוֹת מְכַל אֲשֶׁר־הָיוּ לְפָנַי וַתֵּלֶךְ וַתַּעֲשֶׂה־לְךָ אֱלֹהִים אַחֲרַיִם וּמַסְכוֹת לְהַכְעִיסֵנִי וְאֶתִּי הִשְׁלַכְתָּ אַחֲרַי גֹּן־ךָ: ס	and <i>seeing that</i> you acted more wickedly than all who were before you, and you went on to make yourself other gods and castings, so provoking me to anger, and <i>seeing that</i> you cast me behind your back,	
1 Ki 14:10	לְכִן הִנְנִי מֵבִיא רָעָה אֶל־בַּיִת יִרְבֵּעַם וְהִכְרַתִּי לִירְבֵּעַם מִשְׁתֵּין בְּקִיר עֶצוּר וְעָזוּב בְּיִשְׂרָאֵל וּבַעֲרַתִּי אַחֲרַי בֵּית־יִרְבֵּעַם כַּאֲשֶׁר יִבְעַר הַגִּלְגָּל עַד־תָּמוּז:	so I for my part am about to bring evil on the house of Jeroboam, and I will <u>cut off from</u> Jeroboam <i>everyone who</i> urinates against a wall, <i>leaving it</i> shut off and abandoned in Israel, and I will clear the house of Jeroboam out, as one clears dung out until it <u>has gone</u> .	so I for my part am about to ← therefore behold me. cut off from ← cut off to / for. leaving it shut off and abandoned: AV differs (<i>and him that is shut up and left</i>). [CB] also differs, as ↗ has gone ← has been consumed.
1 Ki 14:11	הַמַּת לִירְבֵּעַם בְּעִיר יֹאכְלוּ הַכְּלָבִים וְהַמַּת בַּשָּׂדֶה יֹאכְלוּ עוֹף הַשָּׁמַיִם כִּי יְהוָה דִּבֶּר:	Dogs will <u>eat</u> him of Jeroboam's house who dies in the city, and the birds of the sky will <u>eat</u> him who dies in the field, for the LORD has spoken.» ’	↳ at Ex 23:5, proposing cases of root עזב as to help. eat (2x): in a Hebrew “OVS” (object-verb-subject) sentence.
1 Ki 14:12	וְאַתָּה קוּמִי לְכִי לְבֵיתְךָ בְּבֹאָה רַגְלֶיךָ הָעִירָה וּמַת הַיֶּלֶד:	So you arise and go to your home. As your feet enter the city, the child will die.	
1 Ki 14:13	וּסְפְדוּ־לוֹ כָּל־יִשְׂרָאֵל וְקָבְרוּ אֹתוֹ כִּי־זָה לְבָדּוֹ יָבֹא לִירְבֵּעַם אֶל־קֶבֶר יַעַן נִמְצְאָ־בּוֹ דְבַר טוֹב אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּבֵית יִרְבֵּעַם:	And all Israel will mourn for him, and they will bury him, but <u>only he</u> of Jeroboam's house will go to the grave, because a good thing has been found in him towards the LORD God of Israel in the house of Jeroboam.	only he ← only this (one).
1 Ki 14:14	וְהַקִּים יְהוָה לוֹ מֶלֶךְ עַל־יִשְׂרָאֵל אֲשֶׁר יִכְרִית אֶת־בֵּית יִרְבֵּעַם זֶה הַיּוֹם וְמָה גַּם־עַתָּה:	But the LORD will raise up a king for himself over Israel, who will cast off the house of Jeroboam <u>on this very day</u> . And what <i>is more</i> – <u>right now</u> .	on this very day: AV differs (<i>that day</i>). Perhaps one should regard the death of Jeroboam's firstborn (1 Ki 14:17) as ending recognition of the line. right ← also. Wider use of gam.

1 Ki 14:15	וְהָכָה יְהוָה אֶת־יִשְׂרָאֵל כְּאֲשֶׁר יְנֹוד הַקֶּנֶה בַּמַּיִם וַנִּתֵּשׂ אֶת־יִשְׂרָאֵל מִמֶּעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לְאֲבוֹתֵיהֶם וְזָרַם מֵעֵבֶר לְנַהַר יַעַן אֲשֶׁר עָשׂוּ אֶת־אֲשְׁרֵיהֶם מִכְעִיסִים אֶת־יְהוָה:	So the LORD will strike Israel, as a reed is driven about in the water, and he will drive Israel out from this good land which he gave to their fathers, and he will scatter them on the other side of the river, because they have constructed their phallic parks, provoking the LORD to anger.	is driven about: <i>gal</i> for passive of <i>hiphil</i> . <hr/> the river: [CB] notes as <i>the Euphrates</i> .
1 Ki 14:16	וַיִּתֵּן אֶת־יִשְׂרָאֵל בְּגִלְל חַטָּאוֹת יִרְבְּעָם אֲשֶׁר חָטָא וְאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל:	And he will deliver up Israel on account of Jeroboam's sins which he committed, and because he caused Israel to sin."	committed ← <i>sinned</i> .
1 Ki 14:17	וַתִּקַּם אִשְׁת׃ יִרְבְּעָם וַתֵּלֶךְ וַתָּבֵא תְרַצְתָּהּ הִיא בָּאָה בְּסוֹף־הַבַּיִת וְהַנְּעָר מָת:	Then Jeroboam's wife arose and departed and went to Tirzah. <i>And as</i> she went in over the threshold of the house, the child died.	
1 Ki 14:18	וַיִּקְבְּרוּ אֹתוֹ וַיִּסְפְּדוּ־לוֹ כָּל־יִשְׂרָאֵל כְּדִבְרֵי יְהוָה אֲשֶׁר דִּבֶּר בְּיַד־עֲבָדוֹ אַחִיהוּ הַנְּבִיא:	And they buried him, and all Israel mourned for him, according to the word of the LORD which he had spoken through the intermediacy of his servant Ahijah the prophet.	intermediacy ← <i>hand</i> . <hr/> Ahijah ← <i>Ahijahu</i> here.
1 Ki 14:19	וַיִּתֵּן דְּבָרֵי יִרְבְּעָם אֲשֶׁר נִלְחַם וְאֲשֶׁר מָלַךְ הַנֶּגֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Jeroboam, who waged war and who reigned, <i>they are</i> written in the Book of the <u>Chronicles</u> of the Kings of Israel.	<i>they are</i> ← <i>behold them</i> . <hr/> Chronicles ← <i>words / affairs of the days</i> . Here part of a title.
1 Ki 14:20	וְהַיָּמִים אֲשֶׁר מָלַךְ יִרְבְּעָם עֶשְׂרִים וּשְׁתַּיִם שָׁנָה וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּמְלֹךְ נָדָב בְּנוֹ תַחֲתָיו: פ	And the period for which Jeroboam reigned <i>was</i> twenty-two years, and he lay with his fathers. And Nadab his son reigned in place of him.	period ← <i>days</i> .
1 Ki 14:21	וַרְחֲבֵעָם בֶּן־שְׁלֹמֹה מָלַךְ בְּיְהוּדָה בֶּן־אַרְבָּעִים וְאַחַת שָׁנָה רְחֲבֵעָם בְּמַלְכוֹ וַיִּשְׁבַּע עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם הָעִיר אֲשֶׁר־בָּחַר יְהוָה לְשׁוּם אֶת־שְׁמוֹ שֵׁם מְכַל שְׁבִטֵי יִשְׂרָאֵל וְשֵׁם אִמּוֹ נַעֲמָה הָעַמֹּנִית:	<u>Meanwhile</u> Rehoboam the son of Solomon reigned in Judah. Rehoboam <i>was</i> forty-one years old when he <i>started to</i> reign, and he reigned for seventeen years in Jerusalem, the city which the LORD chose out of all the tribes of Israel to establish his name there. And his mother's name <i>was</i> Naamah the Ammonitess.	2 Chr 12:13. <hr/> meanwhile: wider use of the <i>vav</i> .

1 Ki 14:22	וַיַּעַשׂ יְהוּדָה הָרַע בְּעֵינֵי יְהוָה וַיִּקְנְאוּ אֹתוֹ מִכָּל אֲשֶׁר עָשׂוּ אֲבֹתָם בַּחַטָּאתָם אֲשֶׁר חָטְאוּ:	And Judah did evil in the LORD's sight, and they provoked him to jealousy more than <u>anything</u> that their fathers did, in their sins which they <u>committed</u> .	2 Chr 12:14. <hr/> <u>anything</u> ← <i>everything</i> . <hr/> <u>committed</u> ← <i>sinned</i> .
1 Ki 14:23	וַיִּבְנוּ גַם־הֵמָּה לָהֶם בָּמֹת וּמִצְבֹּת וְאֲשֵׁרִים עַל כָּל־גְּבֻעָה גְבוּהָ וְתַחַת כָּל־עֵץ רֵעָנָן:	And they too constructed for themselves <i>idolatrous</i> raised sites and <i>idolatrous</i> statues and phallic parks on every high hill and under every luxuriant tree.	
1 Ki 14:24	וְגַם־קֹדֶשׁ הָיָה בָאָרֶץ עָשׂוּ כְּכָל הַתּוֹעֵבֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל: פ	And there were also <u>male prostitutes</u> in the land. They committed <u>all</u> the abominations of the Gentiles whom the LORD had driven out before the sons of Israel.	male prostitutes ← <i>a male prostitute</i> , but followed by a plural verb, and plural in 1 Ki 15:12. <hr/> <u>all</u> ← <i>as all</i> .
1 Ki 14:25	וַיְהִי בַשָּׁנָה הַחֲמִישִׁית לַמֶּלֶךְ רְחַבְעָם עָלָה *שׁוֹשֶׁק **שִׁישַׁק מֶלֶךְ־מִצְרַיִם עַל־יְרוּשָׁלַם:	And it came to pass in the fifth year of King Rehoboam <i>that</i> {Q: Shishak} [K: Shushak] king of Egypt came up against Jerusalem.	The <i>qeré</i> aligns the name with the spelling in 1 Ki 11:40. <hr/> <hr/> 2 Chr 12:2.
1 Ki 14:26	וַיִּקַּח אֶת־אֲצִרוֹת בַּיַּת־יְהוָה וְאֶת־אֲצִרוֹת בַּיַּת הַמֶּלֶךְ וְאֶת־הַכֹּל לָקַח וַיִּקַּח אֶת־כָּל־מַגְנֵי הַזָּהָב אֲשֶׁר עָשָׂה שְׁלֹמֹה:	And he took <i>away</i> the treasures of the house of the LORD and the treasures of the king's house. And he took <i>everything away</i> , and he took <i>away</i> all the golden shields which Solomon had made.	2 Chr 12:9.
1 Ki 14:27	וַיַּעַשׂ הַמֶּלֶךְ רְחַבְעָם תַּחְתָּם מַגְנֵי נְחֹשֶׁת וְהַפְקִיד עַל־יַד שָׂרֵי הָרָצִים הַשְּׂמֹרִים פֶּתַח בַּיַּת הַמֶּלֶךְ:	Then King Rehoboam made shields of copper instead of them, and he committed <i>them</i> to the <u>care</u> of the captains of the <u>couriers</u> who guarded the entrance to the king's house.	2 Chr 12:10. <hr/> <u>care</u> ← <i>hand</i> . <hr/> <u>couriers</u> ← <i>runners</i> .
1 Ki 14:28	וַיְהִי מִדִּי־בֹא הַמֶּלֶךְ בַּיַּת יְהוָה יִשְׂאוּם הָרָצִים וְהֵשִׁיבוּם אֶל־תֵּא הָרָצִים:	And it was <i>the case that</i> every time the king went <i>to</i> the house of the LORD, the couriers carried them <i>there</i> , and <i>then</i> brought them back to the <u>repository</u> of the couriers.	2 Chr 12:11. <hr/> <u>repository</u> : or <i>side-room</i> .
1 Ki 14:29	וַיִּתֵּר דְּבָרֵי רְחַבְעָם וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵמָּה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And <i>as for</i> the rest of the affairs of Rehoboam, and everything he did – <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 12:15.
1 Ki 14:30	וּמִלְחָמָה הָיְתָה בֵּין־רְחַבְעָם וּבֵין יִרְבֵּעָם כָּל־הַיָּמִים:	And there was war between Rehoboam and Jeroboam <u>all the time</u> .	2 Chr 12:15. <hr/> <u>all the time</u> ← <i>all the days</i> .

1 Ki 14:31	וַיִּשְׁכַּב רְחֹבָעַם עִם־אֲבֹתָיו וַיִּקְבְּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וְשֵׁם אִמּוֹ נַעֲמָה הָעַמּוֹנִית וַיִּמְלֹךְ אֲבִיָּם בְּנוֹ תַחְתָּיו: פ	And Rehoboam lay with his fathers, and he was buried with his fathers in the City of David. And his mother's name was Naamah the Ammonitess. And Abijam his son reigned in his place.	1 Chr 3:10, 2 Chr 12:16. Abijam: spelled <i>Abijah</i> in 2 Chronicles.
1 Ki 15:1	וּבְשָׁנַת שְׁמֹנֶה עָשָׂרָה לְמָלְךְ יִרְבְּעָם בְּוִנְבֵט מֶלֶךְ אֲבִיָּם עַל־יְהוּדָה:	Now in the eighteenth year of King Jeroboam the son of Nebat, Abijam <i>started to</i> reign over Judah.	2 Chr 13:1.
1 Ki 15:2	שָׁלֹשׁ שָׁנִים מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מַעַכָּה בֵּת־אֲבִישָׁלוֹם:	He reigned for three years in Jerusalem. And the name of his mother was Maachah, the daughter of Abishalom.	2 Chr 13:2.
1 Ki 15:3	וַיֵּלֶךְ בְּכָל־חַטָּאוֹת אָבִיו אֲשֶׁר־עָשָׂה לְפָנָיו וְלֹא־הָיָה לְבָבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו כְּלִבָּב דָּוִד אָבִיו:	And he walked in all the sins of his father which he did before him, and his heart was not <u>sincere</u> with the LORD his God, as the heart of David his <u>father</u> was.	sincere ← <i>whole; at peace.</i> father: standing for <i>forefather</i> , here <i>great grandfather</i> .
1 Ki 15:4	כִּי לְמַעַן דָּוִד נָתַן יְהוָה אֱלֹהָיו לּוֹ נֵיר בִּירוּשָׁלַם לְהַקִּים אֶת־בְּנוֹ אַחֲרָיו וְלְהַעֲמִיד אֶת־ירוּשָׁלַם:	For <i>it was</i> for David's sake that the LORD his God gave him a lamp in Jerusalem <i>in raising up</i> his son after him and to establish Jerusalem,	in raising up: gerundial use of the infinitive.
1 Ki 15:5	אֲשֶׁר עָשָׂה דָוִד אֶת־הַיָּשָׁר בְּעֵינֵי יְהוָה וְלֹא־סָר מִכָּל אֲשֶׁר־צִוָּהוּ כָּל יְמֵי חַיָּו רַק בְּדָבָר אֹרִיָּה הַחִתִּי:	because David did what was right in the eyes of the LORD, and he did not depart from <u>anything</u> that he commanded him all the days of his life, except in the incident of Uriah the Hittite.	right ← <i>upright.</i> anything ← <i>everything.</i>
1 Ki 15:6	וּמִלְחָמָה הָיְתָה בֵּין־רְחֹבָעַם וּבֵין יִרְבְּעָם כָּל־יְמֵי חַיָּו:	And there was war between Rehoboam and Jeroboam all the days of his life.	2 Chr 13:2. Rehoboam and Jeroboam: in 2 Chr 13:2, the war is between Abijah (Rehoboam's son) and Jeroboam.
1 Ki 15:7	וַיִּתֵּר דְּבָרֵי אֲבִיָּם וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה וּמִלְחָמָה הָיְתָה בֵּין אֲבִיָּם וּבֵין יִרְבְּעָם:	And <i>as for</i> the rest of the affairs of Abijam, and everything he did – <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah? And there was war between Abijam and Jeroboam.	2 Chr 13:22.
1 Ki 15:8	וַיִּשְׁכַּב אֲבִיָּם עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּעִיר דָּוִד וַיִּמְלֹךְ אָסָא בְּנוֹ תַחְתָּיו: פ	And Abijam lay with his fathers, and they buried him in the City of David, and Asa his son reigned in his place.	1 Chr 3:10, 2 Chr 14:1.

1 Ki 15:9	<p>וּבְשָׁנַת עֶשְׂרִים לְרִבְעָם מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אֲסָא מֶלֶךְ יְהוּדָה:</p>	<p>And in the twentieth year of Jeroboam king of Israel, Asa reigned <i>as</i> king of Judah.</p>	
1 Ki 15:10	<p>וְאַרְבָּעִים וְאַחַת שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מַעַכָּה בֵּת-אֲבִישָׁלוֹם:</p>	<p>And he reigned in Jerusalem for forty-one years, and his mother's name <i>was</i> Maachah, the daughter of Abishalom.</p>	
1 Ki 15:11	<p>וַיַּעַשׂ אֲסָא הַיָּשָׁר בְּעֵינֵי יְהוָה כְּדוֹד אָבִיו:</p>	<p>Now Asa did what <i>was</i> right in the LORD's sight, as David his father <i>did</i>.</p>	2 Chr 14:2.
1 Ki 15:12	<p>וַיַּעֲבֹר הַקְּדָשִׁים מִן-הָאָרֶץ וַיִּסַּר אֶת-כָּל-הַגְּלִילִים אֲשֶׁר עָשׂוּ אֲבֹתָיו:</p>	<p>And he <u>ejected</u> the male prostitutes from the land, and he removed all the idols which his father had made.</p>	2 Chr 14:3. ejected ← <i>transferred; removed</i> .
1 Ki 15:13	<p>וְגַם אֶת-מַעַכָּה אִמּוֹ וַיִּסְרָהּ מִגְּבִירָה אֲשֶׁר-עָשְׂתָה מִפְּלֶצֶת לְאִשְׁרָה וַיִּכְרַת אֲסָא אֶת-מִפְּלֶצֶתָהּ וַיִּשְׂרֹף בְּנַחַל קִדְרוֹן:</p>	<p>And <i>as for</i> Maachah his mother too, he <u>excluded</u> her from <i>being</i> queen mother, because she had made a monstrosity for the phallic park. And Asa cut her monstrosity down and burnt <i>it</i> at the Kidron Brook.</p>	2 Chr 15:16. excluded ← <i>removed</i> .
1 Ki 15:14	<p>וְהַבְּמוֹת לֹא-סָרוּ רַק לְבַב-אֲסָא הָיָה שָׁלֵם עִם-יְהוָה כָּל-יָמָיו:</p>	<p>But the <i>idolatrous</i> raised sites were not removed, yet Asa's heart was <u>sincere</u> with the LORD all his days.</p>	2 Chr 15:17. were not removed ← <i>did not depart. Qal</i> for passive of <i>hiphil</i> . sincere ← <i>whole; at peace</i> .
1 Ki 15:15	<p>וַיָּבֵא אֶת-קְדָשֵׁי אָבִיו *וּקְדָשׁוֹ **וּקְדָשֵׁי בַיִת יְהוָה כֶּסֶף וְזָהָב וְכֵלִים:</p>	<p>And he fetched his father's holy <i>articles</i>, and the holy {Q: <i>articles</i>} [K: <i>article</i>] of the house of the LORD – silver and gold and equipment.</p>	The <i>ktiv</i> also has a possessive pronoun, <i>his / its</i> , which would be irregular in the context. 2 Chr 15:18.
1 Ki 15:16	<p>וּמִלְחָמָה הָיְתָה בֵּין אֲסָא וּבֵין בַּעֲשָׂא מֶלֶךְ-יִשְׂרָאֵל כָּל-יָמֵיהֶם:</p>	<p>And there was war between Asa and Baasha king of Israel all their days.</p>	2 Chr 15:19.
1 Ki 15:17	<p>וַיַּעַל בַּעֲשָׂא מֶלֶךְ-יִשְׂרָאֵל עַל-יְהוּדָה וַיִּבֶן אֶת-הַרְמָה לְבִלְתִּי תֵת יָצָא וּבָא לְאֲסָא מֶלֶךְ יְהוּדָה:</p>	<p>And Baasha king of Israel went up against Judah, and he built <u>Ramah</u>, in order to <u>prevent traffic</u> to and from Asa king of Judah.</p>	2 Chr 16:1. Ramah ← <i>the Ramah</i> . prevent traffic to and from ← <i>not give exiting and entering</i> .

1 Ki 15:18	<p>וַיִּקַּח אֲסָא אֶת־כָּל־הַכֶּסֶף וְהַזָּהָב הַנּוֹתָרִים בְּאוֹצְרוֹת בֵּית־יְהוָה וְאֶת־אוֹצְרוֹת בַּיִת *מֶלֶךְ *הַמֶּלֶךְ וַיִּתְּנֵם בְּיַד־עַבְדָּיו וַיִּשְׁלַחֵם הַמֶּלֶךְ אֲסָא אֶל־בֶּן־הַדָּד בֶּן־טַבְרִימֹן בֶּן־חַזִּיזוֹן מֶלֶךְ אֲרָם הַיֹּשֵׁב בְּדַמְשֶׁק לֵאמֹר:</p>	<p>And Asa took all the silver and the gold which remained in the treasuries of the house of the LORD and the treasuries of {K: <i>the</i>} [Q: the] king's house, and he committed them to the care of his servants. And King Asa sent them to Ben-Hadad, the son of Tabrimon, the son of Hezion, the king of Aramaea, who was living in Damascus, and he said,</p>	<p> 2 Chr 16:2. committed them to the care ← gave them to the hand. living ← sitting, dwelling.</p>
1 Ki 15:19	<p>בְּרִית בֵּינִי וּבֵינֶךָ בֵּין אָבִי וּבֵין אָבִיךָ הִנֵּה שְׁלַחְתִּי לְךָ שְׁחָד כֶּסֶף וְזָהָב לְךָ הַפְּרָה אֶת־בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל וַיַּעַלֶּה מֵעָלַי:</p>	<p>“There is a covenant between me and you as there was between my father and your father. Look, I have sent you a gift – silver and gold. Go and break your covenant with Baasha king of Israel so that I am rid of him.”</p>	<p> 2 Chr 16:3. gift: or bribe. I am rid of him ← he goes up from on me.</p>
1 Ki 15:20	<p>וַיִּשְׁמַע בֶּן־הַדָּד אֶל־הַמֶּלֶךְ אֲסָא וַיִּשְׁלַח אֶת־שָׂרֵי הַחֲיָלִים אֲשֶׁר־לוֹ עַל־עָרֵי יִשְׂרָאֵל וַיִּדֹּךְ אֶת־עֵיזוֹן וְאֶת־דָּן וְאֶת אֲבֵל בֵּית־מַעֲכָה וְאֶת כָּל־כְּנָזוֹת עַל כָּל־אֶרֶץ נַפְתָּלִי:</p>	<p>And Ben-Hadad heeded King Asa, and he sent the commanders of his forces against the cities of Israel, and he attacked Ijon and Dan and Abel-Beth-Maachah, and all of Kinnereth over all the land of Naphtali.</p>	<p> 2 Chr 16:4. heeded ← heard. Kinnereth ← Kinroth with AV= Cinneroth here (a plural form which we singularize and regularize). See Num 34:11 and Josh 11:2.</p>
1 Ki 15:21	<p>וַיְהִי כַשְׂמַע בַּעֲשָׂא וַיַּחְדֵּל מִבְּנוֹת אֶת־הַרְמָה וַיֵּשֶׁב בְּתִרְצָה:</p>	<p>And when Baasha heard about it, he discontinued building Ramah, and he lived in Tirzah.</p>	<p> 2 Chr 16:5. and when ← and it was as. Ramah ← the Ramah.</p>
1 Ki 15:22	<p>וְהַמֶּלֶךְ אֲסָא הִשְׁמִיעַ אֶת־כָּל־יְהוּדָה אֲזַיִן נָקִי וַיִּשְׁאוּ אֶת־אֲבָנֵי הַרְמָה וְאֶת־עֲשִׂיָּהּ אֲשֶׁר בָּנָה בַּעֲשָׂא וַיָּבֶן בָּם הַמֶּלֶךְ אֲסָא אֶת־גִּבְעַת בְּנֵימִן וְאֶת־הַמִּצְפָּה:</p>	<p>And King Asa made a proclamation to the whole of Judah – no-one was exempt – and they carried away the stones of Ramah and its timbers, with which Baasha had been building it. And King Asa built Geba of Benjamin and Mizpah with them.</p>	<p> 2 Chr 16:6. Ramah ... Mizpah ← the Ramah ... the Mizpah.</p>
1 Ki 15:23	<p>וַיֵּתֶר כָּל־דְּבָרֵי־אֲסָא וְכָל־גְּבוּרָתוֹ וְכָל־אֲשֶׁר עָשָׂה וְהָעָרִים אֲשֶׁר בָּנָה הֲלֹא־הֵמָּה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה רַק לְעֵת זְקֻנָּתוֹ חָלָה אֶת־רַגְלָיו:</p>	<p>And the rest of all the affairs of Asa, and all his bravery, and everything he did, and the cities which he built – are they not written in the Book of the Chronicles of the Kings of Judah? Except that in the time of his old age, he had a disorder in his feet.</p>	<p> 2 Chr 16:11, 2 Chr 16:12. in his feet ← with his feet.</p>

1 Ki 15:24	וַיִּשְׁכַּב אָסָא עִם־אֲבוֹתָיו וַיִּקְבֹּר עִם־אֲבוֹתָיו בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ יְהוֹשָׁפָט בְּנֹו תַחֲתָיו: פ	And Asa lay with his fathers, and he was buried with his fathers in the City of David his father, and Jehoshaphat his son reigned in his place.	1 Chr 3:10, 2 Chr 16:13, 2 Chr 16:14, 2 Chr 17:1. father: standing for <i>forefather</i> .
1 Ki 15:25	וַנָּדָב בֶּן־יִרְבֵּעַם מֶלֶךְ עַל־יִשְׂרָאֵל בְּשָׁנַת שְׁתַּיִם לְאָסָא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ עַל־יִשְׂרָאֵל שְׁנַתִּים:	And Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel for two years.	
1 Ki 15:26	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיִּלְךְ בְּדַרְךְ אָבִיו וּבַחֲטָאתֹו אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל:	And he did evil in the sight of the LORD, and he walked in the way of his father, and in his sin, in that he caused Israel to sin.	
1 Ki 15:27	וַיִּקְשֹׁר עָלָיו בַּעֲשָׂא בֶן־אֲחִיהָ לְבַיִת יִשְׁשָׁכָר וַיִּכְהֹו בַּעֲשָׂא בְּגִבְתֹון אֲשֶׁר לְפִלְשְׁתִּים וַנָּדָב וְכָל־יִשְׂרָאֵל צָרִים עַל־גִּבְתֹון:	And Baasha the son of Ahijah of the house of Issachar conspired against him, and Baasha attacked him in Gibbethon, which the Philistines <i>had held</i> . So Nadab and the whole of Israel besieged Gibbethon.	
1 Ki 15:28	וַיִּמָּתֶהוּ בַּעֲשָׂא בְּשָׁנַת שְׁלֹשׁ לְאָסָא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ תַּחֲתָיו:	And Baasha killed <i>Nadab</i> in the third year of Asa king of Judah, and he reigned in his place.	<i>Nadab</i> ← <i>him</i> .
1 Ki 15:29	וַיְהִי כַּמֶּלְכֹו הִכָּה אֶת־כָּל־בַּיִת יִרְבֵּעַם לֹא־הִשְׁאִיר כָּל־נִשְׁמָה לְיִרְבֵּעַם עַד־הַשְּׁמָדֹו כְּדָבָר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד־עַבְדֹו אֲחִיהָ הַשִּׁילֹנִי:	And it came to pass while he reigned <i>that</i> he struck the whole house of Jeroboam down until <u>he had eradicated it</u> – he did not leave <u>anyone</u> of Jeroboam's <i>family</i> with breath remaining – according to the word of the LORD which he spoke through the <u>intermediacy</u> of his servant Ahijah the Shilonite,	he had eradicated it: or <i>he had eradicated him</i> , but it was an ongoing process. anyone ← <i>all</i> . intermediacy ← <i>hand</i> .
1 Ki 15:30	עַל־חַטָּאוֹת יִרְבֵּעַם אֲשֶׁר חָטָא וְאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל בְּכַעְסֹו אֲשֶׁר הִכְעִים אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	because of the sins of Jeroboam which he <u>committed</u> , and because he caused Israel to sin by his provocative behaviour <i>by</i> which he provoked the LORD God of Israel.	committed ← <i>sinned</i> .
1 Ki 15:31	וַיִּתֵּר דְּבָרֵי נָדָב וְכָל־אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Nadab, and everything that he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	

1 Ki 15:32	וּמִלְחָמָה הָיְתָה בֵּין אָסָא וּבֵין בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל כָּל־יְמֵיהֶם: פ	And there was war between Asa and Baasha king of Israel <u>all the time</u> .	all the time ← <i>all the days</i> .
1 Ki 15:33	בְּשָׁנַת שְׁלֹשׁ לְאָסָא מֶלֶךְ יְהוּדָה מָלַךְ בַּעֲשָׂא בְּכָל־אֶרֶץ עַל־כָּל־יִשְׂרָאֵל בְּתִרְזָה עֶשְׂרִים וָאַרְבַּע שָׁנָה:	In the third year of Asa king of Judah, Baasha the son of Ahijah became king over the whole of Israel in Tirzah, <i>and he reigned</i> for twenty-four years.	
1 Ki 15:34	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדַרְךְ יִרְבֵּעַם וּבַחַטָּאתוֹ אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל: ס	And he did evil in the sight of the LORD, and he walked in the way of Jeroboam and his sin <i>by</i> which he caused Israel to sin.	
1 Ki 16:1	וַיְהִי דְבַר־יְהוָה אֶל־יְהוּא בֶן־חַנָּנִי עַל־בַּעֲשָׂא לֵאמֹר:	Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,	
1 Ki 16:2	יַעַן אֲשֶׁר הִרִימְתִּיךָ מִן־הָעֶפְרָי וְאֶתְנַנְךָ נָגִיד עַל עַמִּי יִשְׂרָאֵל וּתְלַךְ בְּדַרְךְ יִרְבֵּעַם וּתְחַטֵּא אֶת־עַמִּי יִשְׂרָאֵל לְהַכְעִיסֵנִי בַּחַטָּאתֶם:	“Since I raised you up from the dust and made you a prince over my people Israel, <u>yet you walked</u> in the way of Jeroboam and caused my people Israel to sin, so provoking me to anger with their sins,	yet you walked: adversative use of the <i>vav</i> . The sentence begins as if directly speaking to Baasha then continues in the next verse in the third person as if speaking to Jehu (who is not the later king) before →
1 Ki 16:3	הֲנִי מִבְּעִיר אַחֲרֵי בַעֲשָׂא וְאַחֲרֵי בֵיתוֹ וְנָתַתִּי אֶת־בֵּיתְךָ כְּבַיִת יִרְבֵּעַם בְּזַנְבֹּט:	I am now about to eject Baasha and his house and make your house like the house of Jeroboam the son of Nebat.	↳ reverting. A change of grammatical person is not uncommon in Hebrew. I am now about to ← <i>behold me</i> . eject: AV differs (<i>take away the posterity of</i>). We take אַחֲרֵי as the linking preposition. AV takes it as a noun (<i>posterity</i>).
1 Ki 16:4	הַמַּת לְבַעֲשָׂא בְּעִיר יֹאכְלוּ הַכְּלָבִים וְהַמַּת לוֹ בַּשָּׂדֶה יֹאכְלוּ עוֹף הַשָּׁמַיִם:	Dogs will eat whoever of Baasha's <i>house</i> dies in the city, and the birds of the sky will eat whoever of his <i>house</i> dies in the field.”	
1 Ki 16:5	וַיִּתֶּר דְּבָרֵי בַעֲשָׂא וְאֲשֶׁר עָשָׂה וּגְבוּרָתוֹ הֵלֵאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Baasha and what he did, and his bravery, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
1 Ki 16:6	וַיִּשְׁכַּב בַּעֲשָׂא עִם־אֲבוֹתָיו וַיִּקְבֹּר בְּתִרְזָה וַיִּמְלֹךְ אֵלָה בְּנוֹ תַחֲתָיו:	And Baasha lay with his fathers, and he was buried in Tirzah, and Elah his son reigned in his place.	

1 Ki 16:7	<p>וְגַם בִּידֵי־יְהוָה בְּחַנְנֵי הַנְּבִיא דְּבַר־יְהוָה הָיָה אֶל־בַּעֲשָׂא וְאֶל־בֵּיתוֹ וְעַל כָּל־הָרָעָה אֲשֶׁר־עָשָׂה בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשָׂה יָדָיו לְהִזּוֹת כְּבַיִת יִרְבֵּעַם וְעַל אֲשֶׁר־הִכָּה אֹתוֹ: פ</p>	<p>So the word of the LORD through the <u>intermediacy</u> of Jehu the son of Hanani the prophet <u>duly</u> came about against Baasha, and against his house, both for all the evil which he did in the sight of the LORD – in <u>provoking</u> him to anger, in the <u>undertakings</u> of his hands, in being like the house of Jeroboam – and because he struck <u>that house</u> down.</p>	<p>intermediacy ← <i>hand</i>.</p> <hr/> <p>duly: from גַּם, <i>gam</i>. Compare Ps 95:9.</p> <hr/> <p>in provoking: gerundial use of the infinitive.</p> <hr/> <p>undertakings ← <i>deeds</i>.</p> <hr/> <p>that <i>house</i> ← <i>it</i>, or <i>him</i>, referring to striking Nadab down.</p>
1 Ki 16:8	<p>בְּשַׁנַּת עֶשְׂרִים וּשְׁשׁ שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה מֶלֶךְ אֱלָה בְּזִרְזָה עַל־יִשְׂרָאֵל בְּתִרְזָה שְׁנַת־יָמָיו:</p>	<p>In twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel in Tirzah, for two years.</p>	
1 Ki 16:9	<p>וַיִּקְשֶׁר עָלָיו עֲבָדוֹ זִמְרִי שָׂר מִחֻצֵּי הָרֶכֶב וְהוּא בְּתִרְזָה שָׁתָה שְׂכֹר בַּיַּת אֲרִצָּא אֲשֶׁר עַל־הַבַּיִת בְּתִרְזָה:</p>	<p>And his servant Zimri, commander of half of his chariot <i>fleet</i>, conspired against him, when he <i>was</i> in Tirzah drinking <i>himself</i> drunk in the house of Arza who <i>was</i> in charge of the house in Tirzah.</p>	
1 Ki 16:10	<p>וַיָּבֵא זִמְרִי וַיַּכְהוּ וַיְמִיתֵהוּ בְּשַׁנַּת עֶשְׂרִים וּשְׁבַע לְאַסָּא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ תַּחְתָּיו:</p>	<p>And Zimri came and struck him and killed him in the twenty-seventh year of Asa king of Judah, and he reigned in his place.</p>	
1 Ki 16:11	<p>וַיְהִי בְּמִלְכּוֹ כְּשִׁבְתּוֹ עַל־כִּסְאוֹ הִכָּה אֶת־כָּל־בַּיִת בְּעֲשָׂא לְאִישׁ אֶיךָ לֹא מִשְׁתָּיו בְּקִיר וְגֵאֲלָיו וְרַעְהוּ:</p>	<p>And it came to pass when he <i>started to</i> reign, as soon as he sat on his throne, <i>that</i> he struck the whole house of Baasha down – he did not leave him <i>anyone who</i> urinates against a wall, neither his kinsmen-redeemers nor his <u>entourage</u>.</p>	<p>entourage ← <i>neighbour, companion</i>.</p>
1 Ki 16:12	<p>וַיִּשְׁמַד זִמְרִי אֶת כָּל־בַּיִת בְּעֲשָׂא כְּדִבְרֵי יְהוָה אֲשֶׁר דִּבֶּר אֶל־בַּעֲשָׂא בְּיַד יְהוָה הַנְּבִיא:</p>	<p>So Zimri eliminated the whole house of Baasha according to the word of the LORD which he spoke <u>to Baasha</u> through the <u>intermediacy</u> of Jehu the prophet,</p>	<p>to Baasha: or (עַל for אַל), <i>against Baasha</i>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p>
1 Ki 16:13	<p>אֶל כָּל־חַטָּאוֹת בַּעֲשָׂא וְחַטָּאוֹת אֱלָה בְּנֹו אֲשֶׁר חָטְאוּ וְאֲשֶׁר הִחֲטִיאוּ אֶת־יִשְׂרָאֵל לְהַכְעִים אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַבְלִיָּהם:</p>	<p>for all the sins of Baasha, and the sins of Elah his son, which they committed and because they caused Israel to sin, by <u>provoking</u> the LORD God of Israel to anger with their <u>idols</u>.</p>	<p>committed ← <i>sinned</i>.</p> <hr/> <p>by provoking: gerundial use of the infinitive.</p> <hr/> <p>idols ← <i>vanities</i>, but also <i>idols</i>, with [AnLx].</p>

1 Ki 16:14	וַיִּתֵּר דְּבָרֵי אֱלֹהִים וְכָל־אֲשֶׁר עָשָׂה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And the rest of the affairs of Elah, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
1 Ki 16:15	בַּשְּׁנָתָה עֶשְׂרִים וְשִׁבְעַת שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה מֶלֶךְ זִמְרִי שָׁבַעַת יָמִים בְּתִרְצָה וְהָעָם חָנְיָה עַל־גִּבְתּוֹן אֲשֶׁר לְפִלְשְׁתִּים:	In the twenty-seventh year of Asa king of Judah, Zimri reigned for seven days in Tirzah, and the people encamped against Gibbethon, which the Philistines <i>had held</i> .	
1 Ki 16:16	וַיִּשְׁמַע הָעָם הַחֲנִיָּה לְאַמֵּר קֹשֶׁר זִמְרִי וְגַם הִכָּה אֶת־הַמֶּלֶךְ וַיִּמְלְכוּ כָל־יִשְׂרָאֵל אֶת־עֹמְרִי שֹׁר־צָבָא עַל־יִשְׂרָאֵל בַּיּוֹם הַהוּא בַּמַּחְנֶה:	And the people who <i>were</i> encamped heard <i>reports</i> saying, “Zimri has conspired and <u>even</u> struck the king down.” And all Israel made Omri, <i>who was</i> an army commander, king of Israel on that day in the encampment.	even ← <i>also</i> , but the scope is wider. Compare 2 Sam 17:12.
1 Ki 16:17	וַיַּעֲלֶה עֹמְרִי וְכָל־יִשְׂרָאֵל עִמּוֹ מִגִּבְתּוֹן וַיִּצְרוּ עַל־תִּרְצָה:	Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah.	
1 Ki 16:18	וַיְהִי כִּרְאוֹת זִמְרִי כִּי־נִלְכְּדָה הָעִיר וַיָּבֹא אֶל־אַרְמוֹן בֵּית־הַמֶּלֶךְ וַיִּשְׂרֹף עָלָיו אֶת־בֵּית־מֶלֶךְ בָּאֵשׁ וַיָּמָת:	And it came to pass, when Zimri saw that the city had been captured, that he went to the palace of the king's house and burned the king's house <i>down</i> with fire, on top of himself, and he died	
1 Ki 16:19	עַל־חַטָּאתוֹ *חַטָּאתָיו אֲשֶׁר חָטָא לְעֵשׂוֹת הָרַע בְּעֵינֵי יְהוָה לָלֶכֶת בְּדַרְךְ יִרְבְּעָם וּבַחַטָּאתוֹ אֲשֶׁר עָשָׂה לְהַחֲטִיא אֶת־יִשְׂרָאֵל:	for {K: his sin} [Q: his sins] which he <u>committed by doing</u> evil in the sight of the LORD, <u>by walking</u> in the way of Jeroboam and in his sin, which he <u>committed by causing</u> Israel to sin.	committed (<i>first occurrence in verse</i>): sinned. <hr/> by doing ... by walking ... by causing: gerundial use of the infinitive.
1 Ki 16:20	וַיִּתֵּר דְּבָרֵי זִמְרִי וְקֹשְׁרוֹ אֲשֶׁר קֹשֶׁר הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And the rest of the affairs of Zimri, and his conspiracy which he <i>made</i> , <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	made ← <i>conspired</i> .
1 Ki 16:21	אִזּוֹ יִחַלַּק הָעָם יִשְׂרָאֵל לְחֻצֵי חֻצֵי הָעָם הָיָה אַחֲרֵי תִבְנִי בִן־גִּינָתַת לְהַמְלִיכוֹ וְהַחֲצִי אַחֲרֵי עֹמְרִי:	Then the people of Israel were divided in two – half of the people were <u>in favour of making</u> Tibni the son of Ginath king, and half were <u>in favour of</u> Omri.	two ← <i>half</i> . <hr/> in favour of (2x) ← <i>after</i> .

1 Ki 16:22	וַיִּחַזַק הָעָם אֲשֶׁר אַחֲרֵי עֹמְרִי אֶת־הָעָם אֲשֶׁר אַחֲרֵי תִבְנִי בְּוִגִינַת וַיָּמָת תִּבְנִי וַיָּמָלֵךְ עֹמְרִי: פ	And the people <i>who were</i> in favour of Omri prevailed over the people <i>who were</i> in favour of Tibni the son of Ginath, and Tibni died, and Omri reigned.	
1 Ki 16:23	בְּשָׁנַת שְׁלֹשִׁים וְאַחַת שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה מָלַךְ עֹמְרִי עַל־יִשְׂרָאֵל שְׁתַּיִם עָשָׂה שָׁנָה בְּתִרְצָה מֶלֶךְ שֵׁשׁ־שָׁנִים:	In the thirty-first year of Asa king of Judah, Omri became king over Israel for twelve years. He reigned for six years in Tirzah.	
1 Ki 16:24	וַיִּקֶן אֶת־הַהָר שֶׁמֶרׁוֹן מֵאֵת שֶׁמֶר בְּכֶכְרִים כֶּסֶף וַיְבִן אֶת־הַהָר וַיִּקְרָא אֶת־שֵׁם הָעִיר אֲשֶׁר בָּנָה עַל שֵׁם־שֶׁמֶר אֲדָנֵי הָהָר שֶׁמֶרׁוֹן:	And he purchased Mount Samaria from Shemer for two talents of silver, and he built on the mountain, and he called the city which he had built after Shemer, the lord of Mount Samaria.	talents: see Ex 25:39.
1 Ki 16:25	וַיַּעַשׂה עֹמְרִי הָרַע בְּעֵינֵי יְהוָה וַיֵּרַע מְבַלְּ אֲשֶׁר לִפְנָיו:	And Omri did evil in the LORD's sight, and he was worse than all those who <i>were</i> before him.	
1 Ki 16:26	וַיֵּלֶךְ בְּכָל־דְּרֹךְ יִרְבְּעָם בְּוִגִיבָט *וּבַחֲטָאֵתוֹ *וּבַחֲטָאֵתוֹ אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל לְהַכְעִים אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַבְלִיָּהֶם:	And he walked in every way of Jeroboam the son of Nebat, and in {K: his sins} [Q: his sin] <i>with</i> which he caused Israel to sin, <i>by</i> provoking the LORD God of Israel to anger with their <u>idols</u> .	by provoking: gerundial use of the infinitive. idols: see 1 Ki 16:13.
1 Ki 16:27	וַיִּתֵּר דְּבָרֵי עֹמְרִי אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ אֲשֶׁר עָשָׂה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the <u>exploits</u> of Omri which he <u>undertook</u> , and his brave acts which he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	exploits ... undertook ← things ... did.
1 Ki 16:28	וַיִּשְׁכַּב עֹמְרִי עִם־אֲבֹתָיו וַיִּקְבֹּר בְּשֶׁמֶרׁוֹן וַיָּמָלֵךְ אַחָאָב בְּנוֹ תַחֲתָיו: פ	And Omri lay with his fathers, and he was buried in Samaria, and Ahab his son reigned in his place.	
1 Ki 16:29	וַאֲחָאָב בְּוִגִיבָט עֹמְרִי מֶלֶךְ עַל־יִשְׂרָאֵל בְּשָׁנַת שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה וַיָּמָלֵךְ אַחָאָב בְּוִגִיבָט עַל־יִשְׂרָאֵל בְּשֶׁמֶרׁוֹן עָשָׂרִים וּשְׁתַּיִם שָׁנָה:	And Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa king of Judah, and <u>Ahab the son of Omri</u> reigned over Israel in Samaria for twenty-two years.	Ahab the son of Omri ... Ahab the son of Omri: otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.

1 Ki 16:30	וַיַּעַשׂ אַחָאָב בְּנֵי־עֹמְרִי הָרַע בְּעֵינֵי יְהוָה מְכֹל אֲשֶׁר לִפְנֵי: וַיֵּשֶׁתְּחוּ לוֹ:	And Ahab the son of Omri did evil in the sight of the LORD – more than everyone who <i>was</i> before him.	
1 Ki 16:31	וַיְהִי הַנֶּקֶל לְכַתּוֹ בַּחֲטָאוֹת יִרְבְּעָם בְּנֵי־נֶבֶט וַיִּקַּח אִשָּׁה אֶת־אִיזָבֵל בַּת־אֶתְבָּעַל מֶלֶךְ צִידוֹנִים וַיֵּלֶךְ וַיַּעֲבֹד אֶת־הַבַּעַל וַיִּשְׁתַּחֲוֶה לוֹ:	For it <u>really</u> was <u>insufficient</u> for him to walk in the sins of Jeroboam the son of Nebat, and he took as his wife Jezebel , the daughter of Ethbaal king of the <u>Sidonians</u> , and he went <i>his way</i> and served Baal, and he worshipped him.	Rev 2:20. <hr/> <hr/> really: from the → <hr/> <hr/> insufficient ← <i>slight</i> . <hr/> <hr/> Jezebel ← <i>Izebel</i> , but we retain the AV / traditional English name. <hr/> <hr/> Sidonians: see Gen 10:15.
1 Ki 16:32	וַיִּקַּם מִזְבֵּחַ לַבַּעַל בַּיִת הַבַּעַל אֲשֶׁר בָּנָה בְּשַׁמְרוֹן:	And he set up an altar to Baal <i>in</i> the house of Baal which he built in Samaria.	↳ interrogative particle ה, expressing astonishment (see [BDB]).
1 Ki 16:33	וַיַּעַשׂ אַחָאָב אֶת־הָאֲשֵׁרָה וַיִּזְסַף אַחָאָב לַעֲשׂוֹת לְהַכְעִיס אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְכֹל מַלְכֵי יִשְׂרָאֵל אֲשֶׁר הָיוּ לִפְנֵי:	And Ahab made the phallic park, and Ahab did more to provoke the LORD God of Israel than all the kings of Israel who were before him.	
1 Ki 16:34	בְּיָמָיו בָּנָה חִיאֵל בֵּית הָאֱלֹהִי אֶת־יְרִיחָהּ בְּאֶבִירָם בְּכָרוֹ יִסְדָּהּ *וּבִשְׁגִיב *וּבִשְׁגִיב צָעִירוֹ הַצֵּיב דְּלָתֶיהָ כְּדָבָר יְהוָה אֲשֶׁר דָּבַר בְּיַד יְהוֹשֻׁעַ בְּנֵי־נֹון: ס	In his days Hiel, a Beth-Elite, built Jericho. He founded it at <i>the cost</i> of Abiram his firstborn, and he set up its gates at <i>the cost</i> of {Q: Segub} [K: Segib] his younger son, according to the word of the LORD which he had spoken through the <u>intermediacy</u> of <u>Joshua</u> the son of Nun.	built: or <i>rebuilt</i> . <hr/> <hr/> intermediacy ← <i>hand</i> . <hr/> <hr/> Joshua: for the prophecy, see Josh 6:26.
1 Ki 17:1	וַיֹּאמֶר אֵלָיו הַתְּשִׁבִי מִתְּשִׁבֵי גִלְעָד אֶל־אַחָאָב חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לִפְנֵי אִם־יְהִי הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפִּי דְבָרִי: ס	And Elijah the Tishbite, an inhabitant of Gilead, said to Ahab, “ <i>As</i> the LORD God of Israel lives, before whom I stand, there certainly will not be any dew or rain for the <u>coming</u> years, but <i>it will be</i> according to my word.”	Rev 11:6. <hr/> <hr/> an inhabitant of ← <i>from the inhabitants of</i> , a play on words with <i>Tishbite</i> . <hr/> <hr/> Gilead: see Gen 31:21. <hr/> <hr/> there certainly will not be ← <i>if there is</i> , standing → <hr/> <hr/> the coming ← <i>these</i> .
1 Ki 17:2	וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:	And the word of the LORD came to him and said,	↳ for <i>if there is ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Ki 17:3	לֵךְ מִזֶּה וּפְגַנִּית לְךָ קְדָמָה וְנִסְתַּרְתָּ בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן:	“Depart from here and <u>turn</u> to the east, and hide at the <u>Cherith Brook</u> which <i>is</i> <u>alongside</u> the Jordan.	turn ← <i>turn for yourself</i> . <hr/> <hr/> Cherith Brook ... alongside: or ... <i>in front of</i> . The Cherith is a tributary to the east of the Jordan, on the same side as Tishbe (Elijah's town).

1 Ki 17:4	וְהָיָה מֵהַנְּחֹל תִּשְׁתָּה וְאֶת־הָעֲרָבִים צִוִּיתִי לְכַלְכֵּלְךָ שָׁם:	And it will come to pass <i>that</i> you will drink from the brook, and I have commanded the ravens to sustain you there.”	
1 Ki 17:5	וַיֵּלֶךְ וַיַּעַשׂ כְּדִבְרֵי יְהוָה וַיֵּלֶךְ וַיֵּשֶׁב בְּנַחַל כְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן:	So he departed according to the word of the LORD, and he went <i>away</i> and stayed at the Cherith Brook which <i>is alongside</i> the Jordan.	alongside: see 1 Ki 17:3.
1 Ki 17:6	וְהָעֲרָבִים מְבִיאִים לוֹ לֶחֶם וּבֶשֶׂר בַּבֹּקֶר וּלְחֶם וּבֶשֶׂר בְּעָרֵב וּמִן־הַנְּחֹל יִשְׁתָּה:	And the ravens would bring him bread and meat in the morning, and bread and meat in the evening, and he drank from the brook.	
1 Ki 17:7	וַיְהִי מִקַּץ יָמִים וַיִּיבֶשׂ הַנְּחֹל כִּי לֹא־הָיָה גֶשֶׁם בְּאַרְצָא: ס	And it came to pass after <i>several</i> days that the brook dried up, for there had been no rain in the land.	
1 Ki 17:8	וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:	And the word of the LORD came to him and said,	
1 Ki 17:9	קוּם לֵךְ צָרְפָתָה אֲשֶׁר לְצִדּוֹן וַיִּשְׁבֶּתָ שָׁם הֲנֵה צִוִּיתִי שָׁם אִשָּׁה אֶלְמָנָה לְכַלְכֵּלְךָ:	“Arise <i>and</i> go to <u>Zarephath</u> , which <i>is subservient</i> to <u>Sidon</u> , and stay there. Look, I have instructed a <u>widow</u> there to sustain you.”	Zarephath: Sarepta in Luke 4:26 , where this incident is mentioned. Sidon: see Gen 10:15. widow ← widow woman.
1 Ki 17:10	וַיָּקָם וַיֵּלֶךְ צָרְפָתָה וַיָּבֹא אֶל־פֶּתַח הָעִיר וְהָנְהָ שָׁם אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת עֵצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קַח־יָנָא לִי מֵעֵט־מַיִם בְּכֵלִי וְאֶשְׁתָּה:	So he arose and went to Zarephath, and he arrived at the entrance to the city, and <u>what he saw was</u> a widow there gathering wood, and he called out to her and said, “Please get me a little water in a <u>cup</u> for me to drink.”	what <i>he</i> saw was ← behold. cup ← vessel, article. for me to drink: with the purposive use of the <i>vav</i> .
1 Ki 17:11	וַתֵּלֶךְ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקַח־יָנָא לִי פַת־לֶחֶם בְּיָדְךָ:	Then as she went to get <i>it</i> , he called out to her, “Please bring a piece of bread for me <u>with you</u> .”	with you ← in your hand.
1 Ki 17:12	וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיךָ אִם־יֵשׁ־לִי מְעוֹג כִּי אִם־מִלָּא כַּף־קֶמַח בְּכַד וּמֵעֵט־שֶׁמֶן בְּצַפְחַת וְהִנְנִי מְקַשֶּׁשֶׁת שְׁנַיִם עֵצִים וּבֹאתִי וְעָשִׂיתִיהוּ לִי וּלְבָנִי וְאֶכְלָנָהּ וּמָתָנוּ:	And she said, “ <i>As</i> the LORD your God lives, I certainly do not have <u>any</u> cake, <u>except</u> a handful of flour in a jar, and a little oil in a jug, and you see that I <u>am</u> gathering a couple of sticks, <u>so</u> that I <u>can</u> go and prepare it for myself and for my son, <u>so</u> we <u>can</u> eat it and die.”	I certainly do not have ← <i>if I have</i> , standing for <i>if I have ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. you see that I <i>am</i> ← behold me. so that ... so: purposive use of the <i>vav</i> .

1 Ki 17:13	וַיֹּאמֶר אֵלֶיהָ אֲלֵיהָ אֶל-תִּירְאִי בְּאֵי עֲשֵׂי כַדְבָּרְךָ אֶךְ עֲשֵׂי-לִי מִשֵּׁם עֲגָה קִטְנָה בְּרֹאשֶׁנָּה וְהוֹצֵאתָ לִי וְלֶךְ וּלְבִנְךָ תַעֲשֵׂי בְּאַחֲרֶנָּה: ס	Then Elijah said to her, “Do not be afraid. Go <i>off</i> and do <u>what</u> you have said, but make me a small cake <u>from it</u> first, and bring <i>it</i> out to me, and afterwards make <i>something</i> for yourself and your son.	what you have said ← <i>according to your word</i> . from it ← <i>from there</i> .
1 Ki 17:14	כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּדִקְלֶמַח לֹא תִכָּלֵה וְצִפְחַת הַשֶּׁמֶן לֹא תִחָסֵר עַד יוֹם *תַתֶּן- [*] תַתֶּן-יְהוָה גֹּשֶׁם עַל-פְּנֵי הָאֲדָמָה:	For <u>this is what</u> the LORD God of Israel says: ‘The jar of flour will not become exhausted, and the jug of oil will not run out, before the LORD gives rain <u>over</u> the ground.’ ”	gives: the <i>ketiv</i> is a variant form of the <i>qere</i> , seen in 1 Ki 6:19. this is what ← <i>thus</i> . over ← <i>on the face of</i> .
1 Ki 17:15	וַתֵּלֶךְ וַתַּעֲשֶׂה כַדְבָּר אֲלֵיהּ וַתֹּאכַל *הוּא- [*] וְהִיא *הִיא- [*] וְהוּא *וְהָיָה יָמִים:	Then she went and did according to Elijah's <u>words</u> , and {Q: she and he} [K: he and she] and her household ate <i>from it</i> for <i>many</i> days.	The <i>ketiv</i> is discordant with the verb. words ← <i>word</i> .
1 Ki 17:16	בְּדִקְלֶמַח לֹא כָלְתָה וְצִפְחַת הַשֶּׁמֶן לֹא חָסֵר כַּדְבָּר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד אֲלֵיהּ: פ	The jar of flour did not become exhausted, and the jug of oil did not run out, according with the word of the LORD which he spoke through the <u>intermediacy</u> of Elijah.	intermediacy ← <i>hand</i> .
1 Ki 17:17	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה בְּנֵה-אִשָּׁה בַּעֲלַת הַבַּיִת וַיְהִי חָלִיו חָזֵק מְאֹד עַד אֲשֶׁר לֹא-נִגְוַתְרָה-בּוֹ נְשָׁמָה:	Then it came to pass after these things <i>that</i> the son of the woman <i>who</i> was the mistress of the household became ill, and his illness was so serious that there was no breath left in him.	
1 Ki 17:18	וַתֹּאמֶר אֶל-אֲלֵיהּ מִה-לִּי וְלֶךְ אִישׁ הָאֱלֹהִים בָּאתְ אֵלַי לְהִזְכִּיר אֶת-עֲוֹנֵי וְלְהַמִּית אֶת-בְּנִי:	And she said to Elijah, “ <u>What have I got to do</u> with you, O man of God? Have you come to bring my iniquity to remembrance and to kill my son?”	what <i>have I got to do</i> with you ← <i>what to me and to you</i> .
1 Ki 17:19	וַיֹּאמֶר אֵלֶיהָ תְּנִי-לִי אֶת-בְּנֶךָ וַיִּקְחֶהוּ מִחִיקָה וַיַּעֲלֵהוּ אֶל-הָעֵלְיָה אֲשֶׁר-הוּא יֹשֵׁב שָׁם וַיִּשְׁכְּבֵהוּ עַל-מִטָּתוֹ:	And he said to her, “Give me your son.” And he took him from her bosom, and he took him up to the upstairs room where he stayed, and he laid him on his bed.	
1 Ki 17:20	וַיִּקְרָא אֶל-יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הָגַם עַל-הָאִלְמָנָה אֲשֶׁר-אֲנִי מִתְגֹּרֵר עִמָּה הֲרַעוֹתָ לְהַמִּית אֶת-בְּנָהּ:	And he called on the LORD and said, “O LORD my God, have you <u>really</u> done harm to the widow with whom I am lodging, <u>by</u> <u>killing</u> her son?”	really ← <i>also</i> , but with wider usage. Compare 1 Sam 22:7. by killing: gerundial use of the infinitive.

1 Ki 17:21	וַיִּתְמַדַּד עַל־הַיֶּלֶד שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשָּׁב נַפְשׁ נַפְש־הַיֶּלֶד הַזֶּה עַל־קִרְבּוֹ:	And he stretched out over the child three times, and he called out to the LORD and said, “O LORD my God, please may the life of this child return <u>within</u> him.”	life ← <i>soul</i> . within him ← <i>to his inside</i> .
1 Ki 17:22	וַיִּשְׁמַע יְהוָה בְּקוֹל אֵלִיָּהוּ וַתִּשָּׁב נַפְש־הַיֶּלֶד עַל־קִרְבּוֹ וַיְחִי:	And the LORD <u>heeded</u> Elijah, and the child's <u>life</u> returned <u>within</u> him, and he lived.	heeded ← <i>heard the voice of</i> . life ← <i>soul</i> . within him ← <i>to his inside</i> .
1 Ki 17:23	וַיִּקַּח אֵלִיָּהוּ אֶת־הַיֶּלֶד וַיִּרְדֵּהוּ מִזֶּה־הָעֲלִיָּה הַבְּיָתָה וַיִּתְּנֵהוּ לְאִמּוֹ וַיֹּאמֶר אֵלִיָּהוּ רְאֵי תִי בְּנֵיךְ:	Then Elijah took <i>hold of</i> the child and brought him down from the upstairs room into the <i>main</i> house, and he gave him to his mother. And Elijah said, “Look, your son <i>is</i> alive.”	
1 Ki 17:24	וַתֹּאמֶר הָאִשָּׁה אֶל־אֵלִיָּהוּ עַתָּה זֶה יָדַעְתִּי כִּי אִישׁ אֱלֹהִים אַתָּה וּדְבַר־יְהוָה בְּפִיךָ אֱמֶת: פ	And the woman said to Elijah, “Now I <u>really know</u> that you are a man of God, and the word of the LORD in your mouth <i>is true</i> .”	I really know ← <i>now this I know</i> . Compare Gen 27:24. true ← <i>truth</i> .
1 Ki 18:1	וַיְהִי יָמִים רַבִּים וּדְבַר־יְהוָה הָיָה אֶל־אֵלִיָּהוּ בִשְׁנָה הַשְּׁלִישִׁית לֵאמֹר לְךָ הִרְאָה אֶל־אֲחָאָב וְאַתָּנָה מָטָר עַל־פְּנֵי הָאָדָמָה:	And it came to pass <i>after</i> many days that the word of the LORD came to Elijah, in the third year, saying, “Go <i>and show yourself</i> to Ahab, and I will give rain <u>over</u> the ground.”	show yourself ← <i>be seen; appear</i> . over ← <i>on the face of</i> .
1 Ki 18:2	וַיֵּלֶךְ אֵלִיָּהוּ לְהִרְאוֹת אֶל־אֲחָאָב וְהָרֶעֱב תָזַק בְּשִׁמְרוֹן:	So Elijah went to <u>show himself</u> to Ahab. Now the famine <i>was</i> severe in Samaria.	show himself ← <i>be seen; appear</i> .
1 Ki 18:3	וַיִּקְרָא אֲחָאָב אֶל־עַבְדֵיָּהוּ אֲשֶׁר עַל־הַבַּיִת וְעַבְדֵיָּהוּ הָיָה יִרְא אֶת־יְהוָה מְאֹד:	And Ahab called for Obadiah who <i>was</i> in charge of the house. And Obadiah feared the LORD greatly.	
1 Ki 18:4	וַיְהִי בַּהֲכָרִית אִיזָבֵל אֶת נְבִיאֵי יְהוָה וַיִּקַּח עַבְדֵיָּהוּ מֵמֵאָה נְבִיאִים וַיִּחְבֵּאֵם חֲמִשִּׁים אִישׁ בַּמְעָרָה וּכְלִכְלָם לֶחֶם וּמַיִם:	And it came to pass, when Jezebel cut the LORD's prophets off, that Obadiah took a hundred prophets and hid them – fifty men to a cave – and sustained them <i>with</i> <u>food</u> and water.	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 18:5	וַיֹּאמֶר אֲחָאָב אֶל־עַבְדֵיָּהוּ לֵךְ בְּאֶרֶץ אֶל־כָּל־מַעְיְנֵי הַמַּיִם וְאֵל כָּל־הַנְּחָלִים אוּלַי נִמְצָא חֲצִיר וּנְחִיָּה סוֹס וּפָרָד וְלוֹא נִכְרִית מִהַבְּהֵמָה:	And Ahab said to Obadiah, “Go into the land, to all the sources of water, and to all the brooks. Maybe we will find pasture, and we will <i>be able to</i> revive <i>our</i> horses and mules, and we won't <i>have to</i> cull <i>our</i> cattle.”	horses and mules ← <i>horse and mule</i> . Collective usage.

1 Ki 18:6	וַיַּחֲלֹקוּ לָהֶם אֶת־הָאָרֶץ לְעִבְרַבְּבָה אַחָאָב הַלֵּךְ בְּדַרְךְ אֶחָד לְבָדּוֹ וְעַבְדֵי־הוּ הַלֵּךְ בְּדַרְךְ־אַחַד לְבָדּוֹ:	Then they divided up the land, so as to cover it. Ahab went by <u>one</u> road on his own, while Obadiah went by <u>another</u> road on his own.	to cover ← <i>to cross, crisscross</i> , and so <i>have good coverage of</i> . one ... another ← <i>one ... one</i> .
1 Ki 18:7	וַיְהִי עַבְדֵי־הוּ בְּדַרְךְ וַהֲנֵה אֵלָיו וַיִּקְרָאֵהוּ וַיִּכְרַהֵוּ וַיִּפֹּל עַל־פָּנָיו וַיֹּאמֶר הֲאֵתָה זֶה אֲדֹנָי אֱלֹהֵיוֹ:	And it came to pass while Obadiah <u>was</u> on the road that, <u>as it happened</u> , Elijah <u>came</u> towards him, and he recognized him, and he fell <u>face down</u> and said, “ <u>Is it really you</u> , my lord Elijah?”	as it <i>happened</i> ← <i>behold</i> . face down ← <i>on his face</i> . <i>is it really you</i> ← <i>(are) you this</i> .
1 Ki 18:8	וַיֹּאמֶר לוֹ אֲנִי לְךָ אָמֵר לְאֲדֹנֶיךָ הֲנֵה אֵלָיוֹ:	And he said to him, “ <i>I am</i> . Go <i>and</i> say to your lord, ‘Behold, Elijah <i>is here</i> .’ ”	
1 Ki 18:9	וַיֹּאמֶר מָה חָטָאתִי כִי־אַתָּה נָתַן אֶת־עַבְדְּךָ בְּיַד־אַחָאָב לְהַמִּיתָנִי:	And he said, “ <i>In what way</i> have I sinned that you should <u>hand your servant over</u> to Ahab, so as to put me to death?”	hand your servant over to ← <i>put your servant in the hand of</i> .
1 Ki 18:10	חַי יְהוָה אֱלֹהֶיךָ אִם־יִשְׁגְּוִי וּמִמְלַכְהָ אֲשֶׁר לֹא־שָׁלַח אֲדֹנָי שָׁם לְבַקֵּשׁךָ וְאָמְרוּ אִין וְהַשְׁבִּיעַ אֶת־הַמְּמַלְכָה וְאֶת־הַגְּוִי כִי לֹא יִמְצְאוּכֶם:	As the LORD your God lives, there is <u>certainly no nation or kingdom</u> to which my lord has not sent <i>scouts</i> to search for you, and they have said, ‘ <i>He is not there</i> .’ And he made the kingdom or the nation swear that they had not found you.	there is certainly no nation ← <i>if there is a nation, standing for if there is ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Ki 18:11	וְעַתָּה אַתָּה אָמַר לְךָ אָמֵר לְאֲדֹנֶיךָ הֲנֵה אֵלָיוֹ:	And now you say, ‘Go <i>and</i> say to your lord, «Behold, Elijah <i>is here</i> .» ’	
1 Ki 18:12	וְהָיָה אֲנִי אֵלֶיךָ מֵאַתְּךָ וְרוּחַ יְהוָה יִשָּׂאֲךָ עַל אֲשֶׁר לֹא־אֲדַע וּבֵאתִי לְהַגִּיד לְאַחָאָב וְלֹא יִמְצְאֶךָ וְהָרַגְנִי וְעַבְדְּךָ יִרְאֵהוּ אֶת־יְהוָה מִנְעֹרֵי:	And it will come to pass, <u>when</u> I depart from you, while the spirit of the LORD <u>takes</u> you to somewhere I don't know, while I have gone to tell Ahab, and when he doesn't find you, that he will kill me. And your servant has feared the LORD from my youth.	takes ← <i>carries</i> .
1 Ki 18:13	הֲלֹא־הִגַּד לְאֲדֹנָי אֵת אֲשֶׁר־עָשִׂיתִי בַּהַרְגַּ אֵיזֶבֶל אֵת נְבִיאֵי יְהוָה וְאַחַבָּא מִנְּבִיאֵי יְהוָה מִמָּאָה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בַּמְעָרָה וְאֶכְלָכְלָם לֶחֶם וּמַיִם:	Was it not reported to my lord, what I did when Jezebel killed the LORD's prophets, when I hid one hundred men of the LORD's prophets, <u>in groups of fifty</u> men to a cave, and I sustained them <u>with food</u> and water?	in groups of fifty ← <i>fifty fifty</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 18:14	וְעַתָּה אַתָּה אָמַר לְךָ אָמֵר לְאֲדֹנֶיךָ הֲנֵה אֵלָיוֹ וְהָרַגְנִי: ס	Yet now you say, ‘Go <i>and</i> say to your lord, «Behold, Elijah <i>is here</i> » ’, and he will kill me.”	

1 Ki 18:15	וַיֹּאמֶר אֱלֹהֵינוּ חַי יְהוָה צְבָאוֹת אֲשֶׁר עִמָּדְתִּי לְפָנָיו כִּי הַיּוֹם אֶרְאֶה אֵלָיו:	Then Elijah said, “As the LORD of hosts lives, in whose presence I stand, I will certainly <u>show myself</u> to him today.”	show myself ← <i>be seen; appear.</i>
1 Ki 18:16	וַיֵּלֶךְ עֹבַדְיָהוּ לִקְרֹאת אַחָב וַיִּגְדְּלוֹ וַיֵּלֶךְ אַחָב לִקְרֹאת אֵלָיו:	Then Obadiah went to <u>meet</u> Ahab, and he told him, and Ahab went to <u>meet</u> Elijah.	meet (2x) ← <i>towards.</i>
1 Ki 18:17	וַיְהִי כִּרְאוֹת אַחָב אֶת־אֵלֵיהֶוּ וַיֹּאמֶר אַחָב אֵלָיו הֲאֵתָה זֶה עֹבֵר יִשְׂרָאֵל:	And it came to pass, when Ahab saw Elijah, that Ahab said to him, “Are you <u>the one</u> who is causing sorrow to Israel?”	<i>the one</i> who ← <i>this.</i>
1 Ki 18:18	וַיֹּאמֶר לֹא עָבַרְתִּי אֶת־יִשְׂרָאֵל כִּי אִם־אֵתָה וּבֵית אָבִיךָ בְּעִזְבֹּכֶם אֶת־מִצְוֹת יְהוָה וַתֵּלֶךְ אַחֲרַי הַבְּעָלִים:	And he said, “I have not caused Israel sorrow, but rather you <u>have</u> , and the house of your father, in that you have forsaken the LORD's commandments and have walked after <u>the idols</u> of Baal.	the idols of Baal ← <i>the Baalim</i> or <i>the Baals.</i>
1 Ki 18:19	וְעַתָּה שְׁלַח קִבְּצֵי אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל אַרְבַּע מֵאוֹת וַחֲמִשִּׁים וּנְבִיאֵי הָאֲשֵׁרָה אַרְבַּע מֵאוֹת אֲכָלֵי שֶׁלֶחַן אֵיזֶבֶל:	So now, send <u>men</u> to gather the whole of Israel to me at Mount Carmel, including Baal's prophets – four hundred and fifty <u>of them</u> – and the prophets of the <u>phallic park</u> – four hundred <u>of them</u> – <u>who eat</u> at Jezebel's table.”	phallic park: AV differs (<i>groves</i>), plural. <hr/> who eat at ← <i>eaters of.</i>
1 Ki 18:20	וַיִּשְׁלַח אַחָב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־הַר הַכַּרְמֶל:	And Ahab sent <u>men</u> to all the sons of Israel, and he gathered the prophets <u>at</u> Mount Carmel.	at Mount Carmel ← <i>to Mount Carmel.</i>
1 Ki 18:21	וַיִּגַּשׁ אֱלֹהֵינוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מַתַּי אַתֶּם פּוֹסְחִים עַל־שֵׁתֵי הַסְּעָפִים אִם־יְהוָה הָאֱלֹהִים לָכֵן אַחֲרָיו וְאִם־הַבַּעַל לָכֵן אַחֲרָיו וְלֹא־עָנּוּ הָעָם אֶתּוֹ דָּבָר:	Then Elijah approached all the people and said, “How long will you <u>flit</u> between two <u>positions</u> ? If the LORD <i>is</i> God, follow him. And if Baal <i>is</i> , follow him.” And the people didn't answer him <u>anything</u> .	flit ← <i>leap, skip.</i> <hr/> positions: or <i>branches.</i> <hr/> anything: or <i>a word.</i>
1 Ki 18:22	וַיֹּאמֶר אֱלֹהֵינוּ אֶל־הָעָם אֲנִי נֹתַרְתִּי נְבִיא לַיהוָה לְבַדִּי וּנְבִיאֵי הַבַּעַל אַרְבַּע־מֵאוֹת וַחֲמִשִּׁים אִישׁ:	Then Elijah said to the people, “I alone have remained a prophet to the LORD, but the prophets of Baal <u>are</u> four hundred and fifty <u>in number</u> .”	four hundred and fifty ← <i>four hundred and fifty men.</i>

1 Ki 18:23	וַיִּתְּנוּ-לָנוּ שְׁנַיִם פָּרִים וַיִּבְחְרוּ לָהֶם הַפָּר הָאֶחָד וַיִּנְתְּחֵהוּ וַיִּשְׁימוּ עַל-הָעֵצִים וְאֵשׁ לֹא יִשְׁימוּ וְאֲנִי אֶעֱשֶׂה אֶת-הַפָּר הָאֶחָד וַיִּנְתְּתִי עַל-הָעֵצִים וְאֵשׁ לֹא אֶשִׂים:	So let them give us two bulls, and they <i>can</i> choose <u>one</u> bull and divide it in pieces and put it on wood, but they will not apply fire, and I will attend to <u>the other</u> bull, and I will put it on the wood, but I will not apply fire.	one ... the other ← <i>the one ... the other</i> .
1 Ki 18:24	וּקְרַאתֶם בְּשֵׁם אֱלֹהֵיכֶם וְאֲנִי אֶקְרָא בְּשֵׁם-יְהוָה וְהָיָה הָאֱלֹהִים אֲשֶׁר-יַעֲנֵנָה בָּאֵשׁ הוּא הָאֱלֹהִים וַיַּעַן כָּל-הָעָם וַיֹּאמְרוּ טוֹב הַדְּבָר:	And you will call on the name of your god, and I will call on the name of the LORD, and it will be <i>the case that</i> the god who answers with fire <i>is</i> God.” And all the people answered and said, “The <u>proposal</u> <i>is</i> good.”	proposal ← <i>word, matter</i> .
1 Ki 18:25	וַיֹּאמֶר אֵלֵיהֶם לִבְיָאֵי הַבַּעַל בַּחְרוּ לָכֶם הַפָּר הָאֶחָד וַעֲשׂוּ רֵאשֹׁנָה כִּי אַתֶּם הַרְבִּיִּים וּקְרְאוּ בְשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תִשְׁימוּ:	Then Elijah said to the prophets of Baal, “ <u>Choose</u> the first bull and attend to <i>it</i> first, for you <i>are</i> many, and call on the name of your god, but do not apply fire.”	choose ← <i>choose for yourselves</i> .
1 Ki 18:26	וַיִּקְחוּ אֶת-הַפָּר אֲשֶׁר-נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרְאוּ בְשֵׁם-הַבַּעַל מִבֹּקֶר וְעַד-הַצֹּהָרִים לֹא מָלַ הַבַּעַל עֲנָנוּ וְאִין קוֹל וְאִין עֲנָה וַיִּפְסְחוּ עַל-הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה:	So they took the bull which they <u>selected</u> , and they attended to <i>it</i> , and they called on the name of Baal from morning to noon, saying, “O Baal, answer us”, but <i>there was</i> no voice and no-one answering. And they leapt over the altar which <u>had been made</u> .	had been made: either re-point to <i>pual</i> , or read as <i>one had made</i> . <i>Pual</i> of this verb in Ps 139:15. <hr/> <hr/> selected ← <i>gave themselves</i> .
1 Ki 18:27	וַיְהִי בַצֹּהָרִים וַיְהִתֵּל בָּהֶם אֵלֵיהֶם וַיֹּאמֶר קְרְאוּ בְקוֹל-גָּדוֹל כִּי-אֱלֹהִים הוּא כִּי שִׁיחַ וְכִי-שָׁיג לוֹ וְכִי-דָרַד לוֹ אוּלַי יִשָּׁן הוּא וַיִּקְץ:	And it came to pass at noon that Elijah mocked them and said, “Call out in a loud voice, for he <i>is</i> a god. Either <i>he is in</i> conversation, or he <i>is</i> in seclusion, he <i>is</i> on a journey, <i>or</i> perhaps he is asleep and will wake up.”	
1 Ki 18:28	וַיִּקְרְאוּ בְקוֹל גָּדוֹל וַיִּתְּגַדְּדוּ כַּמְשַׁפְטִים בַּחֲרָבוֹת וּבַרְמָחִים עַד-שִׁפְדֵי-דָם עָלֵיהֶם:	So they called out in a loud voice, and they made incisions on themselves according to their custom, with swords and with spears, until they had shed blood over themselves.	
1 Ki 18:29	וַיְהִי כַעֲבַר הַצֹּהָרִים וַיִּתְּנַבְּאוּ עַד לַעֲלוֹת הַמִּנְחָה וְאִין-קוֹל וְאִין-עֲנָה וְאִין קָשָׁב:	Then it came to pass, when noon had passed, that they prophesied <u>until the <i>time of</i></u> the meal- offering, but <i>there was</i> no voice, and no-one answering, and no attention <i>paid</i> .	until the <i>time of</i> ← <i>until to offer up</i> .

1 Ki 18:30	וַיֹּאמֶר אֵלֵיהֶם לְכֹל־הָעָם גִּשְׁוּ אֵלַי וַיִּגְשׁוּ כָל־הָעָם אֵלָיו וַיִּרְפָּא אֶת־מִזְבַּח יְהוָה הַהָרוּס׃	Then Elijah said to all the people, “Come near to me.” And all the people came near to him, and he repaired the altar of the LORD which <i>had been</i> demolished.	
1 Ki 18:31	וַיִּקַּח אֵלֵיהֶם שְׁתַּיִם עֶשְׂרֵה אַבְנִים כַּמִּסְפָּר שְׁבַטַי בְּנֵי־יַעֲקֹב אֲשֶׁר הָיָה דְּבַר־יְהוָה אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמִדָּ׃	And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, “Your name will be Israel.”	
1 Ki 18:32	וַיִּבְנֶה אֶת־הָאַבְנִים מִזְבַּח בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעֻלָּה כְּבֵית סֹאתַיִם זֶרַע סָבִיב לַמִּזְבַּח׃	And he <u>fashioned</u> the stones <i>into</i> an altar in the name of the LORD, and he <u>dug</u> a trench around the altar with the capacity of about two <u>seahs</u> of seed.	fashioned ← <i>built</i> . dug ← <i>made</i> . seah: about 2 imperial gallons or 9 litres.
1 Ki 18:33	וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיִּנְתַּח אֶת־הַפָּר וַיִּשֶׂם עַל־הָעֵצִים׃	And he arranged the wood, and he divided the bull in pieces, and he put <i>them</i> on the wood.	Verse division: part of 1 Ki 18:34MT is in 1 Ki 18:33AV.
1 Ki 18:34	וַיֹּאמֶר מְלֵאוּ אַרְבַּעָה כַּדִּים מַיִם וַיִּצְקוּ עַל־הָעֻלָּה וְעַל־הָעֵצִים וַיֹּאמֶר שְׁנֹו וַיִּשְׁנֹו וַיֹּאמֶר שְׁלֹשׁוּ וַיִּשְׁלֹשׁוּ׃	Then he said, “Fill four jars <i>with</i> water, and pour <i>it</i> on the burnt offering and on the wood.” ¶ And he said, “ <u>Do it again</u> .” And they <u>did it again</u> . Then he said, “ <u>Do it a third time</u> .” And they <u>did it</u> a third time.	¶ Verse division: part of 1 Ki 18:34MT is in 1 Ki 18:33AV. do it again ... did it again ← <i>do (it) a second time ... did (it) second time</i> .
1 Ki 18:35	וַיִּלְכוּ הַמַּיִם סָבִיב לַמִּזְבַּח וְגַם אֶת־הַתְּעֻלָּה מְלֵא־מַיִם׃	And the water ran around the altar, and he also filled the trench <i>with</i> water.	
1 Ki 18:36	וַיְהִי בְּעֻלֹת הַמִּנְחָה וַיִּגַּשׁ אֵלֵיהֶם הַנָּבִיא וַיֹּאמֶר יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וַיִּשְׂרָאֵל הַיּוֹם יוֹדַע כִּי־אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל וְאֲנִי עַבְדְּךָ *וּבְדַבְרֶיךָ *וּבְדַבְרֶיךָ עָשִׂיתִי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה׃	And it came to pass, when the meal-offering was offered, that Elijah the prophet came near and said, “LORD God of Abraham, Isaac and Israel, let it be known today that you <i>are</i> God in Israel, and <i>that</i> I <i>am</i> your servant, and <i>that it will be</i> by your {K: words} [Q: word] <i>that</i> I will have done all these things.	
1 Ki 18:37	עֲנֵנִי יְהוָה עֲנֵנִי וַיִּדְעוּ הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הִסַּבְתָּ אֶת־לְבָבם אַחֲרָיִת׃	Answer me, O LORD, answer me, so that this people may know that you <i>are</i> the LORD God and <i>that it is</i> you <i>who</i> will have turned their heart back.”	so that: purposive use of the <i>vav</i> .

1 Ki 18:38	וּתְפֹל אֶשׁ-יְהוָה וּתְאָכַל אֶת-הָעֹלָה וְאֶת-הָעֵצִים וְאֶת-הָאֲבָנִים וְאֶת-הָעֶפְרָר וְאֶת-הַמַּיִם אֲשֶׁר-בַּתֶּעֱלָה לְחֻכָּה:	Then the LORD's fire fell down and consumed the burnt offering, and the wood and the stones and the dust, and it licked up the water which <i>was</i> in the trench.	
1 Ki 18:39	וַיֵּרָא כָּל-הָעָם וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים:	And all the people saw <i>it</i> , and they fell <u>face down</u> and said, “The LORD <i>is</i> God; the LORD <i>is</i> God.”	face down ← <i>on their faces</i> .
1 Ki 18:40	וַיֹּאמֶר אֵלֵיהֶם לֵהֶם תִּפְּשׂוּ אֶת-נְבִיאֵי הַבַּעַל אִישׁ אֶל-יְמִלֵט מֵהֶם וַיִּתְּפְּשׂוּם וַיּוֹרְדֵם אֵלֵיהֶם אֶל-נַחַל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם:	And Elijah said to them, “Seize the prophets of Baal. Do not let <u>any</u> of them escape.” So they seized them, and Elijah brought them down to the Kishon Brook, and he slaughtered them there.	any ← <i>a man</i> .
1 Ki 18:41	וַיֹּאמֶר אֵלֵיהֶם לְאָחָב עֲלֵה אָכַל וּשְׁתֵּה בִי-קוֹל הַמָּוֶן הַגָּשָׁם:	And Elijah said to Ahab, “Go up <i>and</i> eat and drink, for <i>there is</i> the sound of a large quantity of rain.”	
1 Ki 18:42	וַיַּעֲלֶה אַחָב לֶאֱכֹל וּלְשָׂתוֹת וְאֵלֵיהֶם עָלָה אֶל-רֹאשׁ הַכַּרְמֶל וַיִּגְהַר אֶרְצָה וַיִּשֶׂם פָּנָיו בֵּין בְּרֻכּוֹ * בְּרַכּוֹ:	So Ahab went up to eat and drink, and Elijah went up to the peak of <u>Carmel</u> , and he bent down facing the ground and put his head between his <u>knees</u> .	knees: the <i>ketiv</i> is strictly speaking <i>knee</i> , but it could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . <hr/> Carmel ← <i>the Carmel</i> .
1 Ki 18:43	וַיֹּאמֶר אֶל-נַעֲרֹו עֲלֵה-נָא הַבֵּט דְרָדָיִם וַיַּעַל וַיִּבֹט וַיֹּאמֶר אֵין מְאוֹמָה וַיֹּאמֶר שֶׁב שֶׁבַע פְּעָמִים:	And he said to his <i>servant</i> -lad, “Go up now <i>and</i> look in the <u>direction</u> of the sea.” So he went up, and he looked, and he said, “ <i>There is</i> nothing <i>there</i> .” Then he said, “Do <i>it</i> again, seven times.”	direction ← <i>way</i> .
1 Ki 18:44	וַיְהִי בַשְּׁבַעִית וַיֹּאמֶר הִנֵּה-עַב קָטָנָה כְּכַף-אִישׁ עֹלָה מִיָּם וַיֹּאמֶר עָלָה אָמַר אֶל-אַחָב אָסֵר וְרֹד וְלֹא יַעֲצֹרְכָה הַגָּשָׁם:	And it came to pass on the seventh <i>time</i> that he said, “ <u>There</u> <i>is</i> a small cloud like a man's palm arising out of the sea.” And he said, “Go up <i>and</i> say to Ahab, ‘Harness <i>your chariot</i> and go down, and may the rain not stop you.’ ”	there <i>is</i> ← <i>behold</i> .
1 Ki 18:45	וַיְהִי עַד-כֹּה וְעַד-כֹּה וְהַשָּׁמַיִם הִתְקַדְּרוּ עָבִים וְרוּחַ וַיְהִי גֶשֶׁם גָּדוֹל וַיִּרְכַּב אַחָב וַיֵּלֶךְ יְזְרְעֵאלָה:	And it came to pass meanwhile that the sky darkened <i>with</i> clouds, and <i>there was</i> wind, and there was heavy rain. And Ahab was riding, and going to <u>Jezreel</u> .	Jezreel: see Josh 15:56.
1 Ki 18:46	וַיִּד-יְהוָה הִיתָה אֶל-אֵלֵיהֶם וַיִּשְׁנֵם מִתְּנִיּוֹ וַיִּרְץ לִפְנֵי אַחָב עַד-בְּאֶכָה יְזְרְעֵאלָה:	And the hand of the LORD was on Elijah, and he girded up his loins and ran before Ahab to <u>where one enters</u> Jezreel.	one enters ← <i>you enter</i> . <hr/> Jezreel: see Josh 15:56.

1 Ki 19:1	וַיַּגֵּד אַחָאָב לְאֵלִיָּזָבֵל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵיו וְאֵת כָּל־אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים בַּחֶרֶב:	And Ahab told Jezebel everything that Elijah had done, and everything about how he had killed all the prophets by the sword.	about how ← <i>that</i> .
1 Ki 19:2	וַתִּשְׁלַח אֵיזָבֵל מַלְאָךְ אֶל־אֱלֹהֵיו לֵאמֹר כֹּה־יַעֲשֹׂון אֱלֹהִים וְכֹה יוֹסֶפוּן כִּי־כַעֲת מָחָר אֲשִׁים אֶת־נַפְשְׁךָ כְּנַפֵּשׁ אֶחָד מֵהֵם:	Then Jezebel sent a messenger to Elijah to say, “May the gods do this to me and add to it if at this time tomorrow I don’t make your life like one of their lives.”	gods: the verb is plural. this ... it ← <i>thus ... thus</i> . if ... I don’t: the conjunction <i>כי</i> , <i>ki</i> , can mean <i>if</i> or <i>if not</i> . See [AnLx]. life ... lives ← <i>soul ... soul</i> .
1 Ki 19:3	וַיֵּרָא וַיִּקָּם וַיֵּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֹא בְּאֵר שֶׁבַע אֲשֶׁר לְיְהוּדָה וַיִּנַּח אֶת־נַעֲרוֹ שָׁם:	Then when he saw the message, he arose and fled for his life, and he arrived in Beersheba, which belongs to Judah. And he left his servant-lad there,	fled ← <i>went</i> . life ← <i>soul</i> .
1 Ki 19:4	וְהוּא־הֵלֵךְ בַּמִּדְבָּר דֶּרֶךְ יוֹם וַיָּבֹא וַיֵּשֶׁב תַּחַת רֶתֶם *אֶחָת *אֶחָד וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוֹת וַיֹּאמֶר רַב עֲתָה יְהוּה קַח נַפְשִׁי כִּי־לֹא־טוֹב אֲנִי מֵאֲבֹתַי:	while he went into the desert – a day’s journey – and he came and sat under a broom shrub. And he asked for his life to end, and he said, “It is enough now, O LORD. Take my life, for I am no better than my fathers.”	a broom shrub ← <i>one broom (shrub)</i> . The <i>ketiv</i> is feminine; the <i>qere</i> masculine. life (2x) ← <i>soul</i> . to end ← <i>die</i> .
1 Ki 19:5	וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רֶתֶם אֶחָד וְהִנֵּה־זֶה מַלְאָךְ נֹגַע בּוֹ וַיֹּאמֶר לוֹ קוּם אֲכֹל:	Then he lay down and fell asleep under a broom shrub, and what then happened was that an angel touched him and said to him, “Get up and eat.”	what then happened was that ← <i>behold this</i> .
1 Ki 19:6	וַיִּבֹט וְהִנֵּה מִרְאֲשֵׁתוֹ עֵגֶת רְצָפִים וְצַפְחַת מַיִם וַיֹּאכַל וַיִּשְׁתַּ וַיֵּשֶׁב וַיִּשְׁכַּב:	And he looked, and there was at his head-end a stone-baked cake and a jug of water. And he ate and drank, then he lay down again.	there was ← <i>behold</i> . stone-baked: AV differs (<i>baken on coals</i>), an alternative given in [AnLx].
1 Ki 19:7	וַיֵּשֶׁב מַלְאָךְ יְהוּה שְׁנִית וַיִּגַּע־בּוֹ וַיֹּאמֶר קוּם אֲכֹל כִּי רַב מִמֶּךָ הַדֶּרֶךְ:	And the angel of the LORD touched him a second time and said, “Get up and eat, for otherwise the journey will be too much for you.”	touched him a second time ← <i>repeated a second time and touched him</i> . Alternatively, <i>returned and touched him a second time</i> .
1 Ki 19:8	וַיִּקָּם וַיֹּאכַל וַיִּשְׁתֶּה וַיֵּלֶךְ בְּכַח הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה עַד הַר הָאֱלֹהִים חֶרֶב:	So he got up and ate and drank and proceeded in the strength of that food for forty days and forty nights to Horeb, the mountain of God.	
1 Ki 19:9	וַיָּבֹא־שָׁם אֶל־הַמְעָרָה וַיֵּלֶן שָׁם וְהִנֵּה דְבַר־יְהוּה אֵלָיו וַיֹּאמֶר לוֹ מַה־לְּךָ פֹּה אֱלֹהֵיו:	And he went to the cave there and spent the night there, and what happened was that the word of the LORD came to him, and he said to him, “What are you doing here, Elijah?”	what happened was that ← <i>behold</i> .

1 Ki 19:10	<p>וַיֹּאמֶר קָנָא קָנָאתִי לַיהוָה אֱלֹהֵי צְבָאוֹת כִּי־עֲזָבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ בַחֶרֶב וְאֹתָר אֲנִי לְבָדִי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ:</p>	<p>And he said, “I have been extremely zealous for the LORD God of hosts, but the sons of Israel have forsaken your covenant. They have demolished your altars, and they have killed your prophets by the sword, and I remain on my own, and they are trying to take my life.”</p>	<p>Rom 11:3.</p> <hr/> <p>I have been extremely zealous: infinitive absolute.</p> <hr/> <p>but: or for.</p> <hr/> <p>trying to take my life ← seeking my soul, to take it.</p>
1 Ki 19:11	<p>וַיֹּאמֶר צֵא וְעַמַּדְתָּ בְּהָר לִפְנֵי יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה וְחֹזֶק מְפָרֵק הָרִים וּמִשְׁבֵּר סִלְעִים לִפְנֵי יְהוָה לֹא בְרוּחַ יְהוָה וְאַחַר הָרוּחַ רָעַשׁ לֹא בְרַעַשׁ יְהוָה:</p>	<p>And he said, “Go out and stand at the mountain before the LORD.” And what happened next was that the LORD passed by, and a strong and powerful wind chipped away at the mountains and shattered rocks before the LORD. <i>But</i> the LORD was not in the wind. And after the wind there was an earthquake. <i>But</i> the LORD was not in the earthquake.</p>	<p>what happened next was that ← behold.</p>
1 Ki 19:12	<p>וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְּקָה:</p>	<p>And after the earthquake came fire, but the LORD was not in the fire. And after the fire came a quiet, faint voice.</p>	<p>a quiet, faint voice ← a voice of fine silence.</p>
1 Ki 19:13	<p>וַיְהִי כִשְׁמַע אֱלֹהֵיו וַיִּלְט פָּנָיו בְּאֲדָרְתּוֹ וַיֵּצֵא וַיַּעֲמֵד פֶּתַח הַמְעָרָה וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר מַה־לְּךָ פֹּה אֱלֹהֵיו:</p>	<p>And it came to pass, when Elijah heard it, that he covered his face with his cloak and went out and stood at the entrance to the cave, and what happened was that a voice came to him and said, “What are you doing here, Elijah?”</p>	<p>what happened was that ← behold.</p>
1 Ki 19:14	<p>וַיֹּאמֶר קָנָא קָנָאתִי לַיהוָה אֱלֹהֵי צְבָאוֹת כִּי־עֲזָבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ בַחֶרֶב וְאֹתָר אֲנִי לְבָדִי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ: ס</p>	<p>And he said, “I have been extremely zealous for the LORD God of hosts, but the sons of Israel have forsaken your covenant. They have demolished your altars and killed your prophets by the sword, and I remain on my own, and they are trying to take my life.”</p>	<p>Rom 11:3.</p> <hr/> <p>I have been extremely zealous: infinitive absolute.</p> <hr/> <p>but: or for.</p> <hr/> <p>trying to take my life ← seeking my soul to take it.</p>
1 Ki 19:15	<p>וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב לְדַרְכְּךָ מְדַבְּרָה דְמִשְׁק וּבְאֵת וּמִשְׁחָתָ אֶת־חֲזָאֵל לְמֶלֶךְ עַל־אַרָּם:</p>	<p>Then the LORD said to him, “Go and return to your way – to the Desert of Damascus – and when you arrive, anoint Hazael as king over Aramaea.</p>	<p>to the Desert of: from the construct state and locative of desert.</p>

1 Ki 19:16	וְאֵת יְהוּ בֶן־נִמְשִׁי תִמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֵלִישָׁע בֶּן־שַׁפְטַי מֵאֲבֵל מְחֹלָה תִמְשַׁח לְנָבִיא תַּחְתָּיָךְ:	And anoint Jehu the son of Nimshi as king over Israel, and anoint Elisha the son of Shaphat from Abel-Meholah as a prophet in your place.	
1 Ki 19:17	וְהָיָה הַנִּמְלָט מִחֶרֶב חֲזָאֵל יָמִית יְהוּא וְהַנִּמְלָט מִחֶרֶב יְהוּא יָמִית אֵלִישָׁע:	And it will happen <i>that</i> Jehu will kill him who escapes from Hazael's sword, and <i>that</i> Elisha will kill him who escapes from Jehu's sword.	
1 Ki 19:18	וְהִשְׁאֲרֵתִי בְיִשְׂרָאֵל שְׁבַעַת אַלְפִים כָּל־הַבְּרָפִים אֲשֶׁר לֹא־כָרְעוּ לְפַעַל וְכָל־הַפֶּה אֲשֶׁר לֹא־נָשַׁק לוֹ:	But I have retained seven thousand in Israel – all the knees which did not bow to Baal , and every mouth which did not kiss him.”	Rom 11:4. <hr/> <hr/> have retained: the MT pointing is <i>will retain</i> , but the consonantal form supports the NT quotation (past tense).
1 Ki 19:19	וַיֵּלֶךְ מֹשֶׁה וַיִּמָּצֵא אֶת־אֵלִישָׁע בֶּן־שַׁפְטַי וְהוּא חֹרֵשׁ שְׁנַיִם־עָשָׂר צִמְדִים לְפָנָיו וְהוּא בְּשֵׁנִים הֶעָשָׂר וַיַּעֲבֹר אֵלָיו וַיִּשְׁלַךְ אֶת־אֲדָרְתוֹ אֵלָיו:	So he departed from there, and he found Elisha the son of Shaphat, while he was ploughing with twelve pairs of <i>oxen</i> in front of him, he <i>being</i> with the twelfth, and Elijah crossed over to him and cast his cloak <u>over</u> him.	over ← <i>to</i> , but more likely לָא for על.
1 Ki 19:20	וַיַּעֲזֹב אֶת־הַבָּקָר וַיִּרְץ אַחֲרָי אֵלָיו וַיֹּאמֶר אֲשַׁקֶּה־נָּא לְאָבִי וּלְאִמִּי וְאֵלְכָה אַחֲרֶיךָ וַיֹּאמֶר לוֹ לָךְ שׁוּב כִּי מָה־עָשִׂיתִי לָךְ:	And he left the oxen and ran after Elijah and said, “Please let me kiss my father and my mother, then I will follow you.” Then he said to him, “Go, <i>and</i> come back. For what have I done to you?”	
1 Ki 19:21	וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צִמְדוֹ הַבָּקָר וַיִּזְבַּחַהוּ וּבִכְלֵי הַבָּקָר בִּשְׁלֵם הַבָּשָׂר וַיִּתֵּן לָעָם וַיֵּאכְלוּ וַיִּקֶּם וַיֵּלֶךְ אַחֲרָי אֵלָיו וַיִּשְׂרָתָהוּ: פ	So <i>Elisha</i> went back, <i>leaving</i> him behind, and he took the pair of oxen, and he sacrificed <u>them</u> , and he cooked <u>their meat</u> over the equipment <i>to go with</i> the oxen. And he gave <i>some</i> to the people, and they ate. Then he arose and followed Elijah, and he served him.	them ← <i>it</i> , i.e. <i>the pair</i> . <hr/> their meat ← <i>them the meat</i> .
1 Ki 20:1	וּבֶן־הַדָּד מֶלֶךְ־אַרָם קָבַץ אֶת־כָּל־חֵילוֹ וּשְׁלֹשִׁים וּשְׁנַיִם מֶלֶךְ אֹתוֹ וְסוּס וְרֶכֶב וַיַּעַל וַיִּצַר עַל־שַׁמְרוֹן וַיִּלָּחֶם בָּהּ:	And Ben-Hadad king of Aramaea assembled all his forces, and <i>there were</i> thirty-two kings with him, and <u>cavalry</u> and a chariot <u>fleet</u> , and <u>he went up</u> and besieged Samaria and waged war against it.	cavalry ← <i>horse</i> . <hr/> he went up: the verb often has connotations of <i>going to war</i> .
1 Ki 20:2	וַיִּשְׁלַח מְלָאכִים אֶל־אַחָאָב מֶלֶךְ־יִשְׂרָאֵל הָעִירָה:	And he sent messengers to Ahab king of Israel, to the city,	Verse division: part of 1 Ki 20:3MT is in 1 Ki 20:2AV.

1 Ki 20:3	וַיֹּאמֶר לוֹ כֹּה אָמַר בֶּן־הַדָּד כִּסְפְּךָ וְזָהָבְךָ לִי־הוּא וְנָשֶׁיךָ וּבְנֵיךָ הַטּוֹבִים לִי־הֵם:	and he said to him, “ <u>This is what</u> Ben-Hadad says: ¶ ‘Your silver and your gold <i>are</i> mine, and your wives and your fair sons <i>are</i> mine.’ ”	¶ Verse division: part of 1 Ki 20:3MT is in 1 Ki 20:2AV. this is what ← thus.
1 Ki 20:4	וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר כַּדְבָּרְךָ אֲדֹנָי הַמֶּלֶךְ לְךָ אָנִי וְכָל־אֲשֶׁר־לִי:	At this the king of Israel replied and said, “As you say, my lord the king. I and everything I <i>have</i> are yours.”	at this: wider use of the vav. as you say ← according to your word.
1 Ki 20:5	וַיָּשָׁבוּ הַמַּלְאָכִים וַיֹּאמְרוּ כֹּה־אָמַר בֶּן־הַדָּד לְאָמַר כִּי־שָׁלַחְתִּי אֵלֶיךָ לְאָמַר כִּסְפְּךָ וְזָהָבְךָ וְנָשֶׁיךָ וּבְנֵיךָ לִי תֵתָן:	Then the messengers came again and said, “ <u>This is what</u> Ben-Hadad says: ‘Although I sent <i>messengers</i> to you to say, «You shall give me your silver and your gold and your wives and your sons»,	this is what ← thus. says ← says ... saying.
1 Ki 20:6	כִּי אִם־כָּפַעְתָּ מָחָר אֲשַׁלַּח אֶת־עַבְדֵי אֱלֹהֶיךָ וְחָפְשׁוּ אֶת־בֵּיתְךָ וְאֶת בְּתֵי עַבְדֶיךָ וְהָיָה כָּל־מַחְמַד עֵינֶיךָ יִשְׁימוּ בַיָּדָם וְלָקְחוּ:	nevertheless, at <i>this</i> time tomorrow I will send my servants to you, and they will search your house and the houses of your servants, and <u>they will</u> lay their hands on every object of yours <i>that is pleasing to the eye</i> and take it away.’ ”	they will ← it will be (that) they will. of yours <i>that is</i> pleasing to the eye: with a construct state the possessive suffix (<i>your</i>) can only be on the <i>nomen rectum</i> (<i>eyes</i>), but it can logically belong to the <i>nomen regens</i> (<i>pleasing object</i>). Compare Ezek 16:39.
1 Ki 20:7	וַיִּקְרָא מֶלֶךְ־יִשְׂרָאֵל לְכָל־זִקְנֵי הָאָרֶץ וַיֹּאמֶר דְּעוּ־נָא וְרְאוּ כִּי רָעָה זֶה מִבְּקֶשׁ כִּי־שָׁלַח אֵלַי לְנָשִׁי וּלְבָנַי וּלְכֶסֶפי וּלְזָהָבִי וְלֹא מָנַעְתִּי מֵמָנוּ:	Then the king of Israel called for all the elders of the land and said, “Kindly be aware and observe <u>how this man is seeking a pretext</u> for aggression, for he has sent to me for my wives and my sons and my silver and my gold, and I did not withhold <i>them</i> from him.”	how ← that. is seeking: in a Hebrew “OSV” (object-subject-verb) sentence. aggression ← harm, evil.
1 Ki 20:8	וַיֹּאמְרוּ אֵלָיו כָּל־הַזִּקְנִים וְכָל־הָעָם אַל־תִּשְׁמַע וְלֹא תֵאבְהָ:	Then all the elders and all the people said to him, “Do not heed <i>him</i> and do not <u>comply</u> .”	comply ← be willing.
1 Ki 20:9	וַיֹּאמֶר לְמַלְאָכָי בֶּן־הַדָּד אָמְרוּ לְאֲדֹנָי הַמֶּלֶךְ כֹּל אֲשֶׁר־שָׁלַחְתָּ אֵלַי עַבְדְּךָ בְּרֵאשֶׁנָּה אֶעֱשֶׂה וְהַדָּבָר הַזֶּה לֹא אוּכַל לַעֲשׂוֹת וַיָּלְכוּ הַמַּלְאָכִים וַיִּשְׁבְּהוּ דָבָר:	So he said to Ben-Hadad's messengers, “Say to my lord the king, ‘I will do everything that you <u>charged</u> your servant to do the first <i>time</i> , but I cannot do this thing.’ ” Then the messengers departed and <u>reported back</u> to <u>him</u> .	charged ← sent. but: adversative use of the vav. reported back to him ← returned him word.

1 Ki 20:10	וַיִּשְׁלַח אֵלָיו בֶּן־הַדָּד וַיֹּאמֶר כֹּה־יַעֲשׂוּן לִי אֱלֹהִים וְכֹה יוֹסֵפוּ אִם־יִשְׁפֹּק עֲפָר שְׂמֶרֶן לְשַׁעֲלִים לְכָל־הָעַם אֲשֶׁר בְּרַגְלָי:	Then Ben-Hadad sent <i>word</i> to him and said, “May the <u>gods</u> do this to me and add <u>more</u> if the dust of Samaria is sufficient for all the people <u>following in my footsteps</u> to have a handful of it.”	the gods: the verb is plural. this ... more ← <i>thus ... thus</i> . <i>following</i> in my footsteps ← <i>at my feet</i> . a handful ← <i>handfuls</i> .
1 Ki 20:11	וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר דַּבְּרוּ אֶל־יְהוָה לְחַגֵּר כַּמִּפְתָּח:	At <u>this</u> the king of Israel replied and said, “Say, ‘Don’t let him <u>who</u> girds himself boast like <u>him</u> <u>who</u> ungirds himself.’ ”	at this: wider use of the <i>vav</i> . him <i>who</i> ungirds himself: i.e. after winning the battle.
1 Ki 20:12	וַיְהִי כִשְׂמַע אֶת־הַדְּבָר הַזֶּה וְהוּא שָׁתָה הוּא וְהַמְּלָכִים בַּסָּבּוֹת וַיֹּאמֶר אֶל־עַבְדָּיו שִׁימוּ וַיִּשִׂימוּ עַל־הָעִיר:	And it came to pass when he heard <u>these words</u> , while he was drinking – he and the kings in the <u>out-houses</u> – that he said to his servants, “Fall into <u>rank</u> .” So they <u>fell into rank</u> against the city.	these words ← <i>this word, speech</i> . out-houses ← <i>booths, tabernacles</i> . fall into rank ... fell into rank ← <i>set (in array)</i> .
1 Ki 20:13	וְהִנֵּה נָבִיא אֶחָד נָגַשׁ אֶל־אַחֲזָב מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר כֹּה אָמַר יְהוָה הֲרָאִיתָ אֶת כָּל־הַהֶמְזֶן הַגָּדוֹל הַזֶּה הַנִּנִּי נֹתְנוּ בְיָדְךָ הַיּוֹם וַיִּדְעַתָּ כִּי־אֲנִי יְהוָה:	Now it so <i>happened</i> that a certain prophet approached Ahab king of Israel and said, “ <u>This is what</u> the LORD says: ‘Have you seen all this large mass of people? <u>I am</u> about to deliver <u>them</u> into your hand today, and you will know that <u>I am</u> the LORD.’ ”	now it so <i>happened</i> that ← <i>behold</i> . a certain ← <i>one</i> . <i>this is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . them ← <i>it, i.e. the people, or possibly him, i.e. Ben-Hadad</i> .
1 Ki 20:14	וַיֹּאמֶר אַחֲזָב בְּמִי וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּנַעֲרֵי שָׂרֵי הַמְּדִינֹת וַיֹּאמֶר מִי־יֹאסֵר הַמְּלַחְמָה וַיֹּאמֶר אַתָּה:	Then Ahab said, “By <u>means of</u> whom?” And he said, “ <u>This is what</u> the LORD says: ‘By <u>means of</u> the youths <u>serving</u> the governors of the provinces.’ ” Then he said, “Who will <u>start</u> the war?” And he said, “You <u>will</u> .”	<i>this is what</i> ← <i>thus</i> . <i>serving</i> ← <i>of</i> . provinces ← <i>jurisdictions</i> . start ← <i>bind</i> . Dutch parallels the Hebrew: (<i>de strijd</i>) <i>aanbinden</i> .
1 Ki 20:15	וַיִּפְקֹד אֶת־נַעֲרֵי שָׂרֵי הַמְּדִינֹת וַיְהִיו מֵאֲתַם שְׁנַיִם וּשְׁלֹשִׁים וְאַחֲרֵיהֶם פָּקֵד אֶת־כָּל־הָעָם כָּל־בְּנֵי יִשְׂרָאֵל שִׁבְעַת אֲלָפִים:	Then he counted the youths <u>serving</u> the governors of the provinces, and there were two hundred and thirty-two <i>of them</i> , and after them he counted all the people – all the sons of Israel – and it came to seven thousand.	<i>serving</i> ← <i>of</i> . provinces ← <i>jurisdictions</i> .
1 Ki 20:16	וַיֵּצְאוּ בַצְּהָרִים וּבֶן־הַדָּד שָׁתָה שְׂכֹר בַּסָּבּוֹת הוּא וְהַמְּלָכִים שְׁלֹשִׁים־וּשְׁנַיִם מֶלֶךְ עִזָּר אֹתוֹ:	Then they went out at noon, while Ben-Hadad was drinking <u>himself</u> drunk in the <u>out-houses</u> , he and the kings – thirty-two kings helping him.	out-houses: see 1 Ki 20:12.
1 Ki 20:17	וַיֵּצְאוּ נַעֲרֵי שָׂרֵי הַמְּדִינֹת בְּרֵאשִׁיטָה וַיִּשְׁלַח בֶּן־הַדָּד וַיַּגִּידוּ לוֹ לֵאמֹר אֲנָשִׁים יָצְאוּ מִשְׂמֶרֶן:	So the youths <u>serving</u> the governors of the provinces went out first, and Ben-Hadad sent <u>scouts</u> , and they reported <i>back</i> to him and said, “ <u>Some</u> men have come out from Samaria.”	<i>serving</i> ← <i>of</i> . provinces ← <i>jurisdictions</i> .

1 Ki 20:18	וַיֹּאמֶר אִם-לְשָׁלוֹם יֵצְאוּ תִפְשׂוּם חַיִּים וְאִם לְמִלְחָמָה יֵצְאוּ חַיִּים תִּפְשׂוּם:	And he said, “If they have come out for peace, take them alive, or if they have come out for war, take them alive.”	
1 Ki 20:19	וְאֵלֶּה יֵצְאוּ מִן-הָעִיר נְעָרֵי שָׂרֵי הַמְּדִינֹת וְהַחִיל אֲשֶׁר אֲחֲרֵיהֶם:	So these youths <i>serv</i> ing the governors of the <i>provinces</i> went out of the city, with the army which <i>was</i> behind them.	<i>serv</i> ing ← <i>of</i> . provinces ← <i>jurisdictions</i> .
1 Ki 20:20	וַיַּכּוּ אִישׁ אִישׁוֹ וַיִּנְסוּ אָרָם וַיִּרְדְּפֻם יִשְׂרָאֵל וַיִּמָּלֹט בְּוַדְדוֹ מֶלֶךְ אָרָם עַל-סוּס וּפָרָשִׁים:	And each <i>man</i> struck down his <i>opposite</i> man, and the Aramaeans fled, and Israel pursued them, but Ben-Hadad king of Aramaea escaped on a horse with horsemen.	
1 Ki 20:21	וַיֵּצֵא מֶלֶךְ יִשְׂרָאֵל וַיַּד אֶת-הַסּוּס וְאֶת-הָרֶכֶב וְהִכָּה בְּאָרֶם מַכָּה גְדוֹלָה:	And the king of Israel went out and attacked the <i>cavalry</i> and the chariot <i>fleet</i> , and he dealt Aramaea a severe blow.	cavalry ← <i>horse</i> .
1 Ki 20:22	וַיִּגַּשׁ הַנְּבִיא אֶל-מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר לוֹ לֵךְ הַתְּחִזֵּק וְדַע וּרְאֵה אֵת אֲשֶׁר-תַּעֲשֶׂה כִּי לְתִשׁוּבַת הַשָּׁנָה מֶלֶךְ אָרָם עָלֶיךָ: ס	Then the prophet approached the king of Israel and said to him, “Go <i>and</i> be encouraged, but be <i>wary</i> and watch <i>out with</i> what you do, for <i>in the new year</i> the king of Aramaea will come up against you.”	be wary ← <i>know</i> . in the new year ← <i>at the turn of the year</i> .
1 Ki 20:23	וְעַבְדֵי מֶלֶךְ-אָרָם אָמְרוּ אֵלָיו אֱלֹהֵי הָרִים אֱלֹהֵיהֶם עַל-כֵּן חִזְקוּ מִמֶּנּוּ וְאוּלַם נִלְחַם אַתֶּם בְּמִישׁוֹר אִם-לֹא נִחְזַק מֵהֶם:	And the servants of the king of Aramaea said to him, “Their <i>god is</i> a god of the hills, which <i>is</i> why they were stronger <i>than us</i> , but if we fight them on the plain, <i>we will certainly be</i> stronger <i>than them</i> .”	their god: viewed as simply <i>a god</i> by the speaker. Singular in 1 Ki 20:28. than us ... than them: or, if the reader prefers, <i>than we ... than they</i> . we will certainly be ← <i>if we are not</i> . Asseveration ↗
1 Ki 20:24	וְאֶת-הַדָּבָר הַזֶּה עָשָׂה הָסֵר הַמְּלָכִים אִישׁ מִמְּקוֹמוֹ וְשִׂים פְּחוֹת תַּחְתֵּיהֶם:	And do this thing: remove each king from his position and appoint governors in their place.	↳ using an abbreviation of the oath formula of 2 Sam 19:13.
1 Ki 20:25	וְאַתָּה תִּמְנֶה-לְךָ חִיל כְּחִיל הַנֶּפֶל מֵאוֹתָךְ וְסוּס כְּסוּס וּרְכָב כְּרֶכֶב וְנִלְחַמָּה אוֹתָם בְּמִישׁוֹר אִם-לֹא נִחְזַק מֵהֶם וַיִּשְׁמַע לְקוֹלָם וַיַּעַשׂ כֵּן: פ	And <i>recruit</i> an army for yourself like the army which fell away from you, with a horse for a horse and a chariot for a chariot, and let us fight them on the plain, and <i>we will certainly be</i> stronger <i>than them</i> .” And he <i>heeded</i> their <i>proposal</i> and did so.	recruit ← <i>appoint</i> . we will certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. than them: or, if the reader prefers, <i>than they</i> . heeded their proposal ← <i>listened to their voice</i> .

1 Ki 20:26	וַיְהִי לְתִשְׁבֹּת הַשָּׁנָה וַיִּפְקֹד בֶּן־הַדָּד אֶת־אֲרָם וַיַּעַל אֶפְקָה לְמַלְחָמָה עִם־יִשְׂרָאֵל:	And it came to pass at the new year that Ben-Hadad mobilized the Aramaeans, and he went up to Aphek for the war with Israel.	at the new year: see 1 Ki 20:22. mobilized ← <i>mustered, counted, appointed, [AnLx]</i> , so perhaps, <i>recruited</i> or <i>conscripted</i> . Aramaeans ← <i>Aramaea</i> .
1 Ki 20:27	וּבְנֵי יִשְׂרָאֵל הִתְּפַקְדוּ וְכָלְכָלוּ וַיֵּלְכוּ לְקִרְאָתָם וַיַּחֲנוּ בְּנֵי־יִשְׂרָאֵל נֶגְדָם כְּשְׁנֵי חֲשֵׁפֵי עֲזִים וְאֲרָם מָלְאוּ אֶת־הָאָרֶץ:	And the sons of Israel were mobilized and given supplies, and they went to confront them, and the sons of Israel encamped opposite them, like two little flocks of goats, whereas the Aramaeans filled the land.	mobilized: see 1 Ki 20:26. to confront ← <i>towards</i> . whereas: wider use of the <i>vav</i> .
1 Ki 20:28	וַיֵּשֶׁ אִישׁ הָאֱלֹהִים וַיֹּאמֶר אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר כֹּה־אָמַר יְהוָה יַעַן אֲשֶׁר אָמְרוּ אֲרָם אֱלֹהֵי הָרִים יְהוָה וְלֹא־אֱלֹהֵי עֲמָקִים הוּא וְנָתַתִּי אֶת־כָּל־הַהֶמּוֹן הַגָּדוֹל הַזֶּה בְּיָדְךָ וַיִּדְעֶתָם כִּי־אֲנִי יְהוָה:	Then the man of God approached and spoke to the king of Israel and said, “This <i>is what</i> the LORD says: ‘Since the Aramaeans have said, «The LORD <i>is a god</i> of the hills, and he <i>is not a god</i> of the valleys», I will deliver all this large mass of people into your hand, and you will know that I <i>am</i> the LORD.’ ”	this <i>is what</i> ← <i>thus</i> . a god (2x): with a singular pronoun. See 1 Ki 20:23.
1 Ki 20:29	וַיַּחֲנוּ אֱלֹהֵי נֹכַח אֱלֹהֵי שְׁבַעַת יָמִים וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַתִּקְרַב הַמִּלְחָמָה וַיִּכּוּ בְּנֵי־יִשְׂרָאֵל אֶת־אֲרָם מֵאָה־אֶלֶף רַגְלֵי בַּיּוֹם אֶחָד:	And they encamped opposite each other for seven days, then it came to pass on the seventh day that the war broke out, and the sons of Israel struck the Aramaeans down – one hundred thousand foot soldiers in one day.	
1 Ki 20:30	וַיֵּנְסוּ הַנוֹתָרִים אֶפְקָה אֶל־הָעִיר וַתִּפֹּל הַחוֹמָה עַל־עַשְׂרִים וְשִׁבְעָה אֶלֶף אִישׁ הַנוֹתָרִים וּבֶן־הַדָּד נָס וַיָּבֹא אֶל־הָעִיר חֹדֶר בְּחֹדֶר: ס	And the remainder fled to Aphek, to the city, and the wall fell on the remaining twenty-seven thousand men, and Ben-Hadad fled, and he went to the city <i>in an inner room</i> .	remainder ← <i>remaining (ones)</i> . an inner room ← <i>a room within a room</i> .
1 Ki 20:31	וַיֹּאמְרוּ אֵלָיו עֲבָדָיו הִנֵּה־נָא שָׂמְעָנוּ כִּי מַלְכֵי בֵּית יִשְׂרָאֵל כִּי־מַלְכֵי חֶסֶד הֵם נְשִׁימָה נָא שָׁקִים בְּמַתְּנֵינוּ וְחַבְלִים בְּרֹאשֵׁנוּ וְנִצַּא אֶל־מֶלֶךְ יִשְׂרָאֵל אוֹלֵי יַחִיָּה אֶת־נַפְשֵׁךָ:	And his servants said to him, “Look now, we have heard that the kings of the house of Israel <i>are merciful kings</i> . So <i>let's</i> put sackcloth round our waist and cords on our head and go out to the king of Israel – perhaps he will <i>let you live</i> .”	merciful kings ← <i>kings of mercy</i> , a Hebraic genitive. let's ← <i>please</i> . let you live ← <i>preserve your soul alive</i> .

1 Ki 20:32	וַיַּחְגְּרוּ שִׁקְיָם בְּמַתְנֵיהֶם וַחֲבָלִים בְּרֹאשֵׁיהֶם וַיָּבֹאוּ אֶל-מֶלֶךְ יִשְׂרָאֵל וַיֹּאמְרוּ עַבְדְּךָ בֶן-הַדָּד אָמַר תְּחִינָא נַפְשִׁי וַיֹּאמֶר הֲעוֹדֵנּוּ חַי אָחִי הוא:	So they girded <i>themselves</i> with sackcloth around their waist, and cords on their heads, and they went to the king of Israel and said, “Your servant Ben-Hadad says, ‘Please <u>let me live</u> .’ ” And he said, “ <i>Is he still alive? He is my brother.</i> ”	let me live ← <i>let my soul live</i> .
1 Ki 20:33	וְהָאֲנָשִׁים יִנְחָשׁוּ וַיִּמְהָרוּ וַיַּחְלְטוּ הַמַּמְנוֹ וַיֹּאמְרוּ אַחֲדָי בֶן-הַדָּד וַיֹּאמֶר בָּאוּ קַחְהוּ וַיֵּצֵא אֵלָיו בֶּן-הַדָּד וַיַּעֲלֵהוּ עַל-הַמָּרְכָבָה:	At this the men were <u>enchanted</u> and were quick to <u>confirm</u> <i>what was asked</i> about him, and they said, “Your brother Ben-Hadad <i>is alive</i> .” And <i>Ahab</i> said, “Go and fetch him.” Then Ben-Hadad came out to him, and <i>Ahab</i> had him go up into the chariot.	were enchanted: perhaps re-point as <i>pual</i> , but the <i>piel</i> may be intransitive. to confirm <i>what was asked</i> about him ← <i>to confirm whether from him</i> . The ↗ at this: wider use of the <i>vav</i> .
1 Ki 20:34	וַיֹּאמֶר אֵלָיו הָעָרִים אֲשֶׁר-לָקַח-אָבִי מֵאֵת אָבִיךָ אָשִׁיב וְחוֹצוֹת תְּשִׁים לָךְ בְּדַמְשֶׁק בְּאֶשְׁרֵשֶׁם אָבִי בְּשִׁמְרוֹן וְאֲנִי בְּבְרִית אֲשַׁלְּחֶךָ וַיַּכְרֵת-לוֹ בְרִית וַיִּשְׁלַחְהוּ: ס	Then <i>Ben-Hadad</i> said to him, “I will restore <i>to you</i> the cities which my father captured from your father, and you will <i>be able</i> to establish <u>suburbs</u> for yourself in Damascus, as my father did in Samaria.” Then <i>Ahab</i> said, “I will send you off with a covenant.” And he made a covenant with him and sent him off.	↳ eastern pointing is וַיַּחְלְטוּהָ מִמְנו [BHS-CA], <i>to confirm what (was said) of him</i> . suburbs: AV differs somewhat (<i>streets</i>). [CB]= <i>broadways</i> or <i>bazaars</i> .
1 Ki 20:35	וְאִישׁ אֶחָד מִבְּנֵי הַנְּבִיאִים אָמַר אֶל-רֵעֵהוּ בְּדַבַּר יְהוָה הַכִּינִי נָא וַיִּמָּאֵן הָאִישׁ לְהַכְתּוֹ:	Then a <u>certain</u> man from the sons of the prophets said to a colleague of his by the word of the LORD, “Please strike me.” But the man refused to strike him.	a certain ← <i>one</i> .
1 Ki 20:36	וַיֹּאמֶר לוֹ יֵעַן אֲשֶׁר לֹא-שָׁמַעְתָּ בְּקוֹל יְהוָה הַנֶּנֶךָ הוֹלֵךְ מֵאֵתִי וְהַכָּךְ הָאָרֶץ וַיִּלְךְ מֵאֶצְלוֹ וַיִּמְצָאֵהוּ הָאָרֶץ וַיַּכֵּהוּ:	Then he said to him, “Since you have not heeded the voice of the LORD, <u>it will transpire that when</u> you depart from me, <u>a lion</u> will strike you.” And when he left <u>his company</u> , <u>a lion</u> found him and struck him.	it will transpire that when ← <i>behold</i> . a lion (2x) ← <i>the lion</i> . An unexpected definite article. See Gen 22:9. his company ← <i>from with him</i> .
1 Ki 20:37	וַיִּמְצָא אִישׁ אֲחֵר וַיֹּאמֶר הַכִּינִי נָא וַיַּכֵּהוּ הָאִישׁ הַכֵּה וּפָצַע:	Subsequently, he found another man, and he said, “Please strike me.” And the man <u>struck</u> him and <u>wounded</u> <i>him</i> in the process.	struck ... wounded ... in the process ← <i>struck ... to strike and to wound</i> . Infinitive absolute of <i>to wound</i> .
1 Ki 20:38	וַיִּלְךְ הַנְּבִיא וַיַּעֲמַד לַמֶּלֶךְ עַל-הַדָּרֶךְ וַיִּתְחַפֵּשׂ בְּאָפֶר עַל-עֵינָיו:	Then the prophet departed and stood in the street <u>waiting</u> for the king, having disguised himself with a <u>head-band</u> around his eyes.	head-band: AV differs (<i>ashes</i>), from אָפֶר. around ← <i>on</i> .

1 Ki 20:39	וַיְהִי הַמֶּלֶךְ עֹבֵר וְהוּא צָעֵק אֶל־הַמֶּלֶךְ וַיֹּאמֶר עֲבֹדֵךְ יֵצֵא בְקֶרְב־הַמִּלְחָמָה וְהִנֵּה־אִישׁ סָר וַיָּבֵא אֵלַי אִישׁ וַיֹּאמֶר שְׂמַר אֶת־הָאִישׁ הַזֶּה אִם־הִפְקֹד יִפְקֹד וְהִיתָה נַפְשֶׁךָ תַּחַת נַפְשׁוֹ אוֹ כֶּבֶד־כֶּסֶף תִּשְׁקֹל: כֶּסֶף תִּשְׁקֹל:	And it came to pass as the king was passing by that he shouted out to the king and said, “Your servant went out to the heart of the battle, and it so <i>happened</i> that a man turned aside and brought a man to me and said, ‘Guard this man. If he in any way goes missing, then your life will be forfeited for his life, or else you will weigh me out a talent of silver.’	heart ← <i>midst</i> . it so <i>happened</i> that ← <i>behold</i> . in any way goes missing: infinitive absolute. life ← <i>soul</i> . talent: see Ex 25:39.
1 Ki 20:40	וַיְהִי עֲבֹדֶיךָ עֹשֶׂה הֵנָּה וְהֵנָּה וְהוּא אֵינְנוּ וַיֹּאמֶר אֵלָיו מֶלֶךְ־יִשְׂרָאֵל בֵּן מִשְׁפָּטֶיךָ אֵתָה חֲרָצְתָּ:	And the way things went, your servant was busy here and there, and <i>the captive was gone</i> .” Then the king of Israel said to him, “Your sentence <i>will be</i> as you yourself have specified.”	the way things went ← <i>it came to pass</i> . was gone ← <i>(was) not</i> .
1 Ki 20:41	וַיִּמְהַר וַיִּסַּר אֶת־הָאָפֶר *מֵעַל **מֵעַל עֵינָיו וַיִּכַּר אֹתוֹ מֶלֶךְ יִשְׂרָאֵל כִּי מֵהַנְּבִיאִים הוּא:	Then he quickly removed the head-band from his eyes, and the king of Israel recognized him, for he was <i>one</i> of the prophets.	from: the <i>qeré</i> is a poetic form of the <i>ketiv</i> , hardly justifiable here. head-band: AV differs (<i>ashes</i>).
1 Ki 20:42	וַיֹּאמֶר אֵלָיו כֹּה אָמַר יְהוָה יֵעַן שְׁלַחְתָּ אֶת־אִישׁ־חֶרְמִי מִיָּד וְהִיתָה נַפְשֶׁךָ תַּחַת נַפְשׁוֹ וְעַמְּךָ תַּחַת עַמּוֹ:	And he said to him, “ <i>This is what</i> the LORD says: ‘Since you let the man go out of your hand, whom I had condemned, your life will be forfeited for his life, and your people for his people.’”	this is what ← <i>thus</i> . the man: i.e. <i>Ben-Hadad</i> . life (2x) ← <i>soul</i> .
1 Ki 20:43	וַיֵּלֶךְ מֶלֶךְ־יִשְׂרָאֵל עַל־בֵּיתוֹ סָר וְזָעַף וַיָּבֵא שְׁמֵרוֹנָה: פ	Then the king of Israel went to his house, sullen and resentful. And he went to Samaria.	
1 Ki 21:1	וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה כֶּרֶם הָיָה לְנָבוֹת הַיִּזְרְעֵאלִי אֲשֶׁר בְּיִזְרְעֵאל אֶצֶל הַיִּכָּל אַחֲאָב מֶלֶךְ שְׁמֵרוֹן:	And it came to pass after these things that Naboth the Jezreelite had a vineyard which was in Jezreel, next to the palace of Ahab king of Samaria,	Jezreelite ... Jezreel: see Josh 15:56.
1 Ki 21:2	וַיְדַבֵּר אַחֲאָב אֶל־נָבוֹת לֵאמֹר תִּנְהַלֵּי אֶת־כַּרְמִי וְהִי־לִי לְגַן־יֵרֹק כִּי הוּא קְרוֹב אֶצֶל בֵּיתִי וְאֶתְנָה לְךָ תַּחֲתָיו כֶּרֶם טוֹב מִמֶּנּוּ אִם טוֹב בְּעֵינֶיךָ אֶתְנָה־לְךָ כֶּסֶף מַחִיר זֶה:	and Ahab spoke to Naboth and said, “Give me your vineyard, so it can be my vegetable garden, for it is nearby my house, and I will give you a better vineyard than it in exchange for it. Or if it meets with your approval, I will give you its value in money.”	meets with your approval ← <i>(is) good in your eyes</i> . its value ← <i>the price of this</i> .
1 Ki 21:3	וַיֹּאמֶר נָבוֹת אֶל־אַחֲאָב חָלִילָה לִי מִיְהוָה מִתַּתִּי אֶת־נַחֲלַת אֲבֹתַי לְךָ:	But Naboth said to Ahab, “Far be it from the LORD for me to give you the inheritance of my fathers.”	

1 Ki 21:4	וַיֵּבֵא אַחָאָב אֶל-בֵּיתוֹ סֹר וַזְעִף עַל-הַדְּבָר אֲשֶׁר-דִּבֶּר אֵלָיו נְבוֹת הַיִּזְרְעֵאֵלִי וַיֹּאמֶר לֹא-אֶתֶּן לְךָ אֶת-נַחֲלַת אֲבוֹתַי וַיִּשְׁכַּב עַל-מֹטְתוֹ וַיִּסַּב אֶת-פָּנָיו וְלֹא-אָכַל לֶחֶם:	At this Ahab went to his house sullen and resentful on account of the words which Naboth the Jezreelite had spoken to him, when he said, “I will not give you the inheritance of my fathers”, and he lay on his bed, and he turned his face away, and he did not eat <i>any</i> bread.	at this: wider use of the <i>vav</i> . sullen and resentful: see 1 Ki 20:43. words ← <i>word</i> . Jezreelite: see Josh 15:56. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 21:5	וַתָּבֵא אֵלָיו אִיזָבֵל אִשְׁתּוֹ וַתְּדַבֵּר אֵלָיו מִהֲזֶה רוּחַךְ סָרָה וַאֲיִנְךָ אֹכֵל לֶחֶם:	But Jezebel his wife came to him and said to him, “What <i>is</i> this sullen spirit you have? And you aren't eating any bread.”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 21:6	וַיְדַבֵּר אֵלֶיהָ כִּי-אָדַבַּר אֶל-נְבוֹת הַיִּזְרְעֵאֵלִי וַאֲמַר לוֹ תִּנְהַלֵּי אֶת-כַּרְמִי בְכֶסֶף אוֹ אֶס-חַפֵּץ אֹתָהּ אֶתְנֶה לְךָ כָּרֶם תַּחֲתָיו וַיֹּאמֶר לֹא-אֶתֶּן לְךָ אֶת-כַּרְמִי:	And he said to her, “ <i>It is</i> because I was speaking to Naboth the Jezreelite, and I said to him, ‘Give me your vineyard for money, or if you prefer, I will give you a vineyard in exchange for it.’ But he said, ‘I will not give you my vineyard.’”	Jezreelite: see Josh 15:56. if you prefer ← <i>if you (are) pleased</i> .
1 Ki 21:7	וַתֹּאמֶר אֵלָיו אִיזָבֵל אִשְׁתּוֹ אֹתָהּ עֲתָה תַעֲשֶׂה מְלוּכָה עַל-יִשְׂרָאֵל קוּם אֲכַל-לֶחֶם וַיֵּטֵב לִבָּךְ אָנֹכִי אֶתֶּן לְךָ אֶת-כָּרֶם נְבוֹת הַיִּזְרְעֵאֵלִי:	At this Jezebel his wife said to him, “Do you exercise kingship over Israel <i>or not</i> ? Get up <i>and</i> eat bread and cheer up. I will give you the vineyard of Naboth the Jezreelite.”	at this: wider use of the <i>vav</i> . <i>or not</i> ← <i>now</i> , but only adding emphasis to the question. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. cheer up ← <i>let your heart be well</i> . Jezreelite: see Josh 15:56.
1 Ki 21:8	וַתִּכְתֹּב סְפָרִים בְּשֵׁם אַחָאָב וַתַּחֲתֵם בְּחַתְמוֹ וַתִּשְׁלַח *הַסְּפָרִים *סְפָרִים אֶל-הַזְּקֵנִים וְאֶל-הַחֲרִים אֲשֶׁר בְּעִירוֹ הַיֹּשְׁבִים אֶת-נְבוֹת:	And she wrote communiqués in Ahab's name and sealed them with his seal, and she sent {K: the communiqués} [Q: communiqués] to the elders and to the nobles who <i>were</i> in his city, who lived <i>alongside</i> Naboth.	alongside ← <i>with</i> .
1 Ki 21:9	וַתִּכְתֹּב בְּסְפָרִים לֵאמֹר קְרְאוּ-צוּם וְהוֹשִׁיבוּ אֶת-נְבוֹת בְּרֹאשׁ הָעָם:	And she wrote the communiqués as follows: “Call <i>for</i> a fast, and seat Naboth in front of the people.	as follows ← <i>saying</i> .
1 Ki 21:10	וְהוֹשִׁיבוּ שְׁנַיִם אָנָשִׁים בְּנֵי-בְלִיעַל נִגְדוֹ וַיַּעֲדֵהוּ לֵאמֹר בְּרַכְתָּ אֱלֹהִים וּמַלְאֵךְ וְהוֹצִיאָהוּ וְסִקְלֵהוּ וַיָּמָת:	And seat two good-for-nothing men opposite him, who will testify against him and say, ‘You have {P: cursed} [M: blessed] God and the king’, and carry him out and stone him, and he will die.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. Not noted in [BHS]; we presume P= קללת. Here, AV reads the primitive text. good-for-nothing ← <i>useless</i> .

1 Ki 21:11	וַיַּעֲשׂוּ אַנְשֵׁי עִירוֹ הַזְּקֵנִים וְהַחֲרִים אֲשֶׁר הָיְשָׁבִים בְּעִירוֹ כַּאֲשֶׁר שָׁלְחָה אֵלֵיהֶם אִיזָבֵל כַּאֲשֶׁר כָּתוּב בְּסִפְרֵים אֲשֶׁר שָׁלְחָה אֵלֵיהֶם:	And the men of his city – the elders and the nobles who lived in his city – did according to what Jezebel sent to them, according to what <i>was</i> written in the communiqués which she had sent to them.	
1 Ki 21:12	קָרְאוּ צוֹם וְהָשִׁיבוּ אֶת-נָבוֹת בְּרֹאשׁ הָעָם:	They called <i>for</i> a fast and seated Naboth in front of the people.	
1 Ki 21:13	וַיָּבֹאוּ שְׁנֵי הָאֲנָשִׁים בְּנֵי-בְלִיעֵל וַיֵּשְׁבוּ נֹגְדוֹ וַיַּעֲדוּהוּ אֲנָשֵׁי הַבְּלִיעֵל אֶת-נָבוֹת נֹגְדֵי הָעָם לֵאמֹר בְּרַךְ נָבוֹת אֱלֹהִים וּמֶלֶךְ וַיַּעֲאָהוּ מִחוּץ לְעִיר וַיִּסְקְלוּהוּ בְּאֲבָנִים וַיָּמָת:	And the two <u>good-for-nothing</u> men came and sat opposite him, and the <u>good-for-nothing</u> men testified against him – Naboth – in the presence of the people and said, “Naboth {P: cursed} [M: blessed] God and the king.” Then they brought him outside the city and <u>stoned</u> him, and he died.	An amendment by the Sopherim. We reverse the change. See 1 Ki 21:10 and [CB] App. 33. Here, AV reads the primitive text. <hr/> good-for-nothing (2x) ← <i>useless</i> . <hr/> stoned him ← <i>pelted him with stones</i> .
1 Ki 21:14	וַיִּשְׁלְחוּ אֶל-אִיזָבֵל לֵאמֹר סִקַּל נָבוֹת וַיָּמָת:	Then they sent <i>word</i> to <u>Jezebel</u> and said, “Naboth has been stoned and has died.”	to Jezebel: indicating that the elders knew that the communiqués were forged by →
1 Ki 21:15	וַיְהִי כִשְׁמַע אִיזָבֵל כִּי-סִקַּל נָבוֹת וַיָּמָת וְתֹאמַר אִיזָבֵל אֶל-אֲחָאָב קוּם רִשׁ אֶת-כַּרְם נָבוֹת הַיִּזְרְעֵאֵלִי אֲשֶׁר מֵאֵן לָתֶת-לְךָ בְּכֶסֶף כִּי אֵין נָבוֹת חַי כִּי-יָמָת:	And it came to pass, when Jezebel heard that Naboth had been stoned and had died, that Jezebel said to Ahab, “Arise, inherit the vineyard of Naboth the <u>Jezeelite</u> who refused to give it to you for money, for Naboth <i>is</i> not alive, but dead.”	↳ her, otherwise they would have informed the king. But Ahab is guilty too, in giving Jezebel a free hand (1 Ki 21:7), and he is condemned in 1 Ki 21:20. <hr/> Jezeelite: see Josh 15:56.
1 Ki 21:16	וַיְהִי כִשְׁמַע אֲחָאָב כִּי מָת נָבוֹת וַיָּקָם אֲחָאָב לָרֶדֶת אֶל-כַּרְם נָבוֹת הַיִּזְרְעֵאֵלִי לְרִשְׁתּוֹ: ס	And it came to pass, when Ahab heard that Naboth was dead, that Ahab arose to go down to the vineyard of Naboth the <u>Jezeelite</u> to inherit it.	Jezeelite: see Josh 15:56.
1 Ki 21:17	וַיְהִי דְבַר-יְהוָה אֶל-אֵלֵיהוּ הַתְּשִׁבִי לֵאמֹר:	And the word of the LORD came to Elijah the Tishbite and said,	
1 Ki 21:18	קוּם יָד לְקִרְיַת אֲחָאָב מִלְדֵּי-יִשְׂרָאֵל אֲשֶׁר בְּשֶׁמְרוֹן הִנֵּה בְּכַרְם נָבוֹת אֲשֶׁר-יָרַד שָׁם לְרִשְׁתּוֹ:	“Arise <i>and</i> go down to meet Ahab king of Israel, who <i>is</i> in Samaria. Look, <i>he is</i> in Naboth's vineyard, where he has gone down to inherit it,	

1 Ki 21:19	<p>וְדַבַּרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה הֲרַצְחָתָּ וְגַם־יִרְשָׁתָּ וְדַבַּרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה בְּמָקוֹם אֲשֶׁר לָקְוּ הַכְּלָבִים אֶת־דָּם נְבוֹת יִלְקוּ הַכְּלָבִים אֶת־דַּמְךָ גַּם־אֶתָּה:</p>	<p>and speak to him and say, ‘This <u>is what</u> the LORD says: «Have you committed murder, and have you also received the inheritance?»’ And you will speak to him and say, ‘This <u>is what</u> the LORD says: «In the place where the dogs licked Naboth's blood, the dogs will lick your blood – yours too.»’ ”</p>	<p>this <i>is what</i> (2x) ← <i>thus</i>.</p>
1 Ki 21:20	<p>וַיֹּאמֶר אַחְזָב אֶל־אֵלֵיהוּ הַמְצָאתָנִי אִיבִי וַיֹּאמֶר מֵצָאתִי יַעַן הַתְּמַכְרֵךְ לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה:</p>	<p>Then Ahab said to Elijah, “Have you found me, my enemy?” And he said, “I have found <i>you</i>, because <i>you</i> have sold yourself, <u>in doing evil</u> in the sight of the LORD.</p>	<p>in doing: gerundial use of the infinitive.</p>
1 Ki 21:21	<p>הֲנִי * מִבִּי ** מְבִיא אֵלֶיךָ רָעָה וּבְעֵרְתִי אַחֲרֶיךָ וְהִכְרַתִּי לְאַחְזָב מִשְׁתִּין בְּקִיר וְעָצוּר וְעִזּוּב בְּיִשְׂרָאֵל:</p>	<p>Now I <u>am about to bring</u> evil on you, and to <u>eradicate you</u>, and I will cut off from Ahab <u>whoever</u> urinates against a wall, <u>leaving him shut off and abandoned</u> in Israel.</p>	<p>bring: the <i>ketiv</i> could → <hr/> I am about to ← <i>behold me</i>. <hr/> eradicate you ← <i>burn up after you</i>. <hr/> shut off and abandoned: see 1 Ki 14:10.</p>
1 Ki 21:22	<p>וְנָתַתִּי אֶת־בֵּיתְךָ כְּבֵית יִרְבֻעַם בְּזִנְבָט וּכְבֵית בַּעֲשָׂא בְּזִנְאֲחִיָּה אֶל־הַכַּעַס אֲשֶׁר הִכְעַסְתָּ וַתַּחֲטֵא אֶת־יִשְׂרָאֵל:</p>	<p>And I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the anger to which you have provoked <i>me</i> and <i>because</i> you have caused Israel to sin.”</p>	<p>↳ be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i>.</p>
1 Ki 21:23	<p>וְגַם־לְאִיזָבֵל דָּבַר יְהוָה לֵאמֹר הַכְּלָבִים יֹאכְלוּ אֶת־אִיזָבֵל בְּחָל יִזְרְעָאֵל:</p>	<p>And the LORD also spoke to Jezebel and said, “The dogs will eat Jezebel at the <u>fortification</u> of Jezreel.</p>	<p>fortification: AV differs somewhat (<i>wall</i>). <hr/> Jezreel: see Josh 15:56.</p>
1 Ki 21:24	<p>הַמֵּת לְאַחְזָב בְּעִיר יֹאכְלוּ הַכְּלָבִים וְהַמֵּת בַּשָּׂדֶה יֹאכְלוּ עוֹף הַשָּׁמַיִם:</p>	<p>Dogs will eat whoever of Ahab's <i>house</i> dies in the city, and birds of the sky will eat whoever dies in the field.”</p>	
1 Ki 21:25	<p>רַק לֹא־הָיָה כְּאַחְזָב אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה אֲשֶׁר־הִסְתָּה אֹתוֹ אִיזָבֵל אִשְׁתּוֹ:</p>	<p>There was no-one <u>anything</u> like Ahab, whom Jezebel his wife incited, who sold himself <u>in doing evil</u> in the sight of the LORD.</p>	<p>anything ← <i>only; surely</i>. <hr/> in doing: gerundial use of the infinitive.</p>
1 Ki 21:26	<p>וַיַּעַב מְאֹד לָלֶכֶת אַחֲרֵי הַגִּלְלִים כְּכֹל אֲשֶׁר עָשׂוּ הָאֲמֹרִי אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל: ס</p>	<p>And he acted <u>most</u> abominably <u>in walking</u> after the idols, like everything which the <u>Amorites</u> did, whom the LORD dispossessed before the sons of Israel.</p>	<p>most ← <i>very</i>. <hr/> in walking: gerundial use of the infinitive. <hr/> Amorites: see Gen 10:16.</p>

1 Ki 21:27	וַיְהִי כְשָׁמַע אַחָאָב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו וַיִּשֶׁם־שֶׁק עַל־בְּשָׂרוֹ וַיֵּצֵא וַיִּשְׁכַּב בְּשֶׁק וַיֵּהְלֵךְ אֶט: ס	And it came to pass, when Ahab heard these things, that he tore his clothes and put sackcloth on his flesh and fasted, and he lay in sackcloth, and he went around slowly.	
1 Ki 21:28	וַיְהִי דְבַר־יְהוָה אֶל־אֱלִיָּהוּ הַתִּשְׁבִּי לֵאמֹר:	The word of the LORD came to Elijah the Tishbite and said,	came ← <i>became</i> .
1 Ki 21:29	הֲרָאִיתָ כִּי־נִכְנַע אַחָאָב מִלְּפָנַי יַעַן כִּי־נִכְנַע מִפְּנֵי לֹא־אָבִי *אָבִיא הַרְעָה בְּיָמָיו בְּיָמַי בְּנֹו אָבִיא הַרְעָה עַל־בֵּיתוֹ:	“Have you seen how Ahab has humbled himself before me? Since he has humbled himself before me, I will not bring the evil in his days. In his son's days, I will bring the evil on his house.”	bring: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . Similar to 1 Ki 21:21. <hr/> <hr/> how ← <i>that</i> .
1 Ki 22:1	וַיֵּשְׁבוּ שְׁלֹשׁ שָׁנִים אֵין מִלְחָמָה בֵּין אָרָם וּבֵין יִשְׂרָאֵל: פ	And they spent three years without a war between Aramaea and Israel.	they: referring to the king of Israel and the king of Aramaea (?). <hr/> <hr/> spent ← <i>sat; remained</i> . <hr/> <hr/> without ← (<i>and there was</i>) <i>no</i> .
1 Ki 22:2	וַיְהִי בַשָּׁנָה הַשְּׁלִישִׁית וַיֵּרֵד יְהוֹשָׁפָט מִלְּדָד־יְהוּדָה אֶל־מֶלֶךְ יִשְׂרָאֵל:	Then it came to pass in the third year that Jehoshaphat king of Judah came down to the king of Israel,	
1 Ki 22:3	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־עַבְדָּיו הִידְעֹתֶם כִּי־לָנוּ רָמַת גִּלְעָד וְאִנְחָנוּ מִחֹשִׁים מִקַּחַת אֹתָהּ מִיַּד מֶלֶךְ אָרָם:	and the king of Israel said to his servants, “Do you know that Ramoth in Gilead is ours, and we have been keeping quiet, <i>refraining</i> from taking it from the hand of the king of Aramaea?”	Gilead: see Gen 31:21.
1 Ki 22:4	וַיֹּאמֶר אֶל־יְהוֹשָׁפָט הֲתֵלֵךְ אִתִּי לְמִלְחָמָה רָמַת גִּלְעָד וַיֹּאמֶר יְהוֹשָׁפָט אֶל־מֶלֶךְ יִשְׂרָאֵל כְּמוֹנִי כְמוֹךָ כְּעַמִּי כְּעַמְּךָ כְּסוּסֵי כְּסוּסֵיךָ:	And he said to Jehoshaphat, “Will you go to war with me to Ramoth-Gilead?” And Jehoshaphat said to the king of Israel, “I am as you are, my people are as your people; my horses are as your horses.”	2 Chr 18:3. <hr/> <hr/> Ramoth-Gilead: see Gen 31:21.
1 Ki 22:5	וַיֹּאמֶר יְהוֹשָׁפָט אֶל־מֶלֶךְ יִשְׂרָאֵל דְּרֹשְׁנָא כִּיּוֹם אֶת־דְּבַר יְהוָה:	And Jehoshaphat said to the king of Israel, “Please consult the word of the LORD today.”	2 Chr 18:4.

1 Ki 22:6	<p>וַיִּקְבֹּץ מֶלֶךְ־יִשְׂרָאֵל אֶת־הַנְּבִיאִים כְּאַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֲלֵהֶם הַאֲלֹדִי עַל־רַמַת גִּלְעָד לְמַלְחָמָה אִם־אֶחָדֶל וַיֹּאמְרוּ עֲלֵה וַיִּתֵּן אֲדָנָי בְּיַד הַמֶּלֶךְ:</p>	<p>And the king of Israel gathered the prophets – about four hundred men – and he <u>asked</u> them, “Should I go to war against Ramoth-Gilead or should I refrain?” And they said, “Go up, and the LORD* will deliver <i>it</i> into the king’s hand.”</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדָנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p> <hr/> <p> 2 Chr 18:5.</p> <hr/> <p>asked ← <i>said to</i>.</p> <hr/> <p>Ramoth-Gilead: see Gen 31:21.</p>
1 Ki 22:7	<p>וַיֹּאמֶר יְהוֹשָׁפָט הַאִין פֹּה נְבִיא לַיהוָה עוֹד וְנִדְרָשָׁה מֵאוֹתוֹ:</p>	<p>And Jehoshaphat said, “<i>Is there</i> no other prophet of the LORD here for us to inquire of him?”</p>	<p> 2 Chr 18:6.</p>
1 Ki 22:8	<p>וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט עוֹד אִישׁ־אֶחָד לְדַרְשׁ אֶת־יְהוָה מֵאוֹתוֹ וְאֲנִי שׂנֵאתִיו כִּי לֹא־יִתְּנָא עָלַי טוֹב כִּי אִם־רָע מִכִּיְהוּ בֶן־יִמְלָה וַיֹּאמֶר יְהוֹשָׁפָט אֶל־יֹאמֶר הַמֶּלֶךְ בֶּן:</p>	<p>And the king of Israel said to Jehoshaphat, “<i>There is</i> one more man from whom <i>one can</i> consult the LORD, but I hate him, because he does not prophesy good about me, but evil: Micaiah the son of Imlah.” And Jehoshaphat said, “Let the king not say <u>suchlike</u>.”</p>	<p> 2 Chr 18:7.</p> <hr/> <p>suchlike ← <i>thus</i>.</p>
1 Ki 22:9	<p>וַיִּקְרָא מֶלֶךְ יִשְׂרָאֵל אֶל־סָרִיס אֶחָד וַיֹּאמֶר מְהֵרָה מִכִּיְהוּ בֶן־יִמְלָה:</p>	<p>Then the king of Israel called for a <u>certain</u> eunuch, and he said, “<i>Bring</i> Micaiah the son of Imlah quickly.”</p>	<p> 2 Chr 18:8.</p> <hr/> <p>a certain ← <i>one</i>.</p>
1 Ki 22:10	<p>וּמֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה יֹשְׁבִים אִישׁ עַל־כֶּסֶאָו מְלֻבָּשִׁים בְּגָדִים בְּגֵרֶן פֶּתַח שַׁעַר שַׁמְרוֹן וְכָל־הַנְּבִיאִים מִתְּנַבְּאִים לִפְנֵיהֶם:</p>	<p>And the king of Israel and Jehoshaphat king of Judah were each sitting on his throne, dressed <i>in royal</i> clothes in a <u>threshing hall</u> at the entrance of the Gate of Samaria, and all the prophets were prophesying in their presence.</p>	<p> 2 Chr 18:9.</p> <hr/> <p>threshing hall: this is the usual meaning. [BDB], [ST], [AnLx] give alternatives for this verse: <i>open place, forum</i>.</p>
1 Ki 22:11	<p>וַיַּעַשׂ לוֹ צְדָקְיָה בֶן־כְּנַעֲנָה קַרְנֵי בַרְזֶל וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּאֵלֶּה תִּנְגַּח אֶת־אַרְם עַד־כִּלְתָּם:</p>	<p>And <u>Zedekiah</u> the son of Chenaanah had made himself <i>some</i> iron horns, and he said, “<i>This is what</i> the LORD says: ‘With these you will butt the Aramaeans until <i>you</i> have finished them off.’ ”</p>	<p> 2 Chr 18:10.</p> <hr/> <p>Zedekiah ← <i>Zidkiah</i>, but we retain the AV / traditional English name, as for the later king’s name.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p>
1 Ki 22:12	<p>וְכָל־הַנְּבִיאִים נְבִיאִים בֶּן לְאֹמֶר עֲלֵה רַמַת גִּלְעָד וְהַצֵּלַח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ:</p>	<p>And all the prophets prophesied <u>likewise</u> and said, “Go up <i>to</i> Ramoth-Gilead, and have success, and the LORD will deliver <i>it</i> into the king’s hand.”</p>	<p> 2 Chr 18:11.</p> <hr/> <p>likewise ← <i>thus</i>.</p> <hr/> <p>Ramoth-Gilead: see Gen 31:21.</p>

1 Ki 22:13	וְהַמְלֶאךָ אֲשֶׁר־הִלְךָ לְקַרְאֵ מִיִּכְיָהוּ דָבַר אֵלָיו לֵאמֹר הִנֵּה־נָא דְבַרֵי הַנְּבִיאִים פְּה־אֶחָד טוֹב אֶל־הַמֶּלֶךְ יְהִי־נָא *דְּבַרֶיךָ *דְּבַרֶיךָ כְּדָבַר אֶחָד מֵהֶם וּדְבַרְתָּ טוֹב:	Then the messenger who had gone to fetch Micaiah spoke to him and said, “These <i>are</i> , then, the <u>unanimously</u> favourable words of the prophets to the king. Now may your {K: words} [Q: word] be similar to the <u>pronouncement</u> of any of them, and speak favourably.”	2 Chr 18:12. fetch ← <i>call</i> . these <i>are</i> , then ← <i>behold please</i> . unanimously ← <i>one mouth</i> . pronouncement ← <i>word</i> . any ← <i>one</i> .
1 Ki 22:14	וַיֹּאמֶר מִיִּכְיָהוּ חִי־יְהוָה כִּי אֶת־אֲשֶׁר יֹאמֶר יְהוָה אֵלַי אֲתוֹ אֲדַבֵּר:	But Micaiah said, “As the LORD lives, <u>rather</u> , <i>it is</i> what the LORD says to me <i>that</i> I will speak.”	2 Chr 18:13. rather ← <i>nevertheless; but; for</i> .
1 Ki 22:15	וַיְבוֹא אֶל־הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו מִיִּכְיָהוּ הַגִּלְגָּד אֶל־רַמַת גִּלְעָד לְמַלְחָמָה אִם־נִחַדֵּל וַיֹּאמֶר אֵלָיו עֲלֵה וְהַצֵּלַח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ:	And when he went to the king, the king said to him, “Micaiah, should we go up to <u>Ramoth-Gilead</u> to war, or should we refrain?” And he said, “Go up and have success, and the LORD will deliver <i>it</i> into the king's hand.”	2 Chr 18:14. Ramoth-Gilead: see Gen 31:21. Micaiah is speaking satirically, which Ahab recognizes (see next verse).
1 Ki 22:16	וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ עַד־כַּמָּה פְּעָמִים אֲנִי מִשְׁבַּעְךָ אֲשֶׁר לֹא־תִדְבַר אֵלַי רַק־אֲמַת בְּשֵׁם יְהוָה:	Then the king said to him, “How many times <i>must</i> I adjure you not to tell me <i>anything</i> <u>except</u> the truth in the name of the LORD?”	2 Chr 18:15. except ← <i>only</i> .
1 Ki 22:17	וַיֹּאמֶר רְאִיתִי אֶת־כָּל־יִשְׂרָאֵל נִפְצָאִים אֶל־הַהָרִים כַּצֹּאֵן אֲשֶׁר אֵין־לָהֶם רֹעִה וַיֹּאמֶר יְהוָה לֹא־אֲדַנִּים לְאֵלֵהָ יִשׁוּבוּ אִישׁ־לְבֵיתוֹ בְּשָׁלוֹם:	Then he said, “I saw all Israel scattered <u>on the mountains</u> like sheep which <i>do not have</i> a shepherd, and the LORD said, ‘These <i>do not have</i> a master. Let them <u>all</u> return to <u>their homes</u> in peace.’”	2 Chr 18:16. on the mountains ← <i>to the mountains</i> . all ← <i>each</i> , but a plural verb. their homes ← <i>his home</i> .
1 Ki 22:18	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הֲלוֹא אָמַרְתִּי אֵלֶיךָ לֹא־יִתְנַבֵּא עָלַי טוֹב כִּי אִם־רָע:	At <u>this</u> the king of Israel said to Jehoshaphat, “Didn't I tell you <i>that</i> he wouldn't prophesy good about me, but evil?”	2 Chr 18:17. at this: wider use of the <i>vav</i> .
1 Ki 22:19	וַיֹּאמֶר לָכֵן שָׁמַע דְּבַר־יְהוָה רְאִיתִי אֶת־יְהוָה יֹשֵׁב עַל־כִּסְאוֹ וְכָל־צְבָא הַשָּׁמַיִם עֹמֵד עָלָיו מִיְמִינוֹ וּמִשְׁמָאלוֹ:	And <i>Micaiah</i> said, “So hear the word of the LORD. I saw the LORD sitting on his throne, <u>with</u> the whole host of heaven standing <u>in attendance</u> to him on his right and on his left.	2 Chr 18:18. with ← <i>and</i> . <i>in attendance to</i> ← <i>at</i> .
1 Ki 22:20	וַיֹּאמֶר יְהוָה מִי יַפְתֵּה אֶת־אֲחָאָב וַיַּעַל וַיַּפֵּל בְּרַמַת גִּלְעָד וַיֹּאמֶר זֶה בָּכָה וְזֶה אָמַר בָּכָה:	And the LORD said, ‘Who will entice Ahab to go up and <u>attack</u> <u>Ramoth-Gilead</u> ?’ And one said this, and another said that.	2 Chr 18:19. attack: AV differs (<i>fall at</i>), also possible. Ramoth-Gilead: see Gen 31:21.

1 Ki 22:21	וַיֵּצֵא הָרוּחַ וַיַּעֲמֵד לְפָנַי יְהוָה וַיֹּאמֶר אֲנִי אֶפְתָּנּוּ וַיֹּאמֶר יְהוָה אֵלָיו בְּמָה:	And a <u>spirit</u> went out and stood before the LORD, ¶ and it said, ‘I will entice him.’ And the LORD said to it, ‘By what <i>means</i> ?’	Verse division: part of 1 Ki 22:22MT is in 1 Ki 22:21AV. 2 Chr 18:20. a spirit ← <i>the spirit</i> . An unexpected definite article. See Gen 22:9.
1 Ki 22:22	וַיֹּאמֶר אֶצֵּא וְהִיְתִי רוּחַ שָׁקֶר בְּפִי כָל־נְבִיאָיו וַיֹּאמֶר תְּפַתְּהָ וְגַם־תּוֹכֵל צֵא וַעֲשֵׂה־כֵן:	And it said, ‘I will go out, and I will be a lying spirit in the mouth of all his prophets.’ And he said, ‘You may entice <i>him</i> , and <u>indeed</u> you will be able to. Go out and do so.’	¶ Verse division: part of 1 Ki 22:22MT is in 1 Ki 22:21AV. 2 Chr 18:21. indeed ← <i>also, truly</i> .
1 Ki 22:23	וַעֲתָה הִנֵּה נָתַן יְהוָה רוּחַ שָׁקֶר בְּפִי כָל־נְבִיאֶיךָ אֱלֹהֵי וְיְהוָה דִּבֶּר עָלֶיךָ רָעָה:	So now you see that the LORD has put a lying spirit in the mouth of all these prophets of yours, and the LORD has pronounced evil concerning you.”	2 Chr 18:22. you see that ← <i>behold</i> .
1 Ki 22:24	וַיִּגַּשׁ צְדַקְיָהוּ בֶן־כְּנַעֲנָה וַיִּכֶה אֶת־מִיכָיְהוּ עַל־הַלְּחִי וַיֹּאמֶר אִי־זֶה עָבַר רוּח־יְהוָה מֵאֵתִי לְדַבֵּר אוֹתָךְ:	Then Zedekiah the son of Chenaanah approached and struck Micaiah on the cheek and said, “Which way did the spirit of the LORD pass from me <u>when I spoke</u> to you?”	2 Chr 18:23. when I spoke ← <i>in speaking</i> ← <i>to speak</i> .
1 Ki 22:25	וַיֹּאמֶר מִיכָיְהוּ הִנֵּךְ רֹאֵה בַיּוֹם הַהוּא אֲשֶׁר תָּבֹא תְּחַדֵּר בְּחֻדְדֵר לְהַחֲבֶה:	And Micaiah said, “You will see just <i>that</i> on that day when you go <u>into an inner room</u> to hide.”	2 Chr 18:24. you will see just <i>that</i> ← <i>behold you seeing</i> . inner room ← <i>a room in a room</i> .
1 Ki 22:26	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל קַח אֶת־מִיכָיְהוּ וְהַשִּׁיבֵהוּ אֶל־אֲמוֹן שַׂר־הָעִיר וְאֶל־יוֹאָשׁ בֶּן־הַמֶּלֶךְ:	And the king of Israel said, “Seize Micaiah and take him back to Amon the governor of the city, and to Joash the king's son,	2 Chr 18:25.
1 Ki 22:27	וְאָמַרְתָּ כֹּה אָמַר הַמֶּלֶךְ שִׁימוּ אֶת־זֶה בֵּית הַכֶּלֶא וְהָאֲכִילֵהוּ לֶחֶם לַחֵץ וּמַיִם לַחֵץ עַד בֹּאִי בְשָׁלוֹם:	and say, ‘ <u>This is what</u> the king says: «Put this <i>man</i> in prison and feed him on <u>baneful bread and water</u> until I come in peace.» ’”	2 Chr 18:26. <i>this is what</i> ← <i>thus</i> . baneful bread and water ← <i>bread of affliction and water of affliction</i> .
1 Ki 22:28	וַיֹּאמֶר מִיכָיְהוּ אִם־שׁוֹב תָּשׁוּב בְּשָׁלוֹם לְאֶדְבָר יְהוָה בִּי וַיֹּאמֶר שְׁמַעוּ עַמִּים כָּל־ם:	Then Micaiah said, “Whether you will <u>come back</u> at all in peace, the LORD has not pronounced on through me.” And he said, “Pay heed, all <i>you various</i> peoples.”	2 Chr 18:27. come back at all: infinitive absolute. pronounced on ← <i>spoken</i> .
1 Ki 22:29	וַיַּעַל מֶלֶךְ־יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה רָמַת גִּלְעָד:	Then the king of Israel and Jehoshaphat king of Judah went up to Ramoth-Gilead.	2 Chr 18:28. Ramoth-Gilead: see Gen 31:21.

1 Ki 22:30	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הֲתַחַפֵּשׂ וּבֹא בַמִּלְחָמָה וְאַתָּה לְבַשׁ בְּגָדֶיךָ וַיַּתְחַפֵּשׂ מֶלֶךְ יִשְׂרָאֵל וַיָּבֹא בַמִּלְחָמָה:	And the king of Israel said to Jehoshaphat, “ <i>It is time to disguise oneself and go into the battle, but you wear your royal clothes.</i> ” And the king of Israel disguised himself and went into battle.	2 Chr 18:29. A plot to have Jehoshaphat killed.
1 Ki 22:31	וּמֶלֶךְ אַרָם צִוָּה אֶת־שָׂרֵי הָרֶכֶב אֲשֶׁר־לוֹ שְׁלֹשִׁים וּשְׁנַיִם לֵאמֹר לֹא תִלַּחֲמוּ אֶת־קִטָּן וְאֶת־גָּדוֹל כִּי אִם־אֶת־מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ:	And the king of Aramaea instructed his chariot <i>fleet</i> commanders – thirty-two of them – and said, “Do not fight with small or with great, but rather with the king of Israel only.”	2 Chr 18:30.
1 Ki 22:32	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב אֶת־יְהוֹשָׁפָט וְהֵמָּה אָמְרוּ אֶךְ מֶלֶךְ־יִשְׂרָאֵל הוּא וַיִּסְרוּ עָלָיו לְהִלָּחֵם וַיִּזְעַק יְהוֹשָׁפָט:	Then it came to pass, when the chariot <i>fleet</i> commanders saw Jehoshaphat, that they said, “Surely he <i>is</i> the king of Israel”, and <u>they turned aside towards him to do battle</u> . But Jehoshaphat shouted out,	2 Chr 18:31. they turned aside towards ← <i>turned aside against.</i>
1 Ki 22:33	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב כִּי־לֹא־מֶלֶךְ יִשְׂרָאֵל הוּא וַיָּשׁוּבוּ מֵאַחֲרָיו:	and it came to pass, when the commanders of the chariot <i>fleet</i> saw that he <i>was</i> not the king of Israel, that they <u>stopped pursuing him</u> .	2 Chr 18:32. stopped pursuing him ← <i>returned from after him.</i>
1 Ki 22:34	וַאִישׁ מִשָּׂדֶה בִקְשָׁת לְתֻמּוֹ וַיִּכֶּה אֶת־מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וּבֵין הַשָּׂרִיזִים וַיֹּאמֶר לְרֶכְבּוֹ הִפֵּךְ יָדְךָ וְהוֹצֵאֲנִי מִן־הַמַּחֲנֶה כִּי הִחַלִּיתִי:	Meanwhile a man drew <i>his</i> bow in his innocence, and he hit the king of Israel <u>through the joints between the armour plates</u> . And he said to his chariot driver, “ <u>Steer and get me out of the battle theatre, for I have been wounded.</u> ”	2 Chr 18:33. through the joints between the armour plates ← <i>between the joints and the armour.</i> steer ← <i>turn your hand.</i>
1 Ki 22:35	וַתִּעֲלֶה הַמִּלְחָמָה בַּיּוֹם הַהוּא וְהַמֶּלֶךְ הָיָה מַעֲמֵד בְּמִרְכָּבָה נֹכַח אַרָם וַיָּמָת בְּעָרֶב וַיִּצָּק דָּם־הַמָּכָה אֶל־חִיק הָרֶכֶב:	And the battle intensified on that day, and the king was propped up in the chariot in front of the Aramaeans, and he died in the evening, and blood from the wound poured out over the <u>inside of the chariot</u> .	2 Chr 18:34. inside ← <i>bosom.</i>
1 Ki 22:36	וַיַּעֲבֵר הַרְנָה בַּמַּחֲנֶה כִּבְּא הַשֶּׁמֶשׁ לֵאמֹר אִישׁ אֶל־עִירוֹ וְאִישׁ אֶל־אֲרָצוֹ:	And the outcry <u>spread</u> in the camp at sunset <u>as follows</u> : “Every <i>man</i> to his city and every <i>man</i> to his land!”	spread ← <i>passed.</i> as follows ← <i>saying.</i>
1 Ki 22:37	וַיָּמָת הַמֶּלֶךְ וַיָּבֹא שְׁמֶרוֹן וַיִּקְבְּרוּ אֶת־הַמֶּלֶךְ בְּשְׁמֶרוֹן:	So the king died, and he arrived <i>in</i> Samaria, and they buried the king in Samaria.	
1 Ki 22:38	וַיִּשְׁטֹף אֶת־הָרֶכֶב עַל בְּרֵכַת שְׁמֶרוֹן וַיִּלְקוּ הַכְּלָבִים אֶת־דָּמּוֹ וְהַזְנוֹת רָחְצוּ כַּדְּבָר יְהוָה אֲשֶׁר דִּבֶּר:	And <u>the chariot was washed out</u> at the pool of Samaria, and the dogs licked his blood, and <u>the prostitutes washed there</u> , according to the word of the LORD which he spoke.	the chariot was washed <i>out</i> ← <i>one washed the chariot.</i> Avoidance of the passive. the prostitutes washed <i>there</i> : AV differs (<i>and they washed his armour</i>).

1 Ki 22:39	וַיִּתֵּר דְּבָרֵי אַחָאָב וְכָל־אֲשֶׁר עָשָׂה וּבֵית הַשָּׁן אֲשֶׁר בָּנָה וְכָל־הָעָרִים אֲשֶׁר בָּנָה הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Ahab, and everything he did, and the ivory house which he built, and all the cities which he built, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
1 Ki 22:40	וַיִּשְׁכַּב אַחָאָב עִם־אֲבֹתָיו וַיִּמְלֹךְ אַחֲזִיָּהוּ בְּנוֹ תַחְתָּיו: פ	And Ahab lay with his fathers, and Ahaziah his son reigned in his place.	
1 Ki 22:41	וַיְהוֹשָׁפָט בֶּן־אָסָא מֶלֶךְ עַל־יְהוּדָה בְּשָׁנַת אַרְבַּע לְאַחָאָב מֶלֶךְ יִשְׂרָאֵל:	And Jehoshapat the son of Asa became king over Judah in the fourth year of Ahab king of Israel.	2 Chr 20:31.
1 Ki 22:42	יְהוֹשָׁפָט בֶּן־שָׁלְשִׁים וְחָמֵשׁ שָׁנָה בְּמָלְכוֹ וְעֶשְׂרִים וְחָמֵשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עֲזוּבָה בַת־שִׁלְחִי:	And Jehoshaphat <i>was</i> thirty-five years old when he <i>started to</i> reign, and he reigned in Jerusalem for twenty-five years. And the name of his mother <i>was</i> Azubah, the daughter of Shilhi.	2 Chr 20:31.
1 Ki 22:43a	וַיֵּלֶךְ בְּכָל־דֶּרֶךְ אָסָא אָבִיו לֹא־סָר מִמֶּנּוּ לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה:	And he walked in every way of Asa his father; he did not deviate from it, <u>in doing</u> what <i>was</i> right in the LORD's sight.	2 Chr 20:32. in doing: gerundial use of the infinitive. This verse is merged with the next verse in the AV.
1 Ki 22:43b	אֲדָ הַבַּמֹּת לֹא־סָרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבַּמֹּת:	But the <i>idolatrous</i> raised sites were <u>not removed</u> . The people were still sacrificing and burning incense on the <i>idolatrous</i> raised sites.	2 Chr 20:33. were not removed ← <i>did not depart</i> . <i>Qal</i> for passive of <i>hiphil</i> .
1 Ki 22:44	וַיַּשְׁלֵם יְהוֹשָׁפָט עִם־מֶלֶךְ יִשְׂרָאֵל:	And Jehoshaphat made peace with the king of Israel.	
1 Ki 22:45	וַיִּתֵּר דְּבָרֵי יְהוֹשָׁפָט וְגִבּוּרָתוֹ אֲשֶׁר־עָשָׂה וְאֲשֶׁר נָלַחַם הֲלוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And <i>as for</i> the rest of the affairs of Jehoshaphat, and his bravery which he <u>showed</u> , and how he fought – <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 20:34. showed ← <i>did</i> .
1 Ki 22:46	וַיִּתֵּר הַקֹּדֶשׁ אֲשֶׁר נִשְׂאָר בְּיָמֵי אָסָא אָבִיו בְּעַר מִזֶּה־הָאָרֶץ:	And he <u>eradicat</u> ed from the land the rest of the male prostitutes who remained in the days of Asa.	eradicated ← <i>burnt up</i> .
1 Ki 22:47	וּמֶלֶךְ אֵין בְּאֶדוֹם נֶצַב מֶלֶךְ:	And <i>there was</i> no king in Edom – <u>no-one was appointed as king</u> .	<i>no-one</i> was appointed as king: AV differs (<i>a deputy was king</i>).

1 Ki 22:48	<p>יְהוֹשָׁפָט *עֶשֶׂר *עֲשָׂה אֲנִיּוֹת תַּרְשִׁישׁ לְלַכַּת אוֹפִירָה לָזֶהָב וְלֹא הֵלְךְ בִּי-נִשְׁבְּרָה *נִשְׁבְּרוּ אֲנִיּוֹת בְּעֶצְיוֹן גְּבֵר:</p>	<p>And Jehoshaphat {Q: built} [K: had ten] ships of Tarshish to go to Ophir for gold, but they did not go, because the {Q: ships were} [K: fleet of ships was] broken up in Ezion-Geber.</p>	<p> 2 Chr 20:36. Tarshish: see 1 Ki 10:22. they ← he / it. We take it as collective usage. Ezion-Geber: see Num 33:35.</p>
1 Ki 22:49	<p>אָז אָמַר אַחֲזִיָּהוּ בֶן-אֲחָאָב אֶל-יְהוֹשָׁפָט יֵלְכוּ עִבְדֵי עִם-עִבְדֵיךָ בָּאֲנִיּוֹת וְלֹא אָבָה יְהוֹשָׁפָט:</p>	<p>Then Ahaziah the son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships.” But Jehoshaphat declined the offer.</p>	<p>declined the offer ← was not willing.</p>
1 Ki 22:50	<p>וַיִּשְׁכַּב יְהוֹשָׁפָט עִם-אֲבֹתָיו וַיִּקְבֹּר עִם-אֲבֹתָיו בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ יְהוֹרָם בְּנוֹ תַּחֲתָיו: ס</p>	<p>And Jehoshaphat lay with his fathers, and with his fathers he was buried, in the City of David his father, and Jehoram his son reigned in his place.</p>	<p> 1 Chr 3:11, 2 Chr 21:1. with his fathers ... with his fathers: otiose, but see Gen 12:5. father: standing for forefather.</p>
1 Ki 22:51	<p>אַחֲזִיָּהוּ בֶן-אֲחָאָב מָלַךְ עַל-יִשְׂרָאֵל בְּשִׁמְרוֹן בְּשָׁנַת שִׁבְעַת עָשָׂרָה לַיהוֹשָׁפָט מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ עַל-יִשְׂרָאֵל שְׁנַתִּים:</p>	<p>And Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned over Israel for two years.</p>	
1 Ki 22:52	<p>וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדַרְךְ אָבִיו וּבְדַרְךְ אִמּוֹ וּבְדַרְךְ יִרְבֵּעַם בֶּן-נִבְט אֲשֶׁר הֲחִטִּיא אֶת-יִשְׂרָאֵל:</p>	<p>And he did evil in the LORD's sight, and he walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat who caused Israel to sin.</p>	
1 Ki 22:53	<p>וַיַּעֲבֹד אֶת-הַבַּעַל וַיִּשְׁתַּחֲוֶה לוֹ וַיִּכְעַס אֶת-יְהוָה אֱלֹהֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר-עָשָׂה אָבִיו:</p>	<p>And he served Baal and worshipped him, and he provoked the LORD God of Israel to anger, as it was with everything his father did.</p>	
2 Ki 1:1	<p>וַיִּפְשַׁע מוֹאָב בְּיִשְׂרָאֵל אַחֲרֵי מוֹת אֲחָאָב:</p>	<p>Now Moab rebelled against Israel after the death of Ahab.</p>	
2 Ki 1:2	<p>וַיִּפֹּל אַחֲזִיָּה בְּעֵד הַשִּׁבְכָה בְּעִלְיָתוֹ אֲשֶׁר בְּשִׁמְרוֹן וַיַּחַל וַיִּשְׁלַח מְלָאָכִים וַיֹּאמֶר אֲלֵהֶם לָכוּ דַרְשׁוּ בַּבַּעַל זְבוּב אֱלֹהֵי עֶקְרוֹן אִם-אֶחְיֶה מִחַלִּי זֶה: ס</p>	<p>And Ahaziah fell through the window in his upper room in Samaria and was wounded, and he sent messengers and said to them, “Go and inquire of Baal-Zebub the god of Ekron whether I will survive this injury.”</p>	<p>was wounded: qal of חלה, usually to be sick, but also to be sick from wounds [BDB]. Re-pointing to יחל, niphal from root חלל, would more explicitly be was wounded. window: or latticework. injury: often sickness, ➤</p>

2 Ki 1:3	<p>וּמְלָאָךְ יְהוָה דָּבַר אֶל-אֵלֵיָהּ הַתְּשִׁבִי קוּם עֲלֵה לְקִרְאֵת מִלְאָכֵי מֶלֶךְ-שָׁמְרוֹן וְדַבֵּר אֲלֵהֶם הַמְבִלֵי אִין-אֱלֹהִים בְּיִשְׂרָאֵל אַתֶּם הַלְכִים לְדַרְשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן:</p>	<p>Then the angel of the LORD said to Elijah the Tishbite, “Arise and go up to meet the king of Samaria’s messengers, and say to them, ‘<i>Is it</i> for want of God in Israel <i>that</i> you are going to consult with Baal-Zebub the god of Ekron?’”</p>	<p>↳ but also <i>wound</i> [BDB].</p>
2 Ki 1:4	<p>וְלָכֵן כֹּה-אָמַר יְהוָה הַמְטָה אֲשֶׁר-עָלִיתָ שָׁם לֹא-תֵרַד מִמֶּנָּה כִּי מוֹת תָּמוּת וְיִלָּךְ אֵלֵיָהּ:</p>	<p>So <u>this is what</u> the LORD says: «You shall not come down from the bed onto which you have gone up, but you shall surely die.» ’ ” And Elijah departed.</p>	<p>this <i>is what</i> ← <i>thus</i>. <hr/> you shall surely die: infinitive absolute.</p>
2 Ki 1:5	<p>וַיָּשׁוּבוּ הַמְּלָאָכִים אֵלָיו וַיֹּאמֶר אֲלֵיהֶם מֵהֲזָה שָׁבַתְתֶּם:</p>	<p>Then when the messengers returned to <i>Ahaziah</i>, he said to them, “<u>What have you returned for?</u>”</p>	<p><i>Ahaziah</i> ← <i>him</i>. Where we supply ↷ <hr/> what have you returned for? ← <i>what (is) this you have returned?</i></p>
2 Ki 1:6	<p>וַיֹּאמְרוּ אֵלָיו אִישׁ עָלָה לְקִרְאֵתָנוּ וַיֹּאמֶר אֵלֵינוּ לָכוּ שׁוּבוּ אֶל-הַמֶּלֶךְ אֲשֶׁר-שָׁלַח אֲתֶכֶם וְדַבַּרְתֶּם אֵלָיו כֹּה אָמַר יְהוָה הַמְבִלֵי אִין-אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה שָׁלַח לְדַרְשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן לָכוּ הַמְטָה אֲשֶׁר-עָלִיתָ שָׁם לֹא-תֵרַד מִמֶּנָּה כִּי-מוֹת תָּמוּת:</p>	<p>And they said to him, “A man came up to meet us, and he said to us, ‘Go, return to the king who sent you and say to him, «<u>This is what</u> the LORD says: <i><Is it for want of God in Israel that you are sending messengers to inquire of Baal-Zebub the god of Ekron? That is why you shall not come down from the bed which you went up into, but you shall surely die.></i> » ’ ”</p>	<p>↳ an explicit name for clarity, there is usually a pronoun or a personal verbal form in the Hebrew. <hr/> this <i>is what</i> ← <i>thus</i>. <hr/> you shall surely die: infinitive absolute.</p>
2 Ki 1:7	<p>וַיְדַבֵּר אֲלֵיהֶם מֵהַ מְשֻׁפֵּט הָאִישׁ אֲשֶׁר עָלָה לְקִרְאֵתְכֶם וַיְדַבֵּר אֵלֵיכֶם אֶת-הַדְּבָרִים הָאֵלֶּה:</p>	<p>Then he said to them, “<u>What were the characteristics</u> of the man who came up to meet you and told you these things?”</p>	<p><i>were</i> the characteristics ← (<i>was</i>) <i>the judgment / custom / manner</i>.</p>
2 Ki 1:8	<p>וַיֹּאמְרוּ אֵלָיו אִישׁ בְּעַל שֵׁעַר וְאַזְוָר עוֹר אֲזוּר בְּמִתְנָיו וַיֹּאמֶר אֵלֵיָהּ הַתְּשִׁבִי הוּא:</p>	<p>And they said to him, “A hairy man, girded <i>with</i> a leather belt round his waist.” And he said, “He <i>is</i> Elijah the Tishbite.”</p>	
2 Ki 1:9	<p>וַיִּשְׁלַח אֵלָיו שָׂר-חֲמִשִּׁים וְחֲמִשִּׁיּוֹ וַיַּעַל אֵלָיו וְהִנֵּה יֹשֵׁב עַל-רֹאשׁ הַהָר וַיְדַבֵּר אֵלָיו אִישׁ הָאֱלֹהִים הַמֶּלֶךְ דַּבֵּר רְדָה:</p>	<p>Then he sent a commander of fifty to him, with his fifty <i>men</i>, and he went up to <i>Elijah</i>, and there <i>he was</i> sitting on the top of the mountain. And he said to him, “<i>You</i> man of God, the king says, ‘Come down.’ ”</p>	<p>there <i>he was</i> ← <i>behold</i>.</p>

2 Ki 1:10	<p>וַיַּעֲנֵה אֵלֵיהֶוּ וַיֹּדְבַר אֶל־שָׂרֵי הַחֲמִשִּׁים וְאִם־אִישׁ אֱלֹהִים אָנֹכִי תֵרַד אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֹתְךָ וְאֶת־חֲמִשֶּׁיךָ וְתֵרַד אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֹתוֹ וְאֶת־חֲמִשָּׁיו:</p>	<p>To this Elijah answered and said to the commander of fifty, “If I <i>am</i> a man of God, let fire come down from <u>heaven</u> and consume you and your fifty.” And fire came down from <u>heaven</u> and consumed him and his fifty.</p>	<p>to this: wider use of the <i>vav</i>. <hr/> heaven (2x): or <i>the sky</i>. Also in 2 Ki 1:12 and 1:14.</p>
2 Ki 1:11	<p>וַיֵּשֶׁב וַיִּשְׁלַח אֵלָיו שְׂרֵי־חֲמִשִּׁים אַחֵר וְחֲמִשָּׁיו וַיַּעַן וַיֹּדְבַר אֵלָיו אִישׁ הָאֱלֹהִים כֹּה־אָמַר הַמֶּלֶךְ מְהֵרָה רֵדָה:</p>	<p>Then <i>Ahaziah</i> sent to him again – another commander of fifty and his fifty <i>men</i> – and he <u>addressed</u> <i>Elijah</i> and said to him, “<i>You</i> man of God, <u>this <i>is what</i></u> the king says: ‘Come down quickly.’”</p>	<p>addressed ← <i>answered</i>, but no question asked. Compare Matt 11:25. <hr/> this <i>is what</i> ← <i>thus</i>. <hr/> come down quickly ← <i>hasten, come down</i>.</p>
2 Ki 1:12	<p>וַיַּעַן אֵלֵיהֶוּ וַיֹּדְבַר אֵלֵיהֶם אִם־אִישׁ הָאֱלֹהִים אָנֹכִי תֵרַד אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֹתְךָ וְאֶת־חֲמִשֶּׁיךָ וְתֵרַד אֵשׁ־מִן־הַשָּׁמַיִם וְתֹאכַל אֹתוֹ וְאֶת־חֲמִשָּׁיו:</p>	<p>To this Elijah answered and said to them, “If I <i>am</i> a man of God, let fire come down from <u>heaven</u> and consume you and your fifty.” And <u>fire of God</u> came down from <u>heaven</u> and consumed him and his fifty.</p>	<p>to this: wider use of the <i>vav</i>. <hr/> fire of God: alternatively meaning <i>ferocious fire</i>; see Gen 23:6.</p>
2 Ki 1:13	<p>וַיֵּשֶׁב וַיִּשְׁלַח שְׂרֵי־חֲמִשִּׁים שְׁלֹשִׁים וְחֲמִשָּׁיו וַיַּעַל וַיִּבֹּא שְׂרֵי־הַחֲמִשִּׁים הַשְּׁלִישִׁי וַיִּכְרַע עַל־בְּרַכְיוֹ לְגַגֵּד אֵלָיו וַיִּתְחַנֵּן אֵלָיו וַיֹּדְבַר אֵלָיו אִישׁ הָאֱלֹהִים תִּיקַר־נָא נַפְשִׁי וְנַפְשׁ עַבְדֶּיךָ אֵלֶּה חֲמִשִּׁים בְּעֵינֶיךָ:</p>	<p>Then he sent again – a commander of a third fifty with his fifty <i>men</i> – and the third commander of fifty went up and arrived <i>there</i>, and he knelt down opposite Elijah and appealed to him and said to him, “O man of God, please let my <u>life</u> and the <u>life</u> of these fifty servants of yours be <i>considered</i> valuable in your sight.</p>	<p>life (2x) ← <i>soul</i>.</p>
2 Ki 1:14	<p>הִנֵּה יֵרַדָּה אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֶת־שְׁנֵי שָׂרֵי הַחֲמִשִּׁים הָרִאשֹׁנִים וְאֶת־חֲמִשֵּׁיהֶם וְעַתָּה תִיקַר נַפְשִׁי בְּעֵינֶיךָ: ס</p>	<p>Look, fire came down from <u>heaven</u> and consumed the first two commanders of fifty and <u>their fifty men</u> each, so now, let my <u>life</u> be <i>considered</i> valuable in your sight.”</p>	<p>their fifty <i>men</i> each ← <i>their fifties</i>. <hr/> life ← <i>soul</i>.</p>
2 Ki 1:15	<p>וַיֹּדְבַר מֵלֶאֱדָ יְהוָה אֶל־אֵלֵיהֶוּ רַד אֹתוֹ אַל־תִּירָא מִפָּנָיו וַיִּקַּם וַיֵּרַד אֹתוֹ אֶל־הַמֶּלֶךְ:</p>	<p>Then the angel of the LORD said to Elijah, “Go down with him; do not be afraid of him.” So he arose and went down with him to the king.</p>	

2 Ki 1:16	<p>וַיִּדְבֹר אֵלָיו כֹּה־אָמַר יְהוָה יְעַן אֲשֶׁר־שְׁלַחְתָּ מַלְאָכִים לְדַרְשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן הַמְּבֻלִי אִין־אֱלֹהִים בְּיִשְׂרָאֵל לְדַרְשׁ בְּדַבְּרוֹ לָכֵן הַמָּוֶה אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרֵד מִמֶּנָּה בְּיָמֹת תָּמוֹת:</p>	<p>And he said to <i>the king</i>, “<u>This is what</u> the LORD says: ‘<u>It is because</u> you sent messengers to consult Baal-Zebub the god of Ekron, <u>as if</u> for want of God in Israel, to consult his word, <u>that</u> you will not come down from your bed onto which you have gone up, but <u>you will surely die.</u>’ ”</p>	<p>this is what ← thus.</p> <hr/> <p>because ... that ← because ... therefore.</p> <hr/> <p>as if: wider use of the interrogative particle.</p> <hr/> <p>you will surely die: infinitive absolute.</p>
2 Ki 1:17	<p>וַיָּמָת כְּדִבְרֵי יְהוָה אֲשֶׁר־דִּבֶּר אֵלָיו וַיִּמְלֹךְ יְהוֹרָם תַּחְתָּיו פּ בְּשָׁנַת שְׁתַּיִם לְיְהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה כִּי לֹא־הָיָה לוֹ בֵּן:</p>	<p>And he did die, according to the word of the LORD which Elijah spoke, and Jehoram reigned in his place, in the second year of Jehoram the son of Jehoshaphat king of Judah, because <i>Ahaziah</i> did not have a son.</p>	<p>Ahaziah ← he.</p>
2 Ki 1:18	<p>וַיִּתֵּר דְּבָרֵי אַחְזִיָּהוּ אֲשֶׁר עָשָׂה הַלְּוֹא־הֵמָּה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ</p>	<p>And the rest of the <u>exploits</u> of Ahaziah which he <u>undertook</u>, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?</p>	<p>exploits ... undertook ← things ... did.</p>
2 Ki 2:1	<p>וַיְהִי בְּהֵעָלוֹת יְהוָה אֶת־אֱלֹהָיו בְּסַעֲרָה הַשָּׁמַיִם וַיֵּלֶךְ אֵלָיו וְאֵלִישָׁע מִזֶּה־הַגִּלְגָּל:</p>	<p>And it came to pass, when the LORD would take Elijah up <i>to</i> heaven in a storm, that Elijah was walking <u>with</u> Elisha from <u>Gilgal</u>.</p>	<p>with ← and.</p> <hr/> <p>Gilgal ← the Gilgal.</p>
2 Ki 2:2	<p>וַיֹּאמֶר אֵלָיו אֶל־אֱלִישָׁע שִׁב־נָא פֹה כִּי יְהוָה שְׁלַחְנִי עַד־בֵּית־אֵל וַיֹּאמֶר אֱלִישָׁע חַי־יְהוָה וְחַי־נַפְשִׁי אִם־אָעֻזְבֶּךָ וַיֵּרְדוּ בֵּית־אֵל:</p>	<p>And Elijah said to Elisha, “Stay here please, for the LORD has sent me to Beth-El.” But Elisha said, “<i>As</i> the LORD lives, and <i>as</i> you yourself live, <u>I certainly will not leave you.</u>” So they <i>both</i> went down <i>to</i> Beth-El.</p>	<p>you yourself ← your soul.</p> <hr/> <p>I certainly will not ← if I leave you. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
2 Ki 2:3	<p>וַיֵּצְאוּ בְנֵי־הַנְּבִיָּאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֱלִישָׁע וַיֹּאמְרוּ אֵלָיו הֲיִדְעָתָּ כִּי הַיּוֹם יְהוָה לִקַּח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם־אֲנִי יָדַעְתִּי הַחֲשׂוּ:</p>	<p>And the sons of the prophets who <i>were in</i> Beth-El came out to Elisha and said to him, “Are you aware that the LORD is about to take your master away from your company today?” And he said, “I am <u>well</u> aware <i>of it</i>; you keep quiet.”</p>	<p>company ← head, but also band, company [AnLx].</p> <hr/> <p>well ← truly; also.</p>

2 Ki 2:4	וַיֹּאמֶר לוֹ אֵלִיָּהוּ אֲלִישַׁע שְׁבִנָּא פֹּה כִּי יְהוָה שְׁלַחְנִי יְרִיחוֹ וַיֹּאמֶר חִי־יְהוָה וְחִי־נַפְשְׁךָ אִם־אֶעֱזָבְךָ וַיָּבֹאוּ יְרִיחוֹ:	Then Elijah said to him, “Elisha, stay here, please, for the LORD has sent me <i>to</i> Jericho.” But he said, “ <i>As</i> the LORD lives, and <i>as</i> you yourself live, I certainly will not leave you.” So they <i>both</i> went <i>to</i> Jericho.	you yourself ← <i>your soul</i> . I certainly will not ← <i>if I leave you</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Ki 2:5	וַיָּגִשׁוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בְּיְרִיחוֹ אֶל־אֲלִישַׁע וַיֹּאמְרוּ אֵלָיו הֲיִדְעָתָּ כִּי הַיּוֹם יְהוָה לִקַּח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם־אֲנִי יִדְעֵתִי הַחֲשׂוֹ:	And the sons of the prophets who were in Jericho approached Elisha and said to him, “Are you aware that the LORD is about to take your master away from your company today?” And he said, “I am <u>well</u> aware <i>of it</i> ; you keep quiet.”	company ← <i>head</i> , but also <i>band, company</i> [AnLx]. well ← <i>truly; also</i> .
2 Ki 2:6	וַיֹּאמֶר לוֹ אֵלִיָּהוּ שְׁבִנָּא פֹּה כִּי יְהוָה שְׁלַחְנִי הִירְדָּנָה וַיֹּאמֶר חִי־יְהוָה וְחִי־נַפְשְׁךָ אִם־אֶעֱזָבְךָ וַיֵּלְכוּ שְׁנֵיהֶם:	Then Elijah said to him, “Stay here, please, for the LORD has sent me to the Jordan.” But he said, “ <i>As</i> the LORD lives, and <i>as</i> you yourself live, I certainly will not leave you.” So they both went <i>there</i> .	you yourself ← <i>your soul</i> . I certainly will not ← <i>if I leave you</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Ki 2:7	וְחַמְשִׁים אִישׁ מִבְּנֵי הַנְּבִיאִים הָלְכוּ וַיַּעֲמֵדוּ מִנְּגֹד מֵרְחוֹק וּשְׁנֵיהֶם עָמְדוּ עַל־הִירְדָּן:	And fifty men from the sons of the prophets went <i>out</i> and stood opposite <i>them</i> from a distance, while the two of them stood at the Jordan.	
2 Ki 2:8	וַיִּקַּח אֵלִיָּהוּ אֶת־אֲדֻרְתּוֹ וַיִּגְלֵם וַיִּכֶּה אֶת־הַמַּיִם וַיִּחְצוּ הַנָּה וְהַנָּה וַיַּעֲבְרוּ שְׁנֵיהֶם בַּחֲרָבָה:	Then Elijah took his cloak and folded <i>it</i> up and struck the water <i>with it</i> , and it parted this way and that way, and the two of them crossed on dry land.	
2 Ki 2:9	וַיְהִי כְּעָבְרָם וְאֵלִיָּהוּ אָמַר אֶל־אֲלִישַׁע שְׂאֵל מָה אֶעֱשֶׂה־לָּךְ בְּטָרִם אֶלְקַח מֵעַמְךָ וַיֹּאמֶר אֲלִישַׁע וַיְהִי־נָא פִּי־שְׁנַיִם בְּרוּחֶךָ אֵלָי:	And it came to pass, as they were crossing, that Elijah said to Elisha, “Ask what I should do for you before I am taken away from you.” And Elisha said, “Please let there be twice your spirit <u>in me</u> .”	in me ← <i>towards me</i> .
2 Ki 2:10	וַיֹּאמֶר הַקְּשִׁיתָ לְשֹׂאֵל אִם־תִּרְאֶה אֹתִי לִקַּח מֵאֲתָךְ יְהִי־לָךְ כֵּן וְאִם־אֵין לֹא יְהִיָּה:	Then he said, “ <u>You have made a weighty request</u> . If you see me <u>being taken</u> away from you, it will be so for you. But if not, it will not come to pass.”	you have made a weighty request ← <i>you have been hard in asking</i> . being taken: a rare <i>pual</i> participle without a preformative <i>mem</i> . See [Ges-HG] §52s.
2 Ki 2:11	וַיְהִי הַמָּה הַלְּכִים הַלּוֹךְ וְדַבֵּר וְהַנָּה רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ וַיִּפְרְדוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלִיָּהוּ בְּסַעֲרַת הַשָּׁמַיִם:	And it came to pass <i>as</i> they were walking and talking that a chariot of fire and horses of fire appeared, and they divided the two of them, and Elijah ascended <i>to</i> heaven in the storm.	walking and talking: with an infinitive absolute of <i>walking</i> . appeared ← <i>behold</i> .

2 Ki 2:12	<p>וְאֵלִישָׁע רָאָה וְהוּא מִצַּעֵק אָבִי אָבִי רֶכֶב יִשְׂרָאֵל וּפְרָשָׁיו וְלֹא רָאָהוּ עוֹד וַיַּחֲזֵק בְּבִגְדָיו וַיִּקְרַעֵם לְשֵׁנַיִם קִרְעִים:</p>	<p>And Elisha was watching, and shouting, “My father, my father, the chariot of Israel and its horsemen” when he no longer saw him. And he took hold of his clothes and <u>tore them in half</u>.</p>	<p>tore them in half ← <i>tore them into two tears</i>.</p>
2 Ki 2:13	<p>וַיִּרֶם אֶת־אֲדָרְתוֹ אֲשֶׁר נָפְלָה מֵעָלָיו וַיָּשָׁב וַיַּעֲמֵד עַל־שֵׁפֶת הַיַּרְדֵּן:</p>	<p>And he picked up Elijah's cloak which fell off him, and he returned and stood on the bank of the Jordan.</p>	
2 Ki 2:14	<p>וַיִּקַּח אֶת־אֲדָרְתוֹ אֲשֶׁר נָפְלָה מֵעָלָיו וַיַּכֶּה אֶת־הַמַּיִם וַיֹּאמֶר אֵלֶּה יְהוָה אֱלֹהֵי אֱלֹהֵי אֶפְרָיִם וַיַּכֶּה אֶת־הַמַּיִם וַיִּחַצוּ הַנָּהָר וְהַנָּהָר וַיַּעֲבֹר אֶל־יַשְׁעוֹ:</p>	<p>And he took Elijah's cloak which had fallen off him, and he struck the water, and he said, “Where <u>is the LORD God of Elijah?</u> <u>And the man himself?</u>” And he struck the water, and it parted this way and that way, and Elisha crossed over.</p>	<p>Where <i>is</i> the LORD God of Elijah: re-pointing (אֱלֹהֵי) one would read, <i>Where, (O) LORD my God, (is) Elijah?</i></p> <hr/> <p><i>and the man himself</i>: AV differs (<i>and when he also</i>).</p>
2 Ki 2:15	<p>וַיִּרְאוּהוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בִּירְיָחוֹ מִנְּגַד וַיֹּאמְרוּ נַחַח רוּחַ אֱלֹהֵי עַל־אֵלִישָׁע וַיִּבְאוּ לִקְרַאתוֹ וַיִּשְׁתַּחֲוּ־לּוֹ אֶרְצָה:</p>	<p>And the sons of the prophets who <i>were</i> in Jericho, opposite, saw him and said, “The spirit of Elijah has rested on Elisha.” Then they came to meet him, and they prostrated themselves to him <u>on the ground</u>.</p>	<p>on the ground ← <i>to the ground</i>.</p>
2 Ki 2:16	<p>וַיֹּאמְרוּ אֵלָיו הֲנֵה־נָא יִשְׁאַתְּ עִבְדֶיךָ חֲמִשִּׁים אֲנָשִׁים בְּנֵי־חַיִל יִלְכוּ נָא וַיִּבְקְשׁוּ אֶת־אֲדֹנָיְךָ פֶּן־נִשְׂאֹ רוּחַ יְהוָה וַיִּשְׁלַכְהוּ בְּאֶחָד הַהַרְיִים אֹו בְּאֶחָת *הַגִּיאוֹת **הַגִּיאוֹת וַיֹּאמֶר לֹא תִשְׁלַחוּ:</p>	<p>And they said to him, “Look now, with your servants there are fifty men – <u>soldiers</u>. Please let them go and seek your master, in case some <u>wind from the LORD</u> has carried him <i>away</i> and deposited him on one of the mountains or in one of the <u>valleys</u>.” And he said, “Do not send them.”</p>	<p>valleys: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i>.</p> <hr/> <p>soldiers ← <i>sons of valour</i>.</p> <hr/> <p>wind from the LORD ← <i>wind of the LORD</i>. Perhaps meaning <i>tremendous wind</i>. Compare see Gen 23:6, but here with <i>the LORD</i>, not <i>God</i>.</p>
2 Ki 2:17	<p>וַיִּפְצְרוּ־בּוֹ עַד־בֹּשׁ וַיֹּאמֶר שְׁלַחוּ וַיִּשְׁלַחוּ חֲמִשִּׁים אִישׁ וַיִּבְקְשׁוּ שְׁלֹשֶׁה־יָמִים וְלֹא מָצְאוּהוּ:</p>	<p>But they pressed him <u>to an embarrassing extent</u>, and he said, “Send <i>them</i>.” So they sent fifty men, and they searched for three days, but they did not find him.</p>	<p>to an embarrassing extent ← <i>up to shame</i>.</p>
2 Ki 2:18	<p>וַיָּשָׁבוּ אֵלָיו וְהוּא יֹשֵׁב בִּירְיָחוֹ וַיֹּאמֶר אֲלֵהֶם הֲלוֹא־אָמַרְתִּי אֲלֵיכֶם אַל־תֵּלְכוּ:</p>	<p>And when they returned to him, he was staying in Jericho, and he said to them, “Did I not say to you, ‘Don't go?’”</p>	

2 Ki 2:19	וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל-אֵלִישָׁע הֲנֵה-נָא מוֹשֵׁב הָעִיר טוֹב כַּאֲשֶׁר אֲדַנִּי רֹאֶה וְהַמַּיִם רָעִים וְהָאָרֶץ מְשֻׁבֶּלֶת:	Then the men of the city said to Elisha, “Now you see <i>that</i> the housing in the city <i>is</i> good, as my lord <i>can</i> see, but the water <i>is</i> bad, and the ground <i>is</i> barren.”	now you see <i>that</i> ← <i>behold please</i> . housing in: or <i>siting of</i> . ground ← <i>land</i> . barren ← <i>bereaving</i> .
2 Ki 2:20	וַיֹּאמֶר קַחוּ-לִי צִלְחִית חֲדָשָׁה וְשִׂימוּ שָׁם מֶלַח וַיִּקְחוּ אֵלָיו:	And he said, “Fetch me a new plate, and put salt on it.” So they fetched him <i>that</i> .	on it ← <i>there</i> .
2 Ki 2:21	וַיֵּצֵא אֶל-מוֹצֵא הַמַּיִם וַיִּשְׁלַךְ-שָׁם מֶלַח וַיֹּאמֶר כֹּה-אָמַר יְהוָה רַפְּאֵתִי לַמַּיִם הָאֵלֶּה לֹא-יְהִי מָשָׁם עוֹד מֹת וּמְשֻׁבֶּלֶת:	Then he went out to the water-source, and he cast the salt there and said, “This <i>is what</i> the LORD says: ‘I will make this water wholesome – there will no longer be death and barren ground from it.’ ”	this <i>is what</i> ← <i>thus</i> . barren ← <i>bereaving</i> . from it ← <i>from there</i> .
2 Ki 2:22	וַיִּרְפוּ הַמַּיִם עַד הַיּוֹם הַזֶּה כַּדְבָר אֲשֶׁר דִּבֶּר: פ	And the water was made wholesome, <i>as it has been</i> up to this day, according to the words of Elisha which he spoke.	words ← <i>word</i> .
2 Ki 2:23	וַיַּעַל מִשָּׁם בֵּית-אֵל וְהוּא עָלָה בַדֶּרֶךְ וּנְעָרִים קֹטְנִים יֵצְאוּ מִן-הָעִיר וַיִּתְקַלְסוּ-בּוֹ וַיֹּאמְרוּ לוֹ עָלָה קִרְחַ עָלָה קִרְחַ:	Then he went up from there to Beth-El, and as he was going up on the road, some small boys came out of the city and mocked him and said to him, “Up you go, bald man, up you go, bald man.”	small boys: perhaps <i>young lads</i> .
2 Ki 2:24	וַיִּפֹּן אַחֲרָיו וַיִּרְאֵם וַיִּקְלָלֵם בְּשֵׁם יְהוָה וַתִּצְאָנָה שְׁתֵּי דְבִים מִן-הָעֵר וַתִּבְקַעְנָה מֵהֶם אַרְבַּעַיִם וּשְׁנַיִ ילָדִים:	And he turned round, and he saw them, and he cursed them in the name of the LORD, and two bears came out of the wood and tore them apart – forty-two children.	round ← <i>behind him</i> . bears: the female form is used.
2 Ki 2:25	וַיֵּלֶךְ מִשָּׁם אֶל-הַר הַבְּרִמָּל וּמִשָּׁם שָׁב שָׁמְרוֹן: פ	And he went from there to Mount Carmel, and from there he returned to Samaria.	
2 Ki 3:1	וַיְהוֹרֵם בֶּן-אֲחָזָב מֶלֶךְ עַל-יִשְׂרָאֵל בְּשָׁמְרוֹן בְּשַׁנַּת שְׁמֹנֶה עָשָׂר לַיהוֹשָׁפָט מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ שְׁתַּיִם-עָשָׂרָה שָׁנָה:	And Jehoram the son of Ahab became king over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and he reigned for twelve years.	
2 Ki 3:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה רָק לֹא כְאָבִיו וּכְאִמּוֹ וַיִּסֹּר אֶת-מִצְבַּת הַבַּעַל אֲשֶׁר עָשָׂה אָבִיו:	And he did evil in the LORD's sight, but not like his father or like his mother, and he removed the statue of Baal which his father had made.	

2 Ki 3:3	<p>רַק בַּחֲטָאוֹת יִרְבְּעַם בְּיָנֶבֶט אֲשֶׁר־הַחֲטִיֵּא אֶת־יִשְׂרָאֵל דָּבַק לֹא־סָר מִמֶּנָּה: ס</p>	<p>But he <u>clung</u> to the sins of Jeroboam the son of Nebat, who caused Israel to sin – he did not depart from <u>them</u>.</p>	<p>them ← <i>it</i>.</p>
2 Ki 3:4	<p>וּמִיֵּשַׁע מֶלֶךְ־מוֹאָב הָיָה נֹקֵד וְהִשִּׁיב לְמֶלֶךְ־יִשְׂרָאֵל מֵאֶה־אַלְפֵי כְרִים וּמֵאֶה אֶלְפֵי אֵילִים צֹמֵר:</p>	<p>Now Mesha king of Moab was a herdsman, and he <u>handed over</u> to the king of Israel one hundred thousand <u>fatted lambs</u>, and one hundred thousand rams <i>for</i> wool.</p>	<p>handed over ← <i>returned, restored</i>.</p>
2 Ki 3:5	<p>וַיְהִי כְּמוֹת אַחֲאָב וַיִּפְשַׁע מֶלֶךְ־מוֹאָב בְּמֶלֶךְ־יִשְׂרָאֵל:</p>	<p>But it came to pass when Ahab died that the king of Moab rebelled against the king of Israel.</p>	
2 Ki 3:6	<p>וַיֵּצֵא הַמֶּלֶךְ יְהוֹרָם בַּיּוֹם הַהוּא מִשְׁמֶרֶז וַיִּפְקֵד אֶת־כָּל־יִשְׂרָאֵל:</p>	<p>And King Jehoram went out from Samaria on that day, and he counted all of Israel.</p>	
2 Ki 3:7	<p>וַיֵּלֶךְ וַיִּשְׁלַח אֶל־יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה לֵאמֹר מֶלֶךְ מוֹאָב פָּשַׁע בִּי הִתְלַךְ אֹתִי אֶל־מוֹאָב לְמַלְחָמָה וַיֹּאמֶר אֶעֱלֶה כְּמוֹנִי כְּמוֹךָ בְּעַמִּי כְּעַמְּךָ בְּסוּסֵי בְּסוּסֵיךָ:</p>	<p>And he went <i>along</i> and sent <i>messengers</i> to Jehoshaphat king of Judah and said, “The king of Moab has rebelled against me. Will you go to war against Moab with me?” And he said, “I will go up. I <i>am</i> as you <i>are</i>, and my people <i>are</i> as your people, and my horses <i>are</i> as your horses.”</p>	
2 Ki 3:8	<p>וַיֹּאמֶר אֵי־זֶה הַדֶּרֶךְ נֵעֲלֶה וַיֹּאמֶר דֶּרֶךְ מְדְבָר אֲדוֹם:</p>	<p>And <u>he said</u>, “Which way shall we go up?” And <u>he said</u>, “By the way of the Desert of Edom.”</p>	<p>he said ... he said: i.e. <i>Jehoshaphat said ... Jehoram said</i>, as [CB].</p>
2 Ki 3:9	<p>וַיֵּלֶךְ מֶלֶךְ־יִשְׂרָאֵל וּמֶלֶךְ־יְהוּדָה וּמֶלֶךְ־אֲדוֹם וַיִּסְבּוּ דֶרֶךְ שִׁבְעַת יָמִים וְלֹא־הָיָה מַיִם לְמַחֲנֵה וּלְבַהֲמָה אֲשֶׁר בְּרַגְלֵיהֶם:</p>	<p>So the king of Israel and the king of Judah and the king of Edom <u>moved</u>, and they <u>circled round</u> for seven days, but there wasn't <i>any</i> water for the camp or for the <i>beasts of burden</i> which <i>followed</i> in their footsteps.</p>	<p>moved ← <i>went</i>.</p> <hr/> <p>circled round ← <i>went round a road</i>.</p> <hr/> <p>beasts of burden: mentioned with ordinary cattle in 2 Ki 3:17.</p> <hr/> <p>in their footsteps ← <i>at their feet</i>.</p>
2 Ki 3:10	<p>וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֵהָה כִּי־קָרָא יְהוָה לְשְׁלֹשֶׁת הַמְּלָכִים הָאֵלֶּה לְתֵת אוֹתָם בְּיַד־מוֹאָב:</p>	<p>And the king of Israel said, “Alas, for the LORD has called <u>out</u> these <u>three kings</u> to deliver them into the hand of Moab.”</p>	<p>three kings: i.e. <i>Israel, Judah and Edom</i>, against Moab.</p>

2 Ki 3:11	<p>וַיֹּאמֶר יְהוֹשָׁפָט הֲאִין פֹּה נְבִיא לַיהוָה וְנִדְרָשָׁה אֶת־יְהוָה מֵאוֹתוֹ וַיַּעַן אֶחָד מֵעַבְדֵי מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר פֹּה אֵלִישָׁע בֶּן־שַׁפְט אֲשֶׁר־יָצַק מִים עַל־יָדָי אֵלָיו:</p>	<p>But Jehoshaphat said, “<i>Is there</i> no prophet of the LORD here, so we <i>can</i> consult the LORD <u>through him</u>?” Then one of the king of Israel's servants replied and said, “Elisha the son of Shaphat, who poured water on Elijah's hands, <i>is</i> here.”</p>	<p>through him ← <i>from him</i>.</p>
2 Ki 3:12	<p>וַיֹּאמֶר יְהוֹשָׁפָט יֵשׁ אוֹתוֹ דְּבַר־יְהוָה וַיֵּרְדוּ אֵלָיו מֶלֶךְ יִשְׂרָאֵל וַיהוֹשָׁפָט וּמֶלֶךְ אֲדוֹם:</p>	<p>Then Jehoshaphat said, “He <u>has</u> the word of the LORD.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.</p>	<p>he has ← <i>there is with him</i>.</p>
2 Ki 3:13	<p>וַיֹּאמֶר אֵלִישָׁע אֶל־מֶלֶךְ יִשְׂרָאֵל מֵה־לִּי וְלָךְ לָךְ אֶל־נְבִיאֵי אָבִיךָ וְאֶל־נְבִיאֵי אִמֶּךָ וַיֹּאמֶר לוֹ מֶלֶךְ יִשְׂרָאֵל אֵל כִּי־קָרָא יְהוָה לְשַׁלֵּשֵׁת הַמְּלָכִים הָאֵלֶּה לְתַת אוֹתָם בְּיַד־מוֹאָב:</p>	<p>And Elisha said to the king of Israel, “What <u>have I got to do with you</u>? Go to your father's prophets and to your mother's prophets.” But the king of Israel said to him, “No, for the LORD has called <i>out</i> these three kings to deliver them into the hand of Moab.”</p>	<p>what <i>have I got to do with you</i> ← <i>what to me and to you</i>.</p>
2 Ki 3:14	<p>וַיֹּאמֶר אֵלִישָׁע חִי־יְהוָה צָבָאוֹת אֲשֶׁר עִמָּדָתִי לִפְנֵי כִי לוֹלִי פָנֵי יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֲנִי נֹשֵׂא אִם־אֲבִיט אֵלָיְךָ וְאִם־אֶרְאֶךָ:</p>	<p>Then Elisha said, “<i>As</i> the LORD of hosts lives, before whom I stand, if it were not that I <u>respect</u> Jehoshaphat king of Judah, I <u>certainly would not</u> look at you or <u>glance at</u> you.</p>	<p>respect ← <i>bear / lift the face of</i>.</p> <hr/> <p>I certainly would not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p> <hr/> <p>glance at ← <i>see</i>, but the context requires a more nuanced verb.</p>
2 Ki 3:15	<p>וַעֲתָה קְחוּ־לִי מְנַגֵּן וְהָיָה כְּנִגְנֵן הַמְּנַגֵּן וְתָהִי עָלָיו יַד־יְהוָה:</p>	<p>But <u>as it is</u>, bring me a musician, and it will come to pass that as the musician is playing music, the hand of the LORD will be on him.”</p>	<p>as it <i>is</i> ← <i>now</i>.</p>
2 Ki 3:16	<p>וַיֹּאמֶר כֹּה אָמַר יְהוָה עֲשֵׂה הַנְּחָל הַזֶּה גְּבִים גְּבִים:</p>	<p>And he said, “This <u>is what</u> the LORD says: ‘<u>Make</u> many cisterns <i>which feed off</i> this watercourse’,</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>make: infinitive absolute in the role of an imperative.</p>
2 Ki 3:17	<p>כִּי־כֹה אָמַר יְהוָה לֹא־תִרְאוּ רוּחַ וְלֹא־תִרְאוּ גֶשֶׁם וְהַנְּחָל הַהוּא יִמְלֵא מַיִם וּשְׁתִּיתֶם אֶתְם וּמִקְנֵיכֶם וּבְהֵמַתְּכֶם:</p>	<p>for this <u>is what</u> the LORD says: ‘You will not see wind, and you will not see rain, <u>yet</u> that watercourse will be filled <i>with</i> water, and you will drink, as <i>will</i> your cattle and your beasts <i>of burden</i>.’</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>yet: adversative / concessive use of the <i>vav</i>.</p>
2 Ki 3:18	<p>וְנִקַּל זֹאת בְּעֵינֵי יְהוָה וְנָתַן אֶת־מוֹאָב בְּיַדְכֶם:</p>	<p>And this is easy in the LORD's sight, and he will deliver Moab into your hands.</p>	

2 Ki 3:19	וְהִכִּיתֶם כָּל־עִיר מְבֻצָּר וְכָל־עִיר מְבַחֵזר וְכָל־עֵץ טוֹב תִּפְּלוּ וְכָל־מַעְיְנֵי־מַיִם תִּסְתְּמוּ וְכָל־הַחֲלָקָה הַטּוֹבָה תִּכְאָבוּ בְּאֲבָנִים:	And you will attack every fortified city and every strategic city, and you will fell every good tree, and you will block all sources of water, and you will ravage every fine plot of land with stones.”	strategic ← <i>chosen, select</i> , i.e. for its strategic significance.
2 Ki 3:20	וַיְהִי בַבֹּקֶר כַּעֲלוֹת הַמִּנְחָה וְהֵנְהֵמִים בְּאֵימִם מִדֶּרֶךְ אֲדוֹם וַתִּמְלֵא הָאָרֶץ אֶת־הַמַּיִם:	And it came to pass in the morning when the meal-offering was made, that there was water coming from the direction of Edom, and the land was filled with the water.	that there was ← <i>and behold</i> . direction ← <i>way</i> .
2 Ki 3:21	וְכָל־מוֹאָב שָׁמְעוּ כִּי־עָלוּ הַמְּלָכִים לְהִלָּחֵם בָּם וַיִּצְעֲקוּ מִכָּל חֵגֶר חֵגְרָה וּמֵעֵלָה וַיַּעֲמְדוּ עַל־הַגְּבוּל:	And all of Moab heard that the kings had come up to wage war against them, and people were called up from all who could gird themselves and of higher rank, and they stood at the border.	gird themselves ← <i>gird a girdle</i> .
2 Ki 3:22	וַיִּשְׁכְּמוּ בַבֹּקֶר וְהַשֶּׁשֶׁם זָרְחָה עַל־הַמַּיִם וַיֵּרְאוּ מוֹאָב מִנֶּגֶד אֶת־הַמַּיִם אֲדָמִים כַּדָּם:	And they got up early in the morning as the sun was rising over the water, and the Moabites saw water on the opposite side, as red as blood.	Moabites ← <i>Moab</i> .
2 Ki 3:23	וַיֹּאמְרוּ דָם זֶה הַחֶרֶב נִחְרְבוּ הַמְּלָכִים וַיִּכּוּ אִישׁ אֶת־רֵעֵהוּ וַעֲתָה לְשַׁלַּל מוֹאָב:	And they said, “It is blood. The kings must have been cut to pieces, and they must have struck each other down. And now, Moab, off to the spoil!”	it is blood ← <i>this (is) blood</i> . must have been cut to pieces: a rare <i>hophal</i> infinitive absolute. AV differs somewhat (<i>must have smitten one another</i>).
2 Ki 3:24	וַיָּבֹאוּ אֶל־מַחֲנֵה יִשְׂרָאֵל וַיִּקְמוּ יִשְׂרָאֵל וַיִּכּוּ אֶת־מוֹאָב וַיִּנְסוּ מִפְּנֵיהֶם *וַיִּכּוּ* וַיִּכּוּ־בָּהּ וְהַכּוֹת אֶת־מוֹאָב:	And they went to Israel's camp, but Israel arose and attacked the Moabites, and they fled from their presence, and the Israelites {Q: attacked} [K: shouted against] them, and they attacked Moab itself.	We take the <i>ketiv</i> as being from root יכב, as in Judg 5:28. Moabites ... them ← <i>Moab ... it</i> .
2 Ki 3:25	וְהָעָרִים יִהָרְסוּ וְכָל־חֲלָקָה טוֹבָה יִשְׁלִיכוּ אִישׁ־אֲבָנוֹ וּמְלֵאוֹהָ וְכָל־מַעְיְנֵי־מַיִם יִסְתְּמוּ וְכָל־עֵץ־טוֹב יִפְּלוּ עַד־הַשְּׂאִיר אֲבַנֵּיהָ בְּקִיר חֲרָשֶׁת וַיִּסְבּוּ הַקְּלָעִים וַיִּכּוּ־הָ:	And they demolished the cities, and each man hurled his stone at every fine plot of land, and they filled it in, and they blocked every source of water, and they felled every good tree, until they had only left the stones at Kir-Hareseth. But the slingers surrounded it and attacked it.	Kir-Hareseth: AV= <i>Kir-haraseth</i> , the pausal form. Compare Isa 16:11. See Gen 4:2.
2 Ki 3:26	וַיֵּרָא מֶלֶךְ מוֹאָב כִּי־חָזַק מִמֶּנּוּ הַמִּלְחָמָה וַיִּקַּח אֹתוֹ שֶׁבַע־מֵאוֹת אִישׁ שֶׁלֶף חֶרֶב לְהַבְקִיעַ אֶל־מֶלֶךְ אֲדוֹם וְלֹא יָכְלוּ:	Then when the king of Moab saw that the war was too strongly against him, he took seven hundred men with him who drew the sword, to break through to the king of Edom, but they could not do it.	was too strongly against him ← <i>was stronger than him</i> .

2 Ki 3:27	<p>וַיִּקַּח אֶת־בְּנוֹ הַבְּכוֹר אֲשֶׁר־יִמְלֹךְ תַּחְתָּיו וַיַּעֲלֵהוּ עָלָה עַל־הַחֹמָה וַיְהִי קֶצֶף־גָּדוֹל עַל־יִשְׂרָאֵל וַיִּסְעוּ מֵעָלָיו וַיָּשְׁבוּ לָאָרֶץ: פ</p>	<p>Then he took his firstborn son who would have reigned in his place, and he offered him as a burnt offering on the wall. And there was great wrath against Israel, and they departed from him and returned to the land.</p>	<p>there was great wrath against Israel: it is not clear on whose part – the Moabites, or Judah and Edom, or God. See [PC].</p> <hr/> <p>they departed from him: i.e. <i>Israel departed from the king of Moab</i>. See [CB].</p>
2 Ki 4:1	<p>וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי־הַנְּבִיאִים צָעָקָה אֶל־אֵלִישָׁע לֵאמֹר עֲבָדְךָ אִשְׁלִי מָתָה וְאַתָּה יָדַעְתָּ כִּי עֲבָדְךָ הָיָה יָרָא אֶת־יְהוָה וְהַנְּשֵׂה בָּא לְקַחַת אֶת־שְׁנֵי יְלָדָי לֹו לְעֲבָדִים:</p>	<p>And a certain woman from the wives of the sons of the prophets cried out to Elisha and said, “Your servant my husband has died, and you know that your servant feared the LORD, but a creditor has come to take my two children to be his slaves.”</p>	<p>a certain ← <i>one</i>.</p> <hr/> <p>a creditor ← <i>the creditor</i>. An unexpected definite article. See Gen 22:9.</p>
2 Ki 4:2	<p>וַיֹּאמֶר אֵלֶיהָ אֵלִישָׁע מַה אֶעֱשֶׂה־לָּךְ הַגִּידִי לִי מַה־יֵשׁ־לְכִי *לָךְ בַּבַּיִת וְתֹאמְרִי אֵין לְשִׁפְחָתְךָ כָּל בַּבַּיִת כִּי אִם־אֶסוּד שֶׁמֶן:</p>	<p>Then Elisha said to her, “What should I do for you? Tell me what you have in the house.” And she said, “Your maidservant does not have anything in the house except a flask of oil.”</p>	<p>you: the <i>ketiv</i> is an Aramaic form.</p> <hr/> <p>anything ← <i>everything</i>.</p>
2 Ki 4:3	<p>וַיֹּאמֶר לְכִי שְׂאֲלִי־לָךְ בָּלִים מִן־הַחוּץ מֵאֵת כָּל־שְׁכַנְכִי **שְׁכַנְיָךְ בָּלִים רַקִּים אֶל־תִּמְעִיטִי:</p>	<p>And he said, “Go and ask for crockery from those round about – from {K: every neighbour of yours} [Q: all neighbours of yours] – empty pots and pans, and do not ask for a few.</p>	<p>the <i>ketiv</i> is an Aramaic form.</p> <hr/> <p>ask for ← <i>ask for yourself</i>. Perhaps meaning <i>borrow</i>.</p> <hr/> <p>those round about ← <i>the outside</i>.</p> <hr/> <p>ask for a few ← <i>make few</i>.</p>
2 Ki 4:4	<p>וּבָאת וּסְגַרְתָּ הַדֶּלֶת בְּעַדְךָ וּבְעַד־בְּנֵיךָ וַיִּצְקֶתָ עַל כָּל־הַכֵּלִים הָאֵלֶּה וְהַמָּלֵא תִּסִּיעִי:</p>	<p>And when you come back in, close the door after you and after your sons, and pour your oil out into all those pots and pans, and put that which is full away.”</p>	<p>pots and pans ← <i>utensils</i>. This also applies in 2 Ki 4:3.</p>
2 Ki 4:5	<p>וַתֵּלֶךְ מֵאֵתוֹ וַתִּסְגַּר הַדֶּלֶת בְּעַדָּהּ וּבְעַד בְּנֵיהָ הֵם מְגִשִּׁים אֵלֶיהָ וְהִיא *מִיצַקְתָּ **מוֹצַקְתָּ:</p>	<p>And after she had departed from him and had closed the door after her, and after her sons, they brought the pots and pans to her, and she did the pouring.</p>	<p>did the pouring: the <i>ketiv</i> is <i>piel</i>; the <i>qeré hiphil</i> [BDB], but somewhat irregularly so (expect מוֹצִיקָה) and with the same meaning.</p>
2 Ki 4:6	<p>וַיְהִי כַּמְלֵאת הַכֵּלִים וַתֹּאמֶר אֶל־בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כֵּלִי וַיֹּאמֶר אֵלֶיהָ אֵין עוֹד כֵּלִי וַיַּעֲמֵד הַשֶּׁמֶן:</p>	<p>And it came to pass, when the pots and pans had been filled, that she said to her son, “Bring another pot to me.” But he said to her, “There aren't any more pots.” And the oil held out.</p>	<p>pots and pans ... pot ← <i>utensils ... utensil</i>.</p> <hr/> <p>there aren't any more pots ← (there is) no utensil any more.</p> <hr/> <p>held out ← <i>stood</i>.</p>

2 Ki 4:7	<p>וַתָּבֵא וַתַּגִּד לְאִישׁ הָאֱלֹהִים וַיֹּאמֶר לְכִי מְכִרִי אֶת־הַשֶּׁמֶן וְשַׁלְּמִי אֶת־נְשִׁיכִי *נְשִׁיךְ וְאֶת *בְּנֵיכִי *וּבְנֵיךְ תַּחֲיִי בְּנוֹתֶר: פ</p>	<p>Then she came and told the man of God, and he said, “Go <i>and</i> sell the oil and pay your debt, and you and your sons live from the rest.”</p>	<p>your debt ... your sons: the <i>ktiv</i> is in both cases an Aramaic form.</p>
2 Ki 4:8	<p>וַיְהִי הַיּוֹם וַיַּעֲבֹר אֶל־שֵׁעַר אֶל־שׁוֹנֵם וְשָׁם אִשָּׁה גְדוֹלָה וַתַּחֲזֹק־בּוֹ לֶאֱכֹל־לֶחֶם וַיְהִי מִדֵּי עָבְרוֹ יִסֹּר שָׁמָּה לֶאֱכֹל־לֶחֶם:</p>	<p>And it came to pass, <i>on</i> the day when Elisha crossed over to Shunem, where a high-ranking woman was, that she urged him to eat bread, and it was <i>the case</i> that every time he passed by, he turned aside there to eat bread.</p>	<p>high-ranking ← <i>large; great</i>, also in dignity. <hr/> urged ← <i>took hold of</i>. <hr/> bread (2x): standing for <i>food</i> in general. See 1 Sam 28:22-24.</p>
2 Ki 4:9	<p>וַתֹּאמֶר אֶל־אִישָׁהּ הַנְּהַנָּא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עֹבֵר עָלֵינוּ תָּמִיד:</p>	<p>And she said to her husband, “Look, please, I know that he <i>is</i> a holy man of God, <i>who is</i> always calling in on us.</p>	<p>calling in on ← <i>passing at / to</i>.</p>
2 Ki 4:10	<p>נַעֲשֶׂה־נָּא עֲלִית־קִיר קִטְנָה וְנָשִׂים לוֹ שֵׁם מִטָּה וְשִׁלְחָן וְכִסֵּא וּמְנוֹרָה וְהִיא בָּבֵאוּ אֵלֵינוּ יִסֹּר שָׁמָּה:</p>	<p>Let us make a small walled upper room and put a bed and a table and a chair and a lampstand for him there, <i>so that</i> when he comes to us, he <i>can</i> turn in there.”</p>	<p>so that ← <i>and it will be that</i>. Purposive.</p>
2 Ki 4:11	<p>וַיְהִי הַיּוֹם וַיָּבֵא שָׁמָּה וַיִּסֹּר אֶל־הָעֲלִיָּה וַיִּשְׁכַּב־שָׁמָּה:</p>	<p>And it came to pass, <i>on</i> a day when he came there, that he turned in to the upper room, and he lay there,</p>	
2 Ki 4:12	<p>וַיֹּאמֶר אֶל־גִּחְזִי נַעֲרוֹ קְרָא לְשׁוֹנַמִּית הַזֹּאת וַיִּקְרָא־לָהּ וַתַּעֲמֵד לְפָנָיו:</p>	<p>and he said to Gehazi his <i>servant-lad</i>, “Call this Shunammite.” So he called her, and she stood before him.</p>	
2 Ki 4:13	<p>וַיֹּאמֶר לוֹ אֶמְרָנָא אֵלֶיהָ הֲנָה חֲרָדָת אֵלֵינוּ אֶת־כָּל־הַחֲרָדָה הַזֹּאת מָה לַעֲשׂוֹת לָךְ הֲיֵשׁ לְדַבְּר־לָךְ אֶל־הַמֶּלֶךְ אוֹ אֶל־שָׂר הָעֶבֶר וַתֹּאמֶר בְּתוֹךְ עַמִּי אָנֹכִי יֹשֶׁבֶת:</p>	<p>And <i>Elisha</i> said to <i>Gehazi</i>, “Now say to her, ‘Look, you have <u>taken</u> all this <u>care</u> over us. What <i>can</i> we do for you? Is there <i>a reason</i> to speak to the king on your behalf? Or to the commander of the army?’” And she said, “I live among my people.”</p>	<p>taken ... care ← <i>feared ... fear</i>, but also used of <i>caring</i> [AnLx].</p>
2 Ki 4:14	<p>וַיֹּאמֶר וּמָה לַעֲשׂוֹת לָהּ וַיֹּאמֶר גִּחְזִי אַבְל בֶּן אִיזֶלָה וַאִישָׁה זָקֵן:</p>	<p>And <i>Elisha</i> said, “What <i>can</i> we do for her?” And <i>Gehazi</i> said, “Truly, she <i>does not have</i> a son, and her husband <i>is</i> old.”</p>	
2 Ki 4:15	<p>וַיֹּאמֶר קְרָא־לָהּ וַיִּקְרָא־לָהּ וַתַּעֲמֵד בַּפֶּתַח:</p>	<p>And he said, “Call her.” So he called her, and she stood at the entrance.</p>	

2 Ki 4:16	וַיֹּאמֶר לְמוֹעֵד הַזֶּה כָּעֵת חִיָּה *אֲתִי** אֶתְּ חֲבֻקַת בֶּן וְתֹאמֶר אֶל־אֲדֹנָי אִישׁ הָאֱלֹהִים אֶל־תִּכְזֹב בְּשִׁפְחָתְךָ:	And he said, “At this time next year, you will be embracing a son.” But she said, “No, my lord, O man of God, don't deceive your maidservant.”	you: the <i>ketiv</i> is an Aramaic form. <hr/> <hr/> at this time next year: see Gen 18:10. AV differs (<i>according to the time of life</i>), more literal and also possible.
2 Ki 4:17	וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֶּן לְמוֹעֵד הַזֶּה כָּעֵת חִיָּה אֲשֶׁר־דָּבַר אֵלֶיהָ אֱלִישָׁע:	And the woman conceived and bore a son, at that time in the next year, which was what Elisha had said to her.	at that time in the next year: see 2 Ki 4:16.
2 Ki 4:18	וַיִּגְדַּל הַיֶּלֶד וַיְהִי הַיּוֹם וַיֵּצֵא אֶל־אָבִיו אֶל־הַקְּצָרִים:	And the child grew up, and the day came when he went out to his father – to the reapers.	
2 Ki 4:19	וַיֹּאמֶר אֶל־אָבִיו רֹאשִׁי רֹאשִׁי וַיֹּאמֶר אֶל־הַנְּעָר שָׂאֵהוּ אֶל־אִמּוֹ:	And he said to his father, “My head, my head!” And he said to the <i>servant</i> -lad, “Take him to his mother.”	
2 Ki 4:20	וַיִּשָּׂאֵהוּ וַיְבִיאֵהוּ אֶל־אִמּוֹ וַיֵּשֶׁב עַל־בְּרִכְיָה עַד־הַצֶּהֳרַיִם וַיָּמָת:	So he took him and brought him to his mother, and he sat on her knees until noon, then he died.	
2 Ki 4:21	וַתַּעַל וַתִּשְׁכְּבֵהוּ עַל־מִטָּה אִישׁ הָאֱלֹהִים וַתִּסְגֹּר בַּעֲדוֹ וַתֵּצֵא:	Then she went up and laid him on the bed of the man of God, and she shut <i>the door</i> on him and went out.	
2 Ki 4:22	וַתִּקְרָא אֶל־אִישָׁהּ וַתֹּאמֶר שְׁלַחָה נָא לִי אֶחָד מִן־הַנְּעָרִים וְאַחַת הָאֲתָנּוֹת וְאֶרְוֶצָה עִד־אִישׁ הָאֱלֹהִים וְאֶשׁוּבָה:	And she called her husband and said, “Would you please send <i>for</i> one of the <i>servant</i> -lads for me, and one of the <i>donkeys</i> , and I will <i>hasten</i> to the man of God and return.”	donkeys ← <i>she-donkeys</i> . <hr/> <hr/> hasten ← <i>run</i> .
2 Ki 4:23	וַיֹּאמֶר מָדוּעַ *אֲתִי** אַתָּה *הַלֵּכְתִּי** *הַלֵּכְתָּ אֵלָיו הַיּוֹם לֹא־חֹדֶשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שְׁלוֹם:	And he said, “Why are you going to him today? <i>It isn't a new month and it isn't a Sabbath.</i> ” And she said, “ <i>It is for our welfare.</i> ”	you going: the <i>ketiv</i> of both words has an Aramaic form. <hr/> <hr/> welfare ← <i>peace</i> , but with wider scope.
2 Ki 4:24	וַתַּחְבֵּשׁ הָאֲתָנוֹן וַתֹּאמֶר אֶל־נְעָרָה נְהַג וּלְךָ אֶל־תַּעֲצֹר־לִי לְרִכָּב כִּי אִם־אֶמְרָתִי לָךְ:	So she saddled the <i>donkey</i> and said to her <i>servant</i> -lad, “Drive <i>it</i> and get going. Don't stop riding for me unless I tell you.”	donkey ← <i>she-donkey</i> .

2 Ki 4:25	<p>וַתֵּלֶךְ וַתָּבֹא אֶל-אִישׁ הָאֱלֹהִים אֶל-הָרַ הַכַּרְמֶל וַיְהִי כִּרְאוֹת אִישׁ-הָאֱלֹהִים אֶתָּה מִנְגִּיד וַיֹּאמֶר אֶל-גִּיחִזִּי נַעֲרֹ הִנֵּה הַשּׁוֹנְמִית הַלְּזוֹ:</p>	<p>So <i>off</i> she went, and she came to the man of God at Mount Carmel, and it came to pass, when the man of God saw her <u>approaching</u>, that he said to Gehazi his <i>servant-lad</i>, “Look, <i>it is that Shunammitess</i>.”</p>	<p>approaching ← <i>opposite</i>. that Shunammitess ← <i>this Shunammitess</i>.</p>
2 Ki 4:26	<p>עַתָּה רוּץ-נָא לִקְרֹאתָהּ וְאָמַר-לָהּ הַשָּׁלוֹם לְךָ הַשָּׁלוֹם לְאִישׁךָ הַשָּׁלוֹם לְיֶלֶד וְתֹאמַר שָׁלוֹם:</p>	<p>Now run to meet her and <u>ask</u> her, “Are you <u>well</u>, and is your husband <u>well</u>, and is the child <u>well</u>?” ” And she said, “We are <u>well</u>.”</p>	<p>ask ← <i>say to</i>. well (4x) ← <i>peace</i>.</p>
2 Ki 4:27	<p>וַתָּבֹא אֶל-אִישׁ הָאֱלֹהִים אֶל-הָהָרַ וַתַּחֲזֹק בְּרַגְלָיו וַיִּגַּשׁ גִּיחִזִּי לְהַדְפֹּה וַיֹּאמֶר אִישׁ הָאֱלֹהִים הֲרַפְּהָ-לָהּ כִּי-נִפְשָׁה מְרַה-לָהּ וַיְהוּהָ הַעֲלִים מִמֶּנִּי וְלֹא הִגִּיד לִי:</p>	<p>Then she came to the man of God at the <u>mountain</u>, and she held onto his feet, and Gehazi approached to thrust her away, but the man of God said, “Leave her <i>alone</i>, for <i>she is feeling very bitter</i>, but the LORD has hidden <i>the matter</i> from me and has not told me <i>about it</i>.”</p>	<p>at the mountain ← <i>to the mountain</i>. but (2x): adversative use of the <i>vav</i>. she is feeling very bitter ← <i>her soul (is) bitter to her</i>.</p>
2 Ki 4:28	<p>וַתֹּאמֶר הַשְּׂאֵלְתִי בֶן מֵאֵת אֲדֹנָי הֲלֹא אָמַרְתִּי לֹא תִשְׁלַה אֵתִי:</p>	<p>Then she said, “Did I ask my lord for a son? Didn't I say, ‘Don't deceive me’?”</p>	
2 Ki 4:29	<p>וַיֹּאמֶר לְגִיחִזִּי חַגֵּר מִתְנִיף וְקַח מִשְׁעֲנָתִי בְיָדְךָ וּלְךָ כִּי-תִמְצָא אִישׁ לֹא תִבְרַכְנֹו וְכִי-יִבְרַכְךָ אִישׁ לֹא תַעֲנֶנּוּ וּשְׂמַתָּ מִשְׁעֲנָתִי עַל-פְּנֵי הַנַּעַר:</p>	<p>Then <i>Elisha</i> said to Gehazi, “Gird up your loins and take my staff in your hand and go. If you <u>come across</u> a man, do not <u>greet</u> him, and if a man <u>greet</u>s you, do not answer him. Then lay my staff on the child's face.”</p>	<p>come across ← <i>find</i>. greet ... greets ← <i>bless ... blesses</i>.</p>
2 Ki 4:30	<p>וַתֹּאמֶר אִם הַנַּעַר חַי־הוּהָ וַחַי־נַפְשְׁךָ אִם-אֶעֱזֹבְךָ וַיִּקַּם וַיֵּלֶךְ אַחֲרֶיהָ:</p>	<p>Then the boy's mother said, “As the LORD lives and <i>as you yourself live</i>, I <u>certainly will not</u> leave you.” And he arose and followed her.</p>	<p>you yourself ← <i>your soul</i>. I certainly will not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
2 Ki 4:31	<p>וַגִּחִזִּי עָבַר לִפְנֵיהֶם וַיִּשֶׁם אֶת-הַמִּשְׁעָנָת עַל-פְּנֵי הַנַּעַר וַאִזֹּן קוֹל וַאִזֹּן קָשָׁב וַיָּשָׁב לִקְרֹאתוֹ וַיִּגְדֹּ-לוֹ לֵאמֹר לֹא הִקִּיץ הַנַּעַר:</p>	<p>So Gehazi crossed over before them, and he laid the staff on the boy's face, but <i>there was</i> no sound and no responsiveness. So he went back to meet <i>Elisha</i>, and he reported to him and said, “The boy did not awaken.”</p>	<p><i>Elisha</i> ← <i>him</i>.</p>
2 Ki 4:32	<p>וַיָּבֹא אֱלִישָׁע הַבֵּיתָה וְהִנֵּה הַנַּעַר מֵת מִשְׁכָּב עַל-מִטָּתוֹ:</p>	<p>Then Elisha went to the house, and <i>it was clear that</i> the boy was dead, laid out on his bed.</p>	<p>it was clear that ← <i>behold</i>.</p>
2 Ki 4:33	<p>וַיָּבֹא וַיִּסְגֵּר הַדֶּלֶת בְּעַד שְׁנֵיהֶם וַיִּתְפַּלֵּל אֶל-יְהוָה:</p>	<p>And he went in, and he closed the door behind both of them, and he prayed to the LORD.</p>	

2 Ki 4:34	וַיַּעַל וַיִּשְׁכַּב עַל-הַיָּלֵד וַיִּשֶׁם פִּיו עַל-פִּיו וַיַּעֲיֵן עַל-עֵינָיו וַכַּפֵּי עַל-כַּפּו *כַּפָּיו וַיִּגְהַר עָלָיו וַיַּחַם בְּשַׂר הַיָּלֵד:	Then he went up and lay on the child and positioned his <i>own</i> mouth to his mouth, and his <i>own</i> eyes to his eyes, and his <i>own</i> hands to his hands, and he leant over him, and the child's flesh warmed up.	hands: the <i>ketiv</i> is strictly speaking <i>hand</i> , but it could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .
2 Ki 4:35	וַיָּשָׁב וַיֵּלֶךְ בְּבַיִת אַחַת הַנָּה וְאַחַת הַנָּה וַיַּעַל וַיִּגְהַר עָלָיו וַיִּזְוֶר הַנֶּעֱלַ עַד-שֶׁבַע פְּעָמַיִם וַיִּפְקַח הַנַּעַר אֶת-עֵינָיו:	Then he returned and paced up and down in the house, and he went up and leant over him. Then the child sneezed seven times, and the child opened his eyes.	paced up and down ← <i>walked one hither and one hither</i> .
2 Ki 4:36	וַיִּקְרָא אֶל-גֵּיחִזִּי וַיֹּאמֶר קְרָא אֶל-הַשְּׁנַמִּית הַזֹּאת וַיִּקְרָאָהָ וַתָּבֹא אֵלָיו וַיֹּאמֶר שֵׂאִי בְנֶךָ:	Then he called Gehazi and said, “Call this Shunammiteess.” So he called her, and she came to him. And he said, “Lift your son up.”	
2 Ki 4:37	וַתָּבֹא וַתִּפֹּל עַל-רַגְלָיו וַתִּשְׁתַּחוּ אֶרְצָה וַתִּשָּׂא אֶת-בְּנָהּ וַתֵּצֵא: פ	And she went in and fell at his feet and bowed <i>face down</i> to the ground. Then she lifted her son up and went out.	
2 Ki 4:38	וַאֲלִישָׁע שָׁב הַגִּלְגָּלָה וְהָרֶעֱב בְּאֶרֶץ וּבְנֵי הַנְּבִיאִים יֹשְׁבִים לְפָנָיו וַיֹּאמֶר לְנַעְרוֹ שְׂפַת הַסֵּיר הַגְּדוֹלָה וּבִשַׁל נַזִּיד לְבְנֵי הַנְּבִיאִים:	Then Elisha returned to Gilgal, and <i>there was</i> a famine in the land, and the sons of the prophets were sitting in front of him. And he said to his <i>servant-lad</i> , “Put the large pot <i>on the fire</i> and cook a stew for the sons of the prophets.”	Gilgal ← <i>the Gilgal</i> .
2 Ki 4:39	וַיֵּצֵא אֶחָד אֶל-הַשְּׂדֵה לְלֶקֶט אֹרֶת וַיִּמְצֵא גִפְנוֹ שְׂדֵה וַיִּלְקֹט מִמֶּנּוּ פִקְעוֹת שְׂדֵה מְלֵא בְגָדָו וַיָּבֹא וַיִּפְלַח אֶל-סִיר הַנַּזִּיד כִּי-לֹא יָדְעוּ:	And one <i>of them</i> went out into the countryside to gather <i>some</i> herbs, and he <i>came across</i> a desert gourd, and he gathered its fruit, filling his pockets. And he came <i>back</i> and sliced <i>them</i> into the pot of stew, but they did not know <i>about it</i> .	came across ← <i>found</i> . desert gourd (<i>citrullus colocynthis</i>) ← <i>wild vine</i> , but this ↗ fruit: a term for <i>wild fruit</i> , or for the shape of a fruit. pockets ← <i>clothes</i> .
2 Ki 4:40	וַיִּצְקוּ לְאֲנָשִׁים לְאֹכֹל וַיְהִי כְּאֹכְלִים מִהַנַּזִּיד וְהָמָּה צָעֲקוּ וַיֹּאמְרוּ מוֹת בְּסִיר אִישׁ הָאֱלֹהִים וְלֹא יָכֹלוּ לְאֹכְלִל:	And when they had poured <i>it</i> out for the men to eat, it came to pass <i>that</i> when they ate the stew, they shouted and said, “ <i>There is death</i> in the pot, O man of God.” And they could not eat <i>it</i> .	↳ cannot be like a cultivated vine. The desert gourd has an extremely bitter taste. Perhaps something more poisonous is meant, as the stew is made wholesome by a miracle in 2 Ki 4:41.
2 Ki 4:41	וַיֹּאמֶר וּקְחוּ-קֶמַח וַיִּשְׁלַךְ אֶל-הַסֵּיר וַיֹּאמֶר צַק לָעָם וַיֵּאכְלוּ וְלֹא הָיָה דְבַר רָע בְּסִיר: ס	Then he said, “Then bring flour.” And he threw <i>it</i> into the pot and said, “Pour <i>it</i> out for the people <i>so that they can</i> eat.” And there was nothing <i>unsavoury</i> in the pot.	so that: purposive use of the <i>vav</i> ; also in the next verses. unsavoury ← <i>bad</i> .

2 Ki 4:42	וַאִישׁ בָּא מִבְּעַל שְׁלֹשָׁה וַיָּבֵא לְאִישׁ הָאֱלֹהִים לֶחֶם בַּכּוּרִים עֲשָׂרִים-לֶחֶם שְׁעָרִים וְכַרְמֶל בְּצִקְלָנוּ וַיֹּאמֶר תֵּן לָעָם וַיֹּאכְלוּ:	Subsequently, a man came from Baal-Shalishah, who brought for the man of God bread from the firstfruits – twenty barley loaves and <i>some produce of his best field</i> – in his bag. And <i>Elisha</i> said, “Give <i>them</i> to the people so that they may eat.”	Baal-Shalishah: see 1 Sam 9:4. in his bag: AV differs (<i>in the husk thereof</i>), which is also possible.
2 Ki 4:43	וַיֹּאמֶר מִשְׂרָתוֹ מָה אַתָּן זֶה לִפְנֵי מֵאָה אִישׁ וַיֹּאמֶר תֵּן לָעָם וַיֹּאכְלוּ כִּי כֹה אָמַר יְהוָה אֲכַל וְהוֹתֵר:	But his attendant said, “What? Am I to <u>serve</u> this to a hundred people?” And <i>Elisha</i> said, “ <u>Serve it</u> to the people so that they may eat, for <u>this is what</u> the LORD says: ‘ <u>They will eat and have some left over.</u> ’ ”	serve (2x) ← give / put. this is what ← thus. they will eat ... have some left over: infinitive absolute in the role of a finite verb in both cases.
2 Ki 4:44	וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ וַיֹּזְתְּרוּ כַּדְבָּר יְהוָה: פ	Then he <u>served it</u> to them, and they ate, and they had <i>some</i> left over, according to the word of the LORD.	served ... to ← gave, put ... before.
2 Ki 5:1	וְנַעֲמָן שַׂר-צָבָא מֶלֶךְ-אַרָּם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וּנְשָׂא פָנִים כִּי-יָבֹוּ נִתְּן-יְהוָה תְּשׁוּעָה לְאַרָּם וְהָאִישׁ הָיָה גִּבּוֹר חֵיל מְצָרַע:	Now Naaman, a commander of the army of the king of Aramaea, was an <u>important</u> man before his master, and <u>high-ranking</u> , because through him the LORD had given <u>victory</u> to Aramaea. And the man was a valiant warrior, <i>but</i> a leper.	important ← great. high-ranking ← elevated of face. victory ← salvation.
2 Ki 5:2	וְאַרָּם יָצְאוּ גְדוּדִים וַיִּשְׁבּוּ מֵאַרְצֵי יִשְׂרָאֵל נַעֲרָה קַטְנָה וַתְּהִי לִפְנֵי אִשְׁתּוֹ נַעֲמָן:	And the Aramaeans had gone out <i>in</i> troops, and they had taken a young girl from the land of Israel captive, and she was in the presence of Naaman's wife.	
2 Ki 5:3	וַתֹּאמֶר אֶל-גַּבְרִיתָהּ אַחְלִי אֲדֹנָי לִפְנֵי הַנְּבִיא אֲשֶׁר בְּשַׁמְרוֹן אִזְּ יִאֶסֶף אֹתוֹ מִצָּרַעְתּוֹ:	And she said to her mistress, “If only my master <i>was</i> in the presence of the prophet who <i>is</i> in Samaria. Then he would <u>relieve</u> him of his leprosy.”	relieve ← gather; take away.
2 Ki 5:4	וַיָּבֵא וַיַּגִּד לְאֲדֹנָיו לֵאמֹר כַּזֹּאת וְכִזֹּאת דִּבְרָה הַנַּעֲרָה אֲשֶׁר מֵאַרְצֵי יִשְׂרָאֵל:	And <i>someone</i> came and told his master and said, “The girl from the land of Israel said such and such.”	
2 Ki 5:5	וַיֹּאמֶר מֶלֶךְ-אַרָּם לְדָבָא וְאַשְׁלַחָה סֶפֶר אֶל-מֶלֶךְ יִשְׂרָאֵל וַיִּלְךְ וַיִּקַּח בְּיָדוֹ עֶשֶׂר כַּכְרֵי-כֶסֶף וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפוֹת בְּגָדִים:	At <u>this</u> the king of Aramaea said, “Get going, get moving, for I will send a communiqué to the king of Israel.” And he went <i>away</i> and took in his hand ten <u>talents</u> of silver, and six thousand <u>pieces</u> of gold, and ten <u>sets</u> of clothes.	at this: wider use of the vav. talents: see Ex 25:39. sets ← changes. Very valuable – clothes were extremely expensive in antiquity.

2 Ki 5:6	וַיָּבֵא הַסֹּפֵר אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבֹא הַסֹּפֵר הַזֶּה אֵלֶיךָ הֲנֵה שְׁלַחְתִּי אֵלֶיךָ אֶת־נַעֲמָן עַבְדִּי וְאִסְפֹתוֹ מִצָּרְעָתוֹ:	And he brought the communiqué to the king of Israel, which said, “Now when this communiqué comes to you, you will see that I have sent my servant Naaman to you for you to relieve him of his leprosy.”	you will see that ← <i>behold</i> .
2 Ki 5:7	וַיְהִי כִּקְרָא מֶלֶךְ־יִשְׂרָאֵל אֶת־הַסֹּפֵר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הָאֱלֹהִים אֲנִי לְהַמִּית וְלְהַחְיֹת כִּי־זֶה שְׁלַח אֵלַי לְאַסֹּף אִישׁ מִצָּרְעָתוֹ כִּי אֶדְדַּעֲוֶנָּא וְרָאוּ כִּי־מִתְאַנֶּה הוּא לִי:	Then it came to pass, when the king of Israel read the communiqué, that he tore his clothes and said, “Am I God, able to kill and make alive? For this man is instructing me to relieve a man of his leprosy. Well be aware then, and see how he is looking for a pretext against me.”	is instructing me ← <i>is sending to me</i> , but also used of <i>sending a charge</i> . how ← <i>that</i> .
2 Ki 5:8	וַיְהִי כִשְׁמַע אֵלִישָׁע אִישׁ־הָאֱלֹהִים כִּי־קָרַע מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ יְבֹא־נָא אֵלַי וַיֵּדַע כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל:	But it came to pass, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent word to the king to say, “Why did you tear your clothes? Kindly let him come to me, and he will know that there is a prophet in Israel.”	
2 Ki 5:9	וַיָּבֵא נַעֲמָן *בסוסו** בְּסוּסָיו וּבְרֶכְבוֹ וַיַּעֲמֵד פֶּתַח־הַבַּיִת לְאֵלִישָׁע:	So Naaman came by horse and chariot and stood at the entrance to Elisha's house.	by horse ← {K: by his horse} [Q: by his horses], so in the <i>qeré</i> the chariot is pulled by more than one horse, not made explicit in our translation.
2 Ki 5:10	וַיִּשְׁלַח אֵלָיו אֵלִישָׁע מַלְאָךְ לֵאמֹר הֲלוֹךְ וְרַחֲצָתָ שִׁבְעַ־פְּעָמִים בִּירְדֵן וַיָּשָׁב בְּשׂוֹרְךָ לָךְ וְטָהַר:	And Elisha sent a messenger to him, who said, “Go and wash seven times in the Jordan, and your flesh will be restored to you, and become clean.”	go: infinitive absolute in the role of an imperative. become clean: AV differs slightly (<i>thou shalt be clean</i>). We take this as an imperative (AV apparently indicative). Compare 2 Ki 5:13.
2 Ki 5:11	וַיִּקְצַף נַעֲמָן וַיֵּלֶךְ וַיֹּאמֶר הֲנֵה אִמְרָתִי אֵלַי יֵצֵא יֵצֹא וְעָמַד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהִגִּיף יָדוֹ אֶל־הַמָּקוֹם וְאָסַף הַמִּצָּרַע:	But Naaman became angry and went off and said, “Look, I said to myself, ‘Surely he will come out and stand and call on the name of the LORD his God, and he will wave his hand over the place, and he will relieve the leper.’”	surely he will come out: infinitive absolute.
2 Ki 5:12	הֲלֹא טוֹב *אבנה** אֲמָנָה וּפְרָפָר נְהָרוֹת דְּמִשְׁק מְכַל מִיַּמֵּי יִשְׂרָאֵל הֲלֹא־אֶרְחַץ בָּהֶם וְטָהַרְתִּי וַיִּפֹּן וַיֵּלֶךְ בְּחֵמָה:	Are not the {K: Abana} [Q: Amana] and Parpar – rivers of Damascus – better than all the water of Israel? Can I not wash in them and become clean? ” And he turned and went off in fury.	Parpar: AV= <i>Pharpar</i> , the lenited form (<i>ph</i> for <i>p</i>).

2 Ki 5:13	<p>וַיִּגְשׁוּ עֲבָדָיו וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי דָבַר גָּדוֹל הִנְבִּיא דָּבַר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה וְאַף כִּי־אָמַר אֵלֶיךָ רְחֹץ וְטָהַר:</p>	<p>But his servants approached <i>him</i> and spoke to him and said, “My father, <i>if</i> the prophet had spoken some great thing to you, would you not have done <i>it</i>? So how much more <i>should you</i> because he said to you, ‘Wash and become clean’?”</p>	
2 Ki 5:14	<p>וַיֵּרֵד וַיִּטְבֹּל בִּירְדֵן שֶׁבַע פְּעָמִים כַּדְּבַר אִישׁ הָאֱלֹהִים וַיֵּשֶׁב בְּשָׂרוֹ כַּבָּשָׂר נֶעַר קָטָן וַיִּטָּהַר:</p>	<p>So he went down and dipped <i>himself</i> in the Jordan seven times, according to the word of the man of God, and his flesh was <u>restored</u> like the flesh of a small boy, and he became clean.</p>	<p>was restored ← <i>returned</i>.</p>
2 Ki 5:15	<p>וַיֵּשֶׁב אֶל־אִישׁ הָאֱלֹהִים הוּא וְכָל־מַחֲנֵהוּ וַיָּבֹא וַיַּעֲמֵד לְפָנָיו וַיֹּאמֶר הִנֵּה־נָא יִדְעָתִי כִּי אֵין אֱלֹהִים בְּכָל־הָאָרֶץ כִּי אִם־בְּיִשְׂרָאֵל וְעַתָּה קַח־נָא בְּרָכָה מֵאֵת עַבְדְּךָ:</p>	<p>And he went back to the man of God – he and all his <u>entourage</u> – and he came and stood before him and said, “Look, then, I know that <i>there is</i> no God in the whole world except in Israel. So now, please accept a <u>gift</u> from your servant.”</p>	<p>entourage ← <i>camp</i>. gift ← <i>blessing</i>. Compare 1 Sam 25:27, 1 Sam 30:26, 2 Cor 9:5.</p>
2 Ki 5:16	<p>וַיֹּאמֶר חִי־יְהוָה אֲשֶׁר־עִמָּדָתִי לְפָנָיו אִם־אֶקַּח וַיִּפְצַר־בו לְקַחַת וַיִּמָּאֵן:</p>	<p>But <i>Elisha</i> said, “<i>As</i> the LORD lives, before whom I stand, I <u>certainly will not accept anything</u>.” And <u>although</u> he pressed him to accept <i>it</i>, he refused.</p>	<p>I certainly will not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. although: concessive use of the <i>vav</i>. The two <i>vav</i> consecutives in the sentence justify <i>and although</i>.</p>
2 Ki 5:17	<p>וַיֹּאמֶר נַעֲמָן וְלֹא יִתְּנָא לְעַבְדְּךָ מִשָּׂא צְמַד־פָּרָדִים אֲדָמָה כִּי לוֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עֲלֵה וְזָבַח לְאֱלֹהִים אֲחֵרִים כִּי אִם־לַיהוָה:</p>	<p>Then Naaman said, “So <i>can't</i> just a burden's <u>worth of soil as borne</u> by a pair of mules be given to your servant? For your servant will no longer make a burnt offering or sacrifice to other gods – <u>only</u> to the LORD.</p>	<p>soil: perhaps a reference to Ex 20:24. only ← <i>except</i>.</p>
2 Ki 5:18	<p>לְדַבֵּר הַזֶּה יִסְלַח יְהוָה לְעַבְדְּךָ כִּבּוֹא אֲדָנִי בֵּית־רִמּוֹן לְהִשְׁתַּחֲוֹת שָׁמָּה וְהוּא נִשְׁעַן עַל־יָדַי וְהִשְׁתַּחֲוִיתִי בְּבֵית רִמּוֹן בְּהִשְׁתַּחֲוִיתִי בְּבֵית רִמּוֹן יִסְלַח־נָא יְהוָה לְעַבְדְּךָ בְּדַבֵּר הַזֶּה:</p>	<p>May the LORD forgive your servant in this matter, when <u>my master</u> goes into the house of Rimmon to bow down there, and <u>he leans on my arm</u>, and I bow <i>in</i> the house of Rimmon. When I <u>bow in</u> the house of Rimmon, may the LORD {K: please} [Q: -] forgive your servant in this matter.”</p>	<p>my master: i.e. <i>the king of Aramaea</i>. he leans on my arm: compare 2 Ki 7:17. I bow (<i>third occurrence in verse</i>): in an Aramaic form.</p>
2 Ki 5:19	<p>וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וַיֵּלֶךְ מֵאֵתוֹ כְּבַר־תְּאֲרָץ: ס</p>	<p>And <i>Elisha</i> said to him, “Go in peace.” Then when he had gone a short distance away from him,</p>	

2 Ki 5:20	<p>וַיֹּאמֶר גִּיחֲזִי נַעֲרָאֵלִישָׁע אִישׁ־הָאֱלֹהִים הַנֶּה חֲשׂוֹד אֲדֹנָי אֶת־נַעֲמָן הָאֲרָמִי הַזֶּה מִקַּחַת מִיָּדוֹ אֶת אֲשֶׁר־הֵבִיא חַי־יְהוָה כִּי־אֶסְרָצְתִּי אֶחְרָיו וְלִקְחֹתִי מֵאִתּוֹ מְאוּמָה:</p>	<p>Gehazi, the <i>servant</i>-lad of Elisha the man of God said, “Look, my master has <u>declined</u> that from Naaman this Aramaean <i>we</i> should receive from his hand what he brought. <i>As</i> the LORD lives, I will run after him and obtain something from him.”</p>	<p>declined ← <i>spared; held back.</i></p>
2 Ki 5:21	<p>וַיִּרְדֹּף גִּיחֲזִי אַחֲרַי נַעֲמָן וַיִּרְאֶה נַעֲמָן רֶגֶל אַחֲרָיו וַיִּפֹּל מֵעַל הַמְּרַכָּבָה לִקְרֹאתוֹ וַיֹּאמֶר הַשָּׁלוֹם:</p>	<p>So Gehazi pursued Naaman, and when Naaman saw <i>him</i> running after him, he <u>alighted</u> from <i>his</i> chariot, <i>so as</i> to meet him, and he said, “<i>Is all well?</i>”</p>	<p>alighted ← <i>fell.</i> well ← <i>peace.</i></p>
2 Ki 5:22	<p>וַיֹּאמֶר שָׁלוֹם אֲדֹנָי שְׁלַחְנִי לְאֹמֶר הַנֶּה עָתָה זֶה בָּאוּ אֵלַי שְׁנַי־נְעָרִים מִהַר אֶפְרַיִם מִבְּנֵי הַנְּבִיאִים תְּנֶה־נָּא לָהֶם כֶּבֶד־כֶּסֶף וְשְׁתֵּי חֲלָפוֹת בְּגָדִים:</p>	<p>And he said, “<i>All is well.</i> My master has sent me to say, ‘Look, just now, two young men from Mount Ephraim came to me, from the sons of the prophets. Would you give them a <u>talent</u> of silver and two <u>sets</u> of clothes?’ ”</p>	<p>well ← <i>peace.</i> talent: see Ex 25:39. sets: see 2 Ki 5:5.</p>
2 Ki 5:23	<p>וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כֶּבֶדִים וַיִּפְרָצ־בּוֹ וַיִּצַר כֶּבֶדִים כֶּסֶף בְּשְׁנֵי חֲרָטִים וְשְׁתֵּי חֲלָפוֹת בְּגָדִים וַיִּתֵּן אֶל־שְׁנֵי נְעָרָיו וַיִּשְׂאוּ לִפְנָיו:</p>	<p>And Naaman said, “<u>Willingly</u>; take two <u>talents</u>.” So he pressed him, and <i>Naaman</i> bound up two <u>talents</u> of silver in two bags, and two <u>sets</u> of clothing, and he gave them to two of his <i>servant</i>-lads, and they carried <i>them</i> before him.</p>	<p>willingly: adverbial use of the infinitive absolute. AV differs (<i>be content</i>), an imperative, with [AnLx]. talents (2x): see Ex 25:39. sets: see 2 Ki 5:5. his <i>servant</i>-lads: i.e. <i>Naaman's servants</i> who go with Gehazi.</p>
2 Ki 5:24	<p>וַיָּבֹא אֶל־הָעֵפֶל וַיִּקַּח מִיָּדָם וַיִּפְקֹד בְּבַיִת וַיִּשְׁלַח אֶת־הָאֲנָשִׁים וַיֵּלְכוּ:</p>	<p>Then when <i>Gehazi</i> arrived in the <u>Ophel</u>, he received <i>it all</i> from their hand, and he laid it up in <i>his</i> house. Then he saw the men off, and they departed.</p>	<p>Ophel: or <i>the fortification</i> (in Jerusalem). AV differs, translating (<i>tower</i>), and elsewhere <i>stronghold, forts, Ophel</i>. Indexed in [LHG] as a place name, but described as a technical term, apparently for a fortified height.</p>
2 Ki 5:25	<p>וְהוּא־בָּא וַיַּעֲמֵד אֶל־אֲדֹנָיו וַיֹּאמֶר אֵלָיו אֶל־יִשָּׁע *מֵאן **מֵאֵין גִּיחֲזִי וַיֹּאמֶר לֹא־הֵלֵךְ עַבְדְּךָ אֲנָה וְאֲנָה:</p>	<p>But when he came and stood before his master, Elisha said to him, “<u>Where have you come from</u>, Gehazi?” And he said, “Your servant did not go <u>anywhere in particular</u>.”</p>	<p>where ... from: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling or alternative form of the <i>qeré</i>. anywhere in particular ← <i>hither and thither</i> ← <i>hither and hither</i>.</p>

2 Ki 5:26	<p>וַיֹּאמֶר אֵלָיו לֹא־לְבִי הֵלֶךְ כְּאִשֶׁר הִפְדֵּי־אִישׁ מֵעַל מִרְכַבְתּוֹ לְקִרְאֵתְךָ הַעֵת לְקַחַת אֶת־הַכֶּסֶף וְלִקְחַת בְּגָדִים וְזִיתִים וְכִרְמִים וְצֹאן וּבָקָר וְעִבְדִּים וְשִׁפְחֹת:</p>	<p>But he said to him, “Did not my heart <u>sink</u> when the man turned round <u>in</u> his chariot to meet you? <i>Is it</i> a time to receive money and to receive clothes, or olive <i>groves</i> or vineyards or sheep or cattle or menservants or maidservants?”</p>	<p>sink ← <i>go, depart.</i> in ← <i>from at.</i></p>
2 Ki 5:27	<p>וְצָרַעַת נִעְמָן תִּדְבַּק־בְּךָ וּבְזִרְעֶךָ לְעוֹלָם וַיֵּצֵא מִלְפָּנָיו מִצָּרַע כְּשֶׁלֶג: ס</p>	<p>Now Naaman's leprosy will cling to you and to your seed age-abidingly.” And he departed from his presence leprous like snow.</p>	
2 Ki 6:1	<p>וַיֹּאמְרוּ בְנֵי־הַנְּבִיאִים אֶל־אֱלִישָׁע הַנְּהַנָּא הַמָּקוֹם אֲשֶׁר אֲנַחְנוּ יֹשְׁבִים שָׁם לְפָנֶיךָ צָר מִמֶּנּוּ:</p>	<p>And the sons of the prophets said to Elisha, “Just look, the place where we live <u>in your company</u> <i>is</i> too confined for us.”</p>	<p>in your company ← <i>before you.</i> <i>is</i> too confined for us ← <i>(is) more narrow than we.</i></p>
2 Ki 6:2	<p>נִלְכֶה־נָּא עַד־הַיַּרְדֵּן וְנִקְחָה מִשָּׁם אִישׁ קוֹרֵה אֶחָת וְנַעֲשֶׂה־לָּנוּ שָׁם מָקוֹם לְשֵׁבֶת שָׁם וַיֹּאמֶר לָבוּ:</p>	<p>So please let us go to the Jordan, and let us each take from there a <u>tree</u>, and let us make ourselves a <u>place</u> to live there.” And he said, “Go.”</p>	<p>tree: the word usually means <i>beam</i>, but see 2 Ki 6:5. a place to live there ← <i>there a place to live there.</i></p>
2 Ki 6:3	<p>וַיֹּאמֶר הָאֶחָד הוֹאֵל נָא וְלֵךְ אֶת־עִבְדֶיךָ וַיֹּאמֶר אֲנִי אֵלֶיךָ:</p>	<p>And one said, “Would you be <u>willing</u> to go with your servants?” And he said, “I will go <i>with you.</i>”</p>	<p>would you be willing ← <i>be willing, please.</i></p>
2 Ki 6:4	<p>וַיֵּלֶךְ אִתָּם וַיָּבֹאוּ הַיַּרְדֵּנָה וַיִּגְזְרוּ הָעֵצִים:</p>	<p>So he went with them, and they came to the Jordan, and they cut the trees down.</p>	
2 Ki 6:5	<p>וַיְהִי הָאֶחָד מִפִּיל הַקוֹרֵה וְאֶת־הַבְּרִזָּל נָפַל אֶל־הַמַּיִם וַיִּצְעַק וַיֹּאמֶר אֵהָה אֲדֹנָי וְהוּא שָׂאוֹל:</p>	<p>And it came to pass, <i>when</i> one was felling a <u>tree</u>, that the <u>axe-head</u> fell into the water. And he shouted out and said, “Oh <u>no</u>, my lord, and it <i>was borrowed.</i>”</p>	<p>tree: the word usually means <i>beam</i>. axe-head ← <i>iron.</i> oh no ← <i>alas.</i> borrowed ← <i>asked.</i></p>
2 Ki 6:6	<p>וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אָנָּה נָפַל וַיִּרְאֶהוּ אֶת־הַמָּקוֹם וַיִּקְצַב־עֵץ וַיִּשְׁלֹךְ־שָׁמָּה וַיִּצָּף הַבְּרִזָּל:</p>	<p>Then the man of God said, “Where did it fall?” And he showed him the place. Then he cut off <i>some</i> wood and threw <i>it</i> there, and he caused the <u>axe-head</u> to <u>float</u>.</p>	<p>axe-head ← <i>iron.</i> float ← <i>swim</i> [AnLx].</p>
2 Ki 6:7	<p>וַיֹּאמֶר הָרֶם לָךְ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ: פ</p>	<p>And he said, “Pick <u>it up.</u>” So he stretched out his hand and took hold of it.</p>	<p>pick it up ← <i>raise (it) to yourself.</i></p>

2 Ki 6:8	<p>וּמֶלֶךְ אֲרָם הָיָה נֹלְחֵם בְּיִשְׂרָאֵל וַיּוֹעֵץ אֶל-עֲבָדָיו לֵאמֹר אֶל-מְקוֹם פְּלָנִי אֶלְמָנִי תַּחֲנַנְתִּי:</p>	<p>Then when the king of Aramaea was waging war against Israel, he consulted with his servants and said, “My encampment <i>is to be</i> in such and such a place.”</p>	<p>encampment: the word is pointed irregularly. It could be re-pointed to a regular singular (תַּחְנַנְתִּי) or plural (תַּחְנַנְתִּי).</p>
2 Ki 6:9	<p>וַיִּשְׁלַח אִישׁ הָאֱלֹהִים אֶל-מֶלֶךְ יִשְׂרָאֵל לֵאמֹר הֲשִׁמֵּר מֵעַבְרַת הַמָּקוֹם הַזֶּה כִּי-שָׁם אָרִם נֹחַתִּים:</p>	<p>And the man of God sent <i>word</i> to the king of Israel as follows: “Beware of passing by this place, for <i>that is</i> where the Aramaeans are coming down.”</p>	<p>as follows ← <i>to say</i>.</p>
2 Ki 6:10	<p>וַיִּשְׁלַח מֶלֶךְ יִשְׂרָאֵל אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לוֹ אִישׁ-הָאֱלֹהִים *וְהַזְהִירָה **וְהַזְהִירוּ וְנִשְׁמַר שָׁם לֹא אֶחָת וְלֹא שְׁתַּיִם:</p>	<p>Then the king of Israel sent <i>spies</i> to the place which the man of God had told him of, and {K: had warned <i>him</i> about} [Q: had warned him about <i>it</i>], and where he had been cautious, not <i>just</i> once or twice.</p>	<p>The <i>ketiv</i> suffix refers to the place warned about; the <i>qere</i> to the person warned.</p>
2 Ki 6:11	<p>וַיִּסְעַל לֵב מֶלֶךְ-אֲרָם עַל-הַדָּבָר הַזֶּה וַיִּקְרָא אֶל-עֲבָדָיו וַיֹּאמֶר אֲלֵיהֶם הֲלוֹא תִגִּידוּ לִי מִי מִשְׁלָנוּ אֶל-מֶלֶךְ יִשְׂרָאֵל:</p>	<p>And the king of Aramaea's heart was disturbed about this matter, and he called his servants and said to them, “<i>Can</i> you not tell me who <i>it is</i> among us <i>who is</i> collaborating with the king of Israel?”</p>	
2 Ki 6:12	<p>וַיֹּאמֶר אֶחָד מֵעֲבָדָיו לֹא אֲדַנִּי הַמֶּלֶךְ כִּי-אֵלִישַׁע הַנָּבִיא אֲשֶׁר בְּיִשְׂרָאֵל יִגִּיד לְמֶלֶךְ יִשְׂרָאֵל אֶת-הַדְּבָרִים אֲשֶׁר תִּדְבַּר בַּחֲדָר מִשְׁכַּבְּךָ:</p>	<p>Then one of his servants said, “<i>It's</i> not <i>that</i>, my lord the king, but Elisha the prophet who <i>is</i> in Israel <i>tells</i> the king of Israel the things which you <i>speak</i> in your bedroom.”</p>	<p>tells ... speak: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. Compare Gen 2:6. Here there is an iterative aspect.</p>
2 Ki 6:13	<p>וַיֹּאמֶר לָכֵן וּרְאוּ אֵיכָה הוּא וְאֶשְׁלַח וְאֶקְחָהוּ וַיִּגְדֹּל לֵאמֹר הִנֵּה בְּדוּתָן:</p>	<p>To this he said, “Go and see where he <i>is</i>, and I will send <i>men</i> to capture him.” And it was reported back to him as follows: “Look, <i>he is</i> in Dothan.”</p>	<p>to this: wider use of the <i>vav</i>. as follows ← <i>to say</i>.</p>
2 Ki 6:14	<p>וַיִּשְׁלַח-שָׁמָּה סוּסִים וְרֶכֶב וְחֵיל כָּבֵד וַיָּבֵאוּ לַיְלָה וַיִּקְפוּ עַל-הָעִיר:</p>	<p>Then he sent horses and chariots and a <i>large</i> force there, and they came <i>by</i> night and surrounded the city.</p>	<p>large ← <i>heavy</i>.</p>
2 Ki 6:15	<p>וַיִּשְׁכַּם מִשְׁרַת אִישׁ הָאֱלֹהִים לָקוּם וַיֵּצֵא וְהִנֵּה-חֵיל סוּבָב אֶת-הָעִיר וְסוּס וְרֶכֶב וַיֹּאמֶר נַעֲרוּ אֵלָיו אָהָה אֲדַנִּי אֵיכָה נַעֲשֶׂה:</p>	<p>And when a servant of the man of God arose early, he went out, and what <i>he saw was that</i> a force was surrounding the city – both cavalry and chariots – and his attendant said to him, “Alas, my lord. How do we act <i>now</i>?”</p>	<p>and what <i>he saw was that</i> ← <i>and behold</i>. cavalry ... chariots ← <i>horse ...chariot</i>.</p>
2 Ki 6:16	<p>וַיֹּאמֶר אֶל-תִּירָא כִּי רַבִּים אֲשֶׁר אִתָּנוּ מֵאֲשֶׁר אִתָּם:</p>	<p>But he said, “Do not fear, for <i>there are</i> more with us than with them.”</p>	

2 Ki 6:17	וַיִּתְפַּלֵּל אֶלְיָשָׁע וַיֹּאמֶר יְהוָה פָּקַח־נָא אֶת־עֵינָיו וַיִּרְאֵה וַיִּפְקַח יְהוָה אֶת־עֵינֵי הַנְּעָר וַיִּרְא וְהִנֵּה הָהָר מְלֵא סוּסִים וּרְכָב אֲשֶׁר סָבִיבָת אֶלְיָשָׁע:	And Elisha prayed and said, “O LORD, please open his eyes so that he may see.” And the LORD opened the lad's eyes so that he might see, and what he saw was the mountain brimming with horses, and chariots of fire around Elisha.	so that (2x): purposive use of the <i>vav</i> . <hr/> what he saw was ← behold. <hr/> chariots ← a chariot, but one would expect several to surround a person. Collective usage.
2 Ki 6:18	וַיִּרְדּוּ אֵלָיו וַיִּתְפַּלֵּל אֶלְיָשָׁע אֶל־יְהוָה וַיֹּאמֶר הֲדָנָא אֶת־הַגּוֹי־הַזֶּה בְּסַנּוּרִים וַיִּכֶם בְּסַנּוּרִים כַּדְּבַר אֶלְיָשָׁע:	And when they had come down to him, Elisha prayed to the LORD and said, “Please strike this people with blindness.” And he struck them with blindness according to Elisha's word.	
2 Ki 6:19	וַיֹּאמֶר אֲלֵהֶם אֶלְיָשָׁע לֹא זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר לָכֵן אֲחֲרָי וְאוֹלִיכָה אֶתְכֶם אֶל־הָאִישׁ אֲשֶׁר תִּבְקְשׁוּן וַיִּלְךְ אוֹתָם שָׁמְרוֹנָה:	Then Elisha said to them, “This is not the right way and this is not the right city. Follow me, and I will lead you to the man whom you are seeking.” Then he led them to Samaria.	
2 Ki 6:20	וַיְהִי כִּבְאֵם שָׁמְרוֹן וַיֹּאמֶר אֶלְיָשָׁע יְהוָה פָּקַח אֶת־עֵינֵי־אֵלֶּה וַיִּרְאוּ וַיִּפְקַח יְהוָה אֶת־עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה בְּתוֹךְ שָׁמְרוֹן:	And it came to pass when they arrived in Samaria that Elisha said, “O LORD, open the eyes of these people so that they may see.” And the LORD opened their eyes so that they might see, and what they saw was that they were in Samaria.	so that (2x): purposive use of the <i>vav</i> . <hr/> what they saw was that ← behold.
2 Ki 6:21	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־אֶלְיָשָׁע כִּרְאֹתוֹ אוֹתָם הֲאֵבָה אֵבָה אָבִי:	Then the king of Israel said to Elisha when he saw them, “Should I attack them? Should I attack them, my father?”	should I attack ... should I attack: the construction is reminiscent of an infinitive absolute, but it has two finite verbs, only the first with an interrogative particle.
2 Ki 6:22	וַיֹּאמֶר לֹא תִכֶּה הָאִשָּׁר שְׁבִית בְּחַרְבְּךָ וּבִקְשֹׁתֶךָ אֶתָּה מִמֶּה שִׁים לֶחֶם וּמַיִם לִפְנֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּלְכוּ אֶל־אֲדֹנֵיהֶם:	And he said, “You shall not attack. Should you attack those whom you have taken captive by your sword and by your bow? Serve them bread and water so that they may eat and drink, and let them go to their master.”	serve ← set before. <hr/> bread: standing for food in general. See 1 Sam 28:22-24.
2 Ki 6:23	וַיִּכְרֶה לָהֶם כִּרְהָה גְּדוּלָּה וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּשְׁלְחֵם וַיִּלְכוּ אֶל־אֲדֹנֵיהֶם וְלֹא־יָסְפוּ עוֹד גְּדוּדֵי אֲרָם לָבוֹא בְּאֶרֶץ יִשְׂרָאֵל: פ	So he gave them a grand feast, and they ate and drank, and he sent them off, and they went back to their master. And the Aramaean troops did not come into the land of Israel again.	
2 Ki 6:24	וַיְהִי אַחֲרֵי־כֵן וַיִּקְבֹּץ בֶּן־הַדָּד מֶלֶךְ־אֲרָם אֶת־כָּל־מַחֲנֵהוּ וַיַּעַל וַיִּצַּר עַל־שָׁמְרוֹן:	And it came to pass after that, that Ben-Hadad king of Aramaea gathered all of his camp and went up, and he besieged Samaria.	See [CB] note on reconciling this verse and the previous verse.

2 Ki 6:25	וַיְהִי רָעַב גָּדוֹל בְּשֶׁמְרוֹזן וְהָגָה צָרִים עָלֶיהָ עַד הַיּוֹת רֹאש־חֲמוֹר בְּשֶׁמְנַיִם כֶּסֶף וְרִבְעֵה הֶקֶב *חֲרִיּוֹנִים **דְּבִיּוֹנִים בַּחֲמֶשֶׁה-כֶּסֶף:	And there was a <u>severe</u> famine in Samaria, and there <i>they were</i> besieging it, until a donkey's head was <i>worth eighty pieces of silver</i> , and a quarter <u>cab</u> of dove's dung was <i>worth five pieces of silver</i> .	dung: politely expressed in the <i>qeré</i> , less euphemistically in the <i>ketiv</i> . severe ← <i>great</i> . and there <i>they were</i> ← <i>behold</i> . cab: about 2 pints or 1 litre.
2 Ki 6:26	וַיְהִי מִלֶּדֶד יִשְׂרָאֵל עֶבֶר עַל-הַחֲמָה וְאִשָּׁה צָעָקָה אֵלָיו לֵאמֹר הוֹשִׁיעָה אֲדֹנָי הַמֶּלֶךְ:	And it came to pass <i>that when</i> the king of Israel went across on the wall, a woman shouted out to him and said, “Save <i>us</i> , my lord the king!”	
2 Ki 6:27	וַיֹּאמֶר אֶל-יֹשְׁעָד יְהוָה מֵאִן אוֹשִׁיעָד הַמֶּן-הַגֶּרֶן אוֹ מִן-הַיֶּקֶב:	And he said, “ <i>If the LORD will not save you</i> , from where am I to save you? <i>Is it</i> from the threshing floor or from the wine vat?”	<i>if the LORD will not save you</i> : other possibilities: (1) associating the words differently, <i>no; may the LORD save you</i> ; (2) theoretically, <i>may the LORD not save you</i> .
2 Ki 6:28	וַיֹּאמֶר-לָהּ הַמֶּלֶךְ מַה-לָּךְ וְתֹאמְרֵי הָאִשָּׁה הַזֹּאת אָמְרָה אֵלַי תִּנְּנִי אֶת-בְּנִי וְנֹאכְלֵנוּ הַיּוֹם וְאֶת-בְּנִי נֹאכְלֵ מָחָר:	And the king said to her, “ <u>What is the matter?</u> ” And she said, “This woman said to me, ‘Give <i>us</i> your son to eat today, and we will eat my son <u>tomorrow</u> .’	what <i>is the matter?</i> ← <i>what to you?</i> tomorrow: this can stand for some day in the future.
2 Ki 6:29	וַנִּבְשֵׁל אֶת-בְּנִי וְנֹאכְלָהוּ וְאֹמַר אֵלֶיהָ בַּיּוֹם הַאֲחֵר תִּנְּנִי אֶת-בְּנִי וְנֹאכְלֵנוּ וְתַחְבֵּא אֶת-בְּנָהּ:	So we cooked my son and ate him. Then I said to her on another day, ‘Give <i>us</i> your son for us to eat’, but she has hidden her son.”	
2 Ki 6:30	וַיְהִי כִשְׁמַע הַמֶּלֶךְ אֶת-דְּבָרֵי הָאִשָּׁה וַיִּקְרַע אֶת-בְּגָדָיו וְהוּא עֶבֶר עַל-הַחֲמָה וַיִּרְא הָעָם וְהָגָה הַשֶּׁק עַל-בִּשְׂרוֹ מִבַּיִת:	And it came to pass, when the king heard the woman's words, that he tore his clothes, and he crossed over the wall, and the people looked, and <u>they saw</u> sackcloth on his <u>body</u> <i>as an undergarment</i> .	they saw ← <i>behold</i> . body ← <i>flesh</i> . <i>as an undergarment</i> ← <i>on the inside</i> .
2 Ki 6:31	וַיֹּאמֶר כֹּה-יַעֲשֶׂה-לִּי אֱלֹהִים וְכִה יוֹסֵף אִם-יַעֲמֵד רֹאשׁ אֵלִישָׁע בֶּן-שַׁפְטָן עָלָיו הַיּוֹם:	And he said, “ <u>May God so do to me and more besides</u> if the head of Elisha the son of Shaphat remains on him today.”	may God so do to me and more besides: strong denial using the full oath formula of 2 Sam 3:35. remains ← <i>stands</i> .
2 Ki 6:32	וְאֵלִישָׁע יָשָׁב בְּבֵיתוֹ וְהַזְקֵנִים יֹשְׁבִים אִתּוֹ וַיִּשְׁלַח אִישׁ מִלִּפְנֵי בְטָרָם יֹבָא הַמֶּלֶךְ אֵלָיו וְהוּא אָמַר אֶל-הַזְקֵנִים הֲרֵאִיתֶם כִּי-שָׁלַח בְּנֵי-הַמֶּרְצַח הַזֶּה לְהַסִּיר אֶת-רֹאשִׁי רָאוּ כִּבְּא הַמֶּלֶךְ סָגְרוּ הַדְּלֵת וּלְחַצְתֶּם אֹתוֹ בַּדְּלֵת הַלּוֹא קוֹל רַגְלֵי אֲדֹנָיו אֲחֲרָיו:	Now Elisha was sitting in his house, and the elders were sitting with him, when <i>the king</i> sent a man <u>away</u> , and before the messenger had come to him, he said to the elders, “Have you seen <u>how</u> this son of a murderer has sent <i>someone</i> to remove my head? Look, when the messenger comes, shut the door and <u>pin</u> him to the door. <i>Is not</i> the sound of his master's feet <i>right</i> behind him?”	away ← <i>from his presence</i> . how ← <i>that</i> . pin ← <i>press</i> .

2 Ki 6:33	<p>עוֹדְנוּ מִדְּבַר עַמָּם וְהִנֵּה הַמַּלְאָךְ יָרַד אֵלָיו וַיֹּאמֶר הִנֵּה-זֹאת הָרָעָה מֵאֵת יְהוָה מֵה-אוֹחִיל לִיהוֹה עוֹד: ס</p>	<p>While he was still speaking with them, <u>it so happened</u> that the messenger came down to him and said, “<u>Just see</u> this evil from the LORD! Why should I wait for the LORD any longer?”</p>	<p>it so <i>happened</i> that ← <i>behold</i>. <hr/>just see ← <i>behold</i>.</p>
2 Ki 7:1	<p>וַיֹּאמֶר אֵלִישָׁע שְׁמְעוּ דְּבַר-יְהוָה כֹּה אָמַר יְהוָה כֶּעֶת מִחֹל סְאֵה-סֶלֶת בְּשֶׁקֶל וְסֵאֲתִים שְׁעָרִים בְּשֶׁקֶל בְּשַׁעַר שַׁמְרוֹן:</p>	<p>But Elisha said, “Hear the word of the LORD. <u>This is what</u> the LORD says: ‘At about <u>this</u> time tomorrow, a <u>seah</u> of fine flour <u>will be sold for</u> a shekel, and two <u>seahs</u> of barley for a shekel at the Gate of Samaria.’ ”</p>	<p>this <i>is what</i> ← <i>thus</i>. <hr/>seah (2x): about 2 imperial gallons or 9 litres.</p>
2 Ki 7:2	<p>וַיַּעַן הַשְּׁלִישׁ אֲשֶׁר-לְמֶלֶךְ נִשְׁעַן עַל-יָדוֹ אֶת-אִישׁ הָאֱלֹהִים וַיֹּאמֶר הִנֵּה יְהוָה עֹשֶׂה אַרְבוֹת בְּשָׁמַיִם הִיְהִי הַדָּבָר הַזֶּה וַיֹּאמֶר הַנֶּכֶה רֹאֵה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכַל: ס</p>	<p>Then the king's adjutant, <u>with the king</u> leaning on his arm, answered the man of God and said, “<u>Even if</u> the LORD were to make hatches in the sky, would this pronouncement come to pass?” But he said, “Behold, you are about to see <u>it</u> with your <u>own</u> eyes, but you will not eat <u>any of it</u>.”</p>	<p>even if ← <i>behold</i>. <hr/>of it ← <i>from there</i>.</p>
2 Ki 7:3	<p>וְאַרְבַּעַה אַנְשִׁים הָיוּ מִצָּרְעִים פָּתַח הַשַּׁעַר וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים כֹּה עַד-מָתָנוּ:</p>	<p>Now there were four <u>lepers</u> at the entrance to the gate, and they said to each other, “Why are we sitting here until we die?”</p>	<p>lepers ← <i>leprous men</i>.</p>
2 Ki 7:4	<p>אִם-אָמַרְנוּ נָבוֹא הָעִיר וְהָרָעַב בְּעִיר וּמָתָנוּ שָׁם וְאִם-יֹשְׁבֵנוּ כֹּה וּמָתָנוּ וְעַתָּה לָכוּ וּנִפְלֵה אֶל-מַחֲנֵה אֲרָם אִם-יַחֲיֵנוּ נַחֲיָה וְאִם-יָמִיתָנוּ וּמָתָנוּ:</p>	<p>If we say, ‘Let us go <u>to the city</u>’, and <u>there is</u> a famine in the city, then we will die there. But if we sit here, then we will <u>also</u> die. So now, let's fall away to the Aramaean camp. If they let us live, we will live, and if they kill us, we will die.”</p>	
2 Ki 7:5	<p>וַיִּקּוּמוּ בַּזְּשֶׁף לָבוֹא אֶל-מַחֲנֵה אֲרָם וַיָּבֹאוּ עַד-קִצֵּה מַחֲנֵה אֲרָם וְהִנֵּה אֵין-שָׁם אִישׁ:</p>	<p>And they arose in the <u>darkness</u> to go to the Aramaean camp, and to the <u>perimeter</u> of the Aramaean camp they came, and <u>what</u> should they see but <u>there was no-one</u> there.</p>	<p>darkness: or <i>twilight</i>. <hr/>to the Aramaean camp ... to the ... Aramaean camp: otiose, but see Gen 12:5. <hr/>what should they see but ← <i>behold</i>. <hr/>no-one ← <i>not a man</i>.</p>

2 Ki 7:6	<p>וּאֲדָנָי הַשָּׁמַיִם אֶת־מַחֲנֵה אֲרָם קוֹל רֶכֶב קוֹל סוּס קוֹל חֵיל גָּדוֹל וַיֹּאמְרוּ אִישׁ אֶל־אֶחָיו הִנֵּה שָׂכַרְעַלְיָנוּ מֶלֶךְ יִשְׂרָאֵל אֶת־מַלְכֵי הַחֲתָיִם וְאֶת־מַלְכֵי מִצְרַיִם לָבוֹא עָלֵינוּ:</p>	<p>For the LORD* had caused the Aramaeans' camp to hear the sound of <u>chariots</u> and the sound of <u>cavalry</u>, and the sound of a large force, and they said to each other, "Look, the king of Israel has hired the kings of the Hittites and the kings of Egypt against us, to come against us."</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p> <hr/> <p>chariots ... cavalry ← a chariot ... a horse. Collective usage.</p> <hr/> <p>to each other ← each / a man to his brother.</p>
2 Ki 7:7	<p>וַיִּקּוּמוּ וַיָּנוּסוּ בַּנֶּשֶׁף וַיַּעֲזְבוּ אֶת־אֹהֲלֵיהֶם וְאֶת־סוּסֵיהֶם וְאֶת־חֲמֹרֵיהֶם הַמַּחֲנֵה כְּאִשְׁרֵהִיא וַיָּנוּסוּ אֶל־נַפְשָׁם:</p>	<p>And they arose and fled in the <u>darkness</u>, and they abandoned their tents and their horses and their donkeys. The camp <i>was left</i> as it <i>was</i>, and they fled for their lives.</p>	<p>darkness: or <i>twilight</i>.</p> <hr/> <p>lives ← <i>soul</i>.</p>
2 Ki 7:8	<p>וַיָּבֹאוּ הַמִּצְרָעִים הָאֵלֶּה עַד־קִצֵּה הַמַּחֲנֵה וַיָּבֹאוּ אֶל־אֹהֶל אֶחָד וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיֵּשְׂאוּ מִשֶּׁם בְּסָף וְזָהָב וּבְגָדִים וַיָּלְכוּ וַיִּטְמְנוּ וַיֵּשְׁבוּ וַיָּבֹאוּ אֶל־אֹהֶל אֲחֵר וַיֵּשְׂאוּ מִשֶּׁם וַיָּלְכוּ וַיִּטְמְנוּ:</p>	<p>So these lepers arrived at the perimeter of the camp, and they went into a <u>certain</u> tent, and they ate and drank and took silver and gold from there, and clothes, and they went <i>away</i> and <u>hid</u> them, then they came back and went to another tent, and they took <i>things</i> from there, then they went <i>away</i> and <u>hid</u> them.</p>	<p>a certain ← <i>one</i>.</p> <hr/> <p>hid (2x): typically used of hiding by burying.</p>
2 Ki 7:9	<p>וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לֹא־כֵן אֲנַחְנוּ עוֹשִׂים הַיּוֹם הַזֶּה יוֹם־בְּשֵׁרָה הוּא וְאֲנַחְנוּ מַחֲשִׂים וְחַכְיָנוּ עַד־אֹר הַבֶּקֶר וּמִצָּאֵנוּ עוֹזֵן וְעַתָּה לָכוּ וּנְבֹאָה וְנִגִּידָה בֵּית הַמֶּלֶךְ:</p>	<p>And they said to each other, "It's not honest <i>what</i> we are doing. This day <i>is</i> a day of good news, and we are keeping quiet. If we wait until the light of the morning, <u>we will meet with a charge</u> against us. So now, come <i>on</i>, let's go and tell the king's house."</p>	<p>we will meet with a charge against us ← an iniquity will find us.</p>
2 Ki 7:10	<p>וַיָּבֹאוּ וַיִּקְרְאוּ אֶל־שַׁעַר הָעִיר וַיִּגִּידוּ לָהֶם לֵאמֹר בָּאנוּ אֶל־מַחֲנֵה אֲרָם וְהִנֵּה אִין־שָׁם אִישׁ וְקוֹל אָדָם כִּי אִם־הַסּוּס אָסוּר וְהַחֲמֹר אָסוּר וְאֹהֲלִים כְּאִשְׁרֵהֶמָּה:</p>	<p>And they went, and they called for the city <u>gatekeeping staff</u>, and they reported to them and said, "We went to the Aramaeans' camp, and <u>what should we see</u> but that <i>there was</i> no-one there, or the sound of a man, except for a bound horse and a bound donkey, and tents <i>left</i> as they <i>were</i>."</p>	<p>gatekeeping staff ← <i>gatekeeper</i>, but clearly more than one person. Collective usage.</p> <hr/> <p>what should we see but that ← <i>behold</i>.</p>
2 Ki 7:11	<p>וַיִּקְרָא הַשַּׁעֲרִים וַיִּגִּידוּ בֵּית הַמֶּלֶךְ פְּנִימָה:</p>	<p>Then the gatekeeping staff <u>called for</u> and told the <i>people</i> inside the king's house.</p>	<p>called <i>for</i>: discordant, but this is not unusual in Hebrew, and see the previous verse.</p>

2 Ki 7:12	<p>וַיִּקָּם הַמֶּלֶךְ לַיְלָה וַיֹּאמֶר אֶל-עֲבָדָיו אֲגִידָה-נָא לָכֶם אֵת אֲשֶׁר-עָשׂוּ לָנוּ אַרְם יְדַעוּ כִּי-רָעִיבִים אֲנַחְנוּ וַיֵּצְאוּ מִן-הַמַּחֲנֶה לְהַחֲבֶה *בַּשָּׂדֶה לֵאמֹר כִּי-יֵצְאוּ מִן-הָעִיר וְנִתְפָּשׂוּ חַיִּים וְאֶל-הָעִיר נָבֵא:</p>	<p>And the king got up in the night and said to his servants, “Let me tell you what the Aramaeans have done to us. They know that we are starving, and they have gone out of the camp to hide in the countryside, and they have said, ‘When they come out of the city, we will take them alive and go into the city.’”</p>	<p>in the countryside: the <i>ketiv</i> is an unusual uncontracted form of the preposition and definite article.</p>
2 Ki 7:13	<p>וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמִשָּׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָהּ הַנֶּחֱסֵם כְּכֹל-הַהֶמּוֹן *הַמּוֹן יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ-בָהּ הַנֶּחֱסֵם כְּכֹל-הַמּוֹן יִשְׂרָאֵל אֲשֶׁר-תָּמוּ וְנִשְׁלַחַה וְנִרְאָה:</p>	<p>To this one of his servants answered and said, “Let them take five of the horses which remain – which remain in <i>the city</i>. Here they <i>are</i>, just like {K: the whole population – Israel – } [Q: the whole population of Israel] which has remained in <i>the city</i>. Here they <i>are</i>, just like the whole population of Israel who are perishing. Let us send <i>them</i> and see <i>what happens</i>.”</p>	<p>to this: wider use of the <i>vav</i>.</p> <hr/> <p>in <i>the city</i> (2x) ← <i>in it</i> (feminine), agreeing with <i>city</i>.</p> <hr/> <p>here they <i>are</i> (2x) ← <i>behold</i>.</p> <hr/> <p>perishing ← <i>ending</i>.</p>
2 Ki 7:14	<p>וַיִּקְחוּ שְׁנֵי רֶכֶב סוּסִים וַיִּשְׁלַח הַמֶּלֶךְ אַחֲרֵי מַחֲנֵה-אַרְם לֵאמֹר לְכוּ וּרְאוּ:</p>	<p>So they took two chariots <i>and their</i> horses, and the king sent <i>them</i> to the Aramaeans' camp, and he said, “Go and see.”</p>	<p>to ← <i>after</i>.</p>
2 Ki 7:15	<p>וַיֵּלְכוּ אַחֲרֵיהֶם עַד-הַיַּרְדֵּן וְהָיָה כָּל-הַיַּרְדֵּן מְלֵאָה בְּגָדִים וּבְכֵלִים אֲשֶׁר-הִשְׁלִיכוּ אַרְם *בַּחֲפָזָם *בְּחֲפָזָם וַיָּשׁוּבוּ הַמְּלָאכִים וַיִּגְדּוּ לַמֶּלֶךְ:</p>	<p>And they went after them as far as the Jordan, and <i>what they saw was that</i> the whole road <i>was</i> full of clothes and <i>weapons</i> which the Aramaeans had discarded in <i>their haste</i>. Then the messengers returned and reported to the king.</p>	<p>in their haste: the <i>ketiv</i> is an unusual uncontracted form of the preposition and a (redundant) definite article. Compare 2 Ki 7:12.</p> <hr/> <p>what <i>they saw was that</i> ← <i>behold</i>.</p> <hr/> <p>weapons: or <i>instruments; utensils</i>.</p>
2 Ki 7:16	<p>וַיֵּצֵא הָעָם וַיִּבְזּוּ אֶת מַחֲנֵה אַרְם וַיְהִי סָאֵה-סֶלֶת בְּשֶׁקֶל וְסֵאתִים שְׁעָרִים בְּשֶׁקֶל כְּדָבָר יְהוָה:</p>	<p>Then the people went out and plundered the Aramaeans' camp, and it came to pass that a <i>seah</i> of fine flour <i>was sold</i> for a shekel, and two <i>seahs</i> of barley for a shekel, according to the word of the LORD.</p>	<p>seah (2x): about 2 imperial gallons or 9 litres.</p>
2 Ki 7:17	<p>וְהַמֶּלֶךְ הִפְקִיד אֶת-הַשְּׁלִישׁ אֲשֶׁר-נִשְׁעַן עַל-יָדוֹ עַל-הַשַּׁעַר וַיִּרְמָסְהוּ הָעָם בַּשַּׁעַר וַיָּמָת כַּאֲשֶׁר דִּבֶּר אֱלֹהִים אֲשֶׁר דִּבֶּר בְּרַדְת הַמֶּלֶךְ אֵלָיו:</p>	<p>Then the king appointed the adjutant <i>on whose arm he had leant to be</i> in charge of the gate, but the people trampled on him at the gate, and he died, as the man of God had said, who had spoken when the king came down to him.</p>	<p>on whose arm he had leant: compare 2 Ki 5:18.</p>

2 Ki 7:18	וַיְהִי כַדְבָּר אִישׁ הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֵאמֹר סָאֲתִים שְׁעָרִים בְּשֶׁקֶל וְסָאֵה־סֶלֶת בְּשֶׁקֶל יִהְיֶה כְּעַת מָחָר בְּשַׁעַר שַׁמְרוֹן:	So it came to pass as the man of God had said to the king, when he said, “There will be two <u>seahs</u> of barley <u>sold</u> for a shekel, and a <u>seah</u> of fine flour for a shekel at about <i>this</i> time tomorrow at the Gate of Samaria”,	seah (2x): about 2 imperial gallons or 9 litres.
2 Ki 7:19	וַיַּעַן הַשְּׁלִישׁ אֶת־אִישׁ הָאֱלֹהִים וַיֹּאמֶר וְהִנֵּה יְהוָה עֹשֶׂה אַרְבוֹת בְּשָׁמַיִם הֲיִהְיֶה כַּדְבָּר הַזֶּה וַיֹּאמֶר הַנֶּגֶד רְאֵה בְּעֵינֶיךָ וּמַשֶּׁם לֹא תֹאכַל:	when the adjutant responded to the man of God and said, “ <u>Even</u> if the LORD were to make hatches in the sky, would such a <u>pronouncement</u> come to pass?” and <i>when Elisha</i> said, “Behold, you will see <i>it</i> with your <i>own</i> eyes, but you will not eat any <u>of it there</u> .”	even if ← <i>and behold</i> . pronouncement ← <i>word</i> . of it ← <i>from there</i> .
2 Ki 7:20	וַיְהִי־לוֹ בֶן וַיִּרְמְסוּ אֹתוֹ הָעַם בְּשַׁעַר וַיָּמָת: ס	And <i>that is what</i> happened to <i>the adjutant</i> , and the people trampled on him at the gate, and he died.	that is what ← <i>thus</i> . the adjutant ← <i>him</i> .
2 Ki 8:1	וַאֲלִישָׁע דִּבֶּר אֶל־הָאִשָּׁה אֲשֶׁר־הַחֲיָה אֶת־בְּנָהּ לֵאמֹר קוּמִי וּלְכִי *אִתִּי *אֶת וּבֵיתְךָ וְגוּרֵי בְּאֶשֶׁר תִּגְוְרִי כִּי־קָרָא יְהוָה לָרֶטֶב וְגַם־בָּא אֶל־הָאָרֶץ שִׁבַע שָׁנִים:	Then Elisha spoke to the woman whose son he had revived, and he said, “Arise and go, <u>you</u> and your household, and <u>live</u> wherever <u>you can</u> , for the LORD has called a famine, and <u>moreover</u> it is coming to the land for seven years.”	you: the <i>ktiv</i> is an Aramaic form. live wherever you <i>can</i> ← <i>live wherever you will live</i> . moreover ← <i>also</i> , but with wider scope.
2 Ki 8:2	וַתִּקַּם הָאִשָּׁה וַתַּעַשׂ כַּדְבָּר אִישׁ הָאֱלֹהִים וַתֵּלֶךְ הִיא וּבֵיתָהּ וַתֵּגֶר בְּאֶרֶץ־פְּלִשְׁתִּים שִׁבַע שָׁנִים:	So the woman arose and acted according to the <u>words</u> of the man of God, and she and her household departed, and she lived in the land of the Philistines for seven years.	words ← <i>word</i> .
2 Ki 8:3	וַיְהִי מִקְצֵה שִׁבַע שָׁנִים וַתָּשָׁב הָאִשָּׁה מֵאֶרֶץ פְּלִשְׁתִּים וַתֵּצֵא לְצַעֵק אֶל־הַמֶּלֶךְ אֶל־בֵּיתָהּ וְאֶל־שָׂדֶה:	And it came to pass <u>after</u> seven years that the woman returned from the land of the Philistines and set off to <u>appeal</u> to the king about her house and her field.	after ← <i>at the end of</i> . appeal ← <i>cry out</i> .
2 Ki 8:4	וְהַמֶּלֶךְ מְדַבֵּר אֶל־גִּחְזִי נַעַר אִישׁ־הָאֱלֹהִים לֵאמֹר סִפְּרֵה־נָא לִּי אֵת כָּל־הַגְּדֻלוֹת אֲשֶׁר־עָשָׂה אֱלִישָׁע:	<u>Meanwhile</u> the king was speaking to Gehazi the <i>servant</i> -lad of the man of God, saying, “Please tell me all the great <i>deeds</i> which Elisha has performed.”	meanwhile: wider use of the <i>vav</i> .

2 Ki 8:5	<p>וַיְהִי הוּא מְסַפֵּר לַמֶּלֶךְ אֵת אֲשֶׁר־הַחֲיָה אֶת־הַמֵּת וְהִנֵּה הָאִשָּׁה אֲשֶׁר־הַחֲיָה אֶת־בְּנָהּ צֹעֲקָת אֶל־הַמֶּלֶךְ עַל־בֵּיתָהּ וְעַל־שָׂדֶה וַיֹּאמֶר גְּחִזִּי אֲדֹנָי הַמֶּלֶךְ זֹאת הָאִשָּׁה וְזֶה־בְּנָהּ אֲשֶׁר־הַחֲיָה אֵלַי שֶׁעַ:</p>	<p>And it came to pass, <i>as</i> he was relating to the king <i>the fact</i> that he had revived the dead, that along came the woman whose son he had revived, appealing to the king about her house and her field. And Gehazi said, “My lord the king, this <i>is</i> the woman and this <i>is</i> her son whom Elisha revived.”</p>	<p>along came ← <i>behold</i>. appealing ← <i>crying out</i>.</p>
2 Ki 8:6	<p>וַיִּשְׂאֵל הַמֶּלֶךְ לָאִשָּׁה וַתְּסַפֵּר־לּוֹ וַיִּתֶּן־לָהּ הַמֶּלֶךְ סָרִיס אֶחָד לֵאמֹר הֲשִׁיב אֶת־כָּל־אֲשֶׁר־לָהּ וְאֵת כָּל־תְּבוּאֹת הַשָּׂדֶה מִיּוֹם עָזְבָה אֶת־הָאָרֶץ וְעַד־עַתָּה: פ</p>	<p>And the king questioned the woman, and she recounted <i>it</i> to him. And the king gave her a eunuch <i>official</i> and said, “Restore to her everything that <i>is</i> hers, and all the produce of <i>her</i> field, from the day she left the country up to now.”</p>	<p>a eunuch ← <i>one eunuch</i>.</p>
2 Ki 8:7	<p>וַיָּבֹא אֵלַי שֶׁעַ דַּמְשֶׁק וּבֶן־הַדָּד מֶלֶךְ־אַרָּם חָלָה וַיִּגְדֵּל לֵאמֹר בָּא אִישׁ הָאֱלֹהִים עַד־הֵנָּה:</p>	<p>Subsequently, Elisha went <i>to</i> Damascus, and Ben-Hadad king of Aramaea was ill, and it was reported to him <i>as follows</i>: “The man of God has come here.”</p>	<p>as follows ← <i>saying</i>.</p>
2 Ki 8:8	<p>וַיֹּאמֶר הַמֶּלֶךְ אֶל־חֲזָהְאֵל קַח בְּיָדְךָ מִנְחָה וְלֵךְ לִקְרֹאת אִישׁ הָאֱלֹהִים וּדְרֹשׁתָּ אֶת־יְהוָה מֵאוֹתוֹ לֵאמֹר הֲאֵחִיָּה מִחֲלֵי זֶה:</p>	<p>Then the king said to Hazael, “Take a gift in your hand and go to the man of God, and inquire of the LORD through him, and ask whether I will <i>survive</i> this illness.”</p>	<p>Hazael ← <i>Hazahel</i> here, but more often <i>Hazael</i>, and we regularize. Perhaps the medial <i>hé</i> was not pronounced, being silent in the free-standing component word (חֲזָה). survive ← <i>live from</i>.</p>
2 Ki 8:9	<p>וַיֵּלֶךְ חֲזָאֵל לִקְרֹאתוֹ וַיִּקַּח מִנְחָה בְּיָדוֹ וְכָל־טוֹב דַּמְשֶׁק מִשָּׂא אַרְבָּעִים גָּמַל וַיָּבֹא וַיַּעֲמֵד לִפְנֵי וַיֹּאמֶר בְּנֵד בֶּן־הַדָּד מֶלֶךְ־אַרָּם שָׁלַחֲנִי אֵלַיךָ לֵאמֹר הֲאֵחִיָּה מִחֲלֵי זֶה:</p>	<p>So Hazael went to meet him, and he took a gift in his hand, and all the <i>best</i> produce of Damascus – the burden of forty camels – and he arrived and stood before him and said, “Your son Ben-Hadad king of Aramaea has sent me to you <i>asking</i>, ‘Will I survive this illness?’ ”</p>	<p>Hazael: see 2 Ki 8:8, but here spelled without the <i>hé</i>. best produce ← <i>goodness</i>. asking ← <i>saying</i>.</p>
2 Ki 8:10	<p>וַיֹּאמֶר אֵלָיו אֵלַי שֶׁעַ לֵךְ אָמַר־לֹא *לֹא חֲיָה תַחֲיָה וְהִרְאֵנִי יְהוָה כִּי־מוֹת יָמוּת:</p>	<p>And Elisha said to him, “Go <i>and</i> say, {Q: to him, ‘You will <i>certainly</i> survive.’ But} [K: ‘No.’ You <i>are the one who will</i> <i>certainly</i> survive. So] the LORD has shown me that <i>he will</i> <i>certainly</i> die.”</p>	<p>The <i>ketiv</i> is rather strained. you will certainly ... he will certainly: both infinitive absolute. (In the <i>qerè</i>) Elisha knows that Hazael will lie, and it is a form of satire that Elisha tells Hazael his own lie.</p>

2 Ki 8:11	וַיַּעֲמֵד אֶת־פָּנָיו וַיִּשֶׂם עַד־בֶּשׂ וַיִּבֶךְ אִישׁ הָאֱלֹהִים:	And he <u>stared</u> inscrutably, and he did <i>so</i> for an <u>embarrassingly long</u> time, and the man of God wept.	he stared inscrutably ← <i>set up his face</i> . [CB] sees Hazael as the subject; [PC] Elisha. Both agree that Hazael was plotting murder. for an embarrassingly long time ← <i>until shame</i> .
2 Ki 8:12	וַיֹּאמֶר חֲזָאֵל מִדּוּעַ אֲדַנִּי בָכָה וַיֹּאמֶר כִּי־יָדַעְתִּי אֶת אֲשֶׁר־תַּעֲשֶׂה לְבְנֵי יִשְׂרָאֵל רְעָה מִבְּצָרֵיהֶם תִּשְׁלַח בָּאֵשׁ וּבַחֲרִיהֶם בַּחֶרֶב תִּהְרַג וְעַל־לֵיהֶם תִּרְטֹשׁ וְהָרְתִיחֵם תִּבְקַע:	Then Hazael said, “Why is my lord weeping?” And he said, “Because I know what harm you will do to the sons of Israel. You will consign their fortifications to fire, you will kill their young men by the sword, you will dash their children <i>to the ground</i> , you will split their pregnant <i>women</i> open.”	Hazael: see 2 Ki 8:8, but here spelled without the <i>hé</i> .
2 Ki 8:13	וַיֹּאמֶר חֲזָאֵל כִּי מָה עֲבַדְךָ הַכֶּלֶב כִּי יַעֲשֶׂה הַדָּבָר הַגָּדוֹל הַזֶּה וַיֹּאמֶר אֱלִישָׁע הֲרֹאֲנִי יְהוָה אֶתָּךְ מֶלֶךְ עַל־אַרָּם:	To this Hazael said, “Then what is your servant – a dog, that he should do this formidable thing?” And Elisha said, “The LORD has shown me <i>that you will be</i> king over Aramaea.”	Hazael: see 2 Ki 8:8.
2 Ki 8:14	וַיֵּלֶךְ מֵאֵת אֱלִישָׁע וַיָּבֵא אֶל־אֲדָנָיו וַיֹּאמֶר לוֹ מָה־אָמַר לְךָ אֱלִישָׁע וַיֹּאמֶר אָמַר לִי חַיָּה תַּחֲיָה:	Then he departed from Elisha and went to his master. And <i>the king</i> said to him, “What did Elisha say to you?” And he said <i>to him</i> , “He said to me, ‘You will certainly survive.’”	master: a plural form. you will certainly survive: infinitive absolute.
2 Ki 8:15	וַיְהִי מִמַּחֲרַת וַיִּקַּח הַמַּכְבֵּר וַיִּטְבֵּל בַּמַּיִם וַיִּפְרֹשׂ עַל־פָּנָיו וַיָּמָת וַיִּמְלֹךְ חֲזָאֵל תַּחֲתָיו: פ	And it came to pass on the next day that he took a <u>coarse cloth</u> and dipped <i>it</i> in water and stretched <i>it</i> out over his face, and he died. And Hazael reigned in his place.	a coarse cloth ← <i>the coarse cloth</i> . An unexpected definite article. See Gen 22:9. Hazael: see 2 Ki 8:8.
2 Ki 8:16	וּבְשָׁנַת חָמֵשׁ לְיֹרָם בֶּן־אֲחָאָב מֶלֶךְ יִשְׂרָאֵל וַיְהוֹשֵׁפֵט מֶלֶךְ יְהוּדָה מֶלֶךְ יְהוֹרָם בֶּן־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה:	In the fifth year of Joram the son of Ahab, the king of Israel, when Jehoshaphat <i>was</i> king of Judah, Jehoram the son of Jehoshaphat <i>started to reign as</i> king of Judah.	Joram: both this Joram (king of Israel) and Joram king of Judah (2 Ki 8:23) are also known as Jehoram (e.g. 2 Ki 9:21 and 2 Ki 8:25 respectively). <i>started to reign</i> : i.e. jointly with his father (a co-regency).
2 Ki 8:17	בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה הָיָה בְּמָלְכוֹ וּשְׁמֹנֶה *שָׁנָה *שָׁנָיִם מֶלֶךְ בִּירוּשָׁלַם:	He was thirty-two years old when he <i>started to</i> reign, and he reigned for eight <u>years</u> in Jerusalem.	years (<i>second occurrence in verse</i>): the <i>ketiv</i> uses the singular, which is allowable, as in the first occurrence. 2 Chr 21:5.
2 Ki 8:18	וַיֵּלֶךְ בְּדַרְךְ מַלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר עָשׂוּ בֵּית אֲחָאָב כִּי בֵּת־אֲחָאָב הָיְתָה־לוֹ לְאִשָּׁה וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה:	And he walked in the way of the kings of Israel, as the house of Ahab did, for his wife was Ahab's daughter, and he did what <i>was</i> wrong in the eyes of the LORD.	2 Chr 21:6.

2 Ki 8:19	<p>וְלֹא־אָבָה יְהוָה לְהַשְׁחִית אֶת־יְהוּדָה לְמַעַן דָּוִד עַבְדּוֹ כַּאֲשֶׁר אָמַר־לוֹ לָתֵת לוֹ נֵר לְבָנָיו כָּל־הַיָּמִים:</p>	<p>Now the LORD was not willing to bring ruin on Judah, for the sake of David his servant, according to <i>how</i> he had told him that <i>he</i> would give him a lamp to his sons <u>continually</u>.</p>	<p> 2 Chr 21:7. continually ← <i>all the days</i>.</p>
2 Ki 8:20	<p>בְּיָמָיו פָּשַׁע אֲדוֹם מִתַּחַת יַד־יְהוּדָה וַיִּמְלְכוּ עָלֶיהֶם מֶלֶךְ:</p>	<p>In his days Edom rebelled <u>against</u> Judah's control, and they appointed a king over themselves.</p>	<p> 2 Chr 21:8. against ← <i>from under</i>. control ← <i>hand</i>.</p>
2 Ki 8:21	<p>וַיַּעֲבֹר יוֹרָם צָעִירָה וְכָל־הָרֶכֶב עִמּוֹ וַיְהִי־הוּא קָם לַיְלָה וַיִּכֶּה אֶת־אֲדוֹם הַסָּבִיב אֵלָיו וְאֵת שָׂרֵי הָרֶכֶב וַיָּנֶס הָעָם לְאֹהֲלָיו:</p>	<p>And Joram crossed over to Zair, and with him <i>was</i> the whole chariot <i>fleet</i>, and it came to pass <i>that</i> he arose <i>in</i> the night and attacked Edom which <i>was</i> surrounding him and the chariot commanders. And the people fled to <u>their tents</u>.</p>	<p> 2 Chr 21:9. their tents ← <i>his / its tents</i>.</p>
2 Ki 8:22	<p>וַיִּפְשַׁע אֲדוֹם מִתַּחַת יַד־יְהוּדָה עַד הַיּוֹם הַזֶּה אַז תִּפְשַׁע לְבָנָה בַּעֲת הַהִיא:</p>	<p>So Edom rebelled <u>against</u> Judah's control, <i>as it is</i> up to this day. Then Libnah <u>rebelled</u>, at that time.</p>	<p> 2 Chr 21:10. against ← <i>from under</i>. control ← <i>hand</i>. rebelled: Hebrew future "tense".</p>
2 Ki 8:23	<p>וַיִּתֵּר דְּבָרֵי יוֹרָם וְכָל־אֲשֶׁר עָשָׂה הִלּוּאֲתָהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:</p>	<p>And the rest of the affairs of Joram, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?</p>	
2 Ki 8:24	<p>וַיִּשְׁכַּב יוֹרָם עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ אַחַזְיָהוּ בְּנוֹ תַחְתָּיו: פ</p>	<p>So Joram lay <u>with his fathers</u>, and <u>with his fathers</u> he was buried, in the City of David, and Ahaziah his son reigned in his place.</p>	<p> 1 Chr 3:11, 2 Chr 21:20, 2 Chr 22:1. with his fathers ... with his fathers: otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.</p>
2 Ki 8:25	<p>בְּשָׁנַת שְׁתַּיִם־עָשָׂרָה שָׁנָה לְיוֹרָם בֶּן־אֲחָאָב מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אַחַזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה:</p>	<p>In the twelfth year of Joram the son of Ahab, the king of Israel, Ahaziah the son of Jehoram, the king of Judah, <i>started to</i> reign.</p>	<p> 2 Chr 22:1.</p>
2 Ki 8:26	<p>בֶּן־עָשָׂרִים וּשְׁתַּיִם שָׁנָה אַחַזְיָהוּ בְּמָלְכוֹ וּשְׁנָה אַחַת מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עַתְלִיָּהוּ בַת־עַמְרִי מֶלֶךְ יִשְׂרָאֵל:</p>	<p>Ahaziah <i>was</i> <u>twenty-two years old</u> when he <i>started to</i> reign, and he reigned for one year in Jerusalem. And the name of his mother <i>was</i> Athaliah, the <u>daughter</u> of Omri king of Israel.</p>	<p> 2 Chr 22:2. twenty-two years old: see 2 Chr 22:2. daughter: standing for granddaughter.</p>

2 Ki 8:27	וַיֵּלֶךְ בְּדַרְךְ בֵּית אַחָאָב וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּבֵית אַחָאָב כִּי חָתָן בֵּית-אַחָאָב הוּא:	And he walked in the way of the house of Ahab, and he did what <i>was</i> wrong in the eyes of the LORD, like the house of Ahab, for he <i>was</i> the son-in-law of the house of Ahab.	2 Chr 22:3, 2 Chr 22:4.
2 Ki 8:28	וַיֵּלֶךְ אֶת-יֹרָם בֶּן-אַחָאָב לְמַלְחָמָה עַם-חִזְזַהְאֵל מֶלֶךְ-אַרְם בְּרַמַת גִּלְעָד וַיִּכּוּ אַרְמִים אֶת-יֹרָם:	And he went to war with Joram the son of Ahab against Hazael king of Aramaea in Ramoth-Gilead, and the Aramaeans struck Joram.	2 Chr 22:5. against ← <i>with</i> . See Gen 14:8. Hazael: see 2 Ki 8:8. Ramoth-Gilead: see Gen 31:21.
2 Ki 8:29	וַיָּשָׁב יֹרָם הַמֶּלֶךְ לְהִתְרַפֵּא בְּיִזְרְעֵאל מִן-הַמַּכִּים אֲשֶׁר יָכְהוּ אַרְמִים בְּרַמָּה בְּהַלְחָמוֹ אֶת-חִזְזַהְאֵל מֶלֶךְ אַרְם וַאֲחִיזְיָהוּ בֶן-יְהוֹרָם מֶלֶךְ יְהוּדָה יָרַד לְרֹאשׁוֹת אֶת-יֹרָם בֶּן-אַחָאָב בְּיִזְרְעֵאל כִּי-חָלָה הוּא: פ	And King Joram returned to recover in Jezreel from the blows which the Aramaeans dealt him in Ramah when he fought Hazael king of Aramaea. And Ahaziah the son of Jehoram, the king of Judah, went down to see Joram the son of Ahab in Jezreel because he was ill.	2 Chr 22:6. Jezreel (2x): see Josh 15:56. dealt ← <i>struck</i> . Hazael: see 2 Ki 8:8.
2 Ki 9:1	וַאֲלִישָׁע הַנְּבִיא קָרָא לְאַחַד מִבְּנֵי הַנְּבִיאִים וַיֹּאמֶר לוֹ חַגֵּר מִתְנִיד וְקַח פֶּדֶךְ הַשֶּׁמֶן הַזֶּה בְּיָדְךָ וְלֵךְ רַמַת גִּלְעָד:	And Elisha the prophet called one of the sons of the prophets and said to him, “Gird up your loins and take this flask of oil in your hand, and go <i>to</i> Ramoth-Gilead.	Ramoth-Gilead: see Gen 31:21.
2 Ki 9:2	וּבֹאֵת שָׁמָּה וּרְאֵה-שָׁם יְהוּא בֶּן-יְהוֹשָׁפָט בֶּן-נִמְשִׁי וּבֹאֵת וְהַקְּמֵתוֹ מִתּוֹךְ אָחָיו וְהַבִּיאֵת אֵתוֹ חֲדָר בְּחֲדָר:	And when you arrive there, visit Jehu the son of Jehoshaphat the son of Nimshi there, and go in and appoint him from among his brothers, and take him to an inner room.	Jehoshaphat: so not the son of Asa (1 Ki 15:24). appoint ← <i>raise, establish</i> . an inner room ← <i>a room in a room</i> .
2 Ki 9:3	וְלָקַחְתָּ פֶדֶךְ-הַשֶּׁמֶן וַיִּצְקֵתָ עַל-רֹאשׁוֹ וְאָמַרְתָּ כֹּה-אָמַר יְהוָה מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל-יִשְׂרָאֵל וּפְתַחְתָּ הַדְּלֵת וּנְסַתָּה וְלֹא תַחֲבֹה:	And take the flask of oil, and pour it on his head and say, ‘ <i>This is what</i> the LORD says: «I have anointed you as king over Israel»’, then open the door and flee and do not wait <i>around</i> .’”	this <i>is what</i> ← <i>thus</i> .
2 Ki 9:4	וַיֵּלֶךְ הַנְּעָר הַנְּעָר הַנְּבִיא רַמַת גִּלְעָד:	So the young man – the young prophet – went <i>to</i> Ramoth-Gilead.	Ramoth-Gilead: see Gen 31:21.
2 Ki 9:5	וַיָּבֹא וְהִנֵּה שָׂרֵי הַחֵיל יֹשְׁבִים וַיֹּאמֶר דָּבָר לִי אֵלֶיךָ הַשָּׂר וַיֹּאמֶר יְהוּא אֶל-לְמִי מִכָּלֵנוּ וַיֹּאמֶר אֵלֶיךָ הַשָּׂר:	And when he arrived, <i>what he saw was</i> the commanders of the army in session, and he said, “I have a matter for you, commander.” And Jehu said, “For whom, out of all of us?” And he said, “For you, commander.”	what <i>he saw was</i> ← <i>behold</i> . in session ← <i>sitting</i> .

2 Ki 9:6	וַיִּקָּם וַיָּבֵא הַבַּיִתָּה וַיִּצֶק הַשֶּׁמֶן אֶל-רֹאשׁוֹ וַיֹּאמֶר לֹא כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִשְׁחִיתִיךָ לְמַלְךְ אֶל-עַם יְהוָה אֶל-יִשְׂרָאֵל:	Then he got up and went <u>inside</u> , and he poured the oil on his head, and he said to him, “ <u>This is</u> <u>what</u> the LORD God of Israel says: ‘I have anointed you as king over the people of the LORD – over Israel.’	inside: or to the house. <hr/> this is what ← thus.
2 Ki 9:7	וְהִכִּיתָה אֶת-בַּיִת אַחָאָב אֲדַנִּיךָ וְנִקְמֹתֵי דַמִּי עַבְדֵי הַנְּבִיאִים וְדַמִּי כָּל-עַבְדֵי יְהוָה מִיַּד אִיזָבֵל:	And you will attack the house of Ahab your master, so that I am avenged of the blood of my servants the prophets and the blood of all the LORD's servants at the hand of Jezebel .	Rev 2:20.
2 Ki 9:8	וְאָבַד כָּל-בַּיִת אַחָאָב וְהִכְרַתִּי לְאַחָאָב מִשְׁתֵּינ בְּקִיר וְעָצוֹר וְעִזּוֹב בְּיִשְׂרָאֵל:	And the whole house of Ahab will perish, and I will cut off <i>everyone</i> of Ahab's house who urinates against a wall, <i>leaving</i> <i>him</i> shut off and abandoned in Israel.	leaving him shut off and abandoned: see 1 Ki 14:10.
2 Ki 9:9	וְנַתַּתִּי אֶת-בַּיִת אַחָאָב כְּבַיִת יִרְבֵּעַם בֶּן-נֶבַט וְכְבַיִת בַּעֲשָׂא בֶן-אַחִיָּה:	And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.	
2 Ki 9:10	וְאֶת-אִיזָבֵל יֹאכְלוּ הַכְּלָבִים בְּחֶלֶק יִזְרְעֵאל וְאִין קָבֵר וַיִּפְתַּח הַדֶּלֶת וַיָּנֶס:	And dogs <u>will</u> eat Jezebel in a plot of land in <u>Jezeel</u> , and <i>there</i> <i>will be</i> no-one to bury her.’ ” Then he opened the door and fled.	will eat: in a Hebrew “OVS” (object-verb-subject) sentence. <hr/> Jezeel: see Josh 15:56.
2 Ki 9:11	וַיְהוּא יֵצֵא אֶל-עַבְדֵי אֲדַנִּיו וַיֹּאמֶר לֹא הַשְּׁלוֹם מֵדָוַע בְּאֵהֶם מִשְׁגַּע הַזֶּה אֵלֶיךָ וַיֹּאמֶר אֲלֵיהֶם אַתֶּם יֹדְעֵתֶם אֶת-הָאִישׁ וְאֶת-שִׁיחוֹ:	But Jehu came out to his master's servants, and <i>one</i> said to him, “ <i>Are you</i> all right? Why did this madman come to you?” And he said to them, “You know the man and his oratory.”	are you all right ← (is there) peace.
2 Ki 9:12	וַיֹּאמְרוּ שֶׁקֶר הַגִּדְנָא לָנוּ וַיֹּאמֶר כְּזָאת וְכְזָאת אָמַר אֵלַי לֵאמֹר כֹּה אָמַר יְהוָה מִשְׁחִיתִיךָ לְמַלְךְ אֶל-יִשְׂרָאֵל:	But they said, “Nonsense! Kindly tell us <i>properly</i> .” So he said, “He said such and such to me and said, ‘ <u>This is what</u> the LORD says: «I have anointed you as king over Israel.» ’ ”	nonsense ← a lie. <hr/> this is what ← thus.
2 Ki 9:13	וַיַּמְהָרוּ וַיִּקְחוּ אִישׁ בְּגָדוֹ וַיִּשְׂימוּ תַּחְתָּיו אֶל-גַּרְסֵם הַמַּעֲלֹת וַיִּתְקְעוּ בַשּׁוֹפָר וַיֹּאמְרוּ מֶלֶךְ יְהוּא:	Then they acted quickly, and each <i>one</i> took his <u>cloak</u> and laid it to be under him on the <u>flight</u> of steps, and they sounded the ramshorn and said, “Jehu has become king.”	cloak ← clothing. <hr/> flight ← substance; body; also bone; strength.

2 Ki 9:14	<p>וַיִּתְקַשֶּׁר יְהוּא בֶן־יְהוֹשָׁפָט בֶּן־נִמְשִׁי אֶל־יֹרָם וַיֹּרֵם הִיא שֹׁמֵר בְּרַמֹּת גִּלְעָד הוּא וְכָל־יִשְׂרָאֵל מִפְּנֵי חֲזָאֵל מֶלֶךְ־אַרְמֵי:</p>	<p>And Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. Now Joram had been on guard in Ramoth-Gilead – he <i>himself</i> and all Israel – against Hazael king of Aramaea.</p>	<p>Ramoth-Gilead: see Gen 31:21.</p>
2 Ki 9:15	<p>וַיָּשָׁב יְהוֹרָם הַמֶּלֶךְ לְהִתְרַפֵּא בִּזְרְעֵאל מִזֵּדֵי אֲשֶׁר יָבִיאוּ אֲרָמִים בְּהִלָּחְמוֹ אֶת־חֲזָאֵל מֶלֶךְ אַרְם וַיֹּאמֶר יְהוּא אִם־יֵישׁ נַפְשְׁכֶם אֶל־יָצֵא פְּלִיט מִן־הָעִיר לְלֶכֶת *לְגִיד **לְהִגִּיד בִּזְרְעֵאל:</p>	<p>But King Jehoram had returned to recover in Jezreel from the blows which the Aramaeans dealt him when he fought against Hazael king of Aramaea. And Jehu said, “As long as you are alive, do not let anyone escape from the town to go to report it in Jezreel.”</p>	<p>to report: the <i>ketiv</i> is a (colloquial?) contraction of the <i>qeré</i>.</p> <hr/> <p>Jehoram: AV= <i>Joram</i> here. See 2 Ki 8:16.</p> <hr/> <p>Jezreel (2x): see Josh 15:56.</p> <hr/> <p>fought against ← <i>fought with</i>. See Gen 14:8.</p> <hr/> <p>as long as you are alive ← <i>if there is your soul</i>. AV differs (<i>if it be your minds</i>).</p> <hr/> <p>anyone escape ← <i>an escapee go out</i>.</p>
2 Ki 9:16	<p>וַיִּרְכַּב יְהוּא וַיֵּלֶךְ יֹרְעָאֵל כִּי יֹרָם שָׁכַב שָׁמָּה וַאֲחִיזָה מֶלֶךְ יְהוּדָה יָרַד לִרְאוֹת אֶת־יֹרָם:</p>	<p>Then Jehu went by chariot to Jezreel, for Joram was lodging there. And Ahaziah king of Judah had gone down to see Joram.</p>	<p>went by chariot ← <i>rode and went</i>.</p> <hr/> <p>Jezreel: see Josh 15:56.</p> <hr/> <p>lodging ← <i>lying</i>. Compare Josh 2:1.</p>
2 Ki 9:17	<p>וְהַצִּפֹּה עֹמֵד עַל־הַמִּגְדָּל בִּזְרְעֵאל וַיֵּרָא אֶת־שָׂפְעַת יְהוּא בְּבָאוֹ וַיֹּאמֶר שָׂפְעַת אֲנִי רֹאֶה וַיֹּאמֶר יְהוֹרָם קַח רֶכֶב וּשְׁלַח לְקִרְאוֹתֵם וַיֹּאמֶר הַשָּׁלוֹם:</p>	<p>Now the look-out was standing on the tower in Jezreel, and he saw Jehu's large company as he came, and he said, “I can see a large company.” And Jehoram said, “Take a rider and send <i>him</i> to meet them, and say, ‘Do we have peace?’”</p>	<p>Jezreel: see Josh 15:56.</p> <hr/> <p>say ← <i>he will say, or let him say</i>.</p>
2 Ki 9:18	<p>וַיֵּלֶךְ רֹכֵב הַסּוּס לְקִרְאוֹתוֹ וַיֹּאמֶר כֹּה־אָמַר הַמֶּלֶךְ הַשָּׁלוֹם וַיֹּאמֶר יְהוּא מַה־לְּךָ וּלְשָׁלוֹם סָב אַל־אַחֲרַי וַיִּגֵּד הַצִּפֹּה לְאָמַר בְּאֵי־הַמְּלָאָךְ עַד־הֵם וְלֹא־שָׁב:</p>	<p>So the horserider went to meet him, and he said, “<i>This is what</i> the king says: ‘Do we have peace?’” And Jehu said, “What have you got to do with peace? Get behind me.” And the look-out gave a report and said, “The messenger went to them but did not come back.”</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>get ← <i>turn to</i>.</p>
2 Ki 9:19	<p>וַיִּשְׁלַח רֹכֵב סוּס שֵׁנִי וַיָּבֹא אֵלֵהֶם וַיֹּאמֶר כֹּה־אָמַר הַמֶּלֶךְ שָׁלוֹם וַיֹּאמֶר יְהוּא מַה־לְּךָ וּלְשָׁלוֹם סָב אַל־אַחֲרַי:</p>	<p>Then he sent a second horserider, and he went to them and said, “<i>This is what</i> the king says: ‘Peace.’” But Jehu said, “What have you got to do with peace? Get behind me.”</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>get ← <i>turn to</i>.</p>

2 Ki 9:20	<p>וַיַּגֵּד הַצֹּפֵה לְאִמֶּר בָּא עַד־אֵלֵיהֶם וְלֹא־שָׁב וְהִמְנִיחַ כְּמִנְהַג יְהוּא בֶן־נִמְשִׁי כִּי בְשֹׁעוֹן יִנְהַג:</p>	<p>And the look-out reported <i>it</i> and said, “He went up to them, but he did not come back. And <i>as for their driving</i> – the driving of Jehu the son of Nimshi – he is driving madly.”</p>	
2 Ki 9:21	<p>וַיֹּאמֶר יְהוֹרָם אֶסֶר וַיֹּאסֶר רֶכְבוֹ וַיֵּצֵא יְהוֹרָם מִלְּדֵי־יִשְׂרָאֵל וַאֲחִיזְיָהוּ מִלְּדֵי־יְהוּדָה אִישׁ בְּרֶכְבוֹ וַיֵּצְאוּ לִקְרַאת יְהוּא וַיִּמְצְאוּהוּ בְּחֻלְקַת נָבוֹת הַיִּזְרְעֵלִי:</p>	<p>Then <u>Jehoram</u> said, “Harness <i>it</i>.” So they harnessed his chariot, and <u>Jehoram</u> king of Israel and <u>Ahaziah</u> king of Judah went out, each in his chariot, and they went out to confront Jehu, and they encountered him in the grounds of Naboth the <u>Jezeelite</u>.</p>	<p>Jehoram (2x): see 2 Ki 9:14. to confront ← towards. Jezeelite: see Josh 15:56.</p>
2 Ki 9:22	<p>וַיְהִי כִּרְאֹת יְהוֹרָם אֶת־יְהוּא וַיֹּאמֶר הַשְּׁלוֹם יְהוּא וַיֹּאמֶר מָה הַשְּׁלוֹם עַד־זִנּוּנֵי אִיזָבֵל אִמִּי וְכַשְׁפֵּי הָרַבִּים:</p>	<p>And it came to pass, when <u>Jehoram</u> saw Jehu, that he said, “Do we have peace, Jehu?” And he said, “What peace <i>is there</i> as long as <i>there are</i> the harlotries of Jezebel your mother and her many sorceries?”</p>	<p>Jehoram: see 2 Ki 9:14.</p>
2 Ki 9:23	<p>וַיִּהְיֶה יְהוֹרָם יָדָיו וַיִּנָּס וַיֹּאמֶר אֶל־אֲחִיזְיָהוּ מִרְמָה אֲחִיזְיָה:</p>	<p>At this <u>Jehoram</u> changed course and fled, and he said to <u>Ahaziah</u>, “<i>This is treason</i>, Ahaziah.”</p>	<p>Jehoram: see 2 Ki 9:14. changed course ← turned his hand. treason ← deceit.</p>
2 Ki 9:24	<p>וַיְהִי וַיִּהְיֶה מִלֵּא יָדוֹ בְּקֶשֶׁת וַיִּדֹּךְ אֶת־יְהוֹרָם בֵּין זְרָעָיו וַיֵּצֵא הַחֲצִי מִלְּבוֹ וַיִּכְרַע בְּרֶכְבוֹ:</p>	<p>Then Jehu took up the bow and hit <u>Jehoram</u> between his arms, and the arrow came out from his heart, and he collapsed in his chariot.</p>	<p>took up ← filled his hand with.</p>
2 Ki 9:25	<p>וַיֹּאמֶר אֶל־בִּדְקָר *שְׁלֹשָׁה **שְׁלֹשׁוֹ שָׂא הַשְּׁלֵכְהוּ בְּחֻלְקַת שְׂדֵה נָבוֹת הַיִּזְרְעֵלִי כִּי־זָכַר אָנֹכִי וְאַתָּה אֶת רֶכְבִּים צְמָדִים אַחֲרַי אֲחָאָב אָבִיו וַיְהוּהוּ נִשְׂא עָלָיו אֶת־הַמִּשָּׂא הַזֶּה:</p>	<p>Then <u>Jehu</u> said to <u>Bidkar</u> his adjutant, “Pick <i>him up and</i> throw him <i>down</i> in the grounds of Naboth the <u>Jezeelite</u>, for remember <i>how</i> you and I were riding alongside <i>each other</i> in pursuit of Ahab his father, and <i>how</i> the LORD laid this burden on him,</p>	<p>his: the <i>ketiv</i> ending is a <i>hé</i>, usually a feminine pronominal suffix, but rarely masculine. Compare Gen 13:3. Jezeelite: see Josh 15:56. alongside <i>each other</i> ← as pairs. laid ← uttered, and cognate with <i>burden</i>.</p>
2 Ki 9:26	<p>אִם־לֹא אֶת־דַּמִּי נָבוֹת וְאֶת־דַּמִּי בָנָיו רָאִיתִי אִמְשׁ נְאֻם־יְהוָה וְשִׁלַּמְתִּי לָךְ בְּחֻלְקָה הַזֹּאת נְאֻם־יְהוָה וְעַתָּה שָׂא הַשְּׁלֵכְהוּ בְּחֻלְקָה כַּדְבַר יְהוָה:</p>	<p>when he said, ‘I most certainly saw the blood of Naboth and the blood of his sons last night, the LORD says, and I will requite you in these grounds, the LORD says.’ So now, pick him up and throw him <i>down</i> on these grounds, according to the word of the LORD.”</p>	<p>I most certainly saw: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p>

2 Ki 9:27	<p>וַאֲחִזְיָה מֶלֶךְ־יְהוּדָה רָאָה וַיָּנֶס דְּרֹךְ בַּיִת הַגֶּזֶן וַיִּרְדֹּף אַחֲרָיו יְהוּא וַיֹּאמֶר גַּם־אִתּוֹ הַכֵּהוּ אֶל־הַמְּרֻכָּבָה בְּמַעְלֵה־גּוֹר אֲשֶׁר אֶת־יְבִלְעָם וַיָּנֶס מִגְדּוֹ וַיָּמָת שָׁם:</p>	<p>When Ahaziah king of Judah saw <i>it</i>, he fled by the garden house road. And Jehu pursued him, and he said, “Strike him down too in the chariot.” <i>This</i> was at the ascent to Gur, which is <i>contiguous</i> with Ibleam. Then he fled <i>to</i> Megiddo and died there.</p>	2 Chr 22:9.
2 Ki 9:28	<p>וַיִּרְכְּבוּ אֹתוֹ עֲבָדָיו יְרוּשָׁלַיִם וַיִּקְבְּרוּ אֹתוֹ בְּקִבְרֹתָם עַם־אֲבֹתָיו בְּעִיר דָּוִד: פ</p>	<p>Then his servants brought him by chariot to Jerusalem, and they buried him in his tomb with his fathers in the City of David.</p>	2 Chr 22:9.
2 Ki 9:29	<p>וּבְשָׁנַת אַחַת עֶשְׂרֵה שָׁנָה לְיֹרָם בֶּן־אֲחָאָב מֶלֶךְ אֲחִזְיָה עַל־יְהוּדָה:</p>	<p>And <i>it</i> was in the eleventh year of Joram the son of Ahab <i>that</i> Ahaziah became king over Judah.</p>	
2 Ki 9:30	<p>וַיָּבֹא יְהוּא יִזְרְעֵאלָה וְאִיזָבֵל שָׁמְעָה וַתֵּשֶׁם בַּפּוֹךְ עֵינֶיהָ וַתִּיטֵב אֶת־רֹאשָׁהּ וַתִּשְׁקֹף בְּעֵד הַחֲלוֹן:</p>	<p>Then Jehu went to Jezreel, and when Jezebel heard <i>it</i>, she applied <i>eye-shadow</i> to her eyes and styled her head <i>of hair</i> and peered through the window.</p>	<p>Jezreel: see Josh 15:56. <hr/> applied <i>eye-shadow</i> to her eyes ← <i>put her eyes in antimony</i>.</p>
2 Ki 9:31	<p>וַיְהִי בֹא בַשַּׁעַר וַתֹּאמֶר הַשְּׁלוֹם זְמֵרִי הֲרַג אֲדֹנָיו:</p>	<p>And when Jehu arrived at the gate, she said, “<i>Did</i> Zimri, who killed his master, <i>have</i> peace?”</p>	
2 Ki 9:32	<p>וַיֵּשֶׂא פָנָיו אֶל־הַחֲלוֹן וַיֹּאמֶר מִי אִתִּי מִי וַיִּשְׁקִיפוּ אֵלָיו שְׁנַיִם שְׁלֹשָׁה סְרִיסִים:</p>	<p>And he raised his face to the window and said, “Who <i>is</i> with me? Who?” And two <i>or</i> three eunuchs peered at him.</p>	
2 Ki 9:33	<p>וַיֹּאמֶר *שִׁמְטָהּ *שִׁמְטָהּ וַיִּשְׁמְטוּהָ וַיִּזּוּ מִדָּמָהּ אֶל־הַקִּיר וְאֶל־הַסּוּסִים וַיִּרְמֶסְנָה:</p>	<p>Then he said, “Dispatch {Q: her} [K: him].” And they dispatched her, and <i>some</i> of her blood was spattered on the wall and on the horses, and he trampled on her.</p>	<p>The <i>qeré</i> is an interchange of two letters of the <i>ketiv</i>, and it is the reading of many manuscripts [BHS-CA] <i>mlt</i> <i>Mss</i>.</p>
2 Ki 9:34	<p>וַיָּבֹא וַיֹּאכַל וַיִּשְׂתֵּי וַיֹּאמֶר פְּקֹדוּ־נָא אֶת־הָאִרְוֶה הַזֹּאת וּקְבְּרוּהָ כִּי בַת־מֶלֶךְ הִיא:</p>	<p>And he went in and ate and drank, and he said, “Please <i>dispose of</i> this cursed <i>woman</i> and bury her, for she <i>is</i> the daughter of a king.”</p>	<p>dispose of ← <i>deposit; visit</i>. AV differs (<i>see</i>), in the sense of <i>visit</i>.</p>
2 Ki 9:35	<p>וַיֵּלְכוּ לְקַבְּרָהּ וְלֹא־מָצְאוּ בָּהּ כִּי אִם־הַגְּלִגְלִית וְהָרְגָלִים וּכְפֹת הַיָּדַיִם:</p>	<p>So they went <i>away</i> to bury her, but they found nothing of her except <i>her</i> skull and the feet and the palms of <i>her</i> hands.</p>	

2 Ki 9:36	<p>וַיָּשׁוּבוּ וַיַּגִּידוּ לוֹ וַיֹּאמֶר דְּבַר־יְהוָה הוּא אֲשֶׁר דִּבֶּר בְּיַד־עַבְדּוֹ אֱלִיָּהוּ הַתִּשְׁבִּי לֵאמֹר בְּחֶלֶק יִזְרְעָאֵל יֵאָכְלוּ הַכְּלָבִים אֶת־בֶּשֶׂר אִיזָבֵל:</p>	<p>When they went back and told him, he said, “It is the word of the LORD which he spoke through the <u>intermediacy</u> of his servant Elijah the Tishbite when he said, ‘Dogs will eat Jezebel’s flesh on the plot of <u>land in Jezreel</u>.’”</p>	<p>intermediacy ← <i>hand</i>. dogs ← <i>the dogs</i>. An unexpected definite article. See Gen 22:9. land in ← <i>land of</i>. Jezreel: see Josh 15:56.</p>
2 Ki 9:37	<p>*וְהִיְתָה נְבִלַת אִיזָבֵל כְּדָמֶן עַל־פְּנֵי הַשָּׂדֶה בְּחֶלֶק יִזְרְעָאֵל אֲשֶׁר לֹא־יֵאמְרוּ זֹאת אִיזָבֵל: פ</p>	<p>And {Q: Jezebel’s corpse will be} [K: you will be, O corpse of Jezebel,] like dung on the surface of the field in the plot of land in <u>Jezreel</u>, so that <i>people</i> won’t be able to say, «This is Jezebel.» ”</p>	<p>the <i>qeré</i> is the reading of many manuscripts [BHS-CA] <i>mlt Mss</i>. Jezreel: see Josh 15:56.</p>
2 Ki 10:1	<p>וּלְאַחָאָב שִׁבְעִים בָּנִים בְּשִׁמְרוֹן וַיִּכְתֹּב יְהוּ אֶת־סִפְרָיִם וַיִּשְׁלַח שְׁמֵרוֹן אֶל־שָׂרֵי יִזְרְעָאֵל הַזְּקֵנִים וְאֶל־הָאִמָּנוֹת אֲחָאָב לֵאמֹר:</p>	<p>Now Ahab had seventy sons in Samaria, and Jehu wrote <i>communiqués</i> and sent <i>them to</i> Samaria, to the elder officials of <u>Jezreel</u>, and to the foster parents of Ahab’s <i>family</i>, <u>reading as follows</u>:</p>	<p>Jezreel: see Josh 15:56. reading as follows ← <i>to say</i>.</p>
2 Ki 10:2	<p>וְעַתָּה כָּבֹא הַסֵּפֶר הַזֶּה אֵלֵיכֶם וְאֶתְכֶם בְּנֵי אֲדֹנֵיכֶם וְאֶתְכֶם הַרְכָּב וְהַסּוּסִים וְעֵיר מִבְצָר וְהַנְּשָׁק:</p>	<p>“And now, when this <u>communiqué reaches</u> you, <u>your master’s sons being</u> with you, and <i>who have got</i> chariots and horses, and a fortified city and weaponry,</p>	<p>reaches ← <i>comes to</i>. your master’s sons <i>being</i> with you ← <i>and with you (are) your master’s sons</i>.</p>
2 Ki 10:3	<p>וּרְאִיתֶם הַטּוֹב וְהַיָּשָׁר מִבְּנֵי אֲדֹנֵיכֶם וּשְׁמַתֶּם עַל־כֶּסֶּא אָבִיו וְהִלַּחְמוּ עַל־בֵּית אֲדֹנֵיכֶם:</p>	<p>select the best and most <u>eligible</u> of your master’s sons and set <i>him</i> on his father’s throne, and fight for your master’s house.”</p>	<p>eligible ← <i>upright, right (for the job)</i>. for ← <i>concerning; also against</i>.</p>
2 Ki 10:4	<p>וַיִּירָאוּ מְאֹד מְאֹד וַיֹּאמְרוּ הִנֵּה שְׁנֵי הַמְּלָכִים לֹא עָמְדוּ לְפָנָיו וְאֵיךְ נִעְמַד אֲנַחְנוּ:</p>	<p>At this they were very, very afraid, and they said, “Look, <u>two kings</u> didn’t withstand him, so how are we to withstand <i>him</i>?”</p>	<p>at this: wider use of the <i>vav</i>. two kings: Jehoram of Israel (2 Ki 9:24) and Ahaziah of Judah (2 Ki 9:27). In this chapter he →</p>
2 Ki 10:5	<p>וַיִּשְׁלַח אֲשֶׁר־עַל־הַבַּיִת וְאֲשֶׁר עַל־הָעֵיר וְהַזְּקֵנִים וְהָאִמָּנוֹת אֶל־יְהוּ לֵאמֹר עֲבַדְיָךְ אֲנַחְנוּ וְכָל אֲשֶׁר־תֹּאמַר אֵלֵינוּ נַעֲשֶׂה לֹא־נִמְלִיךְ אִישׁ הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה:</p>	<p>And <i>he</i> who was in charge of the house, and <i>he</i> who was in charge of the city, and the elders, and the foster parents, sent <i>word</i> to Jehu and said, “We are your servants, and we will do everything you say to us. We will not appoint <u>anyone</u> king. Do what <i>is</i> right in your sight.”</p>	<p>↳ disposes of Ahab’s sons (v.6, v.17) and Ahaziah’s brothers (v.13) and the servants of Baal (v.25). anyone ← <i>a man</i>.</p>

2 Ki 10:6	<p>וַיִּכְתֹּב אֵלֵיהֶם סֵפֶר שְׁנִיַּת לְאָמֹר אִם־לִי אַתֶּם וּלְקַלִּי אַתֶּם שְׂמַעִים קַחוּ אֶת־רֵאשֵׁי אֲנָשֵׁי בְנֵי־אֲדֹנֵיכֶם וּבָאוּ אֵלַי כְּעֵת מָחָר יִזְרְעֵאלָהּ וּבְנֵי הַמֶּלֶךְ שְׂבַעִים אִישׁ אֶת־גְּדֹלָי הָעִיר מְגִדִּלִים אוֹתָם:</p>	<p>Then he sent a communiqué a second time, which said, “If you <i>are</i> for me and will <u>comply with me</u>, take the heads of the men <i>who are</i> the sons of your master, and come to me at <i>this</i> time tomorrow in Jezreel.” Now the king's sons <i>were</i> <u>seventy in number</u>, <i>being</i> with high-ranking <i>men</i> of the city <i>who</i> were bringing them up.</p>	<p>comply with me ← <i>hear my voice</i>.</p> <hr/> <p>in Jezreel ← <i>to Jezreel</i>. On Jezreel, see Josh 15:56.</p> <hr/> <p>seventy in number ← <i>seventy men</i>.</p>
2 Ki 10:7	<p>וַיְהִי כִּבְּאֵ הַסֵּפֶר אֵלֵיהֶם וַיִּקְחוּ אֶת־בְּנֵי הַמֶּלֶךְ וַיִּשְׁחָטוּ שְׂבַעִים אִישׁ וַיִּשְׂימוּ אֶת־רֵאשֵׁיהֶם בַּדּוֹדִים וַיִּשְׁלְחוּ אֵלָיו יִזְרְעֵאלָהּ:</p>	<p>And it came to pass, when the communiqué <u>reached</u> them, that they took the king's sons and killed the seventy men, and they put their heads in baskets and sent <i>them</i> to him <u>in Jezreel</u>.</p>	<p>reached ← <i>came to</i>.</p> <hr/> <p>in Jezreel ← <i>to Jezreel</i>. On Jezreel, see Josh 15:56.</p>
2 Ki 10:8	<p>וַיָּבֹא הַמַּלְאָךְ וַיְגִידֵלּוּ לְאָמֹר הֵבִיאוּ רֵאשֵׁי בְנֵי־הַמֶּלֶךְ וַיֹּאמֶר שִׂימוּ אֹתָם שְׁנֵי צְבָרִים פֶּתַח הַשַּׁעַר עַד־הַבֹּקֶר:</p>	<p>And the messenger arrived and reported <i>it</i> to him and said, “We have brought the heads of the king's sons.” And he said, “<u>Leave</u> them in two heaps <i>at</i> the entrance to the gate until morning.”</p>	<p>leave ← <i>put</i>.</p>
2 Ki 10:9	<p>וַיְהִי בַּבֹּקֶר וַיֵּצֵא וַיַּעֲמֵד וַיֹּאמֶר אֶל־כָּל־הָעָם צַדִּיקִים אַתֶּם הִנֵּה אֲנִי קִשְׂרָתִי עַל־אֲדֹנָי וְאֶהְרַגְהוּ וּמִי הִכָּה אֶת־כָּל־אֵלֶּה:</p>	<p>And it came to pass in the morning that he went out and stood and said to all the people, “You <i>are</i> righteous. <u>Admittedly</u>, I conspired against my master and killed him, but who killed all these?”</p>	<p>admittedly ← <i>behold</i>. Concessive usage.</p>
2 Ki 10:10	<p>דַּעוּ אֲפֹא כִּי לֹא יִפֹּל מִדְּבַר יְהוָה אֲרֻצָּה אֲשֶׁר־דִּבֶּר יְהוָה עַל־בַּיִת אַחָאָב וַיְהוֶה עֲשֵׂה אֵת אֲשֶׁר דִּבֶּר בְּיַד עַבְדּוֹ אֵלֵיהֶם:</p>	<p>Be aware, therefore, that nothing of the word of the LORD which the LORD spoke about the house of Ahab will fall to the ground, and <i>that</i> the LORD has done what he said through the <u>intermediacy</u> of his servant Elijah.”</p>	<p>intermediacy ← <i>hand</i>.</p>
2 Ki 10:11	<p>וַיִּךְ יְהוּ אֶת כָּל־הַנְּשֹׂאָרִים לְבַיִת־אַחָאָב בְּיִזְרְעֵאל וְכָל־גְּדֹלָיו וּמִידְעָיו וְכַהֲנָיו עַד־בְּלֹתֵי הַשְּׂאִיר־לוֹ שָׂרִיד:</p>	<p>So Jehu struck down all <i>those</i> of the house of Ahab in Jezreel who remained, and all his high-ranking <i>men</i>, and his acquaintances, and his priests, until no survivor was left to him.</p>	<p>Jezreel: see Josh 15:56.</p>
2 Ki 10:12	<p>וַיִּקָּם וַיָּבֹא וַיֵּלֶךְ שֹׁמְרוֹן הוּא בַּיִת־עֶקֶד הָרָעִים בְּדַרְדָּר:</p>	<p>Then Jehu arose and departed, and he went <i>to</i> Samaria. <i>And</i> on the way he <i>was</i> <u>at</u> a shepherd's <u>shearing</u> house.</p>	<p>shearing ← <i>binding</i>. [ST] gives <i>binding for shearing, or meeting place</i>.</p>

2 Ki 10:13	<p>וַיְהוּא מָצָא אֶת־אֲחֵי אַחֲזִיָּהוּ מְלֻד־יְהוּדָה וַיֹּאמֶר מִי אַתֶּם וַיֹּאמְרוּ אֲחֵי אַחֲזִיָּהוּ אֲנַחְנוּ וּנְרַד לְשָׁלוֹם בְּנֵי־הַמֶּלֶךְ וּבְנֵי הַגְּבִירָה:</p>	<p>And Jehu <u>came across</u> the brothers of Ahaziah king of Judah, and he said, “Who <i>are</i> you?” And they said, “We <i>are</i> Ahaziah's brothers, and we have come down to <u>greet</u> the sons of the king and the sons of the queen consort.”</p>	<p>came across ← <i>found</i>. to greet ← <i>for the peace of</i>.</p>
2 Ki 10:14	<p>וַיֹּאמֶר תִּפְשׂוּם חַיִּים וַיִּתְּפְשׂוּם חַיִּים וַיִּשְׁחָטוּם אֶל־בּוֹר בֵּית־עֶקֶד אַרְבַּעִים וּשְׁנַיִם אִישׁ וְלֹא־הִשְׁאִיר אִישׁ מֵהֶם: ס</p>	<p>Then he said, “<u>Take</u> them alive.” So they <u>took</u> them alive and slaughtered them in the pit at the <u>shearing</u> house – forty-two men – and he didn't leave <u>any</u> of them remaining.</p>	<p>take ... took ← <i>seize ... seized</i>. shearing: see 1 Ki 10:12. any ← <i>a man</i>.</p>
2 Ki 10:15	<p>וַיֵּלֶךְ מִשָּׁם וַיִּמְצָא אֶת־יְהוֹנָדָב בְּנֵי־רֶכֶב לְקָרְאָתוֹ וַיְבָרְכֵהוּ וַיֹּאמֶר אֵלָיו הֲיֵשׁ אֶת־לִבְבְּךָ יֵשׁר כַּאֲשֶׁר לְבָבִי עִם־לִבְבְּךָ וַיֹּאמֶר יְהוֹנָדָב יֵשׁ וַיִּשׂ תְּנָה אֶת־יָדְךָ וַיִּתֵּן יָדוֹ וַיַּעֲלֵהוּ אֵלָיו אֶל־הַמְּרֻכָּבָה:</p>	<p>Then he departed from there and came across Jehonadab the son of Rechab <i>coming</i> towards him, and he <u>greeted</u> him and said to him, “<u>Are your intentions good</u>, just as I <i>am</i> well-disposed to you?” And Jehonadab said, “They are.” Then Jehu said, “If they are, give <i>me</i> your hand.” And he gave him his hand, and he <u>hailed</u> him into the chariot with him.</p>	<p>greeted ← <i>blessed</i>. are your intentions good ← <i>is your heart upright</i>. just as I am well-disposed to you ← <i>as my heart (is) with your heart</i>. hailed ← <i>raised to</i>. with him ← <i>to him</i>.</p>
2 Ki 10:16	<p>וַיֹּאמֶר לָכֵה אִתִּי וּרְאֵה בְּקִנְיָתִי לִיהוָה וּיְרַכְּבוּ אִתּוֹ בְּרֻכָּבוֹ:</p>	<p>And he said, “Come with me and see my zeal for the LORD.” So they transported him in his chariot.</p>	
2 Ki 10:17	<p>וַיָּבֹא שְׁמֵרוֹן וַיִּדֹךְ אֶת־כָּל־הַנְּשֹׂאֲרִים לְאַחָאָב בְּשְׁמֵרוֹן עַד־הַשְּׂמִידוֹ כַּדְּבַר יְהוָה אֲשֶׁר דִּבֶּר אֶל־אֱלֹהֵיוֹ: פ</p>	<p>And he arrived <i>in</i> Samaria, and he struck down all those of Ahab's <i>house</i> who remained in Samaria, until he had destroyed it, according to the word of the LORD which he had spoken to Elijah.</p>	<p>it: or, personalizing the house, <i>him</i>.</p>
2 Ki 10:18	<p>וַיִּקְבֹּץ יְהוּא אֶת־כָּל־הָעָם וַיֹּאמֶר אֲלֵהֶם אַחֲאָב עַבְד אֶת־הַבַּעַל מְעַט יְהוּא יַעֲבֹדְנוּ הַרְבֵּה:</p>	<p>Then Jehu gathered all the people and said to them, “Ahab served Baal a little, <i>but</i> Jehu will serve him much <i>more</i>.”</p>	
2 Ki 10:19	<p>וַעֲתָה כָּל־נְבִיאֵי הַבַּעַל כָּל־עַבְדָּיו וְכָל־כְּהֲנָיו קְרָאוּ אֵלָי אִישׁ אִישׁ אֶל־יִפְקֹד כִּי זָבַח גָּדוֹל לִי לַבַּעַל כֹּל אֲשֶׁר־יִפְקֹד לֹא יַחִיָּה וַיְהוּא עָשָׂה בְּעִקְפָּהּ לְמַעַן הָאֲבִיד אֶת־עַבְדֵי הַבַּעַל:</p>	<p>So now, <u>tell</u> all the prophets of Baal, <i>and</i> all his servants, and all his priests, <u>to come</u> to me. No-one <i>must</i> be absent, for I <i>have</i> a great sacrifice to Baal. <u>Anyone</u> who is absent shall not live.” But Jehu did <i>this</i> as a ploy in order to eliminate Baal's servants.</p>	<p>tell ... to come ← <i>call</i>. anyone ← <i>everyone</i>.</p>

2 Ki 10:20	וַיֹּאמֶר יְהוָה קְדָשׁוּ עֲצָרָה לְבַעַל וַיִּקְרְאוּ:	Then Jehu said, “Announce a solemn assembly to Baal.” So they proclaimed <i>it</i> .	announce ... solemn ← consecrate.
2 Ki 10:21	וַיִּשְׁלַח יְהוָה בְּכָל־יִשְׂרָאֵל וַיָּבֹאוּ כָּל־עַבְדֵי הַבַּעַל וְלֹא־נִשְׂאָר אִישׁ אֲשֶׁר לֹא־בָא וַיָּבֹאוּ בֵּית הַבַּעַל וַיִּמְלֵא בֵּית־הַבַּעַל פֶּה לְפִה:	And Jehu sent <i>word</i> throughout all Israel, and all those who served Baal came, and <i>there was no-one</i> left behind who did not come. So they came <i>to</i> the house of Baal, and the house of Baal was filled <i>cheek by jowl</i> .	no-one ← not a man. cheek by jowl ← <i>mouth to mouth</i> . Alternatively, <i>from one end to the other</i> .
2 Ki 10:22	וַיֹּאמֶר לְאִשָּׁר עַל־הַמְּלִתְחָה הוֹצֵא לְבוּשׁ לְכָל עַבְדֵי הַבַּעַל וַיֵּצֵא לָהֶם הַמְּלָבוּשׁ:	And he said to the outfitter, “Bring out vesture for all the servants of Baal.” So he brought out vesture for them.	the outfitter ← <i>him who was over the wardrobe</i> .
2 Ki 10:23	וַיָּבֹא יְהוָה וַיהוֹנָדָב בֶּן־רֵכָב בֵּית הַבַּעַל וַיֹּאמֶר לְעַבְדֵי הַבַּעַל חַפְּשׁוּ וּרְאוּ פִּנְיֵי־שָׂפָה עִמָּכֶם מֵעַבְדֵי יְהוָה כִּי אִם־עַבְדֵי הַבַּעַל לְבַדָּם:	Then Jehu and Jehonadab the son of Rechab went <i>into</i> the house of Baal, and he said to the servants of Baal, “Search, and see if there are <i>any</i> of the servants of the LORD with you here, <i>rather than</i> servants of Baal only.”	rather than ← <i>except; besides</i> .
2 Ki 10:24	וַיָּבֹאוּ לַעֲשׂוֹת זְבָחִים וְעֹלֹת וַיְהוֹא שָׁם־לוֹ בַּחוּץ שְׁמֹנִים אִישׁ וַיֹּאמֶר הָאִישׁ אֲשֶׁר־יִמְלֹט מִן־הָאֲנָשִׁים אֲשֶׁר אָנֹכִי מְבִיא עַל־יְדֵיכֶם נַפְשׁוֹ תַּחַת נַפְשׁוֹ:	Then when they went to offer sacrifices and burnt offerings, Jehu <i>stationed</i> eighty men outside and said, “ <i>For</i> any man who escapes from the men whom I am about to bring into your hands, <i>it will be a life for a life</i> .”	stationed ← <i>stationed for himself</i> . a life for a life ← <i>a soul for a soul</i> , i.e. one of you guards will forfeit your life for anyone who escapes.
2 Ki 10:25	וַיְהִי כְּכַלְתּוֹ לַעֲשׂוֹת הָעֹלָה וַיֹּאמֶר יְהוָה לְרָצִים וְלִשְׁלֵשִׁים בָּאוּ הַכּוּם אִישׁ אֶל־יָצֵא וַיָּכּוּם לְפִי־חֶרֶב וַיִּשְׁלְכוּ הָרָצִים וְהַשְּׁלֵשִׁים וַיִּלְכוּ עַד־עִיר בֵּית־הַבַּעַל:	And it came to pass, when he had finished making the burnt offering, that Jehu said to the <i>infantrymen</i> and the brigadiers, “Go in and strike them down. Let no-one come out.” So they struck them down with the blade of the sword. Then the <i>infantrymen</i> and the brigadiers <i>disposed of them</i> and went down to the <i>citadel</i> of the house of Baal.	infantrymen (2x) ← <i>runners</i> , but a royal bodyguard on foot. disposed of ← <i>cast</i> . citadel ← <i>city</i> . Apparently not a whole city.
2 Ki 10:26	וַיֵּצֵאוּ אֶת־מִצְבֹּת בֵּית־הַבַּעַל וַיִּשְׂרְפוּהָ:	And they brought out the statues of the house of Baal and burned <i>them</i> .	them ← <i>it</i> , concordant in gender with <i>statue</i> , not <i>house</i> .
2 Ki 10:27	וַיִּתְּצוּ אֶת מִצְבַּת הַבַּעַל וַיִּתְּצוּ אֶת־בַּיִת הַבַּעַל וַיִּשְׁמְהוּ *לְמַחְרָאוֹת *לְמוֹצָאוֹת עַד־הַיּוֹם:	And they demolished the statue of Baal, and they demolished the house of Baal, and they made it a <i>cess-pool</i> <i>as it has been</i> up to today.	cess-pool: the <i>geré</i> is a more refined word than the <i>ketiv</i> , with the same meaning.
2 Ki 10:28	וַיִּשְׂמַד יְהוָה אֶת־הַבַּעַל מִיִּשְׂרָאֵל:	So Jehu destroyed Baal <i>in</i> Israel,	in ← <i>from</i> .

2 Ki 10:29	<p>רַק חֲטָאֵי יִרְבְּעָם בְּזָנְבָט אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל לֹא־סָר יְהוָה מֵאַחֲרֵיהֶם עֲגָלֵי הַזֶּהָב אֲשֶׁר בֵּית־אֵל וְאֲשֶׁר בְּדָן: ס</p>	<p>except that Jehu did not turn away from the sins of Jeroboam the son of Nebat, who caused Israel to sin, <i>from</i> the golden calves which <i>were in</i> Beth-El and <i>in</i> Dan.</p>	
2 Ki 10:30	<p>וַיֹּאמֶר יְהוָה אֶל־יְהוָה יֵעַן אֲשֶׁר־הֵטִיבְתָּ לַעֲשׂוֹת הַיָּשָׁר בְּעֵינָי כֹּל אֲשֶׁר בִּלְבָבִי עָשִׂיתָ לְבֵית אַחָאָב בְּנֵי רַבְעִים יֵשְׁבוּ לָךְ עַל־כִּסֵּא יִשְׂרָאֵל:</p>	<p>And the LORD said to Jehu, “Since you have acted well <u>in doing</u> what <i>is</i> right in my sight, <i>since</i> you have done to the house of Ahab <u>everything</u> that <i>was</i> in my heart, your descendants of the fourth <i>generation</i> will sit on the throne of Israel.”</p>	<p>in doing: gerundial use of the infinitive. <hr/> everything ← <i>according to everything</i>.</p>
2 Ki 10:31	<p>וַיְהוּא לֹא שָׁמַר לַלְכַת בְּתוֹרַת־יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בְּכָל־לִבָּבוֹ לֹא סָר מֵעַל חֲטָאוֹת יִרְבְּעָם אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל:</p>	<p>But Jehu did not observe <u>walking</u> in the law of the LORD God of Israel with all his heart. He did not turn away from the sins of Jeroboam who caused Israel to sin.</p>	<p>walking: gerundial use of the infinitive.</p>
2 Ki 10:32	<p>בַּיָּמִים הָהֵם הִחֵל יְהוָה לְקַצֹּת בְּיִשְׂרָאֵל וַיִּכַּם חֲזָאֵל בְּכָל־גְּבוּל יִשְׂרָאֵל:</p>	<p>In those days the LORD began to <u>chip away at</u> Israel, and Hazael attacked them at every border of Israel,</p>	<p>chip away at ← <i>cut off at</i>.</p>
2 Ki 10:33	<p>מִן־הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ אֶת כָּל־אֶרֶץ הַגִּלְעָד הַגָּדִי וְהָרְאוּבֵנִי וְהַמְנַשִּׁי מֵעַרְוֵר אֲשֶׁר עַל־נְחַל אַרְנוֹן וְהַגִּלְעָד וְהַבָּשָׁן:</p>	<p>from the Jordan <i>in</i> the east – all the land of <u>Gilead</u>, the Gadites and the Reubenites and the Manassites – from Aroer which is on the Arnon Brook, and <u>Gilead</u> and <u>Bashan</u>.</p>	<p>Gilead (2x): see Gen 31:21. Here: <i>the Gilead</i>. <hr/> Bashan ← <i>the Bashan</i>.</p>
2 Ki 10:34	<p>וְיֵתֶר דְּבָרֵי יְהוָה וְכָל־אֲשֶׁר עָשָׂה וְכָל־גְּבוּרָתוֹ הַלְּוֹאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:</p>	<p>And the rest of the affairs of Jehu, and everything he did, and all his bravery, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?</p>	
2 Ki 10:35	<p>וַיִּשְׁכַּב יְהוָה עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּשַׁמְרוֹן וַיִּמְלֹךְ יְהוֹאָחָז בְּנוֹ תַחְתָּיו:</p>	<p>And Jehu lay with his fathers, and they buried him in Samaria, and Jehoahaz his son became king in his place.</p>	
2 Ki 10:36	<p>וְהַיָּמִים אֲשֶׁר מָלַךְ יְהוָה עַל־יִשְׂרָאֵל עֶשְׂרִים וּשְׁמֹנֶה־שָׁנָה בְּשַׁמְרוֹן: פ</p>	<p>And the days for which Jehu reigned over Israel <i>amounted to</i> twenty-eight years in Samaria.</p>	

2 Ki 11:1	וַעֲתִלְיָה אִם אַחֲזִיָּהוּ *וְרֹאֲתָהּ *וְרֹאֲתָהּ כִּי מֵת בְּנָהּ וַתִּקֶּם וַתֵּאֵבֵד אֶת כָּל-זֶרַע הַמְּמַלְכָּה:	But {K: Athaliah, Ahaziah's mother, when she saw} [Q: when Athaliah, Ahaziah's mother, saw] that her son was dead, arose and destroyed all the <u>royal seed</u> ,	2 Chr 22:10. royal seed: i.e. <i>heirs to the throne</i> . The statement has an exception (one royal seed not destroyed), about to be explained. Compare 1 Cor 1:14.
2 Ki 11:2	וַתִּקַּח יְהוֹשֻׁבֶעַת בִּתְ-הַמֶּלֶךְ יוֹרָם אַחֻוֹת אַחֲזִיָּהוּ אֶת-יֹאָשׁ בֶּן-אַחֲזִיָּה וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי-הַמֶּלֶךְ *הַמְּמוֹתִים *הַמְּמוֹתִים אֹתוֹ וְאֶת-מִינְקָתוֹ בַּחֲדָר הַמְּטוֹת וַיִּסְתְּרוּ אֹתוֹ מִפְּנֵי עֲתִלְיָהוּ וְלֹא הוּמָת:	but Jehosheba the daughter of King Joram, the sister of Ahaziah, had taken Joash the son of Ahaziah and had stolen him away from the king's sons who <u>were killed</u> – him and his nurse – to the bedroom, and they had hidden him from Athaliah, so he was not killed.	who <i>were</i> killed: the <i>ketiv</i> is an unusual stem-formation (<i>polal</i>) with the same meaning as the <i>qeré</i> (<i>hophal</i>) stem-formation. 2 Chr 22:11. from ← <i>from the midst of</i> .
2 Ki 11:3	וַיְהִי אִתָּהּ בַּיִת יְהוָה מִתְּחִבָּא שֵׁשׁ שָׁנִים וַעֲתִלְיָה מְלֹכֶת עַל-הָאָרֶץ: פ	And he was with her <i>in</i> the house of the LORD, hidden for six years, while Athaliah reigned over the land.	2 Chr 22:12.
2 Ki 11:4	וּבִשְׁנַת הַשְּׁבִיעִית שָׁלַח יְהוֹיָדָע וַיִּקַּח אֶת-שָׂרֵי *הַמְּאִוִּיּוֹת *הַמְּאִוִּיּוֹת לְכָרִי וְלָרְצִים וַיָּבֵא אֹתָם אֵלָיו בַּיִת יְהוָה וַיִּכְרַת לָהֶם בְּרִית וַיִּשְׁבַּע אֹתָם בְּבֵית יְהוָה וַיֵּרָא אֹתָם אֶת-בֶּן-הַמֶּלֶךְ:	Then in the seventh year Jehoiada sent <i>for</i> the commanders of a <u>hundred</u> over the special guard and over the <u>infantry</u> , and he took <i>them along</i> , and he <u>convened</u> them <i>in</i> the house of the LORD, and he made a covenant with them, and he made them swear <i>an oath</i> in the house of the LORD. Then he showed them the king's son.	a hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . 2 Chr 23:1. infantry: see 2 Ki 10:25. convened ← <i>brought to him</i> .
2 Ki 11:5	וַיְצַוּם לֵאמֹר זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּן הַשְּׁלִישִׁית מִכֶּם בְּאֵי הַשְּׁבֹת וּשְׁמָרִי מִשְׁמֶרֶת בַּיִת הַמֶּלֶךְ:	And he instructed them and said, “This <i>is</i> the <u>operation</u> which you will carry out. One third of you will come on the Sabbath and keep guard at the king's house.	2 Chr 23:3, 2 Chr 23:4. operation ← <i>thing</i> .
2 Ki 11:6	וְהַשְּׁלִישִׁית בְּשַׁעַר סוּר וְהַשְּׁלִישִׁית בְּשַׁעַר אַחֲרֵי הַרְצִים וּשְׁמָרְתֶם אֶת-מִשְׁמֶרֶת הַבַּיִת מִסָּח:	And one third <i>will be</i> at the Sur Gate, and one third <i>will be</i> at the gate behind the <u>infantry</u> , and you will keep guard of the house <i>from any abduction</i> .	2 Chr 23:5. infantry: see 2 Ki 10:25. abduction: AV differs (<i>be broken down</i>), which is also possible. See [ST] for many other translation options.
2 Ki 11:7	וּשְׁתֵּי הַיָּדוֹת בְּכֶם כָּל יְצֵאֵי הַשְּׁבֹת וּשְׁמָרוּ אֶת-מִשְׁמֶרֶת בַּיִת-יְהוָה אֶל-הַמֶּלֶךְ:	And you <i>will be</i> in <u>two divisions</u> . All who go out on the Sabbath will keep guard of the house of the LORD, <u>defending</u> the king.	2 Chr 23:6. you <i>will be</i> in two divisions ← <i>the two parts</i> (← <i>hands</i>) (<i>will be</i>) <i>in you</i> . defending ← <i>towards</i> .

2 Ki 11:8	וְהִקְפַּתֶם עַל־הַמֶּלֶךְ סָבִיב אִישׁ וְכָלְיוּ בְיָדוֹ וְהָבֵא אֶל־הַשְּׂדֵרוֹת יוֹמֵת וְהָיוּ אֶת־הַמֶּלֶךְ בְּצֵאתוֹ וּבְבֹאוֹ:	And you will form a circle round the king, each <i>man</i> having his weapons in his hand, and anyone coming into the ranks will be put to death. And <u>accompany</u> the king as he goes out and comes in.”	2 Chr 23:7. accompany ← <i>be with</i> .
2 Ki 11:9	וַיַּעֲשׂוּ שָׂרֵי *הַמְּאִיּוֹת **הַמְּאִוֹת כְּכֹל אֲשֶׁר־צִוָּהוּ יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בְּאֵי הַשַּׁבָּת עִם יְצֵאי הַשַּׁבָּת וַיָּבֵאוּ אֶל־יְהוֹיָדָע הַכֹּהֵן:	And the commanders of a hundred did <u>everything</u> that Jehoiada the priest commanded, and each <i>one</i> took his men – those who <i>were to</i> come on the Sabbath with those who <i>were to</i> go out on the Sabbath – and they went to Jehoiada the priest.	hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> , as in 2 Ki 11:4. 2 Chr 23:8. everything ← <i>according to everything</i> .
2 Ki 11:10	וַיִּתֵּן הַכֹּהֵן לְשָׂרֵי *הַמְּאִיּוֹת **הַמְּאִוֹת אֶת־הַחֲנִית וְאֶת־הַשְּׁלֵטִים אֲשֶׁר לַמֶּלֶךְ דָּוִד אֲשֶׁר בְּבַיִת יְהוָה:	And the priest gave the commanders of a hundred the spears and shields which <i>had belonged</i> to King David, which <i>were</i> in the house of the LORD.	hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> , as in 2 Ki 11:4. spears ← <i>spear</i> . The word could be re-pointed to a plural. 2 Chr 23:9.
2 Ki 11:11	וַיַּעֲמֵדוּ הָרָצִים אִישׁ וְכָלְיוּ בְיָדוֹ מִכַּתֵּף הַיְמָנִית עַד־כַּתֵּף הַיְמָנִית הַשְּׂמָאלִית לְמִזְבֵּחַ וּלְבַיִת עַל־הַמֶּלֶךְ סָבִיב:	And the <u>infantrymen</u> stood, each with his weapons in his hand, from the right <i>hand side</i> of the house to the left <i>hand side</i> of the house, <i>and</i> around the altar and the house <u>in defence</u> of the king.	2 Chr 23:10. infantrymen: see 2 Ki 10:25. side (2x) ← <i>shoulder</i> . in defence of ← <i>at</i> .
2 Ki 11:12	וַיֹּצֵא אֶת־בֶּן־הַמֶּלֶךְ וַיִּתֵּן עָלָיו אֶת־הַנִּזֹּל וְאֶת־הָעֵדוּת וַיַּמְלִכּוּ אֹתוֹ וַיִּמְשְׁחֻהוּ וַיִּכּוּ־כַף וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: ס	Then he brought the king's son out, and he put the crown on him, and <i>he gave him the testimony</i> , and they made him king and anointed him, and they clapped <i>their</i> hands and said, “May the king live.”	2 Chr 23:11. the testimony: i.e. <i>the law of Moses</i> .
2 Ki 11:13	וַתִּשְׁמַע עֲתָלְיָה אֶת־קוֹל הָרָצִין הָעַם וַתָּבֵא אֶל־הָעַם בְּבַיִת יְהוָה:	And when Athaliah heard the sound of the <u>infantry</u> <i>and</i> the people, she went to the people <i>and to</i> the house of the LORD.	2 Chr 23:12. infantry: see 2 Ki 10:25. Here, with an Aramaic plural ending.
2 Ki 11:14	וַתִּרְאֵהוּ וְהָיָה הַמֶּלֶךְ עֹמֵד עַל־הָעַמּוּד כַּמִּשְׁפָּט וְהַשָּׂרִים וְהַחֲצֹצְרוֹת אֶל־הַמֶּלֶךְ וְכָל־עַם הָאָרֶץ שָׂמְחִים וְתֹקְעִים בַּחֲצֹצְרוֹת וְתִקְרַע עֲתָלְיָה אֶת־בְּגָדֶיהָ וְתִקְרָא קוֹשֶׁר קוֹשֶׁר: ס	And she looked, and <u>what she saw was</u> the king standing at a column, according to the custom, with officials and trumpet-players in attendance to the king, and all the people of the land rejoicing and blowing trumpets. <u>At this</u> Athaliah tore her clothes and shouted, “A conspiracy, a conspiracy!”	2 Chr 23:13. what she saw was ← <i>behold</i> . at this: wider use of the <i>vav</i> .

2 Ki 11:15	<p>וַיִּצַו יְהוֹיָדָע הַכֹּהֵן אֶת־שָׂרֵי הַמִּיָּאוֹת *הַמְּאֹת פְּקֻדֵי הַחֵיָל וַיֹּאמֶר אֲלֵיהֶם הוֹצִיאוּ אֹתָהּ אֶל־מִבֵּית לְשָׁדְרָת וְהִבֵּא אַחֲרֶיהָ הַמֶּת בְּחָרֵב כִּי אָמַר הַכֹּהֵן אֶל־תּוֹמַת בַּיִת יְהוָה:</p>	<p>Then Jehoiada the priest instructed the commanders of a hundred <i>who were</i> in charge of the army, and he said to them, “Take her away <i>but within the ranks</i>, and kill <i>anyone</i> who follows her with the sword.” For the priest had said, “Don't let her be put to death <i>in the house of the LORD</i>.”</p>	<p>hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>, as in 2 Ki 11:4.</p> <hr/> <p> 2 Chr 23:14.</p> <hr/> <p><i>but within the ranks</i> ← <i>towards from inside the ranks</i>.</p>
2 Ki 11:16	<p>וַיִּשְׁמוּ לָהּ יָדַיִם וַתָּבֹא דֶּרֶךְ־מְבֹא הַסּוּסִים בַּיִת הַמֶּלֶךְ וַתּוֹמַת שָׁם: ס</p>	<p>So they laid hands on her <i>as</i> she went in the <i>direction</i> of the horse entrance <i>to</i> the king's house, and she was put to death there.</p>	<p> 2 Chr 23:15.</p> <hr/> <p>as ← <i>and</i>.</p> <hr/> <p>direction ← <i>way</i>.</p>
2 Ki 11:17	<p>וַיַּכֵּת יְהוֹיָדָע אֶת־הַבְּרִית בֵּין יְהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם לְהִיּוֹת לְעָם לַיהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם:</p>	<p>And Jehoiada <i>made</i> a covenant between the LORD and the king and the people, to be a people to the LORD, and between the king and the people.</p>	<p> 2 Chr 23:16.</p> <hr/> <p>made ← <i>cut</i>.</p>
2 Ki 11:18	<p>וַיָּבֹאוּ כָּל־עַם הָאָרֶץ בֵּית־הַבַּעַל וַיִּתְּצוּהוּ אֶת־מִזְבְּחֹתָיו *מִזְבְּחֹתָיו וְאֶת־צִלְמֹי שִׁבְרוּ הַיֵּטֵב וְאֵת מַתָּן כֹּהֵן הַבַּעַל הָרְגוּ לִפְנֵי הַמִּזְבְּחוֹת וַיִּשֶׂם הַכֹּהֵן פְּקֻדוֹת עַל־בֵּית יְהוָה:</p>	<p>And all the people of the land went <i>to</i> the house of Baal and demolished it. They <i>smashed up</i> his altars and his images, and they killed Mattan, Baal's priest, in front of the altars. Then the priest appointed <i>duties</i> over the house of the LORD.</p>	<p>his altars: the <i>ketiv</i> has to be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p> <hr/> <p> 2 Chr 23:17, 2 Chr 23:18.</p> <hr/> <p>smashed up ← <i>shattered well</i>.</p> <hr/> <p>duties ← <i>charges</i>. AV differs (<i>officers</i>). A feminine word and an abstract noun.</p>
2 Ki 11:19	<p>וַיִּקַּח אֶת־שָׂרֵי הַמְּאֹת וְאֶת־הַכְּרִי וְאֶת־הַרְצָיִם וְאֵת כָּל־עַם הָאָרֶץ וַיְרִידוּ אֶת־הַמֶּלֶךְ מִבַּיִת יְהוָה וַיָּבֹאוּ דֶּרֶךְ־שַׁעַר הַרְצָיִם בַּיִת הַמֶּלֶךְ וַיֵּשֶׁב עַל־כִּסֵּא הַמְּלָכִים:</p>	<p>And he took the commanders of a hundred and the special guard, and the <i>infantry</i>, and all the people of the land, and they brought the king down from the house of the LORD, and they went <i>by</i> the route of the Gate of the Infantry <i>to</i> the king's house, and he sat on the kings' throne.</p>	<p> 2 Chr 23:20.</p> <hr/> <p>infantry: see 2 Ki 10:25.</p>
2 Ki 11:20	<p>וַיִּשְׂמַח כָּל־עַם־הָאָרֶץ וְהָעִיר שָׁקֵטָה וְאֶת־עַתְלִיָּהוּ הִמִּיתוּ בְּחָרֵב בַּיִת *מֶלֶךְ *הַמֶּלֶךְ: ס</p>	<p>And all the people of the land rejoiced, and the city was undisturbed. So they killed Athaliah by the sword <i>at</i> {K: <i>the</i>} [Q: <i>the</i>] king's house.</p>	<p> 2 Chr 23:21.</p>
2 Ki 11:21	<p>בֶּן־שֶׁבַע שָׁנִים יְהוֹאָשׁ בְּמָלְכוֹ: פ</p>	<p>Joash <i>was</i> seven years old when he <i>started to</i> reign.</p>	<p> 2 Chr 24:1.</p>

2 Ki 12:1	בְּשֵׁנַת־שֶׁבַע לַיהוָה מָלַךְ יְהוֹאָשׁ וְאַרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שֶׁבַע:	In the seventh year of Jehu, Joash started to reign, and he reigned for forty years in Jerusalem. And the name of his mother was Zibiah from Beersheba.	2 Chr 24:1.
2 Ki 12:2	וַיַּעַשׂ יְהוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יָמָיו אֲשֶׁר הוֹדָהוּ יְהוֹדָדֵעַ הַכֹּהֵן:	And Joash did what was right in the sight of the LORD all his days in which Jehoiada the priest taught him,	2 Chr 24:2.
2 Ki 12:3	רַק הַבְּמֹת לֹא־סָרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבְּמֹת:	except that the idolatrous raised sites were not removed. The people would still sacrifice and burn incense on the idolatrous raised sites.	were not removed: <i>qal</i> for passive of <i>hiphil</i> .
2 Ki 12:4	וַיֹּאמֶר יְהוֹאָשׁ אֶל־הַכֹּהֲנִים כָּל־כֶּסֶף הַקֹּדְשִׁים אֲשֶׁר־יֹבֵא בֵּית־יְהוָה כֶּסֶף עֹזֵר אִישׁ כֶּסֶף נַפְשׁוֹת עָרְבוּ כָּל־כֶּסֶף אֲשֶׁר יַעֲלֶה עַל לֵב־אִישׁ לְהָבִיא בֵּית יְהוָה:	And Joash said to the priests, “All the money from the sacred donations which is brought into the house of the LORD is money passing under the counting rod. And each person brings a voluntary amount of money according to his valuation or whatever sum arises in the heart of a man to bring to the house of the LORD.	2 Chr 24:5. On valuation and passing under a rod, see Lev 27:2-3 (redemption), Lev 27:32 (tithing). each person brings a voluntary amount of money according to his valuation ← each, money of souls of his valuation. whatever sum ← all money.
2 Ki 12:5	יִקְחוּ לָהֶם הַכֹּהֲנִים אִישׁ מֵאֵת מִכְּרוּ וְהֵם יִחְזְקוּ אֶת־בְּדֵק הַבַּיִת לְכָל אֲשֶׁר־יִמָּצָא שָׁם בְּדֵק: פ	Let the priests take money, each one from his acquaintances, and let them repair the breaches in the house – all of them – wherever a breach is found.”	acquaintances ← acquaintance. repair ← strengthen. breaches ← breach.
2 Ki 12:6	וַיְהִי בְּשֵׁנַת עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה לַמֶּלֶךְ יְהוֹאָשׁ לֹא־חִזְקוּ הַכֹּהֲנִים אֶת־בְּדֵק הַבַּיִת:	But it came to pass in the twenty-third year of king Joash, when the priests had not repaired the breach in the house,	Joash ← Jehoash here, but more often Joash. We regularize. repaired ← strengthened.
2 Ki 12:7	וַיִּקְרָא הַמֶּלֶךְ יְהוֹאָשׁ לַיהוֹדָדֵעַ הַכֹּהֵן וְלַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם מִדּוּעַ אֵינְכֶם מְחַזְּקִים אֶת־בְּדֵק הַבַּיִת וְעַתָּה אַל־תִּקְחוּ־כֶסֶף מֵאֵת מִכְּרֵיכֶם כִּי־לְבַדֵּק הַבַּיִת תִּתְּנֶהוּ:	that King Joash called for Jehoiada the priest and the other priests, and he said to them, “Why are you not repairing the breach in the house? So now, do not take money from your acquaintances for yourselves, but spend it on the breach in the house.”	2 Chr 24:6. repairing ← strengthening. spend ← give. breach in ← breach of.
2 Ki 12:8	וַיֵּאָתּוּ הַכֹּהֲנִים לְבַלְתִּי קַחַת־כֶּסֶף מֵאֵת הָעָם וּלְבַלְתִּי חִזַּק אֶת־בְּדֵק הַבַּיִת:	Then the priests agreed not to accumulate money from the people, and so failing to repair the breach in the house.	accumulate ← take. repair ← strengthen.

2 Ki 12:9	<p>וַיִּקַּח יְהוֹיָדָע הַכֹּהֵן אֶרְוֹן אֶחָד וַיִּקַּב חֵר בְּדַלְתּוֹ וַיִּתֵּן אֹתוֹ אֶצְלַת הַמִּזְבֵּחַ *בִּימִין *מִיְמִין בְּבוֹא־אִישׁ בֵּית יְהוָה וַנְתַּנוּ-שָׁמָּה הַכֹּהֲנִים שִׁמְרֵי הַסֶּף אֶת-כָּל-הַכֶּסֶף הַמּוּבָא בֵּית-יְהוָה:</p>	<p>And Jehoiada the priest took a chest and bored a hole in its lid, and he put it next to the altar, on the right as one enters the house of the LORD. And the priests who kept the door put all the money which had been brought into the house of the LORD there.</p>	<p>on the right: the <i>ketiv</i> and <i>qere</i> have different prepositions, but the meaning of the expression as a whole is the same in each case.</p> <hr/> <p> 2 Chr 24:8, 2 Chr 24:9.</p> <hr/> <p>a chest ← <i>one chest</i>.</p> <hr/> <p>one ← <i>a man</i>.</p> <hr/> <p>door ← <i>threshold</i>.</p>
2 Ki 12:10	<p>וַיְהִי כִּרְאוֹתָם כִּי־רַב הַכֶּסֶף בְּאֶרְוֹן וַיַּעַל סֹפֵר הַמֶּלֶךְ וְהַכֹּהֵן הַגָּדוֹל וַיֵּצְרוּ וַיִּמְנוּ אֶת-הַכֶּסֶף הַנִּמְצָא בֵּית-יְהוָה:</p>	<p>And it came to pass, when they saw that the amount of money in the chest was large, that the king's scribe and the high priest went up and put it in bags, and they counted the money which was present in the house of the LORD.</p>	<p> 2 Chr 24:11.</p> <hr/> <p>put it in bags ← <i>bound (it up)</i>.</p> <hr/> <p>present ← <i>found</i>.</p>
2 Ki 12:11	<p>וַנְתַּנוּ אֶת-הַכֶּסֶף הַמִּתְּכֹן עַל-יָד *יְדֵי עֹשֵׂי הַמְּלָאכָה *הַפְּקָדִים *הַמִּפְקָדִים בֵּית יְהוָה וַיּוֹצִיאוּהוּ לְחַרְשֵׁי הָעֵץ וּלְבָנִים הַעֹשִׂים בֵּית יְהוָה:</p>	<p>And they paid the money which had been weighed out to those who carried out the work, who had been appointed over the house of the LORD, and they spent it on carpenters and builders who worked on the house of the LORD,</p>	<p>paid ... to those who carried out the work ← gave onto the {K: hand of} [Q: hands of] the doers of the work.</p> <hr/> <p>had been appointed: the <i>ketiv</i>, <i>qal passive</i>, and <i>qere</i>, <i>hophal</i>, have the same meaning.</p> <hr/> <p> 2 Chr 24:12.</p> <hr/> <p>carpenters ← <i>craftsmen of wood</i>.</p>
2 Ki 12:12	<p>וּלְגֹדְרִים וּלְחֻצְבֵי הָאֶבֶן וּלְקִנּוֹת עֵצִים וְאֲבָנֵי מַחֲבֵב לְחַזֵּק אֶת-בֵּדֵק בֵּית-יְהוָה וּלְכָל אֲשֶׁר-יֵצֵא עַל-הַבַּיִת לְחֻזְקָה:</p>	<p>and on wall-builders and hewers of stone, and to buy wood and hewn stones, so as to repair the breach in the house of the LORD, and on everyone who went out for the sake of the house, to repair it.</p>	<p> 2 Chr 24:12, 2 Chr 24:13.</p> <hr/> <p>repair (2x) ← <i>strengthen</i>.</p> <hr/> <p>everyone who went out: or everything that was an outgoing (expense).</p>
2 Ki 12:13	<p>אֲדָל לֹא יַעֲשֶׂה בֵּית יְהוָה סָפוֹת כֶּסֶף מְזֻמְרוֹת מְזֻרְקוֹת חֻצְצֻרוֹת כָּל-כְּלֵי זָהָב וּכְלֵי-כֶסֶף מִן-הַכֶּסֶף הַמּוּבָא בֵּית-יְהוָה:</p>	<p>But no silver drain pans, snuffers, sprinkling basins, trumpets, or any utensils of gold or any utensils of silver were made for the house of the LORD from the money which was brought to the house of the LORD,</p>	<p> 2 Chr 24:14. In this verse the money is brought to the house of the LORD; in 2 Chr 24:14 money is brought to the king, perhaps before being passed on. Or the verses refer to different money.</p> <hr/> <p>any ← <i>every</i>.</p>
2 Ki 12:14	<p>כִּי-לְעֹשֵׂי הַמְּלָאכָה יִתְּנָהוּ וַחֲזָקוּ-בּוֹ אֶת-בֵּית יְהוָה:</p>	<p>because they gave it to those doing the work, and they repaired the house of the LORD by means of it.</p>	<p>repaired ← <i>strengthened</i>.</p>
2 Ki 12:15	<p>וְלֹא יַחֲשִׁבוּ אֶת-הָאֲנָשִׁים אֲשֶׁר יִתְּנוּ אֶת-הַכֶּסֶף עַל-יָדָם לְתַת לְעֹשֵׂי הַמְּלָאכָה כִּי בְּאִמְנָה הֵם עֹשִׂים:</p>	<p>And they did not hold the men to account to whom they handed the money, to give to those doing the work, because they acted faithfully.</p>	<p>faithfully ← <i>in faith</i>.</p>

2 Ki 12:16	כֶּסֶף אָשֶׁם וְכֶסֶף חַטָּאוֹת לֹא יוּבֵא בֵּית יְהוָה לְכַהֲנַיִם יְהוּ: פ	No money <i>as</i> a guilt-offering or money <i>as</i> a sin-offering was brought <i>into</i> the house of the LORD; <u>that was</u> for the priests.	that was ← <i>they will be</i> .
2 Ki 12:17	אֲזַיַּעֲלֶה חֲזַאֵל מֶלֶךְ אַרָם וַיִּלְחֶם עַל־גַּת וַיִּלְכְּדָהּ וַיִּשֶׁם חֲזַאֵל פָּנָיו לְעֵלּוֹת עַל־יְרוּשָׁלַם:	Then Hazael king of Aramaea went up and waged war against Gath and captured it. And Hazael <u>resolved</u> to go up against Jerusalem.	2 Chr 24:23. resolved ← <i>set his face</i> . Compare Luke 9:51.
2 Ki 12:18	וַיִּקַּח יְהוֹאָשׁ מֶלֶךְ־יְהוּדָה אֵת כָּל־הַקְּדָשִׁים אֲשֶׁר־הִקְדִּישׁוּ יְהוֹשָׁפָט וַיהוֹרָם וְאַחֲזִיהוּ אֲבֹתָיו מַלְכֵי יְהוּדָה וְאֵת־קְדָשָׁיו וְאֵת כָּל־הַזָּהָב הַנִּמְצָא בְּאֶצְרוֹת בֵּית־יְהוָה וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח לְחֲזַאֵל מֶלֶךְ אַרָם וַיַּעַל מֵעַל יְרוּשָׁלַם:	At <u>this</u> Joash king of Judah took all the holy <i>articles</i> which Jehoshaphat and Jehoram and Ahaziah his fathers, kings of Judah, had sanctified, and his <i>own</i> holy <i>articles</i> , and all the gold <u>present</u> in the treasuries of the house of the LORD and <i>in</i> the house of the king, and he sent <i>it all</i> to Hazael king of Aramaea. Then he went up away from Jerusalem.	2 Chr 24:23, 2 Chr 24:24. Very loosely parallel. at this: wider use of the <i>vav</i> . present ← <i>found</i> .
2 Ki 12:19	וַיִּתֵּר דְּבָרֵי יוֹאָשׁ וְכָל־אֲשֶׁר עָשָׂה הַלּוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the affairs of Joash, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	
2 Ki 12:20	וַיִּקְמוּ עֲבָדָיו וַיִּקְשְׁרוּ־קֶשֶׁר וַיַּכּוּ אֶת־יוֹאָשׁ בֵּית מִלּוֹ הַיּוֹרֵד סִלָּא:	And his servants arose and made a conspiracy, and they struck Joash down <i>at</i> the house of Millo, which <u>extends</u> down <i>to</i> Silla.	2 Chr 24:25. extends ← <i>goes</i> .
2 Ki 12:21	וַיּוֹזַבְד בֶּן־שִׁמְעַת וַיְהוּזַבְד בֶּן־שֹׁמֵר עֲבָדָיו הִכּוּהוּ וַיָּמָת וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ אַמְצִיָּה בֶּן־וַתְּחַתּוּ: פ	And <u>Jozabad</u> the son of <u>Shimath</u> and Jehozabad the son of Shomer, his servants, struck him down, and he died. And they buried him with his fathers in the City of David, and Amaziah his son reigned in his place.	1 Chr 3:12, 2 Chr 24:25, 2 Chr 24:26, 2 Chr 24:27. Jozabad: AV= <i>Jozachar</i> , the reading of many manuscripts [BHS-CA]. Shimath ← <i>Shim'ath</i> . AV= <i>Shimeath</i> , not recognizing that the first syllable is closed. See Gen 31:21.
2 Ki 13:1	בְּשָׁנַת עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה לְיוֹאָשׁ בֶּן־אַחֲזִיהוּ מֶלֶךְ יְהוּדָה מָלַךְ יְהוֹאָחָז בֶּן־יְהוּא עַל־יִשְׂרָאֵל בְּשִׁמְרוֹן שֶׁבַע עֶשְׂרֵה שָׁנָה:	In the twenty-third year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu <i>started</i> to reign over Israel in Samaria, <i>and he did so</i> for seventeen years.	

2 Ki 13:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיִּלְךְ אַחַר חַטָּאת יִרְבְּעָם בֶּן־נֶבֶט אֲשֶׁר־הַחֲטִיֵּא אֶת־יִשְׂרָאֵל לֹא־סָר מִמֶּנָּה:	But he did evil in the sight of the LORD, and he followed the sins of Jeroboam the son of Nebat, who caused Israel to sin. He did not depart from it.	followed ← <i>went after</i> .
2 Ki 13:3	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתְּנֵם בְּיַד חֲזָאֵל מֶלֶךְ־אַרָּם וּבְיַד בְּנֵה־חֲדָד בֶּן־חֲזָאֵל כָּל־הַיָּמִים:	And the LORD's anger was kindled against Israel, and he delivered them into the hand of Hazael king of Aramaea, and into the hand of Ben-Hadad the son of Hazael all the time.	all the time ← <i>all the days</i> .
2 Ki 13:4	וַיַּחַל יְהוֹאָחָז אֶת־פָּנָיו יְהוָה וַיִּשְׁמַע אֱלֹהֵי יְהוָה כִּי רָאָה אֶת־לַחַץ יִשְׂרָאֵל כִּי־לַחַץ אַתֶּם מֶלֶךְ אַרָּם:	And Jehoahaz supplicated the LORD, and the LORD heard him, for he saw the oppression Israel was under, because the king of Aramaea was oppressing them.	supplicated ← <i>appealed / weakened the face of</i> . the oppression Israel was under ← <i>the oppression of Israel</i> , an objective genitive.
2 Ki 13:5	וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל מוֹשִׁיעַ וַיִּצְאֻם מִתַּחַת יַד־אַרָּם וַיָּשׁוּבוּ בְּנֵי־יִשְׂרָאֵל בְּאֶהְלֵיהֶם כַּתְּמוּל שְׁלוֹשׁוֹם:	And the LORD gave Israel a saviour, and they escaped the hegemony of Aramaea, and the sons of Israel dwelt in their tents as they had done previously.	escaped the hegemony ← <i>went out from under the hand of</i> . <i>they had done</i> previously ← <i>yesterday (and) the day before yesterday</i> .
2 Ki 13:6	אָךְ לֹא־סָרוּ מִחַטָּאוֹת בֵּית־יִרְבְּעָם אֲשֶׁר־*הַחֲטִי *הַחֲטִיֵּא אֶת־יִשְׂרָאֵל בָּה הַלֶּדֶךְ וְגַם הָאֲשֵׁרָה עֲמֻדָה בְּשִׁמְרוֹן:	But they did not depart from the sins of the house of Jeroboam who caused Israel to sin. He walked that way. And moreover the phallic park remained standing in Samaria.	caused ... to sin: the <i>ketiv</i> , omitting an <i>aleph</i> , could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . Compare 2 Sam 5:2, with a different word (<i>led in</i>). that way ← <i>in it</i> . moreover ← <i>also</i> , but with wider scope.
2 Ki 13:7	כִּי לֹא הִשְׁאִיר לַיהוֹאָחָז עָם כִּי אִסְחָמָשִׁים פָּרָשִׁים וְעֵשָׂרָה רֶכֶב וְעֵשְׂרֵת אֲלָפִים רְגָלִי כִּי אֲבָדָם מֶלֶךְ אַרָּם וַיִּשְׂמֵם כַּעֲפָר לְדָשׁ:	For he did not leave a people to Jehoahaz except for fifty horsemen and ten chariots and ten thousand foot soldiers, because the king of Aramaea had destroyed them and had made them like dust to tread on.	tread on: the word also means <i>thresh</i> .
2 Ki 13:8	וַיִּתֶּר דְּבָרֵי יְהוֹאָחָז וְכָל־אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ הַלְּוֹאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Jehoahaz and everything he did, and his bravery, are they not written in the Book of the Chronicles of the Kings of Israel?	
2 Ki 13:9	וַיִּשְׁכַּב יְהוֹאָחָז עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בְּשִׁמְרוֹן וַיִּמְלֹךְ יֹאָשׁ בְּנוֹ תַּחְתָּיו: פ	And Jehoahaz lay with his fathers, and they buried him in Samaria, and Joash his son reigned in his place.	

2 Ki 13:10	בשנת שלשים ושבַע שנה ליזאש מלך יהודה מלך יהואש בן-יהואחז על-ישראל בשמרון שש עשרה שנה:	In the thirty-seventh year of Joash king of Judah, <u>Joash</u> the son of Jehoahaz <u>started to reign</u> over Israel in Samaria <u>and he did so</u> for sixteen years.	Joash (<i>second occurrence in verse</i>) ← <i>Jehoash</i> . But the two forms of the name cannot be used to distinguish the two kings with this name.
2 Ki 13:11	ויעשה הרע בעיני יהוה לא סר מכל-חטאות ירבעם בזנבט אשר-החטיא את-ישראל בה הלך:	And he did evil in the eyes of the LORD; he did not depart from <u>any</u> of the sins of Jeroboam the son of Nebat, who caused Israel to sin – he walked <u>that way</u> .	any ← <i>all</i> . Compare Gen 31:37. that way ← <i>in it</i> .
2 Ki 13:12	ולתר דברי יואש וכל-אשר עשה וגבורתו אשר נלחם עם אמציה מלך-יהודה הלוא-הם כתובים על-ספר דברי הימים למלכי ישראל:	And the rest of the affairs of Joash, and everything he did, and his bravery <u>with</u> which he <u>fought against</u> Amaziah king of Judah, <u>are they not written</u> in the Book of the Chronicles of the Kings of Israel?	fought against ← <i>fought with</i> . See Gen 14:8.
2 Ki 13:13	וישכב יואש עם-אבתיו וירבעם ישב על-כסאו ויקבר יואש בשמרון עם מלכי ישראל: פ	And Joash lay with his fathers, and Jeroboam sat on his throne, and Joash was buried in Samaria with the kings of Israel.	
2 Ki 13:14	ואלישע חלה את-חליו אשר ימות בו וירד אליו יואש מלך-ישראל ויבך על-פניו ויאמר אבי אבי רכב ישראל ופרשיו:	And Elisha became ill with an illness of his, of which he would die. And Joash king of Israel went down to him and wept <u>beside him</u> and said, “My father, my father, the chariot of Israel and its horsemen.”	beside him ← <i>over / at his face</i> .
2 Ki 13:15	ויאמר לו אלישע קח קשת וחצים ויקח אליו קשת וחצים:	And Elisha said to him, “Fetch a bow and arrows.” So he fetched him a bow and arrows.	
2 Ki 13:16	ויאמר למלך ישראל הרב ידך על-הקשת וירכב ידו וישם אלישע ידיו על-ידי המלך:	Then he said to the king of Israel, “ <u>Place</u> your hand on the bow.” So he <u>placed</u> his hand <u>there</u> , and Elisha put his hands on the king's hands.	place ... placed ← <i>mount ... mounted</i> .
2 Ki 13:17	ויאמר פתח החלון קדמה ויפתח ויאמר אלישע ירה ויור ויאמר חץ-תשועה ליהוה וחץ תשועה בארם והכית את-ארם באפק עד-כלה:	Then he said, “Open the window to the east.” So he opened <u>it</u> . Then Elisha said, “Shoot.” So he shot. Then he said, “ <i>It is</i> an arrow of the LORD's salvation, and an arrow of <u>salvation from</u> Aramaea, and you will strike the Aramaeans down in Aphek, until <u>you have annihilated them</u> .”	salvation from ← <i>salvation in</i> , but also <i>against</i> . <u>you have annihilated them</u> : infinitive absolute in the role of a finite verb or substantive (<i>annihilation</i>).

2 Ki 13:18	<p>וַיֹּאמֶר קַח הַחֲצִים וַיִּקַּח וַיֹּאמֶר לְמֶלֶךְ־יִשְׂרָאֵל הַדֹּאֲרָצָה וַיִּד שְׁלֹשׁ־פַּעַמַּיִם וַיַּעֲמֵד:</p>	<p>Then he said, “Take the arrows.” So he took <i>them</i>. Then he said to the king of Israel, “Strike the ground.” So he struck <i>it</i> three times, then he <u>stopped</u>.</p>	<p>stopped ← <i>stood</i>.</p>
2 Ki 13:19	<p>וַיִּקְצֹף עָלָיו אִישׁ הָאֱלֹהִים וַיֹּאמֶר לְהַבֹּת חֲמֵשׁ אוֹשֵׁשׁ פַּעַמַּיִם אִזּו הַבַּיִת אֶת־אַרְם עַד־כְּלֵה וְעַתָּה שְׁלֹשׁ פַּעַמַּיִם תִּכֶּה אֶת־אַרְם: ס</p>	<p>Then the man of God became angry with him, having told <i>him</i> to strike <i>it</i> five or six times. <i>And</i> <i>he said</i>, “If you had done what <i>I</i> <i>said</i>, then you would have struck the Aramaeans down until <i>you</i> had annihilated <i>them</i>. But now you will strike the Aramaeans <i>just</i> three times.”</p>	<p><i>you</i> had annihilated <i>them</i>: infinitive absolute in the role of a finite verb or substantive (annihilation).</p>
2 Ki 13:20	<p>וַיָּמָת אֵלִישָׁע וַיִּקְבְּרוּהוּ וּגְדוּדֵי מוֹאָב יָבֹאוּ בְּאַרְצָן בַּא שָׁנָה:</p>	<p>Elisha then died, and they buried him. But the troops of Moab were to come into the land <i>with</i> the arrival of the <i>new</i> year.</p>	
2 Ki 13:21	<p>וַיְהִי הֵם קְבָרִים אִישׁ וְהָיָה רָאוּ אֶת־הַגְּדוּד וַיִּשְׁלִיכוּ אֶת־הָאִישׁ בְּקִבְרֵי אֵלִישָׁע וַיִּלְךְ וַיִּגַע הָאִישׁ בְּעַצְמוֹת אֵלִישָׁע וַיְחִי וַיָּקָם עַל־רַגְלָיו: פ</p>	<p>Then it came to pass as they were burying a man that, <u>as it</u> <u>happened</u>, they saw the troop, and they deposited the man in Elisha's tomb, and as he went <i>in</i>, the man touched Elisha's bones, and he revived and arose to his feet.</p>	<p>as it <i>happened</i> ← <i>behold</i>.</p>
2 Ki 13:22	<p>וַחֲזָאֵל מֶלֶךְ אַרְם לָחַץ אֶת־יִשְׂרָאֵל כָּל יְמֵי יְהוֹאָחָז:</p>	<p>And Hazael king of Aramaea oppressed Israel all the days of Jehoahaz.</p>	
2 Ki 13:23	<p>וַיַּחַן יְהוָה אֹתָם וַיִּרְחַמֵם וַיַּפֵּן אֲלֵיהֶם לְמַעַן בְּרִיתוֹ אֶת־אַבְרָהָם יִצְחָק וַיַּעֲקֹב וְלֹא אָבָה הַשְׁחִיתָם וְלֹא־הִשְׁלִיכֵם מֵעַל־פְּנֵיו עַד־עַתָּה:</p>	<p>But the LORD was gracious to them, and he showed them mercy, and he turned to them for the sake of his covenant with Abraham, Isaac and Jacob, and he was unwilling to bring ruin on them. So he has not banished them from his presence up to now.</p>	
2 Ki 13:24	<p>וַיָּמָת חֲזָאֵל מֶלֶךְ־אַרְם וַיָּמָלֵךְ בְּנֵי־הַדָּד בְּנוֹ תַחְתָּיו:</p>	<p>And Hazael king of Aramaea died, and Ben-Hadad his son reigned in his place.</p>	
2 Ki 13:25	<p>וַיָּשָׁב יְהוֹאָשׁ בֶּן־יְהוֹאָחָז וַיִּקַּח אֶת־הָעָרִים מִיַּד בְּנֵי־הַדָּד בְּנֵי־חֲזָאֵל אֲשֶׁר לָקַח מִיַּד יְהוֹאָחָז אָבִיו בַּמְלָחָמָה שְׁלֹשׁ פַּעַמַּיִם הִכְהוּ יוֹאָשׁ וַיָּשָׁב אֶת־עָרֵי יִשְׂרָאֵל: פ</p>	<p>Then <u>Joash</u> the son of Jehoahaz retook the cities from the <u>grip</u> of Ben-Hadad the son of Hazael, who had taken <i>them</i> from the <u>control</u> of Jehoahaz his father in the war. Joash attacked him three times and regained the cities of Israel.</p>	<p>Joash ← <i>Jehoash</i> here. See 2 Ki 12:6. <hr/>grip ... control ← <i>hand ... hand</i>.</p>

2 Ki 14:1	בְּשַׁנַּת שְׁתַּיִם לְיוֹאָשׁ בֶּן־יוֹאָחָז מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אֲמַצְיָהוּ בֶן־יוֹאָשׁ מֶלֶךְ יְהוּדָה:	In the second year of Joash the son of Jehoahaz, the king of Israel, Amaziah reigned, the son of Joash, the king of Judah.	Jehoahaz ← <i>Joahaz</i> , a shortened form of the usual spelling, but we retain the AV / traditional English name.
2 Ki 14:2	בֶּן־עֲשָׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמִלְכּוֹ וְעָשָׂרִים וְתֵשַׁע שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *יְהוֹעַדִּין *יְהוֹעַדָּן מִן־ירוּשָׁלַם:	He was twenty-five years old when he <i>started to</i> reign, and he reigned for twenty-nine years in Jerusalem. And the name of his mother was {K: Jehoaddin} [Q: Jehoaddan] from Jerusalem.	2 Chr 25:1.
2 Ki 14:3	וַיַּעַשׂ הַיְשָׁר בְּעֵינֵי יְהוָה רַק לֹא כְדוֹד אָבִיו כְּכֹל אֲשֶׁר־עָשָׂה יוֹאָשׁ אָבִיו עָשָׂה:	And he did what <i>was</i> right in the eyes of the LORD, but not like David his <u>father</u> . He acted in a similar way to everything his father Joash did.	2 Chr 25:2. <hr/> father (<i>first occurrence in verse</i>): standing for <i>forefather</i> .
2 Ki 14:4	רַק הַבַּמֹּזוֹת לֹא־סָרוּ עוֹד הָעַם מִזִּבְחֵיהֶם וּמִקְטָרֵיהֶם בַּבַּמֹּזוֹת:	However, the <i>idolatrous</i> raised sites were not removed. The people were still sacrificing and burning incense on the <i>idolatrous</i> raised sites.	were not removed: <i>qal</i> for passive of <i>hiphil</i> .
2 Ki 14:5	וַיְהִי כִּאֲשֶׁר חָזְקָה הַמַּמְלָכָה בְּיָדוֹ וַיִּדָּ אֶת־עַבְדָּיו הַמְּכִים אֶת־הַמֶּלֶךְ אָבִיו:	And it came to pass, as the kingdom became <u>stronger</u> under his <u>control</u> , that he struck down those servants of his who had struck down the king <i>who was</i> his father.	2 Chr 25:3. <hr/> stronger ← <i>strong</i> . <hr/> control ← <i>hand</i> .
2 Ki 14:6	וְאֶת־בְּנֵי הַמְּכִים לֹא הִמִּית כַּכְּתוּב בְּסֵפֶר תּוֹרַת־מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר לֹא־יוֹמְתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יוֹמְתוּ עַל־אָבוֹת כִּי אִם־אִישׁ בְּחַטָּאוֹ *יָמוּת * *יוֹמָת:	But he did not kill the sons of those who struck <i>him</i> down, as <i>it stands</i> written in the book of the law of Moses, whom the LORD commanded and said, “Fathers shall not be put to death on account of <i>their</i> sons, and sons shall not be put to death on account of <i>their</i> fathers, but each <i>person</i> shall {K: die} [Q: be put to death] for his <i>own</i> sin.”	2 Chr 25:4.
2 Ki 14:7	הוֹאֵהָה אֶת־אֲדוֹם בְּגִיא־*הַמֶּלַח *מֶלַח עֲשָׂרָה אֲלָפִים וְתַפֵּשׂ אֶת־הַסֶּלַע בַּמִּלְחָמָה וַיִּקְרָא אֶת־שְׁמָהּ יְקַתְּאֵל עַד הַיּוֹם הַזֶּה: פ	He attacked Edom in the Valley of Salt, <i>defeating</i> ten thousand <i>men</i> , and he captured <u>Sela</u> in the war, and he called it <u>Joktheel</u> , <i>as it is</i> up to this day.	Salt: the <i>ketiv</i> has the definite article, which can be attached in the English to <i>valley</i> , although it is not needed in Hebrew if <i>Salt</i> is taken as a name. <hr/> <hr/> 2 Chr 25:11. <hr/> Sela: AV= <i>Selah</i> , an irregular transliteration of the <i>ayin</i> as <i>hé</i> . <hr/> Joktheel: see Josh 15:38.

2 Ki 14:8	אז שלח אמציה מלאכים אל־יהואש בן־יהואחז בן־יהוא מלך ישראל לאמר לכה נתראה פנים:	Then Am ^z iah sent messengers to <u>Joash</u> , the son of Jehoahaz, the son of Jehu, the king of Israel, to say, “Come, let us see each other face <i>to face</i> .”	2 Chr 25:17. <hr/> Joash ← <i>Jehoash</i> here.
2 Ki 14:9	וישלח יהואש מלך־ישראל אל־אמציהו מלך־יהודה לאמר החוח אשר בלבנון שלח אל־הארז אשר בלבנון לאמר תנה־את־בתך לבני לאשה ותעבר חית השדה אשר בלבנון ותרמס את־החוח:	Then <u>Joash</u> king of Israel sent a <i>reply</i> to Am ^z iah king of Judah and said, “The thistle which <i>was</i> in Lebanon has sent <i>word</i> to the cedar which <i>was</i> in Lebanon and said, ‘Give your daughter <i>to be</i> my son's wife’, and a wild animal which <i>was</i> in Lebanon passed by and trampled on the thistle.”	2 Chr 25:18. <hr/> Joash ← <i>Jehoash</i> here.
2 Ki 14:10	הבה הכית את־אדום ונשאך לבך הכבד ושב בביתך ולמה תתגרה ברעה ונפלתה אתה ויהודה עמך:	You have <u>thoroughly defeated</u> Edom, but your heart has exalted you. Be honoured and <u>stay at home</u> , for why should you embroil yourself in <u>trouble</u> and fall <i>in war</i> , you and Judah with you?”	2 Chr 25:19. <hr/> thoroughly defeated: infinitive absolute. <hr/> stay at home ← <i>sit in your house</i> . <hr/> trouble ← <i>harm, evil</i> .
2 Ki 14:11	ולא־שמע אמציהו ויעל יהואש מלך־ישראל ויתראו פנים הוא ואמציהו מלך־יהודה בבית שמש אשר ליהודה:	But Am ^z iah did not heed <i>it</i> , and Joash king of Israel went up, and they looked at each other face <i>to face</i> – he and Am ^z iah king of Judah – in Beth-Shemesh which <i>belongs</i> to Judah.	2 Chr 25:20, 2 Chr 25:21.
2 Ki 14:12	וינגף יהודה לפני ישראל וינסו איש *לאהלו **לאהליו:	And Judah was defeated <u>in confrontation with</u> Israel, and each <i>man</i> fled to {K: his tent} [Q: his tents].	his tents (<i>geré</i>): the plural attracted by <i>each</i> . <hr/> 2 Chr 25:22. <hr/> in confrontation with ← <i>before, in the face of</i> .
2 Ki 14:13	ואת אמציהו מלך־יהודה בן־יהואש בן־אחזיהו תפש יהואש מלך־ישראל בבית שמש *ויבאו **ויבא ירושלם ויפרץ בחומת ירושלם בשער אפרים עד־שער הפנה ארבע מאות אמה:	And Joash king of Israel seized Am ^z iah king of Judah, the son of <u>Joash</u> , the son of Ahaziah, in Beth-Shemesh, {K: and they went} [Q: and he went] <i>to</i> Jerusalem. And he demolished the wall of Jerusalem at the Gate of Ephraim as far as the Corner Gate – four hundred <u>cubits of wall</u> .	2 Chr 25:23. <hr/> seized: an example of a Hebrew “OVS” (object-verb-subject) sentence. <hr/> Joash (<i>second occurrence in verse</i>) ← <i>Jehoash</i> here. <hr/> cubit: about 18 inches or 45 cm.

2 Ki 14:14	וְלָקַח אֶת־כָּל־הַזָּהָב־וְהַכֶּסֶף וְאֵת כָּל־הַכֵּלִים הַנִּמְצָאִים בְּבֵית־יְהוָה וּבְאֲצֻרוֹת בַּיִת הַמֶּלֶךְ וְאֵת בְּנֵי הַתַּעֲרָבוֹת וַיָּשָׁב שְׁמֶרֹנָה׃	And he took all the gold and the silver and all the equipment which <i>were present in</i> the house of the LORD, and in the treasuries of the king's house. And <i>he took</i> hostages and returned to Samaria.	2 Chr 25:24. <hr/> present ← <i>found</i> . <hr/> hostages ← <i>the hostages</i> . An unexpected definite article. See Gen 22:9.
2 Ki 14:15	וַיִּתֵּר דְּבָרֵי יְהוֹאָשׁ אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ וְאֲשֶׁר נִלְחַם עִם אֲמַצְיָהוּ מֶלֶךְ־יְהוּדָה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל׃	And the rest of the exploits of Joash which he undertook, and his bravery, and <i>the fact</i> that he fought against Amaziah king of Judah, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	fought against ← <i>fought with</i> . See Gen 14:8.
2 Ki 14:16	וַיִּשְׁכַּב יְהוֹאָשׁ עִם־אֲבֹתָיו וַיִּקְבֹּר בְּשְׁמֶרֹן עִם מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יָרָבֵעַם בְּנֹו תַחֲתָיו׃ פ	And Joash lay with his fathers, and he was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his place.	
2 Ki 14:17	וַיְחִי אֲמַצְיָהוּ בְּנֵי־יְהוֹאָשׁ מֶלֶךְ יְהוּדָה אַחֲרֵי מוֹת יְהוֹאָשׁ בְּנֵי־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עָשָׂר שָׁנָה׃	And Amaziah the son of Joash, the king of Judah, lived for fifteen years after the death of Joash the son of Jehoahaz, the king of Israel.	2 Chr 25:25.
2 Ki 14:18	וַיִּתֵּר דְּבָרֵי אֲמַצְיָהוּ הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה׃	And the rest of the affairs of Amaziah, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 25:26.
2 Ki 14:19	וַיִּקְשְׂרוּ עָלָיו קֶשֶׁר בִּירוּשָׁלַם וַיָּנֶס לְכִישָׁה וַיִּשְׁלְחוּ אַחֲרָיו לְכִישָׁה וַיִּמָּתוּ שָׁם׃	But they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent forces after him to Lachish, and they killed him there.	2 Chr 25:27. <hr/> made a conspiracy ← <i>conspired a conspiracy</i> .
2 Ki 14:20	וַיִּשְׂאוּ אֹתוֹ עַל־הַסּוּסִים וַיִּקְבֹּר בִּירוּשָׁלַם עִם־אֲבֹתָיו בְּעִיר דָּוִד׃	And they bore him on horses, and he was buried in Jerusalem with his fathers in the City of David.	2 Chr 25:28. <hr/> horses ← <i>the horses</i> . An unexpected definite article. See Gen 22:9.
2 Ki 14:21	וַיִּקְחוּ כָּל־עַם יְהוּדָה אֶת־עֲזַרְיָה וְהוּא בֶן־שֵׁשׁ עָשָׂר שָׁנָה וַיִּמְלְכוּ אֹתוֹ תַּחַת אָבִיו אֲמַצְיָהוּ׃	And all the people of Judah took Azariah, who was sixteen years old, and they made him king in place of his father Amaziah.	1 Chr 3:12, 2 Chr 26:1. <hr/> Azariah: sometimes called Uzziah.
2 Ki 14:22	הוּא בָּנָה אֶת־אֵילַת וַיִּשְׁבְּהָ לְיְהוּדָה אַחֲרֵי שִׁכְבֵּה־הַמֶּלֶךְ עִם־אֲבֹתָיו׃ פ	He built Elath, and he restored it to Judah after the <i>previous</i> king had lain with his fathers.	2 Chr 26:2.

2 Ki 14:23	בְּשָׁנַת חֲמֵשׁ-עָשָׂרָה שָׁנָה לְאַמְצִיָּהוּ בֶן-יֹאָשׁ מֶלֶךְ יְהוּדָה מֶלֶךְ יִרְבְּעָם בֶּן-יֹאָשׁ מֶלֶךְ-יִשְׂרָאֵל בְּשָׁמְרוֹן אַרְבָּעִים וְאַחַת שָׁנָה:	In the fifteenth year of Amaziah the son of Joash, the king of Judah, Jeroboam the son of Joash, the king of Israel, became king in Samaria <i>and was so</i> for forty-one years.	
2 Ki 14:24	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִכָּל-חַטָּאוֹת יִרְבְּעָם בֶּן-נִבְטַ אֲשֶׁר הִחֲטִיא אֶת-יִשְׂרָאֵל:	And he did evil in the LORD's sight, and he did not depart from any of the sins of Jeroboam the son of Nebat, who caused Israel to sin.	any ← <i>all</i> . Compare Gen 31:37.
2 Ki 14:25	הוּא הֵשִׁיב אֶת-גְּבוּל יִשְׂרָאֵל מִלְּבוֹא חֲמַת עַד-יָם הָעַרְבָּה כַּדְּבַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּיַד-עֲבָדָיו יוֹנָה בֶּן-אַמְתִּי הַנְּבִיא אֲשֶׁר מִגַּת הַחֶפְר:	He restored the border of Israel from the access to Hamath to the Dead Sea according to the word of the LORD God of Israel, which he spoke through the intermediacy of his servant Jonah the son of Amittai, the prophet who was from Gath-Hepher.	the access to Hamath: see 1 Ki 8:65. the Dead Sea ← <i>the sea of the arid tract</i> . intermediacy ← <i>hand</i> . Gath-Hepher ← <i>the Gath-Hepher</i> .
2 Ki 14:26	כִּי-רָאָה יְהוָה אֶת-עֲנֵי יִשְׂרָאֵל מְרָה מְאֹד וְאָפֶס עָצוּר וְאָפֶס עֲזוּב וְאִין עֶזֶר לְיִשְׂרָאֵל:	For the LORD had seen that the affliction of Israel was very bitter, unceasingly and unremittingly, and <i>there was</i> no one helping Israel.	
2 Ki 14:27	וְלֹא-דִבֶּר יְהוָה לְמַחֹת אֶת-שֵׁם יִשְׂרָאֵל מִתַּחַת הַשָּׁמַיִם וַיֹּשִׁיעֵם בְּיַד יִרְבְּעָם בֶּן-יֹאָשׁ:	And the LORD had not said that <i>he</i> would wipe the name of Israel out from under heaven, and he saved them through the agency of Jeroboam the son of Joash.	agency ← <i>hand</i> .
2 Ki 14:28	וַיֵּתֶר דְּבָרֵי יִרְבְּעָם וְכָל-אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ אֲשֶׁר-נִלְחָם וְאֲשֶׁר הֵשִׁיב אֶת-דַּמְשֶׁק וְאֶת-חֲמַת לְיְהוּדָה בְּיִשְׂרָאֵל הֲלֹא-הֵם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Jeroboam, and everything he did, and his bravery <i>with</i> which he fought, and <i>the fact</i> that he restored Damascus and Hamath of Judah to Israel, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	
2 Ki 14:29	וַיִּשְׁכַּב יִרְבְּעָם עִם-אֲבֹתָיו עִם מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ זְכַרְיָה בְּנוֹ תַחֲתָיו: פ	And Jeroboam lay with his fathers, with the kings of Israel, and Zechariah his son reigned in place of him.	Zechariah: AV= <i>Zachariah</i> . AV only uses this name for the king of Israel (a useful, if not transcriptionally correct, distinction), and <i>Zechariah</i> for the identical Hebrew name ↗
2 Ki 15:1	בְּשָׁנַת עֶשְׂרִים וּשְׁבַע שָׁנָה לְיִרְבְּעָם מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ עֲזַרְיָה בֶן-אַמְצִיָּה מֶלֶךְ יְהוּדָה:	In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah, the king of Judah, <i>started to</i> reign.	↳ elsewhere, e.g. in Zech 1:1 and 1 Chr 5:7 and 2 Chr 29:1. But this king of Israel is widely known by the more accurate <i>Zechariah</i> , which we adopt.

2 Ki 15:2	בן־שֵׁשׁ עָשָׂרָה שָׁנָה הָיָה בְּמָלְכוֹ וַחֲמֵשִׁים וּשְׁתַּיִם שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְכֹלִיָּהוּ מִירוּשָׁלַם:	He was sixteen years old when he <i>started to</i> reign, and he reigned in Jerusalem for fifty-two years. And his mother's name <i>was</i> Jeholiah from Jerusalem.	2 Chr 26:3.
2 Ki 15:3	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה אָמַצְיָהוּ אָבִיו:	And he did what <i>was</i> right in the sight of the LORD, like everything that Amaziah his father did.	2 Chr 26:4.
2 Ki 15:4	רַק הַבְּמֹת לֹא־סִרּוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבְּמֹת:	However, the <i>idolatrous</i> raised sites <u>were not removed</u> . The people were still sacrificing and burning incense on the <i>idolatrous</i> raised sites.	were not removed: <i>gal</i> as passive of <i>hiphil</i> .
2 Ki 15:5	וַיַּגַּע יְהוָה אֶת־הַמֶּלֶךְ וַיְהִי מִצָּרַע עַד־יוֹם מָתוֹ וַיֹּשֶׁב בְּבֵית הַחֲפְשִׁית וַיּוֹתֵם בֶּן־הַמֶּלֶךְ עַל־הַבַּיִת שֹׁפֵט אֶת־עַם הָאָרֶץ:	And the LORD struck the king, and he became a leper up to the day of his death, and he <u>stayed</u> in the infirmary, and Jotham the king's son <i>was</i> in charge of the house, judging the people of the land.	2 Chr 26:21. stayed ← <i>sat; dwelt</i> .
2 Ki 15:6	וַיִּתֵּר דְּבָרֵי עֲזַרְיָהוּ וְכָל־אֲשֶׁר עָשָׂה הֵלֵא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the affairs of Azariah, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 26:22.
2 Ki 15:7	וַיִּשְׁכַּב עֲזַרְיָה עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ יוֹתָם בְּנֵו תַחְתָּיו: פ	And Azariah lay <u>with his fathers</u> , and <u>with his fathers</u> in the City of David they buried him. And Jotham his son reigned in his place.	1 Chr 3:12, 2 Chr 26:23. with his fathers ... with his fathers: otiose; compare 2 Ki 8:24.
2 Ki 15:8	בְּשָׁנַת שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה לְעֲזַרְיָהוּ מֶלֶךְ יְהוּדָה מָלַךְ זְכַרְיָהוּ בֶן־יִרְבְּעָם עַל־יִשְׂרָאֵל בְּשִׁמְרוֹן שָׁשָׁה חֳדָשִׁים:	In the thirty-eighth year of Azariah king of Judah, <u>Zechariah</u> the son of Jeroboam <i>started to</i> reign over Israel in Samaria, <i>and he did so</i> for six months.	Zechariah: see 2 Ki 14:29.
2 Ki 15:9	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כַּאֲשֶׁר עָשׂוּ אֲבֹתָיו לֹא סָר מִחַטָּאוֹת יִרְבְּעָם בֶּן־נֶבֶט אֲשֶׁר הִחְטִיא אֶת־יִשְׂרָאֵל:	And he did evil in the sight of the LORD, as his fathers did. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.	
2 Ki 15:10	וַיִּקְשֹׁר עָלָיו שָׁלֵם בֶּן־יִבְשׁ וַיִּכּוּהוּ קְבֻלָּעַם וַיִּמִּיתוּהוּ וַיִּמְלֹךְ תַחְתָּיו:	And Shallum the son of Jabesh conspired against him and struck him down <u>in public</u> and killed him, and he reigned in place of him.	in public ← <i>before the people</i> , only here in a Hebrew context, using a preposition common in Aramaic.

2 Ki 15:11	וַיִּתֵּר דְּבָרֵי זְכַרְיָה הַנֶּחֱמָה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Zechariah, they <i>are</i> to be seen written in the Book of the Chronicles of the Kings of Israel.	Zechariah: see 2 Ki 14:29. <hr/> they <i>are</i> to be seen ← <i>behold them</i> .
2 Ki 15:12	הוּא דְּבַר־יְהוָה אֲשֶׁר דִּבֶּר אֶל־יְהוּא לֵאמֹר בְּנֵי רְבִיעִים יֵשְׁבוּ לָךְ עַל־כִּסֵּא יִשְׂרָאֵל וַיְהִי־כֵן: פ	That <i>was</i> the word of the LORD which he spoke to Jehu when he said, “Your descendants to the fourth generation will sit on the throne of Israel.” And it was so.	to the fourth generation ← <i>of the fourth generation</i> . The four after Jehu were Jehoahaz, Jehoash, Jeroboam and Zechariah. Then Shallum broke the line.
2 Ki 15:13	שְׁלֹמֹם בֶּן־יָבִישׁ מֶלֶךְ בְּשַׁנַּת שְׁלֹשִׁים וְתֵשַׁע שָׁנָה לְעִזְיָה מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ יָרַח־יָמִים בְּשַׁמְרוֹן:	Shallum the son of Jabesh <i>started to</i> reign in the thirty-ninth year of Uzziah king of Judah, and he reigned for a full month in Samaria.	Uzziah ← <i>Uziah</i> here, but often with a <i>dagesh</i> , giving <i>Uzziah</i> . We standardize, as does AV, on <i>Uzziah</i> . Also called <i>Azariah</i> . See 2 Ki 14:21. <hr/> a full month ← <i>a month of days</i> .
2 Ki 15:14	וַיַּעַל מְנַחֵם בֶּן־גָּדִי מִתִּרְצָה וַיָּבֵא שַׁמְרוֹן וַיִּדֹּף אֶת־שְׁלֹמֹם בֶּן־יָבִישׁ בְּשַׁמְרוֹן וַיְמִיתֵהוּ וַיִּמְלֹךְ תַּחְתָּיו:	Then Menahem the son of Gadi from Tirzah went up and came to Samaria and struck Shallum the son of Jabesh down in Samaria, and he killed him, and he reigned in place of him.	
2 Ki 15:15	וַיִּתֵּר דְּבָרֵי שְׁלֹמֹם וְקִשְׁרוֹ אֲשֶׁר קָשַׁר הַנֶּחֱמָה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: ס	And <i>as for</i> the rest of the affairs of Shallum, and his conspiracy which he made, they <i>are</i> to be seen written in the Book of the Chronicles of the Kings of Israel.	made ← <i>conspired</i> . <hr/> they <i>are</i> to be seen ← <i>behold them</i> .
2 Ki 15:16	אִזְ יָכַח מְנַחֵם אֶת־תִּפְסָח וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־גְּבוּלֶיהָ מִתִּרְצָה כִּי לֹא פָתַח וַיִּדֹּף אֶת כָּל־הַרְוֹתֶיהָ בְּקַע: פ	Then Menahem attacked Tiphseh and everyone in it, and its territories by Tirzah. Because it did not open up, he attacked it, and he ripped all its pregnant women open.	territories by ← <i>borders from</i> , but the preposition has a wider scope.
2 Ki 15:17	בְּשַׁנַּת שְׁלֹשִׁים וְתֵשַׁע שָׁנָה לְעִזְרִיָּה מֶלֶךְ יְהוּדָה מֶלֶךְ מְנַחֵם בֶּן־גָּדִי עַל־יִשְׂרָאֵל עָשָׂה שָׁנִים בְּשַׁמְרוֹן:	In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi <i>started to</i> reign over Israel, and he did so for ten years in Samaria.	
2 Ki 15:18	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מֵעַל חַטָּאוֹת יָרְבֵּעַם בֶּן־נֶבֶט אֲשֶׁר־הִחֲטִיא אֶת־יִשְׂרָאֵל כָּל־יָמָיו:	And he did evil in the sight of the LORD, and he did not depart from the sins of Jeroboam the son of Nebat who caused Israel to sin, all his days.	

2 Ki 15:19	בָּא פּוּל מֶלֶךְ-אַשּׁוּר עַל-הָאָרֶץ וַיִּתֵּן מִנְחָם לְפּוּל אַלְף כֶּבֶר-כֶּסֶף לְהִזְיֹת יָדָיו אֹתוֹ לְהַחֲזִיק הַמַּמְלָכָה בְּיָדוֹ:	Pul king of Assyria came to the land, and Menahem gave Pul a thousand talents of silver, so that he would have the support to strengthen his grip on the kingdom.	to the land: or <i>against the land</i> , but reading the sense of אֵל, <i>el</i> for על, <i>al</i> , as here, is frequent. talents: see Ex 25:39. have the support ← <i>his (Pul's?) hand would be with him (Menahem)</i> . Or if it refers to Menahem's hand, translate <i>have the capability</i> . grip ← <i>hand</i> .
2 Ki 15:20	וַיֵּצֵא מִנְחָם אֶת-הַכֶּסֶף עַל-יִשְׂרָאֵל עַל כָּל-גִּבּוֹרֵי הַחֵיל לְתַתּ לְמֶלֶךְ אַשּׁוּר חֲמִשִּׁים שְׁקָלִים כֶּסֶף לְאִישׁ אֶחָד וַיָּשֶׁב מֶלֶךְ אַשּׁוּר וְלֹא-עָמַד שָׁם בְּאֶרֶץ:	And Menahem raised the money with a levy on Israel, on all valiant warriors, to give it to the king of Assyria – fifty shekels of silver per person – then the king of Assyria returned and did not stay there in the land.	raised ← <i>brought out</i> . valiant warriors: or <i>very wealthy men</i> . per person ← <i>for one man</i> . stay ← <i>stand</i> . there: or, [AnLx] III, <i>then, at that time</i> .
2 Ki 15:21	וַיִּתֵּר דְּבָרֵי מִנְחָם וְכָל-אַשּׁוּר עָשָׂה הֲלוֹא-הֵם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Menahem, and everything he did, are they not written in the Book of the Chronicles of the Kings of Israel?	
2 Ki 15:22	וַיֵּשֶׁב מִנְחָם עִם-אָבֹתָיו וַיִּמְלֹךְ פְּקַחְיָה בְּנוֹ תַחְתָּיו: פ	And Menahem lay with his fathers, and Pekahiah his son reigned in his place.	
2 Ki 15:23	בְּשָׁנַת חֲמִשִּׁים שָׁנָה לְעֹזְרִיָּה מֶלֶךְ יְהוּדָה מָלַךְ פְּקַחְיָה בְּזֶמְנָם עַל-יִשְׂרָאֵל בְּשִׁמְרוֹן שְׁנַתִּים:	In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem started to reign over Israel in Samaria, and he did so for two years.	
2 Ki 15:24	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִחַטָּאוֹת יִרְבֵּעַם בְּזֶמְנֹבָט אֲשֶׁר הֶחֱטִיא אֶת-יִשְׂרָאֵל:	And he did evil in the eyes of the LORD. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.	
2 Ki 15:25	וַיִּקְשֹׁר עָלָיו פְּקַח בֶּן-רְמַלְיָהוּ שְׁלִישׁוֹ וַיַּכְהוּ בְּשִׁמְרוֹן בְּאֶרְמוֹן בֵּית-מֶלֶךְ* הַמְּלָלָה אֶת-אַרְגֹּב וְאֶת-אַרְיֵה וְעַמּוֹ חֲמִשִּׁים אִישׁ מִבְּנֵי גִלְעָדִים וַיְמִיתֵהוּ וַיִּמְלֹךְ תַּחְתָּיו:	And Pekah the son of Remaliah, an adjutant of his, conspired against him and struck him down in Samaria, in the palace of {K: <i>the</i> } [Q: the] king's residence, with Argob and with Arieih, and with him fifty men from the sons of the Gileadites. And he killed him, and he reigned in place of him.	Gileadites: see Gen 31:21.

2 Ki 15:26	וַיִּתֵּר דְּבָרֵי פְּקַחִיהָ וְכָל־אֲשֶׁר עָשָׂה הֵנָּם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And <i>as for</i> the rest of the affairs of Pekahiah, and everything he did, <u>they are to be seen</u> written in the Book of the Chronicles of the Kings of Israel.	they <i>are</i> to be seen ← <i>behold</i> them.
2 Ki 15:27	בְּשָׁנַת חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה לְעֶזְרִיָּה מֶלֶךְ יְהוּדָה מֶלֶךְ פְּקַח בֶּן־רִמְלִיָּהוּ עַל־יִשְׂרָאֵל בְּשִׁמְרוֹן עָשְׂרִים שָׁנָה:	In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah <i>started to reign</i> over Israel in Samaria, <i>and he did so</i> for twenty years.	
2 Ki 15:28	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִן־חַטָּאוֹת יִרְבְּעָם בֶּן־נָבַט אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל:	And he did evil in the sight of the LORD. He did not depart from the sins of Jeroboam the son of Nebat, who caused Israel to sin.	
2 Ki 15:29	בְּיָמֵי פְּקַח מֶלֶךְ־יִשְׂרָאֵל בָּא תִּגְלַת פְּלֶאֶסֶר מֶלֶךְ אַשּׁוּר וַיִּקַּח אֶת־עִיּוֹן וְאֶת־אַבְל בֵּית־מַעֲכָה וְאֶת־נִנּוּחַ וְאֶת־קֹדֶשׁ וְאֶת־חֲצוֹר וְאֶת־הַגְּלַעַד וְאֶת־הַגְּלִילָה כָּל אֶרֶץ נַפְתָּלַי וַיִּגְלֶם אֶשּׁוּרָה:	In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and captured Ijon and Abel-Beth-Maachah and Janoah and Kedesh and Hazor and Gilead and Galilee – all the land of Naphtali – and he deported them to Assyria.	Tiglath-Pileser: in 1 and 2 Chronicles, <i>Tilgath-Pilneser</i> . Gilead: see Gen 31:21.
2 Ki 15:30	וַיִּקְשֶׁר־קֶשֶׁר הוֹשֵׁעַ בֶּן־אֵלָה עַל־פְּקַח בֶּן־רִמְלִיָּהוּ וַיַּכְהוּ וַיְמִיתֵהוּ וַיִּמְלֹךְ תַּחְתָּיו בְּשָׁנַת עָשְׂרִים לְיוֹתָם בֶּן־עֲזִיָּה:	Then Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and he struck him down and killed him, and he reigned in his place, in the twentieth year of Jotham the son of Uzziah.	Hoshea: the same Hebrew spelling as <i>Hoshea</i> (later <i>Joshua</i>) of Num 13:8 and <i>Hosea</i> of Hos 1:1. Uzziah ← <i>Uziah</i> . See 2 Ki 15:13.
2 Ki 15:31	וַיִּתֵּר דְּבָרֵי־פְּקַח וְכָל־אֲשֶׁר עָשָׂה הֵנָּם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And <i>as for</i> the rest of the affairs of Pekah, and everything he did, <u>they are to be seen</u> written in the Book of the Chronicles of the Kings of Israel.	they <i>are</i> to be seen ← <i>behold</i> them.
2 Ki 15:32	בְּשָׁנַת שְׁתַּיִם לְפְּקַח בֶּן־רִמְלִיָּהוּ מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ יוֹתָם בֶּן־עֲזִיָּהוּ מֶלֶךְ יְהוּדָה:	In the second year of Pekah the son of Remaliah, the king of Israel, Jotham the son of Uzziah <i>started to reign as</i> the king of Judah.	Uzziah ← <i>Uziah</i> . See 2 Ki 15:13.
2 Ki 15:33	בֶּן־עֲשָׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמָלְכוֹ וְשֵׁשׁ־עָשָׂרָה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְרוּשָׁא בַת־צָדוֹק:	He was twenty-five years old when he <i>started to reign</i> , and he reigned in Jerusalem for sixteen years. And his mother's name was Jerusha, the daughter of Zadok.	2 Chr 27:1.
2 Ki 15:34	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה עֲזִיָּהוּ אָבִיו עָשָׂה:	And he did what <i>was</i> right in the sight of the LORD. He acted according to everything that Uzziah his father did.	2 Chr 27:2. Uzziah ← <i>Uziah</i> . See 2 Ki 15:13.

2 Ki 15:35	<p>רַק הַבְּמֹת לֹא סִרוּ עוֹד הָעַם מִזְבְּחִים וּמִקְטָרִים בַּבְּמֹת הוּא בָּנָה אֶת־שַׁעַר בֵּית־יְהוָה הָעֶלְיוֹן:</p>	<p>However, the <i>idolatrous</i> raised sites were not removed. The people were still sacrificing and burning incense on the <i>idolatrous</i> raised sites. He built the upper gate to the house of the LORD.</p>	<p> 2 Chr 27:2, 2 Chr 27:3. were not removed: <i>qal</i> for passive of <i>hiphil</i>.</p>
2 Ki 15:36	<p>וַיִּתֵּר דְּבָרֵי יוֹתָם אֲשֶׁר עָשָׂה הֵלֵא־הֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:</p>	<p>And the rest of the exploits of Jotham which he undertook, are they not written in the Book of the Chronicles of the Kings of Judah?</p>	<p> 2 Chr 27:7. which: many manuscripts (see [BHS-CA]), and AV, but not [WLC], read <i>and everything that</i>. So AV differs.</p>
2 Ki 15:37	<p>בַּיָּמִים הָהֵם הִחֵל יְהוָה לְהַשְׁלִיחַ בִּיהוּדָה רָצִין מֶלֶךְ אַרָם וְאֵת פִּקַּח בֶּן־רִמְלִיָּהוּ:</p>	<p>In those days the LORD started sending Rezin king of Aramaea, and Pekah the son of Remaliah, against Judah.</p>	
2 Ki 15:38	<p>וַיִּשְׁכַּב יוֹתָם עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ אַחָז בְּנוֹ תַחְתָּיו: פ</p>	<p>And Jotham lay with his fathers, and with his fathers he was buried, in the City of David his father, and Ahaz his son reigned in his place.</p>	<p> 1 Chr 3:13, 2 Chr 27:9. with his fathers ... with his fathers: otiose; compare 2 Ki 8:24.</p>
2 Ki 16:1	<p>בְּשָׁנַת שִׁבְעֵעָשָׂר שָׁנָה לְפִקַּח בֶּן־רִמְלִיָּהוּ מֶלֶךְ אַחָז בֶּן־יוֹתָם מֶלֶךְ יְהוּדָה:</p>	<p>In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham started to reign as the king of Judah.</p>	
2 Ki 16:2	<p>בֶּן־עֶשְׂרִים שָׁנָה אַחָז בְּמָלְכוֹ וַיִּשַׁעֲשֶׂר שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְלֹא־עָשָׂה הַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהָיו כְּדָוִד אָבִיו:</p>	<p>Ahaz was twenty years old when he started to reign, and he reigned for sixteen years in Jerusalem. But he did not do what was right in the eyes of the LORD his God like David his father.</p>	<p> 2 Chr 28:1.</p>
2 Ki 16:3	<p>וַיֵּלֶךְ בְּדַרְךְ מַלְכֵי יִשְׂרָאֵל וְגַם אֶת־בְּנוֹ הֵעָבִיר בְּאֵשׁ כְּתַעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה אֹתָם מִפְּנֵי בְּנֵי יִשְׂרָאֵל:</p>	<p>And he walked in the way of the kings of Israel, and he made even his own son pass over fire, like the abominations of the Gentiles whom the LORD dispossessed before the sons of Israel.</p>	<p> 2 Chr 28:2, 2 Chr 28:3.</p>
2 Ki 16:4	<p>וַיִּזְבַּח וַיִּקְטֹר בַּבְּמֹת וְעַל־הַגְּבְעוֹת וְתַחַת כָּל־עֵץ רֵעָן:</p>	<p>And he sacrificed and burned incense on the <i>idolatrous</i> raised sites and on the hills and under every luxuriant tree.</p>	<p> 2 Chr 28:4.</p>
2 Ki 16:5	<p>אָז יָעָלָה רָצִין מֶלֶךְ־אַרָם וּפִקַּח בֶּן־רִמְלִיָּהוּ מֶלֶךְ־יִשְׂרָאֵל יְרוּשָׁלַם לְמַלְחָמָה וַיִּצְרוּ עַל־אַחָז וְלֹא יָכְלוּ לְהִלָּחֵם:</p>	<p>Then Rezin king of Aramaea and Pekah the son of Remaliah, the king of Israel, went up to Jerusalem to war, and they besieged Ahaz, but they could not do battle.</p>	

2 Ki 16:6	<p>בָּעֵת הַהִיא הָשִׁיב רֶצִין מֶלֶךְ-אַרַם אֶת-אֵילַת לְאַרַם וַיִּנְשַׁל אֶת-הַיְהוּדִים מֵאֵילֹת *וְאַרְמִים* וְאֲדוֹמִים בָּאוּ אֵילַת וַיִּשְׁבוּ שָׁם עַד הַיּוֹם הַזֶּה: פ</p>	<p>At that time Rezin king of Aramaea restored Elath to Aramaea, and he drove the Jews out of Elath, and {K: Aramaeans} [Q: Edomites] came to Elath and lived there, as they do up to this day.</p>	<p>Jews: the first occurrence in the Bible of this word. The cognate word <i>Judah</i> (or <i>Judaea</i>, as the place) is mentioned in 1 Ki 22:2.</p> <p>Elath: AV differs, aligning it with <i>Elath</i>. The two are equated in [LHG]. We maintain the distinction.</p>
2 Ki 16:7	<p>וַיִּשְׁלַח אַחָז מְלָאכִים אֶל-תִּגְלַת פְּלֶסֶר מֶלֶךְ-אַשּׁוּר לֵאמֹר עֲבֹדֵךְ וּבְנֵךְ אֲנִי עָלַי וְהוֹשַׁעְנִי מִכַּף מֶלֶךְ-אַרַם וּמִכַּף מֶלֶךְ יִשְׂרָאֵל הַקּוֹמִים עָלַי:</p>	<p>And Ahaz sent messengers to Tiglath-Pileser king of Assyria and said, "I am your servant and your son. Come up and save me from the grip of the king of Aramaea, and from the grip of the king of Israel, who are rising up against me."</p>	<p> 2 Chr 28:16.</p> <p>Pileser ← <i>Peleser</i> here; elsewhere in 2 Kings <i>Pileser</i>. See also 2 Ki 15:29.</p> <p>grip (2x) ← <i>palm</i>.</p>
2 Ki 16:8	<p>וַיִּקַּח אַחָז אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב הַנִּמְצָא בְּבֵית יְהוָה וּבְאֲצֵרוֹת בַּיִת הַמֶּלֶךְ וַיִּשְׁלַח לְמֶלֶךְ-אַשּׁוּר שְׂחָד:</p>	<p>And Ahaz took the silver and the gold which were present in the house of the LORD and in the treasuries of the king's house, and he sent a bribe to the king of Assyria.</p>	<p> 2 Chr 28:21.</p>
2 Ki 16:9	<p>וַיִּשְׁמַע אֵלָיו מֶלֶךְ אַשּׁוּר וַיַּעַל מֶלֶךְ אַשּׁוּר אֶל-דַּמָּשֶׁק וַיִּתְּפֹשֶׂה וַיַּגְלֶה קִירָה וְאֶת-רֶצִין הַמִּית:</p>	<p>And the king of Assyria heeded him, and the king of Assyria went up to Damascus and took possession of it, and he exiled the population to Kir, and he killed Rezin.</p>	<p>king of Assyria ... king of Assyria: otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5. Similarly some other verses in this chapter.</p> <p>heeded ← <i>heard</i>.</p>
2 Ki 16:10	<p>וַיֵּלֶךְ הַמֶּלֶךְ אַחָז לִקְרַאת תִּגְלַת פְּלֶסֶר מֶלֶךְ-אַשּׁוּר דוֹמָשֶׁק וַיֵּרָא אֶת-הַמִּזְבֵּחַ אֲשֶׁר בְּדַמָּשֶׁק וַיִּשְׁלַח הַמֶּלֶךְ אַחָז אֶל-אוּרִיָה הַכֹּהֵן אֶת-דַּמּוֹת הַמִּזְבֵּחַ וְאֶת-תְּבֻנֹתָיו לְכָל-מַעֲשָׂהוּ:</p>	<p>Then King Ahaz went to meet Tiglath-Pileser king of Assyria in Damascus, and he saw the altar which was in Damascus, and King Ahaz sent Uriah the priest a drawing of the altar and its design in all its detail.</p>	<p>Uriah: AV= <i>Urijah</i> here (and for the priest generally), but it is the same spelling as for Uriah the Hittite (2 Sam 11:3).</p> <p>drawing ← <i>likeness</i>.</p> <p>detail ← <i>workmanship</i>.</p>
2 Ki 16:11	<p>וַיְבִן אוּרִיָה הַכֹּהֵן אֶת-הַמִּזְבֵּחַ כְּכֹל אֲשֶׁר-שָׁלַח הַמֶּלֶךְ אַחָז מִדַּמָּשֶׁק בֵּן עָשָׂה אוּרִיָה הַכֹּהֵן עַד-בּוֹא הַמֶּלֶךְ-אַחָז מִדַּמָּשֶׁק:</p>	<p>And Uriah the priest built the altar. According to everything that King Ahaz had sent from Damascus, so Uriah the priest made it, ready for when King Ahaz would come from Damascus.</p>	<p>Uriah (2x): AV= <i>Urijah</i> here. See 2 Ki 16:10.</p> <p>ready for when King Ahaz would come ← <i>up to the coming of King Ahaz</i>.</p> <p>The sentence structure of this verse follows Masoretic tradition. We have a full stop at the <i>atnach</i>. Compare Num 9:5.</p>

2 Ki 16:12	וַיָּבֹא הַמֶּלֶךְ מִדַּמְשֶׁק וַיֵּרָא הַמֶּלֶךְ אֶת-הַמִּזְבֵּחַ וַיִּקְרַב הַמֶּלֶךְ עַל-הַמִּזְבֵּחַ וַיַּעַל עָלָיו:	And when the king came <i>back</i> from Damascus, the king saw the altar, and the king <u>went up to</u> the altar and made a burnt offering on it.	went up to: the verb could be re-pointed to <i>hiphil</i> (וַיִּקְרַב) so as to read <i>and offered on</i> .
2 Ki 16:13	וַיִּקְטֹר אֶת-עֹלֹתָו וְאֶת-מִנְחָתוֹ וַיִּסֹּךְ אֶת-נִסְכּוֹ וַיִּזְרַק אֶת-דַּם-הַשְּׁלָמִים אֲשֶׁר-לוֹ עַל-הַמִּזְבֵּחַ:	And he <u>made</u> his burnt offering and his meal-offering, and he poured out his libation, and he sprinkled the blood of his peace-offerings on the altar.	made ← <i>burnt</i> .
2 Ki 16:14	וְאֵת הַמִּזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְהוָה וַיִּקְרַב מֵאֵת פְּנֵי הַבַּיִת מִבַּיִן הַמִּזְבֵּחַ וּמִבַּיִן בֵּית יְהוָה וַיִּתֵּן אֹתוֹ עַל-יָרֵךְ הַמִּזְבֵּחַ צְפוֹנָה:	And he brought the copper altar which <i>is</i> before the LORD from the front of the house between the altar and the house of the LORD, and he put it to the <u>side</u> of the altar to the north.	side ← <i>thigh</i> .
2 Ki 16:15	*וַיִּצְוֵהוּ *וַיִּצְוֵהוּ הַמֶּלֶךְ-אֲחָז אֶת-אוּרִיָּה הַכֹּהֵן לֵאמֹר עַל הַמִּזְבֵּחַ הַגָּדוֹל הַקָּטָן אֶת-עֹלֹת-הַבֶּקֶר וְאֶת-מִנְחֹת הָעֶרֶב וְאֶת-עֹלֹת הַמֶּלֶךְ וְאֶת-מִנְחָתוֹ וְאֵת עֹלֹת כָּל-עַם הָאָרֶץ וּמִנְחָתָם וְנִסְכֵיהֶם וְכָל-דַּם עֹלָה וְכָל-דַּם-זֶבַח עָלָיו תִּזְרַק וּמִזְבֵּחַ הַנְּחֹשֶׁת יִהְיֶה-לִּי לְבָקָר:	And King Ahaz {K: commanded him – Uriah the priest – } [Q: commanded Uriah the priest] and said, “Burn the morning burnt offering and the evening meal-offering and the king's burnt offering, and his meal-offering, and the burnt offering for all the people of the land, and their meal-offering, and their libations, on the big altar, and sprinkle all the blood of the burnt offering, and all the blood of the sacrifice on it. And the copper altar will be for me to <u>consider</u> .”	Uriah (2x): AV= <i>Urijah</i> here. See 2 Ki 16:10. <hr/> consider: as [AnLx]. [CB]= <i>consider further (what shall be done with it)</i> .
2 Ki 16:16	וַיַּעַשׂ אוּרִיָּה הַכֹּהֵן כְּכֹל אֲשֶׁר-צִוָּה הַמֶּלֶךְ אֲחָז:	And Uriah the priest acted according to everything that King Ahaz commanded him.	Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10.
2 Ki 16:17	וַיִּקְצֹץ הַמֶּלֶךְ אֲחָז אֶת-הַמִּסְגָּרוֹת הַמְּכֻנּוֹת וַיִּסֶר מֵעֲלֵיהֶם *וְאֵת-הַכִּיֹּר וְאֶת-הַיָּם הַזֶּה מֵעַל הַבֶּקֶר הַנְּחֹשֶׁת אֲשֶׁר תַּחְתֶּיהָ וַיִּתֵּן אֹתוֹ עַל מְרֻצְפֹת אֲבָנִים:	And King Ahaz cut the borders of the bases off {K: and removed <i>them</i> from them, and he took down both the laver and} [Q: and removed the laver from them, and he took down] the <i>artificial</i> sea from the copper oxen which <i>were</i> under it, and he put it on the stone paving.	AV differs, reading the <i>qeré</i> .
2 Ki 16:18	וְאֶת-מִיֶּסֶךְ *מוֹסְדֵי הַשַּׁבָּת אֲשֶׁר-בָּנוּ בַּבַּיִת וְאֶת-מְבוֹא הַמֶּלֶךְ הַחִיצוֹנָה הַסָּבִיב בֵּית יְהוָה מִפְּנֵי מֶלֶךְ אַשּׁוּר:	And he <u>altered</u> the veranda for the Sabbath, which they had built adjoining the house and the king's outer entrance to <u>go to</u> the house of the LORD on account of the king of Assyria.	veranda: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . <hr/> altered ... to go ← <i>made turn</i> . <hr/> adjoining ← <i>in / at</i> .

2 Ki 16:19	וַיִּתֵּר דְּבָרֵי אַחֲזֵי אֲשֶׁר עָשָׂה הֵלֵא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the exploits of Ahaz which he undertook, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 28:26.
2 Ki 16:20	וַיֵּשֶׁב אַחֲזֵי עִם־אָבֹתָיו וַיִּקְבֹּר עִם־אָבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ חִזְקִיָּהוּ בְּנֹו תַחְתָּיו: פ	And Ahaz lay <u>with his fathers</u> , and <u>with his fathers</u> he was buried, in the City of David. And <u>Hezekiah</u> his son reigned in place of him.	1 Chr 3:13, 2 Chr 28:27. with his fathers ... with his fathers: otiose; compare 2 Ki 8:24. Hezekiah ← <i>Hizkiahu</i> . Also <i>Hizkiah</i> as in 2 Ki 18:1. But we retain the AV / traditional English name.
2 Ki 17:1	בְּשָׁנַת שְׁתַּיִם עָשָׂה לְאַחֲזֵי מֶלֶךְ יְהוּדָה מֶלֶךְ הַיָּשָׁע בְּזֶאֱלָה בְּשִׁמְרוֹן עַל־יִשְׂרָאֵל תִּשְׁעַת שָׁנִים:	In the twelfth year of Ahaz king of Judah, <u>Hoshea</u> the son of Elah <i>started to reign</i> over Israel in Samaria, <i>and he did so</i> for nine years.	Hoshea: see 2 Ki 15:30.
2 Ki 17:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וְכִי לֹא כְּמַלְכֵי יִשְׂרָאֵל אֲשֶׁר הָיוּ לִפְנָיו:	And he did evil in the sight of the LORD, but not like the kings of Israel who were before him.	
2 Ki 17:3	עָלִיו עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ אַשּׁוּר וַיְהִי־לוֹ הַיָּשָׁע נְעֻד וַיֵּשֶׁב לוֹ מִנְחָה:	Shalmaneser king of Assyria came up against him, and <u>Hoshea</u> became his servant, and he brought him a gift.	Hoshea: see 2 Ki 15:30.
2 Ki 17:4	וַיִּמְצָא מֶלֶךְ־אַשּׁוּר בְּהַיָּשָׁע קִשְׁרָה אֲשֶׁר שָׁלַח מְלָאכִים אֶל־סוּא מֶלֶךְ־מִצְרַיִם וְלֹא־הָעֵלָה מִנְחָה לְמֶלֶךְ אַשּׁוּר כְּשִׁנָּה בְּשִׁנָּה וַיַּעֲצֵרְהוּ מֶלֶךְ אֲשּׁוּר וַיֹּאסְרֵהוּ בַּיִת כְּלָא:	And the king of Assyria <u>discovered</u> a conspiracy by <u>Hoshea</u> , because he had sent messengers to So king of Egypt, and he had not brought a present up to the king of Assyria, as <i>was the custom</i> year by year, so the king of Assyria detained him and bound him <i>in prison</i> .	discovered ← <i>found</i> . Hoshea: see 2 Ki 15:30. because he had sent: or <i>when he sent</i> .
2 Ki 17:5	וַיַּעַל מֶלֶךְ־אַשּׁוּר בְּכָל־הָאָרֶץ וַיַּעַל שְׁמֶרוֹן וַיִּצֹר עָלֶיהָ שָׁלֹשׁ שָׁנִים:	Then the king of Assyria went up throughout all the land, and he went up <i>to</i> Samaria and besieged it for three years.	
2 Ki 17:6	בְּשָׁנַת הַתְּשִׁיעִית לְהַיָּשָׁע לָבָד מֶלֶךְ־אַשּׁוּר אֶת־שְׁמֶרוֹן וַיִּגְלֵ אֶת־יִשְׂרָאֵל אֶשּׁוּרָה וַיֵּשֶׁב אֹתָם בְּחָלַח וּבְחָבוֹר נְהַר גּוּזָן וּבְעָרֵי מְדִי: פ	In the ninth year of <u>Hoshea</u> , the king of Assyria captured Samaria and deported Israel to Assyria, and he <u>relocated</u> them in <u>Halah</u> and in Habor <i>by</i> the River Gozan and the cities of <u>Media</u> .	Hoshea: see 2 Ki 15:30. relocated ← <i>made dwell</i> . Halah: or <i>Helah</i> . Media: i.e. the land of <i>the Medes</i> , the Median ↗

2 Ki 17:7	וַיְהִי כִּי־חָטְאוּ בְנֵי־יִשְׂרָאֵל לַיהוָה אֱלֹהֵיהֶם הַמַּעַלְה אֹתָם מֵאֶרֶץ מִצְרַיִם מִתַּחַת יַד פַּרְעֹה מֶלֶךְ־מִצְרַיִם וַיִּירָאוּ אֱלֹהִים אֲחֵרִים:	And it came to pass that the sons of Israel sinned against the LORD their God, who brought them up out of the land of Egypt – from <i>being under the control</i> of Pharaoh king of Egypt – and they had feared other gods,	↳ empire. Not the same as <i>Midian</i> . <hr/> under the control ← <i>under the hand</i> .
2 Ki 17:8	וַיֵּלְכוּ בְּחֻקֹּת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל וּמִלְכֵי יִשְׂרָאֵל אֲשֶׁר עָשׂוּ:	and they had walked in the statutes of the nations which the LORD had dispossessed before the sons of Israel, and <i>the statutes of</i> the kings of Israel which they had instituted.	
2 Ki 17:9	וַיַּחְפְּאוּ בְנֵי־יִשְׂרָאֵל דְּבָרִים אֲשֶׁר לֹא־כֵן עַל־יְהוָה אֱלֹהֵיהֶם וַיִּבְנוּ לָהֶם בְּמוֹת בְּכָל־עָרֵיהֶם מִמִּגְדַּל נֹצְרִים עַד־עִיר מְבֻצָּר:	And the sons of Israel did things secretly, <i>things</i> which were dishonest, against the LORD their God, and they built themselves <i>idolatrous</i> raised sites in all their cities, from the watchman's tower to the fortified city.	
2 Ki 17:10	וַיַּצְבּוּ לָהֶם מַצֵּבוֹת וְאֲשֵׁרִים עַל כָּל־גְּבֻעָה גְּבֹהָה וְתַחַת כָּל־עֵץ רַעֲנָן:	And they set up <i>idolatrous</i> images and phallic parks on every high hill and under every luxuriant tree.	
2 Ki 17:11	וַיִּקְטְרוּ־שָׁם בְּכָל־בְּמוֹת כּוֹשִׁים אֲשֶׁר־הִגְלָה יְהוָה מִפְּנֵיהֶם וַיַּעֲשׂוּ דְבָרִים רָעִים לְהַכְעִים אֶת־יְהוָה:	And they burned incense there on all the <i>idolatrous</i> raised sites, like the Gentiles whom the LORD had driven into exile <u>at their advance</u> , and they did evil things, <u>so that they provoked</u> the LORD to anger.	at their advance ← <i>before them</i> , spatially, not temporally. <hr/> so that <i>they</i> provoked: consecutive (result), rather than purposive, use of the infinitive.
2 Ki 17:12	וַיַּעֲבְדוּ הַגִּלְלִים אֲשֶׁר אָמַר יְהוָה לָהֶם לֹא תַעֲשׂוּ אֶת־הַדְּבָר הַזֶּה:	And they served idols <i>concerning</i> which the LORD had said to them, “You shall not do this thing.”	
2 Ki 17:13	וַיַּעַד יְהוָה בְּיִשְׂרָאֵל וּבִיהוּדָה בְּיַד כָּל־נְבִיאָו* נְבִיאֵי כָל־חִזָּה לֵאמֹר שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וּשְׁמְרוּ מִצְוֹתַי חֻקֹּתַי כְּכָל־הַתּוֹרָה אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם וְאֲשֶׁר שְׁלַחְתִּי אֵלֵיכֶם בְּיַד עַבְדֵי הַנְּבִיאִים:	And the LORD testified to Israel and to Judah through the <u>intermediacy</u> of {K: every prophet of his – every seer – } [Q: all the prophets of every seer,] and said, “Come back from your evil ways and keep my commandments <i>and</i> my statutes according to all the law which I commanded your fathers, and which I sent you through the <u>intermediacy</u> of my servants the prophets.”	intermediacy (2x) ← <i>hand</i> .
2 Ki 17:14	וְלֹא שָׁמְעוּ וַיִּקְשׂוּ אֶת־עַרְפָּם כַּעֲרֹף אֲבוֹתָם אֲשֶׁר לֹא הֶאֱמִינוּ בַיהוָה אֱלֹהֵיהֶם:	But they did not <u>heed it</u> , and they stiffened their <u>necks</u> like the <u>necks</u> of their fathers who did not believe in the LORD their God.	heed ← <i>hear</i> . <hr/> necks ... necks ← <i>neck ... neck</i> . Singular in Hebrew because one item per person. Compare Ezek 33:26.

2 Ki 17:15	וַיִּמְאַסּוּ אֶת־חֻקֵי וְאֶת־בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אֲבוֹתָם וְאֵת עֵדוּתָיו אֲשֶׁר הֵעִיד בָּם וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל וַיְהִי־לָם וְאַחֲרֵי הַגּוֹיִם אֲשֶׁר סָבִיבֻתָם אֲשֶׁר צִוָּה יְהוָה אֹתָם לִבְלֹתֵי עֲשׂוֹת כִּהֵם:	And they rejected his statutes and his covenant which he <u>made</u> with their fathers, and his testimonies which he testified against them, and they went after idolatry, and they became idolatrous, and they <i>went</i> after the Gentiles who <i>were</i> around them, <i>concerning</i> whom the LORD had commanded them not to act like them.	made ← <i>cut</i> .
2 Ki 17:16	וַיַּעֲזְבוּ אֶת־כָּל־מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיַּעֲשׂוּ לָהֶם מַסְכָּה *שְׁנַיִם *שְׁנֵי עֲגָלִים וַיַּעֲשׂוּ אֲשִׁירָה וַיִּשְׁתַּחֲוּוּ לְכָל־צַבָּא הַשָּׁמַיִם וַיַּעֲבְדוּ אֶת־הַבַּעַל:	And they forsook all the commandments of the LORD their God, and they made themselves cast imagery – two calves. And they made a phallic park, and they worshipped every celestial body, and they served Baal.	two: the <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning. body ← <i>power</i> .
2 Ki 17:17	וַיַּעֲבִירוּ אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם בָּאֵשׁ וַיִּקְסְמוּ קְסָמִים וַיִּנְחָשׁוּ וַיִּתְמַכְּרוּ לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ:	And they made their sons and their daughters pass through fire, and they <u>made</u> divinations, and they used enchantment, and they gave themselves over to do evil in the sight of the LORD, <u>so that</u> <i>they</i> provoked him to anger.	made ← <i>divined</i> . so that <i>they</i> provoked: consecutive (result), rather than purposive, use of the infinitive.
2 Ki 17:18	וַיִּתְאַנֶּף יְהוָה מְאֹד בְּיִשְׂרָאֵל וַיִּסְרֶם מֵעַל פָּנָיו לֹא נִשְׂאָר רַק שִׁבְט־יְהוּדָה לְבַדּוֹ:	And the LORD became very irate with Israel, and he removed them from his <u>presence</u> . None remained except the tribe of Judah alone.	presence ← <i>face</i> .
2 Ki 17:19	גַּם־יְהוּדָה לֹא שָׁמַר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיֵּלְכוּ בְּחֻקֹת יִשְׂרָאֵל אֲשֶׁר עָשׂוּ:	<i>But</i> neither did Judah keep the commandments of the LORD their God, and they walked in the statutes of Israel which they had instituted.	
2 Ki 17:20	וַיִּמְאַסׁ יְהוָה בְּכָל־זֶרַע יִשְׂרָאֵל וַיַּעֲזֹב וַיִּתְּנֵם בְּיַד־שׂוֹסִים עַד אֲשֶׁר הִשְׁלִיכֶם מִפְּנֵיו:	And the LORD <u>rejected</u> all the seed of Israel, and he afflicted them, and he delivered them into the hand of plunderers, until he had banished them from his <u>presence</u> .	rejected: i.e. for a while. presence ← <i>face</i> .
2 Ki 17:21	כִּי־קָרַע יִשְׂרָאֵל מֵעַל בֵּית דָּוִד וַיִּמְלִיכוּ אֶת־יִרְבֵּעַם בֶּן־נִבְט *וַיִּדָּח *וַיִּדָּח יִרְבֵּעַם אֶת־יִשְׂרָאֵל מֵאַחֲרֵי יְהוָה וַהֲחִטִּיאוּם חֲטָאָה גְדוֹלָה:	For he had torn Israel away from the house of David, and they made Jeroboam the son of Nebat king, and Jeroboam {K: <u>directed</u> Israel away} [Q: <u>drove</u> Israel away] from <u>following</u> the LORD, and he caused them to <u>commit</u> a great sin.	directed (<i>ketiv</i>) ← <i>pointed</i> (with the hand). See יָדָה in [MJ], but also נָדָה in [AnLx]. following ← <i>behind</i> . commit ← <i>sin</i> .
2 Ki 17:22	וַיֵּלְכוּ בְנֵי יִשְׂרָאֵל בְּכָל־חֲטָאוֹת יִרְבֵּעַם אֲשֶׁר עָשָׂה לֹא־סֵרוּ מִמֶּנָּה:	And the sons of Israel walked in all the sins of Jeroboam which he <u>committed</u> , and they did not depart from <u>it</u> ,	committed ← <i>sinned</i> . it: perhaps a generic reference to the <i>walking</i> .

2 Ki 17:23	<p>עַד אֲשֶׁר-הִסִּיר יְהוָה אֶת-יִשְׂרָאֵל מֵעַל פְּנֵי כַּאֲשֶׁר דִּבֶּר בְּיַד כָּל-עֲבָדָיו הַנְּבִיאִים וַיִּגַּל יִשְׂרָאֵל מֵעַל אֲדָמְתּוֹ אֲשׁוּרָה עַד הַיּוֹם הַזֶּה: פ</p>	<p>to such an extent that the LORD removed Israel from his presence, as he had said through the intermediacy of all his servants the prophets, and Israel was deported from its land to Assyria, <i>as it is</i> up to this day.</p>	<p>to such an extent ← <i>up to</i>. presence ← <i>face</i>. intermediacy ← <i>hand</i>.</p>
2 Ki 17:24	<p>וַיָּבֵא מֶלֶךְ-אֲשׁוּר מִבָּבֶל וּמִכּוּתָהּ וּמִעֵוָא וּמִחַמַּת וּסְפָרוּיִם וַיֵּשֶׁב בְּעָרֵי שְׁמָרוֹן תַּחַת בְּנֵי יִשְׂרָאֵל וַיִּרְשׁוּ אֶת-שְׁמָרוֹן וַיֵּשְׁבוּ בְּעָרֶיהָ:</p>	<p>And the king of Assyria brought <i>people</i> from Babylon and from Cuthah and from <i>Ava</i> and from Hamath and Sepharvaim, and he <i>relocated them</i> in the cities of Samaria instead of the sons of Israel, and they took possession of Samaria and lived in its cities.</p>	<p>Ava ← <i>Avva</i>, but we retain the AV / traditional English name. relocated ← <i>made dwell</i>.</p>
2 Ki 17:25	<p>וַיְהִי בַתְּחִלַּת שְׁבֹתָם שֶׁם לֹא יָרְאוּ אֶת-יְהוָה וַיִּשְׁלַח יְהוָה בָּהֶם אֶת-הָאֲרִיֹּת וַיְהִי הֲרָגִים בָּהֶם:</p>	<p>And it came to pass, at the start of when they lived there, <i>that</i> they did not fear the LORD, and the LORD sent <i>lions</i> against them which would kill them.</p>	<p>lions ← <i>the lions</i>. An unexpected definite article. See Gen 22:9.</p>
2 Ki 17:26	<p>וַיֹּאמְרוּ לְמֶלֶךְ אֲשׁוּר לֵאמֹר הַגּוֹיִם אֲשֶׁר הִגְלִיתָ וַתּוֹשֵׁב בְּעָרֵי שְׁמָרוֹן לֹא יָדְעוּ אֶת-מִשְׁפַּט אֱלֹהֵי הָאָרֶץ וַיִּשְׁלַח-בָּם אֶת-הָאֲרִיֹּת וְהֵנֵם מִמֵּיתִים אוֹתָם כַּאֲשֶׁר אֵינָם יָדְעִים אֶת-מִשְׁפַּט אֱלֹהֵי הָאָרֶץ:</p>	<p>Then they spoke to the king of Assyria and said, “The Gentiles whom you have deported and <i>relocated</i> in the cities of Samaria do not know the <i>custom</i> of the God of the land, and he has sent lions against them, and <i>there they are</i> killing them, because they do not know the <i>custom</i> of the God of the land.”</p>	<p>relocated ← <i>made dwell</i>. custom (2x): or <i>judgment</i>. there they <i>are</i> ← <i>behold them</i>.</p>
2 Ki 17:27	<p>וַיֵּצֵא מֶלֶךְ-אֲשׁוּר לֵאמֹר הֲלִיכּוּ שָׁמָּה אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלִיתֶם מִשָּׁם וַיִּלְכוּ וַיֵּשְׁבוּ שָׁם וַיְרִם אֶת-מִשְׁפַּט אֱלֹהֵי הָאָרֶץ:</p>	<p>Then the king of Assyria gave a command and said, “<i>Take</i> one of the priests there, whom you deported from there, and let <i>them</i> go and live there, and let him teach them the <i>custom</i> of the God of the land.”</p>	<p>take ← <i>lead</i>. them: presumably the priest and his family. He may have taught them to fear the LORD, but apart from that he was probably idolatrous (see rest of chapter). custom: see 2 Ki 17:26.</p>
2 Ki 17:28	<p>וַיָּבֵא אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלוּ מִשְׁמָרוֹן וַיֵּשֶׁב בְּבֵית-אֵל וַיְהִי מוֹרָה אֹתָם אֵיךְ יִירָאוּ אֶת-יְהוָה:</p>	<p>So one of the priests whom they had deported from Samaria came and <i>stayed</i> in Beth-El, and he would teach them how they should fear the LORD.</p>	<p>stayed ← <i>sat, dwelt</i>.</p>
2 Ki 17:29	<p>וַיְהִי עַשִׂים גּוֹי גּוֹי אֱלֹהָיו וַיִּנְיְחוּ בְּבֵית הַבְּמוֹת אֲשֶׁר עָשׂוּ הַשְּׁמֵרָנִים גּוֹי גּוֹי בְּעָרֵיהֶם אֲשֶׁר הֵם יֹשְׁבִים שָׁם:</p>	<p>But each nation would make its <i>own</i> gods and place <i>them</i> in the <i>house on</i> the <i>idolatrous</i> raised sites which the Samaritans had made. Each nation <i>would do this</i> in their cities where they were living.</p>	<p>house on ← <i>house of</i>. Wider use of the construct state.</p>

2 Ki 17:30	וְאֲנָשֵׁי בָבֶל עָשׂוּ אֶת־סִכּוֹת בְּנוֹת וְאֲנָשֵׁי־כּוּת עָשׂוּ אֶת־נֶרְגַל וְאֲנָשֵׁי חַמַּת עָשׂוּ אֶת־אַשִּׁימָא:	And the <u>men from Babylon</u> made Succoth-Benoth, and the <u>men from Cuth</u> made Nergal, and the <u>men from Hamath</u> made Ashima.	men from (3x) ← <i>men of</i> . Wider use of the construct state.
2 Ki 17:31	וְהַעֲוִים עָשׂוּ נִבְחָז וְאֶת־תַּרְתַּק וְהִסְפְּרוּם שָׂרְפִים אֶת־בְּנֵיהֶם בְּאֵשׁ לְאֲדַרְמֶלֶךְ וְעַנְמֶלֶךְ *אלה **אֱלֹהֵי *סַפְרַיִם **סַפְרַיִם:	And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their sons in fire to Adrammelech and Anammelech {K: the god} [Q: the gods] of {Q: Sepharvaim} [K: Sepharim].	
2 Ki 17:32	וַיְהִיו יְרָאִים אֶת־יְהוָה וַיַּעֲשׂוּ לָהֶם מִקְצוֹתָם כַּהֲנֵי בָמוֹת וַיְהִיו עֹשִׂים לָהֶם בַּבַּיִת הַבָּמוֹת:	But they feared the LORD, yet they made themselves priests of the <i>idolatrous</i> raised sites from their common people, and they officiated for them in the <u>house on the idolatrous</u> raised sites.	common people: see 1 Ki 12:31. officiated ← <i>did</i> . house on ← <i>house of</i> . Wider use of the construct state.
2 Ki 17:33	אֶת־יְהוָה הָיוּ יְרָאִים וְאֶת־אֱלֹהֵיהֶם הָיוּ עֹבְדִים כְּמִשְׁפַּט הַגּוֹיִם אֲשֶׁר־הִגְלוּ אֹתָם מִשָּׁם:	They feared the LORD, yet they served their <i>own</i> gods in the manner of the nations from where <i>the Assyrians</i> had deported them.	
2 Ki 17:34	עַד הַיּוֹם הַזֶּה הֵם עֹשִׂים כְּמִשְׁפָּטִים הַקְּדָשִׁים אֵינָם יְרָאִים אֶת־יְהוָה וְאֵינָם עֹשִׂים כְּחֻקְתָם וְכְמִשְׁפָּטָם וְכַתּוּרָה וְכַמִּצְוָה אֲשֶׁר צִוָּה יְהוָה אֶת־בְּנֵי יַעֲקֹב אֲשֶׁר־שָׁם שְׁמוֹ יִשְׂרָאֵל:	Up to this day <u>they</u> have been acting according to their <u>original</u> customs. They do not fear the LORD and <u>they</u> do not act according to their statutes and according to their <u>customs</u> , or according to the law, or according to the commandment which the LORD commanded the sons of Jacob <i>to</i> whom he gave the name Israel.	they (3x): i.e. <i>the Israelites</i> . The context is clear in the verses following. original ← <i>first</i> . customs: see 2 Ki 17:26. the name ← <i>his name</i> .
2 Ki 17:35	וַיְכַרְתַּת יְהוָה אִתְּם בְּרִית וַיִּצְוֶנָם לֵאמֹר לֹא תִירָאוּ אֱלֹהִים אֲחֵרִים וְלֹא־תִשְׁתַּחֲוּוּ לָהֶם וְלֹא תַעֲבֹדוּם וְלֹא תִזְבְּחוּ לָהֶם:	For the LORD had made a covenant with them and commanded them and said, “You shall not fear other gods, and you shall not worship them, and you shall not serve them, and you shall not sacrifice to them,	for: causal use of the <i>vav</i> .
2 Ki 17:36	כִּי אִם־אֶת־יְהוָה אֲשֶׁר הֵעֲלָה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם בְּכַח גְּדוֹל וּבְזְרוּעַ נְטוּיָה אֶתּוֹ תִירָאוּ וְלוֹ תִשְׁתַּחֲוּוּ וְלוֹ תִזְבְּחוּ:	but rather <i>it is</i> the LORD who brought you up out of the land of Egypt, with great power and with an outstretched arm, whom you shall fear, and <i>it is him</i> whom you shall worship, and <i>it is</i> to him <i>that</i> you shall sacrifice.	him: or, if the reader prefers, <i>he</i> .

2 Ki 17:37	וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַב לָכֶם תִּשְׁמְרוּן לְעִשׂוֹת כְּ־לַיְמִים וְלֹא תִירָאוּ אֱלֹהִים אֲחֵרִים:	And <i>it is</i> the statutes and the principles and the law and the body of commandments which he wrote for you <i>which</i> you shall keep by <u>observing them every day</u> , and you shall not fear other gods.	principles ← <i>judgments</i> . observing ← <i>doing</i> . Gerundial use of the infinitive. every day ← <i>all the days</i> .
2 Ki 17:38	וְהִבְרִית אֲשֶׁר־כָּרַתִּי אִתְּכֶם לֹא תִשְׁכַּחוּ וְלֹא תִירָאוּ אֱלֹהִים אֲחֵרִים:	And you shall not forget the covenant which I made with you, and you shall not fear other gods,	
2 Ki 17:39	כִּי אִם־אֶת־יְהוָה אֱלֹהֵיכֶם תִּירָאוּ וְהוּא יִצִּיל אֶתְכֶם מִיַּד כָּל־אִיְבֵיכֶם:	but rather <i>it is</i> the LORD your God <i>whom</i> you shall fear, and he will deliver you from the grip of all your enemies.”	grip ← <i>hand</i> .
2 Ki 17:40	וְלֹא שָׁמְעוּ כִּי אִם־כַּמִּשְׁפָּטִים הָרֵאשׁוֹן הֵם עֲשִׂים:	But they did not <u>heed it</u> , but rather acted according to their former <u>customs</u> .	heed ← <i>hear</i> . customs: see 2 Ki 17:26.
2 Ki 17:41	וַיְהִי הַגּוֹיִם הָאֵלֶּה יִרְאִים אֶת־יְהוָה וְאֶת־פְּסִלֵיהֶם הָיוּ עֹבְדִים גַּם־בְּנֵיהֶם וּבְנֵי בְנֵיהֶם כַּאֲשֶׁר עָשׂוּ אֲבֹתָם הֵם עֲשִׂים עַד הַיּוֹם הַזֶּה: פ	And these nations feared the LORD, but they served their carved images, <i>as did</i> both their sons and their grandsons. They acted as their fathers did, <i>and do so</i> up to this day.	
2 Ki 18:1	וַיְהִי בִשְׁנַת שָׁלֹשׁ לְהוֹשֵׁעַ בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ חִזְקִיָּה בֶן־אֲחָז מֶלֶךְ יְהוּדָה:	And it was in the third year of Hoshea the son of Elah, the king of Israel, <i>that</i> Hezekiah the son of Ahaz <i>started to</i> reign as the king of Judah.	Hoshea: see 2 Ki 15:30.
2 Ki 18:2	בֶּן־עֲשָׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמֶלְכּוֹ וְעֲשָׂרִים וְתֵשַׁע שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ אֲבִי בֵּת־זַכְרְיָה:	He was twenty-five years old when he <i>started to</i> reign, and he reigned for twenty-nine years in Jerusalem. And his mother's name <i>was</i> Abi the daughter of Zechariah.	2 Chr 29:1. Zechariah: see 2 Ki 14:29.
2 Ki 18:3	וַיַּעַשׂ הַיְיָר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה דָּוִד אָבִיו:	And he did what <i>was</i> right in the sight of the LORD, like everything that David his <u>father</u> did.	2 Chr 29:2. father: standing for <i>forefather</i> .
2 Ki 18:4	הוּא הִסִּיר אֶת־הַבַּמּוֹת וְשָׁבַר אֶת־הַמַּצְבֹּת וְכָרַת אֶת־הָאֲשֵׁרָה וְכָתַת נְחֹשׁ הַנְּחֹשֶׁת אֲשֶׁר־עָשָׂה מֹשֶׁה כִּי עַד־הַיָּמִים הָהֵמָּה הָיוּ בְּנֵי־יִשְׂרָאֵל מְקַטְרִים לוֹ וַיִּקְרָאוּ לוֹ נְחֹשֶׁת־נָחֶשׁ:	He removed the <i>idolatrous</i> raised sites, and he smashed up the standing images, and he cut down the phallic park, and he crushed the copper serpent which Moses had made, for up to those days the sons of Israel had been burning incense to it, and he called it the <u>Copper Serpent</u> .	Copper Serpent: AV differs, transliterating the Hebrew, <i>Nehushtan</i> , a word combining the words for <i>copper</i> and <i>serpent</i> , which are themselves similar to each other, and an ending which perhaps personalizes or deifies it.

2 Ki 18:5	בִּיהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּטַח וְאַחֲרָיו לֹא־הָיָה כָּמֹהוּ בְּכָל־ מַלְכֵי יְהוּדָה וְאֲשֶׁר הָיוּ לִפְנָיו:	He trusted in the LORD God of Israel, and there was no-one after him like him among all the kings of Judah, nor <i>among those</i> who were before him.	
2 Ki 18:6	וַיִּדְבַק בִּיהוָה לֹא־סָר מֵאַחֲרָיו וַיִּשְׁמַר מִצְוֹתָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:	And he <u>clung to the LORD</u> ; he did not <u>turn away from him</u> , and he kept his commandments which the LORD had commanded Moses.	turn away from ← <i>depart from after.</i>
2 Ki 18:7	וְהָיָה יְהוָה עִמּוֹ בְּכָל־ אֲשֶׁר־יַצֵּא יֶשְׁכִּיל וַיִּמְרֹד בְּמֶלֶךְ־אַשּׁוּר וְלֹא עֲבָדוֹ:	And the LORD was with him. In whatever he set out <i>to do</i> , he was prudent, and he rebelled against the king of Assyria and did not serve him.	
2 Ki 18:8	הוֹאֵהָבָה אֶת־פְּלִשְׁתִּים עַד־עֵזָה וְאֶת־גְּבוּלֶיהָ מִמִּגְדָּל נוֹצְרִים עַד־עִיר מְבַצָּר: פ	He attacked the Philistines as far as Gaza and its <u>territories</u> , from the watchmen's tower to the fortified city.	territories ← <i>borders.</i>
2 Ki 18:9	וַיְהִי בַשָּׁנָה הָרְבִיעִית לְמֶלֶךְ־ חִזְקִיָּהוּ הִיא הַשָּׁנָה הַשְּׁבִיעִית לְהוֹשֵׁעַ בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ־אַשּׁוּר עַל־שֶׁמְרוֹן וַיִּצַר עָלֶיהָ:	And it came to pass in the fourth year of King Hezekiah – that <i>is</i> the seventh year of <u>Hoshea</u> the son of Elah, the king of Israel – <i>that</i> Shalmaneser king of Assyria came up against Samaria and besieged it.	Hoshea: see 2 Ki 15:30.
2 Ki 18:10	וַיִּלְכְּדוּהָ מִקְצֵה שְׁלֹשׁ שָׁנִים בַּשָּׁנָה־שֵׁשׁ לְחִזְקִיָּהוּ הִיא שָׁנַת־תֵּשַׁע לְהוֹשֵׁעַ מֶלֶךְ־ יִשְׂרָאֵל נִלְכְּדָה שֶׁמְרוֹן:	And they captured it after three years. In the sixth year of Hezekiah – that <i>is</i> the ninth year of <u>Hoshea</u> king of Israel – Samaria was captured.	after ← <i>at the end of.</i> Hoshea: see 2 Ki 15:30.
2 Ki 18:11	וַיִּגַּל מֶלֶךְ־אַשּׁוּר אֶת־יִשְׂרָאֵל אֲשׁוּרָה וַיִּנְחָם בְּחִלָּח וּבְחָבוּר נְהַר גּוֹזָן וְעָרֵי מְדִי:	And the king of Assyria deported Israel to Assyria, and he conducted them to <u>Halah</u> and Habor <i>by the River Gozan</i> and <i>in</i> the cities of <u>Media</u> ,	Halah: or <i>Helah.</i> Media: see 2 Ki 17:6.
2 Ki 18:12	עַל ׀ אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל־ יְהוָה אֱלֹהֵיהֶם וַיַּעֲבְרוּ אֶת־בְּרִיתוֹ אֶת כָּל־אֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה וְלֹא שָׁמְעוּ וְלֹא עָשׂוּ: פ	because they <u>did not give heed to the LORD their God</u> , and they transgressed his covenant – everything that Moses the LORD's servant commanded – and did not <u>give heed</u> and did not <i>do it</i> .	did not give heed to ← <i>hear the voice of.</i> give heed (<i>both occurrences in verse</i>) ← <i>hear.</i>
2 Ki 18:13	וּבַאֲרָבַע עָשָׂר שָׁנָה לְמֶלֶךְ־ חִזְקִיָּהוּ עָלָה סְנַחֲרִיב מֶלֶךְ־אַשּׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשֶׂם:	Then in the fourteenth year of King Hezekiah, <u>Sennacherib</u> king of Assyria went up against all the fortified cities of Judah and seized them.	Isa 36:1, 2 Chr 32:1. Sennacherib ← <i>Sanherib</i> , but he is also known from non-biblical sources, e.g. Taylor's Prism in the British Library, written in Akkadian cuneiform. We retain the AV / traditional English name.

2 Ki 18:14	<p>וַיִּשְׁלַח חֶזְקִיָּה מֶלֶךְ־יְהוּדָה אֶל־מֶלֶךְ־אַשּׁוּר׃ לְכִישָׁה לֵאמֹר חָטֵאתִי שׁוּב מֵעָלַי אֶת אֲשֶׁר־תָּתֵן עָלַי אֲשָׂא וַיִּשֶׂם מֶלֶךְ־אַשּׁוּר עַל־חֶזְקִיָּה מֶלֶךְ־יְהוּדָה שְׁלֹשׁ מֵאוֹת כֶּבֶד־כֶּסֶף וּשְׁלֹשִׁים כֶּבֶד זָהָב׃</p>	<p>And Hezekiah king of Judah sent a messenger to the king of Assyria in Lachish to say, “I have been wrong. Leave me; I will bear whatever you impose on me.” And the king of Assyria imposed on Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.</p>	<p>in Lachish ← to Lachish. <hr/> leave me ← return from on me. <hr/> talents (2x): see Ex 25:39.</p>
2 Ki 18:15	<p>וַיִּתֵּן חֶזְקִיָּה אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בֵּית־יְהוָה וּבְאִצְרוֹת בֵּית הַמֶּלֶךְ׃</p>	<p>And Hezekiah gave all the silver which was present in the house of the LORD and in the treasuries of the king's house.</p>	<p>present ← found.</p>
2 Ki 18:16	<p>בַּעַת הַהִיא קִצַּץ חֶזְקִיָּה אֶת־דִּלְתוֹת הַיָּהוּב וְהוֹה וְאֶת־הָאֲמֹנוֹת אֲשֶׁר צָפָה חֶזְקִיָּה מֶלֶךְ יְהוּדָה וַיִּתְּנֵם לְמֶלֶךְ אַשּׁוּר׃ פ</p>	<p>At that time Hezekiah stripped the doors of the LORD's temple and the lintels which Hezekiah king of Judah had overlaid, and he gave the proceeds to the king of Assyria.</p>	<p>the proceeds ← them.</p>
2 Ki 18:17	<p>וַיִּשְׁלַח מֶלֶךְ־אַשּׁוּר אֶת־תַּרְתָּן וְאֶת־רַב־סָרְיִים וְאֶת־רַב־שָׁקָה מִן־לְכִישׁ אֶל־הַמֶּלֶךְ חֶזְקִיָּהוּ בְּחִיל כְּבֹד יְרוּשָׁלַם וַיַּעֲלוּ וַיִּבְאוּ יְרוּשָׁלַם וַיַּעֲלוּ וַיִּבְאוּ וַיַּעֲמְדוּ בַתְּעֵלַת הַבְּרֵכָה הָעֲלִיזוֹנָה אֲשֶׁר בְּמִסְלַת שְׂדֵה כּוֹבֵס׃</p>	<p>And the king of Assyria sent Tartan and the chief eunuch and the chief butler from Lachish to King Hezekiah with a sizeable army to Jerusalem, and they went up and arrived in Jerusalem, and when they had gone up and arrived, they stood at the conduit at the upper pool, which is at the aqueduct to the washer's site.</p>	<p> Isa 36:2, 2 Chr 32:9. <hr/> chief butler: AV differs, regarding the words as a name, Rab-shakeh. He had more responsibilities than just for wine. <hr/> sizeable army ← heavy force. <hr/> conduit at ← conduit of. <hr/> aqueduct to ← raised way of. <hr/> washer's: perhaps fuller's.</p>
2 Ki 18:18	<p>וַיִּקְרְאוּ אֶל־הַמֶּלֶךְ וַיֵּצֵא אֵלֵיהֶם אֱלִיאִקִים בֶּן־חֶלְקִיָּהוּ אֲשֶׁר עַל־הַבַּיִת וְשִׁבְנָה הַסֹּפֵר וַיֹּאחַ בֶּן־אָסָף הַמְזַכִּיר׃</p>	<p>And they called out to the king, and Eliakim, Hilkiyah's son, who was in charge of the house, came out to them, as did Shebna the scribe and Joah the son of Asaph, the state secretary.</p>	<p> Isa 36:3.</p>
2 Ki 18:19	<p>וַיֹּאמֶר אֵלֵיהֶם רַב־שָׁקָה אָמְרוּ־נָא אֶל־חֶזְקִיָּהוּ כֹּה־אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מָה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטַחַת׃</p>	<p>And the chief butler said to them, “Kindly say to Hezekiah, ‘This is what the great king, the king of Assyria, says: «What is this object of trust in which you trust?’</p>	<p> Isa 36:4. <hr/> this is what ← thus.</p>
2 Ki 18:20	<p>אָמְרַתְּ אֶדְבַר־שְׁפָתַיִם עֲצָה וּגְבוּרָה לְמַלְחָמָה עָתָה עַל־מִי בְטַחַתְּ כִּי מָרַדְתָּ בִּי׃</p>	<p>You have said – but it is vain talk – <i>I have counsel and wherewithal for war.</i> Now in whom have you trusted? For you have rebelled against me.</p>	<p> Isa 36:5, 2 Chr 32:10. <hr/> vain talk ← word of the lips.</p>

2 Ki 18:21	<p>עֲתָה הִנֵּה בִטְחַתְּ לָךְ עַל־מִשְׁעֶנֶת הַקִּנָּה הָרָצוּן הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבָא בְכַפּוֹ וּנְקַבָּה בֶּן פְּרַעֲה מֶלֶךְ־מִצְרַיִם לְכָל־הַבְּטֹחִים עָלָיו:</p>	<p>Now look, you have put your trust in this buckled reed staff – in Egypt – and if a man leans on it, it slips into his hand and pierces it. Such is Pharaoh king of Egypt to all who trust in him.</p>	<p> Isa 36:6. buckled reed staff: compare Isa 42:3, quoted in Matt 12:20. slips ← goes.</p>
2 Ki 18:22	<p>וְכִי־תֹאמְרוּן אֵלַי אֱלֹהֵהוּ אֱלֹהֵינוּ בִטְחָנוּ הֲלוֹא־הוּא אֲשֶׁר הִסִּיר חֲזַקְיָהוּ אֶת־בְּמֹתָיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לַיהוָה וְלִירוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוּוּ בִירוּשָׁלַם:</p>	<p>And if you say to me, <We trust in the LORD our God>, is that not he whose raised sites and whose altars Hezekiah removed, when he said to Judah and to Jerusalem, <It is before this altar that you will worship in Jerusalem?>» ’</p>	<p> Isa 36:7, 2 Chr 32:12.</p>
2 Ki 18:23	<p>וְעַתָּה הִתְעַרְבֵנָּה זָא אֶת־אֲדָנִי אֶת־מֶלֶךְ אַשּׁוּר וְאַתָּנָה לָךְ אַלְפִים סוּסִים אִם־תּוֹכֵל לָתֵת לָךְ רֹכְבִים עָלֵיהֶם:</p>	<p>So now, please enter into a contract with my lord the king of Assyria, and I will give you two thousand horses if you are able to provide yourself with riders on them.</p>	<p> Isa 36:8.</p>
2 Ki 18:24	<p>וְאֵיךְ תִּשְׁיֵב אֶת פְּנֵי פַחַת אֶחָד עַבְדֵי אֲדָנִי הַקְּטַנִּים וּתְבַטֵּחַ לָךְ עַל־מִצְרַיִם לְרֹכֵב וּלְפָרָשִׁים:</p>	<p>And how can you decline the offer of a governor among the least of my lord's servants and entrust yourself to Egypt for chariots and for horsemen?</p>	<p> Isa 36:9. decline the offer ← repulse the face. a governor among ← a governor of one of.</p>
2 Ki 18:25	<p>עַתָּה הֲמַבְלַעְדֵי יְהוָה עָלֵיתִי עַל־הַמָּקוֹם הַזֶּה לְהַשְׁחִתּוֹ יְהוָה אָמַר אֵלַי עֲלֵה עַל־הָאָרֶץ הַזֹּאת וְהַשְׁחִיתָהּ:</p>	<p>Now did I come up without the LORD against this place, to bring it to ruin? The LORD said to me, ‘Go up against this land and bring it to ruin.’ ”</p>	<p> Isa 36:10.</p>
2 Ki 18:26	<p>וַיֹּאמֶר אֱלִיאִקִים בֶּן־חִלְקִיָהוּ וְשִׁבְנָה וַיּוֹאֲח אֶל־רַב־שָׂקָה דְּבַר־נָא אֶל־עַבְדֶיךָ אַרְמִית כִּי שְׂמַעִים אֲנַחְנוּ וְאֶל־תְּדַבֵּר עִמָּנוּ יְהוּדִית בְּאָזְנֵי הָעָם אֲשֶׁר עַל־הַחֹמָה:</p>	<p>Then Eliakim the son of Hilkiah and Shebna and Joah said to the chief butler, “Please speak to your servants in Aramaic, for we understand it, and do not speak to us in Judaeen, it being intelligible to the people who are on the wall.”</p>	<p> Isa 36:11, 2 Chr 32:18. understand ← hear. intelligible to ← in the ears of. on the wall: or at the wall.</p>

2 Ki 18:27	<p>וַיֹּאמֶר אֵלֵיהֶם רַב־שָׁקָה הֲעַל אֲדֹנָיִךְ וְאֵלֶיךָ שְׁלַחְנִי אֲדֹנָי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה הֲלֹא עַל־הָאֲנָשִׁים הַיֹּשְׁבִים עַל־הַחֹמָה לֶאֱכֹל אֶת *חֲרִיהֶם *צוּאָתָם וּלְשָׁתוֹת אֶת־*שִׁינֵיהֶם *מִימֵי *רַגְלֵיהֶם עִמָּכֶם:</p>	<p>Then the chief butler said to them, “<i>Is it</i> to your master and to you <i>that</i> my lord has sent me to speak these words? <i>Is it</i> not to the people sitting on the wall, <i>in that they will have to eat their excrement and drink their urine with you?</i>”</p>	<p>their excrement ... their urine: the <i>qere</i> uses more polite words than the <i>ketiv</i>, but the meaning is the same.</p> <hr/> <p> Isa 36:12.</p> <hr/> <p>on the wall: or <i>at the wall</i>.</p>
2 Ki 18:28	<p>וַיַּעֲמֵד רַב־שָׁקָה וַיִּקְרָא בְּקוֹל־גָּדוֹל יְהוּדִית וַיִּדְבֹּר וַיֹּאמֶר שְׁמְעוּ דְבַר־הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר:</p>	<p>Then the chief butler stood up and called <i>out</i> in a loud voice <i>in</i> Judaeen, and he spoke and said, “Hear the word of the great king, the king of Assyria.</p>	<p> Isa 36:13.</p>
2 Ki 18:29	<p>כֹּה אָמַר הַמֶּלֶךְ אֶל־יִשְׂיָא לְכֶם חֲזַקְיָהוּ כִּי־לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדוֹ:</p>	<p>This <i>is what</i> the king says: ‘Do not let Hezekiah deceive you, for he will not be able to deliver you from <i>Sennacherib's grip</i>.</p>	<p> Isa 36:14, 2 Chr 32:15.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p><i>grip</i> ← <i>hand</i>.</p>
2 Ki 18:30	<p>וְאֶל־יִבְטַח אֶתְכֶם חֲזַקְיָהוּ אֶל־יְהוָה לֵאמֹר הַצֵּל יַצִּילֵנוּ יְהוָה וְלֹא תִנָּתֵן אֶת־הָעִיר הַזֹּאת בְּיַד מֶלֶךְ אַשּׁוּר:</p>	<p>And do not let Hezekiah persuade you to trust in the LORD, saying, «The LORD will <u>certainly deliver</u> us, and this city will not be delivered into the hand of the king of Assyria.» ’</p>	<p> Isa 36:15, 2 Chr 32:15.</p> <hr/> <p>certainly deliver: infinitive absolute.</p>
2 Ki 18:31	<p>אֶל־תִּשְׁמְעוּ אֶל־חֲזַקְיָהוּ כִּי כֹּה אָמַר מֶלֶךְ אַשּׁוּר עֲשׂוּ־אִתִּי בְרָכָה וּצְאוּ אֵלַי וְאֲכַלוּ אִישׁ־גַּפְנּוֹ וְאִישׁ תִּיאֲנָתוֹ וּשְׁתּוּ אִישׁ מִי־בוֹרוֹ:</p>	<p>Do not listen to Hezekiah, for this <i>is what</i> the king of Assyria says: ‘Make <i>things</i> a blessing <i>in partnership</i> with me, and come out to me, then let each <i>man</i> eat <i>from</i> his vine, and each <i>man from</i> his fig tree, and let each <i>man</i> drink <u>water from</u> his cistern,</p>	<p> Isa 36:16.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>water from ← <i>water of</i>. Wider use of the construct state.</p>
2 Ki 18:32	<p>עַד־בֹּאִי וְלִקְחָתִי אֶתְכֶם אֶל־אֶרֶץ כְּאֶרְצְכֶם אֶרֶץ דָּגָן וְתִירֹשׁ אֶרֶץ לֶחֶם וּכְרָמִים אֶרֶץ זֵית יֶצֶהָר וּדְבַשׁ וַחֲיוּ וְלֹא תָמָתוּ וְאֶל־תִּשְׁמְעוּ אֶל־חֲזַקְיָהוּ כִּי־יִסִּית אֶתְכֶם לֵאמֹר יְהוָה יַצִּילֵנוּ:</p>	<p>until I come to take you to a land like your <i>own</i> land – a land of corn and new wine, a land of bread and vineyards, and a land of fresh olive <i>oil</i> and honey – and live and do not die, and do not listen to Hezekiah, for he will entice you, saying, «The LORD will deliver us.»</p>	<p> Isa 36:17, Isa 36:18.</p>
2 Ki 18:33	<p>הַהַצֵּל הַצִּילוּ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אֶרְצוֹ מִיַּד מֶלֶךְ אַשּׁוּר:</p>	<p>Have the gods of the nations <u>ever delivered anyone's</u> land from the grip of the king of Assyria?</p>	<p> Isa 36:18.</p> <hr/> <p>ever delivered: infinitive absolute.</p> <hr/> <p>anyone's land ← <i>a man his land</i>.</p>

2 Ki 18:34	אֵיֶה אֱלֹהֵי חַמָּת וְאַרְפָּד אֵיֶה אֱלֹהֵי סַפְרַיִם הַנֶּעַ וְעֹוָה כִּי־הֲצִילוּ אֶת־שֹׁמְרוֹן מִיָּדִי:	Where <i>are</i> the gods of Hamath and Arpad? Where <i>are</i> the gods of Sepharvaim, Hena and Ivvah? Now have they delivered Samaria from my grip?	Isa 36:19, 2 Chr 32:14. Ivvah: AV= <i>Ivah</i> , not recognizing the <i>dagesh</i> in the <i>vav</i> . grip ← <i>hand</i> .
2 Ki 18:35	מִי בְכָל־אֱלֹהֵי הָאָרְצוֹת אֲשֶׁר־הֲצִילוּ אֶת־אֲרָצָם מִיָּדִי כִּי־יִצִיל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי:	Who <i>are there</i> among all the gods of the <i>various</i> countries who have delivered their country from my grip? So will the LORD deliver Jerusalem from my grip? ”	Isa 36:20. grip (2x) ← <i>hand</i> .
2 Ki 18:36	וְהַחֲרִישׁוּ הָעָם וְלֹא־עָנּוּ אֹתוֹ דָּבָר כִּי־מִצְוֹת הַמֶּלֶךְ הִיא לֵאמֹר לֹא תַעֲנֶהוּ:	And the people became silent and did not answer him a word, for the king's commandment <i>was</i> , “Do not answer him.”	Isa 36:21. <i>was</i> ← (<i>was</i>) to say, but acting as a direct speech marker.
2 Ki 18:37	וַיָּבֹא אֱלִיאִקִים בֶּן־חִלְקִיָה אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וְיֹאחַ בֶּן־אַסָּף הַמְזִכִּיר אֶל־חִזְקִיָהוּ קְרוּעֵי בְּגָדִים וַיַּגִּדוּ לוֹ דְבָרֵי רַב־שָׂקָה:	Then Eliakim the son of Hilkiyah, who <i>was</i> in charge of the household, and Shebna the scribe, and Joah the son of Asaph, the <i>state</i> secretary, went to Hezekiah with <i>their</i> clothes torn, and they told him the chief butler's words.	Isa 36:22.
2 Ki 19:1	וַיְהִי כִשְׁמַע הַמֶּלֶךְ חִזְקִיָהוּ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְכַּסּ בְּשָׂק וַיָּבֹא בֵּית יְהוָה:	And it came to pass, when King Hezekiah heard <i>it</i> , that he tore his clothes and covered himself in sackcloth, and he went <i>to</i> the house of the LORD.	Isa 37:1.
2 Ki 19:2	וַיִּשְׁלַח אֶת־אֱלִיאִקִים אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וְאֵת זְקַנֵי הַכֹּהֲנִים מִתְכַּסִּים בְּשָׂקִים אֶל־יִשְׁעֵיהוּ הַנְּבִיא בֶן־אַמוּץ:	And he sent Eliakim, who <i>was</i> in charge of the household, and Shebna the scribe, and the elders of the priests – having covered themselves in sackcloth – to Isaiah the prophet, the son of Amoz.	Isa 37:2.
2 Ki 19:3	וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חִזְקִיָהוּ יוֹס־צָרָה וְתוֹכַחַה וְנִאָצָה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מִשְׁבֵּר וְכַח אֵין לְלֵדָה:	And they said to him, “ <i>This is what</i> Hezekiah says: ‘This day <i>is</i> a day of anguish and chastening and indignity, for the sons have arrived at <i>the stage of</i> breaking out <i>of the womb</i> , but <i>there isn't</i> the strength to give birth.”	Isa 37:3. <i>this is what</i> ← <i>thus</i> .

2 Ki 19:4	אֹלֵי יִשְׁמַעַיְהוָה אֱלֹהֶיךָ אֵת כָּל־דְּבָרֵי רַב־שָׂקָה אֲשֶׁר שָׁלַח מֶלֶךְ־אַשּׁוּר אֲדַנּוּ לְחַרְף אֱלֹהִים חַי וְהוֹכִיחַ בְּדְבָרִים אֲשֶׁר שָׁמַע יְהוָה אֱלֹהֶיךָ וְנִשְׂאֵת תְּפִלָּה בְּעַד הַשְּׂאֵרִית הַנִּמְצְאָה:	Perhaps the LORD your God will have heard all the words of the chief butler, whom the king of Assyria, his master, sent to <u>defy</u> the living God, and he will condemn the words which the LORD your God has heard, so you will <u>take up</u> a prayer for the remnant which <i>is</i> found.’ ”	you will take up: unexpectedly pointed as non-conversive (with recessive accent). Isa 37:4. defy ← <i>scorn</i> [AnLx], or <i>revile</i> [CB].
2 Ki 19:5	וַיָּבֹאוּ עֲבָדֵי הַמֶּלֶךְ חֲזַקְיָהוּ אֶל־יִשְׁעִיָּהוּ:	And when King Hezekiah's servants came to Isaiah,	Isa 37:5.
2 Ki 19:6	וַיֹּאמֶר לָהֶם יִשְׁעִיָּהוּ כֹה תֹאמְרוּן אֶל־אֲדֹנֵיכֶם כֹּה אָמַר יְהוָה אֱלֹהֵי אֲלֵתִירָא מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ נַעֲרֵי מֶלֶךְ־אַשּׁוּר אֵתִי:	Isaiah said to them, “ <u>This is what</u> you will say to your master: ‘ <u>This is what</u> the LORD says: «Do not be afraid of the words which you have heard, because the servants of the king of Assyria have vilified me.	Isa 37:6. this is what (2x) ← thus.
2 Ki 19:7	הֲנִי נֹתֵן בּוֹ רוּחַ וְשָׁמַע שָׁמוּעָה וְשָׁב לְאַרְצוֹ וְהִפְלִיתִיו בַּחֶרֶב בְּאַרְצוֹ:	I am about to put in him a <i>certain</i> spirit, and he will hear a rumour, and he will return to his country, and I will bring him down by the sword in his <i>own</i> country.» ’ ”	Isa 37:7. I am about to ← <i>behold me</i> .
2 Ki 19:8	וַיָּשֶׁב רַב־שָׂקָה וַיִּמְצָא אֶת־מֶלֶךְ אַשּׁוּר נֹלְחָם עַל־לְבָנָה כִּי שָׁמַע כִּי נָסַע מִלְכִישׁ:	Then the chief butler returned and found the king of Assyria at war with Libnah, for he had heard that <u>he had moved</u> from Lachish.	Isa 37:8. he had moved: he = <i>Sennacherib</i> , who had abandoned the siege of Lachish. See [CB].
2 Ki 19:9	וַיִּשְׁמַע אֶל־תִּרְחָקָה מֶלֶךְ־כּוּשׁ לֵאמֹר הִנֵּה יֵצֵא לְהִלָּחֵם אִתְּךָ וַיִּשְׁלַח מַלְאָכִים אֶל־חֲזַקְיָהוּ לֵאמֹר:	And when he heard about Tirhakah king of Ethiopia, when <i>informants</i> said, “Look, he has gone out to wage war with you”, he sent messengers again to Hezekiah to say,	Isa 37:9.
2 Ki 19:10	כֹּה תֹאמְרוּן אֶל־חֲזַקְיָהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר אֱלֹהֵי אֲשֶׁר אֱלֹהֶיךָ אֲשֶׁר אַתָּה בֹטַח בּוֹ לֵאמֹר לֹא תִנָּתֵן יְרוּשָׁלַם בְּיַד מֶלֶךְ אַשּׁוּר:	“ <u>This is what</u> you will say to Hezekiah king of Judah. Say, ‘Do not let your God in whom you trust deceive you, when <i>he</i> says, «Jerusalem will not be delivered into the hand of the king of Assyria.»	Isa 37:10. this is what ← thus.
2 Ki 19:11	הִנֵּה אַתָּה שָׁמַעְתָּ אֵת אֲשֶׁר עָשׂוּ מַלְכֵי אַשּׁוּר לְכָל־הָאֲרָצוֹת לְהַחְרִימָם וְאַתָּה תִּנָּצֵל:	Look, you have heard what the kings of Assyria have done to all the countries, <u>in obliterating</u> them. So will you be delivered?	Isa 37:11, 2 Chr 32:17. in obliterating them: gerundial use of the infinitive.

2 Ki 19:12	הַהֲצִילוּ אֹתָם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר שָׁחַתוּ אֲבוֹתַי אֶת־גּוֹזָן וְאֶת־חָרוֹן וְרֶצֶף וּבְנֵי־עֵדֹן אֲשֶׁר בְּתֵל־אֲשׁוּר: בְּתֵל־אֲשׁוּר:	Have the gods of the nations delivered them – <i>nations</i> which my fathers brought to ruin: Gozan and Haran and Rezep and the sons of Eden who <i>were</i> in Telassar?	Isa 37:12. Telassar: AV= <i>Thehasar</i> here.
2 Ki 19:13	אִיזוֹ מֶלֶךְ־חַמַּת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לְעִיר סֶפְרַוַּיִם הַנֶּעַ וְעוּהָ: וְעוּהָ:	Where <i>is</i> the king of Hamath or the king of Arpad or the king of the city of Sepharvaim, Hena or Ivvah? ”	Isa 37:13. or (3x): disjunctive use of the <i>vav</i> . Ivvah: AV= <i>Ivah</i> , not recognizing the <i>dagesh</i> in the <i>vav</i> .
2 Ki 19:14	וַיִּקַּח חִזְקִיָּהוּ אֶת־הַסְּפָרִים מִיַּד הַמְּלָאָכִים וַיִּקְרָאֵם וַיַּעַל בְּבֵית יְהוָה וַיִּפְרֹשֶׁהוּ חִזְקִיָּהוּ לְפָנַי יְהוָה: פ לְפָנַי יְהוָה: פ	And Hezekiah took the <u>communiqué</u> from the hand of the messengers and read <u>it</u> , and he went up <u>to</u> the house of the LORD, and Hezekiah spread <u>it</u> before the LORD.	Isa 37:14. communiqué ... it ... it ← <i>writings / books ... them ... it</i> . We take it as a single document.
2 Ki 19:15	וַיִּתְפַּלֵּל חִזְקִיָּהוּ לְפָנַי יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִים אַתָּה־הוּא הָאֱלֹהִים לְבַדָּךְ לְכֹל מַמְלָכוֹת הָאָרֶץ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ: אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:	And Hezekiah prayed before the LORD and said, “O LORD God of Israel, <i>you who dwell between</i> the cherubim, you alone <i>are</i> the God of all the kingdoms of the earth. You made heaven and the earth.	Isa 37:15, Isa 37:16, 2 Chr 32:20.
2 Ki 19:16	הִטָּה יְהוָה אֲזַנְךָ וּשְׁמֹעַ פִּקְחֵי יְהוָה עֵינֶיךָ וּרְאֵה וּשְׁמַע אֶת דְּבָרֵי סַנְחֵרִיב אֲשֶׁר שָׁלַח לְחַרְף אֱלֹהִים חַיִּי: שָׁלַח לְחַרְף אֱלֹהִים חַיִּי:	Incline, O LORD, your ear and hear; open, O LORD, your eyes and see, and hear the words of Sennacherib who sent <u>him</u> to <u>defy</u> the living God.	Isa 37:17. him: or <i>it</i> . defy ← <i>scorn</i> [AnLx], or <i>revile</i> [CB].
2 Ki 19:17	אָמְנָם יְהוָה הַחֲרִיבוּ מַלְכֵי אֲשׁוּר אֶת־הַגּוֹיִם וְאֶת־אֲרָצָם: אֲשׁוּר אֶת־הַגּוֹיִם וְאֶת־אֲרָצָם:	Indeed, O LORD, the kings of Assyria have laid the nations and their land waste,	Isa 37:18.
2 Ki 19:18	וְנִתְּנוּ אֶת־אֱלֹהֵיהֶם בְּאֵשׁ כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם־מַעֲשֵׂה יַד־אָדָם עֵץ וְאֶבֶן וַיִּאַבְדוּם: וַיִּאַבְדוּם:	and they have put their gods in a <u>fire</u> – although they <i>are</i> not gods, but the product of man's hands, wood and stone – and they have destroyed them.	Isa 37:19, 2 Chr 32:19. a fire ← <i>the fire</i> .
2 Ki 19:19	וְעַתָּה יְהוָה אֱלֹהֵינוּ הוֹשִׁיעֵנו נָא מִיָּדוֹ וַיִּדְעוּ כָּל־מַמְלָכוֹת הָאָרֶץ כִּי אַתָּה יְהוָה אֱלֹהִים לְבַדָּךְ: ס לְבַדָּךְ: ס	So now, O LORD our God, please save us from his <u>grip</u> , so that all the kingdoms of the earth will know that you <i>are</i> the LORD God, <i>and only you</i> .”	Isa 37:20. grip ← <i>hand</i> .

2 Ki 19:20	<p>וַיִּשְׁלַח יִשְׁעִיָּהוּ בֶן-אָמוֹץ אֶל-חֶזְקִיָּהוּ לֵאמֹר כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִתְפַּלַּלְתָּ אֵלַי אֶל-סַנְחֶרֶב מֶלֶךְ-אַשּׁוּר שָׁמַעְתִּי:</p>	<p>Then Isaiah the son of Amoz sent <i>word</i> to Hezekiah as follows: ‘This <i>is what</i> the LORD God of Israel says: ‘I have heard what you have prayed to me against Sennacherib king of Assyria.’</p>	<p> Isa 37:21. <hr/> as follows ← <i>to say</i>. <hr/> this <i>is what</i> ← <i>thus</i>. <hr/></p>
2 Ki 19:21	<p>זֶה הַדְּבָר אֲשֶׁר-דָּבַר יְהוָה עָלַי בְּזֶה לְךָ לְעֵגְגָה לְךָ בְּתוֹלַת בֵּת-צִיּוֹן אַחֲרֶיךָ רֹאשׁ הַנְּיָעָה בֵּת יְרוּשָׁלַם:</p>	<p>These <i>are</i> the words which the LORD spoke concerning him: ‘The <u>virgin</u> daughter of Zion despises you, Derides you; The daughter of Jerusalem Shakes <i>her</i> head <u>at you</u>.</p>	<p> Isa 37:22. <hr/> these <i>are</i> the words ← <i>this is the</i> <i>word</i>. <hr/> virgin ← <i>virgin of the</i>. <hr/> at you ← <i>after you</i>. <hr/></p>
2 Ki 19:22	<p>אֶת-מִי חִרְפַּתָּ וְגִדַּפְתָּ וְעַל-מִי הִרִימוֹתָ קוֹל וַתִּשָּׂא מְרוֹם עֵינֶיךָ עַל-קִדּוֹשׁ יִשְׂרָאֵל:</p>	<p>Whom have you defied and vilified, And against whom have you raised your voice? Well, you have lifted your eyes <u>haughtily</u> Against the holy <i>one</i> of Israel.</p>	<p> Isa 37:23. <hr/> well: wider use of the <i>vav</i>, introducing an answer to a rhetorical question. <hr/> haughtily ← <i>height</i>. <hr/></p>
2 Ki 19:23	<p>בְּיַד מַלְאָכֶיךָ חִרְפַּתָּ אֲדַנִּי וַתֹּאמֶר *בִּרְכַב *בְּרֶבֶב רַכְבִּי אֲנִי עָלִיתִי מְרוֹם הָרִים יִרְכַּתִּי לְבַנְיָן וְאַכְרַת קוֹמַת אֲרָזָיו מִבְּחֹר בְּרִשְׁיוֹ וְאַבּוֹאֶה מִלּוֹן קִצֵּה יַעַר כַּרְמֶלֹן:</p>	<p>Through your messengers you have defied the LORD* And said, «By {K: the chariots} [Q: numerical weight] of my chariot <i>fleet</i> I have ascended <i>to</i> the heights of mountains In the remote parts of Lebanon, And I will cut down the tallest of its cedars And the choice of its cypresses, And I will come <i>to</i> its remotest abode In its Carmel forest.</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. <hr/> Isa 37:24. <hr/> through ← <i>by the hand of</i>. <hr/> chariots ← <i>chariot</i>. Collective usage. <hr/> tallest ← <i>height</i>. <hr/> remotest abode ← <i>abode of its</i> <i>end</i>. <hr/></p>
2 Ki 19:24	<p>אֲנִי קָרַתִּי וּשְׁתִּיתִי מִיַּם זָרִים וְאַחֲרַב בְּכַף-פְּעָמַי כָּל יְאֲרֵי מְצוֹר:</p>	<p>I have dug <i>wells</i> and drunk foreign water, And by my <u>expeditions</u> I have caused all the channels <u>to places</u> under siege To dry up.»</p>	<p> Isa 37:25. <hr/> expeditions ← <i>the sole of my</i> <i>steps</i>. The infix “ped” = <i>foot</i>. <hr/> to places ← <i>of places</i>. <hr/></p>
2 Ki 19:25	<p>הֲלֹא-שָׁמַעְתָּ לְמַרְחוֹק אֶתְּהָ עָשִׂיתִי לְמִימֵי קֶדֶם וַיִּצְרְתֶּיהָ עַתָּה הִבִּיאֶתִּיהָ וַתְּהִי לְהִשּׁוֹת גְּלִים גָּצִים עָרִים בְּצֻרוֹת:</p>	<p>Have you not heard from long ago That I made <u>this</u>? – That in ancient days, I formed it? I have brought it about now, And it is <i>so that you should</i> reduce fortified cities To desolate heaps of stones.</p>	<p> Isa 37:26. <hr/> this ← <i>it</i>. <hr/></p>

2 Ki 19:26	וְיֹשְׁבֵיהֶן קִצְרֵי־יָד חָתוּ וַיִּבְשׁוּ הָיוּ עֹשֵׁב שָׂדֵה וַיִּרְק דָּשָׁא חֲצִיר גִּגֹּת וּשְׂדֵפָה לְפָנָי קָמָה:	And their inhabitants <i>were</i> powerless. They were afraid and were put to shame; They were <u>wild vegetation</u> and <u>grassy verdure</u> – Wild grass on rooftops, And blight on standing <u>corn</u> .	Isa 37:27. powerless ← <i>short of hand</i> . wild vegetation ← <i>vegetation of the field / countryside</i> . grassy verdure ← <i>greenery of grass</i> . on standing <i>corn</i> ← <i>in the presence of standing (corn)</i> .
2 Ki 19:27	וְשַׁבְּתָךְ וַצֵּאתְךָ וּבִאָּךְ יִדְעֵתִי וְאֵת הַתְּרַגְּוֹתְךָ אֵלָי:	Now I have known your <u>way</u> of <u>life</u> And your <u>coming and going</u> , And your <u>rage</u> against me.	Isa 37:28. way of life ← <i>sitting, dwelling</i> . coming and going ← <i>going out and coming in</i> .
2 Ki 19:28	יַעַן הַתְּרַגְּוֹתְךָ אֵלָי וּשְׂאֲנֹנְךָ עָלָה בְּאָזְנִי וּשְׁמֹתִי חָחִי בְּאַפֶּךָ וּמַתְּגִל בְּשִׁפְתֶיךָ וְהִשְׁבַּתִּיךָ בְּדֶרֶךְ אֲשֶׁר־בָּאת בָּהּ:	Because your rage against me and your wantonness Have come up to my ears, I will put my hook in your nose And my bridle in your lips, And I will turn you back to the road By which you came.’	Isa 37:29.
2 Ki 19:29	זֶה־לָּךְ הָאֹת אֲכֹל הַשָּׁנָה סִפִּיחַ וּבַשָּׁנָה הַשְּׁנִית סְחִישׁ וּבַשָּׁנָה הַשְּׁלִישִׁית זְרָעוֹ וּקְצְרוּ וְנִטְעוּ כְרָמִים וְאָכְלוּ פְּרִים:	‘And this <i>will be</i> a sign to you: This year <i>you</i> will eat the produce of spilt grain, And in the second year the produce of self-sown grain, But in the third year, Sow and reap and plant vineyards, And eat their fruit.	Isa 37:30. and this: the addressee changes from Sennacherib to Judah. <i>you</i> will eat: infinitive absolute in the role of a finite verb.
2 Ki 19:30	וַיִּסְפָּה פְּלִיטַת בֵּית־יְהוּדָה הַנִּשְׁאָרָה שָׁרֵשׁ לְמַטָּה וְעָשָׂה פְּרִי לְמַעְלָה:	And the remnant of the house of Judah which remains Will again <i>strike</i> root downward And yield fruit upward.	Isa 37:31.
2 Ki 19:31	כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֲרִית וּפְלִיטָה מִהַר צִיּוֹן קִנְיָת יְהוָה** צְבָאוֹת תַּעֲשֶׂה־זֹאת: ס	For the remainder will go out from Jerusalem, As <i>will</i> a remnant from Mount Zion. The zeal of the LORD {K: - } [Q: of hosts] Will perform this.’	The <i>qeré</i> is read by many manuscripts and LXX, Vulgate etc. (see [BHS-CA]) and Isa 37:32. But we choose the <i>ketiv</i> where it makes sense. Isa 37:32.

2 Ki 19:32	לְכֹן כֹּה־אָמַר יְהוָה אֶל־מֶלֶךְ אֲשׁוּר לֹא יבֹא אֶל־הָעִיר הַזֹּאת וְלֹא־יִזְרֶה שָׁם חֵץ וְלֹא־יִקְדַּמְנָה מִגֵּן וְלֹא־יִשְׁפֹּךְ עָלֶיהָ סִלְלָה:	Therefore <u>this is what</u> the LORD says concerning the king of Assyria: 'He shall not come to this city, And he shall not shoot an arrow there, And <u>he shall not advance on it with a shield</u> , And he shall not raise an earthwork against it.	Isa 37:33. <hr/> this is what ← thus. <hr/> he shall not advance on it <i>with a shield</i> : or <i>no shield shall advance on it</i> .
2 Ki 19:33	בְּדַרְךָ אֲשֶׁר־יָבֵא בָּהּ יָשׁוּב וְאֶל־הָעִיר הַזֹּאת לֹא יָבֵא נְאֻם־יְהוָה:	He will return by the road on which he comes, And he shall not come to the city, Says the LORD,	Isa 37:34.
2 Ki 19:34	וְגִנֹּתַי אֶל־הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִי וּלְמַעַן דָּוִד עַבְדִּי:	And I will defend this city, So as to save it, For my <i>own</i> sake And for the sake of David my servant.' ”	Isa 37:35.
2 Ki 19:35	וַיְהִי בַלַּיְלָה הַהוּא וַיֵּצֵא מִלְאָךְ יְהוָה וַיִּדְּ בַמְחֲנֶה אֲשׁוּר מֵאָה שְׁמוֹנִים וַחֲמִשָּׁה אַלְפֵי וַיִּשְׁכְּמוּ בַבֹּקֶר וְהִנֵּה כָּל־סַרְסָרִים מֵתִים:	And it came to pass on that night that the angel of the LORD went out and struck down one hundred and eighty-five thousand <i>men</i> in the Assyrians' camp, and when <i>people</i> arose in the morning, <u>they saw that they were all dead – corpses</u> .	Isa 37:36, 2 Chr 32:21. <hr/> they saw that ← <i>behold</i> . <hr/> dead – corpses: MT pointing conjoins (<i>dead corpses</i>).
2 Ki 19:36	וַיִּסַּע וַיֵּלֶךְ וַיָּשָׁב סְנַחֲרִיב מֶלֶךְ־אֲשׁוּר וַיָּשָׁב בְּנִינֹה:	So Sennacherib king of Assyria moved off and departed, and he returned and stayed in Nineveh.	Isa 37:37, 2 Chr 32:21.
2 Ki 19:37	וַיְהִי הוּא מְשַׁתְּחֶזֶה בַּיֵּת נִסְרוֹךְ אֱלֹהָיו וְאַדְרַמְלֵךְ וְשַׂרְאֲצַר **בְּנָיו הִכּוּהוּ בַחֶרֶב וְהִמָּה נִמְלְטוּ אֶרֶץ אֲרָרָט וַיִּמְלֹךְ אֶסְרַחְדֹּן בְּנוֹ תַחְתָּיו: פ	And it came to pass, <i>while</i> he was worshipping <i>in</i> the house of Nisroch his god, that Adrammelech and Sarezzer {K: - } [Q: his sons] struck him down with the sword, and they escaped <i>to</i> the land of Ararat. And <u>Esarhaddon his son reigned in his place</u> .	Isa 37:38. <hr/> Sarezzer: AV= Sharezer. <hr/> Esarhaddon: hyphenated in the Hebrew, <i>Esar-Haddon</i> .
2 Ki 20:1	בַּיָּמִים הָהֵם חָלָה חֶזְקִיָּהוּ לְמוֹת וַיָּבֵא אֵלָיו יִשְׁעִיָּהוּ בֶן־אָמוֹץ הַנְּבִיא וַיֹּאמֶר אֵלָיו כֹּה־אָמַר יְהוָה צֹ לְבֵיתְךָ כִּי מֵת אַתָּה וְלֹא תִחְיֶה:	In those days Hezekiah became <u>mortally</u> ill, and Isaiah the son of Amoz, the prophet, came to him and said to him, “ <u>This is what</u> the LORD says: ‘Give <i>your last</i> orders to your household, for you are going to die, and you will not live.’ ”	Isa 38:1, 2 Chr 32:24. <hr/> mortally ← <i>to die</i> . <hr/> this is what ← thus.
2 Ki 20:2	וַיִּסַּב אֶת־פָּנָיו אֶל־הַקִּיר וַיִּתְפַּלֵּל אֶל־יְהוָה לֵאמֹר:	Then he turned his face to the wall and prayed to the LORD and said,	Isa 38:2, 2 Chr 32:24.

2 Ki 20:3	אָנָה יְהוָה זְכֹר־נָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ בְּאֵמֶת וּבְלִבָּב שָׁלֵם וְהֵטוֹב בְּעֵינֶיךָ עָשִׂיתִי וַיִּבֶדְךָ חִזְקִיָּהוּ בְּכִי גְדוֹל: ס	“I implore <i>you</i> , O LORD, do remember how I have walked before you in truth, and with a sincere heart, and <i>how</i> I have done what <i>is</i> right in your sight.” And Hezekiah wept <i>with</i> great weeping.	Isa 38:3. remember how ← <i>remember that</i> . sincere ← <i>whole, perfect</i> . right ← <i>good</i> .
2 Ki 20:4	וַיְהִי יִשְׁעֵיהוּ לֹא יָצָא *הָעִיר **חֶצְרָה הַתִּיכְנָה וּדְבַר־יְהוָה הָיָה אֵלָיו לֵאמֹר:	And it came to pass <i>when</i> Isaiah had not <i>yet</i> gone out of the {K: city centre} [Q: middle courtyard] that the word of the LORD came to him as follows:	Isa 38:4. came ← <i>became</i> . as follows ← <i>to say</i> .
2 Ki 20:5	שׁוּב וְאָמַרְתָּ אֶל־חִזְקִיָּהוּ נְגִיד־עַמִּי כֹה־אָמַר יְהוָה אֱלֹהֵי דָוִד אָבִיךָ שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ רְאִיתִי אֶת־דַּמְעָתְךָ הַנְּגִי רָפָא לְךָ בַּיּוֹם הַשְּׁלִישִׁי תַעֲלֶה בֵּית יְהוָה:	“Go back and say to Hezekiah the leader of my people, ‘ <i>This is what</i> the LORD God of David your father says: «I have heard your prayer; I have seen your tears. I am about to cure you. On the third day, go up <i>to</i> the house of the LORD.	Isa 38:5. this is what ← <i>thus</i> . father: standing for <i>forefather</i> . tears ← <i>tear</i> . I am about to ← <i>behold me</i> .
2 Ki 20:6	וְהִסַּפְתִּי עַל־יָמֶיךָ חֲמֵשׁ עָשָׂרָה שָׁנָה וּמִכָּפַךְ מִלְךְ־אַשּׁוּר אֲצִילְךָ וְאֵת הָעִיר הַזֹּאת וְגִנּוֹתַי עַל־הָעִיר הַזֹּאת לְמַעַנִּי וּלְמַעַן דָּוִד עַבְדִּי:	And I will add fifteen years to your days, and I will deliver you and this city from the grip of the king of Assyria, and I will defend this city, for my <i>own</i> sake and for the sake of David my servant.» ’ ”	Isa 38:5, Isa 38:6. grip ← <i>palm</i> .
2 Ki 20:7	וַיֹּאמֶר יִשְׁעֵיהוּ קָחוּ דְבַלַּת תְּאֲנִים וַיִּקְחוּ וַיִּשְׂמוּ עַל־הַשְּׁחִין וַיַּחֲי:	And Isaiah said, “Take a cake of pressed figs.” And they took <i>one</i> , and they put <i>it</i> on the inflammation, and he <i>recovered</i> .	Isa 38:21. take: plural. recovered ← <i>lived</i> .
2 Ki 20:8	וַיֹּאמֶר חִזְקִיָּהוּ אֶל־יִשְׁעֵיהוּ מָה אוֹת כִּי־יִרְפָּא יְהוָה לִי וְעָלִיתִי בַּיּוֹם הַשְּׁלִישִׁי בֵּית יְהוָה:	Then Hezekiah said to Isaiah, “What <i>is</i> the sign that the LORD will cure me, and that I will go up <i>to</i> the house of the LORD on the third day?”	Isa 38:22.
2 Ki 20:9	וַיֹּאמֶר יִשְׁעֵיהוּ זֶה־לְךָ הָאוֹת מֵאֵת יְהוָה כִּי יַעֲשֶׂה יְהוָה אֶת־הַדְּבָר אֲשֶׁר דִּבֶּר הַלֵּךְ הַצֵּל עֶשֶׂר מַעְלֹת אִם־יָשׁוּב עֶשֶׂר מַעְלֹת:	And Isaiah said, “This <i>is</i> your sign from the LORD, for the LORD will perform the pronouncement which he spoke. Shall the <i>sundial</i> shadow go <i>forwards</i> ten degrees or go back ten degrees?”	Isa 38:7, 2 Chr 32:24.
2 Ki 20:10	וַיֹּאמֶר יְחִזְקִיָּהוּ נִקְל לְצֵל לְנִטּוֹת עֶשֶׂר מַעְלֹת לֹא כִּי יָשׁוּב הַצֵּל אַחֲרָנִית עֶשֶׂר מַעְלֹת:	And Hezekiah said, “It is easy for the shadow to <i>advance</i> ten degrees, <i>but</i> not that the shadow should <i>go back</i> ten degrees.”	Isa 38:8. advance ← <i>decline</i> , as of the day. go back ← <i>return backwards</i> .

2 Ki 20:11	<p>וַיִּקְרָא יִשְׁעִיָּהוּ הַנָּבִיא אֶל־יְהוָה וַיֵּשֶׁב אֶת־הַצֵּל בְּמַעְלוֹת אֲשֶׁר יָרְדָה בְּמַעְלוֹת אֲחֹזַי אַחֲרֵינִי עֶשְׂרֵי מַעְלוֹת: פ</p>	<p>Then Isaiah the prophet called out to the LORD. And he made the shadow of the <i>sundial</i> go back, <i>the shadow</i> which was cast by Ahaz's <i>sundial</i> – ten degrees backwards.</p>	<p> Isa 38:8. <hr/> was cast by ← <i>went down on</i>.</p>
2 Ki 20:12	<p>בַּעַת הַהִיא שָׁלַח בְּרֹאדָךְ בְּלֹאדָן בֶּן־בַּלְאָדָן מֶלֶךְ־בָּבֶל סְפָרִים וּמִנְחָה אֶל־חִזְקִיָּהוּ בִּי שָׁמַע בִּי חָלָה חִזְקִיָּהוּ:</p>	<p>At that time Berodach-Baladan the son of Baladan, the king of Babylon, sent letters and a gift to Hezekiah, because he had heard that Hezekiah had become ill.</p>	<p> Isa 39:1. 2 Chr 32:25 - 2 Chr 32:31 also describes the same period, but with insufficient commonality to be considered parallel on a verse by verse basis. See [RBG].</p>
2 Ki 20:13	<p>וַיִּשְׁמַע עֲלֵיהֶם חִזְקִיָּהוּ וַיֵּרָאם אֶת־כָּל־בַּיִת נְכֹתָהּ אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַבְּשָׂמִים וְאֵת שֶׁמֶן הַטּוֹב וְאֵת בַּיִת כָּלִיו וְאֵת כָּל־אֲשֶׁר נִמְצָא בְּאֹצְרוֹתָיו לֹא־הָיָה דָבָר אֲשֶׁר לֹא־הִרְאָם חִזְקִיָּהוּ בְּבֵיתוֹ וּבְכָל־מְשֻׁלָּתוֹ:</p>	<p>And Hezekiah attended to them and showed them all his <i>spice</i> house, the silver and the gold and the fragrances, and the good <i>quality</i> oil, and his armoury, and everything that was present in his treasuries. There was nothing that Hezekiah did not show them in his house and in all his <i>realm</i>.</p>	<p> Isa 39:2. <hr/> attended to ← <i>heard, heeded</i>. <hr/> <i>spice</i>: AV differs (<i>precious things</i>). <hr/> present ← <i>found</i>. <hr/> realm ← <i>rule</i>.</p>
2 Ki 20:14	<p>וַיָּבֵא יִשְׁעִיָּהוּ הַנָּבִיא אֶל־הַמֶּלֶךְ חִזְקִיָּהוּ וַיֹּאמֶר אֵלָיו מָה אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה וּמֵאֵין יָבֹאוּ אֵלֶיךָ וַיֹּאמֶר חִזְקִיָּהוּ מֵאַרְץ רְחוֹקָה בָּאוּ מִבָּבֶל:</p>	<p>Then Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and where have they come to you from?” And Hezekiah said, “They have come from a distant land, from Babylon.”</p>	<p> Isa 39:3.</p>
2 Ki 20:15	<p>וַיֹּאמֶר מָה רָאוּ בְּבֵיתְךָ וַיֹּאמֶר חִזְקִיָּהוּ אֵת כָּל־אֲשֶׁר בְּבֵיתִי רָאוּ לֹא־הָיָה דָבָר אֲשֶׁר לֹא־הִרְאִיתֶם בְּאֹצְרוֹתַי:</p>	<p>And he said, “What did they see in your house?” And Hezekiah said, “They saw everything in my house. There is nothing which I did not show them in my treasuries.”</p>	<p> Isa 39:4.</p>
2 Ki 20:16	<p>וַיֹּאמֶר יִשְׁעִיָּהוּ אֶל־חִזְקִיָּהוּ שָׁמַע דְּבַר־יְהוָה:</p>	<p>Then Isaiah said to Hezekiah, “Hear the word of the LORD.</p>	<p> Isa 39:5.</p>
2 Ki 20:17	<p>הִנֵּה יָמִים בָּאִים וְנִשְׂאָ כָּל־אֲשֶׁר בְּבֵיתְךָ וְאֲשֶׁר אָצְרוּ אַבְתֵּיךָ עַד־הַיּוֹם הַזֶּה בְּבִלְהָ לֹא־יֹתֵר דְּבַר אָמַר יְהוָה:</p>	<p>‘Behold, the days are coming when everything in your house, and which your fathers have treasured up, up to this day, will be carried away to Babylon. Nothing will remain, says the LORD,</p>	<p> Isa 39:6.</p>

2 Ki 20:18	וּמִבְּנֵיךָ אֲשֶׁר יֵצְאוּ מִמֶּךָ אֲשֶׁר תּוֹלִיד *יִקַּח **יִקְחוּ וְהָיוּ סְרִיסִים בְּהֵיכַל מֶלֶךְ בָּבֶל:	and {K: he} [Q: they] will take <i>away some</i> of your sons who will descend from you, whom you will beget, and they will be eunuchs in the palace of the king of Babylon.’ ”	Isa 39:7. <hr/> descend from you ← <i>come out of you</i> .
2 Ki 20:19	וַיֹּאמֶר חִזְקִיָּהוּ אֶל־יִשְׁעֵיהוּ טוֹב דְּבַר־יְהוָה אֲשֶׁר דִּבַּרְתָּ וַיֹּאמֶר הֲלוֹא אִם־שְׁלוֹם וְאִמַּת יִהְיֶה בִימַי:	Then Hezekiah said to Isaiah, “The word of the LORD which you have spoken <i>is right</i> .” And he said, “Isn't <i>that the case</i> , if there will be peace and truth in my days?”	Isa 39:8. <hr/> right ← <i>good</i> .
2 Ki 20:20	וַיֵּתֶר דְּבָרֵי חִזְקִיָּהוּ וְכָל־גְּבוּרָתוֹ וְאֲשֶׁר עָשָׂה אֶת־הַבְּרִכָּה וְאֶת־הַתְּעָלָה וַיָּבֵא אֶת־הַמַּיִם הָעֵיָרָה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And <i>as for</i> the rest of the affairs of Hezekiah, and all his bravery, and <i>the fact</i> that he made the pool and the conduit and brought water to the city, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 32:32. <hr/> water ← <i>the water</i> . An unexpected definite article. See Gen 22:9.
2 Ki 20:21	וַיִּשְׁכַּב חִזְקִיָּהוּ עִם־אֲבֹתָיו וַיִּמְלֹךְ מְנַשֶּׁה בְּנוֹ תַחְתָּיו: פ	And Hezekiah lay with his fathers, and Manasseh his son reigned in place of him.	1 Chr 3:13, 2 Chr 32:33. <hr/> Manasseh: see Gen 41:51.
2 Ki 21:1	בְּוֶן־שְׁתַּיִם עָשָׂרָה שָׁנָה מְנַשֶּׁה בְּמָלְכוֹ וַחֲמֵשִׁים וַחֲמִשָּׁה שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ חֶפְצִי־בָה:	Manasseh <i>was</i> twelve years old when he <i>started to</i> reign, and he reigned in Jerusalem for fifty- five years. And his mother's name <i>was</i> Hephzi-Bah.	2 Chr 33:1.
2 Ki 21:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּתוֹעֵבַת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:	And he did what <i>was</i> wrong in the sight of the LORD, like the abominations of the nations which the LORD dispossessed before the sons of Israel.	2 Chr 33:2.
2 Ki 21:3	וַיָּשָׁב וַיִּבֶן אֶת־הַבַּמֹּזוֹת אֲשֶׁר אָבַד חִזְקִיָּהוּ אָבִיו וַיִּקַּם מִזְבְּחֹת לְבַעַל וַיַּעַשׂ אֲשֶׁרָה כְּאֲשֶׁר עָשָׂה אַחָאָב מֶלֶךְ יִשְׂרָאֵל וַיִּשְׁתַּחֲוּ לְכָל־צַבָּא הַשָּׁמַיִם וַיַּעֲבַד אֹתָם:	And he rebuilt the <i>idolatrous</i> raised sites which Hezekiah his father had destroyed, and he set up altars to Baal, and he made a phallic park like what Ahab king of Israel had made, and he worshipped every celestial <u>body</u> and served them.	2 Chr 33:3. <hr/> body ← <i>power</i> .
2 Ki 21:4	וַבְּנֵה מִזְבְּחֹת בְּבֵית יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַם אֲשֵׁים אֶת־שְׁמִי:	And he built altars in the house of the LORD, where the LORD had said, “I will establish my name in Jerusalem.”	2 Chr 33:4.
2 Ki 21:5	וַיִּבֶן מִזְבְּחֹת לְכָל־צַבָּא הַשָּׁמַיִם בְּשְׁתֵּי חֲצָרוֹת בֵּית־יְהוָה:	And he built altars to every celestial <u>body</u> in the two courtyards of the house of the LORD.	2 Chr 33:5. <hr/> body ← <i>power</i> .

2 Ki 21:6	וְהַעֲבִיר אֶת־בְּנוֹ בְּאֵשׁ וְעוֹנֵן וְנִחַשׁ וְעָשָׂה אוֹב וַיִּדְעֵנִים הַרְבֵּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִים:	And he made his son pass through fire, and he divined by clouds and used enchantment, and he engaged in necromancy and wizardry. He was profuse in doing evil in the sight of the LORD, so that <i>he</i> provoked <i>him</i> to anger.	2 Chr 33:6. <hr/> in doing: gerundial use of the infinitive. <hr/> so that <i>he</i> provoked: consecutive (result), rather than purposive, use of the infinitive.
2 Ki 21:7	וַיֵּשֶׂם אֶת־פֶּסֶל הָאֲשֶׁרָה אֲשֶׁר עָשָׂה בְּבֵית אֲשֶׁר אָמַר יְהוָה אֶל־דָּוִד וְאֶל־שְׁלֹמֹה בְּנוֹ בְּבֵית הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בְּחֶרְתִּי מִכָּל שְׁבֹטֵי יִשְׂרָאֵל אֲשִׁים אֶת־שְׁמִי לְעוֹלָם:	And he set up the phallic carved image which he had made, in the house concerning which the LORD had said to David and to Solomon his son, “I will set up my name age-abidingly in this house, and in Jerusalem, which I have chosen out of all the tribes of Israel.	2 Chr 33:7. <hr/> phallic carved image ← <i>image of the phallic park</i> .
2 Ki 21:8	וְלֹא אֲסִיף לְהַנִּיד רַגְלֵי יִשְׂרָאֵל מִן־הָאָדָמָה אֲשֶׁר נָתַתִּי לְאֲבוֹתָם רַק אִם־יִשְׁמְרוּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִים וּלְכָל־הַתּוֹרָה אֲשֶׁר־צִוָּה אֶתְּם עֲבַדֵי מֹשֶׁה:	And I will not chase Israel around again from the land which I gave their fathers, <i>but</i> only if they take care to do everything which I have commanded them, and <i>to act</i> in accordance with all the law which my servant Moses commanded them.”	2 Chr 33:8. <hr/> chase Israel around ← <i>make the foot of Israel wander</i> . <hr/> everything ← <i>according to everything</i> .
2 Ki 21:9	וְלֹא שָׁמְעוּ וַיִּתְּעוּ מִנִּשְׂחָה לַעֲשׂוֹת אֶת־הָרַע מִן־הַגּוֹיִם אֲשֶׁר הִשְׁמִיד יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:	But they did not take heed, and Manasseh led them astray, to act worse than the nations which the LORD had destroyed before the sons of Israel.	2 Chr 33:9. <hr/> take heed ← <i>hear</i> .
2 Ki 21:10	וַיְדַבֵּר יְהוָה בְּיַד־עַבְדָּיו הַנְּבִיאִים לֵאמֹר:	Then the LORD spoke through the intermediacy of his servants the prophets and said,	2 Chr 33:10. <hr/> intermediacy ← <i>hand</i> .
2 Ki 21:11	יֵעַן אֲשֶׁר עָשָׂה מִנִּשְׂחָה מִלְּדֹד־יְהוּדָה הַתַּעֲבוֹת הָאֵלֹהִים הָרַע מִכָּל אֲשֶׁר־עָשׂוּ הָאֱמֹרִי אֲשֶׁר לִפְנֵינוּ וַיַּחֲטֵא גַם־אֶת־יְהוּדָה בְּגִלּוּלָיו: פ	“Since Manasseh king of Judah has committed these abominations <i>and</i> has done more evil than everything the Amorites did before him, and also caused Judah to sin through his idols,	Amorites: see Gen 10:16.
2 Ki 21:12	לְכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַנְּנִי מִבֵּיא רָעָה עַל־יְרוּשָׁלַם וְיְהוּדָה אֲשֶׁר כָּל־*שִׁמְעוּ* שְׁמִעָה תִּצְלַנָּה שְׁתֵּי אָזְנוֹ:	this <i>is what</i> the LORD God of Israel says: ‘I am about to bring evil on Jerusalem and Judah, such that the two ears of {K: all who hear it} [Q: everyone who hears it] will tingle.	The <i>ketiv</i> is a plural participle with a masculine suffix; the <i>qeré</i> is a singular participle with a feminine suffix (the more usual generalising form). <hr/> this <i>is what</i> ← <i>therefore thus</i> . <hr/> I am about to ← <i>behold me</i> .

2 Ki 21:13	וְנִטִּיתִי עַל־יְרוּשָׁלַם אֶת קוֹ שִׁמְרוֹן וְאֶת־מִשְׁקַלֶּת בַּיִת אֲחָאָב וּמִחִיתִי אֶת־יְרוּשָׁלַם כַּאֲשֶׁר־יִמְחָה אֶת־הַצֶּלַחַת מִחָה וְהִפְךָ עַל־פָּנֶיהָ:	And I will stretch the <i>measuring</i> line of Samaria, and the plummet of the house of Ahab over Jerusalem, and I will wipe Jerusalem out as one wipes a dish – one wipes <i>it</i> and turns <i>it</i> upside down.	a dish ← <i>the dish</i> . An unexpected definite article. See Gen 22:9.
2 Ki 21:14	וְנִטְשֹׁתַי אֶת שְׂאֲרֵית נַחֲלָתִי וְנָתַתִּים בְּיַד אֲבִיבֵיהֶם וְהָיוּ לְבָז וּלְמִשְׁסָה לְכָל־אֲבִיבֵיהֶם:	And I will abandon the remainder of my inheritance, and I will deliver them into the hand of their enemies, and they will be spoil and plunder to all their enemies,	
2 Ki 21:15	יַעַן אֲשֶׁר עָשׂוּ אֶת־הָרַע בְּעֵינָי וַיְהִיו מְכַעֲסִים אֹתִי מִן־הַיּוֹם אֲשֶׁר יֵצְאוּ אֲבוֹתָם מִמִּצְרָיִם וְעַד הַיּוֹם הַזֶּה:	because they have done evil in my sight, and they have been provoking me to anger, from the day when their fathers came out of Egypt up to this day.’ ”	
2 Ki 21:16	וְגַם דָּם נָקִי שָׁפַךְ מִנִּשְׂחָה הַרְבֵּה מְאֹד עַד אֲשֶׁר־מָלֵא אֶת־יְרוּשָׁלַם פֶּה לַפֶּה לְבַד מִחֲטָאתוֹ אֲשֶׁר הֶחֱטִיא אֶת־יְהוּדָה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה:	And Manasseh also <u>shed</u> very much innocent blood, until he had filled Jerusalem <u>from one end to the other</u> , apart from his sin whereby he caused Judah to sin <u>by doing</u> evil in the sight of the LORD.	shed: in a Hebrew “OVS” (object-verb-subject) sentence. from one end to the other ← <i>mouth to mouth</i> . by doing: gerundial use of the infinitive.
2 Ki 21:17	וַיִּתֵּר דְּבָרֵי מִנִּשְׂחָה וְכָל־אֲשֶׁר עָשָׂה וְחֲטָאתוֹ אֲשֶׁר חָטָא הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And <i>as for</i> the rest of the affairs of Manasseh, and everything he did, and his sin which he committed, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 33:18. committed ← <i>sinned</i> .
2 Ki 21:18	וַיִּשְׁכַּב מִנִּשְׂחָה עִם־אֲבֹתָיו וַיִּקְבֹּר בְּגֹן־בֵּיתוֹ בְּגֹן־עֻזָּא וַיִּמְלֹךְ אָמוֹן בְּנוֹ תַחְתָּיו: פ	And Manasseh lay with his fathers, and he was buried in the garden of his house, in the garden of <u>Uzza</u> , and Amon his son reigned in his place.	1 Chr 3:14, 2 Chr 33:20. Uzza: see 2 Sam 6:3.
2 Ki 21:19	בֶּן־עֶשְׂרִים וּשְׁתַּיִם שָׁנָה אָמוֹן בְּמָלְכוֹ וּשְׁתַּיִם שָׁנִים מָלָךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מִשְׁלֵמֶת בַּת־חֲרוּץ מִן־יֹטְבָה:	Amon <i>was</i> twenty-two years old when he <i>started to</i> reign, and he reigned for two years in Jerusalem, and his mother's name <i>was</i> Meshullemeth the daughter of Haruz from <u>Jotbah</u> .	2 Chr 33:21. Jotbah: perhaps <i>Jatebah</i> (no <i>dagesh</i> in the <i>beth</i> , so an open first syllable), but no secondary stress on the first syllable either, so perhaps closed. We retain the AV / traditional English name.
2 Ki 21:20	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כַּאֲשֶׁר עָשָׂה מִנִּשְׂחָה אָבִיו:	And he did what <i>was</i> wrong in the sight of the LORD, like what his father Manasseh did.	2 Chr 33:22.

2 Ki 21:21	וַיֵּלֶךְ בְּכָל־הַדֶּרֶךְ אֲשֶׁר־הָלַךְ אָבִיו וַיַּעֲבֹד אֶת־הַגְּלִילִים אֲשֶׁר עָבַד אָבִיו וַיִּשְׁתַּחֲוּ לָהֶם:	And he walked in the whole way <i>in</i> which his father walked, and he served the idols which his father had served, and he worshipped them.	2 Chr 33:22.
2 Ki 21:22	וַיַּעֲזֹב אֶת־יְהוָה אֱלֹהֵי אֲבוֹתָיו וְלֹא הָלַךְ בְּדֶרֶךְ יְהוָה:	And he abandoned the LORD God of his fathers, and he did not walk in the way of the LORD.	2 Chr 33:23.
2 Ki 21:23	וַיִּקְשְׁרוּ עַבְדֵי־אֲמוֹן עָלָיו וַיְמִיתוּ אֶת־הַמֶּלֶךְ בְּבֵיתוֹ:	And Amon's servants conspired against him, and they killed the king in his home.	2 Chr 33:24.
2 Ki 21:24	וַיִּדּוּ עַם־הָאָרֶץ אֶת כָּל־הַקְּשָׁרִים עַל־הַמֶּלֶךְ אֲמוֹן וַיַּמְלִיכוּ עַם־הָאָרֶץ אֶת־יֹאשִׁיָּהוּ בְּנוֹ תַחְתָּיו:	Then the people of the land struck down all the conspirators against King Amon, and the people of the land made <u>Josiah</u> his son king in his place.	1 Chr 3:14, 2 Chr 33:25. <hr/> Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
2 Ki 21:25	וַיִּתֵּר דְּבָרֵי אֲמוֹן אֲשֶׁר עָשָׂה הַלֹּא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the exploits of Amon which he undertook, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	
2 Ki 21:26	וַיִּקְבְּרוּ אֹתוֹ בַּקְּבָרָתוֹ בְּגֹן־עֲזָא וַיַּמְלֶךְ יֹאשִׁיָּהוּ בְּנוֹ תַחְתָּיו: פ	And <u>they</u> buried him in his grave in the garden of <u>Uzza</u> , and Josiah his son reigned in his place.	they ← <i>one, he</i> . Impersonal use, avoiding the passive. <hr/> Uzza: see 2 Sam 6:3.
2 Ki 22:1	בֶּן־שְׁמֹנֶה שָׁנָה יֹאשִׁיָּהוּ בְּמָלְכוֹ וּשְׁלָשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְדִידָה בַת־עֲדָיָה מִבְּצָקָת:	Josiah <i>was</i> eight years old when he <i>started to</i> reign, and he reigned for thirty-one years in Jerusalem. And the name of his mother <i>was</i> Jedidah, the daughter of Adaiyah from <u>Bozkath</u> .	2 Chr 34:1. <hr/> Bozkath: AV= <i>Boscath</i> , devoicing the sibilant and rendering <i>qoph</i> as if <i>kaph</i> .
2 Ki 22:2	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּכָל־דֶּרֶךְ דָּוִד אָבִיו וְלֹא־סָר יְמִין וּשְׂמֹאל: פ	And he did what <i>was</i> right in the sight of the LORD, and he walked in every way of David his father, and he did not deviate <i>to</i> the right or left.	2 Chr 34:2.
2 Ki 22:3	וַיְהִי בְשָׁמְנָה עָשָׂרָה שָׁנָה לְמָלְךְ יֹאשִׁיָּהוּ שָׁלַח הַמֶּלֶךְ אֶת־שָׁפָן בֶּן־אַצְלִיָּהוּ בֶן־מִשְׁלָם הַסֹּפֵר בֵּית יְהוָה לֵאמֹר:	And it came to pass, in the eighteenth year of King Josiah, <i>that</i> the king sent Shaphan, the son of Azaliah, the son of Meshullam, the scribe, <i>to</i> the house of the LORD, and he said,	2 Chr 34:8.
2 Ki 22:4	עֲלֵה אֶל־חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וַיְתֵם אֶת־הַכֶּסֶף הַמוּבָא בֵּית יְהוָה אֲשֶׁר אָסְפוּ שְׂמָרֵי הַסֶּף מֵאֵת הָעָם:	“Go up to Hilkiyah the high priest and have him <u>count</u> the money which has been brought <i>to</i> the house of the LORD, which the <u>doorkeepers</u> have collected from the people.	2 Chr 34:9. <hr/> count ← <i>complete</i> . Perhaps, with [CB], <i>pay out</i> . <hr/> doorkeepers ← <i>threshold keepers</i> .

2 Ki 22:5	<p>*ויתנה **ויתנהו על־יד עֲשֵׂי הַמְּלָאכָה הַמִּפְקָדִים *בבית **בית יהוה ויתנו אתו לעֲשֵׂי הַמְּלָאכָה אֲשֶׁל בְּבֵית יְהוָה לְחַזֵּק בְּדָק הַבַּיִת:</p>	<p>And {Q: let them <u>pay</u> it} [K: let one <u>pay</u> it] to those doing the work – those charged {K: with the house} [Q: <i>with</i> the house] of the LORD – and let them give it to those doing the work on the house of the LORD, to <u>repair</u> the <u>breach</u> in the house</p>	<p> 2 Chr 34:10. pay ← <i>give to the hand</i>. repair ← <i>strengthen</i>. breach in ← <i>breach of</i>. Wider use of the construct state.</p>
2 Ki 22:6	<p>לְחַרְשֵׁים וּלְבָנִים וּלְגֹדְרִים וּלְקִנּוֹת עֵצִים וְאֲבָנֵי מַחְצָב לְחַזֵּק אֶת־הַבַּיִת:</p>	<p>– to the craftsmen and the builders and the wall-builders – and to buy wood and hewn stone, to <u>refurbish</u> the house.</p>	<p> 2 Chr 34:11. refurbish ← <i>strengthen</i>.</p>
2 Ki 22:7	<p>אֲדָ לֹא־יִחַשְׁבּ אַתֶּם הַכֶּסֶף הַנִּתֵּן עַל־יְדָם כִּי בְּאַמוּנָה הֵם עוֹשִׂים:</p>	<p>But don't let the money <u>which</u> <u>they are paid</u> be a matter of them being held to account, because they are acting faithfully.”</p>	<p> 2 Chr 34:12. which they are paid ← <i>which</i> (<i>is</i>) <i>given to their hand</i>.</p>
2 Ki 22:8	<p>וַיֹּאמֶר חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל עַל־שֹׁפֵן הַסֵּפֶר סֵפֶר הַתּוֹרָה מִצָּאתַי בְּבֵית יְהוָה וַיִּתֵּן חִלְקִיָּהוּ אֶת־הַסֵּפֶר אֶל־שֹׁפֵן וַיִּקְרָאֵהוּ:</p>	<p>And Hilkiah the high priest said to Shaphan the scribe, “I have found the book of the law in the house of the LORD.” And Hilkiah gave the book to Shaphan, and he read it.</p>	<p> 2 Chr 34:15.</p>
2 Ki 22:9	<p>וַיָּבֹא שֹׁפֵן הַסֵּפֶר אֶל־הַמֶּלֶךְ וַיִּשָׁב אֶת־הַמֶּלֶךְ דָּבָר וַיֹּאמֶר הַתִּיכּוֹ עֲבָדֶיךָ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבֵית יְהוָהוּ עַל־יְדֵי עֲשֵׂי הַמְּלָאכָה הַמִּפְקָדִים בְּבֵית יְהוָה:</p>	<p>Then Shaphan the scribe went to the king and <u>reported</u> to the king and said, “Your servants have poured out the money which <i>was</i> <u>present</u> in the house, and they have <u>paid</u> it to those doing the work who <i>were</i> charged with the house of the LORD.”</p>	<p> 2 Chr 34:16, 2 Chr 34:17. reported ← <i>returned word</i>. present ← <i>found</i>. paid it to ← <i>put it in the hand of</i>.</p>
2 Ki 22:10	<p>וַיֹּגֵד שֹׁפֵן הַסֵּפֶר לַמֶּלֶךְ לֵאמֹר סֵפֶר נָתַן לִי חִלְקִיָּהוּ הַכֹּהֵן וַיִּקְרָאֵהוּ שֹׁפֵן לִפְנֵי הַמֶּלֶךְ:</p>	<p>And Shaphan the scribe explained to the king and said, “Hilkiah the priest gave me a book.” And Shaphan read it in the king's presence.</p>	<p> 2 Chr 34:18.</p>
2 Ki 22:11	<p>וַיְהִי כַשְׂמַע הַמֶּלֶךְ אֶת־דְּבָרַי סֵפֶר הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו:</p>	<p>And it came to pass, when the king heard the words of the book of the law, that he tore his clothes.</p>	<p> 2 Chr 34:19.</p>
2 Ki 22:12	<p>וַיִּצַו הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ הַכֹּהֵן וְאֶת־אַחִיקָם בֶּן־שֹׁפֵן וְאֶת־עֲכָבוֹר בֶּן־מִיכָיָה וְאֶת שֹׁפֵן הַסֵּפֶר וְאֶת עֲשֵׂיָהוּ עֲבָדֵי־הַמֶּלֶךְ לֵאמֹר:</p>	<p>And the king gave orders to Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asaiah the king's servant, and he said,</p>	<p> 2 Chr 34:20. Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name. Asaiah: AV= <i>Asahiah</i>.</p>

2 Ki 22:13	<p>לְכוּ דַרְשׁוּ אֶת־יְהוָה בְּעַדִּי וּבְעַד־הָעָם וּבְעַד כָּל־יְהוּדָה עַל־דְּבַר־יְהוָה הַסֵּפֶר הַנִּמְצָא הַזֶּה כִּי־גְדוֹלָה חֲמַת יְהוָה אֲשֶׁר־הִיא נִצְתָה בָּנוּ עַל־ אֲשֶׁר לֹא־שָׁמְעוּ אֲבֹתֵינוּ עַל־דְּבַר־יְהוָה הַסֵּפֶר הַזֶּה לַעֲשׂוֹת כְּכָל־הַכְּתוּב עָלֵינוּ:</p>	<p>“Go <i>and</i> consult the LORD on behalf of me and on behalf of the people and on behalf of all Judah concerning the words of this book which <i>was</i> found, for the fury of the LORD which has been kindled against us <i>is</i> great, because our fathers did not <u>heed</u> the words of this book, <i>that we should</i> do <u>everything</u> written concerning us.”</p>	<p> 2 Chr 34:21. <hr/> heed ← <i>hear</i>. <hr/> everything ← <i>according to everything</i>.</p>
2 Ki 22:14	<p>וַיֵּלֶךְ חִלְקִיָּהוּ הַכֹּהֵן וְאַחִיקָם וְעַכְבָּזָר וְשַׁפָּן וְעֵשָׂיָה אֶל־חִלְדָּה הַנְּבִיאָה אֵשֶׁת שְׁלֵם בֶּן־תְּקוּהָ בֶן־חַרְחָס שֹׁמֵר הַבְּגָדִים וְהִיא יֹשֶׁבֶת בִּירוּשָׁלַם בַּמְּשֻׁנָּה וַיְדַבְּרוּ אֵלֶיהָ:</p>	<p>So Hilkiah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas the vestry keeper, and she was resident in Jerusalem in the second <i>quarter</i>, and they spoke to her.</p>	<p> 2 Chr 34:22. <hr/> Asaiah: AV= <i>Asahiah</i>.</p>
2 Ki 22:15	<p>וַתֹּאמֶר אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָמְרוּ לְאִישׁ אֲשֶׁר־שָׁלַח אֶתְכֶם אֵלַי:</p>	<p>And she said to them, “<u>This <i>is what</i></u> the LORD God of Israel says: ‘Say to the man who sent you to me,</p>	<p> 2 Chr 34:23. <hr/> this <i>is what</i> ← <i>thus</i>.</p>
2 Ki 22:16	<p>כֹּה אָמַר יְהוָה הַנְּנִי מִבֵּיא רָעָה אֶל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו אֵת כָּל־דְּבַר־יְהוָה הַסֵּפֶר אֲשֶׁר קָרָא מִלְּךְ יְהוּדָה:</p>	<p>«<u>This <i>is what</i></u> the LORD says: «I am about to bring evil on this place and on its inhabitants – all the words of the book which the king of Judah read –</p>	<p> 2 Chr 34:24. <hr/> this <i>is what</i> ← <i>thus</i>. <hr/> I am about to ← <i>behold me</i>.</p>
2 Ki 22:17	<p>תַּחַת אֲשֶׁר עֲזָבוּנִי וַיִּקְטְרוּ לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִיסֵנִי בְּכָל מַעֲשֵׂה יְדֵיהֶם וְנִצְתָה חֲמַתִּי בַּמָּקוֹם הַזֶּה וְלֹא תִכָּבֵּה:</p>	<p>because they have forsaken me, and they have burned incense to other gods, so as to provoke me to anger with every work of their hands, and my fury has been kindled <u>against this place</u>, and it will not be extinguished.»</p>	<p> 2 Chr 34:25. <hr/> against this place: or <i>in this place</i>.</p>
2 Ki 22:18	<p>וְאֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֵחַ אֶתְכֶם לְדַרְשׁ אֶת־יְהוָה כֹּה תֹאמְרוּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ:</p>	<p>And to the king of Judah who sent you to consult the LORD, <u>this <i>is what</i></u> you shall say: «<u>This <i>is what</i></u> the LORD God of Israel says: «<i>As for</i> the things which you have heard,</p>	<p> 2 Chr 34:26. <hr/> this <i>is what</i> (2x) ← <i>thus</i>. <hr/> say ← <i>say to him</i>.</p>

2 Ki 22:19	<p>יַעַן רָדַדְתָּ לְבַבְךָ וַתִּכְנַע מִפְּנֵי יְהוָה בְּשִׁמְעֶךָ אֲשֶׁר דִּבַּרְתִּי עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו לְהִיּוֹת לְשִׁמָּה וּלְקַלְלָהּ וַתִּקְרַע אֶת־בְּגָדֶיךָ וַתִּבְכֶּה לְפָנַי וְגַם אֲנֹכִי שָׁמַעְתִּי נְאֻם־יְהוָה:</p>	<p>on account of <u>your contrition</u> and <u>the fact that you have humbled yourself</u> before the LORD, <u>in that you have heard what I have spoken</u> in relation to this place and in relation to its inhabitants, that <i>it</i> will be a desolation and a curse, and that you have torn your clothes and wept before me, so I <u>for my part</u> have heard <i>you</i>, the LORD says,</p>	<p> 2 Chr 34:27. <hr/> your contrition ← <i>the soft of your heart</i>. <hr/> in that you have heard ← <i>in your hearing</i>. Gerundial use of the infinitive. <hr/> for my part ← <i>also</i>.</p>
2 Ki 22:20	<p>לְכוּ הַנְּנִי אֶסְפְּךָ עַל־אֲבֹתֶיךָ וְנִאֲסַפְתָּ אֶל־קְבֻרָתֶיךָ בְּשָׁלוֹם וְלֹא־תִרְאִינָה עֵינֶיךָ בְּכָל הָרָעָה אֲשֶׁר־אֲנִי מְבִיא עַל־הַמָּקוֹם הַזֶּה וַיִּשְׁבוּ אֶת־הַמֶּלֶךְ דָּבָר:</p>	<p>«which <i>is</i> why I am about to gather you to your fathers, and you will be gathered to your grave in peace, and your eyes will not see all the evil which I am bringing on this place.» ’ » And they <u>reported it</u> to the king.</p>	<p> 2 Chr 34:28. <hr/> I am about to ← <i>behold me</i>. <hr/> grave ← <i>graves</i>. <hr/> reported ← <i>returned word</i>.</p>
2 Ki 23:1	<p>וַיִּשְׁלַח הַמֶּלֶךְ וַיֵּאסְפוּ אֵלָיו כָּל־זִקְנֵי יְהוּדָה וִירוּשָׁלַם:</p>	<p>Then the king sent <i>word</i>, and they assembled all the elders of Judah and Jerusalem <u>before</u> him.</p>	<p> 2 Chr 34:29. <hr/> before ← <i>to</i>.</p>
2 Ki 23:2	<p>וַיַּעַל הַמֶּלֶךְ בֵּית־יְהוָה וְכָל־אִישׁ יְהוּדָה וְכָל־יֹשְׁבֵי יְרוּשָׁלַם אֹתוֹ וְהַכֹּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם לְמַקְטָן וְעַד־גְּדוּל וַיִּקְרָא בְּאָזְנֵיהֶם אֶת־כָּל־דְּבָרֵי סֵפֶר הַבְּרִית הַנִּמְצָא בְּבֵית יְהוָה:</p>	<p>And the king went up <i>to</i> the house of the LORD, as <i>did</i> every man of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people, <u>both small and great</u>, and he read, <u>with them hearing</u>, all the words of the book of the covenant which <i>was</i> found in the house of the LORD.</p>	<p> 2 Chr 34:30. <hr/> both small and great ← <i>from small and to great</i>. Compare Gen 6:7. <hr/> with them hearing ← <i>in their ears</i>.</p>
2 Ki 23:3	<p>וַיַּעֲמֵד הַמֶּלֶךְ עַל־הָעַמּוּד וַיִּכְרַת אֶת־הַבְּרִית לְפָנַי יְהוָה לְלַכֵּת אַחֵר יְהוָה וּלְשֹׁמֵר מִצְוֹתָיו וְאֶת־עֲדוּתָיו וְאֶת־חֻקֹּתָיו בְּכָל־לֵב וּבְכָל־נֶפֶשׁ לְהַקִּים אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה וַיַּעֲמֵד כָּל־הָעָם בְּבְרִית:</p>	<p>And the king stood at the column, and he made a <u>covenant</u> before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes with all <i>his</i> heart and with all <i>his</i> soul – to uphold the words of this covenant, which <i>were</i> written in this book. And all the people <u>committed themselves to</u> the covenant.</p>	<p> 2 Chr 34:31. <hr/> a covenant ← <i>the covenant</i>. An unexpected definite article. See Gen 22:9. <hr/> soul: i.e. <i>mind</i>. <hr/> committed themselves to ← <i>stood in</i>.</p>

2 Ki 23:4	<p>וַיִּצַו הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וְאֶת־כַּהֲנֵי הַמִּשְׁנָה וְאֶת־שֹׁמְרֵי הַסֶּף לְהוֹצִיא מִהֵיכַל יְהוָה אֵת כָּל־הַבְּלִים הָעֲשׂוּיִם לְבַעַל וּלְאִשָּׁה וּלְכָל צָבֵא הַשָּׁמַיִם וַיִּשְׂרֹפֵם מְחוּץ לִירוּשָׁלַם בְּשַׂדְמֹת קִדְרוֹן וַנָּשָׂא אֶת־עַפְרָם בֵּית־אֵל:</p>	<p>And the king commanded Hilkiah the high priest and the second rank priests and the doorkeepers to bring out of the temple of the LORD all the equipment made for Baal and for the phallic park and for every celestial body, and he burnt them outside Jerusalem in the cornfields of Kidron, and he took their ashes to Beth-El.</p>	<p>doorkeepers: see 2 Ki 22:4.</p> <hr/> <p>body ← <i>power</i>.</p> <hr/> <p>ashes ← <i>dust</i>.</p>
2 Ki 23:5	<p>וְהִשְׁבִּית אֶת־הַכַּמָּרִים אֲשֶׁר נָתַן מַלְכֵי יְהוּדָה וַיִּקְטֹר בַּבַּמֹּת בְּעָרֵי יְהוּדָה וּמִסְבֵּי יְרוּשָׁלַם וְאֶת־הַמִּקְטָרִים לְבַעַל לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְמִזְלֹת וּלְכָל צָבֵא הַשָּׁמַיִם:</p>	<p>And he put an end to the idolatrous priests whom the kings of Judah had appointed, and he burned incense on the idolatrous raised sites in the cities of Judah and the vicinity of Jerusalem, and he put an end to those who burned incense to Baal, to the sun and to the moon and to the constellations of the zodiac and to every celestial body.</p>	<p>he burned incense: apparently incongruous, but perhaps he burnt the incense destructively, not to any god. AV differs (<i>to burn incense</i>), as others, conjecturally emending the Hebrew, or turning to the versions. Even [YLT] does not follow the MT.</p> <hr/> <p>vicinity ← <i>vicinities</i>.</p> <hr/> <p>body ← <i>power</i>.</p>
2 Ki 23:6	<p>וַיֵּצֵא אֶת־הָאִשָּׁה מִבֵּית יְהוָה מְחוּץ לִירוּשָׁלַם אֶל־נַחַל קִדְרוֹן וַיִּשְׂרֹף אֹתָהּ בְּנַחַל קִדְרוֹן וַיִּדְק לְעָפָר וַיִּשְׁלֹךְ אֶת־עַפְרָהּ עַל־קִבְרֵי בְנֵי הָעָם:</p>	<p>And he brought the phallic image out of the house of the LORD, to outside Jerusalem, to the Kidron Brook, and he burnt it at the Kidron Brook, and he ground it to dust, and he threw its dust on the graves of the common people.</p>	<p>graves ← <i>grave</i>.</p> <hr/> <p>common people ← <i>sons of the people</i>; see [CB]. AV differs (<i>children of the people</i>).</p>
2 Ki 23:7	<p>וַיִּתֵּן אֶת־בָּתֵּי הַקְּדֻשִׁים אֲשֶׁר בְּבַיִת יְהוָה אֲשֶׁר הַנָּשִׁים אֲרָגוֹת שָׁם בָּתִּים לְאִשָּׁה:</p>	<p>And he demolished the houses of the male prostitutes which were in the precinct of the house of the LORD, where the women would weave canopies for the phallic image.</p>	<p>canopies ← <i>houses</i>.</p>
2 Ki 23:8	<p>וַיָּבֵא אֶת־כָּל־הַכַּהֲנִים מֵעָרֵי יְהוּדָה וַיִּטְמָא אֶת־הַבַּמֹּת אֲשֶׁר קִטְרוּ־שָׁמָּה הַכַּהֲנִים מִגִּבְעַ עַד־בְּאֵר שֶׁבַע וְנָתַן אֶת־בַּמֹּת הַשְּׁעָרִים אֲשֶׁר־פָּתַח שַׁעַר יְהוֹשֻׁעַ שַׂר־הָעִיר אֲשֶׁר־עַל־שְׂמֹאלוֹ אִישׁ בְּשַׁעַר הָעִיר:</p>	<p>And he brought all the priests from the cities of Judah, and he defiled the idolatrous raised sites where the priests burned incense, from Geba to Beersheba. And he demolished the idolatrous raised sites at the gates which were at the entrance of the Gate of Joshua the governor of the city, which was on a man's left at the city gate.</p>	

2 Ki 23:9	אָדָּ לֹא יָעֲלוּ כֹהֲנֵי הַבַּמֹּזֹת אֶל־מִזְבֵּחַ יְהוָה בִּירוּשָׁלַם כִּי אִם־אָכְלוּ מִצֹּת בְּתוֹךְ אֲחֵיהֶם:	But the priests of the <i>idolatrous</i> raised sites did not go up to the LORD's altar in Jerusalem, for instead they ate unleavened bread among their brothers.	
2 Ki 23:10	וְטָמֵא אֶת־הַתְּפֹת אֲשֶׁר בְּגִי *בְּנֵי־* *בֶן־הַנֶּם לְבִלְתִּי לְהַעֲבִיר אִישׁ אֶת־בְּנוֹ וְאֶת־בִּתּוֹ בְּאֵשׁ לְמֹלֵךְ:	And he defiled Topheth, which <i>is</i> in the Valley of {K: the Sons} [Q: the Son] of Hinnom, so that <i>no-one could</i> make his son or his daughter pass through fire for Molech.	Topheth ← <i>the Topheth</i> . the Valley of ... Hinnom: see Josh 15:8. so that no-one ← <i>lest a man</i> .
2 Ki 23:11	וַיִּשְׁבֹּת אֶת־הַסּוּסִים אֲשֶׁר נָתַנּוּ מַלְכֵי יְהוּדָה לְשֶׁמֶשׁ מִבְּאֵ בֵית־יְהוָה אֶל־לְשַׁכַּת נְתַן־מֶלֶךְ הַסּוּרִים אֲשֶׁר בַּפְּרוּרִים וְאֶת־מַרְכָּבוֹת הַשֶּׁמֶשׁ שָׂרַף בְּאֵשׁ:	And he removed the horses which the kings of Judah had furnished for the sun, from the <u>entrance</u> to the house of the LORD to the office of <u>Nathan-Melech</u> the eunuch, which <i>is</i> in the suburbs, and he burnt the chariots of the sun with fire.	entrance ← <i>entering</i> . Nathan-Melech ← <i>Nethan-Melech</i> , but we retain the AV / traditional English name.
2 Ki 23:12	וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר עַל־הַגֶּגֶז עָלִית אַחֲזוּ אֲשֶׁר־עָשׂוּ מַלְכֵי יְהוּדָה וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר־עָשָׂה מְנַשֶּׁה בְּשַׁתֵּי חֲצֵרוֹת בֵּית־יְהוָה נָתַן הַמֶּלֶךְ וַיִּרְץ מֵשָׁם וְהִשְׁלִיךְ אֶת־עַפְרָם אֶל־נַחַל קִדְרוֹן:	And the king demolished the altars which <i>were</i> on the roof, <i>by</i> the upper room of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courtyards of the house of the LORD. Then he <u>ran</u> from there and threw their <u>ashes</u> on the Kidron Brook.	ran: from root רָבַץ. Alternatively, from root רָצַץ, <i>crushed</i> , but “from there” suggests running rather than crushing. ashes ← <i>dust</i> .
2 Ki 23:13	וְאֶת־הַבַּמֹּזֹת אֲשֶׁר עַל־פְּנֵי ירוּשָׁלַם אֲשֶׁר מִיְמִין לְהַר־הַמְּשַׁחִית אֲשֶׁר בְּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל לְעִשְׂתָּרֶת שֶׁקֶץ צִידֹנִים וְלִכְמוֹשׁ שֶׁקֶץ מוֹאָב וְלִמְלֹכָם תוֹעֵבֶת בְּנֵי־עַמּוֹן טָמֵא הַמֶּלֶךְ:	And the king defiled the <i>idolatrous</i> raised sites which <i>were</i> facing Jerusalem, which <i>are</i> to the right of the Mount of Ruination, which Solomon king of Israel built to <u>Astarte</u> , the abomination of the <u>Sidonians</u> , and to Chemosh, the abomination of Moab, and to Milcom, the abomination of the sons of Ammon.	Astarte ← <i>Ashtoreth</i> , i.e. <i>Venus</i> . Sidonians: see Gen 10:15.
2 Ki 23:14	וַיִּשְׁבֹּר אֶת־הַמַּעֲבֹזֹת וַיִּכְרֹת אֶת־הָאֲשָׁרִים וַיְמַלֵּא אֶת־מְקוֹמָם עֲצָמוֹת אָדָם:	And he smashed the <i>idolatrous</i> statues, and he cut down the phallic parks, and he filled their place <i>with</i> men's bones.	

2 Ki 23:15	<p>וְגַם אֶת־הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית־אֵל הַבְּמָה אֲשֶׁר עָשָׂה יִרְבֹּעַם בֶּן־נֶבֶט אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל גַּם אֶת־הַמִּזְבֵּחַ הַהוּא וְאֶת־הַבְּמָה נָתַץ וַיִּשְׂרֹף אֶת־הַבְּמָה הַדָּק לְעָפָר וְשָׂרַף אֶשְׂרָה:</p>	<p>And he also demolished the altar which <i>was</i> in Beth-El, the <i>idolatrous</i> raised site which Jeroboam the son of Nebat, who caused Israel to sin had made – both that altar and the raised site. And he burned the <i>idolatrous</i> raised site <i>and</i> ground it to dust, and he burned the phallic park.</p>	
2 Ki 23:16	<p>וַיִּפֶן יוֹשִׁיָּהוּ וַיֵּרָא אֶת־הַקְּבָרִים אֲשֶׁר־שָׁם בְּהָר וַיִּשְׁלַח וַיִּקַּח אֶת־הָעֲצָמוֹת מִן־הַקְּבָרִים וַיִּשְׂרֹף עַל־הַמִּזְבֵּחַ וַיִּטְמְאֵהוּ כַּדְּבַר יְהוָה אֲשֶׁר קָרָא אִישׁ הָאֱלֹהִים אֲשֶׁר קָרָא אֶת־הַדְּבָרִים הָאֵלֶּה:</p>	<p>Then Josiah turned and saw the graves which <i>were</i> there in the mountain, and he sent <i>a</i> workforce and took the bones from the graves and burned <i>them</i> on the altar, and he defiled it, according to the word of the LORD which the man of God <u>read</u> – <i>the man</i> who <u>read</u> these things.</p>	<p>read (2x): see 2 Ki 22:10 (reading a book). Alternatively, translate <i>proclaim</i>.</p>
2 Ki 23:17	<p>וַיֹּאמֶר מָה הַצִּיּוֹן הַלֹּז אֲשֶׁר אָנִי רֹאֶה וַיֹּאמְרוּ אֵלָיו אַנְשֵׁי הָעִיר הַקְּבֹר אִישׁ־הָאֱלֹהִים אֲשֶׁר־בָּא מִיהוּדָה וַיִּקְרָא אֶת־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר עָשִׂיתָ עַל הַמִּזְבֵּחַ בְּבֵית־אֵל:</p>	<p>And <i>at one point</i> he said, “What <i>is</i> this monument I see?” And the men of the city said to him, “The grave of the man of God who came from Judah and <u>read</u> these things which you have done concerning the altar of Beth-El.”</p>	<p>read: see 2 Ki 23:16.</p>
2 Ki 23:18	<p>וַיֹּאמֶר הַנִּיחוּ לוֹ אִישׁ אֶל־יָנֵעַ עֲצָמֹתָיו וַיִּמְלְטוּ עֲצָמֹתָיו אֶת עֲצָמוֹת הַנְּבִיא אֲשֶׁר־בָּא מִשְׁמְרוֹן:</p>	<p>And he said, “Leave him <i>alone</i>; let no man touch his bones.” So they spared his bones – the bones of the prophet who came from Samaria.</p>	
2 Ki 23:19	<p>וְגַם אֶת־כָּל־בְּתֵי הַבְּמֹת אֲשֶׁר בְּעָרֵי שְׁמֶרוֹן אֲשֶׁר עָשׂוּ מַלְכֵי יִשְׂרָאֵל לְהַכְעִים הִסִּיר יוֹשִׁיָּהוּ וַיַּעַשׂ לָהֶם כְּכָל־הַמַּעֲשִׂים אֲשֶׁר עָשָׂה בְּבֵית־אֵל:</p>	<p>And Josiah also removed all the <u>houses</u> of the <i>idolatrous</i> raised sites which <i>were</i> in the cities of Samaria, which the kings of Israel had made, so as to cause provocation, and he <u>dealt with them</u> <i>in the same way</i> as all the operations which he carried out in Beth-El.</p>	<p>houses: i.e. <i>temples</i>. dealt with them ← <i>did to them</i>.</p>
2 Ki 23:20	<p>וַיִּזְבַּח אֶת־כָּל־כַּהֲנֵי הַבְּמֹת אֲשֶׁר־שָׁם עַל־הַמִּזְבְּחוֹת וַיִּשְׂרֹף אֶת־עֲצָמוֹת אָדָם עֲלֵיהֶם וַיָּשָׁב יְרוּשָׁלַם:</p>	<p>And on the altars he sacrificed all the priests of the <i>idolatrous</i> raised sites which <i>were</i> there, and he burned the <u>human bones</u> on them. Then he returned <i>to</i> Jerusalem.</p>	<p>which <i>were</i> there: or <i>who (were) there</i>. human bones ← <i>bones of a man</i>.</p>

2 Ki 23:21	<p>וַיִּצַו הַמֶּלֶךְ אֶת-כָּל-הָעָם לֵאמֹר עֲשׂוּ פֶסַח לַיהוָה אֱלֹהֵיכֶם כַּכְּתוּב עַל סֵפֶר הַבְּרִית הַזֹּאת:</p>	<p>Then the king commanded all the people and said, “Celebrate the Passover to the LORD your God, as <i>it is</i> written in the book of this covenant.”</p>	<p> 2 Chr 35:1. celebrate ← <i>do</i>.</p>
2 Ki 23:22	<p>כִּי לֹא נַעֲשָׂה כַּפֶּסַח הַזֶּה מִיְמֵי הַשֹּׁפֵטִים אֲשֶׁר שָׁפְטוּ אֶת-יִשְׂרָאֵל וְכָל יְמֵי מַלְכֵי יִשְׂרָאֵל וּמַלְכֵי יְהוּדָה:</p>	<p>For Passover had not been celebrated like this since the days of the judges who judged Israel, not in all the days of the kings of Israel and the kings of Judah.</p>	<p> 2 Chr 35:18. Passover had not been celebrated like this ← <i>it has not been done like this Passover</i>. for ... not: negatory use of the <i>vav</i>, as in Deut 33:6.</p>
2 Ki 23:23	<p>כִּי אִם-בְּשִׁמְנֵה עֶשְׂרֵה שָׁנָה לְמַלְךְ יֹאשִׁיָּהוּ נַעֲשָׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלַם:</p>	<p>But in the eighteenth year of King Josiah this Passover was celebrated to the LORD in Jerusalem.</p>	<p> 2 Chr 35:19. but ← <i>rather</i>. celebrated ← <i>done</i>.</p>
2 Ki 23:24	<p>וְגַם אֶת-הָאֲבֹת וְאֶת-הַיִּדְעָנִים וְאֶת-הַתְּרָפִים וְאֶת-הַגְּלִילִים וְאֵת כָּל-הַשִּׁקְצִים אֲשֶׁר נִרְאוּ בְּאֶרֶץ יְהוּדָה וּבִירוּשָׁלַם בְּעַר יֹאשִׁיָּהוּ לְמַעַן הַקָּיִם אֶת-דְּבַר־יְהוָה הַתּוֹרָה הַכְּתוּבָה עַל-הַסֵּפֶר אֲשֶׁר מָצָא חִלְקִיָּהוּ הַכֹּהֵן בַּיּוֹם הַהוּא:</p>	<p>And Josiah also eradicated the necromancers and the wizards and the amulets and the idols and all the abominations which had appeared in the land of Judah and in Jerusalem, in order to establish the words of the law which <i>were</i> written in the book which Hilkiyah the priest had found <i>in</i> the house of the LORD.</p>	<p>amulets: see Gen 31:19.</p>
2 Ki 23:25	<p>וְכַמֹּהוּ לֹא-הָיָה לִפְנָיו מֶלֶךְ אֲשֶׁר-שָׁב אֶל-יְהוָה בְּכָל-לִבּוֹ וּבְכָל-נַפְשׁוֹ וּבְכָל-מְאֹדוֹ כְּכֹל תּוֹרַת מֹשֶׁה וְאַחֲרָיו לֹא-קָם כָּמֹהוּ:</p>	<p>And there had not been <i>any</i> king like him before him, who returned to the LORD with all his heart and with all his <u>soul</u> and with all his might, according to all the law of Moses, and after him there arose no-one like him.</p>	<p>soul: see 2 Ki 23:3.</p>
2 Ki 23:26	<p>אָדָּן לֹא-שָׁב יְהוָה מִחֲרוֹן אָפוֹ הַגָּדוֹל אֲשֶׁר-חָרָה אָפוֹ בְּיְהוּדָה עַל כָּל-הַכְּעָסִים אֲשֶׁר הִכְעִיסוּ מְנַשֶּׁה:</p>	<p>But the LORD did not <u>relent</u> from his <u>great and furious anger</u>, because his anger had been kindled against Judah on account of all the provocations <i>with</i> which Manasseh had provoked him.</p>	<p>relent ← <i>return</i>. his great and furious anger ← <i>the great fury of his anger</i>.</p>

2 Ki 23:27	<p>וַיֹּאמֶר יְהוָה גַּם אֶת־יְהוּדָה אֲסִיר מֵעַל פְּנֵי כַּאֲשֶׁר הִסְרֹתִי אֶת־יִשְׂרָאֵל וְמֵאֶסְתִּי אֶת־הָעִיר הַזֹּאת אֲשֶׁר־בְּחָרְתִּי אֶת־יְרוּשָׁלַם וְאֶת־הַבַּיִת אֲשֶׁר אָמַרְתִּי יְהִי שְׁמִי שָׁם:</p>	<p>And the LORD said, “I will also remove Judah from my presence, as I removed Israel, and I will reject this city which I chose – Jerusalem – and the house of which I said, ‘My name will be there.’”</p>	
2 Ki 23:28	<p>וַיִּתֵּר דְּבָרֵי יֹאשִׁיָּהוּ וְכָל־אֲשֶׁר עָשָׂה הַלְּאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:</p>	<p>And the rest of the affairs of Josiah, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?</p>	<p> 2 Chr 35:26, 2 Chr 35:27.</p>
2 Ki 23:29	<p>בְּיָמָיו עָלָה פְּרֹעָה נָכָה מִלֶּךְ־מִצְרַיִם עַל־מֶלֶךְ אֲשׁוּר עַל־נְהַר־פְּרָת וַיִּלְךְ הַמֶּלֶךְ יֹאשִׁיָּהוּ לְקָרְאָתוֹ וַיִּמֵּתְהוּ בְּמִגְדוֹ כִּי־רָאָתוֹ אֹתוֹ:</p>	<p>In his days, Pharaoh-Nechoh king of Egypt came up against the king of Assyria at the River Euphrates, and King Josiah went to <u>confront</u> him, but <i>the king of Egypt</i> killed Josiah in Megiddo when he saw him.</p>	<p> 2 Chr 35:20. confront ← towards, with the idea of meeting or confronting. <i>the king of Egypt</i> killed Josiah ← he killed him.</p>
2 Ki 23:30	<p>וַיִּרְכְּבֵהוּ עַבְדָּיו מֵת מִמִּגְדוֹ וַיְבִאֵהוּ יְרוּשָׁלַם וַיִּקְבְּרֵהוּ בְּקִבְרָתוֹ וַיִּקַּח עִם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיִּמְשְׁחוּ אֹתוֹ וַיַּמְלִיכוּ אֹתוֹ תַּחַת אָבִיו: פ</p>	<p>And his servants conveyed him by chariot, dead, from Megiddo, and they brought him to Jerusalem and buried him in his tomb. And the people of the land took Jehoahaz the son of Josiah, and they anointed him and made him king in place of his father.</p>	<p> 2 Chr 35:24, 2 Chr 36:1.</p>
2 Ki 23:31	<p>בֶּן־עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה יְהוֹאָחָז בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ חַמוּטָל בַּת־יִרְמְיָהוּ מִלִּבְנָה:</p>	<p>Jehoahaz was twenty-three years old when he <i>started to</i> reign, and he reigned in Jerusalem for three months. And the name of his mother was Hamutal, the daughter of Jeremiah from Libnah.</p>	<p> 2 Chr 36:2.</p>
2 Ki 23:32	<p>וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשׂוּ אֲבֹתָיו:</p>	<p>And he did evil in the sight of the LORD, like everything that his fathers did.</p>	
2 Ki 23:33	<p>וַיֹּאסְרֵהוּ פְּרֹעָה נָכָה בְּרִבְלָה בְּאָרֶץ חַמָּת *בְּמֶלֶךְ *מִמֶּלֶךְ בִּירוּשָׁלַם וַיִּתֵּן־עָנֹשׁ עַל־הָאָרֶץ מֵאָה כַּכֶּרֶכֶסֶף וְכֶכֶר זָהָב:</p>	<p>And Pharaoh-Nechoh put him in bonds in Riblah, in the land of Hamath {K: when <i>he</i> was reigning} [Q: to stop <i>him</i> reigning] in Jerusalem. And he <u>imposed</u> a tax on the land of one hundred <u>talents</u> of silver and a <u>talent</u> of gold.</p>	<p> 2 Chr 36:3. imposed ← gave. talents ... talent: see Ex 25:39.</p>

2 Ki 23:34	<p>וַיִּמְלֹךְ פְּרָעָה נָכָה אֶת־אֱלִיָּקִים בֶּן־יֹאשִׁיָּהוּ תַּחַת יֹאשִׁיָּהוּ אָבִיו וַיִּסַּב אֶת־שְׁמוֹ יְהוֹיָקִים וְאֶת־יְהוֹאָחָז לָקַח וַיָּבֵא מִצְרַיִם וַיָּמָת שָׁם:</p>	<p>Then Pharaoh-Nechoh made Eliakim the son of Josiah king, in the place of Josiah his father, and he changed his name <i>to</i> Jehoiakim, and he took Jehoahaz, and he went <i>to</i> Egypt, and he died there.</p>	<p> 1 Chr 3:15, 2 Chr 36:4.</p>
2 Ki 23:35	<p>וְהַכֶּסֶף וְהַזָּהָב נָתַן יְהוֹיָקִים לְפְרָעָה אֶדְ הָעֶרְיָד אֶת־הָאָרֶץ לְתַת אֶת־הַכֶּסֶף עַל־פִּי פְרָעָה אִישׁ כְּעֶרְכוֹ נִגַּשׁ אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב אֶת־עַם הָאָרֶץ לְתַת לְפְרָעָה נָכָה: ס</p>	<p>And Jehoiakim gave the silver and the gold to Pharaoh, and he assessed the land so as to give the money according to Pharaoh's <u>command</u>. He exacted silver and gold <i>from</i> each <i>man</i> according to his assessment, <i>from</i> the people of the land, to give <i>it</i> to Pharaoh-Nechoh.</p>	<p>command ← <i>mouth</i>.</p>
2 Ki 23:36	<p>בֶּן־עֶשְׂרִים וְחֲמֵשׁ שָׁנָה יְהוֹיָקִים בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *זְבוּדָה* זְבוּדָה בַּת־פְּדַיָּה מִן־רֹמָה:</p>	<p>Jehoiakim <i>was</i> twenty-five years old when he <i>started to</i> reign, and he reigned for eleven years in Jerusalem. And his mother's name <i>was</i> {K: Zebidah} [Q: Zebudah] the daughter of Pedaiah from Rumah.</p>	<p> 2 Chr 36:5.</p>
2 Ki 23:37	<p>וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשׂוּ אֲבֹתָיו:</p>	<p>And he did what <i>was</i> wrong in the sight of the LORD, like everything that his <u>fathers</u> did.</p>	<p> 2 Chr 36:5. fathers: i.e. <i>forefathers</i>.</p>
2 Ki 24:1	<p>בַּיָּמָיו עָלָה נְבֻכַדְנֶאֱצַר מֶלֶךְ בָּבֶל וַיְהִי־לוֹ יְהוֹיָקִים עֶבֶד שְׁלֹשׁ שָׁנִים וַיָּשָׁב וַיִּמְרֹד־בּוֹ:</p>	<p>In his days Nebuchadnezzar king of Babylon <u>campaign</u>ed, and Jehoiakim became his servant for three years, then he <u>turned away</u> and rebelled against him.</p>	<p> 2 Chr 36:6. campaigned ← <i>went up</i>. turned away: or (<i>rebelled</i>) again.</p>
2 Ki 24:2	<p>וַיִּשְׁלַח יְהוָה בּוֹ אֶת־גְּדוּדֵי כַּשְׂדִּים וְאֶת־גְּדוּדֵי אַרְם וְאֶת גְּדוּדֵי מוֹאָב וְאֶת גְּדוּדֵי בְּנֵי־עַמּוֹן וַיִּשְׁלַחם בְּיְהוּדָה לְהֶאֱבִידוֹ כַּדְבַר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד עֲבָדָיו הַנְּבִיאִים:</p>	<p>Then the LORD sent Chaldean troops against him, and troops of the Aramaeans, and troops of Moab, and troops of the sons of Ammon, and he sent them against Judah to destroy it, according to the word of the LORD which he spoke through the <u>intermediacy</u> of his servants the prophets.</p>	<p>intermediacy ← <i>hand</i>.</p>
2 Ki 24:3	<p>אֵד עַל־פִּי יְהוָה הִיָּתָה בְּיְהוּדָה לְהִסִּיר מֵעַל פָּנָיו בַּחַטָּאת מְנַשֶּׁה כְּכֹל אֲשֶׁר עָשָׂה:</p>	<p>Indeed <i>this</i> <u>came</u> on Judah according to the <u>command</u> of the LORD, to remove <i>it</i> from his presence, on account of Manasseh's sins, according to everything he did.</p>	<p>came ← <i>became</i>. command ← <i>mouth</i>.</p>
2 Ki 24:4	<p>וְגַם דַּם־הַנָּקִי אֲשֶׁר שָׁפַךְ וַיִּמְלֵא אֶת־יְרוּשָׁלַם דַּם נָקִי וְלֹא־אָבָה יְהוָה לְסַלֵּחַ:</p>	<p>And <u>in particular</u> the innocent blood which he shed – <u>how</u> he filled Jerusalem <i>with</i> innocent blood – which the LORD was not willing to forgive.</p>	<p>in particular ← <i>also</i>. how ← <i>and</i>.</p>

2 Ki 24:5	וַיִּתֵּר דְבָרֵי יְהוֹיָקִים וְכָל־אֲשֶׁר עָשָׂה הֲלֵא־הֵם כְּתוּבִים עַל־סֵפֶר דְבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And <i>as for</i> the rest of the affairs of Jehoiakim, and everything he did, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 36:8.
2 Ki 24:6	וַיִּשְׁכַּב יְהוֹיָקִים עִם־אֲבֹתָיו וַיִּמְלֹךְ יְהוֹיָכִין בְּנוֹ תַחְתָּיו:	And Jehoiakim lay with his fathers, and Jehoiachin his son reigned in his place.	1 Chr 3:16, 2 Chr 36:8.
2 Ki 24:7	וְלֹא־הִסִּיף עוֹד מֶלֶךְ מִצְרַיִם לָצֵאת מֵאֶרֶץ כְּיִלְקַח מֶלֶךְ בָּבֶל מִנְחָל מִצְרַיִם עַד־נְהַר־פְּרָת כֹּל אֲשֶׁר הָיְתָה לְמֶלֶךְ מִצְרַיִם: פ	And the king of Egypt did not come out of his land any more, because the king of Babylon had captured <i>territory</i> from the Brook of Egypt up to the River Euphrates – everything that used to belong to the king of Egypt.	Brook of Egypt: see Num 34:5.
2 Ki 24:8	בֶּן־שְׁמֹנֶה עָשָׂר שָׁנָה יְהוֹיָכִין בְּמֶלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ נְחֻשְׁתָּא בַת־אֶלְנָתָן מִירוּשָׁלַם:	Jehoiachin <i>was</i> eighteen years old when he <i>started to</i> reign, and he reigned for three months in Jerusalem. And the name of his mother <i>was</i> Nehushta, the daughter of Elnathan from Jerusalem.	2 Chr 36:9.
2 Ki 24:9	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה אָבִיו:	And he did what <i>was</i> wrong in the sight of the LORD, like everything his father did.	2 Chr 36:9.
2 Ki 24:10	בַּעַת הַהִיא *עֹלָה* *עָלוּ עֲבָדֵי נְבוּכַדְנֶאֶצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַתִּבֶּא הָעִיר בַּמָּצוֹר:	At that time the servants of Nebuchadnezzar king of Babylon <u>campaignned</u> <i>against</i> Jerusalem, and the city came under siege.	campaignned ← <i>came up</i> . The <i>ketiv</i> is discordant in number, or it is infinitive absolute. <hr/> <hr/> 2 Chr 36:10 describes the same period, but with insufficient commonality to be considered a parallel verse. See [RBG].
2 Ki 24:11	וַיָּבֹא נְבוּכַדְנֶאֶצַּר מֶלֶךְ־בָּבֶל עַל־הָעִיר וְעֲבָדָיו צָרִים עָלֶיהָ:	And Nebuchadnezzar king of Babylon came against the city, and his servants besieged it.	
2 Ki 24:12	וַיֵּצֵא יְהוֹיָכִין מֶלֶךְ־יְהוּדָה עַל־מֶלֶךְ בָּבֶל הוּא וְאִמּוֹ וְעֲבָדָיו וְשָׂרָיו וְסָרִיסָיו וַיִּקַּח אֹתוֹ מֶלֶךְ בָּבֶל בְּשָׁנַת שְׁמֹנֶה לְמַלְכוֹ:	Then Jehoiachin king of Judah went out <i>in subjection</i> to the king of Babylon, he and his mother and his servants and his officials and his eunuchs, and the king of Babylon took him in the eighth year of his reign.	2 Chr 36:10.
2 Ki 24:13	וַיֹּצֵא מִשָּׁם אֶת־כָּל־אוֹצְרוֹת בַּיִת יְהוָה וְאוֹצְרוֹת בַּיִת הַמֶּלֶךְ וַיִּקְצֹץ אֶת־כָּל־כְּלֵי הַזָּהָב אֲשֶׁר עָשָׂה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל בְּהִיכַל יְהוָה כַּאֲשֶׁר דִּבֶּר יְהוָה:	And he brought out of there all the treasures of the house of the LORD, and the treasures of the king's house, and he cut up all the golden equipment which Solomon king of Israel had made <i>to go</i> in the temple of the LORD, according to the word of the LORD.	2 Chr 36:10.

2 Ki 24:14	וְהִגְלָה אֶת-כָּל-יְרוּשָׁלַם וְאֶת-כָּל-הַשָּׂרִים וְאֵת כָּל-גְּבוּרֵי הַחַיִל *עֶשְׂרֵה *עֲשֹׂוֹת אֲלָפִים גּוֹלָה וְכָל-הַחֲרָשׁ וְהַמְּסַגֵּר לֹא נִשְׁאַר זֹלָת דָּלָת עַם-הָאָרֶץ:	And he deported the whole of Jerusalem, and all the officials and all the valiant warriors – ten thousand deportees – and every craftsman and blacksmith. No-one remained except the poor of the people of the land.	ten thousand: the <i>ketiv</i> is an irregular formulation of the number, but it has the same meaning as the <i>qere</i> . <hr/> <hr/> poor ← <i>poverty</i> .
2 Ki 24:15	וַיִּגַּל אֶת-יְהוֹיָכִין בַּבֶּלָה וְאֶת-אִמּוֹ הַמֶּלֶךְ וְאֶת-נָשָׁי הַמֶּלֶךְ וְאֶת-סָרִיסָיו וְאֵת *אוּלֵי *אֵילֵי הָאָרֶץ הוֹלִיד גּוֹלָה מִירוּשָׁלַם בַּבֶּלָה:	And he deported Jehoiachin to Babylon, and he led the king's mother and the king's wives and his eunuchs and the {K: princes} [Q: nobles] of the land into exile from Jerusalem to Babylon.	
2 Ki 24:16	וְאֵת כָּל-אֲנָשֵׁי הַחַיִל שִׁבְעַת אֲלָפִים וְהַחֲרָשׁ וְהַמְּסַגֵּר אֲלֵף הַכֹּל גְּבוּרִים עֹשֵׂי מְלָחָמָה וַיְבִיֵאֵם מֶלֶךְ-בָּבֶל גּוֹלָה בַּבֶּלָה:	And he deported all the soldiers – seven thousand of them – and craftsmen and blacksmiths – a thousand of them. All were warriors and professionals in war, and the king of Babylon took them in exile to Babylon.	professionals in ← <i>doers of</i> .
2 Ki 24:17	וַיַּמְלֵךְ מֶלֶךְ-בָּבֶל אֶת-מַתְנִיָה דָּדוֹ תַחְתָּיו וַיִּסַּב אֶת-שְׁמוֹ צְדַקְיָהוּ: פ	And the king of Babylon made Mattaniah his uncle king instead of him, and he changed his name to Zedekiah.	1 Chr 3:16, 2 Chr 36:10. <hr/> he changed: i.e. <i>the king of Babylon changed</i> . See [CB].
2 Ki 24:18	בֶּן-עֶשְׂרִים וְאַחַת שָׁנָה צְדַקְיָהוּ בְּמַלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *חַמִּיטַל *חַמוּטַל בַּת-יִרְמְיָהוּ מִלִּבְנָה:	Zedekiah was twenty-one years old when he started to reign, and he reigned in Jerusalem for eleven years. And the name of his mother was {Q: Hamutal} [K: Hamital], the daughter of Jeremiah from Libnah.	The <i>qere</i> aligns the name with 2 Ki 23:31. <hr/> <hr/> Jer 52:1, 2 Chr 36:11. <hr/> Zedekiah's parentage makes him a brother of Jehoahaz.
2 Ki 24:19	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכָל אֲשֶׁר-עָשָׂה יְהוֹיָקִים:	And he did what was wrong in the sight of the LORD, like everything that Jehoiakim did.	Jer 52:2, 2 Chr 36:12.
2 Ki 24:20	כִּי עַל-אֵף יְהוָה הֵיטָה בִּירוּשָׁלַם וּבִיהוּדָה עַד-הַשְּׁלֹכּוֹ אִתְּם מֵעַל פָּנָיו וַיִּמְרֹד צְדַקְיָהוּ בְּמֶלֶךְ בָּבֶל: ס	For it was on account of the wrath of the LORD that this happened in Jerusalem and Judah, until he had banished them from his presence. Now Zedekiah rebelled against the king of Babylon.	Jer 52:3, 2 Chr 36:13. <hr/> happened ← <i>became</i> . <hr/> banished ← <i>cast</i> .
2 Ki 25:1	וַיְהִי בְשָׁנַת הַתְּשִׁיעִית לְמַלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לְחֹדֶשׁ בָּא נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל הוּא וְכָל-חֵילוֹ עַל-יְרוּשָׁלַם וַיִּחַן עָלֶיהָ וַיִּבְנוּ עָלֶיהָ דֵּיק סָבִיב:	And it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar king of Babylon – he himself and all his army – came against Jerusalem, and he encamped against it, and they built a wall of circumvallation around it.	Jer 52:4.

2 Ki 25:2	וַתָּבֵא הָעִיר בְּמָצוֹר עַד עֲשֵׂתֵי עֶשְׂרֵה שָׁנָה לְמֶלֶךְ צִדְקִיָּהוּ:	And the city came under siege until the eleventh year of King Zedekiah.	Jer 52:5.
2 Ki 25:3	בַּתְּשַׁעָה לַחֹדֶשׁ וַיַּחֲזֹק הָרָעֵב בְּעִיר וְלֹא־הָיָה לָחֶם לְעַם הָאָרֶץ:	On the ninth <i>day</i> of the month, the famine in the city became severe, and there was no bread for the people of the land.	Jer 52:6. the month: Jer 52:6 has the fourth month. severe ← strong.
2 Ki 25:4	וַתִּבְקַע הָעִיר וְכָל־אֲנָשֵׁי הַמְּלַחְמָה הַלְּיָלִיָה דָרָךְ שַׁעַר בֵּין הַחֲמֹתִים אֲשֶׁל עַל־גֶּן הַמֶּלֶךְ וְכַשְׂדִּים עַל־הָעִיר סָבִיב וַיֵּלֶךְ דָּרָךְ הָעֲרָבָה:	And the city was breached, and all the warriors fled at night through the gate between the two walls which were alongside the king's garden, while the Chaldeans were alongside the city around it. And the king went by the road through the arid tract.	Jer 52:7. road through ← road of. Wider use of the construct state.
2 Ki 25:5	וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרַי הַמֶּלֶךְ וַיִּשְׁגּוּ אֹתוֹ בְּעֲרָבוֹת יֶרִחוֹ וְכָל־חֵילוֹ נִפְצוּ מֵעָלָיו:	Then the Chaldean army pursued the king, and they caught up with him in the arid tracts of Jericho, and all his army dispersed themselves away from him.	Jer 52:8.
2 Ki 25:6	וַיִּתְּפְשׂוּ אֶת־הַמֶּלֶךְ וַיַּעֲלוּ אֹתוֹ אֶל־מֶלֶךְ בָּבֶל רַב־לַתָּה וַיְדַבְּרוּ אֹתוֹ מִשְׁפָּט:	And they caught the king, and they brought him up to the king of Babylon in Riblah, and they passed sentence on him.	Jer 52:9. in Riblah ← to Riblah. passed sentence on ← spoke sentence with.
2 Ki 25:7	וְאֶת־בָּנָי צִדְקִיָּהוּ שָׁחֲטוּ לְעֵינָיו וְאֶת־עֵינָי צִדְקִיָּהוּ עֹזֵר וַיֹּאסְרֵהוּ בַּנְּחֹשֶׁתִים וַיְבִאֵהוּ בָּבֶל: ס	And they slaughtered Zedekiah's sons in his sight, and he blinded Zedekiah's eyes, and he bound him in fetters, and he brought him to Babylon.	Jer 52:10, Jer 52:11.
2 Ki 25:8	וּבַחֹדֶשׁ הַחֲמִישִׁי בְּשִׁבְעָה לַחֹדֶשׁ הִיא שְׁנַת תְּשַׁע־עֶשְׂרֵה שָׁנָה לְמֶלֶךְ נְבֻזַדְנֶאצַּר מֶלֶךְ־בָּבֶל בָּא נְבוּזַרְאֲדָן רַב־טַבָּחִים עֶבֶד מֶלֶךְ־בָּבֶל יְרוּשָׁלַם:	And in the fifth month, on the seventh <i>day</i> of the month, that is the nineteenth year of King Nebuchadnezzar king of Babylon, Nebuzaradan the chief guard, a servant of the king of Babylon, came to Jerusalem,	Jer 52:12. guard ← executioner, but here the head of the elite guard, who would also be executioner as the occasion arises.
2 Ki 25:9	וַיִּשְׂרֹף אֶת־בַּיִת־יְהוָה וְאֶת־בַּיִת הַמֶּלֶךְ וְאֵת כָּל־בַּיִתֵי יְרוּשָׁלַם וְאֶת־כָּל־בַּיִת גָּדוֹל שָׂרָף בָּאֵשׁ:	and he burnt the house of the LORD and the king's house, and all the houses of Jerusalem, and he burnt every high-ranking person's house with fire.	Jer 52:13, 2 Chr 36:19.
2 Ki 25:10	וְאֶת־חֹמַת יְרוּשָׁלַם סָבִיב נָתְצוּ כָל־חֵיל כַּשְׂדִּים אֲשֶׁר רַב־טַבָּחִים:	And the whole army of the Chaldeans, who were under the chief guard, demolished the walls of Jerusalem surrounding it.	Jer 52:14. demolished: in a Hebrew "OVS" (object-verb-subject) sentence. Similarly many verses following.

2 Ki 25:11	<p>וְאֵת יִתְרֵי הָעָם הַנִּשְׁאַרִים בְּעִיר וְאֶת־הַנִּפְלִים אֲשֶׁר נָפְלוּ עַל־הַמֶּלֶךְ בְּבָבֶל וְאֵת יִתְרֵי הַהֶמוֹן הַגָּלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים:</p>	<p>And Nebuzaradan the chief guard deported the rest of the people who remained in the city, and the defectors who had defected to the king of Babylon, and the rest of the <u>population</u>.</p>	<p> Jer 52:15. <hr/> population ← <i>multitude</i>.</p>
2 Ki 25:12	<p>וּמִדַּלַּת הָאָרֶץ הַשְּׂאִיר רַב־טַבָּחִים לְכַרְמִים וְלִיְגָבִים:</p>	<p>But the chief guard left <i>some</i> of the poor of the land <i>to be</i> vine-growers and ploughmen.</p>	<p> Jer 52:16. <hr/> but: adversative use of the <i>vav</i>.</p>
2 Ki 25:13	<p>וְאֶת־עַמּוּדֵי הַנְּחֹשֶׁת אֲשֶׁר בְּיַת־יְהוָה וְאֶת־הַמְּכֻנּוֹת וְאֶת־יָם הַנְּחֹשֶׁת אֲשֶׁר בְּבֵית־יְהוָה שָׂבְרוּ כַשְׂדִּים וַיִּשְׂאוּ אֶת־נְחֹשֶׁתָם בְּבָלָה:</p>	<p>And the Chaldeans broke up the copper columns <i>of</i> the house of the LORD, and the plinths, and the copper <i>artificial</i> sea which <i>was</i> in the house of the LORD, and they carried <u>the copper taken</u> from them to Babylon.</p>	<p> Jer 52:17, 2 Chr 36:19. <hr/> the copper <i>taken</i> from them ← <i>their copper</i>.</p>
2 Ki 25:14	<p>וְאֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזַמְרוֹת וְאֶת־הַכַּפּוֹת וְאֵת כָּל־כְּלֵי הַנְּחֹשֶׁת אֲשֶׁר יִשְׂרָתוּבָם לְקָחוּ:</p>	<p>And they took the pans and the shovels and the snuffers and the ladles and all the copper equipment with which they served.</p>	<p> Jer 52:18.</p>
2 Ki 25:15	<p>וְאֶת־הַמַּחְתּוֹת וְאֶת־הַמְּזַרְקוֹת אֲשֶׁר זָהָב זָהָב וְאֲשֶׁר־כֶּסֶף כֶּסֶף לָקַח רַב־טַבָּחִים:</p>	<p>And the chief guard took the firepans and the sprinkling basins which <i>were of solid gold</i> and which <i>were of solid silver</i>.</p>	<p> Jer 52:19. <hr/> of solid gold ... of solid silver ← <i>gold gold ... silver silver</i>.</p>
2 Ki 25:16	<p>הָעַמּוּדִים שְׁנַיִם הֵימָּה הָאֶחָד וְהַמְּכֻנּוֹת אֲשֶׁר־עָשָׂה שְׁלֹמֹה לְבַיִת יְהוָה לֹא־הָיָה מִשְׁקָל לְנְחֹשֶׁת כָּל־הַכְּלִים הָאֵלֶּה:</p>	<p>As for the two columns, the one <i>artificial</i> sea, and the plinths which Solomon had made for the house of the LORD, the copper of all this equipment <i>was of</i> <u>inestimable weight</u>.</p>	<p> Jer 52:20. <hr/> was of inestimable weight ← <i>had no weight</i>, i.e. <i>had no bounds to its weight</i>.</p>
2 Ki 25:17	<p>שְׁמֹנֶה עָשָׂרָה אַמָּה קוֹמַת הָעַמּוּד הָאֶחָד וְכִתְרַת עָלָיו נְחֹשֶׁת וְקוֹמַת הַכִּתְרַת שְׁלֹשׁ *אמה** אַמּוֹת וְשִׁבְכָה וְרַמְנִים עַל־הַכִּתְרַת סָבִיב הַכֹּל נְחֹשֶׁת וְכִאֲלֵה לְעַמּוּד הַשְּׁנַיִ עַל־הַשִּׁבְכָה:</p>	<p>The height of the <u>first</u> column <i>was</i> eighteen cubits, and the capital on it <i>was of</i> copper, and the height of the capital <i>was</i> <u>three cubits</u>, and the trellis and pomegranates on the capital around <i>it were</i> all <i>of</i> copper, and the second column <i>had the same features</i> in regard to the trellis <i>work</i>.</p>	<p>three cubits: the <i>ketiv</i> for <i>cubits</i> is in the singular (admissible for measurements, as in 1 Ki 6:2). A cubit is about 18 inches or 45 cm. <hr/> Jer 52:21, Jer 52:22. <hr/> the first ← <i>one</i>. <hr/> the same ← <i>like these</i>.</p>
2 Ki 25:18	<p>וַיִּקַּח רַב־טַבָּחִים אֶת־שֶׁרִיָּה כֹּהֵן הָרִאשׁוֹן וְאֶת־צִפְנְיָהוּ כֹּהֵן מִשְׁנֵה וְאֶת־שְׁלֹשֶׁת שַׁמְרֵי הַסֶּף:</p>	<p>And the chief guard took Seraiah the head priest, and Zephaniah the second <i>most senior</i> priest, and the three <u>doorkeepers</u>,</p>	<p> Jer 52:24. <hr/> doorkeepers ← <i>threshold keepers</i>.</p>

2 Ki 25:19	<p>וּמִן־הָעִיר לָקַח סָרִיס אֶחָד אֲשֶׁר־הוּא פֶּקִיד עַל־אֲנָשֵׁי הַמְּלַחְמָה וַחֲמֵשֶׁה אֲנָשִׁים מֵרָאִי פְּנֵי־הַמֶּלֶךְ אֲשֶׁר נִמְצְאוּ בְּעִיר וְאֵת הַסֹּפֵר שֶׁר הֶעֱבָא הַמְּצַבָּא אֶת־עַם הָאָרֶץ וְשֵׁשִׁים אִישׁ מֵעַם הָאָרֶץ הַנִּמְצָאִים בְּעִיר:</p>	<p>and from the city he took one eunuch who <i>was</i> in charge of the warriors, and five men from those who attended to the king, who were present in the city, and the scribe <i>who was</i> commander of the army, who mobilized the people of the land, and sixty men from the people of the land who <i>were</i> present in the city.</p>	<p> Jer 52:25. in charge of ← <i>the overseer over.</i> attended to ← <i>see the face of.</i> present (2x) ← <i>found.</i></p>
2 Ki 25:20	<p>וַיִּקַּח אֹתָם נְבוּזַרְאֲדָן רַב־טַבָּחִים וַיִּלְךְ אֹתָם עַל־מֶלֶךְ בְּבַל רִבְלָתָהּ:</p>	<p>And Nebuzaradan the chief guard took them and led them to the king of Babylon in Riblah.</p>	<p> Jer 52:26. in Riblah ← <i>to Riblah.</i></p>
2 Ki 25:21	<p>וַיִּד אֹתָם מֶלֶךְ בְּבַל וַיְמִיתֵם בְּרִבְלָה בְּאֶרֶץ חַמַּת וַיִּגַּל יְהוּדָה מֵעַל אֲדָמָתָהּ:</p>	<p>Then the king of Babylon struck them down and killed them in Riblah in the land of Hamath. And Judah was deported from its land.</p>	<p> Jer 52:27.</p>
2 Ki 25:22	<p>וְהָעָם הַנִּשְׁאָר בְּאֶרֶץ יְהוּדָה אֲשֶׁר הִשְׁאִיר נְבוּכַדְנֶצַּר מֶלֶךְ בְּבַל וַיִּפְקֵד עֲלֵיהֶם אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן: פ</p>	<p>And <i>as for</i> the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon left, he appointed Gedaliah, the son of Ahikam, the son of Shaphan, over them.</p>	
2 Ki 25:23	<p>וַיִּשְׁמְעוּ כָּל־שָׂרֵי הַחֲיָלִים הַמָּה וְהָאֲנָשִׁים כִּי־הִפְקִיד מֶלֶךְ־בְּבַל אֶת־גְּדַלְיָהוּ וַיָּבֹאוּ אֶל־גְּדַלְיָהוּ הַמְּצַפָּה וַיִּשְׁמַעְאֵל בֶּן־נְתַנְיָה וַיֹּחָנָן בֶּן־קֶרַח וַיִּשְׂרָיָה בֶּן־תַּנְחֻמֶּת הַנְּטַפְתִּי וַיֵּאזְנִיחוּ בֶּן־הַמַּעֲכָתִי הַמָּה וְאֲנָשֵׁיהֶם:</p>	<p>Then when all the officers of the forces – they and the men – heard that the king of Babylon had appointed Gedaliah, they went to Gedaliah <i>in Mizpah</i>, as <i>did</i> Ishmael the son of Nethaniah, and Johanan the son of <i>Kareah</i>, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maachathite – they and their men.</p>	<p> Jer 40:7, Jer 40:8. Mizpah ← <i>the Mizpah.</i> Kareah: AV differs (<i>Careah</i>), but elsewhere <i>Kareah</i>.</p>
2 Ki 25:24	<p>וַיֵּשְׁבַע לָהֶם גְּדַלְיָהוּ וַלְאֲנָשֵׁיהֶם וַיֹּאמֶר לָהֶם אַל־תִּירְאוּ מֵעַבְדֵי הַכַּשְׂדִּים שָׁבוּ בְּאֶרֶץ וְעַבְדוּ אֶת־מֶלֶךְ בְּבַל וַיֵּטֵב לָכֶם: ס</p>	<p>And Gedaliah swore to them and to their men, and he said to them, “Do not be afraid of the servants of the Chaldeans. Stay in the land, and serve the king of Babylon, and <i>things</i> will go well for you.”</p>	<p> Jer 40:9. be afraid of the servants of: AV differs, ignoring the Hebrew, and conforming the sense to Jer 40:9, <i>fear not to be the servants of.</i> stay ← <i>sit, dwell.</i> <i>things</i> will go well ← <i>it will be well.</i></p>

2 Ki 25:25	וַיְהִי בַּחֹדֶשׁ הַשְּׁבִיעִי בָּא יִשְׁמַעֵאל בֶּן־נְתַנְיָה בֶּן־אֱלִישָׁמָע מִזֶּרַע הַמְּלוּכָה וַעֲשָׂרָה אַנְשִׁים אִתּוֹ וַיָּכוּ אֶת־גְּדַלְיָהוּ וַיָּמָת וְאֶת־הַיְהוּדִים וְאֶת־הַכַּשְׂדִּים אֲשֶׁר־הָיוּ אִתּוֹ בַּמִּצְפָּה:	But it came to pass in the seventh month <i>that</i> Ishmael, the son of Nethaniah, the son of Elishama, of the royal seed came, with ten men accompanying him, and they struck Gedaliah down, and he died, and <i>likewise</i> the Jews and the Chaldeans who were with him in Mizpah.	Jer 41:1, Jer 41:2, Jer 41:3. royal seed ← <i>seed of the kingship</i> . with ten men accompanying ← <i>and ten men with</i> . Mizpah ← <i>the Mizpah</i> .
2 Ki 25:26	וַיָּקֻמוּ כָּל־הָעָם מִקָּטָן וְעַד־גָּדוֹל וְשָׂרֵי הַחַיִּלִּים וַיָּבֹאוּ מִצְרַיִם כִּי יִרְאוּ מַפְגֵּי כַּשְׂדִּים: פ	Then all the people, both small and great, including officers of the forces, arose and went to Egypt, because they were afraid of the Chaldeans.	Jer 41:16, Jer 41:17, Jer 41:18. both small and great ← <i>from small and up to great</i> , but the expression does not always admit a range, as in Gen 6:7.
2 Ki 25:27	וַיְהִי בַשְּׁלִישִׁים וּשְׁבַע שָׁנָה לְגָלוּת יְהוֹיָכִין מֶלֶךְ־יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וּשְׁבַע לַחֹדֶשׁ נָשָׂא אֹיִל מֶרְדַּךְ מֶלֶךְ בָּבֶל בְּשַׁנַּת מְלָכּוֹ אֶת־רֹאשׁ יְהוֹיָכִין מֶלֶךְ־יְהוּדָה מִבַּיִת כְּלָא:	And it came to pass in the thirty-seventh year of the deportation of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh <i>day</i> of the month, <i>that</i> Evil-Merodach king of Babylon, in the year when he <i>started to</i> reign, gave Jehoiachin king of Judah his liberty from <i>being in</i> prison.	Jer 52:31. gave ... liberty ← <i>raised the head of</i> .
2 Ki 25:28	וַיְדַבֵּר אִתּוֹ טְבוֹת וַיִּתֵּן אֶת־כִּסְאוֹ מֵעַל כִּסֵּי הַמְּלָכִים אֲשֶׁר אִתּוֹ בְּבָבֶל:	And he spoke <i>some welcome words</i> to him, and he appointed his throne above the thrones of the kings who <i>were</i> with him in Babylon.	Jer 52:32. welcome ← <i>good</i> . to him ← <i>with him</i> . thrones ← <i>thrones</i> .
2 Ki 25:29	וַשָּׂא אֶת בְּגָדָיו כְּלָא וְאָכַל לֶחֶם תָּמִיד לְפָנָיו כָּל־יְמֵי חַיָּו:	And he changed his prison clothes, and he ate food regularly in his presence all the days of his life.	Jer 52:33. food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. regularly ← <i>always</i> .
2 Ki 25:30	וְאַרְחָתּוֹ אַרְחַת תָּמִיד נִתְּנָה־לּוֹ מֵאֵת הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ כָּל יְמֵי חַיָּו:	And <i>as for</i> his meals, a regular meal was given to him by the king <i>as</i> a day-to-day matter all the days of his life.	Jer 52:34. meals ← <i>meal</i> .
1 Chr 1:1	אָדָם שֵׁת אֲנוֹשׁ:	Adam, Seth, Enos,	Gen 1:27, Gen 4:25, Gen 4:26 (Gen MT, 1 Chr MT AV = <i>Sheth</i>). See the Introduction and the parallel passages for notes on AV naming, which we generally adopt, from the first AV occurrence, sometimes removing inconsistencies and inaccuracies.
1 Chr 1:2	קַיִן מַהֲלָאֵל יָרֵד:	Cainan, Mahalalel, Jared,	Gen 5:10, Gen 5:12, Gen 5:15 (1 Chr AV= <i>Kenan, Mahalaleel, Jared</i>).

1 Chr 1:3	חֲנוּךְ מֵתוֹשֶׁלַח לְמֶדֶד׃	Enoch, Methuselah, Lamech,	Gen 5:18, Gen 5:21, Gen 5:25 (1 Chr AV= <i>Henoch</i>).
1 Chr 1:4	נֹחַ שֵׁם חָם וַיִּפֹּת׃ ס	Noah, Shem, Ham, Japheth.	Gen 5:29, Gen 5:32.
1 Chr 1:5	בְּנֵי יִפֶּת גֹּמֶר וּמָגוֹג וּמְדַי וַיֹּנָן וְתוּבַל וּמִשְׁכֵּךְ וְתִירָס׃ ס	The sons of Japheth <i>were</i> Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.	Gen 10:2.
1 Chr 1:6	וּבְנֵי גֹמֶר אַשְׁכְּנַז וְדִיפַת וְתוֹגַרְמָה׃	And the sons of Gomer <i>were</i> Ashkenaz and Diphath and Togarmah.	Gen 10:3 (1 Chr AV= <i>Ashchenaz</i> ; Gen = <i>Riphath</i>).
1 Chr 1:7	וּבְנֵי יוֹן אֵלִישָׁה וְתַרְשִׁישָׁה כְּתִים וְרוֹדָנִים׃ ס	And the sons of Javan <i>were</i> Elishah and Tarshish, Kittim and Rodanim.	Gen 10:4 (Gen MT AV, 1 Chr AV= <i>Dodanim</i> ; 1 Chr MT= <i>Tarshishah</i>).
1 Chr 1:8	בְּנֵי חָם כּוּשׁ וּמִצְרַיִם פּוּט וּכְנַעַן׃	And the sons of Ham <i>were</i> Cush and Mizraim and Put and Canaan.	Gen 10:6 (1 Chr AV= <i>Put</i> , the correct unlenited form).
1 Chr 1:9	וּבְנֵי כּוּשׁ סֶבְאָ וְחַוִּילָה וְסַבְתָּא וְרַעְמָא וְסַבְתְּכָא וּבְנֵי רַעְמָא שְׁבָא וְדַדָּן׃ ס	And the sons of Cush <i>were</i> Seba and Havilah and Sabtah and Raamah and Sabtechah. And the sons of Raamah <i>were</i> Sheba and Dedan.	Gen 10:7 (1 Chr MT AV= <i>Sabta, Raama, Sabtecha</i>). Both Gen MT and 1 Chr MT read <i>Sabtecha</i> .
1 Chr 1:10	וְכוּשׁ יָלַד אֶת־נִמְרוֹד הוּא הֵחָל לִהְיוֹת גִּבּוֹר בְּאֶרֶץ׃ ס	And Cush begot Nimrod. He started to become mighty in the land.	Gen 10:8.
1 Chr 1:11	וּמִצְרַיִם יָלַד אֶת־*לוֹדִיִּים *לוֹדִים וְאֶת־עֲנַמִּים וְאֶת־לְהַבִּים וְאֶת־נַפְתְּחִים׃	And Mizraim begot {Q: Ludim} [K: Ludiim] and Anamim and Lehabim and Naphtuhim,	Gen 10:13.
1 Chr 1:12	וְאֶת־פַּתְרֻסִים וְאֶת־כַּסְלֻחִים אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתָּרִים׃ ס	and Pathrusim, and Casluhim from whom the Philistines emerged, and the Caphtorites.	Gen 10:14. from whom ← <i>from where</i> .
1 Chr 1:13	וּכְנַעַן יָלַד אֶת־צִידוֹן בְּכֹר וְאֶת־חֶת׃	And Canaan begot Sidon his firstborn and Heth,	Gen 10:15 (1 Chr AV= <i>Zidon</i>).
1 Chr 1:14	וְאֶת־הֵיבוּסִי וְאֶת־הָאֲמֹרִי וְאֶת־הַגִּרְגָּשִׁי׃	and the Jebusite and the Amorite and the Girgashite,	Gen 10:16.
1 Chr 1:15	וְאֶת־הַחִוִּי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי׃	and the Hivite and the Arkite and the Sinite,	Gen 10:17.
1 Chr 1:16	וְאֶת־הָאַרְוָדִי וְאֶת־הַצְּמָרִי וְאֶת־הַחֲמָתִי׃ ס	and the Arvadite and the Zemarite and the Hamathite.	Gen 10:18.
1 Chr 1:17	בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָם וְעוּץ וְחוּל וְגֶתֶר וּמִשְׁכֵּךְ׃ ס	The sons of Shem <i>were</i> Elam and Ashshur and Arphaxad and Lud and Aram and Uz and Hul and Gether and Meshech.	Gen 10:22, Gen 10:23 (Gen MT AV= <i>Mash</i> , and the last four are grandsons, wider usage). Ashshur: AV= <i>Asshur</i> .

1 Chr 1:18	וְאַרְפַּכְשָׁד יָלַד אֶת־שֵׁלַח וְשֵׁלַח יָלַד אֶת־עֵבֶר:	And Arphaxad begot Shelah, and Shelah begot Eber.	Gen 10:24 (Gen MT, 1 Chr MT AV= <i>Shelah</i>).
1 Chr 1:19	וְלְעֵבֶר יָלַד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יֹקְטָן:	And by Eber two sons were begotten. The name of one was Peleg, for in his days the earth became divided, and the name of his brother was Joktan.	Gen 10:25.
1 Chr 1:20	וְיֹקְטָן יָלַד אֶת־אַלְמוֹדָד וְאֶת־שֵׁלֶף וְאֶת־חֲצַרְמָוֶת וְאֶת־יֶרַח:	And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah,	Gen 10:26.
1 Chr 1:21	וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה:	and Hadoram and Uzal and Diklah,	Gen 10:27.
1 Chr 1:22	וְאֶת־עֵיבָל וְאֶת־אַבִּימָאֵל וְאֶת־שֶׁבָא:	and Ebal and Abimael and Sheba,	Gen 10:28 (Gen MT AV = <i>Obal</i> , 1 Chr MT AV = <i>Ebal</i>).
1 Chr 1:23	וְאֶת־אוֹפִיר וְאֶת־חַוִּילָה וְאֶת־יֹבָב כָּל־אֵלֶּה בְּנֵי יֹקְטָן: ס	and Ophir and Havilah and Jobab. All of those were the sons of Joktan.	Gen 10:29.
1 Chr 1:24	שֵׁם אַרְפַּכְשָׁד שֵׁלַח:	Shem, Arphaxad, Shelah,	Gen 11:11, Gen 11:12 (1 Chr MT AV = <i>Shelah</i> ; see Gen 10:24).
1 Chr 1:25	עֵבֶר פֶּלֶג רְעוּ:	Eber, Peleg, Reu,	Gen 11:16, Gen 11:18.
1 Chr 1:26	שְׂרוּג נַחֹר תֶּרַח:	Serug, Nahor, Terah,	Gen 11:20, Gen 11:22, Gen 11:24.
1 Chr 1:27	אַבְרָם הוּא אַבְרָהָם: ס	Abram, who is Abraham.	Gen 11:26.
1 Chr 1:28	בְּנֵי אַבְרָהָם יִצְחָק וְיִשְׁמַעְאֵל: ס	The sons of Abraham were Isaac and Ishmael.	Gen 16:15, Gen 17:19, Gen 21:3.
1 Chr 1:29	אֵלֶּה תְּלֻדוֹתֵם בְּכוֹר יִשְׁמַעְאֵל נְבִיּוֹת וְקֶדָר וְאַדְבֵּאֵל וּמִבְשָׁם:	This is their genealogy: the firstborn of Ishmael was Nebaioth, then Kedar and Adbeel and Mibsam,	Gen 25:13. Nebaioth: see Gen 25:13.
1 Chr 1:30	מִשְׁמַע וְדוּמָה מַשָּׂא חֲדָד וְתִימָא:	and Mishma and Dumah, Massa, Hadar and Tema,	Gen 25:14, Gen 25:15 (Gen MT AV, 1 Chr AV= <i>Hadad</i>).
1 Chr 1:31	יֵטוּר נַפִּישׁ וְקֶדְמָה אֵלֶּה הֵם בְּנֵי יִשְׁמַעְאֵל: ס	Jetur, Naphish and Kedemah. Those were the sons of Ishmael.	Gen 25:15, Gen 25:16.
1 Chr 1:32	וּבְנֵי קֶטוּרָה פִּילֶגֶשׁ אַבְרָהָם יִלְדָּה אֶת־זִמְרָן וְיֹקְשָׁן וּמְדָן וּמִדְיָן וְיִשְׁבָּק וְשׁוּחַ וּבְנֵי יֹקְשָׁן שֶׁבָא וְדֶדָן: ס	And as for the sons of Keturah, Abraham's concubine, she bore Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. And the sons of Jokshan were Sheba and Dedan.	Gen 25:2, Gen 25:3.

1 Chr 1:33	וּבְנֵי מִדְיָן עֵיפָה וְעֶפְרָי וְחֲנוּךְ וְאַבִּידָע וְאַלְדָּעָה כָּל־אֵלֶּה בְּנֵי קֶטּוּרָה: ס	And the sons of Midian <i>were</i> Ephah and Epher and Hanoch and Abida and Eldaah. All those <i>were</i> the sons of Keturah.	Gen 25:4 (1 Chr AV= <i>Henoch</i>).
1 Chr 1:34	וַיֹּלֶד אֲבִרָהָם אֶת־יִצְחָק ס בְּנֵי יִצְחָק עֵשָׂו וְיִשְׂרָאֵל: ס	And Abraham begot Isaac. The sons of Isaac <i>were</i> Esau and Israel.	Gen 25:26, Gen 32:28.
1 Chr 1:35	בְּנֵי עֵשָׂו אֶלְיָפֹז רְעוּאֵל וַיְעוּשׁ וַיְעֹלָם וְקֹרַח: ס	The sons of Esau <i>were</i> Eliphaz, Reuel and Jeush and Jaalam and Korah.	Gen 36:10, Gen 36:14.
1 Chr 1:36	בְּנֵי אֶלְיָפֹז תִּימָן וְאוֹמֵר צְפִי וְגַעְתָּם קִנְזִי וְתִמְנָע וְעַמְלֵק: ס	The sons of Eliphaz <i>were</i> Teman and Omar, Zephi and Gatam, Kenaz and Timna and Amalek.	Gen 36:11, Gen 36:12 (Gen = <i>Zepho</i>).
1 Chr 1:37	בְּנֵי רְעוּאֵל נַחַת זֶרַח שַׁמָּה וּמִזָּזָה: ס	And the sons of Reuel <i>were</i> Nahath and Zerah, Shammah and Mizzah.	Gen 36:13.
1 Chr 1:38	וּבְנֵי שַׁעִיר לוֹטָן וְשׁוּבָל וְצַבְעוֹן וְעֵנָה וְדִישׁוֹן וְאַצָּר וְדִישׁוֹן:	And the sons of Seir <i>were</i> Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan.	Gen 36:20, Gen 36:21.
1 Chr 1:39	וּבְנֵי לוֹטָן חֲרִי וְהוּמָם וְאַחֹת לוֹטָן תִּמְנָע: ס	And Lotan's sons <i>were</i> Hori and Homam, and Lotan's sister <i>was</i> Timna.	Gen 36:22 (Gen = <i>Hemam</i>).
1 Chr 1:40	בְּנֵי שׁוּבָל עֲלִיָן וּמְנַחֵת וְעִיבָל שִׁפְי וְאוֹנָם ס וּבְנֵי צַבְעוֹן אַיָּה וְעֵנָה:	The sons of Shobal <i>were</i> Alian and Manahath and Ebal, Shephi and Onam. And the sons of Zibeon <i>were</i> Ajah and Anah.	Gen 36:23, Gen 36:24 (Gen = <i>Alvan, Shepho, Veajah</i> , but perhaps just <i>Ajah</i> ; 1 Chr AV= <i>Aiah</i>).
1 Chr 1:41	בְּנֵי עֵנָה דִישׁוֹן ס וּבְנֵי דִישׁוֹן חַמְרָן וְאַשְׁבָּן וִיתְרָן וְכֶרֶן: ס	The sons of Anah <i>were</i> Dishon <i>and his line</i> . And the sons of Dishon <i>were</i> Hamran and Eshban and Ithran and Cheran.	Gen 36:25, Gen 36:26 (Gen MT AV = <i>Hemdan</i> , 1 Chr AV= <i>Amram</i>). <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 1:42	בְּנֵי־אַצָּר בְּלָהוּן וְזַבְעוֹן יַעֲקוֹן בְּנֵי דִישׁוֹן עוּז וְאַרָן: פ	The sons of Ezer <i>were</i> Bilhan and Zaavan <i>and Jaakan</i> . The sons of Dishon <i>were</i> Uz and Aran.	Gen 36:27, Gen 36:28 (1 Chr AV= <i>Zavan, Dishan</i> ; Gen = <i>Akan</i> , which would agree with יַעֲקוֹן here). Jaakan: AV= <i>Jakan</i> . Not the same Hebrew as <i>Jachan</i> in 1 Chr 5:13.
1 Chr 1:43	וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לְבָנֵי יִשְׂרָאֵל בְּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהַבָּה:	And these <i>were</i> the kings who reigned in the land of Edom before <i>any</i> king reigned over the sons of Israel: Bela the son of Beor. And the name of his city <i>was</i> Dinhabah.	Gen 36:32.
1 Chr 1:44	וַיָּמָת בְּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן־זֶרַח מִבְּצָרָה:	Then Bela died, and Jobab the son of Zerah from Bozrah reigned in place of him.	Gen 36:33.

1 Chr 1:45	וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חוֹשָׁם מֵאַרְץ הַתֵּימָנִי:	Then Jobab died, and Husham from the land of the <u>Temanites</u> reigned in place of him.	Gen 36:34. <hr/> the Temanites ← <i>the Temanite</i> .
1 Chr 1:46	וַיָּמָת חוֹשָׁם וַיִּמְלֹךְ תַּחְתָּיו הָדָד בֶּן־בְּדַד הַמִּדְיָנִי אֶת־מִדְיָן בְּשֵׁדָה מוֹאָב וְשֵׁם עִירוֹ *עֵוִית *עֵוִית:	Then Husham died, and Hadad the son of Bedad, who struck Midian down in the countryside of Moab, reigned in place of him, and the name of his city <i>was</i> {Q: Avith} [K: Ajoth].	Gen 36:35.
1 Chr 1:47	וַיָּמָת הָדָד וַיִּמְלֹךְ תַּחְתָּיו שַׁמְלָה מִמַּשְׂרֵקָה:	Then Hadad died, and Samlah from Masrekah reigned in place of him.	Gen 36:36.
1 Chr 1:48	וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׂאוּל מִרְחֻבּוֹת הַנָּהָר:	Then Samlah died, and <u>Saul</u> from Rehoboth-upon-the-River reigned in place of him.	Gen 36:37 (Gen MT, 1 Chr MT AV = <i>Shaul</i>). <hr/> Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , as for the first king of the united kingdom of Israel (1 Sam 9:2), but we regularize this name for other personages. AV= <i>Shaul</i> here, but <i>Saul</i> in Gen 36:37.
1 Chr 1:49	וַיָּמָת שָׂאוּל וַיִּמְלֹךְ תַּחְתָּיו בְּעֵל חַנָּן בֶּן־עַכְבָּוָר:	Then Saul died, and Baal-Hanan the son of Achbor reigned in place of him.	Gen 36:38 (Gen MT, 1 Chr MT AV = <i>Shaul</i>). See 1 Chr 1:48.
1 Chr 1:50	וַיָּמָת בְּעֵל חַנָּן וַיִּמְלֹךְ תַּחְתָּיו הָדָד וְשֵׁם עִירוֹ פַּעִי וְשֵׁם אִשְׁתּוֹ מְהֵטָבַל בַּת־מֶטְרָד בַּת מִי זָהָב:	Then Baal-Hanan died, and Hadad reigned in place of him, and the name of his city was Pai, and the name of his wife <i>was</i> Mehetabel, the daughter of Matred, the daughter of Me-Zahab.	Gen 36:39 (Gen = <i>Hadar, Pau</i>).
1 Chr 1:51	וַיָּמָת הָדָד ס וַיְהִיו אֱלוֹפֵי אֲדוּם אֱלוֹף תַּמְנַע אֱלוֹף *עֲלִיָּה *עֲלוּהָ אֱלוֹף יִתָּת:	Then Hadad died, and there <u>arose</u> chieftains of Edom: Chieftain <u>Timna</u> , Chieftain {Q: Alvah} [K: Aliah], Chieftain Jetheth,	The AV reads similarly to the <i>ketiv, Aliah</i> . <hr/> <hr/> Gen 36:40. <hr/> arose ← <i>became, were</i> . <hr/> Timna: AV= <i>Timnah</i> here.
1 Chr 1:52	אֱלוֹף אֲהוֹלִיבָמָה אֱלוֹף אֵלָה אֱלוֹף פִּינֹן:	Chieftain <u>Aholibamah</u> , Chieftain Elah, Chieftain Pinon,	Gen 36:41. <hr/> Aholibamah ← <i>Oholibamah</i> , [AnLx], but not necessarily so, and we retain the AV / traditional English name.
1 Chr 1:53	אֱלוֹף קְנָז אֱלוֹף תִּימָן אֱלוֹף מִבְּצָר:	Chieftain Kenaz, Chieftain Teman, Chieftain Mibzar,	Gen 36:42.
1 Chr 1:54	אֱלוֹף מַגְדִּיאל אֱלוֹף עִירָם אֵלָה אֱלוֹפֵי אֲדוּם: פ	Chieftain Magdiel, Chieftain Iram. These <i>were</i> the chieftains of Edom.	Gen 36:43.
1 Chr 2:1	אֵלָה בְּנֵי יִשְׂרָאֵל רְאוּבֵן שִׁמְעוֹן לֵוִי וַיְהוּדָה יִשְׁשָׁכָר וַזְּבֻלֹן:	These <i>were</i> the sons of Israel: Reuben, Simeon, Levi and Judah, Issachar and Zebulun,	Gen 29:32, Gen 29:33, Gen 29:34, Gen 29:35, Gen 30:18, Gen 30:20.

1 Chr 2:2	דָּן יוֹסֵף וּבְנֵימָן נִפְתָּלִי גָד וְאָשֶׁר: ס	Dan, Joseph and Benjamin, Naphtali, Gad and Asher.	Gen 30:6, Gen 30:24, Gen 35:18, Gen 30:8, Gen 30:11, Gen 30:13.
1 Chr 2:3	בְּנֵי יְהוּדָה עֵר וְאוֹנָן וְשֵׁלָה שְׁלוֹשָׁה נִוְלַד לּוֹ מִבֶּת-שׁוּעַ הַכְּנַעֲנִית וַיְהִי עֵר בְּכוֹר יְהוּדָה רָע בְּעֵינֵי יְהוָה וַיְמִיתֵהוּ: ס	The sons of Judah <i>were</i> Er and Onan and Shelah. Three were born to him by the daughter of Shua the Canaanitess. And Er, Judah's firstborn was evil in the LORD's sight, and he killed him.	Gen 38:3, Gen 38:4, Gen 38:5 (Gen MT, 1 Chr MT AV <i>Shua</i>).
1 Chr 2:4	וְתָמָר כְּלָתוֹ יִלְדָה לּוֹ אֶת-פֶּרֶץ וְאֶת-זֶרַח כָּל-בְּנֵי יְהוּדָה חֲמִשָּׁה: ס	Then Tamar, his daughter-in-law bore him Perez and Zerah. Judah's sons <i>were</i> five in total.	Gen 38:29, Gen 38:30 (Gen MT, 1 Chr MT = <i>Perez</i> ; Gen MT, 1 Chr MT AV = <i>Zerah</i>).
1 Chr 2:5	בְּנֵי-פֶרֶץ חֶצְרוֹן וְחָמוּל: ס	The sons of Perez <i>were</i> Hezron and Hamul.	Ruth 4:18, Gen 46:12.
1 Chr 2:6	וּבְנֵי זֶרַח זִמְרִי וְאֵיתָן וְהִימָן וְכַלְכָּל וְדָרַע כָּלֵם חֲמִשָּׁה: ס	And the sons of Zerah <i>were</i> Zimri and Ethan and Heman and Calcol and Dara – five of them <i>in</i> total.	
1 Chr 2:7	וּבְנֵי כַרְמִי עָכָר עוֹכֵר יִשְׂרָאֵל אֲשֶׁר מָעַל בַּחֶרֶם: ס	And the sons of Carmi <i>were</i> Achar the <u>plague</u> of Israel who acted treacherously with the condemned <i>spoils</i> .	Josh 7:1. <hr/> Achar: in Joshua MT AV = <i>Achan</i> . <hr/> plague ← <i>sorrow maker</i> .
1 Chr 2:8	וּבְנֵי אֵיתָן עֲזַרְיָה:	And the sons of Ethan <i>were</i> Azariah <i>and his line</i> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 2:9	וּבְנֵי חֶצְרוֹן אֲשֶׁר נִוְלַד-לּוֹ אֶת-יֶרַחְמֵאֵל וְאֶת-רָם וְאֶת-כְּלוּבַי:	And the sons of Hezron who were born to him <i>were</i> Jerahmeel and Ram and Chelubai.	Ruth 4:19.
1 Chr 2:10	וְרָם הוֹלִיד אֶת-עַמִּינָדָב וְעַמִּינָדָב הוֹלִיד אֶת-נַחֲשׁוֹן נְשִׂיא בְּנֵי יְהוּדָה:	And Ram begot Amminadab, and Amminadab begot Nahshon, the leader of the sons of Judah.	Ruth 4:19, Ruth 4:20.
1 Chr 2:11	וְנַחֲשׁוֹן הוֹלִיד אֶת-שַׁלְמָא וְשַׁלְמָא הוֹלִיד אֶת-בּוֹאז:	And Nahshon begot Salma, and Salma begot Boaz.	Ruth 4:20, Ruth 4:21 (Ruth MT AV = <i>Salmon</i>).
1 Chr 2:12	וּבּוֹאז הוֹלִיד אֶת-עֹבֵד וְעֹבֵד הוֹלִיד אֶת-יֵשׁוּ:	And Boaz begot Obed, and Obed begot <u>Jesse</u> ,	Ruth 4:21, Ruth 4:22. <hr/> Jesse ← <i>Jishai</i> , but we retain the AV / traditional English name.
1 Chr 2:13	וְאֵישֵׁי הוֹלִיד אֶת-בְּכֹרוֹ אֶת-אֵלִיָּאב וְאֶת-יִנְדָב הַשֵּׁנִי וְשִׁמְעָא הַשְּׁלִישִׁי:	and Jesse begot his firstborn, Eliab, and Abinadab the second <i>son</i> , and <u>Shimah</u> the third,	1 Sam 16:6, 1 Sam 16:8, 1 Sam 16:9 (1 Sam MT AV = <i>Shimmah</i>). <hr/> Shimah ← <i>Shim'a</i> . AV = <i>Shimma</i> here, but usually <i>Shimeah</i> . We regularize to <i>Shimah</i> , as in 2 Sam 13:3.
1 Chr 2:14	נְתַנְאֵל הַרְבִּיעִי רַדִּי הַחֲמִישִׁי:	and <u>Nethaneel</u> the fourth, Raddai the fifth,	Nethaneel: see Num 1:8.

1 Chr 2:15	אָצֶם הַשֵּׁשִׁי דָּוִד הַשְּׁבַעִי:	Ozem the sixth, <i>and</i> David the seventh.	1 Sam 16:11, 1 Sam 16:12, 1 Sam 16:13, Ruth 4:22.
1 Chr 2:16	*ואחיתיהם** וְאֶחְיֹתֵיהֶם צְרוּיָה וְאַבְיָגַיִל וּבְנֵי צְרוּיָה אֲבִשָׁי וְיֹאָב וְעָשָׂה אֶל שְׁלֹשָׁה:	And their sisters <i>were</i> Zeruiah and Abigail. And Zeruiah's sons <i>were</i> Abishai and Joab and Asahel – three of them.	sisters: the <i>ktiv</i> is a <i>scriptio defectiva</i> spelling of the <i>qere</i> . 2 Sam 2:18 (2 Sam MT AV, 1 Chr AV= <i>Abishai</i> ; 1 Chr MT= <i>Asah-El</i>). Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.
1 Chr 2:17	וְאַבְיָגַיִל יָלְדָה אֶת־עַמְשָׂא וְאָבִי עַמְשָׂא יֶתֶר הַיִּשְׁמַעֵלִי:	And Abigail bore Amasa, and the father of Amasa <i>was</i> Jether the Ishmaelite.	2 Sam 17:25. Jether: almost identical spelling to <i>Ithra</i> of 2 Sam 17:25. Ishmaelite: see Gen 37:25.
1 Chr 2:18	וְכָלֵב בְּוַחֲצֵרוֹן הוֹלִיד אֶת־עֲזוּבָה אִשָּׁה וְאֶת־יְרִיעוֹת וְאֵלֶּה בְנֵיהָ יֵשֶׁר וְשׁוֹבָב וְאַרְדּוֹן:	And Caleb the son of Hezron begot <i>offspring</i> by Azubah his wife and by Jerioth, and these <i>were</i> their sons: Jeshur and Shobab and Ardon.	their ← <i>her</i> , perhaps standing for <i>each one's</i> .
1 Chr 2:19	וְתָמַת עֲזוּבָה וַיִּקַּח־לָּז כָּלֵב אֶת־אֶפְרַת וַתֵּלֶד לּוֹ אֶת־חֹר:	Then when Azubah died, Caleb took Ephrath <i>as his wife</i> , and she bore him Hur.	Ex 31:2. took ... <i>as his wife</i> ← <i>took to himself</i> .
1 Chr 2:20	וְחֹר הוֹלִיד אֶת־אוּרִי וְאוּרִי הוֹלִיד אֶת־בְּצַלְאֵל: ס	And Hur begot Uri, and Uri begot Bezalel.	Ex 31:2. Bezalel: see Ex 31:2.
1 Chr 2:21	וְאַחַר בָּא חֲצֵרוֹן אֶל־בֵּת־מָכִיר אָבִי גִלְעָד וְהוּא לְקַחָהּ וְהוּא בְּוַשְׁשִׁים שָׁנָה וַתֵּלֶד לּוֹ אֶת־שֶׁגֹּב:	And afterwards Hezron went in to the daughter of Machir the father of Gilead. And when he took her <i>as wife</i> , he <i>was</i> sixty years old, and she bore him Segub.	Num 32:40, Deut 3:15. Gilead: see Gen 31:21.
1 Chr 2:22	וּשְׁגֹּב הוֹלִיד אֶת־יָאִיר וַיְהִי־לּוֹ עָשָׂרִים וּשְׁלוֹשׁ עָרִים בְּאֶרֶץ הַגִּלְעָד:	And Segub bore Jair, who had twenty-three cities in the land of Gilead.	
1 Chr 2:23	וַיִּקַּח גִּשׁוּר וְאַרָם אֶת־חֹתָנֹת יָאִיר מֵאַתָּם אֶת־קִנְיַת וְאֶת־בְּנֵי שְׁשִׁים עָרִים כָּל־אֵלֶּה בְנֵי מָכִיר אֲבִי־גִלְעָד:	And he took Geshur and Aram with the villages of Jair from them, with Kenath and its satellites – sixty towns. All these <i>fell to</i> the sons of Machir the father of Gilead.	Num 26:29.
1 Chr 2:24	וְאַחַר מוֹת־חֲצֵרוֹן בְּכָלֵב אֶפְרַתָּה וְאִשָּׁת חֲצֵרוֹן אֲבִיהָ וַתֵּלֶד לּוֹ אֶת־אַשְׁחֹר אָבִי תְּקוּעַ:	And after the death of Hezron in Caleb-Ephrathah, Hezron's wife Abijah bore him Ashhur the father of Tekoa.	Abijah: see 1 Sam 8:2. Ashhur: AV= <i>Ashur</i> .

1 Chr 2:25	וַיְהִי בְנֵי־יֶרַחְמֵאל בְּכוֹר חֶצְרוֹן הַבְּכוֹר רָם וּבֹנָה וְאֶזֶם וְאַחִיָּה:	And the sons of Jerahmeel the firstborn of Hezron were Ram the firstborn and Bunah and Oren and Ozem <i>and</i> Ahijah.	
1 Chr 2:26	וַתְּהִי אִשָּׁה אַחֶרֶת לְיֶרַחְמֵאל וּשְׁמָהּ עֵטְרָה הִיא אִם אוֹנָם: ס	And Jerahmeel had another wife, whose name <i>was</i> Atarah. She <i>was</i> the mother of Onam.	
1 Chr 2:27	וַיְהִי בְנֵי־רָם בְּכוֹר יֶרַחְמֵאל מַעַז וַיָּמִין וְעֶקֶר:	And the sons of Ram, the firstborn of Jerahmeel, were Maaz and Jamin and Eker.	
1 Chr 2:28	וַיְהִי בְנֵי־אוֹנָם שְׁמַי וַיָּדָע וּבְנֵי שְׁמַי נָדָב וְאַבִּישׁוּר:	And the sons of Onam were Shammai and Jada. And the sons of Shammai <i>were</i> Nadab and Abishur.	
1 Chr 2:29	וְשֵׁם אִשְׁתּוֹ אַבִּישׁוּר אַבִּיהֵל וַתֵּלֶד לוֹ אֶת־אַחְבָּן וְאֶת־מֹלִיד:	And the name of Abishur's wife <i>was</i> Abihail, and she bore him Ahban and Molid.	
1 Chr 2:30	וּבְנֵי נָדָב סֵלָד וְאַפַּיִם וַיָּמָת סֵלָד לֹא בָנִים: ס	And the sons of Nadab <i>were</i> Seled and Appaim. But Seled died without sons.	
1 Chr 2:31	וּבְנֵי אַפַּיִם יִשְׁעִי וּבְנֵי יִשְׁעִי שִׁשָּׁן וּבְנֵי שִׁשָּׁן אַחְלָי:	And the sons of Appaim <i>were</i> Ishi <i>and his line</i> . And the sons of Ishi <i>were</i> Sheshan <i>and his line</i> . And the sons of Sheshan <i>were</i> Ahlai <i>and his line</i> .	<i>and his line (3x):</i> for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 2:32	וּבְנֵי יָדָע אַחִי יֵתֶר וַיֹּזְנָתוּ וַיָּמָת יֵתֶר לֹא בָנִים: ס	And the sons of Jada the brother of Shammai <i>were</i> Jether and Jonathan. But Jether died without sons.	
1 Chr 2:33	וּבְנֵי יֹזְנָתוֹ פֶּלֶת וְזָזָא אֵלֶּה הֵיוּ בְנֵי יֶרַחְמֵאל:	And the sons of Jonathan <i>were</i> Peleth and Zaza. Those were the sons of Jerahmeel.	
1 Chr 2:34	וְלֹא־הָיָה לְשִׁשָּׁן בָּנִים כִּי אִם־בָּנוֹת וּלְשִׁשָּׁן עֶבֶד מִצְרַיִם וּשְׁמוֹ יֶרַחְע:	Now Sheshan did not have <i>any</i> sons, but daughters, and Sheshan <i>had</i> an Egyptian servant whose name <i>was</i> Jarha.	
1 Chr 2:35	וַיִּתֵּן שִׁשָּׁן אֶת־בָּתּוֹ לְיֶרַחְע עֶבְדוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־עֲטָי:	And Sheshan gave his daughter to Jarha his servant as a wife, and she bore him Attai.	
1 Chr 2:36	וַעֲטָי הֵלִיד אֶת־נָתָן וְנָתָן הוֹלִיד אֶת־זָבָד:	And Attai begot Nathan, and Nathan begot Zabad,	
1 Chr 2:37	וְזָבָד הוֹלִיד אֶת־אֶפְלַל וְאֶפְלַל הוֹלִיד אֶת־עֹבֵד:	and Zabad begot Ephlal, and Ephlal begot Obed,	

1 Chr 2:38	וְעֹבֵד הוֹלִיד אֶת־יְהוּא וְיְהוּא הוּא הוֹלִיד אֶת־עֲזַרְיָה׃	and Obed begot Jehu, and Jehu begot Azariah,	
1 Chr 2:39	וְעֲזַרְיָה הִלִּיד אֶת־חֶלֶץ וְחֶלֶץ הִלִּיד אֶת־אֱלֶעָשָׁה׃	and Azariah begot Helez, and Helez begot El ^{as} ah,	Elasah ← <i>El'asah</i> . AV= <i>Eleasah</i> , not recognizing that the first syllable is closed. See Gen 31:21.
1 Chr 2:40	וְאֱלֶעָשָׁה הִלִּיד אֶת־סִסְמַי וְסִסְמַי הִלִּיד אֶת־שָׁלּוּם׃	and El ^{as} ah begot Sismai, and Sismai begot Shallum,	Elasah: see 1 Chr 2:39. Sismai (2x): AV= <i>Sisamai</i> , not recognizing that the first syllable is closed.
1 Chr 2:41	וְשָׁלּוּם הוֹלִיד אֶת־יְקַמְיָה וְיְקַמְיָה הִלִּיד אֶת־אֵלִישָׁמָע׃	and Shallum begot Jekamiah, and Jekamiah begot Elishama.	
1 Chr 2:42	וּבְנֵי כָלֵב אָחִי יְרַחְמֵאֵל מִישָׁע בְּכֹרֹוֹ הוּא אָבִי־זִיפּ וּבְנֵי מָרְשָׁה אָבִי חֶבְרוֹן׃	And the sons of Caleb, the brother of Jerahmeel were Mesha his firstborn <i>and his line</i> . He is the father of Ziph, and the forefather of the sons of Mareshah the father of Hebron.	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 2:43	וּבְנֵי חֶבְרוֹן קֹרַח וְתַפּוּחַ וְרֵקֶם וְשָׁמַע׃	And the sons of Hebron were Korah and Tappuah and Rekem and Shema,	
1 Chr 2:44	וְשָׁמַע הוֹלִיד אֶת־רַחֵם אָבִי יְרֵקֶם וְרֵקֶם הוֹלִיד אֶת־שָׁמַי׃	and Shema begot Raham, the father of Jorkoam, and Rekem begot Shammai.	
1 Chr 2:45	וּבֶן־שָׁמַי מָעוֹן וּמָעוֹן אָבִי בֵּית־צוּר׃	And the son of Shammai was Maon. And Maon was the father of Beth-Zur.	
1 Chr 2:46	וְעִיפָה פִּילְגֶשׁ כְּלָב יִלְדָה אֶת־חָרָן וְאֶת־מוֹצָא וְאֶת־גָּזֵז וְחָרָן הִלִּיד אֶת־גָּזֵז׃	And Ephah, Caleb's concubine, bore Haran and Moza and Gazez. And Haran begot Gazez.	
1 Chr 2:47	וּבְנֵי יְהוּדַי רֵגֶם וְיֹזָתָם וְגִישָׁן וּפְלֵט וְעִיפָה וְשַׁאפֹּחַ׃	And the sons of Johdai were Regem and Jotham and Geshan and Pelet and Ephah and Shaaph.	Johdai: AV= <i>Jahdai</i> , not recognizing that the first syllable is closed. But perhaps <i>Jahdai</i> , because of the divine name JAH.
1 Chr 2:48	פִּלְגֶשׁ כְּלָב מַעַכָּה יִלְדַּ שְׁבֵר וְאֶת־תִּרְחָנָה׃	Caleb's concubine Maachah bore Sheber and Tirhanah.	
1 Chr 2:49	וְתִלְדַּ שְׁעָף אָבִי מַדְמָנָה אֶת־שְׂוֵא אָבִי מַכְבְּנָה וְאָבִי גִבְעָא וּבֵת־כְּלָב עַכְסָה׃	And she bore Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibe ^a . And Caleb's daughter was Achsah.	Gibe ^a ← <i>Gib'a</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21. Achsah: AV= <i>Achsah</i> / <i>Achsa</i> , depending on the edition.
1 Chr 2:50	אֵלֶּה הָיוּ בְנֵי כָלֵב בֶּן־חֹור בְּכוֹר אֶפְרָתָה שׁוֹבָל אָבִי קִרְיַת יַעֲרִים׃	These were the sons of Caleb the son of Hur, the firstborn of Ephrathah: Shobal the father of Kiriath-Jearim,	Ephrathah: see Ruth 4:11. Kiriath-Jearim: see Josh 9:17.

1 Chr 2:51	שְׁלֹמָא אָבִי בֵית־לָחֶם חֲרָף אָבִי בֵית־גָּדֵר:	Salma the father of <u>Bethlehem</u> , and Hareph the father of Beth- Gader.	Bethlehem: see Gen 35:19.
1 Chr 2:52	וַיְהִיוּ בָנִים לְשׁוּבָל אָבִי קִרְיַת־ יַעֲרִים הָרֵאָה חֶצְי הַמְּנַחֲתִים:	And Shobal the father of <u>Kiriath-</u> <u>Jearim</u> had sons: Haroeh <i>and</i> half of the <u>Manahethites</u> .	Kiriath-Jearim: see Josh 9:17. Manahethites ← <i>Menuhites</i> , but, with AV, aligned to verse 54.
1 Chr 2:53	וּמִשְׁפַּחֹת קִרְיַת יַעֲרִים הַיְתָרִי וְהַפּוּתִי וְהַשְּׁמַתִי וְהַמִּשְׂרָעִי מֵאֵלֶּה יֵצְאוּ הַצְּרָעִתִי וְהָאֶשְׁתָּאֵלִי: ס	And the families of <u>Kiriath-</u> <u>Jearim</u> <i>were</i> the Ithrites and the <u>Puthites</u> and the Shumathites and the Mishraitites. From these the <u>Zorathites</u> and the Eshtaulites descended.	Kiriath-Jearim: see Josh 9:17. Puthites: AV differs (<i>Puhites</i>), dating from the 1611 edition. Zorathites: AV= <i>Zareathites</i> here, not recognizing the closed first syllable, under influence of the definite article. But AV= <i>Zorathites</i> in 1 Chr 4:2. See Gen 31:21. descended ← <i>came out</i> .
1 Chr 2:54	בְּנֵי שְׁלֹמָא בֵית לָחֶם וְנִטּוֹפָתִי עֵטְרוֹת בֵּית יוֹאָב וְחֶצְי הַמְּנַחֲתִי הַצְּרָעִי:	The sons of Salma <i>were</i> <u>Bethlehem</u> and the <u>Netophathites</u> , <u>Ataroth</u> the house of Joab, and half of the <u>Manahethites</u> , the Zorites.	Bethlehem: see Gen 35:19. Ataroth ← <i>Atroth</i> here, but see Num 32:34.
1 Chr 2:55	וּמִשְׁפַּחֹת סֹפְרִים *יֵשְׁבוּ **יִשְׁבֵי יַעֲבֹז תִּרְעָתִים שְׁמַעְתִּים שׁוּכְתִים הֵמָּה הַקִּנִּיִּים הַבָּאִים מִחַמַּת אָבִי בֵית־רְכָב: ס	And the families of the scribes {Q: – the inhabitants of} [K: <i>who</i> inhabited] Jabez – <i>were</i> the <u>Tirathites</u> , the <u>Shimathites</u> <i>and</i> the <u>Suchathites</u> . These <i>were</i> the <u>Kenites</u> who came from <u>Hamath</u> , the father of the house of Rechab.	Shimathites: see 2 Ki 12:21. Hamath: AV= <i>Hemath</i> .
1 Chr 3:1	וְאֵלֶּה הָיוּ בְּנֵי דָוִד אֲשֶׁר נִוְלְדוּ־לוֹ בְּחֶבְרוֹן הַבְּכוֹר אֲמֹנָן לְאֶחֱיָנֶעַם הַיְזְרְעֵלִית שֵׁנִי דָנִיֵּאל לְאֶבִיגַיִל הַכַּרְמֶלִית:	And these were the sons of David who were born to him in Hebron. The firstborn <i>was</i> Amnon by Ahinoam the Jezreelitess; the second <i>was</i> Daniel, by Abigail the Carmelitess;	2 Sam 3:2, 2 Sam 3:3.
1 Chr 3:2	הַשְּׁלִישִׁי לְאַבְשָׁלוֹם בֶּן־מַעֲכָה בֶּת־תַּלְמִי מֶלֶךְ גֶּשׁוּר הָרְבִיעִי אֲדֹנִיָּה בֶן־חַגִּית:	the third <i>was</i> <u>Absalom</u> , the son of Maachah, the daughter of Talmai king of Geshur; the fourth <i>was</i> Adonijah the son of Haggith;	2 Sam 3:3, 2 Sam 3:4. Absalom ← <i>to Absalom</i> . Perhaps read as <i>the third</i> (<i>position belonged</i>) <i>to Absalom</i> .
1 Chr 3:3	הַחֲמִישִׁי שֶׁפְּטִיָּה לְאַבִּיטָל הַשֵּׁשִׁי יִתְרָעַם לְעִגְלָה אִשְׁתּוֹ:	the fifth <i>was</i> Shephatiah by Abital; the sixth <i>was</i> Ithream by Eglah his wife.	2 Sam 3:4, 2 Sam 3:5.
1 Chr 3:4	שֵׁשׁ נִוְלְדוּ־לוֹ בְּחֶבְרוֹן וַיִּמְלֹךְ־שָׁם שִׁבְעַ שָׁנִים וְשֵׁשׁ חֳדָשִׁים וּשְׁלֹשִׁים וּשְׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם: ס	Six were born to him in Hebron, and he reigned there for seven years and six months, then he reigned in Jerusalem for thirty- three years.	

1 Chr 3:5	וְאֵלֶּה נִוְלְדוּ-לּוֹ בִירוּשָׁלַיִם שְׁמֵעָא וְשׁוּבָב וְנָתָן וְשִׁלְמָה אֶרְבֻּעָה לְבַת-שׁוּעַ בַּת-עַמִּיֵּאל:	And these were born to him in Jerusalem: <u>Shimah</u> and <u>Shobab</u> and <u>Nathan</u> and <u>Solomon</u> – four by <u>Bath-Shua</u> the daughter of <u>Ammiel</u> –	2 Sam 5:14, 1 Chr 14:4 (2 Sam MT AV = <i>Shammua</i> , elsewhere <i>Shimah</i> , but see 2 Sam 13:3; 2 Sam MT AV = <i>Bath-sheba</i>). Shimah: see 1 Chr 2:13.
1 Chr 3:6	וַיְבַחֵר וְאֵלִישָׁמָע וְאֵלִיפֶלֶט:	and <u>Ibhar</u> and <u>Elishama</u> and <u>Eliphelet</u> ,	2 Sam 5:15, 1 Chr 14:5 (2 Sam MT AV = <i>Elishua</i>).
1 Chr 3:7	וְנֹגַח וְנֶפֶג וְיָפִיעַ:	and <u>Nogah</u> and <u>Nepheg</u> and <u>Japhia</u> ,	2 Sam 5:15, 1 Chr 14:6.
1 Chr 3:8	וְאֵלִישָׁמָע וְאֵלִידָע וְאֵלִיפֶלֶט תְּשֻׁעָה:	and <u>Elishama</u> and <u>Eliada</u> and <u>Eliphelet</u> – nine of them.	2 Sam 5:16, 1 Chr 14:7.
1 Chr 3:9	כָּל בְּנֵי דָוִד מִלְבָּד בְּנֵי-פִלְגֻשִׁים וְתָמָר אַחֹתָם: פ	<i>These were</i> all the sons of <u>David</u> , apart from the sons of <i>his</i> concubines, and <u>Tamar</u> was their sister.	2 Sam 13:1.
1 Chr 3:10	וּבֶן-שִׁלְמָה רְחַבְעָם אֲבִיהַּ בְּנוֹ אָסָא בְּנוֹ יְהוֹשָׁפָט בְּנוֹ:	And <u>Solomon's</u> son was <u>Rehoboam</u> , whose son was <u>Abijah</u> , whose son was <u>Asa</u> , whose son was <u>Jehoshaphat</u> ,	1 Ki 11:43, 1 Ki 14:31, 1 Ki 15:8, 1 Ki 15:24, 2 Chr 9:31, 2 Chr 12:16, 2 Chr 14:1. Rehoboam: see 1 Ki 11:43. Abijah: AV= <i>Abia</i> . See 1 Sam 8:2.
1 Chr 3:11	יֹרָם בְּנוֹ אַחֲזִיהוּ בְּנוֹ יֹאָשׁ בְּנוֹ:	whose son was <u>Joram</u> , whose son was <u>Ahaziah</u> , whose son was <u>Joash</u> ,	1 Ki 22:51, 2 Ki 8:24, 2 Chr 22:1, 2 Chr 23:11 (1 Ki 22:51 = 1 Ki 22:50AV).
1 Chr 3:12	אֲמַצְיָהוּ בְּנוֹ עֲזַרְיָה בְּנוֹ יוֹתָם בְּנוֹ:	whose son was <u>Amaziah</u> , whose son was <u>Azariah</u> , whose son was <u>Jotham</u> ,	2 Ki 12:21, 2 Ki 14:21, 2 Ki 15:7, 2 Chr 24:27, 2 Chr 26:1, 2 Chr 26:23.
1 Chr 3:13	אֲחָז בְּנוֹ חִזְקִיָּהוּ בְּנוֹ מְנַשֶּׁה בְּנוֹ:	whose son was <u>Ahaz</u> , whose son was <u>Hezekiah</u> , whose son was <u>Manasseh</u> ,	2 Ki 15:38, 2 Ki 16:20, 2 Ki 20:21, 2 Chr 27:9, 2 Chr 28:27, 2 Chr 32:33.
1 Chr 3:14	אֲמוֹן בְּנוֹ יֹאשִׁיָּהוּ בְּנוֹ:	whose son was <u>Amon</u> , whose son was <u>Josiah</u> .	2 Ki 21:18, 2 Ki 21:24, 2 Chr 33:20, 2 Chr 33:25. Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
1 Chr 3:15	וּבְנֵי יֹאשִׁיָּהוּ הַבְּכוֹר יוֹחָנָן הַשֵּׁנִי יְהוֹיָקִים הַשְּׁלִישִׁי צְדָקְיָהוּ הָרְבִיעִי שְׁלוֹם:	And the sons of <u>Josiah</u> were <u>Johanan</u> the firstborn, <u>Jehoiakim</u> the second son, <u>Zedekiah</u> the third, <u>Shallum</u> the fourth.	2 Ki 23:34, 2 Chr 36:4.
1 Chr 3:16	וּבְנֵי יְהוֹיָקִים יְכֹנְיָה בְּנוֹ צְדָקְיָה בְּנוֹ:	And the sons of <u>Jehoiakim</u> were <u>Jeconiah</u> his son, and <u>Zedekiah</u> his son.	2 Ki 24:6, 2 Ki 24:17, 2 Chr 36:8, 2 Chr 36:10.
1 Chr 3:17	וּבְנֵי יְכֹנְיָה אֲסִיר שְׂאֵלְתִיֵּאל בְּנוֹ:	And the sons of <u>Jeconiah</u> were <u>Assir</u> , <u>Shealtiel</u> his son,	Shealtiel: AV= <i>Salathiel</i> . He is in the line to Christ (Matt 1:12).
1 Chr 3:18	וּמַלְכִירָם וּפְדַיָּה וְשִׁנְאָצָר יְקַמְיָה הוֹשָׁמָע וְנְדַבְיָה:	and <u>Malchiram</u> and <u>Pedaiah</u> and <u>Shenazar</u> , <u>Jecamiah</u> , <u>Hoshama</u> and <u>Nedabiah</u> .	

1 Chr 3:19	וּבְנֵי פְדִיָּה זְרֻבָּבֶל וְשִׁמְעִי וּבְנֵי זְרֻבָּבֶל מְשֻׁלָּם וְחַנְנִיָּה וְשִׁלְמִית אָחוֹתָם:	And the sons of Pedaiah <i>were</i> Zerubbabel and Shimei. And the sons of Zerubbabel <i>were</i> Meshullam and Hananiah, and Shelomith their sister,	sons ← <i>son</i> . Even [YLT] has <i>sons</i> .
1 Chr 3:20	וְחַשְׁבָּה וְאוֹהֵל וּבְרֻכְיָה וְחִסְדִּיָּה יוֹשֵׁב חֶסֶד חֶמֶשׁ:	and Hashubah and Ohel and Berechiah and Hasadiah <i>and</i> Jushab-Hesed – five <i>of them</i> .	
1 Chr 3:21	וּבְנֵי חַנְנִיָּה פְּלַטְיָה וְיִשְׁעִיָּה בְנֵי רֵפְיָה בְנֵי אַרְנָן בְנֵי עֲבִדְיָה בְנֵי שְׁכַנְיָה: ס	And the sons of Hananiah <i>were</i> Pelatiah and <u>Isaiah</u> , the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.	sons ← <i>son</i> . Even [YLT] has <i>sons</i> , as in 1 Chr 3:19. <hr/> Isaiah: AV= <i>Jesaiah</i> here.
1 Chr 3:22	וּבְנֵי שְׁכַנְיָה שְׁמַעְיָה וּבְנֵי שְׁמַעְיָה חַטּוּשׁ וְיִגְאֵל וּבְרִיָּה וְנַעֲרִיָּה וְשַׁפְטָה שֵׁשׁ:	And the sons of Shechaniah <i>were</i> Shemaiah <i>and his line</i> . And the sons of Shemaiah <i>were</i> Hattush and Igeal and Bariah and Neariah and Shaphat – six <i>of them</i> .	<i>and his line</i> : this verse, with its count of six, shows that the expression <i>sons of</i> can include the next generation as well. See also 1 Chr 7:3.
1 Chr 3:23	וּבְנֵי נַעֲרִיָּה אֱלִיזֵעִינִי וְחִזְקִיָּה וְעִזְרִיקָם שְׁלֹשָׁה:	And the sons of Neariah <i>were</i> Elioenai and Hezekiah and Azrikam – three <i>of them</i> .	sons ← <i>son</i> . Even [YLT] has <i>sons</i> , as in 1 Chr 3:19. <hr/> Elioenai: see Ezra 8:4.
1 Chr 3:24	וּבְנֵי אֱלִיזֵעִינִי *הַדְּוִיָּה **הַדְּוִיָּה וְאֱלִישִׁיב וּפְלִיָּה וְעַקּוּב וְיֹחָנָן וְדֹלָיָה וְעַנְנִי שִׁבְעָה: ס	And the sons of Elioenai <i>were</i> Hodaviah and Eliashib and Pellaiah and Akkub and Johanan and Delaiah and Anani – seven <i>of them</i> .	Elioenai: see Ezra 8:4. <hr/> Hodaviah ← {K: <i>Hodivah</i> } [Q: <i>Hodaviah</i>]; AV= <i>Hodaiah</i> here. <hr/> Delaiah: AV= <i>Dalaiah</i> here, but not in 1 Chr 24:18.
1 Chr 4:1	בְנֵי יְהוּדָה פֶּרֶץ חֶצְרוֹן וְכַרְמִי וְחוּר וְשׁוֹבָל:	The sons of Judah <i>were</i> Perez and Hezron and Carmi and Hur and Shobal.	Perez: see Gen 38:29.
1 Chr 4:2	וּרְאִיָּה בֶן־שׁוֹבָל הוֹלִיד אֶת־יַחַת וַיַּחַת הַלֵּיד אֶת־אֲחֻמֵי וְאֶת־לָהַד אֵלֶּה מִשְׁפָּחוֹת הַצֹּרְעָתִי: ס	And Reaiah the son of Shobal bore Jahath, and Jahath begot Ahumai and Lahad. Those <i>were</i> the families of the Zorathites.	
1 Chr 4:3	וְאֵלֶּה אֲבֵי עֵיטָם יִזְרַעְאֵל וְיִשְׁמָא וְיִדְבָּשׁ וְשֵׁם אָחוֹתָם הַצֹּלְפֹנִי:	And these <i>were</i> the fathers of Etam: Jezreel and Ishma and Idbash. And the name of their sister <i>was</i> Hazlelponi.	the fathers ← <i>the father</i> . An ascending line? <hr/> Jezreel: see Josh 15:56. <hr/> sister: perhaps including (grand)daughter in an ascending line. <hr/> Hazlelponi: AV= <i>Hazelelponi</i> , not recognizing that the first syllable is closed.
1 Chr 4:4	וּפְנוּאֵל אֲבִי גֶדֶר וְעֶזֶר אֲבִי חֻשָּׁה אֵלֶּה בְנֵי־חוּר בְּכוֹר אֶפְרָתָה אֲבִי בֵּית לָחֶם:	And Penuel <i>was</i> the father of Gedor, and Ezer <i>was</i> the father of Hushah. Those <i>were</i> the sons of Hur the firstborn of Ephrathah, the father of Bethlehem.	Ephrathah: see Ruth 4:11. <hr/> Bethlehem: see Gen 35:19.

1 Chr 4:5	וּלְאַשְׁחֹר אָבִי תְּקוּעַ הָיוּ שְׁתֵּי נָשִׁים חֲלָאָה וְנַעֲרָה: נַעֲרָה:	And Ashhur the father of Tekoa had two wives, Helah and Naarah.	Ashhur: see 1 Chr 2:24.
1 Chr 4:6	וַתֵּלֶד לוֹ נַעֲרָה אֶת־אֲחִיזָם וְאֶת־חֶפֶר וְאֶת־תִּמְנִי וְאֶת־הָאֲחִישֶׁתָּרִי אֵלֶּה בְּנֵי נַעֲרָה:	And Naarah bore him Ahuzam and Hopher and Temeni and Haahashtari. Those <i>were</i> the sons of Naarah.	
1 Chr 4:7	וּבְנֵי חֲלָאָה צֶרֶת *יֵצַחַר *וְצֶחַר וְאֶתְנָן:	And the sons of Helah <i>were</i> Zereth, {K: Izhar} [Q: and Zohar], and Ethnan.	Izhar (<i>ketiv</i>) ... and Zohar (<i>qeré</i>): AV= <i>Jezoar</i> , a mixture of the <i>ketiv</i> and <i>qeré</i> . Compare 1 Chr 7:31, 1 Chr 7:34.
1 Chr 4:8	וְקוֹז הוֹלִיד אֶת־עֲנוּב וְאֶת־הַצְּבָבָה וּמִשְׁפָּחוֹת אֲחֵרֵהֶם בְּנֵי־הָרוּם:	And Coz begot Anub and Hazzobebah and the families of Aharhel the son of Harum.	Hazzobebah: AV= <i>Zobebah</i> , as if the first syllable is the definite article, which is then omitted.
1 Chr 4:9	וַיְהִי יַעֲבֹז נִכְבָּד מֵאֲחָיו וְאָמוֹ קָרָאָה שְׁמוֹ יַעֲבֹז לֵאמֹר כִּי יִלְדַתִּי בְּעֵצָב:	Now Jabez was more honoured than his brothers, and his mother called him Jabez and said, “ <i>It is</i> because I bore him in sorrow.”	
1 Chr 4:10	וַיִּקְרָא יַעֲבֹז לֵאלֹהֵי יִשְׂרָאֵל לֵאמֹר אִם־בִּרְדָּךְ תִּבְרַכְנִי וְהִרְבִּיתָ אֶת־גְּבוּלִי וְהִיָּתָה יָדְךָ עִמִּי וְעָשִׂיתָ מִרְעָה לְבִלְתִּי עֲצָבִי וַיָּבֵא אֱלֹהִים אֵת אֲשֶׁר־שָׁאַל:	And Jabez called on the God of Israel and said, “If <i>only</i> you would make a point of blessing me, and increasing my territory, and your hand would be with me, and you would act <i>keeping me</i> from harm so that I may not have sorrow!” And God brought about what he had asked.	called on ← <i>called to</i> . make a point of blessing me: infinitive absolute. territory ← <i>border</i> .
1 Chr 4:11	וּכְלוּב אֲחִי־שׁוּחָה הוֹלִיד אֶת־מְחִיר הוּא אָבִי אֶשְׁתּוֹן:	And Chelub the brother of Shuhah begot Mehir – he <i>was</i> the father of Eshton.	Shuhah: AV= <i>Shuah</i> .
1 Chr 4:12	וְאֶשְׁתּוֹן הוֹלִיד אֶת־בֵּית רָפָא וְאֶת־פָּסַח וְאֶת־תַּחְנָה אָבִי עִיר נַחֵשׁ אֵלֶּה אֲנָשֵׁי רַכָּה: ס	And Eshton begot Beth-Rapha and Paseah and Tehinnah the father of Ir-Nahash. Those <i>were</i> the men of Rechah.	
1 Chr 4:13	וּבְנֵי קִנְזֵי עֲתַנְיָאֵל וּשְׂרָיָה וּבְנֵי עֲתַנְיָאֵל חֲתָת:	And the sons of Kenaz <i>were</i> Othniel and Seraiah. And the sons of Othniel <i>were</i> Hathath <i>and his line</i> .	Josh 15:17, Judg 1:13. <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 4:14	וּמַעֲוֹתָי הוֹלִיד אֶת־עֹפְרָה וּשְׂרָיָה הוֹלִיד אֶת־יוֹאָב אָבִי גִּיָּא חֲרָשִׁים כִּי חֲרָשִׁים הָיוּ: פ	And Meonothai begot Ophrah. And Seraiah begot Joab the father of the Valley of Harashim, for they were craftsmen.	Harashim: AV= <i>Charashim</i> , as if spelled with a <i>kaph</i> , but it is a <i>heth</i> .
1 Chr 4:15	וּבְנֵי כָלֵב בְּנֵי־יִפְנָה עִירוֹ אֵלֶּה וְנַעֲמָם וּבְנֵי אֵלֶּה וְקִנְזֵי:	And the sons of Caleb the son of Jephunneh <i>were</i> Iru, Elah and Naam. And the sons of Elah <i>were</i> Kenaz <i>and his line</i> .	Kenaz ← <i>and Kenaz</i> , perhaps meaning <i>including Kenaz</i> . <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.

1 Chr 4:16	וּבְנֵי יְהִלְלֵאל זִיף וְזִיפָה תִירִיא וְאַשְׂרָאֵל:	And the sons of <u>Jehalelel</u> were Ziph and Ziphah, Tiria and Asarel.	Jehalelel ← <i>Jehalel'el</i> . AV= <i>Jehaleleel</i> , not recognizing that the <i>-lel-</i> syllable is closed. See Gen 31:21. Asarel ← <i>Asar'el</i> . AV= <i>Asareel</i> , not recognizing that the <i>-sar-</i> syllable is closed. See Gen 31:21.
1 Chr 4:17	וּבְנֵי עֶזְרָה יֶתֶר וּמֶרֶד וְעֶפֶר וְיָלוֹן וְתֹהַר אֶת־מִרְיָם וְאֶת־שְׁמַי וְאֶת־יִשְׁבָּח אָבִי אֶשְׁתֵּמֹעַ:	And the sons of <u>Ezrah</u> were Jether and Mered and Epher and Jalon. And she bore Miriam and Shammai and Ishbah the father of Eshtemoa.	sons ← <i>son</i> . Ezrah: AV= <i>Ezra</i> . Distinct from <i>Ezra</i> elsewhere. bore ← <i>conceived</i> .
1 Chr 4:18	וְאִשְׁתּוֹ הַיְהוּדִיָּה יְלָדָה אֶת־יֶרֶד אָבִי גְדוֹר וְאֶת־חֶבֶר אָבִי שׁוֹחוֹ וְאֶת־יְקוּתִיאל אָבִי זְנוּחַ וְאֵלֶּה בְנֵי בִתְיָה בְּת־פְּרָעָה אֲשֶׁר לָקַח מֶרֶד: ס	And his wife <u>Jehudijah</u> bore Jered the father of Gedor, and Heber the father of <u>Sochoh</u> , and Jekuthiel the father of <u>Zanoah</u> . And those were the sons of <u>Bithiah</u> , Pharaoh's daughter, whom Mered took.	Jehudijah ← <i>the Jehudijah</i> , = <i>the Jewess</i> . [CB] proposes that <u>Jehudijah</u> is <u>Bithiah</u> , who became a Jewess. Jered: in Gen 5:15 etc. the AV uses <i>Jared</i> , which we keep to in 1 Chr 1:2, but we adopt AV's <i>Jered</i> here. Sochoh: AV= <i>Socho</i> here, ↗
1 Chr 4:19	וּבְנֵי אִשְׁתְּ הַיְהוּדִיָּה אַחֹות נָחַם אָבִי קַעִילָה הַגַּרְמִי וְאֶשְׁתֵּמֹעַ הַמַּעַכְתִּי:	And the sons of the wife of <u>Hodijah</u> , the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maachathite.	↳ but for essentially the same name, <i>Sochoh</i> in 1 Sam 17:1, 1 Ki 4:10. Hodijah: AV= <i>Hodiah</i> here; <i>Hodijah</i> elsewhere.
1 Chr 4:20	וּבְנֵי שִׁמּוֹן אֲמִנוֹן וְרִנָּה בְּנֵי־חֲנָן *וְתוֹלוֹן *וְתִילּוֹן וּבְנֵי יִשְׁעֵי זֹחֶת וּבְנֵי־זֹחֶת:	And the sons of <u>Shimon</u> were Amnon and Rinnah, Ben-Hanan and {Q: Tilon} [K: Tolon]. And the sons of <u>Ishi</u> were Zoheth and Ben-Zoheth.	
1 Chr 4:21	בְּנֵי שֵׁלָה בֶן־יְהוּדָה עַר אָבִי לֶכָּה וְלַעֲדָה אָבִי מַרְשָׁה וּמִשְׁפַּחֹת בַּיִת־עֲבֹדַת הַבָּצָץ לְבַיִת אֲשֶׁבַע:	The sons of <u>Shelah</u> the son of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of fine linen work, of the house of Ashbea,	
1 Chr 4:22	וַיִּזְקִים וְאֲנָשֵׁי כִזְבָּא וַיּוֹאֵשׁ וְשָׂרָף אֲשֶׁר־בָּעֵלוּ לְמוֹאָב וַיֵּשְׁבוּ לַחֶם וְהַדְּבָרִים עֲתִיקִים:	and Jokim and the men of Chozeba, and Joash and Saraph who ruled over Moab and Jashubi-Lehem. And the records are ancient.	who ruled: plural. records ← <i>words, things, matters</i> .
1 Chr 4:23	הֵמָּה הַיּוֹצְרִים וַיֵּשְׁבוּ נְטַעִים וַגְּדָרָה עַם־הַמְּלֹךְ בְּמִלְאֲכָתּוֹ יֵשְׁבוּ שָׁם: ס	Those were the potters and the inhabitants of <u>Netaim</u> and <u>Gederah</u> . They accompanied the king in his work, and they lived there.	Netaim and Gederah: AV differs, translating (<i>plants and hedges</i>), but not in Josh 15:36; [CB] regards as place names. The meaning is <i>plantings and hedging</i> . accompanied ← (<i>were</i>) with.

1 Chr 4:24	בְּנֵי שִׁמְעוֹן נְמוּאֵל וַיְמִין יָרִיב זֶרַח שָׁאוּל:	The sons of Simeon <i>were</i> Nemuel and Jamin, Jarib, Zerah, Saul,	Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , as for the first king of the united kingdom of Israel (1 Sam 9:2), but we ↪
1 Chr 4:25	שָׁלֹם בְּנוֹ מִבְּשָׁם בְּנוֹ מִשְׁמַע בְּנוֹ:	Shallum his son, Mibsam his son, Mishma his son.	↳ regularize this name for other personages. AV= <i>Saul</i> here, but <i>Shaul</i> in Gen 46:10.
1 Chr 4:26	וּבְנֵי מִשְׁמַע חֲמוּאֵל בְּנוֹ זְכוּר בְּנוֹ שְׁמַעִי בְּנוֹ:	And the sons of Mishma <i>were</i> Hamuel his son, <u>Zaccur</u> his son, Shimei his son.	Zaccur: AV= <i>Zacchur</i> , but we show the hard <i>kaph</i> (closed syllable) as AV sometimes does elsewhere. <hr/> Shimei: see Ex 6:17.
1 Chr 4:27	וּלְשִׁמְעִי בָנִים שֵׁשָׁה עָשָׂר וּבָנוֹת שֵׁשׁ וּלְאָחִיו אֵין בָּנִים רַבִּים וְכֹל מִשְׁפַּחְתָּם לֹא הִרְבּוּ עַד־בְּנֵי יְהוּדָה: ס	And Shimei had sixteen sons and six daughters, but his brothers <i>did not have</i> many sons, and their family <i>as a whole did not multiply to the extent</i> the sons of Judah <i>did</i> .	
1 Chr 4:28	וַיֵּשְׁבוּ בְּבֵאֵר־שֶׁבַע וּמוֹלָדָה וּחֶצְרַת שׁוּעַל:	And they lived in Beersheba and Moladah and Hazar-Shual,	
1 Chr 4:29	וּבְבִלְהָה וּבְעֶצֶם וּבְתוֹלַד:	and in Bilhah and in Ezem and in Tolad,	
1 Chr 4:30	וּבְבֵתוּאֵל וּבְחַרְמָה וּבְצִיקְלָג:	and in Bethuel and in Hormah and in <u>Ziklag</u> ,	Ziklag ← <i>Zikelag</i> , in <i>scriptio plena</i> spelling, only here and in 1 Chr 12:1, 1 Chr 12:20. Elsewhere <i>scriptio defectiva</i> , the MT reading varying between an open and closed first syllable.
1 Chr 4:31	וּבְבֵית מַרְכַּבּוֹת וּבְחֶצְרַת סוּסִים וּבְבֵית בְּרָאִי וּבְשַׁעְרִים אֶלֶּה עָרֵיהֶם עַד־מֶלֶךְ דָּוִד:	and in Beth-Marcaboth and in Hazar-Susim and in Beth- <u>Birei</u> and in Shaaraim. These <i>were</i> their cities until David reigned.	Birei ← <i>Bir'i</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21.
1 Chr 4:32	וּחֶצְרֵיהֶם עֵיטָם וְעִין רִמּוֹן וּתְכוֹן וְעֶשֶׂן עָרִים חֲמִשָּׁה:	And their <u>villages</u> <i>were</i> Etam and Ain, Rimmon and Tochen and Ashan – five cities.	villages ← <i>courtyards</i> , but also <i>villages</i> and even called <i>cities</i> in this verse.
1 Chr 4:33	וְכָל־חֶצְרֵיהֶם אֲשֶׁר סְבִיבוֹת הָעָרִים הָאֵלֶּה עַד־בָּעַל זֹאת מוֹשְׁבַתָם וְהִתְיַחֲשׂוּ לָהֶם:	And all their villages in the <i>areas</i> surrounding these cities <i>extended</i> as far as Baal. This <i>was</i> their <u>homeland</u> and their <i>place of genealogical registration which they had</i> .	homeland ← <i>domiciles</i> .
1 Chr 4:34	וּמִשׁוֹבָב וּיְמִלָּד וַיֹּשֶׁה בֶּן־אֲמִצִּיה:	And <i>as for</i> Meshobab and Jamlech and Joshah the son of Amaziah,	
1 Chr 4:35	וַיֹּאֵל וַיְהוּא בְּנֵי־יֹשְׁבִיָּה בְּנֵי־שֶׁרִיָּה בְּנֵי־עֲשִׂיָּאֵל:	and Joel and Jehu the son of <u>Joshi^hbiah</u> , the son of Seraiah, the son of Asiel,	Joshi ^h biah: AV= <i>Josibiah</i> .
1 Chr 4:36	וְאֵלִיֹּעִנַי וַיַּעֲקֹבָה וַיִּשׁוּחָה וְעֲשִׂיָּה וְעַדִּיאֵל וַיִּשְׂמִיאֵל וּבְנֵיהֶם:	and <u>Elio^eenai</u> and Jaakobah and Jeshohaiah and Asaiah and Adiel and Jesimiel and Benaiah,	Elio ^e enai: see Ezra 8:4.

1 Chr 4:37	וְזִיזָא בֶן־שִׁפְחֵי בֶן־אֱלֹון בֶן־יְדִיָּה בֶן־שִׁמְרִי בֶן־שֵׁמַעִיָּה:	and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah,	Shiphi: an example where AV does not transliterate the <i>ayin</i> by an “e”. See Gen 31:21.
1 Chr 4:38	אֵלֶּה הַבָּאִים בְּשֵׁמוֹת נְשִׂאִים בְּמִשְׁפַּחֹתָם וּבֵית אֲבוֹתֵיהֶם פָּרְצוּ לְרֹב:	these <i>are</i> those who came in high standing – leaders among their families – and the house of their fathers expanded profusely.	standing ← <i>names, renown</i> . profusely ← <i>for abundance</i> .
1 Chr 4:39	וַיֵּלְכוּ לַמְּבֹא גְדֹר עַד לַמִּזְרַח הַגָּיָא לְבַקֵּשׁ מְרֻעָה לְצֹאֲנָם:	And they went to the approach of Gedor, as far as the east of the valley, to look for pasture for their sheep.	
1 Chr 4:40	וַיִּמְצְאוּ מְרֻעָה שְׁמֵן וְטוֹב וְהָאָרֶץ רַחֲבַת יָדַיִם וְשָׁקֵטָה וְשָׁלוֹה כִּי מִזְחָם הָיִשְׁבִּים שָׁם לְפָנִים:	And they found rich and good quality pasture, and the land was wide on both sides, and quiet and calm, for the inhabitants there had for a long time been those descended from Ham.	rich ← <i>fat</i> . wide on both sides ← <i>wide of hands</i> .
1 Chr 4:41	וַיָּבֵאוּ אֵלֶּה הַכְּתוּבִים בְּשֵׁמוֹת בְּיָמָי יְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וַיִּכּוּ אֶת־אֹהֲלֵיהֶם וְאֶת־הַמְּעִינִים *הַמְּעוֹנִים אֲשֶׁר נִמְצְאוּ־שָׁמָּה וַיַּחְרִימֵם עַד־הַיּוֹם הַזֶּה וַיֵּשְׁבוּ תַּחְתֵּיהֶם כִּי־מְרֻעָה לְצֹאֲנָם שָׁם:	And those who were registered by their names in the days of Hezekiah king of Judah came and attacked their tents and the dwelling places which were found there, and they obliterated them, as they are up to this day. And they lived there in place of them, for there was pasture for their sheep there.	dwelling places: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . [CB] regards this as a proper name (<i>Meunim</i>), as in 2 Chr 26:7, but the combination with <i>tents</i> militates against this. registered ← <i>written</i> .
1 Chr 4:42	וּמֵהֶם מִז־בְּנֵי שִׁמְעוֹן הָלְכוּ לְהָר שֵׁעִיר אַנְשִׁים חֲמִשָּׁה מֵאוֹת וּפְלִטְיָה וְנַעֲרִיָּה וּרְפָיָה וְעִזְיָאֵל בְּנֵי יִשְׁעִי בְּרֵאשִׁים:	And some of them from the sons of Simeon went to Mount Seir – five hundred men – and Pelatiah and Neariah and Rephaiah and Uzziel the sons of Ishi were at their head.	
1 Chr 4:43	וַיִּכּוּ אֶת־שְׂאֲרֵית הַפְּלִטָּה לְעַמְלֵק וַיֵּשְׁבוּ שָׁם עַד הַיּוֹם הַזֶּה:	And they struck down the escaped remnant of the Amalekites, and they have been living there up to this day.	
1 Chr 5:1	וּבְנֵי רְאוּבֵן בְּכוֹר־יִשְׂרָאֵל כִּי הוּא הַבְּכוֹר וּבְחַלְלוֹ יְצוּעִי אָבִיו נִתְּנָה בְּכֹרְתוֹ לְבְנֵי יוֹסֵף בֶּן־יִשְׂרָאֵל וְלֹא לְהַתִּיחֵשׁ לְבְּכֹרָה:	And concerning the sons of Reuben, Israel's firstborn, although he was the firstborn, by his violation of his father's bed, his firstborn status was given to the sons of Joseph the son of Israel, and he was not registered as having firstborn status.	
1 Chr 5:2	כִּי יְהוּדָה גְּבַר בְּאֶחָיו וּלְנָגִיד מִמֶּנּוּ וְהַבְּכֹרָה לְיוֹסֵף: ס	For Judah became strong among his brothers, and he was destined for a leader to stem from him, but the firstborn status was Joseph's.	a leader: this turns out to be the Messiah, via David's line.

1 Chr 5:3	בְּנֵי רְאוּבֵן בְּכוֹר יִשְׂרָאֵל חֲנוּךְ וּפְלֹא חֶצְרוֹן וְכַרְמִי:	The sons of Reuben, Israel's firstborn, <i>were</i> Hanoch and Pallu and Hezron and Carmi.	Gen 46:9.
1 Chr 5:4	בְּנֵי יוֹאֵל שְׁמַעִיָּה בְּנוֹ גֹג בְּנוֹ שְׁמַעִי בְּנוֹ:	The sons of Joel <i>were</i> Shemaiah his son, Gog his son, Shimei his son,	
1 Chr 5:5	מִיכָה בְּנוֹ רְעִיָּה בְּנוֹ בְּעַל בְּנוֹ:	Micah his son, <u>Reaiah</u> his son, Baal his son,	Reaiah: AV= <i>Reaia</i> here, but not in 1 Chr 4:2.
1 Chr 5:6	בְּאֵרָה בְּנוֹ אֲשֶׁר הִגְלָה תִלְגַּת פְּלֹנְאֶסֶר מֶלֶךְ אֲשֶׁר הוּא נָשִׂיא לְרְאוּבֵנִי:	Beerah his son whom <u>Tilgath-Pilneser</u> king of Assyria deported. He <i>was</i> a leader of the Reubenites.	Tilgath-Pilneser: in 2 Kings, <i>Tiglath-Pileser</i> .
1 Chr 5:7	וְאֶחָיו לְמִשְׁפַּחְתָּיו בְּהִתְיַחֵשׁ לְתַלְדוֹתָם הָרֵאשׁ יַעֲיָאֵל וְזַכְרְיָהוּ:	And his brothers according to <u>their</u> families, according to the registration of their genealogy <i>were</i> Jeiel the head, and Zechariah,	their ← <i>his</i> .
1 Chr 5:8	וּבְלַע בְּנוֹ-עֲזִיז בְּנוֹ-שְׁמַע בְּנוֹ-יוֹאֵל הוּא יוֹשֵׁב בְּעֶרְוֶר וְעַד-נְבוֹ וּבְעַל מְעוֹן:	and Bela, the son of Azaz, the son of Shema, the son of Joel. He dwelt in Aroer, and as far as Nebo and Baal-Meon.	
1 Chr 5:9	וְלַמְזֶרֶח יָשַׁב עַד-לְבוֹא מִדְּבָרָה לְמִן-הַנְּהַר פְּרַת כִּי מִקְנֵיהֶם רָבוּ בְּאֶרֶץ גִּלְעָד:	And in the east he dwelt as far as the way into the desert, <u>up to</u> the River Euphrates, because their cattle had increased in the land of Gilead.	up to ← <i>to from</i> .
1 Chr 5:10	וּבְיָמֵי שָׂאוּל עָשׂוּ מִלְחָמָה עִם-הַהַגְרִיטִים וַיִּפְּלוּ בְיָדָם וַיֵּשְׁבוּ בְּאֹהֲלֵיהֶם עַל-כָּל-פְּנֵי מִזְרַח לַגִּלְעָד: פ	And in the days of Saul they waged war <u>against</u> the Hagarites, who fell into their hand. And they lived in their tents, over the whole landscape of the east of Gilead.	against ← <i>with</i> . See Gen 14:8.
1 Chr 5:11	וּבְנֵי-גָד לְנֶגְדָם יָשְׁבוּ בְּאֶרֶץ הַבָּשָׁן עַד-סַלְכָה:	And the sons of Gad lived opposite them in the land of <u>Bashan</u> , as far as Salcah.	Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.
1 Chr 5:12	יוֹאֵל הָרֵאשׁ וְשַׁפָּם הַמְּשֻׁנָה וַיַּעֲנִי וְשַׁפְט בְּבָשָׁן:	And Joel <i>was</i> the head, and Shapham <i>was</i> second, then <i>there were</i> Jaanai and Shaphat in Bashan.	
1 Chr 5:13	וְאֶחָיהֶם לְבֵית אֲבוֹתֵיהֶם מִיכָאֵל וּמִשָּׁלָם וְשִׁבְעַת וַיֹּרֵי וַיַּעֲבָר וַיַּעֲבֵר שִׁבְעָה: ס	And their brothers according to their paternal house <i>were</i> Michael and Meshullam and Sheba and Jorai and <u>Jacan</u> and Zia and <u>Eber</u> – seven <i>of them</i> .	Jacan: AV= <i>Jachan</i> , but we show the hard <i>kaph</i> (and closed syllable), as AV sometimes does with names elsewhere. Eber: AV= <i>Heber</i> , but we distinguish the name with a <i>heth</i> as in 1 Chr 4:18, from the name with an <i>ayin</i> as here.
1 Chr 5:14	אֵלָה בְּנֵי אַבִּיחַיִל בְּנוֹ-חֹרִי בְּנוֹ-רוּחַ בְּנוֹ-גִלְעָד בְּנוֹ-מִיכָאֵל בְּנוֹ-יִשִׁישַׁי בְּנוֹ-יַחְדוֹ בְּנוֹ-בּוּז:	Those <i>were</i> the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz.	

1 Chr 5:15	אָחִי בֶן־עַבְדִּיאֵל בֶּן־גּוּנִי רֹאשׁ לְבֵית אָבוֹתָם:	Ahi, the son of Abdiel, the son of Guni, was the head of their paternal house.	
1 Chr 5:16	וַיֵּשְׁבוּ בְּגִלְעָד בְּבָשָׁן וּבְבִנְתָיָהּ וּבְכָל־מִגְרָשֵׁי שָׂרׁוֹן עַל־תּוֹצְאוֹתָם:	And they lived in Gilead in Bashan and its satellite towns and in all the pasture lands of Sharon in their most distant parts.	
1 Chr 5:17	כָּל־ם הִתְיַחֲשׂוּ בַיָּמֵי יוֹתָם מֶלֶךְ־יְהוּדָה וּבַיָּמֵי יִרְבֵּעַם מֶלֶךְ־יִשְׂרָאֵל: פ	They were all registered genealogically in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.	
1 Chr 5:18	בְּנֵי־רְאוּבֵן וְגָדִי וְחַצִּי שִׁבְט־מְנַשֶּׁה מִן־בְּנֵי־חֵיל אֲנָשִׁים נֹשְׂאֵי מִגָּן וְחֶרֶב וְדַרְכֵי קָשֶׁת וּלְמוֹדֵי מִלְחָמָה אַרְבָּעִים וְאַרְבָּעָה אֶלֶף וְשִׁבְע־מֵאוֹת וְשִׁשִּׁים יְצֵאֵי צָבָא:	The sons of Reuben and the Gadites and half of the tribe of Manasseh, with some of the soldiers – men who bore a shield and sword and drew a bow and who were skilled in war – were forty-four thousand seven hundred and sixty in number who went out to war.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended. soldiers ← <i>sons of valour</i> . skilled in ← <i>learned of</i> .
1 Chr 5:19	וַיַּעֲשׂוּ מִלְחָמָה עַם־הַהַגְרִיאִים וַיְטוּר וְנַפִּישׁ וְנוֹדָב:	And they waged war against the Hagarites and Jetur and Naphish and Nodab.	against ← <i>with</i> . See Gen 14:8. Naphish: AV differs (<i>Nephish</i>), dating from the 1611 edition.
1 Chr 5:20	וַיַּעֲזְרוּ עֲלֵיהֶם וַיִּנְתְּנוּ בְיָדָם הַהַגְרִיאִים וְכָל־שַׁעֲמָהֶם כִּי לֵאלֹהִים זָעְקוּ בְּמִלְחָמָה וַנִּעֲתוֹר לָהֶם כִּי־בָטְחוּ בּוֹ:	And they were helped in fighting against them, and the Hagarites were delivered into their hand, as were all who were with them, for they cried out to God in the war, and he acceded to them, because they had put their trust in him.	he acceded: <i>niphal</i> infinitive absolute taking the role of a past tense.
1 Chr 5:21	וַיִּשְׁבוּ מִקְנֵיהֶם גַּמְלִיָּהִם חֲמִשִּׁים אֶלֶף וְצֹאֵן מֵאֵתַיִם וְחֲמִשִּׁים אֶלֶף וְחֲמֹרִים אֲלָפִים וְנַפְשׁ אָדָם מֵאָה אֶלֶף:	And they captured their cattle – fifty thousand of their camels and two hundred and fifty thousand of their sheep and two thousand donkeys – and one hundred thousand men, alive.	men, alive ← <i>soul / life of man</i> .
1 Chr 5:22	כִּי־חָלְלִים רַבִּים נָפְלוּ כִּי מֵהָאֱלֹהִים הַמִּלְחָמָה וַיֵּשְׁבוּ תַחְתֵּיהֶם עַד־הַגְּלָה: פ	For many fell defeated, for the war was from God, and they lived there instead of them until the deportation.	defeated ← <i>pierced</i> , but with wider scope (<i>wounded, killed, profaned</i> etc.).
1 Chr 5:23	וּבְנֵי חַצִּי שִׁבְט־מְנַשֶּׁה יֵשְׁבוּ בְּאֶרֶץ מִבְּשָׁן עַד־בְּעַל חֶרְמוֹן וְשִׁנִּיר וְהַר־חֶרְמוֹן הַמָּה רָבוּ:	And the sons of the half-tribe of Manasseh lived in the land. They increased from Bashan to Baal-Hermon and Senir and Mount Hermon.	

1 Chr 5:24	וְאֵלֶּה רְאֵשֵׁי בֵּית־אֲבוֹתָם וְעֶפְרַיִם וְיִשְׁשִׁי וְאֵלִיאֵל וְעֶזְרִיאֵל וְיֵרֵמְיָהוּ וְהוֹדַבְיָה וְיַחְדִּיאֵל אֲנָשִׁים גְּבוּרֵי חַיִל אֲנָשֵׁי שְׂמוֹת רְאֵשִׁים לְבֵית אֲבוֹתָם:	And these <i>are</i> the heads of their paternal house: both Ephraim and Ishi, and Eliel and Azriel and Jeremiah and Hodaviah and Jahdiel – men <i>who were</i> valiant warriors, men of <u>renown</u> , heads of their paternal house.	renown ← <i>names</i> .
1 Chr 5:25	וַיִּמְעַלּוּ בֵּאלֹהֵי אֲבוֹתֵיהֶם וַיִּזְנוּ אַחֲרַי אֱלֹהֵי עַמֵּי־הָאָרֶץ אֲשֶׁר־הִשְׁמִיד אֱלֹהִים מִפְּנֵיהֶם:	But they acted perversely with the God of their fathers, and they acted promiscuously <i>in going</i> after the gods of the <i>various</i> peoples of the land whom God had destroyed before them.	
1 Chr 5:26	וַיַּעַר אֱלֹהֵי יִשְׂרָאֵל אֶת־רוּחַ פּוּל מֶלֶךְ־אַשּׁוּר וְאֶת־רוּחַ תִּלְגַּת פִּלְנֶסֶר מֶלֶךְ אַשּׁוּר וַיְגַלֵּם לְרֵאשֹׁנֵי וְלִגְדֵי וְלַחֲצִי שֵׁבֶט מְנַשֶּׁה וַיְבִיאֵם לְחָלָח וְחָבוֹר וְהָרָא וְנָהָר גּוֹזָן עַד הַיּוֹם הַזֶּה: פ	And the God of Israel aroused the spirit of Pul king of Assyria, and the spirit of Tilgath-Pilneser king of Assyria, and he deported them – <i>that is</i> the Reubenites and the Gadites and <u>half of the tribe of Manasseh</u> – and he brought them to Halah, and Habor, and Hara and the River Gozan, <i>as it is</i> up to this day.	Tilgath-Pilneser: in 2 Kings, <i>Tiglath-Pileser</i> . <hr/> that <i>is</i> : ה acting as a relative; compare Lam 1:15. <hr/> half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended. <hr/> Halah: or <i>Helah</i> .
1 Chr 6:1	בְּנֵי לֵוִי גֵרְשׁוֹן קָהָת וּמֵרָרִי:	The sons of Levi <i>were</i> Gershon, Kohath and Merari.	Gen 46:11.
1 Chr 6:2	וּבְנֵי קָהָת עַמְרָם יִצְחָר וְחֶבְרוֹן וְעִזִּיאֵל: ס	And the sons of Kohath <i>were</i> Amram, Izhar and Hebron and Uzziel.	Ex 6:18, 1 Chr 6:18.
1 Chr 6:3	וּבְנֵי עַמְרָם אֶהֱרֹן וּמֹשֶׁה וּמֵרָרִים ס וּבְנֵי אֶהֱרֹן נָדָב וְאַבְיָהוּא אֶלְעָזָר וְאִיתָמָר: ס	And the sons of Amram <i>were</i> Aaron and Moses, and Miriam. And the sons of Aaron <i>were</i> Nadab and Abihu, Eleazar and Ithamar.	Num 26:59, Ex 6:23. <hr/> sons of Amram: the expression includes daughters. <hr/> Eleazar: see Ex 6:23.
1 Chr 6:4	אֶלְעָזָר הוֹלִיד אֶת־פִּינְחָס פִּינְחָס הוֹלִיד אֶת־אַבִּישׁוּעַ:	Eleazar begot Phinehas, Phinehas begot Abishua,	Phinehas (2x): see Ex 6:25.
1 Chr 6:5	וְאַבִּישׁוּעַ הוֹלִיד אֶת־בִּבְקִי וּבְקִי הוֹלִיד אֶת־עִזִּי:	and Abishua begot Bukki, and Bukki begot Uzzi,	
1 Chr 6:6	וְעִזִּי הוֹלִיד אֶת־זֵרַחְיָה וְזֵרַחְיָה הוֹלִיד אֶת־מְרַיּוֹת:	and Uzzi begot Zerachiah, and Zerachiah begot Meraiioth.	
1 Chr 6:7	מְרַיּוֹת הוֹלִיד אֶת־אַמְרִיָּה וְאַמְרִיָּה הוֹלִיד אֶת־אַחִיטוּב:	Meraiioth begot Amariah, and Amariah begot Ahitub,	
1 Chr 6:8	וְאַחִיטוּב הוֹלִיד אֶת־צְדוֹק וְצְדוֹק הוֹלִיד אֶת־אַחִימַעַץ:	and Ahitub begot Zadok, and Zadok begot Ahimaaz,	
1 Chr 6:9	וְאַחִימַעַץ הוֹלִיד אֶת־עֲזַרְיָה וְעֲזַרְיָה הוֹלִיד אֶת־יֹחָנָן:	and Ahimaaz begot Azariah, and Azariah begot Johanan,	

1 Chr 6:10	וַיֹּחֲנַן הַלֵּוֹי אֶת־עֲזַרְיָה הוּא אֲשֶׁר כָּהֵן בַּבַּיִת אֲשֶׁר־בָּנָה שְׁלֹמֹה בִירוּשָׁלַם:	and Johanan begot Azariah – <i>it is</i> he who officiated as priest in the house which Solomon built in Jerusalem –	
1 Chr 6:11	וַיֹּלֵד עֲזַרְיָה אֶת־אַמְרִיָּה וְאַמְרִיָּה הוֹלִיד אֶת־אַחִיטוּב:	and Azariah begot Amariah, and Amariah begot Ahitub,	
1 Chr 6:12	וְאַחִיטוּב הוֹלִיד אֶת־צְדוֹק וְצְדוֹק הוֹלִיד אֶת־שְׁלֹום:	and Ahitub begot Zadok, and Zadok begot Shallum,	
1 Chr 6:13	וְשְׁלֹום הוֹלִיד אֶת־חִלְקִיָּה וְחִלְקִיָּה הוֹלִיד אֶת־עֲזַרְיָה:	and Shallum begot Hilkiah, and Hilkiah begot Azariah,	
1 Chr 6:14	וְעֲזַרְיָה הוֹלִיד אֶת־שֶׁרָיָה וְשֶׁרָיָה הוֹלִיד אֶת־יְהוֹצָדָק:	and Azariah begot Seraiah, and Seraiah begot Jehozadak.	
1 Chr 6:15	וַיְהוֹצֵדֵק הָלַךְ בַּהַגְלוֹת יְהוָה אֶת־יְהוּדָה וִירוּשָׁלַם בְּיַד נְבֻכַדְנֶאצַּר: ס	And Jehozadak <u>was moved out</u> when the LORD deported Judah and Jerusalem by the <u>agency</u> of Nebuchadnezzar.	was moved out ← <i>went</i> . Intransitive for passive of <i>hiphil</i> . <hr/> agency ← <i>hand</i> .
1 Chr 6:16	בְּנֵי לֵוִי גֵרְשֹׁם קָהַת וּמֵרָרִי:	The sons of Levi <i>were</i> Gershom Kohath and Merari.	Gen 46:11 (<i>Gershon</i> in Gen 46:11, 1 Chr 6:1; <i>Gershom</i> for Moses' son in Ex 2:22, Ex 18:3).
1 Chr 6:17	וְאֵלֶּה שְׁמוֹת בְּנֵי־גֵרְשֹׁם לְבָנָי וְשִׁמְעִי:	And these <i>are</i> the names of the sons of Gershom: Libni and Shimei.	
1 Chr 6:18	וּבְנֵי קָהַת עֲמֵרָם וִיצְהָר וְחִבְרוֹן וְעִזִּיאל:	And the sons of Kohath <i>were</i> Amram and Izhar and Hebron and Uzziel.	Ex 6:18, 1 Chr 6:2.
1 Chr 6:19	בְּנֵי מֵרָרִי מַחְלִי וּמֹשִׁי וְאֵלֶּה מִשְׁפְּחוֹת הַלֵּוִי לְאַבֹּתֵיהֶם:	The sons of Merari <i>were</i> Mahli and Mushi. And these <i>were</i> the families of <u>the Levites</u> according to their fathers:	Ex 6:19. <hr/> the Levites ← <i>the Levi / Levite</i> .
1 Chr 6:20	לְגֵרְשֹׁם לְבָנָי בְּנֵי יַחַת בְּנֵי זִמְמָה בְּנֵי:	of Gershom, Libni his son, Jahath his son, Zimmah his son,	
1 Chr 6:21	יֹאחַח בְּנֵי עֵדֻוּ בְּנֵי זֶרַח בְּנֵי יֶאֱתָרִי בְּנֵי:	Joah his son, Iddo his son, Zerah his son, <u>Jeatherai</u> his son.	Jeatherai: or with a closed syllable, <i>Jeothrai</i> . AV= <i>Jeaterai</i> .
1 Chr 6:22	בְּנֵי קָהַת עֲמִינָדָב בְּנֵי קֹרַח בְּנֵי אֶסִיר בְּנֵי:	The sons of Kohath <i>were</i> Amminadab his son, Korah his son, Assir his son,	
1 Chr 6:23	אֶלְקָנָה בְּנֵי וְאַבְיָסָף בְּנֵי וְאֶסִיר בְּנֵי:	Elkanah his son and Ebiasaph his son and Assir his son,	
1 Chr 6:24	תַּחַת בְּנֵי אוּרִיאֵל בְּנֵי עֲזִיָּה בְּנֵי וְשָׂאוּל בְּנֵי:	Tahath his son, Uriel his son, Uzziah his son and <u>Saul</u> his son.	Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , as for the first king of the united kingdom of Israel (1 Sam 9:2), but we regularize this name for other personages. AV= <i>Shaul</i> here.

1 Chr 6:25	וּבְנֵי אֶלְקָנָה עֲמָשַׁי וְאַחִימוֹת: בְּנֵי אֶלְקָנָה *בְּנו *בְּנֵי אֶלְקָנָה צוֹפַי בְּנו וְנַחַת בְּנו:	And the sons of Elkanah <i>were</i> Amasai and Ahimoth.	
1 Chr 6:26	בְּנֵי אֶלְקָנָה *בְּנו *בְּנֵי אֶלְקָנָה צוֹפַי בְּנו וְנַחַת בְּנו:	{Q: <i>As for</i> Elkanah, the sons of Elkanah <i>were</i> } [K: Elkanah's son <i>was</i> Elkanah, <i>as were</i>] Zophai his son, Nahath his son,	
1 Chr 6:27	אֵלִיָּאֵב בְּנו יִרְחָם בְּנו אֶלְקָנָה בְּנו:	Eliab his son, Jeroham his son, Elkanah his son.	
1 Chr 6:28	וּבְנֵי שְׁמוּאֵל הַבְּכֹר וְשָׁנִי וְאַבִּיָּה: ס	And the sons of Samuel <i>were</i> the firstborn Vashni, and Abijah.	Samuel ← <i>Shemuel</i> . AV maintains <i>Samuel</i> here, as in 1 Sam 1:20, but not 1 Chr 7:2. <hr/> Abijah: see 1 Sam 8:2.
1 Chr 6:29	בְּנֵי מֵרָרִי מַחְלִי לְבָנֵי בְּנו שְׁמַעִי בְּנו עֲזָה בְּנו:	The sons of Merari <i>were</i> Mahli, Libni his son, Shimei his son, Uzza his son,	Uzza: see 2 Sam 6:3, but here MT= <i>Uzzah</i> .
1 Chr 6:30	שְׁמַעְיָא בְּנו חַגִּיָּה בְּנו עֲשִׂיָּה בְּנו: פ	Shimah his son, Haggiah his son, Asaiah his son.	Shimah: see 1 Chr 2:13.
1 Chr 6:31	וְאֵלֶּה אֲשֶׁר הֶעֱמִיד דָּוִד עַל-יְדֵי-שִׁיר בַּיִת יְהוָה מִמְנוּחַ הָאָרוֹן:	And these <i>are they</i> whom David set up to attend to singing in the house of the LORD after the resting of the ark.	to attend to ← <i>at the hands of</i> .
1 Chr 6:32	וַיְהִיו מְשֻׁרְתִּים לִפְנֵי מִשְׁכַּן אֶהֱל־מוֹעֵד בְּשִׁיר עַד-בְּנוֹת שְׁלֹמֹה אֶת-בַּיִת יְהוָה בִּירוּשָׁלַם וַיַּעֲמְדוּ כַּמְשָׁפְטִים עַל-עֲבוֹדָתָם:	And they served before the tabernacle of the tent of contact with song until Solomon had built the house of the LORD in Jerusalem. And they stood according to their schedule at their work.	the tent of contact: see Ex 27:21. <hr/> schedule ← <i>judgment, custom</i> .
1 Chr 6:33	וְאֵלֶּה הָעֹמְדִים וּבְנֵיהֶם מִבְּנֵי הַקְּהָתִי הַיְמָן הַמְּשׁוֹרֵר בֶּן-יֹאֵל בֶּן-שְׁמוּאֵל:	And these <i>are</i> those who stood, as <i>did</i> their sons. Those of the Kohathites: Heman the singer, the son of Joel, the son of Samuel,	Samuel ← <i>Shemuel</i> , which the AV has here, unlike 1 Chr 6:28. <hr/> The long sentence ends at 1 Chr 6:47.
1 Chr 6:34	בֶּן-אֶלְקָנָה בֶּן-יִרְחָם בֶּן-אֵלִיָּאֵל בֶּן-תּוֹחַ:	the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,	
1 Chr 6:35	בֶּן-צִיִּף *צוֹף בֶּן-אֶלְקָנָה בֶּן-מַחַת בֶּן-עֲמָשַׁי:	the son of {K: Ziph} [Q: Zuph], the son of Elkanah, the son of Mahath, the son of Amasai,	
1 Chr 6:36	בֶּן-אֶלְקָנָה בֶּן-יֹאֵל בֶּן-עֲזַרְיָה בֶּן-צְפַנְיָה:	the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,	
1 Chr 6:37	בֶּן-תַּחַת בֶּן-אַסִּיר בֶּן-אַבִּיָּסָף בֶּן-קֹרַח:	the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,	
1 Chr 6:38	בֶּן-יִצְהָר בֶּן-קָהַת בֶּן-לוֹי בֶּן-יִשְׂרָאֵל:	the son of Izhar, the son of Kohath, the son of Levi, the son of Israel,	Kohath: see Gen 46:11.

1 Chr 6:39	וְאֶחָיו אֶסָף הָעֹמֵד עַל-יְמִינֹו אֶסָף בֶּן-בְּרַכְיָהוּ בֶן-שִׁמְעָא:	and his brother Asaph who stands on his right <i>hand side</i> , Asaph <i>being</i> the son of Berechiah, the son of Shima,	Berechiah: AV differs (<i>Berachiah</i>). Shima: see 1 Chr 2:13.
1 Chr 6:40	בֶּן-מִיכָאֵל בֶּן-בַּעֲשִׂיָה בֶּן-מִלְכִּיָהּ:	the son of Michael, the son of Baaseiah, the son of Malchijah,	Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1.
1 Chr 6:41	בֶּן-אֶתְנִי בֶן-זֶרַח בֶּן-עֲדִיָהּ:	the son of Ethni, the son of Zerah, the son of Adaiah,	
1 Chr 6:42	בֶּן-אֵיתָן בֶּן-זִמְמָה בֶּן-שִׁמְעִי:	the son of Ethan, the son of Zimmah, the son of Shimei,	
1 Chr 6:43	בֶּן-יַחַת בֶּן-גֵּרְשֹׁם בֶּן-לֵוִי: ס	the son of Jahath, the son of Gershom, the son of Levi,	
1 Chr 6:44	וּבְנֵי מֶרָרִי אֲחֵיהֶם עַל-הַשְּׂמֹאל אֵיתָן בֶּן-קִישִׁי בֶּן-עַבְדִּי בֶן-מַלְלֹוּךְ:	and the sons of Merari, their brothers <i>who stand</i> on the left <i>hand side</i> , were Ethan the son of Kishi, the son of Abdi, the son of Malluch,	
1 Chr 6:45	בֶּן-חֲשַׁבְיָה בֶן-אֲמַצְיָה בֶּן-חֶלְקִיָהּ:	the son of Hashabiah, the son of Amaziah, the son of Hilkiyah,	
1 Chr 6:46	בֶּן-אֲמָצִי בֶן-בָּנִי בֶן-שֶׁמֶר:	the son of Amzi, the son of Bani, the son of Shemer,	Shemer: AV= <i>Shamer</i> , the pausal form. See Gen 4:2.
1 Chr 6:47	בֶּן-מַחְלִי בֶן-מוֹשִׁי בֶן-מֶרָרִי בֶּן-לֵוִי: ס	the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.	This sentence started at 1 Chr 6:33.
1 Chr 6:48	וְאֲחֵיהֶם הַלְוִיִּם נְתוּנִים לְכָל-עֲבוֹדַת מִשְׁכַּן בַּיִת הָאֱלֹהִים:	And <i>there were</i> their brothers, the Levites, <i>who were</i> appointed to all the work of the tabernacle of the house of God.	
1 Chr 6:49	וְאֶהֱרֹן וּבָנָיו מִקְטִירִים עַל-מִזְבֵּחַ הָעֹלָה וְעַל-מִזְבֵּחַ הַקְטֹרֶת לְכָל מְלֹאכֶת קֹדֶשׁ הַקְּדוֹשִׁים וּלְכַפֵּר עַל-יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד הָאֱלֹהִים: פ	And Aaron and his sons burned incense on the altar for the burnt offering, and on the altar for incense, <i>and they were appointed</i> for all <u>service concerning</u> the holy of holies, and to atone for Israel according to everything that Moses the servant of God commanded.	service concerning ← <i>service of</i> .
1 Chr 6:50	וְאֵלֶּה בְנֵי אֶהֱרֹן אֶלְעָזָר בְּנוֹ פִּינְחָס בְּנוֹ אֲבִישׁוּעַ בְּנוֹ:	And <i>these were</i> the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,	Phinehas: see Ex 6:25.
1 Chr 6:51	בִּקְיִ בְּנוֹ עֻזִּי בְּנוֹ זְרַחְיָה בְּנוֹ:	Bukki his son, Uzzi his son, Zerahiah his son,	
1 Chr 6:52	מֵרַיֹוֹת בְּנוֹ אֲמַרְיָה בְּנוֹ אֲחִיטוּב בְּנוֹ:	Meraioth his son, Amariah his son, Ahitub his son,	
1 Chr 6:53	צְדוֹק בְּנוֹ אַחִימַעַץ בְּנוֹ: ס	Zadok his son, Ahimaaz his son.	

1 Chr 6:54	וְאֵלֶּה מוֹשְׁבוֹתָם לְטִירוֹתָם בְּגְבוּלָם לְבְנֵי אֶהֱרֹן לְמִשְׁפַּחַת הַקֹּהֲתִי כִּי לָהֶם הָיָה הַגּוֹרֵל:	And these <i>are</i> their places of abode, concerning their castles in their <u>territory</u> , <i>belonging</i> to the sons of Aaron, to the Kohathite family, for they had <i>this</i> lot,	Josh 21:10. <hr/> territory ← <i>border</i> .
1 Chr 6:55	וַיִּתְּנוּ לָהֶם אֶת־חֶבְרוֹן בְּאֶרֶץ יְהוּדָה וְאֶת־מְגַרְשֵׁיהָ סְבִיבֹתֶיהָ:	that they were <u>given</u> Hebron in the land of Judah, and its pasture lands around it,	Josh 21:11. <hr/> they were given ← <i>they gave</i> <i>them</i> . Avoidance of the passive.
1 Chr 6:56	וְאֶת־שָׂדֵה הָעִיר וְאֶת־חֲצֵרֶיהָ נָתַנוּ לְכָלֵב בֶּן־יִפְנֵה: ס	but the <u>fields</u> of the city and its courtyards were <u>given</u> to Caleb the son of Jephunneh.	Josh 21:12. <hr/> fields ← <i>field; countryside</i> . <hr/> were given ← <i>they gave</i> . Avoidance of the passive.
1 Chr 6:57	וּלְבְנֵי אֶהֱרֹן נָתַנוּ אֶת־עָרֵי הַמְּקֹלֵט אֶת־חֶבְרוֹן וְאֶת־לִבְנָה וְאֶת־מְגַרְשֵׁיהָ וְאֶת־יָתֵר וְאֶת־אֲשֶׁת־מַעַ וְאֶת־מְגַרְשֵׁיהָ:	So they gave the sons of Aaron the cities of <u>refuge</u> : Hebron and Libnah and its pasture lands, and Jattir and Eshtemoa and its pasture lands,	Josh 21:13, Josh 21:14. <hr/> refuge: AV differs (<i>Judah</i>), dating from the 1611 edition.
1 Chr 6:58	וְאֶת־חִילֹז וְאֶת־מְגַרְשֵׁיהָ אֶת־דְּבִיר וְאֶת־מְגַרְשֵׁיהָ:	and Hilez and its pasture lands, Dibir and its pasture lands,	Hilez: <i>Holon</i> in Josh 21:15; <i>Hilen</i> here in many manuscripts [BHS-CA]. <hr/> <hr/> Josh 21:15 (MT AV = <i>Holon</i>).
1 Chr 6:59	וְאֶת־עֶשֶׂן וְאֶת־מְגַרְשֵׁיהָ וְאֶת־בֵּית שֶׁמֶשׁ וְאֶת־מְגַרְשֵׁיהָ: ס	and Ashan and its pasture lands, and Beth-Shemesh and its pasture lands.	Josh 21:16.
1 Chr 6:60	וּמִמַּטֵּה בִנְיָמִן אֶת־גִּבְעָה וְאֶת־מְגַרְשֵׁיהָ וְאֶת־עֵלְמַת וְאֶת־מְגַרְשֵׁיהָ וְאֶת־עֲנָתוֹת וְאֶת־מְגַרְשֵׁיהָ כָּל־עָרֵיהֶם שְׁלֹשׁ־עֶשְׂרֵה עִיר בְּמִשְׁפַּחֹתֵיהֶם: ס	And from the tribe of Benjamin <i>they were given</i> Geba and its pasture lands, and Alemeth and its pasture lands, and Anathoth and its pasture lands. <i>In total</i> their cities <i>came to</i> thirteen cities among their families.	Josh 21:17, Josh 21:18, Josh 21:19.
1 Chr 6:61	וּלְבְנֵי קֹהַת הַנּוֹתָרִים מִמִּשְׁפַּחַת הַמַּטֵּה מְמַחֲצִית מַטֵּה חֲצִי מְנוּשָׁה בְּגוֹרֵל עָרִים עֶשְׂרֵה: ס	And to the sons of Kohath who remained of the family of the tribe <i>were given</i> – <u>from a half-</u> <u>tribe</u> , <u>the half-tribe</u> of Manasseh – ten cities by lot.	Josh 21:5. <hr/> from a half-tribe, the <i>half-tribe</i> of Manasseh: or <i>from half of the</i> <i>half-tribe of Manasseh</i> .
1 Chr 6:62	וּלְבְנֵי גֵרְשׁוֹם לְמִשְׁפַּחֹתָם מִמַּטֵּה יִשָּׁשָׁכָר וּמִמַּטֵּה אֲשֵׁר וּמִמַּטֵּה נַפְתָּלִי וּמִמַּטֵּה מְנַשֶּׁה בְּבָשָׁן עָרִים שְׁלֹשׁ עֶשְׂרֵה: ס	And to the sons of Gershom, according to their families <i>were</i> <i>given</i> – from the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali, and from the tribe of Manasseh in <u>Bashan</u> – thirteen cities.	Josh 21:6. <hr/> Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.

1 Chr 6:63	לְבָנֵי מֵרָרִי לְמִשְׁפְּחוֹתָם מִמַּטֵּה רְאוּבֵן וּמִמַּטֵּה גָד וּמִמַּטֵּה זְבוּלֹן בְּגוּרָל עָרִים שֵׁתִים עֶשְׂרֵה:	To the sons of Merari, according to their families <i>were given</i> – from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun – twelve cities by lot.	Josh 21:7.
1 Chr 6:64	וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לְלוֹוִיִּם אֶת־הָעָרִים וְאֶת־מִגְרָשֵׁיהֶם:	So the sons of Israel gave the cities with their pasture lands to the Levites.	Josh 21:8.
1 Chr 6:65	וַיִּתְּנוּ בְּגוּרָל מִמַּטֵּה בְּנֵי־יְהוּדָה וּמִמַּטֵּה בְּנֵי־שִׁמְעוֹן וּמִמַּטֵּה בְּנֵי בִנְיָמִן אֶת הָעָרִים הָאֵלֶּה אֲשֶׁר־יִקְרְאוּ אֹתָהֶם בְּשֵׁמוֹת: ס	And from the tribe of the sons of Judah, and from the tribe of the sons of Simeon, and from the tribe of the sons of Benjamin, they gave by lot these cities which they <u>specified</u> by name.	Josh 21:9. <hr/> specified ← <i>called</i> .
1 Chr 6:66	וּמִמִּשְׁפְּחוֹת בְּנֵי קָהָת וַיְהִי עָרֵי גְבוּלָם מִמַּטֵּה אֶפְרַיִם:	And <i>as for a certain part</i> of the families of the sons of Kohath, the cities of their <u>territory</u> were from the tribe of Ephraim.	Josh 21:20. <hr/> territory ← <i>border</i> . <hr/> were ← <i>and it was</i> .
1 Chr 6:67	וַיִּתְּנוּ לָהֶם אֶת־עָרֵי הַמְּקִלָּט אֶת־שֶׁכֶם וְאֶת־מִגְרָשֶׁיהָ בְּהַר אֶפְרַיִם וְאֶת־גֶּזֶר וְאֶת־מִגְרָשֶׁיהָ:	And they gave them the cities of refuge: Shechem and its pasture lands at Mount Ephraim, and Gezer and its pasture lands,	Josh 21:21, 1 Chr 7:28.
1 Chr 6:68	וְאֶת־יֻקְמֵאֵם וְאֶת־מִגְרָשֶׁיהָ וְאֶת־בֵּית חוֹרוֹן וְאֶת־מִגְרָשֶׁיהָ:	and Jokmeam and its pasture lands, and Beth-Horon and its pasture lands,	Josh 21:22.
1 Chr 6:69	וְאֶת־אֵיִלֹן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשֶׁיהָ: פ	and Aijalon and its pasture lands, and Gath-Rimmon and its pasture lands,	Josh 21:24.
1 Chr 6:70	וּמִמִּחְצִית מַטֵּה מְנַשֶּׁה אֶת־עֲנַל וְאֶת־מִגְרָשֶׁיהָ וְאֶת־בַּלְעָם וְאֶת־מִגְרָשֶׁיהָ לְמִשְׁפַּחַת לְבָנֵי־קָהָת הַנּוֹתָרִים: פ	and from the half-tribe of Manasseh: Aner and its pasture lands, <u>Bilam</u> and its pasture lands, <i>given</i> to the family of the sons of Kohath who remained.	Josh 21:25, Josh 21:26. <hr/> Bilam ← <i>Bil'am</i> . AV= <i>Bileam</i> , not recognizing that the first syllable is closed. But AV renders <i>Balaam</i> for the name elsewhere; see Num 22:5. See Gen 31:21.
1 Chr 6:71	לְבָנֵי גֵרְשׁוֹם מִמִּשְׁפַּחַת חֲצִי מַטֵּה מְנַשֶּׁה אֶת־גּוֹלָן בְּבָשָׁן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עֲשָׂתָרוֹת וְאֶת־מִגְרָשֶׁיהָ: ס	To the sons of Gershom, from the family of the half-tribe of Manasseh, <i>they gave</i> Golan in Bashan and its pasture lands, and Ashtaroth and its pasture lands,	Josh 21:27.

1 Chr 6:72	וּמִמֶּטֶה יִשָּׁשָׁר אֶת־קֶדֶשׁ וְאֶת־מְגֵרְשֵׁיהָ אֶת־דָּבֶרֶת וְאֶת־מְגֵרְשֵׁיהָ:	and from the tribe of Issachar: Kedesh and its pasture lands, and Daberath and its pasture lands,	Josh 21:28.
1 Chr 6:73	וְאֶת־רָאמוֹת וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־עֲנָם וְאֶת־מְגֵרְשֵׁיהָ: ס	and Ramoth and its pasture lands, and Anem and its pasture lands,	Josh 21:29.
1 Chr 6:74	וּמִמֶּטֶה אֲשֶׁר אֶת־מָשָׁל וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־עַבְדֹּון וְאֶת־מְגֵרְשֵׁיהָ:	and from the tribe of Asher: Mashal and its pasture lands, and Abdon and its pasture lands,	Josh 21:30 (Josh MT AV = <i>Mishal</i>). Abdon: the word is not related to <i>destruction</i> (Rev 9:11); the first letter is an <i>ayin</i> , not an <i>aleph</i> .
1 Chr 6:75	וְאֶת־חֹקֶק וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־רְחֹב וְאֶת־מְגֵרְשֵׁיהָ:	and Hukok and its pasture lands, and Rehob and its pasture lands,	Josh 21:31. Hukok: see Josh 19:34.
1 Chr 6:76	וּמִמֶּטֶה נַפְתָּלִי אֶת־קֶדֶשׁ בְּגִלִּיל וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־חַמּוֹן וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־קִרְיָתַיִם וְאֶת־מְגֵרְשֵׁיהָ: ס	and from the tribe of Naphtali: Kedesh in Galilee and its pasture lands, and Hammon and its pasture lands, and Kiriathaim and its pasture lands.	Josh 21:32. Kiriathaim: AV= <i>Kirjathaim</i> here.
1 Chr 6:77	לְבָנֵי מְרָרִי הַנּוֹתָרִים מִמֶּטֶה זְבוּלֹן אֶת־רִמּוֹנוֹ וְאֶת־מְגֵרְשֵׁיהָ אֶת־תָּבוֹר וְאֶת־מְגֵרְשֵׁיהָ:	To the remaining sons of Merari <i>were given</i> : from the tribe of Zebulun, Rimmono and its pasture lands, and Tabor and its pasture lands,	Josh 21:34. Rimmono: AV= <i>Rimmon</i> .
1 Chr 6:78	וּמֵעֵבֶר לַיַּרְדֵּן יֵרֵחוֹ לְמִזְרַח הַיַּרְדֵּן מִמֶּטֶה רְאוּבֵן אֶת־בְּצֶר בְּמִדְבָּר וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־יָהֲצָה וְאֶת־מְגֵרְשֵׁיהָ:	and on the other side of the Jordan, Jericho, to the east of the Jordan; from the tribe of Reuben, Bezer in the desert and its pasture lands, and Jahzah and its pasture lands,	Josh 21:36. Jericho: we have translated the text as it stands, leaving the possibility that Jericho had some connection with the east of the Jordan. ↪
1 Chr 6:79	וְאֶת־קֶדְמוֹת וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־מִיפְעֵת וְאֶת־מְגֵרְשֵׁיהָ:	and Kedemoth and its pasture lands, and Mephaath and its pasture lands,	↳ Otherwise, supply <i>east of</i> to go with <i>Jericho</i> . Josh 21:37.
1 Chr 6:80	וּמִמֶּטֶה גָד אֶת־רָאמוֹת בְּגִלְעָד וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־מַחְנַיִם וְאֶת־מְגֵרְשֵׁיהָ:	and from the tribe of Gad, Ramoth in Gilead and its pasture lands, and Mahanaim and its pasture lands,	Josh 21:38. Gilead: see Gen 31:21.
1 Chr 6:81	וְאֶת־חֶשְׁבוֹן וְאֶת־מְגֵרְשֵׁיהָ וְאֶת־יַעְזֵיר וְאֶת־מְגֵרְשֵׁיהָ: ס	and Heshbon and its pasture lands and Jazer and its pasture lands.	Josh 21:39 (on <i>Jazer</i> , see Num 21:32).
1 Chr 7:1	וּלְבָנֵי יִשָּׁשָׁר תּוֹלַע וּפּוּאָה *יֵשִׁיב *יָשׁוּב וְשִׁמְרוֹן אַרְבַּעָה: ס	And <i>as for</i> the sons of Issachar, <i>they were</i> Tola and Puah, {Q: Jashub} [K: Jashib] and Shimron – <i>four of them</i> .	Gen 46:13 (Gen = <i>Puvvah</i> , <i>Job</i>). Puah: <i>Puvvah</i> in Gen 46:13 and <i>Puvah</i> in Num 26:23 (but we regularize to <i>Puvvah</i>). Here we maintain the distinction. Shimron: [CB]= <i>Shimrom</i> , but not the 1611 edition of the AV.

1 Chr 7:2	<p>וּבְנֵי תוֹלַע עֲזִי וּרְפָיָה וְיִרְיָאֵל וְיַחְמִי וַיְבָשָׁם וְשִׁמוּאֵל רָאשִׁים לְבֵית־אֲבוֹתָם לְתוֹלַע גְּבוּרֵי חַיִל לְתַלְדוֹתָם מִסְפָּרָם בְּיָמֵי דָוִד עֶשְׂרִים וּשְׁנַיִם אַלְף וְשֵׁשׁ מֵאוֹת: ס</p>	<p>And the sons of Tola <i>were</i> Uzzi and Rephaiah and Jeriel and Jahmai and Jibsam and Samuel – heads of their paternal house. To Tola valiant warriors <i>were recorded</i> in their genealogies. Their number in David's days <i>was</i> twenty-two thousand six hundred.</p>	<p>Samuel: AV= <i>Shemuel</i> here, unlike 1 Chr 6:28 and 1 Sam 1:20.</p>
1 Chr 7:3	<p>וּבְנֵי עֲזִי יִזְרַחְיָה וּבְנֵי יִזְרַחְיָה מִיכָאֵל וְעֹבַדְיָה וְיֹאֵאל יִשְׁיָה חֲמִשָּׁה רָאשִׁים כֻּלָּם:</p>	<p>And the sons of Uzzi <i>were</i> Izrahiah <i>and his line</i>. And the sons of Izrahiah <i>were</i> Michael and Obadiah and Joel <i>and</i> Ishiah – <i>five of them</i> – all heads <i>in rank</i>.</p>	<p><i>and his line</i>: this verse, with its count of five, shows that the expression <i>sons of</i> can include the next generation as well. See also 1 Chr 3:22.</p>
1 Chr 7:4	<p>וְעֲלֵיהֶם לְתַלְדוֹתָם לְבַיִת אֲבוֹתָם גְּדוּדֵי צָבָא מִלְחָמָה שְׁלֹשִׁים וְשֵׁשׁ אַלְף כִּי־הָרְבוּ נָשִׁים וּבָנִים:</p>	<p>And alongside them <i>according to</i> their genealogies, <i>according to</i> their paternal house, <i>were</i> the troops of the army for war – thirty-six thousand <i>men</i> – for they had many wives and sons.</p>	
1 Chr 7:5	<p>וְאֶחָיָהִם לְכָל מִשְׁפָּחוֹת יִשְׁשָׁכָר גְּבוּרֵי חַיִלִּים שְׁמוֹנִים וְשִׁבְעָה אַלְף הִתְיַחֲשָׁם לְכָל: פ</p>	<p>And their brothers according to all the families of Issachar <i>were</i> valiant soldiers – eighty-seven thousand <i>of them</i> in total <i>according to</i> their registration by their genealogy.</p>	
1 Chr 7:6	<p>בְּנֵימֹן בִּלְע וּבְכָר וַיְדִיעָאֵל שְׁלֹשָׁה:</p>	<p><i>The sons of</i> Benjamin <i>were</i> Bela and Becher and Jediael – three <i>of them</i>.</p>	<p> Gen 46:21.</p>
1 Chr 7:7	<p>וּבְנֵי בִלְע אֶצְבוֹן וְעֲזִי וְעֲזִיָּאֵל וְיִרִימוֹת וְעִירִי חֲמִשָּׁה רָאשֵׁי בֵּית אֲבוֹת גְּבוּרֵי חַיִלִּים וְהִתְיַחֲשָׁם עֶשְׂרִים וּשְׁנַיִם אַלְף וְשִׁלְשִׁים וְאַרְבָּעָה: ס</p>	<p>And the sons of Bela <i>were</i> Ezbon and Uzzi and Uzziel and Jerimoth and Iri – <i>five of them</i> – heads of the paternal house, valiant soldiers – and they were twenty-two thousand and thirty-four <i>in number</i> in their registration by their genealogy.</p>	
1 Chr 7:8	<p>וּבְנֵי בְּכָר זְמִירָה וַיֹּזְעָשׁ וְאֶלְיָעָזָר וְאֶלְיוֹעִינִי וְעַמְרִי וְיִרְמוֹת וְאַבְיָה וְעַנְתּוֹת וְעַלְמַת כָּל־אֵלֶּה בְּנֵי־בְּכָר:</p>	<p>And the sons of Becher <i>were</i> Zemira and Joash and Eliezer and Elioenai and Omri and Jeremoth and Abijah and Anathoth and Alemeth. All those <i>were</i> the sons of Becher.</p>	<p>Elioenai: see Ezra 8:4. Jeremoth: AV= <i>Jerimoth</i>. Abijah: see 1 Sam 8:2. Alemeth: AV= <i>Alameth</i>, the pausal form. See Gen 4:2.</p>
1 Chr 7:9	<p>וְהִתְיַחֲשָׁם לְתַלְדוֹתָם רָאשֵׁי בֵּית אֲבוֹתָם גְּבוּרֵי חַיִל עֶשְׂרִים אַלְף וּמֵאָתַיִם: ס</p>	<p>And their registration according to their genealogy <i>was as</i> heads of their paternal house – <i>as</i> valiant warriors – twenty thousand two hundred <i>in number</i>.</p>	
1 Chr 7:10	<p>וּבְנֵי יְדִיעָאֵל בְּלָהוֹן וּבְנֵי בְּלָהוֹן *יעיש *יעוש וּבְנֵימֹן וְאַהוּד וּכְנַעְנָה וְזִיתָן וְתַרְשִׁישׁ וְאַחִישָׁחַר:</p>	<p>And the sons of Jediael <i>were</i> Bilhan <i>and his line</i>. And the sons of Bilhan <i>were</i> {Q: Jeush} [K: Jeish] and Benjamin and Ehud and Chenaanah and Zethan and Tarshish and Ahishahar.</p>	<p><i>and his line</i>: for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3. Tarshish: AV= <i>Tharshish</i> here, but <i>Tarshish</i> for another in 1 Chr 1:7.</p>

1 Chr 7:11	כָּל-אֵלֶּה בְּנֵי יַדִּיעָאֵל לְרֵאשֵׁי הָאֲבוֹת גְּבוּרֵי חַיִּלִּים שְׁבַע-הָעֶשְׂרֵת אֵלָיוּ וּמֵאֲתָיִם יֵצְאוּ צָבָא לְמִלְחָמָה:	All those <i>were</i> the sons of Jediael <i>according</i> to the paternal heads – valiant soldiers – seventeen thousand two hundred <i>in number</i> who would go out to battle in the army.	
1 Chr 7:12	וּשְׁפִים וְחַפְסִים בְּנֵי עִיר חָשִׁים בְּנֵי אַחֵר:	And Shuppim and Huppim <i>were</i> the sons of Ir, <i>and there was</i> Hushim, <i>of</i> the sons of <u>someone else</u> .	someone else: i.e. <i>Dan</i> . See Gen 46:23. AV differs, taking the word as a name (<i>Aher</i>).
1 Chr 7:13	בְּנֵי נַפְתָּלִי יַחְצִיאֵל וְגוּנִי וְיֶזֶר וּשְׁלֹום בְּנֵי בִלְהָה: פ	The sons of Naphtali <i>were</i> Jahziel and Guni and Jezer and Shallum, <i>being</i> the sons of <u>Bilhah</u> .	Num 26:48 (Num = <i>Jahzeel</i>). Bilhah: Naphtali's mother. See Gen 29:29 and Gen 30:8.
1 Chr 7:14	בְּנֵי מְנַשֶּׁה אֲשֶׁרֵאל אֲשֶׁר יִלְדָה פִּילְגֶשׁוּ הָאֲרָמִיָּה יִלְדָה אֶת-מַכִּיר אָבִי גִלְעָד:	The sons of Manasseh <i>were</i> <u>Asriel</u> to whom <i>his wife</i> gave birth. His Aramaean concubine gave birth to Machir the father of Gilead.	Asriel: AV= <i>Ashriel</i> here, but not in Num 26:31, Josh 17:2.
1 Chr 7:15	וּמַכִּיר לָקַח אִשָּׁה לְחָפִים וּלְשָׁפִים וְשֵׁם אַחֲתוֹ מַעֲכָה וְשֵׁם הַשֵּׁנִי צֶלְפַּחַד וְתַהֲיִנָּה לְצֶלְפַּחַד בָּנוֹת:	And Machir took <i>as wife the sister</i> of Huppim and Shuppim, and the name of his sister was Maachah. And the name of the second <i>son was</i> <u>Zelophehad</u> , and <u>Zelophehad had</u> daughters.	Num 26:33. Zelophehad (2x): see Num 26:33.
1 Chr 7:16	וְתַלְדַּת מַעֲכָה אֶשְׁת־מַכִּיר בֶּן וְתַקְרָא שְׁמוֹ פֶּרֶשׁ וְשֵׁם אָחִיו שֶׁרֶשׁ וּבָנָיו אוּלָם וְרֶקֶם:	And Maachah the wife of Machir gave birth to a son, and she called him Peresh, and the name of his brother <i>was</i> <u>Sheresh</u> , and his sons were <u>Ulam and Rekem</u> .	Rekem: AV= <i>Rakem</i> , the pausal form. See Gen 4:2.
1 Chr 7:17	וּבְנֵי אוּלָם בְּדָן אֵלֶּה בְּנֵי גִלְעָד בְּוֹן-מַכִּיר בְּוֹן-מְנַשֶּׁה:	And the sons of <u>Ulam were</u> <u>Bedan</u> <i>and his line</i> . Those <i>were</i> the sons of Gilead, the son of Machir, the son of Manasseh.	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 7:18	וְאַחֲתוֹ הַמְּלַכֶּת יִלְדָה אֶת-אִישְׁהוֹד וְאֶת-אַבְיֶזֶר וְאֶת-מַחֲלָה:	And his sister <u>Hammolecheth</u> gave birth to <u>Ishhod</u> and <u>Abiezer</u> and <u>Mahlah</u> .	Hammolecheth: AV= <i>Hammoleketh</i> , not in AV's usual scheme. Ishhod: AV= <i>Ishod</i> . Mahlah: AV= <i>Mahalah</i> , not recognizing the initial closed syllable.
1 Chr 7:19	וַיְהִיו בְּנֵי שְׁמִידָע אַחִיָּן וְשֹׁכֵם וְלִקְחִי וְאַנְיָם: פ	And the sons of Shemida were Ahian and Shechem and Likhi and Aniam.	
1 Chr 7:20	וּבְנֵי אֶפְרַיִם שׁוּתֵלַח וּבְרָד בְּנוֹ וְתַחַת בְּנוֹ וְאֶלְעָדָה בְּנוֹ וְתַחַת בְּנוֹ:	And the sons of Ephraim <i>were</i> <u>Shuthelah</u> , and Bered his son, and Tahath his son, and Eladah his son and Tahath his son,	Num 26:35 (Num = <i>Becher</i> , <i>Tahan</i>). Shuthelah: AV correctly normalizes the pausal form.

1 Chr 7:21	וּזְבַד בְּנוֹ וְשׁוּתֵלַח בְּנוֹ וְעֶזֶר וְאֶלְעָד וְהַרְגֹּם אֲנָשֵׁי־גַת הַנּוֹלָדִים בְּאֶרֶץ כִּי יָרְדוּ לִקְחַת אֶת־מִקְנֵיהֶם:	and Zabad his son, and Shuthelah his son, and Ezer and Elad, but the men of Gath who <i>were</i> born in the land killed them, because they came down to take their cattle.	Elad ← <i>El'ad</i> . AV= <i>Elead</i> , not recognizing the initial closed syllable. See Gen 31:21.
1 Chr 7:22	וַיִּתְאַבֵּל אֶפְרַיִם אֲבִיהֶם יָמִים רַבִּים וַיָּבֹאוּ אָחָיו לְנַחֲמוֹ:	And Ephraim their father mourned for many days, and his brothers came to console him.	
1 Chr 7:23	וַיָּבֵא אֶל־אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ בְרִיעָה כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ:	And after he had gone in to his wife, she conceived and bore a son, and he called him Beriah, because it was <u>troublesome</u> in his house.	troublesome ← <i>in badness</i> .
1 Chr 7:24	וּבְתוֹ שְׂאֵרָה וַתִּבֶן אֶת־בֵּית־חֹרֶזֶן הַתַּחְתּוֹן וְאֶת־הָעֲלִיֹן וְאֵת אֲזֵן שְׂאֵרָה:	And his daughter was <u>Sheerah</u> , and she built Lower and Upper Beth-Horon and <u>Uzzen-Sheerah</u> .	Sheerah ... Uzzen-Sheerah: AV= <i>Sherah ... Uzzen-sheerah</i> .
1 Chr 7:25	וּרְפַח בְּנוֹ וְרֶשֶׁף וְתֵלַח בְּנוֹ וְתַחַן בְּנוֹ:	And Rephah was his son, as were Resheph, and Telah his son, and Tahan his son,	
1 Chr 7:26	לָעָדָן בְּנוֹ עַמִּיהוּד בְּנוֹ אֶלִישָׁמַע בְּנוֹ:	<u>Ladan</u> his son, Ammihud his son, Elishama his son,	Ladan ← <i>La'dan</i> . AV= <i>Laadan</i> .
1 Chr 7:27	נֹזַן בְּנוֹ יְהוֹשֻׁעַ בְּנוֹ:	Non his son <i>and</i> <u>Joshua</u> his son.	Joshua: AV= <i>Jehoshua</i> here, as MT.
1 Chr 7:28	וְאַחֲזָתָם וּמִשְׁבוֹתָם בֵּית־אֵל וּבְנֵתְיָהּ וְלַמְזֻרַח נַעֲרֹן וְלַמְעֵרֵב גְּזֵר וּבְנֵתְיָהּ וּשְׁכֶם וּבְנֵתְיָהּ עַד־עֵינָהּ וּבְנֵתְיָהּ:	And their estate and place of residence was Beth-El and its satellite villages. And to the east <i>it was</i> Naaran, and to the west <i>it was</i> Gezer and its satellite villages, and Shechem and its satellite villages, as far as <u>Ajah</u> and its satellite villages.	1 Chr 6:67, Josh 21:21. Ajah: AV= <i>Gaza</i> .
1 Chr 7:29	וְעַל־יָדָי בְּנֵי־מְנַשֶּׁה בֵּית־שֶׁאֲן וּבְנֵתְיָהּ תַעְנָךְ וּבְנֵתְיָהּ מְגִדּוֹ וּבְנֵתְיָהּ דֹר וּבְנֵתְיָהּ בְּאֵלָה יֵשְׁבוּ בְּנֵי יוֹסֵף בְּזִישְׂרָאֵל: פ	And next to the sons of Manasseh <i>were</i> Beth-Shean and its satellite villages, Taanach and its satellite villages, Megiddo and its satellite villages, <i>and</i> Dor and its satellite villages. <i>It is</i> in these <i>places that</i> the sons of Joseph the son of Israel lived.	Judg 1:27.
1 Chr 7:30	בְּנֵי אָשֶׁר יִמְנָה וַיְשׁוּהָ וַיְשׁוּי וּבְרִיעָה וְשֶׁרָח אֲחוֹתָם:	The sons of Asher <i>were</i> <u>Jimnah</u> and <u>Jishvah</u> and <u>Jishvi</u> and Beriah, and Serah <i>was</i> their sister.	Gen 46:17, Num 26:44. Jimnah ... Jishvah ... Jishvi: AV= <i>Imnah ... Isuah ... Ishuai</i> .
1 Chr 7:31	וּבְנֵי בְרִיעָה חֶבֶר וּמַלְכִּיאֵל הוּא אָבִי *בְּרוֹזַת* **בְּרוֹזַת יֵת:	And the sons of Beriah <i>were</i> Heber and Malchiel – he <i>was</i> the father of {K: <u>Birzoth</u> } [Q: <u>Birzaith</u>].	Birzoth (<i>ketiv</i>) ... Birzaith (<i>qeré</i>): AV= <i>Birzavith</i> , a mixture of the <i>ketiv</i> and <i>qeré</i> . Compare 1 Chr 4:7, 1 Chr 7:34. Gen 46:17, Num 26:45.

1 Chr 7:32	וְחֵבֶר הוֹלִיד אֶת־יַפְלֵט וְאֶת־שׁוֹמֵר וְאֶת־חֹתָם וְאֶת שׁוּעָא אַחֹתָם:	And Heber begot Japhlet and Shomer and Hotham and Shua their sister.	
1 Chr 7:33	וּבְנֵי יַפְלֵט פָּסַח וּבִמְחַל וְעֲשׂוֹת אֵלֶּה בְּנֵי יַפְלֵט:	And the sons of Japhlet were Pasach and Bimhal and Ashvath. Those were the sons of Japhlet.	
1 Chr 7:34	וּבְנֵי שֶׁמֶר אָחִי *וְרוּהַגָּה **וְרֹהַגָּה *יַחְבָּה **וְחַבְּבָה וְאַרָּם:	And the sons of Shemer were Ahi and {Q: Rohgah} [K: Rohagah] {K: and Jahbah} [Q: and Hubbah] and Aram.	Rohgah (<i>qeré</i>) ... Rohagah (<i>ketiv</i>): AV= Rohgah. The <i>ketiv</i> may be a <i>scriptio plena</i> spelling of the <i>qeré</i> . Jahbah (<i>ketiv</i>) ... and Hubbah (<i>qeré</i>): AV= Jehubbah, a mixture of the <i>ketiv</i> and <i>qeré</i> . Compare 1 Chr 4:7, 1 Chr 7:31. Shemer: see 1 Chr 6:46.
1 Chr 7:35	וּבְנֵי־הֵלֶם אָחִיו צוֹפַח וְיִמְנַע וְשֵׁלֶשׁ וְעַמְלָא:	And the sons of Helem his brother were Zophah and Imna and Shelesh and Amal.	sons ← <i>son</i> .
1 Chr 7:36	בְּנֵי צוֹפַח סוּחַ וְחַרְנֶפֶר וְשׁוּעַל וּבְרִי וְיִמְרָה:	And the sons of Zophah were Suah and Harnepher and Shual and Beri and Imrah,	
1 Chr 7:37	בְּצֹר וְהוֹד וְשַׁמָּח וְשִׁלְשָׁח וְיִתְרָן וּבְאֵרָא:	Bezer and Hod and Shammah and Shilshah and Ithran and Beera.	Shammah ← <i>Shamma</i> here, but <i>Shammah</i> elsewhere except 2 Sam 23:11.
1 Chr 7:38	וּבְנֵי יֶתֶר יִפְנָה וּפִסְפָּה וְאַרָּא:	And the sons of Jether were Jephunneh and Pispah and Ara.	
1 Chr 7:39	וּבְנֵי עֲלָא אָרַח וְחַנְיָאֵל וְרִצְיָא:	And the sons of Ulla were Arah and Hanniel and Rizia.	Hanniel: AV= <i>Haniel</i> . Rizia: AV= <i>Rezia</i> .
1 Chr 7:40	כָּל־אֵלֶּה בְּנֵי־אֲשֵׁר רָאשֵׁי בֵּית־הָאָבוֹת בְּרוּרִים גְּבוּרֵי חַיִּלִּים רָאשֵׁי הַנְּשִׂאִים וְהַתִּיחָשׁם בְּצַבָּא בַּמְלָחָמָה מִסְפָּרָם אֲנָשִׁים עֶשְׂרִים וְשֵׁשׁ אֶלְפֵי: ס	All of those were the sons of Asher – heads of the paternal house, elite <i>men</i> , valiant soldiers, top ranking leaders – and their genealogical registration was in the army for warfare. They were twenty-six thousand men <i>in</i> number.	top ranking ← <i>heads of</i> . they were ... in number ← <i>their number (was)</i> .
1 Chr 8:1	וּבְנֵי־מִן הוֹלִיד אֶת־בִּלְע בְּכֹר אֲשֵׁבֶל הַשְּׁנִי וְאַחֲרָה הַשְּׁלִישִׁי:	And Benjamin begot Bela his firstborn, Ashbel the second son and Ahrah the third,	Num 26:38 (Num = <i>Ahiram</i>). Ahrah: AV= <i>Aharah</i> .
1 Chr 8:2	נוּחָה הָרְבִיעִי וְרָפָא הַחֲמִישִׁי: ס	Nohah the fourth, and Rapha the fifth.	
1 Chr 8:3	וַיְהִיו בְּנֵים לְבִלְע אַדָּר וְגֵרָא וְאַבִּיהוּד:	And Bela's sons were Addar and Gera and Abihud,	
1 Chr 8:4	וְאַבִּישׁוּעַ וְנַעֲמָן וְאַחֹחַ:	and Abishua and Naaman and Ahoah,	

1 Chr 8:5	וַגֵּרָא וְשֵׁפּוּפָן וְחֹרָם:	and Gera and Shephuphan and Huram.	
1 Chr 8:6	וְאֵלֶּה בְּנֵי אֶחָד אֱלֹהִים רָאשֵׁי אֲבוֹת לְיוֹשְׁבֵי גֶבַע וַיִּגְלוּם אֶל־מְנַחַת:	And these <i>were</i> the sons of Ehud – these <i>were</i> the paternal heads over the inhabitants of Geba – but <i>they were</i> deported to Manahath – :	they were deported ← <i>they deported them</i> . Avoidance of the passive.
1 Chr 8:7	וַנַּעֲמָן וְאַחִיָּה וַגֵּרָא הוּא הַגָּלָם וְהוֹלִיד אֶת־עֹזָא וְאֶת־אַחִיהֶד:	both Naaman and Ahiah, and Gera who deported them and begot Uzza and Ahihud.	Uzza: see 2 Sam 6:3.
1 Chr 8:8	וַשְּׁחָרַיִם הוֹלִיד בְּשֹׂדֵה מוֹאָב מִן־שְׁלָחוֹ אֶתֶּם חוּשִׁים וְאֶת־בַּעֲרָא נָשָׁיו:	And Shahraraim begot <i>offspring</i> in rural Moab after he had <i>sent away</i> Hushim and Baara his wives.	sent away ← <i>sent them (away)</i> . Discordant in gender, but that is not uncommon in Hebrew. AV differs in word ↗
1 Chr 8:9	וַיֹּלֶד מִן־חֹדֶשׁ אֶשְׁתּוֹ אֶת־יֹבָב וְאֶת־צִבְיָא וְאֶת־מִישָׂא וְאֶת־מַלְכָּם:	And he begot, by Hodesh his wife, Jobab and Zibia and Mesha and Malcam,	↳ association (<i>after he had sent them away; Hushim and Baara were his wives</i>). [CB] agrees with our sense. Malcam: see Zeph 1:5.
1 Chr 8:10	וְאֶת־יְעוּז וְאֶת־שַׁחִיָּה וְאֶת־מִרְמָה אֱלֹהִים בְּנָיו רָאשֵׁי אֲבוֹת:	and Jeuz and Sachiah and Mirmah. Those <i>were</i> his sons – paternal heads.	Sachiah: AV= <i>Shachia</i> . Mirmah: AV= <i>Mirma</i> .
1 Chr 8:11	וּמְחֻשִׁים הוֹלִיד אֶת־אַבִּיטוּב וְאֶת־אֶלְפָּעַל:	And by Hushim he begot Abitub and Elpaal.	
1 Chr 8:12	וּבְנֵי אֶלְפָּעַל עֵבֶר וּמִשָּׁם וְשָׁמֵד הוּא בָּנָה אֶת־אוֹנוֹ וְאֶת־לֹד וּבְנֵיהֶם:	And the sons of Elpaal <i>were</i> Eber and Misham and Shemed – he built Ono and Lod and its satellite villages –	Shemed: AV= <i>Shamed</i> , the pausal form. See Gen 4:2.
1 Chr 8:13	וּבְרֵעָה וְשִׁמְעָה הָמָה רָאשֵׁי הָאֲבוֹת לְיוֹשְׁבֵי אֵילָוֶן הָמָה הִבְרִיחוּ אֶת־יוֹשְׁבֵי גַת:	and Beriah and Shema – paternal heads of the inhabitants of Aijalon; they drove the inhabitants of Gath out –	
1 Chr 8:14	וְאַחִיו שָׁשָׁק וַיִּרְמֹת:	and Ahio, Shashak and Jeremoth,	
1 Chr 8:15	וּזְבַדְיָה וְעָרָד וְעֵדֶר:	and Zebadiah and Arad and Eder.	Eder: AV= <i>Ader</i> , the pausal form. See Gen 4:2.
1 Chr 8:16	וּמִיכָאֵל וַיִּשְׁפָּה וַיֹּחָא בְּנֵי בְרִיעָה:	And Michael and Ishpah and Joha, <i>who were</i> the sons of Beriah, <i>were also paternal heads</i> ,	Ishpah: AV= <i>Ispah</i> . AV's transliteration rules could have given <i>Jishpah</i> . <i>were also paternal heads</i> : confirmed in 1 Chr 8:28.
1 Chr 8:17	וּזְבַדְיָה וּמִשְׁלָם וְחֹזְקִי וְחֶבֶר:	as <i>were</i> Zebadiah and Meshullam and Hezeki and Heber,	Hezeki ← <i>Hizki</i> , the first syllable being closed, but we retain the AV / traditional English name, as it is an abbreviation of <i>Hezekiah</i> .
1 Chr 8:18	וַיִּשְׁמֵרַי וַיִּזְלִיָּה וַיֹּבָב בְּנֵי אֶלְפָּעַל:	and Ishmerai and Jizliah and Jobab, the sons of Elpaal,	Jizliah: AV= <i>Jeziiah</i> .

1 Chr 8:19	וַיְקִים זִכְרִי וְזַבְדִּי:	as <i>were</i> Jakim and Zichri and Zabdi,	
1 Chr 8:20	וְאֶלְעֵנִי וְצִלְתַּי וְאֶלְיָאֵל:	and Elienai and Zillethai and Eliel,	Zillethai: AV= <i>Zilthai</i> .
1 Chr 8:21	וְעֵדִיָּה וּבְרָאִיָּה וְשִׁמְרַת בְּנֵי שִׁמְעִי:	and Adaiah and Beraiah and Shimrath the sons of Shimei,	Shimei: AV= <i>Shimhi</i> here; elsewhere for this name <i>Shimei</i> .
1 Chr 8:22	וְיִשְׁפָּן וְעֵבֶר וְאֶלְיָאֵל:	and Ishpan and Eber and Eiel,	Eber: AV= <i>Heber</i> here.
1 Chr 8:23	וְעַבְדּוֹן וְזִכְרִי וְחָנָן:	and Abdon and Zichri and Hanan,	
1 Chr 8:24	וְחַנְנִיָּה וְעֵילָם וְעַנְתַּחְיָה:	and Hananiah and Elam and Anthothijah,	Anthothijah: in an unmorphological form, but it is as [WLC] which has a <i>rafé</i> on the first <i>tav</i> , so insisting on leniting it. AV= <i>Antothijah</i> .
1 Chr 8:25	וַיְפְדִיָּה *וּפְנִיָּאל *וּפְנִיָּאֵל בְּנֵי שָׁשָׁק:	and Iphdeiah and {Q: Penuel} [K: Peniel], the sons of Shashak,	Iphdeiah: AV= <i>Iphedeiah</i> . The first syllable must be closed, despite the absence of a <i>dagesh lene</i> , since two vocal <i>shewas</i> cannot stand together.
1 Chr 8:26	וְשִׁמְשֵׁרַי וְשִׁחְרִיָּה וְעַתְלִיָּה:	and Shamsherai and Shehariah and Athaliah,	
1 Chr 8:27	וַיַּעֲרִשִׁיָּה וְאֵלִיָּה וְזִכְרִי בְּנֵי יִרְחָם:	and Jareshiah and Eliah and Zichri, the sons of Jeroham.	Jareshiah: AV= <i>Jaresiah</i> .
1 Chr 8:28	אֵלֶּה רֵאשֵׁי אָבוֹת לְתִלְדוֹתָם רֵאשִׁים אֵלֶּה יָשְׁבוּ בִירוּשָׁלַם: ס	Those <i>were</i> the paternal heads according to their genealogies <i>as</i> heads. Those lived in Jerusalem.	
1 Chr 8:29	וּבְגִבְעוֹן יָשָׁבוּ אָבִי גִבְעוֹן וְשֵׁם אִשְׁתּוֹ מַעַכָּה:	And in Gibeon there lived the father of Gibeon, and the name of his wife <i>was</i> Maachah.	
1 Chr 8:30	וּבְנֵו הַבְּכוֹר עַבְדּוֹן וְצוּר וְקִישׁ וּבְעַל וְנָדָב:	And his firstborn son <i>was</i> Abdon, then Zur and Kish and Baal and Nadab,	
1 Chr 8:31	וּגְדוֹר וְאַחִיו וְזֶכֶר:	and Gedor and Ahio and Zecher.	Zecher: AV= <i>Zacher</i> , the pausal form. See Gen 4:2.
1 Chr 8:32	וּמִקְלוֹת הוֹלִיד אֶת־שִׁמְאָה וְאַף־הִמָּה נָגַד אֶחָיָהֶם יָשָׁבוּ בִירוּשָׁלַם עִם־אֶחָיָהֶם: ס	And Mikloth begot Shimah. And these also lived opposite their brothers in Jerusalem, with their brothers.	Shimah: see 1 Chr 2:13. But here spelled with an <i>aleph</i> .
1 Chr 8:33	וְנֵר הוֹלִיד אֶת־קִישׁ וְקִישׁ הוֹלִיד אֶת־שָׁאוּל וְשָׁאוּל הוֹלִיד אֶת־יְהוֹנָתָן וְאֶת־מַלְכִי־שׁוּעַ וְאֶת־אַבְיָנָדָב וְאֶת־אֶשְׁבָּעַל:	And Ner begot Kish, and Kish begot Saul, and Saul begot Jonathan and Malchi-Shua and Abinadab and Eshbaal.	1 Sam 14:49, 1 Chr 9:39.
1 Chr 8:34	וּבֶן־יְהוֹנָתָן מְרִיב בְּעַל וּמְרִיב בְּעַל הוֹלִיד אֶת־מִיכָה: ס	And the son of Jonathan <i>was</i> Merib-Baal, and Merib-Baal begot Micah.	

1 Chr 8:35	וּבְנֵי מִיכָה פִּיתוֹן וּמֶלֶךְ וְתָאֲרַע וְאַחָז:	And the sons of Micah <i>were</i> Pithon and Melech and Tarea and Ahaz.	
1 Chr 8:36	וְאַחָז הוֹלִיד אֶת־יְהוֹעָדָה וַיְהוֹעָדָה הוֹלִיד אֶת־עֲלֵמֶת וְאֶת־עֲזֻמָּוֶת וְאֶת־זִמְרִי וְזִמְרִי הוֹלִיד אֶת־מוֹצָא:	And Ahaz begot Jehoaddah, and Jehoaddah begot Alemeth and Azmaveth and Zimri. And Zimri begot Moza.	Jehoaddah (2x): AV= Jehoadah.
1 Chr 8:37	וּמוֹצָא הוֹלִיד אֶת־בִּנְעָא רָפָה בְּנוֹ אֶלְעָשָׂה בְּנוֹ אֶזֶל בְּנוֹ:	And Moza begot Bina. Rapha was his son, Elasa was his son, and Azel was his son.	Bina ← <i>Bin'a</i> . AV= <i>Binea</i> , not recognizing that the first syllables is closed. See Gen 31:21. <hr/> Elasa: see 1 Chr 2:39.
1 Chr 8:38	וּלְאֶזֶל שֵׁשׁ בָּנִים וְאֵלֶּה שְׁמוֹתָם עֲזְרִיקָם בְּכֹרוֹ וַיִּשְׁמַעְאֵל וַיִּשְׁעָרְיָה וְעֹבַדְיָה וְחָנָן כָּל־אֵלֶּה בְּנֵי אֶזֶל:	And Azel <i>had</i> six sons, and these <i>are</i> their names: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. All those <i>were</i> the sons of Azel.	Bocheru: the consonantal text would normally be read as <i>his firstborn</i> (compare 1 Chr 8:39), but here and in 1 Chr 9:44 the number six implies the word is a name.
1 Chr 8:39	וּבְנֵי עֵשֶׂק אָחִיו אוּלָם בְּכֹרוֹ יְעוּשׁ הַשֵּׁנִי וְאֶלִּיפֶלֶט הַשְּׁלִישִׁי:	And the sons of Eshek his brother <i>were</i> Ulam his firstborn, Jeush the second <i>son</i> , and Eliphelet the third.	Jeush: AV= <i>Jehush</i> .
1 Chr 8:40	וַיְהִיו בְּנֵי־אוּלָם אַנְשִׁים גִּבְרֵי־חַיִל דָּרְכֵי קֶשֶׁת וּמַרְבָּיִם בָּנִים וּבְנֵי בָנִים מֵאָה וְחֲמִשִּׁים כָּל־אֵלֶּה מִבְּנֵי בְנֵי־מִן: פ	And the sons of Ulam were men <i>who were</i> valiant warriors, who drew the bow, who had many sons and grandsons – one hundred and fifty <i>of them</i> . All these <i>were</i> from the sons of Benjamin.	
1 Chr 9:1	וְכָל־יִשְׂרָאֵל הִתְיַחֲשׂוּ וְהָנָם כְּתוּבִים עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וַיְהוּדָה הִגְלוּ לְבָבֶל בְּמַעֲלָם: ס	And all Israel was registered by genealogy, and <i>they were</i> written in the Book of the Kings of Israel, but Judah was deported to Babylon because of their treachery.	This chapter corresponds very roughly to Nehemiah 11. We show parallel verses where some of the parallelism is evident. <hr/> they were ← <i>behold them</i> . <hr/> We group the words as MT; AV differs (<i>the kings of Israel and Judah, who were carried away to Babylon for their transgression</i>).
1 Chr 9:2	וְהַיּוֹשְׁבִים הָרִאשׁוֹנִים אֲשֶׁר בְּאֶחְזָתָם בְּעָרֵיהֶם יִשְׂרָאֵל הַכֹּהֲנִים הַלְוִיִּם וְהַנְּתִינִים:	And the first inhabitants who <i>were back</i> in their possession in their cities <i>were</i> Israel, the priests, the Levites and the temple-servants.	Neh 11:3.
1 Chr 9:3	וּבִירוּשָׁלַם יָשְׁבוּ מִן־בְּנֵי יְהוּדָה וּמִן־בְּנֵי בְנֵי־מִן וּמִן־בְּנֵי אֶפְרַיִם וּמְנַשֶּׁה:	And in Jerusalem there lived <i>some</i> of the sons of Judah and <i>some</i> of the sons of Benjamin, and <i>some</i> of the sons of Ephraim and Manasseh:	Neh 11:4.

1 Chr 9:4	עוֹתֵי בְּנֵי-עַמִּיהוּד בְּנֵי-עֹמְרִי בְּנֵי-אֹמְרִי בְּנֵי-בְנִימֹן** בְּנֵי מֹן בְּנֵי-פֶרֶץ בְּנֵי-יְהוּדָה:	Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of {Q: Bani, <i>one of</i> } [K: Benjamin, <i>one of</i>] the sons of Perez, the son of Judah;	Neh 11:4.
1 Chr 9:5	וּמִן־הַשִּׁילוֹנִי עֲשָׂיָה הַבְּכוֹר וּבְנָיו:	and from the Shilonites, Asaiah the firstborn and his sons;	Neh 11:5.
1 Chr 9:6	וּמִן־בְּנֵי-זֶרַח יְעוּאֵל וְאֶחָיָהם שֵׁשׁ־מֵאוֹת וְתִשְׁעִים:	and from the sons of Zerah, Jeuel and <u>their</u> brothers – six hundred and ninety <i>of them</i> ;	their: plural because <i>Jehuel</i> also stands for his posterity.
1 Chr 9:7	וּמִן־בְּנֵי בְנִימֵן סְלוּא בְּנֵי־מְשֻׁלָּם בְּנֵי־הוֹדָבְיָה בְּנֵי־הַסְּנֹאָה:	and from the sons of Benjamin, Sallu the son of Meshullam, the son of Hodaviah, the son of <u>Hassenuah</u> ,	Neh 11:7. <hr/> Hassenuah: AV= <i>Hasenuah</i> .
1 Chr 9:8	וַיְבַנֶּיָה בְּנֵי־יֶרֶחַם וְאֵלָה בְּנֵי־עוֹזִי בְּנֵי־מִכְרִי וּמְשֻׁלָּם בְּנֵי־שֹׁפְטִיָה בְּנֵי־רְעוּאֵל בְּנֵי־יְבִנְיָה:	and Ibneiah the son of Jeroham, and Elah the son of Uzzi the son of Michri, and Meshullam the son of <u>Shephatiah</u> , the son of Reuel, the son of Ibnijah;	Shephatiah: AV= <i>Shephathiah</i> , mistaking a <i>teth</i> for a <i>tav</i> .
1 Chr 9:9	וְאֶחָיָהם לְתַלְדוֹתָם תִּשְׁעַ מֵאוֹת וְחֲמִשִּׁים וְשֵׁשׁ כָּל־אֵלָה אֲנָשִׁים רֵאשֵׁי אָבוֹת לְבַיִת אֲבֹתֵיהֶם: ס	and their brothers according to their genealogies – nine hundred and fifty-six <i>of them</i> . All these <i>were men who were</i> paternal heads over the house of their fathers.	Neh 11:8.
1 Chr 9:10	וּמִן־הַכֹּהֲנִים יְדַעְיָה וַיהוֹיָרִיב וַיְכִיָּן:	And <i>in Jerusalem there lived</i> : from the priests, Jedaiah and Jehoiarib and Jachin,	Neh 11:10. <hr/> The ellipsis comes from 1 Chr 9:3.
1 Chr 9:11	וְעִזְרִיָה בְּנֵי־חִלְקִיָה בְּנֵי־מְשֻׁלָּם בְּנֵי־צְדוֹק בְּנֵי־מֵרַיֹת בְּנֵי־אֲחִיטוּב נְגִיד בֵּית הָאֱלֹהִים: ס	and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub – the leader <u>in the house of God</u> –	Neh 11:11. <hr/> in the house of God ← <i>of the house of God</i> . Wider use of the construct state.
1 Chr 9:12	וְעֵדִיָה בְּנֵי־יֶרֶחַם בְּנֵי־פַשְׁחוּר בְּנֵי־מַלְכִיָה וּמַעֲשֵׂי בְּנֵי־עֲדִיאֵל בְּנֵי־יַחְזֵרָה בְּנֵי־מְשֻׁלָּם בְּנֵי־מְשֻׁלָּמִית בְּנֵי־אִמֶּר:	and Adaiah the son of Jeroham, the son of <u>Pashhur</u> , the son of Malchijah, and <u>Maasai</u> the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of <u>Meshillemith</u> , the son of Immer,	Neh 11:12. <hr/> Pashhur: see Ezra 2:38. <hr/> Maasai: AV= <i>Maasiai</i> . <hr/> Meshillemith: <i>Meshillemoth</i> in Neh 11:13.
1 Chr 9:13	וְאֶחָיָהם רֵאשֵׁים לְבַיִת אָבוֹתָם אֶלְפָּי וְשִׁבְעַת מֵאוֹת וְשֵׁשִׁים גְּבוּרֵי חַיִל מְלָאכֶת עֲבוֹדַת בֵּית־הָאֱלֹהִים:	and their brothers, heads of their paternal house – one thousand seven hundred and sixty <i>of them</i> – valiant heroes <i>in</i> the execution of the work of the house of God;	
1 Chr 9:14	וּמִן־הַלְוִיִּם שְׁמַעְיָה בְּנֵי־חֲשׁוּב בְּנֵי־עֲזַרְיָה בְּנֵי־חֲשַׁבְיָה מִן־בְּנֵי מֵרָרִי:	and from the Levites, Shemaiah the son of <u>Hashshub</u> , the son of Azrikam, the son of Hashabiah, from the sons of Merari,	Neh 11:15. <hr/> Hashshub: AV= <i>Hasshub</i> here, elsewhere <i>Hashub</i> .

1 Chr 9:15	וּבְקַבְקַר חֶרֶשׁ וְגַלָּל וּמִתְנִיָּה בֶּן־מִיכָא בֶּן־זִיכְרִי בֶּן־אַסָּף:	and Bakbakkar, Heresh and Galal and Mattaniah the son of Micah, the son of Zichri, the son of Asaph,	Neh 11:17.
1 Chr 9:16	וְעַבְדִּיָּה בֶּן־שֹׁמְעִיָּה בֶּן־גַּלָּל בֶּן־יְדוּתוּן וּבְרֵכִיָּה בֶּן־אַסָּא בֶּן־אֶלְקָנָה הַיּוֹשֵׁב בְּחֻצְרֵי נְטוֹפָתִי:	and Obadiah the son of Shemaiah, the son of Galal the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites;	Neh 11:17. villages: or <i>courtyards</i> .
1 Chr 9:17	וְהַשְּׁעָרִים שְׁלֹום וְעֻקֹּב וְטַלְמֹן וְאַחִימָן וְאַחִיהֶם שְׁלֹום הָרֵאשׁ:	and the gatekeepers, Shallum and Akkub and Talmon and Ahiman, and their brother – Shallum <i>being</i> the head –	brother: this could more naturally be re-pointed to <i>brothers</i> . Neh 11:19.
1 Chr 9:18	וְעַד־הֵנָּה בְּשַׁעַר הַמְּלֹךְ מִזְרַחָה הַמָּה הַשְּׁעָרִים לְמַחֲנוֹת בְּנֵי לֵוִי:	who <i>are the ones</i> who have been gatekeeping at the king's gate in the east up to now, as <i>companies</i> of the sons of Levi.	companies ← <i>encampments, hosts</i> .
1 Chr 9:19	וְשְׁלֹום בֶּן־קֹרָא בֶּן־אַבְיָטָף בֶּן־קָרַח וְאַחֵיו לְבֵית־אָבִיו הַקְּרָחִים עַל מְלֹאכֶת הָעֲבוּדָה שְׁמָרֵי הַסָּפִים לְאַהֶל וְאַבְתִּיֵּיהֶם עַל־מַחֲנֵה יְהוָה שְׁמָרֵי הַמְּבֹוא:	And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brothers of his paternal house, the <i>Korhites</i> , were in charge of the execution of the work, <i>they being</i> the doorkeepers of the tent. And their fathers <i>had been</i> in charge of the LORD's <i>precinct as</i> keepers of the entrance.	Korhites: AV= <i>Korahites</i> , but elsewhere often <i>Korhites</i> . doorkeepers ← <i>threshold keepers</i> . precinct ← <i>encampment, host</i> .
1 Chr 9:20	וּפִינָחַס בֶּן־אַלְעָזָר נָגִיד הָיָה עֲלֵיהֶם לְפָנִים יְהוָה עִמּוֹ:	And Phinehas the son of Eleazar had been an overseer in charge of them, previously, the LORD <i>being</i> with him.	
1 Chr 9:21	זְכַרְיָה בֶּן מְשֻׁלְמִיָּה שַׁעַר פֶּתַח לְאַהֶל מוֹעֵד:	Zechariah the son of Meshelemiah <i>was gatekeeper at</i> the entrance to the tent of contact.	gatekeeper at ← <i>gatekeeper of</i> .
1 Chr 9:22	כָּל־הַבְּרוּרִים לְשַׁעָרִים בְּסָפִים מְאֻתָּם וּשְׁנַיִם עָשָׂר הָמָּה בְּחֻצְרֵיהֶם הַתִּיחָשׁוּם הָמָּה יֶסֶד דָּוִד וְשָׁמוּאֵל הָרֹאֶה בְּאַמוּנָתָם:	All of them who <i>were</i> elite in gatekeeping at the thresholds <i>came to</i> two hundred and twelve. Their registration by their genealogy <i>was</i> in their <i>villages</i> . They <i>are whom</i> David and Samuel the seer installed on account of their faithfulness.	villages: or <i>courtyards</i> .
1 Chr 9:23	וְהֵם וּבְנֵיהֶם עַל־הַשְּׁעָרִים לְבֵית־יְהוָה לְבֵית־הָאֶהֶל לְמִשְׁמְרוֹת:	And they and their sons <i>were</i> in charge of the gates of the house of the LORD – the house of the tent – in <i>guard shifts</i> .	guard <i>shifts</i> : the word is plural, so not just on <i>guard</i> .
1 Chr 9:24	לְאַרְבַּע רוּחֹת יְהוָה הַשְּׁעָרִים מִזְרַח יָמָּה צְפוֹנָה וְנֹגְבָה:	The gatekeepers were in their four <i>quarters</i> : east, to the west, to the north and to the south.	quarters ← <i>winds</i> .

1 Chr 9:25	וְאַחֵיהֶם בְּחִצְרֵיהֶם לְבֹא לְשִׁבְעַת הַיָּמִים מֵעַתָּה אֶל־עֵת עַם־אֱלֹהִים:	And their brothers in their villages <i>were charged</i> to come for seven days from time to time, with these.	villages: or <i>courtyards</i> .
1 Chr 9:26	כִּי בְּאִמּוּנָהּ הָמָּה אֲרַבְעַת גְּבָרֵי הַשְּׁעָרִים הֵם הַלְוִיִּם וְהָיוּ עַל־הַלְשָׁכוֹת וְעַל הָאֲצִרוֹת בֵּית הָאֱלֹהִים:	For <i>it was</i> on account of <i>their</i> faithfulness <i>that they were there</i> – the four valiant gatekeepers. They <i>were</i> Levites, and they were in charge of the office rooms and in charge of the treasuries of the house of God.	
1 Chr 9:27	וּסְבִיבוֹת בֵּית־הָאֱלֹהִים יָלִינוּ כִּי־עָלִיהֶם מִשְׁמֶרֶת וְהֵם עַל־הַמִּפְתָּח וּלְבָקֵר לְבָקֵר:	And they lodged in the vicinity of the house of God, because the <i>duty of guarding had been committed</i> to them, and they <i>had</i> charge of the key every morning.	
1 Chr 9:28	וּמֵהֶם עַל־כְּלֵי הָעֲבוֹדָה כִּי־בְמִסְפָּר יְבִיאֹם וּבְמִסְפָּר יוֹצִיאֹם:	And <i>some</i> of them <i>were</i> in charge of the equipment for the service, for they would bring it in with a tally and bring it out with a tally.	
1 Chr 9:29	וּמֵהֶם מְמַנִּים עַל־הַפְּלִים וְעַל כָּל־כְּלֵי הַקֹּדֶשׁ וְעַל־הַסֹּלֶת וְהַיַּיִן וְהַשֶּׁמֶן וְהַלְבוֹנָה וְהַבְּשָׂמִים:	And <i>some</i> of them <i>were</i> appointed over the equipment and over all the holy equipment, and over the fine flour and the wine and the oil and the frankincense and the fragrances.	
1 Chr 9:30	וּמִן־בְּנֵי הַכֹּהֲנִים רִקְחִי הַמְרַקְחֵת לְבְשָׂמִים:	And <i>some</i> of the sons of the priests <i>were</i> preparers of the ointment for the fragrances.	
1 Chr 9:31	וּמַתִּיתְיָה מִן־הַלְוִיִּם הוּא הַבְּכוֹר לְשֵׁלֶם הַקְּרָחִי בְּאִמּוּנָה עַל מַעֲשֵׂה הַחֲבָתִים:	And Mattithiah from the Levites – he <i>was</i> the firstborn of Shallum the <u>Korhite</u> – <i>was</i> faithfully in charge of the work with the pans.	Korhite: AV= <i>Korahite</i> , but elsewhere often <i>Korhite</i> .
1 Chr 9:32	וּמִן־בְּנֵי הַקְּהָתִי מִן־אַחֵיהֶם עַל־לֶחֶם הַמַּעֲרֶכֶת לְהַכִּין שֶׁבֶת שַׁבָּת: ס	And <i>some</i> of the sons of the <u>Kohathites</u> , <i>taken</i> from their brothers, <i>were</i> in charge of the showbread, to prepare <i>it</i> every Sabbath.	Kohathites ← <i>Kehathites</i> , but we retain the AV / traditional English name, which strengthens the connection with Kohath. See Gen 46:11.
1 Chr 9:33	וְאֵלֶּה הַמְּשֻׁרְרִים רָאשֵׁי אָבוֹת לְלוִיִּם בְּלִשְׁכָּת *פְּטִירִים **פְּטוּרִים כִּי־יוֹמָם וְלַיְלָה עָלִיהֶם בְּמִלְאָכָה:	And these <i>were</i> the singers, paternal heads of the Levites in the annexes; they <i>were there</i> when <u>discharged between shifts</u> , for they <i>were</i> charged with <i>their</i> function day and night.	discharged: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
1 Chr 9:34	אֵלֶּה רָאשֵׁי הָאָבוֹת לְלוִיִּם לְתַלְדוֹתָם רָאשִׁים אֵלֶּה יָשְׁבוּ בִירוּשָׁלַם: פ	These <i>were</i> the paternal heads of the Levites in their genealogies <i>as</i> heads, and <u>they</u> lived in Jerusalem,	they ← <i>these</i> .

1 Chr 9:35	וּבְגֵבְעוֹן יָשְׁבוּ אֲבֵי־גֵבְעוֹן *יְעוּאֵל *יְעִיאֵל וְשֵׁם אִשְׁתּוֹ מַעֲכָה:	and the father of Gibeon, {Q: Jeiel} [K: Jeuel], lived in Gibeon, and his wife's name was Maachah,	Jeiel (<i>qeré</i>) ... Jeuel (<i>ketiv</i>): AV differs (<i>Jehiel (qeré)</i>) here, but usually <i>Jeiel</i> elsewhere.
1 Chr 9:36	וּבְנֵו הַבְּכוֹר עֲבָדוֹן וְצוֹר וְקִישׁ וּבְעַל וְנֵר וְנָדָב:	and <i>there</i> was his firstborn son Abdon, and Zur and Kish and Baal and Ner and Nadab,	
1 Chr 9:37	וּגְדוֹר וְאַחִיו וְזַכְרְיָה וּמִקְלוֹת:	and Gedor and Ahio and Zechariah and Mikloth.	
1 Chr 9:38	וּמִקְלוֹת הוֹלִיד אֶת־שִׁמָּאם וְאַחֵיהֶם נִגְדוּ אַחֵיהֶם יָשְׁבוּ בִירוּשָׁלַם עִם־אַחֵיהֶם: ס	And Mikloth begot Shimam. And they also lived opposite their brothers in Jerusalem, with their brothers.	Shimam ← <i>Shim'am</i> . AV= <i>Shimeam</i> , not recognizing that the first syllable is closed. See Gen 31:21.
1 Chr 9:39	וְנֵר הוֹלִיד אֶת־קִישׁ וְקִישׁ הוֹלִיד אֶת־שָׁאוּל וְשָׁאוּל הוֹלִיד אֶת־יְהוֹנָתָן וְאֶת־מֶלְכִי־שׁוּעַ וְאֶת־אֲבִינָדָב וְאֶת־אֲשַׁבְעֵל:	And Ner begot Kish, and Kish begot Saul, and Saul begot Jonathan and Malchi-Shua and Abinadab and Eshbaal.	1 Sam 14:49, 1 Chr 8:33.
1 Chr 9:40	וּבְנֵי־יְהוֹנָתָן מְרִיב בְּעַל וּמְרִיב־בְּעַל הוֹלִיד אֶת־מִיכָה:	And the son of Jonathan was Merib-Baal, and Meri-Baal begot Micah.	Merib-Baal ... Meri-Baal: as the Hebrew. AV differs, aligning to the former and 1 Chr 8:34.
1 Chr 9:41	וּבְנֵי מִיכָה פִיתוֹן וּמֶלֶךְ וְתַחֲרַע:	And the sons of Micah were Pithon and Melech and Tahrea.	and Tahrea: AV differs, supplying <i>and Ahaz</i> from 1 Chr 8:35.
1 Chr 9:42	וְאַחִז הוֹלִיד אֶת־יַעֲרָה וְיַעֲרָה הוֹלִיד אֶת־עֲלֵמֶת וְאֶת־עִזְמוֹת וְאֶת־זִמְרִי וְזִמְרִי הוֹלִיד אֶת־מוֹצָא:	And Ahaz begot Jarah, and Jarah begot Alemeth and Azmaveth and Zimri, and Zimri begot Moza.	and Ahaz begot: perhaps continue the list in the previous verse and read <i>and Ahaz (who) begot</i> .
1 Chr 9:43	וּמוֹצָא הוֹלִיד אֶת־בִּנְעָא וְרַפְיָה בְּנוֹ אֶלְעָשָׂה בְּנוֹ אֶזֶל בְּנוֹ:	And Moza begot Bina and Rephaiah his son, Elasah his son and Azel his son.	Bina: see 1 Chr 8:37. Elasah: see 1 Chr 2:39.
1 Chr 9:44	וּלְאֶזֶל שֵׁשׁ בָּנִים וְאֵלֶּה שְׁמוֹתָם עֲזַרְיָקָם בֹּכְרוֹ וְיִשְׁמַעְיָאֵל וְשַׁעְרְיָה וְעַבְדִּיָּה וְחָנָן אֵלֶּה בְּנֵי אֶזֶל: פ	And Azel had six sons, and these are their names: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. These were Azel's sons.	
1 Chr 10:1	וּפְלִשְׁתִּים נִלְחָמוּ בְיִשְׂרָאֵל וַיִּנָּסוּ אִישׁ־יִשְׂרָאֵל מִפְּנֵי פְלִשְׁתִּים וַיִּפְּלוּ חַלְלִים בְּהַר גִּלְבֹּעַ:	And the Philistines fought against Israel, and the men of Israel fled from the Philistines, and they fell as casualties on Mount Gilboa.	1 Sam 31:1. casualties ← <i>pierced</i> , covering wounded and killed.

1 Chr 10:2	וַיִּדְבְּקוּ פְּלִשְׁתִּים אַחֲרֵי שָׁאוּל וְאַחֲרָיו בְּנָיו וַיַּכּוּ פְּלִשְׁתִּים אֶת־יוֹנָתָן וְאֶת־אַבִּינָדָב וְאֶת־מְלִכֵי־שׁוּעַ בְּנֵי שָׁאוּל:	And the Philistines <u>hotly pursued</u> Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-Shua, Saul's sons.	1 Sam 31:2. <hr/> hotly pursued ← <i>made cleave to</i> , but also <i>followed closely</i> .
1 Chr 10:3	וַתִּכְבַּד הַמִּלְחָמָה עַל־שָׁאוּל וַיִּמְצָאֵהוּ הַמּוֹרִים בַּקֶּשֶׁת וַיַּחַל מִן־הַיָּרִים:	And the war went heavily against Saul, and the <u>archers</u> hit him, and he <u>was wounded</u> by the archers.	1 Sam 31:3. <hr/> archers (<i>first occurrence in verse</i>) ← <i>shooters with the bow</i> . <hr/> was wounded: we parse as ↷
1 Chr 10:4	וַיֹּאמֶר שָׁאוּל אֶל־נִשְׂא כְלָיו שְׁלֵף חֶרְבְּךָ וְדַקְרַנִּי בָּהּ פֶּן־יָבֹאוּ הָעֵרְלִים הָאֵלֶּה וְהִתְעַלְלוּ־בִי וְלֹא אָבָה נִשְׂא כְלָיו כִּי יֵרָא מְאֹד ס וַיִּקַּח שָׁאוּל אֶת־הַחֶרֶב וַיִּפֹּל עָלֶיהָ:	And Saul said to his arms-bearer, “Draw your sword and thrust me through with it, so that these uncircumcised <i>men</i> do not come and ill-treat me.” But his arms-bearer was not willing <i>to do so</i> , because he was very afraid. So Saul took <i>his</i> sword and fell on it.	↳ <i>qal future conversive</i> of חיל, literally <i>writhed</i> . More at 1 Sam 31:3. <hr/> 1 Sam 31:4.
1 Chr 10:5	וַיֵּרָא נִשְׂא־כְלָיו כִּי מֵת שָׁאוּל וַיִּפֹּל גַּם־הוּא עַל־הַחֶרֶב וַיָּמָת: ס	Then when his arms-bearer saw that Saul had died, he too fell on <i>his</i> sword and died.	1 Sam 31:5.
1 Chr 10:6	וַיָּמָת שָׁאוּל וּשְׁלֹשֶׁת בָּנָיו וְכָל־בֵּיתוֹ יַחְדָּו מָתוּ:	So Saul and his three sons died, and all his household died together.	1 Sam 31:6.
1 Chr 10:7	וַיֵּרְאוּ כָּל־אִישׁ יִשְׂרָאֵל אֲשֶׁר־בְּעֵמֶק כִּי נָסוּ וְכִי־מָתוּ שָׁאוּל וּבָנָיו וַיַּעֲזְבוּ עָרֵיהֶם וַיָּנֹסוּ וַיָּבֹאוּ פְּלִשְׁתִּים וַיֵּשְׁבוּ בָּהֶם: ס	And when every man of Israel who <i>was</i> in the valley saw that they had fled, and that Saul and his sons had died, they left their cities and fled, and the Philistines came and lived in them.	1 Sam 31:7.
1 Chr 10:8	וַיְהִי מִמָּחָרָת וַיָּבֹאוּ פְּלִשְׁתִּים לְפָשֵׁט אֶת־הַחֲלָלִים וַיִּמְצְאוּ אֶת־שָׁאוּל וְאֶת־בָּנָיו נֹפְלִים בְּהַר גִּלְבֹּעַ:	And it came to pass on the next day, when the Philistines came to strip the <u>fallen</u> , that they found Saul and his sons <u>lying fallen</u> at Mount Gilboa.	1 Sam 31:8. <hr/> fallen (<i>first occurrence in verse</i>) ← <i>pierced, covering wounded and killed</i> . <hr/> fallen (<i>second occurrence in verse</i>) ← <i>falling</i> , but ↷
1 Chr 10:9	וַיִּפְשִׁטֵהוּ וַיִּשְׂאוּ אֶת־רֹאשׁוֹ וְאֶת־כְּלָיו וַיִּשְׁלְחוּ בְּאַרְצ־פְּלִשְׁתִּים סָבִיב לְבִשָׁר אֶת־עֲצָמֵיהֶם וְאֶת־הָעַם:	And they stripped him and removed his head, and his weaponry, and they sent <i>messengers</i> into the land of the Philistines round about to bring the good news to their idols and to the people.	↳ occasionally <i>fallen</i> . See [AnLx]. <hr/> 1 Sam 31:9.
1 Chr 10:10	וַיִּשְׁימוּ אֶת־כְּלָיו בַּיִת אֱלֹהֵיהֶם וְאֶת־גִּלְגָּלְתוֹ תָּקְעוּ בַּיִת דָּגוֹן: ס	And they put his weaponry <i>in</i> the house of their <u>gods</u> , and they mounted his skull <i>in</i> the house of Dagon.	1 Sam 31:10. <hr/> gods: or <i>god</i> . Compare Dan 1:2.

1 Chr 10:11	וַיִּשְׁמְעוּ כָּל יַבֶּשֶׁת גִּלְעָד אֵת כָּל־אֲשֶׁר־עָשׂוּ פְּלִשְׁתִּים לְשָׂאוֹל:	And when all of Jabesh-Gilead heard everything that the Philistines had done to Saul,	1 Sam 31:11.
1 Chr 10:12	וַיִּקּוּמוּ כָּל־אִישׁ חֵיל וַיִּשְׂאוּ אֶת־גּוֹפֹת שָׂאוֹל וְאֵת גּוֹפֹת בָּנָיו וַיְבִיאוּם יְבִישָׁה וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיהֶם תַּחַת הָאֵלֶּה בַּיַּבֶּשׁ וַיִּצְוּמוּ שִׁבְעַת יָמִים:	every valiant man arose and removed Saul's corpse and his sons' corpses and brought them to Jabesh, and they buried their bones under the terebinth tree in Jabesh. And they fasted for seven days.	1 Sam 31:12, 1 Sam 31:13. corpses ← <i>corpse</i> (one per son) but pointed as plural in 1 Sam 31:12.
1 Chr 10:13	וַיָּמָת שָׂאוֹל בְּמַעְלוֹ אֲשֶׁר מָעַל בִּיהוָה עַל־דְּבַר יְהוָה אֲשֶׁר לֹא־שָׁמַר וְגַם־לְשָׂאוֹל בְּאוֹב לְדַרוֹשׁ:	So Saul died for his treachery which he committed against the LORD, against the word of the LORD, which he did not keep, and also for consulting a necromancer to make an inquiry.	
1 Chr 10:14	וְלֹא־דָרַשׁ בִּיהוָה וַיְמִיתֵהוּ וַיִּסַּב אֶת־הַמְּלוּכָה לְדָוִד בְּן־יִשָּׁי: פ	But he did not inquire of the LORD, so he killed him, and he directed the kingdom to David the son of Jesse.	
1 Chr 11:1	וַיִּקְבְּצוּ כָּל־יִשְׂרָאֵל אֶל־דָּוִד חִבְרוֹנָה לֵאמֹר הִנֵּה עֲצַמְךָ וּבִשְׂרָךְ אֲנַחֲנוּ:	And all Israel converged on David, in Hebron, and they said, "Here we are; we are your bone and your flesh.	2 Sam 5:1. in Hebron ← <i>to Hebron</i> . here we are ← <i>behold us</i> . your bone and your flesh: the English idiom is <i>your flesh and blood</i> .
1 Chr 11:2	גַּם־תְּמוֹל גַּם־שְׁלֹשִׁים גַּם בְּהַיּוֹת שָׂאוֹל מְלִיךְ אַתָּה הַמוֹצִיא וְהַמְּבִיא אֶת־יִשְׂרָאֵל וַיֹּאמֶר יְהוָה אֱלֹהֶיךָ לְךָ אַתָּה תִּרְעָה אֶת־עַמִּי אֶת־יִשְׂרָאֵל וְאַתָּה תִּהְיֶה נָגִיד עַל עַמִּי יִשְׂרָאֵל:	Throughout the past when Saul was king, <i>it was</i> you who brought Israel out and led <i>it</i> in. And the LORD your God said to you, 'You will shepherd my people Israel, and you will be a leader over my people Israel.' "	2 Sam 5:2. throughout the past ← <i>both from yesterday and from the day before yesterday</i> .
1 Chr 11:3	וַיָּבֹאוּ כָּל־זְקֵנֵי יִשְׂרָאֵל אֶל־הַמְּלִיךְ חִבְרוֹנָה וַיַּכְרֹתוּ לָהֶם דָּוִד בְּרִית בְּחִבְרוֹן לִפְנֵי יְהוָה וַיִּמְשְׁחוּ אֶת־דָּוִד לְמִלְכָּה עַל־יִשְׂרָאֵל כַּדְּבַר יְהוָה בְּיַד־שְׂמוּאֵל: ס	And all the elders of Israel came to the king in Hebron, and David made a covenant with them in Hebron before the LORD, and they anointed David as king over Israel, according to the word of the LORD through the intermediacy of Samuel.	2 Sam 5:3. in Hebron ← <i>to Hebron</i> . intermediacy ← <i>hand</i> .
1 Chr 11:4	וַיֵּלֶךְ דָּוִד וְכָל־יִשְׂרָאֵל יְרוּשָׁלַם הִיא יְבוּס וְשֵׁם הַיְבוּסִי יִשְׁבֵי הָאָרֶץ:	And David and the whole of Israel went to Jerusalem, which is Jebus, and the Jebusites were there, inhabiting the land.	2 Sam 5:6.

1 Chr 11:5	וַיֹּאמְרוּ יְשֵׁבֵי יְבוּס לְדָוִד לֹא תָבֹא הֵנָּה וַיִּלְכַּד דָּוִד אֶת־מְצַדַּת צִיּוֹן הִיא עִיר דָּוִד:	And the inhabitants of Jebus said to David, “You shall not come here.” But David captured the stronghold of Zion, which <i>is</i> the City of David.	2 Sam 5:6, 2 Sam 5:7.
1 Chr 11:6	וַיֹּאמֶר דָּוִד כֹּל־מִכֵּה יְבוּסִי בְּרֵאשׁוֹנָה יִהְיֶה לְרֹאשׁ וְלִשָּׂר וַיַּעַל בְּרֵאשׁוֹנָה יוֹאָב בֶּן־צְרוּיָה וַיְהִי לְרֹאשׁ:	And David said, “Whoever strikes a Jebusite first will be a head and a commander.” And Joab the son of Zeruiah went up first, and he became head.	2 Sam 5:8. whoever ← everyone (who).
1 Chr 11:7	וַיֵּשֶׁב דָּוִד בַּמְּצָד עַל־כֵּן קָרְאוּ־לוֹ עִיר דָּוִד:	And David resided in the citadel, which <i>is</i> why they called it the City of David.	2 Sam 5:9.
1 Chr 11:8	וַיִּבֶן הָעִיר מִסָּבִיב מִן־הַמִּלּוֹא וְעַד־הַסָּבִיב וַיּוֹאָב יַחְיָה אֶת־שְׂאֵר הָעִיר:	And he built the city round about, from the Millo to the surrounding area. And Joab fortified the remainder of the city.	2 Sam 5:9.
1 Chr 11:9	וַיִּלְךְ דָּוִד הַלּוֹךְ וַגְּדוֹל וַיְהִי עֲבָאוֹת עִמּוֹ: פ	And David continued to become greater, and the LORD of hosts was with him.	2 Sam 5:10. continued to become greater: infinitive absolute of <i>to go</i> and <i>to be great</i> .
1 Chr 11:10	וְאֵלֶּה רֹאשֵׁי הַגְּבֹרִים אֲשֶׁר לְדָוִד הַמִּתְחַזְּקִים עִמּוֹ בְּמַלְכוּתוֹ עִם־כָּל־יִשְׂרָאֵל לְהַמְלִיכֵוּ כַּדְּבַר יְהוָה עַל־יִשְׂרָאֵל: ס	And these <i>were</i> the heads of the warriors whom David <i>had</i> , who showed themselves strong with him in his kingdom with all Israel, <u>in making him king</u> according to the word of the LORD concerning Israel.	in making him king: gerundial use of the infinitive.
1 Chr 11:11	וְאֵלֶּה מִסְפַּר הַגְּבַרִים אֲשֶׁר לְדָוִד יִשְׁבָּעִם בֶּן־חַכְמוֹנִי רֹאשׁ *הַשְּׁלוּשִׁים *הַשְּׁלִישִׁים הוּא־עוֹרֵר אֶת־חַנְיָתוֹ עַל־שְׁלֹשׁ־מֵאוֹת חָלַל בַּפֶּעַם אֶחָת:	And these <i>are</i> the number of the warriors whom David <i>had</i> : Jashobam a member of the Hachmonites, a head of {K: thirty} [Q: those of the third rank]. He raised his spear against three hundred <i>who were</i> struck down <i>by him</i> on one occasion.	2 Sam 23:8. Jashobam ← Jashob'am. AV= Jashobeam, not recognizing that the middle syllable is closed. See Gen 31:21. member ← son.
1 Chr 11:12	וְאַחֲרָיו אֶלְעָזָר בֶּן־דָּוִד הָאֶחָזִחִי הוּא בְּשְׁלוֹשָׁה הַגְּבַרִים:	And after him <i>came</i> Eleazar the son of Dodo the Ahohite. He <i>was</i> among the three warriors.	2 Sam 23:9.
1 Chr 11:13	הוּא־הָיָה עִם־דָּוִד בַּפָּס דַּמִּים וְהַפְּלִשְׁתִּים נֹאסְפוּ־שָׁם לְמַלְחָמָה וַתְּהִי חֶלְקַת הַשָּׂדֶה מְלֵאָה שְׁעוּרִים וְהָעָם נָסוּ מִפְּנֵי פְלִשְׁתִּים:	He was with David in Pas-Dammim, where the Philistines had assembled for war, and <i>where</i> there was a parcel of land in the field full of barley, and the people fled from the presence of the Philistines.	2 Sam 23:9, 2 Sam 23:11.

1 Chr 11:14	וַיִּתְּצֻבוּ בְּתוֹךְ-הַחֶלֶקֶת וַיִּצְלִיחֶהָ וַיִּכּוּ אֶת-פְּלִשְׁתִּים וַיֹּשַׁע יְהוָה תְּשׁוּעָה גְדוֹלָה:	But they took a stand in the middle of the parcel of land, and they saved it, and they struck the Philistines, and the LORD brought about a great salvation.	2 Sam 23:12.
1 Chr 11:15	וַיֵּרְדוּ שְׁלוֹשָׁה מִן-הַשְּׁלוֹשִׁים רֹאשׁ עַל-הַצֵּל אֶל-דָּוִד אֶל-מַעְרַת עַדְלָם וּמַחְנֵה פְּלִשְׁתִּים חֲנָה בְּעֵמֶק רְפָאִים:	And three of the thirty heads went down to the rock, to David, to the cave of Adullam, while the Philistines' camp was pitched in the Valley of the Rephaim.	2 Sam 23:13. Rephaim: see [CB] App. 25.
1 Chr 11:16	וְדָוִד אָז בַּמְצוּדָה וְנֹצֵיב פְּלִשְׁתִּים אָז בְּבַיִת לָחֶם:	And David was then in the stronghold, whereas the garrison of the Philistines was at that time in Bethlehem.	2 Sam 23:14.
1 Chr 11:17	*וַיִּתְּאוּ *וַיִּתְּאוּ דָּוִד וַיֹּאמֶר מִי יִשְׁקֵנִי מֵיִם מְבוֹר בַּיַּת-לָחֶם אֲשֶׁר בַּשַּׁעַר:	And David had a longing and said, “Who will give me a drink of water from the cistern in Bethlehem, which <i>is</i> at the gate?”	had a longing: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. 2 Sam 23:15. cistern in ← <i>cistern of</i> . Wider use of the construct state.
1 Chr 11:18	וַיִּבְקְעוּ הַשְּׁלֹשָׁה בְּמַחְנֵה פְּלִשְׁתִּים וַיִּשְׁאֲבוּ-מֵיִם מְבוֹר בַּיַּת-לָחֶם אֲשֶׁר בַּשַּׁעַר וַיִּשְׂאוּ וַיָּבִאוּ אֶל-דָּוִד וְלֹא-אָבָה דָּוִד לְשָׁתוֹתָם וַיִּנְסֹךְ אֹתָם לַיהוָה:	And the three broke through into the Philistines' camp and drew water from the cistern in Bethlehem, which <i>is</i> at the gate, and they carried it, and they brought it to David, but David was not willing to drink it, and he poured it out to the LORD.	2 Sam 23:16. Bethlehem: see Gen 35:19.
1 Chr 11:19	וַיֹּאמֶר חֲלִילָה לִּי מֵאֱלֹהֵי מַעֲשׂוֹת זֹאת הַדָּם הָאֵנִשִׁים הָאֵלֶּה אֲשֶׁתָּה בְּנַפְשׁוֹתָם כִּי בְּנַפְשׁוֹתָם הֵבִיאוּם וְלֹא אָבָה לְשָׁתוֹתָם אֵלֶּה עָשׂוּ שְׁלֵשֶׁת הַגְּבוּרִים:	And he said, “Far be it from me, O God of mine, that I should do this. Shall I drink the blood of these men who went at the risk of their lives? For they brought it at the risk of their lives.” So he was not willing to drink it. The three warriors did these things.	2 Sam 23:17. O God of mine ← <i>from my God</i> . lives (2x) ← <i>souls</i> .
1 Chr 11:20	וַאֲבִשָׁי אַחֲיִי-זֹאב הוּא הָיָה רֹאשׁ הַשְּׁלוֹשָׁה וְהוּא עוֹרֵר אֶת-חַנְיָתוֹ עַל-שֵׁלֶשׁ מֵאוֹת חֲלָל *וְלֹא-*וְלוֹ-שָׁם בְּשֵׁלֹשָׁה:	And Abishai the brother of Joab was the head of the three, and he raised his spear against three hundred who were struck down by him, and {Q: he had} [K: he did not have] fame among the three.	On the <i>ketiv</i> , see Ex 21:8. 2 Sam 23:18. Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.
1 Chr 11:21	מִן-הַשְּׁלוֹשָׁה בְּשָׁנִים נִכְבָּד וַיְהִי לָהֶם לְשָׂר וְעַד-הַשְּׁלוֹשָׁה לֹא-בָא: ס	Of the three he was more honoured than the two, and he became their commander, but he did not equal the three.	2 Sam 23:19. equal ← <i>come up to</i> .

1 Chr 11:22	בְּנֵיהַ בְּנֵיהוֹיָדָע בֶּן־אִישׁ־חַיִל רַב־פְּעֻלִים מִן־קַבְצֵאֵל הוּא הִכָּה אֶת שְׁנֵי אַרְיֵאל מֹאָב וְהוּא יָרַד וְהִכָּה אֶת־הָאֲרִי בְּתוֹךְ הַבּוֹר בַּיּוֹם הַשֶּׁלֶג:	There was Benaiah, the son of Jehoiada, the son of a valiant man, of many exploits, from Kabzeel. He struck down two <i>men of Ariel</i> of Moab, and he went down and struck a <u>lion</u> inside a pit on a snowy day.	2 Sam 23:20. Ariel ... a lion: see 2 Sam 23:20.
1 Chr 11:23	וְהוּא־הִכָּה אֶת־הָאִישׁ הַמְצָרִי אִישׁ מַדָּה חֲמֵשׁ בָּאַמָּה וּבִיד הַמְצָרִי חֲנִית כַּמְנֹר אֲרָגִים וַיֵּרַד אֵלָיו בַּשָּׁבֶט וַיִּגְזַל אֶת־הַחֲנִית מִיַּד הַמְצָרִי וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ:	And he struck down an Egyptian man, a man of five cubits <i>in</i> height, and in the Egyptian's hand <i>was</i> a spear like a <u>weaver's</u> beam, and he went down against him with a staff, and he wrenched the spear from the Egyptian's hand and killed him with his spear.	2 Sam 23:21. cubit: about 18 inches or 45 cm. a weaver's ← <i>weavers'</i> .
1 Chr 11:24	אֵלֶּה עָשָׂה בְּנֵיהוּ בְּנֵיהוֹיָדָע וְלוֹ־שֵׁם בְּשָׁלוֹשָׁה הַגִּבּוֹרִים:	Benaiah the son of Jehoiada <u>did</u> these <i>things</i> , and he <i>had</i> fame among the three warriors.	2 Sam 23:22. did: in a Hebrew “OVS” (object-verb-subject) sentence.
1 Chr 11:25	מִן־הַשְּׁלוֹשִׁים הֵנּוּ נִכְבָּד הוּא וְאֶל־הַשְּׁלוֹשָׁה לֹא־בָא וַיִּשְׁמָעוּ דָוִד עַל־מִשְׁמַעְתּוֹ: ס	You see <i>how</i> he <i>was</i> the most honoured of the thirty, but he did not <u>equal</u> the three, and David appointed him to his <u>council</u> .	2 Sam 23:23. you see <i>how</i> he ← <i>behold him</i> . equal ← <i>come up to</i> . council ← <i>audience; hearing</i> . AV differs somewhat, apparently reading מִשְׁמַרְתּוֹ (<i>guard</i>).
1 Chr 11:26	וּגְבוּרֵי הַחַיִלִּים עָשָׂה־אֵל אַחִי יֹאָב אֶלְחָנָן בֶּן־דָּדוֹ מִבֵּית לְחָם: ס	And the valiant warriors <i>were</i> Asahel the brother of Joab, Elhanan the son of Dodo from <u>Bethlehem</u> ,	2 Sam 23:24. Bethlehem: see Gen 35:19.
1 Chr 11:27	שְׁמוֹת הַהֲרוּרֵי חֶלֶץ הַפְּלוּזִי: ס	Shammoth the Harorite, Helez the Pelonite,	2 Sam 23:25, 2 Sam 23:26.
1 Chr 11:28	עִירָא בֶן־עֲקֵשׁ הַתְּקוּעִי אַבְיֶעָזֶר הָעֲנָתוֹתִי: ס	Ira the son of Ikkesh the Tekoite, Abiezer the <u>Anathothite</u> ,	2 Sam 23:26, 2 Sam 23:27. Anathothite ← <i>Anethothite</i> , in an unmorphological form. AV= <i>Antothite</i> here. See 2 Sam 23:27.
1 Chr 11:29	סִבְכַּי הַחֻשְׁתִּי עֵילִי הָאֲחוּחִי: ס	Sibbecai the Hushathite, Ilai the Ahohite,	2 Sam 23:27, 2 Sam 23:28.
1 Chr 11:30	מַהְרִי הַנְּטֹפְתֵי חֶלֶד בֶּן־בַּעֲנָה הַנְּטֹפְתֵי: ס	Mahrai the Netophathite, Heled the son of Baanah the Netophathite,	2 Sam 23:28, 2 Sam 23:29. Mahrai: see 2 Sam 23:28.
1 Chr 11:31	אִיתִי בֶן־רִיבִי מִגְּבֵעַת בְּנֵי בְּנִימָן ס בְּנֵיהַ הַפְּרָעְתָנִי:	Ithai the son of Ribai from <u>Gibeah</u> of the sons of Benjamin, Benaiah the Pirathonite,	2 Sam 23:29, 2 Sam 23:30. Gibeah: see Josh 15:57.
1 Chr 11:32	חֹרֵי מִנְחָלִי גַעֵשׁ ס אַבְיָאֵל הָעֲרַבְתִּי: ס	Hurai of the brooks of Gaash, Abiel the Arbathite,	2 Sam 23:30, 2 Sam 23:31.

1 Chr 11:33	עֲזַמְוֶת הַבְּחָרוּמִי אֶלְיָחָבָא הַשְּׁעֵלְבָנִי: ס	Azmaveth the Baharumite, Eliahba the Shaalbonite,	2 Sam 23:31, 2 Sam 23:32.
1 Chr 11:34	בְּנֵי הַשֵּׁם הַגִּזּוֹנִי יוֹנָתָן בֶּן־שָׁגֶה הַהַרְרִי: ס	the sons of Hashem the Gizonite, Jonathan the son of <u>Shageh</u> the Hararite,	2 Sam 23:32. Shageh: AV= <i>Shage</i> , but we wish to avoid rhyme with English <i>cage</i> , <i>page</i> .
1 Chr 11:35	אֲחִיאָם בֶּן־שָׁכָר הַהַרְרִי אֶלְיָפָל בֶּן־אֹוּר: ס	Ahiam the son of Sacar the Hararite, Eliphah the son of Ur,	2 Sam 23:33, 2 Sam 23:34.
1 Chr 11:36	חֶפֶר הַמְּכֶרֶתִי אַחִיָּה הַפְּלֹנִי: ס	Hepher the Mecherathite, Ahijah the Pelonite,	
1 Chr 11:37	חֶצְרוֹ הַכַּרְמֶלִי נַעֲרִי בֶן־אֶזְבָּי: ס	Hezro the Carmelite, Naarai the son of Ezbai,	2 Sam 23:35.
1 Chr 11:38	יֹאֵל אַחִי נָתָן מִבְּחָר בֶּן־הַגְּרִי: ס	Joel the brother of Nathan, Mibhar the son of <u>Hagri</u> ,	2 Sam 23:36. Hagri: AV= <i>Haggeri</i> , not recognizing that the first syllable is closed.
1 Chr 11:39	צֶלֶק הָעַמּוֹנִי נַחְרִי הַבְּרֹתִי נִשָּׂא כָּלִי יוֹאָב בֶּן־צְרוּיָה: ס	Zelek the Ammonite, <u>Nahrai</u> the Berothite, the arms-bearer of Joab the son of Zeruah,	2 Sam 23:37. Nahrai: AV= <i>Naharai</i> . See 2 Sam 23:37.
1 Chr 11:40	עִירָא הַיִּתְרִי גָרֵב הַיִּתְרִי: ס	Ira the Ithrite, Gareb the Ithrite,	2 Sam 23:38.
1 Chr 11:41	אֹוּרִיָּה הַחִתִּי זָבָד בֶּן־אֶחְלָי: ס	Uriah the Hittite, Zabad the son of Ahlai,	2 Sam 23:39.
1 Chr 11:42	עֲדִינָא בֶן־שִׁיזָא הָרְאוּבֵנִי רֹאשׁ לְרְאוּבֵנִי וְעֶלְיוֹ שְׁלוֹשִׁים: ס	Adina the son of Shiza the Reubenite, a head of the Reubenites, with thirty alongside him,	
1 Chr 11:43	חָנוּן בֶּן־מַעֲכָה וְיוֹשֶׁפֶט הַמִּתְנָי: ס	Hanan the son of Maachah and Joshaphat the Mithnite,	
1 Chr 11:44	עֲזִיאָה הָעַשְׁתְּרָתִי שָׁמַע *וְיֵעוּאֵל *וְיֵעִיָּאֵל ס בְּנֵי חֹתָם הָעַרְעֵרִי: ס	<u>Uzia</u> the Ashterathite, Shama and {Q: <u>Jeiel</u> } [K: <u>Jeuel</u>] the sons of <u>Hotham</u> the Aroerite,	Jeiel (<i>qeré</i>) ... Jeuel (<i>ketiv</i>): AV differs (<i>Jehiel</i>) (<i>qeré</i>) here, but usually <i>Jeiel</i> elsewhere. Uzia: AV= <i>Uzzia</i> , which one would expect from the consonantal text (root עזז). Hotham: AV differs (<i>Hothan</i>).
1 Chr 11:45	יְדִיעָאֵל בֶּן־שִׁמְרִי וְיֹחָא אַחִיו הַתִּיִצִי: ס	Jediael the son of Shimri, and Joha his brother the Tizite,	
1 Chr 11:46	אֶלְיָאֵל הַמַּחֲוִים וִירִיבִי וְיֹשְׁוִיָּה בְּנֵי אֶלְנָעַם וְיִתְמָה הַמוֹאָבִי:	Eliel of the Mahavites and Jeribai and Joshaviah the sons of Elnaam, and Ithmah the Moabite,	

1 Chr 11:47	אֱלִיֵּל וְעֹבֵד וַיַּעֲשִׂיֵאל הַמְּצֹבָיִה: פ	Eliel and Obed, and Jasiel the Mezobaite.	Mezobaite: AV= <i>Mesobaite</i> .
1 Chr 12:1	וְאֵלֶּה הַבָּאִים אֶל-דָּוִד לְעִיקְלָג עוֹד עֲצוּר מִפְּנֵי שָׁאוּל בֶּן-קִישׁ וְהֵמָּה בְּגִבּוֹרִים עֲזָרֵי הַמִּלְחָמָה:	And these <i>were</i> those who came to David in <u>Ziklag</u> while <i>he</i> was still <i>being</i> constrained because of Saul the son of Kish, and they <i>were</i> among the warriors who were <u>helpers</u> in the war,	in Ziklag ← <i>to Zikelag</i> , in <i>scriptio plena</i> spelling. See 1 Chr 4:30. helpers in ← <i>helpers of</i> .
1 Chr 12:2	נֹשְׂקֵי קֶשֶׁת מִיְמִינִים וּמִשְׂמָאלִים בְּאַבְנִים וּבַחֲצָיִם בִּקְשֵׁת מֵאֲחֵי שָׁאוּל מִבְּנֵימֹן:	armed with a bow, right and left handed with stones, and arrows from the bow, from Saul's brothers, from Benjamin.	
1 Chr 12:3	הָרֹאשׁ אַחִיעֶזֶר וַיּוֹאֵשׁ בְּנֵי הַשְּׂמֵעָה הַגְּבֵעָתִי *וַיִּזּוּאֵל **וַיִּזְיָאֵל וּפְלֵט בְּנֵי עֲזֻמּוֹת וּבִרְכָה וַיְהוּא הָעֲנָתִיתִי:	The head <i>was</i> Ahiezer, as <i>were</i> Joash, the sons of <u>Shemaah</u> the Gibeathite, and {Q: Jeziel} [K: Jezuel] and Pelet the sons of Azmaveth, and Berachah, and Jehu the <u>Anathothite</u> ,	Shemaah ← <i>the Shemaah</i> . Anathothite ← <i>Annethothite</i> , in an unmorphological form. AV= <i>Antothite</i> here. See 2 Sam 23:27.
1 Chr 12:4a	וַיִּשְׂמַעִיָה הַגְּבֵעוֹנִי גִבּוֹר בְּשָׁלְשִׁים וְעַל-הַשְּׁלֹשִׁים:	and <u>Ishmaiah</u> the Gibeonite, a warrior among thirty, and in charge of the thirty,	Ishmaiah: AV= <i>Ismaiah</i> . AV's transliteration rules could have given <i>Jishmaiah</i> .
1 Chr 12:4b	וַיִּרְמִיָה וַיַּחֲזִיאֵל וַיּוֹחָזָן וַיּוֹזָבָד הַגְּדֵרָתִי:	and Jeremiah and Jahaziel and Johanan and <u>Jozabad</u> the Gederathite,	Jozabad ← <i>Josabad</i> .
1 Chr 12:5	אֶלְעֻזַי וַיְרִימוֹת וּבְעֲלִיָה וּשְׂמַרְיָהוּ וּשְׂפַטְיָהוּ *הַחֲרוּפִי **הַחֲרוּפִי:	Eluzai and Jerimoth and Bealiah and Shemariah and Shephatiah the {Q: Haruphite} [K: Hariphite],	
1 Chr 12:6	אֶלְקָנָה וַיִּשְׁיָהוּ וְעֲזֹרָאֵל וַיּוֹעֶזֶר וַיִּשְׁבָּעִם הַקֹּרְחִים:	Elkanah and <u>Jishshiah</u> and <u>Azarel</u> and Joezer and <u>Jashobam</u> , the Korhites,	Jishshiah: AV= <i>Jesiah</i> . Azarel: see Ezra 10:41. Jashobam: see 1 Chr 11:11.
1 Chr 12:7	וַיּוֹעֲאֵלָה וְזִבְדִּיָה בְנֵי יֶרְחָם מִן-הַגְּדוֹר:	and Joelah and Zebadiah the sons of Jeroham from <u>Gedor</u> .	Gedor ← <i>the Gedor</i> .
1 Chr 12:8	וּמִן-הַגָּדִי נִבְדְּלוּ אֶל-דָּוִד לְמַצָּד מִדְּבָרָה גְּבֵרֵי הַחֵיל אֲנָשֵׁי צָבָא לְמִלְחָמָה עֲרֻכֵי צָנָה וְרִמַּח וּפָנֵי אַרְיֵה פְּנֵיהֶם וְכַצְּבָאִים עַל-הַהָרִים לְמַהֵר: ס	And from the Gadites <i>men</i> detached themselves to David in the fortification in the desert, <i>men who were</i> valiant warriors, <i>men of the army of warfare</i> , handling shield and spear, whose <i>faces were like</i> a lion's face, and <i>who were</i> like gazelles on the mountain in speed:	
1 Chr 12:9	עֶזֶר הָרֹאשׁ עֲבַדְיָה הַשְּׁנִי אֱלִיאָב הַשְּׁלִישִׁי:	Ezer the <u>head</u> , Obadiah the second, Eliab the third,	head ← <i>first</i> .
1 Chr 12:10	מִשְׂמַנָּה הָרְבִיעִי יֶרְמִיָה הַחֲמִשִּׁי:	Mishmannah the fourth, Jeremiah the fifth,	

1 Chr 12:11	עַתִּי הַשְּׁשִׁי אֶלְיָאֵל הַשְּׁבַעִי:	Attai the sixth, Eliel the seventh,	
1 Chr 12:12	יֹחָנָן הַשְּׁמִינִי אֶלְזָבָד הַתְּשִׁיעִי:	Johanan the eighth, Elzabad the ninth,	
1 Chr 12:13	יֵרֵמְיָהוּ הָעֲשִׂירִי ס מַכְבְּנִי עֲשֵׂתִי עֶשֶׂר:	Jeremiah the tenth, Machbannai the eleventh.	Machbannai: AV= Machbanai.
1 Chr 12:14	אֵלֶּה מִבְּנֵי־גַד רֹאשֵׁי הָעֶבֶא אֶחָד לְמֵאָה הַקָּטָן וְהַגָּדוֹל לְאֶלֶף:	These, who were of the sons of Gad, were heads of the army – a junior one over a hundred and a senior one over a thousand.	
1 Chr 12:15	אֵלֶּה הֵם אֲשֶׁר עָבְרוּ אֶת־הַיַּרְדֵּן בַּחֹדֶשׁ הָרִאשׁוֹן וְהוּא מְמֵלָא עַל־כָּל־גְּדִיתוֹ *גְּדוֹתָיו וַיִּבְרִיחוּ אֶת־כָּל־הָעַמָּקִים לַמִּזְרָח וְלַמַּעֲרָב: ס	These are they who crossed the Jordan in the first month, when it flooded all its banks, and they put all the inhabitants of the valleys to flight eastwards and westwards.	banks: the <i>ketiv</i> is a variant form of the <i>qere</i> . flooded ← filled over.
1 Chr 12:16	וַיָּבֹאוּ מִן־בְּנֵי בְנִימִן וְיְהוּדָה עַד־לְמִצְדַּ לְדָוִד:	And some of the sons of Benjamin and Judah came up to David's fortification.	
1 Chr 12:17	וַיֵּצֵא דָוִד לִפְנֵיהֶם וַיַּעַן וַיֹּאמֶר לָהֶם אִם־לְשָׁלוֹם בָּאתֶם אֵלַי לְעֹזְרֵי יְהוָה־לִּי עֲלֵיכֶם לִבָּב לִיחַד וְאִם־לְרַמּוֹתַי לְצָרֵי בְלֹא חָמֶס בְּכַפֵּי יְרֵא אֱלֹהֵי אֲבוֹתֵינוּ וַיִּזְכַּח: ס	And David went out to confront them, and he addressed them and said to them, “If you have come to me in peace to assist me, my heart will be united with you, but if you have come to betray me to my adversaries – with there being no violence on my part – may the God of my fathers see it and convict it.”	to confront them ← before them. addressed ← answered, but no question asked. Compare Gen 18:27, Gen 31:36. my heart will be united with you ← I will have on you a heart of union. Compare Heb 4:2. on my part ← in my hands.
1 Chr 12:18	וַרוּחַ לְבָשָׂה אֶת־עַמְּשַׁי רֹאשׁ *הַשְּׁלוֹשִׁים *הַשְּׁלִישִׁים לְךָ דָּוִד וְעַמְּךָ בְּנֵי־יֵשׁוּעַ שָׁלוֹם שָׁלוֹם לְךָ וְשָׁלוֹם לְעֹזְרֶיךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ וַיִּקְבְּלֶם דָּוִד וַיִּתְּנֶם בְּרֹאשֵׁי הַגָּדוּד: פ	Then a spirit invested Amasai, a head of {K: thirty} [Q: those of the third rank], and it said, “We are for you, David, And with you, son of Jesse. Peace, peace be to you, And peace to your helpers, For your God has helped you.” Then David accepted them and appointed them among the heads of the troop.	

1 Chr 12:19	וּמִמְנַשֶּׁה נָפְלוּ עַל־דָּוִד בְּבֹאוֹ עַם־פְּלִשְׁתִּים עַל־שָׁאוּל לְמַלְחָמָה וְלֹא עֲזָרָם כִּי בַעֲצָה שָׁלְחָהּוּ סִרְגֵי פְּלִשְׁתִּים לְאֹמֶר בְּרֹאשֵׁינוּ יִפּוֹל אֶל־אֲדֹנָיו שָׁאוּל:	And <i>some men</i> of Manasseh defected to David when he came with Philistines against Saul in the war, but they did not help them, for the barons of the Philistines sent him <i>away</i> by counsel and said, "He will defect to his master Saul at <i>the cost of</i> our heads."	defected ... defect ← <i>fell ... fall</i> . they did not help them: i.e. <i>David and his men did not help the Philistines</i> . See 1 Sam 28:1, 1 Sam 28:2; 1 Sam 29:3, 1 Sam 29:4 etc.
1 Chr 12:20	בְּלָכְתּוֹ אֶל־צִיקְלָג נָפְלוּ עָלָיו מִמְנַשֶּׁה עֲדֹנָח וַיֹּזָבֵד וַיְדִיעֵאל וּמִיכָאֵל וַיֹּזָבֵד וְאֶלִיהוּא וְצִלְתַּי רָאשֵׁי הָאֲלָפִים אֲשֶׁר לְמֹנֶשֶׁה:	When he went to <i>Ziklag</i> , <i>these</i> defected to him from Manasseh: Adnah and Jozabad and Jediael and Michael and Jozabad and Elihu and <i>Zillethai</i> – heads of thousands who <i>were</i> from Manasseh.	Ziklag ← <i>Zikelag</i> , in <i>scriptio plena</i> spelling. See 1 Chr 4:30. Zillethai: AV= <i>Zilthai</i> .
1 Chr 12:21	וְהֵמָּה עֲזָרוּ עִם־דָּוִד עַל־הַגָּדוּד כִּי־גִבּוֹרֵי חַיִל כֻּלָּם וַיְהִיו שָׂרִים בְּצָבָא:	And they <i>helped</i> David against the <i>hostile</i> troop, for they <i>were</i> all valiant warriors, and they became commanders in the army.	helped ← <i>helped with</i> . Unusual prepositional linkage for an English direct object (dative in modern Hebrew (ל), NT Greek, German, Russian etc.).
1 Chr 12:22	כִּי לַעֲתִיּוֹם בַּיּוֹם יָבֹאוּ עַל־דָּוִד לְעֲזָרוֹ עַד־לְמַחֲנֶה גָּדוֹל כַּמַּחֲנֶה אֱלֹהִים: פ	For at <i>that</i> time day by day they would come to David to help him until <i>it became</i> a great camp, <i>like</i> a camp of God.	like a camp of God: perhaps an idiom for <i>as a mighty camp</i> ; compare Gen 23:6.
1 Chr 12:23	וְאֵלֶּה מִסְפְּרֵי רָאשֵׁי הַחֲלוּץ לְצָבָא בָּאוּ עַל־דָּוִד חֶבְרוֹנָה לְהָסִב מַלְכוּת שָׁאוּל אֵלָיו כַּפִּי יְהוָה: ס	And <i>these are</i> the numbers of the heads of the army's armed <i>soldiery</i> . They came to David <i>in</i> Hebron to direct Saul's kingdom to him, according to the pronouncement of the LORD:	in Hebron ← <i>to Hebron</i> . pronouncement ← <i>mouth</i> .
1 Chr 12:24	בְּנֵי יְהוּדָה נֹשְׂאֵי צַנָּה וְרֶמַח שֵׁשֶׁת אֲלָפִים וּשְׁמוֹנֶה מֵאוֹת חֲלוּצֵי צָבָא: ס	the sons of Judah who bore a shield and spear, six thousand eight hundred <i>armed soldiers</i> ;	armed soldiers ← <i>armed (ones) of the army</i> .
1 Chr 12:25	מִזְבֻנֵי שִׁמְעוֹן גִּבּוֹרֵי חַיִל לְצָבָא שִׁבְעַת אֲלָפִים וּמֵאָה: ס	from the sons of Simeon, valiant warriors in the army, seven thousand one hundred;	
1 Chr 12:26	מִזְבֻנֵי לֵוִי אַרְבַּעַת אֲלָפִים וּשְׁשׁ מֵאוֹת: ס	from the sons of Levi, four thousand six hundred;	
1 Chr 12:27	וַיְהוּיָדָע הַנָּגִיד לְאַהֲרֹן וְעַמּוֹ שְׁלֹשַׁת אֲלָפִים וּשְׁבַע מֵאוֹת: ס	and Jehoiada the leader of <i>the sons of Aaron</i> , and with him three thousand seven hundred <i>men</i> ;	
1 Chr 12:28	וְצָדוֹק נֶעַר גִּבּוֹר חַיִל וּבֵית־אָבִיו שָׂרִים עֶשְׂרִים וּשְׁנַיִם: ס	and Zadok, a lad, a valiant warrior; and his paternal house, twenty-two commanders;	

1 Chr 12:29	וּמִן־בְּנֵי בִנְיָמִן אַחֵי שָׂאוּל שְׁלֹשֶׁת אֲלָפִים וְעַד־הַנְּהַל מִרְבֵּיתָם שְׂמָרִים מִשְׁמֶרֶת בֵּית שָׂאוּל: ס	and from the sons of Benjamin, Saul's <u>kin</u> , three thousand – up to this point the majority of them <i>having been</i> guards in the guard duty of Saul's house;	kin ← <i>brothers</i> .
1 Chr 12:30	וּמִן־בְּנֵי אֶפְרַיִם עֶשְׂרִים אֶלֶף וּשְׂמוֹנֶה מֵאוֹת גְּבוּרֵי חַיִל אֲנָשֵׁי שִׁמּוֹת לְבַיִת אֲבוֹתָם: ס	and from the sons of Ephraim, twenty thousand eight hundred valiant warriors, men of fame of their paternal house;	
1 Chr 12:31	וּמִחֲצֵי מִטֵּה מְנַשֶּׁה שְׂמוֹנֶה עֶשֶׂר אֶלֶף אֲשֶׁר נִקְבּוּ בְּשִׁמוֹת לָבוֹא לְהַמְלִיךְ אֶת־דָּוִד: ס	and from <u>half of the tribe of</u> <u>Manasseh</u> , eighteen thousand <i>men</i> who were specified by <u>name</u> to go and make David king;	half of the tribe of Manasseh: rather than <i>the half-tribe of</i> <i>Manasseh</i> , in view of 1 Chr 12:37, where the other half is accounted for. name ← <i>names</i> .
1 Chr 12:32	וּמִבְּנֵי יִשָּׂשכָר יוֹדְעֵי בִינָה לְעֵתִים לְדַעַת מַה־יַּעֲשֶׂה יִשְׂרָאֵל רִאשֵׁיהֶם מְאֹתָיִם וְכָל־אֲחֵיהֶם עַל־פִּיהֶם: ס	and from the sons of Issachar, <i>who were knowledgeable in</i> <u>timely tactics</u> , so as to know what Israel should do, their heads <i>who were</i> two hundred in number and all of whose brothers were at their <u>command</u> ;	knowledgeable in timely tactics ← <i>knowing intelligence for</i> <i>times</i> . command ← <i>mouth</i> .
1 Chr 12:33	מִזְבֻּלוֹן יוֹצְאֵי צָבָא עֲרֹכֵי מִלְחָמָה בְּכָל־כְּלֵי מִלְחָמָה חֲמֻשִׁים אֶלֶף וְלַעֲדָר בְּלֹא־לֵב וְלֵב: ס	from Zebulun, those <i>who</i> went out <i>in</i> the army, equipped for war with every weapon of war, fifty thousand <i>men</i> , <i>fit</i> to take up position <u>without wavering</u> ;	without wavering ← <i>with no</i> <i>heart and heart</i> .
1 Chr 12:34	וּמִנַּפְתָּלִי שָׂרִים אֶלֶף וְעֶמְהֶם בְּצַנָּה וְחֲנִית שְׁלֹשִׁים וְשִׁבְעָה אֶלֶף: ס	and from Naphtali, a thousand commanders, and with them, with shield and spear, thirty- seven thousand;	
1 Chr 12:35	וּמִן־הַדָּנִי עֲרֹכֵי מִלְחָמָה עֶשְׂרִים־וּשְׂמוֹנֶה אֶלֶף וְשֵׁשׁ מֵאוֹת: ס	and from the Danites, those equipped for war, twenty-eight thousand six hundred;	
1 Chr 12:36	וּמֵאֲשֶׁר יוֹצְאֵי צָבָא לַעֲרֹךְ מִלְחָמָה אַרְבָּעִים אֶלֶף: ס	and from Asher, those <i>who</i> went out <i>in</i> the army, <u>equipped</u> for war, forty thousand;	equipped ← <i>to equip</i> .
1 Chr 12:37	וּמֵעֵבֶר לַיַּרְדֵּן מִן־הָרְאוּבֵנִי וְהַגָּדִי וְחֲצִי שִׁבְט מְנַשֶּׁה בְּכָל־כְּלֵי צָבָא מִלְחָמָה מֵאָה וְעֶשְׂרִים אֶלֶף:	and from the other side of the Jordan, from the Reubenites and the Gadites and <u>half of the tribe</u> <u>of Manasseh</u> , with all weaponry of the army of warfare, one hundred and twenty thousand.	half of the tribe of Manasseh: rather than <i>the half-tribe of</i> <i>Manasseh</i> . Josh 22:7 shows when this sense is intended.

1 Chr 12:38	כָּל-אֵלֶּה אַנְשֵׁי מִלְחָמָה עִדְרֵי מְעַרְכָּהּ בְּלִבָּב שְׁלֵם בָּאוּ חִבְרוֹנָה לְהַמְלִיךְ אֶת-דָּוִד עַל-כָּל-יִשְׂרָאֵל וְגַם כָּל-שְׂרֵית יִשְׂרָאֵל לֵב אֶחָד לְהַמְלִיךְ אֶת-דָּוִד:	All these warfaring men, <i>who</i> took up position in battle formation, went wholeheartedly to Hebron to make David king over all Israel, and also all the rest of Israel <u>was unanimous</u> in making David king.	unanimous ← <i>one heart</i> . <hr/> in making: gerundial use of the infinitive.
1 Chr 12:39	וַיְהִיו-שָׁם עִם-דָּוִד יָמִים שְׁלוֹשָׁה אַבְלִים וְשִׁוְתִים כִּי-הֵכִינוּ לָהֶם אַחֵיהֶם:	And they were there with David for three days, eating and drinking, for their brothers had prepared <i>it</i> for them.	
1 Chr 12:40	וְגַם הַקְּרוֹבִים-אֵלֵיהֶם עַד-יִשְׁשָׁכָר וּזְבֻלוֹן וְנַפְתָּלִי מִבְּיָאִים לָחֶם בַּחֲמֹרִים וּבִגְמָלִים וּבַפָּרָדִים וּבַבָּקָר מֵאֵלֶּל קֹמַח דְּבָלִים וְצִמּוֹקִים וַיִּזְוְשְׁמוּ וּבָקָר וְצֹאן לָרֶב כִּי שִׂמְחָה בְּיִשְׂרָאֵל: פ	And also those who <i>were</i> related to them – to Issachar and Zebulun and Naphtali – brought <u>bread</u> on donkeys and on camels and on mules and on oxen: food, flour, pressed fig <i>cake</i> , raisin <i>cake</i> , wine and oil, and oxen and small cattle in abundance, for <i>there was</i> joy in Israel.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Chr 13:1	וַיַּעַן דָּוִד עִם-שָׂרֵי הָאֲלָפִים וְהַמְּאוֹת לְכָל-נֹגֵיד:	And David took counsel with the commanders of a thousand and of a hundred <i>and</i> with every leader,	
1 Chr 13:2	וַיֹּאמֶר דָּוִד לְכָל קְהֵל יִשְׂרָאֵל אִם-עֲלִיכֶם טוֹב וּמִן-יְהוָה אֱלֹהֵינוּ נִפְרָצָה נִשְׁלַחָה עַל-אֲחֵינוּ הַנִּשְׁאָרִים בְּכָל אֲרָצוֹת יִשְׂרָאֵל וְעִמָּהֶם הַכֹּהֲנִים וְהַלְוִיִּם בְּעָרֵי מִגְרֵשֵׁיהֶם וַיִּקְבְּצוּ אֵלֵינוּ:	and David said to the whole convocation of Israel, “If <i>it is</i> right <u>in your opinion</u> , and <i>if it is</i> from the LORD our God, let us spread out and send <i>companies</i> to our brothers who remain in all the lands of Israel, and <i>let us send</i> with them the <u>priests</u> and the Levites <u>into</u> the cities of their pasture lands, so that they gather themselves to us.	in your <i>opinion</i> ← <i>at you</i> . <hr/> the priests: AV differs (<i>to the priests</i>). <hr/> into ← <i>in</i> .
1 Chr 13:3	וְנִסְבָּה אֶת-אָרוֹן אֱלֹהֵינוּ אֵלֵינוּ כִּי-לֹא דִרְשָׁנָהּ בְּיָמֵי שָׂאוֹל:	And let us <u>recover</u> the ark of our God, because we did not inquire with it in Saul's days.”	recover ← <i>turn ... round to ourselves</i> .
1 Chr 13:4	וַיֹּאמְרוּ כָּל-הַקְּהָל לַעֲשׂוֹת כַּן כִּי-יֵשֶׁר הַדָּבָר בְּעֵינֵי כָּל-הָעָם:	And the whole convocation <u>agreed</u> to do <u>this</u> , for the matter was right in the eyes of all the people.	agreed ← <i>said</i> . <hr/> this ← <i>thus</i> .

1 Chr 13:5	וַיִּקְהַל דָּוִד אֶת-כָּל-יִשְׂרָאֵל מִן-שִׁיחֹר מִצְרַיִם וְעַד-לְבוֹא חֶמֶת לְהֵבִיא אֶת-אֲרוֹן הָאֱלֹהִים מִקִּרְיַת יַעֲרִים:	Then David convened the whole of Israel from Shihor in Egypt to the approach to Hamath, to bring the ark of God from Kiriath-Jearim.	2 Sam 6:1. in Egypt ← of Egypt. the approach to Hamath: or, with [LHG], <i>Lebo-hamath</i> . Compare 1 Ki 8:65. Kiriath-Jearim: see Josh 9:17.
1 Chr 13:6	וַיַּעַל דָּוִד וְכָל-יִשְׂרָאֵל בְּעֹלְתָהּ אֶל-קִרְיַת יַעֲרִים אֲשֶׁר לִיהוּדָה לְהַעֲלוֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים יְהוָה יוֹשֵׁב הַכְּרוּבִים אֲשֶׁר-נִקְרָא שָׁם:	And David and all Israel went up to Baalah, to Kiriath-Jearim, which belongs to Judah, so as to bring up from there the ark of God – of the LORD, who resides between the cherubim – where his name is called on.	2 Sam 6:2. Kiriath-Jearim: see Josh 9:17.
1 Chr 13:7	וַיִּרְכִּיבוּ אֶת-אֲרוֹן הָאֱלֹהִים עַל-עֲגָלָה חֲדָשָׁה מִבַּיִת אֲבִינָדָב וְעִזָּא וְאַחִיו נְהֻגִים בָּעֲגָלָה:	And they loaded the ark of God onto a new wagon obtained from the house of Abinadab, and Uzza and Ahio were driving the wagon.	2 Sam 6:3. loaded ← mounted. Uzza: see 2 Sam 6:8.
1 Chr 13:8	וְדָוִד וְכָל-יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי הָאֱלֹהִים בְּכָל-עֹז וּבְשִׁירִים וּבְכַנָּרוֹת וּבַבְּנָבָלִים וּבַתְּפִים וּבַמְצַלְתִּים וּבַחֲצֹצְרוֹת:	Now David and all Israel were playing music before God with all their strength, both with singing and on harps and on lutes, and with drums and with cymbals, and with trumpets,	2 Sam 6:5.
1 Chr 13:9	וַיָּבֹאוּ עַד-גִּזְרֹן כִּידֹן וַיִּשְׁלַח עִזָּא אֶת-יָדוֹ לְאַחֹז אֶת-הָאֲרוֹן כִּי שָׁמְטוּ הַבָּקָר:	when they came to Chidon's threshing floor, and Uzza stretched out his hand to hold the ark, because the oxen were destabilizing it.	2 Sam 6:6. Uzza: see 2 Sam 6:8.
1 Chr 13:10	וַיַּחַר-אַף יְהוָה בְּעִזָּא וַיַּכֵּהוּ עַל אֲשֶׁר-שָׁלַח יָדוֹ עַל-הָאֲרוֹן וַיָּמָת שָׁם לִפְנֵי אֱלֹהִים:	At this the anger of the LORD was kindled against Uzza, and he struck him down because he had stretched out his hand on the ark, and he died there before God.	2 Sam 6:7. at this: wider use of the <i>vav</i> . Uzza: see 2 Sam 6:8.
1 Chr 13:11	וַיַּחַר לְדָוִד כִּי-פָרַץ יְהוָה פָּרַץ בְּעִזָּא וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרַץ עִזָּא עַד הַיּוֹם הַזֶּה:	And it grieved David that the LORD had burst out against Uzza, and he called that place Perez-Uzza, as it is up to this day.	2 Sam 6:8. grieved: or <i>infuriated</i> . had burst out ← had burst a burst. Uzza ... Perez-Uzza: see 2 Sam 6:8.
1 Chr 13:12	וַיִּירָא דָוִד אֶת-הָאֱלֹהִים בַּיּוֹם הַהוּא לֵאמֹר הֵיךְ אָבִיא אֵלַי אֶת אֲרוֹן הָאֱלֹהִים:	And David feared God* on that day, and he said, “How will I have the ark of God* brought to me?”	God* (2x): [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but רַ 2 Sam 6:9. have ... brought ← bring.

1 Chr 13:13	וְלֹא־הָסִיר דָּוִד אֶת־הָאָרוֹן אֵלָיו אֶל־עִיר דָּוִד וַיִּטֶּהוּ אֶל־בַּיִת עֲבֹד־אֲדָם הַגִּתִּיתִי:	So David did not have the ark brought to him in the City of David, and he had it diverted to the house of Obed-Edom the Gittite.	↳ this is only an inference, and we do not reverse it. 2 Sam 6:10.
1 Chr 13:14	וַיֵּשֶׁב אֲרוֹן הָאֱלֹהִים עִם־בַּיִת עֲבֹד אֲדָם בְּבֵיתוֹ שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־בַּיִת עֲבֹד־אֲדָם וְאֶת־כָּל־אֲשֶׁר־לוֹ: פ	So the ark of God remained with the house of Obed-Edom, in his house for three months, and the LORD blessed the house of Obed-Edom and all who <i>belonged</i> to him.	2 Sam 6:11.
1 Chr 14:1	וַיִּשְׁלַח *חִירָם* *חֹרֶם* מֶלֶךְ־צֹר מִלְּאֲכָיִם אֶל־דָּוִד וַעֲצֵי אֲרָזִים וְחֲרָשֵׁי קִיר וְחֲרָשֵׁי עֵצִים לְבָנוֹת לוֹ בַּיִת:	And {Q: Hiram} [K: Hiram] king of Tyre sent envoys to David, and cedar wood and wall masons and carpenters, to build him a house.	The <i>qeré</i> is surprising, because 2 Sam 5:11 and 1 Kings have <i>Hiram</i> , the <i>ketiv</i> here. But in Chronicles, he is mainly <i>Huram</i> . 2 Sam 5:11. wall masons ← <i>artificers of walls</i> .
1 Chr 14:2	וַיַּדַּע דָּוִד כִּי־הִכִּינוֹ יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל כִּי־נִשְׂאֵת לְמַעַל מְלָכוֹתָו בַּעֲבוּר עַמּוֹ יִשְׂרָאֵל: פ	And David knew that the LORD had established him as king over Israel, because his kingdom was <u>highly exalted</u> , for the sake of his people Israel.	2 Sam 5:12. highly exalted ← <i>exalted upwards</i> .
1 Chr 14:3	וַיִּקַּח דָּוִד עוֹד נָשִׁים בִּירוּשָׁלַם וַיּוֹלֵד דָּוִד עוֹד בָּנִים וּבָנוֹת:	And David took <i>some</i> more wives in Jerusalem, and David begot more sons and daughters.	2 Sam 5:13.
1 Chr 14:4	וְאֵלֶּה שְׁמוֹת הַיְלֹוּדִים אֲשֶׁר הָיוּ לוֹ בִּירוּשָׁלַם שְׁמוֹעַ וְשׁוֹבָב נַתָּן וְשִׁלְמָה:	And these <i>are</i> the names of those born, whom he had in Jerusalem: Shammua and Shobab, Nathan and Solomon,	2 Sam 5:14, 1 Chr 3:5.
1 Chr 14:5	וַיְבַחֵר וְאֵלִישׁוּעַ וְאֶלְפָּלֵט:	and Ibhar and Elishua and Elpelet,	2 Sam 5:15, 1 Chr 3:6. Elpelet: AV= <i>Elpalet</i> , the pausal form. See Gen 4:2.
1 Chr 14:6	וְנֹגַהּ וְנֶפֶג וַיִּפְיַע:	and Nogah and Nepheg and Japhia,	2 Sam 5:15, 1 Chr 3:7.
1 Chr 14:7	וְאֵלִישָׁמָע וּבְעֵלִידָע וְאֶלִּיפְלֵט:	and Elishama and Beeliada and Eliphelet.	2 Sam 5:16, 1 Chr 3:8. Eliphelet: AV= <i>Eliphalet</i> , the pausal form, here and 2 Sam 5:16, but elsewhere <i>Eliphelet</i> . See Gen 4:2.
1 Chr 14:8	וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי־נִמְשַׁח דָּוִד לְמֶלֶךְ עַל־כָּל־יִשְׂרָאֵל וַיַּעֲלוּ כָּל־פְּלִשְׁתִּים לְבַקֵּשׁ אֶת־דָּוִד וַיִּשְׁמַע דָּוִד וַיֵּצֵא לִפְנֵיהֶם:	And when the Philistines heard that David had been anointed as king over all Israel, all the Philistines came up to <u>seek</u> David, but David heard <i>about it</i> , and he went out to <u>confront</u> them.	2 Sam 5:17. to seek: here in a hostile sense, as in 1 Sam 26:2. to confront them ← <i>before them</i> .

1 Chr 14:9	וּפְלִשְׁתִּים בָּאוּ וַיִּפְשְׁטוּ בְּעֵמֶק רֶפְאִים:	And the Philistines came and spread themselves out in the Valley of the <u>Rephaim</u> .	2 Sam 5:18. Rephaim: see [CB] App. 25.
1 Chr 14:10	וַיִּשְׁאַל דָּוִד בְּאֱלֹהִים לֵאמֹר הֲאֵעֲלֶה עַל-פְּלִשְׁתִּים *פְּלִשְׁתִּים וְנִתְּתָם בְּיָדִי וַיֹּאמֶר לוֹ יְהוָה עֲלֶה וְנִתְּתָם בְּיָדֶךָ:	And David asked God* and said, “Should I go up against the Philistines, and will you deliver them into my hand?” And the LORD said to him, “Go up, and I will deliver them into your hand.”	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. Philistines: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. 2 Sam 5:19.
1 Chr 14:11	וַיַּעֲלוּ בְּבַעַל-פְּרָצִים וַיִּבְּסוּ דָּוִד וַיֹּאמֶר דָּוִד פָּרַץ הָאֱלֹהִים אֶת-אֹיְבֵי בְּיָדִי כַּפְּרָץ מִים עַל-כֵּן קָרְאוּ שֵׁם-הַמָּקוֹם הַהוּא בְּעַל פְּרָצִים:	So they went up to Baal-Perazim, and David struck them there. And David said, “God* has dispersed my enemies <u>by means of myself</u> , like an outpouring of water”, which <i>is</i> why they called that place Baal-Perazim.	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. 2 Sam 5:20. by means of myself ← <i>by my hand</i> .
1 Chr 14:12	וַיַּעֲזֹבוּ-שָׁם אֶת-אֱלֹהֵיהֶם וַיֹּאמֶר דָּוִד וַיִּשְׂרְפוּ בָאֵשׁ: פ	And they abandoned their gods there, and David <u>gave the commandment</u> that they were to be burned with fire.	2 Sam 5:21. gave the commandment ← <i>said</i> , but also <i>commanded</i> . Compare Dan 1:3.
1 Chr 14:13	וַיִּסְיֻפוּ עוֹד פְּלִשְׁתִּים וַיִּפְשְׁטוּ בְּעֵמֶק:	But the Philistines spread themselves out again in the valley.	2 Sam 5:22.
1 Chr 14:14	וַיִּשְׁאַל עוֹד דָּוִד בְּאֱלֹהִים וַיֹּאמֶר לוֹ הָאֱלֹהִים לֹא תַעֲלֶה אַחֲרֵיהֶם הִסֵּב מֵעֲלֵיהֶם וּבָאתָ לָהֶם מִמּוֹל הַבְּכָאִים:	And David inquired of God* again, and God* said to him, “You shall not go up after them. Go round away from them and advance on them from opposite the balsam trees.	God* (2x): [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. Occurs twice here. 2 Sam 5:23. advance on ← <i>come to</i> .
1 Chr 14:15	וַיְהִי כִשְׁמֹעַךָ אֶת-קוֹל הַצְּעָדָה בְּרִאשֵׁי הַבְּכָאִים אִזּו תִצָּא בְּמִלְחָמָה כִּי-יֵצֵא הָאֱלֹהִים לִפְנֶיךָ לְהַכּוֹת אֶת-מַחֲנֶה פְּלִשְׁתִּים:	And it will come to pass, when you hear the sound of marching in the crowns of the balsam trees, <i>that</i> then you will go out to war, for God will go out before you to strike the Philistines' <u>camp</u> .”	2 Sam 5:24. camp: or <i>battalion</i> .

1 Chr 14:16	וַיַּעַשׂ דָּוִד כַּאֲשֶׁר צִוָּהוּ הָאֱלֹהִים וַיִּכּוּ אֶת־מַחֲנֵה פְּלִשְׁתִּים מִגְּבֵעוֹן וְעַד־גְּזֵרָה:	And David did as God* had commanded him, and they struck the Philistines' camp from Gibeon to Gezer.	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. 2 Sam 5:25. Gezer: AV= <i>Gazer</i> . See 2 Sam 5:25, but MT is locative and pausal here.
1 Chr 14:17	וַיֵּצֵא שֵׁם־דָּוִד בְּכָל־הָאֲרָצוֹת וַיְהִי וְנָתַן אֶת־פַּחַדּוֹ עַל־כָּל־הַגּוֹיִם:	And David's fame spread throughout all the lands, and the LORD put fear of him on all the nations.	spread ← <i>went out</i> . fear of him: an objective genitive (they fear him).
1 Chr 15:1	וַיַּעַשׂ־לוֹ בֵּתִים בְּעִיר דָּוִד וַיִּכַן מְקוֹם לְאָרוֹן הָאֱלֹהִים וַיִּטֹּל־לוֹ אֹהֶל:	And he made himself houses in the City of David, and he prepared a place for the ark of God, and he pitched a tent for it.	
1 Chr 15:2	אָז אָמַר דָּוִד לֹא לְשֵׂאת אֶת־אָרוֹן הָאֱלֹהִים כִּי אִם־הַלְוִיִּים כִּי־בָם בְּתָר יְהִי לְשֵׂאת אֶת־אָרוֹן יְהוָה וּלְשִׂרְתּוֹ עַד־עוֹלָם: ס	Then David commanded <i>that</i> no- one should bear the ark of God except the Levites, for the LORD had chosen them to bear the ark of the LORD, and to serve him age-abidingly.	serve him: or <i>officiate (with) it</i> .
1 Chr 15:3	וַיִּקְהַל דָּוִד אֶת־כָּל־יִשְׂרָאֵל אֶל־יְרוּשָׁלַם לְהַעֲלוֹת אֶת־אָרוֹן יְהוָה אֶל־מְקוֹמוֹ אֲשֶׁר־הִכִּין לוֹ:	And David convened all of Israel to Jerusalem for the bringing up of the ark of the LORD to its place which he had prepared for it.	
1 Chr 15:4	וַיֵּאסֹף דָּוִד אֶת־בְּנֵי אַהֲרֹן וְאֶת־הַלְוִיִּם:	And David gathered the sons of Aaron and the Levites:	
1 Chr 15:5	לְבָנֵי קֹהַת אֹרִיאֵל הַשָּׂר וְאָחִיו מֵאָה וְעֶשְׂרִים: ס	of the sons of Kohath, Uriel the principal <i>one</i> and his brothers – one hundred and twenty <i>of them</i> ;	
1 Chr 15:6	לְבָנֵי מֵרָרִי עֲשָׂיָה הַשָּׂר וְאָחִיו מֵאתַיִם וְעֶשְׂרִים: ס	of the sons of Merari, Asaiah the principal <i>one</i> and his brothers – two hundred and twenty <i>of them</i> ;	
1 Chr 15:7	לְבָנֵי גֵרְשׁוֹם יוֹאֵל הַשָּׂר וְאָחִיו מֵאָה וּשְׁלֹשִׁים: ס	of the sons of Gershom, Joel the principal <i>one</i> and his brothers – one hundred and thirty <i>of them</i> ;	
1 Chr 15:8	לְבָנֵי אֵלִיצָפָן שְׁמַעְיָה הַשָּׂר וְאָחִיו מֵאתַיִם: ס	of the sons of Elizaphan, Shemaiah the principal <i>one</i> and his brothers – two hundred <i>of</i> <i>them</i> ;	
1 Chr 15:9	לְבָנֵי חֶבְרוֹן אֵלִיאֵל הַשָּׂר וְאָחִיו שְׁמוֹנִים: ס	of the sons of Hebron, Eliel the principal <i>one</i> and his brothers – eighty <i>of them</i> ;	

1 Chr 15:10	לְבָנֵי עֲזִיזֵאל עֲמִינָדָב הַשָּׂר וְאָחָיו מֵאָה וּשְׁנַיִם עָשָׂר: ס	of the sons of Uzziel, Amminadab the principal <i>one</i> and his brothers – one hundred and twelve <i>of them</i> .	
1 Chr 15:11	וַיִּקְרָא דָּוִד לְצָדוֹק וּלְאַבְיָתָר הַכֹּהֲנִים וְלִלְוִיִּם לְאֹרִיאֵל עֲשִׂיָּה וַיֹּזָאֵל שְׁמַעְיָה וְאַלְיָאֵל וְעֲמִינָדָב:	And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah and Joel, Shemaiah and Eliel and Amminadab,	Abiathar: see 1 Sam 22:20.
1 Chr 15:12	וַיֹּאמֶר לָהֶם אַתֶּם רְאֵשֵׁי הָאָבוֹת לְלוֹיִם הַתְּקַדְּשׁוּ אֶתְכֶם וְאֶחְיֶיכֶם וְהֵעֲלִיתֶם אֶת אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֶל־הַכִּינּוֹתַי לָזֶה:	and he said to them, “You <i>are</i> the paternal heads of the Levites. Sanctify yourselves, you and your brothers, and bring the ark of the LORD God of Israel up to <i>where</i> I have prepared for it.	
1 Chr 15:13	כִּי לִמְבַרְאֲשׁוֹנָה לֹא אַתֶּם פָּרַץ יְהוָה אֱלֹהֵינוּ בָּנוּ כִּי־לֹא דַרְשָׁנָהוּ בַּמִּשְׁפָּט:	Since it <i>wasn't</i> you <i>bringing it up</i> on the first <i>occasion</i> , the LORD our God broke in on us – because we did not seek him according to the ordinance.”	since it <i>wasn't</i> you: Ahio and Uzza were not Levites (2 Sam 6:3, Abinadab being David's brother).
1 Chr 15:14	וַיִּתְקַדְּשׁוּ הַכֹּהֲנִים וְהַלְוִיִּם לְהֵעֲלוֹת אֶת־אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.	
1 Chr 15:15	וַיִּשְׂאוּ בְנֵי־הַלְוִיִּם אֶת אֲרוֹן הָאֱלֹהִים כַּאֲשֶׁר צִוָּה מֹשֶׁה כַּדְּבַר יְהוָה בְּכַתְּפָם בַּמָּטוֹת עֲלֵיהֶם: פ	And the sons of the Levites bore the ark of God, as Moses had commanded, according to the word of the LORD, <u>with the poles</u> <u>extending onto their shoulders</u> .	with the poles <i>extending</i> onto their shoulders ← <i>on their</i> <i>shoulder with the poles on them</i> .
1 Chr 15:16	וַיֹּאמֶר דָּוִד לְשָׂרֵי הַלְוִיִּם לְהַעֲמִיד אֶת־אֶחְיֵיהֶם הַמְשֻׁרְרִים בְּכִלֵּי־שִׁיר נְבָלִים וּכְנָרוֹת וּמְצִלְתִּים מְשַׁמְעִים לְהָרִים־בְּקוֹל לְשִׂמְחָה: פ	And David told the <u>senior</u> Levites to appoint their brothers <i>as</i> the singers with instruments of song: lutes and harps and timbrels, producing sounds <i>and</i> with raising of the voice in joy.	senior ← <i>chiefs of</i> .
1 Chr 15:17	וַיַּעֲמִידוּ הַלְוִיִּם אֶת הִימָן בֶּן־יֹזָאֵל וּמִן־אָחָיו אֶסָּף בֶּן־בְּרַכְיָהוּ ס וּמִן־בְּנֵי מֶרָרִי אֶחְיָהֶם אֵיתָן בֶּן־קוּשִׁיָּהוּ:	So the Levites appointed Heman the son of Joel, and from his brothers, Asaph the son of Berechiah, and from the sons of Merari – their brothers – Ethan the son of Kushaiah.	

1 Chr 15:18	וְעִמָּהֶם אֶחֱיָהֶם הַמְּשֻׁנִים זְכַרְיָהוּ בֶן וַיַּעֲזִיאֵל וּשְׁמִירָמוֹת וַיְחִיאֵל וְעֻנִי אֶלְיָאָב וּבְנֵיהוּ וּמַעֲשִׂיהוּ וּמַתִּיתָהוּ וְאֶלְיִפְלֵהוּ וּמִקְנֵיהוּ וְעֶבֶד אָדָם וַיַּעֲזִיאֵל הַשְּׁעָרִים:	And with them <i>were</i> their brothers the juniors in rank: Zechariah, Ben and Jaaziel and Shemiramoth and Jehiel and Unni, Eliab and Benaiah and Maaseiah, and Mattithiah and Elipheleh and Mikneiah and Obed-Edom and Jeiel, the gatekeepers;	juniors in rank ← <i>second (ones)</i> .
1 Chr 15:19	וְהַמְּשֻׁרְרִים הַיָּמֵן אֶסָּף וְאִיתָן בְּמִצְלָתִים נְחֹשֶׁת לְהַשְׁמִיעַ:	and the singers, Heman, Asaph and Ethan to produce sound with copper timbrels;	
1 Chr 15:20	וּזְכַרְיָה וַעֲזִיאֵל וּשְׁמִירָמוֹת וַיְחִיאֵל וְעֻנִי וְאֶלְיָאָב וּמַעֲשִׂיהוּ וּבְנֵיהוּ בְּנַבְלִים עַל-עֲלָמוֹת:	and Zechariah and Aziel and Shemiramoth and Jehiel and Unni and Eliab and Maaseiah and Benaiah, with lutes accompanying the maiden's choir;	accompanying ← <i>at</i> . the maiden's choir ← <i>Alamoth</i> . See [CB] App. 65 ii.
1 Chr 15:21	וּמַתִּיתָהוּ וְאֶלְיִפְלֵהוּ וּמִקְנֵיהוּ וְעֶבֶד אָדָם וַיַּעֲזִיאֵל וְעֻזַּיְהוּ בְּכַנְרוֹת עַל-הַשְּׁמִינִית לְנַצַּח:	and Mattithiah and Elipheleh and Mikneiah and Obed-Edom and Jeiel and Azaziah, with harps accompanying the eighth day division choir, to lead in music;	Elipheleh ← <i>Eliphelehu</i> , but we conform this to 1 Chr 15:18, as does AV. accompanying ← <i>at</i> . eighth day division choir: AV differs (<i>Sheminith</i>). See [CB] App. 65.
1 Chr 15:22	וּכְנַנְיָהוּ שֶׁרֵה-לְוִיִּם בְּמִשָּׂא יֶסֶר בְּמִשָּׂא כִּי מִבֵּין הוּא:	and Chenaniah, a senior Levite who was engaged in the singing – he instructed the singing because he was knowledgeable;	senior ← <i>chief of</i> . who was engaged in the singing: or, by inference, (<i>led</i>) in the singing, but the absence of a verb, strictly speaking, admits only (<i>was</i>) in the singing. he instructed: infinitive absolute in the role of a finite verb.
1 Chr 15:23	וּבְרַכְיָה וְאֶלְקָנָה שְׁעָרִים לְאָרוֹן:	and Berechiah and Elkanah, gatekeepers for the ark;	
1 Chr 15:24	וּשְׁבַנְיָהוּ וַיֹּשֶׁפֶט וְנַתְנָאֵל וְעַמְּשִׁי וְזְכַרְיָהוּ וּבְנֵיהוּ וְאֶלְיָעֶזֶר הַכֹּהֲנִים *מַחְצְרִים **מַחְצְרִים בְּחֻצְרוֹת לְפָנָי אָרוֹן הָאֱלֹהִים וְעֶבֶד אָדָם וַיְחִיָּה שְׁעָרִים לְאָרוֹן:	and Shebaniah and Jehoshaphat and Nethaneel and Amasai and Zechariah and Benaiah and Eliezer, the priests who blew the trumpets before the ark of God; and Obed-Edom and Jehiah who were gatekeepers of the ark.	Jehoshaphat: MT= <i>Joshaphat</i> here. blew: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. Nethaneel: see Num 1:8.
1 Chr 15:25	וַיְהִי דָוִד וְזֻקְנֵי יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים הַהֲלֹכִים לְהַעֲלוֹת אֶת-אָרוֹן בְּרִית-יְהוָה מִן-בֵּית עֶבֶד-אָדָם בְּשִׂמְחָה: ס	So it was David and the elders of Israel and the commanders of a thousand who went to bring the ark of the covenant of the LORD up from the house of Obed-Edom with joy,	2 Sam 6:12.

1 Chr 15:26	וַיְהִי בְעֶזְרֵי הָאֱלֹהִים אֶת־הַלְוִיִּם נִשְׂאֵי אֲרוֹן בְּרִית־יְהוָה וַיִּזְבְּחוּ שִׁבְעַת־פָּרִים וְשִׁבְעַת אֵילִים:	and it came to pass, when God helped the Levites who were carrying the ark of the covenant of the LORD, that they sacrificed seven bulls and seven rams.	2 Sam 6:13.
1 Chr 15:27	וְדָוִד מְכַרְבֵּל בְּמַעֲלֵי בֹוץ וְכָל־הַלְוִיִּם הַנִּשְׂאִים אֶת־הָאֲרוֹן וְהַמְשָׁרְרִים וְכַנְנִיָּה הַשָּׂר הַמִּשָּׂא הַמְשָׁרְרִים וְעַל־דָּוִד אֶפֶוד בָּד:	And David <i>was</i> attired in a byssus robe, as <i>were</i> all the Levites who were carrying the ark, and the singers, and Chenaniah the master of the choir of the singers. And on David <i>was</i> an ephod of fine linen.	2 Sam 6:14. byssus: also known as <i>sea-silk</i> [Wikipedia]. Very valuable. choir ← <i>singing</i> ← <i>lifting up</i> .
1 Chr 15:28	וְכָל־יִשְׂרָאֵל מַעֲלִים אֶת־אֲרוֹן בְּרִית־יְהוָה בְּתִרוּעָה וּבִקְוֹל שׁוֹפָר וּבַחֲצֹצְרוֹת וּבַמְצַלְתִּים מִשְׁמָעִים בְּנִבְלִים וְכַנְרֹת:	So all Israel brought up the ark of the covenant of the LORD, with shouting and with the sound of the ramshorn and with trumpets and with timbrels, making sounds with lutes and harps.	2 Sam 6:15.
1 Chr 15:29	וַיְהִי אֲרוֹן בְּרִית יְהוָה בָּא עַד־עִיר דָּוִד וּמִיכָל בֵּת־שָׂאוּל נִשְׁקָפָה בְּעֵד הַחַלּוֹן וַתֵּרָא אֶת־הַמֶּלֶךְ דָּוִד מְרַקֵּד וּמִשְׁחֹק וַתִּבֹּז לוֹ בַּלְבָּה: פ	And it came to pass, <i>as</i> the ark of the covenant of the LORD was arriving in the City of David, that Michal, Saul's daughter, was peering out of the window, and she saw King David dancing and cavorting, and she despised him in her heart.	2 Sam 6:16. cavorting ← <i>playing</i> , but also <i>playing around</i> .
1 Chr 16:1	וַיָּבִיאוּ אֶת־אֲרוֹן הָאֱלֹהִים וַיִּצְיִגּוּ אֹתוֹ בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִד וַיִּקְרִיבוּ עֹלוֹת וּשְׁלָמִים לִפְנֵי הָאֱלֹהִים:	And they brought the ark of God*, and they put it inside the tent which David had pitched for it, and they made burnt offerings and peace-offerings before God*.	God* (2x): [CBJ] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. 2 Sam 6:17.
1 Chr 16:2	וַיְכַל דָּוִד מִהֶעֱלוֹת הָעֹלָה וְהַשְּׁלָמִים וַיְבָרֵךְ אֶת־הָעָם בְּשֵׁם יְהוָה:	And when David had finished offering the burnt offering and the peace-offerings, he blessed the people in the name of the LORD.	2 Sam 6:18. burnt offering: as MT.
1 Chr 16:3	וַיַּחֲלֵק לְכָל־אִישׁ יִשְׂרָאֵל מֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ כֶּבֶד־לֶחֶם וְאֶשְׂפָּר וְאֶשִׁישָׁה:	And he distributed to every person of Israel, both men and women – to each <i>one</i> – a loaf of bread and <i>a portion of roast beef</i> and <i>raisin cake</i> .	2 Sam 6:19. <i>a portion of roast beef</i> : see 2 Sam 6:19. raisin cake: AV differs (<i>flagon of wine</i>).
1 Chr 16:4	וַיִּתֵּן לִפְנֵי אֲרוֹן יְהוָה מִן־הַלְוִיִּם מְשָׁרְתִים וְלִהְזָכִיר וְלִהְיוֹדוֹת וְלִהְלֵל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל: פ	And in the presence of the ark of the LORD, he appointed <i>some</i> of the Levites <i>who</i> performed service, both to remember and to give thanks and to praise the LORD God of Israel:	

1 Chr 16:5	אָסָף הָרֹאשׁ וּמְשִׁנָּהוּ זְכַרְיָה יַעֲיָאֵל וּשְׁמִירָמוֹת וַיְחִיאֵל וּמַתִּיתְיָה וְאֵלִיאָב וּבְנֵיהֶם וְעִבְדֵי אָדָם וַיַּעֲיָאֵל בְּכָלֵי נְבָלִים וּבְכַנְרֹת וְאָסָף בְּמִצְלֹתַיִם מִשְׁמִיעַ:	Asaph the head, and his adjunct Zechariah, and Jeiel and Shemiramoth and Jehiel and Mattithiah and Eliab and Benaiah and Obed-Edom and Jeiel, with lutes and with harps, whereas Asaph produced sound with timbrels,	lutes ← <i>instruments of lutes.</i>
1 Chr 16:6	וּבְנֵיהֶם וַיְחִיאֵל הַפְּהֻגִים בַּחֲצֹצְרוֹת תָּמִיד לִפְנֵי אָרוֹן בְּרִית־הָאֱלֹהִים:	and Benaiah and Jahaziel the priests with trumpets, <u>continually</u> before the ark of the covenant of God.	continually: [CB] explains as <i>morning and evening</i> , as prescribed.
1 Chr 16:7	בַּיּוֹם הַהוּא אָז נָתַן דָּוִד בְּרֹאשׁ לְהַדוֹת לַיהוָה בְּיַד־אָסָף וְאָחָיו: פ	Then on that day at the start David handed <i>these words</i> over to Asaph and his brothers, to give thanks to the LORD:	
1 Chr 16:8	הוֹדוּ לַיהוָה קְרָאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילָתָיו:	Give thanks to the LORD, Call on his name; Make his deeds known Among the <i>various</i> peoples.	Ps 105:1.
1 Chr 16:9	שִׁירוּ לוֹ זַמְרוּ־לוֹ שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו:	Sing to him, Make psalm melody to him; <u>Meditate</u> on all his wonders.	Ps 105:2. <hr/> meditate: or <i>speak of</i> .
1 Chr 16:10	הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ יִשְׂמַח לֵב מִבְּקִשֵׁי יְהוָה:	Boast in <u>his holy name</u> . Let the heart of those who seek the LORD rejoice.	Ps 105:3. <hr/> his holy name ← <i>the name of his holiness</i> , a Hebraic genitive.
1 Chr 16:11	דַּרְשׁוּ יְהוָה וְעִזּוּ בַקְשׁוּ פָּנָיו תָּמִיד:	Search for the LORD and his strength; Seek his <u>presence</u> continually.	Ps 105:4. <hr/> presence ← <i>face</i> .
1 Chr 16:12	זְכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְּתוֹ וּמִשְׁפָּטֵי־פִיהוּ:	Remember his wonders Which he has performed – His miracles And the judgments of <u>his mouth</u> .	Ps 105:5. <hr/> of his mouth: i.e. <i>which he pronounces</i> .
1 Chr 16:13	זֶרַע יִשְׂרָאֵל עֲבָדוּ בְּנֵי יַעֲקֹב בְּחִירָיו:	The seed of Israel his servant – The sons of Jacob – <i>Are</i> his chosen <i>ones</i> .	Ps 105:6.
1 Chr 16:14	הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו:	He <i>is</i> the LORD our God; His <i>principles of justice</i> <i>Are</i> in the whole land.	Ps 105:7.
1 Chr 16:15	זְכְרוּ לְעוֹלָם בְּרִיתוֹ דְּבַר צוּה לְאַלְפֵי דוֹר:	Remember his covenant age- abidingly – The word he commanded to a thousand generations,	Ps 105:8.
1 Chr 16:16	אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק:	<i>The covenant</i> which he made with Abraham – And his oath to Isaac,	Ps 105:9.

1 Chr 16:17	וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם:	Which he established as a statute to Jacob, <i>And as an age-abiding covenant to Israel,</i>	Ps 105:10.
1 Chr 16:18	לֵאמֹר לְךָ אֶתֵּן אֶרֶץ-כְּנָעַן חֶבְל נַחֲלַתְכֶם:	When he said, “To you I will give the land of Canaan, The allocation of your inheritance”,	Ps 105:11.
1 Chr 16:19	בְּהֵיזְתְּכֶם מִתֵּי מִסְפָּר כְּמַעַט וְגֵרִים בָּהּ:	When you were a <u>small company</u> – Few, <u>but residents in it.</u>	Ps 105:12. <hr/> a small company ← <i>men of (low) number.</i> <hr/> but residents in it: or <i>and foreigners in it.</i>
1 Chr 16:20	וַיִּתְהַלְכוּ מִגּוֹי אֶל-גּוֹי וּמִמַּמְלָכָה אֶל-עַם אַחֵר:	And they went round from nation to nation, And from <i>one</i> kingdom to another people.	Ps 105:13.
1 Chr 16:21	לֹא-הִנִּיחַ לְאִישׁ לְעַשְׂקֶם וַיּוֹכַח עֲלֵיהֶם מְלָכִים:	He did not permit man to oppress them, And he reprov'd kings concerning them,	Ps 105:14.
1 Chr 16:22	אַל-תִּגְעוּ בַּמְּשִׁיחֵי וּבַנְּבִיאֵי אַל-תִּרְעוּ: פ	<i>Saying,</i> “Do not touch my anointed <i>ones</i> , And do not harm my prophets.”	Ps 105:15.
1 Chr 16:23	שִׁירוּ לַיהוָה כָּל-הָאָרֶץ בְּשִׁרְוֹ מִיּוֹם-אֶל-יוֹם יִשׁוּעָתוֹ:	Sing to the LORD, all the earth; <u>Proclaim his salvation</u> <u>From one day to the next.</u>	Ps 96:1, Ps 96:2. <hr/> proclaim ← <i>proclaim as good news.</i> <hr/> from one day to the next ← <i>from day to day.</i>
1 Chr 16:24	סִפְרוּ בְּגוֹיִם אֶת-כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:	Tell of his glory among the Gentiles, <i>And of his wondrous deeds,</i> Among all the <i>various</i> peoples.	Ps 96:3.
1 Chr 16:25	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל-כָּל-אֱלֹהִים:	For the LORD <i>is</i> great And much <u>to be praised</u> ; He <i>is</i> awesome Above all gods.	Ps 96:4. <hr/> <i>to be praised:</i> gerundival use of the participle.
1 Chr 16:26	כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְהוֶה שָׁמַיִם עָשָׂה:	For all the gods of the nations <i>are</i> idols, But the LORD made the heavens.	Ps 96:5.
1 Chr 16:27	הוֹד וְהַדָּר לִפְנֵי עֵז וַחֲדָוָה בְּמִקְמוֹ:	Majesty and splendour <i>are</i> before him; Strength and joy <i>are</i> in his place.	Ps 96:6.
1 Chr 16:28	הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וָעֵז:	Ascribe to the LORD, <i>You</i> families of nations, Ascribe glory and strength To the LORD.	Ps 96:7.

1 Chr 16:29	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבְאוּ לִפְנֵי הַשְּׁתַחֲוֹ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:	Ascribe the glory of his name to the LORD; Make a meal-offering And enter in before him. Worship the LORD In the splendour of holiness.	Ps 96:8, Ps 96:9. make ← <i>offer</i> . the splendour of holiness: or, as a Hebraic genitive, <i>holy splendour</i> .
1 Chr 16:30	חִילוּ מִלִּפְנֵי כָּל־הָאָרֶץ אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט:	Tremble in his presence, All the earth; Indeed the world will be established <i>Such that</i> it will not totter.	Ps 96:9, Ps 96:10.
1 Chr 16:31	יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ:	Let the heavens rejoice And the earth be glad, And let them say among the nations, “The LORD reigns.”	Rev 12:12. Ps 96:11.
1 Chr 16:32	יִרְעַם הַיָּם וּמְלוֹאוֹ יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ:	Let the sea roar With its fulness; Let the field exult, And everything in it.	Ps 96:11, Ps 96:12. with its fulness ← <i>and its fulness</i> .
1 Chr 16:33	אֲזֵ יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי יְהוָה כִּי־בָא לְשִׁפּוֹט אֶת־הָאָרֶץ:	Then let the trees of the forest shout for joy, Before the LORD When he comes to judge the earth.	Ps 96:12, Ps 96:13.
1 Chr 16:34	הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ:	Give thanks to the LORD, For <i>he is</i> good, For his kindness <i>is</i> age- abiding.	Ps 106:1.
1 Chr 16:35	וַאֲמַרוּ הַזֹּשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם לְהַדוֹת לְשֵׁם קֹדֶשְׁךָ לְהַשְׁתַּבַּח בְּתִהְלֹתֶךָ:	And say, “Save us, O God of our salvation, And gather us, And save us from the Gentiles, To give thanks to <u>your holy name</u> <i>And to exult in praise of you.</i>	Ps 106:47. your holy name ← <i>the name of your holiness</i> , a Hebraic genitive. exult: or, as [BDB], [AnLx], [Ges-HCL], <i>boast</i> . praise of you ← <i>your praise</i> , an objective genitive.
1 Chr 16:36	בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וַיֹּאמְרוּ כָּל־הָעָם אָמֵן וְהִלֵּל לַיהוָה: פ	Blessed <i>be</i> the LORD God of Israel From age to age.” And all the people said, “Amen”, and <i>they</i> praised the LORD.	Ps 106:48. and <i>they</i> praised: infinitive absolute in the role of a finite verb.
1 Chr 16:37	וַיַּעַזְב־שֵׁם לִפְנֵי אָרוֹן בְּרִית־יְהוָה לְאָסָף וּלְאֶחָיו לְשֵׁרֵת לִפְנֵי הָאָרוֹן תָּמִיד לְדַבְרֵי־יוֹם בְּיוֹמוֹ:	Then he left Asaph and his brothers there in the presence of the ark of the covenant of the LORD, to serve in the presence of the ark continually as a <u>daily</u> matter,	daily ← <i>of day in its day</i> .
1 Chr 16:38	וַעֲבַד אֲדָם וְאֶחֱיהֶם שְׁשִׁים וּשְׁמוֹנֶה וְעֶבֶד אֲדָם בֶּן־יְדִיתוֹן וְחֹסֶה לְשַׁעְרִים:	and Obed-Edom and their brothers – sixty-eight <i>of them</i> – and Obed-Edom the son of Jeduthun, and Hosah, as gatekeepers,	Jeduthun ← <i>Jedithun</i> here and <i>ketiv</i> in Ps 39:1, Ps 77:1, Neh 11:17; elsewhere <i>Jeduthun</i> .

1 Chr 16:39	וְאֵת צְדוֹק הַכֹּהֵן וְאֶחָיו הַכֹּהֲנִים לִפְנֵי מִשְׁכַּן יְהוָה בַּבְּמָה אֲשֶׁר בְּגִבְעוֹן:	and Zadok the priest, and his brothers the priests, in the presence of the tabernacle of the LORD in the raised site which <i>is</i> in Gibeon,	
1 Chr 16:40	לְהַעֲלוֹת עֹלוֹת לַיהוָה עַל־מִזְבֵּחַ הָעֹלָה תָּמִיד לַבֹּקֶר וּלְעָרֵב וּלְכָל־הַפֶּתוּחַ בְּתוֹרַת יְהוָה אֲשֶׁר צִוָּה עַל־יִשְׂרָאֵל:	<i>namely</i> to offer burnt offerings to the LORD on the altar for the burnt offering perpetually in the morning and in the evening, and <i>to carry out</i> everything written in the law of the LORD, which he commanded Israel.	
1 Chr 16:41	וְעִמָּהֶם הַיָּמִן וַיְדוּתוֹן וּשְׂאֵר הַבְּרוּרִים אֲשֶׁר נִקְבְּוּ בְּשֵׁמוֹת לְהַדוֹת לַיהוָה כִּי לְעוֹלָם חֲסָדוֹ:	And with them <i>were</i> Heman and Jeduthun, and the rest – the elite who were specified <u>by name</u> – to give thanks to the LORD, for his kindness <i>is</i> age-abiding.	by name ← <i>by names</i> .
1 Chr 16:42	וְעִמָּהֶם הַיָּמִן וַיְדוּתוֹן חֲצֹצְרוֹת וּמְצִלְתִּים לְמִשְׁמִיעִים וְכָל־ שִׁיר הָאֱלֹהִים וּבְנֵי יְדוּתוֹן לְשִׁיעַר:	And with them <i>were</i> Heman and Jeduthun, <i>and</i> trumpets and timbrels for those <i>who</i> produced sounds <i>with them</i> , and musical instruments of God. And the sons of Jeduthun <i>attended</i> to the gate.	
1 Chr 16:43	וַיֵּלְכוּ כָּל־הָעָם אִישׁ לְבֵיתוֹ וַיָּסֵב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ: פ	Then all the people departed – each to his home – and David returned to bless his household.	2 Sam 6:20.
1 Chr 17:1	וַיְהִי כִּאֲשֶׁר יָשָׁב דָּוִד בְּבֵיתוֹ וַיֹּאמֶר דָּוִד אֶל־נָתָן הַנָּבִיא הֲנֵה אָנֹכִי יוֹשֵׁב בְּבַיִת הָאֲרָזִים וְאֲרוֹן בְּרִית־יְהוָה תַּחַת יְרִיעוֹת:	And it came to pass, when David was sitting in his house, that David said to Nathan the prophet, “Look, I am sitting in a house of cedars, but the ark of the covenant of the LORD <i>is</i> under <u>sheets</u> .”	2 Sam 7:1, 2 Sam 7:2. <hr/> sheets ← <i>curtains</i> , but here <i>tent fabric</i> .
1 Chr 17:2	וַיֹּאמֶר נָתָן אֶל־דָּוִד כֹּל אֲשֶׁר בְּלִבְבְּךָ עֲשֵׂה כִּי הָאֱלֹהִים עִמָּךְ: ס	And Nathan said to David, “Whatever <i>is</i> in your heart, do, for God <i>is</i> with you.”	2 Sam 7:3. <hr/> whatever ← <i>everything</i> .
1 Chr 17:3	וַיְהִי בַלַּיְלָה הַהוּא וַיְהִי דְבַר־אֱלֹהִים אֶל־נָתָן לֵאמֹר:	And it came to pass on that night that the word of God <u>came</u> to Nathan and said,	2 Sam 7:4. <hr/> came ← <i>became</i> .
1 Chr 17:4	לֵךְ וְאָמַרְתָּ אֶל־דָּוִד עַבְדִּי כֹּה אָמַר יְהוָה לֹא אַתָּה תִּבְנֶה לִּי הַבַּיִת לְשֹׁבֵת:	“Go and say to my servant David, ‘This <i>is what</i> the LORD says: « <i>It is</i> not you <i>who</i> will build a house for <i>me</i> to dwell in,	2 Sam 7:5. <hr/> this <i>is what</i> ← <i>thus</i> .
1 Chr 17:5	כִּי לֹא יָשַׁבְתִּי בְּבַיִת מִן־הַיּוֹם אֲשֶׁר הֵעֲלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְאָהִיָּה מֵאָהֶל אֶל־אָהֶל וּמִמִּשְׁכָּן:	for I have not dwelt in a house from the day when I brought Israel up, up to this day, and I have been <i>going</i> from tent to tent and from tabernacle <i>to</i> <i>tabernacle</i> .	2 Sam 7:6.

1 Chr 17:6	בְּכָל־אֶשְׁרֵהֲתֵהֶלְכְתִּי בְּכָל־יִשְׂרָאֵל הַדֹּבֵר דְּבַרְתִּי אֶת־אֶחָד שֹׁפְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לְרְעוֹת אֶת־עַמִּי לֵאמֹר לָמָּה לֹא־בָנִיתֶם לִי בַּיִת אֲרָזִים:	Everywhere where I have gone about among all Israel, have I spoken a word with one of the judges of Israel whom I commanded to shepherd my people, saying, 'Why have you not built me a house of cedar?>?'	2 Sam 7:7.
1 Chr 17:7	וְעַתָּה כֹּה־תֹאמַר לְעַבְדִּי לְדָוִד ס כֹּה אָמַר יְהוָה צָבָאוֹת אֲנִי לִקְחָתִיךָ מִן־הַנֹּהָה מִן־אַחֲרֵי הַצֹּאן לְהִיזֹת נָגִיד עַל עַמִּי יִשְׂרָאֵל:	So now, <u>this is what</u> you will say to my servant, to David: ' <u>This is what</u> the LORD of hosts says: 'I took you out of the pasture, from <i>looking</i> after the sheep, to be a leader over my people, Israel.	2 Sam 7:8. <hr/> <hr/> <i>this is what (2x) ← thus.</i>
1 Chr 17:8	וְאֵהִיָּה עִמָּךְ בְּכָל־אֶשְׁרֵהֲלַכְתָּ וְאֶכְרַית אֶת־כָּל־אוֹיְבֶיךָ מִפְּנֵיךָ וְעָשִׂיתִי לְךָ שֵׁם כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ:	And I was with you everywhere you went, and I cut off all your enemies <u>at your advance</u> , and I made a name for you, like the name of the great <i>men</i> who <i>are</i> <u>on the earth</u> .	2 Sam 7:9. <hr/> <hr/> <i>at your advance ← from before you.</i> <hr/> <hr/> <i>on the earth: or in the land.</i>
1 Chr 17:9	וְשִׁמַּתִּי מְקוֹם לְעַמִּי יִשְׂרָאֵל וְנִטְעַתְיָהוּ וְשָׁכַן תַּחְתָּיו וְלֹא יִרְגַז עוֹד וְלֹא־יֹסִיפוּ בְּנֵי־עוֹלָה לְבַלְתּוֹ כְּאֲשֶׁר בְּרֵאשׁוֹנָה:	And I will appoint a place for my people – Israel – and I will plant them <i>there</i> , and they will dwell <u>right there</u> , and they will no longer shudder, and the <u>unrighteous</u> will no longer wear them out as at first.	2 Sam 7:10. <hr/> <hr/> <i>right there ← under it, but also its place.</i> <hr/> <hr/> <i>unrighteous ← sons of iniquity.</i>
1 Chr 17:10	וּלְמִיָּמִים אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל־עַמִּי יִשְׂרָאֵל וְהִכְנַעְתִּי אֶת־כָּל־אוֹיְבֶיךָ וְאָגַד לְךָ וּבַיִת יִבְנֶה־לְךָ יְהוָה:	And ever since the days when I appointed judges over my people Israel, I have subdued all your enemies. And I have told you that the LORD will build you a <u>house</u> .	2 Sam 7:11. <hr/> <hr/> <i>a house: i.e. a line of succession.</i>
1 Chr 17:11	וְהָיָה כִּי־מָלְאוּ יָמֶיךָ לְלַכֵּת עַם־אֲבֹתֶיךָ וְהִקִּימוּתִי אֶת־זֶרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יִהְיֶה מִבְּנֵיךָ וְהִכְיִנּוּתִי אֶת־מַלְכוּתוֹ:	And it will come to pass that your days will be fulfilled for <i>you</i> to go to your <u>fathers</u> , but I will raise up your seed after you, who will be one of your sons, and I will establish his kingdom.	Acts 2:30. <hr/> <hr/> 2 Sam 7:12. <hr/> <hr/> <i>to your fathers ← with your fathers.</i>
1 Chr 17:12	הוּא יִבְנֶה־לִּי בַּיִת וְכִנְנַתִּי אֶת־כִּסְאוֹ עַד־עוֹלָם:	He will build me a house, and I will establish his throne age-abidingly.	2 Sam 7:13.
1 Chr 17:13	אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן וְחִסְדִּי לֹא־אֶסִּיר מֵעַמּוֹ כְּאֲשֶׁר הִסִּירוּתִי מֵאֲשֶׁר הָיָה לְפָנַי:	I will be a father to him, and he will be a son to me , and I will not withdraw my kindness from him, as I withdrew <i>it</i> from <u>him</u> who was before you.	2 Cor 6:18, Heb 1:5. <hr/> <hr/> 2 Sam 7:14, 2 Sam 7:15. <hr/> <hr/> <i>him: i.e. Saul.</i>

1 Chr 17:14	וְהִעֲמַדְתִּיהוּ בְּבֵיתִי וּבְמַלְכוּתִי עַד־הָעוֹלָם וְכִסְאוֹ יִהְיֶה נֹכַח עַד־עוֹלָם:	And I will establish him in my house, and in my kingdom, age-abidingly, and his throne will be confirmed age-abidingly.» ’	2 Sam 7:16.
1 Chr 17:15	כְּכֹל הַדְּבָרִים הָאֵלֶּה וּכְכֹל הַחֲזוֹן הַזֶּה כִּן דִּבֶּר נָתַן אֶל־דָּוִד: פ	According to all these words, and according to all of this vision, so Nathan spoke to David.	2 Sam 7:17.
1 Chr 17:16	וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי־אַנִּי יְהוָה אֱלֹהִים וּמִי בֵּיתִי כִּי הֵבִיאָתָנִי עַד־הַלֵּם:	Then King David came and sat before the LORD and said, “Who am I, O LORD God, and who constitutes my house, that you should have brought me here?”	2 Sam 7:18. my house: see 1 Chr 17:10.
1 Chr 17:17	וַתִּקְטֵן זֹאת בְּעֵינֶיךָ אֱלֹהִים וַתִּדְבֵּר עַל־בֵּית־עַבְדְּךָ לְמַרְחֹק וּרְאִיתָנִי כְּתוֹר הָאָדָם הַמַּעֲלָה יְהוָה אֱלֹהִים:	And was this <i>just</i> a small matter in your sight, O God? For you spoke concerning the house of your servant from afar, yet you have considered me according to an exceeding privilege for a man, O LORD God.	2 Sam 7:19. for you spoke: causal use of the vav. from afar: see 2 Sam 7:19. considered ← seen. privilege ← manner.
1 Chr 17:18	מִה־יֹּסֵיף עוֹד דָּוִד אֵלֶיךָ לְכַבֹּד אֶת־עַבְדְּךָ וְאֶתָּה אֶת־עַבְדְּךָ יַדְעָתָ:	What <i>more can</i> David <i>say</i> to you in <i>this</i> honouring of your servant? For you know your servant.	2 Sam 7:20. more ... say ← more ... add.
1 Chr 17:19	יְהוָה בְּעֵבֹר עַבְדְּךָ וּכְלַבְּךָ עָשִׂיתָ אֶת כָּל־הַגְּדוֹלָה הַזֹּאת לְהַדְיַע אֶת־כָּל־הַגְּדֻלוֹת:	O LORD, for your servant's sake and according to your heart, you performed all of this great thing in making all great things known.	2 Sam 7:21. in making: gerundial use of the infinitive.
1 Chr 17:20	יְהוָה אֵין כְּמוֹךָ וְאֵין אֱלֹהִים זוֹלָתְךָ בְּכֹל אֲשֶׁר־שָׁמַעְנוּ בְּאָזְנֵינוּ:	O LORD, <i>there is</i> none like you, and <i>there is</i> no God except for you in anything which we have heard with our ears.	2 Sam 7:22. anything ← everything.
1 Chr 17:21	וּמִי כְעַמֶּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאָרֶץ אֲשֶׁר הִלְךָ הָאֱלֹהִים לְפָדוֹת לוֹ עַם לְשׁוֹם לָךְ שֵׁם גְּדֻלוֹת וְנִרְאוֹת לְגַרֵּשׁ מִפְּנֵי עַמֶּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם:	And who <i>is</i> like your people Israel, one nation on the earth, which God proceeded to redeem to himself <i>as</i> a people, and to establish a name for yourself by great and awesome <i>deeds</i> in driving out nations before your people whom you redeemed in Egypt?	2 Sam 7:23. in driving out: gerundial use of the infinitive. proceeded ... redeemed: the verse changes grammatical person, which is not unusual (compare Ps 91).
1 Chr 17:22	וַתִּתֵּן אֶת־עַמֶּךָ יִשְׂרָאֵל לָךְ לְעַם עַד־עוֹלָם וְאַתָּה יְהוָה הָיִיתָ לָהֶם לֵאלֹהִים:	And you have appointed your people Israel as your people age-abidingly, and you, O LORD, have become their God.	2 Sam 7:24.

1 Chr 17:23	וַעֲתָהּ יְהוָה הַדְּבָר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ יֵאָמֵן עַד־עוֹלָם וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ:	So now, O LORD, may the word which you spoke concerning your servant and concerning his house be upheld age-abidingly, and act as you have spoken.	2 Sam 7:25.
1 Chr 17:24	וַיֵּאָמֵן וַיִּגְדַּל שְׁמֶךָ עַד־עוֹלָם לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֱלֹהִים לְיִשְׂרָאֵל וּבֵית־דָּוִד עַבְדְּךָ נִכְוֵן לְפָנֶיךָ:	And may your name be upheld, and may it be magnified age-abidingly, <i>by people saying</i> , ‘O LORD of hosts, O God of Israel, a God to Israel’, and <i>may</i> the house of David your servant <i>be</i> established before you.	2 Sam 7:26. by <i>people</i> saying: gerundial use of the infinitive.
1 Chr 17:25	כִּי אַתָּה אֱלֹהֵי גְלִיתָ אֶת־אֲזִין עַבְדְּךָ לְבָנוֹת לוֹ בַּיִת עַל־כֵּן מִצָּא עַבְדְּךָ לְהִתְפַּלֵּל לְפָנֶיךָ:	For you, O God of mine, have informed your servant <i>that you</i> will build him a house, which <i>is</i> why your servant has found <i>it</i> in <i>his heart</i> to pray before you.	2 Sam 7:27. informed ← <i>uncovered the ear of</i> . house: i.e. <i>a line of succession</i> .
1 Chr 17:26	וַעֲתָהּ יְהוָה אַתָּה־הוּא הַיְאֵלִים וַתְּדַבֵּר עַל־עַבְדְּךָ הַטּוֹבָה הַזֹּאת:	So now, O LORD, you <i>are</i> God, and you have pronounced this good <i>thing</i> concerning your servant.	2 Sam 7:28. concerning: or, reading אַל for על, <i>to</i> .
1 Chr 17:27	וַעֲתָהּ הוֹאֵלְתָּ לְבָרְךָ אֶת־בֵּית עַבְדְּךָ לְהִיזוֹת לְעוֹלָם לְפָנֶיךָ כִּי־אַתָּה יְהוָה בֵּרַכְתָּ וּמְבָרַךְ לְעוֹלָם: פ	And now, you have been willing to bless the house of your servant, for <i>it</i> to be before you age-abidingly, because you, O LORD, have blessed and <i>are</i> blessed age-abidingly.”	2 Sam 7:29. AV differs (<i>for thou blessest, O LORD, and it shall be blessed for ever</i>). Our translation is independent of 2 Sam 7:29.
1 Chr 18:1	וַיְהִי אַחֲרֵי־כֵן וַיִּדְּדוּ אֶת־פְּלִשְׁתִּים וַיִּכְנַעֲמָם וַיִּקַּח אֶת־גַּת וּבְנֵי־הָאָרֶץ מִיָּד פְּלִשְׁתִּים:	And it came to pass after that, that David attacked the Philistines and subdued them. And he took Gath and its satellite villages from the Philistines' control.	2 Sam 8:1. control ← <i>hand</i> .
1 Chr 18:2	וַיִּדְּדוּ אֶת־מוֹאָב וַיְהִיו מוֹאָב עַבְדִּים לְדָוִד נְשָׂאֵי מִנְחָה:	And he attacked Moab, and Moab became David's servants <i>and</i> tribute-bearers.	2 Sam 8:2.
1 Chr 18:3	וַיִּדְּדוּ אֶת־הַדְּדַעְזָר מֶלֶךְ־צוּבָה חֲמַתָּה בְּלַכְתּוֹ לְהַצִּיב יָדוֹ בְּנַהַר־פְּרָת:	And David attacked <u>Hadadezer</u> king of Zobah, <i>on his way</i> to Hamath, when he went to establish his <u>authority</u> at the River Euphrates.	2 Sam 8:3. Hadadezer: AV= <i>Hadarezer</i> , as AV has everywhere except 2 Sam 8:3 - 2 Sam 8:12. authority ← <i>hand</i> .
1 Chr 18:4	וַיִּלְכְּדוּ דָּוִד מִמֶּנּוּ אֶלְפֵי רָכָב וּשְׁבַעַת אֶלְפִים פָּרָשִׁים וְעֶשְׂרִים אֶלְפֵי אִישׁ רַגְלִי וַיַּעֲקֹר דָּוִד אֶת־כָּל־הָרָכָב וַיֹּתֵר מִמֶּנּוּ מֵאָה רָכָב:	And David captured from him a thousand chariots and seven thousand horsemen and twenty thousand infantrymen. And David hamstrung all the <i>horses of the chariot fleet</i> , but he allowed one hundred of its chariots to remain.	2 Sam 8:4. On the differences in 2 Sam 8:4, see note there.

1 Chr 18:5	וַיָּבֹא אֲרָם דְּרַמְשֶׁק לְעֶזְרָא לְהַדְדָּעֶזֶר מֶלֶךְ צוּבָה וַיִּד דָּוִד בְּאֲרָם עֶשְׂרִים-וּשְׁנַיִם אֲלָף אִישׁ:	Then Aramaea of Damascus came to help Hadadezer king of Zobah, and David struck down twenty-two thousand men in Aramaea.	2 Sam 8:5. Damascus: MT= <i>Darmeshek</i> here and 1 Chr 18:6, 2 Chr 16:2, 2 Chr 28:23 (intrusive <i>resh</i>).
1 Chr 18:6	וַיֵּשֶׁם דָּוִד בְּאֲרָם דְּרַמְשֶׁק וַיְהִי אֲרָם לְדָוִד עֲבָדִים נְשֹׂאֵי מִנְחָה וַיֹּשֶׁע יְהוָה לְדָוִד בְּכָל אֲשֶׁר הָלַךְ:	And David stationed <i>garrisons</i> in Aramaea of Damascus, and Aramaea became David's servants <i>and</i> tribute-bearers. And the LORD <i>sustained</i> David everywhere he went.	2 Sam 8:6. sustained ← <i>saved</i> .
1 Chr 18:7	וַיִּקַּח דָּוִד אֶת שְׁלֹטֵי הַזָּהָב אֲשֶׁר הָיוּ עַל עֲבָדֵי הַדְּדָעֶזֶר וַיְבִיֵּאֵם יְרוּשָׁלַם:	And David took the golden shields which were on Hadadezer's servants, and he brought them <i>to</i> Jerusalem.	2 Sam 8:7.
1 Chr 18:8	וּמִטְבַּחַת וּמִכּוּזָבֵן עָרֵי הַדְּדָעֶזֶר לָקַח דָּוִד נְחֹשֶׁת רַבָּה מְאֹד בָּהּ עָשָׂה שְׁלֹמֹה אֶת-יָם הַנְּחֹשֶׁת וְאֶת-הָעַמּוּדִים וְאֶת כְּלֵי הַנְּחֹשֶׁת: פ	And David took a very great <i>quantity of</i> copper from Tibhath and from Chun, Hadadezer's cities, with which Solomon made the copper <i>artificial</i> sea and the columns and the copper equipment.	2 Sam 8:8.
1 Chr 18:9	וַיִּשְׁמַע תֹּעִי מֶלֶךְ חַמָּת כִּי הִכָּה דָּוִד אֶת-כָּל-חֵיל הַדְּדָעֶזֶר מֶלֶךְ-צוּבָה:	And when Tou king of Hamath heard that David had defeated the whole army of Hadadezer king of Zobah,	2 Sam 8:9.
1 Chr 18:10	וַיִּשְׁלַח אֶת-הָדוֹרָם בְּנֵו אֶל-הַמֶּלֶךְ דָּוִד *לְשֹׂאוֹל- *לְשֹׂאֵל-לוֹ לְשָׁלוֹם וּלְבָרְכוֹ עַל אֲשֶׁר נָלַחַם בַּהַדְּדָעֶזֶר וַיִּכְהֹו כִּי-אִישׁ מִלְחָמוֹת תֹּעִי הָיָה הַדְּדָעֶזֶר וְכָל כְּלֵי זָהָב וְכֶסֶף וְנְחֹשֶׁת:	he sent Hadoram his son to King David to ask him for peace and to bless him, because he had fought against Hadadezer and defeated him, for Hadadezer had been a man <i>of war</i> with Tou. <i>Tou</i> <i>sent Hadoram with all kinds of</i> instruments of gold and silver and copper.	to ask: the <i>ketiv</i> is a <i>scriptio</i> <i>plena</i> spelling of the <i>qeré</i> . 2 Sam 8:10. of war with ← <i>of wars of</i> .
1 Chr 18:11	גַּם-אֹתָם הִקְדִּישׁ הַמֶּלֶךְ דָּוִד לַיהוָה עִם-הַכֶּסֶף וְהַזָּהָב אֲשֶׁר נָשָׂא מְכַל-הַגּוֹיִם מֵאֲדוּם וּמִמוֹאָב וּמִבְּנֵי עַמּוֹן וּמִפְּלִשְׁתִּים וּמִעַמְלָק:	Them too King David consecrated to the LORD with the silver and the gold which he had brought from all the nations – from Edom and from Moab and from the sons of Ammon, and from the Philistines and from Amalek.	2 Sam 8:11, 2 Sam 8:12.
1 Chr 18:12	וְאַבְשָׁי בֶן-צְרוּיָה הִכָּה אֶת-אֲדוּם בְּגִיא הַמֶּלַח שְׁמוֹנֶה עָשָׂר אֲלָף:	And Abishai the son of Zeruiah defeated Edom in the Valley of Salt – eighteen thousand <i>men</i> .	2 Sam 8:13. Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere. Edom: this is a part of Aramaea (2 Sam 8:13), at the southern end.

1 Chr 18:13	וַיֵּשֶׁם בְּאֲדוֹם נְצִיבִים וַיְהִיו כָּל־אֲדוֹם עֲבָדִים לְדָוִד וַיֹּשֶׁע יְהוָה אֶת־דָּוִד בְּכָל אֲשֶׁר הָלַךְ:	And he stationed garrisons in Edom, and all of Edom became David's servants. And the LORD <u>sustained</u> David everywhere he went.	2 Sam 8:14. <hr/> sustained ← <i>saved</i> .
1 Chr 18:14	וַיִּמְלֹךְ דָּוִד עַל־כָּל־יִשְׂרָאֵל וַיְהִי עֹשֶׂה מִשְׁפָּט וְצִדְקָה לְכָל־עַמּוֹ:	So David reigned over all of Israel, and he would execute judgment and justice to all his people.	2 Sam 8:15.
1 Chr 18:15	וַיֵּצֵא בֶן־צְרוּיָה עַל־הַצָּבָא וַיְהוֹשֶׁפֶט בֶּן־אֲחִילוּד מְזַכֵּיר:	And Joab the son of Zeruiah <i>was</i> in charge of the army, and Jehoshaphat the son of Ahilud <i>was state secretary</i> .	2 Sam 8:16.
1 Chr 18:16	וְצִדּוֹק בֶּן־אֲחִיטוּב וְאַבִּימֶלֶךְ בְּנֵי־אֲבִיתָר כֹּהֲנִים וְשׁוֹשֵׁא סוֹפֵר:	And Zadok the son of Ahitub and Abimelech the son of <u>Abiathar</u> <i>were</i> priests, and Shavsha <i>was the scribe</i> .	2 Sam 8:17. <hr/> Abiathar: see 1 Sam 22:20. <hr/> the scribe ← <i>a scribe</i> , but the article is often omitted in Hebrew; compare Num 1:1.
1 Chr 18:17	וּבְנֵיהוּ בֶן־יְהוֹיָדָע עַל־הַכֹּרֶתִי וְהַפְּלִתִי וּבְנֵי־דָוִד הָרִאשֹׁנִים לְיַד הַמֶּלֶךְ: פ	And Benaiah the son of Jehoiada <i>was</i> in charge of the Cherethites and the Pelethites, and the <u>first sons of David</u> <i>were</i> at the king's side.	2 Sam 8:18. <hr/> and the first sons of David <i>were</i> at the king's side: AV differs (<i>and the sons of David were chief about the king</i>).
1 Chr 19:1	וַיְהִי אַחֲרֵי־כֵן וַיָּמָת נַחַשׁ מֶלֶךְ בְּנֵי־עַמּוֹן וַיִּמְלֹךְ בְּנוֹ תַחְתָּיו:	And it came to pass after this, that Nahash the king of the sons of Ammon died, and his son reigned in his place.	2 Sam 10:1.
1 Chr 19:2	וַיֹּאמֶר דָּוִד אֶעֱשֶׂה־חֶסֶד עִם־חֲנָנוּ בֶן־נַחַשׁ כִּי־עָשָׂה אָבִיו עִמִּי חֶסֶד וַיִּשְׁלַח דָּוִד מַלְאָכִים לְנַחֲמוֹ עַל־אָבִיו וַיִּבְאוּ עֲבָדֵי דָוִד אֶל־אֶרֶץ בְּנֵי־עַמּוֹן אֶל־חֲנָנוּ לְנַחֲמוֹ:	And David said, "I will <u>show kindness</u> to Hanun the son of Nahash, because his father <u>showed me kindness</u> ." And David sent messengers to comfort him about his father, and David's servants went to the land of the sons of Ammon to Hanun to comfort him.	2 Sam 10:2. <hr/> show kindness to ... showed me kindness ← <i>do kindness with ... did kindness with me</i> .
1 Chr 19:3	וַיֹּאמְרוּ שָׂרֵי בְנֵי־עַמּוֹן לְחֲנָנוּ הַמְּכַבֵּד דָּוִד אֶת־אָבִיךָ בְּעֵינֶיךָ כִּי־שָׁלַח לְךָ מְנַחְמִים הֲלֹא בְּעֵבוֹר לְחַקֵּר וּלְהַפְדֹּךְ וּלְרַגֵּל הָאָרֶץ בָּאוּ עֲבָדָיו אֵלֶיךָ: פ	But the officials of the sons of Ammon said to Hanun, "Does David honour your father, in your <u>opinion</u> ? For he has sent consolers to you. <i>Is it</i> not to investigate and overthrow and spy on the land <i>that</i> his servants have come to you?"	2 Sam 10:3. <hr/> opinion ← <i>eyes</i> .
1 Chr 19:4	וַיִּקַּח חֲנָנוּ אֶת־עֲבָדֵי דָוִד וַיַּגְלַחֵם וַיַּכְרֹת אֶת־מְדוּיָהֶם בַּחֲצֵי עַד־הַמִּפְשָׁעָה וַיִּשְׁלַחֵם:	And Hanun seized David's servants, and he shaved them, and he cut their garments <u>down the middle</u> as far as <i>their</i> buttocks, and he sent them <i>away</i> .	2 Sam 10:4. <hr/> <i>down the middle</i> ← <i>in half</i> .

1 Chr 19:5	וַיֵּלְכוּ וַיִּגִּידוּ לְדָוִד עַל־הָאֲנָשִׁים וַיִּשְׁלַח לְקִרְאָתָם כִּי־הָיוּ הָאֲנָשִׁים נְכַלְמִים מְאֹד וַיֹּאמֶר הַמֶּלֶךְ שְׁבוּ בִּירְחוֹ עַד אֲשֶׁר־יִצְמַח זְקֹנְכֶם וּשְׁבַתְּם:	So they departed, then when David was told about the men, he sent <i>servants</i> to meet them, for the men had been very much put to shame. And the king said, “Stay in Jericho until your <u>beards</u> grow, and <i>then</i> return.”	2 Sam 10:5. David was told ← <i>they told David</i> . Avoidance of the passive. beards grow ← <i>beard grows</i> .
1 Chr 19:6	וַיֵּרְאוּ בְנֵי עַמּוֹן כִּי הִתְבַּאֲשׂוּ עִם־דָּוִד וַיִּשְׁלַח חָנוּן וּבְנֵי עַמּוֹן אֵלָיו כְּכֶרֶסֶף לְשָׂכָר לָהֶם מִן־אַרְם נְהָרִים וּמִן־אַרְם מַעֲכָה וּמִצּוֹבָה רֶכֶב וּפָרָשִׁים:	Then when the sons of Ammon saw that they had become odious to David, Hanun and the sons of Ammon sent one thousand talents of silver to <u>hire</u> chariots and horsemen from Mesopotamia and from Aramaea-Maachah and from Zobah.	2 Sam 10:6. talents: see Ex 25:39. to hire ← <i>to hire for themselves</i> . Aramaea-Maachah: AV= Syria-maachah. See Gen 22:24.
1 Chr 19:7	וַיִּשְׁכְּרוּ לָהֶם שְׁנַיִם וּשְׁלֹשִׁים אֵלָיו רֶכֶב וְאֶת־מֶלֶךְ מַעֲכָה וְאֶת־עַמּוֹ וַיָּבֹאוּ וַיַּחֲנוּ לִפְנֵי מִידְבָּא וּבְנֵי עַמּוֹן נֶאֱסָפוּ מֵעֲרֵיהֶם וַיָּבֹאוּ לַמִּלְחָמָה: פ	And they <u>hired</u> thirty-two thousand chariots, and the king of Maachah and his people, and they came and encamped before Medeba. And the sons of Ammon gathered from their cities and went to war.	2 Sam 10:6. hired ← <i>hired for themselves</i> .
1 Chr 19:8	וַיִּשְׁמַע דָּוִד וַיִּשְׁלַח אֶת־יוֹאָב וְאֶת כָּל־צָבָא הַגְּבוּרִים:	And when David heard <i>of it</i> , he sent Joab and the whole army <i>of</i> warriors.	2 Sam 10:7.
1 Chr 19:9	וַיֵּצְאוּ בְנֵי עַמּוֹן וַיַּעֲרְכוּ מִלְחָמָה פְּתַח הָעִיר וְהַמְּלָכִים אֲשֶׁר־בָּאוּ לְבָדֵם בַּשָּׂדֶה:	And the sons of Ammon came out and drew up <i>in battle order</i> at the city entrance, and the kings who had come <i>were</i> in the field by themselves.	2 Sam 10:8.
1 Chr 19:10	וַיֵּרָא יוֹאָב כִּי־הִיְתָה פְּנֵי־הַמִּלְחָמָה אֵלָיו פְּנִים וְאַחֲוֹר וַיִּבְחַר מִכָּל־בְּחוּר בְּיִשְׂרָאֵל וַיַּעֲרֹךְ לְקִרְאָת אַרְם:	And when Joab saw that there was a battlefield against him, <i>ahead of him</i> and behind, he made a selection from all the young men in Israel, and he drew <i>them</i> up to confront the Aramaeans.	2 Sam 10:9.
1 Chr 19:11	וְאֵת יִתְר הָעָם נָתַן בְּיַד אַבְשָׁי אָחִיו וַיַּעֲרְכוּ לְקִרְאָת בְּנֵי עַמּוֹן:	And he placed the remainder of the people in the hand of Abishai his brother, and they drew up to confront the sons of Ammon.	2 Sam 10:10. Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.
1 Chr 19:12	וַיֹּאמֶר אִם־תַּחֲזֹק מִמְּנִי אַרְם וְהָיִיתָ לִּי לְתִשׁוּעָה ס וְאִם־בְּנֵי עַמּוֹן יַחֲזִקוּ מִמֶּנִּי וְהוֹשַׁעְתִּיךָ:	And he said, “If the Aramaeans are too strong for me, then you will <u>come to my rescue</u> , and if the sons of Ammon are too strong for you, then I will rescue you.	2 Sam 10:11. come to my rescue ← <i>be to me for salvation</i> .
1 Chr 19:13	חֲזַק וּנְתַחֲזַקְהָ בְּעַד־עַמְּנוּ וּבְעַד עָרֵי אֱלֹהֵינוּ וַיְהִי הַטּוֹב בְּעֵינָיו יַעֲשֶׂה:	Be strong and let us be strengthened for our people and for the cities of our God, and may the LORD do what <i>is right</i> in his sight.”	2 Sam 10:12. right ← <i>good</i> .

1 Chr 19:14	וַיָּגֵשׁ יוֹאָב וְהָעָם אֲשֶׁר-עִמּוֹ לִפְנֵי אָרָם לְמַלְחָמָה וַיָּנוּסוּ מִפָּנָיו:	Then Joab and the people who <i>were</i> with him advanced to the battle against the Aramaeans, who fled from his presence.	2 Sam 10:13. advanced ← <i>approached</i> . from his presence ← <i>from before</i> <i>him</i> .
1 Chr 19:15	וּבְנֵי עַמּוֹן רָאוּ כִּי-נָסוּ אָרָם וַיָּנוּסוּ גַם-הֵם מִפְּנֵי אֲבִישַׁי אָחִיו וַיָּבֹאוּ הָעִירָה וַיָּבֹא יוֹאָב יְרוּשָׁלַם: פ	Then when the sons of Ammon saw that the Aramaeans had fled, they also fled from Abishai his brother, and they went to the city, and Joab went to Jerusalem.	2 Sam 10:14. from ← <i>from before</i> . Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.
1 Chr 19:16	וַיֵּרָא אָרָם כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ מַלְאָכִים וַיֹּצִיאוּ אֶת-אָרָם אֲשֶׁר מֵעֵבֶר הַנָּהָר וְשׁוֹפַח שַׁר-צָבָא הַדְּדַעְזֹר לִפְנֵיהֶם:	But when the Aramaeans saw that they had been defeated by Israel, they sent messengers, and they brought out the Aramaeans who <i>were</i> on the far side of the river, with Shophach the commander of Hadadezer's army at their head.	2 Sam 10:15, 2 Sam 10:16. by Israel ← <i>before Israel</i> . Hadadezer: AV= <i>Hadarezer</i> , as AV has everywhere except 2 Sam 8:3 - 2 Sam 8:12.
1 Chr 19:17	וַיִּגַּד לְדָוִד וַיֵּאסֹף אֶת-כָּל-יִשְׂרָאֵל וַיַּעֲבֹר הַיַּרְדֵּן וַיָּבֹא אֲלֵהֶם וַיַּעֲרֹךְ אֲלֵהֶם וַיַּעֲרֹךְ דָּוִד לְקִרְיַת אָרָם מַלְחָמָה וַיִּלַּחֲמוּ עִמּוֹ:	And it was reported to David, and he gathered the whole of Israel, and he crossed the Jordan and went to them, and he drew up to them. So David drew <i>his</i> <i>forces</i> up to confront the Arameans for battle and fought against them.	2 Sam 10:17. to confront: or <i>towards</i> or to <i>meet</i> . fought against them ← <i>fought</i> <i>with them</i> . See Gen 14:8.
1 Chr 19:18	וַיָּנָסוּ אָרָם מִלִּפְנֵי יִשְׂרָאֵל וַיַּהַרְגַּ דָּוִד מֵאָרָם שִׁבְעַת אֲלָפִים רֶכֶב וְאַרְבַּעִים אֲלָף אִישׁ רֶגְלִי וְאֵת שׁוֹפַח שַׁר-הַצָּבָא הַמִּית:	And the Aramaeans fled from Israel. And of the Aramaeans David killed seven thousand chariot crew and forty thousand infantrymen, and he killed Shophach the commander of the army.	2 Sam 10:18. On the differences in 2 Sam 10:18, see the note to 2 Sam 8:4, where there is a similar issue.
1 Chr 19:19	וַיֵּרְאוּ עַבְדֵי הַדְּדַעְזֹר כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלִימוּ עִם-דָּוִד וַיַּעֲבַדְהוּ וְלֹא-אָבָה אָרָם לְהוֹשִׁיעַ אֶת-בְּנֵי-עַמּוֹן עוֹד: פ	And when Hadadezer's servants saw that they had been defeated by Israel, they made peace with David and served him, and the Arameans weren't willing to come to the rescue of the sons of Ammon any more.	2 Sam 10:19. by Israel ← <i>before Israel</i> .
1 Chr 20:1	וַיְהִי לְעֵת תְּשׁוּבַת הַשָּׁנָה לְעֵת צֵאת הַמְּלָכִים וַיִּנְהַג יוֹאָב אֶת-חֵיל הַצָּבָא וַיִּשְׁחַת אֶת-אֶרֶץ בְּנֵי-עַמּוֹן וַיָּבֹא וַיַּצַּר אֶת-רַבָּה וְדָוִד יָשָׁב בִּירוּשָׁלַם וַיִּךְ יוֹאָב אֶת-רַבָּה וַיְהַרְסָה:	And it came to pass in the new year, at the time when kings go out, that Joab led the forces of the army, and he ravaged the land of the sons of Ammon, and he went to besiege Rabbah. But David remained in Jerusalem. And Joab attacked Rabbah and demolished it.	2 Sam 11:1, 2 Sam 12:26. in the new year ← <i>at the turn of</i> <i>the year</i> .

1 Chr 20:2	וַיִּקַּח דָּוִד אֶת־עֹטְרַת־מַלְכָם מֵעַל רֹאשׁוֹ וַיִּמְצָאָהּ מִשְׁקָל כִּפְר־זָהָב וּבָהּ אֶבֶן יְקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִד וּשְׁלָל הָעִיר הוֹצִיא הָרַבָּה מְאֹד:	And David took their king's crown from his head, and he found it <i>to have</i> a weight of a talent of gold, and in it <i>was</i> a precious gemstone, and it was placed on David's head. He also brought a great deal of the city's spoil,	2 Sam 12:30. talent: see Ex 25:39.
1 Chr 20:3	וְאֶת־הָעָם אֲשֶׁר־בָּהּ הוֹצִיא וַיִּשֶׁר בַּמַּגֵּרָה וּבַחֲרִיזֵי הַבְּרוֹזַל וּבַמַּגֵּרוֹת וְכֵן יַעֲשֶׂה דָוִד לְכָל עָרֵי בְנֵי־עַמּוֹן וַיֵּשֶׁב דָּוִד וְכָל־הָעָם יְרוּשָׁלַם: פ	and he brought out the people who <i>were</i> in it, and he assigned them to work with the saw and with iron threshing boards and with axes. And David did likewise to all the cities of the sons of Ammon. Then David and all the people returned to Jerusalem.	2 Sam 12:31. assigned ... to work with the saw ← made ... saw with the saw. We take the verb as <i>hiphil</i> of שָׂר. AV differs (<i>cut them</i>). axes: the same word as <i>saw</i> , but presumably another →
1 Chr 20:4	וַיְהִי אַחֲרֵיכֵן וַתֵּעַמַּד מַלְחָמָה בְּגֵזֶר עַם־פְּלִשְׁתִּים אֲזִי הַכָּה סַבְכֵי הַחֲשָׁתִי אֶת־סַפִּי מִלְדֵי הָרַפָּאִים וַיִּכְנְעוּ:	And it came to pass after this, that a war arose in Gezer with the Philistines, when Sibbechai the Hushathite struck down Sippai, who was one of the offspring of the Rephaim. And they were subdued.	↳ instrument. Perhaps pronounced differently, in the singular at least. 2 Sam 21:18. Rephaim: see [CB] App. 25. AV differs (<i>giant</i>).
1 Chr 20:5	וַתְּהִי־עוֹד מַלְחָמָה אֶת־פְּלִשְׁתִּים וַיִּד אֶלְחָנָן בֶּן־יַעֲוֹר *יַעֲוִיר אֶת־לַחְמִי אֲחִי גְלִית הַגִּתִּי וְעַץ חֲנִיתוֹ כַּמְנֹר אַרְגָּיִם:	Then there was another war with the Philistines, and Elhanan the son of {Q: Jair} [K: Jaur] struck down Lahmi, the brother of Goliath the Gittite, the shaft of whose spear <i>was</i> like a weaver's beam.	2 Sam 21:19. a weaver's beam ← a beam of weavers.
1 Chr 20:6	וַתְּהִי־עוֹד מַלְחָמָה בְּגַת וַיְהִי אִישׁ מְדָה וְאַצְבָּעָתָיו שֵׁש־וָשֶׁשׁ עֶשְׂרִים וְאַרְבַּע וְגַם־הוּא נוֹלַד לְהָרַפָּא:	And there was another war in Gath, and there was a man of great stature whose fingers and toes were six apiece – twenty-four in all – and he too was born to Rapha.	2 Sam 21:20. six apiece ← six and six. Rapha ← the Rapha.
1 Chr 20:7	וַיַּחֲרֹף אֶת־יִשְׂרָאֵל וַיִּכְהוּ יְהוֹנָתָן בֶּן־שִׁמְעָא אֲחִי דָוִד:	And when he showed contempt for Israel, Jonathan the son of Shimah, David's brother, struck him down.	2 Sam 21:21. Shimah ← Shim'a. See 1 Chr 2:13.
1 Chr 20:8	אֵל נוֹלְדוּ לְהָרַפָּא בְּגַת וַיִּפְּלוּ בְּיַד־דָּוִד וּבְיַד־עַבְדָּיו: פ	These were born to Rapha in Gath, and they fell at the hand of David and at the hand of his servants.	2 Sam 21:22. Rapha ← the Rapha.
1 Chr 21:1	וַיַּעֲמֵד שָׂטָן עַל־יִשְׂרָאֵל וַיִּסָּת אֶת־דָּוִד לְמַנּוֹת אֶת־יִשְׂרָאֵל:	And Satan made a stand against Israel, and he stirred up David to count Israel.	2 Sam 24:1.

1 Chr 21:2	וַיֹּאמֶר דָּוִד אֶל-יֹאבָב וְאֶל-שָׂרֵי הָעָם לָכֵן סָפְרוּ אֶת-יִשְׂרָאֵל מִבְּאֵר שֶׁבַע וְעַד-דָּן וְהֵבִיאוּ אֵלַי וְאָדַעַה אֶת-מִסְפָּרָם:	And David said to Joab and to the commanders of the people, “Go <i>and</i> count Israel from Beersheba to Dan, and <u>report back to me so that</u> I know the number of them.”	2 Sam 24:2. <hr/> <hr/> report back ← <i>bring (word)</i> . <hr/> <hr/> so that: purposive use of the <i>vav</i> .
1 Chr 21:3	וַיֹּאמֶר יֹאבָב יוֹסֵף יְהוָה עַל-עַמּוֹ כִּהֵם מֵאָה פְּעָמִים הֲלֹא אֲדֹנָי הַמֶּלֶךְ כָּלִם לְאֲדֹנָי לְעִבָדִים לָמָּה יִבְקֹשׁ זֹאת אֲדֹנָי לָמָּה יִהְיֶה לְאַשְׁמָה לְיִשְׂרָאֵל:	But Joab said, “May the LORD add to his people as they <i>are</i> a hundred times over, <i>but are</i> they not, my lord the king, all my lord's servants? Why does my lord require this? Why <u>should</u> Israel incur this guilt?”	2 Sam 24:3. <hr/> <hr/> should Israel incur ← <i>will there be to Israel</i> .
1 Chr 21:4	וּדְבַר-הַמֶּלֶךְ חֲזַק עַל-יֹאבָב וַיֵּצֵא יֹאבָב וַיִּתְהַלֵּךְ בְּכָל-יִשְׂרָאֵל וַיָּבֵא יְרוּשָׁלַם:	But the king's <u>decision</u> was <u>firmly</u> against Joab, so Joab went out, and he went up and down all of Israel and came <i>back to</i> Jerusalem.	2 Sam 24:4, 2 Sam 24:8. <hr/> <hr/> decision ← <i>word, matter</i> . <hr/> <hr/> was firmly ← <i>was strong</i> .
1 Chr 21:5	וַיִּתֵּן יֹאבָב אֶת-מִסְפָּר מִפְּקֹד־הָעָם אֶל-דָּוִד וַיְהִי כָּל-יִשְׂרָאֵל אֶלֶף אֶלְפִים וּמֵאָה אֶלֶף אִישׁ שֶׁלֶף חָרָב וַיהוּדָה אַרְבַּע מֵאוֹת וּשְׁבַע־עִים אֶלֶף אִישׁ שֶׁלֶף חָרָב:	And Joab gave the number of the census of the people to David, and the whole of Israel <u>consisted of</u> one million one hundred thousand men <i>who</i> drew the sword, and Judah <i>consisted of</i> four hundred and seventy thousand men <i>who</i> drew the sword.	2 Sam 24:9. <hr/> <hr/> consisted of ← <i>was</i> . <hr/> <hr/> There is a different classification in 2 Sam 24:9.
1 Chr 21:6	וְלֹאִי וּבִנְיָמִן לֹא פָקַד בְּתוֹכָם כִּי-נִתְעַב דְּבַר-הַמֶּלֶךְ אֶת-יֹאבָב:	But he did not count Benjamin and Levi among them, for the king's word was repugnant to Joab.	
1 Chr 21:7	וַיִּרַע בְּעֵינֵי הָאֱלֹהִים עַל-הַדָּבָר הַזֶּה וַיִּךְ אֶת-יִשְׂרָאֵל: פ	Now <u>this matter was wrong</u> in God's sight, and he struck Israel.	this matter was wrong ← <i>it was evil concerning this matter</i> .
1 Chr 21:8	וַיֹּאמֶר דָּוִד אֶל-הָאֱלֹהִים חָטָאתִי מְאֹד אֲשֶׁר עָשִׂיתִי אֶת-הַדָּבָר הַזֶּה וְעַתָּה הֶעֱבַר-נָא אֶת-עֲוֹן עִבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד: פ	And David said to God, “I have greatly sinned in that I did this thing. So now, please <u>remit</u> the iniquity of your servant, for I have acted very foolishly.”	2 Sam 24:10. <hr/> <hr/> remit ← <i>transfer</i> .
1 Chr 21:9	וַיְדַבֵּר יְהוָה אֶל-גָּד חֲזֵה דָוִד לֵאמֹר:	Then the LORD spoke to Gad, David's seer, <u>as follows</u> :	2 Sam 24:11. <hr/> <hr/> as follows ← <i>to say</i> .

1 Chr 21:10	לך וּדְבַרְתָּ אֶל־דָּוִד לֵאמֹר כֹּה אָמַר יְהוָה שְׁלוֹשׁ אֲנִי נֹטֶה עָלֶיךָ בַּחֲרֹלֶךְ אַחַת מֵהֵנָּה וְאֶעֱשֶׂה־לְךָ:	“Go and speak to David and say, ‘This <i>is what</i> the LORD says: ‘I am offering you three <i>things</i> . Choose one of them, and I will do it to you.’ ”	2 Sam 24:12. this is what ← thus. offering you ← extending over you.
1 Chr 21:11	וַיָּבֹא גַד אֶל־דָּוִד וַיֹּאמֶר לוֹ כֹּה־אָמַר יְהוָה קַבֵּל־לְךָ:	So Gad went to David and said to him: “This <i>is what</i> the LORD says: ‘Choose,	2 Sam 24:13. this is what ← thus. choose ← receive to yourself.
1 Chr 21:12	אִם־שְׁלוֹשׁ שָׁנִים רָעָב וְאִם־שְׁלֹשָׁה חֳדָשִׁים נִסְפָּה מִפְּנֵי־צָרִיד וְחָרַב אוֹיְבֶיךָ לְמִשְׁגַּת וְאִם־שְׁלֹשַׁת יָמִים חָרַב יְהוָה וְדָבַר בְּאֶרֶץ וּמְלֶאכֶד יְהוָה מִשְׁחִית בְּכָל־גְּבוּל יִשְׂרָאֵל וְעַתָּה רְאֵה מִה־אָשִׁיב אֶת־שְׁלַחֵי דְבָר: פ	either three years of famine, or three months of <i>being</i> harassed by your adversaries with the sword of your enemies advancing on you, or three days of the sword of the LORD and pestilence in the land, and the angel of the LORD ravaging in every region of Israel.’ So now, consider what answer I should give to him who sent me.”	2 Sam 24:13. advancing ← overtaking, reaching. region ← border. consider ← see (to). what answer I should give ← what word I should return.
1 Chr 21:13	וַיֹּאמֶר דָּוִד אֶל־גַּד צַר־לִי מְאֹד אֶפְלֶה־נָּא בְיַד־יְהוָה כִּי־רַבִּים רַחֲמָיו מְאֹד וּבְיַד־אָדָם אֶל־אֶפֶל:	Then David said to Gad, “I am very much in a strait. Let me, then, fall into the hand of the LORD, for his mercies are very great, so I won't fall into the hand of man.”	2 Sam 24:14.
1 Chr 21:14	וַיִּתֵּן יְהוָה דְּבַר בְּיִשְׂרָאֵל וַיִּפֹּל מִיִּשְׂרָאֵל שִׁבְעִים אֲלֶף אִישׁ:	So the LORD caused a pestilence in Israel, and seventy thousand men of Israel fell.	2 Sam 24:15. caused ← gave, put. men of Israel ← from Israel ... man / person.
1 Chr 21:15	וַיִּשְׁלַח הָאֱלֹהִים מִלְאָכְךָ לְיִרוּשָׁלַם לְהַשְׁחִיתָהּ וּכְהִשְׁחִית רְאָה יְהוָה וַיִּנְחַם עַל־הָרָעָה וַיֹּאמֶר לְמִלְאָכְךָ הַמִּשְׁחִית רַב עַתָּה הֲרֹף יָדְךָ וּמִלְאָכְךָ יְהוָה עֹמֵד עַם־גֶּרֶן אֲרָנָן הַיְבוּסִי: ס	And God sent an angel to Jerusalem to destroy it, but during the destruction, the LORD looked on and grieved over the harm, and he said to the destroying angel, “Enough now; stay your hand.” And the angel of the LORD was standing at the threshing floor of Ornan the Jebusite.	2 Sam 24:16. destroy ... destruction ... destroying: or ravage ... ravaging ... ravaging. stay ← slacken. Ornan: see 2 Sam 24:16.
1 Chr 21:16	וַיִּשָּׂא דָוִד אֶת־עֵינָיו וַיִּרְא אֶת־מִלְאָכְךָ יְהוָה עֹמֵד בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם וְחָרְבּוֹ שְׁלוֹפָה בְיָדוֹ נְטוּיָה עַל־יִרוּשָׁלַם וַיִּפֹּל דָּוִד וְהַזְּקֵנִים מְכַסִּים בְּשָׂקִים עַל־פְּנֵיהֶם:	And David raised his eyes and saw the angel of the LORD standing between the earth and heaven, with his sword drawn in his hand, stretched out over Jerusalem. And David and the elders, who were covered in sackcloth, fell face down.	face down ← on their faces.

1 Chr 21:17	וַיֹּאמֶר דָּוִד אֶל־הָאֱלֹהִים הֲלֹא אֲנִי אֲמַרְתִּי לְמִנּוֹת בָּעַם וְאֲנִי־הוּא אֲשֶׁר־חָטָאתִי וְהִרַע הִרְעוּתִי וְאֵלֶּה הַצֹּאן מֶה עָשׂוּ יְהוָה אֱלֹהֵי תְהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי וּבְעַמֶּךָ לֹא לְמַגִּפָּה: ס	And David said to God, “ <i>Was it</i> not I <i>who</i> said <i>I</i> would count the people? So I <i>am</i> the one who has sinned, and I have caused <i>this</i> terrible harm, but <i>as for</i> these sheep – what have they done? O LORD my God, may your hand be against me and the house of my father, and not against your people with an attack.”	2 Sam 24:17. I have caused <i>this</i> terrible harm: infinitive absolute.
1 Chr 21:18	וּמְלֹאָדָּךְ יְהוָה אָמַר אֶל־גָּד לֵאמֹר לָדָוִד כִּי יַעֲלֶה דָוִד לְהַקִּים מִזְבֵּחַ לַיהוָה בְּגֵרֹן אֲרֹנָן הַיְבֹסִי:	Then the angel of the LORD told Gad to say to David, that David should go up to set up an altar to the LORD at the threshing floor of Ornan the Jebusite.	2 Sam 24:18.
1 Chr 21:19	וַיַּעַל דָּוִד בְּדַבְרֵ־גָד אֲשֶׁר דָּבַר בְּשֵׁם יְהוָה:	So David went up according to the words of Gad who had spoken in the name of the LORD.	2 Sam 24:19. words ← word.
1 Chr 21:20	וַיָּשָׁב אֲרֹנָן וַיִּרְא אֶת־הַמְּלֹאָדָּךְ וְאַרְבַּעַת בָּנָיו עִמּוֹ מִתְחַבְּאִים וְאֲרֹנָן דָּשׁ חֲטָיִים:	And Ornan returned and saw the angel, and his four sons with him hid themselves. Now Ornan threshed wheat.	
1 Chr 21:21	וַיָּבֹא דָוִד עַד־אֲרֹנָן וַיִּבֶט אֲרֹנָן וַיִּרְא אֶת־דָּוִד וַיֵּצֵא מִן־הַגֵּרֹן וַיִּשְׁתַּחֲוֶה לְדָוִד אַפָּיִם אֶרְצָה:	And David came up to Ornan, and Ornan looked and saw David, and he went out of the threshing floor and prostrated himself to David face down.	2 Sam 24:20. down ← to the ground.
1 Chr 21:22	וַיֹּאמֶר דָּוִד אֶל־אֲרֹנָן תִּנְהַלֵּי מְקוֹם הַגֵּרֹן וְאֶבְנֶה־בּוֹ מִזְבֵּחַ לַיהוָה בְּכֶסֶף מְלֵא תְנָהוּ לִי וְתַעֲצֵר הַמַּגִּפָּה מֵעַל הָעָם:	And David said to Ornan, “Give me the site of the threshing floor so that I can build an altar to the LORD in it. Give it to me for the full price so that the plague on the people stops.”	2 Sam 24:21. so that (2x): purposive use of the vav. price ← money.
1 Chr 21:23	וַיֹּאמֶר אֲרֹנָן אֶל־דָּוִד קַח־לָךְ וַיַּעַשׂ אֲדָנִי הַמְּלֹאָדָּךְ הַטּוֹב בְּעֵינָיו רֵאָה נְתַתִּי הַבֶּקֶר לְעֹלוֹת וְהַמִּזְרָגִים לְעֹצִים וְהַחֲטָיִים לְמִנְחָה הַכֹּל נְתַתִּי:	And Ornan said to David, “Take it, and let my lord the king do what is right in his sight. Look, I have given you the oxen for the burnt offerings and the threshing boards for the wood, and the wheat for the meal-offering. I have given it all.”	2 Sam 24:22, 2 Sam 24:23. take ← take for yourself. right ← good.
1 Chr 21:24	וַיֹּאמֶר הַמְּלֹאָדָּךְ דָּוִד לְאֲרֹנָן לֹא כִּי־קִנִּיה אֶקְנֶה בְּכֶסֶף מְלֵא כִּי לֹא־אֶשָּׂא אֲשֶׁר־לָךְ לַיהוָה וְהֵעֵלוֹת עוֹלָה חִנָּם:	Then King David said to Ornan, “No, for I insist on buying it for the full price, for I will not take what is yours for the LORD and offer a burnt offering at no cost.”	2 Sam 24:24. I insist on buying: infinitive absolute. price ← money.
1 Chr 21:25	וַיִּתֵּן דָּוִד לְאֲרֹנָן בְּמִקְוֹם שֶׁקְלֵי זָהָב מִשְׁקָל שֵׁשׁ מֵאוֹת:	And David gave Ornan by weight six hundred shekels of gold for the site.	2 Sam 24:24.

1 Chr 21:26	וַיִּבֶן שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלוֹת וּשְׁלָמִים וַיִּקְרָא אֶל־יְהוָה וַיַּעֲנֵהוּ בָאֵשׁ מִן־הַשָּׁמַיִם עַל מִזְבַּח הָעֹלָה: פ	And David built an altar to the LORD there, and he offered burnt offerings and peace-offerings, and he called on the LORD. And he answered him with fire from heaven on the altar for the burnt offering.	2 Sam 24:25.
1 Chr 21:27	וַיֹּאמֶר יְהוָה לַמַּלְאָךְ וַיָּשָׁב חַרְבּוֹ אֶל־נִדְנָה:	And the LORD spoke to the angel, and he returned his sword to its sheath.	
1 Chr 21:28	בַּעַת הַהִיא בְּרָאוֹת דָּוִד כִּי־עָנָהוּ יְהוָה בְּגֶרֶן אֲרָנּוֹ הַיְבוּסִי וַיִּזְבַּח שָׁם:	At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.	
1 Chr 21:29	וּמִשְׁכַּן יְהוָה אֲשֶׁר־עָשָׂה מֹשֶׁה בַּמִּדְבָּר וּמִזְבַּח הָעֹלָה בַּעַת הַהִיא בַּבַּמָּה בְּגִבְעוֹן:	Now the tabernacle of the LORD which Moses had made in the desert, and the altar for the burnt offering, were at that time at the idolatrous raised site in Gibeon.	Gibeon: see Josh 9:3.
1 Chr 21:30	וְלֹא־יָכַל דָּוִד לָלֶכֶת לִפְנֵי לְדָרֵשׁ אֱלֹהִים כִּי נִבְעַת מִפְּנֵי חֶרֶב מַלְאָךְ יְהוָה: ס	But David could not go before it to inquire of God, for he was terrified because of the sword of the angel of the LORD.	
1 Chr 22:1	וַיֹּאמֶר דָּוִד זֶה הוּא בַּיִת יְהוָה הָאֱלֹהִים וְזֶה־מִזְבַּח לְעֹלָה לְיִשְׂרָאֵל: ס	And David said, “This is the house of the LORD God, and this is the altar for the burnt offering for Israel.”	
1 Chr 22:2	וַיֹּאמֶר דָּוִד לְכָנוֹס אֶת־הַגֵּרִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל וַיַּעֲמֵד חֲצֹבִים לְחֲצוֹב אֲבָנֵי גִזִּית לְבָנוֹת בַּיִת הָאֱלֹהִים:	And David gave word to gather the foreigners who were in the land of Israel, and he appointed hewers to hew stone, to build the house of God.	gave word ← said. stone ← quarried stones.
1 Chr 22:3	וּבְרָזַל לְרֹב לְמַסְמָרִים לְדַלְתוֹת הַשְּׁעָרִים וּלְמַחְבְּרוֹת הַכִּיּוֹן דָּוִד וּנְחֹשֶׁת לְרֹב אֵין מִשְׁקָל:	And David prepared iron in abundance for the nails for the doors of the gates, and for the cramp irons, and copper in abundance beyond weighing,	beyond weighing ← (there is) not weight.
1 Chr 22:4	וַעֲצֵי אֲרָזִים לְאֵין מִסְפָּר כִּי הֵבִיאוּ הָעִידָנִים וְהַצְּרִיִם עֲצֵי אֲרָזִים לְרֹב לְדָוִד: פ	and innumerable cedar trees, for the Sidonians and the Tyrians brought cedar trees in abundance to David.	Sidonians: see Gen 10:15.

1 Chr 22:5	וַיֹּאמֶר דָּוִד שְׁלֹמֹה בְנִי נָעַר וְרַךְ וְהָבִית לְבָנוֹת לַיהוָה לְהַגְדִּיל לְמַעַלָּה לְשֵׁם וּלְתַפְאֲרַת לְכָל־הָאָרְצוֹת אֲכִינָה נָא לוֹ וַיַּכֵּן דָּוִד לְרֹב לְפָנָי מוֹתוֹ:	And David said, “Solomon my son <i>is just</i> a lad and <i>is</i> tender, but the house <i>which is</i> to be built for the LORD <i>is</i> to be sublimely great, for fame and splendour in all the lands. Let me then make preparations for it.” So David made preparations in abundance before his death.	to be built ← <i>to build</i> . to be sublimely great ← <i>to become great upwards</i> . for it: or for him (Solomon).
1 Chr 22:6	וַיִּקְרָא לְשֹׁלֹמֹה בְּנוֹ וַיְצַוֵּהוּ לְבָנוֹת בַּיִת לַיהוָה אֱלֹהֵי יִשְׂרָאֵל: ס	And he called for Solomon his son, and he ordered him to build a house for the LORD God of Israel.	
1 Chr 22:7	וַיֹּאמֶר דָּוִד לְשֹׁלֹמֹה *בְּנוֹ **בְּנִי אֲנִי הָיָה עִם־לִבִּי לְבָנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי:	And David said to Solomon {K: his son, “ <i>As for</i> ” [Q: “My son, <i>as for</i> ”] me, it was in my heart to build a house for the name of the LORD my God.	
1 Chr 22:8	וַיְהִי עָלַי דְּבַר־יְהוָה לֵאמֹר דָּם לְרֹב שִׁפְכָתָ וּמִלְחָמוֹת גְּדוֹלוֹת עָשִׂיתָ לְאֶתְבַּנְּנָה בַיִת לְשְׁמִי כִּי דָמִים רַבִּים שִׁפְכָתָ אַרְצָה לְפָנָי:	But the word of the LORD came to me and said, ‘You have shed blood in abundance and waged great wars. You shall not build a house for my name, because you have shed much blood on the earth before me.	came to ← <i>became over</i> , but also <i>to</i> , reading the sense of אֵל, <i>el</i> , for על, <i>al</i> . Compare 2 Ki 15:19. on the earth ← <i>onto the earth</i> .
1 Chr 22:9	הִנֵּה־בֵן נוֹלָד לָךְ הוּא יִהְיֶה אִישׁ מְנוּחָה וְהִנְחוּתִי לוֹ מִכָּל־אוֹיְבָיו מִסָּבִיב כִּי שְׁלֹמֹה יִהְיֶה שְׁמוֹ וְשָׁלוֹם וְשִׁקָּט אֶתֶן עַל־יִשְׂרָאֵל בְּיָמָיו:	Look, a son <i>is to be</i> born to you. He will be a man of rest, and I will give him rest from all his enemies round about. For Solomon will be his name, and I will grant peace and quiet over Israel in his days.	<i>is to be</i> born: gerundival use of the <i>niphal</i> participle.
1 Chr 22:10	הוּא יִבְנֶה בַיִת לְשְׁמִי וְהוּא יִהְיֶה־לִּי לְבֵן וְאֲנִי־לוֹ לְאָב וְהִכִּינוֹתִי כִסֵּא מַלְכוּתוֹ עַל־יִשְׂרָאֵל עַד־עוֹלָם:	He will build a house for my name, and he will be a son to me, and I a father to him. And I will establish the throne of his kingdom over Israel age-abidingly.’	
1 Chr 22:11	עַתָּה בְנִי יְהִי יְהוָה עִמָּךְ וְהִצְלַחְתָּ וּבְנִיתָ בַיִת יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֶּר עֲלֶיךָ:	So now, my son, may the LORD be with you, and may you prosper, and build the house of the LORD your God as he has spoken concerning you.	
1 Chr 22:12	אֲךָ יִתֵּן־לָךְ יְהוָה שֹׁכֵל וּבִינָה וַיְצַוֶּךָ עַל־יִשְׂרָאֵל וְלִשְׁמֹר אֶת־תּוֹרַת יְהוָה אֱלֹהֶיךָ:	But may the LORD give you intelligence and understanding, and may he put you in charge of Israel, and charge you to keep the law of the LORD your God.	

1 Chr 22:13	אז תצליח אִם-תִּשְׁמֹר לְעֲשׂוֹת אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה עַל-יִשְׂרָאֵל חֲזַק וְאַמֵּץ אֶל-תִּירָא וְאַל-תַּחַח:	Then you will prosper – if you take heed to <u>observe</u> the statutes and the ordinances which the LORD commanded Moses concerning Israel. Be strong and courageous; do not fear and do not be dismayed.	observe ← <i>do</i> .
1 Chr 22:14	וְהִנֵּה בְּעָנְיִי הַכִּינּוּתִי לְבַיִת-יְהוָה זֶהָב כִּכָּרִים מֵאָה-אַלְפֵי וְכֶסֶף אֲלָף אֲלָפִים כִּכָּרִים וְלִנְחָשֶׁת וְלַבְרֹזֶל אֵין מִשְׁקָל כִּי לְרֹב הִיא וְעֲצִים וְאַבְנִים הַכִּינּוּתִי וְעֲלֵיהֶם תוֹסִיף:	And look, in my affliction I have prepared for the house of the LORD one hundred thousand <u>talents</u> of gold, and one million <u>talents</u> of silver, and copper and iron beyond weighing, for it was <i>present</i> in abundance, and I have prepared wood and stone to which you <i>can</i> add.	talents (2x): see Ex 25:39.
1 Chr 22:15	וְעַמְדָּ לְרֹב עֲשֵׂי מְלֹאכָה חֲצָבִים וְחַרְשֵׁי אֲבֹן וְעֵץ וְכָל-חֲכָם בְּכָל-מְלֹאכָה:	And <i>there are</i> <u>craftsmen</u> with you in abundance – hewers and artisans in stone and wood, and every <i>kind of</i> skilled person in every <i>kind of</i> artisanry –	craftsmen ← <i>doers of craft</i> .
1 Chr 22:16	לְזָהָב לְכֶסֶף וְלִנְחָשֶׁת וְלַבְרֹזֶל אֵין מִסְפָּר קוֹם וְעֲשֵׂה וִיְהִי יְהוָה עִמָּךְ:	<i>and they are</i> innumerable, <i>artisans</i> in gold, in silver, in copper and in iron. Arise and act, and may the LORD be with you.”	
1 Chr 22:17	וַיִּצַו דָּוִד לְכָל-שָׂרֵי יִשְׂרָאֵל לְעֹזֵר לְשִׁלְמָה בְּנוֹ:	Then David commanded all the senior officials of Israel to assist Solomon his son.	
1 Chr 22:18	הֲלֹא יְהוָה אֱלֹהֵיכֶם עִמָּכֶם וְהִנִּיחַ לָכֶם מְסָבִיב כִּי אֶנְתֶּן בְּיָדִי אֶת יִשְׁבֵי הָאָרֶץ וְנִכְבְּשָׁה הָאָרֶץ לְפָנָי יְהוָה וְלְפָנָי עַמּוֹ:	<i>And he said</i> , “Is not the LORD your God with you, and hasn’t he given you rest <i>all</i> around? For he delivered the inhabitants of the land into my hand, and the land was conquered before the LORD and before his people.	
1 Chr 22:19	עַתָּה תִּנּוּ לְבַבְכֶם וְנַפְשֹׁכֶם לְדַרוֹשׁ לַיהוָה אֱלֹהֵיכֶם וְקוּמוּ וּבְנוּ אֶת-מִקְדָּשׁ יְהוָה הָאֱלֹהִים לְהָבִיא אֶת-אֲרוֹן בְּרִית-יְהוָה וְכָלִי קֹדֶשׁ הָאֱלֹהִים לְבַיִת הַנִּבְנֶה לְשֵׁם-יְהוָה: פ	Now <u>apply your hearts</u> and souls to <u>seeking</u> the LORD your God, and arise and build the sanctuary of the LORD God, <u>for bringing</u> the ark of the covenant of the LORD and the holy equipment of God to the house which <i>is to be</i> built for the name of the LORD.”	apply your hearts ← <i>give / put your heart</i> . <hr/> to seeking ... for bringing: gerundial use of the infinitive. <hr/> <i>is to be built</i> : gerundival usage of the <i>niphal</i> participle.
1 Chr 23:1	וַדָּוִד זָקֵן וְשָׂבַע יָמָיו וַיְמַלֵּךְ אֶת-שִׁלְמָה בְּנוֹ עַל-יִשְׂרָאֵל:	Then when David <i>was</i> old and <u>with his fill of days</u> , he made Solomon his son king over Israel.	with his fill of days ← <i>satiated (with) days</i> .

1 Chr 23:2	וַיֵּאַסֶּף אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל וְהַכֹּהֲנָיִם וְהַלְוִיִּם:	And he gathered all the officials of Israel, and the priests and the Levites.	
1 Chr 23:3	וַיִּסְפְּרוּ הַלְוִיִּם מִבְּנֵי שְׁלֹשִׁים שָׁנָה וּמַעְלָה וַיְהִי מִסְפָּרָם לְגִלְגָּלְתָם לְגַבְרִים שְׁלֹשִׁים וּשְׁמוֹנֶה אָלֶף:	And the Levites were counted, from thirty years old and above, and their number by headcount was thirty-eight thousand men.	headcount ← <i>their skulls</i> . men ← <i>for men</i> .
1 Chr 23:4	מֵאֵלֶּה לְנִצָּחַ עַל־מְלֶאכֶת בֵּית־יְהוָה עֹשֶׂרִים וְאַרְבָּעָה אָלֶף וּשְׁטָרִים וּשְׁפָטִים שֵׁשֶׁת אֲלָפִים:	Of these, twenty-four thousand were to superintend the work of the house of the LORD, whereas six thousand were overseers and judges.	
1 Chr 23:5	וְאַרְבַּעַת אֲלָפִים שְׁעָרִים וְאַרְבַּעַת אֲלָפִים מְהַלְלִים לִיהוָה בְּכֵלִים אֲשֶׁר עָשִׂיתִי לְהַלֵּל:	And there were four thousand gatekeepers and four thousand who praised the LORD with instruments, “Which”, David said, “I made for praising.”	praising: gerundial use of the infinitive.
1 Chr 23:6	וַיַּחְלֶקֶם דָּוִד מִחֻלְקוֹת ס לְבָנָי לְזֵי לְגֶרְשׁוֹן קָהַת וּמֶרָרִי: ס	And David assigned them in divisions, according with the sons of Levi – Gershon, Kohath and Merari.	assigned them in divisions ← <i>divided them</i> .
1 Chr 23:7	לְגֶרְשׁוֹנֵי לְעֵדֹן וְשִׁמְעִי: ס	According with the Gershonites were Ladan and Shimei.	Ladan: see 1 Chr 7:26.
1 Chr 23:8	בְּנֵי לְעֵדֹן הָרֵאשׁ יַחִיאֵל וְזַתָּם וַיֹּאֵל שְׁלֹשָׁה: ס	The sons of Ladan were Jehiel the head, and Zetham and Joel – three of them.	Ladan: see 1 Chr 7:26.
1 Chr 23:9	בְּנֵי שִׁמְעִי *שְׁלֹמֹת **שְׁלוֹמִית וַחֲזִיאֵל וְהָרֹן שְׁלֹשָׁה אֵלֶּה רֵאשֵׁי הָאָבוֹת לְלְעֵדֹן: ס	The sons of Shimei were {Q: Shelomith} [K: Shelomoth] and Haziël and Haran – three of them. These were the paternal heads belonging to Ladan.	Ladan: see 1 Chr 7:26.
1 Chr 23:10	וּבְנֵי שִׁמְעִי יַחַת זִינָא וַיְעוֹשׁ וּבְרִיעָה אֵלֶּה בְנֵי־שִׁמְעִי אַרְבָּעָה:	The sons of Shimei were Jahath, Zina and Jeush and Beriah. These sons of Shimei were four in number.	
1 Chr 23:11	וַיְהִי־יַחַת הָרֵאשׁ וְזִינָה הַשֵּׁנִי וַיְעוֹשׁ וּבְרִיעָה לֹא־הָרְבוּ בָנִים וַיְהִיוּ לְבַיִת אָב לְפָקְדָה אַחַת: ס	And Jahath was the head, and Zizah the second, but Jeush and Beriah did not have many sons, and they became the paternal house of one appointed line.	
1 Chr 23:12	בְּנֵי קָהַת עֲמֶרָם יִצְהָר חֶבְרוֹן וְעִזִּיאֵל אַרְבָּעָה: ס	The sons of Kohath were Amram, Izhar, Hebron and Uzziel – four of them.	

1 Chr 23:13	בְּנֵי עֲמֶרָם אֶהְרֹן וּמֹשֶׁה וַיְבַדְּלוּ אֶהְרֹן לְהַקְדִּישׁוּ קֹדֶשׁ קְדָשִׁים הוּא וּבָנָיו עַד-עוֹלָם לְהַקְטִיר לִפְנֵי יְהוָה לְשִׁרְתוֹ וּלְבַרְךָ בְּשֵׁמוֹ עַד-עוֹלָם:	The sons of Amram <i>were</i> Aaron and Moses. And Aaron was separated so as to <u>consecrate him</u> for the holy of holies – he and his sons age-abidingly – to burn incense before the LORD, to serve him and to bless in his name age-abidingly.	consecrate him: we take this as an objective genitive. AV differs, taking it as subjective (<i>that he should sanctify</i>).
1 Chr 23:14	וּמֹשֶׁה אִישׁ הָאֱלֹהִים בְּנָיו יִקְרָאוּ עַל-שֵׁבֶט הַלְוִי:	And <i>as</i> Moses <i>was</i> a man of God, his sons were called after the tribe of Levi.	
1 Chr 23:15	בְּנֵי מֹשֶׁה גֶרְשֹׁם וְאֵלִיעֶזֶר:	The sons of Moses <i>were</i> Gershom and Eliezer.	
1 Chr 23:16	בְּנֵי גֶרְשֹׁם שְׁבוּאֵל הָרֵאשׁ:	The sons of Gershom <i>were</i> Shebuel the head <i>and his line</i> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 23:17	וַיְהִיו בְּנֵי-אֵלִיעֶזֶר רְחַבְיָה הָרֵאשׁ וְלֹא-הָיָה לְאֵלִיעֶזֶר בָּנִים אַחֲרָיִם וּבְנֵי רְחַבְיָה רַבּוֹ לְמַעַלָּה:	And the sons of Eliezer <i>were</i> Rehabiah the head <i>and his line</i> . Now Eliezer did not have <i>any</i> other sons, but the sons of Rehabiah <i>were</i> ever so many.	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3. were ever so many ← <i>were many to upwards</i> .
1 Chr 23:18	בְּנֵי יִצְחָר שְׁלֹמִית הָרֵאשׁ: ס	The sons of Izhar <i>were</i> Shelomith the head <i>and his line</i> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 23:19	בְּנֵי חֶבְרוֹן יְרִיָּהוּ הָרֵאשׁ אֶמְרִיָּה הַשְּׁנִי יַחֲזִיאֵל הַשְּׁלִישִׁי וַיִּקְמַעַם הָרְבִיעִי:	The sons of Hebron <i>were</i> Jeriah the head, Amariah the second, Jahaziel the third, and Jekamam the fourth.	Jekamam ← <i>Jekam'am</i> . AV= <i>Jekameam</i> , not recognizing that the middle syllable is closed. See Gen 31:21.
1 Chr 23:20	בְּנֵי עֲזִיאֵל מִיכָה הָרֵאשׁ וַיְשִׁיָּה הַשְּׁנִי: ס	The sons of Uzziel <i>were</i> Micah the head and Jishshiah the second.	Micah: AV= <i>Michah</i> . Jishshiah: AV= <i>Jesiah</i> .
1 Chr 23:21	בְּנֵי מֶרְרִי מַחְלִי וּמוּשִׁי בְּנֵי מַחְלִי אֶלְעָזָר וְקִישׁ:	The sons of Merari <i>were</i> Mahli and Mushi. The sons of Mahli <i>were</i> Eleazar and Kish.	
1 Chr 23:22	וַיָּמָת אֶלְעָזָר וְלֹא-הָיוּ לוֹ בָּנִים כִּי אִם-בָּנוֹת וַיִּשְׂאוּם בְּנֵי-קִישׁ אַחֲיָהֶם:	But Eleazar died, and he didn't have <i>any</i> sons, but daughters, and the sons of Kish their <u>brothers</u> took them <i>as wives</i> .	brothers: standing for <i>cousins</i> .
1 Chr 23:23	בְּנֵי מוּשִׁי מַחְלִי וְעֶדֶר וַיְרָמוֹת שְׁלֹשָׁה:	The sons of Mushi <i>were</i> Mahli and Eder and Jeremoth – three <i>of them</i> .	Jeremoth: <i>Jerimoth</i> in 1 Chr 24:30.
1 Chr 23:24	אֵלֶּה בְּנֵי-לוֹי לְבֵית אֲבֹתֵיהֶם רָאשֵׁי הָאָבוֹת לְפָקוּדֵיהֶם בְּמִסְפַּר שִׁמּוֹת לְגִלְגָּלָתָם עָשָׂה הַמְּלֹאכָה לְעַבְדַּת בֵּית יְהוָה מִבֶּן עֶשְׂרִים שָׁנָה וּמַעַלָּה:	Those <i>were</i> the sons of Levi according to the house of their fathers – the paternal heads by their appointed lines – with the number of names corresponding to their <u>headcount</u> , performing service in the work of the house of the LORD, from twenty years old upwards.	headcount ← <i>skulls</i> .

1 Chr 23:25	כִּי אָמַר דָּוִד הַנִּיחַ יְהוָה אֱלֹהֵי־יִשְׂרָאֵל לְעֹמּוֹ וַיִּשְׁכֵּן בִּירוּשָׁלַם עַד־לְעוֹלָם:	For David had said, “The LORD God of Israel has given rest to his people, and he will dwell in Jerusalem age-abidingly,	he: or, with AV, <i>they</i> . The verb is singular, but it could collectively reference <i>his people</i> . So AV differs.
1 Chr 23:26	וְגַם לְלוֹיִם אֵין־לְשָׂאת אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו לְעִבְדָתוֹ:	and also to the Levites <i>because there will be no need to transport</i> the tabernacle and all the equipment for its service.”	transport ← <i>lift, carry</i> .
1 Chr 23:27	כִּי בְדַבְרֵי דָוִד הָאֲחֵרִימִים הִמָּה מִסְפַּר בְּנֵי־לוֹי מִבֶּן עָשְׂרִים שָׁנָה וּלְמַעְלָה:	For in the last words of David, the number of the sons of Levi <i>is reckoned</i> from twenty years old and above,	
1 Chr 23:28	כִּי מֵעַמְדָם לִיד־בְּנֵי אֶהֱרֹן לְעִבְדַת בַּיִת יְהוָה עַל־הַחֲצוֹת וְעַל־הַלְשָׁכוֹת וְעַל־טְהָרַת לְכָל־קֹדֶשׁ וּמַעֲשֵׂה עִבְדַת בַּיִת הָאֱלֹהִים:	because their <u>position</u> <i>was</i> as an <u>accessory</u> to the sons of Aaron in the work of the house of the LORD concerning the courtyards and the offices and the purity of all holy <i>equipment</i> , and the work of the service of the house of God,	position ← <i>standing</i> . accessory ← <i>hand; side</i> .
1 Chr 23:29	וּלְלֶחֶם הַמַּעֲרֹכֶת וּלְסֹלֶת לְמִנְחָה וּלְרִקִּיקֵי הַמִּצּוֹת וּלְמַחְבֶּת וּלְמַרְבַּכַת וּלְכָל־מְשׁוֹרָה וּמִדָּה:	including the showbread and the fine flour for the meal-offering, and the thin cakes of unleavened bread, and the baking dish and the <u>stirrer</u> , and for every measure and quantity,	including ← <i>and</i> . the stirrer: AV differs (<i>that which is fried</i>), but <i>that which is mixed</i> is possible.
1 Chr 23:30	וּלְעֹמֵד בַּבֶּקֶר בַּבֶּקֶר לְהַדוֹת וּלְהִלָּל לַיהוָה וְכֵן לָעֶרֶב:	and to stand every morning to give thanks to and to praise the LORD, and similarly in the evening,	
1 Chr 23:31	וּלְכָל הָעֵלֹת עֹלוֹת לַיהוָה לְשַׁבְּתוֹת לְחֻדְשִׁים וּלְמַעֲדִים בְּמִסְפָּר כְּמִשְׁפָּט עֲלֵיהֶם תָּמִיד לִפְנֵי יְהוָה:	and <i>to stand</i> for all the offering of burnt offerings to the LORD, on the Sabbaths, the <u>new moons</u> , the festival days, in number according to the ordinance <i>imposed</i> on them, continually before the LORD.	new moons: or (<i>first day of the months</i>).
1 Chr 23:32	וּשְׁמָרוּ אֶת־מִשְׁמֶרֶת אֶהֱל־מוֹעֵד וְאֶת מִשְׁמֶרֶת הַקֹּדֶשׁ וּמִשְׁמֶרֶת בְּנֵי אֶהֱרֹן אֲחֵיהֶם לְעִבְדַת בַּיִת יְהוָה: פ	And they kept guard of the tent of contact and guard of the sanctuary and guard of the sons of Aaron, their brothers, in the work of the house of the LORD.	
1 Chr 24:1	וּלְבְנֵי אֶהֱרֹן מִחֻלְקוֹתֵם בְּנֵי אֶהֱרֹן נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר:	And the sons of Aaron <i>had</i> their divisions. The sons of Aaron <i>were</i> Nadab and Abihu, Eleazar and Ithamar.	
1 Chr 24:2	וַיָּמָת נָדָב וְאַבִּיהוּא לִפְנֵי אַבְיָהֶם וּבָנִים לֹא־הָיוּ לָהֶם וַיְכַהֲנוּ אֶלְעָזָר וְאִיתָמָר:	But Nadab and Abihu died before their father, and they did not have <i>any</i> sons. So Eleazar and Ithamar officiated as priests.	

1 Chr 24:3	וַיַּחְלֶקְם דָּוִד וְצִדּוֹק מִזִּבְנֵי אֶלְעָזָר וְאַחִימֶלֶךְ מִזִּבְנֵי אִיתָמָר לְפִקְדֹתָם בְּעִבְדָּתָם:	And David assigned them in divisions, both Zadok from the sons of Eleazar and Ahimelech from the sons of Ithamar, according to their assignment in their work.	assigned them in divisions ← <i>divided them</i> . assignment ← <i>charge, precept</i> .
1 Chr 24:4	וַיִּמְצְאוּ בְנֵי־אֶלְעָזָר רַבִּים לְרֵאשֵׁי הַגְּבָרִים מִזִּבְנֵי אִיתָמָר וַיַּחְלֶקוּם לְבְנֵי אֶלְעָזָר רֵאשִׁים לְבֵית־אֲבוֹת שְׁשָׁה עָשָׂר וּלְבְנֵי אִיתָמָר לְבֵית אֲבוֹתָם שְׁמוֹנֶה:	And the sons of Eleazar were found to be more numerous as heads of the warriors than the sons of Ithamar, and they divided them into sixteen sons of Eleazar as heads of the paternal house, and eight sons of Ithamar as their paternal house.	
1 Chr 24:5	וַיַּחְלֶקוּם בְּגוּרְלוֹת אֵלֶּה עִם־אֵלֶּה כִּי־הָיוּ שָׂרֵי־קֹדֶשׁ וְשָׂרֵי הָאֱלֹהִים מִבְּנֵי אֶלְעָזָר וּבְנֵי אִיתָמָר: ס	And they divided them by lot, into groups, for there were masters of the sanctuary, and masters of things pertaining to God, from the sons of Eleazar and among the sons of Ithamar.	into groups ← <i>these with these</i> .
1 Chr 24:6	וַיִּכְתְּבֵם שְׁמַעְיָה בֶן־נְתַנְאֵל הַסּוֹפֵר מִן־הַלְוִי לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים וְצִדּוֹק הַכֹּהֵן וְאַחִימֶלֶךְ בֶּן־אֲבִיתָר וְרֵאשֵׁי הָאֲבוֹת לְכֹהֲנִים וְלְלוֹיִם בֵּית־אָב אֶחָד אַחַז לְאֶלְעָזָר וְאַחַז אַחַז לְאִיתָמָר: פ	And Shemaiah the son of Nethaneel the scribe registered them, he being of the Levites who officiated before the king and the officials: both Zadok the priest and Ahimelech the son of Abiathar, and the paternal heads, as priests and Levites, registering them with one paternal house being taken for Eleazar and another being taken for Ithamar.	Nethaneel: see Num 1:8. registered ← <i>wrote</i> . Abiathar: see 1 Sam 22:20.
1 Chr 24:7	וַיֵּצֵא הַגּוּרֵל הָרֵאשׁוֹן לִיהוֹיָרִיב לִידְעָה הַשְּׁנִי:	And the first lot fell to Jehoiarib; the second to Jedaiah;	fell ← <i>went out</i> .
1 Chr 24:8	לְחָרִם הַשְּׁלִישִׁי לְשַׁעְרִים הָרְבָעִי:	the third to Harim; the fourth to Seorim;	
1 Chr 24:9	לְמַלְכִּיָּה הַחֲמִישִׁי לְמִיָּמִן הַשְּׁשִׁי:	the fifth to Malchijah; the sixth to Mijamin;	
1 Chr 24:10	לְהַקּוֹץ הַשְּׁבַעִי לְאַבִּיָּה הַשְּׁמִינִי:	the seventh to Hakkoz; the eighth to Abijah;	
1 Chr 24:11	לְיֵשׁוּעַ הַתְּשַׁעִי לְשִׁכְנִיָּהוּ הָעָשְׂרִי:	the ninth to Jeshua; the tenth to Shecaniah;	Jeshua: a form of the presumed Hebrew underlying the name <i>Jesus</i> ; LXX= Ἰησοῦς.
1 Chr 24:12	לְאֶלְיָשִׁיב עֲשָׂתִי עָשָׂר לְיָקִים שְׁנָיִם עָשָׂר:	the eleventh to Eliashib; the twelfth to Jakim;	
1 Chr 24:13	לְחַפָּה שְׁלֹשָׁה עָשָׂר לְיִשְׁבָּאָב אַרְבַּעַת עָשָׂר:	the thirteenth to Huppah; the fourteenth to Jeshebab;	Jeshebab ← <i>Jesheb'ab</i> . AV= <i>Jeshebeab</i> , not recognizing that the middle syllable is closed. See Gen 31:21.

1 Chr 24:14	לְבִלְגָה חֲמִשָּׁה עָשָׂר לְאָמֶר שֵׁשָׁה עָשָׂר:	the fifteenth to Bilgah; the sixteenth to Immer;	
1 Chr 24:15	לְחִזִּיר שְׁבַעַה עָשָׂר לְהַפְצֵץ שְׁמוֹנֶה עָשָׂר:	the seventeenth to Hezir; the eighteenth to Happizzez;	Happizzez: AV= <i>Aphses</i> .
1 Chr 24:16	לְפֶתַח־הַתְּשֻׁעָה עָשָׂר לְיַחֲזִקְאֵל הָעֹשְׂרִים:	the nineteenth to Pethahiah; the twentieth to Ezekiel;	Ezekiel ← <i>Jehezkel</i> . AV= <i>Jehezkel</i> , not recognizing that the middle syllable is closed. We render consistently with the name of the prophet <i>Ezekiel</i> .
1 Chr 24:17	לְיָכִין אֶחָד וְעֶשְׂרִים לְגָמוּל שְׁנַיִם וְעֶשְׂרִים:	the twenty-first to Jachin; the twenty-second to Gamul;	
1 Chr 24:18	לְדֹלְיָהוּ שְׁלֹשָׁה וְעֶשְׂרִים לְמַעֲזִיָּהוּ אַרְבַּעַה וְעֶשְׂרִים: פ	the twenty-third to Delaiah; the twenty-fourth to Maaziah.	
1 Chr 24:19	אֵלֶּה פְּקֻדֹתָם לְעַבְדָּתָם לְבֹא לְבֵית־יְהוָה כְּמִשְׁפָּטָם בְּיַד אַהֲרֹן אָבִיהֶם כַּאֲשֶׁר צִוָּהוּ יְהוָה אֱלֹהֵי יִשְׂרָאֵל: פ	These <i>were</i> their assignments in their work: to come to the house of the LORD, according to their ordinance, in the authority of Aaron their father, as the LORD God of Israel had commanded him.	assignments: see 1 Chr 24:3. <hr/> authority ← <i>hand</i> .
1 Chr 24:20	וּלְבָנָי לְוֵי הַנוֹתָרִים לְבָנָי עֲמֶרָם שׁוּבְאֵל לְבָנָי שׁוּבְאֵל יַחֲדֵיהוּ:	And the remaining sons of Levi <i>were</i> : of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah;	
1 Chr 24:21	לְרַחֲבִיָּהוּ לְבָנָי רַחֲבִיָּהוּ הָרֵאשִׁית יִשִּׂיָּה:	of Rehabiah, of the sons of Rehabiah, the head, Jishshiah;	Jishshiah: AV= <i>Isshiah</i> .
1 Chr 24:22	לְיִצְהָרִיתַי שְׁלֹמֹת לְבָנָי שְׁלֹמֹת יַחַת:	of the Izharites, Shelomith; of the sons of Shelomith, Jahath;	Shelomith (2x) ← <i>Shelomoth</i> , but we align with 1 Chr 23:18 and the text or <i>qeré</i> almost everywhere else.
1 Chr 24:23	וּבָנָי יִרְיָהוּ אֲמַרְיָהוּ הַשֵּׁנִי יַחֲזִיאֵל הַשְּׁלִישִׁי יֶקָמָם הָרְבִיעִי:	and my sons, Jeriah, Amariah the second, Jahaziel the third, Jekamam the fourth;	and my sons: AV differs (<i>of Hebron</i>). Of necessity we re- point to וּבְנָי. In 1 Chr 23:19 it is <i>and the sons of Hebron</i> . Introducing a name here (<i>Benai</i>) spoils the counting. But if the consonantal text is correct, this ↪ <hr/> Jekamam: see 1 Chr 23:19.
1 Chr 24:24	בְּנֵי עֲזִיאֵל מִיכָה לְבָנָי מִיכָה *שְׁמוֹר *שְׁמִיר:	of the sons of Uzziel, Micah; of the sons of Micah, {Q: Shamir} [K: Shamur];	↳ names the scribe (compare Rom 16:22) of 1 Chronicles – Hebron – whereas the prophets receiving the divine words were Samuel, Gad and Nathan (1 Chr 29:29-30). <hr/> Micah (2x): AV= <i>Michah</i> .
1 Chr 24:25	אָחִי מִיכָה יִשָּׂיָה לְבָנָי יִשִּׂיָּה זְכַרְיָהוּ:	of the brother of Micah, Jishshiah; of the sons of Jishshiah, Zechariah.	Micah: AV= <i>Michah</i> . <hr/> Jishshiah (2x): AV= <i>Isshiah</i> .

1 Chr 24:26	בְּנֵי מֶרָרִי מַחְלֵי וּמוּשֵׁי בְנֵי יַעֲזִיָּהוּ בָּנָו: :	The sons of Merari <i>were</i> Mahli and Mushi; the sons of Jaaziah <i>were</i> Beno and his line;	Beno: this means <i>his son</i> . Compare 1 Chr 15:18 (<i>Ben</i>). <hr/> <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 24:27	בְּנֵי מֶרָרִי לִיעֲזִיָּהוּ בָּנָו וְשֵׁהֶם וְזַכּוֹר וְעִבְרִי: :	the sons of Merari – <i>those</i> to Jaaziah – <i>were</i> Beno and Shoham and Zaccur and Ibrî;	
1 Chr 24:28	לְמַחְלֵי אֶלְעָזָר וְלֹא־הָיָה לוֹ בָּנִים: :	of Mahli, Eleazar, but he did not have <i>any</i> sons;	
1 Chr 24:29	לְקִישׁ בְּנֵי־קִישׁ יֶרַחְמֵאֵל: :	of Kish, the sons of Kish <i>were</i> Jerahmeel and his line;	Jerahmeel: an accurate transliteration, unlike some other AV names ending in <i>-eel</i> . <hr/> <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 24:30	וּבְנֵי מוּשֵׁי מַחְלֵי וְעֵדֶר וַיְרִימוֹת אֵלֶּה בְּנֵי הַלְוִיִּם לְבַיִת אֲבֹתֵיהֶם: :	and the sons of Mushi <i>were</i> Mahli and Eder and Jerimoth. Those <i>were</i> the sons of the Levites according to their paternal house.	Jerimoth: <i>Jerimoth</i> in 1 Chr 23:23.
1 Chr 24:31	וַיִּפְּלוּ גַם־הֵם גּוֹרְלוֹת לְעַמַּת אֲחֵיהֶם בְּנֵי־אֶהֱרֹן לִפְנֵי דָוִד הַמֶּלֶךְ וְצֹדֹק וְאַחִימֶלֶךְ וְרֹאשֵׁי הָאָבוֹת לִפְנֵיהֶם וְלַלְוִיִּם אָבוֹת הָרֹאשׁ לְעַמַּת אֲחֵיו הַקָּטָן: ס	And those also cast lots in the same way as their brothers, the sons of Aaron, in the presence of King David and Zadok and Ahimelech and the paternal heads of the priests and of the Levites – the fathers <i>at</i> the head in the same way as their younger brother.	brother: AV differs (<i>brethren</i>), as if reading אָחָיו.
1 Chr 25:1	וַיִּבְדֵּל דָּוִד וְשָׂרֵי הַצָּבָא לְעִבְדָּה לְבָנֵי אֶסָף וְהִימָן וַיְדוּתוֹן *הַנְּבִיאִים *הַנְּבִיאִים בְּכִנְרוֹת בְּנִבְלִים וּבְמִצְלָתִים וַיְהִי מִסְפָּרָם אַנְשֵׁי מְלֹאכָה לְעִבְדָּתָם: :	And David and the commanders of the army separated <i>some</i> of the sons of Asaph, and Heman and Jeduthun for the work – {K: the prophets} [Q: who prophesied] with harps and lutes and timbrels. And the enumeration of them – men skilled for their work – was <i>as follows</i> :	of Asaph, and Heman and Jeduthun: AV differs (<i>of Asaph, and of Heman, and of Jeduthun</i>).
1 Chr 25:2	לְבָנֵי אֶסָף זַכּוֹר וַיֹּסֵף וְנַתְנִיָּה וְאַשְׂרָאֵלָה בְּנֵי אֶסָף עַל יְד־אֶסָף הַנְּבִיא עַל־יְדֵי הַמֶּלֶךְ: :	of the sons of Asaph, Zaccur and Joseph and Nethaniah and Asarelah, the sons of Asaph, under the auspices of Asaph the prophet, under the auspices of the king;	under the auspices of (2x) ← <i>at the hand of ... at the hands of</i> .
1 Chr 25:3	לִידוּתוֹן בְּנֵי יְדוּתוֹן גְּדַלְיָהוּ וְצִרִי וַיִּשְׁעִיָּהוּ חֲשַׁבְיָהוּ וּמַתְתִּיָּהוּ שֵׁשָׁה עַל יְדֵי אֲבֵיהֶם יְדוּתוֹן בְּכִנּוֹר הַנְּבִיא עַל־הַדּוֹת וְהַלֵּל לַיהוָה: ס	of Jeduthun, the sons of Jeduthun <i>were</i> Gedaliah and Zeri and Isaiah, Hashabiah and Mattithiah – <i>six</i> of them, under the auspices of their father Jeduthun, who prophesied with the harp to give thanks and to praise the LORD;	Isaiah: AV= <i>Jeshaiah</i> here. <hr/> six: the sixth, from 1 Chr 25:17, is <i>Shimei</i> . <hr/> under the auspices of ← <i>at the hands of</i> .

1 Chr 25:4	<p>לְהִימָן בְּנֵי הִימָן בְּקִיָּהוּ מִתְנַיָּהוּ עֲזִיָּאֵל שְׁבוּאֵל וַיְרִימֹת חֲנַנְיָה חֲנָנִי אֱלִיאָתָה גְּדַלְתִּי וְרִמְמַתִּי עֶזֶר יִשְׁבְּקָשָׁה מְלוֹתֵי הַזֹּתִיר מַחֲזִיאֹת:</p>	<p>of Heman, the sons of Heman were Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-Ezer, Joshbekashah, Mallothi, Hothir and Mahazioth.</p>	
1 Chr 25:5	<p>כָּל־אֵלֶּה בָּנִים לְהִימָן חֲזָה הַמְּלֶךְ בְּדַבְּרֵי הָאֱלֹהִים לְהָרִים קָרוֹן וַיִּתֵּן הָאֱלֹהִים לְהִימָן בָּנִים אַרְבַּעַה עָשָׂר וּבָנוֹת שְׁלוֹשׁ:</p>	<p>All those were the sons of Heman, the king's seer in the words of God, to enhance his prestige, and God gave Heman fourteen sons and three daughters.</p>	<p>words: or affairs. <hr/> enhance his prestige ← raise a horn.</p>
1 Chr 25:6	<p>כָּל־אֵלֶּה עַל־יְדֵי אָבִיהֶם בַּשִּׁיר בֵּית יְהוָה בַּמְצִלְתִּים נְבִלִים וּכְנָרוֹת לְעַבְדַּת בֵּית הָאֱלֹהִים עַל יְדֵי הַמְּלֶךְ ס אָסָף וַיְדוּתוֹן וְהִימָן:</p>	<p>All these were under the auspices of their father, in song at the house of the LORD with timbrels, lutes and harps for the work of the house of God, under the auspices of the king, they being the lines of Asaph, Jeduthun and Heman.</p>	<p>under the auspices of (2x) ← at the hands of.</p>
1 Chr 25:7	<p>וַיְהִי מִסְפָּרָם עִם־אֲחֵיהֶם מִלְמַדֵי־שִׁיר לַיהוָה כָּל־הַמְּבִין מֵאֲתָיִם שְׁמוֹנִים וּשְׁמוֹנָה:</p>	<p>So the number of them with their brothers who were trained in singing to the LORD – everyone who was skilled – was two hundred and eighty-eight.</p>	
1 Chr 25:8	<p>וַיִּפְּלוּ גֹזְרֹת מִשְׁמֶרֶת לְעַמַּת כַּקָּטָן כַּגָּדוֹל מִבֵּין עַם־תְּלָמִיד: פ</p>	<p>And they cast lots for the guardianship, small and great in the same way, the skillful with the learner.</p>	<p>for: taking לְעַמַּת as a postpositive preposition, but this is exceptional, perhaps uniquely so, and compare 1 Chr 26:16.</p>
1 Chr 25:9	<p>וַיֵּצֵא הַגּוֹרֵל הָרִאשׁוֹן לְאָסָף לְיוֹסֵף גְּדַלְיָהוּ הַשֵּׁנִי הוּאִזְאָחִיו וּבָנָיו שְׁנַיִם עָשָׂר:</p>	<p>And Asaph's first lot fell on Joseph; the second on Gedaliah. He and his brothers and his sons were twelve in number.</p>	<p>Asaph: the high priest. <hr/> fell on ← went out to.</p>
1 Chr 25:10	<p>הַשְּׁלִישִׁי זַכּוּר בָּנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The third fell on Zaccur; he and his sons and his brothers were twelve in number.</p>	
1 Chr 25:11	<p>הַרְבִּיעִי לִיצְרִי בָנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The fourth fell on Izri; he and his sons and his brothers were twelve in number.</p>	
1 Chr 25:12	<p>הַחֲמִישִׁי נֶתְנָיָהוּ בָנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The fifth fell on Nethaniah; he and his sons and his brothers were twelve in number.</p>	
1 Chr 25:13	<p>הַשִּׁשִּׁי בְּקִיָּהוּ בָנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The sixth fell on Bukkiah; he and his sons and his brothers were twelve in number.</p>	
1 Chr 25:14	<p>הַשְּׁבַעִי יִשְׂרָאֵלָה בָנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The seventh fell on Jesarelah; he and his sons and his brothers were twelve in number.</p>	<p>Jesarelah: AV= Jesharelah.</p>

1 Chr 25:15	הַשְּׁמִינִי יִשְׁעִיָּהוּ בְנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	The eighth <i>fell on</i> <u>Isaiah</u> ; <i>he and his sons and his brothers were twelve in number.</i>	Isaiah: AV= <i>Jeshaiah</i> here.
1 Chr 25:16	הַתְּשִׁיעִי מַטַּתְיָהוּ בְנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	The ninth <i>fell on</i> <u>Mattaniah</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:17	הָעִשִּׂירִי שִׁמְעִי בְנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	The tenth <i>fell on</i> <u>Shimei</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:18	עֲשֶׂת־עָשָׂר עֲזַרְיָאֵל בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	The eleventh <i>fell on</i> <u>Azarel</u> ; <i>he and his sons and his brothers were twelve in number.</i>	Azarel: see Ezra 10:41.
1 Chr 25:19	הַשְּׁנַיִם עָשָׂר לְחַשְׁבִּיָּה בְנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	The twelfth <i>fell on</i> <u>Hashabiah</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:20	לְשִׁלְשֵׁה עָשָׂר שׁוּבְאֵל בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the thirteenth, it <i>fell on</i> <u>Shubael</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:21	לְאַרְבַּעַה עָשָׂר מַתַּתְיָהוּ בְנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the fourteenth, it <i>fell on</i> <u>Mattithiah</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:22	לְחַמְשָׁה עָשָׂר לִירְמוֹת בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the fifteenth, it <i>fell on</i> <u>Jeremoth</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:23	לְשִׁשָּׁה עָשָׂר לְחַנְיָהוּ בְנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the sixteenth, it <i>fell on</i> <u>Haniah</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:24	לְשִׁבְעָה עָשָׂר לִישְׁבִּקָּשָׁה בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the seventeenth, it <i>fell on</i> <u>Josbekashah</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:25	לְשִׁמּוֹנָה עָשָׂר לְחַנְיָה בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the eighteenth, it <i>fell on</i> <u>Hanani</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:26	לְתִשְׁעָה עָשָׂר לְמַלּוּתִי בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the nineteenth, it <i>fell on</i> <u>Mallothi</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:27	לְעֶשְׂרִים לְאֵלִיָּתָה בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the twentieth, it <i>fell on</i> <u>Eliathah</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:28	לְאַחַד וְעֶשְׂרִים לְהוֹתִיר בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for twenty-first, it <i>fell on</i> <u>Hothir</u> ; <i>he and his sons and his brothers were twelve in number.</i>	
1 Chr 25:29	לְשָׁנַיִם וְעֶשְׂרִים לְגִדְלָתִי בְּנֵי וְאָחָיו שְׁנַיִם עָשָׂר:	As for the twenty-second, it <i>fell on</i> <u>Giddalti</u> ; <i>he and his sons and his brothers were twelve in number.</i>	

1 Chr 25:30	לְשִׁלְשָׁה וְעֶשְׂרִים לְמַחְזִיאוֹת בָּנָיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the twenty-third, it fell on Mahazioth; he and his sons and his brothers were twelve in number.	
1 Chr 25:31	לְאַרְבַּעַה וְעֶשְׂרִים לְרוֹמַמְתִּי עֶזְרָא בָּנָיו וְאָחָיו שְׁנַיִם עָשָׂר: פ	As for the twenty-fourth it fell on Romamti-Ezer; he and his sons and his brothers were twelve in number.	
1 Chr 26:1	לְמַחְלָקוֹת לְשַׁעְרֵי לְקַרְחָיִם מִשְׁלֵמְיָהוּ בֶן־קֹרָא מִזִּבְנֵי אַסָּף:	For the divisions of the gatekeepers, the lot fell to the Korhites. Meshelemiah was the son of Kore, from the sons of Asaph,	
1 Chr 26:2	וּלְמִשְׁלֵמְיָהוּ בָנִים זְכַרְיָהוּ הַבְּכוֹר יְדִיעֵאֵל הַשֵּׁנִי זְבַדְיָהוּ הַשְּׁלִישִׁי יַתְנִיֵּאל הָרְבִיעִי:	and the sons of Meshelemiah were Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,	
1 Chr 26:3	עֵילָם הַחֲמִישִׁי יְהוֹחָנָן הַשֵּׁשִׁי אֱלִיהוֹעֵנַי הַשְּׁבִיעִי:	Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.	Eliehoenai: AV= <i>Elioenai</i> . See Ezra 8:4.
1 Chr 26:4	וּלְעֶבֶד אֲדָם בָּנִים שְׁמַעְיָה הַבְּכוֹר יְהוֹזָבָד הַשֵּׁנִי יוֹאָח הַשְּׁלִישִׁי וְשָׂכָר הָרְבִיעִי וְנֶתְנָאֵל הַחֲמִישִׁי:	And the sons of Obed-Edom were Shemaiah the firstborn, Jehozabad the second, Joah the third and Sacar the fourth and Nethaneel the fifth,	Nethaneel: see Num 1:8.
1 Chr 26:5	עַמִּיֵּאל הַשֵּׁשִׁי יִשְׁשַׁכָּר הַשְּׁבִיעִי פָּעֻלְתַּי הַשְּׁמִינִי כִּי בָּרַכּוּ אֱלֹהִים: פ	Ammiel the sixth, Issachar the seventh, and Peullethai the eighth, for God blessed him.	Peullethai: AV= <i>Peulthai</i> , not recognizing the <i>dagesh forte</i> in the <i>lamed</i> .
1 Chr 26:6	וּלְשְׁמַעְיָה בָּנוּ נוֹלָד בָּנִים הַמְּשָׁלִים לְבַיִת אָבִיהֶם כִּי־גִבּוֹרֵי חַיִל הָמָּה:	And to Shemaiah his son several sons were born who were rulers in their paternal house, for they were valiant warriors.	were born: singular, so discordant in number, but this is not infrequent in Hebrew.
1 Chr 26:7	בָּנֵי שְׁמַעְיָה עֹתְנִי וְרִפְאֵל וְעוֹזָבָד אֶלְזָבָד אָחָיו בְּנֵי־חַיִל אֲלֵיהֶם וְסַמְכִיָּהוּ:	The sons of Shemaiah were Othni and Rephael and Obed-Elzebad, whose brothers were valiant men: Elihu and Semachiah.	Obed-Elzebad: AV differs, taking this as two names, but there is no copulative and the MT punctuates the words conjunctively. Compare Obed-Edom, written as two words in Hebrew in 1 Chr 26:8.
1 Chr 26:8	כָּל־אֵלֶּה מִבְּנֵי עֶבֶד אֲדָם הָמָּה וּבְנֵיהֶם וְאָחֵיהֶם אִישׁ־חַיִל בְּכַח לְעִבְדָּה שְׁשִׁים וּשְׁנַיִם לְעֶבֶד אֲדָם:	All those were of the sons of Obed-Edom. They and their sons and their brothers, valiant men with strength for the work, were sixty-two in number, of Obed-Edom's line.	
1 Chr 26:9	וּלְמִשְׁלֵמְיָהוּ בָנִים וְאָחִים בְּנֵי־חַיִל שְׁמוֹנָה עָשָׂר: ס	And Meshelemiah had sons and brothers – men of valour – eighteen in number.	men of valour ← <i>sons of valour</i> .

1 Chr 26:10	וּלְחֹסֶה מִן־בְּנֵי־מֶרָרִי בָנִים שְׁמֵרִי הָרֵאשִׁי כִּי לֹא־הָיָה בְּכֹזֵר וַיִּשְׁמֵהוּ אָבִיהוּ לְרֵאשׁ: בְּכֹזֵר וַיִּשְׁמֵהוּ אָבִיהוּ לְרֵאשׁ:	And Hosah, of the sons of Merari, <i>had</i> sons: <u>Shimri</u> the head, <i>for</i> although he was not the firstborn, his father appointed him as head;	Shimri: AV= <i>Simri</i> .
1 Chr 26:11	חִלְקִיָּהוּ הַשֵּׁנִי טְבַלְיָהוּ הַשְּׁלִישִׁי זְכַרְיָהוּ הָרְבִיעִי כָּל־בְּנָיִם וְאֶחָיִם לְחֹסֶה שְׁלֹשָׁה עָשָׂר: חִלְקִיָּהוּ הַשֵּׁנִי טְבַלְיָהוּ הַשְּׁלִישִׁי זְכַרְיָהוּ הָרְבִיעִי כָּל־בְּנָיִם וְאֶחָיִם לְחֹסֶה שְׁלֹשָׁה עָשָׂר:	Hilkiah the second, Tebaliah the third, Zechariah the fourth. All the sons and brothers of Hosah <i>were</i> thirteen <i>in number</i> .	
1 Chr 26:12	לְאֵלֶּה מִחֻלְקוֹת הַשְּׁעָרִים לְרֵאשֵׁי הַגְּבָרִים מִשְׁמֵרוֹת לְעַמַּת אֶחָיִהֶם לְשָׂרֵת בְּבַיִת יְהוָה: לְאֵלֶּה מִחֻלְקוֹת הַשְּׁעָרִים לְרֵאשֵׁי הַגְּבָרִים מִשְׁמֵרוֹת לְעַמַּת אֶחָיִהֶם לְשָׂרֵת בְּבַיִת יְהוָה:	To these the divisions of the gatekeepers <i>were assigned</i> , that <i>is</i> to the heads of the men <i>who were assigned</i> guard duties in the same way as their brothers, <i>in serving</i> in the house of the LORD.	in serving: gerundial use of the infinitive.
1 Chr 26:13	וַיִּפְּלוּ גֹרְלוֹת כַּקָּטָן כַּגָּדוֹל לְבַיִת אֲבוֹתָם לְשַׁעַר וְשַׁעַר: וַיִּפְּלוּ גֹרְלוֹת כַּקָּטָן כַּגָּדוֹל לְבַיִת אֲבוֹתָם לְשַׁעַר וְשַׁעַר: פ	And they cast lots, <i>in the same way</i> for the small as for the great, in their paternal house, for <u>each gate</u> .	each gate ← <i>gate and gate</i> .
1 Chr 26:14	וַיִּפֹּל הַגּוֹרֵל מִזְרַחָה לְשִׁלְמִיָּהוּ וַיִּזְכְּרֵהוּ בְנוֹ יוֹעָץ בְּשֶׁכֶל הַפִּילוֹ גֹרְלוֹת וַיֵּצֵא גֹרְלוֹ צָפוֹנָה: ס וַיִּפֹּל הַגּוֹרֵל מִזְרַחָה לְשִׁלְמִיָּהוּ וַיִּזְכְּרֵהוּ בְנוֹ יוֹעָץ בְּשֶׁכֶל הַפִּילוֹ גֹרְלוֹת וַיֵּצֵא גֹרְלוֹ צָפוֹנָה: ס	And the lot for the east fell to Shelemiah. Then they cast lots for Zechariah his son, a prudent counsellor, and his lot <u>fell on the north</u> .	fell on the north ← <i>came out to the north</i> .
1 Chr 26:15	לְעֹבֵד אֲדָם נִגְבָּה וּלְבָנָיו בַּיִת הָאֶסְפִּים: לְעֹבֵד אֲדָם נִגְבָּה וּלְבָנָיו בַּיִת הָאֶסְפִּים:	To Obed-Edom <i>the lot was</i> in the south, and to his sons <i>the lot was</i> for the <u>storehouses</u> .	storehouses: AV differs, taking this as a proper noun (<i>Asuppim</i>), as in 1 Chr 26:7.
1 Chr 26:16	לְשֻׁפִּים וּלְחֹסֶה לְמַעְרָב עַם שַׁעַר שְׁלֹכֶת בְּמִסְלָה הָעוֹלָה מִשְׁמַר לְעַמַּת מִשְׁמַר: לְשֻׁפִּים וּלְחֹסֶה לְמַעְרָב עַם שַׁעַר שְׁלֹכֶת בְּמִסְלָה הָעוֹלָה מִשְׁמַר לְעַמַּת מִשְׁמַר:	To Shuppim and Hosah <i>the lot was</i> for the west with the <u>Shallecheth Gate</u> at the embankment <i>for</i> the ascent, with guard <i>post</i> adjoining guard <i>post</i> .	Shallecheth: i.e. <i>Felling</i> , as in Isa 6:13.
1 Chr 26:17	לְמִזְרָחָה הַלְוִיִּם שֵׁשׁ לְצָפוֹנָה לְיוֹם אַרְבַּעָה לַיּוֹם לְנִגְבָּה לְיוֹם אַרְבַּעָה וּלְאֶסְפִּים שְׁנַיִם שָׁנִים: לְמִזְרָחָה הַלְוִיִּם שֵׁשׁ לְצָפוֹנָה לְיוֹם אַרְבַּעָה לַיּוֹם לְנִגְבָּה לְיוֹם אַרְבַּעָה וּלְאֶסְפִּים שְׁנַיִם שָׁנִים:	For the east <i>there were</i> six Levites; for the north <i>there were</i> four, for the day; for the south four, for the day; and for the <u>storehouses, two each</u> .	storehouses: distinct from the <i>treasuries</i> of 1 Chr 26:20 etc. See also 1 Chr 26:15. two each ← <i>two two</i> .
1 Chr 26:18	לְפָרְבַּר לְמַעְרָב אַרְבַּעָה לְמִסְלָה שְׁנַיִם לְפָרְבַּר: לְפָרְבַּר לְמַעְרָב אַרְבַּעָה לְמִסְלָה שְׁנַיִם לְפָרְבַּר:	In the <u>suburbs</u> to the west, <i>there were</i> four for the embankment and two for the <u>suburbs</u> .	suburbs (2x): AV differs, taking this as a proper noun (<i>Parbar</i>).
1 Chr 26:19	אֵלֶּה מִחֻלְקוֹת הַשְּׁעָרִים לְבָנֵי הַקְּרָחִי וּלְבָנֵי מֶרָרִי: אֵלֶּה מִחֻלְקוֹת הַשְּׁעָרִים לְבָנֵי הַקְּרָחִי וּלְבָנֵי מֶרָרִי:	These <i>were</i> the divisions of the gatekeepers <i>assigned</i> to the sons of the <u>Korhites</u> and to the sons of Merari.	Korhites: AV= <i>Kore</i> , but elsewhere often <i>Korhites</i> .
1 Chr 26:20	וְהַלְוִיִּם אֶחָדָה עַל־אוֹצְרוֹת בַּיִת הָאֱלֹהִים וְלְאוֹצְרוֹת הַקֹּדְשִׁים: וְהַלְוִיִּם אֶחָדָה עַל־אוֹצְרוֹת בַּיִת הָאֱלֹהִים וְלְאוֹצְרוֹת הַקֹּדְשִׁים:	And <i>to</i> the Levites <i>the lot was</i> for Ahijah <i>to be</i> over the treasuries of the house of God and the treasuries of the <u>holy places</u> .	holy places: or <i>holy (things)</i> .

1 Chr 26:21	בְּנֵי לְעֶדֶן בְּנֵי הַגֶּרְשֹׁנִי לְלֶעְדֶן רָאשֵׁי הָאֲבוֹת לְלֶעְדֶן הַגֶּרְשֹׁנִי יַחִיאֵלִי:	The sons of <u>Ladan</u> , the sons of the Gershonite, of <u>Ladan</u> – the paternal heads of <u>Ladan</u> the Gershonite – were <u>Jehieli and his line</u> ,	Ladan (3x): see 1 Chr 7:26. <hr/> <i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
1 Chr 26:22	בְּנֵי יַחִיאֵלִי זֶתָם וְיֹאֵל אָחִיו עַל־אֲצֻרוֹת בַּיִת יְהוָה:	and the sons of <u>Jehieli</u> were <u>Zetham</u> and <u>Joel</u> his brother, <i>who were appointed to be over the treasuries of the house of the LORD.</i>	
1 Chr 26:23	לְעַמְרָמִי לְיִצְהָרִי לְחֶבְרוֹנִי לְעִזִּיאֵלִי:	Alongside the <u>Amramites</u> , the <u>Izharites</u> , the <u>Hebronites</u> and the <u>Uzzielites</u> ,	Uzzielites ← <i>Ozzielites</i> . Vowel perhaps adapted to the stress pattern of the compound word.
1 Chr 26:24	וּשְׁבָאֵל בֶּן־גֶּרְשׁוֹם בֶּן־מֹשֶׁה נָגִיד עַל־הָאֲצֻרוֹת:	<i>there was</i> <u>Shebuel</u> the son of <u>Gershom</u> , the son of <u>Moses</u> , <i>who was the overseer of the treasuries,</i>	
1 Chr 26:25	וְאָחִיו לְאֵלִיעֶזֶר רַחֲבִיָּהוּ בְנוֹ וְיִשְׁעִיָּהוּ בְנוֹ וְיִרְם בְּנוֹ וְזִכְרִי בְּנוֹ *וּשְׁלֹמֹת *וּשְׁלֹמִית בְּנוֹ:	and <i>there were</i> his <u>brothers</u> <i>the sons of</i> <u>Eliezer</u> <i>who were</i> <u>Rehabiah</u> his son and <u>Isaiah</u> his son and <u>Joram</u> his son and <u>Zichri</u> his son and {Q: <u>Shelomith</u> } [K: <u>Shelomoth</u>] his son.	brothers: standing for members of the wider family. <hr/> Isaiah: AV= <i>Jeshaiah</i> here.
1 Chr 26:26	הוּא שְׁלֹמֹת וְאָחִיו עַל כָּל־אֲצֻרוֹת הַקִּדְשִׁים אֲשֶׁר הִקְדִּישׁ דָּוִד הַמֶּלֶךְ וְרָאשֵׁי הָאֲבוֹת לְשָׂרֵי־הָאֲלָפִים וְהַמְּאוֹת וְשָׂרֵי הַצָּבָא:	He <i>is</i> <u>Shelomith</u> <i>who</i> with his <u>brothers</u> <i>was appointed over all the treasuries of the holy places</i> which <u>King David</u> and the paternal heads of the commanders of a thousand and the <i>commanders of a hundred, who were commanders of the army, had consecrated.</i>	Shelomith ← <i>Shelomoth</i> here. <hr/> holy places: or <i>holy (things)</i> . <hr/> who: relative use of the vav.
1 Chr 26:27	מִן־הַמִּלְחָמוֹת וּמִן־הַשָּׁלָל הִקְדִּישׁוּ לְחֻזֵק לְבַיִת יְהוָה:	They consecrated <i>things</i> from the wars and from spoil for the <u>enhancement</u> of the house of the LORD.	enhancement ← <i>strengthening, restoration</i> . Gerundial use of the infinitive.
1 Chr 26:28	וְכֹל הַהִקְדִּישׁ שְׁמוּאֵל הָרֹאֶה וְשָׂאוּל בֶּן־קִישׁ וְאַבְנֵר בֶּן־נֵר וְיֹאָב בֶּן־צְרוּיָה כָּל הַמִּקְדָּשִׁים עַל יַד־שְׁלֹמִית וְאָחִיו: פ	And everything that <u>Samuel</u> the seer had consecrated, or <u>Saul</u> the son of <u>Kish</u> , or <u>Abner</u> the son of <u>Ner</u> , or <u>Joab</u> the son of <u>Zeruiah</u> , <i>or from anyone</i> who consecrated <i>anything</i> – <i>it was under the protection</i> of <u>Shelomith</u> and his brothers.	anyone ← <i>everyone</i> . <hr/> under the protection ← <i>at the hand of</i> .
1 Chr 26:29	לְיִצְהָרִי כְנַנְיָהוּ וּבְנָיו לְמִלְאָכָה הַחִיצוֹנָה עַל־יִשְׂרָאֵל לְשֹׁטְרִים וּלְשֹׁפְטִים:	<i>The lot</i> for the <u>Izharites</u> , <u>Chenaniah</u> and his sons, <i>was for</i> the external work concerning <u>Israel</u> , for officials and for judges.	

1 Chr 26:30	<p>לְחֶבְרוֹנֵי חֲשַׁבְיָהוּ וְאָחָיו בְּנֵי־חֵיל אֶלֶף וּשְׁבַע־מֵאוֹת עַל פְּקֻדַת יִשְׂרָאֵל מֵעֵבֶר לְיַרְדֵּן מֵעַרְבָה לְכָל מְלָאכֶת יְהוָה וְלַעֲבֹדַת הַמֶּלֶךְ:</p>	<p>The lot for the Hebronites, Hashabiah and his brothers – valiant men, one thousand seven hundred of them according to the census of Israel – was on the side of the Jordan to the west, for all craftsmanship for the LORD and for the king's work.</p>	<p>valiant men ← sons of valour.</p>
1 Chr 26:31	<p>לְחֶבְרוֹנֵי יֵרִיָּה הָרֹאשׁ לְחֶבְרוֹנֵי לְתֻלְדוֹתָיו לְאָבוֹת בְּשָׁנַת הָאַרְבָּעִים לְמַלְכוּת דָּוִד נִדְרָשׁוּ וַיִּמָּצְאוּ בָהֶם גִּבּוֹרֵי חֵיל בְּיַעֲזֵיר גִּלְעָד:</p>	<p>The lot was for the Hebronites, with Jerijah the head, for the Hebronite according to his paternal lineage. In the fortieth year of David's reign the lineage was consulted, and there were found among them valiant warriors in Jazer-Gilead.</p>	<p>Jazer: see Num 21:32. AV here = Jazer, and a few other places.</p>
1 Chr 26:32	<p>וְאָחָיו בְּנֵי־חֵיל אֲלָפִים וּשְׁבַע מֵאוֹת רָאשֵׁי הָאָבוֹת וַיִּפְקִידֵם דָּוִד הַמֶּלֶךְ עַל־הָרֵאוּבֵנִי וְהַגָּדִי וְחֻצֵי שֶׁבֶט הַמְּנַשֵּׁי לְכָל־דְּבַר הָאֱלֹהִים וְדְבַר הַמֶּלֶךְ: פ</p>	<p>And his brothers – valiant men – were two thousand seven hundred paternal heads, and King David appointed them over the Reubenites and the Gadites and half of the tribe of Manasseh, in every matter of God, and concern of the king.</p>	<p>half of the tribe of Manasseh: rather than the half-tribe of Manasseh. Josh 22:7 shows when this sense is intended.</p> <hr/> <p>matter ... concern ← word ... word, or thing ... thing.</p>
1 Chr 27:1	<p>וּבְנֵי יִשְׂרָאֵל לְמִסְפָּרָם רָאשֵׁי הָאָבוֹת וְשָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וְשֹׁטְרֵיהֶם הַמְּשָׁרְתִים אֶת־הַמֶּלֶךְ לְכָל דְּבַר הַמְּחַלְקוֹת הַבָּאָה וְהַיֵּצֵאת חֹדֶשׁ בְּחֹדֶשׁ לְכָל חֹדֶשׁ הַשָּׁנָה הַמְּחַלְקֹת הָאֹחֹת עֶשְׂרִים וָאַרְבָּעָה אֶלֶף: ס</p>	<p>And of the sons of Israel, regarding their number of paternal heads and commanders of a thousand and commanders of a hundred and their officials who serve the king in every matter of divisions for rotating duty – the one coming in and the one going out, month by month for all the months of the year – each division was twenty-four thousand strong.</p>	<p>each division ← one division.</p>
1 Chr 27:2	<p>עַל הַמְּחַלְקַת הָרֵאשׁוֹנָה לְחֹדֶשׁ הָרֵאשׁוֹן יִשְׁבָּעָם בְּזַבְדִּיאֵל וְעַל מְחַלְקֹתָיו עֶשְׂרִים וָאַרְבָּעָה אֶלֶף:</p>	<p>In charge of the first division, for the first month, was Jashobam the son of Zabdiel, and in his division were twenty-four thousand men.</p>	<p>Jashobam: see 1 Chr 11:11.</p>
1 Chr 27:3	<p>מִזְבְּנֵי־פֶרֶץ הָרֹאשׁ לְכָל־שָׂרֵי הַצְּבָאוֹת לְחֹדֶשׁ הָרֵאשׁוֹן:</p>	<p>One of the sons of Perez was the head of all the commanders of the armies of the first month.</p>	<p>Perez: AV= Perez here, the more accurate rendering, but elsewhere Pharez.</p>
1 Chr 27:4	<p>וְעַל מְחַלְקַת הַחֹדֶשׁ הַשֵּׁנִי דוֹדַי הָאֲחֹחִי וּמְחַלְקֹתָיו וּמִקְלוֹת הַנֶּגֶד וְעַל מְחַלְקֹתָיו עֶשְׂרִים וָאַרְבָּעָה אֶלֶף: ס</p>	<p>And in charge of the division for the second month was Dodai the Ahohite, with his division. And Mikloth was the leader, and in his division were twenty-four thousand men.</p>	

1 Chr 27:5	שָׂר הַצָּבָא הַשְּׁלִישִׁי לַחֹדֶשׁ הַשְּׁלִישִׁי בְּנֵיהוּ בִן־יְהוֹיָדָע הַכֹּהֵן רֹאשׁ וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף:	The third commander of the army, for the third month, was Benaiah the son of Jehoiada, the head priest, and in his division were twenty-four thousand men.	
1 Chr 27:6	הוא בְּנֵיהוּ גִבּוֹר הַשְּׁלִישִׁים וְעַל־הַשְּׁלִישִׁים וּמַחְלָקָתוֹ עַמִּיזָבָד בְּנוֹ: ס	He is the Benaiah who was a warrior of the thirty and in charge of the thirty, and in his division was Ammizabad his son.	in charge of: AV differs somewhat (above).
1 Chr 27:7	הַרְבִּיעִי לַחֹדֶשׁ הָרְבִיעִי עֲשָׂה־אֵל אַחִי יוֹאָב וְזַבְדִּיָּה בְּנוֹ אַחֲרָיו וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The fourth commander, for the fourth month, was Asahel, Joab's brother, and Zebadiah his son after him, and in his division were twenty-four thousand men.	
1 Chr 27:8	הַחֲמִישִׁי לַחֹדֶשׁ הַחֲמִישִׁי הַשָּׂר שַׁמְהוּת הַיִּזְרָחִי וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The fifth commander, for the fifth month, was commander Shamhuth the Izrahite, and in his division were twenty-four thousand men.	
1 Chr 27:9	הַשֵּׁשִׁי לַחֹדֶשׁ הַשֵּׁשִׁי עִירָא בֶּן־עִקֵּשׁ הַתֶּקוּעִי וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The sixth commander, for the sixth month, was Ira the son of Ikkesh the Tekoite, and in his division were twenty-four thousand men.	
1 Chr 27:10	הַשְּׁבִיעִי לַחֹדֶשׁ הַשְּׁבִיעִי חֶלֶץ הַפְּלוֹנִי מִזְבֵּנֵי אֶפְרָיִם וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The seventh commander, for the seventh month, was Helez the Pelonite, one of the sons of Ephraim, and in his division were twenty-four thousand men.	
1 Chr 27:11	הַשְּׁמִינִי לַחֹדֶשׁ הַשְּׁמִינִי סִבְכִי הַחֲשֹׁתִי לְזִרְחִי וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The eighth commander, for the eighth month, was Sibbecai the Hushathite, in the line of the Zarhites, and in his division were twenty-four thousand men.	
1 Chr 27:12	הַתְּשִׁיעִי לַחֹדֶשׁ הַתְּשִׁיעִי אַבִּיעֶזֶר הָעֲנָתָתִי *לְבַנְיָמִינִי **לְבֵן **יְמִינִי וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The ninth commander, for the ninth month, was Abiezer the Anathothite, a Benjaminite, and in his division were twenty-four thousand men.	Benjaminite: the <i>ketiv</i> is written as one word, the <i>qere</i> as two. <hr/> <hr/> Anathothite ← Annethothite. AV= Anethothite. See 2 Sam 23:27.
1 Chr 27:13	הָעֲשִׂירִי לַחֹדֶשׁ הָעֲשִׂירִי מַהֲרַי הַנְּטוּפָתִי לְזִרְחִי וְעַל מַחְלָקָתוֹ עֲשָׂרִים וָאַרְבָּעָה אָלֶף: ס	The tenth commander, for the tenth month, was Mahrai the Netophathite, in the line of the Zarhites, and in his division were twenty-four thousand men.	Mahrai: see 2 Sam 23:28.

1 Chr 27:14	עֲשֵׂת־עֶשֶׂר לְעֲשֵׂת־עֶשֶׂר הַחֹדֶשׁ בְּנֵיהַּ הַפִּרְתְּוֹנִי מִזִּבְנֵי אֶפְרַיִם וְעַל מַחְלַקְתּוֹ עֲשָׂרִים וָאַרְבָּעָה אֶלֶף: ס	The eleventh <i>commander</i> for the eleventh month, <i>was</i> Benaiah the Pirathonite, <i>one</i> of the sons of Ephraim, and in his division <i>were</i> twenty-four thousand <i>men</i> .	
1 Chr 27:15	הַשְּׁנַיִם עָשָׂר לְשָׁנַיִם עֶשֶׂר הַחֹדֶשׁ חֲלָדֵי הַנְּטוֹפְתֵי לְעֵתְנִיאֵל וְעַל מַחְלַקְתּוֹ עֲשָׂרִים וָאַרְבָּעָה אֶלֶף: פ	The twelfth <i>commander</i> , for the twelfth month, <i>was</i> Heldai the Netophathite, <i>in the line</i> of Othniel, and in his division <i>were</i> twenty-four thousand <i>men</i> .	
1 Chr 27:16	וְעַל שְׁבֹטֵי יִשְׂרָאֵל לְרֵאשֹׁנָיו נְגִיד אֶלְיָעֶזֶר בֶּן־זִיכְרִי ס לְשִׁמְעוֹנֵי שְׁפַטְיָהוּ בֶן־מַעֲכָה: ס	And over the tribes of Israel, the leader of the Reubenites <i>was</i> Eliezer the son of Zichri; of the Simeonites <i>it was</i> Shephatiah the son of Maachah;	
1 Chr 27:17	לְלוֹי חֲשַׁבְיָה בֶן־קִמּוּאֵל לְאַהֲרֹן צָדוֹק: ס	of the Levites <i>it was</i> Hashabiah the son of Kemuel; of the Aaronites <i>it was</i> Zadok;	
1 Chr 27:18	לְיהוּדָה אֶלְיָהוּ מֵאֲחֵי דָוִד לְיִשָּׁשָׁכָר עֹמְרִי בֶן־מִיכָאֵל: ס	of Judah <i>it was</i> Elihu, <i>one</i> of David's brothers; of Issachar <i>it was</i> Omri the son of Michael;	
1 Chr 27:19	לְזִבּוּלֹן יִשְׁמַעְיָהוּ בֶן־עֻבְדִּיהוּ לְנַפְתָּלִי יְרִימוֹת בֶּן־עֲזַרְיָאֵל: ס	of Zebulun <i>it was</i> Ishmaiah the son of Obadiah; of Naphtali <i>it was</i> Jerimoth the son of Azriel;	Ishmaiah: as MT, but in 1 Chr 12:4 AV= <i>Ismaiah</i> .
1 Chr 27:20	לְבִנְיָאֵם אֶפְרַיִם הוֹשֵׁעַ בֶּן־עֲזַזְיָהוּ לְחֻצֵי שֵׁבֶט מְנַשֶּׁה יוֹאֵל בֶּן־פְּדַיָּהוּ: ס	of the sons of Ephraim <i>it was</i> Hoshea the son of Azaziah; of half of the tribe of Manasseh <i>across the Jordan to the west it was</i> Joel the son of Pedaiah;	Hoshea: see 2 Ki 15:30. <hr/> <i>across the Jordan to the west:</i> see Josh 22:7 for the two parts to Manasseh's inheritance.
1 Chr 27:21	לְחֻצֵי הַמְּנַשֶּׁה גִלְעָדָה יִדּוֹ בֶּן־זְכַרְיָהוּ ס לְבִנְיָמִן יַעֲשִׂיאֵל בֶּן־אַבְנֵר: ס	of half of <i>the tribe</i> of Manasseh <i>in Gilead it was</i> Iddo the son of Zechariah; of Benjamin <i>it was</i> Jaasiel the son of Abner;	in Gilead ← <i>to Gilead</i> .
1 Chr 27:22	לְדָן עֲזַרְאֵל בֶּן־יְרוּחָם אֵלָה שָׂרֵי שְׁבֹטֵי יִשְׂרָאֵל:	of Dan <i>it was</i> Azarel the son of Jeroham. These <i>were</i> the commanders of the tribes of Israel.	Azarel: see Ezra 10:41.
1 Chr 27:23	וְלֹא־נִשְׂא דָוִד מִסְפָּרָם לְמִבְּנֵי עֲשָׂרִים שָׁנָה וּלְמִטָּה בִּי אָמַר יְהוָה לְהַרְבּוֹת אֶת־יִשְׂרָאֵל כְּכּוֹכְבֵי הַשָּׁמַיִם:	But David did not <u>count</u> those from twenty years old and under, for the LORD had said that he would make Israel <i>as</i> numerous as the stars of the sky.	count ← <i>take up the number of</i> .

1 Chr 27:24	<p>יֹאָב בֶּן־זְרוּיָה הֵחֵל לִמְנוֹת וְלֹא כָלָה וַיְהִי בְזֹאת קֶצֶף עַל־יִשְׂרָאֵל וְלֹא עָלָה הַמִּסְפָּר בְּמִסְפָּר דְּבַר־יְהִימִים לַמֶּלֶךְ דָּוִד: ס</p>	<p>Joab the son of Zeruiah began to count <i>the people</i>, but he did not finish, and wrath <u>came</u> over Israel because of this, and the number did not <u>enter</u> into the <i>records of numbers</i> in the Chronicles of King David.</p>	<p>came ← <i>became</i>.</p> <hr/> <p>enter ← <i>ascend</i>.</p> <hr/> <p>numbers in ← <i>numbers of</i>.</p>
1 Chr 27:25	<p>וְעַל אֲצֻרוֹת הַמֶּלֶךְ עֲזַמּוֹת בֶּן־עַדִּיאל ס וְעַל הָאֲצֻרוֹת בַּשָּׂדֵה בְּעָרִים וּבְכִפְרִים וּבְמִגְדָּלוֹת יְהוֹנָתָן בֶּן־עֲזַיָּהוּ: ס</p>	<p>And in charge of the king's treasuries <i>was</i> Azmaveth the son of Adiel, and in charge of the storehouses in the countryside, in the cities and in the villages and in the towers, <i>was</i> Jonathan the son of Uzziah.</p>	<p>Jonathan ← <i>Jehonathan</i> here and, e.g., Judg 18:30; elsewhere often the shorter form <i>Jonathan</i>. AV= <i>Jehonathan</i> here.</p>
1 Chr 27:26	<p>וְעַל עֲשֵׂי מְלֶאכֶת הַשָּׂדֵה לְעַבְדַּת הָאֲדָמָה עֲזִירי בֶּן־כְּלוּב:</p>	<p>And in charge of those who did agricultural work – cultivation of the ground – <i>was</i> Ezri the son of Chelub.</p>	
1 Chr 27:27	<p>וְעַל־הַכְּרָמִים שִׁמְעִי הַרְמָתִי וְעַל שְׂבַכְרָמִים לְאֲצֻרוֹת הַיַּיִן זַבְדִּי הַשִּׁפְמִי: ס</p>	<p>And in charge of the vineyards <i>was</i> Shimei the Ramathite, and in charge of <i>the buildings</i> in the vineyards <i>serving</i> as storehouses for the wine <i>was</i> Zabdi the Shiphmite.</p>	<p>the <i>buildings</i> ← <i>what (was)</i>.</p>
1 Chr 27:28	<p>וְעַל־הַיְזִיתִים וְהַשְּׁקָמִים אֲשֶׁר בַּשְּׂפֵלָה בְּעַל חֲנָן הַגֶּדְרִי ס וְעַל־אֲצֻרוֹת הַשֶּׁמֶן יוֹעֵשׁ: ס</p>	<p>And in charge of the olive <i>groves</i> and the sycamore fig trees which <i>were</i> in the lowlands <i>was</i> Baal-Hanan the Gederite, and in charge of the storehouses for oil <i>was</i> Joash.</p>	
1 Chr 27:29	<p>וְעַל־הַבָּקָר הָרְעִים בְּשָׂרוֹן *שֹׁטְרִי *שֹׁרְטֵי הַשָּׂרוֹן וְעַל־הַבָּקָר בְּעִמְקֵי שָׁפֵט בֶּן־עַדְלָי: ס</p>	<p>And in charge of the cattle grazing in <i>Sharon</i> <i>was</i> {K: Shitrai} [Q: Shirtai] the Sharonite, and in charge of the cattle in the valleys <i>was</i> Shaphat the son of Adlai.</p>	<p>Sharon ← <i>the Sharon</i>.</p>
1 Chr 27:30	<p>וְעַל־הַגְּמָלִים אוֹבִיל הַיִּשְׁמְעֵלִי וְעַל־הָאֲתָנוֹת יַחְדֵּיהוּ הַמֶּרְנָתִי: ס</p>	<p>And in charge of the camels <i>was</i> Obil the Ishmaelite, and in charge of the <i>donkeys</i> <i>was</i> Jehdeiah the Meronothite.</p>	<p>Ishmaelite: see Gen 37:25.</p> <hr/> <p>donkeys ← <i>female donkeys</i>.</p>
1 Chr 27:31	<p>וְעַל־הַצֹּאן יַזִּיז הַהַגְרִי כָּל־אֵלֶּה שָׂרֵי הָרְכוּשׁ אֲשֶׁר לַמֶּלֶךְ דָּוִד:</p>	<p>And in charge of the sheep <i>was</i> Jaziz the <i>Hagrite</i>. All these <i>were</i> officials of the property which King David <i>owned</i>.</p>	<p>Hagrite: AV= <i>Hagerite</i>. See Ps 83:6 and 1 Chr 11:38.</p>
1 Chr 27:32	<p>וַיְהוֹנָתָן דוֹד־דָּוִד יוֹעֵץ אִישׁ־מְבִין וְסוֹפֵר הוּא וַיְחִיאֵל בֶּן־חַכְמוֹנִי עַם־בְּנֵי הַמֶּלֶךְ:</p>	<p>And Jonathan David's <i>cousin</i> <i>was</i> an adviser; he <i>was</i> an intelligent man and a scribe. And Jehiel the son of Hachmoni <i>was</i> with the king's sons.</p>	<p>cousin ← <i>uncle</i>, but see [CB].</p>
1 Chr 27:33	<p>וְאַחִיתָפֵל יוֹעֵץ לַמֶּלֶךְ ס וַחֲוֹשֵׁי הָאֲרָכִי רַע הַמֶּלֶךְ:</p>	<p>And Ahithophel <i>was</i> the king's adviser, and Hushai the Archite <i>was</i> the king's friend.</p>	

1 Chr 27:34	וְאַחֲרַי אַחִיתָּפֶל יְהוֹדָד בֶּן־בְּנֵיהוּ וְאַבְיָתָר וְשָׂר־צָבָא לְמֶלֶךְ יוֹאָב: פ	And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar. And the commander of the king's army was Joab.	Abiathar: see 1 Sam 22:20.
1 Chr 28:1	וַיִּקְהַל דָּוִד אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל שָׂרֵי הַשְּׁבֵטִים וְשָׂרֵי הַמַּחֲלָקוֹת הַמְּשָׁרְתִים אֶת־הַמְּלָךְ וְשָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמְּאוֹזוֹת וְשָׂרֵי כָּל־דְּרוֹשׁוֹמִקָּנָה לְמֶלֶךְ וְלִבְנָיו עִם־הַסְּרִיסִים וְהַגְּבוּרִים וְלְכָל־גִּבּוֹר חֵיל אֶל־יְרוּשָׁלַם:	And David convened all the officials of Israel – the officials of the tribes and the officials of the divisions who served the king, and the commanders of a thousand and the commanders of a hundred, and the officials over all the property and cattle of the king and his sons – <i>together</i> with the eunuchs and the warriors and every valiant warrior, in Jerusalem.	in Jerusalem ← <i>to Jerusalem</i> .
1 Chr 28:2	וַיִּקָּם דָּוִד הַמֶּלֶךְ עַל־רַגְלָיו וַיֹּאמֶר שְׁמַעוּנִי אַחֵי וְעַמִּי אֲנִי עִם־לִבִּי לְבָנוֹת בַּיִת מְנוּחָה לְאַרְזוֹן בְּרִית־יְהוָה וְלִהְדֹם רַגְלֵי אֱלֹהֵינוּ וְהַכִּינוֹתִי לְבָנוֹת:	Then King David got up on his feet and said, “Listen to me, my brothers and my people. <i>It was</i> in my heart to build a house of rest for the ark of the covenant of the LORD, and as a footstool for the feet of our God, and I made preparations for building,	
1 Chr 28:3	וְהָאֱלֹהִים אָמַר לִי לֹא־תִבְנֶה בַּיִת לְשְׁמִי כִי אִישׁ מִלְחָמוֹת אַתָּה וְדָמִים שָׁפַכְתָּ:	but God said to me, ‘You shall not build a house for my name, for you <i>are</i> a man of <u>warfare</u> , and you have shed blood.’	warfare ← <i>wars</i> .
1 Chr 28:4	וַיִּבְחָר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בִּי מִכָּל בֵּית־אָבִי לְהִיזֹת לְמֶלֶךְ עַל־יִשְׂרָאֵל לְעוֹלָם כִּי בִיהוּדָה בָּחַר לְנָגִיד וּבְבֵית יְהוּדָה בַּיִת אָבִי וּבְבָנַי אָבִי בִי רָצָה לְהַמְלִיךְ עַל־כָּל־יִשְׂרָאֵל:	And the LORD God of Israel chose me from the whole house of my father to be king over Israel age-abidingly, for he chose Judah to be a leader, and in the house of Judah – the house of my father and among my father's sons – he was pleased to make me king over all of Israel.	
1 Chr 28:5	וּמִכָּל־בָּנָי כִּי רַבִּים בָּנִים נָתַן לִי יְהוָה וַיִּבְחַר בְּשֹׁלֹמֹה בְנִי לְשֵׁבֶת עַל־כִּסֵּא מַלְכוּת יְהוָה עַל־יִשְׂרָאֵל:	And of all my sons – for the LORD <u>has given</u> me many sons – he chose my son Solomon to sit on the throne of the kingdom of the LORD over Israel.	has given: in a Hebrew “OVS” (object-verb-subject) sentence.
1 Chr 28:6	וַיֹּאמֶר לִי שְׁלֹמֹה בְנִךְ הוּא־יִבְנֶה בַיִתִּי וְחִצְרוֹתַי כִּי־בָחַרְתִּי בּוֹ לִי לְבֵן וְאֲנִי אֶהְיֶה־לוֹ לְאָב:	And he said to me, ‘ <i>It is</i> Solomon your son who will build my house and my courtyards, for I have chosen him <i>to be</i> a son to me, and I will be a father to him.	

1 Chr 28:7	וְהִכִּינוּתִי אֶת־מְלֻכוֹתָו עַד־לְעוֹלָם אִם־יִחַזֵּק לַעֲשׂוֹת מִצְוֹתַי וּמִשְׁפָּטַי בַּיּוֹם הַזֶּה:	And I will establish his kingdom age-abidingly, providing he is steadfast in carrying out my commandments and my ordinances, as <i>he is</i> today.’	in carrying out: gerundial use of the infinitive.
1 Chr 28:8	וְעַתָּה לְעֵינַי כָּל־יִשְׂרָאֵל קִהְל־יְהוָה וּבִאָזְנִי אֱלֹהֵינוּ שָׁמְרוּ וּדְרָשׁוּ כָּל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם לְמַעַן תִּירְשׁוּ אֶת־הָאָרֶץ הַטּוֹבָה וְהִנְחַלְתֶּם לְבָנֵיכֶם אַחֲרֵיכֶם עַד־עוֹלָם: פ	So now, in the sight of the whole of Israel – the convocation of the LORD – and with our God hearing, keep and apply yourself to all the commandments of the LORD your God, in order that you may inherit the good land and bequeath <i>it</i> to your sons after you age-abidingly.	and with our God hearing ← <i>in the ears of our God.</i>
1 Chr 28:9	וְאַתָּה שְׁלֹמֹה־בְנִי דַע אֶת־אֱלֹהֵי אָבִיךָ וְעַבְדֵהוּ בְּלֵב שָׁלֵם וּבְנַפֶּשׁ חַפְצָה כִּי כָּל־לְבָבוֹת דּוֹרֵשׁ יְהוָה וְכָל־יֵצֵר מַחְשְׁבוֹת מִבֵּין אִם־תִּדְרָשׁוּנִי יִמְצָא לְךָ וְאִם־תִּעֲזָבֵנִי יִזְנִיחֶךָ לְעַד:	And you, Solomon my son, <u>know</u> the God of your father and <u>serve</u> him wholeheartedly, and with a willing <u>mind</u> , for the LORD searches all hearts , and he understands every <u>thought which presents itself</u> . If you seek him, he will be found by you, but if you desert him, he will reject you throughout the age.	Rev 2:23. <hr/> know ... serve: imperatives. <hr/> mind ← <i>soul</i> . <hr/> thought which presents itself ← <i>formation of thoughts</i> .
1 Chr 28:10	רֵאָה עַתָּה כִּי־יְהוָה בָּחַר בְּךָ לְבָנוֹת־בַּיִת לְמִקְדָּשׁ חֹזֵק וְעֹשֶׂה: פ	Now observe that the LORD has chosen you to build a house as a sanctuary. Be strong and act.”	
1 Chr 28:11	וַיִּתֵּן דָּוִד לְשְׁלֹמֹה בְּנוֹ אֶת־תְּבִנַת הָאוּלָם וְאֶת־בְּתָיו וּגְגֻזָּיו וְעֲלִיתָיו וְחֻדְרָיו הַפְּנִימִים וּבֵית הַכִּפָּרֶת:	Then David gave to Solomon his son the design of the portico and its houses and its treasuries and its upper rooms and its inner rooms and the house of the atonement cover,	
1 Chr 28:12	וְתְבִנִית כֹּל אֲשֶׁר הָיָה בְרוּחַ עָמָו לְחֻצְרוֹת בַּיִת־יְהוָה וּלְכָל־הַלְשָׁכוֹת סָבִיב לְאַצְרוֹת בַּיִת הָאֱלֹהִים וּלְאַצְרוֹת הַקְּדָשִׁים:	and the design of everything that <u>had come to him</u> by the spirit, of the courtyards of the house of the LORD, and of all the offices round about, of the treasuries of the house of God, and of the treasuries of the <u>holy places</u> ,	had come to him ← <i>had become with him</i> . <hr/> holy <i>places</i> : or <i>holy (things)</i> . AV differs (<i>dedicated things</i>).
1 Chr 28:13	וּלְמַחְלָקוֹת הַפְּהִנִים וְהַלְוִיִּם וּלְכָל־מְלֹאכֶת עֲבוֹדַת בַּיִת־יְהוָה וּלְכָל־כְּלֵי עֲבוֹדַת בַּיִת־יְהוָה:	and <i>the scheme</i> of the divisions of the priests and the Levites for all the execution of the work of the house of the LORD, and for all the equipment for the work of the house of the LORD,	

1 Chr 28:14	לְזָהָב בַּמִּשְׁקָל לְזָהָב לְכָל-כְּלֵי עֲבוּדָה וְעֲבוּדָה לְכָל כְּלֵי הַכֶּסֶף בַּמִּשְׁקָל לְכָל-כְּלֵי עֲבוּדָה וְעֲבוּדָה:	and the design of the golden equipment with the weight of gold needed, of all equipment for all kinds of service, and of all silver equipment with its weight, for all equipment for all kinds of service,	all kinds of service (2x) ← service and service.
1 Chr 28:15	וּמִשְׁקָל לַמְּנֹרוֹת הַזָּהָב וְנִרְתִּיָּהֶם זָהָב בַּמִּשְׁקָל-מְנוֹרָה וּמְנוֹרָה וְנִרְתִּיָּה וְלַמְּנֹרוֹת הַכֶּסֶף בַּמִּשְׁקָל לַמְּנוֹרָה וְנִרְתִּיָּה כְּעֲבוּדַת מְנוֹרָה וּמְנוֹרָה:	including the weight of the golden lampstands and their golden lamps, with the weight of each lampstand and its lamps, and the design of the silver lampstands, with the weight of the lampstand and its lamps, according to the service of each lampstand,	each lampstand (2x) ← lampstand and lampstand.
1 Chr 28:16	וְאֶת-הַזָּהָב מִשְׁקָל לְשִׁלְחָנוֹת הַמַּעֲרֶכֶת לְשִׁלְחֹן וְשִׁלְחֹן וּכְסֵף לְשִׁלְחָנוֹת הַכֶּסֶף:	and he specified the weight of gold for the showbread tables for each table, and of the silver for the silver tables,	each table ← table and table.
1 Chr 28:17	וְהַמְזֻלְגוֹת וְהַמִּזְרָקוֹת וְהַקְּשׁוֹת זָהָב טָהוֹר וְלַכְּפוּרֵי הַזָּהָב בַּמִּשְׁקָל לַכְּפוֹר וּכְפוֹר וְלַכְּפוּרֵי הַכֶּסֶף בַּמִּשְׁקָל לַכְּפוֹר וּכְפוֹר:	and gold for the forks and basins and bowls of pure gold, and for the golden cups by weight for each cup, and for the silver cups by weight for each cup,	each cup (2x) ← cup and cup.
1 Chr 28:18	וְלַמִּזְבֵּחַ הַקְּטֹרֶת זָהָב מְזָקָק בַּמִּשְׁקָל וְלַתְּבִנֵּי הַמְּרֻכָּבָה הַכְּרָבִים זָהָב לְפָרָשִׁים וּסְכָכִים עַל-אֲרוֹן בְּרִית-יְהוָה:	and for the incense altar of refined gold he specified its weight, and the design of the carriage, and the golden cherubim who spread their wings and cover the ark of the covenant of the LORD.	he specified its weight ← by weight.
1 Chr 28:19	הַכֹּל בְּכֹתֵב מִיַּד יְהוָה עָלַי הַשְּׂבִיל כֹּל מְלֵאכּוֹת הַתְּבִנֵּי: פ	David said, “Everything is in writing from the hand of the LORD to me, to give instruction in all the intricacies of the design.”	intricacies ← artisanries.
1 Chr 28:20	וַיֹּאמֶר דָּוִד לְשִׁלְמָה בְּנוֹ חֲזַק וְאַמֵּץ וְעֲשֵׂה אֶל-תִּירָא וְאַל-תַּחַת כִּי יְהוָה אֱלֹהִים אֱלֹהֵי עַמֶּךָ לֹא יִרְפֹּךָ וְלֹא יַעֲזֹבְךָ עַד-לְכַלּוֹת כָּל-מְלֵאכּוֹת עֲבוּדַת בֵּית-יְהוָה:	And David said to Solomon his son, “Be strong and be of good courage and act. Do not fear and do not be afraid, for the LORD God – my God – is with you. He will not forsake you, and he will not desert you during the completion of the execution of all the work of the house of the LORD.	during ← until, which could be mistaken for suggesting that God will desert Solomon after the completion.

1 Chr 28:21	וְהִנֵּה מַחְלָקוֹת הַכֹּהֲנִים וְהַלְוִיִּם לְכָל־עֲבוֹדַת בַּיִת הָאֱלֹהִים וְעִמָּךְ בְּכָל־מְלָאכָה לְכָל־גֹּדֵב בְּחָכְמָה לְכָל־עֲבוֹדָה וְהַשָּׂרִים וְכָל־הָעָם לְכָל־דְּבָרְךָ: פ	And <i>there are</i> divisions of the priests and the Levites for every <i>item of work</i> on the house of God, and <i>they are</i> with you in all the craftsmanship, with every willing <i>man</i> , in wisdom, for all the work, and the officials and all the people <i>are available</i> at every word of yours.”	<i>there are</i> ← <i>behold</i> .
1 Chr 29:1	וַיֹּאמֶר דָּוִד הַמֶּלֶךְ לְכָל־הַקְּהָל שְׁלֹמֹה בְנֵי אֶחָד בְּחַרְבוֹ אֱלֹהִים גֵּעַר וְרָךְ וְהַמְּלָאכָה גְדוֹלָה כִּי לֹא לְאָדָם הַבַּיִתָּה כִּי לַיהוָה אֱלֹהִים:	And King David said to the whole convocation, “Solomon my son, the one <i>whom</i> God has chosen, <i>is just</i> a lad and <i>is tender</i> , but the work <i>is</i> great, for the <i>temple is</i> not for man, but for the LORD God.	temple: or <i>palace, castle</i> .
1 Chr 29:2	וְכָל־כְּחֹי הַכִּינּוֹתִי לְבַיִת־אֱלֹהֵי הַזֶּהָב לְזָהָב וְהַכֶּסֶף לְכֶסֶף וְהַנְּחֹשֶׁת לְנַחֲשֶׁת הַבְּרִזְלִי לְבְרִזְלִי וְהָעֵצִים לְעֵצִים אַבְנֵי־שֵׁהָם וּמְלוֹאִים אַבְנֵי־פְיֹדֶן וְרִקְמָה וְכָל אֲבֹן יְקָרָה וְאַבְנֵי־שֵׁשׁ לְרֹב:	And I have with all my might prepared for the house of my God, <i>with gold</i> for <i>what will be made of gold</i> , and silver for <i>what will be made of silver</i> , and copper for <i>what will be made of copper</i> , and iron for <i>what will be made of iron</i> , and wood for <i>what will be made of wood</i> , and onyx gems and gemstones to be set, and antimony gemstones and a range of colours, and every <i>kind of</i> valuable stone, and <i>marble</i> in abundance.	marble ← <i>marble stones</i> .
1 Chr 29:3	וְעוֹד בְּרָצוֹנִי בְּבַיִת אֱלֹהֵי יִשְׂרָאֵל סִגְלָה זָהָב וְכֶסֶף נָתַתִּי לְבַיִת־אֱלֹהֵי לְמַעַלָּה מִכָּל־הַכִּינּוֹתִי לְבַיִת הַקֹּדֶשׁ:	Moreover, in my <i>delight</i> in the house of my God, I have a special possession <i>of</i> gold and silver <i>which</i> I give to the house of my God <i>over and above</i> everything <i>which</i> I have prepared for the <i>holy house</i> :	<i>delight</i> ← <i>being delighted</i> . <i>Gerundial use of the infinitive</i> . <hr/> the holy house ← <i>the house of holiness</i> , a Hebraic genitive.
1 Chr 29:4	שְׁלֹשָׁת אֲלָפִים כֶּכָּרֵי זָהָב מִזָּהָב אוֹפִיר וְשִׁבְעַת אֲלָפִים כֶּכָּר־כֶּסֶף מְזֻקָק לְטוּחַ קִירוֹת הַבָּתִּים:	three thousand talents of gold – of gold from Ophir – and seven thousand talents of refined silver to overlay the walls of the houses,	talents (2x): see Ex 25:39.
1 Chr 29:5	לְזָהָב לְזָהָב וְלַכֶּסֶף לְכֶסֶף וְלְכָל־מְלָאכָה בְּיַד חַרְשֵׁים וּמִי מִתְגַּדֵּב לְמַלְאוֹת יָדוֹ הַיּוֹם לַיהוָה:	the gold for <i>what will be in</i> gold, and the silver for <i>what will be in</i> silver, and for all artisanry in the <i>hands</i> of the artisans. Now who volunteers <i>to take on work</i> today for the LORD?”	<i>hands</i> ← <i>hand</i> . <hr/> <i>to take on work</i> ← <i>to fill his hand</i> .

1 Chr 29:6	וַיִּתְנַדְּבוּ שְׂרֵי הָאָבוֹת וְשָׂרֵי שְׂבִטֵי יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים וְהַמְּאוֹת וְלִשְׂרֵי מִלְּאֲכַת הַמֶּלֶךְ:	And the officials <i>in the line</i> of the fathers, and the officials of the tribes of Israel, and the commanders of a thousand and <i>the commanders of a hundred</i> , and the officials in the king's operations volunteered.	the officials in the king's operations ← <i>to / for the officials in the king's operations</i> .
1 Chr 29:7	וַיִּתְּנוּ לְעִבּוּדַת בַּיִת־הָאֱלֹהִים זָהָב כַּכָּרִים חֲמִשָּׁת־אֲלָפִים וְאֲדָרְכָנִים רַבּוֹ וְכֶסֶף כַּכָּרִים עֶשְׂרֵת אֲלָפִים וְנַחֲשֶׁת רַבּוֹ וְשִׁמוֹנֵת אֲלָפִים כַּכָּרִים וּבַרְזֶל מֵאָה־אֶלֶף כַּכָּרִים:	And they gave for the work of the house of God five thousand talents of gold and ten thousand darics, and ten thousand talents of silver, and eighteen thousand talents of copper, and one hundred thousand talents of iron.	talents (4x): see Ex 25:39. darics: a daric is a gold coin.
1 Chr 29:8	וְהַנִּמְצָא אִתּוֹ אֲבָנִים נִתְּנוּ לְאוֹצָר בַּיִת־יְהוָה עַל יְדֵי־יְחִיָּאל הַגֵּרְשׁוֹנִי:	And whoever found <i>that they had</i> gemstones, they gave <i>them</i> to the treasury of the house of the LORD through the administration of Jehiel the Gershonite.	whoever found <i>that they had</i> ← (he) who (was) found (that) with him (were). administration ← hand.
1 Chr 29:9	וַיִּשְׂמְחוּ הָעָם עַל־הַתְּנַדְּבָם כִּי בְּלֵב שָׁלֵם הִתְנַדְּבוּ לַיהוָה וְגַם דָּוִד הַמֶּלֶךְ שָׂמַח שִׂמְחָה גְּדוֹלָה: פ	And the people rejoiced at <i>their generosity</i> , because they offered voluntarily to the LORD wholeheartedly, and King David also rejoiced <i>with great joy</i> .	their generosity ← <i>their offering willingly</i> , gerundial use of the infinitive.
1 Chr 29:10	וַיְבָרֵךְ דָּוִד אֶת־יְהוָה לְעֵינָי כָּל־הַקְּהָל וַיֹּאמֶר דָּוִד בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד־עוֹלָם:	And David blessed the LORD in the sight of all the convocation, and David said, “Blessed <i>have you been</i> , O LORD God of Israel our father, From age to age.	blessed <i>have you been</i> : AV differs somewhat (<i>blessed be thou</i>). The participle can also be gerundial (<i>worthy of blessing</i>).
1 Chr 29:11	לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֲרָת וְהַנִּצָּח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְהוָה הַמֶּמְלָכָה וְהַמְּתַנְשָׂא לְכֹל לְרֹאשׁ:	Yours, O LORD, <i>is</i> the greatness And the might and the splendour And the <i>pre-eminence</i> and the majesty, For everything in heaven and on earth <i>is</i> yours, O LORD, <i>As is</i> the kingdom, And <i>you</i> are exalted as head over all.	pre-eminence: or <i>victory</i> .
1 Chr 29:12	וְהָעֲשָׂר וְהַכְּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכֹל וּבִידְיָךְ כֹּחַ וְגְבוּרָה וּבִידְיָךְ לְגִדְלָל וּלְחֹזֶק לְכֹל:	Riches and honour <i>proceed</i> from you, And you rule over all, And in your hand <i>is</i> power and might, And <i>it is</i> in your hand To make great and to make strong <i>In every respect</i> .	in every <i>respect</i> ← <i>for the all</i> . The MT article suggests a more abstract sense than “all people”.

1 Chr 29:13	וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם תִּפְאֶרֶתְךָ:	So now, O God of ours, We thank you And we praise your splendid name.	your splendid name ← <i>the name of your splendour</i> , a Hebraic genitive.
1 Chr 29:14	וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצֵר כָּח לְהִתְנַדֵּב כְּזֹאת כִּי־מִמֶּנְךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:	And who <i>am</i> I, and who <i>are</i> my people, that we should withhold <i>any of our</i> substance in giving voluntary offerings like this? For everything <i>is</i> from you, and <i>what</i> we give you <i>is</i> from your hand.	withhold: AV differs (<i>be able to</i>). in giving voluntary offerings: gerundial use of the infinitive.
1 Chr 29:15	כִּי־גֵרִים אֲנַחְנוּ לְפָנֶיךָ וְתוֹשָׁבִים כְּכָל־אֲבוֹתֵינוּ כָּצֵל יְמֵינוּ עַל־הָאָרֶץ וְאִין מִקְוָה:	For we <i>are</i> foreigners before you, and <i>temporary residents</i> like all our fathers. Our days on earth <i>are</i> like a shadow, and <i>there is no hope</i> .	Heb 11:13. no hope: i.e. no hope from man's resources. Compare 2 Chr 36:16, Eccl 2:24, Eccl 12:12. But also Isa 11:10 quoted in Matt 12:21 etc., Acts 28:20, 1 Cor 15:19, Eph 1:12, Col 1:5, 1 Tim 1:1.
1 Chr 29:16	יְהוָה אֱלֹהֵינוּ כָּל הַהֶמְזוֹן הַזֶּה אֲשֶׁר הִכִּינוּ לְבָנוֹתֶיךָ בַּיִת לְשֵׁם קְדוֹשְׁךָ מִיָּדְךָ * הִיא **הוּא וְלָךְ הַכֹּל:	O LORD our God, all this abundance of resources which we have prepared to build a house for you – for your holy name – <i>is</i> from your hand, and all <i>is</i> yours.	<i>is</i> (first occurrence in verse): in the <i>ketiv</i> this is a feminine pronoun, in the <i>qere</i> a masculine one. See Eccl 5:9. your holy name ← <i>the name of your holiness</i> , a Hebraic genitive.
1 Chr 29:17	וַיֵּדַעְתִּי אֱלֹהֵי כִי אַתָּה בָּחוּן לִבִּי וּמִי־שָׁרִים תִּרְצֶה אֲנִי בַּיִשָּׁר לִבְבִּי הִתְנַדַּבְתִּי כָּל־אֵלֶּה וְעַתָּה עִמָּךְ הִנְמַצְאוּ־פֹה רְאִיתִי בְּשִׂמְחָה לְהִתְנַדֵּב־לָךְ:	And I know, O God of mine, that you test the heart and take pleasure in uprightness, and as for me, I have done all these things willingly, with a sincere heart, and now I see with joy your people who are present here voluntarily for you.	Rev 2:23. with a sincere heart ← <i>in the uprightness of my heart</i> . are present ← <i>are found</i> . voluntarily ← <i>to volunteer; in volunteering</i> .
1 Chr 29:18	יְהוָה אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ שְׁמֵרָה־זֹאת לְעוֹלָם לִיַּצֵּר מַחְשְׁבוֹת לִבָּב עִמָּךְ וְהִכֵּן לִבָּבְם אֵלֶיךָ:	O LORD God of Abraham, Isaac and Israel our fathers, keep this attitude age-abidingly in the predisposition of the thoughts of the hearts of your people, and direct their hearts towards yourself.	predisposition ← <i>frame; thought</i> . NH= <i>instinct</i> . hearts (2x) ← <i>heart</i> .
1 Chr 29:19	וּלְשִׁלְמָה בְּנֵי תָן לִבָּב שְׁלֵם לְשִׁמּוֹל מִצְוֹתֶיךָ עֲדוּתֶיךָ וְחֻקֶיךָ וְלַעֲשׂוֹת הַכֹּל וְלִבְנוֹת הַבֵּיירָה אֲשֶׁר־הִכִּינוֹתִי פ	And give a sincere heart to Solomon my son to keep your commandments, your testimonies and your statutes, and to do them all, and to build the temple which I have made preparations for.”	sincere ← <i>whole</i> . temple: or <i>palace, castle</i> .
1 Chr 29:20	וַיֹּאמֶר דָּוִד לְכָל־הַקָּהָל בְּרִכּוּ־נָא אֶת־יְהוָה אֱלֹהֵיכֶם וַיִּבְרְכוּ כָל־הַקָּהָל לַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ לַיהוָה וּלְמֶלֶךְ:	Then David said to the whole convocation, “Now bless the LORD your God.” And the whole convocation blessed the LORD God of their fathers, and they bowed down and prostrated themselves before the LORD and before the king.	now ← <i>please</i> , but an unemphatic particle.

1 Chr 29:21	וַיִּזְבְּחוּ לַיהוָה זִבְחִים וַיַּעֲלוּ עֹלֹת לַיהוָה לְמַחֲרַת הַיּוֹם הַהוּא פָּרִים אֲלֶף אֵילִים אֲלֶף כִּבְשִׂים אֲלֶף וְנִסְכֵיהֶם וּזְבָחִים לְרֵב לְכָל־יִשְׂרָאֵל:	Then they <u>offered</u> sacrifices to the LORD and made burnt offerings to the LORD on the day after that day – a thousand bulls, a thousand rams, a thousand lambs, and <u>the accompanying</u> libations – and sacrifices in abundance for the whole of Israel.	offered ← <i>sacrificed</i> . the accompanying ← <i>their</i> .
1 Chr 29:22	וַיֹּאכְלוּ וַיִּשְׂתּוּ לִפְנֵי יְהוָה בַּיּוֹם הַהוּא בְּשִׂמְחָה גְדוֹלָה וַיִּמְלִיכוּ שְׁנֵית לְשִׁלְמָה בֶּן־דָּוִד וַיִּמְשְׁחוּ לַיהוָה לְנָגִיד וּלְצִדִּיק לְכֹהֵן:	And they ate and drank before the LORD on that day with great joy, and they made Solomon the son of David king for the second time, and they anointed <i>him as belonging</i> to the LORD, as a leader, and <i>also</i> Zadok as priest.	
1 Chr 29:23	וַיֵּשֶׁב שְׁלֹמֹה עַל־כִּסֵּא יְהוָה לְמַלְךְ תַּחַת־דָּוִד אָבִיו וַיִּצְלַח וַיִּשְׁמְעוּ אֵלָיו כָּל־יִשְׂרָאֵל:	And Solomon sat on the throne of the LORD as king in place of David his father, and he prospered, and all Israel heeded him.	
1 Chr 29:24	וְכָל־הַשָּׂרִים וְהַגִּבּוֹרִים וְגַם כָּל־בְּנֵי הַמֶּלֶךְ דָּוִד נָתְנוּ יָד תַּחַת שְׁלֹמֹה הַמֶּלֶךְ:	And all the commanders and the warriors, and also all the sons of King David gave the hand <i>of allegiance</i> under King Solomon.	
1 Chr 29:25	וַיִּגְדַּל יְהוָה אֶת־שְׁלֹמֹה לְמַעַן לְעֵינֵי כָל־יִשְׂרָאֵל וַיִּתֵּן עָלָיו הַזֹּד מַלְכוּת אֲשֶׁר לֹא־הָיָה עַל־כָּל־מֶלֶךְ לִפְנָיו עַל־יִשְׂרָאֵל: פ	And the LORD <u>exalted</u> Solomon <u>highly</u> in the eyes of the whole of Israel, and he bestowed on him royal majesty <u>such as</u> there had <u>never</u> been on <u>any</u> king over Israel before him.	exalted ... highly ← <i>magnified ... upwards</i> . such as ← <i>which</i> . never ← <i>not</i> . any ← <i>every</i> .
1 Chr 29:26	וְדָוִד בֶּן־יִשִׁי מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל:	So David the son of Jesse reigned over all Israel.	2 Sam 5:4.
1 Chr 29:27	וְהַיָּמִים אֲשֶׁר מָלַךְ עַל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בְּחֶבְרוֹן מֶלֶךְ שִׁבְעַ שָׁנִים וּבִירוּשָׁלַם מֶלֶךְ שְׁלֹשִׁים וּשְׁלוֹשׁ:	And the days for which he reigned over Israel <i>amounted to</i> forty years. In Hebron he reigned for seven years and in Jerusalem he reigned for thirty-three.	2 Sam 5:4, 2 Sam 5:5, 1 Ki 2:11.
1 Chr 29:28	וַיָּמָת בְּשִׁיבָה טוֹבָה שְׁבַע יָמִים עֶשֶׂר וְכְבוֹד וַיִּמְלֶךְ שְׁלֹמֹה בְּנֹו תַחְתָּיו:	And he died in <u>ripe old age</u> , <u>full</u> of days, wealth and honour, and Solomon his son reigned in his place.	ripe old age ← <i>good grey hair</i> . full ← <i>satiated</i> .

1 Chr 29:29	<p>וְדַבְרֵי דָוִד הַמֶּלֶךְ הָרִאשֹׁנִים וְהָאַחֲרָיִם הַנֶּגְמִים כְּתוּבִים עַל־דְּבַרֵי שְׁמוּאֵל הָרֹאֶה וְעַל־דְּבַרֵי נָתָן הַנְּבִיא וְעַל־דְּבַרֵי גַד הַחֹזֶה:</p>	<p>And <i>as for</i> the affairs of King David, <i>from</i> the first <i>to</i> the last, they <i>are</i> to be seen written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the beholder of visions,</p>	<p>they <i>are</i> to be seen ← <i>behold</i> them.</p>
1 Chr 29:30	<p>עִם כָּל־מַלְכוּתוֹ וּגְבוּרָתוֹ וְהַעֲתִים אֲשֶׁר עָבְרוּ עָלָיו וְעַל־יִשְׂרָאֵל וְעַל כָּל־מַמְלָכוֹת הָאָרְצוֹת: פ</p>	<p>with all his royal dignity and bravery, and the times which passed over him and over Israel and over all the kingdoms of the <i>various</i> countries.</p>	
2 Chr 1:1	<p>וַיִּתְחַזַּק שְׁלֹמֹה בֶן־דָּוִד עַל־מַלְכוּתוֹ וַיְהוֶה אֱלֹהֵיו עִמּוֹ וַיִּגְדְּלֵהוּ לְמַעְלָה:</p>	<p>And Solomon the son of David gained strength over his kingdom, and the LORD his God <i>was</i> with him, and he <u>exalted him highly</u>.</p>	<p>exalted him highly ← <i>magnified</i> him upwards.</p>
2 Chr 1:2	<p>וַיֹּאמֶר שְׁלֹמֹה לְכָל־יִשְׂרָאֵל לְשָׂרֵי הָאֲלָפִים וְהַמְּאוֹת וְלַשְׂפָטִים וְלִכָּל נָשִׂיא לְכָל־יִשְׂרָאֵל רֹאשֵׁי הָאָבוֹת:</p>	<p>And Solomon spoke to the whole of Israel – to the commanders of a thousand and <i>the commanders</i> of a hundred, and to the judges and to every leading person in the whole of Israel – the paternal heads.</p>	
2 Chr 1:3	<p>וַיֵּלְכוּ שְׁלֹמֹה וְכָל־הַקְּהָל עִמּוֹ לְבַמָּה אֲשֶׁר בְּגִבְעוֹן כִּי־שָׁם הָיָה אֹהֶל מוֹעֵד הָאֱלֹהִים אֲשֶׁר עָשָׂה מֹשֶׁה עַבְד־יְהוָה בַּמִּדְבָּר:</p>	<p>And Solomon and the whole convocation with him went to the <i>idolatrous</i> raised site which <i>was</i> in Gibeon, for in that place was the tent of contact of God which Moses the servant of the LORD had made in the desert.</p>	<p> 1 Ki 3:4. Gibeon: see Josh 9:3. the tent of contact: see Ex 27:21.</p>
2 Chr 1:4	<p>אֲבָל אַרְזֵן הָאֱלֹהִים הַעֲלָה דָּוִד מִקְרִית יְעָרִים בְּהֵכֵן לֹו דָּוִד כִּי נָטָה־לוֹ אֹהֶל בִּירוּשָׁלַם:</p>	<p>But <i>it was</i> David <i>who</i> brought the ark of God up from Kiriath-Jearim to <i>where</i> David had prepared for it, for he had pitched a tent for it in Jerusalem.</p>	<p>but <i>it was</i> David: in a Hebrew “OVS” (object-verb-subject) sentence. Kiriath-Jearim: see Josh 9:17.</p>
2 Chr 1:5	<p>וּמִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה בְּצִלְאֵל בֶּן־אֹוּרִי בֶן־חֹר שֵׁם לִפְנֵי מִשְׁכַּן יְהוָה וַיְדַרְשֵׁהוּ שְׁלֹמֹה וְהַקְּהָל:</p>	<p>And he put the copper altar, which Bezelel, the son of Uri, the son of Hur, had made, before the tabernacle of the LORD, and Solomon and the convocation consulted the <i>LORD there</i>.</p>	<p>Bezelel: see Ex 31:2. consulted the <i>LORD</i> ← <i>consulted</i> him / it.</p>
2 Chr 1:6	<p>וַיַּעַל שְׁלֹמֹה שָׁם עַל־מִזְבַּח הַנְּחֹשֶׁת לִפְנֵי יְהוָה אֲשֶׁר לְאֹהֶל מוֹעֵד וַיַּעַל עָלָיו עֹלוֹת אַלְפִי:</p>	<p>And Solomon <u>made offerings</u> there on the copper altar before the LORD, it <i>being</i> in front of the tent of contact, and he made a thousand burnt offerings on it.</p>	<p> 1 Ki 3:4. made offerings: or <i>went up</i>. The same word as for <i>made</i> (<i>a thousand</i>) burnt offerings.</p>

2 Chr 1:7	בַּלַּיְלָה הָהוּא נִרְאָה אֱלֹהִים לְשִׁלֹּמֹה וַיֹּאמֶר לוֹ שְׂאֵל מֶה אַתָּן-לִי:	On that night God appeared to Solomon and said to him, “Ask what <i>you want</i> me to give you.”	1 Ki 3:5.
2 Chr 1:8	וַיֹּאמֶר שְׁלֹמֹה לְאֱלֹהִים אַתָּה עָשִׂיתָ עִם-דָּוִד אָבִי חֶסֶד גָּדוֹל וְהִמְלַכְתָּנִי תַחְתָּיו:	And Solomon said to God, “You acted <i>with</i> much kindness towards my father David, and you made me king in his place.	1 Ki 3:6, 1 Ki 3:7.
2 Chr 1:9	עַתָּה יְהוָה אֱלֹהִים יֵאֱמֹן דְּבַרְךָ עִם דָּוִד אָבִי כִּי אַתָּה הִמְלַכְתָּנִי עַל-עַם רַב כַּעֲפַר הָאָרֶץ:	Now, O LORD God, may your word <i>in connection</i> with my father David be <u>upheld</u> , for you have made me king over a people <i>as</i> numerous as the <i>particles of</i> dust of the earth.	1 Ki 3:8. upheld ← <i>faithful</i> .
2 Chr 1:10	עַתָּה חֲכֵמָה וּמִדָּע תֵּן-לִי וְאַצְאָה לִפְנֵי הָעַם-הַזֶּה וְאַבּוֹאָה בֵּי-יָמַי יִשְׁפֹּט אֶת-עַמְּךָ הַזֶּה הַגָּדוֹל: ס	<i>So</i> now, give me wisdom and knowledge, so that I <i>can</i> <u>conduct myself</u> in the presence of this people, for who <i>can</i> judge this <u>numerous</u> people of yours?”	1 Ki 3:9. conduct myself ← <i>go out and come in</i> . numerous: or <i>great</i> .
2 Chr 1:11	וַיֹּאמֶר-אֱלֹהִים לְשִׁלֹּמֹה יַעַן אֲשֶׁר הָיִיתָ זֹאת עִם-לִבְבְּךָ וְלֹא-שָׂאֵלְתָ עֵשֶׂר נֶכְסִים וְכַבּוֹד וְאֵת נַפְשׁ שְׂנֵאִיךָ וְגַם-יָמִים רַבִּים לֹא שָׂאֵלְתָ וְתִשְׂאֵל-לְךָ חֲכֵמָה וּמִדָּע אֲשֶׁר תִּשְׁפּוֹט אֶת-עַמִּי אֲשֶׁר הִמְלַכְתִּיךָ עָלָיו:	Then God said to Solomon, “Since this was in your heart, and you did not ask for wealth and treasures and honour, or the <u>life</u> of those who hate you, and you did not ask for <u>long life</u> either, but you have asked for wisdom and knowledge <i>with</i> which you <i>can</i> judge my people, over whom I have made you king,	1 Ki 3:11. life ← <i>soul</i> . long life ← <i>many days</i> .
2 Chr 1:12	הַחֲכֵמָה וְהַמִּדָּע נָתַן לְךָ וְעֵשֶׂר וּנְכָסִים וְכַבּוֹד אַתָּן-לְךָ אֲשֶׁר לֹא-הָיָה כֵּן לְמַלְכִּים אֲשֶׁר לִפְנֵיךָ וְאַחֲרֶיךָ לֹא יִהְיֶה-כֵּן:	the wisdom and knowledge <i>are</i> given to you, and I will give you wealth and treasures and honour <u>such as</u> no kings have had before you and will not have after you.”	1 Ki 3:12, 1 Ki 3:13. such as ← <i>which ... thus</i> .
2 Chr 1:13	וַיָּבֹא שְׁלֹמֹה לַבַּמָּה אֲשֶׁר-בְּגִבְעוֹן יְרוּשָׁלַם מִלִּפְנֵי אַהֲל מוֹעֵד וַיִּמְלֹךְ עַל-יִשְׂרָאֵל: פ	And Solomon went to the <i>idolatrous</i> raised site which was in Gibeon <i>and back to</i> Jerusalem, <u>opposite</u> the tent of contact. And he reigned over Israel.	1 Ki 3:15. opposite ← <i>from before</i> , but not always with the idea of distancing; see [ST].
2 Chr 1:14	וַיֵּאסֹף שְׁלֹמֹה רֶכֶב וּפָרָשִׁים וַיְהִי-לוֹ אֶלֶף וְאַרְבַּע-מֵאוֹת רֶכֶב וּשְׁנַיִם-עָשָׂר אֶלֶף פָּרָשִׁים וַיַּנִּיחֵם בְּעָרֵי הָרֶכֶב וְעַם-הַמֶּלֶךְ בִּירוּשָׁלַם:	And Solomon assembled a chariot <i>fleet</i> and horsemen, and he had one thousand four hundred chariots and twelve thousand horsemen, and he stationed them in the chariot cities, whereas <i>some were</i> with the king in Jerusalem.	1 Ki 10:26.

2 Chr 1:15	וַיִּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב בִּירוּשָׁלַם כְּאֲבָנִים וְאֶת הָאֲרָזִים נָתַן כְּשִׁקְמִים אֲשֶׁר־בְּשִׁפְלָה לָרֹב:	And the king made silver and gold <i>commonplace</i> in Jerusalem like stones <i>in their abundance</i> , and he made cedars like the sycamores which <i>are</i> in the lowlands in abundance.	1 Ki 10:27, 2 Chr 9:27.
2 Chr 1:16	וּמוֹצֵא הַסּוּסִים אֲשֶׁר לְשִׁלְמָה מִמִּצְרַיִם וּמִקְדָּא סַחְרֵי הַמֶּלֶךְ מִקְנֵא יִקְחוּ בַמַּחִיר:	And the origin of Solomon's horses <i>was that they were</i> from Egypt, and the <u>company</u> of the king's merchants obtained the <u>company</u> of animals at a price.	1 Ki 10:28, 2 Chr 9:28. company ... company: the same word in each case. AV differs (linen yarn).
2 Chr 1:17	וַיַּעֲלוּ וַיּוֹצִיאוּ מִמִּצְרַיִם מֶרְכָבָה בְּשֵׁשׁ מֵאוֹת זָקָף וְסוּסִים בַּחֲמִשִּׁים וּמֵאָה וְכֵן לְכָל־מַלְכֵי הַחִתִּים וּמַלְכֵי אַרָם בְּיַד־סוּסֵי־אֲרָמָא:	And they brought up and exported from Egypt a chariot for six hundred <i>shekels</i> of silver, and a horse for one hundred and fifty, and so they dispatched <i>them</i> through their <u>agency</u> to all the kings of the Hittites and to the kings of Aramaea.	1 Ki 10:29. agency ← hand.
2 Chr 2:1	וַיֹּאמֶר שְׁלֹמֹה לְבָנוֹת בַּיִת לְשֵׁם יְהוָה וּבַיִת לְמִלְכוּתוֹ:	And Solomon <u>gave instructions</u> to build a house for the name of the LORD and a house for his kingdom.	gave instructions ← <i>said</i> .
2 Chr 2:2	וַיִּסְפֹּר שְׁלֹמֹה שִׁבְעִים אֶלֶף אִישׁ סֹבֵל וּשְׁמוֹנִים אֶלֶף אִישׁ חֹצֵב בְּהָר וּמְנַצְחִים עֲלֵיהֶם שְׁלֹשָׁת אֲלָפִים וּשְׁשׁ מֵאוֹת: פ	And Solomon <u>counted</u> seventy thousand burden bearers, and eighty thousand men to hew in the mountain, and three thousand six hundred superintendents over them.	counted: perhaps standing for <i>recruited</i> .
2 Chr 2:3	וַיִּשְׁלַח שְׁלֹמֹה אֶל־חֹרָם מֶלֶךְ־צֹר לֵאמֹר כְּאֲשֶׁר עָשִׂיתָ עִם־דָּוִד אָבִי וְתִשְׁלַח־לוֹ אֲרָזִים לְבָנוֹת־לוֹ בַּיִת לְשֹׁבֵת בּוֹ:	And Solomon sent <i>word</i> to Hiram king of Tyre and said, "As you did with David my father and sent him cedars to build himself a house to <u>live</u> in,	1 Ki 5:2, 1 Ki 5:3. Hiram: see 1 Chr 14:1. live ← <i>sit, remain</i> .
2 Chr 2:4	הִנֵּה אֲנִי בּוֹנֵה־בַיִת לְשֵׁם יְהוָה וְהִנֵּה אֱלֹהֵי לְהַקְדִּישׁ לוֹ לְהַקְטִיר לְפָנָיו קְטֹרֶת־סַמִּים וּמַעֲרֹכֶת תָּמִיד וְעֹלוֹת לְבַקֵּר וְלַעֲרֹב לְשַׁבָּתוֹת וְלַחֲדָשִׁים וְלַמּוֹעֲדֵי יְהוָה אֱלֹהֵינוּ לְעוֹלָם זֹאת עַל־יִשְׂרָאֵל:	<i>so I</i> for my part am about to build a house to the name of the LORD my God, to consecrate <i>it</i> to him <i>and</i> to burn aromatic incense before him, and <i>for</i> showbread perpetually, and <i>for</i> burnt offerings in the morning and in the evening, for Sabbaths and for <u>new moons</u> and for festival times of the LORD our God, this <i>being</i> enjoined age-abidingly on Israel.	1 Ki 5:5. I for my part am about to ← <i>behold me</i> . new moons: or <i>months</i> .
2 Chr 2:5	וְהַבַּיִת אֲשֶׁר־אֲנִי בּוֹנֵה גָדוֹל כִּי־גָדוֹל אֱלֹהֵינוּ מִכָּל־הָאֱלֹהִים:	And the house which I am building <i>is</i> great, because our God <i>is</i> greater than all the gods.	

2 Chr 2:6	<p>וּמִי יַעֲזֹר-כַּחַ לְבָנוֹת-לוֹ בַּיִת כִּי הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלְלוּהוּ וּמִי אֲנִי אֲשֶׁר אֶבְנֶה-לוֹ בַּיִת כִּי אֶס-לְהַקְטִיר לְפָנָיו:</p>	<p>But who retains strength to build him a house? For heaven and the heaven of heavens <i>cannot</i> contain him, so who <i>am</i> I that I should build him a house, except to burn incense before him?</p>	
2 Chr 2:7	<p>וְעַתָּה שְׁלַח-לִי אִישׁ-חָכָם לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת וּבַבְּרֹזֶל וּבַאַרְגָּוֹן וּכְרָמִיל וּתְכֵלֶת וְיָדַע לַפְתָּח פְּתוּחִים עִם-הַחֲכָמִים אֲשֶׁר עָמַל בִּיהוּדָה וּבִירוּשָׁלַם אֲשֶׁר הֵכִין דָּוִד אָבִי:</p>	<p>So now, send me a man skilled in <u>working</u> with gold and with silver and with copper and with iron and with purple and <i>with</i> crimson and <i>with</i> cerulean blue <i>dye</i>, and <i>who</i> knows how to engrave engravings, <i>to work</i> with skilled <i>men</i> who <i>are</i> with me in Judah and Jerusalem, whom David my father <u>appointed</u>.</p>	<p> 1 Ki 5:6. <hr/>in working: gerundial use of the infinitive. <hr/>appointed ← <i>prepared</i>.</p>
2 Chr 2:8	<p>וּשְׁלַח-לִי עֵצֵי אֲרָזִים בְּרוֹשִׁים וְאֶלְגֹּמִים מִהַלְבָּנוֹן כִּי אֲנִי יָדַעְתִּי אֲשֶׁר עֹבְדֵיךָ יוֹדְעִים לְכָרוֹת עֵצֵי לְבָנוֹן וְהֵנָּה עֹבְדֵי עִם-עֹבְדֵיךָ:</p>	<p>And send me cedar and cypress and <u>almug</u> wood from Lebanon, for I know that your servants know <i>how</i> to fell the trees of Lebanon. And look, my servants <i>will be</i> with your servants,</p>	<p> 1 Ki 5:6. <hr/>almug: see 1 Ki 10:11.</p>
2 Chr 2:9	<p>וְלִהְיוּ לִי עֵצִים לְרֹב כִּי הַבַּיִת אֲשֶׁר-אֲנִי בֹנֶה גָדוֹל וְהַפְּלֵא:</p>	<p>in order to prepare wood for me in abundance, because the house which I am building <i>will be</i> great, and wondrously <i>so</i>.</p>	<p> 1 Ki 5:6.</p>
2 Chr 2:10	<p>וְהֵנָּה לַחֲטָבִים לְכַרְתֵּי הָעֵצִים נְתַתִּי חֲטָיִם מִכּוֹת לְעֹבְדֵיךָ כָּרִים עֲשָׂרִים אֶלֶף וּשְׁעָרִים כָּרִים עֲשָׂרִים אֶלֶף וַיִּזְן בַּתַּיִם עֲשָׂרִים אֶלֶף וּשְׁמוֹן בַּתַּיִם עֲשָׂרִים אֶלֶף: פ</p>	<p>And look, I will give to the hewers and to the lumberjacks – to your servants – twenty thousand <u>cors</u> of <u>threshed</u> wheat and twenty thousand <u>cors</u> of barley, and twenty thousand <u>baths</u> of wine, and twenty thousand <u>baths</u> of oil.”</p>	<p>cor (2x): about 60 imperial gallons or 270 litres. <hr/>threshed ← <i>beaten</i>. <hr/>bath (2x): about 6 imperial gallons or 27 litres.</p>
2 Chr 2:11	<p>וַיֹּאמֶר חוּרָם מֶלֶךְ-צֹר בְּכַתָּב וַיִּשְׁלַח אֶל-שְׁלֹמֹה בְּאֵהֶבֶת יְהוָה אֶת-עַמּוֹ נְתַנָּךְ עֲלֵיהֶם מֶלֶךְ:</p>	<p>And Hiram king of Tyre stated in writing and sent <i>the following</i> to Solomon: “In the LORD's love for his people, he has appointed you king over them.”</p>	<p> 1 Ki 5:7. <hr/>Hiram: see 2 Chr 2:3.</p>
2 Chr 2:12	<p>וַיֹּאמֶר חוּרָם בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עָשָׂה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֲשֶׁר נָתַן לְדָוִד הַמֶּלֶךְ בֶּן חָכָם יָדַע שֶׁכֶּל וּבִינָה אֲשֶׁר יִבְנֶה-בַּיִת לַיהוָה וּבַיִת לְמַלְכוּתוֹ:</p>	<p>Then Hiram said, “Blessed <i>be</i> the LORD God of Israel who made heaven and the earth, who has given to King David a wise son <i>who has</i> prudence and intelligence, who will build a house to the LORD, and a house for his kingdom.</p>	<p> 1 Ki 5:7. <hr/>Hiram: see 2 Chr 2:3. <hr/>has ← <i>knows</i>.</p>

2 Chr 2:13	וְעַתָּה שָׁלַחְתִּי אִישׁ־חָכָם יֹדֵעַ בִּינָה לְחֹרָם אָבִי:	So now, I have sent a skilled man who <u>has</u> intelligence, who <u>belonged</u> to Hiram my father,	has ← <i>knows</i> .
2 Chr 2:14	בֶּן־אִשָּׁה מִן־בָּנוֹת דָּן וְאָבִיו אִישׁ־צָרִי יֹדֵעַ לַעֲשׂוֹת בַּזָּהָב־וּבַכֶּסֶף בְּנַחֲשֵׁת בַּבְּרָזֶל בְּאֲבָנִים וּבַעֲצִים בְּאֲרָגְמָן בַּתְּכֵלֶת וּבַבּוּץ וּבַכְּרָמִיל וּלְפִתְחָהּ כָּל־פְּתוּחַ וּלְחֹשֶׁב כָּל־מַחְשָׁבֶת אֲשֶׁר יִנְתֶּן־לּוֹ עִם־חֲכָמָיִךָ וְחֲכָמֵי אֲדָנִי דָוִד אָבִיךָ:	the son of a woman <i>who is one of</i> the daughters of Dan, whose father <i>is</i> a Tyrian, who knows <i>how</i> to work with gold and with silver, with copper <i>and</i> with iron, with stone and with wood, with purple <i>and</i> with cerulean blue dye, and with <u>byssus</u> and with crimson, and <i>how</i> to engrave every <i>kind of</i> engraving, and to devise every <i>kind of</i> device which is presented to him, with your skilled <i>men</i> , and the skilled <i>men</i> of my lord David your father.	byssus: see 1 Chr 15:27.
2 Chr 2:15	וְעַתָּה הַחֲטִים וְהַשְּׁעָרִים הַשֶּׁמֶן וְהַיִּין אֲשֶׁר אָמַר אֲדָנִי יִשְׁלַח לְעַבְדֶּיךָ:	And now what my lord <u>specified</u> may he send to his servants – the wheat and the barley and the oil and the wine –	specified ← <i>said</i> .
2 Chr 2:16	וְאִנְחָנוּ נִכְלֵת יַעֲצִים מִן־הַלְּבָנוֹן כְּכָל־צְרָכְךָ וּנְבִיאָם לָךְ רַפְסֹדוֹת עַל־יָם יָפוּ וְאִתָּה תַעֲלֶה אֹתָם יְרוּשָׁלַם: פ	and we will fell trees <u>in Lebanon</u> according to all your <u>needs</u> , and we will bring them to you <u>as rafts</u> by sea <i>to</i> Joppa, whereupon you <i>can</i> bring them up <i>to</i> Jerusalem.”	1 Ki 5:9. in Lebanon ← <i>from Lebanon</i> . needs ← <i>need</i> . as rafts: or (on) <i>rafts</i> .
2 Chr 2:17	וַיִּסְפֹּר שְׁלֹמֹה כָּל־הָאֲנָשִׁים הַגֵּרִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל אַחֲרֵי הַסֶּפֶר אֲשֶׁר סָפַרָם דָּוִד אָבִיו וַיִּמָּצְאוּ מֵאָה וְחֲמִשִּׁים אָלֶף וּשְׁלֹשֶׁת אֲלָפִים וְיָשׁ מֵאוֹת:	And Solomon counted all the foreigners who <i>were</i> in the land of Israel after the census when David his father counted them, and they were found <i>to be</i> one hundred and fifty-three thousand and six hundred <i>in number</i> .	1 Ki 5:13, 1 Ki 5:14.
2 Chr 2:18	וַיַּעַשׂ מֵהֶם שִׁבְעִים אָלֶף סֹבֵל וְשִׁמְנִים אָלֶף חֹצֵב בְּהָר וּשְׁלֹשֶׁת אֲלָפִים וְיָשׁ מֵאוֹת מְנַצְחִים לְהַעֲבִיד אֶת־הָעָם:	And of them he made seventy thousand burden bearers and eighty thousand hewers on the mountain, and three thousand six hundred superintendents to put the people to work.	1 Ki 5:15, 1 Ki 5:16.
2 Chr 3:1	וַיַּחַל שְׁלֹמֹה לִבְנוֹת אֶת־בַּיִת־יְהוָה בִּירוּשָׁלַם בְּהַר הַמֹּזְרֵיָה אֲשֶׁר נִרְאָה לְדָוִד אָבִיהוּ אֲשֶׁר הֵכִין בְּמִקְוֹם דָּוִד בְּגֵרֶן אֲרָגָן הַיְבוּסִי:	So Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where <i>the LORD</i> had appeared to David his father, who had made preparations on David's site at the threshing floor of <u>Ornan</u> the Jebusite.	1 Ki 6:1. Ornan: see 2 Sam 24:16.

2 Chr 3:2	וַיִּחַל לִבְנוֹת בַּחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה אַרְבָּע לַמְּלָכוּתוֹ:	And he began to build in the second month, on the second <i>day</i> , in the fourth year of his reign.	1 Ki 6:1.
2 Chr 3:3	וְאַלֶּה הוּסַד שְׁלֹמֹה לִבְנוֹת אֶת־בַּיִת הָאֱלֹהִים הָאֶרֶץ אֲמֹת בַּמֶּדָּה הָרִאשׁוֹנָה אֲמֹת שְׁשִׁים וָרֹחַב אֲמֹת עֶשְׂרִים:	So by these <i>things</i> Solomon was moved to initiate building the house of God. The length in cubits by the former system was sixty cubits, and the width was twenty cubits.	1 Ki 6:2. was moved to initiate: was caused to found, but also it was founded. AV differs somewhat (was instructed), apparently translating from הוּסַר, from root יסר. cubit (3x): about 18 inches or 45 cm. former system ← first measure.
2 Chr 3:4	וְהָאוֹלָם אֲשֶׁר עַל־פְּנֵי הָאֶרֶץ עַל־פְּנֵי רֹחַב־הַבַּיִת אֲמֹת עֶשְׂרִים וְהַגָּבָה מֵאָה וְעֶשְׂרִים וַיִּצְפֶּהוּ מִפְּנִימָה זָהָב טָהוֹר:	And the portico which was in front had a length across the width of the house – twenty cubits. And its height was one hundred and twenty cubits. And he overlaid it on the inside with pure gold.	1 Ki 6:3, 1 Ki 6:21. cubit (2x): about 18 inches or 45 cm.
2 Chr 3:5	וְאֵת הַבַּיִת הַגָּדוֹל חִפָּה עֵץ בְּרוֹשִׁים וַיַּחֲפֶהוּ זָהָב טוֹב וַיַּעַל עָלָיו תַּמְרִים וְשִׁרְשֵׁרוֹת:	And he panelled the great house with cypress wood, and he overlaid it with fine gold, and he set palm tree figures and chains on it.	1 Ki 6:21. fine ← good. set ← raised.
2 Chr 3:6	וַיִּצֹף אֶת־הַבַּיִת אֶבֶן יְקָרָה לְתִפְאָרֶת וְהַזָּהָב זָהָב פְּרוּוֹים:	And he overlaid the house with expensive stone for its splendour. And the gold was Parvaim gold.	1 Ki 6:22.
2 Chr 3:7	וַיַּחֲף אֶת־הַבַּיִת הַקְּרוֹת הַסַּפִּים וְקִירוֹתָיו וְדִלְתוֹתָיו זָהָב וּפְתָח כְּרוּבִים עַל־הַקִּירוֹת: ס	And he overlaid the house – the beams and the thresholds and its walls and its doors with gold, and he engraved cherubim on the walls.	1 Ki 6:22.
2 Chr 3:8	וַיַּעַשׂ אֶת־בַּיִת־קֹדֶשׁ הַקְּדוּשִׁים אֲרָכּוֹ עַל־פְּנֵי רֹחַב־הַבַּיִת אֲמֹת עֶשְׂרִים וָרֹחַבּוֹ אֲמֹת עֶשְׂרִים וַיַּחֲפֶהוּ זָהָב טוֹב לְכַבָּרִים שֵׁשׁ מֵאוֹת:	And he made the room of the holy of holies, whose length was in accordance with the width of the house – twenty cubits – and its width was twenty cubits, and he overlaid it with fine gold, amounting to six hundred talents.	1 Ki 6:22. room ← house. cubit (2x): about 18 inches or 45 cm. fine ← good. talents: see Ex 25:39.
2 Chr 3:9	וּמִשְׁקַל לְמִסְמְרוֹת לְשִׁקְלִים חֲמִשִּׁים זָהָב וְהַעֲלִיֹּת חִפָּה זָהָב:	And the weight of the nails was equal to that of fifty shekels of gold. And he overlaid the upper rooms with gold.	1 Ki 6:22.

2 Chr 3:10	וַיַּעַשׂ בְּבַיִת־קֹדֶשׁ הַקְּדָשִׁים כְּרוּבִים שְׁנַיִם מֵעֵשָׂה צַעֲצָעִים וַיִּצְפוּ אֹתָם זָהָב:	And in the <u>room</u> of the holy of holies he made two cherubim – carved work – and <i>the gilders</i> overlaid them <i>with</i> gold.	1 Ki 6:23. room ← <i>house</i> . <i>the gilders</i> : supplied because the verb is plural. AV differs (<i>he ... overlayeth</i>), and even [YLT] fails to recognize the plural verb.
2 Chr 3:11	וּכְנָפֵי הַכְּרוּבִים אַרְבָּע אַמּוֹת עֶשְׂרִים כַּנֶּף הָאֶחָד לְאַמּוֹת חֲמֵשׁ מִגְעַת לְקִיר הַבַּיִת וְהַכַּנֶּף הָאַחֶרֶת אַמּוֹת חֲמֵשׁ מִגְיַע לְכַנֶּף הַכְּרוּב הָאַחֵר:	As for the wings of the cherubim, their length was twenty <u>cubits</u> . One wing <i>had a length</i> of five cubits, touching the wall of the <u>room</u> , while the other wing <i>of</i> five cubits touched the wing of the other cherub.	1 Ki 6:24. cubit (2x): about 18 inches or 45 cm. room ← <i>house</i> .
2 Chr 3:12	וּכַנֶּף הַכְּרוּב הָאַחֶד אַמּוֹת חֲמֵשׁ מִגְיַע לְקִיר הַבַּיִת וְהַכַּנֶּף הָאַחֶרֶת אַמּוֹת חֲמֵשׁ דְּבִקָּה לְכַנֶּף הַכְּרוּב הָאַחֵר:	And the wing of the other cherub <i>was</i> five <u>cubits in length</u> , touching the wall of the <u>room</u> , and the other wing <i>was</i> five cubits, adjoining the wing of the other cherub.	1 Ki 6:25, 1 Ki 6:27. cubit (2x): about 18 inches or 45 cm. room ← <i>house</i> .
2 Chr 3:13	כְּנָפֵי הַכְּרוּבִים הָאֵלֶּה פְּרָשִׁים אַמּוֹת עֶשְׂרִים וְהֵם עֹמְדִים עַל־רַגְלֵיהֶם וּפְנֵיהֶם לְבַיִת: ס	The wings of these cherubim extended <i>to</i> twenty <u>cubits</u> , and they stood on their feet with their faces <i>directed</i> inwards.	1 Ki 6:27. cubit: about 18 inches or 45 cm.
2 Chr 3:14	וַיַּעַשׂ אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְכִרְמִיל וּבוּץ וַיַּעַל עָלָיו כְּרוּבִים: ס	And he made the veil <i>of</i> cerulean blue and purple and crimson <i>material</i> , and <u>byssus</u> , and he set up cherubim on it.	byssus: see 1 Chr 15:27.
2 Chr 3:15	וַיַּעַשׂ לְפָנֵי הַבַּיִת עַמּוּדִים שְׁנַיִם אַמּוֹת שְׁלֹשִׁים וְחֲמֵשׁ אַרְדָּ וְהֶצְפֹּת אֲשֶׁר־עַל־רֹאשׁוֹ אַמּוֹת חֲמֵשׁ: ס	And in front of the house he made two columns, thirty-five <u>cubits in height</u> , and the capital which <i>was</i> on top of them <i>was</i> five cubits <u>high</u> .	1 Ki 7:15, 1 Ki 7:16. cubit (2x): about 18 inches or 45 cm. height ← <i>length</i> . on top of them ← <i>on top of it</i> .
2 Chr 3:16	וַיַּעַשׂ שְׂרָשְׁרוֹת בְּדָבִיר וַיִּתֵּן עַל־רֹאשׁ הָעַמּוּדִים וַיַּעַשׂ רְמוֹנִים מֵאָה וַיִּתֵּן בְּשְׂרָשְׁרוֹת:	And he made a work in chains in the place of address, and he put <i>it</i> on top of the columns, and he made one hundred pomegranates and put <i>them</i> on the <i>work in</i> chains.	1 Ki 7:16.
2 Chr 3:17	וַיִּקַּם אֶת־הָעַמּוּדִים עַל־פְּנֵי הַהֵיכָל אֶחָד מִיְמִין וְאֶחָד מִהַשְּׂמֹאל וַיִּקְרָא שֵׁם־הַיְמִינִי **הַיְמָנִל יָכִין וְשֵׁם הַשְּׂמֹאלִי בְּעֹז: ס	And he erected the columns alongside the temple, one on the right and one on the left, and he called the <u>right hand</u> one Jachin, and the left <u>hand</u> one Boaz.	right: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. 1 Ki 7:21.

2 Chr 4:1	וַיַּעַשׂ מִזְבֵּחַ נְחֹשֶׁת עֲשָׂרִים אַמָּה אָרְכוֹ וְעֲשָׂרִים אַמָּה רְחִבּוֹ וְעֵשֶׂר אַמּוֹת קוֹמָתוֹ: ס	And he made a copper altar whose length <i>was</i> twenty cubits and whose width <i>was</i> twenty cubits and whose height <i>was</i> ten cubits.	cubit (3x): about 18 inches or 45 cm.
2 Chr 4:2	וַיַּעַשׂ אֶת־הַיָּם מוֹצֵק עֲשָׂר בְּאַמָּה מִשְׁפָּתוֹ אֶל־שְׁפָתוֹ עָגוּל סָבִיב וְחֲמֵשׁ בְּאַמָּה קוֹמָתוֹ וְקוֹ שְׁלֹשִׁים בְּאַמָּה יִסַּב אֹתוֹ סָבִיב:	And he made the cast <i>artificial</i> sea, ten cubits in diameter, circular <i>all</i> round, whose height <i>was</i> five cubits, and a line of thirty cubits <i>would</i> fit round it.	1 Ki 7:23. in diameter ← <i>from its rim to its rim</i> . would fit round it ← <i>will surround it around</i> . On pi, see 1 Ki 7:23.
2 Chr 4:3	וּדְמֹת בְּקָרִים תַּחַת לוֹ סָבִיב סָבִיב סוּבְבִים אֹתוֹ עֲשָׂר בְּאַמָּה מְקִיפִים אֶת־הַיָּם סָבִיב שְׁנַיִם טוּרִים הַבְּקָר יִצּוּקִים בְּמִצְקָתוֹ:	And below it, encircling it <i>all</i> around <i>was</i> an image of oxen, ten to the cubit, encircling the <i>artificial</i> sea. <i>There were</i> two rows of oxen cast <i>integrally</i> .	1 Ki 7:24. <i>all</i> around ← <i>around, around</i> . encircling the <i>artificial</i> sea ← <i>surrounding the sea around</i> . integrally ← <i>in its casting</i> .
2 Chr 4:4	עוֹמֵד עַל־שְׁנַיִם עֲשָׂר בְּקָר שְׁלֹשָׁה פְּנִים צְפוֹנָה וּשְׁלוֹשָׁה פְּנִים יָמָה וּשְׁלֹשָׁה פְּנִים נֹגְבָה וּשְׁלֹשָׁה פְּנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מְלֻמְעָלָה וְכָל־אַחֲרֵיהֶם בֵּיתָה:	It stood on twelve oxen – three facing northwards, and three facing westwards, and three facing southwards, and three facing eastwards. And the <i>artificial</i> sea rested on them, above, and all their posteriors <i>were</i> facing inwards.	1 Ki 7:25.
2 Chr 4:5	וְעֵבְיוֹ טֶפַח וּשְׁפָתוֹ כְּמַעֲשֵׂה שְׁפַת־כּוֹס פָּרַח שׁוֹשְׁנָה מְחֻזָּק בְּתֵים שְׁלֹשֶׁת אֲלָפִים יָבִיל: ס	And its thickness <i>was</i> a handbreadth, and its rim <i>was</i> in the style of the rim of the bud of a lily flower. It held three thousand baths in volume.	1 Ki 7:26. in the style ← <i>like the work</i> . it held ... in volume ← <i>holding ... it will contain</i> . bath: about 6 imperial gallons or 27 litres.
2 Chr 4:6	וַיַּעַשׂ כִּיּוּרִים עֲשָׂרָה וַיִּתֵּן חֲמֵשֶׁה מִיְמִין וְחֲמֵשֶׁה מִשְׂמָאל לְרַחֲצָה בָּהֶם אֶת־מַעֲשֵׂה הָעוֹלָה יְדִיחוּ בָּם וְהַיָּם לְרַחֲצָה לְכַהֲנָיִם בּוֹ: ס	And he made ten lavers, and he put five of them on the right hand side and five on the left hand side, to wash in them. They washed in them the things to do with the burnt offering, whereas the <i>artificial</i> sea was for the priests to wash.	1 Ki 7:38, 1 Ki 7:39. the things to do with ← <i>the deed of</i> .
2 Chr 4:7	וַיַּעַשׂ אֶת־מְנֻרֹת הַזָּהָב עֲשָׂר כְּמִשְׁפָּטָם וַיִּתֵּן בְּהֵיכָל חֲמֵשׁ מִיְמִין וְחֲמֵשׁ מִשְׂמָאל: ס	And he made ten golden lampstands in the prescribed way for them, and he put them in the temple – five on the right and five on the left.	in the prescribed way for them ← <i>as their custom / judgment</i> .

2 Chr 4:8	וַיַּעַשׂ שְׁלֹחָנוֹת עֲשָׂרָה וַיִּנַּח בְּהִיכָל חַמְשָׁה מִיְמִין וַחַמְשָׁה מִשְׁמָאוֹל וַיַּעַשׂ מֵזֶרְקֵי זָהָב מֵאָה:	And he made ten tables, and he placed <i>them</i> in the temple – five on the right and five on the left. And he made one hundred golden sprinkling basins.	
2 Chr 4:9	וַיַּעַשׂ חֲצֵר הַכֹּהֲנִים וְהַעֲזָרָה הַגְּדוֹלָה וְדִלְתוֹת לָעֲזָרָה וְדִלְתוֹתֵיהֶם צָפָה נְחֹשֶׁת:	And he made the priests' courtyard and the great enclosure, and doors for the enclosure, and he overlaid their doors <i>with</i> copper.	
2 Chr 4:10	וְאֶת־הַיָּם נָתַן מִכְּתֵף הַיְמָנִית קִדְמָה מִמּוֹל נֹגְבָה:	And he put the <i>artificial</i> sea on the right <i>hand</i> side, in the southern part of the eastern side.	1 Ki 7:39. side ← <i>shoulder</i> . in the southern part of the eastern side ← <i>eastwards opposite south</i> .
2 Chr 4:11	וַיַּעַשׂ חוּרָם אֶת־הַסִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻרְקוֹת ס וַיְכַל *חִירָם* *חֹרָם* לַעֲשׂוֹת אֶת־הַמְּלָאכָה אֲשֶׁר עָשָׂה לְמֶלֶךְ שְׁלֹמֹה בְּבַיִת הָאֱלֹהִים:	And Hiram made the pans and the shovels and the sprinkling basins, and {Q: Hiram} [K: Hiram] finished making the artisanry which he made for King Solomon <i>to go</i> in the house of God:	1 Ki 7:40.
2 Chr 4:12	עַמּוּדִים שְׁנַיִם וְהַגְּלוֹת וְהַכְּתָרוֹת עַל־רֹאשׁ הָעַמּוּדִים שְׁתֵּים וְהַשְּׁבָכוֹת שְׁתֵּים לְכַסּוֹת אֶת־שְׁתֵּי גְלוֹת הַכְּתָרוֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים:	the two columns with bowls and capitals on top of both columns, and the two trellises to cover the two bowls of the capitals which <i>were</i> on top of the columns,	1 Ki 7:41.
2 Chr 4:13	וְאֶת־הַרְמוֹנִים אַרְבַּע מֵאוֹת לְשְׁתֵּי הַשְּׁבָכוֹת שְׁנַיִם טוּרִים רְמוֹנִים לְשְׁבַכָּה הָאֶחָת לְכַסּוֹת אֶת־שְׁתֵּי גְלוֹת הַכְּתָרוֹת אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים:	and four hundred pomegranates for the two trellises – two rows of pomegranates to <u>each</u> trellis to cover the two bowls of the capitals which <i>were</i> on top of the columns.	1 Ki 7:42. each ← <i>one</i> . on top of ← <i>upon the face of</i> .
2 Chr 4:14	וְאֶת־הַמְּכַנּוֹת עָשָׂה וְאֶת־הַבִּירוֹת עָשָׂה עַל־הַמְּכַנּוֹת:	And he made the stands, and he made the lavers on the stands,	1 Ki 7:43.
2 Chr 4:15	אֶת־הַיָּם אֶחָד וְאֶת־הַבֶּקֶר שְׁנַיִם־עָשָׂר תַּחְתָּיו:	and the single <i>artificial</i> sea, and the twelve oxen under it.	1 Ki 7:44.

2 Chr 4:16	<p>וְאֶת־הַסִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְזֻלְגוֹת וְאֶת־כָּל־כְּלִיָּהֶם עֲשֶׂה חוֹרָם אָבִיו לְמִלְךָ שְׁלֹמֹה לְבַיִת יְהוָה נְחֹשֶׁת מְרוֹק:</p>	<p>And H^uram his father made the <u>pan</u>s and the <u>shovel</u>s and the <u>fork</u>s and all the equipment for King Solomon for the house of the LORD, <i>in</i> polished copper.</p>	<p> 1 Ki 7:45. and H^uram his father made the pan^s: in a Hebrew “OVS” (object-verb-subject) sentence.</p>
2 Chr 4:17	<p>בְּכַבֵּר הַיַּרְדֵּן יִצְקֵם הַמֶּלֶךְ בְּעֵבֵי הָאָדָמָה בֵּין סֻכּוֹת וּבֵין צְרַדְתָּה:</p>	<p>The king cast them in the tract of the Jordan, in the thickly overgrown land between Succoth and Zeredath.</p>	<p> 1 Ki 7:46. Zeredath: AV= Zeredatha, taking the locative <i>hé</i> as part of the name.</p>
2 Chr 4:18	<p>וַיַּעַשׂ שְׁלֹמֹה כָּל־הַכֵּלִים הָאֵלֶּה לְרֹב מְאֹד כִּי לֹא נִחְקַר מִשְׁקַל הַנְּחֹשֶׁת: פ</p>	<p>So Solomon <u>made</u> all this equipment, <i>which was</i> in great abundance, for the weight of copper was not investigated.</p>	<p> 1 Ki 7:47. made: standing for <i>had (it)</i> <i>made</i>.</p>
2 Chr 4:19	<p>וַיַּעַשׂ שְׁלֹמֹה אֶת כָּל־הַכֵּלִים אֲשֶׁר בַּיִת הָאֱלֹהִים וְאֶת מִזְבַּח הַזָּהָב וְאֶת־הַשְּׁלֹחָנוֹת וְעַלֵּיהֶם לֶחֶם הַפָּנִים:</p>	<p>So Solomon made all the equipment which <i>was for</i> the house of God, including the golden altar and the tables, on which the showbread <i>is put</i>,</p>	<p> 1 Ki 7:48.</p>
2 Chr 4:20	<p>וְאֶת־הַמְנֹרוֹת וְנִרְתִּיהֶם לְבַעֲרָם כַּמִּשְׁפָּט לִפְנֵי הַדְּבִיר זָהָב סָגוֹר:</p>	<p>and the lampstands and their lamps, for them to burn in the prescribed way before the place of address, <i>of</i> seamless gold,</p>	<p> 1 Ki 7:49.</p>
2 Chr 4:21	<p>וְהַפָּרַח וְהַנִּירוֹת וְהַמְּלַקְחִים זָהָב הוּא מְכֻלּוֹת זָהָב:</p>	<p>and the <u>flower</u>s and the lamps and the golden snuffing-tongs, <u>immaculate</u> in gold,</p>	<p> 1 Ki 7:49. flowers ← <i>flower</i>. See 1 Ki 7:49. immaculate ← <i>perfections</i>.</p>
2 Chr 4:22	<p>וְהַמְזַמְרוֹת וְהַמְזַרְקוֹת וְהַכַּפּוֹת וְהַמַּחְתּוֹת זָהָב סָגוֹר וּפְתַח הַבַּיִת דְּלֹתָיו הַפְּנִימִיּוֹת לְקֹדֶשׁ הַקְּדוּשִׁים וְדֹלְתֵי הַבַּיִת לַהֵיכָל זָהָב:</p>	<p>and the snuffers and the sprinkling basins and the ladles and the firepans – <i>of</i> seamless gold – and <i>at</i> the entrance to the house, its inner doors to the holy of holies, and the doors to the temple <u>building</u> – <i>again of</i> gold.</p>	<p> 1 Ki 7:50. building ← <i>house</i>.</p>
2 Chr 5:1	<p>וַתִּשְׁלַם כָּל־הַמְּלָאכָה אֲשֶׁר־עָשָׂה שְׁלֹמֹה לְבַיִת יְהוָה ס וַיָּבֵא שְׁלֹמֹה אֶת־קְדָשָׁי דָּוִד אָבִיו וְאֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־כָּל־הַכֵּלִים נָתַן בְּאֵצְרוֹת בַּיִת הָאֱלֹהִים: פ</p>	<p>And all the artisanry which Solomon made for the house of the LORD was completed, and Solomon brought the holy <u>articles</u> of David his father, and he put the silver and the gold and all the equipment in the treasuries of the house of God.</p>	<p> 1 Ki 7:51.</p>

2 Chr 5:2	אז יקהיל שלמה את־זקני ישראל ואת־כל־ראשי המטות נשיאי האבות לבני ישראל אל־ירושלם להעלות את־ארון ברית־יהוה מעיר דוד היא ציון:	Then Solomon convened the elders of Israel and all the heads of the tribes, the leaders of the <u>paternal families</u> of the sons of Israel, in Jerusalem, to bring up the ark of the covenant of the LORD from the City of David, which <i>is</i> Zion.	1 Ki 8:1. <hr/> paternal families ← <i>fathers</i> .
2 Chr 5:3	ויקהלו אל־המלך כל־איש ישראל בחג הוא החדש השביעי:	So every <i>head</i> man of Israel was convened to the king at the <u>festival time</u> – that <i>is</i> in the seventh month.	1 Ki 8:2. <hr/> the festival <i>time</i> : i.e. <i>Tabernacles</i> .
2 Chr 5:4	ויבאו כל זקני ישראל וישאו הלויים את־הארון:	So all the elders of Israel came, and the Levites carried the ark.	1 Ki 8:3.
2 Chr 5:5	ויעלו את־הארון ואת־אהל מועד ואת־כל־כלי הקדש אשר באהל העלו אתם הכהנים הלויים:	And they brought the ark up, and the tent of contact, and all the holy equipment which <i>was</i> in the tent. And <i>it was</i> the Levite priests <i>who</i> brought it up.	1 Ki 8:4. <hr/> brought it up: in a Hebrew “VOS” (verb-object-subject) sentence.
2 Chr 5:6	והמלך שלמה וכל־עדת ישראל הנועדים עליו לפני הארון מזבחים צאן ובקר אשר לא־יספרו ולא ימנו מרב:	Then King Solomon, and the whole congregation of Israel which <i>was</i> assembled with him before the ark, <i>sacrificed</i> sheep and oxen, which <i>could</i> not be numbered and <i>could</i> not be counted for abundance.	1 Ki 8:5. <hr/> sacrificed: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
2 Chr 5:7	ויביאו הכהנים את־ארון ברית־יהוה אל־מקומו אל־דביר הבית אל־קדש הקדשים אל־תחת כנפי הכרוובים:	And the priests brought the ark of the covenant of the LORD to its place – to the place of address of the house, to the holy of holies – <u>under</u> the wings of the cherubim.	1 Ki 8:6. <hr/> under ← <i>to under</i> .
2 Chr 5:8	ויהיו הכרוובים פרשים כנפים על־מקום הארון ויכסו הכרוובים על־הארון ועל־בדיו מלמעלה:	And the cherubim stretched out <i>their</i> wings over the place of the ark, and the cherubim covered the ark and its staves from above.	1 Ki 8:7.
2 Chr 5:9	ויאריכו הבדים ויראו ראשי הבדים מן־הארון על־פני הדביר ולא יראו החוצה ויהי־שם עד היום הזה:	And they extended the staves <u>such that</u> the <u>ends</u> of the staves of the ark were visible in front of the place of address, but they were not visible outside. And it has been there up to this day.	1 Ki 8:8. <hr/> such that: purposive use of the <i>vav</i> . <hr/> ends ← <i>heads</i> .

2 Chr 5:10	אִין בְּאֲרוֹן רַק שְׁנֵי הַלְחֹת אֲשֶׁר־נָתַן מֹשֶׁה בְּחֶרֶב אֲשֶׁר כָּרַת יְהוָה עִם־בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם: פ	There was nothing in the ark except the two tablets which Moses put <i>in it</i> at Horeb, when the LORD made a covenant with the sons of Israel when they came out of Egypt.	1 Ki 8:9. Horeb: also known as Sinai.
2 Chr 5:11	וַיְהִי בְצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ כִּי כָל־הַכֹּהֲנִים הַנִּמְצָאִים הִתְקַדְּשׁוּ אִין לְשִׁמּוֹר לְמַחְלְקוֹת:	Then it came to pass, when the priests came out of the sanctuary, that all the priests who were present had sanctified themselves. They <i>were not on duty</i> according to <i>their</i> divisions.	1 Ki 8:10. present ← <i>found</i> . on duty ← <i>to guard</i> .
2 Chr 5:12	וְהַלְוִיִּם הַמְשַׁרְרִים לְכָל־ם לְאַסָּף לְהִימָן לְיִדְתוֹן וְלִבְנֵיהֶם וְלֶאֱחִיהֶם מְלַבְּשִׁים בּוּץ בְּמִצְלָתַיִם וּבְנִבְלִים וּכְנָרוֹת עֹמְדִים מְזַרְח לְמִזְבֵּחַ וְעִמָּהֶם כֹּהֲנִים לְמִאָּה וְעֶשְׂרִים *מַחְצְרִים *מַחְצְרִים בְּחֻצְרוֹת:	And the Levites who sang – all of Asaph's choirs, of Heman's, of Jeduthun's, and <i>those</i> of their sons and their brothers, clothed <i>in byssus</i> – with timbrels and lutes and harps, stood to the east of the altar, and with them <i>were</i> one hundred and twenty priests blowing trumpets.	blowing: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning, <i>trumpeting</i> . byssus: see 1 Chr 15:27.
2 Chr 5:13	וַיְהִי כְּאֶחָד *לְמַחְצְרִים *לְמַחְצְרִים וְלְמַשְׁרָרִים לְהַשְׁמִיעַ קוֹל־אֶחָד לְהַלֵּל וְלִהְדוֹת לַיהוָה וּכְהָרִים קוֹל בְּחֻצְרוֹת וּבְמִצְלָתַיִם וּבְכָל־י הַשִּׁיר וּבַהֲלֵל לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסֵדוֹ וְהַבֵּית מְלֵא עָנַן בֵּית יְהוָה:	And it came to pass, as the trumpeters and the singers <i>were in unison in producing a harmonious sound, in praising and giving thanks to the LORD, and in raising their voice</i> with trumpets and timbrels and musical instruments, and <i>in praising the LORD that he is good, that his kindness is age-abiding, that the building – the house of the LORD – filled with a cloud</i> .	trumpeters: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Rev 15:8. 1 Ki 8:10. in producing ... in praising ... giving thanks ... in raising ... in praising: gerundial use of the infinitive. a harmonious sound ← <i>one sound</i> .
2 Chr 5:14	וְלֹא־יָכְלוּ הַכֹּהֲנִים לְעִמּוֹד לְשֵׁרֶת מִפְּנֵי הָעָנָן כִּי־מְלֵא כְבוֹד־יְהוָה אֶת־בַּיִת הָאֱלֹהִים: פ	And the priests could not stand to serve because of the cloud, because the glory of the LORD filled the house of God.	1 Ki 8:11.
2 Chr 6:1	אָז אָמַר שְׁלֹמֹה יְהוָה אָמַר לְשִׁבּוֹן בְּעֶרְפָּל:	Then Solomon said, “The LORD said that <i>he</i> would dwell In thick clouds.	1 Ki 8:12.
2 Chr 6:2	וְאֲנִי בָנִיתִי בֵּית־זָבֻל לָךְ וּמְכוֹן לְשִׁבְתֶּךָ עוֹלָמִים:	And I have built A dwelling place for you And an age-abiding abode For you to reside <i>in</i> .”	1 Ki 8:13. place ← <i>house</i> . The change of grammatical person (he ... you) is not unusual (compare Ps 91).

2 Chr 6:3	וַיִּסַּב הַמֶּלֶךְ אֶת־פָּנָיו וַיְבָרֵךְ אֶת כָּל־קְהַל יִשְׂרָאֵל וְכָל־קְהַל יִשְׂרָאֵל עֹמְדִים:	Then the king <u>turned round</u> and blessed the whole convocation of Israel, and the whole convocation of Israel was standing	1 Ki 8:14. turned round ← <i>turned his face</i> .
2 Chr 6:4	וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּפִיו אֶת דְּוִד אָבִי וַיְבַדְּדוּ מִלֵּא לֵאמֹר:	as he said, “Blessed <i>be</i> the LORD God of Israel who spoke by his <i>own</i> mouth with David my father, and <i>who</i> <u>accomplished it</u> , when he said,	1 Ki 8:15. accomplished it ← <i>fulfilled (it) by his hands</i> . Compare 2 Chr 6:15.
2 Chr 6:5	מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי מֵאֶרֶץ מִצְרַיִם לֹא־בַחַרְתִּי בְעִיר מִכָּל שְׁבֵטֵי יִשְׂרָאֵל לִבְנוֹת בַּיִת לַיהוָה שְׁמִי שָׁם וְלֹא־בַחַרְתִּי בְּאִישׁ לְהִיּוֹת נָגִיד עַל־עַמִּי יִשְׂרָאֵל:	‘From the day when I brought my people out of the land of Egypt, I did not select a city from <u>any</u> of the tribes of Israel to build a house for my name to be there, and I did not choose a man to be a leader over my people Israel,	1 Ki 8:16. any ← <i>all</i> .
2 Chr 6:6	וַאֲבָחַר בִּירוּשָׁלַיִם לְהִיּוֹת שְׁמִי שָׁם וַאֲבָחַר בְּדָוִד לְהִיּוֹת עַל־עַמִּי יִשְׂרָאֵל:	then I chose Jerusalem for my name to be there, and I chose David to be over my people Israel.’	1 Ki 8:16.
2 Chr 6:7	וַיְהִי עִם־לִבְבִי דָוִד אָבִי לִבְנוֹת בַּיִת לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	And it was <u>in the heart</u> of David my father to build a house for the name of the LORD God of Israel.	1 Ki 8:17. in the heart ← <i>with the heart</i> .
2 Chr 6:8	וַיֹּאמֶר יְהוָה אֶל־דָּוִד אָבִי יַעֲזֹב אֲשֶׁר הָיָה עִם־לִבְבְּךָ לִבְנוֹת בַּיִת לְשְׁמִי הַטִּיבוֹתָ כִּי הָיָה עִם־לִבְבְּךָ:	But the LORD said to David my father, ‘Inasmuch as it was <u>in your heart</u> to build a house for my name, you did well, for it was <u>in your heart</u> .	1 Ki 8:18. but: adversative use of the vav. in your heart (2x) ← <i>with your heart</i> .
2 Chr 6:9	רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי בְנֵךְ הַיּוֹצֵא מִחֻלְעֵיךָ הוּא־יִבְנֶה הַבַּיִת לְשְׁמִי:	However, <i>it is</i> not you <i>who</i> will build the house, but <i>it is</i> your son who will come from your loins who will build the house for my name.’	1 Ki 8:19.
2 Chr 6:10	וַיִּקֶם יְהוָה אֶת־דְּבָרֹו אֲשֶׁר דִּבֶּר וְאָקוּם תַּחַת דָּוִד אָבִי וַאֲשַׁב עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה וַאֲבָנָה הַבַּיִת לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	And the LORD <u>fulfilled</u> his word which he had spoken, and I arose in the place of David my father, and I sat on the throne of Israel, as the LORD had said, and I built the house for the name of the LORD God of Israel.	1 Ki 8:20. fulfilled ← <i>set up</i> .
2 Chr 6:11	וַאֲשִׁים שָׁם אֶת־הָאָרוֹן אֲשֶׁר־שָׁם בְּרִית יְהוָה אֲשֶׁר כָּרַת עִם־בְּנֵי יִשְׂרָאֵל:	And I set up the ark there, where the covenant of the LORD <i>is</i> , which he made with the sons of Israel.”	1 Ki 8:21.

2 Chr 6:12	וַיַּעֲמֵד לְפָנַי מִזְבַּח יְהוָה נֹגֵד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו:	And he stood before the LORD's altar opposite the whole convocation of Israel, and he stretched out his hands.	1 Ki 8:22.
2 Chr 6:13	כִּי־עָשָׂה שְׁלֹמֹה כִּיּוֹר נְחֹשֶׁת וַיִּתְּנֶהוּ בְּתוֹךְ הָעֲזָרָה חֲמִשׁ אַמּוֹת אָרְכּוֹ וְחֲמִשׁ אַמּוֹת רָחְבּוֹ וְאַמּוֹת שְׁלוֹשׁ קוֹמָתוֹ וַיַּעֲמֵד עָלָיו וַיִּבְרַךְ עַל־בְּרַכְיֹו נֹגֵד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמַיְמָה:	For Solomon had made a copper laver, and he had put it in the enclosure, and its length was five cubits, and its width was five cubits, and its height was three cubits. And he stood on it and knelt down in the presence of the whole convocation of Israel, and he stretched out his hands towards heaven,	1 Ki 8:22. <hr/> in (first occurrence in verse): or in the middle of. <hr/> cubit (3x): about 18 inches or 45 cm. <hr/> knelt down ← knelt on his knees.
2 Chr 6:14	וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אִין־כַּמּוֹד אֱלֹהִים בַּשָּׁמַיִם וּבְאַרְצָן שֹׁמְרֵי הַבְּרִית וְהַחֹסֵד לְעַבְדֶּיךָ הַהֹלְכִים לְפָנֶיךָ בְּכָל־לְבָבָם:	and he said, “O LORD God of Israel, <i>there is</i> no God like you in heaven or on the earth – <i>you who</i> keep the covenant and kindness with your servants who walk before you with all their heart –	1 Ki 8:23.
2 Chr 6:15	אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִד אָבִי אֶת אֲשֶׁר־דִּבַּרְתָּ לּוֹ וַתְּדַבֵּר בְּפִיךָ וּבִידְךָ מִלֵּאת כִּיּוֹם הַזֶּה:	in that what you said to your servant – David my father – you kept for him, for you spoke with your mouth, and you have accomplished it, as it is today.	1 Ki 8:24. <hr/> said to your servant ... kept for him ← kept for your servant ... said to him. <hr/> accomplished it ← fulfilled (it) by your hand. Compare 2 Chr 6:4.
2 Chr 6:16	וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל שֹׁמֵר לְעַבְדְּךָ דָּוִד אָבִי אֶת אֲשֶׁר דִּבַּרְתָּ לּוֹ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנָי יּוֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בְנֶיךָ אֶת־דְּרֹכֶיךָ לְלַכֵּת בְּתוֹרֹתַי כַּאֲשֶׁר הִלַּכְתָּ לְפָנָי:	So now, O LORD God of Israel, keep for your servant David my father what you said to him when you said, ‘No-one of your line sitting on the throne of Israel will be cut off before me, provided your sons keep their way by walking in my law, as you have walked before me.’	1 Ki 8:25. <hr/> by walking: gerundial use of the infinitive.
2 Chr 6:17	וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֵאֱמֹן דְּבָרְךָ אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ לְדָוִד:	And now, O LORD God of Israel, may your word which you spoke to your servant – to David – be upheld.	1 Ki 8:26.
2 Chr 6:18	כִּי הֲאֵמָנָם יֵשֵׁב אֱלֹהִים אֶת־הָאָדָם עַל־הָאָרֶץ הַזֶּה שָׁמַיִם וּשְׁמַיִם הַשָּׁמַיִם לֹא יִכְלְלוּךָ אֵף כִּי־הִבֵּיתִי הַזֶּה אֲשֶׁר בָּנִיתִי:	For will God truly dwell with man on earth? Behold, heaven and the heaven of heavens cannot contain you, so how much less this house which I have built?	1 Ki 8:27.

2 Chr 6:19	<p>וּפְנִיתָ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תְּחִנָּתוֹ יְהוָה אֱלֹהֵי לְשִׁמְעַת אֶל־הֶרְנָה וְאֶל־הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְפַּלֵּל לְפָנֶיךָ:</p>	<p>But you have <u>considered</u> the prayer of your servant and his supplication, O LORD my God, <u>in hearing</u> the shout and the prayer which your servant is praying before you,</p>	<p> 1 Ki 8:28. <hr/> considered ← <i>turned to</i>. <hr/> in hearing: gerundial use of the infinitive.</p>
2 Chr 6:20	<p>לְהִיזוֹת עֵינֶיךָ פְתִיחוֹת אֶל־הַבַּיִת הַזֶּה יוֹמָם וְלַיְלָה אֶל־הַמָּקוֹם אֲשֶׁר אָמַרְתָּ לְשׁוֹם שְׁמֶךָ שָׁם לְשִׁמוּעַ אֶל־הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עַבְדְּךָ אֶל־הַמָּקוֹם הַזֶּה:</p>	<p>that your eyes may be open by day and night to this house – to the place <i>of</i> which you said to set up your name there – so as to hear the prayer which your servant will pray <u>facing this place</u>.</p>	<p> 1 Ki 8:29. <hr/> facing this place ← <i>to, towards this place</i>. Compare Dan 6:10.</p>
2 Chr 6:21	<p>וְשָׁמַעְתָּ אֶל־תְּחִנּוּנַי עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע מִמָּקוֹם שְׁבַתְךָ מִזֶּה־שָׁמַיִם וְשָׁמַעְתָּ וְסָלַחְתָּ:</p>	<p>And do hear the supplications of your servant and your people Israel, who will pray <u>facing this place</u>, and do hear from the place <i>where</i> you are seated – from the heavens – so do hear and forgive.</p>	<p> 1 Ki 8:30. <hr/> facing this place: see 2 Chr 6:20.</p>
2 Chr 6:22	<p>אִם־יַחֲטֵא אִישׁ לְרֵעֵהוּ וְנִשְׁאָבוּ אֵלָה לְהֶאֱלֹתוֹ וּבָא אֵלָה לְפָנַי מִזְבֵּחַךְ בַּבַּיִת הַזֶּה:</p>	<p>If a man sins against his neighbour, and an oath <u>is imposed</u> on him, so as to adjure him, and the oath comes before your altar in this house,</p>	<p> 1 Ki 8:31. <hr/> is imposed ← <i>he bears</i>.</p>
2 Chr 6:23	<p>וְאַתָּה תִּשְׁמַע מִזֶּה־שָׁמַיִם וְעָשִׂיתָ וְשִׁפְטָתָ אֶת־עַבְדֶּיךָ לְהָשִׁיב לְרָשָׁע לְתֵת דְּרָכּוֹ בְּרָאשׁוֹ וּלְהַצְדִּיק צְדִיק לְתֵת לוֹ כְּצִדְקָתוֹ: ס</p>	<p>then hear from heaven and take action, and judge your servants in requiting the wicked, <u>in bringing his way back</u> on his head, and <u>in justifying the righteous</u>, <u>in rewarding him</u> according to his righteousness.</p>	<p> 1 Ki 8:32. <hr/> in bringing ... in justifying ... in rewarding: gerundial use of the infinitive. <hr/> in rewarding ← <i>in giving</i>.</p>
2 Chr 6:24	<p>וְאִם־יִנְגַף עַמְּךָ יִשְׂרָאֵל לְפָנַי אוֹיֵב כִּי יַחֲטֵאוּ־לְךָ וְשָׁבוּ וְהוֹדוּ אֶת־שְׁמֶךָ וְהִתְפַּלְלוּ וְהִתְחַנְּנוּ לְפָנֶיךָ בַּבַּיִת הַזֶּה:</p>	<p>And if your people Israel are struck down <u>in confrontation</u> with an enemy because they have sinned against you, and they <u>repent</u> and confess your name, and they pray and <u>make supplications</u> before you in this house,</p>	<p> 1 Ki 8:33. <hr/> in confrontation with ← <i>before</i>. <hr/> repent ← <i>return</i>. <hr/> make supplications: or <i>plead for grace</i>.</p>
2 Chr 6:25	<p>וְאַתָּה תִּשְׁמַע מִזֶּה־שָׁמַיִם וְסָלַחְתָּ לְחַטָּאת עַמְּךָ יִשְׂרָאֵל וְהָשִׁיבוֹתָם אֶל־הָאָדָמָה אֲשֶׁר־נָתַתָּה לָהֶם וּלְאַבְתֵּיהֶם: פ</p>	<p>then do hear from heaven and forgive the sin of your people Israel, and bring them back to the <u>land</u> which you gave to them and to their fathers.</p>	<p> 1 Ki 8:34. <hr/> land ← <i>ground</i>.</p>

2 Chr 6:26	<p>בְּהֶעָצֵר הַשָּׁמַיִם וְלֹא־יְהִי מָטָר כִּי יַחֲטְאוּ־לָךְ וְהִתְפַּלְּלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שִׁמְךָ מִחַטָּאתָם יִשׁוּבוּן כִּי תַעֲנֶם:</p>	<p>When the <u>heavens</u> are shut, and there is no rain, because they have sinned against you, then they will pray <u>facing this place</u>, and they will confess your name, and they will turn back from their sin when you oppress them.</p>	<p> 1 Ki 8:35. heavens: or <i>sky</i>. facing this place: see 2 Chr 6:20.</p>
2 Chr 6:27	<p>וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסִלַּחְתָּ לַחַטָּאת עַבְדֶּיךָ וְעַמֶּךָ יִשְׂרָאֵל כִּי תוֹרֵם אֶל־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יִלְכוּ־בָהּ וְנָתַתָּה מָטָר עַל־אֲרָצְךָ אֲשֶׁר־נָתַתָּה לְעַמְּךָ לְנַחֲלָה: ס</p>	<p>And do hear <i>in</i> heaven, and do forgive the sin of your servants and your people Israel, then do teach them the <u>right</u> way in which they should walk, and do give rain on your land which you have given to your people as an inheritance.</p>	<p> 1 Ki 8:36. right ← <i>good</i>.</p>
2 Chr 6:28	<p>רָעַב כִּי־יִהְיֶה בָאָרֶץ דָּבָר כִּי־יִהְיֶה שְׂדֵפוֹן וְיִרְקוֹן אֲרָבָה וְחִסִּיל כִּי יִהְיֶה כִּי יֵצֵר־לוֹ אוֹיְבָיו בָּאָרֶץ שְׁעָרָיו כָּל־נֹגַע וְכָל־מַחֲלָה:</p>	<p>If there is a famine in the land, if there is a pestilence, if there is a blight or mildew, swarming locusts or consuming locusts, if <u>their enemy besieges them</u> in the land <u>at their gates</u>, if <i>there is any</i> affliction or <i>any</i> sickness,</p>	<p> 1 Ki 8:37. besieges: or <i>distresses</i>, from roots צור and צרר respectively. their ... them ... their ← <i>it... it ... its</i>. Collective use of <i>the people</i>. any (2x) ← <i>every</i>.</p>
2 Chr 6:29	<p>כָּל־תְּפִלָּה כָּל־תַּחֲנֹה אֲשֶׁר יְהִי לְכָל־הָאָדָם וְלְכָל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִדְעוּ אִישׁ נֹגַעוֹ וּמְכַאֲבוֹ וּפָרַשׁ כַּפָּיו אֶל־הַבַּיִת הַזֶּה:</p>	<p><i>then for</i> every prayer and every supplication which <u>any</u> man, or the whole of your people Israel may have – because each <i>man</i> will know <i>the reason for</i> his affliction and his grief – he will stretch out his hands towards this house.</p>	<p> 1 Ki 8:38. any ← <i>every</i>.</p>
2 Chr 6:30	<p>וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם מְכוֹן שְׁבִתְךָ וְסִלַּחְתָּ וְנָתַתָּה לְאִישׁ כְּכָל־דַּרְכָּיו אֲשֶׁר תֵּדַע אֶת־לִבָּבוֹ כִּי אֶתָּה לְבַדְּךָ יִדְעֶתָ אֶת־לִבָּב בְּנֵי הָאָדָם:</p>	<p>Then do hear from heaven, the abode where you reside, and do forgive, and <u>repay each man</u> according to all his ways, whose heart you know, for <u>you</u> alone <u>know</u> the heart of the sons of Adam,</p>	<p> 1 Ki 8:39. repay ← <i>give</i>. you ... know: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.</p>
2 Chr 6:31	<p>לְמַעַן יִירָאוּךָ לְלַכֵּת בְּדַרְכֶיךָ כָּל־הַיָּמִים אֲשֶׁר־הֵם חַיִּים עַל־פְּנֵי הָאָדָמָה אֲשֶׁר נָתַתָּה לְאַבְתֵּינוּ: ס</p>	<p>so that they may fear you <u>in walking</u> in your ways, for all the days that they live on the surface of the <u>land</u> which you have given to our fathers.</p>	<p> 1 Ki 8:40. in walking: gerundial use of the infinitive. land ← <i>ground</i>.</p>
2 Chr 6:32	<p>וְגַם אֶל־הַנֹּכְרִי אֲשֶׁר לֹא מֵעַמְּךָ יִשְׂרָאֵל הוּא וּבָא מֵאַרְץ רְחוֹקָה לְמַעַן שְׁמֶךָ הַגָּדוֹל וְיִדְוֶךָ הַחֲזָקָה וְזְרוּעֶךָ הַנְּטוּיָה וּבָאוּ וְהִתְפַּלְּלוּ אֶל־הַבַּיִת הַזֶּה:</p>	<p>And also concerning the foreigner who <i>is</i> not of your people Israel, but <i>who</i> has come from a distant land for the sake of your great name and your strong hand and your outstretched arm, when they come and pray <u>facing this house</u>,</p>	<p> 1 Ki 8:41, 1 Ki 8:42. facing this house: see 2 Chr 6:20.</p>

2 Chr 6:33	<p>וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם מִמְכוֹן שְׁבִתְךָ וְעֲשֵׂיתָ כְּכֹל אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנִּכְרִי לְמַעַן יֵדְעוּ כָּל־עַמֵּי הָאָרֶץ אֶת־שִׁמְךָ וְלִירְאָה אֶתְךָ כְּעַמְּךָ יִשְׂרָאֵל וְלִדְעוֹת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי:</p>	<p>then do hear from heaven, the abode where you reside, and act according to everything that the foreigner calls on you <i>about</i>, so that all the <i>various</i> peoples of the earth may know your name, and <i>know</i> to fear you, as your people Israel <i>does</i>, and to know that your name is called <i>on at this house</i> which I have built.</p>	<p> 1 Ki 8:42, 1 Ki 8:43. <hr/> at this house ← <i>on / over this house</i>.</p>
2 Chr 6:34	<p>כִּי־יֵצֵא עַמְּךָ לְמַלְחָמָה עַל־אֹיְבָיו בְּדַרְךְ אֲשֶׁר תִּשְׁלַחם וְהִתְפַּלְּלוּ אֵלֶיךָ דֶּרֶךְ הָעִיר הַזֹּאת אֲשֶׁר בְּחָרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בָּנִיתִי לְשִׁמְךָ:</p>	<p>When your people go out to war against their enemies by the way which you send them, they will pray to you <i>in the direction</i> of this city which you have chosen, and of the house which I have built for your name.</p>	<p> 1 Ki 8:44. <hr/> in the direction ← <i>in the way</i>. Compare Deut 28:7 and see 2 Chr 6:32.</p>
2 Chr 6:35	<p>וְשִׁמְעֵתָ מִן־הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתָם וְעֲשֵׂיתָ מִשְׁפָּטָם:</p>	<p>And do hear from heaven their prayer and their supplication, and do execute judgment <i>for them</i>.</p>	<p> 1 Ki 8:45. <hr/> for them ← <i>of them</i>.</p>
2 Chr 6:36	<p>כִּי יַחֲטְאוּ־לְךָ כִּי אֵין אָדָם אֲשֶׁר לֹא־יַחֲטֵא וְאֲנַפְתָּ בָם וְנָתַתָּם לַפְּנֵי אוֹיֵב וְשָׁבוּם שׁוֹבֵיהֶם אֶל־אָרֶץ רְחוֹקָה אוֹ קְרוֹבָה:</p>	<p>When they sin against you – for <i>there is</i> no man who does not sin – and you are angry with them, and you <i>deliver them to the enemy</i>, and their captors take them captive to a land, <i>be it far or near</i>,</p>	<p> 1 Ki 8:46. <hr/> when: the balancing clause is in verse 39. <hr/> deliver them to ← <i>give them before</i>.</p>
2 Chr 6:37	<p>וְהִשִּׁיבוּ אֶל־לִבָּבָם בְּאָרֶץ אֲשֶׁר נִשְׁבוּ־שָׁם וְשָׁבוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּאָרֶץ שְׁבִיָם לֵאמֹר חָטְאנוּ הָעוֹיִנוּ וְרָשָׁענוּ:</p>	<p><i>then</i> when they <i>have a change of heart</i> in the land in which they have been taken captive, and <i>repent</i>, and they make supplication to you in the land of their captivity, and they say, ‘We have sinned and committed iniquity and behaved wickedly’,</p>	<p> 1 Ki 8:47. <hr/> have a change of heart ← <i>turn in their heart back</i>. <hr/> repent ← <i>return</i>.</p>
2 Chr 6:38	<p>וְשָׁבוּ אֵלֶיךָ בְּכָל־לִבָּם וּבְכָל־נַפְשָׁם בְּאָרֶץ שְׁבִיָם אֲשֶׁר־שָׁבוּ אִתְּם וְהִתְפַּלְּלוּ דֶּרֶךְ אֶרְצָם אֲשֶׁר נָתַתָּה לְאֲבוֹתָם וְהָעִיר אֲשֶׁר בְּחָרְתָּ וּלְבַיִת אֲשֶׁר־בָּנִיתִי לְשִׁמְךָ:</p>	<p>and they return to you with all their heart and with all their soul, in the land of their captivity where they have taken them captive, and they pray <i>in the direction</i> of their land which you gave their fathers, and the city which you have chosen, and towards the house which I have built for your name,</p>	<p> 1 Ki 8:48. <hr/> in the direction ← <i>in the way</i>. See 2 Chr 6:34.</p>

2 Chr 6:39	וְשָׁמַעְתָּ מִן־הַשָּׁמַיִם מִמְּכוֹן שְׁבַתְךָ אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתֵיהֶם וְעָשִׂיתָ מִשְׁפָּטָם וְסָלַחְתָּ לְעַמְּךָ אֲשֶׁר חָטְאוּ־לְךָ:	then do hear from heaven – from the abode where you reside – their prayer and their supplications, and do execute judgment for them, and do forgive your people who sinned against you.	1 Ki 8:49, 1 Ki 8:50. judgment for them ← <i>their</i> <i>judgment</i> .
2 Chr 6:40	עַתָּה אֱלֹהֵי יְהוֹנָדָא עֵינֶיךָ פְּתוּחוּת וְאָזְנוֹיךָ קְשׁוּבוֹת לְתִפְלַת הַמָּקוֹם הַזֶּה: ס	Now, O God of mine, may your eyes be open and your ears <i>be</i> attentive to the prayer of this place.	1 Ki 8:52.
2 Chr 6:41	וְעַתָּה קוּמָה יְהוָה אֱלֹהִים לְנוֹחֶךָ אַתָּה וְאַרְוֹן עֲגוֹדֶךָ כַּהֲנָיִךָ יְהוָה אֱלֹהִים יִלְבָּשׁוּ תְּשׁוּעָה וַחֲסִידֶיךָ יִשְׂמְחוּ בְטוֹב:	So now, O LORD God, Arise to your resting <i>place</i> – You and the ark of your strength. Let your priests, O LORD God, Be clothed <i>with</i> salvation, So that those of yours under <i>your</i> grace May rejoice in goodness.	
2 Chr 6:42	יְהוָה אֱלֹהִים אֲלֵת־שֵׁב פְּנֵי מְשִׁיחֶיךָ זְכֹרָה לְחַסְדֵי דָוִד עַבְדְּךָ: פ	O LORD God, Do not turn the face of your anointed away; Remember the acts of kindness <i>Shown</i> to David your servant.”	anointed: plural in [WLC]; AV differs, capitalizing (<i>Thine</i> <i>Anointed</i>), and [CB] translates <i>Thy Messiah</i> . Singular in many manuscripts [BHS-CA], LXX, Vulgate, and Ps 132:10.
2 Chr 7:1	וּכְבָּלוֹת שְׁלֹמֹה לְהַתְּפִילָל וְהָאֵשׁ יִרְדָּה מִהַשָּׁמַיִם וְתֹאכַל הָעֹלָה וְהַזְּבָחִים וּכְבוֹד יְהוָה מָלֵא אֶת־הַבַּיִת:	And when Solomon had finished praying, a <u>fire</u> came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house.	1 Ki 8:54. a fire ← <i>the fire</i> . An unexpected definite article. See Gen 22:9.
2 Chr 7:2	וְלֹא יָכְלוּ הַכֹּהֲנִים לָבוֹא אֶל־בַּיִת יְהוָה כִּי־מָלֵא כְבוֹד־יְהוָה אֶת־בַּיִת יְהוָה:	And the priests could not enter the house of the LORD, because the glory of the LORD filled the house of the LORD.	
2 Chr 7:3	וְכָל־בְּנֵי יִשְׂרָאֵל רָאוּ בִּרְדַּת הָאֵשׁ וּכְבוֹד יְהוָה עַל־הַבַּיִת וַיִּכְרְעוּ אַפְּיָם אֶרְצָה עַל־הָרֶצֶף וַיִּשְׁתַּחֲוּוּ וְהוֹדוּת לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	And all the sons of Israel saw when the fire came down and the glory of the LORD <i>was</i> over the house, and they bowed face <i>down</i> to the ground on the pavement, and they worshipped and <u>gave thanks</u> to the LORD, <i>saying</i> , “For <i>he is</i> good, For his kindness <i>is</i> age- abiding.”	gave thanks: infinitive absolute, with [Ges-HG] §76f, (though infinitive construct in form) in the role of a finite verb.
2 Chr 7:4	וְהַמֶּלֶךְ וְכָל־הָעָם זָבְחִים זָבַח לְפָנֵי יְהוָה: ס	And the king and all the people <u>offered</u> a sacrifice before the LORD.	1 Ki 8:62. offered ← (<i>were</i>) <i>sacrificing</i> . In an example of a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.

2 Chr 7:5	וַיִּזְבַּח הַמֶּלֶךְ שְׁלֹמֹה אֶת־זֶבַח הַבֶּקָר עֶשְׂרִים וּשְׁנַיִם אֵילִף וְצֹאן מֵאָה וְעֶשְׂרִים אֵילִף וַיַּחֲנֹכוּ אֶת־בַּיִת הָאֱלֹהִים הַמֶּלֶךְ וְכָל־הָעָם:	And King Solomon offered a sacrifice of twenty-two thousand oxen and one hundred and twenty thousand sheep. And the king and all the people dedicated the house of God.	1 Ki 8:63. offered ← <i>sacrificed</i> . dedicated: in a Hebrew “VOS” (verb-object-subject) sentence.
2 Chr 7:6	וְהַכֹּהֲנִים עַל־מִשְׁמֹרוֹתָם עֹמְדִים וְהַלְוִיִּם בְּכַל־יָשִׁיר יְהוָה אֲשֶׁר עָשָׂה דָּוִד הַמֶּלֶךְ לְהַדּוֹת לַיהוָה כִּי־לְעוֹלָם חֲסִדּוֹ בְּהַלֵּל דָּוִד בְּיָדָם וְהַכֹּהֲנִים *מַחְצְצִרִים **מַחְצְצִרִים נִגְדָּם וְכָל־יִשְׂרָאֵל עֹמְדִים: ס	And the priests were standing at their guard posts, and the Levites were standing with instruments of music to the LORD which King David had made, to give thanks to the LORD, for his kindness is age-abiding, when David gave praise by means of them, and the priests blew trumpets before them, and all Israel stood.	blew trumpets: <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. by means of them ← <i>by their hand</i> .
2 Chr 7:7	וַיִּקְדַּשׁ שְׁלֹמֹה אֶת־תְּוֹךְ הַחֲצַר אֲשֶׁר לִפְנֵי בַיִת־יְהוָה כִּי־עָשָׂה שָׁם הָעֹלוֹת וְאֵת חֻלְבֵי הַשְּׁלָמִים כִּי־מִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה שְׁלֹמֹה לֹא יָכוֹל לְהַכִּיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת־הַחֻלְבִּים:	And Solomon sanctified the inside of the court which was in front of the house of the LORD, for it is there that he made the burnt offerings and offered the fat of the peace-offerings, because the copper altar which Solomon had made could not hold the burnt offering and the meal-offering and the fat-offerings.	1 Ki 8:64. inside: or <i>middle</i> . fat ← <i>fats</i> .
2 Chr 7:8	וַיַּעַשׂ שְׁלֹמֹה אֶת־הַחֲגוֹ בַּעַת הַהִיא שִׁבְעַת יָמִים וְכָל־יִשְׂרָאֵל עָמּוּ קָהָל גָּדוֹל מֵאֵד מִלְּבוֹא חַמַּת עַד־נַחַל מִצְרַיִם:	And Solomon celebrated the festival at that time for seven days, as did all Israel with him – a very large convocation from the approach to Hamath to the Brook of Egypt.	1 Ki 8:65. celebrated ← <i>made</i> . the approach to Hamath: see 1 Ki 8:65. Brook of Egypt: see Num 34:5.
2 Chr 7:9	וַיַּעֲשׂוּ בַיּוֹם הַשְּׁמִינִי עֲצָרַת כִּי חֲנֻכַּת הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהַחֲגוֹ שִׁבְעַת יָמִים:	And on the eighth day he held a solemn assembly, for they had conducted the dedication of the altar for seven days, and the festival had been for seven days.	1 Ki 8:65. held ... conducted ← <i>made ... made</i> .
2 Chr 7:10	וּבַיּוֹם עֶשְׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי שָׁלַח אֶת־הָעָם לְאֶהֱלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה לְדָוִד וּלְשְׁלֹמֹה וּלְיִשְׂרָאֵל עָמּוּ:	And on the twenty-third day of the seventh month, he sent the people to their tents, happy and in good spirits because of the good which the LORD had done to David and to Solomon and to Israel his people.	1 Ki 8:66. in good spirits ← <i>(in) good (things) of heart</i> .

2 Chr 7:11	<p>וַיְכַל שְׁלֹמֹה אֶת־בַּיִת יְהוָה וְאֶת־בַּיִת הַמֶּלֶךְ וְאֵת כָּל־הַבָּא עַל־לֵב שְׁלֹמֹה לַעֲשׂוֹת בְּבַיִת־יְהוָה וּבְבַיִתוֹ הַצֵּלִיחַ: פ</p>	<p>So Solomon completed the house of the LORD and the king's house, and he was successful with everything that came into Solomon's heart to do in the house of the LORD and in his <i>own</i> house.</p>	<p> 1 Ki 9:1.</p>
2 Chr 7:12	<p>וַיֵּרָא יְהוָה אֶל־שְׁלֹמֹה בַּלַּיְלָה וַיֹּאמֶר לוֹ שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ וּבְחַרְתִּי בְּמָקוֹם הַזֶּה לִי לְבַיִת זִבְחַ:</p>	<p>And the LORD appeared to Solomon in the night, and he said to him, "I have heard your prayer, and I have chosen this place for myself <i>to be</i> a house of sacrifice.</p>	<p> 1 Ki 9:2, 1 Ki 9:3.</p>
2 Chr 7:13	<p>הֲנִי אֶעֱצֹר הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִנֵּן־אֹצִינָה עַל־חֶגְבְּ לְאַכּוֹל הָאָרֶץ וְאִם־אֲשַׁלַּח דָּבָר בְּעַמִּי:</p>	<p>If I shut <u>heaven</u> so that there is no rain, or if I command the grasshopper to consume the land, or if I send a pestilence on my people,</p>	<p>heaven: or <i>the sky</i>.</p>
2 Chr 7:14	<p>וַיִּכְנְעוּ עַמִּי אֲשֶׁר נִקְרָא־שְׁמִי עֲלֵיהֶם וַיִּתְּפַלְּלוּ וַיִּבְקְשׁוּ פָנַי וַיֵּשְׁבוּ מִדַּרְכֵיהֶם הַרְעִים וְאֲנִי אֲשַׁמַּע מִן־הַשָּׁמַיִם וְאֶסְלַח לְחַטָּאתָם וְאֶרְפָּא אֶת־אֲרָצָם:</p>	<p>and my people on whom my name is called humble themselves, and they pray, and they seek my face, and they turn back from their evil ways, <u>then</u> I will hear from heaven, and I will forgive their sin, and I will heal their land.</p>	<p>then: apodotic (answering the <i>if</i> clause) use of the <i>vav</i>. Similarly in 2 Chr 7:18, 2 Chr 7:20, and frequently throughout the Hebrew Bible.</p>
2 Chr 7:15	<p>עֵתָה עֵינַי יִהְיוּ פְתוּחוֹת וְאֲזְנֵי קִשְׁבוֹת לְתִפְלַת הַמָּקוֹם הַזֶּה:</p>	<p>Now my eyes will be open and my ears attentive to a <u>prayer</u> <u>from</u> this place.</p>	<p>prayer from ← <i>prayer of</i>. Wider use of the construct state.</p>
2 Chr 7:16	<p>וְעַתָּה בְּחַרְתִּי וְהִקְדַּשְׁתִּי אֶת־הַבַּיִת הַזֶּה לְהִיוֹת־שְׁמִי שָׁם עַד־עוֹלָם וְהָיוּ עֵינַי וְלִבִּי שָׁם כָּל־הַיָּמִים:</p>	<p>And now I have chosen and I have sanctified this house for my name to be there age-abidingly, and my eyes and my heart will be there <u>continually</u>.</p>	<p> 1 Ki 9:3. continually ← <i>all the days</i>.</p>
2 Chr 7:17	<p>וְאַתָּה אִם־תֵּלֵךְ לִפְנֵי כְּאֲשֶׁר הֵלַךְ דָּוִד אָבִיךָ וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ וְחָקִי וּמִשְׁפָּטִי תִּשְׁמֹר:</p>	<p>And <i>as for</i> you, if you walk before me as David your father walked, <u>in doing everything</u> that I have commanded you, and <i>if</i> you keep my statutes and my regulations,</p>	<p> 1 Ki 9:4. in doing: gerundial use of the infinitive. everything ← <i>according to everything</i>.</p>
2 Chr 7:18	<p>וְהִקְיִמוֹתַי אֶת כִּסֵּא מַלְכוּתְךָ כְּאֲשֶׁר כָּרַתִּי לְדָוִד אָבִיךָ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מוֹשֵׁל בְּיִשְׂרָאֵל:</p>	<p>then I will establish the throne of your kingdom, as I <u>covenanted</u> with David your father when I said, 'No man of your <i>line</i> ruling in Israel will be cut off.'</p>	<p> 1 Ki 9:5. covenanted ← <i>cut</i>, a word associated with <i>covenant</i>.</p>

2 Chr 7:19	וְאִם־תִּשְׁׁוּבוּן אֲתֶם וְעִזַּבְתֶּם חֻקֹּתַי וּמִצְׁוֹתַי אֲשֶׁר נָתַתִּי לְפָנֶיכֶם וְהִלַכְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:	But if you <u>turn away</u> and abandon my statutes and my commandments which I have <u>set</u> before you, and you go <i>your way</i> and serve other gods and worship them,	1 Ki 9:6. <hr/> you (3x): plural. <hr/> set ← <i>given</i> , but also <i>put</i> .
2 Chr 7:20	וְנִתְּשָׁתִים מֵעַל אֲדָמְתִי אֲשֶׁר נָתַתִּי לָהֶם וְאֶת־הַבַּיִת הַזֶּה אֲשֶׁר הִקְדַּשְׁתִּי לְשְׁמִי אֲשַׁלֵּךְ מֵעַל פָּנָי וְאֶתְנַנְּנוּ לְמַשָּׁל וּלְשִׁנְיָנָה בְּכָל־הָעַמִּים:	then I will pluck <u>them</u> up from my land which I have given them, and I will cast this house which I have sanctified for my name out of my <u>sight</u> , and I will <u>make</u> it <i>the subject of</i> taunting and jeering among all the nations.	1 Ki 9:7. <hr/> them (<i>first occurrence in verse</i>): a change of grammatical person, which is not unusual (compare Ps 91). <hr/> sight ← <i>face</i> . <hr/> make ← <i>give</i> , but also <i>appoint</i> .
2 Chr 7:21	וְהַבַּיִת הַזֶּה אֲשֶׁר הָיָה עָלָיו לְכָל־עֹבֵר עָלָיו יֵשֶׁם וְאָמַר בְּמָה עָשָׂה יְהוָה יְהוּלָה לָאָרֶץ הַזֹּאת וּלְבַיִת הַזֶּה:	And this house which will have been exalted, will be a <i>cause of</i> astonishment to everyone passing by it, and <i>a man</i> will say, ‘Why has the LORD <u>done this</u> to this land and to this house?’	1 Ki 9:8. <hr/> done this ← <i>done thus</i> .
2 Chr 7:22	וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת־יְהוָה אֱלֹהֵי אֲבֹתֵיהֶם אֲשֶׁר הוֹצִיאָם מֵאֶרֶץ מִצְרַיִם וַיַּחֲזִיקוּ בָאֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לָהֶם וַיַּעֲבֹדוּם עַל־כֵּן הֵבִיא עֲלֵיהֶם אֶת כָּל־הָרָעָה הַזֹּאת: פ	And they will say, ‘Because they forsook the LORD God of their fathers who brought them out of the land of Egypt, and they adhered to other gods and worshipped them and served them – that <i>is</i> why he has brought all this <u>trouble</u> on them.’ ”	1 Ki 9:9. <hr/> trouble: or <i>evil</i> .
2 Chr 8:1	וַיְהִי מִקַּץ עֶשְׂרִים שָׁנָה אֲשֶׁר בָּנָה שְׁלֹמֹה אֶת־בַּיִת יְהוָה וְאֶת־בַּיִתוֹ:	And it came to pass <u>after</u> twenty years, when Solomon had built the house of the LORD and his <i>own</i> house,	1 Ki 9:10. <hr/> after ← <i>at the end of</i> .
2 Chr 8:2	וְהָעָרִים אֲשֶׁר נָתַן חוּרָם לְשְׁלֹמֹה בָּנָה שְׁלֹמֹה אֲתָם וַיֹּשֶׁב שָׁם אֶת־בְּנֵי יִשְׂרָאֵל:	and Solomon had built <i>up</i> the cities which Hiram had given to Solomon, and he had settled the sons of Israel there,	
2 Chr 8:3	וַיֵּלֶךְ שְׁלֹמֹה חֲמַת צוּבָה וַיַּחֲזִק עָלֶיהָ:	that Solomon went <i>to</i> Hamath- Zobah and overpowered it,	
2 Chr 8:4	וַיִּבֶן אֶת־תַּדְמֹר בְּמִדְבָּר וְאֵת כָּל־עָרֵי הַמְּסְכָנוֹת אֲשֶׁר בָּנָה בְּחֲמַת:	and he built Tadmor in the desert, and all the storehouse cities which he built in Hamath.	
2 Chr 8:5	וַיִּבֶן אֶת־בַּיִת חוּרוֹן הַעֲלִיּוֹן וְאֶת־בַּיִת חוּרוֹן הַתַּחְתּוֹן עָרֵי מְצוֹר חוּמוֹת דָּלְתַיִם וּבְרִיחַ:	And he built Upper Beth-Horon, and Lower Beth-Horon – <u>cities</u> <u>with</u> fortifications, walls, doors and bolts –	1 Ki 9:17. <hr/> cities with ← <i>cities of</i> . Wider use of the construct state.

2 Chr 8:6	<p>וְאֶת־בַּעֲלֹת וְאֶת כָּל־עָרֵי הַמְּסֻכָּנוֹת אֲשֶׁר הָיוּ לְשִׁלְמֹה וְאֶת כָּל־עָרֵי הָרֶכֶב וְאֶת עָרֵי הַפָּרָשִׁים וְאֶת כָּל־חֶשֶׁק שִׁלְמֹה אֲשֶׁר חָשַׁק לְבָנוֹת בִּירוּשָׁלַם וּבְלִבְנוֹן וּבְכָל אֶרֶץ מְמֹשְׁלָתוֹ:</p>	<p>and Baalath and all the storehouse cities which Solomon had, and all the cities with chariot <i>fleets</i>, and the cities with horsemen, and all the ambitions of Solomon which he aspired to build in Jerusalem and in Lebanon and in all the land under his rule.</p>	<p> 1 Ki 9:18, 1 Ki 9:19. cities with chariot <i>fleets</i> ... cities with horsemen ... land under his rule ← <i>cities of chariot (fleets)</i> ... <i>cities of horsemen</i> ... <i>land of</i> <i>his rule</i>. Wider use of the construct state.</p>
2 Chr 8:7	<p>כָּל־הָעָם הַנּוֹתָר מִן־הַחִתִּי וְהָאֹמְרִי וְהַפְּרִזִּי וְהַחִתִּי וְהַיְבוּסִי אֲשֶׁר לֹא מִיִּשְׂרָאֵל הֵמָּה:</p>	<p>On all the people who remained from the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, who <i>were</i> not of Israel</p>	<p> 1 Ki 9:20. on: the word comes from the next verse. Amorites: see Gen 10:16.</p>
2 Chr 8:8	<p>מִן־בְּנֵיהֶם אֲשֶׁר נִוְתְרוּ אַחֲרֵיהֶם בְּאֶרֶץ אֲשֶׁר לֹא־כָלוּם בְּנֵי יִשְׂרָאֵל וַיַּעֲלֵם שִׁלְמֹה לְמָס עַד הַיּוֹם הַזֶּה:</p>	<p>– <i>those</i> of their sons who remained after them in the land, whom the sons of Israel did not exterminate – Solomon imposed tribute <i>tax</i>, which is in force up to this day.</p>	<p> 1 Ki 9:21.</p>
2 Chr 8:9	<p>וּמִן־בְּנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־נָתַן שִׁלְמֹה לְעַבְדָּים לְמַלְאכָתוֹ כִּי־הֵמָּה אַנְשֵׁי מַלְחָמָה וְשָׂרֵי שָׁלִישָׁיו וְשָׂרֵי רֶכֶב וּפָרָשָׁיו: פ</p>	<p>But Solomon did not make <i>any</i> of the sons of Israel bondmen for his work, because they <i>were</i> warriors and commanders of his officers, and commanders of his charioteers and his horsemen.</p>	<p> 1 Ki 9:22. <i>any</i>: perhaps supply <i>some</i> here. officers ← <i>his men of the third</i> <i>rank</i>.</p>
2 Chr 8:10	<p>וְאֵלֶּה שְׂרֵי *הַנְּצִיבִים **הַנְּצָבִים אֲשֶׁר־לְמֹלֵךְ שִׁלְמֹה חֲמִשִּׁים וּמֵאָתַיִם הָרְדִים בָּעָם:</p>	<p>And these <i>were</i> the senior officials of {K: King Solomon's overseers} [Q: those appointed whom King Solomon <i>had</i>]: two hundred and fifty who ruled over the people.</p>	<p> 1 Ki 9:23.</p>
2 Chr 8:11	<p>וְאֶת־בַּת־פַּרְעֹה הָעֵלְיָה שִׁלְמֹה מֵעִיר דָּוִד לְבַיִת אֲשֶׁר בָּנָה־לָּהּ כִּי אָמַר לֹא־תֵשֵׁב אִשָּׁה לִי בְּבַיִת דָּוִד מִלְּדֵי־יִשְׂרָאֵל כִּי־קָדֵשׁ הֵמָּה אֲשֶׁר־בָּאָה אֲלֵיהֶם אָרוֹן יְהוָה: פ</p>	<p>And Solomon brought Pharaoh's daughter up from the City of David to the house which he had built for her, for he had said, “No wife of mine will live in <i>any</i> house of David king of Israel, because they <i>are</i> holy, where the ark of the LORD has come.”</p>	<p> 1 Ki 9:24.</p>
2 Chr 8:12	<p>אִז הָעֵלְיָה שִׁלְמֹה עֹלוֹת לַיהוָה עַל מִזְבֵּחַ יְהוָה אֲשֶׁר בָּנָה לְפָנֵי הָאוֹלָם:</p>	<p>And Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built in front of the portico,</p>	<p> 1 Ki 9:25.</p>

2 Chr 8:13	<p>וּבְדַבְרֵי-יוֹם בְּיוֹם לְהַעֲלוֹת בְּמִצְוֹת מֹשֶׁה לְשַׁבְּתוֹת וּלְחֻדְשִׁים וּלְמוֹעֲדוֹת שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה בַּחֹג הַמִּצְוֹת וּבַחֹג הַשִּׁבְעוֹת וּבַחֹג הַסֻּכּוֹת:</p>	<p>and in the <u>duty</u> of the day on its day, to offer according to the commandment of Moses, for <i>there to be</i> Sabbaths and <i>observance of new moons</i>, and festival days three times in the year, at the Festival of the Unleavened Bread and at the Festival of Weeks and at the Festival of Tabernacles.</p>	<p> 1 Ki 9:25. duty ← <i>thing, matter</i>. new moons: or <i>months</i>.</p>
2 Chr 8:14	<p>וַיַּעֲמֵד כַּמִּשְׁפָּט דָּוִד-אָבִיו אֶת-מַחְלְקוֹת הַכֹּהֲנִים עַל-עֲבֹדָתָם וְהַלְוִיִּם עַל-מִשְׁמְרוֹתָם לְהֵלֵל וּלְשַׁרְתָּ נֶגֶד הַכֹּהֲנִים לְדַבְרֵי-יוֹם בְּיוֹמוֹ וְהַשּׁוֹעֲרִים בְּמַחְלְקוֹתָם לְשַׁעַר וּשְׁעַר כִּי כֹן מִצְוֹת דָּוִד אִישׁ-הָאֱלֹהִים:</p>	<p>And he set up, according to the prescribed way of David his father, the divisions of the priests by their work, and the Levites by their duties of observance to praise and to serve before the priests as the <u>duty</u> of the day on its day, and the gatekeepers in their divisions, for <i>each individual gate</i>, for such was the commandment of David, the man of God.</p>	<p>duty ← <i>thing, matter</i>. each individual gate ← <i>gate and gate</i>.</p>
2 Chr 8:15	<p>וְלֹא סָרוּ מִצְוֹת הַמֶּלֶךְ עַל-הַכֹּהֲנִים וְהַלְוִיִּם לְכָל-דָּבָר וְלֹא-צָרוֹת:</p>	<p>And they did not turn away <i>from</i> the king's commandment concerning the priests and the Levites in <u>any</u> matter or <i>in relation</i> to the treasuries.</p>	<p>any ← <i>every</i>.</p>
2 Chr 8:16	<p>וַתֵּכֵן כָּל-מְלָאכָת שְׁלֹמֹה עַד-הַיּוֹם מוֹסַד בֵּית-יְהוָה וְעַד-כְּלֹתוֹ שָׁלֵם בֵּית יְהוָה: ס</p>	<p>And all Solomon's work was prepared for the day of <i>laying</i> the foundations of the house of the LORD up to it being finished – the complete house of the LORD.</p>	<p> 1 Ki 9:25.</p>
2 Chr 8:17	<p>אָז הָלַךְ שְׁלֹמֹה לְעֶצְיוֹן-גִּבֹּר וְאֶל-אֵילוֹת עַל-שִׁפְתַּי הַיָּם בְּאֶרֶץ אֲדוֹם:</p>	<p>Then Solomon went to <u>Ezion-Geber</u> and to <u>Eloth</u> on the sea coast in the land of Edom.</p>	<p> 1 Ki 9:26. Ezion-Geber: see Num 33:35. Eloth: equated with Elath in [LHG]. See 2 Ki 16:6 where in Hebrew both forms occur.</p>
2 Chr 8:18	<p>וַיִּשְׁלַח-לוֹ חוֹרָם בְּיַד-עֲבָדָיו *אוֹנִיּוֹת *אֹנִיּוֹת וְעֲבָדִים יֹדְעֵי יָם וַיָּבֹאוּ עִם-עֲבָדֵי שְׁלֹמֹה אֹפִירָה וַיִּקְחוּ מִשָּׁם אַרְבַּע-מֵאוֹת וַחֲמִשִּׁים כִּכָּר זָהָב וַיָּבִיאוּ אֶל-הַמֶּלֶךְ שְׁלֹמֹה: פ</p>	<p>And through the <u>agency</u> of his servants, Hiram sent him <u>ships</u> and servants, <i>who</i> knew the sea, and they went with Solomon's servants to Ophir, and they took from there four hundred and fifty <u>talents</u> of gold, and they brought <i>it</i> to King Solomon.</p>	<p>ships: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word. 1 Ki 9:27, 1 Ki 9:28. agency ← <i>hand</i>. talents: see Ex 25:39.</p>

2 Chr 9:1	<p>וּמְלַכַּת־שֶׁבָא שָׁמְעָה אֶת־שִׁמְעַת שְׁלֹמֹה וַתָּבֹא לְנִסּוֹת אֶת־שְׁלֹמֹה בְּחִידוֹת בִּירוּשָׁלַם בְּחִיל כְּבֹד מְאֹד וּגְמָלִים נִשְׂאִים בְּשָׂמִים וְזָהָב לָרֶב וְאֲבֹן יָקָרָה וַתָּבֹא אֶל־שְׁלֹמֹה וַתְּדַבֵּר עִמּוֹ אֵת כָּל־אֲשֶׁר הָיָה עִם־לִבָּבָהּ:</p>	<p>And when the queen of Sheba heard the report of Solomon, she came to test Solomon with riddles in Jerusalem, <i>and she came</i> with a very large retinue, with camels bearing fragrances and gold in abundance, and precious stones. And she came to Solomon and spoke with him <i>about</i> everything that was on her heart.</p>	<p> 1 Ki 10:1, 1 Ki 10:2. <hr/> large ← heavy; weighty. <hr/> retinue ← host, army, force. <hr/> stones ← stone. <hr/> on her heart ← with her heart.</p>
2 Chr 9:2	<p>וַיַּגִּדֶלָהּ שְׁלֹמֹה אֶת־כָּל־דְּבָרֶיהָ וְלֹא־נִעְלַם דָּבָר מִשְׁלֹמֹה אֲשֶׁר לֹא הִגִּיד לָהּ:</p>	<p>And Solomon answered all her points raised, and nothing was inexplicable to Solomon which he could not tell her.</p>	<p> 1 Ki 10:3. <hr/> answered all her points raised ← told her all her things. <hr/> inexplicable to ← hidden from.</p>
2 Chr 9:3	<p>וַתֵּרָא מְלַכַּת־שֶׁבָא אֵת חֲכֻמַּת שְׁלֹמֹה וְהַבַּיִת אֲשֶׁר בָּנָה:</p>	<p>So the queen of Sheba saw Solomon's wisdom, and the house which he had built,</p>	<p> 1 Ki 10:4.</p>
2 Chr 9:4	<p>וּמֵאֲכָל שֻׁלְחָנוֹ וּמוֹשָׁב עֲבָדָיו וּמֵעֵמֶד מְשֻׁרְתָיו וּמִלְבוּשֵׁיהֶם וּמִשְׁקֵיו וּמִלְבוּשֵׁיהֶם וּמֵעֲלִיתוֹ אֲשֶׁר יַעֲלֶה בֵּית יְהוָה וְלֹא־הָיָה עוֹד בָּהּ רוּחַ:</p>	<p>and the food at his table, and the seated assembly of his servants, and the standing assembly of his attendants and their apparel, and his butlers and their apparel, and his ascent by which he went up to the house of the LORD. And it took her breath away.</p>	<p> 1 Ki 10:5. <hr/> food at ← food of. Wider use of the construct state. <hr/> it took her breath away ← there was no longer breath in her.</p>
2 Chr 9:5	<p>וַתֹּאמֶר אֶל־הַמֶּלֶךְ אֵמֶת הַדְּבָר אֲשֶׁר שָׁמַעְתִּי בְּאַרְצִי עַל־דְּבָרֶיךָ וְעַל־חֲכֻמָּתְךָ:</p>	<p>And she said to the king, “The report which I heard in my country about your affairs and your wisdom was true.</p>	<p> 1 Ki 10:6. <hr/> report ← word. <hr/> true ← truth.</p>
2 Chr 9:6	<p>וְלֹא־הֵאֱמַנְתִּי לְדְבָרֵיהֶם עַד אֲשֶׁר־בָּאתִי וַתֵּרָאֵינָה עֵינָי וְהִנֵּה לֹא הִגַּדְתִּי חֲצִי מִרְבִּית חֲכֻמָּתְךָ יִסְפָּת עַל־הַשְּׂמוּעָה אֲשֶׁר שָׁמַעְתִּי:</p>	<p>But I did not believe those things until I came and my eyes saw them, and it turns out that half the greatness of your wisdom was not told me. You have exceeded the report which I heard.</p>	<p> 1 Ki 10:7. <hr/> it turns out that ← behold.</p>
2 Chr 9:7	<p>אֲשֶׁרִי אֲנֻשִׁיךָ וְאֲשֶׁרִי עֲבָדֶיךָ אֵלֶּה הָעֹמְדִים לְפָנֶיךָ תָּמִיד וּשְׁמָעִים אֶת־חֲכֻמָּתְךָ:</p>	<p>Blessed are your men, and blessed are these servants of yours, who stand before you continually and who hear your wisdom.</p>	<p> 1 Ki 10:8.</p>

2 Chr 9:8	<p>יְהִי יְהוָה אֱלֹהֶיךָ בָרוּךְ אֲשֶׁר חָפַץ בְּךָ לְתֵתְךָ עַל-כִּסְאוֹ לְמִלְכָּךְ לַיהוָה אֱלֹהֶיךָ בְּאַהֲבַת אֱלֹהֶיךָ אֶת-יִשְׂרָאֵל לְהַעֲמִידוֹ לְעוֹלָם וַיִּתְּנֶךָ עֲלֵיהֶם לְמִלְכָּךְ לְעֲשׂוֹת מִשְׁפָּט וְצְדָקָה:</p>	<p>Blessed be the LORD your God, who has been favourably disposed to you in setting you on his throne as king for the LORD your God, in the love of your God for Israel, by establishing it age-abidingly. And he has appointed you as king over them, to execute justice and righteousness.”</p>	<p> 1 Ki 10:9. <hr/> in setting ... by establishing: gerundial use of the infinitive. <hr/> establishing it: or <i>establishing him</i>, standing for the people.</p>
2 Chr 9:9	<p>וַתֵּתְנָהּ לְמִלְכָּךְ מֵאָה וְעֶשְׂרִים כִּכְרֵי זָהָב וּבִשְׂמִים לְרֹב מְאֹד וְאִבְנֵי יָקָרָה וְלֹא הָיָה כִּבְשָׁם הַהוּא אֲשֶׁר-נָתַתְנָהּ מִלְכַּת-שֶׁבַע לְמִלְכָּךְ שְׁלֹמֹה:</p>	<p>And she gave the king one hundred and twenty talents of gold, and very many fragrances and precious stones, and there never was fragrance like this which the queen of Sheba gave to King Solomon.</p>	<p> 1 Ki 10:10. <hr/> talents: see Ex 25:39. <hr/> stones ← <i>stone</i>. <hr/> never ← <i>not</i>.</p>
2 Chr 9:10	<p>וְגַם-עֲבָדֵי *חִירָם* חֹרֵם וְעֲבָדֵי שְׁלֹמֹה אֲשֶׁר-הֵבִיאוּ זָהָב מֵאוֹפִיר הֵבִיאוּ עִצֵּי אֶלְגֹּמִים וְאִבְנֵי יָקָרָה:</p>	<p>And {Q: Hiram's} [K: Hiram's] servants, and Solomon's servants – those who had brought gold from Ophir – also brought <u>almug</u> wood and precious stones.</p>	<p> 1 Ki 10:11. <hr/> almug ← <i>algum</i> here; see 1 Ki 10:11.</p>
2 Chr 9:11	<p>וַיַּעַשׂ הַמֶּלֶךְ אֶת-עֲצֵי הָאֶלְגֹּמִים מִסְלֹת לְבֵית-יְהוָה וּלְבֵית הַמֶּלֶךְ וּכְנֻרוֹת וּנְבָלִים לְשָׁרִים וְלֹא-נִרְאוּ כֵהֶם לְפָנָיִם בְּאֶרֶץ יְהוּדָה:</p>	<p>And the king made <i>from</i> the <u>almug</u> wood terraces for the house of the LORD and for the king's house, and harps and lutes for the singers. <u>Never</u> had anything like them been seen before in the land of Judah.</p>	<p> 1 Ki 10:12. <hr/> almug ← <i>algum</i> here; see 1 Ki 10:11. <hr/> terraces ← <i>raised ways</i>. <hr/> never ← <i>not</i>.</p>
2 Chr 9:12	<p>וַהֲמֶלֶךְ שְׁלֹמֹה נָתַן לְמִלְכַּת-שֶׁבַע אֶת-כָּל-חֲפָצָהּ אֲשֶׁר שָׂאָלָה מִלְּבַד אֲשֶׁר-הֵבִיָּאָה אֶל-הַמֶּלֶךְ וַתֵּהָפֵךְ וַתֵּלֶךְ לְאַרְצָהּ הִיא וְעֲבָדֶיהָ: פ</p>	<p>And King Solomon gave the queen of Sheba all her desire which she asked for, in addition to what she had brought to the king. And she turned and went <i>back</i> to her country with her servants.</p>	<p> 1 Ki 10:13. <hr/> with her servants ← <i>she and her servants</i>.</p>
2 Chr 9:13	<p>וַיְהִי מִשְׁקַל הַזָּהָב אֲשֶׁר-בָּא לְשְׁלֹמֹה בְּשָׁנָה אַחַת שֵׁשׁ מֵאוֹת וּשְׁשִׁים וּשְׁשִׁים כִּכְרֵי זָהָב:</p>	<p>And the weight of gold which accrued to Solomon in one year was six hundred and sixty-six talents of gold,</p>	<p> 1 Ki 10:14. <hr/> accrued ← <i>came</i>. <hr/> talents: see Ex 25:39.</p>
2 Chr 9:14	<p>לְבַד מֵאֲנָשֵׁי הַתְּרָיִם וְהַסְּחָרִים מִבְּיָאִים וְכָל-מַלְכֵי עֲרָב וּפְתוֹת הָאֶרֶץ מִבְּיָאִים זָהָב וְכֶסֶף לְשְׁלֹמֹה:</p>	<p>apart from <i>what</i> travelling people and merchants brought. And all the kings of Arabia and the potentates of the land brought gold and silver to Solomon.</p>	<p> 1 Ki 10:15. <hr/> brought gold: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.</p>

2 Chr 9:15	וַיַּעַשׂ הַמֶּלֶךְ שְׁלֹמֹה מֵאֲתָיִם צָנָה זָהָב שְׁחוּט שֵׁשׁ מֵאוֹת זָהָב שְׁחוּט יַעֲלֶה עַל־הַצָּנָה הָאֶחָת:	And King Solomon made two hundred shields <i>of</i> alloyed gold. Six hundred <i>shekels of</i> alloyed gold <u>went</u> in <u>each</u> shield,	1 Ki 10:16. went ← <i>go up</i> . each ← <i>one</i> .
2 Chr 9:16	וַיִּשְׁלַשׁ־מֵאוֹת מְגִנִּים זָהָב שְׁחוּט שְׁלֹשׁ מֵאוֹת זָהָב יַעֲלֶה עַל־הַמְּגִן הָאֶחָת וַיִּתְּנֵם הַמֶּלֶךְ בְּבַיִת יַעַר הַלְּבָנוֹן: פ	and <i>he made</i> three hundred bucklers <i>of</i> alloyed gold. Three hundred <i>shekels of</i> alloyed gold <u>went</u> into <u>each</u> buckler, and the king put them in the house of the Forest of Lebanon.	1 Ki 10:17. buckler (2x): see Jer 46:3. went ← <i>went up</i> . each ← <i>one</i> .
2 Chr 9:17	וַיַּעַשׂ הַמֶּלֶךְ כֶּסֶּא־שֵׁן גָּדוֹל וַיִּצְפְּהוּ זָהָב טָהוֹר:	And the king made a large ivory throne, and he overlaid it <i>with</i> pure gold.	1 Ki 10:18.
2 Chr 9:18	וַיֵּשׂ מַעְלוֹת לְכֶסֶּא וְכַבֵּשׁ בְּזָהָב לְכֶסֶּא מֵאֲחָזִים וַיְדוֹת מִזָּה וּמִזָּה עַל־מְקוֹם הַשֵּׁבֶת וּשְׁנַיִם אֲרִיֹּת עַמֻּדִים אֶצְל הַיְדוֹת:	And <i>there were</i> six steps <i>up</i> to the throne, and the throne <i>had</i> a footstool in gold, <i>which were all</i> attached, and armrests on each side of the <u>seat</u> . And two lions stood beside the armrests.	1 Ki 10:19. seat ← <i>place to sit</i> .
2 Chr 9:19	וּשְׁנַיִם עָשָׂר אֲרִיֹּת עַמֻּדִים שָׁם עַל־שֵׁשׁ הַמַּעְלוֹת מִזָּה וּמִזָּה לֹא־נַעֲשֶׂה כֵן לְכָל־מַמְלָכָה:	And twelve lions stood there on six steps – <i>six</i> on each side. Nothing had been made <u>like</u> it in <u>any</u> kingdom.	1 Ki 10:20. like it ← <i>likewise</i> . any ← <i>every</i> .
2 Chr 9:20	וְכָל כְּלֵי מִשְׁקָה הַמֶּלֶךְ שְׁלֹמֹה זָהָב וְכָל כְּלֵי בַיִת־יַעַר הַלְּבָנוֹן זָהָב סָגוֹר אֵין כֶּסֶף נֶחֱשֵׁב בַּיָּמִי שְׁלֹמֹה לְמֵאוֹמָה:	And all King Solomon's tableware for drinking <i>was of</i> gold, and all the articles of the house of the Forest of Lebanon <i>were of</i> seamless gold. Silver was not regarded in Solomon's days as anything <i>special</i> .	1 Ki 10:21.
2 Chr 9:21	כִּי־אָנִיּוֹת לְמֶלֶךְ הַלְּכוֹת תָּרַשִׁישׁ עִם עֲבָדֵי חוּרָם אֶחָת לְשָׁלוֹשׁ שָׁנִים תָּבוֹאָנָה אָנִיּוֹת תָּרַשִׁישׁ נְשֹׂאוֹת זָהָב וְכֶסֶף שְׁנֵהָבִים וְקוֹפִים וְתוֹכֵיִם: פ	But the king <i>had</i> ships <i>which</i> went to Tarshish with Hiram's servants. Once every three years the ships of Tarshish came transporting gold and silver, ivory and monkeys and <u>peacocks</u> .	1 Ki 10:22. peacocks: as given by [AnLx], [BDB], [ST]. In Modern Hebrew the word means <i>parrots</i> .
2 Chr 9:22	וַיִּגְדַּל הַמֶּלֶךְ שְׁלֹמֹה מִכָּל מַלְכֵי הָאָרֶץ לְעֹשֶׂר וְחִכְמָה:	And King Solomon became greater than all the kings of the earth, in riches and wisdom.	1 Ki 10:23.
2 Chr 9:23	וְכָל מַלְכֵי הָאָרֶץ מִבְּקָשִׁים אֶת־פָּנָיו שְׁלֹמֹה לְשִׁמְעַ אֶת־חִכְמָתוֹ אֲשֶׁר־נָתַן הָאֱלֹהִים בְּלִבּוֹ:	And all the kings of the earth would seek an <u>audience with</u> Solomon, so as to hear his wisdom which God had put in his heart.	1 Ki 10:24. an audience with ← <i>the face of</i> .

2 Chr 9:24	וְהֵם מְבִיאִים אִישׁ מִנְחָתוֹ כֶּלִי כֶסֶף וְכֶלִי זָהָב וְשִׁלְמוֹת נֶשֶׁק וּבִשְׂמִים סוּסִים וּפָרָדִים דְּבַר־שָׁנָה בְּשָׁנָה: פ	And they each brought their gift – articles of silver and articles of gold, and garments, <i>and</i> weaponry and fragrances, horses and mules – <u>an event which took place year in year out.</u>	1 Ki 10:25. <hr/> an event ← <i>a thing</i> . <hr/> year in year out ← <i>year by year</i> , but not necessarily just one event per year.
2 Chr 9:25	וַיְהִי לְשִׁלְמֹה אַרְבַּעַת אֲלָפִים אַרְיֹת סוּסִים וּמֵרַכְבוֹת וּשְׁנַיִם־עָשָׂר אֲלָף פָּרָשִׁים וַיִּנְחֵם בְּעָרֵי הָרֶכֶב וְעַם־הַמֶּלֶךְ בִּירוּשָׁלַם:	And Solomon had four thousand stables for horses, and chariots, and twelve thousand horsemen, and he located them in the cities of the chariots, and with the king in Jerusalem.	
2 Chr 9:26	וַיְהִי מוֹשֵׁל בְּכָל־הַמְּלָכִים מִן־הַנְּהָר וְעַד־אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרַיִם:	And he was a ruler over all the kings from <u>the river</u> up to the land of the Philistines and up to the border with Egypt.	the river: i.e. <i>the Euphrates</i> [CB].
2 Chr 9:27	וַיַּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף בִּירוּשָׁלַם כַּאֲבָנִים וְאֶת הָאֲרָזִים נָתַן כַּשְׁקָמִים אֲשֶׁר־בְּשִׁפְלָה לְרַב:	And the king made silver <i>commonplace</i> in Jerusalem like stones <i>in their abundance</i> , and he made cedars like the sycamores which <i>are</i> in the lowlands in abundance.	1 Ki 10:27, 2 Chr 1:15.
2 Chr 9:28	וּמוֹצִיאִים סוּסִים מִמִּצְרַיִם לְשִׁלְמֹה וּמִכָּל־הָאֲרָצוֹת:	And they brought horses to Solomon from Egypt, and from all countries.	1 Ki 10:28, 2 Chr 1:16.
2 Chr 9:29	וּשְׂאֵל דְּבָרֵי שְׁלֹמֹה הָרִאשֹׁנִים וְהָאַחֲרוֹנִים הֲלֹא־הֵם כְּתוּבִים עַל־דְּבָרֵי נָתַן הַנְּבִיא וְעַל־נְבוּאָת אַחִיָּה הַשִּׁילֹנִי וּבַחֲזוֹת יַעֲדִי *יַעֲדוּ הַחֲזָה עַל־יַרְבֵּעַם בֶּן־נֶבֶט:	And <i>as for</i> the rest of Solomon's affairs – the first and the last – <i>are</i> they not written in the Chronicles of Nathan the prophet and in the Prophecy of Ahijah the Shilonite, and in the Visions of {Q: Iddo} [K: Iddi] the seer against Jeroboam the son of Nebat?	Iddo (<i>qeré</i>) ← <i>Jeddo</i> here. The name is variously spelled. <hr/> 1 Ki 11:41.
2 Chr 9:30	וַיִּמְלֹךְ שְׁלֹמֹה בִירוּשָׁלַם עַל־כָּל־יִשְׂרָאֵל אַרְבַּעַם שָׁנָה:	And Solomon reigned in Jerusalem over the whole of Israel for forty years.	1 Ki 11:42.
2 Chr 9:31	וַיִּשְׁכַּב שְׁלֹמֹה עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בְעִיר דָּוִד אָבִיו וַיִּמְלֹךְ רְחֹבָעַם בְּנוֹ תַחְתָּיו: פ	And Solomon lay with his fathers, and they buried him in the City of David his father. And <u>Rehoboam</u> his son reigned in place of him.	1 Ki 11:43, 1 Chr 3:10. <hr/> Rehoboam: see 1 Ki 11:43.
2 Chr 10:1	וַיֵּלֶךְ רְחֹבָעַם שְׁכֵמָה כִּי שָׁכַם בָּאוּ כָּל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ:	And Rehoboam went to Shechem, for all Israel went <i>to</i> Shechem to make him king.	1 Ki 12:1.

2 Chr 10:2	וַיְהִי כְשָׁמַע יְרֹבָעַם בְּוֶנְבַט וְהוּא בְּמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיָּשָׁב יְרֹבָעַם מִמִּצְרַיִם:	And it came to pass, when Jeroboam the son of Nebat heard <i>it</i> , when he <i>was</i> in Egypt, where he had fled from King Solomon, that Jeroboam returned from Egypt.	1 Ki 12:2.
2 Chr 10:3	וַיִּשְׁלְחוּ וַיִּקְרְאוּ לוֹ וַיָּבֹא יְרֹבָעַם וְכָל־יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רְחֹבָעַם לֵאמֹר:	For they sent <i>messengers</i> and called for him. And Jeroboam came, as <i>did</i> all Israel, and they spoke to Rehoboam and said,	1 Ki 12:3.
2 Chr 10:4	אָבִיךָ הִקְשָׁה אֶת־עֲלֵנוּ וְעַתָּה הִקְלֵ מֵעֲבֹדֶת אָבִיךָ הַקְשָׁה וּמַעַלּוֹ הַכְּבֹד אֲשֶׁר־נָתַן עָלֵינוּ וְנִעֲבֹדְךָ:	“Your father <u>made</u> our yoke heavy, but lighten now the hard work <i>imposed</i> by your father, and his heavy yoke which he put on us, and we will serve you.”	1 Ki 12:4. <hr/> <hr/> made ...heavy: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
2 Chr 10:5	וַיֹּאמֶר אֲלֵהֶם עוֹד שְׁלֹשֶׁת יָמִים וְשׁוּבוּ אֵלַי וַיֵּלֶךְ הָעָם: ס	And he said to them, “ <i>In</i> three days' <i>time</i> come back to me.” So the people went <i>away</i> .	1 Ki 12:5.
2 Chr 10:6	וַיִּזְעַן הַמֶּלֶךְ רְחֹבָעַם אֶת־הַזְּקֵנִים אֲשֶׁר־הָיוּ עִמָּדִים לִפְנֵי שְׁלֹמֹה אָבִיו בְּהִיְתוֹ חַי לֵאמֹר אֵיךְ אַתֶּם נוֹעֲצִים לְהָשִׁיב לָעַם־הַזֶּה דְבָר:	Then King Rehoboam consulted with the elders who had stood before Solomon his father when he was alive, and he said, “How <u>do you advise me to reply</u> to this people?”	1 Ki 12:6. <hr/> <hr/> do you advise ← are you consulted. <hr/> <hr/> to reply ← to return word.
2 Chr 10:7	וַיְדַבְּרוּ אֵלָיו לֵאמֹר אַם־תִּהְיֶה לְטוֹב לְהָעָם הַזֶּה וּרְצִיתָם וְדִבַּרְתָּ אֲלֵהֶם דְּבָרִים טוֹבִים וְהָיוּ לָךְ עֲבָדִים כָּל־הַיָּמִים:	And they spoke to him and said, “If you will be for the good of this people and be favourable to them and speak <u>pleasing</u> words to them, then they will be your servants <u>all the time</u> .”	1 Ki 12:7. <hr/> <hr/> pleasing ← good. <hr/> <hr/> all the time ← all the days.
2 Chr 10:8	וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצָהוּ וַיִּזְעַן אֶת־הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ הָעֹמְדִים לִפְנָיו:	But he <u>ignored</u> the advice of the elders who had advised him, and he consulted the children who had grown up with him, who stood in his presence.	1 Ki 12:8. <hr/> <hr/> ignored ← left.
2 Chr 10:9	וַיֹּאמֶר אֲלֵהֶם מָה אַתֶּם נוֹעֲצִים וְנָשִׁיב דְבַר אֶת־הָעָם הַזֶּה אֲשֶׁר דְּבָרוּ אֵלַי לֵאמֹר הִקְלֵ מִן־הָעֶל אֲשֶׁר־נָתַן אָבִיךָ עָלֵינוּ:	And he said to them, “What do you advise that we reply to this people who spoke to me and said, ‘Lighten the yoke which your father put on us?’”	1 Ki 12:9.

<p>2 Chr 10:10</p>	<p>וַיְדַבְּרוּ אֹתוֹ הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה־תֵאמָר לָעַם אֲשֶׁר־דִּבְרוּ אֵלַיךָ לֵאמֹר אֲבִיךָ הַכְבִּיד אֶת־עַלְוֵנוּ וְאַתָּה הַקַּל מֵעַלְוֵנוּ כֹּה תֵאמָר אֱלֹהִים קָטָנִי עֲבָה מִמָּתְנֵי אָבִי:</p>	<p>And the children who had grown up with him spoke to him and said, “Say <u>this</u> to the people who spoke to you and said, ‘Your father made our yoke heavy, but you lighten <u>it on us</u>’ – say <u>this</u> to them – : ‘My little finger is thicker than my father's waist.</p>	<p> 1 Ki 12:10. this (2x) ← thus. on us ← from us.</p>
<p>2 Chr 10:11</p>	<p>וְעַתָּה אָבִי הָעַמִּים עָלִיכֶם עַל כְּבֹד וְאָנִי אֶסִּיף עַל־עַלְוֹתֵיכֶם אָבִי יִסֶּר אֶתְכֶם בְּשׁוֹטִים וְאָנִי בְּעַקְרָבִים: ס</p>	<p>And now, my father burdened you with a heavy yoke, but I will add to your yoke. My father chastened you with whips, but I <i>will chasten you</i> with scorpions.’ ”</p>	<p> 1 Ki 12:11.</p>
<p>2 Chr 10:12</p>	<p>וַיָּבֹא יִרְבֵּעַם וְכָל־הָעָם אֶל־רְחֹבָעַם בַּיּוֹם הַשְּׁלִישִׁי כַּאֲשֶׁר דִּבֶּר הַמֶּלֶךְ לֵאמֹר שׁוּבוּ אֵלַי בַּיּוֹם הַשְּׁלִישִׁי:</p>	<p>Then Jeroboam came to Rehoboam, as <i>did</i> all the people, on the third day, as the king had spoken when he said, “Come back to me on the third day.”</p>	<p> 1 Ki 12:12.</p>
<p>2 Chr 10:13</p>	<p>וַיַּעֲנֵם הַמֶּלֶךְ קָשָׁה וַיַּעֲזֹב הַמֶּלֶךְ רְחֹבָעַם אֶת עֲצַת הַזְּקֵנִים:</p>	<p>And the king answered them harshly, and King Rehoboam <u>ignored</u> the advice of the elders.</p>	<p> 1 Ki 12:13. ignored ← left.</p>
<p>2 Chr 10:14</p>	<p>וַיְדַבֵּר אֱלֹהִים כַּעֲצַת הַיְלָדִים לֵאמֹר אֲכַבִּיד אֶת־עַלְוֹתֵיכֶם וְאָנִי אֶסִּיף עָלֵיכֶם וְאָבִי יִסֶּר אֶתְכֶם בְּשׁוֹטִים וְאָנִי בְּעַקְרָבִים:</p>	<p>And he spoke to them according to the advice of the children and said, “I will make your yoke <u>heavy</u>, and I will add to it. My father chastened you with whips, but I <i>will chasten you</i> with scorpions.”</p>	<p>I will make ... heavy: AV differs, reading אָבִי הַכְבִּיד (<i>my father ... made heavy</i>); compare [BHS-CA] <i>mlt Mss Vrs</i>. 1 Ki 12:14.</p>
<p>2 Chr 10:15</p>	<p>וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הִיְתָה נִסְבָּה מֵעַם הָאֱלֹהִים לְמַעַן הָקִים יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר בְּיַד אֲחִיהוּ הַשִּׁלּוֹנִי אֶל־יִרְבֵּעַם בְּוֶנְבַט:</p>	<p>And the king did not listen to the people, because it was a turn <i>of events</i> from God, in order for the LORD to establish his word which he had spoken through the <u>agency</u> of Ahijah the Shilonite to Jeroboam the son of Nebat.</p>	<p> 1 Ki 12:15. agency ← hand.</p>

<p>2 Chr 10:16</p>	<p>וְכָל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ לָהֶם וַיִּשְׁיבוּ הָעָם אֶת־הַמֶּלֶךְ לֵאמֹר מִה־לָּנוּ חֵלֶק בְּדָוִד וְלֹא־נַחֲלָה בְּבֶן־יִשְׂי אִישׁ לְאֹהֲלָיִךְ יִשְׂרָאֵל עֲתָה רְאֵה בֵּיתְךָ דָּוִד וַיֵּלֶךְ כָּל־יִשְׂרָאֵל לְאֹהֲלָיו: ס</p>	<p>And the whole of Israel <i>realized</i> that the king had not heeded them, and the people replied to the king and said, “What part <i>have</i> we with David?” And, “<i>There is</i> no inheritance in the son of Jesse. <u>Everyone</u> to your {M: tents} [P: gods], O Israel. Now you see to your <i>own</i> house, David.” Then all Israel went to their tents.</p>	<p>[CB] claims an amendment by the Sopherim. See 1 Ki 12:16, where the remarks on the second occurrence of <i>tents</i> also apply here.</p> <hr/> <p> 1 Ki 12:16.</p> <hr/> <p>everyone ← <i>each</i>.</p>
<p>2 Chr 10:17</p>	<p>וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם:</p>	<p>But <i>as for</i> the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them.</p>	<p> 1 Ki 12:17.</p>
<p>2 Chr 10:18</p>	<p>וַיִּשְׁלַח הַמֶּלֶךְ רְחַבְעָם אֶת־הַדָּרֶם אֲשֶׁר עַל־הַמָּס וַיִּרְגְּמוּ־בּוֹ בְנֵי־יִשְׂרָאֵל אֶבֶן וַיָּמָת וְהַמֶּלֶךְ רְחַבְעָם הִתְאַמֵּץ לָעָלוֹת בַּמְּרֻכָּבָה לָנוֹס יְרוּשָׁלַם: ס</p>	<p>Then when King Rehoboam sent Hadoram, who <i>was</i> in charge of the tax, the sons of Israel <u>stoned him</u>, and he died, and King Rehoboam <u>scrambled</u> to board a carriage to flee <i>to</i> Jerusalem.</p>	<p> 1 Ki 12:18.</p> <hr/> <p>stoned him ← “<i>bouldered</i>” <i>him</i> (<i>with</i>) <i>stone</i>.</p> <hr/> <p>scrambled ← <i>made himself strong</i>.</p>
<p>2 Chr 10:19</p>	<p>וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבֵית דָּוִד עַד הַיּוֹם הַזֶּה: ס</p>	<p>So Israel revolted against the house of David, <i>as it is</i> up to this day.</p>	<p> 1 Ki 12:19.</p>
<p>2 Chr 11:1</p>	<p>וַיָּבֹא רְחַבְעָם יְרוּשָׁלַם וַיִּקְהַל אֶת־בְּתֵי יְהוּדָה וּבְנֵימָן מֵאָה וּשְׁמוֹנִים אָלֶף בַּחֹר עֹשֶׂה מִלְחָמָה לְהִלָּחֵם עִם־יִשְׂרָאֵל לְהָשִׁיב אֶת־הַמְּמֻלְכָה לְרְחַבְעָם: פ</p>	<p>Then when Rehoboam arrived <i>in</i> Jerusalem, he convened the house of Judah and Benjamin – one hundred and eighty thousand young men – <i>who</i> were about to wage war, so as to fight <u>against</u> Israel, so as to restore the kingdom to Rehoboam.</p>	<p> 1 Ki 12:21.</p> <hr/> <p>against ← <i>with</i>. See Gen 14:8.</p>
<p>2 Chr 11:2</p>	<p>וַיְהִי דְבַר־יְהוָה אֶל־שְׁמַעְיָהוּ אִישׁ־הָאֱלֹהִים לֵאמֹר:</p>	<p>And the word of the LORD <u>came</u> to Shemaiah, a man of God, and it said,</p>	<p> 1 Ki 12:22.</p> <hr/> <p>came ← <i>became</i>.</p>
<p>2 Chr 11:3</p>	<p>אָמַר אֶל־רְחַבְעָם בֶּן־שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֵל כָּל־יִשְׂרָאֵל בְּיְהוּדָה וּבְנֵימָן לֵאמֹר:</p>	<p>“Speak to Rehoboam the son of Solomon, the king of Judah, and to the whole of Israel in Judah and Benjamin, and say,</p>	<p> 1 Ki 12:23.</p>

2 Chr 11:4	כֹּה אָמַר יְהוָה לֹא־תֵעָלֶיךָ וְלֹא־תִלָּחֲמוּ עִם־אֶחְיֶיכֶם שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאִתִּי נִהְיָה הַדְּבָר הַזֶּה וַיִּשְׁמְעוּ אֶת־דְּבָרֵי יְהוָה וַיָּשׁוּבוּ מִלִּקְחַת אֶל־יִרְבֹּעַם: פ	‘This <i>is what</i> the LORD says: «Do not go up, and do not fight against your brothers. Go back, each <i>one</i> to his house, because this matter has been brought about by me.» ’ ” And they heeded the words of the LORD and turned back from going against Jeroboam.	1 Ki 12:24. <hr/> this <i>is what</i> ← <i>thus</i> . <hr/> against ← <i>with</i> . See Gen 14:8.
2 Chr 11:5	וַיָּשָׁב רְחֹבַעַם בִּירוּשָׁלַם וַיִּבֶן עָרִים לְמִצּוֹר בְּיְהוּדָה:	And Rehoboam <u>lived</u> in Jerusalem, and he built cities as fortification in Judah.	lived ← <i>dwelt</i> .
2 Chr 11:6	וַיִּבֶן אֶת־בֵּית־לַחֶם וְאֶת־עֵיטָם וְאֶת־תְּקוּעַ:	And he built <i>up</i> Bethlehem and Etam and Tekoa,	
2 Chr 11:7	וְאֶת־בֵּית־צֹר וְאֶת־שׁוֹכוֹ וְאֶת־עַדְלָם:	and Beth-Zur and <u>Sochoh</u> and Adullam,	Sochoh: AV= <i>Shoco</i> here. See 1 Sam 17:1.
2 Chr 11:8	וְאֶת־גַּת וְאֶת־מָרְשָׁה וְאֶת־זִיף:	and Gath and Mareshah and Ziph,	
2 Chr 11:9	וְאֶת־אֲדוֹרַיִם וְאֶת־לָכִישׁ וְאֶת־עֶזְקָה:	and Adoraim and Lachish and Azekah,	
2 Chr 11:10	וְאֶת־צָרְעָה וְאֶת־אֵילֹן וְאֶת־חֶבְרוֹן אֲשֶׁר בְּיְהוּדָה וּבְבִנְיָמִן עָרֵי מְצֻרוֹת:	and Zorah and Aijalon and Hebron, which <i>are</i> in Judah and Benjamin – <u>cities with fortifications</u> .	cities with ← <i>cities of</i> .
2 Chr 11:11	וַיַּחֲזַק אֶת־הַמְּצֻרוֹת וַיִּתֵּן בָּהֶם נְגִידִים וְאֶצְרוֹת מֵאֵכֶל וְשֶׁמֶן וַיַּיֶן:	And he strengthened the fortifications, and he put overseers in them, and storehouses for food and oil and wine.	
2 Chr 11:12	וּבְכָל־עִיר וְעִיר צָנֹת וּרְמָחִים וַיַּחֲזַקֵם לְהִרְבֵּה מְאֹד וַיְהִי־לֹ יְהוּדָה וּבִנְיָמִן: ס	And <u>in every individual city</u> <i>he</i> put shields and spears, and he strengthened them to a very great <i>extent</i> . So Judah and Benjamin <u>belonged</u> to him.	in every individual city ← <i>in every city and city</i> . <hr/> belonged ← <i>was</i> .
2 Chr 11:13	וְהַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר בְּכָל־יִשְׂרָאֵל הֵתִיצְבוּ עִלָּיו מִכָּל־גְּבוּלָם:	And the priests and the Levites who <i>were</i> in all Israel stationed themselves beside him, <i>coming</i> from all their <u>territories</u> .	territories ← <i>borders</i> .
2 Chr 11:14	כִּי־עָזְבוּ הַלְוִיִּם אֶת־מִגְרָשֵׁיהֶם וַאֲחֻזָּתָם וַיֵּלְכוּ לְיְהוּדָה וּלְיִרְוּשָׁלַם כִּי־הִזְנִיחַם יִרְבֹּעַם וּבְנָיו מִכֹּהֵן לַיהוָה:	For the Levites left their pasture lands and their <u>estates</u> , and they went to Judah and to Jerusalem, because Jeroboam had rejected them, as <i>had</i> his sons, <i>stopping</i> them from officiating as priests to the LORD,	estates ← <i>estate</i> .

2 Chr 11:15	וַיַּעֲמֵד-לוֹ כֹּהֲנִים לְבָמֹת וְלַשְׁעִירִים וְלַעֲגָלִים אֲשֶׁר עָשָׂה:	and he had appointed himself priests for the <i>idolatrous</i> raised sites and for the <i>satyrs</i> and the calves which he had made.	he ... he: i.e. <i>Jeroboam</i> , as [CB]. satyrs: i.e. <i>goat-like demons</i> .
2 Chr 11:16	וְאַחֲרֵיהֶם מִכָּל שְׁבֵטֵי יִשְׂרָאֵל הִנְתְּנִים אֶת-לְבָבְכֶם לְבַקֵּשׁ אֶת-יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּאוֹ יְרוּשָׁלַם לְזִבּוּחַ לַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם:	Then after them there came from all the tribes of Israel those who gave their hearts to seeking the LORD God of Israel, <i>to</i> Jerusalem to sacrifice to the LORD God of their fathers.	
2 Chr 11:17	וַיַּחֲזְקוּ אֶת-מַלְכוּת יְהוּדָה וַיֹּאמְצוּ אֶת-רְחֹבָעַם בֶּן-שְׁלֹמֹה לְשָׁנִים שְׁלוֹשׁ כִּי הָלְכוּ בְּדַרְךְ דָּוִד וּשְׁלֹמֹה לְשָׁנִים שְׁלוֹשׁ:	And they strengthened the kingdom of Judah, and they gave strength to Rehoboam the son of Solomon, for three years, for they walked in the way of David and Solomon for three years.	
2 Chr 11:18	וַיִּקַּח-לוֹ רְחֹבָעַם אִשָּׁה אֶת-מַחֲלַת *בֶּן-יֵרִימוֹת * בֶּן-דָּוִד אֲבִיהֶיךָ בֶּת-אֵלִיאָב בֶּן-יֵשִׁי:	And Rehoboam <u>took</u> a wife – Mahalath the {Q: daughter} [K: son] of Jerimoth the son of David, <i>and</i> Abihail, the daughter of Eliab, the son of Jesse.	The <i>ketiv</i> , although masculine, could perhaps be taken as <i>child</i> . took ← <i>took for himself</i> .
2 Chr 11:19	וַתֵּלֶד לוֹ בָנִים אֶת-יְעוֹשׁ וְאֶת-שְׁמַרְיָה וְאֶת-זָחָם:	And she bore him sons: Jeush and <u>Shemariah</u> and Zaham.	Shemariah: AV differs (<i>Shamariah</i>), dating from the 1611 edition, but elsewhere <i>Shemariah</i> .
2 Chr 11:20	וְאַחֲרֶיהָ לָקַח אֶת-מַעֲכָה בֶּת-אֲבִישָׁלוֹם וַתֵּלֶד לוֹ אֶת-אֲבִיָּה וְאֶת-עֵטִי וְאֶת-זִיזָא וְאֶת-שְׁלֹמִית:	And after her he took Maachah, Absalom's daughter, and she bore him Abijah and Attai and Ziza and Shelomith.	
2 Chr 11:21	וַיֶּאֱהָב רְחֹבָעַם אֶת-מַעֲכָה בֶּת-אֲבִישָׁלוֹם מִכָּל-נָשָׁיו וּפְיִלְגִישָׁיו כִּי נָשִׁים שְׁמוֹנֶה-עָשָׂרָה נָשָׂא וּפְיִלְגִישִׁים שְׁשִׁים וַיֵּזְלֵד עָשָׂרִים וּשְׁמוֹנֶה בָנִים וְשִׁשִּׁים בָּנוֹת:	And Rehoboam loved Maachah the daughter of Absalom <i>the</i> <i>most</i> of all his wives and concubines, for he took eighteen wives and sixty concubines, and he begot twenty-eight sons and sixty daughters.	
2 Chr 11:22	וַיַּעֲמֵד לְרֹאשׁ רְחֹבָעַם אֶת-אֲבִיָּה בֶּן-מַעֲכָה לְנָגִיד בְּאָחָיו כִּי לְהַמְלִיכוֹ:	And Rehoboam appointed Abijah the son of Maachah as head – as leader among his brothers – for <i>it</i> <i>was</i> to make him king.	

2 Chr 11:23	וַיְבֹן וַיִּפְרֹץ מְכַל-בְּנוֹי לְכָל-אַרְצוֹת יְהוּדָה וּבְנֵימָן לְכָל עָרֵי הַמְּצֻרוֹת וַיִּתֵּן לָהֶם הַמְּזוֹן לְרֹב וַיִּשְׁאַל הַמֶּזֶן נָשִׁים:	And he was astute, and he dispersed <u>all</u> his sons to all the districts of Judah and Benjamin, to all the cities with fortifications, and he gave them food in abundance. And he asked for many wives.	all (<i>first occurrence in verse</i>) ← <i>of all</i> . <hr/> districts ← <i>lands</i> .
2 Chr 12:1	וַיְהִי כִּהְיִין מַלְכוּת רְחַבְעָם וּכְחֻזְקָתוֹ עָזַב אֶת-תּוֹרַת יְהוָה וּכְל-יִשְׂרָאֵל עִמּוֹ: פ	And it came to pass <u>at the establishing</u> of Rehoboam's kingdom, and when he had strengthened himself, <i>that</i> he forsook the law of the LORD, as <i>did</i> all Israel with him.	at the establishing: gerundial use of the infinitive.
2 Chr 12:2	וַיְהִי בַשָּׁנָה הַחֲמִישִׁית לַמֶּלֶךְ רְחַבְעָם עָלָה שִׁישַׁק מֶלֶךְ-מִצְרַיִם עַל-יְרוּשָׁלַם כִּי מָעְלוּ בִיהוָה:	And it came to pass in the fifth year of King Rehoboam <i>that</i> Shishak king of Egypt came up against Jerusalem, because they had acted perversely against the LORD,	1 Ki 14:25.
2 Chr 12:3	בְּאַלְפֵי וּמֵאתַיִם רֶכֶב וּבִשְׁשִׁים אַלְפֵי פָרָשִׁים וְאִין מִסְפָּר לָעָם אֲשֶׁר-בָּאוּ עִמּוֹ מִמִּצְרַיִם לְדָבָר סַבִּיִּים וְכוּשִׁים:	with one thousand two hundred chariots and with sixty thousand horsemen and with innumerable people who came with him from Egypt – Libyans, Sukkiim and Ethiopians –	
2 Chr 12:4	וַיִּלְכֹּד אֶת-עָרֵי הַמְּצֻרוֹת אֲשֶׁר לְיְהוּדָה וַיָּבֹא עַד-יְרוּשָׁלַם: ס	and he took the fortified cities which <i>belonged</i> to Judah, and he came to Jerusalem.	
2 Chr 12:5	וַשְׁמַעְיָה הַנְּבִיא בָּא אֶל-רְחַבְעָם וְשָׂרֵי יְהוּדָה אֲשֶׁר-נֶאֱסָפוּ אֶל-יְרוּשָׁלַם מִפְּנֵי שִׁישַׁק וַיֹּאמֶר לָהֶם כֹּה-אָמַר יְהוָה אֱתֶם עֲזַבְתֶּם אֹתִי וְאֶף-אֲנִי עֲזַבְתִּי אֶתְכֶם בְּיַד-שִׁישַׁק:	Then Shemaiah the prophet came to Rehoboam and the senior officials of Judah who had gathered in Jerusalem because of Shishak, and he said to them, “ <i>This is what</i> the LORD says: ‘You have left me, and I for my part have left you in the hands of Shishak.’”	this <i>is what</i> ← <i>thus</i> . <hr/> for my part ← <i>also, moreover</i> . <hr/> you have left me ... I ... have left you: examples of a Hebrew “SVO” (subject-verb-object) sentence, the common order in English. <hr/> hands ← <i>hand</i> .
2 Chr 12:6	וַיִּכְנְעוּ שָׂרֵי-יִשְׂרָאֵל וְהַמֶּלֶךְ וַיֹּאמְרוּ צַדִּיק יְהוָה:	At this the senior officials of Israel and the king humbled themselves, and they said, “The LORD <i>is</i> righteous.”	at this: wider use of the <i>vav</i> .
2 Chr 12:7	וּבְרִאוֹת יְהוָה כִּי נִכְנְעוּ הָיָה דְּבַר-יְהוָה אֶל-שְׁמַעְיָה לֵאמֹר נִכְנְעוּ לֹא אֲשַׁחֲתֶם וְנָתַתִּי לָהֶם כְּמַעַט לְפָלִיטָה וְלֹא-תִתֵּן חַמְתִּי בִירוּשָׁלַם בְּיַד-שִׁישַׁק:	And when the LORD saw that they had humbled themselves, the word of the LORD came to Shemaiah and said, “They have humbled themselves; I will not ruin them, but I will <u>soon</u> make them like an escaped group, and my wrath will not be poured out on Jerusalem by <u>means of</u> Shishak.	soon: or <i>almost</i> . <hr/> means of ← <i>the hand of</i> .

2 Chr 12:8	כִּי יִהְיוּ־לוֹ לְעֹבְדִים וַיִּדְעוּ עֲבוֹדָתִי וְעֲבוֹדַת מַמְלָכוֹת הָאֲרָצוֹת: ס	But they will be his servants, and they will know <i>what it means</i> to serve me and to serve the kingdoms of the <i>various</i> countries.”	to serve me ... to serve ← <i>my service ... the service of,</i> objective genitives.
2 Chr 12:9	וַיַּעַל שִׁישַׁק מֶלֶךְ־מִצְרַיִם עַל־יְרוּשָׁלַם וַיִּקַּח אֶת־אֲצִרֹת בֵּית־יְהוָה וְאֶת־אֲצִרֹת בַּיִת הַמֶּלֶךְ אֶת־הַכָּל לָקַח וַיִּקַּח אֶת־מִגְנֵי הַזָּהָב אֲשֶׁר עָשָׂה שְׁלֹמֹה:	Then Shishak king of Egypt came up against Jerusalem, and he took the <u>treasures</u> of the house of the LORD and the <u>treasures</u> of the king's house. He took everything <i>away</i> , and he took <i>away</i> the golden shields which Solomon had made.	1 Ki 14:26. treasures (2x) ← <i>treasuries.</i>
2 Chr 12:10	וַיַּעַשׂ הַמֶּלֶךְ רַחֲבָעַם תַּחְתֵּיהֶם מִגְנֵי נְחֹשֶׁת וְהַפְקִיד עַל־יַד שָׂרֵי הָרָצִים הַשְּׂמָרִים פֶּתַח בַּיִת הַמֶּלֶךְ:	Then King Rehoboam made shields of copper instead of them, and he committed <i>them</i> to the <u>care</u> of the captains of the <u>couriers</u> who guarded the entrance to the king's house.	1 Ki 14:27. care ← <i>hand.</i> couriers ← <i>runners.</i>
2 Chr 12:11	וַיְהִי מִדִּי־בֹא הַמֶּלֶךְ בַּיִת יְהוָה בָּאוּ הָרָצִים וְנִשְׂאוֹם וְהֵשִׁבוּם אֶל־תַּא הָרָצִים:	And it was <i>the case that</i> every time the king went <i>to</i> the house of the LORD, the couriers came and carried them <i>there</i> and <i>then</i> brought them back to the <u>repository</u> of the couriers.	1 Ki 14:28. repository: or <i>side-room.</i>
2 Chr 12:12	וּבַהֲכַנְעוֹ שָׁב מִמֶּנּוּ אֶף־יְהוָה וְלֹא לְהַשְׁחִית לְכֻלָּהּ וְגַם בְּיְהוּדָה הָיָה דְבָרִים טוֹבִים: ס	And at him humbling himself, the LORD's anger <u>subsided</u> , and he did not completely ruin <i>him</i> , and also in Judah there were good <u>reports</u> .	subsided ← <i>departed from him.</i> reports ← <i>words, things.</i>
2 Chr 12:13	וַיִּתְחַזַּק הַמֶּלֶךְ רַחֲבָעַם בְּיְרוּשָׁלַם וַיִּמְלֹךְ כִּי בֶן־אַרְבָּעִים וְאַחַת שָׁנָה רַחֲבָעַם בְּמִלְכוֹ וְשִׁבְעַ עֶשְׂרֵה שָׁנָה מֶלֶךְ בְּיְרוּשָׁלַם הָעִיר אֲשֶׁר־בָּחַר יְהוָה לְשׁוֹם אֶת־שְׁמוֹ שָׁם מְכַל שְׁבָטֵי יִשְׂרָאֵל וְשֵׁם אִמּוֹ נַעֲמָה הָעַמֹּנִית:	And King Rehoboam strengthened himself in Jerusalem, and he reigned, for Rehoboam <i>was</i> forty-one years old when he <i>started to</i> reign, and he reigned for seventeen years in Jerusalem, the city which the LORD chose out of all the tribes of Israel to establish his name there. And his mother's name <i>was</i> Naamah the Ammonitess.	1 Ki 14:21.
2 Chr 12:14	וַיַּעַשׂ הָרַע כִּי לֹא הִכִּין לְבוֹ לְדָרוֹשׁ אֶת־יְהוָה: ס	Then he did evil, for he did not <u>resolve</u> to seek the LORD.	1 Ki 14:22. resolve ← <i>prepare / set his heart.</i>

2 Chr 12:15	וּדְבָרֵי רַחֲבֹעַם הָרֵאשֵׁנִים וְהָאַחֲרוֹנִים הֲלֹא־הֵם כְּתוּבִים בְּדַבְרֵי שְׁמַעְיָה הַנְּבִיא וְעִדּוֹ הַחֹזֶה לְהַתִּיחֵשׁ וּמַלְחָמוֹת רַחֲבֹעַם וְיִרְבֹּעַם כָּל־הַיָּמִים:	And the affairs of Rehoboam – the first and the last – <i>are</i> they not written in the Chronicles of Shemaiah the prophet and Iddo the seer, as registered according to genealogies? And <i>there were</i> wars between Rehoboam and Jeroboam <u>all the time</u> .	1 Ki 14:29, 1 Ki 14:30. wars between ← <i>wars of</i> . Wider use of the construct state. all the time ← <i>all the days</i> .
2 Chr 12:16	וַיִּשְׁכַּב רַחֲבֹעַם עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר דָּוִד וַיְמַלֵּךְ אָבִיָּה בְּנוֹ תַחְתָּיו: פ	And Rehoboam lay with his fathers, and he was buried in the City of David, and <u>Abijah</u> his son reigned in his place.	1 Ki 14:31, 1 Chr 3:10. Abijah: spelled <i>Abijam</i> in 1 Ki 14:31 and related verses.
2 Chr 13:1	בְּשָׁנַת שְׁמוֹנֶה עָשָׂרָה לְמַלְכּוֹ יִרְבֹּעַם וַיְמַלֵּךְ אָבִיָּה עַל־יְהוּדָה:	In the eighteenth year of King Jeroboam, Abijah <i>started to</i> reign over Judah.	1 Ki 15:1.
2 Chr 13:2	שְׁלוֹשׁ שָׁנִים מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מִיכָיָהוּ בַת־אֲוִרְיָאֵל מִזִּבְעָה וּמַלְחָמָה הָיְתָה בֵּין אָבִיָּה וּבֵין יִרְבֹּעַם:	He reigned for three years in Jerusalem. And the name of his mother <i>was</i> Micaiah, the daughter of Uriel from Gibeah. And there was war between <u>Abijah</u> and <u>Jeroboam</u> .	1 Ki 15:2, 1 Ki 15:6. Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> . In 1 Ki 15:2, the name is <i>Maachah</i> . Gibeah: see Josh 15:57. Abijah and Jeroboam: in 1 Ki 15:6, the ↗
2 Chr 13:3	וַיִּאֶסֶר אָבִיָּה אֶת־הַמְּלָחָמָה בְּחֵיל גְּבוּרֵי מְלָחָמָה אַרְבַּע־מֵאוֹת אֶלֶף אִישׁ בַּחֹר ס וְיִרְבֹּעַם עָרָד עִמּוֹ מְלָחָמָה בְּשִׁמוֹנֶה מֵאוֹת אֶלֶף אִישׁ בַּחֹר גְּבוּר חֵיל: ס	And Abijah <i>gave</i> battle with a force of warriors, of four hundred thousand elite men, while Jeroboam drew up battle <i>lines against him</i> with eight hundred thousand elite men – valiant warriors.	↳ war is between Rehoboam (Abijah's father) and Jeroboam. gave ← <i>bound (battle)</i> . Dutch parallels the Hebrew (<i>de strijd</i>) <i>aanbinden</i> . against him ← <i>with him</i> . See Gen 14:8.
2 Chr 13:4	וַיִּקָּם אָבִיָּה מֵעַל לְהָר צְמָרִים אֲשֶׁר בְּהָר אֶפְרַיִם וַיֹּאמֶר שְׁמַעוּנִי יִרְבֹּעַם וְכָל־יִשְׂרָאֵל:	And Abijah stood up <u>on</u> Mount Zemaraim, which <i>is</i> at Mount Ephraim, and he said, “Listen to me, Jeroboam and all Israel.	on ← <i>from on</i> , which can mean <i>above</i> , as in Gen 1:7.
2 Chr 13:5	הֲלֹא לָכֶם לָדַעַת כִּי יְהוָה אֱלֹהֵי יִשְׂרָאֵל נָתַן מַמְלָכָה לְדָוִד עַל־יִשְׂרָאֵל לְעוֹלָם לוֹ וּלְבָנָיו בְּרִית מְלַח: ס	<i>Is</i> it not <i>given</i> to you to know that the LORD God of Israel gave a kingdom to David, over Israel age-abidingly, to him and <u>his</u> sons, <i>in</i> a covenant of salt?	his sons: i.e. <i>his descendants</i> . a covenant of salt: i.e. <i>an indissoluble covenant</i> .
2 Chr 13:6	וַיִּקָּם יִרְבֹּעַם בֶּן־נֶבֶט עֶבֶד שְׁלֹמֹה בֶן־דָּוִד וַיְמַרְד עַל־אֲדֹנָיו:	But Jeroboam the son of Nebat, a servant of Solomon the son of David, rose up and rebelled against his <u>master</u> .	master: or <i>lord(s)</i> , but we take it as against Solomon, rather than against <i>the Lord</i> .

2 Chr 13:7	וַיִּקְבְּצוּ עָלָיו אַנְשֵׁים רְקִים בְּנֵי בְּלִיעַל וַיִּתְאַמְצוּ עַל־רַחֲבֵעַם בֶּן־שְׁלֹמֹה וְרַחֲבֵעַם הָיָה נָעֹר וְרַדְד־לִבָּב וְלֹא הִתְחַזַּק לִפְנֵיהֶם:	And idle men joined him – good-for-nothing lads – and they emboldened themselves against Rehoboam the son of Solomon, when Rehoboam was a tender-hearted youth and <i>could</i> not gather strength to confront them.	joined ← <i>gathered to</i> . good-for-nothing lads ← <i>sons of without use</i> . to confront ← <i>in the face of</i> .
2 Chr 13:8	וְעַתָּה אַתֶּם אֹמְרִים לְהִתְחַזֵּק לִפְנֵי מַמְלַכַת יְהוָה בְּיַד בְּנֵי דָוִד וְאַתֶּם הֶמּוֹן רָב וְעַמְכֶם עֲגָלֵי זָהָב אֲשֶׁר עָשָׂה לָכֶם יִרְבְּעֶם לֵאלֹהִים:	But now you say that <i>you</i> will gather strength to confront the LORD's kingdom, <i>which is under the authority</i> of the sons of David, and <i>that you are</i> a great multitude, and <i>that with you are</i> golden calves which Jeroboam made for you as gods.	under the authority ← <i>in the hand</i> .
2 Chr 13:9	הֲלֹא הִדַּחְתֶּם אֶת־כֹּהֲנֵי יְהוָה אֶת־בְּנֵי אַהֲרֹן וְהַלְוִיִּם וַתַּעֲשׂוּ לָכֶם כֹּהֲנִים כַּעֲמֵי הָאָרְצוֹת כָּל־הַבָּא לְמִלְא יָדוֹ בַּפֶּר בֶּן־בֶּקָר וְאֵילִם שִׁבְעָה וְהָיָה כֹּהֵן לְלֹא אֱלֹהִים: ס	Have you not thrust out the LORD's priests – the sons of Aaron and the Levites – and created for yourselves priests like the nations of the <i>various</i> countries? Everyone who comes to <i>commission himself</i> with a bull-calf and seven rams becomes a priest of non-gods.	created ← <i>made</i> . commission himself ← <i>fill his hand</i> .
2 Chr 13:10	וְאַנְחֲנוּ יְהוָה אֱלֹהֵינוּ וְלֹא עֲזַבְנָהוּ וְכֹהֲנָיִם מְשֻׁרְתֵי לִיהוָה בְּנֵי אַהֲרֹן וְהַלְוִיִּם בַּמְּלָאכָת:	But <i>as for us</i> , the LORD <i>is</i> our God, and we have not forsaken him, and the priests <i>who</i> serve the LORD <i>are</i> the sons of Aaron, and the Levites <i>are engaged</i> in the work,	
2 Chr 13:11	וּמִקְטָרִים לִיהוָה עֹלוֹת בַּבֶּקָר־בַּבֶּקָר וּבַעֲרֵב־בַּעֲרֵב וּקְטֹרֶת־סַמִּים וּמַעֲרֹכַת לֶחֶם עַל־הַשֻּׁלְחָן הַטָּהוֹר וּמִנֹּרֹת הַזָּהָב וְנִרְתִּיחַ לְבַעַל בַּעֲרֵב בְּעָרֵב כִּי־שֹׁמְרִים אֲנֻחֲנוּ אֶת־מִשְׁמֶרֶת יְהוָה אֱלֹהֵינוּ וְאַתֶּם עֲזַבְתֶּם אֹתוֹ:	and they make burnt offerings to the LORD with incense every morning and every evening, and <i>incense from</i> fragrances, and <i>see to</i> the arrangement of the <i>showbread</i> on the pure table, and the golden lampstand and its candles so that <i>they</i> burn every evening. For we keep the duty of observance of the LORD our God, but you have forsaken him.	incense from ← <i>incense of</i> . Wider use of the construct state.
2 Chr 13:12	וְהִנֵּה עִמָּנוּ בְּרֹאשׁ הָאֱלֹהִים וְכֹהֲנָיו וְחֻצְצְרוֹת הַתְּרוּעָה לְהַרְיֵעַ עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל אֶל־תִּלַּחֲמוּ עִם־יְהוָה אֱלֹהֵי־אֲבֹתֵיכֶם כִּי־לֹא תִצְלִיחוּ:	And look, with us at the head <i>is</i> God, and his priests and the trumpets, the sounding <i>of them being</i> to raise an alarm to you. <i>You</i> sons of Israel, do not fight <i>against</i> the LORD God of your fathers, for you will not succeed.”	against ← <i>with</i> . See Gen 14:8.

2 Chr 13:13	וַיִּרְבְּעֵם הַסֵּב אֶת־הַמְּאָרֵב לָבוֹא מֵאַחֲרֵיהֶם וַיְהִי לִפְנֵי יְהוּדָה וְהַמְּאָרֵב מֵאַחֲרֵיהֶם:	But Jeroboam wheeled an ambush round so as to get behind them, so that they – <i>Jeroboam's men</i> – were facing Judah, whereas <i>his</i> ambush was behind them.	get ← <i>come</i> . whereas: wider use of the <i>vav</i> , here contrastive.
2 Chr 13:14	וַיִּפְּנוּ יְהוּדָה וְהָיָה לָהֶם הַמְּלַחְמָה פְּנִים וְאַחֲוֹר וַיִּצְעֲקוּ לַיהוָה וְהַכֹּהֲנִים *מַחְצְצִרִים *מַחְצְצִרִים בַּחֲצֹצְרוֹת:	Then when Judah turned round, they became aware that they faced battle in front and behind, and they cried out to the LORD, and the priests blew the trumpets.	blew: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. they became aware that ← <i>behold</i> .
2 Chr 13:15	וַיִּרְיִעוּ אִישׁ יְהוּדָה וַיְהִי בְהִרְיֵעַ אִישׁ יְהוּדָה וְהָאֱלֹהִים נָגַף אֶת־יִרְבְּעֵם וְכָל־יִשְׂרָאֵל לִפְנֵי אַבְיָה וְיְהוּדָה:	And the men of Judah raised the alarm, and it came to pass, when the men of Judah raised the alarm, that God struck Jeroboam and all Israel in the presence of Abijah and Judah.	
2 Chr 13:16	וַיָּנוּסוּ בְנֵי־יִשְׂרָאֵל מִפְּנֵי יְהוּדָה וַיִּתְּנֵם אֱלֹהִים בְּיָדָם:	And the sons of Israel fled before Judah, and God delivered them into their hand.	delivered ← <i>gave</i> .
2 Chr 13:17	וַיַּכּוּ בָהֶם אַבְיָה וְעַמּוֹ מִבָּה רְבָה וַיִּפְּלוּ חֲלָלִים מִיִּשְׂרָאֵל חֲמִש־מֵאוֹת אֶלֶף אִישׁ בַּחֹר:	And Abijah and his people dealt them a severe blow, and five hundred thousand elite men of Israel fell as casualties.	dealt them a severe blow ← <i>struck them (with) a great strike</i> .
2 Chr 13:18	וַיִּכְנְעוּ בְנֵי־יִשְׂרָאֵל בַּעַת הַהִיא וַיֵּאֱמְצוּ בְנֵי יְהוּדָה כִּי נִשְׁעֲנוּ עַל־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם:	So the sons of Israel were brought low at that time, whereas the sons of Judah displayed strength, because they relied on the LORD God of their fathers.	
2 Chr 13:19	וַיִּרְדֹּף אַבְיָה אַחֲרָיִם יִרְבְּעֵם וַיִּלְכֹּד מִמֶּנּוּ עָרִים אֶת־בֵּית־אֵל וְאֶת־בְּנוֹתָיָה וְאֶת־יִשְׁנָה וְאֶת־בְּנוֹתָיָה וְאֶת־עֶפְרוֹן *עֶפְרוֹן וּבְנֹתָיָה:	And Abijah pursued Jeroboam, and he captured cities from him – Beth-El and its satellite villages, and Jeshanah and its satellite villages, and {K: Ephron} [Q: Ephraim] and its satellite villages.	Ephron: Mount Ephron is mentioned in Josh 15:9.
2 Chr 13:20	וְלֹא־עָצַר כַּח־יִרְבְּעֵם עוֹד בְּיָמָיו אַבְיָה וַיִּגְפְּהוּ יְהוָה וַיָּמָת: פ	And Jeroboam did not regain strength in the days of Abijah, and the LORD struck him down, and he died.	regain ← <i>still retain / enclose</i> .
2 Chr 13:21	וַיִּתְחַזַּק אַבְיָה וַיִּשְׂאֵלֻז נָשִׁים אַרְבַּע עָשָׂר וַיִּזְלַד עָשָׂרִים וּשְׁנַיִם בָּנִים וְשֵׁשׁ עָשָׂר בָּנוֹת: ס	But Abijah became stronger, and he took fourteen wives, and he begot twenty-two sons and sixteen daughters.	took ← <i>took to himself</i> .

2 Chr 13:22	וַיִּתֵּר דְּבָרֵי אַבְיָה וּדְרָכָיו וּדְבָרָיו כְּתוּבִים בַּמִּדְרָשׁ הַנְּבִיא עֵדוּ:	And the rest of the affairs of Abijah, both his ways and his affairs, <i>are</i> written in the <u>Commentary</u> of the Prophet Iddo.	1 Ki 15:7. commentary: the Hebrew word is <i>Midrash</i> , but not in its modern sense.
2 Chr 14:1	וַיִּשְׁכַּב אַבְיָה עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּעִיר דָּוִד וַיִּמְלֹךְ אַסָּא בְּנוֹ תַחְתָּיו בַּיָּמָיו שָׁקֵטָה הָאָרֶץ עֶשֶׂר שָׁנִים: פ	And Abijah lay with his fathers, and they buried him in the City of David, and Asa his son reigned in his place. In his days the land enjoyed rest for ten years.	1 Ki 15:8, 1 Chr 3:10.
2 Chr 14:2	וַיַּעַשׂ אַסָּא הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהָיו:	Now Asa did what <i>was</i> good and right in the eyes of the LORD his God,	1 Ki 15:11.
2 Chr 14:3	וַיִּסַּר אֶת־מִזְבְּחוֹת הַנֶּגֶר וְהַבְּמוֹת וַיִּשְׁבַּר אֶת־הַמַּצְבּוֹת וַיִּגְדַּע אֶת־הָאֲשָׁרִים:	and he removed the foreign altars and the <i>idolatrous</i> raised sites, and he broke the <i>idolatrous</i> statues up, and he cut the phallic parks down.	1 Ki 15:12.
2 Chr 14:4	וַיֹּאמֶר לְיְהוּדָה לְדַרֹּשׁ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וְלַעֲשׂוֹת הַתּוֹרָה וְהַמִּצְוָה:	Then he told Judah to seek the LORD God of their fathers, and to <u>observe</u> the law and the <u>commandments</u> .	observe ← <i>do</i> . commandments ← <i>commandment</i> , standing for <i>body of commandments</i> .
2 Chr 14:5	וַיִּסַּר מִכָּל־עָרֵי יְהוּדָה אֶת־הַבְּמוֹת וְאֶת־הַחֲמָנִים וַתִּשְׁקֵט הַמַּמְלָכָה לְפָנָיו:	And he removed from all the cities of Judah the <i>idolatrous</i> raised sites, and the <u>sun-images</u> . And the kingdom enjoyed rest before him.	sun-images: mentioned in Lev 26:30.
2 Chr 14:6	וַיִּבֶן עָרֵי מְצוּרָה בִּיהוּדָה כִּי־שָׁקֵטָה הָאָרֶץ וְאִין־עִמּוֹ מִלְחָמָה בְּשָׁנִים הָאֵלֶּה כִּי־הִנִּיחַ יְהוָה לוֹ:	And he built fortified cities in Judah, although the land enjoyed rest and he <i>did not have</i> war in those years, because the LORD gave him rest.	
2 Chr 14:7	וַיֹּאמֶר לְיְהוּדָה נִבְנֶה אֶת־הָעָרִים הָאֵלֶּה וְנָסַב חוֹמָה וּמִגְדָּלִים דְּלָתִים וּבְרִיחִים עוֹדְנוּ הָאָרֶץ לְפָנֵינוּ כִּי דַרְשָׁנוּ אֶת־יְהוָה אֱלֹהֵינוּ דַּרְשָׁנוּ וַיִּנַּח לָנוּ מִסָּבִיב וַיִּבְנוּ וַיִּצְלִיחוּ: פ	And he said to Judah, “We will build these cities, and we will encircle <i>them</i> with a wall and towers <i>and</i> doors and bolts, while the land <i>is</i> still before us, for we have sought the LORD our God; we sought him, and he has given us rest <i>all</i> round.” So they built and prospered.	
2 Chr 14:8	וַיְהִי לְאַסָּא חֵיל־נְשָׂא צָנָה וְרִמָּח מִיהוּדָה שְׁלֹשׁ מֵאוֹת אַלְפֵי ס וּמִבְּנִימֵן נְשָׂאֵי מִגֹּן וּדְרָכֵי קֶשֶׁת מֵאֲתָיִם וּשְׂמוֹנִים אַלְפֵי כָּל־אֵלֶּה גִבּוֹרֵי חֵיל:	And Asa had an army bearing shield and spear from Judah, three hundred thousand <i>strong</i> , and from Benjamin bearing the <u>buckler</u> and drawing the bow, two hundred and eighty thousand <i>strong</i> , all these <i>being</i> valiant warriors.	buckler: see Jer 46:3.

2 Chr 14:9	וַיֵּצֵא אֶלֵיהֶם זֶרַח הַכּוּשִׁי בַחֵיל אֶלֶף אֲלָפִים וּמֵרֶכֶב שְׁלֹשׁ מֵאוֹת וַיָּבֵא עַד־מַרְשָׁה:	Then Zerah the Ethiopian went out against them with a force of one million, and three hundred chariots, and he arrived in Mareshah.	
2 Chr 14:10	וַיֵּצֵא אֲסָא לִפְנֵי וַיַּעֲרֹכוּ מִלְחָמָה בְּגֵיא צִפְתָּה לְמַרְשָׁה:	So Asa went out to confront him, and they drew up <i>for</i> battle in the Valley of Zephathah in Mareshah.	in Mareshah ← (<i>belonging</i>) to Mareshah.
2 Chr 14:11	וַיִּקְרָא אֲסָא אֶל־יְהוָה אֱלֹהָיו וַיֹּאמֶר יְהוָה אֵין־עִמָּךְ לְעִזּוֹר בֵּין רַב לְאֵין כָּח עֲזָרְנוּ יְהוָה אֱלֹהֵינוּ כִּי־עָלִיךָ נִשְׁעָנוּ וּבִשְׁמֶךָ בָּאנוּ עַל־הַמּוֹן הַזֶּה יְהוָה אֱלֹהֵינוּ אַתָּה אֱלֹהֵינוּ עִמָּךְ אֲנֹשׁ: ס	And Asa called on the LORD his God and said, “O LORD, <i>it is</i> nothing to you to help, whether a large number or whether <i>those</i> without strength. Help us, O LORD our God, because we have relied on you, and in your name we have come against this multitude. O LORD, you <i>are</i> our God; do not let man <u>obstruct</u> you.”	obstruct you ← <i>restrain with you</i> .
2 Chr 14:12	וַיִּגַּף יְהוָה אֶת־הַכּוּשִׁים לִפְנֵי אֲסָא וּלְפְנֵי יְהוּדָה וַיִּנָּסוּ הַכּוּשִׁים:	And the LORD struck the Ethiopians before Asa and before Judah, and the Ethiopians fled.	
2 Chr 14:13	וַיִּרְדְּפֻם אֲסָא וְהָעָם אֲשֶׁר־עִמּוֹ עַד־לְגֶרָר וַיִּפְּלוּ מִכּוּשִׁים לְאֵין לָהֶם מַחִיָּה כִּי־נִשְׁבְּרוּ לִפְנֵי־יְהוָה וּלְפְנֵי מַחֲנֵהוּ וַיִּשְׂאוּ שָׁלַל הַרְבֵּה מְאֹד:	And Asa and the people who <i>were</i> with him pursued them as far as Gerar, and <i>so many</i> of the Ethiopians fell that they <i>had</i> no sign of life, for they were crushed before the LORD and before his battalion. And they carried away a very large <i>quantity</i> of spoil.	
2 Chr 14:14	וַיַּכּוּ אֶת כָּל־הָעָרִים סְבִיבוֹת גֶרָר כִּי־הָיָה פַחַד־יְהוָה עֲלֵיהֶם וַיִּבְזּוּ אֶת־כָּל־הָעָרִים כִּי־בִזָּה רַבָּה הָיְתָה בָהֶם:	And they attacked all the cities around Gerar, for the <u>fear of the LORD</u> was on them. And they spoiled all the cities, for there was much spoil in them.	fear of the LORD: an objective genitive (they fear the LORD).
2 Chr 14:15	וְגַם־אֶהְלִי מִקֶּנֶה הֶבֶן וַיִּשְׁבּוּ צֹאן לָרֹב וְגַמְלִים וַיִּשְׁבּוּ יְרוּשָׁלַם: ס	And they also attacked the tents of cattle, and they captured sheep in abundance, and camels, and they returned <i>to</i> Jerusalem.	
2 Chr 15:1	וַעֲזָרְיָהוּ בֶן־עוֹדֵד הֵיטָה עָלָיו רוּחַ אֱלֹהִים:	And the spirit of God <u>came</u> on Azariah the son of Oded.	came ← <i>became</i> .

2 Chr 15:2	וַיֵּצֵא לִפְנֵי אָסָא וַיֹּאמֶר לוֹ שְׁמָעוּנִי אָסָא וְכָל־יְהוּדָה וּבְנֵימִן יְהוָה עִמָּכֶם בְּהִיטְבְּחֶם עִמּוֹ וְאִם־תִּדְרֹשׁוּהוּ יִמְצָא לָכֶם וְאִם־תִּעְזְבוּהוּ יֵעֲזֹב אֶתְכֶם: ס	And he went out to see Asa, and he said to him, “Hear me, Asa, and all Judah and Benjamin. The LORD <i>is</i> with you when you are with him, and if you seek him, he will be found by you, but if you forsake him, he will forsake you.	to see ← <i>before, to the face of.</i>
2 Chr 15:3	וַיְמִיּוּם רַבִּים לְיִשְׂרָאֵל לֹלֵא אֱלֹהֵי אֲמַת וּלְלֵא כִּהֵן מוֹרָה וּלְלֵא תוֹרָה:	Now for a long time Israel was without the true God, and without a priestly teacher, and without the law,	for a long time ← <i>many days.</i> a priestly teacher ← <i>a priest a teacher.</i>
2 Chr 15:4	וַיֵּשֶׁב בְּצָר־לוֹ עַל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּבְקְשׂוּהוּ וַיִּמְצָא לָהֶם:	but when they were in straits, they returned to the LORD God of Israel, and they sought him, and he was found by them.	
2 Chr 15:5	וּבַעֲתֵיּוֹם הָהֵם אֵין שְׁלוֹם לְיוֹצֵא וּלְבָא כִּי מְהוּמַת רַבּוֹת עַל כָּל־יוֹשְׁבֵי הָאֲרָצוֹת:	But in those times <i>there was</i> no peace to anyone going about their business because <i>there was</i> much turmoil over all the inhabitants of the <i>various</i> countries.	anyone going about their business ← <i>the comer out and the goer in.</i>
2 Chr 15:6	וּכְתַתּוּ גוֹי־בְגוֹי וְעִיר בְּעִיר כִּי־אֱלֹהִים הִמָּמִם בְּכָל־צָרָה:	And nation was routed by nation, and city by city, for God <i>so</i> motivated them with all adversity.	
2 Chr 15:7	וְאַתֶּם חֲזִקוּ וְאַל־יִרְפוּ יְדֵיכֶם כִּי יֵשׁ שָׂכָר לַפְּעֻלַּתְכֶם: ס	So you be strong, and do not let your hands droop, because there is a reward for your labour.”	
2 Chr 15:8	וּכְשָׁמַע אָסָא הַדְּבָרִים הָאֵלֶּה וְהַנְּבוּאָה עֲדַד הַנְּבִיאַ הַתְּחִזֵּק וַיַּעֲבֵר הַשְּׁקוּצִים מִכָּל־אֲרָץ יְהוּדָה וּבְנֵימִן וּמִזֵּה־עָרִים אֲשֶׁר לָכַד מֵהַר אֶפְרַיִם וַיַּחֲדֵשׁ אֶת־מִזְבֵּחַ יְהוָה אֲשֶׁר לִפְנֵי אוֹלָם יְהוָה:	And when Asa heard these words and the prophecy – Oded <i>being</i> the prophet – he took courage and removed the abominations from the whole land of Judah and Benjamin, and from the cities which he had taken in the mountainous country of Ephraim, and he renewed the altar of the LORD which <i>was</i> in front of the LORD's portico.	in the mountainous country of Ephraim ← <i>from Mount Ephraim.</i>
2 Chr 15:9	וַיִּקְבֹּץ אֶת־כָּל־יְהוּדָה וּבְנֵימִן וְהַגָּרִים עִמָּהֶם מֵאֶפְרַיִם וּמִנַּשֶּׁה וּמִשִּׁמְעוֹן כִּי־נִפְלוּ עָלָיו מִיִּשְׂרָאֵל לְרֹב בְּרֵאֲתָם כִּי־יְהוָה אֱלֹהֵיו עִמּוֹ: פ	And he gathered the whole of Judah and Benjamin and those temporarily resident with them from Ephraim and Manasseh, and from Simeon, for they flocked to him from Israel in abundance when they saw that the LORD his God <i>was</i> with him.	flocked ← <i>fell</i> , with connotations of <i>defection.</i>
2 Chr 15:10	וַיִּקְבְּצוּ יְרוּשָׁלַם בַּחֹדֶשׁ הַשְּׁלִישִׁי לְשָׁנַת חֲמִשָּׁעָשָׂרָה לְמַלְכוּת אָסָא:	And they gathered in Jerusalem in the third month in the fifteenth year of Asa's reign.	

2 Chr 15:11	וַיִּזְבְּחוּ לַיהוָה בַּיּוֹם הַהוּא מִזֶּה־הַשָּׁלַל הֵבִיאוּ בְקָרְ שֶׁבַע מֵאוֹת וְצֹאן שֶׁבַעַת אֲלָפִים:	And they sacrificed to the LORD on that day – they brought from the spoil seven hundred oxen and seven thousand sheep.	
2 Chr 15:12	וַיָּבֹאוּ בְּבְרִית לְדָרוֹשׁ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם בְּכָל־לִבָּבָם וּבְכָל־נַפְשָׁם:	And they entered into a <u>covenant</u> to seek the LORD God of their fathers with all their heart and with all their soul.	a covenant ← <i>the covenant</i> . An unexpected definite article. See Gen 22:9.
2 Chr 15:13	וְכָל אֲשֶׁר לֹא־יִדְרֹשׁ לַיהוָה אֱלֹהֵי־יִשְׂרָאֵל יוֹמַת לְמוֹתָו וְעַד־גְּדוֹל לְמֵאִישׁ וְעַד־אִשָּׁה:	And everyone who would not seek the LORD God of Israel would be put to death, <u>whether</u> small <u>or</u> great, <u>whether</u> man <u>or</u> woman.	whether ... or ... whether ... or ← <i>from ... and to ... from ... and to</i> , but not necessarily denoting a range. Compare Gen 6:7.
2 Chr 15:14	וַיִּשָּׁבְעוּ לַיהוָה בְּקוֹל גָּדוֹל וּבְתִרְוּעָה וּבְחִצְצֻרוֹת וּבְשׁוֹפָרוֹת:	And they swore to the LORD in a loud voice, and with a shout, and with trumpets and with ramshorns.	
2 Chr 15:15	וַיִּשְׂמְחוּ כָּל־יְהוּדָה עַל־הַשְּׁבוּעָה כִּי בְכָל־לִבָּבָם נִשְׁבָּעוּ וּבְכָל־רִצּוֹנָם בְּקִשְׁהוּ וַיִּמָּצָא לָהֶם וַיִּנַּח יְהוָה לָהֶם מִסָּבִיב:	And all Judah rejoiced at the oath, because they swore wholeheartedly, and they sought him with all their will, and he was found by them, and the LORD gave them rest <i>all</i> round.	
2 Chr 15:16	וְגַם־מַעֲכָה אִם אִסָּא הַמֶּלֶךְ הִסִּירָהּ מִגְּבִירָה אֲשֶׁר־עָשְׂתָה לְאִשְׁרָה מִפְּלִצָּת וַיִּכְרֹת אִסָּא אֶת־מִפְּלִצָּתָהּ וַיִּדְק וַיִּשְׂרֹף בְּנַחַל קִדְרוֹן:	And <i>as for</i> Maachah too, King Asa's mother, he <u>excluded</u> her from <i>being</i> queen mother, because she had made a monstrosity for the phallic park. And Asa cut her monstrosity down and pulverized <i>it</i> and burnt <i>it</i> at the Kidron Brook.	1 Ki 15:13. <hr/> excluded ← <i>removed</i> .
2 Chr 15:17	וְהַבְּמוֹת לֹא־סָרוּ מִיִּשְׂרָאֵל רַק לִב־אִסָּא הָיָה שָׁלֵם כָּל־יָמָיו:	But the <i>idolatrous</i> raised sites were not <u>removed</u> from Israel, yet Asa's heart was <u>sincere</u> all his days.	1 Ki 15:14. <hr/> were not removed ← <i>did not depart</i> . <i>Qal</i> for passive of <i>hiphil</i> . <hr/> sincere ← <i>whole; at peace</i> .
2 Chr 15:18	וַיָּבֵא אֶת־קִדְשֵׁי אָבִיו וְקִדְשָׁיו בֵּית הָאֱלֹהִים כֶּסֶף וְזָהָב וְכֵלִים:	And he brought his father's holy <i>articles</i> , and his <i>own</i> holy <i>articles</i> , to the house of God – silver and gold and equipment.	1 Ki 15:15.
2 Chr 15:19	וּמִלְחָמָה לֹא הָיְתָה עַד שְׁנַת־שְׁלֹשִׁים וְחָמֵשׁ לְמַלְכוּת אִסָּא: ס	And there was no war until the thirty-fifth year of Asa's reign.	1 Ki 15:16.

2 Chr 16:1	<p>בְּשָׁנַת שְׁלֹשִׁים וְשֵׁשׁ לְמַלְכוּת אָסָא עָלָה בְּעֵשָׂא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה וַיָּבֵן אֶת־הַרְמָה לְבִלְתִּי תֵּת יוֹצֵא וּבָא לְאָסָא מֶלֶךְ יְהוּדָה:</p>	<p>In the thirty-sixth year of Asa's reign, Baasha king of Israel went up against Judah, and he built Ramah, to prevent traffic to and from Asa king of Judah.</p>	<p> 1 Ki 15:17. Ramah ← <i>the Ramah</i>. prevent traffic to and from ← <i>not give exiting and entering</i>.</p>
2 Chr 16:2	<p>וַיֵּצֵא אָסָא כֶּסֶף וְזָהָב מֵאֲצֻרוֹת בַּיִת יְהוָה וּבַיִת הַמֶּלֶךְ וַיִּשְׁלַח אֶל־בֶּן־הַדָּד מֶלֶךְ אֲרָם הַיּוֹשֵׁב בְּדַרְמֶשֶׁק לֵאמֹר:</p>	<p>And Asa brought silver and gold from the treasuries of the house of the LORD and the king's house, and he sent <i>it</i> to Ben-Hadad king of Aramaea, who was <u>living</u> in Damascus, and he said,</p>	<p> 1 Ki 15:18. living ← <i>sitting, dwelling</i>.</p>
2 Chr 16:3	<p>בְּרִית בֵּינִי וּבֵינֶךָ וּבֵין אָבִי וּבֵין אָבִיךָ הִנֵּה שְׁלַחְתִּי לְךָ כֶּסֶף וְזָהָב לְךָ הַפֶּר בְּרִיתְךָ אֶת־בְּעֵשָׂא מֶלֶךְ יִשְׂרָאֵל וַיַּעֲלֶה מֵעָלַי:</p>	<p>“<i>There is a covenant between me and you, as there was between my father and your father. Look, I have sent you silver and gold. Go and break your covenant with Baasha king of Israel so that I am rid of him.</i>”</p>	<p> 1 Ki 15:19. I am rid of him ← <i>he goes up from on me</i>.</p>
2 Chr 16:4	<p>וַיִּשְׁמַע בֶּן הַדָּד אֶל־הַמֶּלֶךְ אָסָא וַיִּשְׁלַח אֶת־שָׂרֵי הַחֲיָלִים אֲשֶׁר־לוֹ אֶל־עָרֵי יִשְׂרָאֵל וַיִּכּוּ אֶת־עֵיזֹן וְאֶת־דָּן וְאֶת אֲבֵל מַיִם וְאֶת כָּל־מִסְכְּנוֹת עָרֵי נַפְתָּלִי:</p>	<p>And Ben-Hadad heeded King Asa, and he sent the commanders of his forces to the cities of Israel, and they attacked Ijon and Dan and Abel-Maim, and all the <u>storehouses</u> in the cities of Naphtali.</p>	<p> 1 Ki 15:20. heeded ← <i>heard</i>. storehouses in ← <i>storehouses of</i>.</p>
2 Chr 16:5	<p>וַיְהִי כִשְׁמַע בְּעֵשָׂא וַיַּחְדֵּל מִבְּנוֹת אֶת־הַרְמָה וַיִּשְׁבֹּת אֶת־מְלָאכְתּוֹ: ס</p>	<p>And when Baasha heard <i>about it</i>, he discontinued building Ramah, and he put a stop to his work.</p>	<p> 1 Ki 15:21. and when ← <i>and it was as</i>. Ramah ← <i>the Ramah</i>.</p>
2 Chr 16:6	<p>וְאָסָא הַמֶּלֶךְ לָקַח אֶת־כָּל־יְהוּדָה וַיִּשְׂאוּ אֶת־אֲבָנֵי הַרְמָה וְאֶת־עֲשִׂיָּהּ אֲשֶׁר בָּנָה בְּעֵשָׂא וַיָּבֵן בָּהֶם אֶת־גִּבְעָה וְאֶת־הַמִּצְפָּה: ס</p>	<p>And King Asa took all of Judah, and they carried away the stones of Ramah and its timbers, <i>with</i> which Baasha had been building <i>it</i>, and he built Geba and Mizpah with them.</p>	<p> 1 Ki 15:22. Ramah ... Mizpah ← <i>the Ramah ... the Mizpah</i>.</p>
2 Chr 16:7	<p>וּבַעֲתָה הַהִיא בָּא חֲנָנִי הַרְאָה אֶל־אָסָא מֶלֶךְ יְהוּדָה וַיֹּאמֶר אֵלָיו בְּהִשְׁעֶנְךָ עַל־מֶלֶךְ אֲרָם וְלֹא נִשְׁעַנְתָּ עַל־יְהוָה אֱלֹהֶיךָ עַל־כֵּן נִמְלָט חֵיל מֶלֶךְ־אֲרָם מִיָּדְךָ:</p>	<p>And at that time, Hanani the seer came to Asa king of Judah and said to him, “Because you have relied on the king of Aramaea, and you have not relied on the LORD your God, the forces of the king of Aramaea have escaped from your <u>control</u>.”</p>	<p>control ← <i>hand</i>.</p>

2 Chr 16:8	הָלֹא הַכּוּשִׁים וְהַלִּיבְיָנִים הָיוּ לְחֵיל לְרֶב לְרֶכֶב וּלְפָרָשִׁים לְהִרְבֵּה מְאֹד וּבַהֲשָׁעֲנָךְ עַל־יְהוָה נִתְּנָם בְּיָדְךָ:	Had not the Ethiopians and the Libyans become a numerous force, with chariots and horsemen in very great numbers? Yet when you relied on the LORD, he delivered them into your hand.	
2 Chr 16:9	כִּי יִהְיֶה עֵינָיו מְשֻׁטָּטוֹת בְּכָל־הָאָרֶץ לְהִתְחַזֵּק עִם־לִבְבָם שָׁלֵם אֵלָיו נִסְבַּלְתָּ עַל־זֹאת כִּי מֵעַתָּה יֵשׁ עִמָּךְ מְלַחְמוֹת:	For the eyes of the LORD scour the whole land, so that he may show his strength to those whose heart is sincere with him, but you have acted foolishly in this respect, so from now on you will have wars.”	the eyes of the LORD (etc.): compare Zech 4:10 and Prov 15:3. scour ← run up and down in. land: or earth. strength to ← strength with. sincere with ← sincere to.
2 Chr 16:10	וַיִּכְעַס אָסָא אֶל־הָרֹאֶה וַיִּתְּנֵהוּ בֵּית הַמַּהֲפֹכֶת כִּי־בִזְעָף עָמָו עַל־זֹאת וַיִּרְצֹץ אָסָא מִזֶּה־הָעָם בַּעַת הַהִיא:	At this Asa became angry with the seer, and he put him in prison, for he was in a rage with him about this. And Asa oppressed some of the people at that time.	at this: wider use of the vav. prison: or stocks.
2 Chr 16:11	וַהֲנִיחַ דְּבָרֵי אָסָא הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים הַנֶּסֶם כְּתוּבִים עַל־סֵפֶר הַמְּלָכִים לַיהוּדָה וְיִשְׂרָאֵל:	And as for the affairs of Asa – the first and the last – they are to be seen written in the Book of the Kings of Judah and Israel.	1 Ki 15:23. as for ← behold. they are to be seen ← behold them.
2 Chr 16:12	וַיַּחֲלָא אָסָא בְּשָׁנָתוֹ שְׁלוּשִׁים וַתִּשַׁע לְמַלְכוּתוֹ בְּרִגְלוֹ עַד־לְמַעְלָה חָלָיו וְגַם־בְּחָלָיו לֹא־דָרַשׁ אֶת־יְהוָה כִּי בְּרַפְאִים:	Now Asa became diseased in his feet in the thirty-ninth year of his reign. His disease was in an advanced stage, but even with his disease he did not seek the LORD, but the doctors.	1 Ki 15:23. in an advanced stage ← up to upwards.
2 Chr 16:13	וַיִּשְׁכַּב אָסָא עִם־אֲבֹתָיו וַיָּמָת בְּשָׁנָת אַרְבָּעִים וְאַחַת לְמַלְכוֹ:	And Asa lay with his fathers, and he died in the forty-first year of his reign.	1 Ki 15:24.
2 Chr 16:14	וַיִּקְבְּרוּהוּ בְּקִבְרֹתָיו אֲשֶׁר כָּרַח־לוֹ בְּעִיר דָּוִד וַיִּשְׁכְּבֵהוּ בְּמִשְׁכַּב אֲשֶׁר מָלֵא בְּשָׁמִים וּזְנִים מְרַקְחִים בְּמִרְקַחַת מִעֵשָׂה וַיִּשְׂרְפוּ־לוֹ שָׂרְפָה גְּדוֹלָה עַד־לְמָאָד: פ	And they buried him in his own grave which he had had dug for himself in the City of David, and they laid him on a bed which he had filled with fragrances and suchlike, composed as a professional preparation, and they lit a very great fire for him indeed.	1 Ki 15:24. grave ← graves. [CB] takes this as a plural of majesty, his great sepulchre. he had had dug: qal for passive of hiphil. lit ← burned.
2 Chr 17:1	וַיִּמְלֹךְ יְהוֹשָׁפָט בְּנוֹ תַחְתָּיו וַיִּתְחַזֵּק עַל־יִשְׂרָאֵל:	And Jehoshaphat his son reigned in his place, and he strengthened himself against Israel.	1 Ki 15:24.

2 Chr 17:2	וַיִּתֵּן־חַיִל בְּכָל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתֵּן נֹצִיבִים בְּאֶרֶץ יְהוּדָה וּבְעָרֵי אֶפְרַיִם אֲשֶׁר לָכַד אָסָא אָבִיו:	And he put forces in all the fortified cities of Judah, and he put garrisons in the land of Judah and in the cities of Ephraim which Asa his father had captured.	
2 Chr 17:3	וַיְהִי יְהוָה עִם־יְהוֹשָׁפָט כִּי הָלַךְ בְּדַרְכֵי דָוִד אָבִיו הַרְאֵשִׁים וְלֹא דָרַשׁ לַבְּעָלִים:	And the LORD was with Jehoshaphat, because he walked in the first ways of David his father, and he did not seek the Baalim,	
2 Chr 17:4	כִּי לֵאלֹהֵי אָבִיו דָּרַשׁ וּבְמִצְוֹתָיו הָלַךְ וְלֹא כַּמַּעֲשֵׂה יִשְׂרָאֵל:	for he sought the God of his father, and he walked in his commandments, and not like the practice of Israel.	
2 Chr 17:5	וַיִּכֶן יְהוָה אֶת־הַמַּמְלָכָה בְּיָדוֹ וַיִּתְּנוּ כָל־יְהוּדָה מְנַחָה לְיְהוֹשָׁפָט וַיְהִי־לּוֹ עֲשָׂר־וּכְבוֹד לְרֹב:	And the LORD established the kingdom in his hand, and all Judah gave gifts to Jehoshaphat, and he had wealth and honour in abundance.	gifts ← a gift.
2 Chr 17:6	וַיִּגְבַּה לְבוֹ בְּדַרְכֵי יְהוָה וְעוֹד הִסִּיר אֶת־הַבְּמֹת וְאֶת־הָאִשְׁרִים מִיְהוּדָה: פ	And his heart was exuberant in the ways of the LORD, and furthermore he removed the idolatrous raised sites and the phallic parks from Judah.	exuberant ← high.
2 Chr 17:7	וּבְשָׁנַת שְׁלוֹשׁ לְמַלְכוֹ שָׁלַח לְשָׂרָיו לְבֶן־חַיִל וְלַעֲבָדֵיהָ וְלִזְכָּרְיָה וְלִנְתַנְאֵל וְלִמְיַכִּיָּהוּ לְלַמֵּד בְּעָרֵי יְהוּדָה:	And in the third year of his reign, he sent teachers to his senior officials, to Ben-Hail and to Obadiah and to Zechariah and to Nethaneel and to Micaiah, to teach in the cities of Judah.	teachers: perhaps translate he sent his senior officials, Ben-Hail etc., taking the ל as a direct object marker, as frequently in Aramaic. Nethaneel: see Num 1:8. Micaiah: AV= Michaiah here; more commonly Micaiah.
2 Chr 17:8	וְעִמָּהֶם הַלְוִיִּם שְׁמַעְיָהוּ וְנַתְנִיָּהוּ וְזַבְדִּיָּהוּ וְעִשָׂהאֵל *וְשִׁמְרִימוֹת *וְשִׁמְרִימוֹת וַיְהוֹנָתָן וְאֲדֹנִיָּהוּ וְטוֹבִיָּהוּ וְטוֹב אֲדוֹנִיָּה הַלְוִיִּם וְעִמָּהֶם אֱלִישָׁמַע וַיְהוּרָם הַכֹּהֲנִים:	And with them were the Levites, Shemaiah and Nethaniah and Zebadiah and Asahel and {Q: Shemiramoth} [K: Shemrimoth] and Jonathan and Adonijah and Tobiah and Tob-Adonijah – the Levites – and with them were Elishama and Jehoram the priests.	Jonathan ← Jehonathan here and, e.g., Judg 18:30; elsewhere often the shorter form Jonathan. AV= Jehonathan here. Tobiah: AV= Tobijah here, but the more frequent Tobiah in Ezra and Nehemiah.
2 Chr 17:9	וַיִּלְמְדוּ בִּיהוּדָה וְעִמָּהֶם סֵפֶר תּוֹרַת יְהוָה וַיֵּסְבוּ בְּכָל־עָרֵי יְהוּדָה וַיִּלְמְדוּ בָּעָם:	And they taught in Judah, and with them was the book of the law of the LORD. And they went round all the cities of Judah, and they taught among the people.	
2 Chr 17:10	וַיְהִי פָּחַד יְהוָה עַל כָּל־מַמְלָכוֹת הָאֲרָצוֹת אֲשֶׁר סָבִיבוֹת יְהוּדָה וְלֹא גִלְחָמוּ עִם־יְהוֹשָׁפָט:	And the fear of the LORD came over all the kingdoms of the countries around Judah, and they did not fight against Jehoshaphat.	came ← became. against ← with. See Gen 14:8.

2 Chr 17:11	<p>וּמִן־פְּלִשְׁתִּים מְבִיאִים לְיְהוֹשָׁפָט מִנְחָה וְכֶסֶף מִשָּׂא גַם הָעֲרָבִיאִים מְבִיאִים לוֹ זָאֵן אֵילִים שִׁבְעַת אֲלָפִים וּשְׁבַע מֵאוֹת וַתִּישִׂים שִׁבְעַת אֲלָפִים וּשְׁבַע מֵאוֹת: פ</p>	<p>And <i>some</i> of the Philistines brought <u>gifts</u> to Jehoshaphat, and silver, <i>as</i> tribute. Also, the Arabs brought him sheep – seven thousand seven hundred rams and seven thousand seven hundred he-goats.</p>	<p>gifts ← <i>a gift</i>.</p>
2 Chr 17:12	<p>וַיְהִי יְהוֹשָׁפָט הַלֵּךְ וְגָדֵל עַד־לְמַעְלָה וַיִּבֶן בִּיהוּדָה בִּירְנֵיאוֹת וְעָרֵי מִסְכְּנוֹת:</p>	<p>And Jehoshaphat became <u>greater and greater in the extreme</u>, and he built palaces and storehouse cities in Judah.</p>	<p>became greater and greater in the extreme ← <i>went and became great to upwards</i>.</p>
2 Chr 17:13	<p>וּמְלֹאכָה רַבָּה הָיָה לוֹ בְּעָרֵי יְהוּדָה וְאֲנָשֵׁי מִלְחָמָה גְּבוּרֵי חַיִל בִּירוּשָׁלַם:</p>	<p>And he had a lot of business in the cities of Judah, whereas the men of war – the valiant warriors – <i>were</i> in Jerusalem.</p>	
2 Chr 17:14	<p>וְאֵלֶּה פְּקֻדֹתֵם לְבַיִת אֲבוֹתֵיהֶם לְיְהוּדָה שָׂרֵי אֲלָפִים עֲדָנָה הַשָּׂר וְעַמּוֹ גְּבוּרֵי חַיִל שְׁלֹשׁ מֵאוֹת אֲלָף: ס</p>	<p>And these <i>were</i> their offices according to their paternal house: for Judah, the commanders of a thousand <i>were</i> Adnah the commander, with whom <i>were</i> three hundred thousand valiant warriors,</p>	
2 Chr 17:15	<p>וְעַל־יָדוֹ יְהוֹחָנָן הַשָּׂר וְעַמּוֹ מֵאֲתָיִים וּשְׁמוֹנִים אֲלָף: ס</p>	<p>and next <i>in line</i> to him <i>was</i> Jehohanan the commander, with whom <i>were</i> two hundred and eighty thousand <i>men</i>,</p>	
2 Chr 17:16	<p>וְעַל־יָדוֹ עַמְסִיָּה בֶן־זִכְרִי הַמִּתְנַדֵּב לַיהוָה וְעַמּוֹ מֵאֲתָיִים אֲלָף גְּבוּרֵי חַיִל: ס</p>	<p>and next <i>in line</i> to him <i>was</i> Amasiah the son of Zichri, who volunteered for the LORD, with whom <i>were</i> two hundred thousand valiant warriors;</p>	
2 Chr 17:17	<p>וּמִן־בְּנֵימִן גְּבוּרֵי חַיִל אֲלִידָע וְעַמּוֹ נִשְׁקֵי־קֶשֶׁת וּמָגֵן מֵאֲתָיִים אֲלָף: ס</p>	<p>and from Benjamin <i>was</i> the valiant warrior Eliada, with whom <i>were those</i> armed with bow and <u>buckler</u> – two hundred thousand <i>men</i>,</p>	<p>buckler: see Jer 46:3.</p>
2 Chr 17:18	<p>וְעַל־יָדוֹ יְהוֹזָבָד וְעַמּוֹ מֵאָה וּשְׁמוֹנִים אֲלָף חִלּוּצֵי צָבָא: ס</p>	<p>and next <i>in line</i> to him <i>was</i> Jehozabad, with whom <i>were</i> one hundred and eighty thousand <u>armed soldiers</u>.</p>	<p>armed soldiers ← <i>armed (men) of the army</i>.</p>
2 Chr 17:19	<p>אֵלֶּה הַמְּשָׁרְתִים אֲתֵּהֶמְלֹךְ מִלְּבַד אֲשֶׁר־נָתַן הַמֶּלֶךְ בְּעָרֵי הַמְּבֻצָּר בְּכָל־יְהוּדָה: פ</p>	<p>These <i>were</i> those who served the king, apart from <i>those</i> whom the king put in the fortified cities <u>all over</u> Judah.</p>	<p>all over ← <i>in all of</i>.</p>
2 Chr 18:1	<p>וַיְהִי לְיְהוֹשָׁפָט עֶשֶׂר וְכָבוֹד לְרֹב וַיִּתְחַתֵּן לְאַחָאָב:</p>	<p>And Jehoshaphat had riches and honour in abundance, and he contracted an in-law relationship with the family of Ahab.</p>	

2 Chr 18:2	<p>וַיֵּרֶד לִקְצֵי שָׁנִים אֶל-אַחָאָב לְשִׁמְרוֹן וַיִּזְבַּח-לּוֹ אַחָאָב צֹאן וּבָקָר לְרֹב וְלֶעָם אֲשֶׁר עִמּוֹ וַיְסִיתֵהוּ לָעֵלוֹת אֶל-רָמֹת גִּלְעָד:</p>	<p>And after a <i>number of</i> years he went down to Ahab, to Samaria, and Ahab sacrificed sheep and oxen for him in abundance, and for the people with him, and he induced him to go up to Ramoth-Gilead.</p>	
2 Chr 18:3	<p>וַיֹּאמֶר אַחָאָב מֶלֶךְ-יִשְׂרָאֵל אֶל-יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה הֲתֵלֵךְ עִמִּי רָמַת גִּלְעָד וַיֹּאמֶר לּוֹ כְּמוֹנֵי כְמוֹדְךָ וּכְעַמְךָ עִמִּי וְעִמָּךְ בַּמִּלְחָמָה:</p>	<p>And Ahab king of Israel said to Jehoshaphat king of Judah, “Will you go with me <i>to</i> Ramoth-Gilead?” And he said to him, “I <i>am</i> as you <i>are</i>, and my people <i>are</i> as your people, and <i>I am</i> with you in the war.”</p>	1 Ki 22:4.
2 Chr 18:4	<p>וַיֹּאמֶר יְהוֹשָׁפָט אֶל-מֶלֶךְ יִשְׂרָאֵל דַּרְשֵׁנָּא כִּיּוֹם אֶת-דְּבַר יְהוָה:</p>	<p>And Jehoshaphat said to the king of Israel, “Please consult the word of the LORD today.”</p>	1 Ki 22:5.
2 Chr 18:5	<p>וַיִּקְבֹּץ מֶלֶךְ-יִשְׂרָאֵל אֶת-הַנְּבִיאִים אַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֲלֵהֶם הֲגִלְדִּי אֶל-רָמַת גִּלְעָד לְמִלְחָמָה אִם-אֶחָדֵל וַיֹּאמְרוּ עֲלֵה וַיִּתְּן הָאֱלֹהִים בְּיַד הַמֶּלֶךְ:</p>	<p>And the king of Israel gathered the <u>prophets</u> – four hundred men – and he <u>asked</u> them, “Should we go to war against Ramoth-Gilead or should I refrain?” And they said, “Go up, and God will deliver <i>it</i> into the king's hand.”</p>	1 Ki 22:6. <hr/> prophets: i.e. <i>false prophets</i> . <hr/> asked them ← <i>said to them</i> .
2 Chr 18:6	<p>וַיֹּאמֶר יְהוֹשָׁפָט הֲאִין פֹּה נְבִיא לַיהוָה עוֹד וְנִדְרָשָׁה מֵאֲתוֹ:</p>	<p>And Jehoshaphat said, “<i>Is there</i> no other prophet of the LORD here <u>for us to</u> inquire of him.”</p>	1 Ki 22:7. <hr/> for us to ← <i>and we will</i> , purposive use of the <i>vav</i> .
2 Chr 18:7	<p>וַיֹּאמֶר מֶלֶךְ-יִשְׂרָאֵל אֶל-יְהוֹשָׁפָט עוֹד אִישׁ-אֶחָד לְדָרוֹשׁ אֶת-יְהוָה מֵאֲתוֹ וְאֲנִי שֹׂנְאֵתִיהוּ כִּי-אִינְנוּ מִתְּנַבְּא עָלַי לְטוֹבָה כִּי כָל-יְמֵי לְרַעָה הוּא מִיְכִיָּהוּ בֶן-יְמִלָּא וַיֹּאמֶר יְהוֹשָׁפָט אֶל-יֹאמֵר הַמֶּלֶךְ בֶּן:</p>	<p>And the king of Israel said to Jehoshaphat, “<i>There is</i> one more man from whom <i>one can</i> consult the LORD, but I hate him, because he does not prophesy good about me, but all <u>the time</u> evil. He <i>is</i> Micaiah the son of Imla.” And Jehoshaphat said, “Let the king not say <u>suchlike</u>.”</p>	1 Ki 22:8. <hr/> the time ← <i>his days</i> . <hr/> suchlike ← <i>thus</i> .
2 Chr 18:8	<p>וַיִּקְרָא מֶלֶךְ יִשְׂרָאֵל אֶל-סָרִיס אֶחָד וַיֹּאמֶר מֵהָר *מִיכָהוּ **מִיכִיָּהוּ בֶן-יְמִלָּא:</p>	<p>And the king of Israel called for a certain eunuch and said, “<i>Bring</i> {Q: <u>Micaiah</u>} [K: <u>Micah</u>] the son of Imla quickly.”</p>	<p>Micaiah (<i>qeré</i>) ... Micah (<i>ketiv</i>) ← Micaiah (<i>qeré</i>) ... Micahu (<i>ketiv</i>), but we follow the AV convention of dropping the final syllable in names of this kind.</p> <hr/> 1 Ki 22:9. <hr/> a certain ← <i>one</i> .

2 Chr 18:9	<p>וּמֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ-יְהוּדָה יוֹשְׁבִים אִישׁ עַל-כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים וַיֹּשְׁבִים בְּגֵרֶן פֶּתַח שַׁעַר שׁוּמְרוֹן וְכָל-הַנְּבִיאִים מִתְנַבְּאִים לִפְנֵיהֶם:</p>	<p>And the king of Israel and Jehoshaphat the king of Judah were each sitting on his throne, dressed <i>in royal clothes</i>, and they were sitting in a <u>threshing hall</u> at the entrance of the Gate of Samaria, and all the prophets were prophesying in their presence.</p>	<p> 1 Ki 22:10. threshing hall: this is the usual meaning. [BDB], [ST], [AnLx] give alternatives for this verse: <i>open place, forum</i>.</p>
2 Chr 18:10	<p>וַיַּעַשׂ לוֹ צִדְקִיָּהוּ בֶן-כְּנַעֲנָה קַרְנֵי בַרְזֶל וַיֹּאמֶר כֹּה-אָמַר יְהוָה בְּאֵלֶּה תִּגָּח אֶת-אַרְם עַד-כְּלוֹתָם:</p>	<p>And Zedekiah the son of Chenaanah had made himself <i>some iron horns</i>, and he said, “<i>This is what</i> the LORD says: ‘With these you will butt the Aramaeans until <i>you</i> have finished them off.’ ”</p>	<p> 1 Ki 22:11. this is what ← thus.</p>
2 Chr 18:11	<p>וְכָל-הַנְּבִיאִים נִבְּאִים כֵּן לֵאמֹר עֲלֶה רָמֹת גִּלְעָד וְהַצַּלַּח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ:</p>	<p>And all the prophets prophesied <u>likewise</u> and said, “Go up to Ramoth-Gilead and have success, and the LORD will deliver <i>it</i> into the king's hand.”</p>	<p> 1 Ki 22:12. likewise ← thus.</p>
2 Chr 18:12	<p>וְהַמַּלְאָךְ אֲשֶׁר-הֵלֵךְ לְקַרְא לְמִיכָיָהוּ דִבֵּר אֵלָיו לֵאמֹר הִנֵּה דִבְרֵי הַנְּבִיאִים פֶּה-אֶחָד טוֹב אֶל-הַמֶּלֶךְ וַיְהִי-נָא דִבְרֶךְ כְּאֶחָד מֵהֶם וּדְבַרְתָּ טוֹב:</p>	<p>Then the messenger who had gone to <u>fetch</u> Micaiah spoke to him and said, “<u>These are</u> the <u>unanimously</u> favourable words of the prophets to the king. Now may your word be similar to <i>any</i> one of them, and speak favourably.”</p>	<p> 1 Ki 22:13. fetch ← call. these are ← behold. unanimously ← one mouth.</p>
2 Chr 18:13	<p>וַיֹּאמֶר מִיכָיָהוּ חִי-יְהוָה כִּי אֶת-אֲשֶׁר-יֹאמַר אֱלֹהֵי אֲתוֹ אֲדַבֵּר:</p>	<p>But Micaiah said, “<i>As</i> the LORD lives, <u>rather</u>, <i>it is</i> what my God says that I will speak.”</p>	<p> 1 Ki 22:14. rather ← nevertheless; but; for.</p>
2 Chr 18:14	<p>וַיָּבֵא אֶל-הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו מִיכָה הַנִּלְוֶה אֶל-רָמֹת גִּלְעָד לְמַלְחָמָה אִם-אֶחָדֶל וַיֹּאמֶר עָלוּ וְהַצַּלִּיחוּ וְנָתַנוּ בְּיַדְכֶם:</p>	<p>And when he went to the king, the king said to him, “Micaiah, should we go to Ramoth-Gilead to war, or should I refrain?” And he said, “Go up and have success, and they will be delivered into <u>your</u> hand.”</p>	<p> 1 Ki 22:15. Ramoth-Gilead: see Gen 31:21. your: plural. Micaiah is speaking →</p>
2 Chr 18:15	<p>וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ עַד-כַּמָּה פְּעָמִים אֲנִי מְשַׁבֵּיעְךָ אֲשֶׁר לֹא-תִדְבַר אֵלַי רַק-אֱמַת בְּשֵׁם יְהוָה:</p>	<p>Then the king said to him, “How many times <i>must</i> I adjure you not to tell me <i>anything</i> except the truth in the name of the LORD?”</p>	<p>↳ satirically, which Ahab recognizes (see next verse). 1 Ki 22:16. except ← only.</p>
2 Chr 18:16	<p>וַיֹּאמֶר רָאִיתִי אֶת-כָּל-יִשְׂרָאֵל נִפְּוָצִים עַל-הַהָרִים כְּצֹאן אֲשֶׁר אֵין-לָהֶן רֹעֶה וַיֹּאמֶר יְהוָה לֹא-אֲדַנִּים לְאֵלֶּה יָשׁוּבוּ אִישׁ-לְבֵיתוֹ בְּשָׁלוֹם:</p>	<p>Then he said, “I saw all Israel scattered on the mountains like sheep which <i>do not have</i> a shepherd, and the LORD said, ‘These <i>do not have</i> a master. Let them all return to <u>their homes</u> in peace.’ ”</p>	<p> 1 Ki 22:17. all ← each, but a plural verb. their homes ← his home.</p>

2 Chr 18:17	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הֲלֹא אָמַרְתִּי אֵלֶיךָ לֹא־יִתְנַבֵּא עָלַי טוֹב כִּי אִם־לְרָע: ס	At this the king of Israel said to Jehoshaphat, “Didn't I tell you that he wouldn't prophesy good about me, but evil?”	1 Ki 22:18. at this: wider use of the <i>vav</i> .
2 Chr 18:18	וַיֹּאמֶר לָכֵן שָׁמְעוּ דְבַר־יְהוָה רְאִיתִי אֶת־יְהוָה יוֹשֵׁב עַל־כִּסֵּאֵוֹ וְכָל־צְבָא הַשָּׁמַיִם עֹמְדִים עַל־יְמִינוֹ וְשָׂמְאָלוֹ:	And Micaiah said, “So hear the word of the LORD. I saw the LORD sitting on his throne, with the whole host of heaven standing <i>in attendance to him</i> on his right and <i>on</i> his left.	1 Ki 22:19.
2 Chr 18:19	וַיֹּאמֶר יְהוָה מִי יִפְתֶּה אֶת־אַחָאָב מֶלֶךְ־יִשְׂרָאֵל וַיַּעַל וַיִּפֹּל בְּרַמּוֹת גִּלְעָד וַיֹּאמֶר זֶה אָמַר כָּכָה וְזֶה אָמַר בְּכָה:	And the LORD said, ‘Who will entice Ahab king of Israel to go up and <u>attack Ramoth-Gilead?</u> ’ And he said, ‘One says this, and another says that.’	1 Ki 22:20. attack: AV differs (<i>fall at</i>), also possible. Ramoth-Gilead: see Gen 31:21.
2 Chr 18:20	וַיֵּצֵא הַרוּחַ וַיַּעֲמֵד לִפְנֵי יְהוָה וַיֹּאמֶר אֲנִי אֶפְתְּנֵוּ וַיֹּאמֶר יְהוָה אֵלָיו בְּמָה:	And a spirit went out and stood before the LORD, and it said, ‘I will entice him.’ And the LORD said to it, ‘By what <i>means?</i> ’	1 Ki 22:21. a spirit ← <i>the spirit</i> . An unexpected definite article. See Gen 22:9.
2 Chr 18:21	וַיֹּאמֶר אֵצֶא וְהִיִּיתִי לְרוּחַ שֶׁקֶר בְּפִי כָל־נְבִיאָיו וַיֹּאמֶר תְּפַתְּהָ וְגַם־תּוֹכֵל צָא וַעֲשֵׂה־כֵן:	And it said, ‘I will go out, and I will be a lying spirit in the mouth of all his prophets.’ And he said, ‘You may entice <i>him</i> , and indeed you will be able to. Go out and do so.’	1 Ki 22:22.
2 Chr 18:22	וַעֲתָה הִנֵּה נָתַן יְהוָה רוּחַ שֶׁקֶר בְּפִי נְבִיאֶיךָ אֵלֶּה וַיְהוֶה דְּבַר עָלֶיךָ רָעָה: ס	So now you see that the LORD has put a lying spirit in the mouth of these prophets of yours, and the LORD has pronounced evil concerning you.”	1 Ki 22:23. you see that ← <i>behold</i> . pronounced ← <i>spoken</i> .
2 Chr 18:23	וַיִּגַּשׁ צְדַקְיָהוּ בֶן־כְּנַעֲנָה וַיִּדָּבֵר אֶת־מִיכָיְהוּ עַל־הַלְּחִי וַיֹּאמֶר אֵי זֶה הַדְּרֹךְ עָבַר רוּחַ־יְהוָה מֵאֵתִי לְדַבֵּר אֵתְּךָ:	Then Zedekiah the son of Chenaanah approached and struck Micaiah on the cheek and said, “Which way did the spirit of the LORD pass from me <u>when I spoke to you?</u> ”	1 Ki 22:24. when I spoke ← <i>in speaking</i> ← <i>to speak</i> .
2 Chr 18:24	וַיֹּאמֶר מִיכָיְהוּ הִנֵּךְ רֹאֵה בַּיּוֹם הַהוּא אֲשֶׁר תָּבוֹא חֲדָר בְּחֲדָר לְהַחֲבֹא:	And Micaiah said, “You will see just <i>that</i> on that day when you go <u>into an inner room</u> to hide.”	1 Ki 22:25. you will see just <i>that</i> ← <i>behold you seeing</i> . inner room ← <i>a room in a room</i> .
2 Chr 18:25	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל קַחוּ אֶת־מִיכָיְהוּ וְהַשִּׁיבֵהוּ אֶל־אֲמוֹן שַׂר־הָעִיר וְאֶל־יֹאשׁ בֶּן־הַמֶּלֶךְ:	And the king of Israel said, “Seize Micaiah and take him back to Amon the governor of the city, and to Joash the king's son,	1 Ki 22:26.

2 Chr 18:26	וַאֲמַרְתֶּם כֹּה אָמַר הַמֶּלֶךְ שִׁימוּ זֶה בַּיַּת הַכֶּלֶא וְהֶאֱכִלְהוּ לֶחֶם לַחֵץ וּמַיִם לַחֵץ עַד שׁוּבִי בְשָׁלוֹם:	and say, ‘This <i>is what</i> the king says: «Put this <i>man</i> in prison and feed him on <u>baneful bread</u> and <u>water</u> until I return in peace.» ’ ”	1 Ki 22:27. <hr/> <i>this is what</i> ← <i>thus</i> . <hr/> baneful bread and water ← <i>bread of affliction and water of affliction</i> .
2 Chr 18:27	וַיֹּאמֶר מִיֶּכְיָהוּ אֶם-שׁוּב תָּשׁוּב בְּשָׁלוֹם לֹא-דָבַר יְהוָה בִּי וַיֹּאמֶר שָׁמְעוּ עַמִּים כְּלָם: פ	Then Micaiah said, “Whether you will come back at all in peace, the LORD hasn’t pronounced on through me.” And he said, “Pay heed, all <i>you</i> <i>various</i> peoples.”	1 Ki 22:28. <hr/> you will come back at all: infinitive absolute. <hr/> pronounced on ← <i>spoken</i> .
2 Chr 18:28	וַיַּעַל מֶלֶךְ-יִשְׂרָאֵל וַיהוֹשָׁפָט מֶלֶךְ-יְהוּדָה אֶל-רָמֹת גִּלְעָד:	Then the king of Israel and Jehoshaphat king of Judah went up to <u>Ramoth-Gilead</u> .	1 Ki 22:29. <hr/> Ramoth-Gilead: see Gen 31:21.
2 Chr 18:29	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֶל-יְהוֹשָׁפָט הִתְחַפֵּשׂ וּבֹא בַמְּלַחְמָה וְאַתָּה לְבַשׁ בְּגָדֶיךָ וַיִּתְחַפֵּשׂ מֶלֶךְ יִשְׂרָאֵל וַיָּבֹאוּ בַּמְּלַחְמָה:	And the king of Israel said to Jehoshaphat, “ <i>It is time</i> to disguise oneself and go into the battle, but you wear your <i>royal</i> clothes.” And the king of Israel disguised himself, and they went into battle.	1 Ki 22:30.
2 Chr 18:30	וּמֶלֶךְ אַרָּם צִוָּה אֶת-שָׂרֵי הָרֶכֶב אֲשֶׁר-לוֹ לֵאמֹר לֹא תִלְחַמְוּ אֶת-הַקָּטָן אֶת-הַגָּדוֹל כִּי אִם-אֶת-מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ:	And the king of Aramaea instructed his chariot <i>fleet</i> commanders and said, “Do not fight with small <i>or</i> with great, but rather with the king of Israel only.”	1 Ki 22:31.
2 Chr 18:31	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב אֶת-יְהוֹשָׁפָט וְהֵמָּה אָמְרוּ מֶלֶךְ יִשְׂרָאֵל הוּא וַיִּסְבוּ עָלָיו לְהִלָּחֵם וַיִּזְעַק יְהוֹשָׁפָט וַיְהוָה עֲזָרוֹ וַיִּסִּיתֵם אֱלֹהִים מִמֶּנּוּ:	Then it came to pass, when the chariot <i>fleet</i> commanders saw Jehoshaphat, that they said, “He <i>is</i> the king of Israel.” And they turned towards him to do battle, but Jehoshaphat shouted out, and the LORD helped him, and God induced them <i>to leave</i> him.	1 Ki 22:32. <hr/> <i>to leave him</i> ← <i>from him</i> .
2 Chr 18:32	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב כִּי לֹא-הָיָה מֶלֶךְ יִשְׂרָאֵל וַיָּשׁוּבוּ מֵאַחֲרָיו:	And it came to pass, when the commanders of the chariot <i>fleet</i> saw that he was not the king of Israel, that they <u>stopped pursuing</u> him.	1 Ki 22:33. <hr/> stopped pursuing him ← <i>returned from after him</i> .
2 Chr 18:33	וְאִישׁ מִשָּׂדָּה בִקְשָׁת לְתַמּוֹ וַיִּךְ אֶת-מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וּבֵין הַשָּׂרִיז וַיֹּאמֶר לָרֶכֶב הִפֵּךְ *יָדֶיךָ וְהוֹצֵאתַנִי מִזֶּה-הַמַּחֲנֶה כִּי הִחַלִּיתִי:	Meanwhile a man drew <i>his</i> bow in his innocence, and he hit the king of Israel through the <u>joints</u> between the armour plates. And he said to the chariot driver, “ <u>Steer</u> and get me out of the battle theatre, for I have been wounded.”	steer ← <i>turn your {K: hands} [Q: hand]</i> . <hr/> <hr/> 1 Ki 22:34. <hr/> through the joints between the armour plates ← <i>between the joints and the armour</i> .

2 Chr 18:34	וַתַּעַל הַמִּלְחָמָה בַּיּוֹם הַהוּא וּמֶלֶךְ יִשְׂרָאֵל הָיָה מַעֲמִיד בַּמְּרֻכְבָּה נֹכַח אֲרָם עַד־הָעֶרֶב וַיָּמָת לְעֵת בּוֹא הַשָּׁמֶשׁ:	And the battle intensified on that day, and the king of Israel was propping <i>himself</i> up in the chariot in front of the Aramaeans until the evening, and he died at the time of sunset.	1 Ki 22:35. was propping <i>himself</i> up: or, with [AnLx], was standing still.
2 Chr 19:1	וַיָּשָׁב יְהוֹשָׁפָט מִלֶּדֶד־יְהוּדָה אֶל־בֵּיתוֹ בְּשָׁלוֹם לִירוּשָׁלַם:	Then Jehoshaphat king of Judah returned to his house in Jerusalem in peace.	
2 Chr 19:2	וַיֵּצֵא אֶל־פָּנָיו יְהוּא בֶן־חַנָּנִי הַחֹזֶה וַיֹּאמֶר אֶל־הַמֶּלֶךְ יְהוֹשָׁפָט הֲלִרְשָׁע לְעֹזֵר וּלְשֹׂנְאֵי יְהוָה תִּאָּהֵב וּבָזֹאת עָלֶיךָ קִצְף מִלִּפְנֵי יְהוָה:	And Jehu the son of Hanani the seer went out to confront him, and he said to King Jehoshaphat, “Is it right to help the wicked, and will you love those who hate the LORD? And for this reason there is anger from the LORD on you.	to confront him ← <i>to his face</i> .
2 Chr 19:3	אֲבָל דְּבָרִים טוֹבִים נִמְצְאוּ עִמָּךְ כִּי־בִעַרְתָּ הָאֲשֵׁרוֹת מִזֶּה־הָאָרֶץ וְהִכִּינוֹתָ לְבָבְךָ לְדֶרֶשׁ הָאֱלֹהִים:	But <i>some</i> good things have been found in you, for you have burned the phallic parks in the land, and you have prepared your heart to seek God.”	in you ← <i>with you</i> . in the land ← <i>from the land</i> .
2 Chr 19:4	וַיֵּשֶׁב יְהוֹשָׁפָט בִּירוּשָׁלַם ס וַיָּשָׁב וַיֵּצֵא בְּעַם מִבְּאֵר שֶׁבַע עַד־הַר אֶפְרַיִם וַיְשִׁיבֵם אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם:	And Jehoshaphat lived in Jerusalem, and he went out again among the people from Beersheba to Mount Ephraim, and he brought them back to the LORD God of their fathers.	
2 Chr 19:5	וַיַּעֲמֵד שֹׁפְטִים בָּאָרֶץ בְּכָל־עָרֵי יְהוּדָה הַבְּצֻרוֹת לְעִיר וָעִיר:	And he set up judges in the land – in all the fortified cities of Judah – city by city.	
2 Chr 19:6	וַיֹּאמֶר אֶל־הַשֹּׁפְטִים רְאוּ מִה־אַתֶּם עֹשִׂים כִּי לֹא לָאָדָם תִּשְׁפֹּטוּ כִּי לַיהוָה וְעִמָּכֶם בְּדַבַּר מִשְׁפָּט:	And he said to the judges, “Watch what you do, for you will not be judging for man, but for the LORD, and <i>may he be</i> with you in the matter of judgment.	
2 Chr 19:7	וְעַתָּה יְהִי פַחַד־יְהוָה עֲלֵיכֶם שִׁמְרוּ וַעֲשׂוּ כִּי־אֵין עִם־יְהוָה אֱלֹהֵינוּ עוֹלָה וּמִשָּׂא פָנִים וּמִקַּח־שֹׁחַד:	And now, may the fear of the LORD be upon you. Be on your guard and act, for with the LORD our God <i>there is</i> no injustice or partiality or taking bribes.”	partiality ← <i>taking up of face</i> .
2 Chr 19:8	וְגַם בִּירוּשָׁלַם הָעָמִיד יְהוֹשָׁפָט מִן־הַלְוִיִּם וְהַכֹּהֲנִים וּמֵרָאשֵׁי הָאָבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט יְהוָה וְלָרִיב וַיָּשָׁבוּ יְרוּשָׁלַם:	Also in Jerusalem Jehoshaphat appointed <i>men</i> from the Levites and the priests, and from the paternal heads of Israel, for the LORD's judgment and for disputes. So they returned to Jerusalem.	

2 Chr 19:9	וַיִּצַו עֲלֵיהֶם לֵאמֹר כֹּה תַעֲשׂוּן בְּיִרְאַת יְהוָה בְּאֵמוּנָה וּבְלִבָּב שָׁלֵם:	And he gave commandment concerning them and said, “ <u>This is what</u> you will do in the fear of the LORD, in faith, and with a sincere heart,	this <i>is what</i> ← <i>thus</i> .
2 Chr 19:10	וְכָל־רִיב אֲשֶׁר־יָבוֹא עֲלֵיכֶם מֵאֲחֵיכֶם הַיֹּשְׁבִים בְּעָרֵיהֶם בֵּין־דָּם לְדָם בֵּין־תּוֹרָה לְמִצְוָה לְחֻקִּים וּלְמִשְׁפָּטִים וְהַזְהַרְתֶּם אֹתָם וְלֹא יֵאָשְׁמוּ לִיהוָה וְהִיהֶ־קֶצֶף עֲלֵיכֶם וְעַל־אֲחֵיכֶם כֹּה תַעֲשׂוּן וְלֹא תֵאָשְׁמוּ:	with every dispute which comes before you from your brothers who live in your cities, between blood relations, whether <i>about</i> law or commandment or statutes or judgments: you will warn them not to transgress against the LORD, or wrath will <u>come over</u> you and over your brothers. You shall do <u>this</u> , and you shall not transgress.	blood relations ← <i>blood and blood</i> . whether <i>about</i> ... or ← <i>between</i> ... <i>and</i> , but also <i>whether</i> ... <i>or</i> . come ← <i>become, be</i> . over you and over your brothers: perhaps standing for <i>over them and over</i> ↪ this ← <i>thus</i> .
2 Chr 19:11	וְהִנֵּה אֲמַרְיָהוּ כֹהֵן הָרֹאשׁ עֲלֵיכֶם לְכָל דְּבַר־יְהוָה וּזְבַדְיָהוּ בֶן־יִשְׁמָעֵאל הַנְּגִיד לְבֵית־יְהוּדָה לְכָל דְּבַר־הַמֶּלֶךְ וְשֹׁטְרִים הַלְוִיִּם לְפָנֶיכֶם חֲזִקוּ וַעֲשׂוּ וַיְהִי יְהוָה עִם־הַטּוֹב: פ	And look, Amariah the high priest <i>is</i> over you in every <u>matter</u> concerning the LORD, as <i>is</i> Zebadiah the son of Ishmael, the leader of the house of Judah, for every <u>matter</u> concerning the king, and <i>as</i> magistrates <i>there are</i> the Levites <u>at your disposal</u> . Take courage and act and may the LORD be with what <i>is</i> good.”	↳ <i>their brothers</i> , as if reported speech of you ... <i>your</i> . matter concerning (2x) ← <i>matter of</i> . Wider use of the construct state. at your disposal ← <i>before you</i> .
2 Chr 20:1	וַיְהִי אַחֲרֵיכֵן בָּאוּ בְנֵי־מוֹאָב וּבְנֵי עַמּוֹן וְעַמָּהֶם מִהָעַמּוֹנִים עַל־יְהוֹשָׁפָט לְמַלְחָמָה:	And it came to pass after this, <i>that</i> the sons of Moab and the sons of Ammon, and with them <i>some</i> of the Ammonites, went to war against Jehoshaphat.	The distinction between <i>sons of Ammon</i> and <i>Ammonites</i> is not clear.
2 Chr 20:2	וַיָּבֹאוּ וַיְגִידוּ לַיהוֹשָׁפָט לֵאמֹר בָּא עָלֶיךָ הַמּוֹן רַב מֵעֶבֶר לַיָּם מֵאֲרָם וְהֵנִם בַּחֲצִצּוֹן תִּמָּר הִיא עֵין גִּדִּי:	And <i>informers</i> came and told Jehoshaphat and said, “A large multitude is coming against you from across the sea – from Aramaea – and <u>they are already</u> in <u>Hazezon-Tamar</u> , which <i>is</i> En-Gedi.”	they <i>are</i> already ← <i>behold them</i> . Hazezon-Tamar: AV= <i>Hazazon-tamar</i> here, but <i>Hazezon-Tamar</i> in Gen 14:7.
2 Chr 20:3	וַיִּרָא וַיִּתֵּן יְהוֹשָׁפָט אֶת־פָּנָיו לְדָרוֹשׁ לִיהוָה וַיִּקְרָא־צוֹם עַל־כָּל־יְהוּדָה:	And Jehoshaphat was afraid, and he <u>resolved</u> to seek the LORD, and he proclaimed a fast over all of Judah.	resolved ← <i>set his face</i> .
2 Chr 20:4	וַיִּקְבְּצוּ יְהוּדָה לְבַקֵּשׁ מִיְהוָה גַּם מִכָּל־עָרֵי יְהוּדָה בָּאוּ לְבַקֵּשׁ אֶת־יְהוָה:	So Judah gathered to seek <i>instructions</i> from the LORD, and <i>people</i> also came from all the cities of Judah to seek the LORD.	
2 Chr 20:5	וַיַּעֲמֵד יְהוֹשָׁפָט בְּקֹהֶל יְהוּדָה וַיְרוֹשֶׁלֶם בְּבַיִת יְהוָה לִפְנֵי הַחֲצַר הַחֲדָשָׁה:	And Jehoshaphat stood in the convocation of Judah and Jerusalem in the house of the LORD, in front of the new court.	

2 Chr 20:6	וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ הֲלֹא אַתָּה־הוּא אֱלֹהִים בְּשָׁמַיִם וְאַתָּה מוֹשֵׁל בְּכָל מַמְלָכוֹת הַגּוֹיִם וּבִידְיָךְ כַּחַ וּגְבוּרָה וְאֵין עִמָּךְ לְהִתְיַצֵּב:	And he said, “O LORD God of our fathers, <i>are</i> you not God in heaven and ruler over all the kingdoms of the nations? And in your hand <i>is</i> power and might, and <i>there is</i> no-one who <i>can</i> match you.	match you ← <i>station themselves with you.</i>
2 Chr 20:7	הֲלֹא אַתָּה אֱלֹהֵינוּ הוֹרַשְׁתָּ אֶת־יִשְׂבֵּל הָאָרֶץ הַזֹּאת מִלְּפָנַי עִמָּךְ יִשְׂרָאֵל וְתַתְּנָה לְזֶרַע אַבְרָהָם אֶהְבֵּךְ לְעוֹלָם:	<i>Are</i> you not our God, <i>who</i> disinherited the inhabitants of this land in the presence of your people Israel and gave it to the seed of Abraham your friend age-abidingly?	James 2:23.
2 Chr 20:8	וַיֵּשְׁבוּ־בָהּ וַיִּבְנוּ לָךְ בֵּה מִקְדָּשׁ לְשִׁמְךָ לֵאמֹר:	And they lived in it, and they built a holy place for your name in it for you, and they said,	
2 Chr 20:9	אִם־תָּבוֹא עָלֵינוּ רָעָה חֶרֶב שָׁפוֹט וְדָבָר וְרָעַב נְעַמְדָּה לְפָנַי הַבַּיִת הַזֶּה וּלְפָנֶיךָ כִּי שָׁמַךְ בַּבַּיִת הַזֶּה וְנִזְעַק אֵלֶיךָ מִצָּרָתֵנוּ וְתִשְׁמַע וְתוֹשִׁיעַ:	‘If evil comes upon us – the sword, judgment, or pestilence, or famine – we will stand before this house and before you, for your name <i>is</i> in this house, and we will cry out to you because of our distress, then do hear <i>us</i> and save <i>us</i> .’	
2 Chr 20:10	וַעֲתָה הִנֵּה בְנֵי־עַמּוֹן וּמוֹאָב וְהַרְשַׁעִיר אֲשֶׁר לֹא־נָתַתָּה לְיִשְׂרָאֵל לְבוֹא בָהֶם בְּבֹאֵם מֵאֶרֶץ מִצְרַיִם כִּי סָרוּ מֵעֲלִיהֶם וְלֹא הִשְׁמִידוּם:	And now, <u>look at</u> the sons of Ammon and Moab and Mount Seir, whom you did not allow Israel <u>to attack</u> when they came from the land of Egypt, so they <u>kept away</u> from them and did not destroy them.	look at ← <i>behold.</i> to attack ← <i>to come against.</i> kept away ← <i>departed from.</i>
2 Chr 20:11	וְהִנֵּה־הֵם גְּמָלִים עָלֵינוּ לְבוֹא לְגַרְשָׁנוּ מִירְשַׁתְּךָ אֲשֶׁר הוֹרַשְׁתָּנוּ:	And <u>here they <i>are</i></u> requiting us <u>by coming</u> to drive us out of your inheritance which you legated to us.	here they <i>are</i> ← <i>behold them.</i> by coming: gerundial use of the infinitive.
2 Chr 20:12	אֱלֹהֵינוּ הֲלֹא תִשְׁפֹּט־בָּם כִּי אֵין בָּנוּ כַּח לְפָנַי הַהַמּוֹן הַרֶב הַזֶּה הַבָּא עָלֵינוּ וְאֲנַחְנוּ לֹא יָדַע מַה־נַּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ:	O God of ours, will you not pass judgment on them, for we <i>do</i> not <i>have</i> the strength in the face of this large multitude which is coming against us, and we do not know what we should do, but our eyes <i>are directed</i> to you.”	
2 Chr 20:13	וְכָל־יְהוּדָה עֹמְדִים לְפָנַי יְהוָה גַּם־טַפָּם נְשִׂיהֶם וּבְנֵיהֶם: פ	And all of Judah was standing before the LORD, including their little ones, their wives and their sons.	
2 Chr 20:14	וַיְחִיֵּאל בֶן־זְכַרְיָהוּ בֶן־בְּנֵיָה בֶן־יַעֲיָאֵל בֶּן־מַתַּנְיָה הַלֵּוִי מִזִּבְנֵי אָסָף הַיְתָה עָלָיו רוּחַ יְהוָה בְּתוֹךְ הַקְּהָל:	Then the spirit of the LORD came on Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah the Levite, of the sons of Asaph, in the midst of the convocation,	

<p>2 Chr 20:15</p>	<p>וַיֹּאמֶר הַקְּשִׁיבוּ כָּל־יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם וְהַמְּלֹךְ יְהוֹשָׁפָט כֹּה־אָמַר יְהוָה לָכֶם אַתֶּם אֶל־תִּירְאוּ וְאֶל־תַּחַתּוּ מִפְּנֵי הַהַמּוֹן הָרֹב הַזֶּה כִּי לֹא לָכֶם הַמִּלְחָמָה כִּי לֵאלֹהִים:</p>	<p>and he said, “Listen, all Judah and inhabitants of Jerusalem, and King Jehoshaphat. <u>This is what</u> the LORD says to you: ‘Don’t you be afraid and do not fear this large multitude, for <i>it is</i> not with you <i>that</i> the war <i>is</i>, but with God.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
<p>2 Chr 20:16</p>	<p>מָחָר רָדוּ עֲלֵיהֶם הַנֶּגַם עָלֵים בְּמַעְלֵה הַצִּיץ וּמִצְאֲתֶם אַתֶּם בְּסוֹף הַנַּחַל פְּנֵי מְדְבַר יְרוּאֵל:</p>	<p>Go down against them tomorrow. Look, they are coming up by the Ascent of Ziz, and you will find them at the end of the brook facing the Desert of Jeruel.</p>	
<p>2 Chr 20:17</p>	<p>לֹא לָכֶם לְהִלָּחֵם בְּזֹאת הַתִּיצְבוּ עִמָּדוֹ וּרְאוּ אֶת־יְשׁוּעַת יְהוָה עִמָּכֶם יְהוּדָה וִירוּשָׁלַם אֶל־תִּירְאוּ וְאֶל־תַּחַתּוּ מָחָר צְאוּ לִפְנֵיהֶם וְיְהוּה עִמָּכֶם:</p>	<p><i>It is not up to you to fight this matter. Station yourselves and stand and watch the salvation of the LORD, who is with you, O Judah and Jerusalem. Do not be afraid and do not fear. Go out tomorrow to confront them, and the LORD will be with you.’ ”</i></p>	<p>stand and watch the salvation (etc.): compare Ex 14:13.</p>
<p>2 Chr 20:18</p>	<p>וַיִּקְדּוּ יְהוֹשָׁפָט אַפָּיִם אֶרְצָה וְכָל־יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם נָפְלוּ לִפְנֵי יְהוָה לְהִשְׁתַּחֲוֹת לִיהוָה:</p>	<p>And Jehoshaphat bowed down face to the ground, and all of Judah and the inhabitants of Jerusalem fell down before the LORD <u>in worshipping</u> the LORD.</p>	<p>in worshipping: gerundial use of the infinitive.</p>
<p>2 Chr 20:19</p>	<p>וַיִּקְמוּ הַלְוִיִּם מִזִּבְנֵי הַקְּהָתִים וּמִזִּבְנֵי הַקּוֹרְחִים לְהַלֵּל לִיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּקוֹל גָּדוֹל לְמַעַל:</p>	<p>And the Levites of the sons of the Kohathites, and of the sons of the Korhites, arose to praise the LORD God of Israel, <u>raising a loud voice</u>.</p>	<p>raising a loud voice ← <i>with a great voice upwards</i>.</p>
<p>2 Chr 20:20</p>	<p>וַיִּשְׁכְּמוּ בַבֶּקֶר וַיֵּצְאוּ לְמְדְבַר תְּקוּעַ וּבִצְאֲתָם עִמָּד יְהוֹשָׁפָט וַיֹּאמֶר שְׁמַעוּנִי יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם הֲאִמְיִנוּ בִיהוָה אֱלֹהֵיכֶם וְתִאֱמְנוּ הֲאִמְיִנוּ בְּנְבִיאָיו וְהִצְלִיחוּ:</p>	<p>And they arose early in the morning and went out to the Desert of Tekoa, and as they went out, Jehoshaphat stood and said, “Listen to me, O Judah and inhabitants of Jerusalem. Believe in the LORD your God and <u>be faithful. Believe his prophets</u> and prosper.”</p>	<p>be faithful: or <i>be established</i>. believe his prophets ← <i>believe in his prophets</i>.</p>
<p>2 Chr 20:21</p>	<p>וַיַּעַן אֶל־הָעָם וַיַּעֲמֵד מְשֻׁרְרִים לִיהוָה וּמְהַלְלִים לְהַדְרַת־קֹדֶשׁ בִּצְאֲתָם לִפְנֵי הַחַלּוּץ וְאִמְרִים הוֹדוּ לִיהוָה כִּי לְעוֹלָם חֲסִדּוֹ:</p>	<p>And he took counsel together with the people, and he stationed singers to the LORD, and psalm-singers, to the splendour of the holy event – when they went out to confront the armed <i>body</i> – as they said, “Praise the LORD, For his kindness <i>is</i> age-abiding.”</p>	

2 Chr 20:22	<p>וּבַעַת הַחֵלוּ בְרָנָה וּתְהִלָּה נָתַן יְהוָה מְאַרְבִּים עַל־בְּנֵי עֲמֹן מוֹאָב וְהַר־שֵׁעִיר הַבָּאִים לַיהוּדָה וַיִּגְפוּ:</p>	<p>And at that time <i>when</i> they began the joyful singing and praise, the LORD placed ambushers against the sons of Ammon, Moab and Mount Seir who were coming to Judah, and they were struck down.</p>	
2 Chr 20:23	<p>וַיַּעֲמְדוּ בְנֵי עֲמֹן וּמוֹאָב עַל־יֹשְׁבֵי הַר־שֵׁעִיר לְהַחֲרִים וּלְהַשְׁמִיד וּכְכֹלֹתָם בְּיוֹשְׁבֵי שֵׁעִיר עָזְרוּ אִישׁ־בְּרֵעֵהוּ לְמִשְׁחִית:</p>	<p>And the sons of Ammon and Moab stood against the inhabitants of Mount Seir, to obliterate and destroy <i>them</i>, and when they had exterminated the inhabitants of Seir, <u>each one helped to bring his neighbour's downfall.</u></p>	<p>each <i>one</i> helped to bring his neighbour's downfall ← <i>they helped each at his neighbour as the ruiner.</i></p>
2 Chr 20:24	<p>וַיהוּדָה בָּא עַל־הַמִּצְפָּה לְמַדְבָּר וַיִּפְּנוּ אֶל־הַהַמּוֹן וְהַנֶּחֱסָ פְּגָרִים נִפְּלִים אֶרֶצָה וְאִין פְּלִיטָה:</p>	<p>Then when Judah came to the watchtower overlooking the desert, they cast <i>their eyes</i> on the large multitude, and <u>what they saw was that they were</u> corpses, having fallen to the ground, and <i>that there was</i> no escaped remnant.</p>	<p>overlooking ← <i>to.</i> cast <i>their eyes</i> on ← <i>turned to.</i> what <i>they</i> saw was that they were ← <i>behold them.</i></p>
2 Chr 20:25	<p>וַיָּבֹא יְהוֹשָׁפָט וְעַמּוֹ לָבוּ אֶת־שְׁלָלָם וַיִּמְצְאוּ בָהֶם לְרֹב וּרְכוּשׁ וּפְגָרִים וְכָלֵי חַמְדוֹת וַיִּנְצְלוּ לָהֶם לְאִין מִשָּׂא וַיְהִיו יָמִים שְׁלוֹשָׁה בְּזוּיִם אֶת־הַשְּׁלָל כִּי רַב־הוּא:</p>	<p>And when Jehoshaphat and his people came to take <u>spoil from them</u>, they found among them in abundance both valuables and corpses and desirable objects, and they stripped <i>them</i> for themselves to <i>the point of being</i> unable to carry <i>them</i>, and they spent three days taking the spoil, for it was great.</p>	<p>spoil from them ← <i>their spoil.</i> Either <i>the spoil on those defeated</i>, or, possibly, <i>the spoil which the victors would get.</i> they spent three days ← <i>they were three days.</i> taking the spoil ← <i>spoiling the spoil.</i></p>
2 Chr 20:26	<p>וּבַיּוֹם הָרְבִיעִי נִקְהְלוּ לְעַמֶּק בְּרָכָה כִּי־שָׂם בְּרַכּוֹ אֶת־יְהוָה עַל־כֵּן קָרְאוּ אֶת־שֵׁם הַמָּקוֹם הַהוּא עַמֶּק בְּרָכָה עַד־הַיּוֹם:</p>	<p>And on the fourth day they assembled in the Valley of Berachah, for they blessed the LORD there, which <i>is</i> why they call that place the Valley of Berachah, <i>as it is</i> up to this day.</p>	
2 Chr 20:27	<p>וַיָּשְׁבוּ כָּל־אִישׁ יְהוּדָה וִירוּשָׁלַם וַיְהוֹשָׁפָט בְּרֵאשִׁית לְשׁוֹב אֶל־יְרוּשָׁלַם בְּשִׂמְחָה כִּי־שִׂמְחָה יְהוָה מֵאוֹיְבֵיהֶם:</p>	<p>And every man of Judah and Jerusalem returned, with Jehoshaphat at their head, so as to return to Jerusalem with joy, because the LORD had made them rejoice <u>over their enemies.</u></p>	<p>over their enemies ← <i>from their enemies.</i></p>
2 Chr 20:28	<p>וַיָּבֹאוּ יְרוּשָׁלַם בְּנִבְלִים וּבְכִנְרוֹת וּבַחֲצָצְרוֹת אֶל־בַּיִת יְהוָה:</p>	<p>And they arrived <i>in</i> Jerusalem with lutes and with harps and with trumpets at the house of the LORD.</p>	
2 Chr 20:29	<p>וַיְהִי פָחַד אֱלֹהִים עַל כָּל־מַמְלָכוֹת הָאָרְצוֹת בְּשִׂמְעָם כִּי נִלְחַם יְהוָה עִם אוֹיְבֵי יִשְׂרָאֵל:</p>	<p>And the fear of God <u>came</u> on all the kingdoms of the <i>various</i> countries when they heard that the LORD had <u>fought against</u> the enemies of Israel.</p>	<p>came ← <i>became.</i> fought against ← <i>fought with.</i> See Gen 14:8.</p>

2 Chr 20:30	וַתִּשְׁקֵט מַלְכוּת יְהוֹשָׁפָט וַיִּנָּח לוֹ אֱלֹהָיו מִסָּבִיב: פ	And Jehoshaphat's kingdom was quiet, and his God gave him rest <i>all</i> round.	
2 Chr 20:31	וַיִּמְלֹךְ יְהוֹשָׁפָט עַל־יְהוּדָה בֶּן־שְׁלֹשִׁים וְחֲמֵשׁ שָׁנָה בְּמַלְכוֹ וַעֲשָׂרִים וְחֲמֵשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עֲזוּבָה בַת־שִׁלְחִי:	And Jehoshaphat reigned over Judah. <i>He was</i> thirty-five years old when he <i>started to</i> reign, and he reigned in Jerusalem for twenty-five years. And the name of his mother <i>was</i> Azubah, the daughter of Shilhi.	1 Ki 22:41, 1 Ki 22:42.
2 Chr 20:32	וַיֵּלֶךְ בְּדַרְךְ אָבִיו אֲסָא וְלֹא־סָר מִמֶּנָּה לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה:	And he walked in the way of his father Asa, and he did not deviate from it, <u>in doing</u> what <i>was</i> right in the eyes of the LORD.	1 Ki 22:43. in doing: gerundial use of the infinitive.
2 Chr 20:33	אֲדָ הַבְּמֹת לֹא־סָרוּ וְעוֹד הָעָם לֹא־הֵכִינוּ לְבָבָם לְאֱלֹהֵי אֲבֹתֵיהֶם:	But the <i>idolatrous</i> raised sites were not removed, and the people still had not prepared their hearts for the God of their fathers.	1 Ki 22:43. were not removed ← <i>did not depart</i> . <i>Qal</i> for passive of <i>hiphil</i> .
2 Chr 20:34	וַיִּתֵּר דְּבָרֵי יְהוֹשָׁפָט הָרֵאשִׁימִים וְהָאַחֲרָנִים הַנֵּם כְּתוּבִים בְּדָבְרֵי יְהוּא בֶן־חַנָּנִי אֲשֶׁר הֶעֱלָה עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Jehoshaphat – the first and the last – <i>they are to be seen</i> written in the Chronicles of Jehu the Son of Hanani, <u>who is recorded</u> in the Book of the Kings of Israel.	1 Ki 22:45. they <i>are</i> to be seen ← <i>behold them</i> . who is recorded ← <i>who / which has been raised / enrolled</i> . Singular, so less likely to refer to <i>the affairs or the Chronicles</i> .
2 Chr 20:35	וְאַחֲרֵיכֵן אֶתְחַבֵּר יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה עִם אַחַזְיָה מֶלֶךְ־יִשְׂרָאֵל הוּא הִרְשִׁיעַ לַעֲשׂוֹת:	And after that Jehoshaphat the king of Judah <u>allied himself</u> with Ahaziah the king of Israel. He acted wrongly <u>in doing</u> <i>this</i> .	allied himself: an Aramaic verbal form. in doing: gerundial use of the infinitive. AV differs (... <i>with Ahaziah king of Israel, who did very wickedly</i>). The ↗
2 Chr 20:36	וַיִּחְבְּרֵהוּ עִמּוֹ לַעֲשׂוֹת אֲנִיּוֹת לְלֶכֶת תַּרְשִׁישׁ וַיַּעֲשׂוּ אֲנִיּוֹת בְּעֶצְיוֹן גִּבֹּר:	And he allied himself to him to make ships to go <i>to</i> Tarshish, and they made ships in Ezion-Geber.	↳ wrongdoing is attributed to Jehoshaphat in 2 Chr 20:37. 1 Ki 22:48. Ezion-Geber: see Num 33:35.
2 Chr 20:37	וַיִּתְנַבֵּא אֱלִיעֶזֶר בֶּן־דָּדָוָהוּ מִמַּרְשָׁה עַל־יְהוֹשָׁפָט לֵאמֹר כִּהֲתַחְבֵּרְךָ עִם־אַחַזְיָהוּ פָּרַץ יְהוָה אֶת־מַעֲשֵׂיךָ וַיִּשְׁבְּרוּ אֲנִיּוֹת וְלֹא עָצְרוּ לְלֶכֶת אֶל־תַּרְשִׁישׁ:	Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat and said, “Because of you <u>allying yourself</u> with Ahaziah, the LORD has <u>thwarted</u> your affairs.” And the ships were broken, and they <u>were not able</u> to go to Tarshish.	allying yourself: gerundial use of the infinitive. thwarted ← <i>broken</i> . were not able ← <i>did not retain (strength)</i> .
2 Chr 21:1	וַיִּשְׁכַּב יְהוֹשָׁפָט עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ יְהוֹרָם בְּנוֹ תַחְתָּיו:	And Jehoshaphat lay <u>with his fathers</u> , and <u>with his fathers</u> he was buried, in the City of David, and Jehoram his son reigned in his place.	1 Ki 22:50. with his fathers ... with his fathers: otiose, but see Gen 12:5.

2 Chr 21:2	וְלוֹ-אֲחָיִם בְּנֵי יְהוֹשָׁפָט עֲזַרְיָה וַיְחִיאֵל וְזַכְרְיָהוּ וְעֲזַרְיָהוּ וּמִיכָאֵל וּשְׁפָטְיָהוּ כָּל-אֵלֶּה בְּנֵי יְהוֹשָׁפָט מֶלֶךְ-יִשְׂרָאֵל:	And he <i>had</i> brothers – the sons of Jehoshaphat – Azariah and Jehiel and Zechariah and Azariah and Michael and Shephatiah. All those <i>were</i> the sons of Jehoshaphat king of Israel.	
2 Chr 21:3	וַיִּתֵּן לָהֶם אֲבֵיהֶם מַתָּנוֹת רַבּוֹת לְכֶסֶף וּלְזָהָב וּלְמַגְדָּנוֹת עִם-עָרֵי מְצֻרוֹת בִּיהוּדָה וְאֶת-הַמַּמְלָכָה נָתַן לַיהוֹרָם כִּי-הוּא הַבְּכוֹר: פ	And their father gave them many gifts of silver and of gold, and valuable items, with fortified cities in Judah, but he gave the kingdom to Jehoram, because he <i>was</i> the firstborn.	
2 Chr 21:4	וַיִּקָּם יְהוֹרָם עַל-מַמְלַכַת אָבִיו וַיִּתְחַזֵּק וַיַּהַרְג אֶת-כָּל-אֶחָיו בַּחֶרֶב וְגַם מְשָׁרֵי יִשְׂרָאֵל:	And when Jehoram had become established in his father's kingdom, he emboldened himself and killed all his brothers with the sword, and also <i>some</i> of the senior officials of Israel.	
2 Chr 21:5	בֶּן-שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה יְהוֹרָם בְּמָלְכוֹ וּשְׁמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלַם:	Jehoram <i>was</i> thirty-two years old when he <i>started to</i> reign, and he reigned for eight years in Jerusalem.	2 Ki 8:17.
2 Chr 21:6	וַיֵּלֶךְ בְּדַרְךְ מַלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר עָשׂוּ בַּיּוֹם אַחְזָב כִּי בַת-אַחְזָב הָיְתָה לוֹ אִשָּׁה וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה:	And he walked in the way of the kings of Israel, as the house of Ahab did, for his wife was Ahab's daughter, and he did what <i>was</i> wrong in the eyes of the LORD.	2 Ki 8:18.
2 Chr 21:7	וְלֹא-אַבְהָה יְהוָה לְהַשְׁחִית אֶת-בַּיִת דָּוִד לְמַעַן הַבְּרִית אֲשֶׁר כָּרַת לְדָוִד וְכַאֲשֶׁר אָמַר לְתַת לוֹ נֵר וּלְבָנָיו כָּל-הַיָּמִים:	But the LORD was not willing to bring ruin on the house of David, for the sake of the covenant which he had <u>made</u> for David, and according to <u>how</u> he had said <i>he</i> would give him and his sons a lamp <u>continually</u> .	2 Ki 8:19. made ← <i>cut</i> . continually ← <i>all the days</i> .
2 Chr 21:8	בְּיָמָיו פָּשַׁע אֲדוֹם מִתַּחַת יַד-יְהוּדָה וַיִּמְלִיכוּ עֲלֵיהֶם מֶלֶךְ:	In his days Edom rebelled <u>against</u> Judah's <u>control</u> , and they appointed a king over themselves.	2 Ki 8:20. against ← <i>from under</i> . control ← <i>hand</i> .
2 Chr 21:9	וַיַּעֲבֹר יְהוֹרָם עִם-שָׂרָיו וְכָל-הָרֶכֶב עִמּוֹ וַיְהִי קָם לַיְלָה וַיָּבֹא אֶת-אֲדוֹם הַסּוֹבֵב אֵלָיו וְאֶת שָׂרֵי הָרֶכֶב:	And Jehoram crossed over with his commanders, and with him <i>was</i> the whole chariot <i>fleet</i> , and it came to pass <i>that</i> he arose <i>in</i> the night and attacked Edom which <i>was</i> surrounding him and the chariot commanders.	2 Ki 8:21.

2 Chr 21:10	וַיִּפְשַׁע אֲדוֹם מִתַּחַת יְדֵי־יְהוּדָה עַד הַיּוֹם הַזֶּה אַז תִּפְשַׁע לְבַנָּה בְּעַת הַהִיא מִתַּחַת יָדוֹ כִּי עָזַב אֶת־יְהוָה אֱלֹהֵי אֲבֹתָיו:	So Edom rebelled <u>against</u> Judah's control, <i>as it is</i> up to this day. Then Libnah rebelled, at that time, <u>against his control</u> , because he had <u>forsaken</u> the LORD God of his fathers.	2 Ki 8:22. <hr/> against (2x) ← <i>from under</i> . <hr/> control (2x) ← <i>hand</i> . <hr/> he had forsaken: i.e. <i>Jehoram had forsaken</i> .
2 Chr 21:11	גַּם־הוּא עָשָׂה־בְּמֹת בְּהַרֵי יְהוּדָה וַיִּזֶן אֶת־יֹשְׁבֵי יְרוּשָׁלַם וַיִּדַח אֶת־יְהוּדָה: פ	He also made <i>idolatrous</i> raised sites in the mountains of Judah, and he caused the inhabitants of Jerusalem to engage in prostitution, and he induced Judah <i>to do so</i> .	
2 Chr 21:12	וַיָּבֵא אֵלָיו מִכְתָּב מֵאֵלֶיהוּ הַנְּבִיא לְאֹמֶר כֹּה אָמַר יְהוָה אֱלֹהֵי דָוִד אָבִיךָ תַחַת אֲשֶׁר לֹא־הִלַּכְתָּ בְּדַרְכֵי יְהוֹשָׁפָט אָבִיךָ וּבְדַרְכֵי אָסָא מֶלֶךְ־יְהוּדָה:	But a letter came to him from Elijah the prophet, which said, “This <i>is what</i> the LORD God of David your father says: ‘As you have not walked in the ways of Jehoshaphat your father, and in the ways of Asa king of Judah,	this <i>is what</i> ← <i>thus</i> .
2 Chr 21:13	וַתֵּלֶךְ בְּדַרְךְ מַלְכֵי יִשְׂרָאֵל וַתִּזְנֶה אֶת־יְהוּדָה וְאֶת־יֹשְׁבֵי יְרוּשָׁלַם כְּהַזְנוֹת בֵּית אַחָאָב וְגַם אֶת־אֲחִיךָ בֵּית־אָבִיךָ הַטּוֹבִים מִמֶּךָ הֲרַגְתָּ:	and you have walked in the ways of the kings of Israel, and you have caused Judah and the inhabitants of Jerusalem to engage in prostitution, like <i>the way</i> the house of Ahab promoted prostitution, and also you have killed your brothers of the house of your father, who <i>were</i> better than you,	
2 Chr 21:14	הִנֵּה יְהוָה נֹגֵף מִגַּפָּה גְדוֹלָה בְּעַמְּךָ וּבְבָנֶיךָ וּבְנָשֶׁיךָ וּבְכָל־רְכוּשֶׁךָ:	look, the LORD is about to inflict a severe plague on your people and on your sons and on your wives and on all <u>your property</u> .	your property: probably referring to servants and farm animals.
2 Chr 21:15	וְאַתָּה בַחֲלִיִּים רַבִּים בְּמַחֲלָה מֵעֵד עַד־יֵצְאוּ מֵעֵד מִן־הַחֲלֵי יָמִים עַל־יָמִים:	And you <i>will be severely ill</i> with a disorder of your intestines, until your intestines come out because of the disorder <i>continuing day after day.</i> ”	severely ill ← <i>in great sickness</i> . <hr/> day after day ← <i>days upon days</i> .
2 Chr 21:16	וַיַּעַר יְהוָה עַל־יְהוֹרָם אֶת רוּחַ הַפְּלִשְׁתִּים וְהָעֲרָבִים אֲשֶׁר עַל־יַד כּוּשִׁים:	And the LORD stirred up against Jehoram the spirit of the Philistines and the Arabs who <i>were</i> next to the Ethiopians.	
2 Chr 21:17	וַיַּעֲלוּ בִיהוּדָה וַיִּבְקְעוּהָ וַיִּשְׁבּוּ אֶת כָּל־הָרְכוּשׁ הַנִּמְצָא לְבֵית־הַמֶּלֶךְ וְגַם־בָּנָיו וְנָשָׁיו וְלֹא נִשְׂאֲרָלוֹ בֶן כִּי אִם־יְהוֹאָחָז קָטָן בְּנָיו:	And they came up <u>into</u> Judah and split it. And they captured all the property which was <u>present</u> in the king's house, and also his sons and his wives, and there was not a son of his remaining except <u>Jehoahaz</u> the youngest of his sons.	into: or <i>against</i> . <hr/> present ← <i>found</i> . <hr/> Jehoahaz: the same as <i>Ahaziah</i> , exchanging the morphemes.

2 Chr 21:18	וְאַחֲרַי כָּל־זֹאת נִגְפוּ יְהוָה בְּמַעְוֵי לַחֲלֵי לְאִין מִרְפָּא:	And after all this the LORD struck him in his intestines with an incurable disorder.	
2 Chr 21:19	וַיְהִי לַיָּמִים מֵיָמִים וּבְכַעַת צֵאת הַקֶּץ לַיָּמִים שְׁנַיִם יָצְאוּ מֵעֵו עַס־חֲלָיו וַיָּמָת בְּתַחֲלָאִים רָעִים וְלֹא־עָשׂוּ לוֹ עֲמוּ שְׂרָפָה כַּשְׂרָפָת אֲבֹתָיו:	And it came to pass in the course of time that at the time of the <i>year's</i> close, after two full years, his intestines came out, because of his disorder, and he died of severe ailments. And his people did not make a fire for him, like the fire for his fathers.	in the course of time ← <i>to days from days</i> . Idiomatic uses of expressions with <i>day</i> can mean a long time or yearly [AnLx]. <i>year's</i> close ← <i>going out of the end</i> . We take this as applying to the calendar year. two full years ← <i>of two days</i> . Compare note above.
2 Chr 21:20	בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם הָיָה בְּמָלְכוֹ וּשְׁמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלַם וַיֵּלֶךְ בְּלֹא חֶמְדָּה וַיִּקְבְּרוּהוּ בְּעִיר דָּוִד וְלֹא בְּקִבְרוֹת הַמְּלָכִים:	He was thirty-two years old when he <i>started</i> to reign, and he reigned in Jerusalem for eight years, and he departed in an unpleasant way, and they buried him in the City of David, but not in the tombs of the kings.	2 Ki 8:24. in an unpleasant way: AV differs (<i>without being desired</i>), also possible. Or, with [ST], <i>having lived without pleasure</i> . but: adversative use of the <i>vav</i> .
2 Chr 22:1	וַיִּמְלִיכוּ יוֹשָׁבֵי יְרוּשָׁלַם אֶת־אֲחִזְיָהוּ בְּנֹו הַקָּטָן תַּחֲתָיו כִּי כָל־הָרֶאשִׁימִים הָרַג הַגָּדוֹד הַבָּא בְּעַרְבִים לְמַחְנֶה וַיִּמְלֹךְ אֲחִזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה: פ	And the inhabitants of Jerusalem made Ahaziah his youngest son king in his place, because the troop which came with the Arabians into the camp had killed all the older ones, so Ahaziah the son of Jehoram, the king of Judah, <i>started to reign</i> .	2 Ki 8:24, 2 Ki 8:25, 1 Chr 3:11. killed: in a Hebrew “OVS” (object-verb-subject) sentence. older ← <i>first</i> .
2 Chr 22:2	בֶּן־אַרְבָּעִים וּשְׁתַּיִם שָׁנָה אֲחִזְיָהוּ בְּמָלְכוֹ וּשְׁנָה אַחַת מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עַתְלִיָּהוּ בַת־עֲמֹרִי:	Ahaziah was <i>forty-two</i> years old when he <i>started to reign</i> , and he reigned for one year in Jerusalem. And the name of his mother was Athaliah, the daughter of Omri.	2 Ki 8:26. forty-two years old: see [CB]'s resolution of the difference compared with 2 Ki 8:26. daughter: standing for granddaughter.
2 Chr 22:3	גַּם־הוּא הֵלֵךְ בְּדַרְכֵי בַיִת אֲחָאָב כִּי אִמּוֹ הִיָּתָה יוֹעֲצָתוֹ לְהַרְשִׁיעַ:	He also walked in the ways of the house of Ahab, because his mother would advise him to do wrong.	2 Ki 8:27.
2 Chr 22:4	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּבַיִת אֲחָאָב כִּי־הָמָּה הָיוּ־לוֹ יוֹעֲצִים אַחֲרַי מוֹת אָבִיו לְמַשְׁחִית לוֹ:	So he did what was wrong in the eyes of the LORD, like the house of Ahab, for they would advise him, after the death of his father, <i>with things</i> to his detriment.	2 Ki 8:27.
2 Chr 22:5	גַּם בְּעֲצָתָם הֵלֵךְ וַיֵּלֶךְ אֶת־יְהוֹרָם בֶּן־אֲחָאָב מֶלֶךְ יִשְׂרָאֵל לְמַלְחָמָה עַל־חִזְאֵל מֶלֶךְ־אַרָּם בְּרַמּוֹת גִּלְעָד וַיָּבֹו הָרַמִּים אֶת־יֹרָם:	So he walked in their advice, and he went to war with Jehoram the son of Ahab, the king of Israel, against Hazael king of Aramaea in Ramoth-Gilead. And the Aramaeans struck Joram.	2 Ki 8:28. Hazael: see 2 Ki 8:8. Ramoth-Gilead: see Gen 31:21. Joram: a shortened form of <i>Jehoram</i> .

<p>2 Chr 22:6</p>	<p>וַיָּשָׁב לְהִתְרַפֵּא בְּיִזְרְעֵאל כִּי הַמַּכִּים אֲשֶׁר הִכְהוּ בְּרַמָּה בְּהִלָּחְמוֹ אֶת־חִזְהֵאל מֶלֶךְ אֲרָם וַעֲזַרְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה יָרַד לִרְאוֹת אֶת־יְהוֹרָם בֶּן־אֲחָאָב בְּיִזְרְעֵאל כִּי־חָלָה הוּא:</p>	<p>And he returned to recover in Jezreel, because of the blows which they dealt him in Ramah when he fought Hazael the king of Aramaea. And Azariah the son of Jehoram, the king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was ill.</p>	<p> 2 Ki 8:29. Jezreel (2x): see Josh 15:56. dealt ← struck. Hazael: see 2 Ki 8:8. Azariah: the same as Ahaziah. The meanings are similar (<i>the LORD helps / the LORD holds</i>).</p>
<p>2 Chr 22:7</p>	<p>וּמֵאֲלֹהִים הָיְתָה תְּבוּסַת אֲחִזְיָהוּ לְבּוֹא אֶל־יֹרָם וּבְבֹאוֹ יֵצֵא עִם־יְהוֹרָם אֶל־יְהוּא בֶּן־נִמְשִׁי אֲשֶׁר מָשְׁחוּ יְהוָה לְהַכְרִית אֶת־בַּיִת אֲחָאָב:</p>	<p>Now the downfall of Ahaziah was from God, for going to Joram, and when he had gone, he came out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut the house of Ahab off.</p>	<p>downfall ← trampling.</p>
<p>2 Chr 22:8</p>	<p>וַיְהִי כִּהְשִׁפֵּט יְהוּא עַם־בַּיִת אֲחָאָב וַיִּמְצֵא אֶת־שָׂרֵי יְהוּדָה וּבְנֵי אֲחִי אֲחִזְיָהוּ מְשֻׁרְתִים לְאֲחִזְיָהוּ וַיַּהַרְגֵם:</p>	<p>And it came to pass, while Jehu was contending with the house of Ahab, that he found the senior officials of the house of Judah and the sons of Ahaziah's brothers who served Ahaziah, and he killed them.</p>	
<p>2 Chr 22:9</p>	<p>וַיִּבְקֹשׂ אֶת־אֲחִזְיָהוּ וַיִּלְכְּדֵהוּ וְהוּא מִתְּחַבֵּא בְּשִׂמְרוֹן וַיִּבְאֵהוּ אֶל־יְהוּא וַיִּמָּתְהוּ וַיִּקְבְּרֵהוּ כִּי אָמְרוּ בֶּן־יְהוֹשָׁפָט הוּא אֲשֶׁר־דָּרַשׁ אֶת־יְהוָה בְּכָל־לְבָבוֹ וְאִין לְבַיִת אֲחִזְיָהוּ לַעֲצֹר פֶּחַ לְמַמְלָכָה:</p>	<p>And he sought Ahaziah, and they captured him while he was hiding in Samaria, and they brought him to Jehu, and they killed him and buried him, for they said, “He is the son of Jehoshaphat who sought the LORD with all his heart.” And there was no-one of the house of Ahaziah to retain power over the kingdom.</p>	<p> 2 Ki 9:27, 2 Ki 9:28 (very roughly parallel). son: standing for grandson.</p>
<p>2 Chr 22:10</p>	<p>וַעֲתָלִיָּהוּ אִם אֲחִזְיָהוּ רָאָתָה כִּי מֵת בָּנָה וַתָּקָם וַתִּדְבֹר אֶת־כָּל־זֶרַע הַמַּמְלָכָה לְבַיִת יְהוּדָה:</p>	<p>But when Athaliah, Ahaziah's mother, saw that her son was dead, she arose and eradicated all the royal seed of the house of Judah,</p>	<p> 2 Ki 11:1. royal seed: i.e. heirs to the throne. The statement has an exception (one royal seed not destroyed), about to be explained. Compare 1 Cor 1:14.</p>

<p>2 Chr 22:11</p>	<p>וּתְקַח יְהוֹשָׁבֶעֶת בַּת־הַמֶּלֶךְ אֶת־יֹאָשׁ בֶּן־אֲחִזְיָהוּ וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ הַמוֹמְתִים וַתִּתֵּן אֹתוֹ וְאֶת־מִינְקָתוֹ בַּחֲדָר הַמְטוֹת וַתְּסַתִּירָהוּ יְהוֹשָׁבֶעֶת בַּת־הַמֶּלֶךְ יְהוֹרָם אִשְׁתּוֹ יְהוֹדָע הַכֹּהֵן כִּי הִיא הִיְתָה אָחוֹת אֲחִזְיָהוּ מִפְּנֵי עֵתְלִיהוּ וְלֹא הִמִּיתָהּ:</p>	<p>but <u>Jehoshabath</u> the king's daughter had taken Joash the son of Ahaziah and had stolen him away from the king's sons who were killed, and she had put him and his nurse in the bedroom. And Jehoshabath the daughter of King Jehoram, the wife of Jehoiada the priest – for she was the sister of Ahaziah – hid him from Athaliah, and she did not kill him.</p>	<p> 2 Ki 11:2. <hr/>Jehoshabath (2x) ← <i>Jehoshab'ath</i>. AV= <i>Jehoshabeath</i>, not recognizing the closed syllable (-shab-). See Gen 31:21. <hr/>from ← <i>from the midst of</i>.</p>
<p>2 Chr 22:12</p>	<p>וַיְהִי אִתָּם בְּבַיִת הָאֱלֹהִים מִתְחַבֵּא שָׁשׁ שָׁנִים וַעֲתָלִיָּה מְלֹכֶת עַל־הָאָרֶץ: פ</p>	<p>And he was with them in the house of God, hidden for six years, while Athaliah reigned over the land.</p>	<p> 2 Ki 11:3.</p>
<p>2 Chr 23:1</p>	<p>וּבִשְׁנָה הַשְּׁבַעִית הִתְחַזַּק יְהוֹדָע וַיִּקַּח אֶת־שָׂרֵי הַמְּאֹזוֹת לְעִזְרִיהוּ בֶן־יִרְמְיָהוּ וְלִישְׁמַעְאֵל בֶּן־יְהוֹחָנָן וְלְעִזְרִיָּהוּ בֶן־עֹזַיָּד וְאֶת־מַעֲשִׂיָהוּ בֶן־עֲדִיָּהוּ וְאֶת־אֵלִישַׁפָּט בֶּן־זִכְרִי עַמּוֹ בְּבֵרִית:</p>	<p>Then in the seventh year Jehoiada took courage, and he took the commanders of a hundred with him in a covenant: Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri.</p>	<p> 2 Ki 11:4.</p>
<p>2 Chr 23:2</p>	<p>וַיִּסְבּוּ בִיהוּדָה וַיִּקְבְּצוּ אֶת־הַלְוִיִּם מִכָּל־עָרֵי יְהוּדָה וְרֹאשֵׁי הָאָבוֹת לְיִשְׂרָאֵל וַיָּבֹאוּ אֶל־יְרוּשָׁלַם:</p>	<p>And they went round Judah, and they gathered the Levites from all the cities of Judah, and the paternal heads of Israel, and they came to Jerusalem.</p>	
<p>2 Chr 23:3</p>	<p>וַיְכַלֵּת כָּל־הַקְּהָל בְּרִית בְּבַיִת הָאֱלֹהִים עִם־הַמֶּלֶךְ וַיֹּאמֶר לָהֶם הִנֵּה בֶן־הַמֶּלֶךְ יִמְלֹךְ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל־בְּנֵי דָוִד:</p>	<p>And the whole convocation made a covenant in the house of God with the king. And he said to them, “Behold, the king's son shall reign as the LORD has spoken, concerning the sons of David.</p>	<p> 2 Ki 11:5.</p>
<p>2 Chr 23:4</p>	<p>זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ הַשְּׁלִישִׁית מִכֶּם בְּאֵי הַשַּׁבָּת לְכַהֲנִים וְלְלוִיִּם לְשַׁעְרֵי הַסָּפִים:</p>	<p>This <i>is</i> the <u>operation</u> which you will carry out. One third of you will come on the Sabbath: <i>you</i> of the priests and the Levites, as <u>gatekeepers</u> at the <i>entrance</i> thresholds.</p>	<p> 2 Ki 11:5. <hr/>operation ← <i>thing</i>. <hr/>gatekeepers at ← <i>gatekeepers of</i>.</p>

2 Chr 23:5	וְהַשְּׁלִישִׁית בְּבֵית הַמֶּלֶךְ וְהַשְּׁלִישִׁית בְּשַׁעַר הַיְסוּד וְכָל־הָעָם בְּחִצְרוֹת בֵּית יְהוָה:	And one third <i>will be</i> at the king's house, and one third <i>will be</i> at the Foundation Gate, and all the people <i>will be</i> in the courtyards of the house of the LORD.	2 Ki 11:6.
2 Chr 23:6	וְאַל־יָבוֹא בֵּית־יְהוָה כִּי אִם־הַכֹּהֲנִים וְהַמְשָׁרְתִים לְלוֹיִם הֵמָּה יָבֹאוּ כִּי־קֹדֵשׁ הֵמָּה וְכָל־הָעָם יִשְׁמְרוּ מִשְׁמֶרֶת יְהוָה:	But do not let <i>anyone</i> go into the house of the LORD, except for the priests, and those who serve, <i>who belong</i> to the Levites – they shall go in, for they <i>are</i> holy. But all the people will <u>keep</u> the LORD's guard.	2 Ki 11:7. holy ← holiness. keep ← guard.
2 Chr 23:7	וְהַקִּיפוּ הַלוֹיִם אֶת־הַמֶּלֶךְ סָבִיב אִישׁ וְכַלְיוּ בְיָדוֹ וְהִבֵּא אֶל־הַבַּיִת יוֹמָת וְהָיוּ אֶת־הַמֶּלֶךְ בְּבֹאוֹ וּבִצְאוֹ:	And the Levites will form a circle around the king, each <i>man</i> having his weapons in his hand, and anyone going <u>inside</u> the circle will be put to death. And <u>accompany</u> the king as he goes out and comes in.”	2 Ki 11:8. inside the circle: or towards the house. AV differs, ≈ our alternative. accompany ← be with.
2 Chr 23:8	וַיַּעֲשׂוּ הַלוֹיִם וְכָל־יְהוּדָה כְּכֹל אֲשֶׁר־צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בְּאֵי הַשָּׁבָת עִם יוֹצְאֵי הַשָּׁבָת כִּי לֹא פָטַר יְהוֹיָדָע הַכֹּהֵן אֶת־הַמַּחְלָקוֹת:	And the Levites and all of Judah did <u>everything</u> which Jehoiada the priest commanded, and each <i>one</i> took his men – those who were to come on the Sabbath with those who were to go out on the Sabbath – for Jehoiada the priest did not exempt the divisions.	2 Ki 11:9. everything ← according to everything.
2 Chr 23:9	וַיִּתֵּן יְהוֹיָדָע הַכֹּהֵן לְשָׂרֵי הַמְּאוֹת אֶת־הַחֲנִיתִים וְאֶת־הַמַּגִּנּוֹת וְאֶת־הַשְּׁלֹטִים אֲשֶׁר לַמֶּלֶךְ דָּוִד אֲשֶׁר בֵּית הָאֱלֹהִים:	And Jehoiada the priest gave to the commanders of a hundred the spears and the bucklers and the shields which <i>had belonged</i> to King David, which were in the house of God.	2 Ki 11:10. bucklers: see Jer 46:3.
2 Chr 23:10	וַיַּעֲמֵד אֶת־כָּל־הָעָם וְאִישׁ שָׁלַח בְּיָדוֹ מִכַּתְּף הַבַּיִת הַיְמָנִית עַד־כַּתְּף הַבַּיִת הַשְּׂמָאלִית לְמִזְבֵּחַ וּלְבַיִת עַל־הַמֶּלֶךְ סָבִיב:	And he stationed all the people, each <i>with</i> his weapon in his hand, from the right <i>hand</i> side of the house to the left <i>hand</i> side of the house, and around the altar and the house, in defence of the king.	2 Ki 11:11. weapon ← missile. side (2x) ← shoulder. in defence of ← at.
2 Chr 23:11	וַיּוֹצִיאוּ אֶת־בֶּן־הַמֶּלֶךְ וַיִּתְּנוּ עָלָיו אֶת־הַנֹּזֵר וְאֶת־הָעֵדוּת וַיַּמְלִיכוּ אֹתוֹ וַיִּמְשְׁחֻהוּ יְהוֹיָדָע וּבָנָיו וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: ס	Then they brought the king's son out, and they put the crown on him, and they gave him the testimony, and they made him king. And Jehoiada and his sons anointed him and said, “May the king live.”	2 Ki 11:12, 1 Chr 3:11. the testimony: i.e. the law of Moses.

2 Chr 23:12	וַתִּשְׁמַע עֲתִלְיָהוּ אֶת־קוֹל הָעָם הַרְצִים וְהַמְהַלְלִים אֶת־הַמֶּלֶךְ וַתָּבֹא אֶל־הָעַם בְּיַת יְהוָה:	And when Athaliah heard the sound of the people running and those praising the king, she went to the people <i>and to</i> the house of the LORD.	2 Ki 11:13.
2 Chr 23:13	וַתֵּרָא וְהִנֵּה הַמֶּלֶךְ עֹמֵד עַל־עַמּוּדוֹ בַּמְּבֹאֵי וְהַשָּׂרִים וְהַחֲצָצְרוֹת עַל־הַמֶּלֶךְ וְכָל־עַם הָאָרֶץ שִׂמַּח וְתוֹקַע בַּחֲצָצְרוֹת וְהַמְשׁוֹרְרִים בְּכָל־י הַשִּׁיר וּמוֹדִיעִים לְהַלֵּל וַתִּקְרַע עֲתִלְיָהוּ אֶת־בְּגָדֶיהָ וַתֹּאמֶר קִשָּׁר קִשָּׁר: ס	And she looked, and <u>what she saw was</u> the king standing at his column at the entrance with officials and trumpet-players <i>in attendance</i> to the king, and all the people of the land rejoicing and blowing trumpets, with the singers with musical instruments and directors of praise. <u>At this</u> Athaliah tore her clothes and said, “A conspiracy, a conspiracy!”	2 Ki 11:14. <hr/> <i>what she saw was ← behold.</i> <hr/> <i>musical ← for singing.</i> <hr/> <i>directors of praise ← notifiers of praise.</i> <hr/> <i>at this: wider use of the vav.</i>
2 Chr 23:14	וַיּוֹצֵא יְהוֹיָדָע הַכֹּהֵן אֶת־שָׂרֵי הַמַּאֲוֹת פְּקוּדֵי הַחֵיל וַיֹּאמֶר אֲלֵהֶם הוֹצִיאוּהָ אֶל־מַבְיַת הַשְּׂדֵרוֹת וְהִבֵּא אַחֲרֶיהָ יוֹמֵת בַּחֶרֶב כִּי אָמַר הַכֹּהֵן לֹא תָמִיתוּהָ בְּיַת יְהוָה:	Then Jehoiada the priest brought out the commanders of a hundred <i>who were</i> in charge of the army, and he said to them, “Take her away <i>but within</i> the ranks, and <i>anyone</i> who follows her will be put to death by the sword.” For the priest had said, “You shall not put her to death <i>in</i> the house of the LORD.”	2 Ki 11:15. <hr/> <i>but within the ranks ← towards from inside the ranks.</i>
2 Chr 23:15	וַיִּשִׂימוּ לָהּ יָדַיִם וַתָּבֹא אֶל־מְבֹאֵי שַׁעַר־הַסּוּסִים בְּיַת הַמֶּלֶךְ וַיְמִיתוּהָ שָׁם: פ	So they laid hands on her as she went to the entrance of the Horse Gate <i>of</i> the king's house, and they put her to death there.	2 Ki 11:16.
2 Chr 23:16	וַיַּכְרֵת יְהוֹיָדָע בְּרִית בֵּינוֹ וּבֵין כָּל־הָעָם וּבֵין הַמֶּלֶךְ לְהִיזֹת לְעַם לַיהוָה:	And Jehoiada <u>made</u> a covenant between himself and all the people and the king, to be a people to the LORD.	2 Ki 11:17. <hr/> <i>made ← cut.</i>
2 Chr 23:17	וַיָּבֹאוּ כָל־הָעָם בְּיַת־הַבַּעַל וַיִּתְצֵהוּ וְאֶת־מִזְבְּחֹתָיו וְאֶת־צִלְמֵי שִׁבְרוּ וְאֶת מַתָּן כֹּהֵן הַבַּעַל הִרְגוּ לִפְנֵי הַמִּזְבְּחוֹת:	And all the people went <i>to</i> the house of Baal and demolished it, and they shattered his altars and his images, and they killed Mattan, Baal's priest, in front of the altars.	2 Ki 11:18.
2 Chr 23:18	וַיִּשֶׂם יְהוֹיָדָע פְּקֻדֹת בְּיַת יְהוָה בְּיַד הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר חָלַק דָּוִד עַל־בְּיַת יְהוָה לְהַעֲלוֹת עֹלוֹת יְהוָה כַּכְּתוּב בְּתוֹרַת מֹשֶׁה בְּשִׂמְחָה וּבְשִׁיר עַל יְדֵי דָוִד:	And Jehoiada appointed duties <i>in</i> the house of the LORD <i>to be fulfilled</i> by the Levite priests whom David had assigned over the house of the LORD, to offer the LORD's burnt offerings, as <i>it is</i> written in the law of Moses, with rejoicing and with singing, as <u>set up by</u> David.	2 Ki 11:18 (roughly parallel). <hr/> <i>to be fulfilled by ← by the hand of.</i> <hr/> <i>assigned ← divided.</i> <hr/> <i>as set up by ← at the hands of.</i>

2 Chr 23:19	וַיַּעֲמֵד הַשְּׁוֹעֲרִים עַל־שַׁעְרֵי בַּיִת יְהוָה וְלֹא־יָבֹא טָמֵא לְכָל־דָּבָר:	And he appointed gatekeepers at the gates to the house of the LORD, so that no unclean <i>person</i> should <u>approach anything</u> .	approach ← <i>come (to)</i> , or <i>enter</i> . anything ← <i>everything</i> . AV differs (... that none which was unclean in any thing should enter in).
2 Chr 23:20	וַיִּקַּח אֶת־שָׂרֵי הַמְּאֹת וְאֶת־הָאֲדִירִים וְאֶת־הַמּוֹשְׁלִים בָּעָם וְאֵת כָּל־עַם הָאָרֶץ וַיּוֹרֵד אֶת־הַמֶּלֶךְ מִבַּיִת יְהוָה וַיָּבֹאוּ בַתּוֹךְ־שַׁעַר הָעֶלְיוֹן בַּיִת הַמֶּלֶךְ וַיּוֹשִׁיבוּ אֶת־הַמֶּלֶךְ עַל כִּסֵּא הַמַּמְלָכָה:	And he took the commanders of a hundred and the nobles and those in authority over the people, and all the people of the land, and he brought the king down from the house of the LORD, and they went in at the upper gate to the king's house, and they seated the king on the throne of the kingdom.	2 Ki 11:19. those in authority over ← <i>the rulers among</i> .
2 Chr 23:21	וַיִּשְׂמְחוּ כָל־עַם־הָאָרֶץ וְהָעִיר שָׁקֵטָה וְאֶת־עַתְלֵיהֶוּ הִמִּיתוּ בַּחֶרֶב: ס	And all the people of the land rejoiced, and the city was undisturbed. So they killed Athaliah by the sword.	2 Ki 11:20.
2 Chr 24:1	בֶּן־שֶׁבַע שָׁנִים יָאֵשׁ בְּמֶלְכּוֹ וְאַרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שֶׁבַע:	Joash was seven years old when he <i>started to</i> reign, and he reigned for forty years in Jerusalem. And the name of his mother was Zibiah from Beersheba.	2 Ki 11:21, 2 Ki 12:1.
2 Chr 24:2	וַיַּעַשׂ יוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יְמֵי יְהוֹיָדָע הַכֹּהֵן:	And Joash did what was right in the sight of the LORD all the days of Jehoiada the priest.	2 Ki 12:2.
2 Chr 24:3	וַיִּשְׂאֵלוּ יְהוֹיָדָע נָשִׁים שְׂתָיִם וַיִּזְלַד בָּנִים וּבָנוֹת:	And Jehoiada <u>took</u> two wives, and he begot sons and daughters.	took ← <i>took to himself</i> .
2 Chr 24:4	וַיְהִי אַחֲרֵיכֵן הָיָה עִם־לֵב יוֹאָשׁ לְחַדֵּשׁ אֶת־בַּיִת יְהוָה:	And it came to pass after that, <i>that Joash had it in his heart to</i> renovate the house of the LORD.	Joash had it in his heart ← <i>it was with the heart of Joash</i> .
2 Chr 24:5	וַיִּקְבֹּץ אֶת־הַכֹּהֲנִים וְהַלְוִיִּם וַיֹּאמֶר לָהֶם צֵאוּ לְעָרֵי יְהוּדָה וְקַבְּצוּ מִכָּל־יִשְׂרָאֵל כֶּסֶף לְחֻזֵק אֶת־בַּיִת אֱלֹהֵיכֶם מִדֵּי שָׁנָה בְּשָׁנָה וְאַתֶּם תְּמַהְרֻוּ לְדַבֵּר וְלֹא מִהֲרֻוּ הַלְוִיִּם:	And he gathered the priests and the Levites, and he said to them, "Go out into the cities of Judah and collect money from all of Israel to keep the house of your God in good repair year by year. So expedite the matter." But the Levites did not expedite <i>it</i> .	2 Ki 12:4.

2 Chr 24:6	<p>וַיִּקְרָא הַמֶּלֶךְ לְיִהוֹיָדָע הָרֹאשׁ וַיֹּאמֶר לוֹ מִדּוֹעַ לְאַדְרֵשֶׁת עַל־הַלְוִיִּם לְהָבִיא מִיְהוּדָה וּמִירוּשָׁלַם אֶת־מִשְׁאֵת מֹשֶׁה עַבְד־יְהוָה וְהִקְהֵל לְיִשְׂרָאֵל לְאַהֲלֵה הָעֵדוּת:</p>	<p>And the king called for Jehoiada the head <i>priest</i>, and he said to him, “Why have you not required the Levites to bring from Judah and from Jerusalem the contribution <i>enjoined</i> by Moses the servant of the LORD, and <i>from</i> the convocation of Israel, for the tent of the testimony?”</p>	2 Ki 12:7.
2 Chr 24:7	<p>כִּי עָתְלָהּוּ הַמְרֻשְׁעֵת בְּנֵיהָ פָּרְצוּ אֶת־בַּיִת הָאֱלֹהִים וְגַם כָּל־קֹדְשֵׁי בֵית־יְהוָה עָשׂוּ לְבַעָלִים:</p>	<p>For the sons of Athaliah, the wicked <i>woman</i>, had broken into the house of God, and moreover they had <i>refashioned</i> all the holy <i>things</i> of the house of the LORD for the Baalim.</p>	refashioned ← <i>fashioned</i> . See Num 6:12.
2 Chr 24:8	<p>וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אָרוֹן אֶחָד וַיִּתְּנֶהוּ בַשַּׁעַר בֵּית־יְהוָה חוּצָה:</p>	<p>So the king spoke, and they made a <i>chest</i>, and they put it at the gate of the house of the LORD on the outside.</p>	2 Ki 12:9. a chest ← <i>one chest</i> .
2 Chr 24:9	<p>וַיִּתְּנוּ־קוֹל בְּיְהוּדָה וּבִירוּשָׁלַם לְהָבִיא לַיהוָה מִשְׁאֵת מֹשֶׁה עַבְד־הָאֱלֹהִים עַל־יִשְׂרָאֵל בַּמִּדְבָּר:</p>	<p>And they issued an <i>appeal</i> in Judah and in Jerusalem to bring to the LORD the contribution <i>enjoined</i> by Moses the servant of God on Israel in the desert.</p>	2 Ki 12:9. appeal ← <i>voice</i> . <i>enjoined</i> by ← <i>of</i> .
2 Chr 24:10	<p>וַיִּשְׂמְחוּ כָּל־הַשָּׂרִים וְכָל־הָעָם וַיָּבִיאוּ וַיִּשְׁלִיכוּ לְאָרוֹן עַד־לְכֹלָה:</p>	<p>And all the officials and all the people rejoiced, and they brought <i>it</i>, and they <i>deposited it</i> in the chest until <i>all was done</i>.</p>	deposited ← <i>cast</i> . all was done ← <i>finishing</i> .
2 Chr 24:11	<p>וַיְהִי בַעֲת יְבִיא אֶת־הָאָרוֹן אֶל־פְּקֻדַת הַמֶּלֶךְ בְּיַד הַלְוִיִּם וּכְרָאוֹתָם כִּי־רַב הַכֶּסֶף וּבָא סוֹפֵר הַמֶּלֶךְ וּפְקִיד כְּהֵן הָרֹאשׁ וַיַּעֲרוּ אֶת־הָאָרוֹן וַיִּשְׂאֶהוּ וַיִּשְׂיְבֶהוּ אֶל־מְקוֹמוֹ כֹּה עָשׂוּ לְיוֹם בְּיוֹם וַיֵּאֲסֹפוּ־כֶסֶף לְרֹב:</p>	<p>And it came to pass, at the time <i>when</i> he had the chest brought at the king's behest by the <i>agency</i> of the Levites, and when they saw that the <i>amount of</i> money was large, that the king's scribe came, and the head priest's officer, and they <i>emptied</i> the chest and carried it, and they returned it to its place. They did <i>this daily</i>, and they collected money in abundance.</p>	2 Ki 12:10. agency ← <i>hand</i> . emptied ← <i>poured out</i> . this ← <i>thus</i> . daily ← <i>to day on day</i> .
2 Chr 24:12	<p>וַיִּתְּנֶהוּ הַמֶּלֶךְ וַיִּהְיוּ אֶל־עוֹשֵׂה מְלֶאכֶת עֲבוֹדַת בֵּית־יְהוָה וַיְהִיו שְׂכָרִים חֲצָבִים וְחָרָשִׁים לְחַדֵּשׁ בַּיִת יְהוָה וְגַם לְחָרָשֵׁי בְרֹזַל וּנְחָשֵׁת לְחַזֵּק אֶת־בַּיִת יְהוָה:</p>	<p>And the king and Jehoiada gave it to <i>those who</i> carried out the <i>work of</i> craftsmanship for the house of the LORD, and they hired hewers and artisans to renovate the house of the LORD, and also blacksmiths and coppersmiths to refurbish the house of the LORD.</p>	2 Ki 12:11, 2 Ki 12:12. those who ← <i>he who</i> . work of craftsmanship ← <i>craftsmanship of work</i> .

2 Chr 24:13	וַיַּעֲשׂוּ עֲשֵׂי הַמְּלָאכָה וַתַּעַל אֲרוֹכָה לַמְּלָאכָה בְּיָדָם וַיַּעֲמִידוּ אֶת־בַּיִת הָאֱלֹהִים עַל־מַתְּכָנָתוֹ וַיֹּאמְצֵהוּ:	And those engaged in the work did the work, and the restoration of the artisanry progressed in their hands, and they restored the house of God to its elegant form, and they reinforced it.	2 Ki 12:12.
2 Chr 24:14	וּכְכֹלוֹתָם הֵבִיאוּ לִפְנֵי הַמֶּלֶךְ וַיְהוּיָדַע אֶת־שְׂאָר הַכֶּסֶף וַיַּעֲשֶׂהוּ כְלִים לְבַיַת־יְהוָה כְּלֵי שָׁרֵת וְהַעֲלוֹת וּכְפֹת וּכְלֵי זָהָב וּכֶסֶף וַיְהִיו מֵעֲלִים עֲלוֹת בְּבַיַת־יְהוָה תָּמִיד כָּל יְמֵי יְהוּיָדָע: פ	And when they had finished <i>it</i> , they brought the rest of the money <u>to the king</u> and Jehoiada, and they <u>used it for</u> equipment for the house of the LORD – equipment for serving and for making offerings, and spoons, and items of gold and silver. And they would make burnt offerings in the house of the LORD continually, <i>in</i> all the days of Jehoiada.	2 Ki 12:13. <hr/> to the king ← <i>before the king</i> . <hr/> used it for ← <i>made it</i> .
2 Chr 24:15	וַיִּזְקַן יְהוּיָדָע וַיִּשְׂבַּע יָמִים וַיָּמָת בֶּן־מֵאָה וּשְׁלֹשִׁים שָׁנָה בְּמוֹתוֹ:	And when Jehoiada grew old, he was replete with days, and he died. <i>He was</i> one hundred and thirty years old at his death.	
2 Chr 24:16	וַיִּקְבְּרוּהוּ בְּעִיר־דָּוִד עִם־הַמְּלָכִים כִּי־עָשָׂה טוֹבָה בְּיִשְׂרָאֵל וְעַם הָאֱלֹהִים וּבֵיתוֹ: ס	And they buried him in the City of David with the kings, because he did good in Israel, and with God, and his house.	
2 Chr 24:17	וְאַחֲרֵי מוֹת יְהוּיָדָע בָּאוּ שָׂרֵי יְהוּדָה וַיִּשְׁתַּחֲוּוּ לַמֶּלֶךְ אֲזַי שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם:	And after the death of Jehoiada, the officials of Judah came and prostrated themselves to the king, <i>and</i> then the king listened to them.	
2 Chr 24:18	וַיַּעֲזְבוּ אֶת־בַּיִת יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיַּעֲבְדוּ אֶת־הָאֲשֵׁרִים וְאֶת־הָעֲצָבִים וַיְהִי־קֶצֶף עַל־יְהוּדָה וִירוּשָׁלַם בְּאִשְׁמַתָּם זֹאת:	Then they forsook the house of the LORD God of their fathers, and they served the phallic parks and the idols, and there was anger over Judah and Jerusalem because of this <u>trespass</u> of theirs.	trespass ← <i>guilt</i> .
2 Chr 24:19	וַיִּשְׁלַח בָּהֶם נְבִאִים לְהַשִּׁיבָם אֶל־יְהוָה וַיַּעֲיָדוּ בָם וְלֹא הִאֲזִינוּ: ס	And he sent prophets among them to bring them back to the LORD, and they testified against them, but they would not listen.	

<p>2 Chr 24:20</p>	<p>וְרוּחַ אֱלֹהִים לְבָשָׂה אֶת־זִכְרִיָּה בֶן־יְהוֹיָדָע הַכֹּהֵן וַיַּעֲמֵד מֵעַל לָעָם וַיֹּאמֶר לָהֶם כֹּה אָמַר הָאֱלֹהִים לְמָה אַתֶּם עֹבְרִים אֶת־מִצְוֹת יְהוָה וְלֹא תִצְלִיחוּ כִּי־עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם:</p>	<p>Then the spirit of God <u>invested</u> Zechariah the son of Jehoiada the priest, and he stood above the people, and he said to them, “<u>This is what</u> God says: ‘Why are you transgressing the LORD’s commandments, so not prospering? <i>Now</i> because you have forsaken the LORD, he has forsaken you.’ ”</p>	<p>invested: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.</p> <hr/> <p>this is what ← thus.</p>
<p>2 Chr 24:21</p>	<p>וַיִּקְשְׁרוּ עָלָיו וַיִּרְגְּמֵהוּ אֲבָן בְּמִצְוֹת הַמֶּלֶךְ בַּחֲצָר בֵּית יְהוָה:</p>	<p>But they conspired against him, and they <u>stoned him</u> at the king’s command, in the courtyard of the house of the LORD.</p>	<p>stoned him ← “bouldered” him (with) stone.</p>
<p>2 Chr 24:22</p>	<p>וְלֹא־זָכַר יוֹאָשׁ הַמֶּלֶךְ הַחֹסֵד אֲשֶׁר עָשָׂה יְהוֹיָדָע אָבִיו עִמּוֹ וַיַּהַרֵג אֶת־בְּנֵוֹ וּכְמוֹתוֹ אָמַר יֵרָא יְהוָה וַיִּדְרֹשׁ: פ</p>	<p>So Joash the king did not remember the kindness which Jehoiada <i>Zechariah’s</i> father had <u>shown him</u>, but he killed his son, who, as he died, said, “Let the LORD see and requite <i>it</i>.”</p>	<p><i>Zechariah’s</i> ← his. On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13.</p> <hr/> <p>had shown him ← had done with him.</p>
<p>2 Chr 24:23</p>	<p>וַיְהִי לְתַקּוּפַת הַשָּׁנָה עָלָה עָלָיו חֵיל אֲרָם וַיָּבֹאוּ אֶל־יְהוּדָה וַיְרוּשָׁלַם וַיִּשְׁחִיתוּ אֶת־כָּל־שָׂרֵי הָעָם מֵעַם וְכָל־שָׁלָלָם שָׁלְחוּ לַמֶּלֶךְ דַּרְמָשֶׁק:</p>	<p>And it came to pass at the <u>close</u> of the year <i>that</i> the forces of Aramaea came up against him, and they came to Judah and Jerusalem, and they eliminated all the officials of the people from the people <i>themselves</i>, and they sent all their spoil to the king of Damascus.</p>	<p> 2 Ki 12:17, 2 Ki 12:18.</p> <hr/> <p>close ← cycle.</p>
<p>2 Chr 24:24</p>	<p>כִּי בְּמִצְעָר אַנְשִׁים בָּאוּ חֵיל אֲרָם וַיְהוֹה נָתַן בְּיָדָם חֵיל לְרַב מְאֹד כִּי עֲזָבוּ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וְאֶת־יוֹאָשׁ עָשׂוּ שְׁפָטִים:</p>	<p>For the forces of Aramaea came with a small number of men, but the LORD delivered a very large force into their hand, because they had forsaken the LORD God of their fathers. So they executed <u>judgment</u> on Joash.</p>	<p> 2 Ki 12:18. Very loosely parallel.</p> <hr/> <p>judgment ← judgments.</p>
<p>2 Chr 24:25</p>	<p>וּבְלַכְתֶּם מִמֶּנּוּ כִּי־עֲזָבוּ אֹתוֹ *בְּמַחֲלוּיִם רַבִּים* הִתְקַשְׁרוּ עָלָיו עֲבָדָיו בְּדַמִּי בְּנֵי יְהוֹיָדָע הַכֹּהֵן וַיַּהַרְגֵהוּ עַל־מִטָּתוֹ וַיָּמַת וַיִּקְבְּרֵהוּ בְּעִיר דָּוִד וְלֹא קִבְּרֵהוּ בְּקִבְרוֹת הַמְּלָכִים: ס</p>	<p>And when they had departed from him – but they left him with many <u>ailments</u> – his servants conspired against him for the blood of the sons of Jehoiada the priest, and they killed him on his bed, and he died, and they buried him in the City of David, but they did not bury him in the tombs of the kings.</p>	<p>ailments: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p> <hr/> <p> 2 Ki 12:20, 2 Ki 12:21.</p>
<p>2 Chr 24:26</p>	<p>וְאֵלֶּה הַמִּתְקַשְׁרִים עָלָיו זָבָד בֶּן־שִׁמְעַת הָעַמּוֹנִית וַיְהוּזָבָד בֶּן־שִׁמְרִית הַמוֹאֲבִית:</p>	<p>And these <i>were</i> the conspirators against him: Zabad the son of Shimath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess.</p>	<p> 2 Ki 12:21.</p> <hr/> <p>Shimath: see 2 Ki 12:21.</p>

2 Chr 24:27	<p>וּבְנָיו *וּרְבִי* יִרְבֵּה הַמְּשָׂא עָלָיו וְיִסּוּד בֵּית הָאֱלֹהִים הַנֶּה כְּתוּבִים עַל-מִדְרָשׁ סֵפֶר הַמְּלָכִים וַיִּמְלֹךְ אַמְצִיָּהוּ בְּנוֹ תַּחְתָּיו: פ</p>	<p>And <i>as for</i> his sons, {K: and the greatness of the burden on him} [Q: the burden on him became great], and the re-establishment of the house of God, <u>they are to be seen</u> written in the Commentary of the Book of the Kings. And Amaziah his son reigned in his place.</p>	<p> 2 Ki 12:21, 1 Chr 3:12. <hr/>re-establishment ← <i>founding</i>. <hr/>they <i>are</i> to be seen ← <i>behold them</i>. <hr/>commentary: the Hebrew word is <i>Midrash</i>, but not in its modern sense.</p>
2 Chr 25:1	<p>בְּזַעֲשָׁרִים וְחֲמֵשׁ שָׁנָה מָלַךְ אַמְצִיָּהוּ וְעֶשְׂרִים וְתֵשַׁע שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְהוֹעָדָן מִירוּשָׁלַם:</p>	<p>Amaziah was twenty-five years old <i>when he started to reign</i>, and he reigned for twenty-nine years in Jerusalem. And the name of his mother was Jehoadan from Jerusalem.</p>	<p> 2 Ki 14:2.</p>
2 Chr 25:2	<p>וַיַּעַשׂ הַיְיָשֵׁר בְּעֵינֵי יְהוָה רָק לֹא בְּלִבָּב שָׁלֵם:</p>	<p>And he did what <i>was</i> right in the eyes of the LORD, except <i>that it was</i> not wholeheartedly.</p>	<p> 2 Ki 14:3.</p>
2 Chr 25:3	<p>וַיְהִי כַּאֲשֶׁר חֻזְקָה הַמְּמַלְכָה עָלָיו וַיַּהַרְגֵם אֶת-עַבְדָּיו הַמְּכִים אֶת-הַמֶּלֶךְ אָבִיו:</p>	<p>And it came to pass, as the kingdom became <u>stronger under him</u>, that he killed those servants of his who had struck down the king <i>who was</i> his father.</p>	<p> 2 Ki 14:5. <hr/>stronger ← <i>strong</i>. <hr/>under him ← <i>at him</i>.</p>
2 Chr 25:4	<p>וְאֶת-בְּנֵיהֶם לֹא הִמִּית כִּי כְּכַתוּב בַּתּוֹרָה בְּסֵפֶר מֹשֶׁה אֲשֶׁר-צִוָּה יְהוָה לְאָמֹר לֹא-יָמוּתוּ אָבוֹת עַל-בָּנִים וּבָנִים לֹא-יָמוּתוּ עַל-אָבוֹת כִּי אִישׁ בְּחַטָּאוֹ יָמוּתוּ: פ</p>	<p>But he did not kill their sons, for as <i>it stands</i> written in the law, in the book of Moses whom the LORD commanded and said, “Fathers shall not die because of <i>their</i> sons, and sons shall not die because of <i>their</i> fathers, for each <i>person</i> shall die because of his <i>own</i> sin.”</p>	<p> 2 Ki 14:6. <hr/>The reference is to Deut 24:16.</p>
2 Chr 25:5	<p>וַיִּקְבֹּץ אַמְצִיָּהוּ אֶת-יְהוּדָה וַיַּעֲמִידֵם לְבֵית-אָבוֹת לְשָׂרֵי הָאֲלָפִים וְלְשָׂרֵי הַמֵּאוֹת לְכָל-יְהוּדָה וּבְנֵימִן וַיִּפְקְדֵם לְמִבְּנֵי עֶשְׂרִים שָׁנָה וּמֵעֵלָה וַיִּמְצְאוּם שְׁלֹשׁ-מֵאוֹת אָלֶף בַּחֹר יוֹצֵא צָבָא אַחַז רִמַּח וְצִנָּה:</p>	<p>And Amaziah gathered Judah together and appointed them by <i>their</i> paternal house as commanders of a thousand and commanders of a hundred throughout all Judah and Benjamin. And he counted them from twenty years <i>of age</i> and above, and he found them <i>to be</i> three hundred thousand elite <i>men</i> who went out to war, holding spear and shield.</p>	
2 Chr 25:6	<p>וַיִּשְׁכֹּר מִיִּשְׂרָאֵל מֵאָה אָלֶף גְּבוּרֵי חַיִל בְּמֵאָה כֶּכֶר-כֶּסֶף:</p>	<p>And he hired one hundred thousand valiant warriors from Israel for one hundred <u>talents</u> of silver.</p>	<p>talents: see Ex 25:39.</p>
2 Chr 25:7	<p>וְאִישׁ הָאֱלֹהִים בָּא אֵלָיו לְאָמֹר הַמֶּלֶךְ אֵל-יָבֹא עִמָּךְ צָבָא יִשְׂרָאֵל כִּי אִין יְהוָה עִם-יִשְׂרָאֵל כָּל בְּנֵי אֶפְרַיִם:</p>	<p>Then a man of God came to him and said, “O king, do not let the army of Israel go with you, for the LORD <i>is</i> not with Israel – <i>not with any</i> of the sons of Ephraim.</p>	<p>any ← <i>all</i>.</p>

2 Chr 25:8	<p>כִּי אִם־בָּא אֶתָּה עֲשֵׂה חֲזֶק לְמַלְחָמָה יִכְשִׁילֶךָ הָאֱלֹהִים לִפְנֵי אוֹיֵב כִּי יִשְׁכַּח בְּאֱלֹהִים לְעֶזְרוֹ וּלְהִכְשִׁילֹ:</p>	<p>But if you <i>are determined</i> to go, act and show strength for battle. <i>But God can</i> make you stumble before the enemy, for God has power to help and to make stumble.”</p>	
2 Chr 25:9	<p>וַיֹּאמֶר אֲמַצְיָהוּ לְאִישׁ הָאֱלֹהִים וּמַה־לַּעֲשׂוֹת לְמַאֲת הַכֶּכֶר אֲשֶׁר נָתַתִּי לַגְּדוּד יִשְׂרָאֵל וַיֹּאמֶר אִישׁ הָאֱלֹהִים יֵשׁ לַיהוָה לָתֵת לְךָ הַרְבֵּה מִזֶּה:</p>	<p>Then Amaziah said to the man of God, “Then what <i>am I</i> to do about the one hundred talents which I gave to the troop of Israel?” And the man of God said, “The LORD has <i>the ability</i> to give you more than this.”</p>	talents: see Ex 25:39.
2 Chr 25:10	<p>וַיְבַדִּילִם אֲמַצְיָהוּ לְהַגְדוּל אֲשֶׁר־בָּא אֵלָיו מֵאֶפְרַיִם לָלֶכֶת לְמְקוֹמָם וַיַּחַר אַפָּם מְאֹד בְּיְהוּדָה וַיָּשׁוּבוּ לְמְקוֹמָם בְּחַר־אַף: פ</p>	<p>Then Amaziah set them aside – the troop which had come to him from Ephraim – to go <i>back</i> to their place. And their anger was greatly kindled against Judah, and they returned to their place in furious anger.</p>	
2 Chr 25:11	<p>וַאֲמַצְיָהוּ הִתְחַזֵּק וַיִּנְהַג אֶת־עַמּוֹ וַיִּלְךְ גֵּיאַ הַמֶּלַח וַיִּךְ אֶת־בְּנֵי־שַׁעִיר עֶשְׂרֵת אֲלָפִים:</p>	<p>Then Amaziah took courage and led his people, and he went <i>to</i> the Valley of Salt, and he struck down the sons of Seir – ten thousand <i>of them</i> –</p>	2 Ki 14:7.
2 Chr 25:12	<p>וְעֶשְׂרֵת אֲלָפִים חַיִּים שָׁבוּ בְנֵי יְהוּדָה וַיְבִיאֻם לְרֹאשׁ הַסֵּלַע וַיִּשְׁלִיכוּם מִרֹאשׁ־הַסֵּלַע וְכֻלָּם נִבְקְעוּ: ס</p>	<p>and the sons of Judah <u>took</u> ten thousand alive <u>captive</u>, and they brought them to <u>the peak of the outcrop</u>, and they threw them from <u>the peak of the outcrop</u>, and they were all dashed <i>to pieces</i>.</p>	<p>took ... captive: in a Hebrew “OVS” (object-verb-subject) sentence. <hr/> the peak of the outcrop ... the peak of the outcrop: otiose, but see Gen 12:5.</p>
2 Chr 25:13	<p>וּבְנֵי הַגְּדוּד אֲשֶׁר הֵשִׁיב אֲמַצְיָהוּ מִלָּכֶת עָמָו לְמַלְחָמָה וַיִּפְשְׁטוּ בְּעָרֵי יְהוּדָה מִשְׁמֶרֶז וְעַד־בֵּית חוֹרוֹן וַיִּכּוּ מֵהֶם שְׁלֹשֶׁת אֲלָפִים וַיִּבְזוּ בָזָה רַבָּה: ס</p>	<p>But the <u>members</u> of the troop which Amaziah sent back instead of going to war with him raided the cities of Judah from Samaria to Beth-Horon, and they struck down three thousand <i>men</i> from them, and they <u>took</u> much <u>spoil</u>.</p>	<p>members ← <i>sons</i>. <hr/> took ... spoil ← <i>spoiled ... spoil</i>.</p>
2 Chr 25:14	<p>וַיְהִי אַחֲרָי בּוֹא אֲמַצְיָהוּ מִהַכּוֹת אֶת־אֲדוֹמִים וַיָּבֵא אֶת־אֱלֹהֵי בְנֵי שַׁעִיר וַיַּעֲמִידֵם לוֹ לְאֱלֹהִים וּלְפָנֵיהֶם יִשְׁתַּחֲוֶה וּלְהֵם יִקְטֹר:</p>	<p>And it came to pass, after Amaziah had come back from attacking the Edomites, that he brought <i>back</i> the gods of the sons of Seir, and he set them up for himself as gods, and he bowed down before them and burned incense to them.</p>	

2 Chr 25:15	<p>וַיִּחַר־אַף יְהוָה בְּאַמְצִיָּהוּ וַיִּשְׁלַח אֵלָיו נְבִיא וַיֹּאמֶר לוֹ לָמָּה דָרַשְׁתָּ אֶת־אֱלֹהֵי הָעַם אֲשֶׁר לֹא־הִצִּילוּ אֶת־עַמְּם מִיַּדְּךָ:</p>	<p>And the LORD's anger was kindled against Amaziah, and he sent a prophet to him, and he said to him, "Why do you cultivate the gods of the people – <i>gods</i> who did not deliver their people from your hand?"</p>	
2 Chr 25:16	<p>וַיְהִי בְּדַבְרוֹ אֵלָיו וַיֹּאמֶר לוֹ הֲלִיִּזְעַן לְמַלְלֶךְ גַּתְנוּףָךְ חִדְלֶלְךָ לָמָּה יִכּוּדָךְ וַיַּחְדֵּל הַנְּבִיא וַיֹּאמֶר יָדַעְתִּי כִּי־יִעַן אֱלֹהִים לְהִשְׁחִיתֶךָ כִּי־עָשִׂיתָ זֹאת וְלֹא שָׁמַעְתָּ לְעֵצָתִי: פ</p>	<p>And it came to pass, when he had spoken to him, that <i>the king</i> said to him, "Have you been appointed as an adviser to the king? Stop. Why should you be struck down?" Then the prophet stopped, but he said, "I know that God has <u>decided</u> to destroy you, because you have done this and have not listened to my advice."</p>	<p>have you been appointed ... why should you be struck down ← have they appointed you ... why should they strike you down. Avoidance of the passive.</p> <hr/> <p>stop ← cease for yourself.</p> <hr/> <p>decided ← advised.</p>
2 Chr 25:17	<p>וַיִּזְעַן אַמְצִיָּהוּ מֶלֶךְ יְהוּדָה וַיִּשְׁלַח אֶל־יֹאָשׁ בֶּן־יְהוֹאָחָז בֶּן־יְהוּא מֶלֶךְ יִשְׂרָאֵל לֵאמֹר *לֵךְ *לְכָה נִתְרָאָה פָּנִים:</p>	<p>Then Amaziah king of Judah took counsel, and he sent <i>messengers</i> to Joash, the son of Jehoahaz, the son of Jehu, the king of Israel, to say, "Come, let us see each other face <i>to face</i>."</p>	<p>come: the <i>qeré</i> is a toned down form of the <i>ketiv</i>.</p> <hr/> <p> 2 Ki 14:8.</p>
2 Chr 25:18	<p>וַיִּשְׁלַח יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל אֶל־אַמְצִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר הַחוּחַ אֲשֶׁר בַּלְבָּנוֹן שָׁלַח אֶל־הָאֲרָז אֲשֶׁר בַּלְבָּנוֹן לֵאמֹר תִּנְהֶאֱתַבְתָּךְ לְבָנִי לְאִשָּׁה וְתַעֲבֹר חֵית הַשָּׂדֶה אֲשֶׁר בַּלְבָּנוֹן וְתִרְמַס אֶת־הַחוּחַ:</p>	<p>Then Joash king of Israel sent a <i>reply</i> to Amaziah king of Judah and said, "The thistle which was in Lebanon has sent <i>word</i> to the cedar which was in Lebanon and said, 'Give your daughter to be my son's wife', and a wild animal which was in Lebanon passed by and trampled on the thistle.</p>	<p> 2 Ki 14:9.</p>
2 Chr 25:19	<p>אָמַרְתָּ הִנֵּה הִכִּיתָ אֶת־אֲדוֹם וַנִּשְׂאָךְ לִבְךָ לְהַכְבִּיד עִתָּה שָׁבָה בְּבֵיתְךָ לָמָּה תִתְגַּרְהָ בְּרָעָה וַנִּפְלֹתָ אִתָּהּ וַיְהוּדָה עִמָּךְ:</p>	<p>You have told <i>me</i> to see <i>how</i> you have defeated Edom, and your heart has given you a high-minded complacency. Stay at home now. Why should you embroil yourself in <i>trouble</i> and fall in war, you and Judah with you?"</p>	<p> 2 Ki 14:10.</p> <hr/> <p>to see <i>how</i> ← behold.</p> <hr/> <p>has given you a high-minded complacency ← has lifted you up to make (yourself) honoured.</p> <hr/> <p>trouble ← harm, evil.</p>
2 Chr 25:20	<p>וְלֹא־שָׁמַע אַמְצִיָּהוּ כִּי מֵהָאֱלֹהִים הִיא לְמַעַן תִּתַּם בְּיַד כִּי דָרְשׁוּ אֶת אֱלֹהֵי אֲדוֹם:</p>	<p>But Amaziah did not heed <i>it</i>, for the <i>course of events</i> was from God, so as to deliver them into the hand of <i>the king of Israel</i>, because they had cultivated the gods of Edom.</p>	<p> 2 Ki 14:11.</p>
2 Chr 25:21	<p>וַיַּעַל יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל וַיִּתְרָאוּ פָּנִים הוּא וַאֲמִצִּיָּהוּ מֶלֶךְ־יְהוּדָה בְּבֵית שֶׁמֶשׁ אֲשֶׁר לִיהוּדָה:</p>	<p>And Joash king of Israel went up, and they looked at each other face <i>to face</i> – he and Amaziah king of Judah – in Beth-Shemesh which <i>belongs</i> to Judah.</p>	<p> 2 Ki 14:11.</p>

2 Chr 25:22	וַיִּגְגַּף יְהוּדָה לְפָנָי יִשְׂרָאֵל וַיִּנְסוּ אִישׁ לְאֹהֲלָיו:	And Judah was defeated in <u>confrontation</u> with Israel, and each <i>man</i> fled to <u>his</u> tent.	2 Ki 14:12. in confrontation with ← <i>before</i> , in the face of. his tent ← <i>his tents</i> , the plural attracted by <i>each</i> .
2 Chr 25:23	וְאֵת אֲמֻצְיָהוּ מֶלֶךְ־יְהוּדָה בֶּן־יֹאָשׁ בֶּן־יְהוֹאָחָז תָּפַשׁ יֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל בְּבֵית שָׁמֶשׁ וַיְבִיאֵהוּ יְרוּשָׁלַם וַיִּפְרֹץ בַּחֹמַת יְרוּשָׁלַם מִשַּׁעַר אֶפְרַיִם עַד־שַׁעַר הַפְּזוּזָה אַרְבַּע מֵאוֹת אַמָּה:	And Joash king of Israel <u>seized</u> Amaziah king of Judah, the son of Joash, the son of Jehoahaz, in Beth-Shemesh, and he brought him <i>to</i> Jerusalem. And he demolished the wall of Jerusalem from the Gate of Ephraim to the <u>Turning Gate</u> – four hundred cubits <i>of wall</i> .	2 Ki 14:13. seized: in a Hebrew “OVS” (object-verb-subject) sentence. Turning Gate: probably the <i>Corner Gate</i> , but the Hebrew is slightly different (a <i>yod / vav</i> difference). cubit: about 18 inches or 45 cm.
2 Chr 25:24	וְכָל־הַזָּהָב וְהַכֶּסֶף וְאֵת כָּל־הַפְּלִים הַנִּמְצָאִים בְּבֵית־הָאֱלֹהִים עִם־עֹבֵד אָדוּם וְאֶת־אֶצְרוֹת בֵּית הַמֶּלֶךְ וְאֵת בְּנֵי הַתַּעֲרָבוֹת וַיָּשָׁב שָׁמְרוֹן: פ	And <i>he raided</i> all the gold and the silver and all the equipment which <i>were present</i> in the house of God, with Obed-Edom <i>gatekeeping</i> , and <i>in</i> the treasuries of the king's house. And <i>he took</i> <u>hostages</u> and returned <i>to</i> Samaria.	2 Ki 14:14. <i>he raided</i> : from <i>demolished</i> (or <i>broke into</i>) in the previous verse. present ← <i>found</i> . hostages ← <i>the hostages</i> . An unexpected definite article. See Gen 22:9. But ↪
2 Chr 25:25	וַיְחִי אֲמֻצְיָהוּ בֶּן־יֹאָשׁ מֶלֶךְ יְהוּדָה אַחֲרֵי מוֹת יֹאָשׁ בֶּן־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עָשָׂר שָׁנָה:	And Amaziah the son of Joash, the king of Judah, lived for fifteen years after the death of Joash the son of Jehoahaz, the king of Israel.	↳ the hostages referred to could be the family of Obed-Edom; see 1 Chr 26:15. 2 Ki 14:17.
2 Chr 25:26	וַיִּתֵּר דְּבָרֵי אֲמֻצְיָהוּ הָרֵאשִׁינִים וְהָאַחֲרוֹנִים הֲלֹא הֵנָּם כְּתוּבִים עַל־סֵפֶר מְלִכֵי־יְהוּדָה וַיִּשְׂרָאֵל:	And the rest of the affairs of Amaziah – the first and the last – <u>are they not to be seen</u> written in the Book of the Kings of Judah and Israel?	2 Ki 14:18. <i>are they not to be seen</i> ← (<i>are</i>) <i>not behold them</i> .
2 Chr 25:27	וּמֵעַתָּה אֲשֶׁר־סָר אֲמֻצְיָהוּ מֵאַחֲרֵי יְהוָה וַיִּקְשְׁרוּ עָלָיו קֶשֶׁר בִּירוּשָׁלַם וַיִּנְסֵם לְכִישָׁה וַיִּשְׁלְחוּ אַחֲרָיו לְכִישָׁה וַיְמִיתֵהוּ שָׁם:	And from the time when Amaziah departed from following the LORD, they <u>made a conspiracy</u> against him in Jerusalem, and he fled to Lachish. But they sent <i>forces</i> after him to Lachish, and they killed him there.	2 Ki 14:19. following ← <i>after</i> . made a conspiracy ← <i>conspired a conspiracy</i> .
2 Chr 25:28	וַיִּשְׂאֵהוּ עַל־הַסּוּסִים וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר יְהוּדָה:	And they bore him on <u>horses</u> and buried him with his fathers in <u>the City</u> of Judah.	2 Ki 14:20. horses ← <i>the horses</i> . An unexpected definite article. See Gen 22:9. the City of Judah: i.e. <i>Jerusalem</i> .

2 Chr 26:1	וַיִּקְחוּ כָּל־עַם יְהוּדָה אֶת־עֲזִיָּהוּ וְהוּא בֶן־שֵׁשׁ עָשָׂר שָׁנָה וַיַּמְלִיכוּ אֹתוֹ תַּחַת אָבִיו אַמְצִיָּהוּ:	And all the people of Judah took <u>Uzziah</u> , who <i>was</i> sixteen years old, and they made him king in place of his father Amaziah.	2 Ki 14:21, 1 Chr 3:12. Uzziah: sometimes called <i>Azariah</i> , <i>Jah helps</i> , which he did in 2 Chr 26:7.
2 Chr 26:2	הוּא בָּנָה אֶת־אֵילוֹת וַיִּשְׁיבָהּ לְיְהוּדָה אַחֲרֵי שִׁכְבַּת־הַמֶּלֶךְ עַם־אַבְתָּיו: פ	He built <u>Eloth</u> , and he restored it to Judah after the <i>previous</i> king had lain with his fathers.	2 Ki 14:22. Eloth: equated with Elath in [LHG]. See 2 Ki 16:6 where in Hebrew both forms occur.
2 Chr 26:3	בֶּן־שֵׁשׁ עָשָׂר שָׁנָה עֲזִיָּהוּ בְּמָלְכוֹ וַחֲמָשִׁים וּשְׁתַּיִם שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *יְכִילִיָּה *יְכִילִיָּה מִן־ירוּשָׁלַם:	Uzziah <i>was</i> sixteen years old when he <i>started to</i> reign, and he reigned in Jerusalem for fifty-two years. And his mother's name <i>was</i> {Q: Jecholiah} [K: Jechiliah] from Jerusalem.	2 Ki 15:2.
2 Chr 26:4	וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה אַמְצִיָּהוּ אָבִיו:	And he did what <i>was</i> right in the sight of the LORD, like everything that Amaziah his father did.	2 Ki 15:3.
2 Chr 26:5	וַיְהִי לְדָרֶשׁ אֱלֹהִים בְּיָמָיו זְכָרְיָהוּ הַמְּבִיֵן בְּרָאָת הָאֱלֹהִים וּבְיָמָיו דָּרָשׁוּ אֶת־יְהוָה הַצְּלִיחוּ הָאֱלֹהִים: ס	And he would seek God in the days of Zechariah, who had understanding in <u>perceiving</u> God. And in the days when he sought the LORD, God made him prosper.	in perceiving: gerundial use of the infinitive. AV differs somewhat (<i>in the visions of</i>).
2 Chr 26:6	וַיֵּצֵא וַיִּלָּחֶם בַּפְּלִשְׁתִּים וַיִּפְרָץ אֶת־חוֹמַת גַּת וְאֵת חוֹמַת יַבְנֵה וְאֵת חוֹמַת אֲשְׁדוֹד וַיְבַנֶּה עָרִים בְּאֲשְׁדוֹד וּבַפְּלִשְׁתִּים:	And he went out and fought the Philistines, and he breached the wall of Gath and the wall of Jabneh, and the wall of Ashdod, and then he built cities in <i>the</i> Ashdod <i>area</i> and among the Philistines.	
2 Chr 26:7	וַיַּעֲזְרֵהוּ הָאֱלֹהִים עַל־פְּלִשְׁתִּים וְעַל־הָעֲרַבִּים *הָעֲרַבִּים הַיִּשְׁבִּים בְּגוֹר־בְּעַל וְהַמְּעוֹנִים:	And God helped him against the Philistines and against the <u>Arabians</u> who lived in Gur-Baal, and the <u>Meunim</u> .	Arabians: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . Meunim: AV= <i>Mehunims</i> .
2 Chr 26:8	וַיִּתְּנוּ הָעַמּוֹנִים מִנְּחָה לְעֲזִיָּהוּ וַיִּלְךְ שְׁמוֹ עַד־לְבֹא מִצְרַיִם כִּי הֶחֱזִיק עַד־לְמַעְלָה:	Then the Ammonites gave Uzziah tribute <i>money</i> , and his fame <u>spread</u> as far as the approach to Egypt, for he strengthened <i>himself</i> in the <u>extreme</u> .	spread ← <i>went</i> . in the extreme ← <i>to upwards</i> .
2 Chr 26:9	וַיִּבֶן עֲזִיָּהוּ מִגְדָּלִים בִּירוּשָׁלַם עַל־שַׁעַר הַפְּנָה וְעַל־שַׁעַר הַגֵּיא וְעַל־הַמְּקָצוֹעַ וַיַּחֲזִקם:	And Uzziah built towers in Jerusalem at the Corner Gate and at the Valley Gate and at the Angle, and he fortified them.	

2 Chr 26:10	וַיִּבֶן מִגְדָּלִים בַּמִּדְבָּר וַיַּחצֵב בָּרוֹת רַבִּים כִּי מְקַנְה־רַב הָיָה לוֹ וּבִשְׂפֵלָה וּבְמִישׁוֹר אַפְרַיִם וּכְרָמִים בְּהָרִים וּבְכַרְמֵל כִּי־אֱהָב אֲדָמָה הָיָה: ס	And he built towers in the desert, and he hewed out many cisterns, for he had much cattle, both in the lowlands and on the plain, and farmers and vine cultivators in the mountains and in <u>Carmel</u> , for he was fond of <u>land</u> .	Carmel ← <i>the Carmel</i> . land ← <i>ground</i> .
2 Chr 26:11	וַיְהִי לְעֲזִיָּהוּ חֵיל עֲשֵׂה מִלְחָמָה יוֹצְאֵי צָבָא לְגָדוֹד בְּמִסְפָּר פְּקֻדָּתָם בְּיַד *יַעֲוֹאֵל **יַעֲיָאֵל הַסּוֹפֵר וּמַעֲשִׂיהוּ הַשּׁוֹטֵר עַל יַד־חֲנַנְיָהוּ מִשְׂרֵי הַמֶּלֶךְ:	And Uzziah had forces waging war, <u>soldiers going out</u> as a battalion, according to the number <i>from when they were</i> counted by {Q: Jeiel} [K: Jeuel] the scribe and Maaseiah the superintendent <u>under the</u> <u>authority</u> of Hananiah, <i>one</i> of the king's officials.	soldiers going out ← <i>goers out</i> <i>of an army</i> . by ← <i>by the hand of</i> . under the authority ← <i>at the</i> <i>hand</i> .
2 Chr 26:12	כָּל מִסְפָּר רָאשֵׁי הָאָבוֹת לְגִבּוֹרֵי חֵיל אֲלָפִים וְשֵׁשׁ מֵאוֹת:	The total number of the paternal heads of the valiant warriors <i>was</i> two thousand six hundred.	
2 Chr 26:13	וְעַל־יָדָם חֵיל צָבָא שְׁלֹשׁ מֵאוֹת אָלֶף וְשִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת עוֹשֵׂי מִלְחָמָה בְּכַח חֵיל לְעֹזֵר לְמֶלֶךְ עַל־הָאוֹיֵב:	And <u>under their authority</u> <i>was</i> a military force of three hundred and seven thousand five hundred <u>soldiers</u> in a powerful force to <u>uphold</u> the king against the enemy.	under their authority ← <i>at their</i> <i>hand</i> . soldiers ← <i>doers of war</i> . uphold ← <i>help</i> .
2 Chr 26:14	וַיְכַן לָהֶם עֲזִיָּהוּ לְכָל־הַצָּבָא מִגִּנָּיִם וּרְמָחִים וְכוּבָעִים וְשִׂרְיָנוֹת וְקִשְׁתוֹת וְלֹאֲבָנֵי קִלְעִים:	And Uzziah <u>equipped them</u> – the whole army – <u>with shields</u> and spears and helmets and coats of mail and bows and <u>equipment for</u> <u>stone slinging</u> .	equipped them ... with ← <i>prepared for them</i> . <i>equipment</i> for stone slinging ← <i>for stones of slings</i> .
2 Chr 26:15	וַיַּעַשׂ בִּירוּשָׁלַם חֲשִׁבְנוֹת מִחֲשִׁבֵת חוֹשֵׁב לְהַיּוֹת עַל־הַמְּגִדָּלִים וְעַל־הַפְּנּוֹת לִירוֹא בַּחֲצִים וּבְאֲבָנִים גְּדֹלוֹת וַיֵּצֵא שְׁמוֹ עַד־לְמֶרְחֹק כִּי־הִפְּלִיא לְהַעֲזֹר עַד בְּיַחֲזֹק:	And he <u>had war engines</u> made in Jerusalem, <u>feats of engineering</u> <i>designed</i> by <u>engineers</u> , to be <i>deployed</i> on the towers, and on the corners, to shoot arrows and large stones. And his fame spread <u>far and wide</u> , for he was helped in a wonderful way until he became strong.	had war engines made ← <i>made</i> <i>war engines</i> . The commissioning party can loosely be regarded as the implementer, but here we distinguish in the English. engineers ← <i>a thinker, deviser</i> . far and wide ← <i>up to far</i> .
2 Chr 26:16	וַכַּחֲזָקָתוֹ גָּבַהּ לְבוֹ עַד־לְהַשְׁחִית וַיִּמְעַל בֵּיהוָה אֶלְהֵיו וַיָּבֵא אֶל־הַיֵּכֶל יְהוָה לְהַקְטִיר עַל־מִזְבַּח הַקְּטֹרֶת:	But when he became strong, his heart became <u>haughty</u> to the extent of <u>ruining him</u> , and he acted perversely towards the LORD his God, and he went to the temple of the LORD to burn incense on the incense altar.	haughty ← <i>high</i> .

2 Chr 26:17	וַיָּבֹא אַחֲרָיו עֲזַרְיָהוּ הַכֹּהֵן וְעֶלְמוֹ כֹּהֲנִים לַיהוָה שְׁמוֹנִים בְּנֵי-חֵיל:	At this Azariah the priest came after him, and with him <i>were</i> priests to the LORD – eighty valiant men.	at this: wider use of the <i>vav</i> . valiant men ← <i>sons of valour</i> .
2 Chr 26:18	וַיַּעֲמְדוּ עַל-עֲזַרְיָהוּ הַמֶּלֶךְ וַיֹּאמְרוּ לוֹ לֹא-לָךְ עֲזַרְיָהוּ לְהַקְטִיר לַיהוָה כִּי לַכֹּהֲנִים בְּנֵי-אַהֲרֹן הַמְּקֻדְּשִׁים לְהַקְטִיר צָא מִן-הַמִּקְדָּשׁ כִּי מַעֲלָתָ וְלֹא-לָךְ לְכָבוֹד מִיְהוָה אַלֹהִים:	And they confronted King Uzziah and said to him, “ <i>It is not permitted</i> for you, Uzziah, to burn incense to the LORD, for <i>it is reserved</i> for the priests, the sons of Aaron, who have been sanctified to burn incense. Go out of the sanctuary, for you have acted perversely, and <i>it is not your lot to be</i> for the glory of the LORD God.”	
2 Chr 26:19	וַיִּזְעַף עֲזַרְיָהוּ וּבְיָדוֹ מִקְטֹרֶת לְהַקְטִיר וּבְזַעְפוֹ עַם-הַכֹּהֲנִים וְהִצְרַעַת זָרְחָה בְּמִצְחוֹ לִפְנֵי הַכֹּהֲנִים בְּבֵית יְהוָה מֵעַל לְמִזְבֵּחַ הַקְטֹרֶת:	And Uzziah became enraged while the censer for burning incense <i>was</i> in his hand, and while he was enraged with the priests, leprosy arose on his forehead in the presence of the priests in the house of the LORD, <i>as he stood beside</i> the incense altar.	beside ← <i>above</i> , but see [BDB] p.759.
2 Chr 26:20	וַיִּפְּן אֵלָיו עֲזַרְיָהוּ כִּהְיוֹן הָרֹאשׁ וְכָל-הַכֹּהֲנִים וְהִנֵּה-הוּא מְצֹרֵעַ בְּמִצְחוֹ וַיִּבְהֲלוּהוּ מִשָּׁם וְגַם-הוּא נִדְחָף לָצֵאת כִּי נִגְעָו יְהוָה:	And Azariah the head priest and all the priests turned <i>their eyes</i> to him, and <i>what they saw was</i> that he was leprous on his forehead, and they quickly ejected him from there, and he also hastened to get out, for the LORD had struck him.	what <i>they saw was</i> that ← <i>behold</i> .
2 Chr 26:21	וַיְהִי עֲזַרְיָהוּ הַמֶּלֶךְ מְצֹרֵעַ עַד-יוֹם מוֹתוֹ וַיֵּשֶׁב בַּיִת *הַחֲפָשׁוֹת *הַחֲפָשִׁית מְצֹרֵעַ כִּי נִגְזַר מִבֵּית יְהוָה וַיּוֹתֵם בְּנוֹ עַל-בֵּית הַמֶּלֶךְ שׁוֹפֵט אֶת-עַם הָאָרֶץ:	So King Uzziah was leprous until the day of his death, and he <i>stayed</i> in the infirmary <i>as</i> a leper, because he was <i>excluded</i> from the house of the LORD, and Jotham his son <i>was</i> in charge of the king's house, judging the people of the land.	infirmary: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. 2 Ki 15:5. stayed ← <i>sat; dwelt</i> . excluded ← <i>secluded</i> .
2 Chr 26:22	וַיֹּתֵר דְּבָרֵי עֲזַרְיָהוּ הָרֹאשִׁים וְהָאַחֲרָיִם כְּתָב יִשְׁעֵיהוּ בְּזֶאֱמוֹץ הַנְּבִיא:	And Isaiah the son of Amoz, the prophet, <i>wrote</i> the rest of the affairs of Uzziah – the first and the last.	2 Ki 15:6. wrote: in a Hebrew “OVS” (object-verb-subject) sentence.
2 Chr 26:23	וַיִּשְׁכַּב עֲזַרְיָהוּ עִם-אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ עִם-אֲבֹתָיו בְּשָׂדֵה הַקְּבוּרָה אֲשֶׁר לְמַלְכִים כִּי אָמְרוּ מְצֹרֵעַ הוּא וַיִּמְלֹךְ יוֹתָם בְּנוֹ תַחְתָּיו: פ	And Uzziah lay <i>with his fathers</i> , and <i>with his fathers</i> they buried him, in the burial field which <i>is</i> for the kings, for they said, “He <i>was</i> a leper.” And Jotham his son reigned in his place.	2 Ki 15:7, 1 Chr 3:12. with his fathers ... with his fathers: otiose, but see Gen 12:5.

2 Chr 27:1	בְּזֶעֱשָׂרִים וְחֲמֵשׁ שָׁנָה יוֹתָם בְּמִלְכּוֹ וְשֵׁשׁ־עֶשְׂרֵה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְרוּשָׁה בִּתְצַדֹּק:	Jotham <i>was</i> twenty-five years old when he <i>started to</i> reign, and he reigned in Jerusalem for sixteen years. And the name of his mother <i>was</i> Jerushah, the daughter of Zadok.	2 Ki 15:33.
2 Chr 27:2	וַיַּעַשׂ הַיְשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה עֲזִיָּהוּ אָבִיו רַק לֹא־בָא אֶל־הַיְכָל יְהוָה וְעוֹד הָעָם מִשְׁחִיתִים:	And he did what <i>was</i> right in the sight of the LORD, like everything which Uzziah his father did, except that he did not go to the temple of the LORD. And the people were still acting in a corrupt way.	2 Ki 15:34, 2 Ki 15:35.
2 Chr 27:3	הוּא בָּנָה אֶת־שַׁעַר בֵּית־יְהוָה הָעֹלָיוֹן וּבַחוּמַת הָעֶפְלָל בָּנָה לְרֹב:	He built the upper gate to the house of the LORD, and at the wall of the <u>Ophel</u> he built profusely.	2 Ki 15:35. <hr/> Ophel: or <i>rise</i> .
2 Chr 27:4	וְעָרִים בָּנָה בְּהַר־יְהוּדָה וּבְחַרְשֵׁים בָּנָה בִּירְנָיוֹת וּמִגְדָּלִים:	And he built the cities in the mountain <i>ranges</i> of Judah, and in the woods he built fortresses and towers.	
2 Chr 27:5	וְהוּא נִלְחָם עִם־מֶלֶךְ בְּנֵי־עַמּוֹן וַיִּחַזַק עֲלֵיהֶם וַיִּתְּנוּ־לוֹ בְּנֵי־עַמּוֹן בַּשָּׁנָה הַהִיא מֵאָה כַּבָּר־כֶּסֶף וְעֶשְׂרֵת אֲלָפִים כְּרִים חֲטִיִּם וְשְׁעוּרִים עֶשְׂרֵת אֲלָפִים זֹאת הַשִּׁבּוּ לוֹ בְּנֵי עַמּוֹן ס וּבַשָּׁנָה הַשְּׁנִית וְהַשְּׁלִישִׁית:	And he <u>fought</u> against the king of the <u>Ammonites</u> , and he prevailed over them, and the <u>Ammonites</u> gave him one hundred <u>talents</u> of silver and ten thousand <u>cors</u> of wheat, and ten thousand of barley in that year. That <i>is what</i> the Ammonites remitted to him, also in the second year and the third.	fought against ← <i>fought with</i> . See Gen 14:8. <hr/> Ammonites (2x) ← <i>sons of Ammon</i> . <hr/> talents: see Ex 25:39. <hr/> cor: about 60 imperial gallons or 270 litres.
2 Chr 27:6	וַיִּתְחַזַּק יוֹתָם בִּי הַכִּין דְּרָכָיו לִפְנֵי יְהוָה אֱלֹהָיו:	And Jotham gained strength, for he established his ways before the LORD his God.	
2 Chr 27:7	וַיִּתֵּר דְּבָרֵי יוֹתָם וְכָל־מַלְחַמְתּוֹ וְדַרְכָּיו הַנֶּגַם כְּתוּבִים עַל־סֵפֶר מִלְכֵי־יִשְׂרָאֵל וַיהוּדָה:	And <i>as for</i> the rest of the exploits of Jotham, and all his wars and his ways, <u>they are</u> to be seen written in the Book of the Kings of Israel and Judah.	2 Ki 15:36. <hr/> they are to be seen ← <i>behold them</i> .
2 Chr 27:8	בְּזֶעֱשָׂרִים וְחֲמֵשׁ שָׁנָה הָיָה בְּמִלְכּוֹ וְשֵׁשׁ־עֶשְׂרֵה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם:	He <i>was</i> twenty-five years old when he <i>started to</i> reign, and he reigned for sixteen years in Jerusalem.	
2 Chr 27:9	וַיִּשְׁכַּב יוֹתָם עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּעִיר דָּוִד וַיִּמְלֹךְ אַחָז בְּנוֹ תַחְתָּיו: פ	And Jotham lay with his fathers, and they buried him in the City of David, and Ahaz his son reigned in his place.	2 Ki 15:38, 1 Chr 3:13.

2 Chr 28:1	בְּזַעֲשָׁרִים שָׁנָה אַחֲזוּ בְּמַלְכוֹ וַיִּשְׁעֶשְׂרָה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְלֹא־עָשָׂה הַיָּשָׁר בְּעֵינֵי יְהוָה כְּדָוִד אָבִיו:	Ahaz was twenty years old when he <i>started to</i> reign, and he reigned for sixteen years in Jerusalem. But he did not do what was right in the eyes of the LORD like David his father.	2 Ki 16:2.
2 Chr 28:2	וַיֵּלֶךְ בְּדַרְכֵי מַלְכֵי יִשְׂרָאֵל וְגַם מִסְכּוֹת עָשָׂה לַבְּעָלִים:	And he walked in the ways of the kings of Israel, and he also made castings to the Baalim.	2 Ki 16:3.
2 Chr 28:3	וְהוּא הִקְטִיר בְּגִיא בְּזֵהֶנֶם וַיִּבְעַר אֶת־בָּנָיו בְּאֵשׁ כַּתְּעֻבוֹת הַגּוֹיִם אֲשֶׁר הָרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:	And he burned incense in the Valley of the Son of Hinnom, and he set his sons on fire like the abominations of the Gentiles whom the LORD dispossessed before the sons of Israel.	2 Ki 16:3. the Valley of ... Hinnom: see Josh 15:8. set ... on fire: exchanging <i>beth</i> and <i>ayin</i> gives <i>made pass over</i> , as in 2 Ki 16:3.
2 Chr 28:4	וַיִּזְבַּח וַיִּקְטֹר בַּבָּמֹת וְעַל־הַגְּבְעוֹת וְתַחַת כָּל־עֵץ רֵעָנָן:	And he sacrificed and burned incense on the <i>idolatrous</i> raised sites and on the hills and under every luxuriant tree.	2 Ki 16:4.
2 Chr 28:5	וַיִּתְּנֵהוּ יְהוָה אֱלֹהָיו בְּיַד מֶלֶךְ אַרָם וַיַּכּוּ־בּוֹ וַיִּשְׁבּוּ מִמֶּנּוּ שְׁבִיָּה גְדוֹלָה וַיָּבִיאוּ דָרְמָשֶׁק וְגַם בְּיַד־מֶלֶךְ יִשְׂרָאֵל נָתַן וַיִּדְּבּוּ מִכָּה גְדוֹלָה: ס	And the LORD his God delivered him into the hand of the king of Aramaea, and they struck him and took a large body of his <i>men</i> captive, and they brought <i>them</i> to Damascus. And he was also delivered into the hand of the king of Israel, who struck him with a great blow.	took a large body of his <i>men</i> captive ← took captive from him great captivity.
2 Chr 28:6	וַיַּהַרְגֵם פֶּקַח בֶּן־רֵמְלִיָּהוּ בַּיהוּדָה מֵאָה וְעֶשְׂרִים אָלֶף בַּיּוֹם אֶחָד הַכֹּל בְּנֵי־חַיִל בְּעֵזְבָם אֶת־יְהוָה אֱלֹהֵי אֲבוֹתָם:	And Pekah the son of Remaliah killed one hundred and twenty thousand <i>people</i> in Judah in one day – all valiant men – because of <i>them</i> forsaking the LORD God of their fathers.	because of them forsaking: gerundial use of the infinitive.
2 Chr 28:7	וַיַּהַרְגֵם זִכְרִי אֶפְרַיִם אֶת־מַעֲשִׂיָּהוּ בֶן־הַמֶּלֶךְ וְאֶת־עֲזַרְיָקָם נֹגֵד הַבַּיִת וְאֶת־אֶלְקָנָה מִשְׁנֵה הַמֶּלֶךְ: ס	And Zichri, a warrior of Ephraim, killed Maaseiah the king's son, and Azrikam the superintendent of the house, and Elkanah the king's deputy.	
2 Chr 28:8	וַיִּשְׁבּוּ בְנֵי־יִשְׂרָאֵל מֵאֲחֵיהֶם מֵאֲתָנִים אָלֶף נָשִׁים בָּנִים וּבָנוֹת וְגַם־שָׁלַל רַב בְּזָזוּ מֵהֶם וַיָּבִיאוּ אֶת־הַשָּׁלָל לְשַׁמְרוֹן: ס	And the sons of Israel took from their brothers two hundred thousand women, sons and daughters captive, and they also stripped much spoil from them, and they brought the spoil to Samaria.	

2 Chr 28:9	וְשֵׁם הָיָה נָבִיא לַיהוָה עֹדֵד שָׁמוֹ וַיֵּצֵא לִפְנֵי הַצָּבָא הַבָּא לְשִׁמְרוֹן וַיֹּאמֶר לָהֶם הִנֵּה בַחֲמַת יְהוָה אֱלֹהֵי־אֲבוֹתֵיכֶם עַל־יְהוּדָה נְתַנָּם בְּיַדְכֶם וּתְהַרְגוּבָם בְּזַעַף עַד לַשָּׁמַיִם הַגִּיעַ׃	But there was a prophet of the LORD there whose name was Oded, and he went out before the army which had come <i>back</i> to Samaria, and he said to them, “You see <i>how</i> in the fury of the LORD God of your fathers with Judah, he delivered them into your hand, and you have killed them in a rage, <i>and</i> it has reached heaven.	you see <i>how</i> ← <i>behold</i> .
2 Chr 28:10	וְעַתָּה בְנֵי־יְהוּדָה וִירוּשָׁלַם אַתֶּם אַמְרִים לְכַבֵּשׁ לְעִבְדִים וּלְשִׁפְחוֹת לָכֶם הֲלֹא רַק־אַתֶּם עִמָּכֶם אֲשַׁמּוֹת לַיהוָה אֱלֹהֵיכֶם׃	And now <i>as for</i> the sons of Judah and Jerusalem, you say that <i>you</i> will subjugate <i>them</i> as slaves and maidservants for yourselves. <i>Is it</i> not precisely <i>the case that you are with guilt</i> towards the LORD your God?	you <i>are</i> with guilt ← <i>you (are) with you</i> <i>guilts</i> .
2 Chr 28:11	וְעַתָּה שְׁמְעוּנִי וְהִשִּׁיבוּ הַשְּׁבִיָּה אֲשֶׁר שְׁבִיתֶם מֵאֲחֵיכֶם כִּי חָרוֹן אַף־יְהוָה עֲלֵיכֶם׃	So now, hear me, and rescind the captivity <i>with</i> which you have made captives of your brothers, for the furious anger of the LORD <i>is</i> on you.”	
2 Chr 28:12	וַיִּקְמוּ אַנְשִׁים מֵרָאשֵׁי בְנֵי־אֶפְרַיִם עֲזַרְיָהוּ בֶן־יְהוֹחָנָן בְּרַכְיָהוּ בֶן־מְשִׁלֵּמוֹת וַיְחַזְקִיָּהוּ בֶן־שָׁלֹם וְעַמְשָׂא בֶן־חַדְלָי עַל־הַבָּאִים מִן־הַצָּבָא׃	Then <i>some</i> men from the heads of the sons of Ephraim arose – Azariah the son of <u>Jehohanan</u> , Berechiah the son of Meshillemoth, and Hezekiah the son of Shallum, and Amasa the son of Hadlai – against those coming <i>back</i> from the war.	Jehohanan: see Ezra 10:6. Hezekiah: MT and AV here = <i>Jehizkiah</i> , but this is essentially the same name as for King Hezekiah (2 Ki 16:20), and we show the equivalence to the traditional English name. See also Neh 10:17.
2 Chr 28:13	וַיֹּאמְרוּ לָהֶם לֹא־תָבִיאוּ אֶת־הַשְּׁבִיָּה הַזֹּאת כִּי לְאֲשַׁמַּת יְהוָה עָלֵינוּ אַתֶּם אַמְרִים לְהִסִּיף עַל־חַטֹּאתֵינוּ וְעַל־אֲשַׁמְתֵּינוּ כִּי־רַבָּה אֲשַׁמָּה לָנוּ וַחֲרוֹן אַף עַל־יִשְׂרָאֵל׃	And they said to them, “You shall not bring the body of captives here, <u>for what you are propounding would entail a guilty verdict</u> from the LORD against us, <u>in adding</u> to our sins and to our guilt, for our guilt <i>is</i> great, and <i>there is</i> furious anger on Israel.”	for what you are propounding <i>would entail</i> a guilty verdict from the LORD against us: AV differs (<i>for whereas we have offended against the LORD already</i>). in adding: gerundial use of the infinitive.
2 Chr 28:14	וַיַּעֲזֹב הַחֲלוּץ אֶת־הַשְּׁבִיָּה וְאֶת־הַבָּזָה לִפְנֵי הַשָּׂרִים וּכְל־הַקְּהָל׃	At this the army relinquished <i>possession</i> of the body of captives and the spoil in the presence of the officials and the whole convocation.	at this: wider use of the <i>vav</i> .

<p>2 Chr 28:15</p>	<p>וַיִּקְמוּ הָאֲנָשִׁים אֲשֶׁר-נִקְּבוּ בְשֵׁמוֹת וַיַּחֲזִיקוּ בַשְּׂבִיָּה וּכְל־מַעֲרַמְיָהֶם הַלְּבִישׁוּ מִזֶּה-שָׁלַל וַיִּלְבְּשׁוּם וַיִּנְעֻלוּם וַיֹּאכְלוּם וַיִּשְׁקוּם וַיִּסְכּוּם וַיִּנְהֲלוּם בַּחֲמָרִים לְכָל-כּוֹשֵׁל וַיְבִיאוּם יְרֵחוֹ עִיר-הַתְּמָרִים אֶצֶּל אַחֵיהֶם וַיָּשׁוּבוּ שְׁמֵרוֹן: פ</p>	<p>And <i>those</i> men who were specified by name arose and <u>refreshed</u> the body of captives, and they clothed all the naked among them from the spoil, and they clothed them and shod them, and they fed them and gave them drink, and they anointed them and <u>brought</u> everyone <i>who</i> was flagging on donkeys, and they brought them to Jericho, the City of Palm Trees, <i>in company</i> with their brothers. Then they returned to Samaria.</p>	<p>refreshed ← <i>strengthened, assisted.</i></p> <hr/> <p>brought (<i>first occurrence in verse</i>) ← <i>led.</i></p>
<p>2 Chr 28:16</p>	<p>בָּעֵת הַהִיא שָׁלַח הַמֶּלֶךְ אַחָז עַל-מַלְכֵי אַשּׁוּר לְעֹזֵר לוֹ:</p>	<p>At that time King Ahaz sent a <i>request</i> to the kings of Assyria to help him.</p>	<p> 2 Ki 16:7.</p>
<p>2 Chr 28:17</p>	<p>וַעֲדוּ אֲדוֹמִים בָּאוּ וַיִּכּוּ בִיהוּדָה וַיִּשְׁבוּ-שָׁבִי:</p>	<p>And the Edomites came again and attacked Judah and <u>took</u> captives.</p>	<p>took captives ← <i>took captive a body of captives.</i></p>
<p>2 Chr 28:18</p>	<p>וּפְלִשְׁתִּים פָּשְׁטוּ בְּעָרֵי הַשְּׂפֵלָה וְהַנֶּגֶב לְיִהוּדָה וַיִּלְכְּדוּ אֶת-בֵּית-שֶׁמֶשׁ וְאֶת-אֵילֹון וְאֶת-הַגְּדֹרוֹת וְאֶת-שׁוֹכּוֹ וּבְנוֹתֶיהָ וְאֶת-תְּמָנָה וּבְנוֹתֶיהָ וְאֶת-גִּמְזוֹ וְאֶת-בְּנוֹתֶיהָ וַיִּשְׁבוּ שָׁם:</p>	<p>And the Philistines raided the cities of the lowlands and the south of Judah, and they captured Beth-Shemesh and Aijalon and Gederoth and Sochoh and its satellite villages, and Timnah and its satellite villages, and Gimzo and its satellite villages, and they lived there.</p>	<p>Sochoh: see 1 Sam 17:1.</p>
<p>2 Chr 28:19</p>	<p>כִּי-הִכְנִיעַ יְהוָה אֶת-יִהוּדָה בְּעֵבוֹר אַחָז מֶלֶךְ-יִשְׂרָאֵל כִּי הִפְרִיעַ בִּיהוּדָה וּמְעוֹל מְעַל בִּיהוָה:</p>	<p>For the LORD humbled Judah on account of Ahaz king of Israel, because he had caused disorder in Judah and had <u>acted</u> thoroughly <u>perversely</u> against the LORD.</p>	<p>Israel: LXX Vulgate and some manuscripts <i>Judah</i>. See [BHS-CA].</p> <hr/> <p>because he had caused disorder in Judah: AV differs (<i>for he made Judah naked</i>).</p> <hr/> <p>acted thoroughly perversely: infinitive absolute.</p>
<p>2 Chr 28:20</p>	<p>וַיָּבֹא עָלָיו תִּלְגַּת פִּלְנֶאֶסֶר מֶלֶךְ אַשּׁוּר וַיִּצַר לוֹ וְלֹא חֲזָקוֹ:</p>	<p>And <u>Tilgath-Pilneser</u> king of Assyria came to him, and <i>Ahaz</i> was in distress, but <i>Tilgath-Pilneser</i> did not strengthen him.</p>	<p>Tilgath-Pilneser: in 2 Kings, <i>Tiglath-Pileser</i>.</p> <hr/> <p>and <i>Ahaz</i> was in distress: AV differs (<i>and distressed him</i>), which does not fit the context.</p>
<p>2 Chr 28:21</p>	<p>כִּי-חָלַק אַחָז אֶת-בַּיִת יְהוָה וְאֶת-בַּיִת הַמֶּלֶךְ וְהַשָּׂרִים וַיִּתֵּן לְמֶלֶךְ אַשּׁוּר וְלֹא לְעֹזְרָה לוֹ:</p>	<p>For Ahaz had raided the house of the LORD and the house of the king and of the officials, and he had given <i>the proceeds</i> to the king of Assyria, but he <i>wasn't</i> any help to him.</p>	<p> 2 Ki 16:8.</p>

2 Chr 28:22	וּבַעַת הַצָּר לֹא וַיִּזְסַף לְמַעוֹל בִּיהוָה הוּא הַמֶּלֶךְ אַחָז:	Yet at the time he was in straits, he acted perversely towards the LORD again – he <i>being</i> King Ahaz.	
2 Chr 28:23	וַיִּזְבַּח לְאֱלֹהֵי דַרְמִשְׁקֵי הַמַּמְצִי בּוֹ וַיֹּאמֶר כִּי אֱלֹהֵי מַלְכֵי-אַרָם הֵם מַעֲזָרִים אוֹתָם לָהֶם אֲזַבַּח וַיַּעֲזֹרֵנִי וְהֵם הָיִינוּ לָהֶם כְּשִׁילּוֹ וּלְכָל-יִשְׂרָאֵל:	And he sacrificed to the gods of Damascus which were beleaguering him, and he said, “Since the gods of the kings of Aramaea help them, I will sacrifice to them, and they will help me.” But they were the cause of <u>him stumbling</u> , and of all Israel.	of him stumbling: gerundial use of the infinitive.
2 Chr 28:24	וַיֹּסֵף אַחָז אֶת-כְּלֵי בֵית-הָאֱלֹהִים וַיִּקְצַץ אֶת-כְּלֵי בֵית-הָאֱלֹהִים וַיִּסְגֹּר אֶת-דִּלְתוֹת בֵּית-יְהוָה וַיַּעַשׂ לוֹ מִזְבְּחוֹת בְּכָל-פְּנֵה בִירוּשָׁלַם:	And Ahaz collected the equipment of the <u>house of God</u> and cut up the equipment of the <u>house of God</u> , and he shut the doors of the house of the LORD, and he made altars for himself in every corner in Jerusalem.	the house of God ... the house of God: otiose, but see Gen 12:5.
2 Chr 28:25	וּבְכָל-עִיר וָעִיר לְיְהוּדָה עָשָׂה בָּמֹזוֹת לְקַטֵּר לְאֱלֹהִים אֲחֵרִים וַיִּכְעַס אֶת-יְהוָה אֱלֹהֵי אַבְתָּיו:	And in every single city of Judah he made <i>idolatrous</i> raised sites <i>on which</i> to burn incense to other gods, and he provoked the LORD God of his fathers to anger.	
2 Chr 28:26	וַיֵּתֶר דְּבָרָיו וְכָל-דְּרָכָיו הָרָאשִׁינִים וְהָאַחֲרוֹנִים הֵנָּם כְּתוּבִים עַל-סֵפֶר מַלְכֵי-יְהוּדָה וַיִּשְׂרָאֵל:	And the rest of his exploits and all his ways – the first and the last – <u>they are to be seen</u> written in the Book of the Kings of Judah and Israel.	2 Ki 16:19. <hr/> <u>they are to be seen</u> ← <i>behold</i> <i>them</i> .
2 Chr 28:27	וַיִּשְׁכַּב אַחָז עִם-אַבְתָּיו וַיִּקְבְּרוּהוּ בְּעִיר בִירוּשָׁלַם כִּי לֹא הָבִיאוּהוּ לְקַבְרֵי מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יְחִזְקִיָּהוּ בְּנוֹ תַחְתָּיו: פ	And Ahaz lay with his fathers, and they buried him in the city in Jerusalem, for they did not bring him to the tombs of the kings of Israel. And <u>Hezekiah</u> his son reigned in his place.	2 Ki 16:20, 1 Chr 3:13. <hr/> Hezekiah ← <i>Jehizkiahu</i> here, but we retain the AV / traditional English name. Compare 2 Ki 16:20 for other spellings in 2 Kings.
2 Chr 29:1	יְחִזְקִיָּהוּ מֶלֶךְ בְּוַעֲשָׂרִים וְחָמֵשׁ שָׁנָה וָעֶשְׂרִים וַתֵּשֶׁעַ שָׁנָה מֶלֶךְ בִירוּשָׁלַם וְשֵׁם אִמּוֹ אַבְיָה בַת-זְכַּרְיָהוּ:	Hezekiah <i>started to reign when</i> <i>he was</i> twenty-five years old, and he reigned in Jerusalem for twenty-nine years. And the name of his mother <i>was</i> Abijah, the daughter of <u>Zechariah</u> .	2 Ki 18:2. <hr/> Zechariah: as AV here. See 2 Ki 18:2.
2 Chr 29:2	וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר-עָשָׂה דָוִד אָבִיו:	And he did what <i>was</i> right in the sight of the LORD, like everything that his <u>father</u> David did.	2 Ki 18:3. <hr/> father: standing for <i>forefather</i> .

2 Chr 29:3	הוא בשנה הראשונה למלוכו בחדש הראשון פתח את־דלתות בית־יהוה ויחזקם:	It was he <i>who</i> in the first year of his reign, in the first month, opened the doors of the house of the LORD and repaired them.	
2 Chr 29:4	ויבא את־הכֹּהֲנִים וְאֶת־הַלְוִיִּם וַיֹּאסְפֵם לְרִחוּב הַמְּזֻרָח:	And he brought the priests and the Levites in, and he assembled them in the East Square.	
2 Chr 29:5	וַיֹּאמֶר לָהֶם שְׁמַעוּנִי הַלְוִיִּם עַתָּה הִתְקַדְּשׁוּ וְקַדְּשׁוּ אֶת־בַּיִת יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם וְהוֹצִיאוּ אֶת־הַנְּדָה מִזֶּה־הַקֹּדֶשׁ:	And he said to them, “Listen to me, <i>you</i> Levites. Sanctify yourselves now, and sanctify the house of the LORD God of your fathers, and remove the uncleanness from the sanctuary.	
2 Chr 29:6	כִּי־מַעַלּוֹ אֲבֹתֵינוּ וְעָשׂוּ הָרַע בְּעֵינֵי יְהוָה אֱלֹהֵינוּ וַיַּעֲזְבוּהוּ וַיִּסְבּוּ פְנֵיהֶם מִמִּשְׁכַּן יְהוָה וַיִּתְּנוּ־עֲרָף:	For our fathers acted perversely and did what <i>was</i> wrong in the eyes of the LORD our God, and they forsook him, and they turned their faces away from the LORD's tabernacle and <u>showed</u> him the back of the neck.	showed ← gave.
2 Chr 29:7	גַּם סָגְרוּ דְלֹתוֹת הָאוּלָם וַיִּכְבּוּ אֶת־הַנִּירוֹת וַקְטֹרֶת לֹא הִקְטִירוּ וְעֹלָה לֹא־הֶעֱלוּ בַקֹּדֶשׁ לֵאלֹהֵי יִשְׂרָאֵל:	They also shut the doors of the hall, and they extinguished the candles, and they did not burn incense, nor did they make any burnt offerings in the holy <i>place</i> to the God of Israel.	
2 Chr 29:8	וַיְהִי קֶצֶף יְהוָה עַל־יְהוּדָה וִירוּשָׁלַם וַיִּתְּנֵם *לְזוּעָה *לְזוּעוֹה לְשִׁמָּה וּלְשִׁרְקָה כְּאֲשֶׁר אַתֶּם רֹאִים בְּעֵינֵיכֶם:	And the anger of the LORD <u>came</u> on Judah and Jerusalem, and he made them a <u>horror</u> and a desolation and an <i>object of jeering</i> , as you see with your eyes.	horror: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. NH is as the <i>ketiv</i> . came ← became. jeering ← whistling.
2 Chr 29:9	וְהָנָה נָפְלוּ אֲבוֹתֵינוּ בַּחֶרֶב וּבְנֵינוּ וּבְנוֹתֵינוּ וּנְשֵׁינוּ בְּשָׁבִי עַל־זֹאת:	And the result <i>was</i> that our fathers fell by the sword, and our sons and our daughters and our wives <i>went</i> into captivity for this.	the result was that ← behold.
2 Chr 29:10	עַתָּה עִם־לִבִּי לְכַרֹּת בְּרִית לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וַיָּשָׁב מִמֶּנּוּ חֲרוֹן אַפּוֹ:	It is now in my heart to <u>make</u> a covenant with the LORD God of Israel, so that the fury of his wrath may turn away from us.	make ← cut.
2 Chr 29:11	בְּנֵי עַתָּה אַל־תִּשְׁלוּ כִּי־בְכֶם בָּחַר יְהוָה לְעַמְּד לִפְנֵי לְשִׁרְתּוֹ וְלַהֲיֹת לוֹ מְשִׁרְתִּים וּמְקַטְרִים: ס	My sons, do not now be lax, for the LORD has chosen you to stand before him to serve him and to be his servants and incense-burners.”	

<p>2 Chr 29:12</p>	<p>וַיִּקְמוּ הַלְוִיִּם מַחַת בֶּן־עַמְשִׁי וַיֹּאֵל בֶּן־עֲזַרְיָהוּ מִזִּבְחֵי הַקֹּהֲלִיתִי וּמִזִּבְחֵי מֶרָרִי קִישׁ בֶּן־עַבְדִּי וְעֲזַרְיָהוּ בֶן־יְהִלְלֵאל וּמִן־הַגֵּרְשֹׁנִיתִי יוֹאֵחַ בֶּן־זִמָּה וְעֵדֶן בֶּן־יוֹאֵחַ:</p>	<p>And the Levites arose: Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and from the sons of Merari, Kish the son of Abdi and Azariah the son of Jehalelel; and from the Gershonites, Joah the son of Zimmah and Eden the son of Joah;</p>	
<p>2 Chr 29:13</p>	<p>וּמִזִּבְחֵי אֱלִיצָפָן שִׁמְרִי *וַיַּעֲוֹל *וַיַּעֲוֹל *וַיַּעֲוֹל *וַיַּעֲוֹל * אֶסָּף זְכַרְיָהוּ וּמַטַּנְיָהוּ: ס</p>	<p>and from the sons of Elizaphan, Shimri and {Q: Jeiel} [K: Jeuel]; and from the sons of Asaph, Zechariah and Mattaniah;</p>	
<p>2 Chr 29:14</p>	<p>וּמִזִּבְחֵי הַיָּמָן *יְחִיאֵל *וּשְׁמַעִי * *וַיַּחֲזִיק *וַיַּחֲזִיק *וַיַּחֲזִיק *וַיַּחֲזִיק * יְדוּתָן שְׁמַעְיָה וְעֻזִּיֵּאל:</p>	<p>and from the sons of Heman, {Q: Jehiel} [K: Jehuel] and Shimei; and from the sons of Jeduthun, Shemaiah and Uzziel.</p>	
<p>2 Chr 29:15</p>	<p>וַיֵּאסְפוּ אֶת־אֲחֵיהֶם וַיִּתְקַדְּשׁוּ וַיָּבֹאוּ כַּמִּצְוַת־הַמֶּלֶךְ בְּדַבְרֵי יְהוָה לְטַהַר בַּיִת יְהוָה:</p>	<p>And they gathered their brothers and sanctified themselves, and they came in, according to the king's commandment, on the LORD's <u>business</u> – to cleanse the house of the LORD.</p>	<p>business ← words, things, affairs.</p>
<p>2 Chr 29:16</p>	<p>וַיָּבֹאוּ הַכֹּהֲנִים לִפְנֵימָה בַּיִת־יְהוָה לְטַהַר וַיֹּצִיאוּ אֶת כָּל־הַטְּמֵאָה אֲשֶׁר מָצְאוּ בְּהֵיכַל יְהוָה לְחֹצֵר בַּיִת יְהוָה וַיִּקְבְּלוּ הַלְוִיִּם לְהוֹצִיא לְגַח־לְקַדְרוֹן חוּצָה:</p>	<p>So the priests came into the interior of the house of the LORD to cleanse <i>it</i>, and they took all the defilement which they found in the LORD's temple out to the courtyard of the house of the LORD, and the Levites took <i>charge of it</i>, to take <i>it</i> outside to the Kidron Brook.</p>	
<p>2 Chr 29:17</p>	<p>וַיַּחֲלוּ בְּאַחַד לַחֹדֶשׁ הָרִאשׁוֹן לְקַדֵּשׁ וּבַיּוֹם שְׁמוֹנֶה לַחֹדֶשׁ בָּאוּ לְאוֹלָם יְהוָה וַיִּקְדְּשׁוּ אֶת־בַּיִת־יְהוָה לְיָמִים שְׁמוֹנֶה וּבַיּוֹם שֵׁשֶׁה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן כָּלוּ: ס</p>	<p>And they began on the first <i>day</i> of the first month to do the <u>sanctification</u>, and on the eighth day of the month they entered the hall of the LORD, and they sanctified the house of the LORD for eight days, and on the sixteenth day of the first month, they finished.</p>	<p>do the sanctification ← to sanctify.</p>
<p>2 Chr 29:18</p>	<p>וַיָּבֹאוּ פְּנִימָה אֶל־חֲזִקְיָהוּ הַמֶּלֶךְ וַיֹּאמְרוּ טַהַרנוּ אֶת־כָּל־בַּיִת יְהוָה אֶת־מִזְבֵּחַ הָעוֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־שִׁלְחַן הַמַּעֲרֶכֶת וְאֶת־כָּל־כֵּלָיו:</p>	<p>And they went inside to Hezekiah the king and said, “We have cleansed the whole house of the LORD, the burnt offering altar and all its equipment and the <u>showbread</u> table, and all its equipment.</p>	<p>showbread ← arrangement.</p>

2 Chr 29:19	וְאֵת כָּל-הַכֵּלִים אֲשֶׁר הִזְנִיחַ הַמֶּלֶךְ אַחֲזָ בְּמַלְכוּתוֹ בְּמַעַל הַכֶּנֶו וְהִקְדָּשְׁנוּ וְהָנֵם לִפְנֵי מִזְבַּח יְהוָה: ס	And we have prepared and sanctified all the equipment which King Ahaz <u>abused</u> in his reign in his perverseness. And <u>they are</u> before the LORD's altar.”	abused ← <i>spurned, rejected.</i> <hr/> they are ← <i>behold them.</i>
2 Chr 29:20	וַיִּשְׁכֶם יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיֹּאסֶף אֶת שָׂרֵי הָעִיר וַיַּעַל בֵּית יְהוָה:	Then King Hezekiah rose early and gathered the officials of the city, and he went up <i>to</i> the house of the LORD.	
2 Chr 29:21	וַיָּבִיאוּ פָרִים-שִׁבְעָה וְאַיִלִים שִׁבְעָה וּכְבָשִׂים שִׁבְעָה וְצִפְרִי עֲזִים שִׁבְעָה לַחֲטָאת עַל-הַמִּמְלָכָה וְעַל-הַמִּקְדָּשׁ וְעַל-יְהוּדָה וַיֹּאמֶר לְבָנֵי אֶהֱרֹן הַכֹּהֲנִים לְהַעֲלוֹת עַל-מִזְבַּח יְהוָה:	And they brought seven bulls and seven rams and seven lambs and seven <u>he-goats</u> as a sin-offering for the kingdom and for the sanctuary and for Judah, and he told the sons of Aaron – the priests – to make the offering on the LORD's altar.	he-goats ← <i>bucks of the goats.</i>
2 Chr 29:22	וַיִּשְׁחֲטוּ הַבָּקָר וַיִּקְבְּלוּ הַכֹּהֲנִים אֶת-הַדָּם וַיִּזְרְקוּ הַמִּזְבֵּחַ וַיִּשְׁחֲטוּ הָאֵילִים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחַ וַיִּשְׁחֲטוּ הַכְּבָשִׂים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחַ:	So they slaughtered the bulls, and the priests <u>collected</u> the blood and sprinkled <u>it on the altar</u> , and they slaughtered the rams and sprinkled the blood <u>on the altar</u> , and they slaughtered the lambs and sprinkled the blood <u>on the altar</u> .	collected ← <i>received.</i> <hr/> on the altar (3x) ← <i>onto the altar.</i>
2 Chr 29:23	וַיָּגִישׁוּ אֶת-שְׁעִירֵי הַחֲטָאת לִפְנֵי הַמֶּלֶךְ וְהַקָּהָל וַיִּסְמְכוּ יְדֵיהֶם עֲלֵיהֶם:	And they brought the goats for the sin-offering before the king and the convocation, and they laid their hands on them,	
2 Chr 29:24	וַיִּשְׁחֲטוּם הַכֹּהֲנִים וַיִּחַטְּאוּ אֶת-דָּמָם הַמִּזְבֵּחַ לְכַפֵּר עַל-כָּל-יִשְׂרָאֵל כִּי לְכָל-יִשְׂרָאֵל אָמַר הַמֶּלֶךְ הָעוֹלָה וְהַחֲטָאת:	and the priests slaughtered them and offered their blood as a sin-offering <u>on the altar</u> to make atonement for all Israel, for the king had said <i>to make</i> a burnt offering and a sin-offering for the whole of Israel.	on the altar ← <i>onto the altar.</i>
2 Chr 29:25	וַיַּעֲמֵד אֶת-הַלְוִיִּם בֵּית יְהוָה בְּמִצְלֹתַיִם בְּנִבְלִים וּבְכַנְרֹת בְּמִצְוֹת דָּוִד וְגַד חֲזֵה-הַמֶּלֶךְ וְנָתַן הַנְּבִיא כִּי בִיד-יְהוָה הַמִּצְוָה בִּיד-נְבִיאָיו: ס	And he <u>marshalled</u> the Levites <i>to</i> the house of the LORD with <i>their</i> timbrels and lutes and harps in <i>accordance with</i> the commandment of David, and Gad the king's seer, and Nathan the prophet, for the commandment <i>was given by</i> the LORD <u>through the intermediacy</u> of his prophets.	marshalled ← <i>made stand.</i> <hr/> given by ... through the intermediacy ← <i>by the hand of ... by the hand of.</i>
2 Chr 29:26	וַיַּעֲמְדוּ הַלְוִיִּם בְּכָלֵי דָוִד וְהַכֹּהֲנִים בְּחֻצְצוֹת: ס	So the Levites stood with the instruments <i>specified</i> by David, as did the priests with trumpets.	

2 Chr 29:27	וַיֹּאמֶר חֶזְקִיָּהוּ לְהַעֲלוֹת הָעֹלָה לְהַמְזִבַּח וּבֵעֵת הַחֵל הָעוֹלָה הַחֵל שִׁיר־יְהוָה וְהַחֲצָצְרוֹת וְעַל־יְדֵי כָּל־דָּוִד מִלֶּדְ-יִשְׂרָאֵל:	And Hezekiah told <i>them</i> to make the burnt offering <u>on the altar</u> . And at the time <i>when</i> the burnt offering began, the song of the LORD began, with the trumpets, and <u>in accompaniment</u> were the instruments <i>specified</i> by David king of Israel.	on the altar ← <i>for the altar</i> . <hr/> in accompaniment ← <i>at the hands of, or by the side of</i> .
2 Chr 29:28	וְכָל־הַקְּהָלִי מִשְׁתַּחֲוִים וְהַשִּׁיר מְשׁוֹרֵר וְהַחֲצָצְרוֹת *מַחֲצִצְרִים *מַחֲצִצְרִים הַכֹּל עַד לְכַלּוֹת הָעֹלָה:	And the whole convocation was worshipping, and the choir was singing, and the trumpet- <i>players</i> were playing the trumpet. All <i>this went on</i> until the burnt offering was completed.	were playing the trumpet: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
2 Chr 29:29	וּבְכַלּוֹת לְהַעֲלוֹת כָּרְעוּ הַמֶּלֶךְ וְכָל־הַנִּמְצָאִים אִתּוֹ וַיִּשְׁתַּחֲוּוּ:	And when they had completed making the burnt offering, the king and all those <u>present</u> with him bowed and worshipped.	present ← <i>found</i> .
2 Chr 29:30	וַיֹּאמֶר יְחִזְקִיָּהוּ הַמֶּלֶךְ וְהַשָּׂרִים לְלוֹיִם לְהַלֵּל לַיהוָה בְּדַבְרֵי דָוִד וְאַסָּף הַחֹזֶה וַיִּהְלְלוּ עַד־לְשֹׁמְחָה וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ: פ	And Hezekiah the king and the officials told the Levites to praise the LORD with the words of David and Asaph the seer. So they praised <i>him</i> with rejoicing, and they bowed down and worshipped.	
2 Chr 29:31	וַיַּעַן יְחִזְקִיָּהוּ וַיֹּאמֶר עֲתָה מִלֵּאתֶם יְדְכֶם לַיהוָה גָּשׁוּ וְהִבִּיאוּ זְבָחִים וְתוֹדוֹת לְבַיִת יְהוָה וַיָּבִיאוּ הַקְּהָלִי זְבָחִים וְתוֹדוֹת וְכָל־גִּדְיָב לֵב עֲלוֹת:	Then Hezekiah <u>reacted</u> and said, “You have <u>taken up your responsibility</u> to the LORD. Approach and bring sacrifices and thank-offerings to the house of the LORD.” So the convocation brought sacrifices and thank-offerings, and all <i>those</i> of a willing heart <i>brought</i> burnt offerings.	reacted ← <i>answered</i> , but no question asked. Compare Gen 18:27. <hr/> taken up your responsibility ← <i>filled your hand</i> .
2 Chr 29:32	וַיְהִי מִסְפַּר הָעֹלָה אֲשֶׁר הִבִּיאוּ הַקְּהָלִי בִּקְרַב שִׁבְעִים אֵילִים מֵאָה כְּבָשִׂים מֵאֲתָנִים לְעֹלָה לַיהוָה כָּל־אֵלֶּה:	And the number of burnt offerings which the convocation brought was seventy bulls, one hundred rams, <i>and</i> two hundred lambs. All these <i>were</i> for a burnt offering to the LORD.	
2 Chr 29:33	וְהַקֹּדְשִׁים בִּקְרַב שֵׁשׁ מֵאוֹת וְצֹאן שְׁלֹשֶׁת אֲלָפִים:	And the consecrated <i>cattle consisted</i> of six hundred bulls and three thousand sheep.	
2 Chr 29:34	רַק הַכֹּהֲנִים הָיוּ לְמַעַט וְלֹא יָכְלוּ לְהַפְשִׁיט אֶת־כָּל־הָעֲלוֹת וַיַּחֲזְקוּם אֲחֵיהֶם הַלְוִיִּם עַד־כְּלֹת הַמְּלָאכָה וְעַד יִתְקַדְּשׁוּ הַכֹּהֲנִים כִּי הַלְוִיִּם יִשְׂרִי לִבָּב לְהִתְקַדֵּשׁ מִהַכֹּהֲנִים:	But the priests were few, and they were not able to skin all the burnt offerings, and their brothers the Levites assisted them until the completion of the work and until the priests had sanctified themselves, for the Levites <i>were</i> more upright in heart to sanctify themselves than the priests.	

2 Chr 29:35	וְגַם-עֹלָה לְרֹב בְּחֻלְבֵי הַשְּׁלָמִים וּבִנְסֻכִּים לְעֹלָה וּתְכוּן עֲבוֹדַת בַּיִת-יְהוָה:	But the burnt offerings <i>were</i> nevertheless in abundance, with the fat of the peace-offerings and the libations to the burnt offerings. And the work of the house of the LORD was established.	burnt offerings ← <i>burnt offering</i> . Collective usage.
2 Chr 29:36	וַיִּשְׂמַח יְחִזְקִיָּהוּ וְכָל-הָעָם עַל הַהֲכִין הָאֱלֹהִים לָעָם כִּי בְּפִתְאֻם הָיָה הַדְּבָר: פ	And Hezekiah rejoiced, as <i>did</i> all the people, at what God had prepared for the people, for the thing happened suddenly.	at what God had prepared for the people: see [Ges-HG] §138i, definite article as a relative. AV differs (<i>so God had prepared the people</i>).
2 Chr 30:1	וַיִּשְׁלַח יְחִזְקִיָּהוּ עַל-כָּל-יִשְׂרָאֵל וַיהוּדָה וְגַם-אֶגְרוֹת כָּתַב עַל-אֶפְרַיִם וּמְנַשֶּׁה לָּבוֹא לְבַיִת-יְהוָה בִּירוּשָׁלַם לַעֲשׂוֹת פֶּסַח לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	And Hezekiah sent <i>word</i> to all of Israel and Judah, and he also wrote letters to Ephraim and Manasseh, to come to the house of the LORD in Jerusalem to celebrate the Passover of the LORD God of Israel.	celebrate ← <i>do</i> .
2 Chr 30:2	וַיִּזְעַץ הַמֶּלֶךְ וְשָׂרָיו וְכָל-הַקְּהָל בִּירוּשָׁלַם לַעֲשׂוֹת הַפֶּסַח בַּחֹדֶשׁ הַשֵּׁנִי:	For the king had been counselled, with his officials and all the convocation in Jerusalem, to <u>celebrate</u> the Passover in the second month.	celebrate ← <i>do</i> .
2 Chr 30:3	כִּי לֹא יָכֹלוּ לַעֲשׂוֹתוֹ בְּעֵת הַהִיא כִּי הִכְהִנִּים לֹא-הִתְקַדְּשׁוּ לְמִדֵּי וְהָעָם לֹא-נֶאֱסָפוּ לִירוּשָׁלַם:	For they were not able to <u>celebrate</u> it at that time, because the priests had not sanctified themselves sufficiently and the people had not been gathered in Jerusalem.	celebrate ← <i>do</i> .
2 Chr 30:4	וַיִּישֶׁר הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וּבְעֵינֵי כָל-הַקְּהָל:	And the matter was right in the eyes of the king and in the eyes of the whole convocation.	
2 Chr 30:5	וַיַּעֲמִידוּ דָבָר לְהַעֲבִיר קוֹל בְּכָל-יִשְׂרָאֵל מִבְּאֵר-שֶׁבַע וְעַד-דָּן לָבוֹא לַעֲשׂוֹת פֶּסַח לַיהוָה אֱלֹהֵי-יִשְׂרָאֵל בִּירוּשָׁלַם כִּי לֹא לָרַב עָשׂוּ כַּכְתוּב:	So they established the matter, to proclaim the <u>announcement</u> throughout all Israel, from Beersheba to Dan, to come to <u>celebrate</u> the Passover to the LORD God of Israel in Jerusalem, because for a long <i>time</i> they had not done <u>what</u> is written.	announcement ← <i>voice</i> . celebrate ← <i>do</i> . what ← <i>as</i> .
2 Chr 30:6	וַיֵּלְכוּ הָרָצִים בְּאֶגְרוֹת מִיַּד הַמֶּלֶךְ וְשָׂרָיו בְּכָל-יִשְׂרָאֵל וַיהוּדָה וּכְמִצְוֹת הַמֶּלֶךְ לֵאמֹר בְּנֵי יִשְׂרָאֵל שׁוּבוּ אֶל-יְהוָה אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וַיִּשְׂרָאֵל וַיֵּשֶׁב אֶל-הַפְּלִיטָה הַנִּשְׁאָרָה לְכֶם מִכַּף מַלְכֵי אַשּׁוּר:	And the couriers went with the letters handed <i>to them</i> by the king and his officials, through all Israel and Judah, and in accordance with the king's commandment, saying, “ <i>You</i> sons of Israel, return to the LORD God of Abraham, Isaac and Israel, <u>in order that</u> he may return to the <u>remnant</u> of yours <u>who</u> escaped from the <u>grip</u> of the kings of Assyria.	handed <i>to them</i> by ← <i>from the hand of</i> . in order that: purposive use of the <i>vav</i> . remnant ... who escaped ← <i>escapees who remain</i> . grip ← <i>palm</i> .

2 Chr 30:7	<p>וְאַל־תִּהְיוּ כְּאֲבוֹתֵיכֶם וְכַאֲחֵיכֶם אֲשֶׁר מָעְלוּ בַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיִּתְּנֵם לְשֹׁמֵה כַּאֲשֶׁר אַתֶּם רֹאִים:</p>	<p>And do not be like your fathers and like your brothers who acted perversely against the LORD God of their fathers, when he made them a desolation, as you see.</p>	
2 Chr 30:8	<p>עַתָּה אַל־תִּקְשׁוּ עֲרֻפְכֶם כְּאֲבוֹתֵיכֶם תִּנְוִיד לַיהוָה וּבָאוּ לְמִקְדָּשׁוֹ אֲשֶׁר הִקְדִּישׁ לְעוֹלָם וְעַבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וַיֵּשֶׁב מִכֶּם חֲרוֹן אַפּוֹ:</p>	<p>Do not now be stiff-necked like your fathers; offer the hand of obedience to the LORD and come to his sanctuary which he has sanctified age-abidingly, and serve the LORD your God, so that the fury of his anger is turned away from you.</p>	<p>be stiff-necked ← stiffen your necks.</p>
2 Chr 30:9	<p>כִּי בְשׁוּבְכֶם עַל־יְהוָה אַחֵיכֶם וּבְנֵיכֶם לְרַחֲמִים לִפְנֵי שׁוּבֵיהֶם וְלָשׁוּב לְאַרְץ הַזֹּאת כִּי־חַנּוּן וְרַחוּם יְהוָה אֱלֹהֵיכֶם וְלֹא־יִסֵּר פָּנָיו מִכֶּם אִם־תָּשׁוּבוּ אֵלָיו: פ</p>	<p>For in returning to the LORD, your brothers and your sons will find compassion from their captors, so that they can return to this land, for the LORD your God is merciful and compassionate, and he will not turn his face away from you, if you return to him.”</p>	<p>in returning ← in your returning. Gerundial use of the infinitive. from ← before.</p>
2 Chr 30:10	<p>וַיְהִיו הַרָּצִים עֹבְרִים מְעִיר לְעִיר בְּאַרְץ־אֶפְרַיִם וּמְנַשֶּׁה וְעַד־זְבֻלוֹן וַיְהִיו מְשַׁחֲקִים עֲלֵיהֶם וּמְלַעְגִים בָּם:</p>	<p>And the couriers would cross from city to city in the land of Ephraim and Manasseh, and as far as Zebulun, but the people would mock them and scorn them.</p>	
2 Chr 30:11	<p>אֲדָ־אֲנָשִׁים מֵאֶשֶׁר וּמְנַשֶּׁה וּמִזְבֻלוֹן נִכְנָעוּ וַיָּבֹאוּ לְיְרוּשָׁלַם:</p>	<p>But men from Asher and Manasseh and from Zebulun humbled themselves and came to Jerusalem.</p>	
2 Chr 30:12	<p>גַּם בַּיהוּדָה הָיְתָה יַד־ הָאֱלֹהִים לְתַת לָהֶם לֵב אֶחָד לְעֲשׂוֹת מִצְוֹת הַמִּלְוָה וְהַשְּׂרִים בְּדַבַּר יְהוָה:</p>	<p>Also in Judah there was the hand of God to give them unanimity to carry out the commandment of the king and the officials on the LORD's business.</p>	<p>unanimity ← one heart.</p>
2 Chr 30:13	<p>וַיֵּאָסְפוּ יְרוּשָׁלַם עִם־רַב לְעֲשׂוֹת אֶת־חַג הַמִּצּוֹת בַּחֹדֶשׁ הַשְּׁנִי קָהַל לְרַב מְאֹד:</p>	<p>So a large number of people assembled in Jerusalem to celebrate the Festival of Unleavened Bread in the second month – a very large convocation.</p>	<p>celebrate ← do.</p>
2 Chr 30:14	<p>וַיִּקְמוּ וַיִּסְרוּ אֶת־הַמִּזְבְּחוֹת אֲשֶׁר בְּיְרוּשָׁלַם וְאֵת כָּל־הַמִּקְטָרוֹת הִסִּירוּ וַיִּשְׁלִיכוּ לַנַּחַל קִדְרוֹן:</p>	<p>And they arose and removed the altars which were in Jerusalem, and they removed all the incense altars, and they threw them in the Kidron Brook.</p>	

2 Chr 30:15	וַיִּשְׁחֲטוּ הַפֶּסַח בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הַשֵּׁנִי וְהַכֹּהֲנִים וְהַלְוִיִּם נִכְלְמוּ וַיִּתְקַדְּשׁוּ וַיָּבִיאוּ עֹלוֹת בֵּית יְהוָה:	And they slaughtered the Passover <i>lamb</i> on the fourteenth <i>day</i> of the second month, and the priests and the Levites <u>felt</u> <u>shame</u> , and they sanctified themselves, and they brought burnt offerings <i>to</i> the house of the LORD.	felt shame ← <i>were put to shame.</i>
2 Chr 30:16	וַיַּעֲמְדוּ עַל-עַמֻּדִים כַּמִּשְׁפָּטִים כַּתּוֹרַת מֹשֶׁה אִישׁ-הָאֱלֹהִים הַכֹּהֲנִים זִרְקִים אֶת-הַדָּם מִיַּד הַלְוִיִּם:	And they stood in their post according to their custom, in accordance with the law of Moses, the man of God, <i>whereas</i> the priests sprinkled the blood <u>which was handed to them by</u> the Levites.	<i>which was handed to them by</i> ← <i>from the hand of.</i>
2 Chr 30:17	כִּי-רַבַּת בַּקָּהָל אֲשֶׁר לֹא-הִתְקַדְּשׁוּ וְהַלְוִיִּם עַל-שְׁחִיטַת הַפֶּסַחִים לְכֹל לֹא טָהוֹר לְהַקְדִּישׁ לַיהוָה:	For <i>there were</i> many in the convocation who had not sanctified themselves, and the Levites <i>were</i> in charge of the slaughter of the Passover <i>lambs</i> for all <i>who were</i> not clean, to sanctify <i>them</i> to the LORD.	
2 Chr 30:18	כִּי מְרַבֵּית הָעָם רַבַּת מֵאֶפְרַיִם וּמְנַשֶּׁה יִשָּׂשכָר וּזְבֻלוֹן לֹא הִטְהָרוּ כִּי-אָכְלוּ אֶת-הַפֶּסַח בְּלֹא כַּכְּתוּב כִּי הַתְּפִלָּה יִחְזַקְיָהוּ עֲלֵיהֶם לֵאמֹר יְהוָה הַטּוֹב יִכַּפֵּר בְּעַד:	For a large number of the people, many from Ephraim and Manasseh, Issachar and Zebulun, had not purified themselves, for they had eaten the Passover <i>lamb</i> in <i>a way</i> not as written, but Hezekiah prayed for them and said, “May the good LORD <u>forgive this</u> for	forgive <i>this</i> ← <i>atone for (it).</i>
2 Chr 30:19	כָּל-לִבְבוֹ הִזְיִן לְדַרוֹשׁ הָאֱלֹהִים יְהוָה אֱלֹהֵי אֲבוֹתָיו וְלֹא כְּטָהַרַת הַקֹּדֶשׁ: ס	everyone <i>who</i> has prepared his heart to seek God – the LORD God of his fathers – but <i>is not</i> <i>clean</i> according to the <i>standards</i> of <u>holy cleanness.</u> ”	holy cleanness ← <i>cleanness of</i> <i>holiness</i> , a Hebraic genitive, or <i>cleanness of the sanctuary.</i> AV differs, ≈ our alternative.
2 Chr 30:20	וַיִּשְׁמַע יְהוָה אֶל-יִחְזַקְיָהוּ וַיִּרְפָּא אֶת-הָעָם: ס	And the LORD heard Hezekiah, and he healed the people.	
2 Chr 30:21	וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל הַנִּמְצָאִים בִּירוּשָׁלַם אֶת-חֹג הַמִּצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה גְדוֹלָה וּמְהַלְלִים לַיהוָה יוֹם בַּיּוֹם הַלְוִיִּם וְהַכֹּהֲנִים בְּכִלְיֵ-עוֹ לַיהוָה: ס	And the sons of Israel who <i>were</i> present in Jerusalem <u>celebrated</u> the Festival of the Unleavened Bread for seven days with great joy, and the Levites and the priests praised the LORD <u>each</u> <u>day</u> <i>accompanied</i> by powerful instruments <i>played</i> to the LORD.	present ← <i>found.</i> <hr/> celebrated ← <i>did.</i> <hr/> each day ← <i>day by day.</i>

<p>2 Chr 30:22</p>	<p>וַיְדַבֵּר יְחִזְקִיָּהוּ עַל-לֵב כָּל-הַלְוִיִּם הַמְשַׁכִּילִים שְׂכָל-טוֹב לַיהוָה וַיֹּאכְלוּ אֶת-הַמוֹעֵד שִׁבְעַת הַיָּמִים מִזְבָּחִים זִבְחֵי שְׁלָמִים וּמִתּוֹדִים לַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם: ס</p>	<p>And Hezekiah spoke warmheartedly to all the Levites who officiated with great skill towards the LORD, and they ate the sacrificed animal of the occasion for seven days, as they sacrificed peace-offerings and made confession to the LORD God of their fathers.</p>	<p>warmheartedly ← <i>to the heart</i>. [CB], <i>affectionately</i>.</p> <hr/> <p>officiated with great skill ← <i>acting skilfully (with) good skill</i>.</p> <hr/> <p>peace-offerings ← <i>peace-</i> <i>sacrifices</i>.</p>
<p>2 Chr 30:23</p>	<p>וַיַּעֲזוּ כָל-הַקָּהָל לַעֲשׂוֹת שִׁבְעַת יָמִים אַחֲרַיִם וַיַּעֲשׂוּ שִׁבְעַת-יָמִים שִׂמְחָה:</p>	<p>And the whole convocation decided to celebrate another seven days, and they celebrated those seven days with joy.</p>	<p>decided ← <i>consulted</i>.</p> <hr/> <p>celebrate ... celebrated ← <i>do ...</i> <i>did</i>.</p>
<p>2 Chr 30:24</p>	<p>כִּי חִזְקִיָּהוּ מֶלֶךְ-יְהוּדָה הָרִים לְקָהָל אֶלֶף פָּרִים וְשִׁבְעַת אַלְפִים צֹאן ס וְהַשָּׂרִים הָרִימוּ לְקָהָל פָּרִים אֶלֶף וְצֹאן עֶשְׂרֵת אַלְפִים וַיִּתְקַדְּשׁוּ כְהֹנָיִם לְרֹב:</p>	<p>For Hezekiah king of Judah contributed one thousand bulls and seven thousand sheep to the convocation, while the officials contributed one thousand bulls and ten thousand sheep to the convocation, and the priests sanctified themselves in abundance.</p>	<p>contributed ← <i>raised, offered</i>.</p>
<p>2 Chr 30:25</p>	<p>וַיִּשְׂמְחוּ כָּל-קָהָל יְהוּדָה וְהַכְהֹנָיִם וְהַלְוִיִּם וְכָל-קָהָל הַבָּאִים מִיִּשְׂרָאֵל וְהַגֵּרִים הַבָּאִים מֵאֶרֶץ יִשְׂרָאֵל וְהַיּוֹשְׁבִים בְּיְהוּדָה:</p>	<p>And the whole convocation of Judah rejoiced, as <i>did</i> the priests and the Levites, and the whole convocation which came from Israel, and the <i>temporary</i> residents who came from the land of Israel, and those who lived in Judah.</p>	
<p>2 Chr 30:26</p>	<p>וַתְּהִי שִׂמְחָה-גְּדוֹלָה בִּירוּשָׁלַם כִּי מִיָּמֵי שְׁלֹמֹה בֶן-דָּוִד מֶלֶךְ יִשְׂרָאֵל לֹא כָזָאת בִּירוּשָׁלַם: ס</p>	<p>So there was great rejoicing in Jerusalem, for since the days of Solomon, the son of David, the king of Israel, <i>there had not been</i> <i>anything</i> like this in Jerusalem.</p>	
<p>2 Chr 30:27</p>	<p>וַיָּקֻמוּ הַכְהֹנָיִם הַלְוִיִּם וַיְבָרְכוּ אֶת-הָעָם וַיִּשְׁמַע בְּקוֹלָם וַתָּבֹא תַפְלֵתָם לְמַעוֹן קִדְשׁוֹ לְשָׁמַיִם: פ</p>	<p>Then the Levite priests arose and blessed the people and their voice was heard, and their prayer came to his holy dwelling place in the heavens.</p>	<p>their voice was heard ← <i>it was</i> <i>heard by their voice</i>.</p> <hr/> <p>his holy dwelling place ← <i>the</i> <i>dwelling of his holiness, a</i> <i>Hebraic genitive</i>.</p> <hr/> <p>in the heavens ← <i>to the heavens</i>.</p>

2 Chr 31:1	<p>וּכְבָּלוֹת כָּל־זֹאת יֵצְאוּ כָּל־יִשְׂרָאֵל הַנִּמְצָאִים לְעָרֵי יְהוּדָה וַיִּשְׁבְּרוּ הַמִּצְבּוֹת וַיִּגְדְּעוּ הָאֲשָׁרִים וַיִּנְתְּצוּ אֶת־הַבָּמוֹת וְאֶת־הַמִּזְבְּחֹת מִכָּל־יְהוּדָה וּבִנְיָמִן וּבְאֶפְרַיִם וּמְנַשֶּׁה עַד־לְכֹלָה וַיָּשׁוּבוּ כָּל־בְּנֵי יִשְׂרָאֵל אִישׁ לְאַחֲזָתוֹ לְעָרֵיהֶם: ס</p>	<p>Then when all this was finished, all of Israel who <u>were present</u> went out to the cities of Judah, and they smashed the <i>idolatrous</i> statues, and they cut down the phallic parks, and they demolished the <i>idolatrous</i> raised sites and the altars in <u>all Judah</u> and Benjamin, and in Ephraim and Manasseh, until they had eliminated <i>them</i>, and all the sons of Israel returned, each to his estate <u>in their cities</u>.</p>	<p>present ← <i>found</i>.</p> <hr/> <p>in all Judah ← <i>from all Judah</i>.</p> <hr/> <p>in their cities ← <i>to their cities</i>.</p>
2 Chr 31:2	<p>וַיַּעֲמֵד יְחִזְקִיָּהוּ אֶת־מַחְלְקוֹת הַכֹּהֲנִים וְהַלְוִיִּם עַל־מַחְלְקוֹתָם אִישׁ כְּפִי עֲבֹדָתוֹ לַכֹּהֲנִים וְלַלְוִיִּם לְעֹלָה וּלְשִׁלְמִים לְשָׁרֵת וּלְהַדּוֹת וּלְהַלֵּל בְּשַׁעְרֵי מַחֲנוֹת יְהוָה: ס</p>	<p>And Hezekiah set up the divisions of the priests and the Levites, <i>for them to be</i> in their divisions, each according to his work, <i>as assigned</i> to the priests and the Levites, for the burnt offerings and the peace-offerings, so as to serve and give thanks and to praise at the gates of the LORD's <u>encampment</u>.</p>	<p>encampment ← <i>encampments</i>.</p>
2 Chr 31:3	<p>וּמִנְתָּ הַמֶּלֶךְ מִזֶּרְכוּשׁוֹ לְעֹלוֹת לְעֹלוֹת הַבֶּקֶר וְהָעֶרֶב וְהָעֹלוֹת לְשַׁבָּתוֹת וּלְחֻדְשִׁים וּלְמַעֲדִים כַּכָּתוּב בְּתוֹרַת יְהוָה:</p>	<p>And the <u>part</u> of the king <i>was that there should be provided</i> from his property <i>animals</i> for the burnt offerings – for the burnt offerings for the morning and for the evening, and the burnt offerings for the Sabbaths and the <u>new moons</u>, and for the festival days, as <i>it is written</i> in the law of the LORD.</p>	<p>part: or <i>assignment</i>.</p> <hr/> <p>new moons: or <i>months</i>.</p>
2 Chr 31:4	<p>וַיֹּאמֶר לָעָם לְיוֹשְׁבֵי יְרוּשָׁלַם לָתֵת מִנְתָּ הַכֹּהֲנִים וְהַלְוִיִּם לְמַעַן יַחֲזִקוּ בְּתוֹרַת יְהוָה:</p>	<p>And he told the people – the inhabitants of Jerusalem – to give a <u>portion</u> to the priests and the Levites, so that they might be invigorated by the law of the LORD.</p>	<p>portion to ← <i>portion of</i>.</p>
2 Chr 31:5	<p>וּכְפֹרֵץ הַדְּבָר הָרַבוּ בְּנֵי־יִשְׂרָאֵל רֵאשִׁית דָּגָן תִּירוֹשׁ וַיִּצְהָל וּדְבַשׁ וְכָל תְּבוּאֹת שָׂדֵה וּמַעֲשֵׂר הַכֹּל לְרֹב הַבִּיאוֹ:</p>	<p>And as the word spread, the sons of Israel <i>brought</i> much firstfruit of corn, new wine and fresh oil, and honey and all <i>kinds of</i> produce of the field, and they brought a tenth of everything in abundance.</p>	

2 Chr 31:6	<p>וּבְנֵי יִשְׂרָאֵל וַיְהוּדָה הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה גַּם־הֵם מֵעֹשֶׁר בְּקָר וּצֹאן וּמֵעֹשֶׁר קִדְשִׁים הַמְקֻדָּשִׁים לַיהוָה אֱלֹהֵיהֶם הֵבִיאוּ וַיִּתְּנוּ עֲרֻמוֹת עֲרֻמוֹת: ס</p>	<p>And <i>as for</i> the sons of Israel and Judah who lived in the cities of Judah, they too <u>brought</u> a tenth of the oxen and sheep, and a tenth of the holy things which <i>were</i> consecrated to the LORD their God, and they put them in <u>heap after heap</u>.</p>	<p>brought: in a Hebrew “SOV” (subject-object-verb) sentence. <hr/> heap after heap ← <i>heaps of heaps</i>.</p>
2 Chr 31:7	<p>בַּחֹדֶשׁ הַשְּׁלִישִׁי הִחֲלוּ הָעֲרֻמוֹת לִיסוֹד וּבַחֹדֶשׁ הַשְּׁבִיעִי כָּלוּ: ס</p>	<p>In the third month they <u>began to form the heaps</u>, and in the seventh month they finished <i>them</i>.</p>	<p>they began to form the heaps ← <i>they began to found the heaps</i>, or, in a passive sense, <i>the heaps began to take shape</i>.</p>
2 Chr 31:8	<p>וַיָּבֹאוּ יְחִזְקִיָּהוּ וְהַשָּׂרִים וַיֵּרְאוּ אֶת־הָעֲרֻמוֹת וַיְבָרְכוּ אֶת־יְהוָה וְאֵת עַמּוֹ יִשְׂרָאֵל: פ</p>	<p>And Hezekiah and the officials came and saw the heaps, and they blessed the LORD and his people Israel.</p>	
2 Chr 31:9	<p>וַיִּדְרֹשׁ יְחִזְקִיָּהוּ עַל־הַכֹּהֲנִים וְהַלְוִיִּם עַל־הָעֲרֻמוֹת:</p>	<p>And Hezekiah inquired <u>of the priests and the Levites</u> about the heaps.</p>	<p>of the priests ← <i>at the priests</i>.</p>
2 Chr 31:10	<p>וַיֹּאמֶר אֵלָיו עֲזַרְיָהוּ הַכֹּהֵן הָרִאשׁ לְבֵית צְדוֹק וַיֹּאמֶר מִהֲחֵל הַתְּרוּמָה לָבִיא בֵּית־יְהוָה אֲכֹל וְשָׂבֹעַ וְהוֹתֵר עַד־לְרֹב כִּי יְהוָה בֵּרַךְ אֶת־עַמּוֹ וְהִנּוֹתָר אֶת־הַהֶמוֹן הַזֶּה: ס</p>	<p>And Azariah, the head priest of the house of Zadok, spoke to him and said, “Since the start of bringing the offerings <i>to</i> the house of the LORD, <i>there has been enough to eat with a great surplus</i>, for the LORD has <u>blessed</u> his people, and what remains <i>is</i> this large quantity.”</p>	<p>enough to eat with a great surplus ← <i>eating and sufficing and remaining up to abundance</i>. Three verbs in an infinitive absolute. <hr/> blessed: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.</p>
2 Chr 31:11	<p>וַיֹּאמֶר יְחִזְקִיָּהוּ לְהַכִּין לְשָׂכוֹת בְּבֵית יְהוָה וַיַּכְיֵנוּ:</p>	<p>Then Hezekiah told <i>them</i> to prepare <u>rooms</u> in the house of the LORD. And they prepared <i>them</i>.</p>	<p>rooms ← <i>offices</i>.</p>
2 Chr 31:12	<p>וַיָּבִיאוּ אֶת־הַתְּרוּמָה וְהַמַּעֲשֵׂר וְהַקְּדָשִׁים בְּאֲמוּנָה וְעַל־יָהֶם נָגִיד *כּוֹנְנִיָּהוּ **כַּנְנִיָּהוּ הַלֵּוִי וְשִׁמְעִי אָחִיהוּ מִשְׁנָה:</p>	<p>And they brought the offering and the tithe and the holy <i>things</i> in faith, and in charge of them as leader <i>was</i> {K: Conaniah} [Q: Cananiah] the Levite with Shimei his brother <i>as second in charge</i>.</p>	<p>Conaniah (<i>ketiv</i>), Cananiah (<i>qerè</i>): AV= Conaniah, which is possible from the <i>ketiv</i>.</p>
2 Chr 31:13	<p>וַיְחִיֵּאל וְעֲזַזְיָהוּ וְנַחַת וְעֶשְׂהָאֵל וַיְרִימֹת וַיּוֹזָבֵד וְאַלְיָאֵל וַיִּסְמְכֻהוּ וּמַחַת וּבְנִיָּהוּ פְּקִידִים מִיַּד *כּוֹנְנִיָּהוּ **כַּנְנִיָּהוּ וְשִׁמְעִי אָחִיו בְּמִפְקַד יְחִזְקִיָּהוּ הַמֶּלֶךְ וְעֲזַרְיָהוּ נָגִיד בֵּית־הָאֱלֹהִים:</p>	<p>And Jehiel and Azaziah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah <i>were</i> overseers under the <u>direction</u> of {K: Conaniah} [Q: Cananiah] and Shimei his brother, under the authority of Hezekiah the king, and Azariah the person in charge of the house of God.</p>	<p>Conaniah (<i>ketiv</i>), Cananiah (<i>qerè</i>): see 2 Chr 31:12. <hr/> direction ← <i>hand</i>.</p>

<p>2 Chr 31:14</p>	<p>וְקוֹרָא בֶן־יִמְנָה הַלֵּוֹי הַשּׁוֹעֵר לְמִזְרְחָהָ עַל גְּדֵבוֹת הָאֱלֹהִים לְתֵת תְּרוּמַת יְהוָה וְקֹדְשֵׁי הַקֹּדְשִׁים:</p>	<p>And Kore the son of Imnah the Levite, the gatekeeper on the east, <i>was</i> in charge of the freewill-offerings to God, <u>in allocating</u> the contributions <i>made</i> to the LORD, and the <u>holies of holies</u>.</p>	<p>in allocating: gerundial use of the infinitive.</p> <hr/> <p>holies of holies: many things are a holy of holies; see Ex 29:37, Ex 30:29, Ex 30:36. Ex 40:10, Lev 2:3, Ezek 42:13 etc.</p>
<p>2 Chr 31:15</p>	<p>וְעַל־יָדוֹ עֵדֶן וּמִיָּמִן וַיִּשׁוּעַ וַיִּשְׁמַעְיָהוּ אֶמְרֵיהֶוּ וּשְׁכַנְיָהוּ בְעָרֵי הַכֹּהֲנִים בְּאַמוּנָה לְתֵת לְאַחֵיהֶם בְּמַחְלָקוֹת כְּגֹדֹל כִּקְטָן:</p>	<p>And next to him <i>were</i> Eden and Miniamin and Jeshua and Shemaiah, Amariah and Shecaniah in the cities of the priests, <i>acting</i> in faith, giving <i>produce</i> to their brothers in the divisions, <i>to</i> great and small alike,</p>	<p>Jeshua: see 1 Chr 24:11.</p>
<p>2 Chr 31:16</p>	<p>מִלְבָּד הִתְיַחֲשׂוּ לְזָכָרִים מִן שְׁלוֹשׁ שָׁנִים וְלַמַּעְלָה לְכָל־הַבָּא לְבֵית־יְהוָה לְדַבְרֵי־יוֹם בְּיוֹמוֹ לְעִבּוֹדָתָם בְּמִשְׁמְרוֹתָם כְּמַחְלָקוֹתֵיהֶם:</p>	<p>apart from <u>them seeing to it that</u> males from three years old and above <u>were registered by</u> genealogy for all who entered the house of the LORD, as a daily duty – as their work in their duties of observance according to their divisions –</p>	<p>them seeing to <i>it that</i> ... were registered: gerundial use of the infinitive.</p>
<p>2 Chr 31:17</p>	<p>וְאֵת הִתְיַחֲשׂוּ הַכֹּהֲנִים לְבֵית אֲבוֹתֵיהֶם וְהַלְוִיִּם מִן עֶשְׂרִים שָׁנָה וְלַמַּעְלָה בְּמִשְׁמְרוֹתֵיהֶם בְּמַחְלָקוֹתֵיהֶם:</p>	<p>and <i>performing</i> the registering by <u>genealogy</u> of the priests by their paternal house, and of the Levites, from twenty years old and above, in their duties of observance in their divisions,</p>	<p>the registering by genealogy: gerundial use of the infinitive.</p>
<p>2 Chr 31:18</p>	<p>וּלְהִתְיַחֲשׂוּ בְכָל־טַפָּם נְשֵׁיהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם לְכָל־קְהָל כִּי בְּאַמוּנָתָם יִתְקַדְּשׁוּ־קֹדֶשׁ:</p>	<p>and for all their little ones, their wives and their sons and their daughters, in the whole convocation, to be registered by their genealogy, for they sanctified themselves <i>in</i> holiness in their faith.</p>	
<p>2 Chr 31:19</p>	<p>וּלְבָנֵי אֶהֱרֹן הַכֹּהֲנִים בְּשָׂדֵי מִגְרֵשׁ עָרֵיהֶם בְּכָל־עִיר וָעִיר אֲנָשִׁים אֲשֶׁר נָקְבוּ בְּשֵׁמוֹת לְתֵת מְנוֹת לְכָל־זָכָר בְּכֹהֲנִים וּלְכָל־הִתְיַחֲשׂוּ בְּלוֹיִם:</p>	<p>And the sons of Aaron who <i>were</i> the priests in the pasture fields of <u>all their individual cities included</u> men who were specified by name to give portions to every male among the priests and to everyone <i>who</i> was registered by genealogy among the Levites.</p>	<p>of all their individual cities ← <i>of their cities in every city and city.</i></p>
<p>2 Chr 31:20</p>	<p>וַיַּעַשׂ כְּזֹאת יְחִזְקִיָּהוּ בְּכָל־יְהוּדָה וַיַּעַשׂ הַטּוֹב וְהַיָּשָׁר וְהָאֱמֻת לִפְנֵי יְהוָה אֱלֹהָיו:</p>	<p>And Hezekiah did <u>this</u> in the whole of Judah, and he did what <i>was</i> good and right and truthful before the LORD his God.</p>	<p>this ← <i>like this.</i></p>

2 Chr 31:21	<p>וּבְכָל־מַעֲשֵׂה אֲשֶׁר־הַחֵל בְּעִבּוּדַת בַּיִת־הָאֱלֹהִים וּבַתּוֹרָה וּבַמִּצְוָה לְדָרַשׁ לְאֱלֹהָיו בְּכָל־לִבָּבו עָשָׂה וַהֲצַלִּיחַ: פ</p>	<p>And in every undertaking which he embarked on in the work on the house of God, and in the law and in the commandment, <u>in seeking</u> his God, he did <i>it</i> with his whole heart, and he prospered.</p>	<p>in seeking: gerundial use of the infinitive.</p>
2 Chr 32:1	<p>אַחֲרֵי הַדְּבָרִים וְהָאֵמֶת הָאֵלֶּה בָּא סְנַחֲרִיב מֶלֶךְ־אַשּׁוּר וַיִּבֵּא בִיהוּדָה וַיַּחַן עַל־הָעָרִים הַבְּצֻרוֹת וַיֹּאמֶר לְבַקְעֵם אֵלָיו:</p>	<p>After these things and this fidelity <i>shown</i>, Sennacherib king of Assyria came and entered Judah, and he encamped against the fortified cities, <u>intending</u> to split them open <i>and take them</i> for himself.</p>	<p> 2 Ki 18:13, Isa 36:1. Sennacherib ← <i>Sanherib</i>, but we retain the AV / traditional English name. See 2 Ki 18:13. intending ← <i>and he said</i>, inwardly.</p>
2 Chr 32:2	<p>וַיֵּרָא יְחִזְקִיָּהוּ כִּי־בָא סְנַחֲרִיב וּפָנָיו לַמִּלְחָמָה עַל־יְרוּשָׁלַם:</p>	<p>And when Hezekiah saw that Sennacherib had come, and that <u>he was intent on war</u> against Jerusalem,</p>	<p>he was intent on ← <i>his face (was) to</i>.</p>
2 Chr 32:3	<p>וַיִּנְעֵץ עִם־שָׂרָיו וּגְבָרָיו לְסַתּוֹם אֶת־מִימֵי הָעַיִנוֹת אֲשֶׁר מִחוּץ לָעִיר וַיַּעֲזְרוּהוּ:</p>	<p>he consulted with his officials and his warriors about blocking the water of the sources which <i>were</i> outside the city, and they helped him.</p>	
2 Chr 32:4	<p>וַיִּקְבְּצוּ עִם־רַב וַיִּסְתַּמּוּ אֶת־כָּל־הַמַּעַיְנוֹת וְאֶת־הַנַּחַל הַשּׁוֹטֵף בְּתוֹךְ־הָאָרֶץ לֵאמֹר לָמָּה יָבֹאוּ מַלְכֵי אַשּׁוּר וּמִצְאוּ מַיִם רַבִּים:</p>	<p>And a large <i>number of</i> people gathered together and blocked all the <i>water</i>-sources, and the brook which flowed through the middle of the land, and they said, “Why should the kings of Assyria come and find abundant water?”</p>	
2 Chr 32:5	<p>וַיִּתְחַזַּק וַיְבַן אֶת־כָּל־הַחוֹמָה הַפְּרוּצָה וַיַּעַל עַל־הַמְּגִדָּלוֹת וְלַחוּצָה הַחוֹמָה אֲחֵרֶת וַיַּחֲזֵק אֶת־הַמִּלּוֹא עִיר דָּוִד וַיַּעַשׂ שֵׁלַח לָרַב וּמַגְנִים:</p>	<p>And he showed himself strong, and he <u>repaired</u> all the wall which had been breached, and he erected another wall, up to the towers and on the outside, and he restored the Millo <i>in</i> the City of David, and <u>he had missiles made</u> in abundance, and shields.</p>	<p>repaired ← <i>built</i>, but also used of <i>repairing</i>. he had missiles made ← <i>he made missile</i>. Causative use of <i>qal</i> and collective usage.</p>
2 Chr 32:6	<p>וַיִּתֵּן שָׂרֵי מַלְחָמוֹת עַל־הָעָם וַיִּקְבְּצֵם אֵלָיו אֶל־רְחוֹב שַׁעַר הָעִיר וַיְדַבֵּר עַל־לִבָּבָם לֵאמֹר:</p>	<p>And he appointed <u>army</u> commanders over the people, and he gathered them to himself in the <u>square</u> at the city gate, and he <u>spoke to them warmly</u> and said,</p>	<p>army ← <i>war</i>. square at ← <i>square of</i>. to them warmly ← <i>to their heart</i>.</p>
2 Chr 32:7	<p>חֲזָקוּ וְאַמְצוּ אַל־תִּירְאוּ וְאַל־תִּתַּחַתּוּ מִפְּנֵי מֶלֶךְ אַשּׁוּר וּמִלִּפְנֵי כָל־הַהֶמְזֹן אֲשֶׁר־עִמּוֹ כִּי־עִמָּנוּ רַב מִעִמּוֹ:</p>	<p>“Be strong and be courageous; do not fear and do not be afraid of the king of Assyria and of all the crowd which <i>is</i> with him, for <u>there is a mightier one</u> with us than <i>the one</i> with him.</p>	<p>a mightier <i>one</i>: AV differs (<i>more</i>), as if Hezekiah is talking about his numerical advantage, belied in the next verse.</p>

2 Chr 32:8	<p>עִמּוֹ זְרוּעַ בְּשָׂר וְעִמָּנוּ יְהוָה אֱלֹהֵינוּ לְעִזְרוֹנוּ וּלְהִלָּחֵם מִלְחַמֹּתֵינוּ וַיִּסְמְכוּ הָעָם עַל־דְּבָרֵי יְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה: פ</p>	<p>With him <i>there is</i> an arm of flesh, but with us <i>is</i> the LORD our God to help us and to fight our wars.” And the people trusted the words of Hezekiah king of Judah.</p>	
2 Chr 32:9	<p>אַחַר זֶה שָׁלַח סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר עֲבָדָיו יְרוּשָׁלַיִם וְהוּא עַל־לָחִישׁ וְכָל־מִמְשָׁלָתוֹ עָמְדוּ עַל־יְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְעַל־כָּל־יְהוּדָה אֲשֶׁר בִּירוּשָׁלַם לֵאמֹר:</p>	<p>After this, Sennacherib king of Assyria sent his servants to Jerusalem – while he and all his realm with him <i>went</i> against Lachish – to Hezekiah king of Judah, and to all <i>the population</i> of Judah which <i>was</i> in Jerusalem, and he said,</p>	2 Ki 18:17, Isa 36:2.
2 Chr 32:10	<p>כֹּה אָמַר סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר עַל־מָה אַתֶּם בֹּטְחִים וַיִּשְׁבִּים בְּמַצֹּר בִּירוּשָׁלַם:</p>	<p>“This <i>is what</i> Sennacherib king of Assyria says: ‘In what are you putting your trust, <i>since</i> you are living under siege in Jerusalem?’</p>	<p> 2 Ki 18:20, Isa 36:5. <hr/> this <i>is what</i> ← <i>thus</i>. <hr/> since: causal use of the <i>vav</i>.</p>
2 Chr 32:11	<p>הֲלֹא יְחִזְקִיָּהוּ מָסִית אֶתְכֶם לָתֵת אֶתְכֶם לְמוֹת בָּרֶעֱב וּבְצָמָא לֵאמֹר יְהוָה אֱלֹהֵינוּ יַצִּילֵנוּ מִכַּף מֶלֶךְ־אַשּׁוּר:</p>	<p>Isn't Hezekiah misleading you, so as to deliver you up to die of hunger and of thirst, saying, «The LORD our God will deliver us from the <u>grip</u> of the king of Assyria»?</p>	grip ← <i>palm</i> .
2 Chr 32:12	<p>הֲלֹא־הוּא יְחִזְקִיָּהוּ הִסִּיר אֶת־בְּמִזְבְּחֵי וְאֶת־מִזְבְּחֵי וַיֹּאמֶר לְיְהוּדָה וּלְיְרוּשָׁלַם לֵאמֹר לִפְנֵי מִזְבֵּחַ אֶחָד תִּשְׂתַּחֲוּוּ וְעָלִיו תִּקְטְרוּ:</p>	<p><i>Was</i> it not Hezekiah <i>who</i> removed his <u>raised sites</u> and his altars, when he spoke to Judah and Jerusalem and said, «You shall worship before one altar, and on it you shall burn incense»?</p>	<p> 2 Ki 18:22, Isa 36:7. <hr/> raised sites: elsewhere we often translate <i>idolatrous raised sites</i>, but the sites were not all originally idolatrous, and in Sennacherib's eyes, they were not idolatrous.</p>
2 Chr 32:13	<p>הֲלֹא תִדְעוּ מֶה עָשִׂיתִי אֲנִי וְאֲבוֹתַי לְכָל עַמֵּי הָאָרְצוֹת הַיְכוּל יִכְלוּ אֱלֹהֵי גוֹי הָאָרְצוֹת לְהַצִּיל אֶת־אֶרֶץ מִיָּדִי:</p>	<p>Don't you know what I and my fathers have done to all the <i>various</i> peoples of the countries <i>at large</i>? <u>Could</u> the gods of the countries <u>possibly</u> deliver their land from my <u>grip</u>?</p>	<p>could ... possibly: infinitive absolute. <hr/> grip ← <i>hand</i>.</p>
2 Chr 32:14	<p>מִי בְּכָל־אֱלֹהֵי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר הִחָרִימוּ אֲבוֹתַי אֲשֶׁר יָכוֹל לְהַצִּיל אֶת־עַמּוֹ מִיָּדִי כִּי יִכְבֹּל אֱלֹהֵיכֶם לְהַצִּיל אֶתְכֶם מִיָּדִי:</p>	<p>Who <i>is there</i> among all the gods of these nations whom my fathers obliterated, who can deliver his people from my <u>grip</u>? So will your God be able to deliver you from my <u>grip</u>?</p>	<p> 2 Ki 18:34, Isa 36:19. <hr/> grip (2x) ← <i>hand</i>.</p>

<p>2 Chr 32:15</p>	<p>וְעַתָּה אֵל־יִשְׂאֵא אֶתְכֶם חֲזִקְיָהוּ וְאֵל־יִסִּית אֶתְכֶם כִּזְאֹת וְאֵל־תִּאֲמִינוּ לוֹ כִּי־לֹא יִוָּכַל כָּל־אֱלֹהֵה בְּלִגְוֵי וּמִמְלַכְהָ לְהַצִּיל עִמּוֹ מִיַּדִּי וּמִיַּד אֲבוֹתַי אִם כִּי אֱלֹהֵיכֶם לֹא־יִצִּילוּ אֶתְכֶם מִיַּדִּי:</p>	<p>So now, do not let Hezekiah deceive you or mislead you like this, and do not believe him, for <u>no</u> <u>GO</u> of <u>any</u> nation or kingdom will be able to deliver his people from my <u>grip</u> or from the <u>grip</u> of my fathers, so how much less will your <u>gods</u> deliver you from my <u>grip</u>?’ ”</p>	<p> 2 Ki 18:29, 2 Ki 18:30, Isa 36:14, Isa 36:15.</p> <hr/> <p>no ← <i>not every</i>.</p> <hr/> <p>any ← <i>every</i>.</p> <hr/> <p>grip (3x) ← <i>hand</i>.</p> <hr/> <p>gods: the verb is plural, probably because the Assyrians assumed the Hebrews had many gods.</p>
<p>2 Chr 32:16</p>	<p>וְעוֹד דִּבְרוּ עִבְדָּיו עַל־יְהוָה הָאֱלֹהִים וְעַל יְחִזְקִיָּהוּ עִבְדּוֹ:</p>	<p>And his servants spoke more against the LORD God and against Hezekiah his servant.</p>	
<p>2 Chr 32:17</p>	<p>וּסְפָרִים כָּתַב לְחַרְף לִיהוָה אֱלֹהֵי יִשְׂרָאֵל וְלֵאמֹר עָלְיוֹ לֵאמֹר כָּאֱלֹהֵי גֹוֵי הָאָרְצוֹת אֲשֶׁר לֹא־הִצִּילוּ עִמָּם מִיַּדִּי בְּן לֹא־יִצִּיל אֱלֹהֵי יְחִזְקִיָּהוּ עִמּוֹ מִיַּדִּי:</p>	<p>And he wrote a communiqué scorning the LORD God of Israel, and speaking against him, saying, “<i>Just</i> as the gods of the countries <i>are</i> which did not deliver their people from my <u>grip</u>, so the <u>God</u> of Hezekiah will not deliver his people from my <u>grip</u>.”</p>	<p> 2 Ki 19:11, Isa 37:10, Isa 37:11.</p> <hr/> <p>grip (2x) ← <i>hand</i>.</p> <hr/> <p>God: the verb is singular. We capitalize despite the fact that the Assyrians would only regard God as a god among many.</p>
<p>2 Chr 32:18</p>	<p>וַיִּקְרְאוּ בְּקוֹל־גָּדוֹל יְהוּדִית עַל־עַם יְרוּשָׁלַם אֲשֶׁר עַל־הַחוֹמָה לִירָאָם וּלְבַהֲלָם לְמַעַן יִלְכְּדוּ אֶת־הָעִיר:</p>	<p>And they called out in a loud voice <i>in</i> Judaeen to the people of Jerusalem who <i>were</i> on the wall, to frighten them and alarm them, in order to capture the city.</p>	<p> 2 Ki 18:26, Isa 36:11.</p>
<p>2 Chr 32:19</p>	<p>וַיְדַבְּרוּ אֶל־אֱלֹהֵי יְרוּשָׁלַם כְּעַל אֱלֹהֵי עַמֵּי הָאָרֶץ מַעֲשֵׂה יַדֵּי הָאָדָם: ס</p>	<p>And they spoke <u>against</u> the God of Jerusalem, as they did <u>against</u> the gods of the nations of the land – the product of man's hands.</p>	<p> 2 Ki 19:18, Isa 37:19.</p> <hr/> <p>against: אַל for על, which is frequent (as is vice versa).</p>
<p>2 Chr 32:20</p>	<p>וַיִּתְפַּלֵּל יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיִּשְׁעֵיָהוּ בֶן־אֲמוּץ הַנְּבִיא עַל־זֹאת וַיִּזְעֲקוּ הַשָּׁמַיִם: פ</p>	<p>And King Hezekiah and the prophet Isaiah the son of Amoz prayed about this, and they cried out <i>to</i> heaven.</p>	<p> 2 Ki 19:15, Isa 37:15.</p>
<p>2 Chr 32:21</p>	<p>וַיִּשְׁלַח יְהוָה מַלְאָךְ וַיִּכְחֹד כָּל־גִּבּוֹר חַיִּל וְנָגִיד וְשָׂר בְּמַחֲנֵה מֶלֶךְ אַשּׁוּר וַיִּשְׁבֹּ בְּבִשְׂת פָּנִים לְאַרְצוֹ וַיָּבֵא בַּיִת אֱלֹהֵיו *וּמִיִּצְיָאו *וּמִיִּצְיָאֵי מִעֵינָיו שֵׁם הַפִּילָהוּ בַּחֶרֶב:</p>	<p>And the LORD sent an angel, and he obliterated every valiant warrior and leader and commander in the camp of the king of Assyria, and he returned to his land shamefacedly, and when he went <i>to</i> the house of his gods, <u>his own offspring</u> struck him down there by the sword.</p>	<p>his <i>own</i> offspring ← <i>of the issue of his bowels</i>. The <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qeré</i>.</p> <hr/> <p> 2 Ki 19:35, 2 Ki 19:36, Isa 37:36, Isa 37:37.</p>
<p>2 Chr 32:22</p>	<p>וַיִּזְשַׁע יְהוָה אֶת־יְחִזְקִיָּהוּ וְאֶת יִשְׁבֵי יְרוּשָׁלַם מִיַּד סַנְחֶרִיב מֶלֶךְ־אַשּׁוּר וּמִיַּד־כָּל וַיְנַהֲלֵם מִסָּבִיב:</p>	<p>So the LORD delivered Hezekiah and the inhabitants of Jerusalem from the <u>grip</u> of Sennacherib king of Assyria, and from the <u>grip</u> of all, and he led them around.</p>	<p>grip ← <i>hand</i>.</p>

2 Chr 32:23	וְרַבִּים מְבִיאִים מִנְחָה לַיהוָה לִירוּשָׁלַם וּמִגְדָּנוֹת לִיְחִזְקִיָּהוּ מִלֶּדֶד יְהוּדָה וַיִּנְשָׂא לְעֵינָיו כָּל־הַגּוֹיִם מֵאַחֲרֵי־כֵן: ס	And many would bring a gift to the LORD, to Jerusalem, and valuable items to Hezekiah king of Judah, and he was exalted in the eyes of all the nations after that.	
2 Chr 32:24	בַּיָּמִים הָהֵם חָלָה יְחִזְקִיָּהוּ עַד־לְמוֹת וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר לוֹ וּמוֹפֶת נָתַן לוֹ:	In those days Hezekiah became mortally ill, and he prayed to the LORD, who spoke to him, and <i>who</i> performed a miracle for him.	2 Ki 20:1, 2 Ki 20:2, 2 Ki 20:9, Isa 38:1, Isa 38:2, Isa 38:7. mortally ← <i>to die</i> . performed ← <i>gave</i> .
2 Chr 32:25	וְלֹא־כִגְמַל עָלָיו הֵשִׁיב יְחִזְקִיָּהוּ כִּי גָבַהּ לְבוֹ וַיְהִי עָלָיו קֶצֶף וְעַל־יְהוּדָה וִירוּשָׁלַם:	But Hezekiah did not reciprocate according to <i>what</i> had been shown to him, for his heart was proud, and anger came on him and on Judah and Jerusalem.	The passages 2 Ki 20:12 - 2 Ki 20:19 and Isa 39:1 - Isa 39:8 also describe the same period, but with ↯ shown ← <i>recompensed</i> . proud ← <i>high</i> . came ← <i>became</i> .
2 Chr 32:26	וַיִּכְנַע יְחִזְקִיָּהוּ בְגָבָהּ לְבוֹ הוּא וַיֹּשְׁבֵי יְרוּשָׁלַם וְלֹא־בָא עֲלֵיהֶם קֶצֶף יְהוָה בַּיָּמִי יְחִזְקִיָּהוּ:	Then Hezekiah humbled himself in regard to his pride – he and the inhabitants of Jerusalem – and the LORD's anger did not come on them in the days of Hezekiah.	↳ insufficient commonality to be considered parallel on a verse by verse basis. See [RBG]. his pride ← <i>the height of his heart</i> .
2 Chr 32:27	וַיְהִי לִיְחִזְקִיָּהוּ עֶשֶׂר וּכְבוֹד הַרְבֵּה מְאֹד וְאֶצְרוֹת עָשָׂה־לוֹ לְכֶסֶף וּלְזָהָב וּלְאַבְנֵי יָקָרָה וּלְבִשְׂמִים וּלְמַגְנֵים וּלְכָל כָּלִי חֲמֻדָּה:	And Hezekiah had very great wealth and honour, and he made himself treasuries for silver and for gold, and for precious stone, and for fragrances, and for shields, and for all <i>kinds of</i> desirable items,	desirable items ← <i>items of desire</i> , a Hebraic genitive.
2 Chr 32:28	וּמִסְכָּנוֹת לְתַבּוּאוֹת דָּגָן וְתִירוֹשׁ וַיִּצְהָר וְאָרוֹת לְכָל־בַּהֲמָה וּבַהֲמָה וְעֵדָרִים לְאֹרוֹת:	and storehouses for the crop of grain and new wine and fresh oil, and stalls for all <i>kinds of</i> cattle, and <i>he acquired</i> herds for the stalls.	kinds of cattle ← <i>cattle and cattle</i> . herds for the stalls: AV differs, exchanging these nouns (<i>and cotes for flocks</i>).
2 Chr 32:29	וְעָרִים עָשָׂה לוֹ וּמְקַנְה־צֹאן וּבָקָר לְרֹב כִּי נָתַן־לוֹ אֱלֹהִים רְכוּשׁ רַב מְאֹד:	And he acquired cities and sheep and oxen livestock in abundance, for God gave him very great possessions.	acquired ← <i>made for himself</i> .
2 Chr 32:30	וְהוּא יְחִזְקִיָּהוּ סָתַם אֶת־מוֹצֵא מִיַּמֵּי גִיחוֹן הַעֲלִיזוֹן וַיִּישָׂרם לְמִטָּה־מְעֵרְבָה לְעִיר דָּוִד וַיִּצְלַח יְחִזְקִיָּהוּ בְּכָל־מַעֲשָׂהוּ:	And <i>it was</i> Hezekiah who blocked the upper water-source of Gihon, and <i>who brought the water</i> straight down to the west of the City of David, and Hezekiah was successful in all his undertakings.	brought ... straight: although [WLC] does not contain a <i>qeré</i> note, the <i>ketiv</i> is וַיִּישָׂרם, <i>piel</i> , and the <i>qeré</i> is perhaps better corrected to וַיִּישָׂרם, <i>hiphil</i> , with no mid radical <i>dagesh</i> . The sense is not affected.

2 Chr 32:31	וְכֵן בְּמַלְיָצֵי אֲשֶׁר בָּבֶל הַמְּשַׁלְּחִים עָלָיו לְדָרֵשׁ הַמוֹפֵת אֲשֶׁר הָיָה בְּאֶרֶץ עֲזָבוּ הָאֱלֹהִים לְנִסּוֹתָיו לְדַעַת כָּל־בְּלָבָבוֹ:	But <u>actually</u> , with the interpreters of the officials from Babylon <i>having come</i> , whom they had sent to him to inquire <i>about</i> the miracle which had taken place in the land, God left him, so as to test him – to know everything in his heart.	actually ← <i>so</i> .
2 Chr 32:32	וַיִּתֵּר דְּבָרֵי יְחִזְקִיָּהוּ וְחֻסְדָּיו הַנֶּחֱמָדִים כְּתוּבִים בְּחִזּוֹן יִשְׁעִיָּהוּ בֶן־אָמוֹץ הַנָּבִיא עַל־סֵפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Hezekiah, and his <u>kind deeds</u> , they <i>are to be seen</i> written in the vision of Isaiah, the son of Amoz, the prophet, in the Book of the Kings of Judah and Israel.	2 Ki 20:20. kind deeds ← <i>kindnesses</i> . they <i>are to be seen</i> ← <i>behold them</i> .
2 Chr 32:33	וַיִּשְׁכַּב יְחִזְקִיָּהוּ עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בְּמַעְלֵה קְבָרֵי בְּנֵי־דָוִד וְכָבוֹד עָשׂוּ־לוֹ בְּמוֹתוֹ כָּל־יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם וַיְמַלֵּךְ מְנַשֶּׁה בְּנוֹ תַּחְתָּיו: פ	And Hezekiah lay with his fathers, and they buried him at the rise of the tombs of the sons of David, and all Judah and the inhabitants of Jerusalem <u>paid</u> honour to him in his death. And Manasseh his son reigned in his place.	2 Ki 20:21, 1 Chr 3:13. paid ← <i>did</i> .
2 Chr 33:1	בֶּן־שְׁתַּיִם עָשְׂרָה שָׁנָה מְנַשֶּׁה בְּמַלְכוֹ וְחַמְשִׁים וְחָמֵשׁ שָׁנָה מָלַךְ בִּירוּשָׁלַם:	Manasseh <i>was</i> twelve years old when he <i>started to reign</i> , and he reigned in Jerusalem for fifty-five years.	2 Ki 21:1.
2 Chr 33:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּתוֹעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:	And he did what <i>was</i> wrong in the sight of the LORD, like the abominations of the nations which the LORD dispossessed before the sons of Israel.	2 Ki 21:2.
2 Chr 33:3	וַיִּשָּׁב וַיִּבֶן אֶת־הַבָּמוֹת אֲשֶׁר נָתַן יְחִזְקִיָּהוּ אָבִיו וַיִּקַּם מִזְבְּחוֹת לְבַעַלִּים וַיַּעַשׂ אֲשֵׁרוֹת וַיִּשְׁתַּחֲוֶה לְכָל־צַבָּא הַשָּׁמַיִם וַיַּעֲבֹד אֹתָם:	And he rebuilt the <i>idolatrous</i> raised sites which Hezekiah his father had demolished, and he set up altars to the Baalim, and he made phallic parks, and he worshipped every celestial <u>body</u> , and he served them.	2 Ki 21:3. body ← <i>power</i> .
2 Chr 33:4	וַבְּנֵה מִזְבְּחוֹת בְּבֵית יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַם יְהִי־שְׁמִי לְעוֹלָם:	And he built <u>altars</u> in the house of the LORD, where the LORD had said, “My name will be in Jerusalem age-abidingly.”	2 Ki 21:4. altars: i.e. <i>idolatrous altars</i> (see next verse).
2 Chr 33:5	וַיִּבֶן מִזְבְּחוֹת לְכָל־צַבָּא הַשָּׁמַיִם בְּשְׁתֵּי חֲצָרוֹת בֵּית־יְהוָה:	And he built altars to every celestial <u>body</u> in the two courtyards of the house of the LORD.	2 Ki 21:5. body ← <i>power</i> .

2 Chr 33:6	וְהוּא הֶעֱבִיר אֶת־בָּנָיו בְּאֵשׁ בְּגִי בְּזֵהָנִים וְעוֹנֵן וְנַחֵשׁ וְכַשָּׁף וְעַשָּׂה אוֹב וַיִּדְעוּנִי הַרְבֵּה לַעֲשׂוֹת הַרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ:	And he made his sons pass through the fire in the <u>Valley of the Son of Hinnom</u> , and he divined by clouds and used enchantment and sorcery, and he engaged in necromancy and wizardry. He was profuse in <u>doing evil</u> in the sight of the LORD, so that <i>he</i> provoked him to anger.	2 Ki 21:6. the Valley of ... Hinnom: see Josh 15:8. in doing: gerundial use of the infinitive. so that <i>he</i> provoked: consecutive (result), ↗
2 Chr 33:7	וַיֵּשֶׁם אֶת־פְּסָל הַסֵּמֶל אֲשֶׁר עָשָׂה בְּבֵית הָאֱלֹהִים אֲשֶׁר אָמַר אֱלֹהִים אֶל־דָּוִד וְאֶל־שְׁלֹמֹה בְּנוֹ בְּבֵית הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בָּחַרְתִּי מִכָּל שְׁבֹטֵי יִשְׂרָאֵל אֲשֵׁים אֶת־שְׁמִי לְעִלּוֹם:	And he set up the carved image – the statue which he had made – in the house of God, <i>concerning</i> which God had said to David and to Solomon his son, “I will set up my name <u>age-abidingly</u> in this house and in Jerusalem, which I have chosen out of all the tribes of Israel.	↳ rather than purposive, use of the infinitive. 2 Ki 21:7. age-abidingly: a variant on the usual word; only here.
2 Chr 33:8	וְלֹא אוֹסִיף לְהַסִּיר אֶת־רַגְלִי יִשְׂרָאֵל מֵעַל הָאָדָמָה אֲשֶׁר הֶעֱמַדְתִּי לְאַבְתֵּיכֶם רַק אִם־יִשְׁמְרוּ לַעֲשׂוֹת אֵת כָּל־אֲשֶׁר צִוִּיתִים לְכָל־הַתּוֹרָה וְהַחֻקִּים וְהַמִּשְׁפָּטִים בְּיַד־מֹשֶׁה:	And I will not <u>chase Israel</u> around again from the land which I appointed for your fathers, <i>but</i> only if they take care to do everything which I have commanded them, <i>and to act</i> in accordance with all the law and the statutes and the <u>regulations given</u> through the <u>intermediacy</u> of Moses.”	2 Ki 21:8. chase Israel around ... from ← <i>remove the foot of Israel ... from on.</i> regulations ← <i>judgments.</i> intermediacy ← <i>hand.</i>
2 Chr 33:9	וַיִּתַע מַנְשֶׁה אֶת־יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם לַעֲשׂוֹת רָע מִן־הַגּוֹיִם אֲשֶׁר הִשְׁמִיד יְהוָה מִפְּנֵי בָנָי יִשְׂרָאֵל: פ	But Manasseh led Judah and the inhabitants of Jerusalem astray, to act worse than the nations which the LORD had destroyed before the sons of Israel.	2 Ki 21:9.
2 Chr 33:10	וַיְדַבֵּר יְהוָה אֶל־מַנְשֶׁה וְאֶל־עַמּוֹ וְלֹא הִקְשִׁיבוּ:	And the LORD spoke to Manasseh and his people, but they did not listen.	2 Ki 21:10.
2 Chr 33:11	וַיָּבֵא יְהוָה עֲלֵיהֶם אֶת־שָׂרֵי הַצָּבָא אֲשֶׁר לְמֶלֶךְ אַשּׁוּר וַיִּלְכְּדוּ אֶת־מַנְשֶׁה בַּחֲחִים וַיֹּאסְרֵהוּ בַּנְּחֻשְׁתַּיִם וַיֹּלִיכֵהוּ בַּבֵּלָה:	So the LORD brought the commanders of the king of Assyria's army against them, and they caught Manasseh <i>and restrained him with hooks</i> , and they bound him in fetters and led him away to Babylon.	with hooks: or <i>in the thorn bushes</i> (without the preceding ellipsis supplied). AV differs, taking the alternative.
2 Chr 33:12	וּכְהָצַר לוֹ חָלָה אֶת־פָּנָי יְהוָה אֱלֹהָיו וַיִּכְנַע מְאֹד מִלְּפָנָי אֱלֹהֵי אֲבֹתָיו:	And as he was in straits, he <u>pleaded with</u> the LORD his God, and he humbled himself greatly before the God of his fathers.	pleaded with ← <i>weakened the face of.</i>

2 Chr 33:13	וַיִּתְפַּלֵּל אֵלָיו וַיַּעֲתָר לוֹ וַיִּשְׁמַע תְּחִנָּתוֹ וַיִּשְׁיבֵהוּ יְרוּשָׁלַם לְמַלְכוּתוֹ וַיֵּדַע מְנַשֶּׁה כִּי יְהוָה הוּא הָאֱלֹהִים:	And he prayed to him, and <i>God</i> was entreated by him, and he heard his supplication, and he brought him <i>back to</i> Jerusalem and to his kingdom. So Manasseh knew that the LORD was God.	
2 Chr 33:14	וְאַחֲרֵי־כֵן בָּנָה חוֹמָה חִיצוֹנָה לְעִיר־דָּוִד מֵעַרְבָה לְגִיחֹן בְּנַחַל וּלְבוֹא בְּשַׁעַר הַדְּגִים וְסָבַב לְעֶפְלָי וַיִּגְבֶּיהָ מְאֹד וַיִּשֶׂם שָׂרֵי־חַיִל בְּכָל־הָעָרִים הַבְּצֻרוֹת בִּיהוּדָה:	And after that he built an outer wall to the City of David to the west of Gihon, at the watercourse, and <u>at the approach</u> to the Fish Gate and going round the Ophel, and he made it very high, and he appointed army officers in all the fortified cities in Judah.	at the approach ← <i>to come</i> .
2 Chr 33:15	וַיֹּסֶר אֶת־אֱלֹהֵי הַגִּבּוֹר וְאֶת־הַסְּמֶל מִבַּיִת יְהוָה וְכָל־הַמִּזְבְּחוֹת אֲשֶׁר בָּנָה בְּהָר בֵּית־יְהוָה וּבִירוּשָׁלַם וַיִּשְׁלֹךְ חוּצָה לְעִיר:	And he removed the foreign gods and the statue from the house of the LORD, and all the altars which he had built on the mount of the house of the LORD and in Jerusalem, and he discarded <i>them</i> outside the city.	
2 Chr 33:16	*וַיִּכֶן *וַיִּבֶן אֶת־מִזְבֵּחַ יְהוָה וַיִּזְבַּח עָלָיו זְבַחֵי שְׁלָמִים וְתוֹדָה וַיֹּאמֶר לְיְהוָה לַעֲבֹד אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And he {Q: <u>restored</u> } [K: prepared] the altar of the LORD, and he sacrificed peace- and thank-offerings on it, and he told Judah to serve the LORD God of Israel.	restored (<i>qeré</i>) ← <i>built</i> , but also of <i>rebuilding</i> or <i>restoring</i> . <hr/> <hr/> offerings ← <i>sacrifices</i> .
2 Chr 33:17	אַבְל עוֹד הָעַם זֹבְחִים בַּמָּוֹת רַק לְיְהוָה אֱלֹהֵיהֶם:	But the people were still sacrificing on the <i>idolatrous</i> raised sites, except <i>that it was to</i> the LORD their God.	
2 Chr 33:18	וַיִּתֵּר דְּבָרֵי מְנַשֶּׁה וַתִּפְלְתוּ אֶל־אֱלֹהָיו וְדְבָרֵי הַחֹזִים הַמְדַּבְּרִים אֵלָיו בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַנֵּם עַל־דְּבָרֵי מַלְכֵי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel, <u>they are to be seen</u> in the <u>Chronicles</u> of the Kings of Israel.	2 Ki 21:17. <hr/> <hr/> they are to be seen ← <i>behold them</i> . <hr/> <hr/> Chronicles ← <i>words</i> , without the usual word for <i>days</i> . Here part of a title.
2 Chr 33:19	וַתִּפְלְתוּ וְהָעֵתָר־לוֹ וְכָל־חַטָּאתוֹ וּמַעְלוֹ וְהַמְקָמוֹת אֲשֶׁר בָּנָה בָּהֶם בָּמוֹת וְהָעַמִּיד הָאֲשֵׁרִים וְהַפְּסִלִים לִפְנֵי הַכְּנָעוּ הַנֵּם כְּתוּבִים עַל דְּבָרֵי חוֹזֵי:	And his prayer <i>with</i> which <i>God</i> was entreated by him, and all his sin and perverseness, and the places in which he built <i>idolatrous</i> raised sites and set up phallic parks and the carved images, before <u>his being humbled</u> – <u>they are to be seen</u> written in the accounts of, <i>God</i> says, “My seers.”	his being humbled: gerundial use of the infinitive. <hr/> <hr/> they are to be seen ← <i>behold them</i> . <hr/> <hr/> my seers: AV differs (<i>the seers</i>).
2 Chr 33:20	וַיִּשְׁכַּב מְנַשֶּׁה עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בֵּיתוֹ וַיְמַלֵּךְ אָמוֹן בְּנוֹ תַחְתָּיו: פ	And Manasseh lay with his fathers, and they buried him <i>in</i> his house, and Amon his son reigned in his place.	2 Ki 21:18, 1 Chr 3:14.

2 Chr 33:21	בְּזֶעֱשָׂרִים וּשְׂתֵי־שָׁנָה אָמוֹן בְּמַלְכוֹ וּשְׂתֵי־שָׁנִים מָלַךְ בִּירוּשָׁלַם:	Amon <i>was</i> twenty-two years old when he <i>started to</i> reign, and he reigned for two years in Jerusalem.	2 Ki 21:19.
2 Chr 33:22	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כַּאֲשֶׁר עָשָׂה מְנַשֶּׁה אָבִיו וּלְכָל־הַפְּסִילִים אֲשֶׁר עָשָׂה מְנַשֶּׁה אָבִיו זָבַח אָמוֹן וַיַּעֲבֹדֵם:	And he did what <i>was</i> wrong in the sight of the LORD, like what his father Manasseh did, and Amon sacrificed to all the images which Manasseh his father had made, and he served them.	2 Ki 21:20, 2 Ki 21:21.
2 Chr 33:23	וְלֹא נִכְנַע מִלְּפָנֵי יְהוָה כַּהֲכַנַּע מְנַשֶּׁה אָבִיו כִּי הוּא אָמוֹן הַרְבֵּה אֲשָׁמָה:	And he didn't humble himself before the LORD, as Manasseh his father humbled himself, for <u>this was Amon</u> <i>who</i> was profuse in <u>wrongdoing</u> .	2 Ki 21:22. <hr/> this ← <i>he</i> , but the word can have demonstrative force. <hr/> wrongdoing ← <i>guilt</i> .
2 Chr 33:24	וַיִּקְשְׂרוּ עָלָיו עֲבָדָיו וַיְמִיתוּהוּ בְּבֵיתוֹ:	And his servants conspired against him, and they killed him in his home.	2 Ki 21:23.
2 Chr 33:25	וַיַּכּוּ עַם־הָאָרֶץ אֶת כָּל־הַקְּשָׁרִים עַל־הַמֶּלֶךְ אָמוֹן וַיַּמְלִיכוּ עַם־הָאָרֶץ אֶת־יֹאשִׁיָּהוּ בְּנוֹ תַחְתָּיו: פ	Then the people of the land struck down all the conspirators against King Amon, and the people of the land made <u>Josiah</u> his son king in his place.	2 Ki 21:24, 1 Chr 3:14. <hr/> Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
2 Chr 34:1	בְּזֶעֱשָׂמוֹנָה שָׁנִים יֹאשִׁיָּהוּ בְּמַלְכוֹ וּשְׁלֹשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלַם:	Josiah <i>was</i> eight years old when he <i>started to</i> reign, and he reigned for thirty-one years in Jerusalem.	2 Ki 22:1.
2 Chr 34:2	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדַרְכֵי דָוִד אָבִיו וְלֹא־סָר יְמִין וּשְׂמֹאל:	And he did what <i>was</i> right in the sight of the LORD, and he walked in the ways of David his father, and he did not deviate <i>to</i> the right or left.	2 Ki 22:2.
2 Chr 34:3	וּבְשִׁמוֹנָה שָׁנִים לְמַלְכוֹ וְהוּא עוֹדְנֹו נֶעַר הִחֵל לְדַרֹּשׁ לְאֱלֹהֵי דָוִד אָבִיו וּבִשְׁתַּיִם עָשָׂה שָׁנָה הִחֵל לְטַהֵר אֶת־יְהוּדָה וִירוּשָׁלַם מִן־הַבָּמוֹת וְהָאֲשֵׁרִים וְהַפְּסִלִים וְהַמַּסְכּוֹת:	And after eight years in his reign, when he <i>was</i> still a lad, he began to <u>seek</u> the God of David his father, and in the twelfth year he began to cleanse Judah and Jerusalem of the <i>idolatrous</i> raised sites and the phallic parks and the carved images and cast images.	seek: or <i>consult</i> .

2 Chr 34:4	<p>וַיִּנְתְּצוּ לְפָנָיו אֶת מִזְבְּחוֹת הַבְּעָלִים וְהַחֲמָנִים אֲשֶׁר-לְמַעַלָּה מֵעֲלֵיהֶם גָּדְעוּ וְהָאֲשָׁרִים וְהַפְּסָלִים וְהַמַּסְכוֹת שִׁבְרָ וְהִדְקוּ וַיִּזְרְקוּ עַל-פְּנֵי הַקְּבָרִים הַזֹּבְחִים לָהֶם:</p>	<p>And they demolished the altars of the Baalim in his presence, and he cut down the sun-images which <i>were</i> high up above them, and he smashed up and ground small the phallic parks and the carved images and the cast images, and he scattered <i>them</i> on the graves <i>of</i> those who had sacrificed to them.</p>	
2 Chr 34:5	<p>וַעֲצָמוֹת כְּהֹנִים שָׂרָף עַל-מִזְבְּחוֹתֵיהֶם *מִזְבְּחוֹתָם וַיְטַהַר אֶת-יְהוּדָה וְאֶת-יְרוּשָׁלַם:</p>	<p>And he burnt the bones of the priests on the {K: two altars,} [Q: their altars,] and he cleansed Judah and Jerusalem,</p>	
2 Chr 34:6	<p>וּבְעָרֵי מְנַשֶּׁה וְאֶפְרַיִם וְשִׁמְעוֹן וְעַד-נַפְתָּלִי *בְּהַר *בְּתֵיהֶם *בְּחַרְבְּתֵיהֶם סָבִיב:</p>	<p>and <i>he did likewise</i> in the cities of Manasseh and Ephraim and Simeon, and as far as Naphtali, {Q: using their mattocks} [K: on the mountain <i>range</i> of their homes] <i>all</i> around.</p>	<p>The difference between <i>ketiv</i> and <i>qeré</i> is a <i>hé</i> and a <i>heth</i> respectively, with perhaps a space in the <i>ketiv</i>. Re-pointed, the <i>qeré</i> could read בְּחַרְבֹתֵיהֶם, <i>in their desolate places</i>; see Ps 109:10.</p> <hr/> <p>using (<i>qeré</i>) ← <i>with</i>.</p>
2 Chr 34:7	<p>וַיִּנְתֵּץ אֶת-הַמִּזְבְּחוֹת וְאֶת-הָאֲשָׁרִים וְהַפְּסָלִים כָּתַת לְהִדְקָם וְכָל-הַחֲמָנִים גָּדְעוּ בְּכָל-אֶרֶץ יִשְׂרָאֵל וַיָּשָׁב לְיְרוּשָׁלַם: ס</p>	<p>And when he had demolished the altars, and broken up and ground fine the phallic parks and the carved images, and had cut down all the sun-images, in all the land of Israel, he returned to Jerusalem.</p>	<p>We group the words as MT; AV differs (<i>and when he had broken down the altars and the groves, and had beaten the graven images into powder</i>).</p>
2 Chr 34:8	<p>וּבְשָׁנַת שְׁמוֹנֶה עָשָׂרָה לְמַלְכוֹ לְטַהַר הָאָרֶץ וְהַבַּיִת שָׁלַח אֶת-שָׁפָן בֶּן-אֲצַלְיָהוּ וְאֶת-מַעֲשִׂיָהוּ שֶׁרֵה־הָעִיר וְאֶת יֹאחָז בֶּן-יֹאחָז הַמְזִכִּיר לְחֹזֶק אֶת-בַּיִת יְהוָה אֱלֹהֵינוּ:</p>	<p>And in the eighteenth year of his reign, in <u>cleansing</u> the land and the house, he sent Shaphan the son of Azaliah and Maaseiah the governor of the city, and Joah the son of Jehoahaz, the <i>state</i> secretary, to refurbish the house of the LORD his God.</p>	<p> 2 Ki 22:3.</p> <hr/> <p>in <u>cleansing</u>: gerundial use of the infinitive.</p> <hr/> <p>Jehoahaz ← <i>Joahaz</i>, as AV here, perhaps to distinguish from the king of Israel, but despite the accuracy in transliteration here, we do not introduce an artificial distinction. See 2 Ki 14:1.</p>
2 Chr 34:9	<p>וַיָּבֹאוּ אֶל-חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וַיִּתְּנוּ אֶת-הַכֶּסֶף הַמּוֹבָא בֵּית-אֱלֹהִים אֲשֶׁר אָסְפוּ-הַלְוִיִּם שְׂמֵרֵי הַסֶּף מִיַּד מְנַשֶּׁה וְאֶפְרַיִם וּמְכַל שְׂאֲרֵי יִשְׂרָאֵל וּמְכַל-יְהוּדָה וּבְנֵימִן *וַיָּשָׁבוּ יְרוּשָׁלַם:</p>	<p>And when they had come to Hilkiyah the <u>high</u> priest, they gave <i>him</i> the money which had been brought <i>to</i> the house of God, which the Levite <u>doorkeepers</u> had collected from the hand of Manasseh and Ephraim, and from all the rest of Israel and from all of Judah and Benjamin and {K: the inhabitants of} [Q: they returned <i>to</i>] Jerusalem.</p>	<p> 2 Ki 22:4.</p> <hr/> <p>high ← <i>great</i>.</p> <hr/> <p>doorkeepers ← <i>threshold keepers</i>.</p> <hr/> <p>AV differs, reading the <i>qeré</i>.</p>

2 Chr 34:10	וַיִּתְּנוּ עַל־יַד עֹשֵׂה הַמְּלָאכָה הַמְּפַקְדִים בְּבֵית יְהוָה וַיִּתְּנוּ אֹתוֹ עוֹשֵׂי הַמְּלָאכָה אֲשֶׁר עֹשִׂים בְּבֵית יְהוָה לְבָדוֹק וּלְחִזְק הַבַּיִת:	And they <u>paid</u> those doing the work – those charged with the house of the LORD – and they gave it <i>to</i> those doing the work, who worked on the house of the LORD, <u>in repairing and restoring</u> the house.	2 Ki 22:5. <hr/> paid ← <i>gave to the hand of</i> . <hr/> in repairing and restoring: gerundial use of the infinitives.
2 Chr 34:11	וַיִּתְּנוּ לְחַרְשִׁים וּלְבָנִים לְקִנּוֹת אֲבָנֵי מַחְצָב וְעֵצִים לְמַחְבְּרוֹת וּלְקִרוֹת אֶת־הַבָּתִּים אֲשֶׁר הִשְׁחִיתוּ מַלְכֵי יְהוּדָה:	And they gave <i>it</i> to the craftsmen and the builders, to buy hewn stone, and wood for the beams, and to <u>provide a roof for</u> the buildings which the kings of Judah had brought to ruin.	2 Ki 22:6. <hr/> to provide a roof for: AV differs somewhat (<i>to floor</i>). <hr/> buildings ← <i>houses</i> .
2 Chr 34:12	וְהָאֲנָשִׁים עֹשִׂים בְּאֲמוּנָה בַּמְּלָאכָה וְעַלֵּיהֶם מְפַקְדִים יַחַת וְעַבְדֵיהֶוּ הַלְוִיִּם מִזִּבְנֵי מֶרָרִי וְזַכְרְיָה וּמִשְׁלָם מִזִּבְנֵי הַקֹּהָתִים לְנַצַּח וְהַלְוִיִּם כָּל־מֵבִין בְּכָל־שִׁיר:	And the men acted faithfully in the work, and <i>those</i> appointed over them <i>were</i> Jahath and Obadiah the Levites of the sons of Merari, and Zechariah and Meshullam of the sons of the Kohathites, to superintend. And the Levites <i>included</i> all <i>who</i> were knowledgeable about <u>musical instruments</u> .	2 Ki 22:7. <hr/> musical ← <i>singing</i> .
2 Chr 34:13	וְעַל הַסֹּבְלִים וּמְנַצְּחִים לְכָל עֹשֵׂה מְלָאכָה לְעִבּוּדָה וְעִבְוּדָה וּמַהֲלִוִּים סוֹפְרִים וְשׁוֹטְרִים וְשׁוֹעֲרִים:	And <i>they were</i> in charge of the burden bearers, and they superintended all <i>who</i> carried out the craftsmanship, <u>whatever the work</u> . And from the Levites <i>were</i> scribes and officers and gatekeepers.	whatever the work ← <i>for work and work</i> .
2 Chr 34:14	וּבְהוֹצִיאָם אֶת־הַכֶּסֶף הַמּוּבָא בְּבֵית יְהוָה מִצָּא חִלְקִיהוּ הַכֹּהֵן אֶת־סֵפֶר תּוֹרַת־יְהוָה בְּיַד־מֹשֶׁה:	And when they brought the money out which <i>had been</i> brought <i>into</i> the house of the LORD, Hilkiyah the priest found the book of the law of the LORD, <u>written through the intermediacy</u> of Moses.	intermediacy ← <i>hand</i> .
2 Chr 34:15	וַיַּעַן חִלְקִיָּהוּ וַיֹּאמֶר אֶל־שַׁפָּן הַסּוֹפֵר סֵפֶר הַתּוֹרָה מִצָּאֲתִי בְּבֵית יְהוָה וַיִּתֵּן חִלְקִיָּהוּ אֶת־הַסֵּפֶר אֶל־שַׁפָּן:	And Hilkiyah <u>reacted</u> and said to Shaphan the scribe, “I have found the book of the law in the house of the LORD.” And Hilkiyah gave the book to Shaphan.	2 Ki 22:8. <hr/> reacted ← <i>answered</i> , but no question asked. See Gen 18:27.
2 Chr 34:16	וַיָּבֵא שַׁפָּן אֶת־הַסֵּפֶר אֶל־הַמֶּלֶךְ וַיִּשָּׁב עוֹד אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר כָּל אֲשֶׁר־נָתַן בְּיַד־עֲבָדֶיךָ הֵם עֹשִׂים:	Then Shaphan brought the book to the king, and he <u>reported</u> again to the king and said, “Everything which <u>was committed to</u> your servants, they are <u>carrying out</u> .”	2 Ki 22:9. <hr/> reported ← <i>returned word</i> . <hr/> was committed to ← <i>given in the hand of</i> . <hr/> carrying out: in a Hebrew “OSV” (object-subject-verb) sentence.

2 Chr 34:17	וַיִּתְּיבוּ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבֵית־יְהוָה וַיִּתְּנוּהוּ עַל־יַד הַמְּפַקְדִים וְעַל־יַד עוֹשֵׂי הַמְּלָאכָה:	And they poured out the money which <i>was</i> found in the house of the LORD, <i>and</i> they paid it to those who <i>were</i> in charge and to those who carried out the work.	2 Ki 22:9. <hr/> <hr/> paid it to ← <i>put it in the hand of</i> .
2 Chr 34:18	וַיֹּגֵד שָׁפָן הַסּוֹפֵר לְמֶלֶךְ לֵאמֹר סֵפֶר נָתַן לִי חִלְקִיָּהוּ הַכֹּהֵן וַיִּקְרָאֵבוּ שָׁפָן לִפְנֵי הַמֶּלֶךְ:	And Shaphan the scribe explained to the king and said, “Hilkiah the priest gave me a book.” And Shaphan read <u>from it</u> in the king's presence.	2 Ki 22:10. <hr/> <hr/> from it ← <i>in it</i> .
2 Chr 34:19	וַיְהִי כִשְׁמַע הַמֶּלֶךְ אֶת דְּבָרֵי הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו:	And it came to pass, when the king heard the words of the law, that he tore his clothes.	2 Ki 22:11.
2 Chr 34:20	וַיִּצַו הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ וְאֶת־אַחִיקָם בֶּן־שָׁפָן וְאֶת־עַבְדּוֹן בֶּן־מִיכָה וְאֶת שָׁפָן הַסּוֹפֵר וְאֶת עֲשָׂיָה עַבְד־הַמֶּלֶךְ לֵאמֹר:	And the king gave orders to Hilkiah and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, and he said,	2 Ki 22:12.
2 Chr 34:21	לְכוּ דַרְשׁוּ אֶת־יְהוָה בְּעַדֵי וּבְעַד הַנֶּשְׂאָר בְּיִשְׂרָאֵל וּבִיהוּדָה עַל־דְּבָרֵי הַסֵּפֶר אֲשֶׁר נִמְצָא כִי־גְדוּלָה חַמַּת־יְהוָה אֲשֶׁר נִתְּכָה בָּנוּ עַל אֲשֶׁר לֹא־שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה לַעֲשׂוֹת כְּכָל־הַכְּתוּב עַל־הַסֵּפֶר הַזֶּה: פ	“Go <i>and</i> consult the LORD on behalf of me and on behalf of the remainder in Israel and in Judah concerning the book which <i>was</i> found, for the fury of the LORD which has been poured out on us <i>is</i> great, because our fathers did not keep the word of the LORD, <i>that we should do everything</i> written in this book.”	2 Ki 22:13. <hr/> <hr/> everything ← <i>according to everything</i> .
2 Chr 34:22	וַיֵּלֶךְ חִלְקִיָּהוּ וְאֲשֶׁר הַמֶּלֶךְ אָל־חִלְדָּה הַנְּבִיאָה אֵשֶׁת שְׁלָם בֶּן־תּוֹקָהת *תְּקָהת בֶּן־חֲסֵרָה שׁוֹמֵר הַבְּגָדִים וְהִיא יוֹשֶׁבֶת בִּירוּשָׁלַם בַּמְּשָׁנָה וַיְדַבְּרוּ אֵלֶיהָ כִּזְאת: ס	So Hilkiah and <i>those</i> whom the king <i>had commanded</i> went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah the vestry keeper, and she was resident in Jerusalem in the second <i>quarter</i> , and they spoke to her <u>about it</u> .	Tokhath: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . AV= <i>Tikvath</i> . <hr/> <hr/> 2 Ki 22:14. <hr/> <hr/> about it ← <i>as this</i> .
2 Chr 34:23	וַתֹּאמֶר לָהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֹמְרוּ לְאִישׁ אֲשֶׁר־שָׁלַח אֶתְכֶם אֵלַי: ס	And she said to them, “ <u>This is what</u> the LORD God of Israel says: ‘Say to the man who sent you to me,	2 Ki 22:15. <hr/> <hr/> this is <i>what</i> ← <i>thus</i> .

2 Chr 34:24	<p>כֹּה אָמַר יְהוָה הַנְּנִי מִבֵּיא רָעָה עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו אֶת כָּל־הָאֱלוֹת הַכְּתוּבוֹת עַל־הַסֵּפֶר אֲשֶׁר קָרְאוּ לִפְנֵי מֶלֶךְ יְהוּדָה:</p>	<p>«This <i>is what</i> the LORD says: «I am about to bring evil on this place and on its inhabitants – all the curses which <i>are</i> written in the book, which they read in the presence of the king of Judah –</p>	<p> 2 Ki 22:16. this <i>is what</i> ← <i>thus</i>. I am about to ← <i>behold me</i>.</p>
2 Chr 34:25	<p>תַּחַת אֲשֶׁר עֲזָבוּנִי *וּיקטירו *וַיִּקְטְרוּ לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִיסֵנִי בְּכָל מַעֲשֵׂי יָדֵיהֶם וְתִתְּךָ חַמְתִּי בַּמָּקוֹם הַזֶּה וְלֹא תִכָּבֵּה:</p>	<p>because they have forsaken me and have burned incense to other gods, so as to provoke me to anger with every work of their hands, and my fury will be poured out on this place, and it will not be extinguished.»</p>	<p>burned incense: the <i>ketiv</i> (<i>hiphil</i> stem-formation) is a variant of the <i>qeré</i> (<i>piel</i> stem-formation). 2 Ki 22:17. on this place: or <i>against this place</i>.</p>
2 Chr 34:26	<p>וְאֶל־מֶלֶךְ יְהוּדָה הַשְּׁלַח אֶתְכֶם לְדָרוֹשׁ בֵּיהוָה כֹּה תֹאמְרוּ אֵלָיו ס כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ:</p>	<p>And to the king of Judah who sent you to consult the LORD, <i>this is what</i> you shall say, «This <i>is what</i> the LORD God of Israel says: «<i>As for</i> the things which you have heard,</p>	<p> 2 Ki 22:18. this <i>is what</i> (2x) ← <i>thus</i>. say ← <i>say to him</i>.</p>
2 Chr 34:27	<p>יַעַן רַדְּ-לִבְבְּךָ וְתִכַּנַּע מִלִּפְנֵי אֱלֹהִים בְּשָׁמַעְךָ אֶת־דְּבָרָיו עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו וְתִכַּנַּע לִפְנֵי וְתִקְרַע אֶת־בְּגָדֶיךָ וְתִבְדֵּךְ לִפְנֵי וְגַם־אֲנִי שָׁמַעְתִּי נְאֻם־יְהוָה:</p>	<p>on account of your contrition and the fact that you have humbled yourself before God, in that you have heard his words in relation to this place and in relation to its inhabitants, and you have humbled yourself before me, and that you have torn your clothes and wept before me, so I for my part have heard you», the LORD says,</p>	<p> 2 Ki 22:19. your contrition ← <i>the soft of your heart</i>. in that you have heard ← <i>in your hearing</i>. Gerundial use of the infinitive. for my part ← <i>also</i>, but the sense can be wider.</p>
2 Chr 34:28	<p>הַנְּנִי אֶסְפְּךָ אֶל־אֲבֹתֶיךָ וְנִאֲסַפְתָּ אֶל־קְבֻרָתְךָ בְּשָׁלוֹם וְלֹא־תִרְאֶינָה עֵינֶיךָ בְּכָל הַרְעָה אֲשֶׁר אָנִי מֵבִיא עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו וַיִּשִׁיבוּ אֶת־הַמֶּלֶךְ דָּבָר: פ</p>	<p>«And I am about to gather you to your fathers, and you will be gathered to your grave in peace, and your eyes will not see all the evil which I am bringing on this place and on its inhabitants.» » And they reported it to the king.</p>	<p> 2 Ki 22:20. I am about to ← <i>behold me</i>. grave ← <i>graves</i>. reported it ← <i>returned word</i>.</p>
2 Chr 34:29	<p>וַיִּשְׁלַח הַמֶּלֶךְ וַיֵּאָסֶף אֶת־כָּל־זִקְנֵי יְהוּדָה וִירוּשָׁלַם:</p>	<p>Then the king sent word, and he assembled all the elders of Judah and Jerusalem.</p>	<p> 2 Ki 23:1.</p>

<p>2 Chr 34:30</p>	<p>וַיַּעַל הַמֶּלֶךְ בֵּית־יְהוָה וְכָל־אִישׁ יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הָעָם מִגְּדוֹל וְעַד־קָטָן וַיִּקְרָא בְּאָזְנֵיהֶם אֶת־כָּל־דְּבָרֵי סֵפֶר הַבְּרִית הַנִּמְצָא בְּבֵית יְהוָה:</p>	<p>And the king went up <i>to</i> the house of the LORD, as <i>did</i> every man of Judah and the inhabitants of Jerusalem, and the priests and the Levites and all the people, both <u>great and small</u>, and he read, with them hearing, all the words of the book of the covenant which <i>was</i> found <i>in</i> the house of the LORD.</p>	<p> 2 Ki 23:2. both great and small ← <i>from great and to small</i>. Compare Gen 6:7. with them hearing ← <i>in their ears</i>.</p>
<p>2 Chr 34:31</p>	<p>וַיַּעֲמֵד הַמֶּלֶךְ עַל־עַמּוּדוֹ וַיַּכְרֹת אֶת־הַבְּרִית לִפְנֵי יְהוָה לְלַכֵּת אַחֲרַי יְהוָה וְלִשְׁמֹר אֶת־מִצְוֹתָיו וְעֲדוּתָיו וְחֻקָּיו בְּכָל־לִבָּבוֹ וּבְכָל־נַפְשׁוֹ לַעֲשׂוֹת אֶת־דְּבָרֵי הַבְּרִית הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה:</p>	<p>And the king stood on his <u>rostrum</u>, and he made a <u>covenant</u> before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes with all his heart and with all his <u>soul</u> – to do the words of the covenant which <i>were</i> written in this book.</p>	<p> 2 Ki 23:3. rostrum ← <i>stand</i>. a covenant ← <i>the covenant</i>. An unexpected definite article. See Gen 22:9. soul: i.e. <i>mind</i>.</p>
<p>2 Chr 34:32</p>	<p>וַיַּעֲמֵד אֶת כָּל־הַנִּמְצָא בִּירוּשָׁלַם וּבְבִנְיָמִן וַיַּעֲשׂוּ יֹשְׁבֵי יְרוּשָׁלַם כַּבְּרִית אֱלֹהִים אֱלֹהֵי אֲבוֹתֵיהֶם:</p>	<p>And he <u>made</u> all who <i>were</i> present in Jerusalem and Benjamin <u>party to it</u>. And the inhabitants of Jerusalem acted in accordance with the covenant of God – the God of their fathers.</p>	<p>present ← <i>found</i>. made ... party to it ← <i>made stand</i>.</p>
<p>2 Chr 34:33</p>	<p>וַיִּסֶר יֹאשִׁיָּהוּ אֶת־כָּל־הַתּוֹעֵבוֹת מִכָּל־הָאָרְצוֹת אֲשֶׁר לְבְנֵי יִשְׂרָאֵל וַיַּעֲבֹד אֶת כָּל־הַנִּמְצָא בְּיִשְׂרָאֵל לְעַבּוֹד אֶת־יְהוָה אֱלֹהֵיהֶם כָּל־יָמָיו לֹא סָרוּ מֵאַחֲרַי יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם: פ</p>	<p>And Josiah removed all the abominations from all the lands which <i>belonged</i> to the sons of Israel, and he made everyone who <i>was</i> present in Israel serve, <i>that is</i> serve the LORD their God. <i>In</i> all his days they did not depart <u>from following</u> the LORD God of their fathers.</p>	<p>present ← <i>found</i>. from following ← <i>from after</i>.</p>
<p>2 Chr 35:1</p>	<p>וַיַּעַשׂ יֹאשִׁיָּהוּ בִירוּשָׁלַם פֶּסַח לַיהוָה וַיִּשְׁחָטוּ הַפֶּסַח בְּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן:</p>	<p>And Josiah <u>celebrated</u> Passover to the LORD in Jerusalem, and they slaughtered the Passover <i>lamb</i> on the fourteenth <i>day</i> of the first month.</p>	<p> 2 Ki 23:21. celebrated ← <i>did</i>.</p>
<p>2 Chr 35:2</p>	<p>וַיַּעֲמֵד הַכֹּהֲנִים עַל־מִשְׁמֹרוֹתָם וַיַּחֲזְקֵם לְעַבּוֹדָת בֵּית יְהוָה:</p>	<p>And he appointed the priests in their duties, and he <u>encouraged</u> them in the work of the house of the LORD.</p>	<p>encouraged ← <i>strengthened</i>.</p>

2 Chr 35:3	<p>וַיֹּאמֶר לְלוֹיִם *הַמְבוּנִים *הַמְבִּינִים לְכָל־יִשְׂרָאֵל הַקְּדוּשִׁים לִיהוָה תָּנוּ אֶת־אָרוֹן־הַקֹּדֶשׁ בְּבַיִת אֲשֶׁר בָּנָה שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל אִין־לָכֶם מִשָּׂא בַכְּתָף עֲתָה עֲבֹדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְאֵת עַמּוֹ יִשְׂרָאֵל:</p>	<p>And he said to the Levites who {Q: explained} [K: were wise teachers of] the holy things of the LORD to all Israel, “Put the holy ark in the house which Solomon, the son of David, the king of Israel, built. <i>It is</i> not a burden to you on the shoulder. Now serve the LORD your God and his people Israel.</p>	<p>the holy things: or <i>the holy words</i>. Alternatively, the words could apply to the Levites, <i>who (were) holy</i>.</p>
2 Chr 35:4	<p>וְהִכּוֹנוּ לְבַיִת־אֲבוֹתֵיכֶם כַּמְחֻלְקוֹתֵיכֶם בְּכֹתֵב דָּוִד מֶלֶךְ יִשְׂרָאֵל וּבַמְּכֻתָּב שְׁלֹמֹה בָּנוּ:</p>	<p>And {Q: prepare yourselves} [K: be prepared] in your paternal house according to your divisions, <i>as specified</i> in the writings of David king of Israel and in the documents of Solomon his son.</p>	<p>There is no marginal <i>qere</i> reading in [WLC], but it is implicit because of the incompatible consonants and pointing.</p>
2 Chr 35:5	<p>וְעַמְדוּ בַקֹּדֶשׁ לְפִלְגוֹת בַּיִת הָאֲבוֹת לְאֲחֵיכֶם בְּנֵי הָעָם וּחְלֻקַת בַּיִת־אָב לְלוֹיִם:</p>	<p>And stand in the holy <i>place</i> according to the divisions of the paternal houses of your brothers – the <u>people at large</u> – and the category of the paternal house of the Levites.</p>	<p>people at large ← <i>sons of the people</i>.</p>
2 Chr 35:6	<p>וְשַׁחֲטוּ הַפֶּסַח וְהִתְקַדְּשׁוּ וְהִכְיֵנוּ לְאֲחֵיכֶם לַעֲשׂוֹת כְּדַבְר־יְהוָה בְּיַד־מֹשֶׁה: פ</p>	<p>And slaughter the Passover <i>lamb</i>, and sanctify yourselves, and prepare your brothers to celebrate according to the word of the LORD, <i>given</i> through the <u>intermediacy</u> of Moses.”</p>	<p>celebrate ← <i>do</i>. intermediacy ← <i>hand</i>.</p>
2 Chr 35:7	<p>וַיִּרֶם יוֹשִׁיָּהוּ לְבָנֵי הָעָם צֹאן כְּבָשִׂים וּבְנֵי־עִזִּים הַכֹּל לְפֶסַחִים לְכָל־הַנִּמְצָא לְמִסְפַּר שְׁלֹשִׁים אֶלֶף וּבָקָר שְׁלֹשַׁת אֲלָפִים אֶלֶּה מִרְכוּשׁ הַמֶּלֶךְ: ס</p>	<p>And Josiah <u>contributed</u> to the <u>people at large</u> small cattle – lambs and goat kids – all as Passover <i>offerings</i> for everyone who <i>was present</i>, thirty thousand <i>offerings</i> in number, and three thousand oxen, these <i>being</i> from the king's possessions.</p>	<p>contributed ← <i>raised</i>. people at large ← <i>sons of the people</i>. present ← <i>found</i>.</p>
2 Chr 35:8	<p>וּשְׂרָיִו לְנֹדְבָה לָעָם לְכַהֲנָיִם וְלְלוֹיִם הִרְיֵמוּ חִלְקִיָּה וְזִכְרְיָהוּ וַיַּחֲיֵאל נְגִידֵי בַּיִת הָאֱלֹהִים לְכַהֲנָיִם נָתְנוּ לְפֶסַחִים אֲלָפִים וְשֵׁשׁ מֵאוֹת וּבָקָר שְׁלֹשׁ מֵאוֹת:</p>	<p>And his officials <u>contributed</u> generously to the people and to the priests and to the Levites. Hilkiyah and Zechariah and Jehiel, the leaders of the house of God, gave to the priests as Passover <i>animals</i> two thousand six hundred <i>small cattle animals</i> and three hundred oxen.</p>	<p>contributed ← <i>raised</i>.</p>

2 Chr 35:9	<p>*וְכֹנַנְיָהוּ *וְכֹנַנְיָהוּ וְשִׁמְעֵיָהוּ וְנִתְנָאֵל אָחִיו וְחֹשְׁבֵיָהוּ וְיַעֲיָאֵל וְיֹזָבָד שְׂרֵי הַלְוִיִּם הָרִימוּ לַלְוִיִּם לַפֶּסַחִים חֲמֵשֶׁת אֲלָפִים וּבְקָר חֲמֵשׁ מֵאוֹת:</p>	<p>And {K: Conaniah} [Q: Cananiah] and Shemaiah and Nethaneel his brothers, and Hashabiah and Jeiel and Jozabad, Levite officials, contributed to the Levites as Passover <i>animals</i> five thousand <i>small cattle animals</i> and five hundred oxen.</p>	<p>Conaniah (<i>ketiv</i>), Cananiah (<i>qere</i>): see 2 Chr 31:12. <hr/> Nethaneel: see Num 1:8.</p>
2 Chr 35:10	<p>וּתְכַוֵּן הָעֲבוּדָה וַיַּעֲמֵדוּ הַכֹּהֲנִים עַל-עֲמֻדֹם וְהַלְוִיִּם עַל-מַחְלְקוֹתָם כַּמִּצְוֹת הַמְּלֶכֶד:</p>	<p>And the work was organized, and the priests stood in their post, and the Levites in their divisions, according to the king's commandment.</p>	
2 Chr 35:11	<p>וַיִּשְׁחֲטוּ הַפֶּסַח וַיִּזְרְקוּ הַכֹּהֲנִים מִיָּדָם וְהַלְוִיִּם מִפְּשִׁיטֵיהֶם:</p>	<p>And they slaughtered the Passover <i>lamb</i>, and the priests sprinkled <i>the blood</i> with their hands, and the Levites flayed <i>it</i>.</p>	<p>with ← <i>from</i>.</p>
2 Chr 35:12	<p>וַיִּסְרוּ הָעֹלָה לְתֵתָם לְמַפְלְגוֹת לְבֵית-אֲבוֹת לְבְנֵי הָעָם לְהַקְרִיב לַיהוָה כַּכְּתוּב בְּסֵפֶר מֹשֶׁה וְכֵן לְבַקָּר:</p>	<p>Then they removed the burnt offering so as to allow the people at large, in sections according to <i>their</i> paternal house, to offer to the LORD as <i>it is</i> written in the book of Moses, and likewise with the oxen.</p>	<p>so as to allow ← <i>for their allowing</i>, a subjective genitive. <hr/> people at large ← <i>sons of the people</i>.</p>
2 Chr 35:13	<p>וַיִּבְשְׁלוּ הַפֶּסַח בָּאֵשׁ כַּמִּשְׁפָּט וְהַקֹּדְשִׁים בְּשָׁלוּ בַסִּירוֹת וּבִדְדוּדִים וּבַצִּלְחֹת וַיִּרְיִצּוּ לְכָל-בְּנֵי הָעָם:</p>	<p>And they cooked the Passover <i>lamb</i> on the fire according to the injunction, and they cooked the holy <i>sacrificed animals</i> in pots and cauldrons and bowls, and they quickly brought <i>that</i> to all the people at large.</p>	<p>people at large ← <i>sons of the people</i>.</p>
2 Chr 35:14	<p>וְאַחֵר הִכְיֵנוּ לָהֶם וּלְכַהֲנָיִם כִּי הַכֹּהֲנִים בְּנֵי אַהֲרֹן בְּהַעֲלוֹת הָעוֹלָה וְהַחֲלָבִים עַד-לַיְלָה וְהַלְוִיִּם הִכְיֵנוּ לָהֶם וּלְכַהֲנָיִם בְּנֵי אַהֲרֹן:</p>	<p>And afterwards they prepared <i>it</i> for themselves and for the priests, for the priests <i>were</i> the sons of Aaron, <i>occupied with</i> offering the burnt offering and the fat-offerings until night. So the Levites prepared <i>it</i> for themselves and for the priests – the sons of Aaron.</p>	<p>with offering: gerundial use of the infinitive.</p>
2 Chr 35:15	<p>וְהַמְשֻׁרָרִים בְּנֵי-אָסָף עַל-מַעֲמָדָם כַּמִּצְוֹת דָּוִד וְאָסָף וְהִימָן וַיְדַתּוּן חֲזֹנָה הַמְּלֶכֶד וְהַשְּׁעָרִים לְשַׁעַר וְשַׁעַר אֵין לָהֶם לְסוּר מֵעַל עֲבֹדָתָם כִּי-אַחִיהֶם הַלְוִיִּם הִכְיֵנוּ לָהֶם:</p>	<p>And the singers – the sons of Asaph – <i>were</i> at their post according to the commandment of David, as <i>were</i> Asaph and Heman and Jeduthun the king's seer, and the gatekeepers at each gate. They <i>were</i> not to leave their work, so their brothers the Levites made the <i>various</i> preparations for them.</p>	<p>at each gate ← <i>for gate and gate</i>. <hr/> leave ← <i>depart from at</i>.</p>

<p>2 Chr 35:16</p>	<p>וְתִכּוֹן כָּל-עֲבוֹדַת יְהוָה בַּיּוֹם הַהוּא לְעֲשׂוֹת הַפֶּסַח וְהַעֲלוֹת עֲלוֹת עַל מִזְבֵּחַ יְהוָה כְּמִצְוֹת הַמֶּלֶךְ יֹאשִׁיָּהוּ:</p>	<p>So all the LORD's work was prepared on that day – to celebrate the Passover and to make burnt offerings on the LORD's altar, according to the commandment of King Josiah.</p>	<p>celebrate ← <i>do</i>.</p>
<p>2 Chr 35:17</p>	<p>וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל הַנִּמְצָאִים אֶת-הַפֶּסַח בַּעַת הַהִיא וְאֶת-חֶג הַמִּצֹּת שִׁבְעַת יָמִים:</p>	<p>So the sons of Israel who <i>were</i> present celebrated the Passover at that time, and the Festival of the Unleavened Bread, for seven days.</p>	<p>present ← <i>found</i>. celebrated ← <i>did</i>.</p>
<p>2 Chr 35:18</p>	<p>וְלֹא-נִעְשְׂהָ פֶסַח כְּמִהְיוֹ בְיִשְׂרָאֵל מִיָּמֵי שְׁמוּאֵל הַנָּבִיא וְכָל-מְלָכֵי יִשְׂרָאֵל לֹא-עָשׂוּ כַּפֶּסַח אֲשֶׁר-עָשְׂהָ יֹאשִׁיָּהוּ וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל-יְהוּדָה וְיִשְׂרָאֵל הַנִּמְצָא וְיוֹשְׁבֵי יְרוּשָׁלַם: ס</p>	<p>And the Passover had not been celebrated like it in Israel since the days of Samuel the prophet, and none of the kings of Israel had celebrated <i>it</i> like the Passover which Josiah celebrated, with the priests and the Levites and all Judah and Israel which <i>was</i> present, and the inhabitants of Jerusalem.</p>	<p> 2 Ki 23:22. celebrated (3x) ← <i>done</i>. none ← <i>all ... not</i>. present ← <i>found</i>.</p>
<p>2 Chr 35:19</p>	<p>בְּשִׁמוֹנֵה עֶשְׂרֵה שָׁנָה לְמַלְכוּת יֹאשִׁיָּהוּ נִעְשְׂהָ הַפֶּסַח הַזֶּה:</p>	<p><i>It was</i> in the eighteenth year of Josiah's reign <i>that</i> this Passover was celebrated.</p>	<p> 2 Ki 23:23. celebrated ← <i>done</i>.</p>
<p>2 Chr 35:20</p>	<p>אַחֲרַי כָּל-זֹאת אֲשֶׁר הֵכִין יֹאשִׁיָּהוּ אֶת-הַבַּיִת עָלָה נָכוֹ מִלְּדַם-מִצְרַיִם לְהִלָּחֵם בְּכַרְכַּמִּישׁ עַל-פָּרַת וַיֵּצֵא לְקִרְאָתוֹ יֹאשִׁיָּהוּ:</p>	<p>After all this when Josiah had prepared the house, Necho king of Egypt came up to fight in Carchemish at the Euphrates, and Josiah went out to confront him.</p>	<p> 2 Ki 23:29. Necho: in 2 Ki 23:29, <i>Pharaoh-Nechoh</i>. Carchemish: AV= <i>Charchemish</i> here, but not in Isa 10:9 and Jer 46:2. to confront ← <i>towards, ↗</i></p>
<p>2 Chr 35:21</p>	<p>וַיִּשְׁלַח אֵלָיו מְלָאכִים לֵאמֹר מַה-לִּי וְלָךְ מִלֶּךְ יְהוּדָה לֹא-עָלִיךָ אִתָּה הַיּוֹם כִּי אֶל-בַּיִת מִלְחָמָתִי וְאֱלֹהִים אָמַר לְבַהֲלֵנִי חֲדַל-לָךְ מֵאֱלֹהִים אֲשֶׁר-עִמִּי וְאַל-יִשְׁחִיתֶךָ:</p>	<p>And <i>Necho</i> sent messengers to him, who said, “What <i>have</i> I got to do with you, <i>you</i> king of Judah? <i>It is</i> not against you <i>that I have</i> come today, but against a house with which I <i>am</i> at war. And God has told me to hasten. Stop <i>interfering</i> with God, who <i>is</i> with me, so that he does not bring you to ruin.”</p>	<p>↳ with the idea of <i>meeting</i> or <i>confronting</i>. what <i>have</i> I got to do with you ← <i>what to me and to you</i>. with which I <i>am</i> at war ← <i>of my war</i>. with God ← <i>from God</i>.</p>
<p>2 Chr 35:22</p>	<p>וְלֹא-הִסֵּב יֹאשִׁיָּהוּ פָּנָיו מִמֶּנּוּ כִּי לְהִלָּחֵם-בּוֹ הִתְחַפֵּשׂ וְלֹא שָׁמַע אֶל-דְּבָרֵי נָכוֹ מִפִּי אֱלֹהִים וַיָּבֵא לְהִלָּחֵם בְּבִקְעַת מִגְדוֹ:</p>	<p>But Josiah did not turn away from him; on the contrary, he had disguised himself so as to fight him. And he did not heed the words of Necho from the mouth of God, and he went to fight in the Valley of Megiddo.</p>	<p>turn away from him ← <i>turn his face from him</i>.</p>

2 Chr 35:23	וַיִּרוּ הַיָּרִיִּים לְמֶלֶךְ יֹאשִׁיָּהוּ וַיֹּאמֶר הַמֶּלֶךְ לְעֲבָדָיו הֶעֱבִירוּנִי כִּי הִחַלִּיתִי מְאֹד:	And archers shot at King Josiah, and the king said to his servants, “Move me, for I have been severely wounded.”	archers ← <i>shooters</i> .
2 Chr 35:24	וַיַּעֲבִירֵהוּ עֲבָדָיו מִן־הַמְּרֻכָבָה וַיִּרְכִּיבֵהוּ עַל רֶכֶב הַמְּשֻׁנָּה אֲשֶׁר־לוֹ וַיּוֹלִיכֵהוּ יְרוּשָׁלַם וַיָּמָת וַיִּקָּבֵר בְּקִבְרוֹת אֲבֹתָיו וְכָל־יְהוּדָה וִירוּשָׁלַם מִתְאַבְּלִים עַל־יֹאשִׁיָּהוּ: פ	So his servants transferred him from the chariot, and they put him on board in the second chariot which he had, and they conducted him to Jerusalem. And he died and was buried in the tombs of his fathers. And all of Judah and Jerusalem mourned for Josiah.	2 Ki 23:30. put him on board: or conveyed him.
2 Chr 35:25	וַיְקוֹנֵן יֵרֵמְיָהוּ עַל־יֹאשִׁיָּהוּ וַיֹּאמְרוּ כָּל־הַשָּׂרִים וְהַשְּׂרוֹת בְּקִינֹתֵיהֶם עַל־יֹאשִׁיָּהוּ עַד־הַיּוֹם וַיִּתְּנוּם לְחֹק עַל־יִשְׂרָאֵל וְהַנֶּם בְּתוֹבִים עַל־הַקִּינֹת:	And Jeremiah lamented for Josiah, and all the men and women singers have been speaking of Josiah in their lamentations up to today, and they made them a statute in Israel, and they are to be seen written in the Lamentations.	they are to be seen ← behold them.
2 Chr 35:26	וַיִּתֵּר דְּבָרֵי יֹאשִׁיָּהוּ וְחֻסְדָּיו כְּכָתוּב בְּתוֹרַת יְהוָה:	And the rest of the affairs of Josiah and his kind deeds were in accordance with what is written in the law of the LORD.	2 Ki 23:28.
2 Chr 35:27	וּדְבָרָיו הָרֵאשֻׁנִים וְהָאַחֲרֹנִים הֵנָּם כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יִשְׂרָאֵל וְיְהוּדָה:	And his exploits – the first and the last – are to be seen written in the Book of the Kings of Israel and Judah.	2 Ki 23:28. are to be seen ← behold them.
2 Chr 36:1	וַיִּקְחוּ עִם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיַּמְלִיכֵהוּ תַּחַת־אָבִיו בִּירוּשָׁלַם:	And the people of the land took Jehoahaz the son of Josiah, and they made him king in place of his father in Jerusalem.	2 Ki 23:30.
2 Chr 36:2	בֶּן־שְׁלוֹשׁ וְעֶשְׂרִים שָׁנָה יֹאָחָז בְּמַלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מֶלֶךְ בִּירוּשָׁלַם:	Jehoahaz was twenty-three years old when he started to reign, and he reigned in Jerusalem for three months.	2 Ki 23:31. Jehoahaz ← Joahaz, a shortened form of the usual spelling, but we retain the AV / traditional English name.
2 Chr 36:3	וַיִּסְרֶהוּ מֶלֶךְ־מִצְרַיִם בִּירוּשָׁלַם וַיַּעֲנֵשׂ אֶת־הָאָרֶץ מֵאָה כֶּבֶד־כֶּסֶף וְכֶבֶד זָהָב:	Then the king of Egypt removed him in Jerusalem and imposed a tax on the land of one hundred talents of silver and a talent of gold.	2 Ki 23:33. talents ... talent: see Ex 25:39.
2 Chr 36:4	וַיַּמְלֶךְ מֶלֶךְ־מִצְרַיִם אֶת־אֱלִיאִקִּים אָחִיו עַל־יְהוּדָה וִירוּשָׁלַם וַיִּסַּב אֶת־שְׁמוֹ יְהוִיאִקִּים וְאֶת־יֹאָחָז אָחִיו לָקַח נָכוֹ וַיְבִיאֵהוּ מִצְרַיִם: פ	And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and he changed his name to Jehoiakim. And Necho took Jehoahaz his brother and brought him to Egypt.	2 Ki 23:34, 1 Chr 3:15. Jehoahaz ← Joahaz, a shortened form of the usual spelling, but we retain the AV / traditional English name.

2 Chr 36:5	בְּזַעֲשָׁיִם וְחַמַּשׁ שָׁנָה יְהוֹיָקִים בְּמַלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה אֱלֹהָיו:	Jehoiakim was twenty-five years old when he <i>started to reign</i> , and he reigned for eleven years in Jerusalem, and he did what was wrong in the sight of the LORD his God.	2 Ki 23:36, 2 Ki 23:37.
2 Chr 36:6	עָלְיוּ עָלָה נְבוּכַדְנֶאֶצַּר מֶלֶךְ בָּבֶל וַיֹּאסְרֵהוּ בַּנְּחֹשְׁתִּים לְהִלְכוֹ בַּבֵּלָה:	Nebuchadnezzar king of Babylon campaigned against him and bound him in fetters so as to lead him to Babylon.	2 Ki 24:1. campaigned ← <i>went up</i> .
2 Chr 36:7	וּמִכְלֵי בַּיִת יְהוָה הֵבִיא נְבוּכַדְנֶאֶצַּר לְבָבֶל וַיִּתְּנֵם בְּהִיכְלוֹ בַּבֵּל:	And Nebuchadnezzar brought <i>some</i> of the equipment of the house of the LORD to Babylon, and he put it in his palace in Babylon.	palace: or <i>temple</i> .
2 Chr 36:8	וַיִּתֵּר דְּבָרֵי יְהוֹיָקִים וְתַעֲבָדָיו אֲשֶׁר-עָשָׂה וְהַנִּמְצָא עָלָיו הֵנָּם כְּתוּבִים עַל-סֵפֶר מַלְכֵי יִשְׂרָאֵל וַיהוּדָה וּמִמְלֶכֶת יְהוֹיָכִין בְּנוֹ תַחְתָּיו: פ	And <i>as for</i> the rest of the affairs of Jehoiakim, and his abominations which he <i>made</i> , and what was found against him, they <i>are to be seen</i> written in the Book of the Kings of Israel and Judah. And Jehoiachin his son reigned in his place.	2 Ki 24:5, 2 Ki 24:6, 1 Chr 3:16. made: or <i>did</i> . they <i>are to be seen</i> ← <i>behold them</i> .
2 Chr 36:9	בְּזַעֲשׂוֹנָה שָׁנִים יְהוֹיָכִין בְּמַלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים וְעֶשְׂרֵת יָמִים מֶלֶךְ בִּירוּשָׁלַם וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה:	Jehoiachin was eight years old when he <i>started to reign</i> , and he reigned for three months and ten days in Jerusalem, and he did what was wrong in the sight of the LORD.	2 Ki 24:8, 2 Ki 24:9.
2 Chr 36:10	וּלְתַשׁוּבַת הַשָּׁנָה שָׁלַח הַמֶּלֶךְ נְבוּכַדְנֶאֶצַּר וַיְבִאֵהוּ בַּבֵּלָה עִם-כְּלֵי חַמְדַּת בַּיִת-יְהוָה וַיַּמְלֶכֶת אֶת-צִדְקִיָּהוּ אָחִיו עַל-יְהוּדָה וִירוּשָׁלַם: פ	And <i>towards the end</i> of the year, King Nebuchadnezzar sent <i>orders</i> and had him brought to Babylon with the desirable objects of the house of the LORD, and he made Zedekiah his brother king over Judah and Jerusalem.	2 Ki 24:12, 2 Ki 24:13, 2 Ki 24:17, 1 Chr 3:16. 2 Ki 24:10 describes the same period, but with insufficient commonality to be considered a parallel verse. See [RBG]. towards the end ← <i>to the return</i> . had him brought ← <i>brought</i> , but also causative.
2 Chr 36:11	בְּזַעֲשָׁרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְּמַלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם:	Zedekiah was twenty-one years old when he <i>started to reign</i> , and he reigned in Jerusalem for eleven years.	2 Ki 24:18, Jer 52:1.
2 Chr 36:12	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה אֱלֹהָיו לֹא נִכְנַע מִלְפָּנָיִם יִרְמְיָהוּ הַנְּבִיא מִפִּי יְהוָה:	And he did what was wrong in the sight of the LORD his God, and he did not humble himself before Jeremiah the prophet <i>who spoke the pronouncement</i> of the LORD.	2 Ki 24:19, Jer 52:2. <i>who spoke</i> the pronouncement ← <i>from the mouth</i> .

2 Chr 36:13	וְגַם בַּמֶּלֶךְ נְבוּכַדְנֶאֱצַר מָרַד אֲשֶׁר הִשְׁבִּיעֵוּ בְּאֱלֹהִים וַיִּקְשׁ אֶת־עַרְפוֹ וַיִּאֲמָץ אֶת־לִבּוֹ מִשׁוּב אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And he also rebelled against King Nebuchadnezzar who had made him swear by God, and he was stiff-necked, and he hardened his heart against returning to the LORD God of Israel.	2 Ki 24:20, Jer 52:3. <hr/> he was stiff-necked ← he stiffened his neck. <hr/> against ← from.
2 Chr 36:14	גַּם כָּל־שָׂרֵי הַכֹּהֲנִים וְהָעָם הִרְבּוּ לַמַּעוֹל־מֵעַל כָּכָל תַּעֲבוֹת הַגּוֹיִם וַיִּטְמְאוּ אֶת־בַּיִת יְהוָה אֲשֶׁר הִקְדִּישׁ בִּירוּשָׁלַם:	Also all the senior priests and the people transgressed all the more, like all the abominations of the Gentiles, and they defiled the house of the LORD which he had sanctified in Jerusalem.	senior priests ← officials / princes of the priests. <hr/> transgressed all the more ← increased transgressing transgression.
2 Chr 36:15	וַיִּשְׁלַח יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם עֲלֵיהֶם בְּיַד מַלְאָכָיו הַשְּׂבָם וְשָׁלוּחַ כִּי־חָמַל עַל־עַמּוֹ וְעַל־מְעוֹנּוֹ:	And the LORD God of their fathers sent word to them through the intermediacy of messengers, rising early and sending word, because he had pity on his people and on his dwelling.	intermediacy ← hand. <hr/> messengers: the same word as for angels. <hr/> rising early and sending: both verbs are an infinitive absolute.
2 Chr 36:16	וַיְהִיו מְלַעְבִּים בְּמַלְאָכָיו הָאֱלֹהִים וּבוֹזִים דְּבָרָיו וּמַתְעַתְעִים בְּנִבְאָיו עַד עֲלוֹת חַמַּת־יְהוָה בְּעַמּוֹ עַד־לְאֵין מִרְפָּא:	But they kept ridiculing God's messengers and despising his words and mocking his prophets, until the LORD's fury arose against his people to the point of there being no remedy.	
2 Chr 36:17	וַיַּעַל עֲלֵיהֶם אֶת־מֶלֶךְ *כַּשְׂדִּיִּים* *כְּשָׂדִים וַיַּהַרֵג בַּחֹרֵיהֶם בַּחֶרֶב בַּבַּיִת מִקְדָּשָׁם וְלֹא חָמַל עַל־בְּחֹר וּבְתוֹלָה זָקֵן וַיִּשֶׂשׂ הַכֹּל נַתַּן בְּיָדוֹ:	And he brought the king of the Chaldeans up against them, and he killed their young men with the sword in their temple, and he did not spare young men or virgins, old men or anyone elderly – he delivered everyone into his hand.	Chaldeans: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. <hr/> their temple ← the house of their holy place.
2 Chr 36:18	וְכָל כְּלֵי בַיִת הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים וְאֶצְרוֹת בַּיִת יְהוָה וְאֶצְרוֹת הַמֶּלֶךְ וְשָׂרָיו הַכֹּל הֵבִיא בָבֶל:	And as for all the equipment of the house of God – large items and small items, and the treasuries of the house of the LORD and the treasuries of the king and his officials – he brought everything to Babylon.	Jer 52:17.
2 Chr 36:19	וַיִּשְׂרְפוּ אֶת־בַּיִת הָאֱלֹהִים וַיִּנְתְּצוּ אֶת חוֹמַת יְרוּשָׁלַם וְכָל־אֲרָמְנוֹתֶיהָ שָׂרְפוּ בְּאֵשׁ וְכָל־כְּלֵי מַחְמַדֶּיהָ לְהַשְׁחִית:	And they burnt the house of God, and they demolished the wall of Jerusalem, and they burnt all its palaces with fire, and they brought all its valuable furnishings to ruin.	2 Ki 25:9, 2 Ki 25:13, Jer 52:13.

<p>2 Chr 36:20</p>	<p>וַיִּגַל הַשְּׂאֲרִית מִן־הַחֶרֶב אֶל־בָּבֶל וַיְהִי־לוֹ וּלְבָנָיו לְעֲבָדִים עַד־מֶלֶךְ מַלְכוּת פָּרְס׃</p>	<p>And he deported the <u>survivors</u> of the sword to Babylon, and they became servants to him and to his sons, until the kingdom of Persia became a royal power,</p>	<p>survivors ← <i>remainder</i>. became a royal power ← <i>reigned</i>.</p>
<p>2 Chr 36:21</p>	<p>לְמַלְאוֹת דְּבַר־יְהוָה בְּפִי יְרֵמְיָהוּ עַד־רָצַתָּה הָאָרֶץ אֶת־שַׁבְּתוֹתֶיהָ כְּלַיְמֵי הַשְּׁמָה שַׁבְּתָהּ לְמַלְאוֹת שִׁבְעִים שָׁנָה׃ פ</p>	<p>to fulfil the word of the LORD communicated through Jeremiah, until the land had enjoyed its Sabbaths. For all the days <i>that it was</i> in desolation, it kept the Sabbath, fulfilling seventy years.</p>	<p>communicated through ← <i>by the mouth of</i>. desolation: as Lev 26:35. kept the Sabbath: or <i>rested</i>. fulfilling ← <i>to fulfil</i>.</p>
<p>2 Chr 36:22</p>	<p>וּבְשָׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרְס לְכָלוֹת דְּבַר־יְהוָה בְּפִי יְרֵמְיָהוּ הָעֵיר יְהוָה אֶת־רוּחַ כוֹרֶשׁ מֶלֶךְ־פָּרְס וַיַּעֲבֵר־קוֹל׃ בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִכְתָּב לְאִמֵּר׃ ס</p>	<p>Now in the first year of Cyrus king of Persia, in fulfilling the word of the LORD by the speech of Jeremiah, the LORD aroused the spirit of Cyrus king of Persia, and he had a proclamation made throughout his kingdom, and also by a letter, saying,</p>	<p> Ezra 1:1. Cyrus (2x) ← <i>Coresh</i>, but we retain the AV / traditional English name. in fulfilling ← <i>to be completed</i>. Gerundial use of the infinitive. speech ← <i>mouth</i>. had a proclamation made ← <i>caused a voice to pass through</i>. throughout ← <i>in all</i>.</p>
<p>2 Chr 36:23</p>	<p>כֹּה־אָמַר כּוֹרֶשׁ מֶלֶךְ פָּרְס כָּל־מַמְלָכוֹת הָאָרֶץ נָתַן לִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם וְהוּא־פָקַד עָלַי לְבַנּוֹת־לוֹ בַּיִת בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה מִי־בַכֶּם מִכָּל־עַמּוֹ יְהוָה אֱלֹהֵי עַמּוֹ וַיַּעַל׃</p>	<p>“This <i>is what</i> Cyrus king of Persia says: ‘The LORD God of heaven has given me all the kingdoms of the world, and he has charged me to build him a house in Jerusalem, which <i>is</i> in Judah. Who <i>is there</i> among you from all his people <i>to participate</i>? May the LORD his God <i>be</i> with him, and let him go up.’ ”</p>	<p> Ezra 1:2, Ezra 1:3. this <i>is what</i> ← <i>thus</i>. has given: in a Hebrew “OVS” (object-verb-subject) sentence. of the world: or <i>of the land</i>, i.e. <i>of the eastern world of antiquity</i>.</p>
<p>Ezra 1:1</p>	<p>וּבְשָׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרְס לְכָלוֹת דְּבַר־יְהוָה מִפִּי יְרֵמְיָה הָעֵיר יְהוָה אֶת־רוּחַ כּוֹרֶשׁ מֶלֶךְ־פָּרְס וַיַּעֲבֵר־קוֹל׃ בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִכְתָּב לְאִמֵּר׃</p>	<p>Now in the first year of Cyrus king of Persia, in fulfilling the word of the LORD from the speech of Jeremiah, the LORD aroused the spirit of Cyrus king of Persia, so that he had a proclamation made throughout his kingdom, and also by a letter, saying,</p>	<p> 2 Chr 36:22. Cyrus (2x) ← <i>Coresh</i>, but we retain the AV / traditional English name. in fulfilling ← <i>to be completed</i>. Gerundial use of the infinitive. speech ← <i>mouth</i>. had a proclamation made ← <i>caused a voice to pass through</i>. throughout ← <i>in all</i>.</p>

Ezra 1:2	<p>כִּה אָמַר כָּרַשׁ מֶלֶךְ פָּרַס כָּל מַמְלָכוֹת הָאָרֶץ גַּתָּן לִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם וְהוֹאֲפַקְד עָלַי לְבָנוֹת-לוֹ בַּיַּת בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה:</p>	<p>“This <i>is what</i> Cyrus king of Persia says: ‘The LORD God of heaven has given me all the kingdoms of the world, and he has charged me to build him a house in Jerusalem, which <i>is</i> in Judah.’</p>	<p> 2 Chr 36:23. <hr/>this <i>is what</i> ← <i>thus</i>. <hr/>has given: in a Hebrew “OVS” (object-verb-subject) sentence. <hr/>of the world: or <i>of the land</i>, i.e. <i>of the eastern world of antiquity</i>.</p>
Ezra 1:3	<p>מִי-בְכֶם מִכָּל-עַמּוֹ יְהִי אֱלֹהֵיו עִמּוֹ וְיַעַל לִירוּשָׁלַם אֲשֶׁר בִּיהוּדָה וְיִבֶן אֶת-בַּיִת יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלַם:</p>	<p>Who <i>is there</i> among you from all his people <i>to participate</i>? May his God be with him, and let him go up to Jerusalem, which <i>is</i> in Judah, and let him build the house of the LORD God of Israel – of the God who <i>is</i> in Jerusalem.</p>	<p> 2 Chr 36:23.</p>
Ezra 1:4	<p>וְכָל-הַנְּשֹׂאָר מִכָּל-הַמְּקוֹמוֹת אֲשֶׁר הוּא גָר-שָׁם יִנְשְׂאוּהוּ אֲנָשֵׁי מְקוֹמוֹ בַּכֶּסֶף וּבַזָּהָב וּבְרִכּוּשׁ וּבְבַהֲמָה עִם-הַנְּדָבָה לְבַיִת הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלַם:</p>	<p>And <i>as for anyone who is not able to move about in any place</i> where he lives, let the men of his home town <i>transport him with his silver and gold and with his property and with his cattle, with his freewill-offering, to the house of God which is in Jerusalem.</i>’ ”</p>	<p>anyone ← <i>everyone</i>. <hr/>is not able to move about ← <i>remains</i>. <hr/>any place ← <i>all of the places</i>. <hr/>transport: or <i>help</i>.</p>
Ezra 1:5	<p>וַיָּקוּמוּ רֵאשֵׁי הָאָבוֹת לִיהוּדָה וּבְנֵימִן וְהַכֹּהֲנִים וְהַלְוִיִּם לְכָל הָעִיר הָאֱלֹהִים אֶת-רוּחוֹ לָעֲלוֹת לְבָנוֹת אֶת-בַּיִת יְהוָה אֲשֶׁר בִּירוּשָׁלַם:</p>	<p>And the paternal heads of Judah and Benjamin arose, as <i>did</i> the priests and the Levites. God aroused the spirit of all <i>of them</i> to go up and to build the house of the LORD which <i>is</i> in Jerusalem.</p>	
Ezra 1:6	<p>וְכָל-סְבִיבֵיתֵיהֶם חִזְקוּ בִידֵיהֶם בְּכָל-יֶכֶסֶף בְּזָהָב בְּרִכּוּשׁ וּבְבַהֲמָה וּבַמְּגִדָּנוֹת לְבָד עַל-כָּל-הַתְּנָדָב: ס</p>	<p>And all those around them <i>supplemented their resources</i> with articles of silver, of gold, with possessions and with cattle and with valuables, besides everything given as a freewill-offering.</p>	<p>supplemented their resources ← <i>strengthened their hands</i>. <hr/>given as a freewill-offering ← <i>he gave willingly</i>, but apparently a passive use of <i>hithpael</i> (common in Modern Hebrew when there is no agent of the passive). Compare Jer 4:2, Job 5:4, Ps 119:52.</p>
Ezra 1:7	<p>וְהַמֶּלֶךְ כְּוָרַשׁ הוֹצִיא אֶת-כְּלֵי בַיִת-יְהוָה אֲשֶׁר הוֹצִיא נְבוּכַדְנֶצַּר מִירוּשָׁלַם וַיִּתֵּן בְּבַיִת אֱלֹהֵיו:</p>	<p>And King Cyrus brought the equipment of the house of the LORD out which Nebuchadnezzar had brought out of Jerusalem and had put in the house of his gods.</p>	
Ezra 1:8	<p>וַיֹּצִיאֵם כְּוָרַשׁ מֶלֶךְ פָּרַס עַל-יַד מִתְרַדַּת הַגְּזָבָר וַיִּסְפְּרֵם לְשֵׁשׁבַצָר הַנְּשִׂיא לִיהוּדָה:</p>	<p>So Cyrus king of Persia brought them out <i>under the direction</i> of Mithredath the treasurer, and he <i>registered</i> them with Sheshbazzar the leading person of Judah.</p>	<p>under the direction ← <i>at the hand</i>. <hr/>registered ← <i>counted</i>.</p>

Ezra 1:9	וְאֵלֶּה מִסְפָּרָם אֲגָרְטָלֵי זָהָב שְׁלֹשִׁים אֲגָרְטָלֵי-כֶסֶף אֶלֶף מַחְלָפִים תְּשַׁעָּה וְעֶשְׂרִים: ס	And these <i>are</i> their quantities: thirty golden basins, one thousand silver basins, twenty- nine <i>slaughtering</i> knives,	
Ezra 1:10	כְּפוּרֵי זָהָב שְׁלֹשִׁים כְּפוּרֵי כֶסֶף מְשֻׁנִּים אַרְבַּע מֵאוֹת וְעֶשְׂרֵה כְּלִים אֲחֵרִים אֶלֶף: ס	thirty golden <u>bowls</u> , four hundred and ten silver <u>bowls</u> of second quality, <i>and</i> one thousand other items.	bowls (2x): the etymology suggests <i>expiatory bowls</i> .
Ezra 1:11	כָּל-כְּלִים לְזָהָב וְלַכֶּסֶף חֲמִשָּׁת אֲלָפִים וְאַרְבַּע מֵאוֹת הַכֹּל הֶעֱלָה שֶׁשֶׁבַּצָר עִם הָעֹלֹת הַגּוֹלָה מִבָּבֶל לִירוּשָׁלַם: פ	All the items of gold and silver <i>amounted to</i> five thousand four hundred. Sheshbazzar brought <i>them</i> all up <i>along</i> with the deportees <u>being brought up</u> from Babylon to Jerusalem.	being brought up: gerundial use of the <i>niphal</i> infinitive.
Ezra 2:1	וְאֵלֶּה בְּנֵי הַמְּדִינָה הָעֹלִים מִשְׁבֵּי הַגּוֹלָה אֲשֶׁר הִגְלָה *נְבוּכַדְנֶצַּר *נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל לְבָבֶל וַיָּשׁוּבוּ לִירוּשָׁלַם וַיהוּדָה אִישׁ לְעִירוֹ:	And the following <i>are</i> the <u>fraternity</u> of the province who came <i>back</i> up from the displaced body of deportees, whom {Q: Nebuchadnezzar} [K: Nebuchadnezzor] king of Babylon deported to Babylon, and <i>who</i> returned to Jerusalem and Judah, each to his <i>own</i> city.	Neh 7:6. the following ← <i>these</i> . fraternity ← <i>sons</i> . Similarly often throughout the chapter. Are the names following the word towns, e.g. <i>Bethlehem</i> , <i>Jericho</i> , <i>Ramah</i> , or people, <i>P(h)arosh</i> , <i>Shephatiah</i> etc.? We choose a word that accommodates both senses, <i>fraternity</i> . AV differs (<i>children</i>).
Ezra 2:2	אֲשֶׁר-בָּאוּ עִם-זְרֻבָּבֶל יֵשׁוּעַ נְחֵמְיָה שֶׁרְיָה רַעֲלִיָּה מְרֹדַכַּי בִּלְשָׁן מִסְפָּר בְּגוּי רְחוּם בַּעְנָה מִסְפָּר אַנְשֵׁי עַם יִשְׂרָאֵל: ס	<i>Those</i> who came with Zerubbabel <i>were</i> Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum <i>and</i> Baanah. The number of the men of the people of Israel <i>was as follows</i> :	Neh 7:7. Jeshua: see 1 Chr 24:11. Mordecai: see Esth 2:5. Mispar: AV= <i>Mishpar</i> .
Ezra 2:3	בְּנֵי פֶרֶעַשׁ אֲלָפִים מֵאָה שִׁבְעִים וּשְׁנַיִם: ס	the <u>fraternity</u> of Parosh <i>numbered</i> two thousand one hundred and seventy-two;	Neh 7:8. fraternity: see note on Ezra 2:1.
Ezra 2:4	בְּנֵי שֶׁפְּטִיָּה שְׁלֹשׁ מֵאוֹת שִׁבְעִים וּשְׁנַיִם: ס	the <u>fraternity</u> of Shephatiah <i>numbered</i> three hundred and seventy-two;	Neh 7:9.
Ezra 2:5	בְּנֵי אֲרָח שִׁבְעַת מֵאוֹת חֲמִשָּׁה וּשְׁבַעִים: ס	the <u>fraternity</u> of Arah <i>numbered</i> seven hundred and seventy-five;	Neh 7:10.
Ezra 2:6	בְּנֵי-פַחַת מוֹאָב לְבְנֵי יֵשׁוּעַ יֹאָב אֲלָפִים שְׁמֹנֶה מֵאוֹת וּשְׁנַיִם עָשָׂר: ס	the <u>fraternity</u> of Pahath-Moab, of <i>the line</i> of the sons of Jeshua- Joab, <i>numbered</i> two thousand eight hundred and twelve;	Neh 7:11. Pahath-Moab ← <i>the governor of Moab</i> , but it seems to be a name, also of a man, as in Ezra 8:4, Neh 7:11. The word for <i>governor</i> occurs in Ezra 5:3, in an Aramaic section.
Ezra 2:7	בְּנֵי עֵילָם אֶלֶף מֵאוֹת חֲמִשִּׁים וְאַרְבָּעָה: ס	the <u>fraternity</u> of Elam <i>numbered</i> one thousand two hundred and fifty-four;	Neh 7:12.

Ezra 2:8	בְּנֵי זֵתוּא תִּשְׁעַת מֵאוֹת וְאַרְבָּעִים וַחֲמִשָּׁה: ס	the fraternity of <i>Zattu</i> numbered nine hundred and forty-five;	Neh 7:13. <hr/> Zattu: see Neh 10:14.
Ezra 2:9	בְּנֵי זַכַּי שִׁבְעַת מֵאוֹת וְשֵׁשִׁים: ס	the fraternity of <i>Zaccai</i> numbered seven hundred and sixty;	Neh 7:14.
Ezra 2:10	בְּנֵי בְנֵי גִישׁ מֵאוֹת אַרְבָּעִים וּשְׁנָיִם: ס	the fraternity of <i>Bani</i> numbered six hundred and forty-two;	Neh 7:15.
Ezra 2:11	בְּנֵי בְבַי שֵׁשׁ מֵאוֹת עֶשְׂרִים וּשְׁלֹשָׁה: ס	the fraternity of <i>Bebai</i> numbered six hundred and twenty-three;	Neh 7:16.
Ezra 2:12	בְּנֵי עֲזָגָד אֶלֶף מֵאָתַיִם עֶשְׂרִים וּשְׁנָיִם: ס	the fraternity of <i>Azgd</i> numbered one thousand two hundred and twenty-two;	Neh 7:17.
Ezra 2:13	בְּנֵי אֲדוֹנִיקָם שֵׁשׁ מֵאוֹת וְשֵׁשִׁים וּשְׁשָׁה: ס	the fraternity of <i>Adonikam</i> numbered six hundred and sixty- six;	Neh 7:18.
Ezra 2:14	בְּנֵי בִגְוַי אַלְפִים חֲמִשִּׁים וּשְׁשָׁה: ס	the fraternity of <i>Bigvai</i> numbered two thousand and fifty-six;	Neh 7:19.
Ezra 2:15	בְּנֵי עֲדִין אַרְבַּע מֵאוֹת חֲמִשִּׁים וְאַרְבָּעָה: ס	the fraternity of <i>Adin</i> numbered four hundred and fifty-four;	Neh 7:20.
Ezra 2:16	בְּנֵי-אֶטֶר לִיחֻזְקִיָּה תִּשְׁעִים וּשְׁמֹנָה: ס	the fraternity of <i>Ater</i> , of <i>Hezekiah's line</i> , numbered ninety-eight;	Neh 7:21.
Ezra 2:17	בְּנֵי בְצַי שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וּשְׁלֹשָׁה: ס	the fraternity of <i>Bezai</i> numbered three hundred and twenty-three;	Neh 7:23.
Ezra 2:18	בְּנֵי יוֹרָה מֵאָה וּשְׁנָיִם עָשָׂר: ס	the fraternity of <i>Jorah</i> numbered one hundred and twelve;	Neh 7:24.
Ezra 2:19	בְּנֵי חָשׁוּם מֵאָתַיִם עֶשְׂרִים וּשְׁלֹשָׁה: ס	the fraternity of <i>Hashum</i> numbered two hundred and twenty-three;	Neh 7:22.
Ezra 2:20	בְּנֵי גִבָּר תִּשְׁעִים וַחֲמִשָּׁה: ס	the fraternity of <i>Gibbar</i> numbered ninety-five;	Neh 7:25.
Ezra 2:21	בְּנֵי בֵית-לְחָם מֵאָה עֶשְׂרִים וּשְׁלֹשָׁה: ס	the fraternity of <i>Bethlehem</i> numbered one hundred and twenty-three;	Neh 7:26. <hr/> Bethlehem: see Gen 35:19.
Ezra 2:22	אֲנָשֵׁי נֶטֶפָה חֲמִשִּׁים וּשְׁשָׁה: ס	the men of <i>Netophah</i> numbered fifty-six;	Neh 7:26.
Ezra 2:23	אֲנָשֵׁי עֲנָתוֹת מֵאָה עֶשְׂרִים וּשְׁמֹנָה: ס	the men of <i>Anathoth</i> numbered one hundred and twenty-eight;	Neh 7:27.
Ezra 2:24	בְּנֵי עֲזַמְוֶת אַרְבָּעִים וּשְׁנָיִם: ס	the fraternity of <i>Azmaveth</i> numbered forty-two;	Neh 7:28.

Ezra 2:25	בְּנֵי קִרְיַת עָרִים כְּפִירָה וּבְאֵרוֹת שִׁבְעַת מֵאוֹת וְאַרְבָּעִים וּשְׁלֹשָׁה: ס	the fraternity of <u>Kiriath-Arim</u> , <u>Chephirah</u> and <u>Beeroth</u> <i>numbered</i> seven hundred and forty-three;	Neh 7:29. <hr/> Kiriath-Arim: AV= <i>Kirjath-arim</i> , but sometimes with an “i” in <i>Kiriathaim</i> .
Ezra 2:26	בְּנֵי הַרְמָה וְגִבְעַת שֵׁשׁ מֵאוֹת עֶשְׂרִים וְאַחַד: ס	the fraternity of <u>Ramah</u> and <u>Geba</u> <i>numbered</i> six hundred and twenty-one;	Neh 7:30. <hr/> Ramah ← <i>the Ramah</i> . <hr/> Geba: AV differs, having the pausal form <i>Gaba</i> here. See Josh 18:24.
Ezra 2:27	אֲנָשֵׁי מִכְמָס מֵאָה עֶשְׂרִים וּשְׁנַיִם: ס	the men of <u>Michmas</u> <i>numbered</i> one hundred and twenty-two;	Neh 7:31. <hr/> Michmas: see 1 Sam 13:2.
Ezra 2:28	אֲנָשֵׁי בֵּית-אֵל וְהַעֲי מֵאֲתָיִם עֶשְׂרִים וּשְׁלֹשָׁה: ס	the men of <u>Beth-El</u> and <u>Ai</u> <i>numbered</i> two hundred and twenty-three;	Neh 7:32. <hr/> Ai ← <i>the Ai</i> .
Ezra 2:29	בְּנֵי נְבוֹ חֲמִשִּׁים וּשְׁנַיִם: ס	the fraternity of <u>Nebo</u> <i>numbered</i> fifty-two;	Neh 7:33.
Ezra 2:30	בְּנֵי מַגְבִּישׁ מֵאָה חֲמִשִּׁים וּשְׁשָׁה: ס	the fraternity of <u>Magbish</u> <i>numbered</i> one hundred and fifty- six;	
Ezra 2:31	בְּנֵי עֵילָם אַחֲרֵי אֶלְף מֵאֲתָיִם חֲמִשִּׁים וְאַרְבָּעָה: ס	the fraternity of the other <u>Elam</u> <i>numbered</i> one thousand two hundred and fifty-four;	Neh 7:34.
Ezra 2:32	בְּנֵי חָרִים שְׁלֹשׁ מֵאוֹת וְעֶשְׂרִים: ס	the fraternity of <u>Harim</u> <i>numbered</i> three hundred and twenty;	Neh 7:35.
Ezra 2:33	בְּנֵי-לֹד חֲדִיד וְאוֹנוֹ שִׁבְעַת מֵאוֹת עֶשְׂרִים וְחֲמִשָּׁה: ס	the fraternity of <u>Lod</u> , <u>Hadid</u> and <u>Ono</u> <i>numbered</i> seven hundred and twenty-five;	Neh 7:37.
Ezra 2:34	בְּנֵי יֶרִחוֹ שְׁלֹשׁ מֵאוֹת אַרְבָּעִים וְחֲמִשָּׁה: ס	the fraternity of <u>Jericho</u> <i>numbered</i> three hundred and forty-five;	Neh 7:36. <hr/> Jericho ← <i>Jerecho</i> , but we retain the AV / traditional English name.
Ezra 2:35	בְּנֵי סִנְאָה שְׁלֹשַׁת אֲלָפִים וּשְׁשׁ מֵאוֹת וּשְׁלֹשִׁים: ס	the fraternity of <u>Senaah</u> <i>numbered</i> three thousand six hundred and thirty;	Neh 7:38.
Ezra 2:36	הַכֹּהֲנִים בְּנֵי יִדְעִיָּה לְבֵית יֵשׁוּעַ תִּשְׁעַת מֵאוֹת שִׁבְעִים וּשְׁלֹשָׁה: ס	the priests <i>who were</i> the sons of <u>Jedaiah</u> , of the house of <u>Jeshua</u> , <i>numbered</i> nine hundred and seventy-three;	Neh 7:39. <hr/> Jeshua: see 1 Chr 24:11.
Ezra 2:37	בְּנֵי אִמֶּר אֶלְף חֲמִשִּׁים וּשְׁנַיִם: ס	the fraternity of <u>Immer</u> <i>numbered</i> one thousand and fifty-two;	Neh 7:40.
Ezra 2:38	בְּנֵי פֶשְׁחוֹר אֶלְף מֵאֲתָיִם אַרְבָּעִים וּשְׁבַע: ס	the fraternity of <u>Pashhur</u> <i>numbered</i> one thousand two hundred and forty-seven;	Neh 7:41. <hr/> Pashhur: see Jer 20:1.
Ezra 2:39	בְּנֵי חָרִים אֶלְף וּשְׁבַע עָשָׂר: ס	the fraternity of <u>Harim</u> <i>numbered</i> one thousand and seventeen;	Neh 7:42.

Ezra 2:40	הַלְוִיִּם בְּנֵי־יֵשׁוּעַ וְקַדְמִיאֵל לְבָנֵי הַדָּוִיָּה שִׁבְעִים וְאַרְבַּעַה: ס	the Levites, the sons of Jeshua and Kadmiel, of the sons of Hodaviah, <i>numbered</i> seventy-four;	Neh 7:43. <hr/> Jeshua: see 1 Chr 24:11.
Ezra 2:41	הַמְשֻׁרְרִים בְּנֵי אֶסָף מֵאָה עֶשְׂרִים וּשְׁמֹנֶה: פ	the singers, the sons of Asaph, <i>numbered</i> one hundred and twenty-eight;	Neh 7:44.
Ezra 2:42	בְּנֵי הַשְּׁעָרִים בְּנֵי־שְׁלוֹם בְּנֵי־אֶטֶר בְּנֵי־טַלְמוֹן בְּנֵי־עֲקוּב בְּנֵי חֲטִיטָא בְּנֵי שׁוּבַי הַכֹּל מֵאָה שְׁלֹשִׁים וְתִשְׁעָה: פ	the sons of the gatekeepers – the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, <i>and</i> the sons of Shobai – <i>numbered in total</i> one hundred and thirty-nine.	Neh 7:45.
Ezra 2:43	הַנְּתִינִים בְּנֵי־צִיחָא בְּנֵי־חֲשׁוּפָא בְּנֵי טַבְעוֹת: בְּנֵי־קֶרֶס בְּנֵי־סִיעָהָא בְּנֵי פָדוֹן:	The temple-servants, the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,	Neh 7:46.
Ezra 2:44	בְּנֵי־קֶרֶס בְּנֵי־סִיעָהָא בְּנֵי פָדוֹן:	the sons of Keros, the sons of Siaha, the sons of Padon,	Neh 7:47.
Ezra 2:45	בְּנֵי־לְבָנָה בְּנֵי־חַגְבָּה בְּנֵי עֲקוּב:	the sons of Lebanah, the sons of Hagabah, the sons of Akkub,	Neh 7:48.
Ezra 2:46	בְּנֵי־חַגְבָּה בְּנֵי־שְׁמַלִי** שְׁלָמִי בְּנֵי חַנָּן:	the sons of Hagab, the sons of {Q: Shalmal} [K: Shamlai], the sons of Hanan,	Neh 7:48, Neh 7:49.
Ezra 2:47	בְּנֵי־גִדֵּל בְּנֵי־גַחַר בְּנֵי רְאִיָּה: בְּנֵי־רִצִּין בְּנֵי־נְקוּדָא בְּנֵי גַזָּם:	the sons of Giddel, the sons of Gahar, the sons of Reaiah,	Neh 7:49, Neh 7:50.
Ezra 2:48	בְּנֵי־רִצִּין בְּנֵי־נְקוּדָא בְּנֵי גַזָּם:	the sons of Rezin, the sons of Nekoda, the sons of Gazzam,	Neh 7:50, Neh 7:51.
Ezra 2:49	בְּנֵי־עֲזָא בְּנֵי־פָסַח בְּנֵי בְּסִי: בְּנֵי־אֲסָנָה בְּנֵי־מְעִינִים** מְעוּנִים בְּנֵי נְפִיסִים** נְפִוּסִים:	the sons of Uzza, the sons of Paseah, the sons of Besai,	Neh 7:51, Neh 7:52. <hr/> Uzza: see 2 Sam 6:3.
Ezra 2:50	בְּנֵי־אֲסָנָה בְּנֵי־מְעִינִים** מְעוּנִים בְּנֵי נְפִיסִים** נְפִוּסִים:	the sons of Asnah, the sons of {Q: Meunim} [K: Meinim], the sons of {Q: Nephusim} [K: Nephisim],	Neh 7:52. <hr/> Meunim (<i>qeré</i>): AV= <i>Mehunim</i> .
Ezra 2:51	בְּנֵי־בַקְבּוּק בְּנֵי־חַקוּפָא בְּנֵי חַרְחוּר:	the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,	Neh 7:53.
Ezra 2:52	בְּנֵי־בַצְלוּת בְּנֵי־מְחִידָא בְּנֵי חַרְשָׂא:	the sons of Bazluth, the sons of Mehida, the sons of Harsha,	Neh 7:54.
Ezra 2:53	בְּנֵי־בַרְקוֹס בְּנֵי־סִסְרָא בְּנֵי־תַמַּח:	the sons of Barkos, the sons of Sisera, the sons of Tamah,	Neh 7:55. <hr/> Tamah: AV= <i>Thamah</i> here, but <i>Tamah</i> in Neh 7:55.
Ezra 2:54	בְּנֵי נְצִיחַ בְּנֵי חֲטִיפָא:	the sons of Nezhiah, the sons of Hatipha,	Neh 7:56.

Ezra 2:55	בְּנֵי עֲבָדֵי שְׁלֹמֹה בְּנֵי־סֹטַי בְּנֵי־הַסֹּפֶרֶת בְּנֵי פְּרוּדָא׃	the sons of Solomon's servants, the sons of Sotai, the sons of Sophereth, the sons of Peruda,	Neh 7:57. Sophereth ← <i>Hassophereth</i> , i.e. <i>the scribe</i> (feminine).
Ezra 2:56	בְּנֵי־יַעֲלָה בְּנֵי־דַרְקוֹן בְּנֵי גִדֵּל׃	the sons of Jaalah, the sons of Darkon, the sons of Giddel,	Neh 7:58.
Ezra 2:57	בְּנֵי שִׁפְטִיָּה בְּנֵי־חַטִּיל בְּנֵי פְּכֶרֶת הַצְּבָיִים בְּנֵי אָמִי –	the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of the Zebaim, the sons of Ami –	Neh 7:59.
Ezra 2:58	כָּל־הַנְּתִינִים וּבְנֵי עֲבָדֵי שְׁלֹמֹה שְׁלֹשׁ מֵאוֹת תְּשַׁעִּים וּשְׁנָיִם׃ ס	all the temple-servants and the sons of Solomon's servants <i>numbered</i> three hundred and ninety-two.	Neh 7:60.
Ezra 2:59	וְאַלֶּה הָעֹלִים מִתֵּל מֶלַח תֵּל חַרְשָׁא כְּרוּב אַדָּן אִמֶּר וְלֹא יָכְלוּ לְהַגִּיד בֵּית־אֲבוֹתָם וְזָרְעָם אִם מִי־שְׂרָאֵל הֵם׃	And the following <i>are</i> those who went up from Tel-Melah, Tel-Harsha, Cherub, Addan <i>and</i> Immer, but they could not specify their paternal house or their family line – whether they were of Israel – :	Neh 7:61. the following ← <i>these</i> . Tel-Harsha: AV= <i>Tel-harsa</i> here, as if with a <i>ש</i> , but different again in Neh 7:61. specify ← <i>tell</i> . family line ← <i>seed</i> .
Ezra 2:60	בְּנֵי־דְלִיָּה בְּנֵי־טוֹבִיָּה בְּנֵי נְקוּדָא שְׁשׁ מֵאוֹת חֲמִשִּׁים וּשְׁנָיִם׃ ס	the sons of Delaiah, the sons of Tobiah <i>and</i> the sons of Nekoda, <i>who numbered</i> six hundred and fifty-two,	Neh 7:62. Tobiah: AV also has <i>Tobiah</i> in Ezra and Nehemiah, but <i>Tobijah</i> in Zechariah and 2 Chronicles, which may reflect the <i>dagesh</i> in the <i>yod</i> .
Ezra 2:61	וּמִבְּנֵי הַכֹּהֲנִים בְּנֵי חֲבַיָּה בְּנֵי הַקּוֹז בְּנֵי בַרְזַלַּי אֲשֶׁר לָקַח מִבָּנוֹת בַּרְזַלַּי הַגִּלְעָדִי אִשָּׁה וַיִּקְרָא עַל־שֵׁמָם׃	and <i>those</i> of the sons of the priests <i>who were</i> the sons of Hobaiah, the sons of Hakkoz, <i>and</i> the sons of Barzillai who took a wife from the daughters of Barzillai the Gileadite, and he was named after them.	Neh 7:63. Hobaiah: AV= <i>Habaiah</i> . Hakkoz: AV= <i>Koz</i> . One could read <i>the Koz</i> . Gileadite: see Gen 31:21. named after them ← <i>called after their name</i> .
Ezra 2:62	אֵלֶּה בִּקְשׁוּ כְּתָבָם הַמְּתִיחִשִׁים וְלֹא נִמְצְאוּ וַיִּגְאָלוּ מִן־הַכֹּהֲנָה׃	These looked for their registration <i>among</i> those registered by genealogy, but they were not found, so they were disqualified from the priesthood as extraneous.	Neh 7:64. registration ← <i>writing</i> . were disqualified ... as extraneous ← <i>were polluted</i> .
Ezra 2:63	וַיֹּאמֶר הַתִּרְשָׁתָא לָהֶם אֲשֶׁר לֹא־יֵאָכְלוּ מִקֹּדֶשׁ הַקְּדוּשִׁים עַד עֲמֹד כֹּהֵן לְאוּרִים וּלְתַמִּים׃	And the governor told them that they were not to eat <i>anything</i> from the holy of holies until a priest should stand with Urim and Thummim.	Neh 7:65. governor ← <i>Tirshatha</i> . A Persian word [CB], [biblehub.com]. See Neh 8:9. Urim and Thummim: see Ex 28:30.
Ezra 2:64	כָּל־הַקְּהָל כְּאֶחָד אַרְבַּע רְבֹוא אַלְפִים שְׁלֹשׁ־מֵאוֹת שָׁשִׁים׃	The whole convocation together <i>numbered</i> forty-two thousand three hundred and sixty <i>people</i> ,	Neh 7:66.

Ezra 2:65	מִלְבַּד עַבְדֵיהֶם וְאִמָּהֲתֵיהֶם אֵלֶּה שְׁבַעַת אֲלָפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְשִׁבְעָה וְלֵהֶם מְשֻׁרְרִים וּמְשֻׁרְרוֹת מֵאֲתָיִם:	apart from these menservants and maidservants of theirs – seven thousand three hundred and thirty-seven <i>of them</i> . And they <i>also had</i> two hundred male and female singers.	Neh 7:67.
Ezra 2:66	סוּסֵיהֶם שִׁבְעַת מֵאוֹת שְׁלֹשִׁים וְשֵׁשָׁה פְּרָדֵיהֶם מֵאֲתָיִם אַרְבַּעִים וַחֲמִשָּׁה:	Their horses <i>numbered</i> seven hundred and thirty-six; their mules, two hundred and forty- five;	
Ezra 2:67	גְּמֻלֵיהֶם אַרְבַּעַת מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה חֲמֹרִים שֵׁשֶׁת אֲלָפִים שִׁבְעַת מֵאוֹת וְעֹשְׂרִים: פ	their camels, four hundred and thirty-five; the donkeys, six thousand seven hundred and twenty.	Neh 7:69.
Ezra 2:68	וּמֵרֵאשִׁי הָאָבוֹת בְּבֹאֵם לְבַיִת יְהוָה אֲשֶׁר בִּירוּשָׁלַם הִתְנַדְּבוּ לְבַיִת הָאֱלֹהִים לְהַעֲמִידוֹ עַל־מְכוּנּוֹ:	And when <i>some</i> of the paternal heads came to the house of the LORD which <i>is</i> in Jerusalem, they gave freewill-offerings for the house of God, to set it on its foundation.	Neh 7:70.
Ezra 2:69	כְּכֹחַם נָתְנוּ לְאוֹצַר הַמְּלָאכָה זָהָב דְּרַבְּמֹנִים שִׁשְׁרִבָּאוֹת וְאֶלֶף ס וְכֶסֶף מְנִים חֲמִשָּׁת אֲלָפִים וְכִתְנַת כְּהֵנִים מֵאָה: ס	They <u>contributed</u> according to their means to the treasury for the work: sixty-one thousand darics <i>of gold</i> , five thousand manehs <i>of silver</i> , and one hundred priests' gowns.	Neh 7:70, Neh 7:71, Neh 7:72. <hr/> contributed ← gave. <hr/> darics: a daric is a gold coin. <hr/> manehs: 1 maneh = 100 shekels. See 1 Ki 10:17.
Ezra 2:70	וַיָּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וּמִזֵּהָעָם וְהַמְּשֻׁרְרִים וְהַשׁוֹעֲרִים וְהַנְּתִינִים בְּעָרֵיהֶם וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם: ס	And the priests and the Levites, and <i>some</i> of the people, and the singers and the gatekeepers and the temple-servants lived in their cities, as <i>did</i> all Israel in their cities.	Neh 7:73.
Ezra 3:1	וַיְגַע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעָרֵים ס וַיֵּאָסְפוּ הָעָם כְּאִישׁ אֶחָד אֶל־ירוּשָׁלַם: ס	And <u>by the time</u> the seventh month came, the sons of Israel <i>were</i> in <i>their</i> cities, and the people gathered <u>in unison</u> in Jerusalem.	Neh 7:73, Neh 8:1. <hr/> by the time: wider use of the vav. <hr/> in unison ← like one man. <hr/> in Jerusalem ← to Jerusalem.
Ezra 3:2	וַיָּקָם יֵשׁוּעַ בֶּן־יֹזָדָק וְאָחִיו הַכֹּהֲנִים וְזִרְבָבֶל בֶּן־שְׂאֵלְתִיאל וְאָחִיו וּבְנֵיו אֶת־מִזְבֵּחַ אֱלֹהֵי יִשְׂרָאֵל לְהַעֲלוֹת עָלָיו עֹלֹת כַּכָּתוּב בְּתוֹרַת מֹשֶׁה אִישׁ־הָאֱלֹהִים:	And Jeshua the son of Jozadak arose, as <i>did</i> his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers, and they built the altar of the God of Israel, to <u>make</u> burnt offerings on it, as <i>it is</i> written in the law of Moses, the man of God.	Jeshua: see 1 Chr 24:11. <hr/> to make ← to offer.

Ezra 3:3	<p>וַיִּכְנֹּוּ הַמִּזְבֵּחַ עַל־מְכוֹנֹתָיו כִּי בְּאִימָה עָלִיָּהֶם מֵעַמִּי הָאֲרָצוֹת *וַיַּעַל **וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה עֹלוֹת לַבֶּקֶר וּלְעֶרֶב:</p>	<p>And they set up the altar on its <u>base</u>, because in a dread <i>which had come</i> over them because of the peoples of the <i>various</i> countries, {K: they} [Q: one] <u>made</u> burnt offerings to the LORD on it – burnt offerings of the morning and of the evening.</p>	<p>base ← <i>bases</i>. made ← <i>offered</i>.</p>
Ezra 3:4	<p>וַיַּעֲשׂוּ אֶת־חַג הַסִּכּוֹת כַּכְּתוּב וְעֹלֹת יוֹם בְּיוֹם בְּמִסְפָּר כַּמְשָׁפֵט דְּבַר־יוֹם בְּיוֹמוֹ:</p>	<p>And they <u>celebrated</u> the Festival of Tabernacles as <i>it is</i> written, and they <i>made</i> burnt offerings daily, in the <i>right</i> quantity, according to the ordinance of the daily proceeding.</p>	<p>celebrated ← <i>did</i>.</p>
Ezra 3:5	<p>וְאַחֲרֵיכֵן עֹלֹת תָּמִיד וּלְחֻדָּשִׁים וּלְכָל־מוֹעֲדֵי יְהוָה הַמְקֻדָּשִׁים וּלְכָל מִתְנַדֵּב נִדְּבָה לַיהוָה:</p>	<p>And after that <i>was</i> the recurrent burnt offering, both for the new moons and for all the LORD's sanctified festival times, and a freewill-offering from everyone <i>who</i> freely offered <i>it</i> to the LORD.</p>	
Ezra 3:6	<p>מִיּוֹם אֶחָד לְחֹדֶשׁ הַשְּׁבִיעִי הֵחִלּוּ לְהַעֲלוֹת עֹלוֹת לַיהוָה וְהִיכַל יְהוָה לֹא יֻסַּד:</p>	<p>From the first day of the seventh month, they began to <u>make</u> burnt offerings to the LORD, <u>although</u> the LORD's temple had not yet had its foundations laid.</p>	<p>make ← <i>offer</i>. although: concessive use of the <i>vav</i>. had its foundations laid ← <i>been founded</i>.</p>
Ezra 3:7	<p>וַיִּתְּנוּ־כֶסֶף לַחֲצֵבִים וּלְחָרָשִׁים וּמֵאֲכָל וּמִשְׁתֵּה וּשְׁמֵן לְצַדִּימִים וּלְצָרִים לְהַבְיֵא עֵצֵי אֲרָזִים מִן־הַלְּבָנוֹן אֶל־יָם יָפוֹא כְּרִשְׁיוֹן כְּוָרֶשׁ מִלְּדַפְרִים עָלֵיהֶם: פ</p>	<p>And they gave money to the <u>stonemasons</u> and to the craftsmen, as <i>well as</i> food and drink and oil, <i>and</i> to the <u>Sidonians</u> and the Tyrians, for bringing cedar wood from Lebanon to the sea of Joppa, according to the <u>authorization</u> given to them by Cyrus king of Persia.</p>	<p>stonemasons ← <i>hewers</i>. Sidonians: see Gen 10:15. authorization ← <i>permission</i>.</p>
Ezra 3:8	<p>וּבִשְׁנָה הַשְּׁנִית לְבוֹאֵם אֶל־בַּיִת הָאֱלֹהִים לִירוּשָׁלַם בַּחֹדֶשׁ הַשְּׁנִי הֵחִלּוּ זְרֻבָבֶל בֶּן־שָׂאֲלִיתַיָּאל וַיֵּשׁוּעַ בֶּן־יֹצָדָק וּשְׂאָר אַחֵיהֶם הַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הַבָּאִים מִהַשְּׁבִי יְרוּשָׁלַם וַיַּעֲמִידוּ אֶת־הַלְוִיִּם מִבְּן עֶשְׂרִים שָׁנָה וּמִמֶּלְאָח עַל־מְלֶאכֶת בַּיִת־יְהוָה: פ</p>	<p>And in the second year after their <u>coming</u> to the house of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel and <u>Jeshua</u> the son of Jozadak and the rest of their brothers – the priests and the Levites – and all those who came <i>back</i> from captivity <i>to</i> Jerusalem, began to appoint the Levites from twenty years old and above to superintend the work of the house of the LORD.</p>	<p>after their coming: gerundial use of the infinitive. Jeshua: see 1 Chr 24:11.</p>

Ezra 3:9	<p>וַיַּעֲמֵד יֵשׁוּעַ בְּנֵי וְאָחִיו קַדְמִיֵּאל וּבְנָיו בְּנֵי־יְהוּדָה כְּאַחַד לְנֹצֵחַ עַל־עֲשֵׂה הַמְּלָאכָה בְּבֵית הָאֱלֹהִים ס בְּנֵי חֲנָדָד בְּנֵיהֶם וְאָחֵיהֶם הַלְוִיִּם:</p>	<p>And Jeshua, his sons and his brothers, <i>and</i> Kadmiel and his sons – the sons of Judah – stood in unison to superintend those doing the work in the house of God, with the sons of Henadad, and their sons and their brothers, the Levites.</p>	<p>Jeshua: see 1 Chr 24:11. <hr/> Judah: another name for Hodaviah; compare Ezra 2:40. <hr/> those doing ← <i>the doer of</i>.</p>
Ezra 3:10	<p>וַיִּסְדּוּ הַבְּנִים אֶת־הַיְכָל יְהוָה וַיַּעֲמִידוּ הַכֹּהֲנִים מְלַבְּשִׁים בַּחֲצָצְרוֹת וְהַלְוִיִּם בְּנֵי־אָסָף בְּמַצְלֵתִים לְהַלֵּל אֶת־יְהוָה עַל־יְדֵי דָוִד מֶלֶךְ־יִשְׂרָאֵל:</p>	<p>And the builders laid the foundations of the LORD's temple, and they appointed priests in <i>full</i> dress, with trumpets, and also Levites – sons of Asaph – with cymbals, to praise the LORD according to the instructions of David king of Israel.</p>	<p>laid the foundations of ← <i>founded</i>. <hr/> they appointed: i.e. <i>the superintendents appointed</i>. <hr/> in <i>full</i> dress ← <i>dressed</i>. <hr/> instructions ← <i>hands</i>.</p>
Ezra 3:11	<p>וַיַּעֲנוּ בְּהַלֵּל וּבְהוֹדֹת לַיהוָה כִּי טוֹב כִּי־לְעוֹלָם חֲסָדוֹ עַל־יִשְׂרָאֵל וְכָל־הָעָם הֲרִיעוּ תְרוּעָה גְדוֹלָה בְּהַלֵּל לַיהוָה עַל הוֹסֵד בֵּית־יְהוָה: ס</p>	<p>And they sang to the LORD in praise and thanksgiving – that He is good, For his kindness to Israel is age-abiding. And all the people shouted with loud shouting in praising the LORD for <i>the fact that the</i> foundations of the house of the LORD had been laid.</p>	<p>in praise and thanksgiving ... in praising: gerundial use of the infinitive. <hr/> the foundations ... had been laid ← <i>was founded</i>.</p>
Ezra 3:12	<p>וְרַבִּים מֵהַכֹּהֲנִים וְהַלְוִיִּם וְרֵאשֵׁי הָאֲבוֹת הַזְּקֵנִים אֲשֶׁר רָאוּ אֶת־הַבַּיִת הָרֵאשׁוֹן בַּיָּסְדוֹ זֶה הִבִּית בְּעֵינֵיהֶם בְּכִים בְּקוֹל גָּדוֹל וְרַבִּים בְּתְרוּעָה בְּשִׂמְחָה לְהָרִים קוֹל:</p>	<p>And many of the priests and the Levites and the elderly paternal heads who had seen the first house, when this house had its foundations laid before their eyes, wept with a loud voice, and many raised their voice in shouting for joy.</p>	<p>when ... had its foundations laid ← <i>in the founding of</i>. <hr/> raised their voice in shouting for joy ← <i>in shouting for joy in raising the voice</i>. Gerundial use of the infinitive with <i>in raising</i>.</p>
Ezra 3:13	<p>וְאִין הָעָם מִכִּירִים קוֹל תְרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם כִּי הָעָם מְרִיעִים תְרוּעָה גְדוֹלָה וְהַקוֹל נִשְׁמַע עַד־לְמֶרְחֹק: פ</p>	<p>And the people <i>could</i> not distinguish <i>between</i> the sound of shouting for joy and the sound of weeping of the people, because the people were raising a loud shout, and the sound was heard a long way off.</p>	<p>distinguish <i>between</i> ← <i>recognize</i>. <hr/> raising ← <i>shouting</i>. <hr/> a long way off ← <i>up to from afar</i>.</p>
Ezra 4:1	<p>וַיִּשְׁמְעוּ צָרֵי יְהוּדָה וּבְנֵימִן כִּי־בָנִי הַגּוֹלָה בּוֹנִים הֵיכָל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:</p>	<p>But when the adversaries of Judah and Benjamin heard that the deportees were building a temple to the LORD God of Israel,</p>	<p>deportees ← <i>sons of deportation</i>.</p>

Ezra 4:2	<p>וַיָּגִשׁוּ אֶל־זְרֻבָּבֶל וְאֶל־רֵאשֵׁי הָאָבוֹת וַיֹּאמְרוּ לָהֶם נִבְנֶה עִמָּכֶם כִּי כַּכֶּם נִדְרֹשׁ לְאֱלֹהֵיכֶם * וְלֹא * * וְלֹא אֲנַחְנוּ זְבָחִים מִימֵי אֶסְרָחַדְדִּן מֶלֶךְ אַשּׁוּר הַמַּעֲלֶה אֶתְנוּ פֹּה:</p>	<p>they went up to Zerubbabel and the paternal fathers, and they said to them, “Let us build with you, because, like you, we will seek your God, and {Q: we have been sacrificing to him} [K: we have not been sacrificing] since the days of Esarhaddon king of Assyria, who brought us up here.”</p>	
Ezra 4:3	<p>וַיֹּאמְרוּ לָהֶם זְרֻבָּבֶל וַיִּשׁוּעַ וּשְׂאֵר רֵאשֵׁי הָאָבוֹת לְיִשְׂרָאֵל לֹא־לָכֶם וְלָנוּ לְבָנוֹת בַּיִת לְאֱלֹהֵינוּ כִּי אֲנַחְנוּ יַחַד נִבְנֶה לַיהוָה אֱלֹהֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּנוּ הַמֶּלֶךְ כּוֹרֶשׁ מֶלֶךְ־פָּרְס:</p>	<p>But Zerubbabel and Jeshua and the rest of the paternal heads of Israel said to them, “You <i>have</i> nothing <i>to do</i> with us <i>in building</i> the house for our God, for we <i>alone</i> will build to the LORD God of Israel, as King Cyrus king of Persia commanded us.”</p>	<p>Jeshua: see 1 Chr 24:11.</p> <hr/> <p>in building: gerundial use of the infinitive.</p> <hr/> <p>alone ← <i>together</i>, implying <i>without others</i>.</p>
Ezra 4:4	<p>וַיְהִי עִם־הָאָרֶץ מַרְפִּים יָדַי עִם־יְהוּדָה * וּמִבְלֵהִים * * וּמִבְהָלִים אוֹתָם לְבָנוֹת:</p>	<p>And the people of the land impeded the people of Judah, and they {K: harassed} [Q: terrified] them <i>in building</i>.</p>	<p>impeded ← <i>weakened the hands of</i>.</p> <hr/> <p>in building: gerundial use of the infinitive.</p>
Ezra 4:5	<p>וּסְכָרִים עָלֵיהֶם יוֹעֲצִים לְהַפֵּר עֲצָתָם כָּל־יְמֵי כּוֹרֶשׁ מֶלֶךְ פָּרְס וְעַד־מַלְכוּת דָּרְיוֹשׁ מֶלֶךְ־פָּרְס:</p>	<p>And they contracted advisers <i>to work</i> against them, to frustrate their plan for all the days of Cyrus king of Persia, and up to the reign of Darius king of Persia.</p>	<p>Darius ← <i>Doriavesh</i>, but we retain the AV / traditional English name.</p>
Ezra 4:6	<p>וּבְמַלְכוּת אַחַשְׁוֵרוֹשׁ בְּתַחֲלַת מַלְכוּתוֹ כָּתְבוּ שְׁטָנָה עַל־יִשְׁבֵי יְהוּדָה וִירוּשָׁלַם: ס</p>	<p>And in the reign of Ahasuerus, at the start of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.</p>	<p>Ahasuerus: see Esth 1:1.</p>
Ezra 4:7	<p>וּבְיָמֵי אֲרַתְחֶשְׁתָּא כָּתַב בְּשֵׁלֶם מִתְרַדַת טַבְּאָל וּשְׂאֵר * כְּנוֹתוֹ * * כְּנוֹתָיו עַל־* אֲרַתְחֶשְׁתָּא * * אֲרַתְחֶשְׁתָּ מֶלֶךְ פָּרְס וּכְתַב הַנְּשִׁתּוֹן כְּתוּב אֲרַמִּית וּמִתְרַגְּם אֲרַמִּית: פ</p>	<p>And in the days of Artaxerxes, Bishlam, Mithredath, Tabeel and the rest of his associates wrote to Artaxerxes king of Persia. And the content of the communiqué was written <i>in Aramaic</i>, and <i>on reception</i> it was translated from Aramaic.</p>	<p>Artaxerxes (2x): the second occurrence in the verse is a textual issue, with {K: <i>Artahshasta</i>} [Q: <i>Artahshast</i>], but we retain the AV / traditional English name. The first occurrence is as the <i>ketiv</i> of the second.</p> <hr/> <p>his associates: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p> <hr/> <p>content ← <i>writing</i>.</p>
Ezra 4:8	<p>רְחוּם בְּעַל־טֵעִם וּשְׁמַשִּׁי סָפְרָא כָּתְבוּ אֲגָרָה חֲדָה עַל־יְרוּשָׁלַם לְאֲרַתְחֶשְׁתָּא מִלְכָא כְּנִמָּא:</p>	<p>Rehum the chief minister and Shimshai the scribe wrote a letter to Artaxerxes the king against Jerusalem accordingly.</p>	<p>Ezra 4:8 - 6:18 (and Ezra 7:12 -7:26) is in Aramaic.</p> <hr/> <p>a letter ← <i>one letter</i>.</p> <hr/> <p>accordingly ← <i>according to the thread / saying</i>.</p>

Ezra 4:9	אָדִין רְחוּם בְּעַל־טֹעַם וְשִׁמְשַׁי סֹפֵר אֶת וְשָׂר כְּנֹתֵהוֹן דִּינָיָא וְאַפְרֹסְתֵיכָא טְרַפְלֵיָא אַפְרֹסִיָא * אַרְכוּי * אַרְכוּיָא בְּבִלְיָא שׁוּשַׁנִּיָא * דְּהוּא * * דְּהֵיאַ עַלְמֵיָא :	At that time Rehum the chief minister and Shimshai the scribe wrote, <u>along</u> with the rest of their associates, judges and magistrates, Tripolitans, Persians, Urukites, Babylonians, Shushanites (that is, Elamites),	Urukites: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . that is: MT points out <i>that is</i> as a demonym, <i>Dehavites</i> . along with ← <i>and</i> . AV differs in many respects.
Ezra 4:10	וְשָׂר אֲמִיָּא דִּי הַגְּלִי אֶסְנַפֵּר רַבָּא וְיִקְרִיא וְהוֹתֵב הַמּוֹ בְּקָרְיָה דִּי שְׁמֶרִין וְשָׂר עַבְרַנְהָרָה וְכַעֲנַת :	and the rest of the <i>various</i> peoples whom the great and honourable Osnappar deported and settled in the towns of Samaria, and the rest of the <i>region</i> on the far side of the river etcetera.	Osnappar: AV= <i>Asnappar</i> . [CB]= <i>Assur-bani-pal</i> or <i>Sardanapalus</i> . [Wikipedia]= <i>Ashurbanipal</i> . the far side of the river: i.e. <i>to the west of the Euphrates</i> . AV differs (<i>on this side</i>), which is perhaps a difference of perspective rather than of location. Also elsewhere in this chapter.
Ezra 4:11	דְּנָה פִּרְשָׁן אֲגֵרְתָּא דִּי שְׁלַחוּ עֲלוּהִי עַל־אַרְתַּחְשֶׁשְׁתָּא מַלְכָּא עַבְדֵּיךְ אֲנִשׁ עַבְרַנְהָרָה וְכַעֲנַת : פ	This <i>is</i> a transcript of the letter which they sent to him – to Artaxerxes the king. “From your <u>servants</u> , men from the far side of the river etcetera,	your servants: [BHS] has a <i>qeré</i> , <i>your servant</i> , but not from [WLC]. etcetera: or <i>at (this) time</i> . It may be a way of abbreviating the record of the communiqué, whilst the original may have contained a longer formal greeting. Compare Ruth 4:1.
Ezra 4:12	יְדִיעַ לְהוּא לְמַלְכָּא דִּי יְהוּדֵיָא דִּי סִלְקוּ מִן־לְוֹתָךְ עַלְיָנָא אַתּוּ לִירוּשָׁלַם קְרִיתָא מְרֻדָּתָא * וּבֵאִישְׁתָּא * * וּבִישְׁתָּא בְּנִין * וְשׁוּרִי * * וְשׁוּרִיָּא * אֲשַׁכְּלּוּ * * שְׁכָּלִילוּ וְאֲשִׁיָּא יַחֲסוּ :	let it be known to the king that the Jews who came up from <i>where you are</i> to us have come to Jerusalem, and they are <u>rebuilding</u> the rebellious and wicked city, and {K: they have <u>completed</u> the walls,} [Q: my walls have been completed,] and they have <u>laid</u> the foundations.	wicked: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. have completed: the <i>ketiv</i> is <i>hishtapal</i> ; the <i>qeré</i> is <i>pael</i> . rebuilding ← <i>building</i> . laid: we take this as <i>pael</i> perfect of root יחט rather than [AnLx]’s <i>hapel</i> future of חוט. See [FR] §178.
Ezra 4:13	כְּעֵן יְדִיעַ לְהוּא לְמַלְכָּא דִּי הֵן קְרִיתָא דָךְ תְּתַבְּנָא וְשׁוּרִיָּה יִשְׁתַּכְּלִלּוּן מִנְדָּה־בְּלוּ וְהִלְדִּי לָא יִנְתָּנוּן וְאַפְתָּם מַלְכִים תְּהַנְזִק :	Let it now be known to the king that if that city is <u>rebuilt</u> , and the walls are completed, they will not <u>pay</u> the levy of tax and excise, and in the end it will <u>harm the interests of the monarchy</u> .	rebuilt ← <i>built</i> . pay ← <i>give</i> . it will harm <i>the interests of the monarchy</i> ← <i>it [feminine generalising] / you will damage kings</i> .
Ezra 4:14	כְּעֵן כָּל־קִבְלֵי דִּי־מֶלֶךְ הֵיכְלָא מִלְחָנָא וְעֵרוֹת מִלְכָּא לָא אַרְיָךְ לָנָא לְמַחְזָא עַל־דְּנָה שְׁלַחְנָא וְהוֹדַעְנָא לְמַלְכָּא :	Now since our <u>salaries are paid</u> by the palace, and it <i>would not be</i> proper for us to see <i>any</i> <u>ingloriousness</u> of the king, we have sent <i>word</i> and informed the king about this,	salaries are paid by the palace ← <i>we salt-eat salt of the palace</i> . ingloriousness ← <i>nakedness</i> .

Ezra 4:15	<p>דִּי יִבְקֹר בְּסִפְרֵי דְכְרֵינֵיאָ דִּי אֲבֵהֶתֶד וְתֵהֱשִׁיב בְּסִפְרֵי דְכְרֵינֵיאָ וְתִנְדַּע דִּי קְרִיתָא דָּךְ קְרִיא מְרָדָא וּמְהַנְזִיקַת מְלָכִין וּמְדִנֵּן וְאַשְׁתַּדּוּר עֲבָדִין בְּגִיּוּהָ מִן־יּוֹמַת עֲלָמָא עַל־דְּנָה קְרִיתָא דָּךְ הִחְרַבְתָּ:</p>	<p>so that it may be investigated in the chronicles of your fathers, and so that you may find it in the chronicles and know that this city is a rebellious city which damages kings and provinces, and that they have been perpetrating an insurrection inside it since days of old, on account of which this city was destroyed.</p>	<p>it may be investigated ← one may investigate. Avoidance of the passive.</p> <hr/> <p>chronicles ← book of records.</p> <hr/> <p>days of old ← days of the age.</p>
Ezra 4:16	<p>מְהוֹדַעִין אֲנַחְנָה לְמַלְכָּא דִּי הֵן קְרִיתָא דָּךְ תִּתְבְּנָא וְשׁוּרֵיהָ יִשְׁתַּכְּלָלוּן לְקַבְּלֵי דְנָה חֵלְקִי בְּעֵבֶר נְהָרָא לָא אִיתִי לָךְ: פ</p>	<p>We hereby inform the king that if this city is rebuilt, and its walls are completed, as a result of it you will not have revenue from the far side of the river.”</p>	<p>its walls: re-pointed with a mappiq (שׁוּרֵיהָ), the word its would be explicit.</p> <hr/> <p>rebuilt ← built.</p> <hr/> <p>it ← this.</p>
Ezra 4:17	<p>פְּתַגְמָא שְׁלַח מְלָכָא עַל־רְחוּם בְּעַל־טַעַם וְשִׁמְשֵׁי סַפְרָא וְשָׂאֵר כְּנֻתְהוֹן דִּי יִתְבִּין בְּשַׁמְרִין וְשָׂאֵר עֲבַר־נְהָרָה שְׁלָם וּכְעַתָּה: ס</p>	<p>The king sent the following message to Rehum the chief minister and Shimshai the scribe and the rest of their associates who were living in Samaria, and the rest who were on the far side of the river: “Peace etcetera.</p>	<p>etcetera: see Ezra 4:11.</p>
Ezra 4:18	<p>נִשְׁתַּוְנָא דִּי שְׁלַחְתוּן עֲלֵינָא מְפָרֵשׁ קְרִי קְדָמִי:</p>	<p>The communiqué which you sent us has been translated and read before me,</p>	<p>us: plural of majesty.</p>
Ezra 4:19	<p>וּמְנִי שְׁיָם טַעַם וּבְקָרוּ וְהִשְׁפִּיחוּ דִּי קְרִיתָא דָּךְ מִן־יּוֹמַת עֲלָמָא עַל־מְלָכִין מִתְנַשְׂאָה וּמְרָד וְאַשְׁתַּדּוּר מִתְעַבְד־בָּהּ:</p>	<p>and a decree has been issued by me, and a search has been carried out, and it was found that this city since days of old has been rising up against kings, and that rebellion and insurrection have been perpetrated in it,</p>	<p>a search has been carried out, and it was found ← they searched, and they found. Avoidance of the passive.</p> <hr/> <p>days of old ← days of the age.</p>
Ezra 4:20	<p>וּמְלָכִין תְּקִיפִין הוּן עַל־יְרוּשָׁלַם וְשְׁלִיטִין בְּכָל עֲבַר נְהָרָה וּמְדָה בְלוּ וְהִלְדוּ מִתְיָהֵב לְהוֹן:</p>	<p>and that powerful kings have ruled over Jerusalem, as have rulers in all regions on the far side of the river, and the levy of tax and excise was paid to them.</p>	<p>have ruled over ← have been over.</p> <hr/> <p>paid ← given.</p>
Ezra 4:21	<p>כְּעַן שְׁיָמוּ טַעַם לְבַטְלָא גְּבַרִיא אֵלְדָךְ וְקְרִיתָא דָּךְ לָא תִּתְבְּנָא עַד־מְנִי טַעַמָא יִתְשָׁם:</p>	<p>Issue a decree now to stop those men, and that that city is not to be rebuilt, until the decree is issued by me.</p>	<p>rebuilt ← built.</p>
Ezra 4:22	<p>וְזִהִירִין הוּן שְׁלוּ לְמַעְבַּד עַל־דְּנָה לְמָה יִשְׁגָּא חֲבָלָא לְהַנְזִיקַת מְלָכִין: ס</p>	<p>And be warned against being negligent in this, so that the damage does not increase in harming the monarchy.”</p>	<p>being negligent ← doing negligence.</p> <hr/> <p>in harming: gerundial use of the infinitive.</p> <hr/> <p>the monarchy ← kings.</p>

Ezra 4:23	אָדִין מִדְּי פִּרְשֵׁן נִשְׁתַּנָּא דִּי *אַרְתַּחְשֵׁשְׁתַּא **אַרְתַּחְשֵׁשֶׁת מְלָכָא קָרִי קָדַם-רְחוּם וְשִׁמְשֵׁי סָפְרָא וּכְנָתְהוֹן אֲזִלוּ בְּהִילוּ לִירוּשָׁלַם עַל-יְהוּדָיָא וּבִטְלוּ הֵמוּ בְּאַדְרַע וְחִיל: ס	Then as soon as a transcript of King Artaxerxes' communiqué was read before Rehum and Shimshai the scribe, and their associates, they hastily went to Jerusalem, to the Jews, and they stopped them with <u>might</u> and force.	Artaxerxes: see Ezra 4:7. <hr/> might ← <i>an arm</i> .
Ezra 4:24	בְּאִדִּין בְּטִלַת עֲבִידַת בֵּית-אֱלֹהָא דִּי בִירוּשָׁלַם וְהוּת בְּטִלָּא עַד שְׁנַת תַּרְתִּין לְמַלְכוּת דְּרִיוֹשׁ מְלִדְ-פָּרְס: פ	Then the work on the house of G O D which <i>is</i> in Jerusalem stopped. And it was stopped until the second year of the reign of Darius king of Persia.	
Ezra 5:1	וְהַתְּנִיבִי חַגִּי *נְבִיאָה **נְבִיאָא וּזְכַרְיָה בֶר-עֵדוּא *נְבִיאָא **נְבִיאָא עַל-יְהוּדָיָא דִּי בִיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהֵא יִשְׂרָאֵל עֲלִיהוֹן: ס	Then Haggai the prophet prophesied, as <i>did</i> Zechariah the son of Iddo – the <u>prophets</u> to the Jews who <i>were</i> in Judah and in Jerusalem – to them in the name of the G O D of Israel.	the prophet ... the prophets: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .
Ezra 5:2	בְּאִדִּין קָמוּ זְרֻבָּבֶל בֶר-שָׁאֲלִיתִיאֵל וְיֵשׁוּעַ בֶר-יֹצְדָק וְשָׂרְיֹו לְמַבְנָא בֵּית אֱלֹהָא דִּי בִירוּשָׁלַם וְעִמְהוֹן *נְבִיאָא דִּי-אֱלֹהָא מְסַעְדִין לְהוֹן: פ	Then Zerubbabel the son of Shealtiel and <u>Jeshua</u> the son of Jozadak arose, and they began to build the house of G O D which <i>is</i> in Jerusalem, and with them <i>were</i> G O D's <u>prophets</u> helping them.	prophets: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . <hr/> Jeshua: see 1 Chr 24:11.
Ezra 5:3	בֵּה-זְמַנָּא אָתָא עֲלִיהוֹן תַּתְנִי פַּחַת עֲבַר-נַהֲרָה וְשֶׁתַר בּוֹזְנִי וּכְנָתְהוֹן וְכוּ אֲמַרִין לְהֵם מִן-שָׁם לְכֵם טַעַם בֵּיתָא דְנָה לְבָנָא וְאַשְׁרָנָא דְנָה לְשַׁכְּלָלָה: ס	At that very moment <u>Tattenai</u> the governor <i>of the region</i> on the far side of the river came to them, with <u>Shethar-Bozenai</u> and their associates, and they <u>said this</u> to them: “Who <u>gave you authorization</u> to build this house and to complete this <u>wall</u> ?”	Tattenai: AV= <i>Tatnai</i> . <hr/> Shethar-Bozenai: AV= <i>Shetharboznai</i> , as if a closed syllable (-boz-). <hr/> said this ← <i>say thus</i> . <hr/> gave you authorization ← <i>issued a decree to you</i> . <hr/> wall: or <i>furnishings</i> [FR], or <i>sanctuary</i> [BDB].
Ezra 5:4	אָדִין כְּנָמָא אֲמַרְנָא לְהֵם מִן-אֲנֹן שְׁמַתַת גְּבַרְיָא דִּי-דְנָה בְּנִינָא בְּנִין:	Then we accordingly told them what the names of the men were who were building this building.	

Ezra 5:5	וְעֵין אֱלֹהֵם הָיְתָה עַל־שְׂבִי יְהוּדָיָא וְלֹא־בִטְלוּ הַמֹּזֵ עַד־טַעֲמָא לְדַרְיוֹשׁ יְהָדָ וְאִדְּוִן יְתִיבֹן נְשִׁתּוֹנָא עַל־דְּנָה: פ	But the eye of their G O D was on the elders of the Jews, and they <i>could</i> not make them stop <i>the work</i> , and at length the matter came to Darius, when a communiqué about this was handed over.	but: adversative use of the <i>vav</i> . and at length ← <i>until</i> . was handed over ← <i>they</i> [Tattenai and Shethar-Bozenai] returned. Avoidance of the passive.
Ezra 5:6	פְּרִשְׁגֹּן אֲגָרְתָא דִּי־שִׁלַּח תַּתְנַי פַּחַת עֲבַר־נְהָרָה וּשְׁתַר בּוֹזַנַי וּכְנִוְתָהּ אֲפֹרְסִכְיָא דִּי בַעֲבַר נְהָרָה עַל־דַּרְיוֹשׁ מַלְכָא:	<i>There follows</i> a transcript of the letter which Tattenai the governor of <i>the regions</i> on the far side of the river, and Shethar-Bozenai and his associates, and the magistrates who <i>were</i> on the far side of the river, sent to Darius the king.	Shethar-Bozenai: see Ezra 5:3.
Ezra 5:7	פַּתְגָּמָא שְׁלַחוּ עֲלוּהִי וְכַדְנָה כְּתִיב בְּגִזָּה לְדַרְיוֹשׁ מַלְכָא שְׁלָמָא כֻּלָּא: ס	They sent the message to him, in which the following was written: “To Darius the king, complete peace.	the following ← <i>like this</i> .
Ezra 5:8	יָדִיעַ לְהוֹנָא לְמַלְכָא דִּי־אֲזַלְנָא לִיהוּד מְדִינְתָא לְבֵית אֱלֹהָא רַבָּא וְהוּא מִתְבְּנָא אֲבָן גָּלִל וְאָע מִתְשֵׁם בְּכַתְלִיָּא וְעַבְדִּתָּא דָּדָ אֲסַפְרָנָא מִתְעַבְּדָא וּמְצַלַח בִּידֵהֶם: ס	Let it be known to the king that we went to the province of Judah, to the house of the great G O D, and it is being built of hewn stone, and wood is being placed on the walls, and this work is being carried out with precision, and it is progressing well in their hands.	progressing well ← <i>being done and succeeding</i> .
Ezra 5:9	אִדְּוִן שְׂאֲלַנָּא לְשְׂבִיָּא אֱלָדָ כְּנָמָא אֲמַרְנָא לְהֵם מִן־שֵׁם לְכֵם טַעֲם בֵּיתָא דְנָה לְמִבְנֵיה וְאֲשַׁרְנָא דְנָה לְשִׁכְלָלָה:	Then we questioned those elders. This <i>is what</i> we said to them: ‘Who gave you authorization to build this house and to complete this wall?’	this <i>is what</i> : see Ezra 4:8 (<i>accordingly</i>). gave you authorization ← <i>issued a decree to you</i> . wall: see Ezra 5:3.
Ezra 5:10	וְאָף שְׁמַהֲתָהֶם שְׂאֲלַנָּא לְהֵם לְהוֹדְעוֹתָדָ דִּי נִכְתָּב שֵׁם־גְּבַרְיָא דִּי בְּרָאֵשִׁיָּהֶם: ס	And we also asked them to make their names known to you, so that we <i>could</i> write down the names of the men who <i>are</i> their head <i>people</i> .	
Ezra 5:11	וּכְנָמָא פַּתְגָּמָא הִתִּיבֹנָא לְמַמְרָ אֲנַחְנָא הַמֹּזֵ עַבְדוּהִי דִּי־אֱלֹהֵי שְׂמַיָּא וְאַרְעָא וּבְנִין בֵּיתָא דִּי־הוּא בְּנָה מִקְדַּמַּת דְּנָה שְׁנִין שְׁגִיָּאֵן וּמְלָדָ לְיִשְׂרָאֵל רַב בְּנָהִי וּשְׁכַלְלָה:	But <i>this is the response</i> which they gave us, saying, ‘We <i>are</i> the servants of the G O D of heaven and earth, and we are rebuilding the house which was built many years ago when a great king of Israel built it and completed it.	this ← <i>thus</i> . response which they gave ← <i>message they returned</i> . rebuilding ← <i>building</i> . ago ← <i>from before this</i> .

Ezra 5:12	<p>לְהִזְמוּדֵי הַרְגִזּוּ אֲבֹתֵינוּ לְאֱלֹהֵי שָׁמַיָא יְהוָה הַמֹּזֵב בְּיַד נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל *כַּסְדִּיא **כַּסְדָּאָה וּבֵיתָהּ דְנָה סְתִירָה וְעָמָה הַגְּלִי לְבָבֶל: ס</p>	<p>But because our fathers provoked the G O D of heaven to anger, he delivered them into the hand of Nebuchadnezzar king of Babylon, the Chal^{dean}, and he tore down this house and deported the people to Babylon.</p>	<p>Chaldean: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p>
Ezra 5:13	<p>בְּרִשְׁתָּהּ חֲדָה לְכוֹרֶשׁ מֶלֶכָּא דִּי בָבֶל כּוֹרֶשׁ מֶלֶכָּא שָׁם טַעַם בֵּית-אֱלֹהֵי דְנָה לְבָנָא:</p>	<p>But in the first year of Cyrus king of Babylon, Cyrus the king issued a decree to build this house of G O D.</p>	
Ezra 5:14	<p>וְאִף מְאֵנִיא דִּי-בֵית-אֱלֹהֵי דִּי דְהַבָּה וְכֶסֶף דִּי נְבוּכַדְנֶצַּר הֶנְפֵק מִן-הַיְכָלָא דִּי בִירוּשָׁלַם וְהֵיבֵל הַמֹּזֵב לְהַיְכָלָא דִּי בָבֶל הֶנְפֵק הַמֹּזֵב כּוֹרֶשׁ מֶלֶכָּא מִן-הַיְכָלָא דִּי בָבֶל וְהֵיבֹ לְשֶׁשְׁבַצָּר שְׁמֵהּ דִּי פָחָה שְׁמֵהּ:</p>	<p>And also, <i>as for</i> the articles of gold and silver of the house of G O D, which Nebuchadnezzar took out of the temple in Jerusalem and brought to the temple in Babylon, Cyrus the king brought them out of the temple in Babylon, and they were given to <i>a certain</i> Sheshbazzar by name, whom he had appointed governor,</p>	<p>temple in Babylon (2x) ← <i>temple of Babylon.</i> <hr/> <i>a certain</i> Sheshbazzar by name ← <i>Sheshbazzar his name.</i></p>
Ezra 5:15	<p>וְאָמַר-לֵיהּ *אֵלָה **אֵל מְאֵנִיא שְׂא אֶזְל-אַחַת הַמֹּזֵב בְּהַיְכָלָא דִּי בִירוּשָׁלַם וּבֵית אֱלֹהֵי יִתְבָּנָא עַל-אַתְרָהּ: ס</p>	<p>and he said to him, «Take these articles <i>and go and</i> deposit them in the temple in Jerusalem, and let the house of G O D be built on its site.»</p>	<p>these: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>. The word is Hebrew rather than Aramaic.</p>
Ezra 5:16	<p>אֲדִין שֶׁשְׁבַצָּר דָּד אָתָּא יְהוָה אֲשִׁיא דִּי-בֵית אֱלֹהֵי דִּי בִירוּשָׁלַם וּמִן-אֲדִין וְעַד-כְּעַן מִתְבָּנָא וְלֹא שְׁלָם:</p>	<p>Then this Sheshbazzar came <i>and</i> laid the foundations of the house of G O D in Jerusalem, and from then up to now it has been built, <i>but</i> it is not finished.’</p>	<p>but: adversative use of the <i>vav</i>.</p>
Ezra 5:17	<p>וּכְעַן הֵן עַל-מֶלֶכָּא טָב יִתְבַקֵּר בְּבֵית גְּנוּזֵי דִי-מֶלֶכָּא תְּמָה דִּי בְּבָבֶל הֵן אִיתִי דִּי-מִן-כוֹרֶשׁ מֶלֶכָּא שִׁים טַעַם לְמִבְנָא בֵּית-אֱלֹהֵי דָד בִירוּשָׁלַם וְרַעוּת מֶלֶכָּא עַל-דְנָה יִשְׁלַח עֲלֵינוּ: ס</p>	<p>So now, if the king approves, let a search be made where the king's treasure house <i>is</i> in Babylon, <i>as to</i> whether it is a <i>fact</i> that a decree was issued by Cyrus the king to build this house of G O D in Jerusalem, and let the king send his wishes to us concerning this <i>matter</i>.”</p>	<p>the king approves ← (<i>it is</i>) good to the king. <hr/> wishes ← <i>wish</i>.</p>
Ezra 6:1	<p>בְּאֲדִין דְרִיוֹשׁ מֶלֶכָּא שָׁם טַעַם וּבְקִירוֹ בְּבֵית סְפָרֵי דִּי גְנוּזֵי מִהַחֲתִין תְּמָה בְּבָבֶל:</p>	<p>Then Darius the king issued a decree, and they searched in the library where they deposit treasures in Babylon.</p>	<p>the library ← <i>the house of books</i>.</p>

Ezra 6:2	וְהִשְׁתַּכַּח בְּאֶחְמֵתָא בְּבִירְתָא דִּי בְּמִדְי מְדִינְתָהּ מְגֵלָה חֲדָה וְכֹן־כְּתִיב בְּגוּה דְכְרוּנָה: פ	And a scroll was found in Ecbatana, in the fortress which is in the province of Media, and this <i>is what</i> was written on it – a memorandum – :	a scroll ← <i>one scroll</i> . Ecbatana ← <i>Achmetha</i> , as AV, but we use the modern name. this <i>is what</i> ← <i>thus</i> . on it ← <i>in it</i> .
Ezra 6:3	בְּשָׁנַת חֲדָה לְכוֹרֶשׁ מְלָכָא כוֹרֶשׁ מְלָכָא שָׁם טַעַם בֵּית־אֱלֹהֵא בִירוּשָׁלַם בֵּיתָא יִתְבְּנָא אֶתְרֵ דִּי־דְבַחִין דְּבַחִין וְאִשְׁוּהִי מְסוּבְלִין רוּמָה אֲמִין שְׁתִּין פְּתִיָה אֲמִין שְׁתִּין:	“In the first year of Cyrus the king, Cyrus the king issued a decree. <i>Regarding</i> the house of G O D in Jerusalem, let the house be built <i>as</i> a place where sacrifices are offered. Now its foundations are load-bearing; its height <i>is</i> sixty cubits and its breadth <i>is</i> sixty cubits,	Cyrus the king ... Cyrus the king: otiose, but it is not necessarily inelegant in Aramaic. Compare Gen 12:5. sacrifices are offered ← <i>they sacrifice sacrifices</i> . Avoidance of the passive. cubit (2x): about 18 inches or 45 cm.
Ezra 6:4	גְּדַבְכִין דִּי־אֲבֹן גְּלָל תְּלַתָּא וְנִדְבָד דִּי־אָע חֲדַת וְנִפְקָתָא מִן־בֵּית מְלָכָא תִתְיָהב:	with three storeys of hewn stone and one storey of wood. And let the expenses be paid from the king's house.	storeys ... storey ← <i>layers ... layer</i> . paid ← <i>given</i> . house: i.e. <i>resources</i> .
Ezra 6:5	וְאִף מְאֵנִי בֵּית־אֱלֹהֵא דִּי דְהֵבָה וְכֶסֶפָא דִּי נְבוּכַדְנֶצַּר הִנְפִיק מִן־הֵיכְלָא דִּי־בִירוּשָׁלַם וְהֵיבֵל לְבַבְל יִהְיִיבֹן וְיִהְד לְהֵיכְלָא דִּי־בִירוּשָׁלַם לְאֶתְרָהּ וְתַחַת בְּבֵית אֱלֹהֵא: ס	And also, <i>as for</i> the articles of gold and silver of the house of G O D which Nebuchadnezzar took out of the temple in Jerusalem and brought to Babylon, let them be returned and let them go to the temple in Jerusalem, to their <i>rightful</i> place, and deposit them in the house of G O D.”	let them be returned ← <i>let them return</i> . let them go ← <i>let it go</i> . their <i>rightful</i> place ← <i>its (rightful) place</i> .
Ezra 6:6	כְּעֹן תְּתַנִּי פַחַת עֲבַר־נְהָרָה שְׁתַּר בּוּזְנִי וְכַנְנֹתָהוֹן אֲפִרְסֻכְיָא דִּי בַעְבַר נְהָרָה רְחִיקִין הוּן מִן־תְּמָה:	<i>Darius wrote</i> , “So Tattenai, governor of <i>the region on</i> the far side of the river, and Shethar-Bozenai and your associates, the magistrates <i>who are</i> on the far side of the river, <i>stay away</i> from there.	Shethar-Bozenai: see Ezra 5:3. your associates ← <i>their associates</i> (inappropriate in English after a vocative). stay away ← <i>be distant</i> .
Ezra 6:7	שְׁבִקוּ לְעֵבִידַת בֵּית־אֱלֹהֵא דְּד פַחַת יְהוּדִיא וְלִשְׁבִי יְהוּדִיא בֵּית־אֱלֹהֵא דְּד יְבִנּוּן עַל־אֶתְרָהּ:	Leave the work on this house of G O D alone; let the governor of the Jews and of the elders of the Jews build this house of G O D on its site.	work on ← <i>work of</i> .

Ezra 6:8	<p>וּמְנֵי שָׁיִם טָעַם לְמָא דִּי־תַעֲבֹדוֹן עַם־שְׂבִי יְהוּדִיא אַלְדָּ לְמִבְנֵא בֵּית־אֱלֹהֵא דְדָ וּמִנְכְּסֵי מְלָכָא דִּי מִדַּת עֲבָר נְהָרָה אֶסְפְּרָנָא נִפְקֵתָא תְּהוּא מְתִיבָא לְגַבְרִיא אֲלֵד דִּי־לָא לְבַטְלָא:</p>	<p>And a decree is <i>hereby</i> issued by me as to what you shall do with these elders of the Jews – regarding <u>the building</u> of this house of GOD – that from the king's <u>resources</u> <i>which are from</i> the tax on <i>the region</i> on the far side of the river, the expenses of these men shall be rigorously <u>paid</u> <i>and</i> that <i>they</i> are <u>not to be hindered</u>.</p>	<p>the building: gerundial use of the infinitive. resources ← <i>property</i>. paid ← <i>given</i>. not to be hindered ← <i>they (i.e. people) are not to hinder</i>. Avoidance of the passive.</p>
Ezra 6:9	<p>וּמָה חֲשָׁחוֹן וּבְגִי תוֹרִין וּדְכָרִין וְאִמְרִין לְעֶלְוֹן לְאֱלֹהֵא שְׁמֵיָא חֲנֻטִין מְלַח חֲמַר וּמִשַׁח כְּמֵאמַר כְּהֵנִיא דִּי־בִירוּשָׁלַם לְהוּא מְתִיב לְהֵם יוֹם בְּיוֹם דִּי־לָא שָׁלוּ:</p>	<p>And let whatever <i>they</i> need – bull-calves and rams and lambs for burnt offerings to the GOD of heaven, wheat, salt, wine and oil, according to the <u>specification</u> of the priests of Jerusalem – be given to them <u>on a daily basis</u> without fail,</p>	<p><i>they</i> need: <i>peal</i> participle feminine plural, <i>the being-neededful (things are)</i>. specification ← <i>saying</i> ← <i>to say</i>, or a noun, <i>edict</i>. on a daily basis ← <i>day on day</i>.</p>
Ezra 6:10	<p>דִּי־לְהוֹן מְהִקְרָבִין נִחוּחִין לְאֱלֹהֵא שְׁמֵיָא וּמְצֻלִין לְחַיִּי מְלָכָא וּבְנֵוָהִי:</p>	<p>so that they may offer sweet fragrances to the GOD of heaven and pray for the life of the king and his sons.</p>	
Ezra 6:11	<p>וּמְנֵי שָׁיִם טָעַם דִּי כָּל־אֲנָשׁ דִּי יְהִשָּׂנֵא פִתְגָמָא דְנָה יִתְנַסַּח אַע מִן־בֵּיתָהּ וּזְקוּף יִתְמַחַא עֲלֵהּ וּבֵיתָהּ נְלוּ יִתְעַבַּד עַל־דְּנָה:</p>	<p>And a decree is <i>hereby</i> issued by me that <i>as for</i> <u>any</u> man who changes this pronouncement, the wood be torn out of his house, and let him <u>be vertically affixed</u> to it, and let his house be made a dung heap for this.</p>	<p>any ← <i>every</i>. be vertically affixed ← <i>be set upright affixed</i>.</p>
Ezra 6:12	<p>וְאֱלֹהֵא דִּי שְׂכָן שְׁמָה תַמָּה יִמְגַר כָּל־מְלָךְ וְעַם דִּי יִשְׁלַח יָדָה לְהִשְׁנִיָה לְחַבְלָה בֵּית־אֱלֹהֵא דְדָ דִּי בִירוּשָׁלַם אַנְה דְרִיוֹשׁ שְׁמַת טָעַם אַסְפְּרָנָא יִתְעַבַּד: פ</p>	<p>And may the GOD who causes his name to dwell there overthrow <u>any</u> king or people who stretches out his hand to change or damage this house of GOD which <i>is</i> in Jerusalem. I, Darius, have issued a decree; let it be carried out diligently.”</p>	<p>any ← <i>every</i>.</p>
Ezra 6:13	<p>אַדִּין תַתְנִי פַחַת עֲבַר־נְהָרָה שְׁתַר בּוּזְנֵי וּכְנוּתָהוֹן לְקַבְלָ דִּי־שְׁלַח דְרִיוֹשׁ מְלָכָא כְּנָמָא אַסְפְּרָנָא עֲבָדוּ:</p>	<p>At this Tattenai the governor of <i>the region</i> on the far side of the river, Shethar-Bozenai, and their associates, pursuant to Darius the king sending <u>this</u>, carried <i>it</i> out diligently.</p>	<p>at this ← <i>then</i>. Shethar-Bozenai: see Ezra 5:3. this: see Ezra 4:8 (<i>accordingly</i>).</p>

Ezra 6:14	<p>וְשָׁבִי יְהוּדִיָּא בְּנִין וּמַצְלִיחִין בְּנִבְוֹאת חַגִּי *נְבִיאָה *נְבִיאָה וּזְכַרְיָה בֶרֶךְ-עֲדוּא וּבְנֵי וְשִׁכְּלָלוּ מִן-טַעַם אֱלֹהֵי יִשְׂרָאֵל וּמִטַּעַם כּוֹרֶשׁ וְדָרְיוֹשׁ וְאַרְתַּחְשֶׁשְׁתָּא מֶלֶךְ פָּרְס:</p>	<p>And the elders of the Jews built and made good progress with the prophecy of Haggai the prophet and Zechariah the son of Iddo being fulfilled, and they built and completed it, by the decree of the G O D of Israel, and by the decree of Cyrus and Darius, and Artaxerxes king of Persia.</p>	<p>the prophet: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>made good progress ← succeeded. The good progress could be because of ongoing prophesying.</p>
Ezra 6:15	<p>וְשִׁיַּיָּא בֵּיתָה דְּנָה עַד יוֹם תְּלַתָּה לִירַח אֲדָר דִּי-יְהִיא שְׁנַת-שֵׁשֶׁת לְמַלְכוּת דְּרִיוֹשׁ מְלָכָא: פ</p>	<p>This house was completed on the third day of the month of Adar, and it was in the sixth year of the reign of Darius the king.</p>	<p>was completed: [BDB] admits a passive sense.</p> <hr/> <p>on ← up to.</p> <hr/> <p>Adar: the twelfth month of the sacred calendar. See Ezra 6:19 for what happens in the next month.</p>
Ezra 6:16	<p>וְעַבְדוּ בְנֵי-יִשְׂרָאֵל כְּהֵנָּא וְלוֹיָא וּשְׂאָר בְּנֵי-גְלוּתָא חֲנַפְתּוּ בֵּית-אֱלֹהֵא דְּנָה בְּחֻדוּהָ:</p>	<p>And the sons of Israel – the priests and the Levites and the rest of the deportees – celebrated the dedication of this house of G O D with joy.</p>	<p>deportees ← sons of exile.</p> <hr/> <p>celebrated ← did.</p>
Ezra 6:17	<p>וְהִקְרְבוּ לְחֻנְפַת בֵּית-אֱלֹהֵא דְּנָה תּוֹרִין מָאָה דְּכַרְיִן מָאֲתִין אֲמָרִין אַרְבַּע מָאָה וּצְפִירֵי עֲזִין *לַחֲטִיא *לְחֻטְאָה עַל-כָּל-יִשְׂרָאֵל תְּרֵי-עֶשֶׂר לְמִנֵּין שְׁבַטֵי יִשְׂרָאֵל:</p>	<p>And for the dedication of this house of G O D they offered one hundred bulls, two hundred rams, four hundred lambs, and twelve he-goats, {Q: to offer as a sin-offering for} [K: for the sins of] all Israel – for the number of the tribes of Israel.</p>	<p>We read the <i>qeré</i> as a <i>paal</i> infinitive; the <i>ketiv</i> as אֲחִיא, for אֲחִיא; see [MJ].</p>
Ezra 6:18	<p>וְהִקְיִמוּ כְּהֵנָּא בְּפִלְגְתָּהוֹן וְלוֹיָא בְּמַחְלֻקְתָּהוֹן עַל-עֲבִידַת אֱלֹהֵא דִּי בִירוּשָׁלַם כְּכַתְב סֵפֶר מֹשֶׁה: פ</p>	<p>And the priests were appointed in their sections, and Levites in their divisions, for G O D's work in Jerusalem, according to the stipulation in the book of Moses.</p>	<p>the priests were appointed ← they appointed the priests. Avoidance of the passive.</p> <hr/> <p>stipulation ← writing.</p>
Ezra 6:19	<p>וַיַּעֲשׂוּ בְנֵי-הַגּוֹלָה אֶת-הַפֶּסַח בְּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן:</p>	<p>And the deportees celebrated the Passover on the fourteenth day of the first month.</p>	<p>The text reverts to Hebrew until Ezra 7:12.</p> <hr/> <p>deportees ← sons of deportation.</p> <hr/> <p>celebrated ← did.</p>
Ezra 6:20	<p>כִּי הִטְהָרוּ הַכֹּהֲנִים וְהַלְוִיִּם כְּאַחַד כָּלָם טְהוֹרִים וַיִּשְׁחָטוּ הַפֶּסַח לְכָל-בְּנֵי הַגּוֹלָה וְלְאַחֵיהֶם הַכֹּהֲנִים וְלָהֶם:</p>	<p>So the priests and the Levites purified themselves as a unity – all of them were pure, and they slaughtered the Passover lamb for all the deportees and for their brothers the priests and for themselves.</p>	<p>deportees ← sons of deportation.</p>

Ezra 6:21	וַיֵּאָכְלוּ בְנֵי־יִשְׂרָאֵל הַשָּׁבִים מִהַגְזֵלָה וְכָל הַנִּבְדָּל מִטְּמֵאֹת גּוֹי־הָאָרֶץ אֲלֵהֶם לְדַרְשׁ לִיהוָה אֱלֹהֵי יִשְׂרָאֵל:	And the sons of Israel who had returned from the deportation ate, as <i>did</i> all who had set themselves aside from the uncleanness of the nations of the earth <i>and had come</i> to them, <u>in seeking</u> the LORD God of Israel.	in seeking: gerundial use of the infinitive.
Ezra 6:22	וַיַּעֲשׂוּ חַג־מִצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה כִּי שָׂמַחַם יְהוָה וְהִסֵּב לֵב מֶלֶךְ־אֲשׁוּר עֲלֵיהֶם לְחַזֵּק יְדֵיהֶם בַּמְּלָאכָת בֵּית־הָאֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל: פ	And they celebrated the Festival of the Unleavened Bread for seven days with joy, for the LORD had given them joy, and he had turned the heart of the king of Assyria towards them, <u>in empowering them</u> in the work of the house of God – the God of Israel.	celebrated ← <i>did</i> . in empowering them ← <i>to strengthen their hands</i> . Gerundial use of the infinitive.
Ezra 7:1	וְאַחַר הַדְּבָרִים הָאֵלֶּה בְּמַלְכוּת אַרְתַּחְשַׁסְתָּא מֶלֶךְ־פָּרְס עֶזְרָא בֶן־שֶׁרִיָּה בֶן־עֲזַרְיָה בֶן־חִלְקִיָּה:	And after these things, in the reign of Artaxerxes king of Persia, <i>came</i> Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiah,	
Ezra 7:2	בֶן־שָׁלוּם בֶן־צָדוֹק בֶן־אֲחִיטוֹב:	the son of Shallum, the son of Zadok, the son of Ahitub,	
Ezra 7:3	בֶן־אֲמַרְיָה בֶן־עֲזַרְיָה בֶן־מְרִיּוֹת:	the son of Amariah, the son of Azariah, the son of Meraioth,	
Ezra 7:4	בֶן־זֶרַחְיָה בֶן־עֻזִּי בֶן־בֻּקִי:	the son of Zerariah, the son of Uzzi, the son of Bukki,	
Ezra 7:5	בֶן־אֲבִישׁוּעַ בֶן־פִּינְחָס בֶן־אֶלְעָזָר בֶן־אַהֲרֹן הַכֹּהֵן הָרִאשׁ:	the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the head priest.	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23.
Ezra 7:6	הוּא עֶזְרָא עָלָה מִבָּבֶל וְהוּא־סֹפֵר מֵהֵיל בְּתוֹרַת מֹשֶׁה אֲשֶׁר־נָתַן יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּתְּנוּ־לּוֹ הַמֶּלֶךְ כִּי־יְהוָה אֱלֹהֵיו עָלָיו כָּל בְּקִשָׁתוֹ: פ	This Ezra came up from Babylon, and he <i>was</i> a scribe astute in the law of Moses, <u>whom</u> the LORD God of Israel had appointed, and to whom the king had granted every request of his, according to the hand of the LORD his God on him.	astute ← <i>quick (witted)</i> . whom ... appointed: or <i>which ... gave</i> .
Ezra 7:7	וַיַּעֲלוּ מִבְּנֵי־יִשְׂרָאֵל וּמִן־הַכֹּהֲנִים וְהַלְוִיִּם וְהַמְּשֻׁרְרִים וְהַשְּׂעָרִים וְהַנְּתִינִים אֶל־יְרוּשָׁלַם בְּשַׁנַּת־שִׁבַע לְאַרְתַּחְשַׁסְתָּא הַמֶּלֶךְ:	And in the seventh year of Artaxerxes the king, <i>some</i> of the sons of Israel and <i>some</i> priests and Levites went up to Jerusalem, as <i>did</i> the singers and the gatekeepers and the temple-servants.	

Ezra 7:8	וַיָּבֹא יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי הִיא שְׁנַת הַשְּׁבִיעִית לְמֶלֶךְ:	And he came <i>to</i> Jerusalem in the fifth month, <i>and it was in</i> the king's seventh year.	
Ezra 7:9	כִּי בַּאֲחַד לַחֹדֶשׁ הָרִאשׁוֹן הוּא יוֹם הַמַּעֲלָה מִבָּבֶל וּבַאֲחַד לַחֹדֶשׁ הַחֲמִישִׁי בָּא אֶל-יְרוּשָׁלַם כַּיְד-אֱלֹהָיו הַטּוֹבָה עָלָיו:	For <i>it was</i> on the first <i>day</i> of the first month <i>that</i> the start of the coming <i>back</i> up from Babylon <i>took place</i> , and on the first <i>day</i> of the fifth month he arrived in Jerusalem, <u>with</u> the good hand of his God on him.	with ← <i>according to</i> .
Ezra 7:10	כִּי עֲזָרָא הֵכִין לִבּוֹ לְדַרוֹשׁ אֶת-תּוֹרַת יְהוָה וְלַעֲשׂוֹת וּלְלַמֵּד בְּיִשְׂרָאֵל חֶק וּמִשְׁפָּט: ס	For Ezra had <u>resolved</u> to seek the law of the LORD, and to <u>observe</u> <i>it</i> , and to teach statute and judgment in Israel.	resolved ← <i>prepared his heart</i> . <hr/> observe ← <i>do</i> .
Ezra 7:11	זֶה הִיא פְּרִשְׁתָּהּ הַנִּשְׁתָּוֶה אֲשֶׁר נָתַן הַמֶּלֶךְ אֶרְתַּחְשֶׁסְתָּא לְעֲזָרָא הַכֹּהֵן הַסֹּפֵר סֹפֵר דְּבָרֵי מִצְוֹת-יְהוָה וְחֻקָּיו עַל-יִשְׂרָאֵל: פ	And this <i>is</i> a transcript of the communiqué which King Artaxerxes gave to Ezra the priest <i>and</i> scribe – the scribe of the words of the LORD's commandments, and his statutes <i>imposed</i> on Israel:	
Ezra 7:12	אֶרְתַּחְשֶׁסְתָּא מֶלֶךְ מַלְכֵי לְעֲזָרָא כֹהֵנָא סֹפֵר דָּתָא דִּי-אַלְהָה שְׁמִיָּא גְמִיר וּכְעֵנַת:	“ <i>From</i> Artaxerxes, king of kings, to Ezra the priest, scribe in the law of the G O D of heaven, <u>greetings</u> etcetera.	Ezra 7:12 - 7:26 is in Aramaic. <hr/> greetings ← <i>completely</i> , indicating a full complement of formalities.
Ezra 7:13	מִנֵּי שְׁמַיָּם טַעַם דִּי כָל-מִתְנַדְּב בְּמַלְכוּתִי מִן-עַמָּה יִשְׂרָאֵל וְכֹהֲנָוְהִי וְלוֹוִיָּא לְמַהֲדָּ לְיְרוּשָׁלַם עִמָּךְ יְהָדָּ:	A decree is <i>hereby</i> issued by me that everyone of the people of Israel in my kingdom – <u>including</u> its priests and the Levites – who wishes to go to Jerusalem, may go with you,	including ← <i>and</i> .
Ezra 7:14	כָּל-קַבְּלֵי דִי מִן-קָדָם מַלְכָּא וְשִׁבְעַת יַעֲטָהִי שְׁלִיחַ לְבַקְרָא עַל-יְהוּדָא וְלְיְרוּשָׁלַם בְּדַת אַלְהָךְ דִּי בִידָךְ:	<i>it being</i> so that <i>you</i> are sent from the king and his seven advisers to carry out investigations concerning Judah and Jerusalem in the law of your G O D, which <i>is</i> in your hand,	
Ezra 7:15	וְלֹהֵיבֵלָה כֶּסֶף וְזָהָב דִּי-מִלְכָּא וְיַעֲטוּהִי הַתְּנַדְּבוּ לְאַלְהָה יִשְׂרָאֵל דִּי בְּיְרוּשָׁלַם מִשְׁכָּנָה:	and to <u>take</u> the silver and gold which the king and his advisers have voluntarily given to the G O D of Israel, whose abode <i>is</i> in Jerusalem,	take ← <i>bring</i> .

Ezra 7:16	<p>וְכֹל כֶּסֶף וְזָהָב דֵּי תְהִשָּׁפַח בְּכָל מְדִינַת בָּבֶל עִם הַתְּנַדְּבוֹת עִמָּא וְכַהֲנֵי מְתַנַּדְּבִין לְבַיִת אֱלֹהֵם דֵּי בִּירוּשָׁלַם:</p>	<p>and all silver and gold which you find in the entire province of Babylon, given by the free will of the people and the priests, who freely give for the house of their G O D in Jerusalem.</p>	<p>given by the free will ← <i>with giving voluntarily.</i></p>
Ezra 7:17	<p>כָּל־קִבְלֵי דְנָה אֶסְפְּרָנָא תְקַנָּא בְּכֶסֶף דְנָה תּוֹרִין דְכָרִין אֲמִרִין וּמְנַחְתָּהוֹן וְנִסְכֵיהוֹן וּתְקַרְבֵי הַמִּזְבֵּחַ עַל־מִדְבַּחָה דֵּי בֵּית אֱלֹהֵכֶם דֵּי בִירוּשָׁלַם:</p>	<p>Pursuant to this, you shall diligently buy bulls and rams and lambs with this money, and their meal-offerings and their libations, and you will offer them on the altar of the house of your G O D in Jerusalem.</p>	
Ezra 7:18	<p>וּמָה דֵי *עֵלִיד *עֵלִיד וְעַל־*אֲחִיד *אֲחִיד יֵיטֵב בְּשָׂאֵר כֶּסֶף וְזָהָב לְמַעַבְד כְּרַעוּת אֱלֹהֵכֶם תַּעֲבִדוּן:</p>	<p>And whatever seems right to you and your {K: brothers} [Q: brother] to do with the rest of the silver and gold, do according to the good pleasure of your G O D.</p>	<p>to you: the <i>ketiv</i> could be regarded as <i>scriptio defectiva</i> spelling of the <i>qere</i>. You is singular in both cases.</p> <hr/> <p>do according ... your G O D: second person plural.</p>
Ezra 7:19	<p>וּמֵאֲנִיָּא דֵי־מִתִּיהֶבִין לָךְ לְפָלְחוֹן בֵּית אֱלֹהֵיךָ הַשְּׁלֵם קִדְּם אֱלֹהֵי יְרוּשָׁלַם:</p>	<p>And restore in the presence of the G O D of Jerusalem the articles which are given to you for worship in the house of your G O D.</p>	<p>in the presence of ← <i>before.</i></p>
Ezra 7:20	<p>וּשְׂאֵר חֲשׁוֹת בֵּית אֱלֹהֵיךָ דֵּי יִפְלִלְךָ לְמַנְתָּן תַּנְתָּן מִן־בַּיִת גְּנִזֵי מַלְכָּא:</p>	<p>And pay for the remaining needs of the house of your G O D which you incur as expenses from the king's treasury.</p>	<p>pay ← <i>give.</i></p> <hr/> <p>you incur as expenses ← <i>fall to you to give.</i></p>
Ezra 7:21	<p>וּמִנִּי אֲנִי אֶרְתַּחֲשֶׁתָּא מַלְכָּא שִׁים טַעַם לְכָל גְּזִבְרֵי דֵּי בַעֲבַר נְהַרָה דֵּי כָל־דֵּי יִשְׁאַלְנָכוֹן עֲזָרָא כְהִנֵּה סִפֵּר דָּתָא דֵי־אֱלֹהֵי שְׁמִיָּא אֶסְפְּרָנָא יְתַעַבְד:</p>	<p>And a decree is hereby issued by me, Artaxerxes the king, to all treasurers of the region on the far side of the river, that whatever Ezra – the priest, the scribe of the law of the G O D of heaven – asks of you, it be done forthwith,</p>	<p>forthwith: or <i>diligently, precisely.</i></p>
Ezra 7:22	<p>עַד־כֶּסֶף כְּכַרִּין מֵאָה וְעַד־חֲנֻטִין כַּרִּין מֵאָה וְעַד־חַמְל בַּתִּין מֵאָה וְעַד־בַּתִּין מִשַּׁח מֵאָה וּמִלַּח דֵי־לֹא כְתָב:</p>	<p>up to one hundred talents of silver, and up to one hundred cors of wheat, and up to one hundred baths of wine, and up to one hundred baths of oil, and salt without bookkeeping.</p>	<p>talents: see Ex 25:39.</p> <hr/> <p>cor: about 60 imperial gallons or 270 litres.</p> <hr/> <p>bath (2x): about 6 imperial gallons or 27 litres.</p>
Ezra 7:23	<p>כָּל־דֵּי מִן־טַעַם אֱלֹהֵי שְׁמִיָּא יְתַעַבְד אֶדְרִזְדָּא לְבַיִת אֱלֹהֵי שְׁמִיָּא דֵי־לִמָּה לְהוּא קִצְף עַל־מַלְכוּת מַלְכָּא וּבְנוֹהֵי:</p>	<p>Let everything which is by decree of the G O D of heaven be done diligently for the house of the G O D of heaven lest anger come upon the kingdom of the king or his sons.</p>	<p>lest ← <i>so why.</i> [FR] §86 gives <i>lest.</i></p> <hr/> <p>come ← <i>be, become</i> [BDB].</p>

Ezra 7:24	<p>וְלָכֶם מֵהוֹדֵעִין דִּי כָּל־כֹּהֲנֵינָא וְלוֹיָא זְמָרְיָא תְּרַעֲיָא נְתִינֵיָא וּפְלָחֵי בֵּית אֱלֹהֵא דְנָה מְנַדָּה בְּלוֹ וְהִלְדֵּי לָא שְׁלִיט לְמַרְמָא עֲלֵיהֶם:</p>	<p>And we make it known to you that <i>for</i> all the priests and the Levites and the singers and the gatekeepers and the temple-servants and the worshippers in this house of G O D, <i>it is</i> not authorized to impose the levy of tax and excise on them.</p>	<p>worshippers in ← <i>worshippers of.</i></p>
Ezra 7:25	<p>וְאַנְתָּ עֲזָרָא כְּחַכְמַת אֱלֹהֵיךָ דִּי־בִידְךָ מְנִי שְׁפָטִין וְדִינִין דִּי־לְהוֹן *דְּאִינִין לְכָל־עַמָּה דִּי בְּעֵבֶר נִהְרָה לְכָל־יְדַעֵי דְתֵי אֱלֹהֵיךָ וְדִי לָא יָדַע תְּהוֹדְעוּן:</p>	<p>And you, Ezra, in accordance with the wisdom of your G O D, which <i>is</i> in your hand, <u>appoint</u> judges and magistrates who will <u>judge</u> all the people on the far side of the river – all those who know the laws of your G O D. And <u>teach</u> <i>those</i> who do not know <i>them</i>.</p>	<p>judge ← <i>be judging.</i> The <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>appoint ... teach: plural.</p>
Ezra 7:26	<p>וְכָל־דִּי־לָא לְהוֹא עֲבָד דְתָא דִּי־אֱלֹהֵיךָ וְדְתָא דִּי מַלְכָּא אֶסְפְּרָנָא דִּינָה לְהוֹא מִתְעַבְד מִנָּה הֵן לְמוֹת הֵן *לְשֵׁרְשׁוּ **לְשֵׁרְשֵׁי הֵן־לְעֵנְשׁ נְכֻסִין וְלֶאֱסוּרִין: פ</p>	<p>And <i>as for</i> anyone who does not observe the law of your G O D and the law of the king, let justice be rigorously done with him, whether death or <u>exile</u> or confiscation of property or imprisonment.”</p>	<p>exile: or, with [FR], <i>corporal punishment.</i> [BDB], [ST], <i>banishment.</i> [AnLx], <i>rooting out.</i> The <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>anyone ← <i>everyone.</i></p>
Ezra 7:27	<p>בָּרוּךְ יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ אֲשֶׁר נָתַן כְּזֹאת בְּלִבְ הַמֶּלֶךְ לְפָאֵר אֶת־בַּיִת יְהוָה אֲשֶׁר בִּירוּשָׁלַם:</p>	<p>Blessed <i>be</i> the LORD God of our fathers who put <i>this</i> in the heart of the king, to adorn the house of the LORD which <i>is</i> in Jerusalem.</p>	<p>The text reverts to Hebrew at this verse.</p> <hr/> <p>this ← <i>such as this.</i></p>
Ezra 7:28	<p>וְעָלִי הִטָּה־חֶסֶד לְפָנַי הַמֶּלֶךְ וְיִזְעָצְיוּ וְלְכָל־שָׂרֵי הַמֶּלֶךְ הַגְּבַרִים וְאַנִּי הִתְחַזְקֵתִי כִּי־דִי־יְהוָה אֱלֹהֵי עָלִי וְאַקְבְּצָה מִי־שָׂרָאֵל רָאשִׁים לְעֹלוֹת עִמִּי: פ</p>	<p>And he <u>showed</u> me kindness in the presence of the king and his advisers, and all the king's valiant commanders, and I was strengthened according to the hand of the LORD my God on me, and I gathered head <i>men</i> from Israel to go up with me.</p>	<p>showed me kindness ← <i>inclined kindness over me.</i></p>
Ezra 8:1	<p>וְאֵלֶּה רֵאשֵׁי אֲבֹתֵיהֶם וְהִתְיַחֲשׂוּ הָעֹלָמִים עִמִּי בְּמַלְכוּת אַרְתַּחְשַׁשְׁטָא הַמֶּלֶךְ מִבְּבֶל: ס</p>	<p>Now these <i>are</i> their paternal heads and the registration by genealogy of those who went up with me from Babylon in the reign of Artaxerxes the king:</p>	
Ezra 8:2	<p>מִבְּנֵי פִינְחָס גֶּרְשֹׁם ס מִבְּנֵי אִיתָמָר דְּנִיָּאֵל ס מִבְּנֵי דָוִד חַטּוּשׁ: ס</p>	<p>of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush;</p>	<p>Phinehas: see Ex 6:25.</p>

Ezra 8:3	מִבְּנֵי שְׁכַנְיָהּ ס מִבְּנֵי פָרֶעֶשׁ זְכַרְיָהּ וְעִמּוֹ הַתִּיחַשׁ לְזָכָרִים מֵאָה וַחֲמִשִּׁים: ס	of the sons of Shechaniah, of the sons of Parosh, Zechariah, and with him one hundred and fifty males were registered by genealogy;	Parosh: AV= <i>Pharosh</i> , the lenited form (<i>ph</i> for <i>p</i>).
Ezra 8:4	מִבְּנֵי פַחַת מוֹאָב אֱלִיהוֹעִינִי בְּזֶרְחִיָּה וְעִמּוֹ מֵאֲתָיִם הַזְּכָרִים: ס	of the sons of Pahath-Moab, Eliehoenai the son of Zerahiah, and with him two hundred males;	of the sons of: i.e. <i>in the line of</i> , here and in subsequent verses. Eliehoenai: AV= <i>Elihoenai</i> . We distinguish it from <i>Elioenai</i> . Both have a consonantal <i>yod</i> .
Ezra 8:5	מִבְּנֵי שְׁכַנְיָהּ בְּיַחְזִיאֵל וְעִמּוֹ שְׁלֹשׁ מֵאוֹת הַזְּכָרִים: ס	of the sons of Shechaniah, the son of Jahaziel, and with him three hundred males;	
Ezra 8:6	וּמִבְּנֵי עֲדִין עֶבֶד בְּיֹנָתָן וְעִמּוֹ חֲמִשִּׁים הַזְּכָרִים: ס	and of the sons of Adin, Ebed the son of Jonathan, and with him fifty males;	
Ezra 8:7	וּמִבְּנֵי עֵילָם יִשְׁעִיָּה בְּיַעֲתַלְיָה וְעִמּוֹ שִׁבְעִים הַזְּכָרִים: ס	and of the sons of Elam, Isaiah the son of Athaliah, and with him seventy males;	Isaiah: AV= <i>Jeshaiah</i> here.
Ezra 8:8	וּמִבְּנֵי שְׁפַטְיָה זְבַדְיָה בְּזַמְיָכָאֵל וְעִמּוֹ שְׁמֹנִים הַזְּכָרִים: ס	and of the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty males;	
Ezra 8:9	מִבְּנֵי יוֹאָב עֲבַדְיָה בְּיַחְזִיאֵל וְעִמּוֹ מֵאֲתָיִם וּשְׁמֹנֶה עָשָׂר הַזְּכָרִים: ס	and of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males;	
Ezra 8:10	וּמִבְּנֵי שְׁלוֹמִית בְּיֹסֶפְיָה וְעִמּוֹ מֵאָה וְשִׁשִּׁים הַזְּכָרִים: ס	and of the sons of Shelomith, the son of Josiphiah, and with him one hundred and sixty males;	
Ezra 8:11	וּמִבְּנֵי בְבַי זְכַרְיָה בְּזַבְבִּי וְעִמּוֹ עֶשְׂרִים וּשְׁמֹנֶה הַזְּכָרִים: ס	and of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight males;	
Ezra 8:12	וּמִבְּנֵי עֲזָגָד יוֹחָנָן בְּזַהֲקָטָן וְעִמּוֹ מֵאָה וְעֶשְׂרֵה הַזְּכָרִים: ס	and of the sons of Azgad, Johanan the son of Hakkatan, and with him one hundred and ten males;	
Ezra 8:13	וּמִבְּנֵי אֲדֹנִיקָם אַחֲרָנִים וְאַלְהָה שְׁמוֹתָם אֱלִיפְלֵט יַעֲיָאֵל וּשְׁמַעְיָה וְעִמָּהֶם שִׁשִּׁים הַזְּכָרִים: ס	and of the last sons of Adonikam – these <i>are</i> their names – Eliphelet, Jeiel and Shemaiah, and with them sixty males;	
Ezra 8:14	וּמִבְּנֵי בְגוּי עוֹתִי *וּזְבוּד **וְזַכּוּר וְעִמּוֹ שִׁבְעִים הַזְּכָרִים: פ	and of the sons of Bigvai, Uthai and {Q: Zaccur} [K: Zabbud], and with them seventy males.	with them ← <i>with him</i> .

Ezra 8:15	וְאֶקְבְּצֵם אֶל־הַנְּהַר הַבַּיִת אֶל־אֶהוּא וַנַּחֲנָה שָׁם יָמִים שְׁלֹשָׁה וְאָבִינָה בָּעַם וּבַכֹּהֲנִים וּמִבְנֵי לֵוִי לֹא־מָצָאתִי שָׁם:	And I gathered them at the river which goes to Ahava, where we encamped for three days, and I took stock of the people and of the priests, and I did not find <i>any</i> sons of Levi there.	took stock of ← <i>discerned</i> <i>among</i> .
Ezra 8:16	וְאֶשְׁלַחַה לְאֵלִיעֶזֶר לְאֶרִיאֵל לְשִׁמְעִיָּה וּלְאֶלְנָתָן וּלְיָרִיב וּלְאֶלְנָתָן וּלְנָתָן וּלְזַכְרְיָה וּלְמִשְׁלָם רְאִשִׁים וּלְיֹרִיב וּלְאֶלְנָתָן מְבִינִים:	So I sent for Eliezer, Ariel, Shemaiah and Elnathan and Jarib and Elnathan and Nathan and Zechariah and Meshullam – head <i>men</i> – and for Joiarib and Elnathan – intelligent <i>men</i> .	
Ezra 8:17	*וְאוּצֵאָה *וְאֶצְנֶה אוֹתָם עַל־אִדּוֹ הָרֵאשׁ בְּכַסְפֵּיָא הַמְּקוֹם וְאֶשְׂמְיָהּ בְּפִיהֶם דְּבָרִים לְדַבֵּר אֶל־אִדּוֹ אַחִיו *הַנְּתוּנִים *הַנְּתִינִים בְּכַסְפֵּיָא הַמְּקוֹם לְהַבִּיא־לָנוּ מִשְׁרָתִים לְבֵית אֱלֹהֵינוּ:	And {K: I sent them out} [Q: I ordered them <i>to go</i>] to Iddo the head <i>man</i> in Casiphia-the-Resort, and I put words in their mouth to say to Iddo <i>and his brother</i> , the temple-servants in Casiphia-the- Resort, to bring us servants for the house of our God.	temple-servants: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> . brother: AV differs (<i>brethren</i>). resort (2x) ← <i>place</i> .
Ezra 8:18	וַיָּבִיאוּ לָנוּ כִּיד־אֱלֹהֵינוּ הַטּוֹבָה עָלֵינוּ אִישׁ שְׂכָל מִבְּנֵי מַחֲלִי בֶן־לֵוִי בֶן־יִשְׂרָאֵל וְשֶׁרְבִיָּה וּבָנָיו וְאֶחָיו שְׁמֹנֶה עָשָׂר:	And <u>with the good care</u> of our God over us, they brought us a sensible man, <i>one</i> of the sons of Mahli the son of Levi the son of Israel, and Sherebiah and his sons and his brothers – eighteen <i>of them</i> ,	with the good care ← <i>as the</i> <i>good hand</i> .
Ezra 8:19	וְאֶת־חֲשַׁבְיָה וְאֶת־יִשְׁעִיָּה מִבְּנֵי מְרָרִי אַחִיו וּבְנֵיהֶם עָשָׂרִים: ס	and Hashabiah, and with him <u>Isaiah</u> <i>one</i> of the sons of Merari, his brothers and their sons – twenty <i>of them</i> ,	Isaiah: AV= <i>Jeshaiah</i> here.
Ezra 8:20	וּמִן־הַנְּתִינִים שְׁנַתָּן דָּוִד וְהַשָּׂרִים לְעִבְדַּת הַלְוִיִּם נְתִינִים מְאֹתִים וְעָשָׂרִים כָּלָם נִקְבְּוּ בְּשֵׁמוֹת:	and of the temple-servants whom David and the officials appointed for the work of the Levites – two hundred and twenty temple- servants – all of them specified by <i>their</i> names.	
Ezra 8:21	וְאֶקְרָא שָׁם צוּם עַל־הַנְּהַר אֶהוּא לְהַתְּעַנּוֹת לִפְנֵי אֱלֹהֵינוּ לְבַקֵּשׁ מִמֶּנּוּ דֶּרֶךְ יִשְׁרָיָה לָנוּ וּלְטַפָּנוּ וּלְכָל־רֵכוֹשֵׁנוּ:	And I called a fast there, at the River Ahava, to afflict ourselves before our God, and to seek the right way from him, for us and for our little ones and all <u>that</u> <u>belong to us</u> .	that belong to us ← <i>our</i> <i>property</i> , presumably referring to servants.

Ezra 8:22	כִּי בִשְׁתִּי לִשְׂאוֹל מִן־הַמֶּלֶךְ חֵיל וּפָרָשִׁים לְעֲזָרְנוּ מֵאוֹיֵב בַּדֶּרֶךְ כִּי־אֲמַרְנוּ לַמֶּלֶךְ לֵאמֹר יְדֹאֲלֵהֵינוּ עַל־כָּל־מִבְקָשׁוֹ לְטוֹבָה וְעִזּוֹ וְאַפּוֹ עַל כָּל־עֹזְבָיו:	For I was ashamed to ask for soldiers and horsemen from the king to help <i>protect</i> us from an enemy on the way, for we had spoken to the king and said, “The hand of our God <i>is</i> favourably on all who seek him, but his vehemence and anger <i>are</i> on all who desert him.”	
Ezra 8:23	וַנְּצוּמָה וַנִּבְקֶשׂה מֵאֱלֹהֵינוּ עַל־זֹאת וַיַּעֲתֵר לָנוּ:	So we fasted and asked our God about this, and he was entreated by us.	
Ezra 8:24	וְאַבְדִּיָּלָה מִשְׂרֵי הַכֹּהֲנִים שְׁנַיִם עָשָׂר לְשֵׁרְבִיָּה חֲשַׁבְיָה וְעַמְיָה מֵאַחֵיהֶם עֶשְׂרֵה:	Then I separated twelve of the high-ranking priests, Sherebiah, Hashabiah and ten of their brothers with them.	
Ezra 8:25	*וַאֲשַׁקּוּלָה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים תְּרוּמַת בֵּית־אֱלֹהֵינוּ הַהֲלִימוֹ הַמֶּלֶךְ וַיַּעֲצִיּוּ וְשָׂרָיו וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים:	And I weighed out to them the silver and the gold and the articles – the gifts for the house of our God which the king and his advisers and his officials and all Israel who <i>were</i> present had donated.	weighed out: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . which: an interesting case of the definite article as a relative with the past tense. See [Ges-HG] §138i. <i>were</i> present ← <i>were found</i> .
Ezra 8:26	וְאֲשַׁקּוּלָה עַל־יָדָם כֶּסֶף כַּכְרִים שְׁש־מֵאוֹת וַחֲמִשִּׁים וְכָל־יֶכֶסֶף מֵאָה לְכַכְרִים זָהָב מֵאָה כֶּכֶר:	And I weighed out into their hands six hundred and fifty talents of silver, and silver articles to the value of one hundred talents, and one hundred talents of gold,	hands ← <i>hand</i> . talents (3x): see Ex 25:39.
Ezra 8:27	וְכַכְרֵי זָהָב עֶשְׂרִים לְאֲדָרְכָנִים אֶלֶף וְכָלִי נְחֹשֶׁת מִצָּהָב טוֹבָה שְׁנַיִם חֲמוּדֹת כְּזָהָב:	and twenty golden bowls, to the value of one thousand darics, and two articles of high quality gold-coloured copper, as sought after as gold.	darics: a daric is a gold coin. high quality ← <i>good</i> . gold-coloured copper: copper and silver can be alloyed to a reddish gold colour. Adding gold yellows the colour. sought after ← <i>desirable</i> .
Ezra 8:28	וְאָמַרְתָּ אֲלֵהֶם אַתֶּם קֹדֶשׁ לַיהוָה וְהַכֵּלִים קֹדֶשׁ וְהַכֶּסֶף וְהַזָּהָב נְדָבָה לַיהוָה אֱלֹהֵי אַבְתֵּיכֶם:	And I said to them, “You <i>are</i> holy to the LORD, and the articles <i>are</i> holy, and the silver and the gold <i>are</i> a freewill-offering to the LORD God of your fathers.	holy (2x) ← <i>holiness</i> .
Ezra 8:29	שִׁקְדוּ וּשְׁמְרוּ עַד־תִּשְׁקְלוּ לִפְנֵי שְׂרֵי הַכֹּהֲנִים וְהַלְוִיִּם וְשְׂרֵי־הָאָבוֹת לְיִשְׂרָאֵל בִּירוּשָׁלַם הַלְשָׁכוֹת בַּיִת יְהוָה:	Watch over <i>it</i> and guard <i>it</i> until you weigh <i>it</i> before the high-ranking priests and the Levites and the paternal officials of Israel in Jerusalem, <i>in</i> the offices of the house of the LORD.”	

Ezra 8:30	וּקְבָלוּ הַכֹּהֲנִים וְהַלְוִיִּם מִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים לְהָבִיא לְיְרוּשָׁלַם לְבַיַת אֱלֹהֵינוּ: פ	So the priests and the Levites took the <u>weighed-out amount of</u> silver and gold and the articles, to bring <i>them</i> to Jerusalem, to the house of our God.	weighed-out <i>amount of</i> ← <i>weight</i> .
Ezra 8:31	וַנִּסְעָה מִנְּהַר אַחָוָא בְּשָׁנִים עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן לָלֶכֶת יְרוּשָׁלַם וַיְדַאֲלֵהֵנוּ הַיְתֵה עָלֵינוּ וַיַּצִּילֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל־הַדֶּרֶךְ:	Then we set off from the River Ahava on the twelfth <i>day</i> of the first month, to go <i>to</i> Jerusalem. And the hand of our God was on us, and he delivered us from the <u>hand</u> of the enemy and the ambusher along the road.	hand ← <i>palm</i> .
Ezra 8:32	וַנְּבֹא יְרוּשָׁלַם וַנֵּשֶׁב שָׁם יָמִים שְׁלֹשָׁה:	And we arrived <i>in</i> Jerusalem, and we stayed there for three days.	
Ezra 8:33	וּבַיּוֹם הָרְבִיעִי נִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים בְּבַיַת אֱלֹהֵינוּ עַל יַד־מְרִמּוֹת בֶּן־אוּרִיָּה הַכֹּהֵן וְעַמּוֹ אֶלְעָזָר בֶּן־פִּינְחָס וְעִמָּהֶם יוֹזָבָד בֶּן־יִשׁוּעַ וְנוֹעֲדִיָּה בֶן־בְּנוּי הַלְוִיִּם:	Then on the fourth day, the silver and the gold and the articles were weighed in the house of our God by Meremoth the son of Uriah the priest, and with him <i>was</i> Eleazar the son of Phinehas, and with them <i>were</i> Jozabad the son of Jeshua and Noadiah the son of Binnui, the Levites.	Eleazar: see Ex 6:23. Phinehas: Phinehas: see Ex 6:25. Jeshua: see 1 Chr 24:11.
Ezra 8:34	בְּמִסְפָּר בְּמִשְׁקָל לְכֹל וַיִּכְתֹּב כָּל־הַמִּשְׁקָל בְּעֵת הַהִיא: פ	Everything <i>was done</i> by number <i>and</i> by weight, and the entire weight was written down at that time.	
Ezra 8:35	הַבָּאִים מִהַשְּׁבִי בְּנֵי־הַגּוֹלָה הִקְרִיבוּ עֹלוֹת לְאֱלֹהֵי יִשְׂרָאֵל פָּרִים שְׁנַיִם־עָשָׂר עַל־כָּל־יִשְׂרָאֵל אֵילִים תְּשָׁעִים וְשִׁשָּׁה כִּבְשִׂים שִׁבְעִים וְשִׁבְעָה צְפִירֵי חֲטָאֵת שְׁנַיִם עָשָׂר הַכֹּל עֹלָה לַיהוָה: פ	Those who came <i>back</i> from captivity – the <u>deportees</u> – <u>made</u> burnt offerings to the God of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs <i>and</i> twelve goats <i>as</i> a sin- offering. Everything <i>was</i> a burnt offering to the LORD.	deportees ← <i>sons of</i> <i>deportation</i> . made ← <i>offered</i> .
Ezra 8:36	וַיִּתְּנוּ אֶת־דִּתֵי הַמֶּלֶךְ לְאַחַשְׁדָּרְפָּנִי הַמֶּלֶךְ וּפְחָזוֹת עֶבֶר הַנְּהָר וַנִּשְׂאוּ אֶת־הָעָם וְאֶת־בֵּית־הָאֱלֹהִים: ס	And <u>the king's edicts were</u> <u>delivered</u> to the king's satraps and the governors of <i>the region</i> on the far side of the river, and they supported the people and the house of God.	the king's edicts were delivered ← <i>they delivered the king's</i> <i>edicts</i> . Avoidance of the passive, and in English avoiding ambiguity about the antecedent to <i>they</i> .

Ezra 9:1	<p>וּכְכֹלֹת אֱלֹהִים נִגְשׂוּ אֵלַי הַשָּׂרִים לֵאמֹר לֹא־נִבְדְּלוּ הָעָם יִשְׂרָאֵל וְהַכֹּהֲנִים וְהַלְוִיִּם מֵעַמֵּי הָאָרְצוֹת כְּתוֹעֲבֹתֵיהֶם לִכְנַעֲנִי הַחַתִּי הַפְּרָזִי הַיְבוּסִי הָעַמְלִי הַמֹּאבִּי הַמִּצְרִי וְהָאֳמֹרִי:</p>	<p>And when <u>these had discharged their duties</u>, the officials approached me and said, “The people <i>of</i> Israel and the priests and the Levites have not separated themselves from the peoples of the <i>various</i> countries, with their abominations – <i>those</i> of the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian and the Amorite.</p>	<p>these had discharged: AV differs technically (<i>these things were done</i>), not recognizing the transitive verb (<i>piel</i>).</p> <hr/> <p>with ← <i>according to</i>.</p> <hr/> <p>Amorite: see Gen 10:16.</p>
Ezra 9:2	<p>כִּי־נִשְׂאוּ מִבְּנֹתֵיהֶם לָהֶם וּלְבָנֵיהֶם וְהִתְעַרְבוּ זָרַע הַקֹּדֶשׁ בְּעַמֵּי הָאָרְצוֹת וַיֵּד הַשָּׂרִים וְהַסֹּגְנִים הִיָּתָה בַּמַּעַל הַזֶּה רִאשׁוֹנָה: ס</p>	<p>For they have taken <i>some</i> of their daughters as wives for themselves and for their sons, and they have <u>mixed</u> holy seed with the peoples of the <i>various</i> countries. And the <u>involvement</u> of the officials and the administrators was <u>first</u> in this perverseness.”</p>	<p>mixed: not strictly transitive, <i>mixed themselves (as)</i>.</p> <hr/> <p>involvement ← <i>hand</i>.</p>
Ezra 9:3	<p>וּכְשָׁמַעְלִי אֶת־הַדְּבָר הַזֶּה קָרַעְתִּי אֶת־בְּגָדֵי וּמַעֲלִי וָאֲמַרְטָה מִשְׁעַר רֹאשִׁי וַיִּזְקַנֵּי וְאִשְׁבָּה מְשׁוּמָם:</p>	<p>And when I heard this matter, I tore my clothes and my coat, and I <u>pulled the hair out of my head and my chin</u>, and I sat down devastated.</p>	<p>pulled the hair out of my head and my chin ← <i>plucked from the hair of my head and chin / beard</i>.</p>
Ezra 9:4	<p>וְאֵלַי יֵאָסְפוּ כָּל חֹרֵד בְּדַבְּרֵי אֱלֹהֵי־יִשְׂרָאֵל עַל מַעַל הַגּוֹלָה וְאֲנִי יֹשֵׁב מְשׁוּמָם עַד לְמִנְחַת הָעֶרֶב:</p>	<p>Then all <i>who</i> <u>trembled</u> at the words of the God of Israel concerning the perverseness of the deportees gathered <u>around</u> me as I sat devastated, until the evening offering.</p>	<p>trembled: or <i>were fearful</i>.</p> <hr/> <p>around ← <i>to</i>.</p>
Ezra 9:5	<p>וּבְמִנְחַת הָעֶרֶב קָמַתִּי מִתְעַנִּיתִי וּבְקָרְעֵי בְּגָדֵי וּמַעֲלִי וָאֲכַרְעָה עַל־בְּרָכָי וָאֲפָרַשְׁהָ כַּפֵּי אֱלֹהֵיהוּ אֱלֹהֵי:</p>	<p>At the evening offering I arose from my humbled state, and having torn my clothes and my coat, I bowed down on my knees and stretched my hands out to the LORD my God.</p>	
Ezra 9:6	<p>וָאֲמַרְהָ אֱלֹהֵי בִשְׁתִּי וְנִכְלַמְתִּי לְהָרִים אֱלֹהֵי פָנַי אֵלֶיךָ כִּי עֲוֹנוֹתֵינוּ רַבּוּ לְמַעַלְהָ רֹאשׁ וָאֲשַׁמְתָּנוּ גְדֻלָּה עַד לְשָׁמַיִם:</p>	<p>And I said, “O God of mine, I am ashamed and <u>unworthy</u> to lift up, O God of mine, my face to you, for our iniquities have <u>risen</u> above <i>our</i> head, and our guilt <u>extends</u> to heaven.</p>	<p>unworthy ← <i>ashamed, dishonoured</i>.</p> <hr/> <p>risen ← <i>become many</i>.</p> <hr/> <p>extends ← <i>is great, has grown</i>.</p>
Ezra 9:7	<p>מִימֵי אֲבוֹתֵינוּ אֲנַחְנוּ בְּאִשְׁמָה גְּדֻלָּה עַד הַיּוֹם הַזֶּה וּבְעֹנוֹתֵינוּ נִתְּנוּ אֲנַחְנוּ מְלֻכֵינוּ כְּהַיְנוּ בְּיַד מְלָכֵי הָאָרְצוֹת בְּחָרֵב בְּשָׁבִי וּבְבִזָּה וּבְבִשְׁת פָּנַי כִּי הַיּוֹם הַזֶּה:</p>	<p>We have been <u>highly guilty</u> from the days of our fathers up to this day, and for our iniquities we – our kings <i>and</i> our priests – have been delivered into the hands of the kings of the <i>various</i> countries, <u>by</u> the sword and <u>in</u> captivity and <u>through</u> spoil and <u>with</u> shamefacedness, as <i>on</i> this day.</p>	<p>highly guilty ← <i>in great guilt</i>.</p> <hr/> <p>by ... in ... through ... with ← <i>כִּי</i> <i>כִּי ... כִּי ... כִּי ...</i> (the same preposition in each case).</p>

Ezra 9:8	<p>וְעַתָּה כְּמַעַט־רִגְעַ הַיְתָה תְּחַנֵּה מֵאֵת יְהוָה אֱלֹהֵינוּ לְהַשְׁאִיר לָנוּ פְּלִיטָה וּלְתַתְּ-לָנוּ יָתֵד בְּמִקְוֹם קֹדֶשׁוֹ לְהַאִיר עֵינֵינוּ אֱלֹהֵינוּ וּלְתַתְּנוּ מַחִיָּה מְעַט בְּעַבְדַּתְנוּ:</p>	<p>But now, in a short moment, grace has come from the LORD our God <u>in leaving</u> us an escaped remnant, and <u>in giving</u> us a <i>tent-peg hold</i> in his holy place, and <u>in</u> our God <u>enlightening</u> our eyes and <u>in reanimating</u> us a little in our enslavement.</p>	<p>in leaving ... in giving ... in ... enlightening ... in reanimating: gerundial use of the infinitive. <i>Enlightening</i> in a Hebrew “VOS” (verb-object-subject) sentence.</p> <hr/> <p><i>a tent-peg hold: i.e. a foothold.</i></p> <hr/> <p>his holy place ← <i>the place of his holiness</i>, a Hebraic genitive.</p> <hr/> <p>in reanimating ← <i>in giving ... preservation of life.</i></p>
Ezra 9:9	<p>כִּי־עֲבָדִים אֲנַחְנוּ וּבְעַבְדֻתְנוּ לֹא עָזַבְנוּ אֱלֹהֵינוּ וַיִּט־עַלְּינוּ חֶסֶד לְפָנָיו מִלְּכֵי פָרַס לְתַתְּ-לָנוּ מַחִיָּה לְרוּמָם אֶת־בַּיִת אֱלֹהֵינוּ וּלְהַעֲמִיד אֶת־חַרְבֹתָיו וּלְתַתְּ-לָנוּ גֹדֶר בִּיהוּדָה וּבִירוּשָׁלַם: ס</p>	<p>For we <i>are</i> slaves, but our God has not abandoned us in our enslavement, and he has <u>shown</u> us kindness <u>from</u> the kings of Persia in reanimating us to raise up the house of our God, and to <u>restore it from</u> its ruins, and <u>in giving</u> us a wall in Judah and Jerusalem.</p>	<p>shown ← <i>extended.</i></p> <hr/> <p>from ← <i>before.</i></p> <hr/> <p>restore it ← <i>make (it) stand.</i></p> <hr/> <p>in giving: gerundial use of the infinitive.</p>
Ezra 9:10	<p>וְעַתָּה מִה־נֹאמַר אֱלֹהֵינוּ אַחֲר־זֹאת כִּי עָזַבְנוּ מִצְוֹתֶיךָ:</p>	<p>And now, what <i>can</i> we say, O God of ours, after this, for we have abandoned your commandments</p>	
Ezra 9:11	<p>אֲשֶׁר צִוִּית בְּיַד עֲבָדֶיךָ הַנְּבִיאִים לֵאמֹר הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים לְרִשְׁתָּהּ אָרֶץ נְדָה הִיא בְּנִדַת עַמֵּי הָאָרְצוֹת בְּתוֹעֲבֹתֵיהֶם אֲשֶׁר מָלְאוּהָ מִפֶּה אֶל־פֶּה בְּטִמְאַתֶּם:</p>	<p>which you <u>gave</u> through the intermediacy of your servants the prophets, saying, ‘The land into which you are coming, to inherit it, <i>is a filthy land</i> with the filth of the peoples of the <i>various</i> countries, with their abominations <i>with which they</i> have filled it <u>from end to end</u> in their uncleanness.</p>	<p>gave ← <i>commanded.</i></p> <hr/> <p>intermediacy ← <i>hand.</i></p> <hr/> <p>filthy land ← <i>land of filth</i>, a Hebraic genitive.</p> <hr/> <p><i>with which they: or which, or, possibly, who.</i></p> <hr/> <p>end to end ← <i>mouth to mouth.</i></p>
Ezra 9:12	<p>וְעַתָּה בְּנוֹתֵיכֶם אַל־תַּתְּנוּ לְבָנֵיהֶם וּבְנֹתֵיהֶם אַל־תִּשְׂאוּ לְבָנֵיכֶם וְלֹא־תִדְרְשׁוּ שְׁלָמָם וְטוֹבָתָם עַד־עוֹלָם לְמַעַן תִּחְזְקוּ וְאֶכְלֹתֶם אֶת־טוֹב הָאָרֶץ וְהוֹרִשְׁתֶּם לְבָנֵיכֶם עַד־עוֹלָם:</p>	<p>So now, do not give your daughters to their sons, and do not take their daughters for your sons, and do not seek their peace or their welfare, throughout the age, in order that you may prevail and eat the good <i>produce</i> of the land, and bequeath <i>it</i> to your sons age-abidingly.’</p>	
Ezra 9:13	<p>וְאַחֲרַי כָּל־הַבָּא עָלֵינוּ בְּמַעֲשֵׂינוּ הָרָעִים וּבְאַשְׁמֹתְנוּ הַגְּדֹלָה כִּי אַתָּה אֱלֹהֵינוּ חֲשַׁכְתָּ לְמַטָּה מֵעוֹנֵנוּ וּנְתַתָּה לָנוּ פְּלִיטָה כְּזֹאת:</p>	<p>And after everything that has come over us for our evil works and for our great guilt, since you, our God, <u>have been lenient with</u> our iniquities and have given us <u>this very escaped remnant</u>,</p>	<p>have been lenient with our iniquities ← <i>spared downwards from our iniquities.</i></p> <hr/> <p>this very escaped remnant ← <i>an escaped remnant as this.</i> But see [Ges-HG] §118x.</p>

Ezra 9:14	הַנְּשׁוּב לְהִפָּר מִצְוֹתַיִךְ וְלִהְתַּחַתֵּן בְּעַמֵּי הַתְּעַבּוֹת הָאֵלֹה הַלְּזֹא תִּאֲנַף-בָּנוּ עַד-כְּלֵה לְאֵין שְׂאֲרִית וּפְלִיטָה: פ	<i>how could we go back and break your commandments by intermarrying with the various peoples of these abominations? Would you not be incensed at us to the extent of finishing us off without remainder or escaped remnant?</i>	by intermarrying: gerundial use of the infinitive. be incensed ← <i>snort</i> . Compare Mark 14:5 and LXX of Lam 2:6.
Ezra 9:15	יְהוָה אֱלֹהֵי יִשְׂרָאֵל צְדִיק אַתָּה כִּי-נִשְׂאָרְנוּ פְּלִיטָה כְּהַיּוֹם הַזֶּה הִנֵּנוּ לְפָנֶיךָ בְּאִשְׁמֹתֵינוּ כִּי אֵין לְעִמּוֹד לְפָנֶיךָ עַל-זֹאת: פ	O LORD God of Israel, you <i>are</i> righteous, for we remain an escaped remnant <u>on this very day</u> . Here <i>we are</i> before you in our guilt, for <i>there are</i> no <u>grounds for standing</u> before you on account of this.”	on this very day ← <i>as this day</i> . Compare Ezra 9:13. here we are ← <i>behold us</i> . for standing: gerundial use of the infinitive.
Ezra 10:1	וּכְהִתְפַּלֵּל עֲזָרָא וּכְהִתְוֹדֹתוֹ בְּכַה וּמִתְנַפֵּל לְפָנֵי בַּיִת הָאֱלֹהִים נִקְבְּצוּ אֵלָיו מִיִּשְׂרָאֵל קָהָל רַב-מְאֹד אֲנָשִׁים וְנָשִׁים וְיֻלְדִים כִּי-בָכוּ הָעָם הַרְבֵּה-בְּכָה: ס	And as Ezra was praying, and as he was confessing, weeping, and prostrating himself before the house of God, a very large convocation <i>of</i> men and women and children of Israel <u>gathered around him</u> . For the people wept <u>with many tears</u> .	gathered around ← <i>gathered to</i> . many tears ← <i>much weeping</i> .
Ezra 10:2	וַיַּעַן שְׁכַנְיָה בֶן-יְחִיאֵל מִבְּנֵי *עוֹלָם *עֵילָם וַיֹּאמֶר לְעֲזָרָא אֲנַחְנוּ מְעַלְנוּ בְּאֱלֹהֵינוּ וְנָשָׁב נָשִׁים נְכָרִיּוֹת מֵעַמֵּי הָאָרֶץ וְעַתָּה יִשְׁ-מִקְוָה לְיִשְׂרָאֵל עַל-זֹאת:	And Shechaniah the son of Jehiel, <i>one</i> of the sons of {Q: Elam} [K: Olam], <u>started to speak</u> and said to Ezra, “We have acted treacherously against our God, and we have <u>brought</u> foreign women from the <i>various</i> countries <u>into our homes</u> , but now there is hope for Israel <u>despite</u> this.	started to speak ← <i>answered</i> , but no question asked. See Gen 18:27. brought ... into <i>our</i> homes ← <i>caused to dwell</i> . despite: a sense supported (but quoting other verses) by [BDB] II.1.f.(f) (p.754, col.2).
Ezra 10:3	וְעַתָּה נִכְרַת-בְּרִית לְאֱלֹהֵינוּ לְהוֹצִיא כָּל-נָשִׁים וְהַנּוֹלָד מֵהֶם בְּעֵצַת אֲדָנָי וְהַחֲרָדִים בְּמִצְוֹת אֱלֹהֵינוּ וְכִתּוּרָה יַעֲשֶׂה:	So now, let us <u>make</u> a covenant with our God to remove all the women and those born by them, <i>in line with</i> the advice of the LORD* and those who <u>tremble</u> at the commandment of our God, and let it be done according to the law.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. make ← <i>cut</i> . tremble: or <i>are fearful</i> .
Ezra 10:4	קוּם כִּי-עָלֶיךָ הַדָּבָר וְאֲנַחְנוּ עִמָּךְ חֹזֵק וְעֹשֶׂה: פ	Get up, for the matter <i>is your</i> responsibility. And we <i>are</i> with you. Be strong and act.”	your responsibility ← <i>(incumbent) on you</i> .
Ezra 10:5	וַיָּקָם עֲזָרָא וַיִּשְׁבַּע אֶת-שָׂרֵי הַכֹּהֲנִים הַלְוִיִּם וְכָל-יִשְׂרָאֵל לַעֲשׂוֹת כְּדָבָר הַזֶּה וַיִּשְׁבַּעוּ:	And Ezra got up and adjured the high-ranking priests, the Levites, and all Israel, to act according to these words. And they swore.	

Ezra 10:6	<p>וַיִּקָּם עֶזְרָא מִלִּפְנֵי בַיִת הָאֱלֹהִים וַיֵּלֶךְ אֶל־לְשֶׁכֶת יְהוֹחָנָן בֶּן־אֵלִישִׁיב וַיֵּלֶךְ שָׁם לֶחֶם לֹא־אָכַל וּמַיִם לֹא־שָׁתָה כִּי מִתְאַבֵּל עַל־מַעַל הַגּוֹלָה׃ ס</p>	<p>Then Ezra got up from <i>his position</i> before the house of God, and he went to the office of Jehohanan the son of Eliashib. Having arrived there, he did not eat bread and he did not drink water, because he was mourning over the perverseness of the deportees.</p>	<p>Jehohanan: AV= <i>Johanan</i> here and 2 other places, but not in 6 other places.</p> <hr/> <p>deportees ← <i>deportation</i>.</p>
Ezra 10:7	<p>וַיַּעֲבִירוּ קוֹל בְּיְהוּדָה וּירוּשָׁלַם לְכָל בְּנֵי הַגּוֹלָה לְהִקָּבֵץ יְרוּשָׁלַם׃</p>	<p>And they had it proclaimed in Judah and Jerusalem for all the deportees to be gathered in Jerusalem.</p>	<p>had it proclaimed ← <i>caused a voice to pass through</i>.</p> <hr/> <p>deportees ← <i>sons of deportation</i>.</p>
Ezra 10:8	<p>וְכָל־אִשֶּׁר לֹא־יָבֹא לְשִׁלְשֶׁת הַיָּמִים כַּעֲצַת הַשָּׂרִים וְהַזְּקֵנִים יִחָרֵם כָּל־רְכוּשׁוֹ וְהוּא יִבְדָּל מִקְהַל הַגּוֹלָה׃ ס</p>	<p>And <i>that as for</i> anyone who did not come within three days according to the advice of the officials and elders, all his property would be confiscated, and he would be excluded from the convocation of the deportees.</p>	<p>anyone ← <i>everyone</i>.</p> <hr/> <p>excluded ← <i>separated</i>.</p>
Ezra 10:9	<p>וַיִּקְבְּצוּ כָל־אֲנָשֵׁי־יְהוּדָה וּבְנֵימִן יְרוּשָׁלַם לְשִׁלְשֶׁת הַיָּמִים הוּא חֹדֶשׁ הַתְּשִׁיעִי בְּעִשְׂרִים בַּחֹדֶשׁ וַיֵּשְׁבוּ כָל־הָעָם בְּרַחוּב בַּיִת הָאֱלֹהִים מְרַעֲדִים עַל־הַדְּבָר וּמֵהַגְּשָׁמִים׃ פ</p>	<p>At <i>this</i> all the men of Judah and Benjamin gathered in Jerusalem within three days. <i>It was</i> the ninth month, on the twentieth day of the month, and all the people sat in the open at the house of God, trembling at the matter and because of the rain.</p>	<p>at this: wider use of the vav.</p> <hr/> <p>rain ← <i>rains</i>.</p>
Ezra 10:10	<p>וַיִּקָּם עֶזְרָא הַכֹּהֵן וַיֹּאמֶר אֲלֵהֶם אַתֶּם מַעֲלֹתֶם וַתָּשִׁיבוּ נָשִׁים נְכַרְיֹת לְהוֹסִיף עַל־אֲשַׁמַּת יִשְׂרָאֵל׃</p>	<p>Then Ezra the priest arose and said to them, “You have acted perversely and brought foreign women into <i>your</i> homes, so adding to Israel's guilt.</p>	<p>brought ... into <i>your</i> homes: see Ezra 10:2.</p>
Ezra 10:11	<p>וַעֲתָה תִּנּוּ תוֹדָה לַיהוָה אֱלֹהֵי־אֲבוֹתֵיכֶם וַעֲשׂוּ רְצוֹנִי וְהַבְּדִלוּ מֵעַמֵּי הָאָרֶץ וּמִן־הַנְּשִׂים הַנְּכַרְיֹת׃</p>	<p>So now, make a confession to the LORD God of your fathers and do his will, and separate yourselves from the <i>various</i> peoples of the land, and from foreign women.”</p>	
Ezra 10:12	<p>וַיַּעֲנוּ כָל־הַקְּהָל וַיֹּאמְרוּ קוֹל גָּדוֹל כֵּן *כַּדְּבָרְךָ *כַּדְּבָרְךָ עָלֵינוּ לַעֲשׂוֹת׃</p>	<p>And the whole convocation answered and said in a loud voice, “We must indeed act according to your {K: words} [Q: word].</p>	<p>we must ← <i>(it is incumbent) on us</i>.</p>

Ezra 10:13	אֲבָל הָעַם רַב וְהַעֵת גְּשָׁמִים וְאִין כַּח לַעֲמוּד בַּחוּץ וְהַמְּלָאכָה לְאֶלְיוֹם אֶחָד וְלֹא לְשָׁנִים כִּי־הִרְבִּינוּ לַפֶּשַׁע בַּדְּבָר הַזֶּה׃	But the people <i>are</i> many and <i>it is</i> the season of <u>rain</u> , and <i>we do</i> not have the fortitude to <u>endure</u> outside, and the operation <i>is</i> not a <u>matter</u> of one day, nor <i>is it</i> of two, for we have <u>transgressed</u> greatly in this matter.	rain ← rains. endure ← stand. transgressed greatly ← done much to transgress.
Ezra 10:14	יַעֲמְדוּ־נָא שָׂרֵינוּ לְכָל־הַקְּהָל וְכָל אֲשֶׁר בָּעָרֵינוּ הַהֲשִׁיב נָשִׁים נְכָרִיּוֹת יָבֹא לְעָתִים מְזֻמָּנִים וְעִמָּהֶם זְקֵנֵי־עִיר וְעִיר וְשִׁפְטִיהָ עַד לְהֲשִׁיב חֲרוֹן אַף־אֱלֹהֵינוּ מִמֶּנּוּ עַד לְדַבֵּר הַזֶּה׃ פ	Please let our officials of the whole convocation <u>superintend</u> , and let everyone who has <u>brought</u> foreign women <u>into his</u> home in our cities come at appointed times, and with them the elders of <u>each city</u> , with its judges, until the fury of our God's anger <u>is averted</u> from us – until this matter <i>is over</i> .”	superintend ← stand. See next verse. brought ... into <i>his</i> home: see Ezra 10:2. each city ← city and city. is averted ← to avert, transitive, i.e. God averts.
Ezra 10:15	אֵד יוֹנָתָן בֶּן־עֲשָׂהָאֵל וַיַּחֲזִיחַ בֶּן־תִּקְוָה עֲמָדוֹ עַל־זֵאֵת וּמִשְׁלָם וּשְׁבַתֵי הַלְוִי עֲזָרָם׃	And <u>indeed it was</u> Jonathan the son of Asahel and <u>Jahzeiah</u> the son of Tikvah who <u>superintended</u> this, while Meshullam and Shabbethai the Levite helped them.	indeed ← surely; but. On disagreement on the force of אַס elsewhere, see [BDB]. Jahzeiah: AV differs in vocalization, <i>Jahaziah</i> . superintended ← stood over. The same verb as in the previous verse. Many others translate differently.
Ezra 10:16	וַיַּעֲשׂוּ־כֵן בְּנֵי הַגּוֹלָהּ וַיִּבְדְּלוּ עֲזָרָא הַכֹּהֵן אֲנָשִׁים רֵאשֵׁי הָאָבוֹת לְבַיִת אֲבֹתָם וְכָל־ם בְּשִׁמּוֹת וַיֵּשְׁבוּ בַּיּוֹם אֶחָד לְחֹדֶשׁ הָעֵשִׂירִי לְדַרְיוֹשׁ הַדְּבָר׃	So the <u>deportees</u> did <u>this</u> . And Ezra the priest, <u>and men who</u> were paternal heads of their paternal house were all separated by <u>name</u> , and they sat on the first day of the tenth month to investigate the matter.	deportees ← sons of deportation. this ← thus. name ← names.
Ezra 10:17	וַיִּכְלוּ בְּכָל אֲנָשִׁים הַהֲשִׁיבוּ נָשִׁים נְכָרִיּוֹת עַד יוֹם אֶחָד לְחֹדֶשׁ הָרֵאשִׁוֹן׃ פ	And they finished <u>investigating</u> all the men who had <u>brought</u> foreign women <u>into their</u> homes by the first day of the first month.	brought ... into <i>their</i> homes: see Ezra 10:2. by the first day ← until the first day.
Ezra 10:18	וַיִּמְצָא מִבְּנֵי הַכֹּהֲנִים אֲשֶׁר הֲשִׁיבוּ נָשִׁים נְכָרִיּוֹת מִבְּנֵי יֵשׁוּעַ בֶּן־יֹצָדָק וְאַחִיו מַעֲשִׂיָה וְאַלְיָעָזָר וַיְרִיב וַגְּדַלְיָה׃	And <u>among</u> the sons of the priests who had <u>brought</u> foreign women <u>into their</u> homes, <u>the following</u> were found: of the sons of <u>Jeshua</u> the son of Jozadak, and <u>the sons of</u> his brothers, were Maaseiah and Eliezer and Jarib and Gedaliah,	among ← from. Similarly in the rest of this chapter. brought ... into <i>their</i> homes: see Ezra 10:2. Jeshua: see 1 Chr 24:11.
Ezra 10:19	וַיִּתְּנוּ יָדָם לְהוֹצִיא נָשֵׁיהֶם וְאֲשָׁמִים אֵיל־צֹאן עַל־אֲשָׁמָתָם׃ ס	and they <u>pledged</u> to remove their wives, and being guilty, <u>they offered</u> a ram of the flock for their guilt.	pledged ← gave their hand.

Ezra 10:20	וּמִבְנֵי אִמֶּר חֲנָנִי וְזַבְדִּיָּה: ס	And among the sons of Immer were Hanani and Zebadiah;	
Ezra 10:21	וּמִבְנֵי חָרִים מַעֲשִׂיָּה וְאֵלִיָּה וְשִׁמְעִיָּה וִיחִיאֵל וְעִזִּיָּה:	and among the sons of Harim were Maaseiah and Elijah and Shemaiah and Jehiel and Uzziah;	Uzziah ← <i>Uziah</i> . See 2 Ki 15:13.
Ezra 10:22	וּמִבְנֵי פַשְׁחֹר אֶלְיוֹעִינִי מַעֲשִׂיָּה יִשְׁמַעְאֵל גַּתְנָאֵל יוֹזָבָד וְאֶלְעָשָׂה: ס	and among the sons of Pashhur were Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad and Elasa;	Pashhur: see Jer 20:1. Elioenai: see Ezra 8:4. Nethaneel: see Num 1:8.
Ezra 10:23	וּמִזֵּה־לְוִיִּם יוֹזָבָד וְשִׁמְעִי וְקִלְיָה הוּא קְלִיטָא פֶּתַח־יָהּ יְהוּדָה וְאֶלְיָעֶזֶר: ס	and among the Levites were Jozabad and Shimei and Kelaiah (he is Kelita), Pethahiah, Judah and Eliezer;	Shimei: see 2 Sam 16:5.
Ezra 10:24	וּמִזֵּה־מְשֻׁרְרִים אֶלְיָשִׁיב וּמִזֵּה־שְׁעָרִים שְׁלֹם וְטֹלֵם וְאוּרִי: ס	and among the singers was Eliashib; and among the gatekeepers were Shallum and Telem and Uri;	
Ezra 10:25	וּמִיִּשְׂרָאֵל מִבְּנֵי פֶרְעֹשׁ רָמְיָה וְיִזִּיָּה וּמַלְכִּיָּה וּמִיָּמִן וְאֶלְעָזָר וּמַלְכִּיָּה וּבְנֵיהֶם: ס	and among Israel, among the sons of Parosh were Ramiah and Jiziah and Malchijah and Miamin and Eleazar and Malchijah and Benaiah;	Jiziah: AV= <i>Jeziah</i> . Malchijah ... Malchijah: AV differs (<i>Malchiah ... Malchijah</i>), but the Hebrew is identical. See Jer 21:1. Eleazar: see Ex 6:23.
Ezra 10:26	וּמִבְנֵי עֵילָם מַתַּנְיָה זְכַרְיָה וִיחִיאֵל וְעַבְדֵי וִירְמוֹת וְאֵלִיָּה: ס	and among the sons of Elam were Mattaniah, Zechariah and Jehiel and Abdi and Jeremoth and Elijah;	
Ezra 10:27	וּמִבְנֵי זַטּוּ אֶלְיוֹעִינִי אֶלְיָשִׁיב מַתַּנְיָה וִירְמוֹת וְזַבָּד וְעִזִּיָּזָא: ס	and among the sons of Zattu were Elioenai, Eliashib, Mattaniah and Jeremoth and Zabad and Aziza;	Zattu: see Neh 10:14. Elioenai: see Ezra 8:4.
Ezra 10:28	וּמִבְנֵי בְבַי יְהוֹחָנָן חֲנַנְיָה זְבַי עַתְלָי: ס	and among the sons of Bebai were Jehohanan, Hananiah, Zabbai and Athlai;	
Ezra 10:29	וּמִבְנֵי בְנֵי מִשְׁלָם מְלוּךְ וְעַדְיָה יָשׁוּב וְשֵׁאֵל *יְרֻמוֹת **וְרְמוֹת: ס	and among the sons of Bani were Meshullam, Malluch and Adaiah, Jashub and Sheal {K: and Jeremoth} [Q: and Ramoth];	
Ezra 10:30	וּמִבְנֵי פַחַת מוֹאָב עַדְנָא וְכֶלֶל בְּנֵיהֶם מַעֲשִׂיָּה מַתַּנְיָה בְּצִלְאֵל וּבְנֵי וּמְנַשֶּׁה: ס	and among the sons of Pahath-Moab were Adna and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel and Binnui and Manasseh;	Bezalel: see Ex 31:2. Manasseh: see Gen 41:51.
Ezra 10:31	וּבְנֵי חָרִים אֶלְיָעֶזֶר יִשְׁיָה מַלְכִּיָּה שִׁמְעִיָּה שְׁמַעְוִן:	and among the sons of Harim were Eliezer, Ishijah, Malchijah, Shemaiah, Shimon,	Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1. Shimon ← <i>Shim'on</i> . AV= <i>Shimeon</i> , not recognizing that the first syllable is closed. See Gen 31:21.

Ezra 10:32	בְּנֵימִן מְלוּד שְׁמַרְיָה: ס	Benjamin, Malluch and Shemariah;	
Ezra 10:33	מִבְּנֵי חָשׁוּם מִתְּתָה זָבָד אֶלִּיפְלֵט יִרְמִי מְנַשֶּׁה שְׁמַעִי: ס	among the sons of Hashum <i>were</i> Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh and Shimei;	Mattattah: AV= <i>Mattathah</i> . Manasseh: see Gen 41.51. Shimei: see 2 Sam 16:5.
Ezra 10:34	מִבְּנֵי בָנֵי מַעְדֵי עֲמָרָם וְאוּאֵל: ס	among the sons of Bani <i>were</i> Maadai, Amram and Uel,	
Ezra 10:35	בְּנֵיהַ בְּדִיָּה *כְּלָהִי **כְּלוּהוּ: ס	Benaiah, Bedeiah, {K: Chelahai} [Q: Cheluhu],	AV= <i>Chelluh</i> , based on the <i>qeré</i> .
Ezra 10:36	וְנִיָּה מְרֵמוֹת אֶלִּישִׁיב:	Vaniah, Meremoth, Eliashib,	
Ezra 10:37	מִתְּנִיָּה מִתְּנִי *וַיַּעֲשׂוּ **וַיַּעֲשׂוּ:	Mattaniah, Mattenai and {Q: Jaasai} [K: Jaasu],	AV= <i>Jaasau</i> , a mixture of the <i>ketiv</i> and <i>qeré</i> . Compare 1 Chr 7:31 etc.
Ezra 10:38	וּבְנֵי וּבְנֵי שְׁמַעִי:	and Bani and Binnui and Shimei,	Shimei: see 2 Sam 16:5.
Ezra 10:39	וְשִׁלְמִיָּה וְנָתָן וְעֲדִיָּה:	and Shelemiah and Nathan and Adaiah,	
Ezra 10:40	מִכְּנַדְבַי שָׁשַׁי שָׂרָי:	Machnadebai, Shashai, Sharai,	Machnadebai: or <i>Machnadbai</i> . MT ambiguous (closed syllable but no <i>dagesh lene</i>). See Gen 31:21.
Ezra 10:41	עֲזָרָאֵל וְשִׁלְמִיָּהוּ שְׁמַרְיָה:	Azare ^l , and Shelemiah, Shemariah,	Azare ^l ← <i>Azar'el</i> . AV= <i>Azareel</i> , not recognizing that the middle syllable is closed. See Gen 31:21.
Ezra 10:42	שָׁלוּם אַמְרִיָּה יוֹסֵף: ס	Shallum, Amariah <i>and</i> Joseph.	
Ezra 10:43	מִבְּנֵי נְבוֹ יַעֲיָאֵל מִתְּתִיָּה זָבָד זְבִינָא *יְדוּ **יְדֵי וְיֹאֵל בְּנֵיהַ:	Among the sons of Nebo <i>were</i> Jeiel, Mattithiah, Zabad, Zebina, {Q: Jaddai} [K: Jaddo] and Joel <i>and</i> Benaiah.	AV= <i>Jaddau</i> , a mixture of the <i>ketiv</i> and <i>qeré</i> . Compare 1 Chr 7:31 etc.
Ezra 10:44	כָּל-אֵלֶּה *נִשְׂאֵי **נִשְׂאָו נָשִׁים נְכַרְיֹת וַיֵּשׁ מֵהֶם נָשִׁים וַיִּשְׂמוּ בָנִים: פ	All these <u>married</u> foreign women, and there are <u>among them</u> women by whom they <u>begot</u> sons.	married: Codex Leningradensis appears to have an in situ correction from נִשְׂאֵי to נִשְׂאָו, with a <i>qeré</i> of נִשְׂאָו. among them: referring to the women. Discordant, but that is frequent in Hebrew, especially in disregard of feminine plural suffixes. begot ← <i>set</i> .
Neh 1:1	דְּבַרֵי נְחֵמְיָה בֶן-חַכְלִיָּה וַיְהִי בַּחֹדֶשׁ-כְּסֻלוּ **כְּסֻלוּ שְׁנַת עֶשְׂרִים וְאַנְי הָיִיתִי בְּשׁוּשַׁן הַבִּירָה:	The words of Nehemiah the son of Hachaliah. And it came to pass, in the month of Kislev, <i>in</i> the twentieth year, that I was in the citadel of Shushan,	Kislev: AV= <i>Chisleu</i> , but we use the modern English name. The <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . Around December.

Neh 1:2	וַיָּבֹא חֲנָנִי אֶחָד מֵאֶחָי הוּא וְאֲנָשִׁים מִיְהוּדָה וְאֲשָׁאֲלֵם עַל־הַיְהוּדִים הַפְּלִיטָה אֲשֶׁר־נִשְׁאַרוּ מִן־הַשְּׂבִי וְעַל־יְרוּשָׁלַם:	and Hanani, <i>who is</i> one of my brothers, and <i>some</i> men from Judah came, and I asked them about the escaped remnant of Jews who were left behind <u>avoiding the captivity</u> , and about Jerusalem.	avoiding the captivity ← <i>from the captivity</i> .
Neh 1:3	וַיֹּאמְרוּ לִי הַנִּשְׁאָרִים אֲשֶׁר־נִשְׁאַרוּ מִן־הַשְּׂבִי שָׁם בַּמְּדִינָה בְרָעָה גְדֹלָה וּבְחֻרְפָּה וְחֹמַת יְרוּשָׁלַם מְפֹרָצֶת וְשַׁעְרֶיהָ נִצְתוּ בְאֵשׁ:	And they said to me, “Those remaining, who were left behind <u>avoiding the captivity</u> , there in the province, <i>are</i> in a <u>very bad state</u> and in disrepute, and the wall of Jerusalem <i>is</i> broken down, and its gates have been burned down with fire.”	avoiding the captivity: see Neh 1:2. <hr/> a very bad state ← <i>great badness</i> .
Neh 1:4	וַיְהִי כְשָׁמְעִי אֶת־הַדְּבָרִים הָאֵלֶּה יִשְׁבַּתִּי וְאָבָכָה וְאֶת־אֲבֵלָה יָמִים וְאֶהֱיָ צֹם וּמִתְפַּלֵּל לִפְנֵי אֱלֹהֵי הַשָּׁמַיִם:	And it came to pass when I heard these things <i>that</i> I sat down and wept, and I mourned for <i>a number of days</i> , and I fasted and prayed before the God of heaven.	
Neh 1:5	וְאָמַר אֲנִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם הָאֵל הַגָּדוֹל וְהַנּוֹרָא שׁוֹמֵר הַבְּרִית וְחֹסֵד לְאֶהְבָּיו וְלִשְׁמֵרֵי מִצְוֹתָיו:	And I said, “Please, LORD God of heaven, O great and awesome GOD, <i>who</i> keeps the covenant and kindness to those who love him and to those who keep his commandments,	
Neh 1:6	תְּהִי נָא אֲזִנְךָ קֹשֶׁטֶת וְעֵינֶיךָ פְּתוּחוֹת לְשִׁמְעַת אֶל־תְּפִלַּת עַבְדְּךָ אֲשֶׁר אֲנֹכִי מִתְפַּלֵּל לְפָנֶיךָ הַיּוֹם וְיּוֹמָם וְלַיְלָה עַל־בְּנֵי יִשְׂרָאֵל עֲבַדֶּיךָ וּמִתְוֹדָה עַל־חַטָּאוֹת בְּנֵי־יִשְׂרָאֵל אֲשֶׁר חָטְאוּ לָךְ וְאֲנִי וּבֵית־אָבִי חָטְאוּ:	may your ear be attentive and your eyes open to hear the prayer of your servant which I am praying before you today, day and night, concerning the sons of Israel, your servants. And <i>I</i> confess the sins of the sons of Israel which we have <u>committed</u> against you, and <i>that</i> I and the house of my father have sinned.	committed ← <i>sinned</i> .
Neh 1:7	חָבַל חָבַלְנוּ לָךְ וְלֹא־שָׁמְרָנוּ אֶת־הַמִּצְוֹת וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר צִוִּיתָ אֶת־מֹשֶׁה עַבְדְּךָ:	We have <u>offended you badly</u> , and we have not kept the commandments and the statutes and the <u>ordinances</u> which you commanded Moses your servant.	we have offended you badly: pointed as infinitive construct; could be re-pointed as (the more natural) infinitive absolute. <hr/> ordinances ← <i>judgments</i> .
Neh 1:8	זְכַרְנָא אֶת־הַדְּבָר אֲשֶׁר צִוִּיתָ אֶת־מֹשֶׁה עַבְדְּךָ לֵאמֹר אֲתֵם תִּמְעְלוּ אֲנִי אֶפְיץ אֶתְכֶם בְּעַמִּים:	Do remember the <u>words</u> which you commanded your servant Moses when you said, ‘ <i>If</i> you act perversely, I will scatter you among the <u>nations</u> ,	words ← <i>word</i> . <hr/> nations ← <i>peoples</i> .

Neh 1:9	וּשְׁבַתְתֶם אֵלַי וּשְׁמַרְתֶּם מִצְוֹתַי וְעַשִׂיתֶם אִתָּם אִם־יְהִיָּה נִדְחַכֶם בְּקִצֵּה הַשָּׁמַיִם מִשָּׁם אֶקְבְּצֵם *וְהִבֹּאתִים **וְהִבִּיאֹתִים אֶל־הַמָּקוֹם אֲשֶׁר בְּחַרְתִּי לְשֹׁכֵן אֶת־שְׁמִי שָׁם:	but <i>if</i> you return to me and keep my commandments and carry them out, <i>even if any</i> of you were to be driven out to the end of heaven, I would gather them from there and bring them to the place where I have chosen to set up my name.’	I would gather them: the <i>ktiv</i> has to be regarded as an irregular equivalent to the <i>qerē</i> . <hr/> any of you ... driven out ← a driven out one of yours. <hr/> heaven: or the sky. <hr/> set up ← cause to dwell.
Neh 1:10	וְהֵם עֲבָדֶיךָ וְעַמֶּךָ אֲשֶׁר פָּדִיתָ בְּכַחֲךָ הַגָּדוֹל וּבִידְךָ הַחֲזָקָה:	And they <i>are</i> your servants and your people whom you have redeemed by your great power and with your strong hand.	
Neh 1:11	אֲנֵא אֲדַנִּי תְהִי נָא אֲזִנְךָ־קְשׁוּבָת אֶל־תְּפִלַּת עַבְדֶּךָ וְאֶל־תְּפִלַּת עֲבָדֶיךָ הַחֹפְצִים לִירְאָה אֶת־שִׁמְךָ וְהַצְּלִיחָה־נָא לְעַבְדֶּךָ הַיּוֹם וּתְנֵהוּ לְרַחֲמִים לְפָנַי הָאֵישׁ הַזֶּה וְאֲנִי הֵייתִי מִשְׁקָה לְמֶלֶךְ: פ	Please, LORD*, may your ear be attentive to the prayer of your servant and to the prayer of your servants who delight in fearing your name. And do be propitious to your servant today, and show him compassion in the presence of this man, for I have become the king's butler.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> in fearing: gerundial use of the infinitive. <hr/> be propitious ← make successful. <hr/> show him compassion ← give him to compassion.
Neh 2:1	וַיְהִי בְּחֹדֶשׁ נִסָּן שְׁנַת עָשָׂרִים לְאַרְתַּחְשַׁשְׁתָּא הַמֶּלֶךְ יָיִן לְפָנָיו וְאִשָּׂא אֶת־הַיָּיִן וְאֶתְנָה לְמֶלֶךְ וְלֹא־הֵייתִי רַע לְפָנָיו:	And it came to pass in the month of Nisan, <i>in</i> the twentieth year of Artaxerxes the king, <i>that there</i> was wine available for him, and I bore the wine and gave <i>some</i> to the king. Now I was not <i>normally</i> sorrowful in his presence,	available for him ← before him. <hr/> sorrowful ← bad.
Neh 2:2	וַיֹּאמֶר לִי הַמֶּלֶךְ מְדוּעַ פָּנִיךָ רָעִים וְאַתָּה אֵינְךָ חוֹלֵה אֵין זֶה כִּי־אָם רַע לֵב וְאִירָא הַרְבֵּה מְאֹד:	and the king said to me, “Why <i>is</i> your expression sorrowful, although you are not ill? <i>Is</i> this nothing other than a sorrowful heart?” And I was very much afraid.	sorrowful ← bad. <hr/> although: concessive use of the <i>vav</i> . <hr/> a sorrowful heart ← badness of heart.
Neh 2:3	וַאֲמַר לְמֶלֶךְ הַמֶּלֶךְ לְעוֹלָם יְחִיָּה מְדוּעַ לֹא־יָרְעוּ פָנַי אֲשֶׁר הָעִיר בֵּית־קְבָרוֹת אֲבֹתַי חֲרָבָה וּשְׁעָרֶיהָ אֲבָלוּ בְּאֵשׁ: ס	And I said to the king, “May the king live age-abidingly. Why should my expression not be sorrowful when the city of the graveyards of my fathers is desolate, and its gates have been consumed by fire?”	
Neh 2:4	וַיֹּאמֶר לִי הַמֶּלֶךְ עַל־מַה־זֶּה אַתָּה מְבַקֵּשׁ וְאַתָּה פֹּלֵל אֶל־אֱלֹהֵי הַשָּׁמַיִם:	At <i>this</i> the king said to me, “What <i>is</i> it that you are requesting?” Then I prayed to the God of heaven.	at this: wider use of the <i>vav</i> .

Neh 2:5	<p>וְאָמַר לְמֶלֶךְ אִם-עַל-הַמֶּלֶךְ טוֹב וְאִם-יִיטָב עֲבָדְךָ לְפָנֶיךָ אֲשֶׁר תִּשְׁלַחַנִי אֶל-יְהוּדָה אֶל-עִיר קְבָרוֹת אֲבֹתַי וְאֶבְנֶנָּה:</p>	<p>And I said to the king, “If <i>it is</i> acceptable to the king, and if your servant <i>is approved of</i> in your sight, <i>it is</i> that you should send me to Judah, to the city of the tombs of my fathers, and that I should <i>rebuild</i> it.”</p>	<p>acceptable to ← <i>good at</i>. is approved of ← <i>is good</i>. rebuild ← <i>build</i>.</p>
Neh 2:6	<p>וַיֹּאמֶר לִי הַמֶּלֶךְ וְהַשֶּׁגֶל יּוֹשֶׁבֶת אֶצְלוֹ עַד-מָתַי יְהִי מִהַלְכְּךָ וּמָתַי תָּשׁוּב וְיִיטָב לְפָנֵי-הַמֶּלֶךְ וַיִּשְׁלַחַנִי וְאֶתְנָה לוֹ זְמַן:</p>	<p>And the king said to me, with the queen sitting next to him, “How long would your journey <i>take</i> and when would you return?” And it was acceptable to the king, and he let me go, and I gave him a <i>timescale</i>.</p>	<p>how long ← <i>up to when</i>. take ← <i>be</i>. acceptable to ← <i>good before</i>.</p>
Neh 2:7	<p>וְאָמַר לְמֶלֶךְ אִם-עַל-הַמֶּלֶךְ טוֹב אֲגִרוֹת יִתְּנוּ-לִי עַל-פְּחוֹזוֹת עֵבֶר הַנָּהָר אֲשֶׁר יַעֲבִירוּנִי עַד אֲשֶׁר-אָבֹא אֶל-יְהוּדָה:</p>	<p>And I said to the king, “If <i>it is</i> acceptable to the king, <i>let</i> letters be <i>given</i> to me for the governors of <i>the region</i> on the far side of the river, so that <i>I am given</i> passage until I arrive in Judah,</p>	<p>acceptable to ← <i>good at</i>. let ... be given ← <i>let them give</i>. Avoidance of the passive. I am given passage ← <i>they convey me across</i>. Avoidance of the passive.</p>
Neh 2:8	<p>וְאִגֵּרַת אֶל-אֶסָף שֹׁמֵר הַפְּרָדָס אֲשֶׁר לְמֶלֶךְ אֲשֶׁר יִתֶּן-לִי עֵצִים לְקָרוֹת אֶת-שַׁעֲרֵי הַבֵּירָה אֲשֶׁר-לְבַיִת וְלַחֹמַת הָעִיר וְלְבַיִת אֲשֶׁר-אָבֹא אֵלָיו וַיִּתֶּן-לִי הַמֶּלֶךְ כִּיד-אֱלֹהֵי הַטּוֹבָה עָלַי:</p>	<p>and a letter to Asaph the keeper of the king's park, for him to give me wood to put a roof over the gates of the citadel which <i>belongs</i> to the house, and for the city wall, and for the house to which I am going.” And the king gave me <i>these</i>, according to the good hand of my God on me.</p>	<p>wall: in Neh 2:13, the same consonantal spelling is pointed as <i>walls</i>, with a plural verb agreeing. But Neh 2:15 has a singular noun, <i>wall</i>.</p>
Neh 2:9	<p>וְאָבֹא אֶל-פְּחוֹזוֹת עֵבֶר הַנָּהָר וְאֶתְּנָה לָהֶם אֶת אֲגִרוֹת הַמֶּלֶךְ וַיִּשְׁלַח עִמָּי הַמֶּלֶךְ שָׂרֵי חֵיל וּפָרָשִׁים: פ</p>	<p>And I came to the governors of <i>the region</i> on the far side of the river, and I gave them the king's letters. Now the king had sent army commanders with me, and horsemen.</p>	
Neh 2:10	<p>וַיִּשְׁמַע סַנְבַלַּט הַחֹרֲנִי וְטוֹבִיָּה הָעַבְדָּה הָעַמּוֹנִי וַיִּרְעוּ לָהֶם רָעָה גְּדֹלָה אֲשֶׁר-בָּא אָדָם לְבַקֵּשׁ טוֹבָה לְבָנֵי יִשְׂרָאֵל:</p>	<p>But when Sanballat the Horonite and Tobiah the Ammonite servant heard <i>it</i>, it grieved them <i>very greatly</i> that a man should have come to seek the welfare of the sons of Israel.</p>	<p>very greatly ← <i>a great grief</i>.</p>
Neh 2:11	<p>וְאָבֹא אֶל-יְרוּשָׁלַם וְאֶהֱ-שָׁם יָמִים שְׁלֹשָׁה:</p>	<p>And I arrived in Jerusalem, and I was there for three days.</p>	

Neh 2:12	<p>וְאֶקוּם לַיְלָה אֲנִי וְאֲנָשִׁים מֵעֵט עַמִּי וְלֹא־הִגַּדְתִּי לְאָדָם מָה אֱלֹהֵי נִתְּן אֶל־לִבִּי לַעֲשׂוֹת לִירוּשָׁלַם וּבְהֶמָּה אֲנִי עַמִּי כִּי אִם־הִבְהֶמָּה אֲשֶׁר אֲנִי רֹכֵב בָּהּ:</p>	<p>Then I got up <i>at</i> night – I and a few men with me – but I did not tell <u>anyone</u> what my God had put in my heart to do for Jerusalem. And I <i>did</i> not have any animals with me except the animal I rode on.</p>	<p>anyone ← <i>a man</i>. <hr/> had put ← <i>is / was putting</i>.</p>
Neh 2:13	<p>וְאֶצְאָה בְּשַׁעַר־הַגֵּיאַ לַיְלָה וְאֶל־פְּנֵי עַיִן הַתְּנִיץ וְאֶל־שַׁעַר הָאֲשָׁפֶת וְאֶהִי שֹׁבֵר בְּחוֹמַת יְרוּשָׁלַם אֲשֶׁר־*הַמְּפֹרָצִים **הֵם **פְּרוּצִים וּשְׁעָרֶיהָ אֶכְלוּ בָאֵשׁ:</p>	<p>And I went out through the Valley Gate <i>by</i> night and came up to the Crocodile Fount and to the Dung Gate, and I examined the walls of Jerusalem which were broken down, and its gates <u>which</u> had been consumed by fire.</p>	<p>were broken down: the <i>qere</i> as two words; the <i>ktiv</i> as one. In Palaeo-Hebrew, which was in decline at the time, there is no final <i>mem</i> (to affect the second letter of the combination). <hr/> up to ← <i>to before</i>. <hr/> Crocodile: or <i>Jackals</i> in an Aramaic form.</p>
Neh 2:14	<p>וְאֶעֱבֹר אֶל־שַׁעַר הָעַיִן וְאֶל־בְּרֵכַת הַמֶּלֶךְ וְאִין־מָקוֹם לְבִהֶמָּה לַעֲבֹר תַּחְתָּי:</p>	<p>And I crossed over to the Fount Gate and to the king's pool, but <i>there was</i> no place for the animal under me to pass.</p>	
Neh 2:15	<p>וְאֶהִי עֹלֶה בְּנַחַל לַיְלָה וְאֶהִי שֹׁבֵר בְּחוֹמָה וְאֲשׁוּב וְאֶבּוֹא בְּשַׁעַר הַגֵּיאַ וְאֲשׁוּב:</p>	<p>Then I went up <i>by the way of</i> the brook <i>by</i> night, and I examined the wall, and I returned and went <i>in</i> by the Valley Gate, then I came back.</p>	<p>went in by: or <i>came to</i>.</p>
Neh 2:16	<p>וְהַסֹּגְנִים לֹא יָדְעוּ אֲנָה הֵלַכְתִּי וּמָה אֲנִי עֹשֶׂה וְלִיהוּדִים וְלַכֹּהֲנִים וְלַחֲרִים וְלַסֹּגְנִים וְלִיתֵר עֹשֶׂה הַמְּלָאכָה עַד־כֵּן לֹא הִגַּדְתִּי:</p>	<p>And the administrators did not know where I had gone or what I was doing, and up to this time I had not told the Jews or the priests or the nobles or the administrators or the rest who were doing the work.</p>	
Neh 2:17	<p>וְאֹמַר אֲלֵהֶם אַתֶּם רֹאִים הָרָעָה אֲשֶׁר אֲנַחְנוּ בָּהּ אֲשֶׁר יְרוּשָׁלַם חֲרָבָה וּשְׁעָרֶיהָ נִצְתּוּ בָאֵשׁ לָכֵן וְנִבְנֶה אֶת־חוֹמַת יְרוּשָׁלַם וְלֹא־נִהְיָה עוֹד חֲרָפָה:</p>	<p>And I said to them, “You see the plight which we <i>are</i> in – that Jerusalem is desolate, and its gates here have been burnt with fire. Come, and let's build the wall of Jerusalem <u>so that</u> we are no longer a reproach.”</p>	<p>so that: purposive use of the <i>vav</i>.</p>
Neh 2:18	<p>וְאֶגִּיד לָהֶם אֶת־יְדֵי אֱלֹהֵי אֲשֶׁר־הָיָא טוֹבָה עָלַי וְאֶף־דְּבָרֵי הַמֶּלֶךְ אֲשֶׁר אָמַר־לִי וַיֹּאמְרוּ נָקוּם וּבְנִינוּ וַיְחַזְּקוּ יְדֵיהֶם לְטוֹבָה: פ</p>	<p>And I told them <i>that</i> the hand of my God had been good on me, and also the king's words which he spoke to me. Then they said, “We will arise and build.” And they encouraged themselves for the good work.</p>	<p>encouraged themselves ← <i>strengthened their hands</i>.</p>

Neh 2:19	<p>וַיִּשְׁמַעְ סַנְבַּלַּט הַחֹרֲזִי וְטֹבְיָה אֶת הַעֲבָד הַעַמּוֹנִי וְגֶשֶׁם הָעֲרָבִי וַיִּלְעָגוּ לָנוּ וַיִּבְזוּ עָלֵינוּ וַיֹּאמְרוּ מַה־הַדְּבָר הַזֶּה אֲשֶׁר אַתָּם עוֹשִׂים הָעֵל הַמֶּלֶךְ אַתָּם מֵרָדִים:</p>	<p>But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard <i>about it</i>, they mocked us and despised us, and they said, “What <i>is</i> this thing you are doing? Are you rebelling against the king?”</p>	
Neh 2:20	<p>וְאָשִׁיב אוֹתָם דְּבַר וְאֹמַר לָהֶם אֱלֹהֵי הַשָּׁמַיִם הוּא יַצְלִיחַ לָנוּ וְאַנְחֵנוּ עַבְדָּיו נִקּוּם וּבְנִינוּ וְלָכֶם אִין־חֶלֶק וְצַדִּיקָה וְזִכְרוֹן בִּירוּשָׁלַם:</p>	<p>And I <u>replied</u> to them, and I said to them, “The God of heaven will give us success, and we, his servants, will arise and build, but you <i>have</i> no part or right or remembrance in Jerusalem.”</p>	<p>replied ← <i>returned word</i>.</p>
Neh 3:1	<p>וַיָּקָם אֱלִישִׁיב הַכֹּהֵן הַגָּדוֹל וְאֶחָיו הַכֹּהֲנִים וַיִּבְנוּ אֶת־שַׁעַר הַצֹּאן הַמָּה קִדְשׁוּהוּ וַיַּעֲמִידוּ דְלֹתָתָיו וְעַד־מִגְדַּל הַמָּאָה קִדְשׁוּהוּ עַד מִגְדַּל חֲנַנְיָאֵל: ס</p>	<p>And Eliashib the high priest arose, as <i>did</i> his brothers – the priests – and they built the Sheep Gate. They sanctified it and installed its doors. And they sanctified it as far as the Tower of the Hundred, <i>and</i> as far as the Tower of Hananel.</p>	<p>the Hundred: AV differs, transliterating (<i>Meah</i>). Hananel: see Jer 31:38.</p>
Neh 3:2	<p>וְעַל־יָדוּ בָנוּ אַנְשֵׁי יֶרֶחוֹ ס וְעַל־יָדוּ בָנָה זַכּוּר בֶּן־אִמְרִי: ס</p>	<p>And <u>alongside it</u> men from Jericho did building <i>work</i>, and <u>alongside that</u> Zaccur the son of Imri did building <i>work</i>.</p>	<p>alongside it ... alongside that ← <i>at its / his hand / side (2x)</i>.</p>
Neh 3:3	<p>וְאֵת שַׁעַר הַדָּגִים בָּנוּ בְנֵי הַסְּנַאָה הַמָּה קְרוּוּהוּ וַיַּעֲמִידוּ דְלֹתָתָיו מִנְעוּלָיו וּבְרִיחָיו: ס</p>	<p>And the sons of Hassenaah built the Fish Gate. They put a roof over it and installed its doors, its bars and its <u>bolts</u>.</p>	<p>bolts: בְּרִיחַ suggests a moving part (parallel semantics of the two senses of <i>bolt</i> in English).</p>
Neh 3:4	<p>וְעַל־יָדָם הַחֲזִיק מֵרֵמֹת בֶּן־אוּרִיָּה בֶּן־הַקּוֹז ס וְעַל־יָדָם הַחֲזִיק מִשְׁלָם בֶּן־בְּרַכְיָה בֶּן־מְשִׁיזַבְּאֵל ס וְעַל־יָדָם הַחֲזִיק צְדוֹק בֶּן־בַּעֲנָא: ס</p>	<p>And <u>alongside them</u> Meremoth, the son of Uriah, the son of Hakkoz, <i>did repair work</i>. Also <u>alongside them</u> Meshullam, the son of Berechiah, the son of Meshezabel, <i>did repair work</i>. Also <u>alongside them</u> Zadok, the son of Baana, <i>did repair work</i>.</p>	<p>alongside them (3x) ← <i>at their hand / side</i>. Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10. Hakkoz: AV= <i>Koz</i>. One could read <i>the Koz</i>. did repair work (3x) ← <i>repaired</i>. Meshezabel ← <i>Meshezab'el</i>. AV= <i>Meshezabeel</i>, not recognizing that the third syllable is closed. See Gen 31:21.</p>
Neh 3:5	<p>וְעַל־יָדָם הַחֲזִיקוּ הַתְּקוּעִים וְאֲדִירֵיהֶם לֹא־הֵבִיאוּ צוּרָם בְּעַבְדַּת אֲדֹנֵיהֶם: ס</p>	<p>And <u>alongside them</u> the Tekoites <i>did repair work</i>, but their nobles did not <u>put their backs</u> into the work of their LORD.</p>	<p>alongside them: see Neh 3:4. did repair work: see Neh 3:4. put their backs ← <i>bring their neck</i>.</p>

Neh 3:6	<p>וְאֵת שְׁעַר הַיְשָׁנָה הִחְזִיקוּ וַיִּדְעַל בְּזָפְסָח וּמְשֻׁלָּם בְּזַבְסוּדִיָּה הֵמָּה קְרוּהוּ וַיַּעֲמִידוּ דְלֹתָתָיו וּמִנְעָלָיו וּבְרִיחָיו: ס</p>	<p>And Jehoiada the son of Paseah and Meshullam the son of Besodeiah repaired the Old Gate. They put a roof over it and installed its doors and bars and bolts.</p>	<p>Jehoiada ← <i>Joiada</i> here, presumably a shortened form of the name. <hr/> bolts: see Neh 3:3.</p>
Neh 3:7	<p>וְעַל-יָדָם הִחְזִיק מְלַטְיָה הַגִּבְעוֹנִי וַיְדוֹן הַמֶּרְנָתִי אֲנָשֵׁי גִבְעוֹן וְהַמְצַפָּה לְכֶסֶא פַחַת עֶבֶר הַנְּהָר: ס</p>	<p>And alongside them Melatiah the Gibeonite and Jadon the Meronothite – men of Gibeon and Mizpah – did repair <i>work</i> for the seat of office of the governor of the region on the far side of the river.</p>	<p>Gibeonite ... Gibeon: see Josh 9:3. <hr/> Mizpah ← <i>the Mizpah</i>.</p>
Neh 3:8	<p>עַל-יָדוֹ הִחְזִיק עֲזִיָּאל בְּזַחְרָהִיָּה צוֹרְפָיִם ס וְעַל-יָדוֹ הִחְזִיק חֲנַנְיָה בְּזַחְרָקָהִים וַיַּעֲזְבוּ יְרוּשָׁלַם עַד הַחוּמָה הַרְחֵבָה: ס</p>	<p>Alongside him Uzziel the son of Harhaiah, <i>one of the refiners</i>, did repair <i>work</i>, and alongside him Hananiah the son of the pharmacists did repair <i>work</i>, and they restored Jerusalem up to the Broad Wall.</p>	<p>refiners ← perhaps <i>goldsmiths</i> or <i>silversmiths</i>. <hr/> the pharmacists: perhaps referring to father and mother, otherwise the family line of trade. <hr/> restored: see Ex 23:5.</p>
Neh 3:9	<p>וְעַל-יָדָם הִחְזִיק רֵפְיָה בְּזַחְחֹר שֶׁר חֲצֵי פְלֶדֶךְ יְרוּשָׁלַם: ס</p>	<p>And alongside them Rephaiah the son of Hur, an official in charge of half of the district of Jerusalem, did repair <i>work</i>.</p>	
Neh 3:10	<p>וְעַל-יָדָם הִחְזִיק יְדִיָּה בְּזַחְרוּמָף וַנְּגַד בֵּיתוֹ ס וְעַל-יָדוֹ הִחְזִיק חֲטוּשׁ בְּזַחְשַׁבְנְיָה:</p>	<p>And alongside them Jedaiah the son of Harumaph did repair <i>work</i>, opposite his <i>own</i> house, and alongside him Hattush the son of Hashabniah did repair <i>work</i>.</p>	
Neh 3:11	<p>מַלְחִיָּה הַסּוֹן הַרִים וְחַשְׁשֻׁב הַסּוֹן פַּחַת מוֹאָב וְאֵת מַגְדַּל הַתַּנּוּרִים: ס</p>	<p>Malchijah the son of Harim and Hashshub the son of Pahath-Moab repaired another section, and the Tower of Furnaces.</p>	<p>Hashshub: AV= <i>Hashub</i>. <hr/> another ← <i>a second</i>.</p>
Neh 3:12	<p>וְעַל-יָדוֹ הִחְזִיק שְׁלוּם בְּזַחְחֹחֶשׁ שֶׁר חֲצֵי פְלֶדֶךְ יְרוּשָׁלַם הוּא וּבָנוּתָיו: ס</p>	<p>And alongside him Shallum the son of Haloresh, an official in charge of half of the district of Jerusalem, did repair <i>work</i> – he and his daughters.</p>	
Neh 3:13	<p>אֵת שְׁעַר הַגֵּיאַ הִחְזִיק חָנוּן וַיִּשְׁבְּי זָנוּחַ הֵמָּה בָּנוּהוּ וַיַּעֲמִידוּ דְלֹתָתָיו מִנְעָלָיו וּבְרִיחָיו וְאַלְף אַמָּה בַּחוּמָה עַד שְׁעַר הַשְּׁפוֹת:</p>	<p>Hanun and the inhabitants of Zanoah repaired the Valley Gate. They built it and installed its doors, its bars and its bolts, and a thousand cubits of the wall – as far as the Dung Gate.</p>	<p>cubits of ← <i>cubits in</i>. A cubit is about 18 inches or 45 cm.</p>

Neh 3:14	<p>וְאֵת שְׁעַר הָאֲשָׁפוֹת הַחֲזִיק מַלְכִּיָּה בְּזֶרְחָב שֶׁר פָּלַד בֵּית־הַכְּרֶם הוּא יִבְנֶנּוּ וְיַעֲמִיד דְּלֹתָתָיו מִנְעָלָיו וּבְרִיחָיו: ס</p>	<p>And Malchijah the son of Rechab, the official in charge of the district of Beth-Haccerem, repaired the Dung Gate. He would build it and would install its doors, its bars and its bolts.</p>	<p>Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1. repaired: in a Hebrew “OVS” (object-verb-subject) sentence. would build ... would install: in an unexpected nominal future tense, or imperfective aspect.</p>
Neh 3:15	<p>וְאֵת שְׁעַר הָעַיִן הֶחֱזִיק שְׁלוֹן בְּזֶרְכַּל־חֹזֶה שֶׁר פָּלַד הַמְצַפָּה הוּא יִבְנֶנּוּ וְיִטְלְּוּ *וְיַעֲמִידוּ *וְיַעֲמִיד דְּלֹתָתָיו מִנְעָלָיו וּבְרִיחָיו וְאֵת חוֹמַת בְּרַכַּת הַשְּׁלַח לְגַן־הַמֶּלֶךְ וְעַד־הַמַּעְלֹת הַיּוֹרְדוֹת מֵעִיר דָּוִד: ס</p>	<p>And Shallun the son of Col-Hozeh, the official in charge of the district of Mizpah, repaired the Fount Gate. He would build it and would roof it, and {Q: he would install} [K: they would install] its doors, its bars and its bolts, and the wall of the Pool of Siloam for the king's garden as far as the steps which go down from the City of David.</p>	<p>Mizpah ← <i>the Mizpah</i>. repaired: in a Hebrew “OVS” (object-verb-subject) sentence. would (4x): see Neh 3:14. Siloam ← <i>Shelah</i>. AV= <i>Siloah</i>, but the common name is transliterated from the Greek (Σιλωάμ), as used in Luke 13:4, John 9:7, John 9:11.</p>
Neh 3:16	<p>אַחֲרָיו הֶחֱזִיק נְחֶמְיָה בְּזֶרְעֻבּוֹק שֶׁר חָצִי פָּלַד בֵּית־צֹר עַד־גֹּד קַבְרֵי דָוִד וְעַד־הַבְּרֵכָה הָעֲשׂוּיָה וְעַד בֵּית הַגְּבָרִים: ס</p>	<p>After him Nehemiah the son of Azbuk, an official in charge of half the district of Beth-Zur, made repairs as far as opposite the tombs of David, and as far as the pool which had been made, and as far as the Warriors' House.</p>	
Neh 3:17	<p>אַחֲרָיו הֶחֱזִיקוּ הַלְוִיִּם רְחוּם בְּזֶרְבָּנִי עַל־יָדוֹ הֶחֱזִיק חֲשַׁבְיָה שֶׁר־חָצִי־פָּלַד קַעִילָה לְפִלְכָּו: ס</p>	<p>After him the Levites made repairs. Rehum the son of Bani, and alongside him Hashabiah, an official in charge of half the district of Keilah, made repairs in his district.</p>	<p>in his district ← <i>to his district</i>.</p>
Neh 3:18	<p>אַחֲרָיו הֶחֱזִיקוּ אֶחְיָהִם בָּוִי בְּזֶרְחֲנַדָּד שֶׁר חָצִי פָּלַד קַעִילָה: ס</p>	<p>After him their brothers made repairs: Bavai the son of Henadad, an official in charge of half of the district of Keilah,</p>	
Neh 3:19	<p>וַיַּחֲזֵק עַל־יָדוֹ עֶזֶר בְּזֶרְיִשׁוּעַ שֶׁר הַמְצַפָּה מִדָּה שְׁנִית מִנְּגַד עַל־ת הַנְּשָׁק הַמְּקַצֵּעַ: ס</p>	<p>and alongside him, Ezer the son of Jeshua, the official in charge of Mizpah, repaired a further section, opposite the ascent to the armoury at the corner buttress;</p>	<p>Jeshua: see 1 Chr 24:11. Mizpah ← <i>the Mizpah</i>. a further ← <i>a second</i>. corner buttress: see Neh 3:24.</p>
Neh 3:20	<p>אַחֲרָיו הֶחֱרָה הַחֲזִיק בְּרוּךְ בְּזֶרְזַבִּי *וְזַבִּי *וְזַבִּי *וְזַבִּי *וְזַבִּי מִן־הַמְּקַצֵּעַ עַד־פֶּתַח בַּיִת אֶלְיָשִׁיב הַכֹּהֵן הַגָּדוֹל: ס</p>	<p>after him Baruch the son of {Q: Zaccai} [K: Zabbai] was zealous to repair a further section from the corner buttress to the entrance of the house of Eliashib the high priest;</p>	<p>was zealous to repair ← <i>was ardent, repaired</i>, the root meaning of the first part being <i>to burn</i>. In colloquial English <i>was fired up</i>. a further ← <i>a second</i>.</p>

Neh 3:21	אֲחֵרָיו הַחֲזִיק מִרְמוֹת בְּזֵאוּרִיָּה בֶן־הַקּוֹז מִדָּה שְׁנֵית מִפְתַּח בַּיִת אֶלְיָשִׁיב וְעַד־תְּכֵלִית בַּיִת אֶלְיָשִׁיב: ס	after him Meremoth, the son of Uriah, the son of Hakkoz, repaired a further section from the entrance to Eliashib's house to the end of Eliashib's house.	Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10. Hakkoz: AV= <i>Koz</i> . One could read <i>the Koz</i> . a further ← <i>a second</i> .
Neh 3:22	וְאֲחֵרָיו הַחֲזִיקוּ הַכֹּהֲנִים אֲנָשֵׁי הַכֹּפֶר:	And after him the priests, men of the adjoining tract, made repairs.	
Neh 3:23	אֲחֵרָיו הַחֲזִיק בְּנִימִן וְחָשׁוּב נֶגֶד בַּיְתָם ס אֲחֵרָיו הַחֲזִיק עֲזַרְיָה בֶן־מַעֲשִׂיָּה בֶן־עֲנַנְיָה אֶצֶּל בַּיִתוֹ: ס	After him Benjamin, with Hashshub, made repairs opposite their house. After him Azariah, the son of Maaseiah, the son of Ananiah, made repairs by his house.	with Hashshub ← <i>and Hashshub</i> . The verb is singular. See also Neh 3:11.
Neh 3:24	אֲחֵרָיו הַחֲזִיק בְּנוֹי בֶן־חֲנָדָד מִדָּה שְׁנֵית מִבַּיִת עֲזַרְיָה עַד־הַמְּקָצוֹעַ וְעַד־הַפְּנֵה:	After him Binnui the son of Henadad repaired a further section from Azariah's house to the corner buttress and to the battlement.	corner buttress ... battlement: perhaps <i>re-entrant (interior) corner ... exterior corner</i> .
Neh 3:25	פָּלַל בֶּן־אוּזַי מִנֶּגֶד הַמְּקָצוֹעַ וְהַמְּגֹדֵל הַיּוֹצֵא מִבַּיִת הַמְּלֹךְ הָעֹלִיזוֹן אֲשֶׁר לַחֲצַר הַמֶּטְרָה אֲחֵרָיו פְּדַיָּה בֶן־פָּרְעֵשׁ: ס	Palal the son of Uzai repaired from opposite the corner buttress and the tower which protrudes from the king's lofty house towards the prison court. After him came Pedaiah the son of Parosh.	
Neh 3:26	וְהַנְּתִינִים הָיוּ יוֹשְׁבִים בְּעֶפְלָי עַד נֶגֶד שַׁעַר הַמַּיִם לַמְּזֻרַח וְהַמְּגֹדֵל הַיּוֹצֵא: ס	And the temple-servants were living in the Ophel, as far as opposite the Water Gate to the east, and the protruding tower.	Ophel: formerly <i>Jebus</i> , afterwards <i>Mount Zion</i> [CB].
Neh 3:27	אֲחֵרָיו הַחֲזִיקוּ הַתְּקַעִים מִדָּה שְׁנֵית מִנֶּגֶד הַמְּגֹדֵל הַגָּדוֹל הַיּוֹצֵא וְעַד חוֹמַת הָעֶפְלָי:	After him the Tekoites repaired a further section, from opposite the Great Tower which protrudes, as far as the wall of the Ophel.	a further ← <i>a second</i> . Ophel: see Neh 3:26.
Neh 3:28	מֵעַל שַׁעַר הַסּוּסִים הַחֲזִיקוּ הַכֹּהֲנִים אִישׁ לְנֶגֶד בַּיִתוֹ: ס	The priests made repairs above the Horse Gate, each opposite his house.	
Neh 3:29	אֲחֵרָיו הַחֲזִיק צָדוֹק בֶּן־אִמֶּר נֶגֶד בַּיְתוֹ ס וְאַחֲרָיו הַחֲזִיק שְׁמַעְיָה בֶן־שֶׁחַנְיָה שֹׁמֵר שַׁעַר הַמְּזֻרַח: ס	After them Zadok the son of Immer made repairs opposite his house, and after him Shemaiah the son of Shechaniah the keeper of the Eastern Gate made repairs.	after them ← <i>after him / it</i> .
Neh 3:30	*אחרי *אחריו החזיק חנניה בן־שלמיה וחנון בן־צלף הששי מדה שני ס אחריו החזיק משלם בן־ברכיה נגד נשפתו: ס	{Q: After him} [K: after me] Hananiah the son of Shelemiah made repairs, and Hanun the sixth son of Zalaph repaired a further section. After him Meshullam the son of Berechiah made repairs opposite his office.	after me (<i>ketiv</i>): perhaps <i>afterwards</i> , as a disconnected construct state. a further ← <i>a second</i> .

Neh 3:31	<p>*אחרי**אחריו החזיק מלכיה בן-הצרפי עד-בית הנתינים והרכלים נגד שער המפקד ועד עלית הפנה:</p>	<p>{Q: After him} [K: after me] Malchijah the son of the refiner made repairs as far as the house of the temple-servants and the traders, opposite the Muster Gate, and as far as the corner ascent.</p>	<p>after me (<i>ketiv</i>): see Neh 3:30. Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1. Muster Gate: AV differs, transliterating (<i>Miphkad</i>).</p>
Neh 3:32	<p>ובין עלית הפנה לשער הצאן החזיקו הצרפים והרכלים: פ</p>	<p>And between the corner ascent and the Sheep Gate, the refiners and the traders made repairs.</p>	
Neh 4:1	<p>ויהי כאשר שמע סנבלט כי-אנחנו בונים את-החומה ויחר לו ויכעס הרבה וילעג על-היהודים:</p>	<p>And it came to pass <i>that</i> when Sanballat heard that we were building the wall, it infuriated him, and he became very angry, and he mocked the Jews,</p>	
Neh 4:2	<p>ויאמר לפני אחיו וחיל שמרון ויאמר מה היהודים האמללים עשים היעזבו להם היזבחו היכלו ביום היחיו את-האבנים מערמות העפר והמה שרופות:</p>	<p>and he spoke in the presence of his brothers and the forces of Samaria, and he said, “What are <i>these</i> feeble Jews doing? <i>Can</i> they re-establish themselves? <i>Can</i> they offer sacrifices? <i>Can</i> they finish in a day? <i>Can</i> they revive the stones from heaps of dust, which have been burned?”</p>	<p>re-establish: see Neh 3:8, Ex 23:5.</p>
Neh 4:3	<p>וטוביה העמני אצלו ויאמר גם אשר-הם בונים אם-יעלה שוטל ופרץ חומת אבניהם: פ</p>	<p>And Tobiah the Ammonite <i>was</i> with him, and he said, “Even what they're building – if a fox were to climb <i>onto it</i>, it would cause their wall of stones to collapse.”</p>	
Neh 4:4	<p>שמע אלהינו כי-היינו בזה והשב חרפתם אל-ראשם ותנם לבה בארץ שביה:</p>	<p>“Hear, O God of ours, <u>how</u> we have become an <i>object of</i> contempt, and turn <u>their reproach</u> onto their <u>heads</u>, and make them into a spoil in a land <u>where they</u> <u>are in captivity</u>.</p>	<p>how ← <i>that</i>. their reproach: a subjective genitive (they reproach). heads ← <i>head</i>. where they are in captivity ← <i>of</i> <i>captivity</i>.</p>
Neh 4:5	<p>ואל-תכס על-עוונם וחסאתם מלפניך אל-תמחה כי הכעיסו לנגד הבונים:</p>	<p>And do not <u>pardon</u> their iniquity and do not let their sin be blotted out <u>before you</u>, for they have been provocative towards the builders.”</p>	<p>pardon ← <i>cover</i>. before you ← <i>from before you</i>.</p>
Neh 4:6	<p>ונבנה את-החומה ותקשר כל-החומה עד-חציה ויהי לב לעם לעשות: פ</p>	<p>And we built the wall, and all the wall was joined up for half its <i>length</i>, and the people had a heart to work <i>on it</i>.</p>	<p><i>length</i>: or supply <i>height</i>, [CB], but surely it is sections of length which became joined, not disjoint layers?</p>

Neh 4:7	<p>וַיְהִי כַּאֲשֶׁר שָׁמַע סַנְבַּלֵּט וְטוֹבִיָּה וְהָעֲרָבִים וְהָעַמּוֹנִים וְהָאֲשְׁדּוּדִים כִּי־עָלְתָה אֲרוּכָה לְחַמּוֹת יְרוּשָׁלַם כִּי־הִחְלוּ הַפְּרָצִים לְהִסְתָּם וַיַּחַר לָהֶם מְאֹד:</p>	<p>Then it came to pass when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the repairs to the walls of Jerusalem had progressed, <i>and</i> that the breaches had begun to be closed up, it infuriated them greatly.</p>	<p>progressed ← <i>gone up</i>.</p>
Neh 4:8	<p>וַיִּקְשְׁרוּ כָּל־ם יַחְדָּו לָבוֹא לְהִלָּחֵם בִּירוּשָׁלַם וּלְעֲשׂוֹת לוֹ תוֹעָה:</p>	<p>And they all conspired together to go <i>and</i> fight against Jerusalem and to do <u>harm</u> to it.</p>	<p>harm: or, root יעה, <i>sweeping away</i>.</p>
Neh 4:9	<p>וַנִּתְפַּלֵּל אֶל־אֱלֹהֵינוּ וַנַּעֲמִיד מִשְׁמַר עֲלֵיהֶם יוֹמָם וּלְיָלָה מִפְּנֵיהֶם:</p>	<p>So we prayed to our God, and we set up a look-out for them by day and night because of them.</p>	
Neh 4:10	<p>וַיֹּאמֶר יְהוּדָה כָּשֶׁל כַּח הַסֶּבֶל וְהַעֲפָר הַרְבֵּה וְאַנְחָנוּ לֹא נוֹכַל לִבְנוֹת בַּחוּמָה:</p>	<p>But <i>the people of</i> Judah said, “The strength of <u>those who carry a load</u> has failed <i>them</i>, and <i>there is</i> much dust, and we will not be able to build the wall.”</p>	<p>those who carry a load ← <i>him who carries a load</i>. failed them ← <i>faltered</i>.</p>
Neh 4:11	<p>וַיֹּאמְרוּ צָרֵינוּ לֹא יָדְעוּ וְלֹא יֵרְאוּ עַד אֲשֶׁר־נָבוֹא אֶל־תוֹכֶם וְהִרְגָנוּם וְהִשְׁבַּתְנוּ אֶת־הַמְּלָאכָה:</p>	<p>And our adversaries said, “They will not know, and they will not see <i>anything</i> until we have come <u>among them</u>, and we kill them and put a stop to the work.”</p>	<p>among them ← <i>to their midst</i>.</p>
Neh 4:12	<p>וַיְהִי כַּאֲשֶׁר־בָּאוּ הַיְהוּדִים הַיֹּשְׁבִים אֲצֵלָם וַיֹּאמְרוּ לָנוּ עֲשׂוּ פְעֻמִּים מִכָּל־הַמְּקוֹמוֹת אֲשֶׁר־תָּשׁוּבוּ עָלֵינוּ:</p>	<p>And it came to pass, when the Jews who lived among them came, that they said to us ten times, “From all the places to which you <i>might</i> turn, <i>they will be</i> upon us.”</p>	<p>AV differs, following MT punctuation (<i>from all places whence ye shall return unto us they will be upon you</i>). Agreeing with us is [CB].</p>
Neh 4:13	<p>וַאֲעֲמִיד מִתַּחַת־יְתוֹת לַמְּקוֹם מֵאֲחֵרֵי לְחוּמָה *בְּצַחַחִים **בְּצַחַחִים וַאֲעֲמִיד אֶת־הָעֵם לְמִשְׁפָּחוֹת עִם־חַרְבֵי־יָהֶם רְמַחֵיהֶם וּקְשֵׁתֵיהֶם:</p>	<p>So I set up <i>defences</i> in the lower parts of the place behind the wall in the <u>dry places</u>, and I stationed the people according to <i>their</i> families with their swords, their spears, and their bows.</p>	<p>dry places: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Perhaps the wall was partly protected by a moat, and the non-moat places are referred to.</p>
Neh 4:14	<p>וַאֲרָא וַאֲקוּם וַאֲמַר אֶל־הַחֹרִים וְאֶל־הַסֹּגְגִים וְאֶל־יֵתֵר הָעָם אֶל־תִּירְאוּ מִפְּנֵיהֶם אֶת־אֲדֹנָי הַגָּדוֹל וְהַנּוֹרָא זְכְרוּ וְהִלַּחְמוּ עַל־אֲחֵיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם וּנְשֵׁיכֶם וּבְתֵיבֵיכֶם פ</p>	<p>And I observed, and I arose, and I said to the nobles and the administrators and to the rest of the people, “Do not be afraid of them. Remember the great and awesome LORD*, and fight for your brothers, your sons and your daughters, your wives and your houses.”</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>

Neh 4:15	<p>וַיְהִי כַּאֲשֶׁר־שָׁמְעוּ אוֹיְבֵינוּ כִּי־נֹדַע לָנוּ וַיִּפֶּר הָאֱלֹהִים אֶת־עֲצָתָם *וּנְשׁוּב **וּנְשׁוּב כָּלֵנוּ אֶל־הַחֹמָה אִישׁ אֶל־מְלָאכָתּוֹ:</p>	<p>And it came to pass, when our enemies heard that it was known to us that God had frustrated their plan, that we all returned to the wall – each <i>man</i> to his work.</p>	<p>we ... returned: the <i>ketiv</i> can be regarded as a <i>scriptio plena</i> spelling of the <i>qere</i>.</p>
Neh 4:16	<p>וַיְהִי מִן־הַיּוֹם הַהוּא חָצִי נְעָרֵי עֲשִׂים בַּמְּלָאכָה וְחֻצִּים מִחֻזִּיקִים וְהַרְמָחִים הַמְּגִנִּים וְהַקְּשָׁתוֹת וְהַשְּׂרִינִים וְהַשָּׂרִים אַחֲרָי כָּל־בֵּית יְהוּדָה:</p>	<p>And it was from that day <i>that</i> half of my <i>servant</i>-lads were engaged in the work, and half of them held spears and shields and bows and <i>wore</i> armour. And the commanders <i>were</i> behind the whole house of Judah.</p>	
Neh 4:17	<p>הַבּוֹנִים בַּחֹמָה וְהַנֹּשְׂאִים בְּסֶבֶל עֲמָשִׁים בְּאַחַת יָדוֹ עֹשֶׂה בַּמְּלָאכָה וְאַחַת מִחֻזְקַת הַשֵּׁלַח:</p>	<p>Those <u>building</u> the wall and those carrying a load <i>or</i> loading <i>it</i> would do the work with one hand, while the other would hold the <u>weapon</u>.</p>	<p>building ← <i>building on</i>. <hr/> weapon ← <i>missile</i>.</p>
Neh 4:18	<p>וְהַבּוֹנִים אִישׁ חֶרְבוֹ אֲסוּרִים עַל־מִתְנָיו וּבוֹנִים וְהַתּוֹקֵעַ בְּשׁוֹפָר אֶצְלִי:</p>	<p>And each of the builders <i>had</i> his sword fastened at his waist while they built. And he who blew the ramshorn <i>was</i> next to me.</p>	
Neh 4:19	<p>וְאָמַר אֶל־הַחֹרִים וְאֶל־הַסְּגָנִים וְאֶל־יֵתֵר הָעָם הַמְּלָאכָה הַרְבֵּה וְרַחְבָּה וְאַנְחָנוּ נִפְרָדִים עַל־הַחֹמָה רְחוּקִים אִישׁ מֵאָחִיו:</p>	<p>And I said to the nobles, and to the administrators, and to the rest of the people, “The work <i>is</i> immense and extensive, and we are widely separated <u>from each other</u> along the wall.</p>	<p>from each other ← <i>a man from his brother</i>.</p>
Neh 4:20	<p>בְּמָקוֹם אֲשֶׁר תִּשְׁמָעוּ אֶת־קוֹל הַשׁוֹפָר שָׁמָּה תִּקְבְּצוּ אֵלָינוּ אֱלֹהֵינוּ יִלְחַם לָנוּ:</p>	<p>In a place where you hear the sound of the ramshorn, gather <u>round us</u> there. Our God will fight for us.”</p>	<p>round us ← <i>to us</i>.</p>
Neh 4:21	<p>וְאַנְחָנוּ עֲשִׂים בַּמְּלָאכָה וְחֻצִּים מִחֻזִּיקִים בְּרִמְחִים מֵעֲלוֹת הַשָּׁחַר עַד צֵאת הַכּוֹכָבִים:</p>	<p>So we were engaged in the work, and half of <u>them</u> held spears from the rise of dawn until the <u>appearance</u> of the stars.</p>	<p>we ... them: a change of grammatical person is not uncommon in Hebrew. <hr/> appearance ← <i>coming out</i>.</p>
Neh 4:22	<p>גַּם בָּעֵת הַהִיא אָמַרְתִּי לָעָם אִישׁ וְנִעְרָו יִלְּנוּ בְּתוֹךְ יְרוּשָׁלַם וְהָיוּ־לָנוּ הַלַּיְלָה מִשְׁמַר וְהַיּוֹם מְלָאכָה:</p>	<p>Also at that time I said to the people, “Let <u>every man</u> and his <i>servant</i>-lad lodge inside Jerusalem, and they will be our watch <u>at night</u>, and the day <i>will be</i> for work.”</p>	<p>every ← <i>each</i>. <hr/> at night: or <i>tonight</i>.</p>

Neh 4:23	וְאִין אָנִי וְאֶחָי וְנַעֲרֵי וְאֲנָשֵׁי הַמְשָׁמֵר אֲשֶׁר אַחֲרָי אִין-אֲנַחְנוּ פְּשֻׁטִים בְּגָדֵינוּ אִישׁ שְׁלָחוּ הַמַּיִם: ס	And neither I nor my brothers nor my <i>servant</i> -lads, nor the men of the guard who <i>were</i> behind me – none of us – took off our clothes. <u>Each man had his weapon and water.</u>	each <i>man had</i> his weapon <i>and</i> water: weapon ← <i>missile</i> . AV differs (<i>saving that every one put them off for washing</i>).
Neh 5:1	וַתְּהִי צַעֲקַת הָעָם וְנִשְׁיָהֶם גְּדוֹלָה אֶל-אֶחְיָהֶם הַיְהוּדִים:	Then there was a great outcry from the people and their wives to their brothers the Jews.	
Neh 5:2	וַיֵּשׁ אֲשֶׁר אָמְרִים בְּנֵינוּ וּבְנֹתֵינוּ אֲנַחְנוּ רַבִּים וְנִקְחָה דָּגָן וְנֹאכְלָה וְנַחֲיָה:	And there were <i>some</i> who said, “We, our sons and our daughters, <i>are</i> many, and we <i>need to get</i> corn and eat <u>to survive.</u> ”	to survive ← <i>and we will survive</i> . Purposive use of the <i>vav</i> .
Neh 5:3	וַיֵּשׁ אֲשֶׁר אָמְרִים שְׂדֹתֵינוּ וּכְרָמֵינוּ וּבְתֵינוּ אֲנַחְנוּ עֲרָבִים וְנִקְחָה דָּגָן בְּרָעָב:	And there were <i>some</i> who said, “We are mortgaging our fields and our vineyards and our houses, so that we <i>can</i> get corn in the famine.”	
Neh 5:4	וַיֵּשׁ אֲשֶׁר אָמְרִים לָינוּ כֶּסֶף לְמַדַּת הַמֶּלֶךְ שְׂדֹתֵינוּ וּכְרָמֵינוּ:	And there were <i>some</i> who said, “We have borrowed money for the king's <u>tax</u> on our fields and our vineyards.	tax ← <i>measure</i> .
Neh 5:5	וַעֲתָה כְּבֶשֶׂר אַחֲינוּ בְּשָׂרוֹ כְּבְנֵיהֶם בְּנֵינוּ וְהֵנָּה אֲנַחְנוּ כְּבָשִׁים אֶת-בָּנֵינוּ וְאֶת-בְּנֹתֵינוּ לְעִבָדִים וַיֵּשׁ מִבְּנֹתֵינוּ נִכְבָּשׁוֹת וְאִין לְאֵל יָדֵנוּ וּשְׂדֹתֵינוּ וּכְרָמֵינוּ לְאַחֲרִים:	And although our flesh <i>is</i> like the flesh of our brothers, <i>and</i> our sons <i>are</i> like their sons, yet see <u>how</u> we are reducing our sons and our daughters to <u>slavery</u> , and there are <i>some</i> of our daughters <i>so</i> reduced, and <i>it is</i> out of our <u>control</u> , and others <i>have</i> our fields and our vineyards.”	yet: concessive use of the <i>vav</i> . see <i>how</i> ← <i>behold</i> . slavery ← <i>slaves</i> . out of our control ← <i>not to the power of our hand</i> .
Neh 5:6	וַיַּחַר לִי מְאֹד כִּאֲשֶׁר שָׁמַעְתִּי אֶת-זַעֲקָתָם וְאֶת הַדְּבָרִים הָאֵלֶּה:	And it infuriated me greatly when I heard their cry and these things.	
Neh 5:7	וַיִּמְלֹךְ לִבִּי עָלַי וְאָרִיבָה אֶת-הַחֲרִים וְאֶת-הַסֹּגְנִים וְאָמַרְהָ לָהֶם מִשָּׂא אִישׁ-בְּאָחִיו אַתֶּם *נִשְׂאִים *נָשִׂים וְאַתֶּן עֲלֵיהֶם קֶהֱלָה גְּדוֹלָה:	And my heart <u>commended itself</u> to me, and I took issue with the nobles and the administrators, and I said to them, “Each of you is <u>bringing</u> his brother into debt.” And I presented a large assembly against them.	bringing ... into debt ← <i>lending</i> . The <i>ketiv</i> is an alternative form of the <i>qeré</i> . commended itself ← <i>was advised</i> ← <i>was ruled</i> . [AnLx]= <i>took counsel</i> . [BDB] as a separate root, → <i>I considered carefully</i> .
Neh 5:8	וְאָמַרְהָ לָהֶם אֲנַחְנוּ קָנִינוּ אֶת-אֲחֵינוּ הַיְהוּדִים הַנִּמְכָּרִים לְגוֹיִם כַּדִּי בָנוּ וְגַם-אַתֶּם תִּמְכְּרוּ אֶת-אֲחֵיכֶם וְנִמְכְּרוּ-לָנוּ וַיִּחַרְיֵשׁוּ וְלֹא מָצְאוּ דְבָר: ס	And I said to them, “We have redeemed our brothers the Jews who were sold to the Gentiles <u>as much as we could</u> . Now would you even sell your brothers, <u>so that they are sold back to us?</u> ” And they were silent and did not find a word <i>to say</i> .	as much as we could ← <i>according to sufficiency at us</i> . so that they are sold <i>back</i> to us: Nehemiah redeems while the nobles enslave, undoing his good work. This puts the nobles to shame.

Neh 5:9	*ויאמר **ואומר לא טוב הדבר אשר אתם עשים הלא ביראת אלהינו תלכו מחרפת הגוים אויבינו:	And {Q: I} [K: he] said, “The thing you are doing <i>is</i> not right. Should you not walk in the fear of our God, rather than the reproachful way of the nations <i>which are</i> our enemies?”	
Neh 5:10	וגם אני אחי ונערי נשים בהם כסף ודגן נעזבהנא אתהמשא הזה:	But I too, my brothers, and my <i>servant-lads</i> have been lending them money and corn on interest, but let us please discontinue this lending on interest.	
Neh 5:11	השיבו נא להם כהיום שדותיהם פרמיהם זיתיהם ובתיהם ומאת הכסף והדגן התירוש והיצהר אשר אתם נשים בהם:	Do restore to them today their fields, their vineyards, their olive groves and their houses, and the <i>one per cent monthly interest</i> on their money and corn and new wine and fresh oil which you have been lending them on interest.”	
Neh 5:12	ויאמרו נשיב ומהם לא נבקש כן נעשה כאשר אתה אומר ואקרא את הכהנים ואשביעם לעשות כדבר הזה:	And they said, “We will restore <i>them</i> , and we will not require <i>anything</i> of them. As you have said, so we shall do.” Then I called the priests, and I had them swear to do <u>this undertaking</u> .	this undertaking ← <i>according to this thing</i> .
Neh 5:13	גם חצני נערת ואתה ככה ינער האלהים את כל האיש אשר לא יקים את הדבר הזה מביתו ומיגיעו וככה יהיה נעור ורק ויאמרו כל הקהל אמן ויהללו את יהוה ויעש העם כדבר הזה:	I also shook the <u>breast fold of my garment</u> , and I said, “So shall God shake every man who does not fulfil this <u>undertaking</u> , out of his house and out of his <u>livelihood</u> , and so he will be shaken out and empty.” And the whole convocation said, “Amen.” And they praised the LORD, and the people acted according to this <u>proceeding</u> .	breast fold of my <i>garment</i> : or simply <i>my chest</i> . <hr/> undertaking ← <i>thing</i> . <hr/> livelihood ← <i>toil, or earnings</i> . <hr/> proceeding ← <i>thing, word</i> .
Neh 5:14	גם מיום אשר צוה אתי להיות פחם בארץ יהודה משנת עשרים ועד שנת שלשים ושתים לארתחשתא המלך שנים שתים עשרה אני ואחי לחם הפחה לא אכלתי:	Moreover from the day when I <u>was appointed</u> to be their governor in the land of Judah, from the twentieth year to the thirty-second year of Artaxerxes the king – twelve years – <i>neither</i> I nor my brothers ate the governor's <u>fare</u> .	I was appointed ← <i>he commanded me</i> . Avoidance of the passive. <hr/> fare ← <i>bread</i> , standing for all kinds of food. See 1 Sam 28:22, 1 Sam 28:24 for what <i>a piece of bread</i> stands for.

Neh 5:15	<p>וְהַפְּחוּתֹת הָרֵאשִׁוּנִים אֲשֶׁר־לִפְנֵי הַכְּבִידוֹ עַל־הָעַם וַיִּקְחוּ מֵהֶם בֶּלֶחֶם וַיִּזֶן אַחַר כֶּסֶף־שֶׁקֶלִים אַרְבַּעִים גֶּם נְעָרֵיהֶם שָׁלְטוּ עַל־הָעַם וְאֲנִי לֹא־עָשִׂיתִי כֵן מִפְּנֵי יְרֵאת אֱלֹהִים:</p>	<p>But the <u>previous</u> governors who <i>were</i> before me had weighed down heavily on the people, and they had taken bread and wine from them to the <u>value of</u> forty shekels. Even their servants lorded it over the people, but I did not act like that, because of the <u>fear of God</u>.</p>	<p>previous ← <i>first</i>.</p> <hr/> <p>to the value of ← <i>after the silver / money of</i>.</p> <hr/> <p>fear of God: an objective genitive.</p>
Neh 5:16	<p>וְגַם בְּמִלְאֶכֶת הַחוּמָה הַזֹּאת הִחֲזַקְתִּי וְשָׂדֵה לֹא קָנִינוּ וְכָל־נְעָרָי קָבוּצִים שָׁם עַל־הַמְּלָאכָה:</p>	<p>And I also <u>persevered</u> in the work of this wall, and we did not buy a field, and all my <i>servant-</i>lads were gathered there <u>for the work</u>.</p>	<p>persevered in ← <i>held fast to</i>.</p> <hr/> <p>for the work ← <i>at the work</i>.</p>
Neh 5:17	<p>וְהִיְהוּדִים וְהַסְּגָנִים מֵאָה וַחֲמִשִּׁים אִישׁ וְהַבָּאִים אֵלֵינוּ מִן־הַגּוֹיִם אֲשֶׁר־סְבִיבֹתֵינוּ עַל־שֻׁלְחָנִי:</p>	<p>And the Jews and the administrators – one hundred and fifty men – and those who came to us from the nations around us, <i>were</i> at my table.</p>	
Neh 5:18	<p>וְאֲשֶׁר הָיָה נֶעֱשֶׂה לְיוֹם אֶחָד שׁוֹר אֶחָד צֹאן שֵׁשׁ־בָּרָרוֹת וְצִפְּרִים נֶעֱשׂוּ־לִי וּבֵין עֲשָׂרֹת יָמִים בְּכָל־יֶזֶן לְהַרְבֵּה וְעַם־זֶה לֶחֶם הַפָּחָה לֹא בִקְשִׁיתִי כִּי־כְבֹדָה הָעֲבָדָה עַל־הָעַם הַזֶּה:</p>	<p>And <i>this is</i> what was <u>prepared</u> for one day: one ox, six choice sheep; and poultry was <u>prepared</u> for me, and at ten day intervals all <i>sorts</i> of wine in abundance. But nevertheless, I did not require the governor's <u>fare</u>, because the work was a heavy <i>load</i> on this people.</p>	<p>prepared (2x) ← <i>made</i>.</p> <hr/> <p>poultry was ← <i>birds were</i>.</p> <hr/> <p>fare: see Neh 5:14.</p>
Neh 5:19	<p>זְכֹרֶה־לִּי אֱלֹהֵי לְטוֹבָה כָּל אֲשֶׁר־עָשִׂיתִי עַל־הָעַם הַזֶּה: פ</p>	<p>Remember me, O God of mine, favourably, <i>for</i> everything I have done concerning this people.</p>	
Neh 6:1	<p>וַיְהִי כִּאֲשֶׁר נִשְׁמַע לְסַנְבַּלֵּט וְטוֹבִיָּה וּלְגֶשֶׁם הָעֲרָבִי וּלְיִתָּר אֲיִבֵינוּ כִּי בָנִיתִי אֶת־הַחוּמָה וְלֹא־נֹוֹתַר בָּהּ פְּרָץ גַּם עַד־הַעֵת הַהִיא דְּלֹתוֹת לֹא־הָעִמְדֹתִי בַשָּׁעָרִים:</p>	<p>And it came to pass, when it <u>came to the ear of</u> Sanballat and Tobiah, and Geshem the Arabian, and the rest of our enemies, that I had built the wall, and <i>that</i> there was not a <i>single</i> breach remaining in it, even though <u>at that time</u> I had not installed doors in the gates,</p>	<p>came to the ear of ← <i>was heard by</i>.</p> <hr/> <p>at that time ← <i>up to that time</i>.</p>
Neh 6:2	<p>וַיִּשְׁלַח סַנְבַּלֵּט וְגֶשֶׁם אֵלַי לֵאמֹר לָכֵה וְנִוָּעְדָה יַחְדָּו בְּכַפְּרִים בְּבִקְעַת אוֹנוֹ וְהָמָּה חֲשָׁבִים לַעֲשׂוֹת לִי רָעָה:</p>	<p>that Sanballat and Geshem sent <i>word</i> to me and said, “Come and let us meet together in the <u>villages</u> in the plain of Ono.” But they were plotting to do me <u>harm</u>.</p>	<p>villages: according to some, the name of a place, <i>Chephirim</i>: [LHG], but <i>site unknown</i>: [CB], the modern <i>Kefr 'Ana</i> (from what source?). “Villages” is odd as a name, but maybe various hamlets agglomerated into a town of this name.</p> <hr/> <p>harm ← <i>evil</i>.</p>

Neh 6:3	וְאֶשְׁלַחָה עֲלֵיהֶם מְלָאכִים לְאמֹר מְלֹאכָה גְדוֹלָה אֲנִי עוֹשֶׂה וְלֹא אוּכַל לְרַדֵּת לָמָּה תִּשְׁבֹּת הַמְּלֹאכָה כַּאֲשֶׁר אֵרְפֶּה וְיִרְדְּתִי אֵלֵיכֶם:	So I sent messengers to them, and I said, “I am carrying out a major work, and I will not be able to come down. Why should the work stop, while I leave it and go down to you?”	
Neh 6:4	וַיִּשְׁלְחוּ אֵלַי כַּדְבָר הַזֶּה אַרְבַּע פְּעָמִים וְאָשִׁיב אוֹתָם כַּדְבָר הַזֶּה: ס	Then they sent <i>word</i> to me in the same way four times, and I replied to them in the same way.	in the same way (2x) ← as this matter.
Neh 6:5	וַיִּשְׁלַח אֵלַי סַנְבַלֵּט כַּדְבָר הַזֶּה פְּעַם חֲמִישִׁית אֶת־נַעֲרוֹ וְאֶגְרָת פְּתוּחָה בְיָדוֹ:	Then Sanballat sent his servant to me in the same way for a fifth time, with the letter open in his hand.	in the same way ← as this way.
Neh 6:6	כָּתוּב בָּהּ בְּגוֹיִם נִשְׁמָע וְגַשְׁמוֹ אָמַר אַתָּה וְהַיהוּדִים חֹשְׁבִים לְמַרְוֹד עַל־כֵּן אַתָּה בּוֹנֵה הַחוֹמָה וְאַתָּה הָיָה לָהֶם לְמֶלֶךְ כַּדְבָרִים הָאֵלֶּה:	In it was written, “Among the nations it is reported, and Gashmu states, <i>that</i> you and the Jews are planning to rebel, which <i>is</i> why you are building the wall, and <i>that</i> you will be their king, in accordance with these things.	reported ← heard. Gashmu: Geshem of Neh 6:1.
Neh 6:7	וְגַם־נְבִיאִים הֶעֱמַדְתָּ לְקִרְאֵ עֲלֶיךָ בִירוּשָׁלַם לְאמֹר מֶלֶךְ בִּיהוּדָה וְעַתָּה יִשְׁמַע לְמֶלֶךְ כַּדְבָרִים הָאֵלֶּה וְעַתָּה לָכֵּה וְנִוְעֲצָה יַחְדָּו: ס	And you have also appointed prophets to make proclamation about you in Jerusalem, saying, ‘The king <i>is</i> in Judah.’ So now, let it be reported to the king, in accordance with these things. Or come now, and let us take counsel together.”	reported ← heard.
Neh 6:8	וְאֶשְׁלַחָה אֵלָיו לְאמֹר לֹא נְהִיָה כַּדְבָרִים הָאֵלֶּה אֲשֶׁר אַתָּה אוֹמֵר כִּי מִלְּבָבְךָ אַתָּה בוֹדָאִם:	At this I sent <i>word</i> to him and said, “No such thing as what you say has happened, for you are devising them in your own heart.”	at this: wider use of the vav. no such thing as what you say has happened ← it has not been brought to pass according to these things which you say. in your own heart ← from your heart.
Neh 6:9	כִּי כָל־מִירְאִים אוֹתָנוּ לְאמֹר יִרְפוּ יְדֵיהֶם מִזֶּה־מְלֹאכָה וְלֹא תַעֲשֶׂה וְעַתָּה חַזַק אֶת־יָדַי:	For they were all intimidating us, saying, “ <i>The strength of their hands for the work will ebb away, and it will not be done.</i> ” “But now, strengthen my hands.”	intimidating: or disheartening. <i>the strength of their hands for the work will ebb away</i> ← <i>their hands will relax from the work.</i>
Neh 6:10	וְאֲנִי־בָאתִי בֵּית שְׁמַעִיָּה בֶּן־דְּלִיָּה בֶּן־מְהִיטְבָּאֵל וְהוּא עָצוּר וַיֹּאמֶר נִוְעֵד אֶל־בֵּית הָאֱלֹהִים אֶל־תְּוֹךְ הַהֵיכָל וְנִסְגְּרָה דְלֹתוֹת הַהֵיכָל כִּי בָאִים לְהַרְגֶּךָ וְלִילָה בָאִים לְהַרְגֶּךָ:	Then I went to the house of Shemaiah, the son of Delaiah, the son of Mehetabel, who was confined there, and he said, “Let us meet at the house of God, inside the temple, and let us close the doors of the temple, for they are coming to kill you, and it is tonight that they are coming to kill you.”	Mehetabel ← Mehetab'el. AV= Mehetabeel, not recognizing that the third syllable is closed. See Gen 31:21. they are coming to kill you (2x): otiose, but see Gen 12:5.

Neh 6:11	<p>וְאָמַרְתָּ הָאִישׁ כְּמוֹנִי יִבְרַח וּמִי כְמוֹנִי אֲשֶׁר־יָבוֹא אֶל־הַהֵיכָל וְחִי לֹא אָבוֹא:</p>	<p>But I said, “Will a man such as myself flee? And who such as I would go into the temple for <u>his</u> life? I shall not go.”</p>	<p>for his life ← <i>and be living.</i></p>
Neh 6:12	<p>וְאֶזְכְּרָה וְהִנֵּה לֹא־אֱלֹהִים שָׁלַחוּ בִּי הַנְּבוֹאָה דְבַר עָלַי וְטוֹבִיָּה וְסַנְבַּלַּט שְׂכָרוֹ:</p>	<p>And I became aware that God had not sent him, but <i>that</i> he had spoken the prophecy against me, and <i>that</i> Tobiah and Sanballat had hired him.</p>	<p>that ← <i>and behold.</i></p>
Neh 6:13	<p>לְמַעַן שָׂכוּר הוּא לְמַעַן־אֵירָא וְאֶעֱשֶׂה־כֵּן וְחָטָאתִי וְהִיא לְהֵם לְשֵׁם רָע לְמַעַן יַחְרְפוּנִי: פ</p>	<p>He <i>was</i> hired for a purpose – so that I should be afraid and <u>do</u> that, and <i>so</i> sin, and they would have an ill report <i>with which</i> to reproach me.</p>	<p>do that ← <i>do thus.</i></p>
Neh 6:14	<p>זְכַרְתָּ אֱלֹהֵי לְטוֹבִיָּה וְלְסַנְבַּלַּט כְּמַעֲשָׂיו אֱלֹהִים וְגַם לְנוֹעַדְיָה הַנְּבִיאָה וְלִיתֵר הַנְּבִיאִים אֲשֶׁר הָיוּ מִירָאִים אוֹתִי:</p>	<p>“Remember, O God of mine, Tobiah and Sanballat, according to these works of <u>theirs</u>, and also Noadiah the prophetess, and the rest of the prophets who were <u>intimidating</u> me.”</p>	<p>of theirs ← <i>of his.</i> intimidating: see Neh 6:9.</p>
Neh 6:15	<p>וַתִּשְׁלַם הַחוֹמָה בְּעֶשְׂרִים וַחֲמִשָּׁה לְאַלּוּל לַחֲמִשִּׁים וּשְׁנַיִם יוֹם: פ</p>	<p>And the wall was completed on the twenty-fifth of <u>Elul</u>, in fifty-two days.</p>	<p>Elul: around September.</p>
Neh 6:16	<p>וַיְהִי כִּאֲשֶׁר שָׁמְעוּ כָּל־אוֹיְבֵינוּ וַיֵּרְאוּ כָּל־הַגּוֹיִם אֲשֶׁר סָבִיבֵתֵינוּ וַיִּפְּלוּ מְאֹד בְּעֵינֵיהֶם וַיִּדְעוּ כִּי מֵאֵת אֱלֹהֵינוּ נַעֲשֶׂתָה הַמְּלָאכָה הַזֹּאת:</p>	<p>And it came to pass, when all our enemies heard <i>this</i>, that all the nations around us <u>feared</u> and were <u>very downcast</u>, and they knew that this work had been done <u>by inducement</u> from our God.</p>	<p>feared: or, with [BHS-CA], <i>saw</i>. But hearing and subsequent fearing are a formula; compare Deut 13:11, Deut 17:13, Deut 21:21. LXX, Vulgate = <i>feared</i>. were very downcast ← <i>they fell much in their eyes.</i> by <u>inducement</u> from ← <i>from with.</i></p>
Neh 6:17	<p>גַּם בַּיָּמִים הָהֵם מְרַבִּים חָרִי יְהוּדָה אֶגְרָתֵיהֶם הוֹלְכוֹת עַל־טוֹבִיָּה וְאֲשֶׁר לְטוֹבִיָּה בָּאוֹת אֵלֵיהֶם:</p>	<p>Also in those days the nobles of Judah <u>wrote many</u> letters which went to Tobiah, and <i>those</i> of Tobiah came to them.</p>	<p>wrote many ← <i>did much, multiplied.</i></p>
Neh 6:18	<p>כִּי־רַבִּים בִּיהוּדָה בְּעָלֵי שְׁבוּעָה לֹא בִי־חָתָן הוּא לְשִׁכְנִיָּה בֶן־אַרָּח וַיהוֹחָנָן בֶּן־ לָקַח אֶת־בַּת־מִשּׁוּלָּם בֶּן־ בְּרַכְיָה:</p>	<p>For <i>there were</i> many in Judah who had sworn allegiance to him, because he <i>was</i> the son-in-law of Shechaniah the son of Arah, and <u>Jehohanan</u> his son had taken the daughter of Meshullam the son of Berechiah <i>as his wife</i>.</p>	<p>who had sworn allegiance ← <i>possessors of an oath.</i> Jehohanan: see Ezra 10:6.</p>

Neh 6:19	גַּם טוֹבְתָיו הָיוּ אִמְרִים לְפָנַי וּדְבָרַי הָיוּ מוֹצִיאִים לוֹ אֲגָרוֹת שָׁלַח טוֹבִיָּה לִירְאֵנִי:	They also <u>recounted his good news</u> to me, and my words were <u>expounded to him</u> , <i>but</i> Tobiah sent letters to <u>intimidate</u> me.	recounted his good news to me ← <i>said his good things before me</i> . <hr/> were expounded ← <i>they brought out</i> . Avoidance of the passive. <hr/> intimidate: see Neh 6:9.
Neh 7:1	וַיְהִי כַּאֲשֶׁר נִבְנְתָה הַחוֹמָה וְאֶעֱמִיד הַדְּלָתוֹת וַיִּפְקְדוּ הַשׁוֹעֲרִים וְהַמְּשָׁרְרִים וְהַלְוִיִּם:	And it came to pass when the wall was built that I installed the doors, and the gatekeepers and the singers and the Levites were appointed.	
Neh 7:2	וְאֶצִּיָּה אֶת־חַנְּנִי אָחִי וְאֶת־חַנְּנִיָּה שֶׁר הַבֵּירָה עַל־יְרוּשָׁלַם כִּי־הוּא כְּאִישׁ אֱמֶת וַיִּרָא אֶת־הָאֱלֹהִים מֵרַבִּים:	And I assigned Hanani my brother, and Hananiah the official in charge of the citadel, <i>to be</i> in charge of Jerusalem, for <i>the latter was very much</i> a man of truth, and he feared God more than many.	very much: the <i>ke</i> denoting intensity. Compare [AnLx] ָ II (c).
Neh 7:3	*וַיֹּאמֶר *וְאָמַר לָהֶם לֹא יִפְתְּחוּ שַׁעֲרֵי יְרוּשָׁלַם עַד־חֹם הַשֶּׁמֶשׁ וְעַד הֵם עֹמְדִים יִגִּיפוּ הַדְּלָתוֹת וַאֲחִזּוּ וְהֶעֱמִיד מִשְׁמֹרוֹת יֹשְׁבֵי יְרוּשָׁלַם אִישׁ בְּמִשְׁמָרוֹ וְאִישׁ נֹגֵד בֵּיתוֹ:	And {Q: I said} [K: he said] to them, “The gates of Jerusalem shall not be opened until the heat of the sun, and while <i>the gatekeepers</i> are standing by, let them shut the doors and fasten <i>them</i> .” And <i>I set up watches from</i> the inhabitants of Jerusalem – each <i>man</i> in his watch, and each <i>man</i> opposite his house.	On the <i>ketiv</i> and <i>qeré</i> , see 2 Sam 1:8. <hr/> <i>I set up</i> : infinitive absolute acting as a finite verb.
Neh 7:4	וְהָעִיר רַחֲבַת יָדַיִם וְגְדוּלָה וְהָעָם מְעַט בְּתוֹכָהּ וְאִין בָּתִּים בְּנוּיִם:	Now the city <i>was very wide</i> and large, but the people in it <i>were</i> few, and <i>there were</i> no houses built.	very wide ← <i>wide of hands</i> .
Neh 7:5	וַיִּתֵּן אֱלֹהֵי אֱלֹהֵי לְבָבִי וְאֶקְבְּצָה אֶת־הַחֹרִים וְאֶת־הַסֹּגְנִים וְאֶת־הָעָם לְהַתִּיחֵשׁ וְאֶמְצָא סֵפֶר הַיְחֹשׁ הָעוֹלָם בְּרִאשׁוֹנָה וְאֶמְצָא כָּתוּב בּוֹ: פ	Then my God put it in my heart that I should assemble the nobles and the administrators and the people to be registered by genealogy, and I found the book of genealogy <i>of those</i> who had come up previously, and I found <i>this</i> written in it:	
Neh 7:6	אֵלֶּה בְּנֵי הַמְּדִינָה הָעֲלִיִּם מִשְׁבֵּי הַגּוֹלָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל וַיָּשׁוּבוּ לִירוּשָׁלַם וְלִיהוּדָה אִישׁ לְעִירוֹ:	“ <u>The following are</u> the fraternity of the province who came <i>back</i> up from the displaced body of deportees whom Nebuchadnezzar king of Babylon deported, and <i>who</i> returned to Jerusalem and Judah, each to his <i>own</i> city.	Ezra 2:1. <hr/> the following ← <i>these</i> . <hr/> fraternity ← <i>sons</i> . Similarly often throughout the chapter. See Ezra 2:1.

Neh 7:7	הַבָּאִים עִם־זְרֻבָּבֶל יְשׁוּעַ נְחֵמְיָהוּ עֲזַרְיָהוּ רַעְמַיָּהוּ נְחֲמָנִי מֶרְדֵּכַי בִּלְשָׁן מִסְפֵּרֵת בְּגוּי נְחֻם בַּעְנָה מִסְפֵּר אַנְשֵׁי עַם יִשְׂרָאֵל: ס	Those who came with Zerubbabel were Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum and Baanah. The number of men of the people of Israel was as follows:	Ezra 2:2. Jeshua: see 1 Chr 24:11. Mordecai: see Esth 2:5.
Neh 7:8	בְּנֵי פָרֹשׁ אֲלָפִים מֵאָה וְשִׁבְעִים וְשָׁנָיִם: ס	the fraternity of Parosh numbered two thousand one hundred and seventy-two;	Ezra 2:3. fraternity: see Ezra 2:1.
Neh 7:9	בְּנֵי שֶׁפְּטִיָּה שְׁלֹשׁ מֵאוֹת שִׁבְעִים וְשָׁנָיִם: ס	the fraternity of Shephatiah numbered three hundred and seventy-two;	Ezra 2:4.
Neh 7:10	בְּנֵי אֲרָח שֵׁשׁ מֵאוֹת חֲמִשִּׁים וְשָׁנָיִם: ס	the fraternity of Arah numbered six hundred and fifty-two;	Ezra 2:5.
Neh 7:11	בְּנֵי־פַחַת מוֹאָב לְבְנֵי יְשׁוּעַ וְיֹאָב אֲלָפִים וְשִׁמְנָה מֵאוֹת שְׁמֹנֶה עָשָׂר: ס	the fraternity of Pahath-Moab, of the line of the fraternity of Jeshua-Joab, numbered two thousand eight hundred and eighteen;	Ezra 2:6. Jeshua: see 1 Chr 24:11.
Neh 7:12	בְּנֵי עֵילָם אֶלֶף מֵאוֹת חֲמִשִּׁים וְאַרְבָּעָה: ס	the fraternity of Elam numbered one thousand two hundred and fifty-four;	Ezra 2:7.
Neh 7:13	בְּנֵי זַטּוּא שְׁמֹנֶה מֵאוֹת אַרְבָּעִים וְחֲמִשָּׁה: ס	the fraternity of Zattu numbered eight hundred and forty-five;	Ezra 2:8. Zattu: see Neh 10:14.
Neh 7:14	בְּנֵי זַכַּי שִׁבְעֵים מֵאוֹת וְשִׁשִּׁים: ס	the fraternity of Zaccai numbered seven hundred and sixty;	Ezra 2:9.
Neh 7:15	בְּנֵי בִנְנוּי שֵׁשׁ מֵאוֹת אַרְבָּעִים וְשִׁמְנָה: ס	the fraternity of Binnui numbered six hundred and forty-eight;	Ezra 2:10.
Neh 7:16	בְּנֵי בְבַי שֵׁשׁ מֵאוֹת עֶשְׂרִים וְשִׁמְנָה: ס	the fraternity of Bebai numbered six hundred and twenty-eight;	Ezra 2:11.
Neh 7:17	בְּנֵי עֲזָגָד אֲלָפִים שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וְשָׁנָיִם: ס	the fraternity of Azgad numbered two thousand three hundred and twenty-two;	Ezra 2:12.
Neh 7:18	בְּנֵי אֲדוֹנִיקָם שֵׁשׁ מֵאוֹת שִׁשִּׁים וְשִׁבְעָה: ס	the fraternity of Adonikam numbered six hundred and sixty-seven;	Ezra 2:13.
Neh 7:19	בְּנֵי בְּגוּי אֲלָפִים שִׁשִּׁים וְשִׁבְעָה: ס	the fraternity of Bigvai numbered two thousand and sixty-seven;	Ezra 2:14.
Neh 7:20	בְּנֵי עֲדִין שֵׁשׁ מֵאוֹת חֲמִשִּׁים וְחֲמִשָּׁה: ס	the fraternity of Adin numbered six hundred and fifty-five;	Ezra 2:15.
Neh 7:21	בְּנֵי־אֶטֶר לְחִזְקִיָּהוּ תִשְׁעִים וְשִׁמְנָה: ס	the fraternity of Ater, of Hezekiah's line, numbered ninety-eight;	Ezra 2:16.

Neh 7:22	בְּנֵי חָשׁוּם שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וּשְׁמֹנֶה: ס	the fraternity of Hashum <i>numbered</i> three hundred and twenty-eight;	Ezra 2:19.
Neh 7:23	בְּנֵי בְצַי שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וְאַרְבָּעָה: ס	the fraternity of Bezai <i>numbered</i> three hundred and twenty-four;	Ezra 2:17.
Neh 7:24	בְּנֵי חָרִיף מֵאָה שְׁנַיִם עָשָׂר: ס	the fraternity of Hariph <i>numbered</i> one hundred and twelve;	Ezra 2:18.
Neh 7:25	בְּנֵי גִבְעוֹן תְּשַׁעִים וַחֲמִשָּׁה: ס	the fraternity of Gibeon <i>numbered</i> ninety-five;	Ezra 2:20. <hr/> Gibeon: see Josh 9:3.
Neh 7:26	אֲנָשֵׁי בֵּית-לַחֶם וְנֹטְפָה מֵאָה שְׁמֹנִים וּשְׁמֹנֶה: ס	the men of Bethlehem and Netophah <i>numbered</i> one hundred and eighty-eight;	Ezra 2:21, Ezra 2:22. <hr/> Bethlehem: see Gen 35:19.
Neh 7:27	אֲנָשֵׁי עֲנָתוֹת מֵאָה עֶשְׂרִים וּשְׁמֹנֶה: ס	the men of Anathoth <i>numbered</i> one hundred and twenty-eight;	Ezra 2:23.
Neh 7:28	אֲנָשֵׁי בֵּית-עֲזַמְוֶת אַרְבָּעִים וּשְׁנַיִם: ס	the men of Beth-Azmaveth <i>numbered</i> forty-two;	Ezra 2:24.
Neh 7:29	אֲנָשֵׁי קִרְיַת יַעֲרִים כְּפִירָה וּבְאֵרוֹת שִׁבְעַת מֵאוֹת אַרְבָּעִים וּשְׁלֹשָׁה: ס	the men of Kiriath-Jearim, Chephirah and Beeroth <i>numbered</i> seven hundred and forty-three;	Ezra 2:25. <hr/> Kiriath-Jearim: see Josh 9:17.
Neh 7:30	אֲנָשֵׁי הָרָמָה וְגִבְעַת שֵׁשׁ מֵאוֹת עֶשְׂרִים וְאַחַד: ס	the men of Ramah and Geba <i>numbered</i> six hundred and twenty-one;	Ezra 2:26. <hr/> Ramah ← <i>the Ramah</i> .
Neh 7:31	אֲנָשֵׁי מִכְמָס מֵאָה וְעֶשְׂרִים וּשְׁנַיִם: ס	the men of Michmas <i>numbered</i> one hundred and twenty-two;	Ezra 2:27. <hr/> Michmas: see 1 Sam 13:2.
Neh 7:32	אֲנָשֵׁי בֵּית-אֵל וְהַעִי מֵאָה עֶשְׂרִים וּשְׁלֹשָׁה: ס	the men of Beth-El and Ai <i>numbered</i> one hundred and twenty-three;	Ezra 2:28. <hr/> Ai: see Josh 7:2.
Neh 7:33	אֲנָשֵׁי נְבוֹ אַחַר חַמְשִׁים וּשְׁנַיִם: ס	the men of the other Nebo <i>numbered</i> fifty-two;	Ezra 2:29.
Neh 7:34	בְּנֵי עֵילָם אַחַר אֶלֶף מֵאתִים חַמְשִׁים וְאַרְבָּעָה: ס	the fraternity of the other Elam <i>numbered</i> one thousand two hundred and fifty-four;	Ezra 2:31.
Neh 7:35	בְּנֵי חָרִם שְׁלֹשׁ מֵאוֹת וְעֶשְׂרִים: ס	the fraternity of Harim <i>numbered</i> three hundred and twenty;	Ezra 2:32.
Neh 7:36	בְּנֵי יֶרִיחוֹ שְׁלֹשׁ מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה: ס	the fraternity of Jericho <i>numbered</i> three hundred and forty-five;	Ezra 2:34.
Neh 7:37	בְּנֵי-לֹד חֲדִיד וְאוֹנוֹ שִׁבְעַת מֵאוֹת וְעֶשְׂרִים וְאַחַד: ס	the fraternity of Lod, Hadid and Ono <i>numbered</i> seven hundred and twenty-one;	Ezra 2:33.

Neh 7:38	בְּנֵי סִנְאָה שְׁלֹשֶׁת אֲלָפִים תְּשַׁע מֵאוֹת וּשְׁלֹשִׁים: פ	the fraternity of Senaah <i>numbered</i> three thousand nine hundred and thirty;	Ezra 2:35.
Neh 7:39	הַכֹּהֲנִים בְּנֵי יְדַעְיָה לְבֵית יֵשׁוּעַ תְּשַׁע מֵאוֹת שְׁבַעִים וּשְׁלֹשָׁה: ס	the priests <i>who were</i> the sons of Jedaiah, of the house of Jeshua, <i>numbered</i> nine hundred and seventy-three;	Ezra 2:36. Jeshua: see 1 Chr 24:11.
Neh 7:40	בְּנֵי אִמֶּר אֶלֶף חֲמִשִּׁים וּשְׁנָיִם: ס	the fraternity of Immer <i>numbered</i> one thousand and fifty-two;	Ezra 2:37.
Neh 7:41	בְּנֵי פִשְׁחֹר אֶלֶף מֵאָתַיִם אַרְבָּעִים וְשֶׁבַע: ס	the fraternity of Pashhur <i>numbered</i> one thousand two hundred and forty-seven;	Ezra 2:38. Pashhur: see Jer 20:1.
Neh 7:42	בְּנֵי חָרִים אֶלֶף שְׁבַעַת עָשָׂר: פ	the fraternity of Harim <i>numbered</i> one thousand and seventeen;	Ezra 2:39.
Neh 7:43	הַלְוִיִּם בְּנֵי־יֵשׁוּעַ לְקַדְמִיָּאל לְבָנֵי לְהוֹדָוָה שְׁבַעִים וְאַרְבָּעָה: ס	the Levites, the sons of Jeshua, of Kadmiel, <i>and</i> of the sons of Hodevah, <i>numbered</i> seventy- four;	Ezra 2:40. Jeshua: see 1 Chr 24:11. Hodevah: elsewhere usually Hodaviah.
Neh 7:44	הַמְשֻׁרְרִים בְּנֵי אֶסָף מֵאָה אַרְבָּעִים וּשְׁמֹנֶה: ס	the singers, the sons of Asaph, <i>numbered</i> one hundred and forty- eight;	Ezra 2:41.
Neh 7:45	הַשְּׁעָרִים בְּנֵי־שָׁלוֹם בְּנֵי־אֶטֶר בְּנֵי־טַלְמוֹן בְּנֵי־עֲקוּב בְּנֵי חֲטִיטָא בְּנֵי שְׁבַי מֵאָה שְׁלֹשִׁים וּשְׁמֹנֶה: ס	the gatekeepers, the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, <i>and</i> the sons of Shobai, <i>numbered</i> one hundred and thirty-eight.	Ezra 2:42.
Neh 7:46	הַנְּתִינִים בְּנֵי־צִחָא בְּנֵי־חֲשָׁפָא בְּנֵי טַבְּעוֹת:	The temple-servants, the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,	Ezra 2:43. Hasupha: AV= <i>Hashupha</i> here, but not in Ezra 2:43.
Neh 7:47	בְּנֵי־קִירוֹס בְּנֵי־סִיעָא בְּנֵי פָדוֹן:	the sons of Keros, the sons of Sia, the sons of Padon,	Ezra 2:44.
Neh 7:48	בְּנֵי־לְבָנָה בְּנֵי־חַגְבָּה בְּנֵי שְׁלֵמִי:	the sons of Lebanah, the sons of Hagabah, the sons of Shalmal,	Ezra 2:45, Ezra 2:46. Lebanah: AV= <i>Lebana</i> here. Hagabah: AV= <i>Hagaba</i> here.
Neh 7:49	בְּנֵי־חָנָן בְּנֵי־גִדֵּל בְּנֵי־גַחַר:	the sons of Hanan, the sons of Giddel, the sons of Gahar,	Ezra 2:46, Ezra 2:47.
Neh 7:50	בְּנֵי־רְאִיָּה בְּנֵי־רִצִּין בְּנֵי נְקוּדָא:	the sons of Reaiah, the sons of Rezin, the sons of Nekoda,	Ezra 2:47, Ezra 2:48.
Neh 7:51	בְּנֵי־גַזָּם בְּנֵי־עֲזָא בְּנֵי פֶסֶח:	the sons of Gazzam, the sons of Uzza, the sons of Paseah,	Ezra 2:48, Ezra 2:49. Uzza: see 2 Sam 6:3. Paseah: AV= <i>Phaseah</i> here, but not in Ezra 2:49. <i>Phaseah</i> is the lenited form (<i>ph</i> for <i>p</i>).

Neh 7:52	בְּנֵי־בְסַי בְּנֵי־מְעוּנִים בְּנֵי *נְפֹשִׁישִׁים* *נְפִישִׁים:	the sons of Besai, the sons of Meunim, the sons of {Q: Nephishesim} [K: Nephushesim],	Ezra 2:49, Ezra 2:50.
Neh 7:53	בְּנֵי־בַקְּבוּק בְּנֵי־חֻקּוּפָא בְּנֵי חֲרָחֹר:	the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,	Ezra 2:51.
Neh 7:54	בְּנֵי־בַצְּלִית בְּנֵי־מְחִידָא בְּנֵי חֲרָשָׂא:	the sons of Bazlith, the sons of Mehida, the sons of Harsha,	Ezra 2:52.
Neh 7:55	בְּנֵי־בַרְקוֹס בְּנֵי־סִסְרָא בְּנֵי־תַמַּח:	the sons of Barkos, the sons of Sisera, the sons of Tamah,	Ezra 2:53.
Neh 7:56	בְּנֵי נְצִיחַ בְּנֵי חֲטִיפָא:	the sons of Neziah, the sons of Hatipha,	Ezra 2:54.
Neh 7:57	בְּנֵי עֲבָדֵי שְׁלֹמֹה בְּנֵי־סוֹטַי בְּנֵי־סוֹפֶרֶת בְּנֵי פְרִידָא:	the sons of Solomon's servants, the sons of Sotai, the sons of Sophereth, the sons of Perida,	Ezra 2:55.
Neh 7:58	בְּנֵי־יַעֲלָא בְּנֵי־דַרְקוֹן בְּנֵי גַדְל:	the sons of Jaala, the sons of Darkon, the sons of Giddel,	Ezra 2:56.
Neh 7:59	בְּנֵי שְׁפַטְיָה בְּנֵי־חַטִּיל בְּנֵי פְּכַרְתַּת הַצְּבָיִים בְּנֵי אָמוֹן:	the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of the Zebaim, the sons of Amon –	Ezra 2:57.
Neh 7:60	כָּל־הַנְּתִינִים וּבְנֵי עֲבָדֵי שְׁלֹמֹה שְׁלֹשׁ מֵאוֹת תְּשַׁעִים וּשְׁנַיִם: פ	all the temple-servants and the sons of Solomon's servants <i>numbered</i> three hundred and ninety-two.	Ezra 2:58.
Neh 7:61	וְאַלְהַה הָעוֹלָיִם מִתֵּל מְלַח תֵּל חֲרָשָׂא כְּרוּב אֲדוֹן וְאִמֶּר וְלֹא יָכְלוּ לְהַגִּיד בֵּית־אֲבוֹתָם וְזָרְעָם אִם מִיִּשְׂרָאֵל הֵם:	And <u>the following are</u> those who came up from Tel-Melah, Tel-Harsha, Cherub, Addon and Immer, but they could not <u>specify</u> their paternal house or their <u>family line</u> – whether they <u>were</u> of Israel – :	Ezra 2:59. <hr/> the following ← <i>these</i> . <hr/> Tel-Harsha: AV= <i>Tel-haresha</i> here, not recognizing a closed syllable, but different again in Ezra 2:59. <hr/> specify ← <i>tell</i> . <hr/> family line ← <i>seed</i> .
Neh 7:62	בְּנֵי־דְלָיָה בְּנֵי־טוֹבְיָה בְּנֵי נְקוּדָא שֵׁשׁ מֵאוֹת וְאַרְבָּעִים וּשְׁנַיִם: ס	the sons of Delaiah, the sons of Tobiah, <i>and</i> the sons of Nekoda, <i>who numbered</i> six hundred and forty-two,	Ezra 2:60.
Neh 7:63	וּמִן־הַכֹּהֲנִים בְּנֵי חֲבַיָּה בְּנֵי הַקּוֹז בְּנֵי בְּרוּזַי אֲשֶׁר לָקַח מִבָּנוֹת בְּרוּזַי הַגִּלְעָדִי אִשָּׁה וַיִּקְרָא עָלֶיהֶם שְׁמָם:	and <i>those</i> of the priests <i>who were</i> the sons of Hobaiah, the sons of Hakkoz, <i>and</i> the sons of Barzillai who took a wife from the daughters of Barzillai the Gileadite, and he was <u>named</u> after them.	Ezra 2:61. <hr/> Hobaiah: see Ezra 2:61. <hr/> Hakkoz: see Neh 3:21. <hr/> Gileadite: see Gen 31:21. <hr/> named after them ← <i>called after their name</i> .

Neh 7:64	אֵלֶּה בִּקְשׁוּ כְּתָבָם הַמְתִּיחִישִׁים וְלֹא נִמְצָא וַיִּגְאֻלוּ מִזֶּה־הַכֹּהֵנָה:	These looked for their registration <i>among</i> those registered by genealogy, but it wasn't found, and they were disqualified from the priesthood as extraneous.	Ezra 2:62. registration ← <i>writing</i> . were disqualified ... as extraneous ← <i>were polluted</i> .
Neh 7:65	וַיֹּאמֶר הַתִּרְשָׁתָא לָהֶם אֲשֶׁר לֹא־יֵאָכְלוּ מִקֹּדֶשׁ הַקְּדוּשִׁים עַד עֹמֵד הַכֹּהֵן לְאוּרִים וְתוּמִים:	And the governor told them that they were not to eat <i>anything</i> from the holy of holies until the priest should stand with Urim and Thummim.	Ezra 2:63. governor: see Ezra 2:63. stand with ← <i>stand for</i> . Urim and Thummim: see Ex 28:30.
Neh 7:66	כָּל־הַקָּהָל כְּאַחַד אַרְבַּע רְבֹוא אַלְפִים שְׁלֹשׁ־מֵאוֹת וְשִׁשִּׁים:	The whole convocation together numbered forty-two thousand three hundred and sixty <i>people</i> ,	Ezra 2:64. together ← <i>as one</i> .
Neh 7:67	מִלְבַּד עַבְדֵיהֶם וְאִמָּהֲתֵיהֶם אֵלֶּה שִׁבְעַת אַלְפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְשִׁבְעָה וְלָהֶם מְשֻׁרְרִים וּמְשֻׁרְרוֹת מֵאֲתִים וְאַרְבָּעִים וַחֲמִשָּׁה: ס	apart from these menservants and maidservants of theirs – seven thousand three hundred and thirty-seven <i>of them</i> . And they also had two hundred and forty-five male and female singers.	Ezra 2:65. THE AV INSERTS AN EXTRA VERSE AFTER THIS VERSE. Absent in LXX, Vulgate. The verse is found in some manuscripts [BHS-CA], [CB]. The contents are as most of Ezra 2:66.
Neh 7:68	<No Hebrew in WLC for this AV verse>	<No Hebrew in WLC for this AV verse>	No Hebrew in WLC for this AV verse.
Neh 7:69	גַּמְלִים אַרְבַּע מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה ס חֲמֵרִים שֵׁשֶׁת אַלְפִים שִׁבְעַת מֵאוֹת וְעֶשְׂרִים:	There were four hundred and thirty-five camels and six thousand seven hundred and twenty donkeys.	Ezra 2:67.
Neh 7:70	וּמִקֶּצֶת רְאִשֵׁי הָאָבוֹת נָתְנוּ לְמִלְאכָה הַתִּרְשָׁתָא נָתַן לְאוֹצֵר זָהָב דַּרְכְּמָנִים אֶלֶף מִזְרְקוֹת חֲמִשִּׁים כְּתָנוֹת כֹּהֲנִים שְׁלֹשִׁים וַחֲמֵשׁ מֵאוֹת:	And <i>some of</i> the paternal heads contributed to the work. The governor gave one thousand <i>darics of</i> gold to the treasury, fifty bowls and five hundred and thirty priests' gowns.	Ezra 2:68, Ezra 2:69. some of ← <i>(some) of the whole</i> . contributed ← <i>gave</i> . darics: a daric is a gold coin.
Neh 7:71	וּמִרְאִשֵׁי הָאָבוֹת נָתְנוּ לְאוֹצֵר הַמִּלְאכָה זָהָב דַּרְכְּמָנִים שְׁתַּי רַבּוֹת וְכֶסֶף מָנִים אַלְפִים וּמֵאֲתִים:	And <i>some of</i> the paternal heads gave twenty thousand <i>darics of</i> gold and two thousand two hundred <i>manehs of</i> silver to the treasury of the work.	Ezra 2:69. darics: a daric is a gold coin. manehs: 1 maneh = 100 shekels. See 1 Ki 10:17.
Neh 7:72	וְאֲשֶׁר נָתְנוּ שְׂאֲרֵית הָעָם זָהָב דַּרְכְּמָנִים שְׁתַּי רַבּוֹת וְכֶסֶף מָנִים אַלְפִים וְכְתָנוֹת כֹּהֲנִים שְׁשִׁים וְשִׁבְעָה: פ	And <i>this is</i> what the rest of the people gave: twenty thousand <i>darics of</i> gold, and two thousand <i>manehs of</i> silver, and sixty-seven priests' gowns.”	Ezra 2:69. darics: a daric is a gold coin. manehs: 1 maneh = 100 shekels. See 1 Ki 10:17.

Neh 7:73	<p>וַיֵּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וְהַשֹּׁעֲרִים וְהַמְשֻׁרְרִים וּמְזֵהָעַם וְהַנְּתִינִים וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם וַיָּגַע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעָרֵיהֶם:</p>	<p>And the priests and the Levites, and the gatekeepers and the singers, and <i>some</i> of the people, and the temple-servants and all Israel lived in their cities, and <u>by the time</u> the seventh month came, the sons of Israel <i>were</i> in their cities.</p>	<p> Ezra 2:70, Ezra 3:1. and by the time: wider use of the <i>vav</i>.</p>
Neh 8:1	<p>וַיֵּאסְפוּ כָּל־הָעָם כְּאִישׁ אֶחָד אֶל־הֶרְחֹב אֲשֶׁר לִפְנֵי שַׁעֲרֵהַמַּיִם וַיֹּאמְרוּ לְעֶזְרָא הַסֹּפֵר לְהָבִיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה אֶת־יִשְׂרָאֵל:</p>	<p>And all the people gathered in unison in the square which <i>was</i> opposite the Water Gate, and they told Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded Israel <i>to observe</i>.</p>	<p> Ezra 3:1. in unison ← <i>as one man</i>.</p>
Neh 8:2	<p>וַיָּבִיא עֶזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקְּהָל׃ מֵאִישׁ וְעַד־אִשָּׁה וְכָל מִבֵּין לְשֹׁמַע בַּיּוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי:</p>	<p>And Ezra the priest presented the law to the convocation, <i>to both men and women</i>, and everyone <i>who</i> would understand on <u>hearing it</u>, on the first day of the seventh month.</p>	<p>presented the law to ← <i>brought the law before</i>. <i>to both men and women</i> ← <i>from man and to woman</i>. on hearing: gerundial use of the infinitive.</p>
Neh 8:3	<p>וַיִּקְרָא־בּוֹ לִפְנֵי הֶרְחֹב אֲשֶׁר לִפְנֵי שַׁעֲרֵהַמַּיִם מִן־הָאֹרֶל עַד־מִחְצֵית הַיּוֹם נֹגֵד הָאֲנָשִׁים וְהַנְּשִׂים וְהַמְּבִינִים וְאֲזָנֵי כָּל־הָעָם אֶל־סֵפֶר הַתּוֹרָה:</p>	<p>And he read <u>from it</u> facing the square which was opposite the Water Gate, from <i>first</i> light until midday, in the presence of the men and the women and those who understood. And the ears of all the people <i>were riveted</i> to the book of the law.</p>	<p>from it ← <i>in it</i>. See Dan 5:3.</p>
Neh 8:4	<p>וַיַּעֲמֵד עֶזְרָא הַסֹּפֵר עַל־מִגְדַּל־עֵץ אֲשֶׁר עָשׂוּ לְדַבָּר וַיַּעֲמֵד אֶצְלוֹ מַתִּיתְיָה וְשָׁמַע וְעֲנָיָה וְאוּרִיָּה וְחַלְקִיָּה וּמַעֲשִׂיָּה עַל־יְמִינוֹ וּמִשָּׁמְאֵלוֹ פְּדִיָּה וּמִישָׁאֵל וּמִלְכִּיָּה וְחָשָׁם וְחַשְׁבַּדָּנָה זְכַרְיָה מְשֻׁלָּם: פ</p>	<p>And Ezra the scribe stood on a wooden tower which they had made for the occasion, and next to him stood Mattithiah and Shema and Anaiah and <u>Uriah</u> and Hilkiyah and Maaseiah on his right, and on his left <i>were</i> Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah and Meshullam.</p>	<p>occasion ← <i>thing, word</i>. Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10. Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1. Hashbaddanah: AV= <i>Hashbadana</i>.</p>
Neh 8:5	<p>וַיִּפְתַּח עֶזְרָא הַסֹּפֵר לְעֵינָיו כָּל־הָעָם כִּי־מַעַל כָּל־הָעָם הָיָה וַכִּפְתָּחוֹ עָמְדוּ כָּל־הָעָם:</p>	<p>And Ezra opened the book in the sight of all the people, for he was <u>higher up than</u> all the people, and when he opened it, all the people stood up.</p>	<p>higher up than ← <i>higher up above</i>.</p>

Neh 8:6	<p>וַיְבָרֵךְ עֲזָרָא אֶת־יְהוָה הָאֱלֹהִים הַגָּדוֹל וַיַּעֲנוּ כָּל־הָעָם אָמֵן אָמֵן בְּמַעַל יְדֵיהֶם וַיִּקְדּוּ וַיִּשְׁתַּחֲוּ לַיהוָה אַפָּיִם אֲרָצָה:</p>	<p>And Ezra blessed the great LORD God, and all the people answered, “Amen, amen”, with their arms raised, then they bowed to and worshipped the LORD face down to the ground.</p>	<p>their arms raised ← <i>lifting up of their arms / hands.</i></p>
Neh 8:7	<p>וַיִּשׁוּעַ וּבְנֵי וְשֵׁרֵבְיָהּ יָמִין עֲקֹוב שַׁבְּתַי הוֹדִיָּה מַעֲשִׂיָּה קְלִיטָא עֲזַרְיָהּ יוֹזָבָד חֲנָן פְּלֵאִיָּה וְהַלְוִיִּם מְבַיְנִים אֶת־הָעָם לַתּוֹרָה וְהָעָם עַל־עַמֻּדָם:</p>	<p>And Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah and the Levites expounded the law to the people, and the people <i>stood glued to their place.</i></p>	<p>Jeshua: see 1 Chr 24:11. <i>stood glued to their place ← (were) on their standing place.</i></p>
Neh 8:8	<p>וַיִּקְרְאוּ בְּסֵפֶר בְּתוֹרַת הָאֱלֹהִים מִפָּרֶשׁ וְשׁוֹם שְׁכָל וַיְבִינּוּ בַמִּקְרָא: ס</p>	<p>And they read from the book of the law of God distinctly, and they gave insight, and they enabled <i>them</i> to understand the reading.</p>	<p>from the book ← <i>in the book.</i> they gave: infinitive absolute. they enabled <i>them</i> to understand: compare Neh 8:7, Neh 8:9 (<i>expounded</i>). Alternatively, <i>they understood.</i> the reading ← <i>in the reading.</i></p>
Neh 8:9	<p>וַיֹּאמֶר נְחֻמְיָה הוּא הַתְּרַשָּׁתָא וְעֲזָרָא הַכֹּהֵן הַסֹּפֵר וְהַלְוִיִּם הַמְבַיְנִים אֶת־הָעָם לְכָל־הָעָם הַיּוֹם קֹדֶשׁ־הוּא לַיהוָה אַל־תִּיכֶם אֶל־תִּתְאַבְּלוּ וְאַל־תִּבְכּוּ כִּי בֹזִיִּם כָּל־הָעָם כִּשְׁמַעֵם אֶת־דְּבָרֵי הַתּוֹרָה:</p>	<p>And Nehemiah, who was the governor, and Ezra the priest, the scribe, and the Levites who expounded to the people, said to all the people, “This day <i>is</i> holy to the LORD your God. Do not mourn and do not weep.” For all the people wept when they heard the words of the law.</p>	
Neh 8:10	<p>וַיֹּאמֶר לָהֶם לֶכּוּ אֲכֹלוּ מִשְׂמְנַיִם וּשְׂתוּ מִמִּתְקִים וְשַׁלְּחוּ מְנוֹת לְאִיִּן נֶכּוֹן לוֹ כִּי־קָדוֹשׁ הַיּוֹם לְאֲדַנְּנוּ וְאַל־תִּעֲצְבוּ כִּי־חֲדוֹת יְהוָה הִיא מַעֲזָבְכֶם:</p>	<p>And he said to them, “Go and eat rich food, and drink sweet drinks, and send portions to <i>him who has</i> nothing prepared for him, for the day <i>is</i> holy to our LORD. And do not be grieved, for the joy of the LORD <i>is</i> your stronghold.”</p>	
Neh 8:11	<p>וְהַלְוִיִּם מַחֲשִׂים לְכָל־הָעָם לֵאמֹר הִסּוּ כִּי הַיּוֹם קֹדֶשׁ וְאַל־תִּעֲצְבוּ:</p>	<p>And the Levites made all the people be quiet, and they said, “Be quiet, for this day <i>is</i> holy, and do not be grieved.”</p>	

Neh 8:12	<p>וַיֵּלְכוּ כָּל־הָעָם לֶאֱכֹל וּלְשַׁתּוֹת וּלְשַׁלַּח מְנוֹת וּלְעֲשׂוֹת שִׂמְחָה גְדוֹלָה כִּי הֵבִינוּ בְּדַבְרֵי אֲשֶׁר הוֹדִיעוּ לָהֶם: ס</p>	<p>Then all the people went to eat and to drink and to send portions and to <u>celebrate with</u> great joy, for they understood the words which <u>had been made known</u> to them.</p>	<p>celebrate ← <i>do</i>. <hr/>had been made known ← <i>they made known</i>. Avoidance of the passive.</p>
Neh 8:13	<p>וּבַיּוֹם הַשֵּׁנִי נֶאֶסְפוּ רָאשֵׁי הָאָבוֹת לְכָל־הָעָם הַכֹּהֲנִים וְהַלְוִיִּם אֶל־עֶזְרָא הַסֹּפֵר וּלְהַשְׁכִּיל אֶל־דְּבָרֵי הַתּוֹרָה:</p>	<p>And on the second day, the paternal heads of all the people, <i>and</i> the priests and the Levites, <u>gathered around</u> Ezra the scribe, and <i>it was</i> to gain insight into the words of the law.</p>	<p>gathered around ← <i>gathered to</i>.</p>
Neh 8:14	<p>וַיִּמְצְאוּ כְּתוּב בַּתּוֹרָה אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֲשֶׁר יֵשְׁבוּ בְּנֵי־יִשְׂרָאֵל בַּסֹּכּוֹת בְּחֹג בַּחֹדֶשׁ הַשְּׁבִיעִי:</p>	<p>And they found written in the law which the LORD had commanded through the <u>intermediacy</u> of Moses, that the sons of Israel should live in tabernacles during the festival in the seventh month,</p>	<p>intermediacy ← <i>hand</i>.</p>
Neh 8:15	<p>וְאֲשֶׁר יִשְׁמְעוּ וַיַּעֲבִירוּ קוֹל בְּכָל־עָרֵיהֶם וּבִירוּשָׁלַם לֵאמֹר צֵאוּ הָהָר וְהָבִיאוּ עֲלֵי־זֵית וְעֲלֵי־עֵץ שִׁמּוֹן וְעֲלֵי הַדָּס וְעֲלֵי תְּמָרִים וְעֲלֵי עֵץ עֵבֶת לַעֲשׂוֹת סֹכֹת כַּכְּתוּב: פ</p>	<p>and that they should proclaim and <u>publish an announcement</u> in all their cities and in Jerusalem, saying, “Go out <i>to</i> the mountain and bring <i>back</i> olive foliage, and wild olive foliage, and myrtle foliage, and palm foliage, and foliage from bushy trees, to make tabernacles, as <i>it is</i> written.”</p>	<p>publish an announcement ← <i>cause a voice to pass through</i>.</p>
Neh 8:16	<p>וַיֵּצְאוּ הָעָם וַיָּבִיאוּ וַיַּעֲשׂוּ לָהֶם סֹכּוֹת אִישׁ עַל־גַּגּוֹ וּבְחֻצְרוֹתֵיהֶם וּבְחֻצְרוֹת בַּיִת הָאֱלֹהִים וּבִרְחוֹב שַׁעַר הַמַּיִם וּבִרְחוֹב שַׁעַר אֶפְרַיִם:</p>	<p>So the people went out and brought <i>them</i>, and they made themselves tabernacles, each <i>one</i> on his roof and in their courtyards and in the courtyards of the house of God, and in the square of the Water Gate and in the square of the Gate of Ephraim.</p>	
Neh 8:17	<p>וַיַּעֲשׂוּ כָּל־הַקְּהָל הַשָּׂבִים מִן־הַשָּׁבִי סֹכּוֹת וַיֵּשְׁבוּ בַּסֹּכּוֹת כִּי לֹא־עָשׂוּ מִימֵי יֵשׁוּעַ בֶּן־נֹון כֹּל בְּנֵי יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְהָיָה שִׂמְחָה גְּדוֹלָה מְאֹד:</p>	<p>And the whole convocation of those who returned from captivity made tabernacles, and they lived in the tabernacles, which the sons of Israel had not done like this since the days of <u>Jeshua</u> the son of Nun up to this day, and there was very great joy.</p>	<p>Jeshua: i.e. <i>Joshua</i>, also here in the LXX transliterated as Ἰησοῦς, the spelling of <i>Jesus</i> in the NT.</p>
Neh 8:18	<p>וַיִּקְרָא בְּסֵפֶר תּוֹרַת הָאֱלֹהִים יוֹם בַּיּוֹם מִן־הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרוֹן וַיַּעֲשׂוּ־חַג שִׁבְעַת יָמִים וּבַיּוֹם הַשְּׁמִינִי עֲצָרַת כַּמְשַׁפֵּט: פ</p>	<p>And he read <u>from the book</u> of the law of God day by day, from the first day to the last day, and they <u>celebrated</u> the festival for seven days, and on the eighth day <i>there was</i> a solemn assembly according to the ordinance.</p>	<p>from the book ← <i>in the book</i>. See Dan 5:3. <hr/>celebrated ← <i>did</i>.</p>

Neh 9:1	<p>וּבַיּוֹם עֶשְׂרִים וָאַרְבָּעָה לַחֲדָשׁ הַזֶּה נֶאֱסְפוּ בְּנֵי־יִשְׂרָאֵל בְּצוּם וּבִשְׂקִים וְאָדְמָה עֲלֵיהֶם:</p>	<p>Then on the twenty-fourth day of this month, the sons of Israel assembled, fasting and in sackcloth and <i>with</i> soil on them.</p>	
Neh 9:2	<p>וַיִּבְדְּלוּ זֶרַע יִשְׂרָאֵל מִכָּל בְּנֵי נֹכַר וַיַּעֲמְדוּ וַיִּתְּוֹדוּ עַל־חַטֹּאתֵיהֶם וְעוֹנוֹת אַבְתֵּיהֶם:</p>	<p>And the <u>seed</u> of Israel were separated from all the <u>foreigners</u>, and they stood and confessed their sins and the iniquities of their fathers.</p>	<p>seed: with a plural verb in Hebrew. foreigners ← <i>sons of foreigners</i>.</p>
Neh 9:3	<p>וַיָּקוּמוּ עַל־עַמֻּדָם וַיִּקְרְאוּ בְּסֵפֶר תּוֹרַת יְהוָה אֱלֹהֵיהֶם רְבַעִית הַיּוֹם וּרְבַעִית מִתּוֹדִים וּמִשְׁתַּחֲוִים לַיהוָה אֱלֹהֵיהֶם: פ</p>	<p>And they stood up in their <u>place</u>, and they read <u>from the book</u> of the law of the LORD their God for a quarter of a day, and for <i>another</i> quarter they confessed and worshipped the LORD their God.</p>	<p>place ← <i>standing-place</i>. from the book ← <i>in the book</i>. See Dan 5:3.</p>
Neh 9:4	<p>וַיָּקָם עַל־מַעְלָה הַלְוִיִּם יֶשׁוּעַ וּבְנֵי קַדְמִיאֵל שְׁבַנְיָה בְּנֵי שֶׁרְבִיָּה בְּנֵי כַנְנִי וַיִּזְעֲקוּ בְּקוֹל גָּדוֹל אֶל־יְהוָה אֱלֹהֵיהֶם:</p>	<p>Then <u>Jeshua</u> and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani <i>and</i> Chenani arose on the Levites' platform and cried out in a loud voice to the LORD their God.</p>	<p>Jeshua: see 1 Chr 24:11.</p>
Neh 9:5	<p>וַיֹּאמְרוּ הַלְוִיִּם יֶשׁוּעַ וְקַדְמִיאֵל בְּנֵי חֲשַׁבְנִיָּה שְׁרַבְיָה הוֹדִיָּה שְׁבַנְיָה פֶתַחְיָה קוֹמוּ בָּרְכוּ אֶת־יְהוָה אֱלֹהֵיכֶם מִן־הָעוֹלָם עַד־הָעוֹלָם וַיְבָרְכוּ שָׁם כְּבוֹדָךְ וּמְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה:</p>	<p>And the Levites, <u>Jeshua</u> and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah <i>and</i> Pethahiah said, “Arise <i>and</i> bless the LORD your God From age to age.” “<u>And may your glorious name be blessed</u>, Which <i>is</i> exalted above all blessing and praise.</p>	<p>Jeshua: see 1 Chr 24:11. may your glorious name be blessed ← <i>let them bless the name of your glory</i>. Avoidance of the passive and a Hebraic genitive.</p>
Neh 9:6	<p>אַתָּה־הוּא יְהוָה לְבַדְּךָ *אֵת **אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צַבָּאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מַחְיֶה אֶת־כָּלֶם וּצַבָּא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:</p>	<p>You alone <i>are</i> the LORD. You made heaven, The heaven of heavens and all their array, The earth and everything on it, The seas and everything in them, And you give them all life. And the array of heaven worships you.</p>	<p>you (<i>second occurrence in verse</i>): the <i>ktiv</i> is the feminine form, but it can be regarded as a variant form of the <i>qeré</i>, perhaps under Aramaic influence (אַנְתָּ).</p>
Neh 9:7	<p>אַתָּה־הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וּשְׁמַתָּ שְׁמוֹ אַבְרָהָם:</p>	<p>You <i>are</i> the LORD God Who chose Abram And brought him out of Ur of the Chaldees And appointed his name <i>as</i> Abraham.</p>	

Neh 9:8	<p>וּמְצַאתָ אֶת־לִבּוֹ נֶאֱמַן לְפָנַי וְכָלוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזֶרְעוֹ וְתָקַם אֶת־דְּבָרַי כִּי צַדִּיק אָתָּה:</p>	<p>And you found his heart <i>to be</i> faithful before you, And <i>you</i> made a covenant with him To give the land of the Canaanite, the Hittite, the Amorite And the Perizzite and the Jebusite and the Girgashite – To give <i>it</i> to his seed – And you fulfilled your words, For you <i>are</i> righteous.</p>	<p><i>you</i> made a covenant: infinitive absolute in the role of a finite verb.</p> <hr/> <p>Amorite: see Gen 10:16.</p>
Neh 9:9	<p>וַתִּרְא אֶת־עַנֵּי אֲבֹתֵינוּ בְּמִצְרַיִם וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עַל־יַם־סוּף:</p>	<p>And you saw the affliction of our fathers in Egypt, And you heard their cry at the Red Sea.</p>	<p>Red Sea ← <i>Sedge Sea</i>.</p>
Neh 9:10	<p>וַתַּחַן אֶתָּת וּמִפְתִּים בְּפָרְעָה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרְצוֹ כִּי יָדַעְתָּ כִּי הִזִּידוּ עֲלֵיהֶם וַתַּעַשׂ־לָךְ שֵׁם כְּהַיּוֹם הַזֶּה:</p>	<p>And you <u>performed</u> signs and miracles against Pharaoh And against all his servants And against all the people of his land, For you know that they acted presumptuously against them, And you made yourself a name, As <i>it is</i> today.</p>	<p>performed ← <i>gave</i>.</p>
Neh 9:11	<p>וְהִים בְּקַעַת לְפָנֵיהֶם וַיַּעֲבְרוּ בְּתוֹךְ־הַיָּם בֵּיבֶשֶׁת וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בְּמִצּוֹלַת כְּמוֹ־אֶבֶן בְּמַיִם עֲזִים:</p>	<p>And you divided the sea in front of them, And they crossed in the middle of the sea on dry land, But you cast those chasing them into the depths, Like a stone in fierce waters.</p>	<p>Compare Ex 15:5.</p>
Neh 9:12	<p>וּבַעֲמוּד עָנָן הִנַּחִיתָם יוֹמָם וּבַעֲמוּד אֵשׁ לַיְלָה לְהָאִיר לָהֶם אֶת־הַדֶּרֶךְ אֲשֶׁר יֵלְכוּ־בָהּ:</p>	<p>And by day you led them with a column of cloud, And <i>by</i> night with a pillar of fire, To light up for them the way By which they were to go.</p>	
Neh 9:13	<p>וְעַל הַר־סִינַי יָרַדְתָּ וּדְבַר עֲמָהֶם מִשְׁמַיִם וַתִּתֵּן לָהֶם מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֲמֶת חֻקִּים וּמִצְוֹת טוֹבִים:</p>	<p>And you came down onto Mount Sinai, And <i>you</i> spoke with them from heaven, And you gave them upright judgments And <u>truthful laws</u> And good statutes and commandments.</p>	<p><i>you</i> spoke: infinitive absolute in the role of a finite verb.</p> <hr/> <p>truthful laws ← <i>laws of truth</i>, a Hebrew genitive.</p>

Neh 9:14	וְאַתְּ-שַׁבַּת קִדְשָׁךְ הוֹדַעְתָּ לָהֶם וּמִצְוֹת וְחֻקִּים וְתוֹרָה צִוִּיתָ לָהֶם בְּיַד מֹשֶׁה עַבְדְּךָ:	And you made your <u>holy</u> <u>Sabbath</u> known to them, And you gave them <u>commandments</u> and statutes and law Through the <u>intermediacy</u> of Moses your servant.	holy Sabbath ← <i>Sabbath of holiness</i> . gave ... commandments ← <i>commanded commandments</i> . intermediacy ← <i>hand</i> .
Neh 9:15	וְלֶחֶם מִשָּׁמַיִם נָתַתָּה לָהֶם לְרַעֲבָם וּמַיִם מִסֶּלַע הוֹצֵאתָ לָהֶם לְצִמְאֻמָּם וַתֹּאמֶר לָהֶם לְבוֹא לְרִשְׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁאַתָּ אֶת־יְדְּךָ לַתֵּם לָהֶם:	And you gave them bread from heaven When they <u>were</u> hungry, And you brought water out of a rock for them When they <u>were</u> thirsty, And you <u>instructed them</u> to come and inherit the land Concerning which you <u>took</u> an <u>oath</u> To give <i>it</i> to them.	when they <i>were</i> hungry ... thirsty ← <i>in their hunger ... thirst</i> . instructed them ← <i>said to them</i> . took an oath ← <i>raised your hand</i> .
Neh 9:16	וְהֵם וְאַבְתֵּינוּ הִזְיָדוּ וַיִּקְשׁוּ אֶת־עַרְפָּם וְלֹא שָׁמְעוּ אֶל־מִצְוֹתֶיךָ:	But they and our fathers acted presumptuously, And they became stiff- necked And did not heed your commandments.	became stiff-necked ← <i>hardened their necks</i> .
Neh 9:17	וַיִּמָּאֲנוּ לְשַׁמֵּעַ וְלֹא־זָכְרוּ נִפְלְאוֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשׁוּ אֶת־עַרְפָּם וַיִּתְּנוּ־רֹאשׁ לְשׁוֹב לְעַבְדְּתָם בְּמַרְיָם וְאַתָּה אֱלֹהֵי סְלִיחוֹת חֲנוּן וְרַחוּם אֶרְךָ־אֲפָיִם וְרַב־*וַחֲסֵד **חֲסֵד וְלֹא עֲזַבְתָּם:	And they refused to hear, And they did not remember your wonders Which you performed with them, And they became stiff- necked, And they appointed a head <i>man</i> So as to return to their slavery in their rebellion. But you <i>are</i> a G O D of <u>forgiveness</u> , Gracious and compassionate, Forbearing and {Q: of great kindness} [K: great and kind], And you did not desert them.	became stiff-necked ← <i>stiffened their necks</i> . forgiveness ← " <i>forgivenesses</i> ".
Neh 9:18	אֵף כִּי־עָשׂוּ לָהֶם עֵגֶל מִסֶּכָּה וַיֹּאמְרוּ זֶה אֱלֹהֶיךָ אֲשֶׁר הֵעֲלִיךָ מִמִּצְרַיִם וַיַּעֲשׂוּ נֹאצוֹת גְּדֹלוֹת:	Even when they made themselves a cast calf And said, 'This <i>is</i> your <u>God</u> Who brought you up out of Egypt', And they committed gross blasphemies,	God: or <i>god</i> , but in this case we represent the calf-makers' contention that the calf is the God of Israel. Ex 32:4 and Ex 32:8 use a plural <i>these (are) your gods</i> , which is why we use <i>gods</i> there. Compare 2 Thes 2:4 for another false claim about <i>God</i> .

Neh 9:19	<p>וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים לֹא עָזַבְתָּם בְּמִדְבָּר אֶת־עַמּוּד הָעָנָן לֹא־סָר מֵעֲלֵיהֶם בְּיוֹמָם לְהִנָּחֹתָם בַּהֲדָרָךְ וְאֶת־עַמּוּד הָאֵשׁ בַּלַּיְלָה לְהָאִיר לָהֶם וְאֶת־הַדָּרָךְ אֲשֶׁר יֵלְכוּ־בָהּ:</p>	<p><u>You still</u> in your many mercies Did not abandon them in the desert. The column of cloud did not go away from them by day, <i>It being</i> to lead them on the way, Nor <i>did</i> the pillar of fire by night, <i>It being</i> to give them light And <i>to light up</i> the way which they were to go.</p>	<p>you still ← <i>and you</i>. Adversative use of the <i>vav</i>, translated adverbially.</p>
Neh 9:20	<p>וְרוּחְךָ הַטּוֹבָה נָתַתָּ לְהַשְׁבִּילָם וּמָנַךְ לֹא־מָנַעְתָּ מִפִּיהֶם וּמִים נָתַתָּה לָהֶם לְצַמְאֵם:</p>	<p>And you gave your good spirit to enlighten them, And you did not withhold your manna from their mouth, And you gave them water for their thirst.</p>	
Neh 9:21	<p>וְאַרְבָּעִים שָׁנָה כָּל־כַּלְתָּם בְּמִדְבָּר לֹא חָסְרוּ שְׁלֹמֹתֵיהֶם לֹא בָלוּ וְרַגְלֵיהֶם לֹא בָצְקוּ:</p>	<p>And you sustained them for forty years in the desert; They did not lack <i>anything</i>. Their clothes did not wear out, And their feet did not swell.</p>	
Neh 9:22	<p>וַתִּתֵּן לָהֶם מַמְלָכוֹת וְעַמּוּמִים וַתַּחְלֶקֶם לְפָאָה וַיִּירָשׁוּ אֶת־אֶרֶץ סִיחֹן וְאֶת־אֶרֶץ מִלֹּךְ חֶשְׁבֹּן וְאֶת־אֶרֶץ עֹג מִלֹּךְ־הַבָּשָׁן:</p>	<p>And you gave them kingdoms and peoples, And you apportioned them territory, And they inherited the land of Sihon And the land of the king of Heshbon And the land of Og king of <u>Bashan</u>.</p>	<p>Bashan ← <i>the Bashan</i>.</p>
Neh 9:23	<p>וּבְנִיָּהֶם הִרְבִּיתָ כְּכֹכְבֵי הַשָּׁמַיִם וַתְּבִיאֵם אֶל־הָאֶרֶץ אֲשֶׁר־אָמַרְתָּ לְאֲבֹתֵיהֶם לְבוֹא לְרִשְׁתָּ:</p>	<p>And you increased <i>the</i> <i>number of</i> their sons like the stars of the sky, And you brought them to the land Which you told their fathers to come <i>into</i> <i>And inherit</i>.</p>	

Neh 9:24	<p>וַיָּבֹאוּ הַבָּנִים וַיִּירְשׁוּ אֶת־הָאָרֶץ וַתִּכְנַע לִפְנֵיהֶם אֶת־יֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים וַתִּתְּנֵם בְּיָדָם וְאֶת־מְלֻכֵיהֶם וְאֶת־עַמְּמֵי הָאָרֶץ לַעֲשׂוֹת בָּהֶם כְּרָצוֹנָם:</p>	<p>And the sons came and inherited the land, And you subdued the inhabitants of the land – The Canaanites – at their <u>advance</u>, And you delivered them into their hand, Including their kings and the various peoples of the land, To do <u>what they wanted</u> with them.</p>	<p>at their advance ← <i>before them</i>. <hr/> what they wanted ← <i>according to their will</i>.</p>
Neh 9:25	<p>וַיִּלְכְּדוּ עָרִים בְּצִרּוֹת וְאֲדָמָה שְׂמֵנָה וַיִּירְשׁוּ בָתִּים מְלֵאִים־כָּל־טוֹב בְּרוֹת חֲצוּבִים כְּרָמִים וְזֵיתִים וְעֵץ מֵאֵכָל לָרֵב וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְיֵנוּ וַיִּתְעַדְּנוּ בְּטוֹבָךְ הַגָּדוֹל:</p>	<p>And they captured fortified cities and <u>fertile</u> land, And they inherited houses full of all good accessories – Hewn cisterns, vineyards and olive groves And <u>orchard</u> trees in abundance – And they ate and were satisfied and became fat, And they lived luxuriously in your great goodness.</p>	<p>fertile ← <i>fat</i>. <hr/> orchard ← <i>food</i>.</p>
Neh 9:26	<p>וַיִּמְרוּ וַיִּמְרְדוּ בְּךָ וַיִּשְׁלְכוּ אֶת־תּוֹרַתְךָ אַחֲרֵי גֹזֵם וְאֶת־נְבִיאֶיךָ הֲרִגוּ אֲשֶׁר־הֵעִידוּ בְּךָ לְהַשִּׁיבָם אֵלֶיךָ וַיַּעֲשׂוּ נְאֻצוֹת גְּדוֹלֹת:</p>	<p>But they became contentious And they rebelled against you, And they cast your law behind their back, And they killed your prophets, Who testified against them To turn them back to you, And they committed gross blasphemies.</p>	
Neh 9:27	<p>וַתִּתְּנֵם בְּיַד צָרֵיהֶם וַיֹּצְרוּ לָהֶם וּבְעֵת צָרָתָם יִצְעֲקוּ אֵלֶיךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמַע וּכְרַחֲמֶיךָ הֲרַבִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וַיִּוֹשִׁיעֵם מִיָּד צָרֵיהֶם:</p>	<p>Then you delivered them into the hand of their adversaries, Who maltreated them. Then in the time of their distress they cried out to you, And you heard <i>them</i> from heaven. And according to your many mercies, you gave them saviours Who saved them from the hand of their adversaries.</p>	

Neh 9:28	<p>וּכְנֹחַ לָהֶם יָשׁוּבוּ לַעֲשׂוֹת רָע לְפָנֶיךָ וּתְעַזְבֵם בְּיַד אֹיְבֵיהֶם וַיִּרְדּוּ בָהֶם וַיִּשׁוּבוּ וַיִּזְעֻקוּךָ וְאַתָּה מִשָּׁמַיִם תִּשְׁמַע וּתְצִילֵם כְּרַחֲמֶיךָ רַבּוֹת עַתִּים:</p>	<p>But when they <i>had</i> quiet, They again did <i>what was</i> wrong before you, And you abandoned them in the hand of their enemies, Who trod them down. Then they cried out to you again, And you heard from heaven, And you saved them according to your mercies many times.</p>	
Neh 9:29	<p>וּתְעַד בָּהֶם לְהִשִּׁיבֵם אֶל-תּוֹרֹתֶיךָ וְהִמָּה הִזִּידוּ וְלֹא-שָׁמְעוּ לְמִצְוֹתֶיךָ וּבְמִשְׁפָּטֶיךָ חָטְאוּ-בָם אֲשֶׁר-יַעֲשֶׂה אָדָם וְחִיָּה בָהֶם וַיִּתְּנוּ כִתְלֵי סוּרָת וְעָרְפִם הִקְשׁוּ וְלֹא שָׁמְעוּ:</p>	<p>And you testified against them, So as to bring them back to your law, But they acted presumptuously And did not heed your commandments. And <i>as for</i> your judicial principles, they sinned against them – <i>Principles</i> which a man shall observe and live by – And they <u>shrugged</u> <i>their</i> wayward <u>shoulders</u> And stiffened their <u>necks</u> And did not heed <i>them</i>.</p>	<p>shrugged ← <i>gave</i>. shoulders ← <i>shoulder</i>. necks ← <i>neck</i>. Singular in Hebrew because one item per person. Compare Ezek 33:26.</p>
Neh 9:30	<p>וּתְמַשְׁךָ עֲלֵיהֶם שָׁנִים רַבּוֹת וּתְעַד בָּם בְּרוּחְךָ בְּיַד-נְבִיאֶיךָ וְלֹא הֶאֱזִינוּ וְתַתְּנָם בְּיַד עַמֵּי הָאָרְצוֹת:</p>	<p>And you endured them for many years, And you testified against them by your spirit Through the <u>intermediacy</u> of your prophets, But they did not listen, And you delivered them into the hand of the nations of the <i>various</i> countries.</p>	<p>intermediacy ← <i>hand</i>.</p>
Neh 9:31	<p>וּבְרַחֲמֶיךָ הַרְבִּים לֹא-עָשִׂיתָם כְּלָה וְלֹא עֲזַבְתָּם כִּי אֶל-חַנּוּן וְרַחוּם אַתָּה:</p>	<p>But in your many mercies, You did not <u>finish</u> with them, And you did not abandon them, For you <i>are</i> a gracious and compassionate GOD.</p>	<p>finish with them ← <i>make them a complete destruction</i>.</p>

Neh 9:32	<p>וְעַתָּה אֱלֹהֵינוּ הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שׁוֹמֵר הַבְּרִית וְהַחֹסֵד אֶל־יִמְעַט לִפְנֵיךָ אֶת כָּל־הַתְּלָאָה אֲשֶׁר־מְצַאֲתָנוּ לְמַלְכֵינוּ לְשָׂרֵינוּ וּלְכַהֲנֵינוּ וּלְנַבִּיאֵינוּ וּלְאַבְתֵּינוּ וּלְכָל־עַמְּךָ מִימֵי מַלְכֵי אַשּׁוּר עַד הַיּוֹם הַזֶּה:</p>	<p>And now, O God of ours, The great <i>and</i> mighty and awesome GOD Who keeps the covenant and <i>maintains</i> kindness, Do not let all the weariness be <i>considered</i> little before you, Which has <u>come over</u> us, Over our <u>kings</u>, our officials, And our priests and our prophets, And our fathers, and all your people, From the days of the kings of Assyria to this day.</p>	<p>come over ← <i>found</i>. <hr/> over our kings ← <i>to our kings</i>.</p>
Neh 9:33	<p>וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ כִּי־אַמַּת עָשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ:</p>	<p>But you <i>are</i> righteous Concerning everything which has come over us, For you have <u>acted</u> <i>truthfully</i>, Whereas we have acted wickedly,</p>	<p>acted truthfully ← <i>done truth</i>. <hr/> whereas: adversative use of the vav.</p>
Neh 9:34	<p>וְאַת־מַלְכֵינוּ שָׂרֵינוּ כַּהֲנֵינוּ וְאַבְתֵּינוּ לֹא עָשׂוּ תוֹרָתְךָ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיךָ וּלְעֵדוּתֶיךָ אֲשֶׁר הַעִידְתָּ בָּהֶם:</p>	<p>And <u>our kings</u>, our officials, Our priests and our fathers Did not observe your law And did not heed your commandments or your testimonies Which you testified against them.</p>	<p>our kings: preceded by אֶת, but not as an object marker (a rarity). See [Ges-HG] §117m.</p>
Neh 9:35	<p>וְהֵם בְּמַלְכוּתָם וּבִטְוֹבְךָ הָרַב אֲשֶׁר־נָתַתָּ לָהֶם וּבְאַרְץ הַרְחֵבָה וְהַשְׂמֵנָה אֲשֶׁר־נָתַתָּ לִפְנֵיהֶם לֹא עִבְדוּךָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הָרָעִים:</p>	<p>And they – in their kingdom And <u>despite</u> your great generosity which you showed them, And in the broad and fertile land which you gave <i>them</i> in their presence – Did not serve you And did not turn away from their wicked deeds.</p>	<p>despite ← <i>in</i>, but also with concessive usage; see [BDB] V.3. <hr/> generosity ← <i>goodness</i>. <hr/> showed ← <i>gave</i>.</p>
Neh 9:36	<p>הִנֵּה אֲנַחְנוּ הַיּוֹם עֲבָדִים וְהָאָרֶץ אֲשֶׁר־נָתַתָּה לְאַבְתֵּינוּ לְאֵכָל אֶת־פְּרִיָּהּ וְאֶת־טוֹבָהּ הִנֵּה אֲנַחְנוּ עֲבָדִים עָלֶיהָ:</p>	<p>Behold, we <i>are</i> servants today, And <i>as for</i> the land which you gave to our fathers, To eat its fruit and its good produce, Behold, we <i>are</i> servants on it.</p>	
Neh 9:37	<p>וּתְבוֹאֲתָה מְרֵבָה לְמַלְכִים אֲשֶׁר־נָתַתָּה עָלֵינוּ בְּחַטֹּאתֵינוּ וְעַל גְּוִיֹּתֵינוּ מִשָּׁלִים וּבְבִהֶמְתָּנוּ כְּרָצוֹנָם וּבְצָרָה גְּדוֹלָה אֲנַחְנוּ: פ</p>	<p>And its produce is abundant, <i>Destined</i> for kings Whom you have set over us for our sins, And they rule over our bodies and our cattle <i>as</i> <u>they wish</u>, And we <i>are</i> in great distress.</p>	<p>as they wish ← <i>according to</i> <i>their will</i>.</p>

Neh 9:38	וּבְכָל־זֹאת אֲנַחְנוּ כְּרֵתִים אִמְנָה וְכַתְּבִים וְעַל הַחֶתֶם שָׂרֵינוּ לְוִיָּנוּ כַּהֲנָנֵנוּ:	And because of all this, we are <u>making</u> a treaty And putting <i>it</i> in writing, And <i>the parties participating</i> in <u>sealing it</u> Are our officials, Levites and priests.”	making ← <i>cutting</i> . sealing <i>it</i> ← (<i>the writing / the people being</i>) sealed.
Neh 10:1	וְעַל הַחֲתוּמִים נַחְמִיה הַתְּרַשְׁתָּא בֶן־חַכְלִיָּה וְצִדְקִיָּה:	Now <i>the individuals participating</i> in <u>sealing it</u> were Nehemiah the governor – the son of Hachaliah – and <u>Zedekiah</u> ,	sealing <i>it</i> : see Neh 9:38. Zedekiah: AV= <i>Zidkijah</i> here.
Neh 10:2	שֶׁרִיָּה עֲזַרְיָה יְרֵמְיָה:	Seraiah, Azariah, Jeremiah,	
Neh 10:3	פַּשְׁחֹר אַמְרִיָּה מְלַכְיָה:	<u>Pashhur</u> , Amariah, Malchijah,	Pashhur: see Jer 20:1.
Neh 10:4	חֲטוּשׁ שְׁבַנְיָה מַלְלֹחַ:	Hattush, Shebaniah, Malluch,	
Neh 10:5	חֲרֵם מְרֵמוֹת עֲבַדְיָה:	Harim, Meremoth, Obadiah,	
Neh 10:6	דָּנְיָאֵל גִּנְנֶתוֹן בָּרוּךְ:	Daniel, Ginnethon, Baruch,	
Neh 10:7	מֶשֻׁלָּם אֲבִיָּה מִיָּמִן:	Meshullam, Abijah, Mijamin,	
Neh 10:8	מַעֲזִיָּה בִלְגַי שְׁמַעִיָּה אֱלָה הַכֹּהֲנִים: ס	Maaziah, Bilgai <i>and</i> Shemaiah. Those <i>were</i> the priests.	
Neh 10:9	וְהַלְוִיִּם וַיְשׁוּעַ בֶּן־אֲזַנְיָה בְּנוֹי מִבְּנֵי חֲנַדָּד קַדְמִיאֵל:	And the Levites <i>were</i> <u>Jeshua</u> the son of Azaniah, Binnui, <i>who was one of the sons of Henadad</i> , Kadmiel,	Jeshua: see 1 Chr 24:11. Here it reads <i>and Jeshua</i> , or <i>both Jeshua</i> .
Neh 10:10	וְאַחֵיהֶם שְׁבַנְיָה הוֹדִיָּה קְלִיטָא פְּלֵאִיָּה חֲנָן:	and their brothers, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,	
Neh 10:11	מִיכָא רְחוֹב חֲשַׁבְיָה:	<u>Micah</u> , Rehob, Hashabiah,	Micah: AV= <i>Micha</i> here, but not in 1 Chr 9:15 for this spelling.
Neh 10:12	זַכּוּר שְׂרַבְיָה שְׁבַנְיָה:	Zaccur, Sherebiah, Shebaniah,	
Neh 10:13	הוֹדִיָּה בְנֵי בְנֵינוּ: ס	Hodijah, Bani <i>and</i> Beninu.	
Neh 10:14	רֵאשֵׁי הָעָם פֶּרְעֹשׁ פַּחַת מוֹאָב עֵילָם זַתוּא בְנֵי:	The heads of the people <i>were</i> Parosh, <u>Pahath-Moab</u> , Elam, <u>Zattu</u> , Bani,	Pahath-Moab: see Ezra 2:6. Zattu: AV= <i>Zatthu</i> here, but elsewhere <i>Zattu</i> .
Neh 10:15	בְּנֵי עֲזָגָד בְּבַי:	Bunni, Azgad, Bebai,	
Neh 10:16	אֲדוֹנִיָּה בִּגְוַי אֲדִין:	Adonijah, Bigvai, Adin,	
Neh 10:17	אֶטֶר חֲזִקְיָה עֲזוּר:	Ater, <u>Hezekiah</u> , Azzur,	Hezekiah: MT and AV here = <i>Hizkijah</i> , but this is the same name as for King Hezekiah (2 Ki 16:20), and we show the equivalence to the traditional English name. See also 2 Chr 28:12.
Neh 10:18	הוֹדִיָּה חֲשׂוּם בְּצַי:	Hodijah, Hashum, Bezai,	

Neh 10:19	חַרִּיף עֲנָתוֹת *נוֹבִי *נִיבִי:	Hariph, Anathoth, {Q: Nebai} [K: Nobai],	
Neh 10:20	מַגְפִּיעַשׁ מְשֻׁלָּם חֲזִיר:	Magpiash, Meshullam, Hezir,	
Neh 10:21	מְשִׁיזְבָּאֵל צְדוֹק יְדוּעַ:	Meshezabel, Zadok, Jaddua,	Meshezabel: see Neh 3:4.
Neh 10:22	פְּלַטְיָה חָנָן עֲנִיָּה:	Pelatiah, Hanan, Anaiah,	
Neh 10:23	הוֹשֵׁעַ חֲנַנְיָה חֲשׁוּב:	Hoshea, Hananiah, Hashshub,	Hoshea: see 2 Ki 15:30. Hashshub: see Neh 3:11.
Neh 10:24	הַלּוֹחֵשׁ פִּלְחָא שׁוֹבֵק:	Hallohesh, Pilha, Shobek,	Pilha: AV= <i>Pileha</i> , not recognizing that the first syllable is closed.
Neh 10:25	רְחוּם חֲשַׁבְנָה מַעֲשִׂיָּה:	Rehum, Hashabnah, Maaseiah,	
Neh 10:26	וְאַחִיָּה חָנָן עֲנָן:	and Ahijah, Hanan, Anan,	
Neh 10:27	מַלְלוּךְ חָרִים בַּעֲנָה:	Malluch, Harim <i>and</i> Baanah.	
Neh 10:28	וּשְׂאֵר הָעָם הַכֹּהֲנִים הַלְוִיִּם הַשׁוֹעֲרִים הַמְשָׁרְרִים הַנְּתִינִים וְכָל־הַנְּבָדָל מֵעַמִּי הָאֲרָצוֹת אֶל־תּוֹרַת הָאֱלֹהִים נָשִׂיָּהֶם בְּנֵיהֶם וּבָנֹתֵיהֶם כָּל יֹדְעֵי מִבֵּין:	And the rest of the people, <i>that</i> is the priests, the Levites, the gatekeepers, the singers, the temple-servants and everyone who had separated himself from the peoples of the <i>various</i> lands to the law of God, <i>and</i> their wives, their sons and their daughters – all <i>who</i> knew <i>and</i> understood –	
Neh 10:29	מִחֲזִיקִים עַל־אַחִיהֶם אֲדִירֵיהֶם וּבָאִים בְּאֵלֶּהָ וּבְשׁבוּעָה לְלַכֵּת בְּתוֹרַת הָאֱלֹהִים אֲשֶׁר נָתַןָּ בְיַד מֹשֶׁה עֶבֶד־הָאֱלֹהִים וְלִשְׁמֹר וְלַעֲשׂוֹת אֶת־כָּל־מִצְוֹת יְהוָה אֲדַלְּנֵנוּ וּמִשְׁפָּטָיו וְחֻקָּיו:	joined up with their brothers, their nobles, and they entered into a curse and an oath, to walk in the law of God, which was given through the <u>intermediacy</u> of Moses the servant of God, and to keep and do all the commandments of the LORD our LORD, and his ordinances and his statutes,	intermediacy ← <i>hand</i> .
Neh 10:30	וְאֲשֶׁר לֹא־נָתַן בְּנֹתֵינוּ לְעַמִּי הָאֲרָץ וְאֶת־בְּנֹתֵיהֶם לֹא נִקַּח לְבָנֵינוּ:	and that we would not give our daughters to the <i>various</i> peoples of the land, and that we would not take their daughters for our sons.	
Neh 10:31	וְעַמִּי הָאֲרָץ הַמְּבִיאִים אֶת־הַמִּקְחוֹת וְכָל־שֶׁבֶר בָּיוֹם הַשַּׁבָּת לְמַזְכֹּר לֹא־נִקַּח מֵהֶם בַּשַּׁבָּת וּבְיוֹם קָדֵשׁ וְנָטַשׁ אֶת־הַשָּׁנָה הַשְּׁבִיעִית וּמָשָׂא כָּל־יָד:	And that <i>as for</i> the <i>various</i> peoples of the land who brought merchandise and <u>any</u> grain to sell on the Sabbath day, we would not accept <i>anything</i> from them on the Sabbath or on a holy day, and that we would leave the seventh year <i>fallow</i> , and <i>waive</i> the debt owed by every <u>claimant</u> .	any ← <i>all</i> . claimant ← <i>hand</i> .

Neh 10:32	וְהַעֲמַדְנוּ עָלֵינוּ מִצְוֹת לַתָּת עָלֵינוּ שְׁלֹשִׁית הַשֶּׁקֶל בַּשָּׁנָה לְעַבְדַת בַּיִת אֱלֹהֵינוּ:	And we instituted <u>obligations</u> on ourselves <u>to be obliged</u> to give a third of a shekel per year for the work of the house of our God,	obligations ← <i>commandments</i> . <hr/> to be obliged ← <i>on us</i> .
Neh 10:33	לֶלֶחֶם הַמַּעֲרֹכֶת וּמִנְחַת הַתָּמִיד וְלַעֲוֹלֹת הַתָּמִיד הַשַּׁבָּתוֹת הַחֲדָשִׁים לְמוֹעֲדִים וְלִקְדָּשִׁים וְלַחֲטָאוֹת לְכַפֵּר עַל-יִשְׂרָאֵל וְכָל מְלֹאכֶת בַּיִת-אֱלֹהֵינוּ: ס	for the showbread and the perpetual meal-offering and the perpetual burnt offering, <i>and</i> the Sabbaths, <i>and</i> the new moons, for the festivals and for holy <i>things</i> , and for sin-offerings, to atone for Israel, and all the work of the house of our God.	
Neh 10:34	וְהַגִּזְרֹלוֹת הִפְלֵנוּ עַל-קִרְבָּן הָעֵצִים הַכְּהֻנִים הַלְוִיִּם וְהָעָם לְהָבִיא לְבַיִת אֱלֹהֵינוּ לְבַיִת-אֲבֹתֵינוּ לְעֵתִים מְזֻמָּנִים שָׁנָה בְּשָׁנָה לְבַעַר עַל-מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ כַּכְּתוּב בַּתּוֹרָה:	And we – the priests, the Levites and the people – <u>cast</u> lots for the offering of wood, to bring <i>it</i> to the house of our God, to the house of our fathers, at appointed times, year by year, to burn on the altar of the LORD our God, as <i>it is</i> written in the law,	cast: in a Hebrew “OVS” (object-verb-subject) sentence.
Neh 10:35	וְלִהְבִּיא אֶת-בְּכוֹרֵי אֲדָמָתָנוּ וּבְכוֹרֵי כָּל-פְּרִי כָּל-עֵץ שָׁנָה בְּשָׁנָה לְבַיִת יְהוָה:	and to bring the firstfruits of our land, and the firstfruits of all the fruit of every tree, year by year, to the house of the LORD.	
Neh 10:36	וְאֶת-בְּכֹרֹת בְּנֵינוּ וּבְהֵמָתֵינוּ כַּכְּתוּב בַּתּוֹרָה וְאֶת-בְּכוֹרֵי בְּקָרֵינוּ וְצֹאֲנֵינוּ לְהָבִיא לְבַיִת אֱלֹהֵינוּ לְכַהֲנֵי הַמְּשָׁרְתִים בְּבַיִת אֱלֹהֵינוּ:	And to bring the firstborn of our sons and our livestock, as <i>it is</i> written in the law (so the firstborn of our oxen and our sheep), to the house of our God, to the priests who serve in the house of our God.	
Neh 10:37	וְאֶת-רֵאשִׁית עֲרִיסֹתֵינוּ וְתִירוֹמֵתֵינוּ וּפְרִי כָּל-עֵץ תִּירוֹשׁ וְיִצְהָר נָבִיא לְכַהֲנֵי אֶל-לְשָׁכוֹת בַּיִת-אֱלֹהֵינוּ וּמִעֵשֶׂר אֲדָמָתָנוּ לְלוֹאִים וְהֵם הַלְוִיִּם הַמְּעֵשְׂרִים בְּכָל עָרֵי עִבְדָּתָנוּ:	And <i>that</i> we should bring the firstfruits of our <u>grain</u> , and our heave-offering, and the fruit of every tree, new wine and new oil, to the priests at the <u>offices</u> of the house of our God, and the tithes of our ground to the Levites, who <i>are</i> the <i>very</i> Levites who take tithes in all the cities <u>where we work</u> .	grain ← <i>crushed grain</i> . AV differs somewhat (<i>dough</i>), but other firstfruits seem to be offered “unprocessed”. <hr/> at the offices ← <i>to the offices</i> . Pregnant usage of the preposition. <hr/> where we work ← <i>of our work</i> .
Neh 10:38	וְהָיָה הַכֹּהֵן בְּזֶדְאֵהָרֹן עַם-הַלְוִיִּם בְּעֵשֶׂר הַלְוִיִּם וְהַלְוִיִּם יַעֲלוּ אֶת-מִעֵשֶׂר הַמְּעֵשֶׂר לְבַיִת אֱלֹהֵינוּ אֶל-הַלְשָׁכוֹת לְבַיִת הָאוֹצָר:	And that the priest – a son of Aaron – would be with the Levites when the Levites take tithes, and <i>that</i> the Levites should bring a <u>tenth of the tithes</u> up to the house of our God, to the offices of the treasury.	tenth of the tithes ← <i>tithe of the tithes</i> .

Neh 10:39	<p>כִּי אֶל־הַלְשָׁכוֹת יָבִיאוּ בְּנֵי־יִשְׂרָאֵל וּבְנֵי הַלְוִי אֶת־תְּרוֹמַת הַדָּגָן הַתִּירוֹשׁ וְהַיִּצְהָר וְשֵׁם כָּל־יְהוֹדֵי וְהַכֹּהֲנִים הַמְשַׁרְתִּים וְהַשׁוֹעֲרִים וְהַמְשַׁרְרִים וְלֹא נֶעֱזַב אֶת־בַּיִת אֱלֹהֵינוּ:</p>	<p>For the sons of Israel and the sons of Levi will bring the heave-offering of the corn, the new wine and the new oil, to the offices where the equipment of the sanctuary <i>is</i>, and <i>where</i> the priests who serve and the gatekeepers and the singers <i>are</i>. And we will not neglect the house of our God.</p>	neglect: or <i>abandon</i> .
Neh 11:1	<p>וַיָּשְׁבוּ שְׂרֵי־הָעָם בִּירוּשָׁלַם וְשָׂאֵר הָעָם הִפְּלוּ גוֹרְלוֹת לְהָבִיא אֶחָד מִן־הָעִשְׂרֵה לְשֵׁבֶת בִּירוּשָׁלַם עִיר הַקֹּדֶשׁ וְתִשַׁע הַיָּדוֹת בְּעָרִים:</p>	<p>And the officials among the people lived in Jerusalem, but the rest of the people cast lots for bringing one in ten to live in Jerusalem – the holy city – whereas nine out of ten would be in the cities.</p>	<p>This chapter corresponds very roughly to 1 Chronicles 9.</p> <hr/> <p>among ← <i>of</i>.</p> <hr/> <p>for bringing: gerundial use of the infinitive.</p> <hr/> <p>holy city ← <i>city of holiness</i>, a Hebraic genitive.</p> <hr/> <p>nine out of ten ← <i>nine parts</i> ← <i>nine hands</i>.</p>
Neh 11:2	<p>וַיְבָרְכוּ הָעָם לְכָל־הָאֲנָשִׁים הַמֵּתְנַדְּבִים לְשֵׁבֶת בִּירוּשָׁלַם: פ</p>	<p>And the people blessed all the men who were willing to live in Jerusalem.</p>	
Neh 11:3	<p>וְאֵלֶּה רֹאשֵׁי הַמְּדִינָה אֲשֶׁר יָשְׁבוּ בִירוּשָׁלַם וּבְעָרֵי יְהוּדָה יָשְׁבוּ אִישׁ בְּאַחְזָתוֹ בְּעָרֵיהֶם יִשְׂרָאֵל הַכֹּהֲנִים וְהַלְוִיִּם וְהַנְּתִינִים וּבְנֵי עַבְדֵי שְׁלֹמֹה:</p>	<p>And these <i>were</i> the heads of the province who lived in Jerusalem (whereas in the cities of Judah, each <i>man</i> lived on his estate in their cities), <i>these people being</i> Israel, the priests and the Levites and the temple-servants and the sons of Solomon's servants.</p>	1 Chr 9:2.
Neh 11:4	<p>וּבִירוּשָׁלַם יָשְׁבוּ מִבְּנֵי יְהוּדָה וּמִבְּנֵי בְנִימִן מִבְּנֵי יְהוּדָה עֲתָיָה בֶן־עֲזַיָּה בֶן־זִכְרְיָה בֶן־אֲמַרְיָה בֶן־שִׁפְטִיָּה בֶן־מַהֲלָלָאֵל מִבְּנֵי־פָרֶץ:</p>	<p>Also in Jerusalem there lived <i>some</i> of the sons of Judah and <i>some</i> of the sons of Benjamin. Of the sons of Judah <i>were</i> Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, <i>he being</i> of the sons of Perez,</p>	<p> 1 Chr 9:3, 1 Chr 9:4.</p> <hr/> <p>Mahalalel: see Gen 5:12.</p> <hr/> <p>Perez: AV= <i>Perez</i> here. The same word as AV's <i>Pharez</i> in Gen 38:29. In pause here too.</p>
Neh 11:5	<p>וּמַעֲשִׂיָה בֶן־בְּרוּךְ בֶן־כְּלָחִיָּה בֶן־חִזְיָה בֶן־עֲדָיָה בֶן־יוֹרִיב בֶן־זִכְרְיָה בֶן־הַשְּׁלֹנִי:</p>	<p>and Maaseiah, the son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.</p>	<p> 1 Chr 9:5.</p> <hr/> <p>Shiloni ← <i>Hashiloni</i>, i.e. <i>the Shilonite</i>.</p>
Neh 11:6	<p>כָּל־בְּנֵי־פָרֶץ הַיֹּשְׁבִים בִּירוּשָׁלַם אַרְבַּע מֵאוֹת שִׁשִּׁים וּשְׁמֹנֶה אֲנָשֵׁי־חֵיל: ס</p>	<p>All the sons of Perez who lived in Jerusalem <i>amounted to</i> four hundred and sixty-eight <i>valiant men</i>.</p>	<p>valiant men ← <i>men of valour</i>, a Hebraic genitive.</p>

Neh 11:7	וְאֵלֶּה בְּנֵי בְנִימִן סְלָא בֶּן־מְשֻׁלָּם בֶּן־יֹעֵד בֶּן־פְּדִיָּה בֶּן־קֹלִיָּה בֶּן־מַעֲשִׂיָּה בֶּן־אִיתִיָּאל בֶּן־יִשְׁעִיָּה:	And these <i>were</i> the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of <u>Isaiah</u> ,	1 Chr 9:7. <hr/> Isaiah: AV= <i>Jesaiah</i> here. Compare Ezra 8:7.
Neh 11:8	וְאַחֲרָיו גַּבַּי סְלֵי תֵשַׁע מֵאוֹת עֶשְׂרִים וּשְׁמֹנֶה:	and after him, Gabbai <i>and</i> Sallai – nine hundred and twenty-eight <i>in all</i> .	1 Chr 9:9.
Neh 11:9	וַיֹּאֶל בֶּן־זִכְרִי פְקִיד עֲלֵיהֶם וַיהוּדָה בֶּן־הַסְּנוּאָה עַל־הָעִיר מִשְׁנָה: פ	And Joel the son of Zichri <i>was</i> superintendent over them, and Judah the son of <u>Hassenuah</u> <i>was</i> second in charge of the city.	Hassenuah: AV= <i>Senuah</i> , dropping what might be the Hebrew definite article.
Neh 11:10	מִן־הַכֹּהֲנִים יַדְעִיָּה בֶּן־יֹרִיב יָכִין:	From the priests <i>were</i> Jedaiah the son of Joiarib, Jachin,	1 Chr 9:10.
Neh 11:11	שֶׂרָיָה בֶּן־חִלְקִיָּה בֶּן־מְשֻׁלָּם בֶּן־צָדוֹק בֶּן־מֵרַיֹּת בֶּן־אַחִיטּוֹב נֶגֶד בַּיִת הָאֱלֹהִים:	Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub – the leader <u>in the house of God</u> –	1 Chr 9:11. <hr/> in the house of God ← <i>of the house of God</i> . Wider use of the construct state.
Neh 11:12	וְאַחֵיהֶם עָשִׂי הַמְּלָאכָה לְבַיִת שְׁמֹנֶה מֵאוֹת עֶשְׂרִים וּשְׁנָיִם וְעַדִּיָּה בֶּן־יֵרוּחַם בֶּן־פְּלִלְיָה בֶּן־אַמְצִי בֶּן־זִכְרִיָּה בֶּן־פֶּשְׁחֹר בֶּן־מַלְכִּיָּה:	with <u>their brothers</u> who carried out the work on the house <i>who were</i> eight hundred and twenty-two <i>in number</i> , and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of <u>Malchijah</u> ,	1 Chr 9:12. <hr/> with ← <i>and</i> . <hr/> Pashhur: see Jer 20:1. <hr/> Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1.
Neh 11:13	וְאַחֵיו רְאִשִׁים לְאַבֹּת מְאֹתָם אַרְבָּעִים וּשְׁנָיִם וְעֶמְשָׁי בֶּן־עֲזַרְאֵל בֶּן־אַחֲזַי בֶּן־מְשֻׁלָּמוֹת בֶּן־אַמֶּר:	and his brothers the paternal heads – two hundred and forty-two <i>in number</i> – and <u>Amashsai</u> , the son of <u>Azarel</u> , the son of <u>Ahzai</u> , the son of <u>Meshillemoth</u> , the son of Immer,	Amashsai: AV= <i>Amashai</i> . <hr/> Azarel: see Ezra 10:41. <hr/> Ahzai: AV= <i>Ahasai</i> . <hr/> Meshillemoth: <i>Meshillemith</i> in 1 Chr 9:12.
Neh 11:14	וְאַחֵיהֶם גִּבּוֹרֵי חַיִל מְאֹה עֶשְׂרִים וּשְׁמֹנֶה וּפְקִיד עֲלֵיהֶם זַבְדִּיָּאל בֶּן־הַגְּדוֹלִים: ס	and their brothers – valiant warriors – one hundred and twenty-eight <i>in number</i> . And the superintendent over them <i>was</i> Zabdiel, a son of <u>the great ones</u> .	the great <i>ones</i> : probably referring to some great family line.
Neh 11:15	וּמִן־הַלְוִיִּם שְׁמַעְיָה בֶּן־חֲשׁוּב בֶּן־עֲזַרְיָקָם בֶּן־חֲשַׁבְיָה בֶּן־בּוּנִי:	And from the Levites <i>was</i> Shemaiah the son of <u>Hashshub</u> , the son of Azrikam, the son of Hashabiah, the son of Bunni.	1 Chr 9:14. <hr/> Hashshub: see Neh 3:11.
Neh 11:16	וּשְׁבַתַי וַיִּזְבָּד עַל־הַמְּלָאכָה הַחִיצוֹנָה לְבַיִת הָאֱלֹהִים מִרְאֵשֵׁי הַלְוִיִּם:	And Shabbethai and Jozabad from the heads of the Levites <i>were</i> in charge of the exterior work on the house of God.	

Neh 11:17	<p>וּמַתַּנְיָה בֶן־מִיכָה בֶן־זַבְדִּי בֶן־אַסָּף רֹאשׁ הַתְּחִלָּה יְהוּדָה לְתַפְלָה וּבִקְבֻקְיָה מְשֻׁנָּה מֵאַחֲיוֹ וְעַבְדָּא בֶן־שַׁמוּעַ בֶן־גָּלָל בֶּן־יְדִיתוֹן *יְדִיתוֹן:</p>	<p>And Mattaniah the son of <u>Micah</u>, the son of Zabdi, the son of Asaph, <i>was head</i> – <i>at the start</i> he would give thanks in prayer – and Bakbukiah <i>was assistant</i> head among his brothers, with Abda the son of Shammua, the son of Galal, the son of {Q: Jeduthun} [K: Jedithun].</p>	<p> 1 Chr 9:15, 1 Chr 9:16. <hr/> Micah: AV= <i>Micha</i> here, but not for the same name in Mic 1:1. <hr/> assistant head ← <i>second</i>. <hr/> with Abda ← <i>and Abda</i>.</p>
Neh 11:18	<p>כָּל־הַלְוִיִּם בְּעִיר הַקֹּדֶשׁ מֵאַתָּים שְׁמֹנִים וְאַרְבָּעָה: פ</p>	<p>All the Levites in the <u>holy city</u> <i>were</i> two hundred and eighty- four <i>in number</i>.</p>	<p>holy city: see Neh 11:1.</p>
Neh 11:19	<p>וְהַשְּׁוֹעֲרִים עֲקוּב טַלְמוֹן וְאַחֵיהֶם הַשְּׁמָרִים בִּשְׁעָרִים מֵאַה שִׁבְעִים וּשְׁנַיִם:</p>	<p>And the gatekeepers, Akkub and Talmon <i>and</i> their brothers who guarded the gates <i>were</i> one hundred and seventy-two <i>in</i> <i>number</i>.</p>	<p> 1 Chr 9:17.</p>
Neh 11:20	<p>וּשְׂאֵר יִשְׂרָאֵל הַכֹּהֲנִים הַלְוִיִּם בְּכָל־עָרֵי יְהוּדָה אִישׁ בְּנַחֲלָתוֹ:</p>	<p>And the rest of Israel <i>and</i> the Levite priests <i>were</i> in all the cities of Judah, each in his inheritance.</p>	
Neh 11:21	<p>וְהַנְּתִינִים יֹשְׁבִים בְּעֹפֶל וְצִיחָא וְגִשְׁפָּא עַל־הַנְּתִינִים: פ</p>	<p>And the temple-servants lived in the <u>Ophel</u>, and Ziha and Gishpa <i>were</i> in charge of the temple- servants.</p>	<p>Ophel: see Neh 3:26. <hr/> Gishpa: AV= <i>Gispah</i>.</p>
Neh 11:22	<p>וּפְקִיד הַלְוִיִּם בִּירוּשָׁלַם עֲזִי בֶן־בְּנִי בֶן־חֲשַׁבְיָה בֶן־מַתַּנְיָה בֶן־מִיכָא מִבְּנֵי אַסָּף הַמְשָׁרְרִים לְנֶגֶד מְלֹאכֶת בֵּית־הָאֱלֹהִים:</p>	<p>And the superintendent of the Levites in Jerusalem <i>was</i> Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of <u>Micah</u>. The singers <i>were</i> from the sons of Asaph, <i>appointed for</i> the work of the house of God.</p>	<p>Micah: MT and AV = <i>Micha</i> here, but AV= <i>Micah</i> in 1 Chr 9:15 for this spelling. We harmonize with <i>Micah</i>. <hr/> <i>appointed for</i> ← <i>over against</i>.</p>
Neh 11:23	<p>כִּי־מִצְוַת הַמֶּלֶךְ עָלֵיהֶם וְאִמְנָה עַל־הַמְשָׁרְרִים דְּבַר־יוֹם בְּיוֹמוֹ:</p>	<p>For a commandment <u>from the</u> king <i>had been imposed</i> on them, as <i>had</i> an obligation on the singers <i>as</i> a daily <u>undertaking</u>.</p>	<p>from the king ← <i>of the king</i>. Wider use of the construct state. <hr/> undertaking ← <i>thing</i>.</p>
Neh 11:24	<p>וּפֶתַחֲיָה בֶן־מִשִּׁיזְבָּאֵל מִבְּנֵי־זֶרַח בֶּן־יְהוּדָה לְיַד הַמֶּלֶךְ לְכָל־דְּבַר לָעַם:</p>	<p>And Pethahiah the son of <u>Meshezabel</u> from the sons of Zerah the son of Judah <i>was</i> at the king's side in every matter of the people.</p>	<p>Meshezabel: see Neh 3:4.</p>
Neh 11:25	<p>וְאֵל־הַחֲצִרִים בְּשׂוֹדְתָם מִבְּנֵי יְהוּדָה יֹשְׁבוּ בְּקִרְיַת־הָאֲרָבָה וּבְנַתְיָה וּבְדִיבֹן וּבְנַתְיָה וּבִיקְבָצְאֵל וּחֲצִרְיָה:</p>	<p>And <i>some</i> of the sons of Judah lived in the outlying areas in their <u>countryside</u>, in <u>Kiriath-Arba</u> and its satellite villages, and in Dibon and its satellite villages, and in Jekabzeel and its outlying areas,</p>	<p>countryside ← <i>fields</i>. <hr/> Kiriath-Arba ← <i>the Kiriath-</i> <i>Arba</i>. See Gen 23:2.</p>
Neh 11:26	<p>וּבִישׁוּעַ וּבְמֹלָדָה וּבְבֵית פְּלֹט:</p>	<p>and in <u>Jeshua</u> and in Moladah and in <u>Beth-Pelet</u>,</p>	<p>Jeshua: see 1 Chr 24:11. <hr/> Beth-Pelet: AV= <i>Beth-phelet</i>, the lenited form (<i>ph</i> for <i>p</i>). Compare Josh 15:27.</p>

Neh 11:27	וּבְחֶצֶר שׁוּעַל וּבְבֵאֵר שֶׁבַע וּבְנִתְיָהּ:	and in Hazar-Shual and in Beersheba and its satellite villages,	
Neh 11:28	וּבְצִקְלָג וּבְמִכְנָה וּבְנִתְיָהּ:	and in Ziklag and in Mekonah and its satellite villages,	
Neh 11:29	וּבְעֵיז רִמּוֹן וּבְצָרְעָה וּבִירְמוֹת: וּבְיַרְמוּת:	and in En-Rimmon and in Zareah and in Jarmuth,	
Neh 11:30	זָנוּחַ עַדְלָם וְחֶצְרֵיהֶם לְכִישׁ וּשְׂדֵתֵיהֶם עֶזְקָה וּבְנִתְיָהּ וַיִּחַנוּ מִבְּאֵר־שֶׁבַע עַד־גֵּיא־הַנֹּחַם:	Zanoah, Adullam and their outlying areas, Lachish and its countryside, and Azekah and its satellite villages. And they encamped <i>in places</i> from Beersheba to the Valley of Hinnom.	Valley of Hinnom: see Josh 15:8.
Neh 11:31	וּבְנֵי בְנִימִן מִגִּבְעַת מִכְמֶשׁ וְעֵיָהּ וּבֵית־אֵל וּבְנִתְיָהּ:	And the sons of Benjamin from Geba <i>lived in</i> Michmas and Aijah and Beth-El and its satellite villages,	Michmas: see 1 Sam 13:2. Aijah: AV= <i>Aija</i> .
Neh 11:32	עֲנַתוֹת נֹב עֲנַנְיָהּ:	and in Anathoth, Nob, Ananiah,	
Neh 11:33	חֶצְרוֹר רָמָה גִּתַּיִם:	Hazor, Ramah, Gittaim,	
Neh 11:34	חֲדִיד צְבָעִים נְבַלָּט:	Hadid, Zeboim, Neballat,	
Neh 11:35	לֹד וְאוֹנוֹ גַּי הַחֲרָשִׁים:	Lod and Ono <i>and the Valley of the Craftsmen</i> .	Valley of the Craftsmen: as AV, except that AV is without capitals.
Neh 11:36	וּמִן־הַלְוִיִּם מִחֲלֻקֹּת יְהוּדָה לְבְנִימִין: פ	And among the Levites were divisions of Judah assigned to Benjamin.	among the Levites ← <i>from the Levites</i> .
Neh 12:1	וְאֵלֶּה הַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר עָלוּ עִם־זְרֻבָּבֶל בֶּן־שְׂאִלְתִּיאֵל וַיְשׁוּעַ שְׂרָיָה יִרְמְיָה עֶזְרָא:	And these <i>are</i> the priests and the Levites who went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,	Jeshua: see 1 Chr 24:11.
Neh 12:2	אַמְרִיָּה מַלְּוֹךְ חֲטוּשׁ:	Amariah, Malluch, Hattush,	
Neh 12:3	שְׁכַנְיָה רְחֻם מֵרֵמֹת:	Shechaniah, Rehum, Meremoth,	
Neh 12:4	עֲדוּא גִנְתְּהוֹי אַבִּיָּהּ:	Iddo, Ginnethoi, Abijah,	Ginnethoi: AV= <i>Ginnetho</i> . Elsewhere the name is <i>Ginnethon</i> .
Neh 12:5	מִיָּמִין מַעַדְיָה בִּלְגָהּ:	Miamin, Maadiah, Bilgah,	
Neh 12:6	שְׁמַעְיָה וַיֹּזְרִיב יְדַעְיָהּ:	Shemaiah and Joiarib, Jedaiah,	
Neh 12:7	סָלּוּ עֲמוּזַק חֲלֻקְיָהּ יְדַעְיָהּ אֵלֶּה רֵאשֵׁי הַכֹּהֲנִים וְאֶחְיָהֶם בְּיָמֵי יֵשׁוּעַ: פ	Sallu, Amok, Hilkiyah <i>and</i> Jedaiah. Those <i>were</i> the heads of the priests and their brothers in the days of Jeshua.	Jeshua: see 1 Chr 24:11.
Neh 12:8	וְהַלְוִיִּם יֵשׁוּעַ בְּנוֹי קַדְמִיאֵל שְׂרַבְיָהּ יְהוּדָה מַתַּנְיָהּ עַל־הַיְדוּת הוּא וְאֶחָיו:	And the Levites <i>were</i> Jeshua, Binnui, Kadmiel, Sherebiah, Judah, <i>and</i> Mattaniah <i>who was</i> in charge of songs of praise – he and his brothers –	Jeshua: see 1 Chr 24:11.

Neh 12:9	וּבְקִבְקִיָּה *וְעֵנוּ *וְעֵנֵי אֶחָיִהֶם לְגִדָּם לְמִשְׁמְרוֹת: :	and Bakbukiah and {Q: Unni} [K: Unno], their brothers, corresponding to them in guard <i>duties</i> .	
Neh 12:10	וַיְשׁוּעַ הוֹלִיד אֶת־יֹזִיקִים וַיֹּזִיקִים הוֹלִיד אֶת־אֱלִישִׁיב וְאֱלִישִׁיב אֶת־יֹזִידָע: :	Now Jeshua begot Joiakim, and Joiakim begot Eliashib, and Eliashib begot Joiada,	Jeshua: see 1 Chr 24:11.
Neh 12:11	וַיֹּזִידָע הוֹלִיד אֶת־יֹנָתָן וַיֹּנָתָן הוֹלִיד אֶת־יָדוּעַ: :	and Joiada begot Jonathan, and Jonathan begot Jaddua.	
Neh 12:12	וּבִימֵי יֹזִיקִים הָיוּ כֹהֲנִים רָאשֵׁי הָאָבוֹת לְשֵׁרִיָּה מְרִיָּה לְיִרְמְיָה חֲנַנְיָה: :	And in the days of Joiakim, the priests – the paternal heads – were: in <i>Seraiah's line</i> , Meraiah; in <i>Jeremiah's line</i> , Hananiah;	in <i>Seraiah's line</i> ← <i>to Seraiah</i> . Similarly in the verses following.
Neh 12:13	לְעִזְרָא מְשֻׁלָּם לְאַמְרִיָּה יְהוֹחָנָן: :	in <i>Ezra's line</i> , Meshullam; in <i>Amariah's line</i> , Jehohanan;	
Neh 12:14	*לְמִלֹּכִי *לְמִלִּיכוֹ יֹנָתָן לְשִׁבְנִיָּה יוֹסֵף: :	in {Q: Melicu's} [K: Melucu's] <i>line</i> , Jonathan; in <i>Shebaniah's line</i> , Joseph;	
Neh 12:15	לְחָרִם עֲדָנָא לְמַרְיֹת חֶלְקִי: :	in <i>Harim's line</i> , Adna; in <i>Meraioth's line</i> , Helkai;	
Neh 12:16	*לְעֵדִיָּא *לְעֵדוּא זְכַרְיָה לְגִנְתָּזֹן מְשֻׁלָּם: :	in {Q: Iddo's} [K: Iddi's] <i>line</i> , Zechariah; in <i>Ginnethon's line</i> , Meshullam;	
Neh 12:17	לְאַבְיָה זְכַרְיָה לְמִנְיָמִין לְמוֹעֲדִיָּה פִּלְטַי: :	in <i>Abijah's line</i> , Zichri; in <i>Miniamin's line</i> , in <i>Moadiah's line</i> , Piltai;	
Neh 12:18	לְבִלְגָה שְׁמוּעַ לְשִׁמְעִיָּה יְהוֹנָתָן: :	in <i>Bilgah's line</i> , Shammua; in <i>Shemaiah's line</i> , <u>Jonathan</u> ;	Jonathan: AV= <i>Jehonathan</i> here, as MT.
Neh 12:19	וּלְיֹזִירִיב מַתַּנִּי לְיִדְעָיָה עֲזִי: :	in <i>Joiarib's line</i> , Mattenai; in <i>Jedaiah's line</i> , Uzzi;	
Neh 12:20	לְסַלִּי קַלִּי לְעַמּוּק עֶבֶר: :	in <i>Sallai's line</i> , Kallai; in <i>Amok's line</i> , Eber;	
Neh 12:21	לְחִלְקִיָּה חֲשַׁבְיָה לְיִדְעָיָה נֶתְנָאֵל: :	in <i>Hilkiah's line</i> , Hashabiah; <i>and</i> in <i>Jedaiah's line</i> , <u>Nethaneel</u> .	Nethaneel: see Num 1:8.
Neh 12:22	הַלְוִיִּם בְּיַמֵּי אֱלִישִׁיב יֹזִידָע וַיֹּחָזְנוּ וַיִּדְוַע כְּתוּבִים רָאשֵׁי אָבוֹת וְהַכֹּהֲנִים עַל־מַלְכוּת דָּרְיוֹשׁ הַפָּרְסִי: פ :	In the days of Eliashib, Joiada and Johanan and Jaddua, the Levites were <u>registered as</u> paternal heads, and the priests <i>were registered</i> in the <u>kingdom</u> of Darius the Persian.	registered ← <i>written</i> . kingdom: or <i>realm</i> .
Neh 12:23	בְּנֵי לְוִי רָאשֵׁי הָאָבוֹת כְּתוּבִים עַל־סֵפֶר דְּבַרֵי הַיָּמִים וְעַד־יָמֵי יֹחָנָן בֶּן־אֱלִישִׁיב: :	The sons of Levi – the paternal heads – <i>were written</i> in the Book of Chronicles, up to the days of Johanan the son of Eliashib.	

Neh 12:24	וְרֵאשֵׁי הַלְוִיִּם חֲשַׁבְיָה שְׁרַבְיָה וַיִּשׁוּעַ בֶּן־קַדְמִיֵּאל וְאֶחְיָהֶם לְנַגְדָּם לְהַלֵּל לְהוֹדוֹת בְּמִצּוֹת דְּוִיד אִישׁ־הָאֱלֹהִים מְשֻׁמֵּר לְעִמַּת מְשֻׁמֵּר:	And the heads of the Levites <i>were</i> Hashabiah, Sherebiah and Jeshua the son of Kadmiel, and their brothers corresponding to them to praise <i>and</i> to give thanks in <i>fulfilment of</i> the commandment of David the man of God, <u>one duty alongside another.</u>	Jeshua: see 1 Chr 24:11. one duty alongside another ← <i>duty opposite duty.</i>
Neh 12:25	מַתַּנְיָה וּבְקַבְּקִיָּה עַבְדֵיהָ מְשֻׁלָּם טַלְמוֹן עַקּוּב שְׁמֵרִים שׁוֹעֲרִים מְשֻׁמֵּר בְּאַסְפֵי הַשְּׁעָרִים:	Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon <i>and</i> Akkub <i>were</i> guards gatekeeping, <i>in</i> a watch at the gate storehouses.	
Neh 12:26	אֵלֶּה בְּיַמֵּי יוֹיָקִים בֶּן־יִשׁוּעַ בֶּן־יֹצָדָק וּבְיַמֵּי נְחֻמְיָה הַכֹּהֵן וְעֶזְרָא הַכֹּהֵן הַסּוֹפֵר: פ	Those <i>were</i> in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and Ezra the priest <i>and</i> scribe.	Jeshua: see 1 Chr 24:11.
Neh 12:27	וּבְחַנְנֻת חוֹמַת יְרוּשָׁלַם בְּקִשׁוּ אֶת־הַלְוִיִּם מִכָּל־מְקוֹמֹתָם לְהַבִּיאֵם לְיְרוּשָׁלַם לַעֲשׂוֹת חֲנֻכָּה וּשְׂמִיחָה וּבַתּוֹדוֹת וּבַשִּׁיר מְצִלְתִּים נְבָלִים וּבְכַנְרֹת:	At the dedication of the wall of Jerusalem, they looked for the Levites <i>in all their places</i> , so as to bring them to Jerusalem, to celebrate the dedication and festivity, with both thanksgiving and song, <i>with</i> timbrels <i>and</i> lutes and with harps.	<i>in all their places</i> ← <i>from all their places.</i>
Neh 12:28	וַיֵּאסְפוּ בְנֵי הַמְּשֻׁרְרִים וּמִן־הַכֶּכֶּל סְבִיבוֹת יְרוּשָׁלַם וּמִן־חֲצָרֵי נֶטּוֹפָתִי:	And the sons of the singers were gathered, both from the adjoining tract around Jerusalem, and from the outlying villages of Netophathi,	
Neh 12:29	וּמִבֵּית הַגִּלְגָּל וּמִשְׁדּוֹת גִּבְעָה וְעִזְמֹת כִּי חֲצָרִים בָּנוּ לָהֶם הַמְּשֻׁרְרִים סְבִיבוֹת יְרוּשָׁלַם:	and from the house of Gilgal and from the fields of Geba and Azmaveth, for the singers had built themselves outlying villages around Jerusalem.	Gilgal ← <i>the Gilgal.</i>
Neh 12:30	וַיִּטְהְרוּ הַכֹּהֲנִים וְהַלְוִיִּם וַיִּטְהְרוּ אֶת־הָעָם וְאֶת־הַשְּׁעָרִים וְאֶת־הַחוֹמָה:	And the priests and the Levites purified themselves, and they purified the people, and the gates, and the wall.	
Neh 12:31	וָאֵעֲלֶה אֶת־שָׂרֵי יְהוּדָה מֵעַל לְחוֹמָה וָאֵעֲמִידָה שְׁתֵּי תוֹדוֹת גְּדוֹלֹת וְתַהֲלַכְתָּ לַיְמִין מֵעַל לְחוֹמָה לְשַׁעַר הָאֲשָׁפַת:	And I brought the officials of Judah up above the wall, and I organized two great thanksgiving <i>processions</i> , and processions to the right above the wall towards the Dung Gate.	
Neh 12:32	וַיָּלֶךְ אַחֲרֵיהֶם הוֹשֵׁעִיָּה וְחֲצִי שָׂרֵי יְהוּדָה:	And after them came Hoshaiah and half the officials of Judah,	

Neh 12:33	וְעֶזְרָיָה עֶזְרָא וּמְשֻׁלָּם:	and Azariah, Ezra and Meshullam,	
Neh 12:34	יְהוּדָה וּבְנֵימִן וְשִׁמְעֵיָה וִירְמְיָהוּ: ס	Judah and Benjamin and Shemaiah and Jeremiah,	
Neh 12:35	וּמִבְנֵי הַכֹּהֲנִים בַּחֲצֹצְרוֹת זְכַרְיָה בֶן־יֹנָתָן בֶּן־שִׁמְעֵיָה בֶן־מַתַּנְיָה בֶן־מִיכָיָה בֶן־זַכּוּר בֶּן־אַסָּף:	and <i>some</i> of the sons of the priests, with trumpets, <i>namely</i> Zechariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph,	Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.
Neh 12:36	וְאַחֵיו שִׁמְעֵיָה וְעֶזְרָאֵל מְלָלִי גְלָלִי מַעֲי נַתְנָאֵל וְיְהוּדָה חֲנָנִי בְכָל־שִׁיר דָּוִד אִישׁ הָאֱלֹהִים וְעֶזְרָא הַסּוֹפֵר לַפְּנִיָּהם:	and his brothers, Shemaiah and Azarel, Milalai, Gilalai, Maai, Nethaneel and Judah <i>and</i> Hanani, with the musical instruments of David the man of God. And Ezra the scribe <i>went</i> before them.	Azarel: see Ezra 10:41. Nethaneel: see Num 1:8.
Neh 12:37	וְעַל־שַׁעַר הָעֵינַן וְנִגְדָּם עָלוּ עַל־מַעְלוֹת עִיר דָּוִד בַּמַּעְלָה לְחֹמַת מַעַל לְבַיַּת דָּוִד וְעַד שַׁעַר הַמַּיִם מִזְרָח:	And at the Fount Gate, which <i>was</i> opposite them, they went up the steps of the City of David, at the ascent of the wall above David's house, up to the Water Gate <i>to</i> the east.	
Neh 12:38	וְהַתּוֹדָה הַשֵּׁנִית הַהוֹלֶכֶת לְמוֹאֵל וְאֲנִי אַחֲרֶיהָ וְחֲצִי הָעָם מַעַל לְחֹמַת מַעַל לְמַגְדַּל הַתְּנֹרִים וְעַד הַחֹמַת הַרְחֵבָה:	And the second thanksgiving <i>procession</i> went in the opposite direction, and I <u>followed</u> it. And half the people <i>were</i> above the wall, above the Tower of Furnaces, as far as the Broad Wall,	followed ← (<i>went</i>) <i>after</i> .
Neh 12:39	וּמַעַל לְשַׁעַר־אֶפְרַיִם וְעַל־שַׁעַר הַיְשָׁנָה וְעַל־שַׁעַר הַדְּגִים וּמַגְדַּל חֲנַנְיָאֵל וּמַגְדַּל הַמָּאָה וְעַד שַׁעַר הַצֹּאן וְעַמְדוֹ בְּשַׁעַר הַמַּטְרָה:	and above the Gate of Ephraim, and on the Old Gate, and on the Fish Gate, and the Tower of Hananel and the Tower of the Hundred, and as far as the Sheep Gate, and they stood at the Prison Gate.	Hananel: see Jer 31:38. Tower of the Hundred: see Neh 3:1.
Neh 12:40	וַתַּעֲמִדְנָה שְׁתֵּי הַתּוֹדוֹת בְּבַיַּת הָאֱלֹהִים וְאֲנִי וְחֲצִי הַסֹּגְגִים עִמִּי:	And the two thanksgiving <i>processions</i> stopped at the house of God, as <i>did</i> I and the half of the administrators <i>who were</i> with me,	
Neh 12:41	וְהַכֹּהֲנִים אֶלְיָקִים מַעֲשִׂיָה מְנַיִמִן מִיכָיָה אֶלְיוֹעֲנַי זְכַרְיָה חֲנַנְיָה בַּחֲצֹצְרוֹת:	and the priests, <i>namely</i> Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah <i>and</i> Hananiah, with trumpets,	Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name. Elioenai: see Ezra 8:4.
Neh 12:42	וּמַעֲשִׂיָה וְשִׁמְעֵיָה וְאַלְעָזָר וְעִזִּי וְיְהוֹחָנָן וּמַלְכִּיָּה וְעֵלָם וְעֶזֶר וַיִּשְׁמְעוּ הַמְּשֻׁרְרִים וַיִּזְרְחֵהָ הַפָּקִיד:	and Maaseiah and Shemaiah and Eleazar and Uzzi and Jehohanan and Malchijah and Elam and Ezer. And the singers made <i>themselves</i> heard, and <u>Jizrahiah</u> <i>was</i> the <i>choirmaster</i> .	Eleazar: see Ex 6:23. Jizrahiah: AV= <i>Jezrahiah</i> .

Neh 12:43	<p>וַיִּזְבְּחוּ בַיּוֹם הַהוּא זְבָחִים גְּדוֹלִים וַיִּשְׂמְחוּ כִּי הָאֱלֹהִים שָׂמְחָם שְׂמִיחָה גְדוֹלָה וְגַם הַנְּשִׂימ וְהַיְלָדִים שָׂמְחוּ וַתִּשְׁמַע שְׂמִיחַת יְרוּשָׁלַם מֵרְחוֹק:</p>	<p>And on that day they offered great sacrifices and rejoiced, for God gave them great joy, and the women and children also rejoiced, and the rejoicing in Jerusalem was heard at a distance.</p>	<p>offered ← <i>sacrificed</i>. gave them great joy ← <i>made them rejoice (with) great joy</i>. in Jerusalem ← <i>of Jerusalem</i>.</p>
Neh 12:44	<p>וַיִּפְקְדוּ בַיּוֹם הַהוּא אַנְשֵׁים עַל-הַנְּשֻׁכוֹת לְאַזְעָרוֹת לְתַרומוֹת לְרֵאשִׁית וּלְמַעֲשָׂרוֹת לְכֹנֹס בָּהֶם לְשֹׁדֵי הָעָרִים מִנְּאֻוֹת הַתּוֹרָה לְכֹהֲנִים וּלְלוֹוִים כִּי שְׂמִיחַת יְהוּדָה עַל-הַכֹּהֲנִים וְעַל-הַלוֹוִים הָעֹמְדִים:</p>	<p>And on that day men were appointed over the treasury office rooms for the heave-offerings, for the firstfruits, and for the tithes, to collect through them the contributions of the outlying fields of the cities specified in the law, for the priests and the Levites. For it was Judah's joy for the priests and the Levites who stood serving.</p>	<p>through them: i.e. <i>through their agency</i>. Alternatively, <i>in them</i>, referring to <i>the offices</i>, but that would be discordant in gender, although that is not uncommon in Hebrew. contributions ← <i>portions</i>.</p>
Neh 12:45	<p>וַיִּשְׁמְרוּ מִשְׁמֶרֶת אֱלֹהֵיהֶם וּמִשְׁמֶרֶת הַטְּהָרָה וְהַמְּשָׁרְרִים וְהַשְּׁעָרִים כְּמִצְוַת דָּוִד שְׁלֹמֹה בְּנוֹ:</p>	<p>And both the singers and the gatekeepers kept the observance of their God and the observance of purification, according to the commandment of David and Solomon his son.</p>	
Neh 12:46	<p>כִּי-בִימֵי דָּוִד וְאַסָּף מִקֶּדֶם *רָאשׁ *רָאשֵׁי הַמְּשָׁרְרִים וְשִׁיר־תְּהִלָּה וְהַדּוֹת לְאֱלֹהִים:</p>	<p>For <i>back</i> in the former days of David and Asaph <i>there</i> {K: <i>was a head</i>} [Q: <i>were heads</i>] over the singers, and singing in praise and thanksgiving to God.</p>	<p>head over (<i>ketiv</i>) ← <i>head of</i>. Similarly the <i>qeré</i>. Wider use of the construct state.</p>
Neh 12:47	<p>וְכָל-יִשְׂרָאֵל בִּימֵי זְרֻבָּבֶל וּבִימֵי נְחֻמְיָה נְתַנְּיָם מְנוֹת הַמְּשָׁרְרִים וְהַשְּׁעָרִים דְּבַר-יוֹם בְּיוֹמוֹ וּמִקְדָּשִׁים לְלוֹוִים וְהַלוֹוִים מִקְדָּשִׁים לְבָנֵי אַהֲרֹן: פ</p>	<p>And all Israel in the days of Zerubbabel and in the days of Nehemiah would give contributions for the singers and the gatekeepers, as a daily undertaking, and they consecrated the contributions to the Levites, and the Levites consecrated them to the sons of Aaron.</p>	<p>contributions for ← <i>contributions of</i>. Wider use of the construct state.</p>
Neh 13:1	<p>בַּיּוֹם הַהוּא נִקְרָא בְּסֵפֶר מֹשֶׁה בְּאָזְנֵי הָעָם וַנִּמְצָא כְּתוּב בּוֹ אֲשֶׁר לֹא-יָבוֹא עַמּוּנִי וּמֵאֲבֵי בְּקֹהֶל הָאֱלֹהִים עַד-עוֹלָם:</p>	<p>On that day there was a reading from the book of Moses with the people hearing, and there was found written in it that no Ammonite or Moabite should ever come into the convocation of God.</p>	<p>there was a reading from ← <i>it was read in</i>. See Deut 23:2 - Deut 23:5. with the people hearing ← <i>in the ears of the people</i>. Ammonite or Moabite: masculine. Ruth not excluded. ever ← <i>up to the age</i>.</p>

Neh 13:2	כִּי לֹא קָדְמוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּלֶחֶם וּבַמַּיִם וַיִּשְׂכֹּר עָלָיו אֶת־בַּלְעָם לְקַלְלוֹ וַיְהִי אֱלֹהֵינוּ הַקֹּלֵל לְבִרְכָה:	For they did not meet the sons of Israel with bread and water, and they hired Balaam against them to curse them, but our God turned the curse into a blessing.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. Balaam: see Num 22:5. them (2x) ← <i>him</i> .
Neh 13:3	וַיְהִי כְשִׁמְעוּם אֶת־הַתּוֹרָה וַיִּבְדְּלוּ כָל־עַרְב מִיִּשְׂרָאֵל:	And it came to pass when they heard the law that they separated all the mixed camp followers from Israel.	
Neh 13:4	וּלְפָנַי מִזֶּה אֶלְיָשִׁיב הַכֹּהֵן נָתַן בְּלִשְׁכַּת בַּיִת־אֱלֹהֵינוּ קָרוֹב לְטוֹבִיָּה:	Now before this, Eliashib the priest had been given an appointment in an office of the house of our God. <i>He</i> was related to Tobiah,	
Neh 13:5	וַיַּעַשׂ לוֹ לְשֹׁכֵה גְדוֹלָה וְשֵׁם הָיוּ לְפָנָיִם נְתֻנִים אֶת־הַמִּנְחָה הַלְבוֹנָה וְהַכֹּלִים וּמַעֲשֵׂר הַדָּגָן הַתִּירוֹשׁ וְהַיִּצְהָר מִצֹּת הַלֹּיִם וְהַמְשֻׁרָרִים וְהַשְּׁעָרִים וְתַרוּמַת הַכֹּהֲנִים:	and he had acquired for him a large office where <i>people</i> had previously given the meal-offering, the frankincense and various articles and the tithe of the corn, the new wine and the new oil – a commandment for the Levites and the singers and the gatekeepers – and the heave-offering for the priests.	commandment for ← <i>commandment of</i> . Wider use of the construct state.
Neh 13:6	וּבְכָל־זֶה לֹא הָיִיתִי בִירוּשָׁלַם כִּי בִשְׁנַת שְׁלֹשִׁים וּשְׁתַּיִם לְאַרְתַּחְשַׁסְתָּא מֶלֶךְ־בָּבֶל בָּאתִי אֶל־הַמֶּלֶךְ וּלְקַץ יָמִים נִשְׁאַלְתִּי מִן־הַמֶּלֶךְ:	But during all this I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon, I had gone to the king, and after some days I asked the king for leave,	after ← <i>at the end of</i> .
Neh 13:7	וָאָבֹא לִירוּשָׁלַם וָאָבִינָה בְּרָעָה אֲשֶׁר עָשָׂה אֶלְיָשִׁיב לְטוֹבִיָּה לַעֲשׂוֹת לוֹ נִשְׁכָּה בְּחֻצְרֵי בַיִת הָאֱלֹהִים:	and I came to Jerusalem, and I became aware of the wrong which Eliashib had done for the benefit of Tobiah in acquiring an office for him in the courtyards of the house of God.	in acquiring ← <i>in doing</i> . Gerundial use of the infinitive.
Neh 13:8	וַיִּרַע לִי מְאֹד וָאֲשַׁלִּיכָה אֶת־כָּל־כֵּלֵי בַיִת־טוֹבִיָּה הַחוּץ מִן־הַלְשֻׁכָּה:	And it was very hurtful to me, and I threw all Tobiah's household articles out of the office.	
Neh 13:9	וָאִמַּרְתִּי וַיִּטְהָרוּ הַלְשֻׁכוֹת וָאֲשִׁיבָה שָׁם כָּלֵי בַיִת הָאֱלֹהִים אֶת־הַמִּנְחָה וְהַלְבוֹנָה: פ	And I gave instruction, and they cleansed the offices, and I restored the equipment of the house of God there, and the meal-offering, and the frankincense.	gave instruction ← <i>said</i> . and the meal-offering ← <i>with the meal-offering</i> (sociative אַתְּ).
Neh 13:10	וָאֲדַעְתִּי כִּי־מִנִּיּוֹת הַלֹּיִם לֹא נִתְּנָה וַיִּבְרְחוּ אִישׁ־לְשָׂדֵהוּ הַלֹּיִם וְהַמְשֻׁרָרִים עָשִׂי הַמְּלָאכָה:	And I knew that the contributions for the Levites had not been given, and that the Levites and the singers who did the work had fled – each to his own field.	for the Levites ← <i>of the Levites</i> . Wider use of the construct state.

Neh 13:11	וְאָרְיְבָה אֶת־הַסִּגְנִים וְאָמְרָה מִדּוּעַ נֶעְזַב בַּיַּת־הָאֱלֹהִים וְאֶקְבְּצֵם וְאֶעֱמְדֵם עַל־עַמְדָּם:	And I argued with the administrators, and I said, “Why has the house of God been abandoned?” And I gathered them together and stationed them in their <u>positions</u> .	positions ← <i>position</i> .
Neh 13:12	וְכָל־יְהוּדָה הֵבִיאוּ מִעֶשֶׂר הַדֶּגֶן וְהַתִּירוֹשׁ וְהַיֵּצֶהָר לְאוֹצְרוֹת:	And all Judah brought the tithe of the corn and the new wine and the new oil to the treasuries.	
Neh 13:13	וְאוֹצְרָה עַל־אוֹצְרוֹת שְׁלֵמִיָּה הַכֹּהֵן וְצָדוֹק הַסּוֹפֵר וּפְדַיָּה מִן־הַלְוִיִּם וְעַל־יָדָם חֲנָן בֶּן־זַכּוּר בֶּן־מַתַּנְיָה כִּי נֶאֱמָנִים נִחְשְׁבוּ וְעָלִיהֶם לְחַלֵּק לְאַחֵיהֶם: פ	And I appointed treasurers over the treasuries: Shelemiah the priest and Zadok the scribe, and Pedaiah from the Levites, and alongside them <i>was</i> Hanan, the son of Zaccur, the son of Mattaniah, for they were considered faithful, and <i>it was incumbent</i> on them to apportion <i>the revenue</i> to their brothers.	
Neh 13:14	זְכֹרֶה־לִּי אֱלֹהֵי עַל־זֹאת וְאַל־תִּמַּח חַסְדֵי אֲשֶׁר עָשִׂיתִי בְּבַיִת אֱלֹהֵי וּבְמִשְׁמְרָיו:	Remember me, O God of mine, for this, and do not blot out the kind deeds which I have done in the house of my God and its observances.	
Neh 13:15	בַּיָּמִים הָהֵמָּה רָאִיתִי בַיהוּדָה דְּרָכִים־גַּתּוֹת בַּשַּׁבָּת וּמִבִּיאִים הָעֵרְמוֹת וְעִמְסִים עַל־הַחֲמֹרִים וְאַף־יַיִן עֲנָבִים וּתְאֵנִים וְכָל־מִשְׂא וּמִבִּיאִים יְרוּשָׁלַם בַּיּוֹם הַשַּׁבָּת וְאַעֲיֵד בַּיּוֹם מִכֶּרֶם צִיד:	In those days I saw in Judah men treading <i>in</i> wine presses on the Sabbath, and bringing <i>grain</i> in <i>in</i> heaps, and loading <i>it</i> on donkeys – and also wine, grapes and figs and all <i>kinds of</i> burden – and bringing <i>them</i> to Jerusalem on the Sabbath day. And I testified <i>against</i> them on the day when they sold the produce.	
Neh 13:16	וְהַצְרִים יָשְׁבוּ בָּהּ מִבִּיאִים דָּאָג וְכָל־מִכָּר וּמִכָּרִים בַּשַּׁבָּת לְבָנֵי יְהוּדָה וּבִירוּשָׁלַם:	And Tyrians lived <i>in the place</i> , and they brought fish and all <i>kinds of</i> merchandise and sold <i>it</i> on the Sabbath to the sons of Judah and in Jerusalem.	<i>in the place</i> ← <i>in it</i> , probably referring to <i>Judah</i> .
Neh 13:17	וְאָרְיְבָה אֶת חַרְיֵי יְהוּדָה וְאָמְרָה לָהֶם מַה־הַדְּבָר הָרָע הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים וּמַחְלִלִים אֶת־יוֹם הַשַּׁבָּת:	And I argued with the nobles of Judah, and I said to them, “What <i>is</i> this evil thing that you are doing, seeing <i>you</i> are profaning the Sabbath day?”	
Neh 13:18	הֲלוֹא כֹה עָשׂוּ אֲבֹתֵיכֶם וַיָּבֵא אֱלֹהֵינוּ עָלֵינוּ אֶת כָּל־הָרָעָה הַזֹּאת וְעַל הָעִיר הַזֹּאת וְאַתֶּם מוֹסִיפִים חֲרוֹן עַל־יִשְׂרָאֵל לְחַלֵּל אֶת־הַשַּׁבָּת: פ	Did not your fathers do likewise, so that our God brought all this <u>trouble</u> on us and on this city, yet you are adding fury on Israel <u>by</u> <u>profaning</u> the Sabbath.”	trouble ← <i>evil</i> . by profaning: gerundial use of the infinitive.

Neh 13:19	<p>וַיְהִי כַּאֲשֶׁר צִלְלוּ שְׁעָרֵי יְרוּשָׁלַם לִפְנֵי הַשַּׁבָּת וְאָמְרָה וַיִּסְגְּרוּ הַדְּלָתוֹת וְאָמְרָה אֲשֶׁר לֹא יִפְתְּחוּם עַד אַחַר הַשַּׁבָּת וּמִנְעָרֵי הָעַמְדָּתַי עַל-הַשְּׁעָרִים לֹא-יָבֹא מִשָּׂא בַיּוֹם הַשַּׁבָּת:</p>	<p>And it came to pass, when the gates of Jerusalem were becoming overshadowed before the Sabbath, that I ordered that the doors be shut, and I ordered that they should not be open until after the Sabbath. And I stationed some of my <i>servant</i>-lads at the gates so that no burden should enter on the Sabbath day.</p>	<p>they should not be open ← <i>they should not open them.</i> Avoidance of the passive.</p>
Neh 13:20	<p>וַיְלִינוּ הָרֹכָלִים וּמְכָרֵי כָּל-מִמְכָּר מַחוּץ לְיְרוּשָׁלַם פַּעַם וּשְׁתַּיִם:</p>	<p>Then the traders and sellers of all <i>kinds of merchandise</i> lodged outside Jerusalem once or twice.</p>	
Neh 13:21	<p>וְאָעִידָה בָּהֶם וְאָמְרָה אֲלֵיהֶם מִדּוּעַ אַתֶּם לֹנִים נֶגֶד הַחוֹמָה אִם-תִּשְׁנוּ יָד אֲשַׁלַּח בְּכֶם מִן-הָעֵת הַזֶּה לֹא-בָאוּ בַשַּׁבָּת: ס</p>	<p>But I testified against them, and I said to them, “Why do you lodge opposite the wall? If you do <i>it</i> again I will <i>lay hands</i> on you.” From that time they did not come on the Sabbath.</p>	<p>lay hands ← <i>send a hand.</i></p>
Neh 13:22	<p>וְאָמְרָה לְלוֹוִים אֲשֶׁר יְהִיוּ מְטַהְרִים וּבָאִים שְׁמֵרִים הַשְּׁעָרִים לְקַדֵּשׁ אֶת-יוֹם הַשַּׁבָּת גַּם-זֹאת זְכָרְה־לִּי אֱלֹהֵי וַחֲוָסָה עָלַי כָּרַב חֶסֶדְךָ: פ</p>	<p>And I instructed the Levites that they should purify themselves and come <i>and guard</i> the gates to sanctify the Sabbath day. Remember this too on my <i>account</i>, O God of mine, and have pity on me, according to the abundance of your kindness.</p>	
Neh 13:23	<p>גַּם בַּיָּמִים הָהֵם רָאִיתִי אֶת-הַיְהוּדִים הַשִּׁיבוּ נָשִׁים *אֲשֶׁדּוּדִיּוֹת* *עֵמּוֹנִיּוֹת* *מִזְבָּיּוֹת:</p>	<p>Also in those days I saw the Jews bringing Ashdodite, Ammonite and Moabite women into their homes.</p>	<p>Ashdodite ... Ammonite: the <i>ketiv</i> and <i>qere</i> are different spellings of the same words. <hr/> bringing ... into their homes ← <i>they caused to dwell.</i></p>
Neh 13:24	<p>וּבְנֵיהֶם חָצִי מְדַבֵּר אֲשֶׁדּוּדִית וְאֵינָם מְכִירִים לְדַבֵּר יְהוּדִית וְכֹלְשׁוֹן עִם וְעַם:</p>	<p>and their sons spoke half Ashdodian, and they were not familiar with speaking the <i>Judaean language</i>, but they spoke in the tongue of the <i>various peoples</i>.</p>	<p>Judaean: or <i>Jewish</i>. <hr/> the various peoples ← <i>people and people.</i></p>
Neh 13:25	<p>וְאָרִיב עִמָּם וְאֶקְלָלִם וְאָבָה מֵהֶם אֲנָשִׁים וְאָמַרְטִם וְאֲשַׁבֵּיעַם בְּאֱלֹהִים אִם-תִּתְּנוּ בְּנֹתֵיכֶם לְבָנֵיהֶם וְאִם-תִּשְׂאוּ מִבְּנֹתֵיהֶם לְבָנֵיכֶם וְלָכֶם:</p>	<p>And I argued with them, and I cursed them, and I struck <i>some of</i> the men, and I plucked out their hair, and I adjured them by God and said, “Do not give your daughters to their sons and do not take <i>any</i> of their daughters for your sons or for yourselves <i>at all</i>.”</p>	<p>do not give... do not take ... at all ← <i>if you give ... if you take, standing for if you give ... if you take ... may God do this to you.</i> Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>

Neh 13:26	הָלוֹא עַל־אַלֶּה חָטָא־שְׁלֹמֹה מֶלֶךְ יִשְׂרָאֵל וּבַגּוֹיִם הַרְבִּים לֹא־הָיָה מֶלֶךְ כְּמֹהוּ וְאָהוּב לְאֱלֹהָיו הָיָה וַיִּתְּנֵהוּ אֱלֹהִים מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל גַּם־אוֹתוֹ הִחֲטִיאוּ הַנָּשִׁים הַנִּכְרִיּוֹת׃	Did not Solomon king of Israel sin <u>similarly</u> ? Yet among the numerous nations there was no king like him, and he was loved by his God, and God appointed him king over all Israel. But the foreign women induced even him to sin.	similarly ← <i>after (the manner of) these</i> .
Neh 13:27	וְלָכֶם הַנְּשָׁמַע לַעֲשׂוֹת אֶת כָּל־הַרְעָה הַגְּדוֹלָה הַזֹּאת לְמַעַל בְּאַלְהֵינוּ לְהַשִּׁיב נָשִׁים נִכְרִיּוֹת׃	So shall we consent to you <u>doing</u> all this great evil, <u>in acting</u> perversely against our God, <u>in taking</u> foreign women <u>into our homes</u> ?”	doing ... in acting ... in taking: gerundial use of the infinitive. in taking ... into <i>our</i> homes ← <i>to cause to dwell</i> .
Neh 13:28	וּמִבְנֵי יוֹיָדָע בֶּן־אֵלִישִׁיב הַכֹּהֵן הַגְּדוֹל חָתָן לְסַנְבַּלַּט הַחֹרֶנִי וְאֶבְרִיחָהוּ מֵעָלַי׃	And <i>one</i> of the sons of Joiada the son of Eliashib the high priest was the son-in-law of Sanballat the Horonite, and I chased him away from me.	
Neh 13:29	זְכֹרָה לָהֶם אֱלֹהֵי עַל גְּאֻלִּי הַכְּהֻנָּה וּבְרִית הַכְּהֻנָּה וְהַלְוִיִּם׃	Remember them, O God of mine, for the <u>stains they brought on</u> the priesthood and the covenant of the priesthood and the Levites.	stains <i>they brought on</i> ← <i>stains of</i> . Wider use of the construct state.
Neh 13:30	וְטִהַרְתִּים מִכָּל־נִכְר וְאֶעֱמִידָה מִשְׁמֵרוֹת לְכַהֲנַיִם וְלְלוֹיִם אִישׁ בְּמִלְאכְתּוֹ׃	And I cleansed them from all foreignness, and I instituted <u>duties</u> for the priests and Levites – each in his <i>own</i> work –	duties: or, more specifically, <i>guard duties</i> .
Neh 13:31	וְלִקְרָבָן הָעֵצִים בְּעֵתֵי מִזְמָנוֹת וְלִבְכוּרִים זְכָרָה־לִּי אֱלֹהֵי לְטוֹבָה׃	and for the offering of wood at appointed times, and for the firstfruits. Remember me favourably, O God of mine.	
Esth 1:1	וַיְהִי בַיָּמֵי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מֵהַדוּ וְעַד־כּוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה׃	And it came to pass in the days of Ahasuerus – that <i>is</i> Ahasuerus who was reigning from India to Ethiopia, <i>over</i> one hundred and twenty-seven provinces –	Ahasuerus ← <i>Ahashverosh</i> , but we retain the AV / traditional English name. The Greek name is <i>Xerxes</i> .
Esth 1:2	בַּיָּמִים הָהֵם כְּשֶׁבַת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ עַל בִּסְא מְלֻכּוֹתָו אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה׃	in those days, when King Ahasuerus was sitting on the throne of his kingdom, which was in the citadel of Shushan,	
Esth 1:3	בְּשָׁנַת שְׁלוֹשׁ לְמֶלְכוֹ עָשָׂה מִשְׁתֵּה לְכָל־שָׂרָיו וְעַבְדָּיו חֵיל פָּרַס וּמְדֵי הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינּוֹת לְפָנָיו׃	in the third year of his reign, <i>that</i> he held a banquet for all his officials and his servants – <i>from</i> the <u>forces</u> in Persia and Media, the nobles and the officials of the provinces – in his presence,	forces in ← <i>force of</i> . Wider use of the construct state.

Esth 1:4	<p>בְּהִרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקָר תַּפְאָרֶת גְּדוּלְתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָת יוֹם:</p>	<p>when he exhibited the riches of his glorious kingdom, and the extravagance of his majestic magnificence, for many days – for one hundred and eighty days.</p>	<p>his glorious kingdom ← <i>the glory of his kingdom</i>. A reverse Hebraic genitive, rather than the regularized his “kingdomly” glory.</p> <hr/> <p>his majestic magnificence ← <i>the magnificence of his majesty</i>, a Hebraic genitive.</p>
Esth 1:5	<p>וּבְמִלּוּאֹת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצָאִים בְּשׁוּשַׁן הַבֵּיָרָה לְמַגְדוֹל וְעַד־קֶטֶן מִשְׁתָּה שִׁבְעַת יָמִים בַּחֲצָר גִּנַּת בֵּיתוֹ הַמְּלָךְ:</p>	<p>And at the conclusion of those days, the king held a feast for all the people present in the citadel of Shushan, for both great and small, for seven days, in the court of the garden of the king's palace,</p>	<p>conclusion ← <i>completion, fulfilment</i>.</p> <hr/> <p>both great and small ← <i>from great and up to small</i>, but the expression does not always admit a range, as in Gen 6:7.</p>
Esth 1:6	<p>חֹר בְּרַפָּס וּתְכֵלֶת אַחוּז בַּחֲבָלֵי־בוּץ וְאַרְגָּמָן עַל־גְּלִילֵי כֶּסֶף וְעַמּוּדֵי שֵׁשׁ מִטּוֹת זָהָב וְכֶסֶף עַל רַצְפַּת בַּהֲטוֹשֵׁשׁ וְדָר וְסַחֲרָת:</p>	<p>where there was linen and fine cotton and blue material, fastened with byssus cords, and purple material on silver rings, and columns of white marble, and beds of gold and silver on a pavement of porphyry and marble, with pearl and black marble,</p>	<p>byssus: see 1 Chr 15:27.</p>
Esth 1:7	<p>וְהַשְּׁקוֹת בְּכֵלֵי זָהָב וּכְלִים מִכְלִים שׁוֹנִים וַיֵּין מַלְכוּת רַב כֶּיֶד הַמֶּלֶךְ:</p>	<p>and where they served drink in vessels of gold, the vessels differing from one another, with royal wine in abundance according to the means of the king.</p>	<p>royal wine ← <i>wine of the kingdom</i>, a Hebraic genitive.</p> <hr/> <p>means ← <i>hand</i>.</p>
Esth 1:8	<p>וְהַשְּׁתִיָּה כַּדַּת אֵין אַגַּס כִּי־כֹן יֶסֶד הַמֶּלֶךְ עַל כָּל־רַב בֵּיתוֹ לַעֲשׂוֹת כְּרָצוֹן אִישׁ־וְאִישׁ:</p>	<p>And drinking was according to the law: no-one compelled anyone, for so the king had decreed to every dignitary of his house, so that everyone should do as he pleased.</p>	
Esth 1:9	<p>גַּם וּשְׁתֵי הַמֶּלֶכָּה עָשְׂתָה מִשְׁתָּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לְמֶלֶךְ אַחַשְׁוֵרוּשׁ: ס</p>	<p>Vashti the queen also held a banquet for the women in King Ahasuerus's royal house.</p>	
Esth 1:10	<p>בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לְבַ־הַמֶּלֶךְ בֵּינָן אָמַר לְמַהוּמָן בְּזֵתָא חַרְבוּנָא בַּגְּתָא וְאַבְגְּתָא זֵתָר וְכַרְכָּס שִׁבְעַת הַסְרִיסִים הַמְשַׁרְתִּים אֶת־פְּנֵי הַמֶּלֶךְ אַחַשְׁוֵרוּשׁ:</p>	<p>On the seventh day, when the king's heart was merry with wine, he told Mehuman, Bizzetha, Harbona, Bigtha and Abagtha, Zethar and Carcas – seven eunuchs serving in the presence of King Ahasuerus –</p>	<p>Bizzetha: AV= Biztha, as if no <i>dagesh forte</i> in the <i>zayin</i>.</p> <hr/> <p>Bigtha ... Abagtha: MT ambiguous (closed syllable but no <i>dagesh lene</i>). One would expect Bigta or Bigetha and Abagta or Abagetha. Elsewhere we find Bigthan(a).</p>

Esth 1:11	<p>לְהַבִּיא אֶת־וַשְׁתִּי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ בְּכֹתֵר מַלְכוּת לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יְפִיָּהּ כִּי־טוֹבַת מְרֹאֵה הִיא:</p>	<p>to bring Vashti the queen before the king, with the royal diadem, to show the <i>various</i> peoples and the officers her beauty, for she <i>was</i> fair in appearance.</p>	
Esth 1:12	<p>וַתִּמְאַן הַמַּלְכָּה וַשְׁתִּי לְבֹא בְּדַבַּר הַמֶּלֶךְ אֲשֶׁר בִּיד הַסְּרִיסִים וַיִּקְצַף הַמֶּלֶךְ מְאֹד וַחֲמָתוֹ בָּעָרָה בּוֹ:</p>	<p>But Vashti the queen refused to come at the king's bidding, which <i>was conveyed</i> by his eunuchs, and the king became very angry and his fury burned in him.</p>	<p>by ← <i>by the hand of</i>.</p>
Esth 1:13	<p>וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים יְדַעֵי הָעֵתָּים כִּי־כֹן דְּבַר הַמֶּלֶךְ לִפְנֵי כָל־יְדַעֵי דָת וְדִין:</p>	<p>And the king said to the wise <i>men</i>, who knew the times, for so <i>was</i> the word of the king before all those <i>that</i> knew the law and judicial system,</p>	
Esth 1:14	<p>וְהַקָּרֵב אֵלָיו כְּרֶשְׁנָא שֶׁתַּל אַדְמַתָּא תַרְשִׁישׁ מֶרֶס מֶרְסָנָא מְמוּכָן שְׁבַעֲת שְׂרֵי פָּרְס וּמְדֵי רְאִי פְנֵי הַמֶּלֶךְ הַיֹּשְׁבִים רֹאשְׁנָה בַּמַּלְכוּת:</p>	<p>with those near him <i>being</i> Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, seven officials of Persia and Media, who saw the king's face, and who <u>were pre-eminent</u> in the kingdom,</p>	<p>were pre-eminent ← <i>sat first</i>.</p>
Esth 1:15	<p>כָּדָת מֵה־לַּעֲשׂוֹת בַּמַּלְכָּה וַשְׁתִּי עַל אֲשֶׁר לֹא־עָשְׂתָה אֶת־מֶאֱמַר הַמֶּלֶךְ אַחֲשֻׁרוּשׁ בְּיַד הַסְּרִיסִים: ס</p>	<p>“According to law, what <u>should</u> be done with Vashti the queen, for not doing the bidding of King Ahasuerus <i>conveyed by his</i> eunuchs?”</p>	<p>should be done ← <i>(is) to do</i>. <hr/> by ← <i>by the hand of</i>.</p>
Esth 1:16	<p>וַיֹּאמֶר *מוּמְכָן* **מְמוּכָן לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ עָוְתָה וַשְׁתִּי הַמַּלְכָּה כִּי עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחֲשֻׁרוּשׁ:</p>	<p>And {Q: Memucan} [K: Mumcan] said in the presence of the king and the officials, “Vashti the queen has not done wrong to the king alone, but to all the officials and all the <i>various</i> peoples who <i>are</i> in all the provinces of King Ahasuerus.</p>	
Esth 1:17	<p>כִּי־יֵצֵא דְבַר־הַמַּלְכָּה עַל־כָּל־הַנְּשִׁים לְהַבְזֹת בְּעֵינֵיהֶן בְּאַמְרֵם הַמֶּלֶךְ אַחֲשֻׁרוּשׁ אָמַר לְהַבִּיא אֶת־וַשְׁתִּי הַמַּלְכָּה לִפְנֵי וְלֹא־בָּאָה:</p>	<p>For the matter of the queen will go out to all the women, inducing <i>them</i> to despise their husbands in their eyes, when it is said, ‘King Ahasuerus gave orders to bring Vashti the queen before him, but she did not come.’</p>	<p>when it is said ← <i>when they (masculine, impersonal) say</i> ← <i>in them saying</i>. Avoidance of the passive.</p>

Esth 1:18	וְהַיּוֹם הַזֶּה תִּאֲמַרְנָה שְׂרוֹת פָּרְס־וּמְדֵי אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמֶּלֶכָה לְכָל שָׂרֵי הַמֶּלֶךְ וּכְדֵי בִזְיוֹן וְקֶצֶף:	And <i>on</i> this day, the official consorts of Persia and Media who hear the matter of the queen will say <i>likewise</i> to all the king's officials, and <i>there will be</i> plenty of contempt and anger.	
Esth 1:19	אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְּבַר־מַלְכוּת מִלְּפָנָיו וַיִּכְתַּב בְּדַתֵי פָּרְס־וּמְדֵי וְלֹא יֵעָבֹר אֲשֶׁר לֹא־תָבֹא וּשְׂתֵי לִפְנֵי הַמֶּלֶךְ אַחֲשֻׁרוּשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרֵעוּתָהּ הַטּוֹבָה מִמֶּנָּה:	If the king <u>approves</u> , let a royal decree go out from him, and let it be written in the laws of Persia and Media, which shall not <u>lapse</u> , that Vashti should not come before King Ahasuerus, and that the king shall give her royal estate to <u>another</u> better than she.	approves ← <i>(it is) good to</i> . lapse ← <i>pass (over; by)</i> . another ← <i>a fellow woman of hers</i> .
Esth 1:20	וְנִשְׁמַע פְּתָגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ כִּי רַבָּה הִיא וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַגְדוֹל וְעַד־קָטָן:	And the king's decree which he will make will be heard in all the kingdom, for it <i>is</i> great, that all <u>wives should give</u> honour to their husbands, to <u>both great and small</u> .”	all wives should give: the first acrostic: הִיא וְכָל־הַנָּשִׁים יִתְּנוּ, where the first letter of each word, taken in reverse order, yields the divine name יהוה, YHVH / Jehovah, the LORD. both great and small ← <i>from great and to small</i> , but the expression does not always admit a range, as in Gen 6:7.
Esth 1:21	וַיִּיטֵב הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כַּדְּבָר מִמּוֹכָן:	And the <u>wording</u> pleased the king and the officials, and the king acted according to the word of Memucan.	wording: or <i>matter</i> . pleased ← <i>was good in the ears of</i> .
Esth 1:22	וַיִּשְׁלַח סְפָרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה וּמְדִינָה כַּכְּתָבָהּ וְאֶל־עַם וְעַם כָּל־שׂוֹנֵי לְהִיזֵת כָּל־אִישׁ שַׁרְר בְּבֵיתוֹ וּמִדְּבַר כָּל־שׂוֹן עַמּוֹ: פ	And he sent letters to all the king's provinces, to each individual province according to its script, and to each individual people according to their language, that every man should rule in his house, so declaring <i>it</i> in <u>each language</u> of his people.	in <i>each</i> language ← <i>according to the language</i> .
Esth 2:1	אַחַר הַדְּבָרִים הָאֵלֶּה כָּשָׁךְ חָמַת הַמֶּלֶךְ אַחֲשֻׁרוּשׁ זָכַר אֶת־וּשְׁתֵי וְאֵת אֲשֶׁר־עָשְׂתָהּ וְאֵת אֲשֶׁר־נִגְזַר עָלֶיהָ:	After these things, when King Ahasuerus's anger had abated, he remembered Vashti and what she had done, and what had been decreed against her.	
Esth 2:2	וַיֹּאמְרוּ נַעֲרֵי־הַמֶּלֶךְ מִשְׂרָתָיו יִבְקְשׁוּ לַמֶּלֶךְ נַעֲרוֹת בְּתוּלוֹת טוֹבוֹת מִרְאָה:	Then the king's servants who ministered to him said, “Let virgin girls of fair appearance <u>be sought</u> for the king.	let ... be sought ← <i>let them seek</i> . Avoidance of the passive.

Esth 2:3	<p>וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינֹת מְלָכוֹתָו וַיִּקְבְּצוּ אֶת־כָּל־נַעֲרֵה־בְּתוּלָה טוֹבֵת מֵרְאָה אֶל־שׁוֹשֵׁן הַבִּירָה אֶל־בֵּית הַנָּשִׁים אֶל־יַד הַגָּא סָרִיס הַמֶּלֶךְ שֶׁמֶר הַנָּשִׁים וַנְתּוֹן תַּמְרוּקֵיהֶן:</p>	<p>And let the king appoint overseers in all the provinces of his kingdom, and let them gather every virgin girl of fair appearance, to the citadel of Shushan, to the women's quarters, under the care of Hegai the king's eunuch who is keeper of the women. And let them be given their toiletries for purification.</p>	<p>care ← hand. Hegai ← Hege here, but elsewhere Hegai, with a different consonantal spelling. let them be given ← give (infinitive absolute taking a jussive role). Avoidance of the passive.</p>
Esth 2:4	<p>וְהַנַּעֲרָה אֲשֶׁר תִּיטֵב בְּעֵינָי הַמֶּלֶךְ תַּמְלֹךְ תַּחַת וְשָׂתִי וַיִּטֵּב הַדָּבָר בְּעֵינָי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: ס</p>	<p>And let the girl who pleases the king reign instead of Vashti.” And the matter pleased the king, and he did so.</p>	<p>pleases ... pleased ← is ... was good in the eyes of.</p>
Esth 2:5	<p>אִישׁ יְהוּדִי הָיָה בְּשׁוֹשֵׁן הַבִּירָה וּשְׁמוֹ מֶרְדֳּכָי בֶן יָאִיר בֶּן־שִׁמְעִי בֶן־קִישׁ אִישׁ יְמִינִי:</p>	<p>There was a certain Jew in the citadel of Shushan, and his name was Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjaminite,</p>	<p>Mordecai ← Mordocai, but we retain the AV / traditional English name. Shimei: see 2 Sam 16:5.</p>
Esth 2:6	<p>אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עַם־הַגְּלָלָה אֲשֶׁר הִגְלָתָה עִם יְכִנְיָה מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל:</p>	<p>who had been deported from Jerusalem with the deportees who were deported with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had deported.</p>	
Esth 2:7	<p>וַיְהִי אִמֵּן אֶת־הַדָּפָה הִיא אֶסְתֵּר בַּת־דָּדֹו כִּי אֵין לָהּ אָב וְאִם וְהַנַּעֲרָה יִפְתָּת־אֵר וְטוֹבַת מֵרְאָה וּבְמֹזוֹת אֲבִיהָ וְאִמָּהּ לְקַחַהּ מֶרְדֳּכָי לֹו לְבַת:</p>	<p>And he brought up Hadassah, that is Esther, the daughter of his uncle, for she had no father or mother. And the girl was beautiful in figure and fair in appearance, and when her father and mother died, Mordecai took charge of her as a daughter.</p>	<p>Esther ← Ester, but we retain the AV / traditional English name. took charge of ← took to himself.</p>
Esth 2:8	<p>וַיְהִי בְּהִשְׁמָע דְּבַר־הַמֶּלֶךְ וְדָתוֹ וּבְהִקְבֹּץ נַעֲרוֹת רַבּוֹת אֶל־שׁוֹשֵׁן הַבִּירָה אֶל־יַד הַגָּי וּתְלַקַּח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יַד הַגָּי שֶׁמֶר הַנָּשִׁים:</p>	<p>And it came to pass, when the matter of the king and his decree were heard, and when many girls were gathered in the citadel of Shushan, in the care of Hegai, that Esther was taken to the king's house under the care of Hegai, the keeper of the women.</p>	<p>gathered in ← gathered to. in the care ← to the hand. Hegai (2x): see Esth 2:3.</p>
Esth 2:9	<p>וַתִּיטֵב הַנַּעֲרָה בְּעֵינָיו וַתִּשָּׂא חֶסֶד לְפָנָיו וַיְבַהֵל אֶת־תַּמְרוּקֵיהָ וְאֶת־מְנוֹתָהּ לְתַת לָהּ וְאֵת שִׁבְעַת הַנַּעֲרוֹת הָרְאיוֹת לְתַת־לָהּ מִבַּיִת הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת־נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים:</p>	<p>And the girl pleased the king, and she won his favour, and he hastened to give her toiletries for her purification, and her personal goods, and to give her seven distinguished servant-girls from the king's house. And he transferred her and her servant-girls to the best place in the women's quarters.</p>	<p>pleased: see Esth 2:14. the king ← him. won his favour ← carried kindness before him. seven distinguished servant-girls ← the seven etc. An unexpected definite article. See Gen 22:9. transferred ← changed.</p>

Esth 2:10	<p>לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מִוְלַדְתָּהּ כִּי מָרְדֳּכַי צִוָּהָ עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד:</p>	<p>Esther did not declare her nationality or her race, for Mordecai had charged her not to declare <i>them</i>.</p>	<p>or: disjunctive use of the <i>vav</i>.</p>
Esth 2:11	<p>וּבְכָל־יוֹם וַיּוֹם מָרְדֳּכַי מִתְהַלֵּךְ לִפְנֵי חֲצַר בֵּית־הַנְּשִׂים לְדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמִה־יַעֲשֶׂה בָּהּ:</p>	<p>And every day Mordecai walked around in front of the court of the women's quarters, in order to know <u>how Esther was</u> and what was happening to her.</p>	<p>how Esther was ← <i>Esther's peace</i>. was happening to ← <i>was being done with</i>.</p>
Esth 2:12	<p>וּבַהֲגִיעַ תֵּרֵן נַעֲרָה וְנַעֲרָה לְבוֹא אֶל־הַמֶּלֶךְ אַחֲשׁוּרוֹשׁ מִקֵּץ הַיּוֹת לָהּ כַּדַּת הַנְּשִׂים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי בֶן יְמֵלָאוּ יָמֵי מְרוּקִיָּהוּן שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמֶּר וְשִׁשָּׁה חֳדָשִׁים בְּבִשְׂמִים וּבִתְמָרוּקֵי הַנְּשִׂים:</p>	<p>And when the turn came for each girl to go to King Ahasuerus at the end of her twelve months, as <i>was</i> the custom of women, for so were the days of their purification fulfilled – six months with oil of myrrh and six months with <u>fragrances</u> and <u>toiletries</u> for purification of women –</p>	<p>fragrances ← <i>balsams</i>. Perfumes can be obtained from balsam plants.</p>
Esth 2:13	<p>וּבָזָה הַנַּעֲרָה בָּאָה אֶל־הַמֶּלֶךְ אֵת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לְבוֹא עִמָּהּ מִבֵּית הַנְּשִׂים עַד־בֵּית הַמֶּלֶךְ:</p>	<p>the girl would then go to the king. Everything she said would be given to her to go with her from the women's quarters to the king's house.</p>	
Esth 2:14	<p>בָּעֶרֶב הִיא בָּאָה וּבְבֹקֶר הִיא שׁוֹבָה אֶל־בֵּית הַנְּשִׂים שְׁנֵי אֶלְיָד שֶׁעֲשָׂהוּ סָרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילֹגֶשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חָפֵץ בָּהּ הַמֶּלֶךְ וְנִקְרָאָהּ בְּשֵׁם:</p>	<p>In the evening she would go, and in the morning she would return to the second women's quarters, in the <u>care</u> of Shaashgaz the king's eunuch who kept the concubines. She would not go again to the king unless the king was pleased with her, and she was called by name.</p>	<p>care ← <i>hand</i>.</p>
Esth 2:15	<p>וּבַהֲגִיעַ תֵּרֵן אֶסְתֵּר בִּת־אֲבִיחַיִל דָּד מָרְדֳּכַי אֲשֶׁר לָקַח־לוֹ לְבַת לְבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דָבָר כִּי אִם אֶת־אֲשֶׁר יֹאמַר הַגִּי סָרִיס־הַמֶּלֶךְ שֹׁמֵר הַנְּשִׂים וּתְהִי אֶסְתֵּר נִשְׂאֵת חֹן בְּעֵינָיו כָּל־רְאִיָּה:</p>	<p>And when the turn came for Esther, the daughter of Abihail, Mordecai's uncle, whom he <u>had taken</u> as a daughter, to go to the king, she did not request anything except what <u>Hegai</u> the king's eunuch, the keeper of the women, had said. And Esther obtained favour in the eyes of all who beheld her.</p>	<p>had taken ← <i>had taken to himself</i>. Hegai: see Esth 2:3.</p>

Esth 2:16	<p>וּתְלַקַּח אֶסְתֵּר אֶל־הַמֶּלֶךְ אֶחְשׂוּרוֹשׁ אֶל־בַּיִת מְלָכוֹתָו בַּחֹדֶשׁ הָעֲשִׂירִי הוּא־חֹדֶשׁ טֵבֵת בְּשַׁנַּת־שֶׁבַע לְמְלָכוֹתָו:</p>	<p>And Esther was taken to King Ahasuerus, to his royal house, in the tenth month – that <i>is</i> the month of <u>Tevet</u> – in the seventh year of his reign.</p>	<p>Tevet: AV= <i>Tebeth</i>, but we use the modern English name.</p>
Esth 2:17	<p>וַיֶּאֱהָב הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנְּשִׂיִם וַתִּשְׂאֶחֶן וַחֲסַד לְפָנָיו מִכָּל־הַבְּתוּלוֹת וַיִּשֶׂם כְּתֹר־מְלָכוֹת בְּרֹאשָׁהּ וַיַּמְלִיכָהּ תַּחַת וַשְׁתִּי:</p>	<p>And the king loved Esther more than all the <i>other</i> women, and she obtained more grace and favour in his presence than all the <i>other</i> virgins, and he placed the crown of the kingdom on her head, and he made her queen instead of Vashti.</p>	
Esth 2:18	<p>וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל־שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֵּה אֶסְתֵּר וְהִנָּחָה לַמְּדִינּוֹת עֲשֵׂה וַיִּתֵּן מִשְׂאֵת כַּיַּד הַמֶּלֶךְ:</p>	<p>And the king held a great banquet for all his officials and servants, the banquet of Esther, and he made a holiday for the provinces, and he gave a gift according to the <u>means</u> of the king.</p>	<p>means ← <i>hand</i>.</p>
Esth 2:19	<p>וּבְהַקְבֵץ בְּתוּלוֹת שְׁנֵית וּמְרַדְכָי יָשָׁב בְּשַׁעֲרֵ־הַמֶּלֶךְ:</p>	<p>And while the virgins were being collected the second time, Mordecai was sitting at the king's gate.</p>	
Esth 2:20	<p>אִין אֶסְתֵּר מִגִּדַּת מוֹלְדֹתָהּ וְאֶת־עַמָּהּ כַּאֲשֶׁר צִוָּה עָלֶיהָ מְרַדְכָי וְאֶת־מֵאֲמַר מְרַדְכָי אֶסְתֵּר עֲשֵׂה כַּאֲשֶׁר הִיָּתָה בְּאִמְנָה אֶתָּו: ס</p>	<p>Esther did not declare her race or her nationality, as Mordecai had charged her, and Esther carried out Mordecai's instruction, as when she was <u>being brought up by him</u>.</p>	<p>being brought up by him ← <i>in upbringing with him</i>.</p>
Esth 2:21	<p>בַּיָּמִים הָהֵם וּמְרַדְכָי יָשָׁב בְּשַׁעֲרֵ־הַמֶּלֶךְ קִצְף בְּגִתָּן וְתָרֵשׁ שְׁנֵי־סְרִיסֵי הַמֶּלֶךְ מִשְׁמַרְי הַסֹּף וַיִּבְקְשׂוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אֶחְשׂוּרוֹשׁ:</p>	<p>In those days while Mordecai was sitting at the king's gate, <u>Bigthan</u> and <u>Teresh</u>, two of the king's eunuchs who guarded the threshold, became angry, and they <u>tried</u> to lay <u>their hands</u> on King Ahasuerus.</p>	<p>Bigthan: see Esth 1:10. <hr/> tried ← <i>sought</i>. <hr/> hands ← <i>hand</i>.</p>
Esth 2:22	<p>וַיִּוָּדַע הַדָּבָר לְמְרַדְכָי וַיִּגֵּד לְאֶסְתֵּר הַמְּלָכָה וַתֹּאמֶר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מְרַדְכָי:</p>	<p>And the matter became known to Mordecai, and he told Esther the queen, and Esther told the king in Mordecai's name.</p>	
Esth 2:23	<p>וַיִּבְקַשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל־עֵץ וַיִּכְתָּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לְפָנֵי הַמֶּלֶךְ: פ</p>	<p>And the matter was investigated, and it was <u>exposed</u>, and the two of them were hanged on <u>gallows</u>, and it was written in the chronicles in the king's presence.</p>	<p>exposed ← <i>found</i>. <hr/> gallows ← <i>wood, a tree</i>, but probably <i>gallows</i> here, as in Esth 5:14.</p>

Esth 3:1	אָחַר הַדְּבָרִים הָאֵלֶּה גָּדַל הַמֶּלֶךְ אַחְשֵׁרוּשׁ אֶת־הֶמָּן בֶּן־הַמְּדַתָּא הָאֲגָגִי וַיִּנְשְׂאֵהוּ וַיֵּשֶׁם אֶת־כִּסֵּאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ:	After these things, King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and he elevated him, and he made his seat above all the officials who <i>were</i> with him.	Agagite: so an Amalekite (1 Sam 15:8), descended from the Nephilim (Num 13:29-33), the progeny of fallen angels (Gen 6:4).
Esth 3:2	וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ כָּרְעִים וּמִשְׁתַּחֲוִים לְהֶמָּן כִּי־כֵן צִוָּה־לוֹ הַמֶּלֶךְ וּמֹרְדֵכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:	And all the king's servants who <i>were</i> at the king's gate would bow and prostrate themselves to Haman, for so the king had commanded concerning him, but Mordecai did not bow or prostrate himself.	
Esth 3:3	וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ לְמֹרְדֵכַי מִדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוֹת הַמֶּלֶךְ:	And the king's servants who were at the king's gate <u>asked</u> Mordecai, “Why do you transgress the king's command?”	asked ← <i>said to</i> .
Esth 3:4	וַיְהִי *בְּאִמְרָם *כְּאִמְרָם אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיִּגִּדּוּ לְהֶמָּן לְרֵאוֹת הַיַּעֲמָדוֹ דְּבַרֵי מֹרְדֵכַי כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי:	And it happened that {K: when} [Q: as] they instructed him each day, he didn't <u>take notice of them</u> , and they told Haman, to see whether Mordecai's <u>behaviour</u> would stand, for he had told them that he <i>was</i> a Jew.	take notice of them ← <i>hear them</i> . <hr/> behaviour ← <i>words</i> , but also <i>affairs</i> , with wide semantic scope.
Esth 3:5	וַיֵּרָא הֶמָּן כִּי־אִין מֹרְדֵכַי כָּרַע וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הֶמָּן חֲמָה:	And when Haman saw that Mordecai was not bowing and prostrating himself to him, Haman was filled <i>with</i> fury.	
Esth 3:6	וַיִּבֹז בְּעֵינָיו לְשַׁלַּח יָד בְּמֹרְדֵכַי לְבַדּוֹ כִּי־הִגִּידוּ לוֹ אֶת־עַם מֹרְדֵכַי וַיִּבְקֶשׁ הֶמָּן לְהַשְׁמִיד אֶת־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מְלָכוֹת אַחְשֵׁרוּשׁ עַם מֹרְדֵכַי:	But he <u>considered it contemptible</u> to lay hands on Mordecai alone, for they had told him Mordecai's nationality, and Haman <u>looked for a way</u> to destroy all the Jews who <i>were</i> in the whole kingdom of Ahasuerus – Mordecai's people.	considered it contemptible ← <i>despised in his eyes</i> . <hr/> looked for a way ← <i>sought</i> .
Esth 3:7	בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִסָּן בְּשָׁנַת שְׁתַּיִם עָשָׂרָה לְמֶלֶךְ אַחְשֵׁרוּשׁ הַפִּיל פּוּר הוּא הַגּוֹרָל לִפְנֵי הֶמָּן מִיּוֹם לְיוֹם וַיִּמְחַדֵּשׁ לְחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אֲדָר: ס	In the first month, that <i>is</i> the month of Nisan, in the twelfth year of King Ahasuerus, <u>they cast Pur</u> – that <i>is</i> a lot – in the presence of Haman day by day and month by month, <i>up to</i> the twelfth <i>month</i> – that <i>is</i> the month of Adar.	they cast Pur: i.e. Haman's associates cast lots to determine a favourable time [CB]. See Esth 9:26. <hr/> a lot ← <i>the lot</i> . An unexpected definite article. See Gen 22:9.

Esth 3:8	<p>וַיֹּאמֶר הָמָן לַמֶּלֶךְ אַחֲשֻׁרוּשׁ יִשְׁנוּ עִם־אֶחָד מִפְּזָר וּמִפְּרָד בֵּין הָעַמִּים בְּכָל מְדִינֹת מַלְכוּתְךָ וּדְתֵיהֶם שְׁנוֹת מִכָּל־עַם וְאֶת־דְּתֵי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלַמֶּלֶךְ אֵין־שׁוּה לְהַנִּיחֵם:</p>	<p>And Haman said to King Ahasuerus, “There is one people, scattered and separated among the <i>various</i> peoples in every province of your kingdom, and their laws are different from <i>the laws of every other</i> people, and they do not <u>comply with</u> the king's laws, and it is not fitting for the king to suffer them.</p>	<p>comply with ← <i>do</i>.</p>
Esth 3:9	<p>אִם־עַל־הַמֶּלֶךְ טוֹב יִכְתָּב לְאַבְדָּם וְעִשְׂרַת אֲלָפִים כֶּבֶד־כֶּסֶף אֲשֻׁקוּל־עַל־יָדֵי עוֹשֵׂי הַמְּלָאכָה לְהַבִּיא אֶל־גִּנְזֵי הַמֶּלֶךְ:</p>	<p>If the king <u>sees fit</u>, let it be written to destroy them, and I will weigh ten thousand <u>talents</u> of silver <u>to be paid</u> to those who do the job, <u>to be brought</u> to the king's treasuries.”</p>	<p>the king <i>sees fit</i> ← (<i>it is</i>) <i>good at the king</i>.</p> <hr/> <p>talents: see Ex 25:39.</p> <hr/> <p>to be paid to ← <i>to the hands of</i>.</p> <hr/> <p>to be brought ← <i>to bring</i>. The money goes ↗</p>
Esth 3:10	<p>וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתְּנָהּ לְהָמָן בֶּן־הַמְּדַתָּא הָאֲגָגִי צֶרֶר הַיְהוּדִים:</p>	<p>And the king removed his ring from his hand and gave it to Haman the son of Hammedatha the <u>Agagite</u>, the enemy of the Jews.</p>	<p>↳ to the king's treasuries prior to official distribution to those who do the job. See Esth 4:7.</p> <hr/> <p>Agagite: see Esth 3:1.</p>
Esth 3:11	<p>וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן הַכֶּסֶף נָתַן לְךָ וְהָעַם לַעֲשׂוֹת בּוֹ כְּטוֹב בְּעֵינֶיךָ:</p>	<p>And the king said to Haman, “The money <i>is</i> given to you, and <i>it is for you</i> to do to the people what <i>is</i> right in your sight.”</p>	
Esth 3:12	<p>וַיִּקְרְאוּ סֹפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן בְּשִׁלּוּשֵׁה עָשָׂר יוֹם בוֹ וַיִּכְתָּב כָּכֵל־אֲשֶׁר־צִוָּה הָמָן אֶל אַחֲשֻׁדְרַפְנֵי־הַמֶּלֶךְ וְאֶל־הַפְּחֹזֹת אֲשֶׁר עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עַם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם כָּל־שׁוֹנֵי בְּשֵׁם הַמֶּלֶךְ אַחֲשֻׁרוּשׁ נִכְתָּב וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ:</p>	<p>And the king's scribes were called in the first month, on the thirteenth day of it, and it was written according to everything that Haman commanded the king's satraps and the governors who <i>were</i> in charge of <u>every province</u>, and the officials of <u>every people</u> – <u>every province</u> according to their script, and <u>every people</u> according to their language. In the name of King Ahasuerus it was written, and it <i>was</i> sealed with the king's ring.</p>	<p>every province ... every people (2x) ← <i>province and province ... people and people</i>.</p>
Esth 3:13	<p>וַנְּשַׁלְּחֵם סֹפְרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ לְהַשְׁמִיד לְהָרַג וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים מִנְעַר וְעַד־זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלּוּשֵׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אָדָר וּשְׁלָלָם לְבוֹז:</p>	<p>And the letters <u>were sent by runners</u> to all the king's provinces, to destroy, to kill and to cause to perish all the Jews, from the child to the old <i>man</i>, little children and women, in one day, on the thirteenth <i>day</i> of the twelfth month – that <i>is</i> the month of Adar – and to plunder their spoil.</p>	<p>were sent: <i>niphal</i> infinitive absolute in the role of a finite verb.</p> <hr/> <p>runners ← <i>the runners</i>. An unexpected definite article. See Gen 22:9.</p>

Esth 3:14	פְּתֻשָׁן הַכְּתָב לְהַנְתִּין דָּת בְּכָל־מְדִינָה וּמְדִינָה גְלוּי לְכָל־הָעַמִּים לְהִיֹּת עֲתָדִים לְיוֹם הַזֶּה:	A transcript of the writing was to be issued <i>as</i> a decree in <u>every</u> <u>single province</u> , published to all the <i>various</i> peoples, for <i>them</i> to be ready on this day.	every single province ← <i>every province and province</i> .
Esth 3:15	הָרָצִים יֵצְאוּ דְחוּפִים בְּדַבָּר הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוּשַׁן הַבִּירָה וְהַמֶּלֶךְ וְהָמָן יֵשְׁבוּ לְשֹׁתוֹת וְהָעִיר שׁוֹשֶׁן נְבוּכָה: פ	The runners went out with haste at the king's word, and the decree was issued in the citadel of Shushan, and the king and Haman sat down to drink, while the city of Shushan <i>was</i> in confusion.	
Esth 4:1	וּמֹרְדֵכַי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מְרֹדֵכַי אֶת־בְּגָדָיו וַיִּלְבַּשׁ שָׂק וְאָפֶר וַיֵּצֵא בַּתּוֹךְ הָעִיר וַיִּזְעַק זַעֲקָה גְּדֹלָה וּמְרָה:	Now Mordecai knew everything that had been done, and Mordecai tore his clothes and put on sackcloth and ashes, and he went out to the middle of the city, and he cried out with a great and bitter cry.	
Esth 4:2	וַיָּבֹא עַד לִפְנֵי שַׁעַר־הַמֶּלֶךְ כִּי אֵין לָבוֹא אֶל־שַׁעַר הַמֶּלֶךְ בְּלִבוּשׁ שָׂק:	And he went in front of the king's gate, for <i>it was not permitted</i> to go <i>in</i> to the king's gate in sackcloth clothing.	
Esth 4:3	וּבְכָל־מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מָגִיעַ אֲבֵל גְּדוֹל לְיְהוּדִים וְצוֹם וּבְכִי וּמִסְפָּד שָׂק וְאָפֶר יֵצַע לְרַבִּים:	And in every single province, wherever the word of the king and his decree arrived, <i>there was</i> great mourning among the Jews, and <i>there was</i> fasting and weeping and bewailing. Sackcloth <i>was worn</i> and ashes were strewn by many.	
Esth 4:4	וּתְבוּאֵינָה נְעוּלוֹת אֶסְתֵּר וּסְרִיסֵיהָ וַיִּגִּידוּ לָהּ וַתַּחֲלֹחַל הַמַּלְכָּה מְאֹד וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מֹרְדֵכַי וּלְהַסִּיר שָׂקוֹ מֵעָלָיו וְלֹא קָבַל:	And when Esther's <i>servant</i> -girls and her eunuchs <u>came</u> and told her, the queen was very grieved, and she sent clothing to clothe Mordecai and to <i>have him</i> <u>remove</u> his sackcloth, but he did not accept <i>it</i> .	came: [BHS] but not [WLC] has a <i>qeré</i> as an alternative form to the <i>ketiv</i> with the same meaning. <hr/> <hr/> remove ← <i>remove from on him</i> .
Esth 4:5	וַתִּקְרָא אֶסְתֵּר לְהַתָּךְ מִסְרִיסֵי הַמֶּלֶךְ אֲשֶׁר הָעֵמִיד לִפְנֵיהָ וַתִּצְוֶהוּ עַל־מֹרְדֵכַי לְדַעַת מַה־זֶּה וְעַל־מַה־זֶּה:	And Esther called for <u>Hathach</u> , <i>one</i> of the king's eunuchs whom he had appointed <i>to be</i> in her presence, and she commanded him concerning Mordecai, to find out what this <i>was</i> and why this <i>was</i> .	Hathach: AV= <i>Hatach</i> .
Esth 4:6	וַיֵּצֵא הַתָּךְ אֶל־מֹרְדֵכַי אֶל־רְחוֹב הָעִיר אֲשֶׁר לִפְנֵי שַׁעַר־הַמֶּלֶךְ:	And <u>Hathach</u> went out to Mordecai, to the street of the city which <i>was</i> in front of the king's gate.	Hathach: see Esth 4:5.

Esth 4:7	<p>וַיִּגְדֹּלּוּ מֶרְדֵּכַי אֶת כָּל־אֲשֶׁר קָרָהוּ וְאֵת פְּרִשְׁת הַכֶּסֶף אֲשֶׁר אָמַר הַמֶּן לְשִׁקוֹל עַל־גִּנְי הַמֶּלֶךְ * בִּיהוּדִים ** בִּיהוּדִים לְאַבְדָם:</p>	<p>And Mordecai told him everything that had befallen him, and the specification of the <i>sum</i> of money which Haman had said that he would weigh <i>to go</i> into the king's treasuries <i>in an act</i> against the <u>Jews</u>, to destroy them.</p>	<p>Jews: the <i>ketiv</i> is a variant form of the <i>qere</i>.</p>
Esth 4:8	<p>וְאֵת־פִּתְשָׁן כְּתַב־הֶדֶת אֲשֶׁר־נָתַן בְּשׁוּשַׁן לְהַשְׁמִידָם נָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצַוּוֹת עָלֶיהָ לָבוֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו עַל־עַמָּהּ:</p>	<p>And he gave him a transcript of the text of the decree which was issued in Shushan, to destroy them, to show Esther and to tell her, and to command her to go to the king and to supplicate him and to plead before him concerning her people.</p>	
Esth 4:9	<p>וַיָּבֹא הַתֵּד וַיִּגֵּד לְאֶסְתֵּר אֶת דְּבָרֵי מֶרְדֵּכַי:</p>	<p>And <u>Hathach</u> went <i>back</i> and told Esther Mordecai's words.</p>	<p>Hathach: see Esth 4:5.</p>
Esth 4:10	<p>וּתְאֹמַר אֶסְתֵּר לְהַתֵּד וּתְצַוֶּהוּ אֶל־מֶרְדֵּכַי:</p>	<p>And Esther spoke to <u>Hathach</u>, and she commanded him <i>to go</i> to Mordecai <i>and say</i>,</p>	<p>Hathach: see Esth 4:5.</p>
Esth 4:11	<p>כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹא־אֶל־הַמֶּלֶךְ אֶל־הַחֲצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא אַחַת דָּתוֹ לְהַמִּית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שִׁרְבִיט הַזֶּהָב וְחַיָּה וְאַנִּי לֹא נִקְרָאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:</p>	<p>“All the king's servants and the people of the king's provinces know that <i>for</i> every man or woman who goes to the king, to the inner court, who has not been called, <i>that there is</i> one law <i>about</i> this, to kill <i>the person</i> unless the king extends the golden sceptre to him, so that he should live. I have not been called to go to the king for thirty days now.”</p>	
Esth 4:12	<p>וַיִּגִּידוּ לְמֶרְדֵּכַי אֶת דְּבָרֵי אֶסְתֵּר: פ</p>	<p>And they told Mordecai Esther's words.</p>	
Esth 4:13	<p>וַיֹּאמֶר מֶרְדֵּכַי לְהַשִּׁיב אֶל־אֶסְתֵּר אֶל־תְּדַמִּי בְּנַפְשֶׁךָ לְהַמְלִיט בַּיִת־הַמֶּלֶךְ מִכָּל־הַיְהוּדִים:</p>	<p>And Mordecai said to report back to Esther, “Do not think <u>to yourself</u> that <i>you</i> will escape <i>in</i> the king's house <i>any more</i> than all Jews <i>will</i>.</p>	<p>to yourself ← <i>in your soul</i>.</p>
Esth 4:14	<p>כִּי אִם־הִחַרְשׁ תַּחֲרִישִׁי בְּעַת הַזֹּאת רִיחַ וְהַצֵּלָה יַעֲמֹד לְיְהוּדִים מִמְּקוֹם אֲחֵר וְאֵת וּבֵית־אָבִיךָ תֵּאבְדוּ וּמִי יוֹדֵעַ אִם־לֵעַת כָּזֹאת הִגַּעְתָּ לְמַלְכוּת:</p>	<p>For if <u>you are completely silent</u> at this time, relief and deliverance will be set up for the Jews from another place, but you and the house of your father will perish. And who knows whether <i>it was</i> for a time like this <i>that</i> you came into the kingdom?”</p>	<p>you are completely silent: infinitive absolute.</p>

Esth 4:15	וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מֶרְדֵּכָי:	And Esther said to report to Mordecai <i>as follows</i> :	
Esth 4:16	לְךָ כְּנֹס אֶת־כָּל־הַיְהוּדִים הַנִּמְצְאִים בְּשׁוֹשַׁן וְצוּמוּ עָלַי וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם גַּם־אֲנִי וְנַעֲרֹתַי אֲצוּם כֵּן וּבְכֵן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כָדַת וּכְאֲשֶׁר אָבִדְתִּי אָבִדְתִּי:	“Go <i>and</i> assemble all the Jews who <i>are present</i> in Shushan and fast for me, and do not eat or drink for three days, night and day. I too and my <i>servant</i> -girls will fast likewise, and then I will go to the king <i>in the way</i> not according to the law, and if I perish, I perish.”	present ← <i>found</i> . fast: plural, so applicable to Mordecai and the assembled Jews.
Esth 4:17	וַיַּעֲבֵר מֶרְדֵּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָהּ עָלָיו אֶסְתֵּר: ס	And Mordecai <u>moved on</u> and acted according to everything that Esther had commanded him.	moved on ← <i>passed over</i> .
Esth 5:1	וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֵד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבַיִת הַמַּלְכוּת נֹכַח פֶּתַח הַבַּיִת:	And it came to pass on the third day that Esther put on <i>her</i> royal <i>dress</i> and stood in the inner court of the king's house, opposite the king's house, while the king was sitting on his royal throne in the royal house opposite the door of the house.	
Esth 5:2	וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נִשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֵׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שֵׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשֵּׁרְבִיט: ס	And it came to pass when the king saw Esther the queen standing in the court <i>that</i> she obtained favour in his sight, and the king extended to Esther the golden sceptre which <i>was</i> in his hand. And Esther approached, and she touched the tip of the sceptre.	
Esth 5:3	וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמַה־בִּקְשָׁתְךָ עַד־חֲצֵי הַמַּלְכוּת וַיִּנָּתֵן לָךְ:	And the king said to her, “ <u>What is the matter</u> , Queen Esther? And what <i>is</i> your request? <i>Ask for</i> up to half of the kingdom, and it shall be given to you.”	what <i>is</i> the matter ← <i>what (is) to you?</i>
Esth 5:4	וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהַמָּן הַיּוֹם אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשִׂיתִי לוֹ:	And Esther said, “If it <i>has</i> the king's approval, let the king and Haman come to the banquet <u>today</u> which I have prepared for him.”	let the king and Haman come ... today: the second acrostic: יָבוֹא הַמֶּלֶךְ וְהַמָּן הַיּוֹם, where the first letter of each word, taken in forwards order, yields the divine name יהוה, YHVH / Jehovah, the LORD. it <i>has</i> the king's approval ← (<i>it is</i>) good at the king.

Esth 5:5	וַיֹּאמֶר הַמֶּלֶךְ מְהֵרָא אֶת־הַמֶּן לַעֲשׂוֹת אֶת־דְּבַר אֶסְתֵּר וַיָּבֹא הַמֶּלֶךְ וְהַמֶּן אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר:	And the king said, “Tell Haman to make haste to do what Esther said.” And the king and Haman came to the banquet which Esther had prepared.	prepared ← made.
Esth 5:6	וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֵּה הַיַּיִן מַה־שְּׂאֵלָתְךָ וַיִּנְתֶּנּוּ לָךְ וּמַה־בִּבְקָשְׁתְּךָ עַד־חֲצֵי הַמַּלְכוּת וְתַעֲשֶׂה:	And the king said to Esther at the banquet of wine, “What is your petition? Ask, and it will be given to you. And what is your request? Ask for up to half of the kingdom, and it will be done.”	
Esth 5:7	וַתַּעַן אֶסְתֵּר וַתֹּאמֶר שְׂאֵלָתִי וּבִבְקָשָׁתִי:	And Esther answered and said, “My petition and request is:	
Esth 5:8	אִם־מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב לָתֵת אֶת־שְׂאֵלָתִי וְלַעֲשׂוֹת אֶת־בִּבְקָשְׁתִּי יָבֹא הַמֶּלֶךְ וְהַמֶּן אֶל־הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָּהֶם וּמָחָר אֶעֱשֶׂה כְּדְבַר הַמֶּלֶךְ:	if I have found favour with the king, and if the king approves, to accede to my petition and to carry out my request, let the king and Haman come to my banquet which I will hold for them, and tomorrow I will do according to the king's word.”	the king approves ← (it is) good at the king.
Esth 5:9	וַיֵּצֵא הַמֶּן בַּיּוֹם הַהוּא שְׂמֵחַ וְטוֹב לֵב וְכִרְאוֹת הַמֶּן אֶת־מֶרְדֳּכָי בְּשַׁעַר הַמֶּלֶךְ וְלֹא־קָם וְלֹא־זָע מִמֶּנּוּ וַיִּמְלֵא הַמֶּן עַל־מֶרְדֳּכָי חֲמָה:	And Haman went out on that day rejoicing, and glad in his heart, but when Haman saw Mordecai at the king's gate, and that he did not rise or move on account of him, Haman was filled with fury about Mordecai.	glad in his heart ← good of heart.
Esth 5:10	וַיִּתְאַפֵּק הַמֶּן וַיָּבֹא אֶל־בֵּיתוֹ וַיִּשְׁלַח וַיָּבֵא אֶת־אֶהָבָיו וְאֶת־זֶרֶשׁ אִשְׁתּוֹ:	But Haman restrained himself and went to his house, and he sent for and invited his friends and Zeresh his wife.	invited ← brought.
Esth 5:11	וַיְסַפֵּר לָהֶם הַמֶּן אֶת־כְּבוֹד עֲשָׂרוֹ וְרַב בָּנָיו וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:	And Haman told them about the glory of his riches and the multitude of his sons, and everything with which the king had made him great, and that he had elevated him above officials and the king's servants.	
Esth 5:12	וַיֹּאמֶר הַמֶּן אֵף לֹא־הִבִּיאָהּ אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה כִּי אִם־אוֹתִי וְגַם־לְמַחָר אֲנִי קְרוֹאֶלָה עִם־הַמֶּלֶךְ:	And Haman said, “Also, Esther the queen did not invite anyone with the king to the banquet which she held but me, and also tomorrow I have been invited to her with the king.	invite ... invited ← bring ... called.

Esth 5:13	<p>וְכָל־זֶה אֵינְנו שׁוֹה לִי בְכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מֶרְדֵּכַי הַיְהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:</p>	<p>Yet all this does not satisfy me, all the time I see Mordecai the Jew sitting at the king's gate."</p>	<p>all this does not satisfy me: the third acrostic: לִי אֵינְנו שׁוֹה, where the last letter of each word, taken in reverse order, yields the divine name יהוה, YHVH / Jehovah, the LORD.</p>
Esth 5:14	<p>וַתֹּאמֶר לוֹ זֶרֶשׁ אִשְׁתּוֹ וְכָל־אֶהְבִּיו יַעֲשׂוּ־עֵץ גָּבְהַ חֲמִשִּׁים אַמָּה וּבִבְקָר אָמַר לְמֶלֶךְ וַיִּתְּלוּ אֶת־מֶרְדֵּכַי עָלָיו וּבְאֶ־עַם־הַמֶּלֶךְ אֶל הַמִּשְׁתֶּה שָׂמַח וַיִּיטֵב הַדָּבָר לִפְנֵי הַמֶּנַּח וַיַּעַשׂ הָעֵץ: פ</p>	<p>And Zeresh his wife and all his friends said to him, "Let them make gallows, fifty cubits high, and in the morning, tell the king and let them hang Mordecai on it, and go with the king to the banquet a happy man." And the matter had Haman's approval, and he made the gallows.</p>	<p>gallows (2x) ← wood; a tree. cubit: about 18 inches or 45 cm. had Haman's approval ← was good before Haman.</p>
Esth 6:1	<p>בַּלַּיְלָה הַהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־סֵפֶר הַזְכֹּרְנוֹת דְּבָרֵי הַיָּמִים וַיְהִיו נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:</p>	<p>On that night, the king's sleep deserted him, and he commanded to bring the book of the records – the chronicles – and they were read before the king.</p>	<p>deserted him ← wandered, flew away. commanded ← said.</p>
Esth 6:2	<p>וַיִּמְצָא כָּתוּב אֲשֶׁר הִגִּיד מֶרְדֵּכַי עַל־בִּגְתָּנָא וְתֶרֶשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמַרְי הַסֶּף אֲשֶׁר בָּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אֲחִשְׁרוּשׁ:</p>	<p>And it was found written that Mordecai told about Bigthana and Teresh, two of the king's eunuchs, of those guarding the threshold, who tried to lay hands on King Ahasuerus.</p>	<p>Bigthana: see Esth 1:10. tried ← sought. lay hands ← cast a hand.</p>
Esth 6:3	<p>וַיֹּאמֶר הַמֶּלֶךְ מִה־נַּעֲשֶׂה יָקָר וּגְדוּלָה לְמֶרְדֵּכַי עַל־זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשֶׂה עִמּוֹ דָּבָר:</p>	<p>And the king said, "What has been done by way of honour and greatness for Mordecai concerning this?" And the king's servants who ministered to him, said, "Nothing has been done for him."</p>	
Esth 6:4	<p>וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצֵר וְהַמֶּנַּח בָּא לַחֲצֵר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לְמֶלֶךְ לְתֹלוֹת אֶת־מֶרְדֵּכַי עַל־הָעֵץ אֲשֶׁר־הֵכִין לוֹ:</p>	<p>And the king said, "Who is in the court?" Now Haman had come to the outer court of the king's house, to say to the king to hang Mordecai on the gallows which he had prepared for him.</p>	<p>gallows ← wood, tree.</p>
Esth 6:5	<p>וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הַמֶּנַּח עֹמֵד בַּחֲצֵר וַיֹּאמֶר הַמֶּלֶךְ יָבֹוא:</p>	<p>And the king's servants said to him, "Look, Haman is standing in the court." And the king said, "Let him come in."</p>	

Esth 6:6	וַיְבֹא הָמָן וַיֹּאמֶר לֹא הַמֶּלֶךְ מֵה־לַעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לִמִּי יַחְפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:	So Haman came in, and the king said to him, “What should be done for the man whom the king is pleased to honour?” And Haman said in his heart, “On whom is the king pleased to bestow honour more than on me?”	should be done ← <i>is to do</i> . to honour ← <i>with / in his honour</i> .
Esth 6:7	וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ:	And Haman said to the king, “For the man whom the king is pleased to honour,	to honour: see Esth 6:6.
Esth 6:8	יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן בְּתֵר מַלְכוּת בְּרֵאשׁוֹ:	let royal clothing be brought which the king wears, and a horse upon which the king rides, and the royal crown which is put on his head.	let ... be brought ← <i>let them bring</i> . Avoidance of the passive. wears ... rides: or <i>wore ... rode</i> .
Esth 6:9	וְנָתַן הַלְבוּשׁ וְהַסּוּס עַל־יַד־אִישׁ מִשְׁרֵי הַמֶּלֶךְ הַפְּרִתָּמִים וְהַלְבִּישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ וְהִרְכִּיבֵהוּ עַל־הַסּוּס בְּרֵחוֹב הָעִיר וְקָרְאוּ לְפָנָיו בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ:	And put the clothing and the horse in the care of a man, one of the king's most noble officials, and let them clothe the man whom the king is pleased to honour, and have them let him ride on the horse in the main street of the city, and they will call out before him, ‘This is how it is done for the man whom the king is pleased to honour.’ ”	put: infinitive absolute (<i>qal</i> , active voice) in the role of an imperative. care ← <i>hand</i> . to honour (2x): see Esth 6:6.
Esth 6:10	וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן מְהֵרָה קַח אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה־כֵן לְמֹרְדֵכַי הַיְהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֶל־תִּפְּלֵל דְּבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ:	Then the king said to Haman, “Hasten and get the clothing and the horse, according to what you said, and let it be done to Mordecai the Jew who sits at the king's gate. Let no aspect of anything you have said fail.”	anything ← <i>everything</i> .
Esth 6:11	וַיִּקַּח הָמָן אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מֹרְדֵכַי וַיַּרְכִּיבֵהוּ בְּרֵחוֹב הָעִיר וַיִּקְרָא לְפָנָיו בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ:	So Haman took the clothing and the horse, and he clothed Mordecai, and let him ride through the main street of the city, and he called out before him, “This is how it is done for the man whom the king is pleased to honour.”	to honour: see Esth 6:6.
Esth 6:12	וַיָּשָׁב מֹרְדֵכַי אֶל־שַׁעַר הַמֶּלֶךְ וְהָמָן נִדְחַף אֶל־בֵּיתוֹ אָבֵל וְחִפּוּי רֹאשׁ:	And Mordecai returned to the king's gate, but Haman hastened to his house mourning and with his face covered.	but: adversative use of the <i>vav</i> .

Esth 6:13	<p>וַיְסַפֵּר הָמָן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל־אֲהָבָיו אֵת כָּל־אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְהוּדִים מִרְדְּכָי אֲשֶׁר הִחְלֹזַת לְנַפְלָה לְפָנָיו לֹא־תוּכַל לוֹ כִּי־נִפְּוֹל תִּפּוֹל לְפָנָיו:</p>	<p>And Haman told Zeresh his wife, and all his friends, everything that had befallen him. And his wise <i>men</i> and Zeresh his wife said to him, “If Mordecai, before whom you have begun to fall, is of Jewish seed, you will not prevail against him, but you will certainly fall before him.”</p>	<p>you have begun: with Aramaic pointing (ה for ה), as in Deut 2:31.</p> <hr/> <p>will certainly fall: infinitive absolute.</p>
Esth 6:14	<p>עוֹדִם מְדַבְּרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיִּבְהִלּוּ לְהֵבִיא אֶת־הָמָן אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר:</p>	<p>Then while they were still speaking with him, the king's eunuchs arrived and hastened to bring Haman to the banquet which Esther was holding.</p>	
Esth 7:1	<p>וַיָּבֵא הַמֶּלֶךְ וְהָמָן לַשְּׂתוֹת עִם־אֶסְתֵּר הַמַּלְכָּה:</p>	<p>And the king and Haman came to banquet with Esther the queen.</p>	<p>to banquet ← <i>to drink</i>, but the root is used in the noun <i>banquet</i>.</p>
Esth 7:2	<p>וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשְּׁנִי בַּמִּשְׁתֶּה הַזֶּה מִה־שְׂאֵלְתְּךָ אֶסְתֵּר הַמַּלְכָּה וְתַתְּנִי לָךְ וּמִה־בִּקְשֶׁתְּךָ עַד־חֲצֵי הַמַּלְכוּת וְתַעֲשׂ:</p>	<p>And the king said to Esther, on the second day at the wine banquet as well, “What <i>is</i> your petition, Queen Esther? <i>Ask</i>, and it will be given to you, and what <i>is</i> your request? <i>Ask for</i> up to half of the kingdom, and it will be done.”</p>	
Esth 7:3	<p>וְתַעַן אֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אִם־מָצָאתִי חֵן בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב תִּתְּנֵנִי־לִי נַפְשִׁי בְּשֵׂאלַתִּי וְעַמִּי בְּבִקְשֶׁתִּי:</p>	<p>And Esther the queen answered and said, “If I have found favour in your sight, O king, and <u>if the king approves</u>, let my <u>life</u> be given to me at my petition, and <i>that of</i> my people at my request.</p>	<p>if the king approves: see Esth 1:9.</p> <hr/> <p>life ← <i>soul</i>.</p>
Esth 7:4	<p>כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי לְהִשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד וְאֵלּוּ לְעַבְדִּים וּלְשִׁפְחוֹת נִמְכַּרְנוּ הַחֲרֹשְׁתִּי כִּי אֵין הָצָר שׁוּהָ בְּנֹזֶק הַמֶּלֶךְ: ס</p>	<p>For we have been sold – I and my people – <u>to be destroyed, to be killed and to be eliminated</u>. But if we had been sold as slaves and servant-girls, I would have remained silent, for the distress would not be suitable <i>grounds</i> for disturbing the king.”</p>	<p>to be destroyed, to be killed and to be eliminated ← (<i>for others</i>) <i>to destroy, to kill and to eliminate</i>.</p> <hr/> <p>The AV differs in the last clause.</p>
Esth 7:5	<p>וַיֹּאמֶר הַמֶּלֶךְ אַחֲשֹׁרוּשׁ וַיֹּאמֶר לְאֶסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאִי־זֶה הוּא אֲשֶׁר־מְלָאוּ לְבוֹ לַעֲשׂוֹת כֵּן:</p>	<p>And King Ahasuerus spoke and said to Esther the queen, “Who <i>is</i> this, and where <i>is</i> he, whose <u>heart has emboldened</u> him to act this way?”</p>	<p><i>is</i> this, and where <i>is</i> he: a fifth acrostic, of a different kind to the others: הוּא זֶה וְאִי־זֶה, where the last letter of each word, taken in forwards order, yields the divine title אהיה, EHYEH / I AM, of Ex 3:14.</p> <hr/> <p>heart ← <i>filled</i>. Compare Eccl 8:11.</p>

Esth 7:6	<p>וַתֹּאמֶר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הָמֵן הָרַע הַזֶּה וְהָמֵן נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה:</p>	<p>And Esther said, “An adversarial and hostile man – this wicked Haman.” And Haman was terrified in the presence of the king and the queen.</p>	
Esth 7:7	<p>וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבַּיִת וְהָמֵן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר הַמַּלְכָּה כִּי רָאָה כִּי־כָלְתָה אֵלָיו הָרָעָה מֵאֵת הַמֶּלֶךְ:</p>	<p>And the king rose in his fury from the wine banquet, and he went to the palace garden, while Haman stood to plead for his life with Esther the queen, for he saw that evil was determined against him by the king.</p>	<p>that evil was determined against him: the fourth acrostic of this kind: כִּי־כָלְתָה אֵלָיו הָרָעָה, where the last letter of each word, taken in forwards order, yields the divine name יהוה YHVH / Jehovah, the LORD.</p> <hr/> <p>life ← soul.</p>
Esth 7:8	<p>וְהַמֶּלֶךְ שָׁבַ מִגִּנַּת הַבַּיִת וְאֶל־בַּיִת מִשְׁתֵּה הַיַּיִן וְהָמֵן נָפַל עַל־הַמֶּטֶה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לְכַבּוֹשׁ אֶת־הַמַּלְכָּה עִמִּי בַּבַּיִת הַדָּבָר יֵצֵא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמֵן חָפּוּ: ס</p>	<p>And the king returned from the palace garden to the house of the wine banquet, and Haman fell onto the couch on which Esther was, and the king said, “Are you also going to assault the queen at home with me?” And the word went out from the king's mouth, and they covered Haman's face.</p>	
Esth 7:9	<p>וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן־הַסְּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה־הֵעֵץ אֲשֶׁר־עָשָׂה הָמֵן לְמַרְדֵּכָי אֲשֶׁר דָּבַר־טוֹב עַל־הַמֶּלֶךְ עֹמֵד בַּבַּיִת הָמֵן גְּבוּהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו:</p>	<p>And Harbonah, one of the eunuchs in the presence of the king, said, “Look at the gallows as well, which Haman made for Mordecai who had given good information concerning the king, standing at Haman's house, fifty cubits high.” And the king said, “Hang him on it.”</p>	<p>gallows ← wood, tree.</p> <hr/> <p>given ← spoken.</p> <hr/> <p>cubit: about 18 inches or 45 cm.</p>
Esth 7:10	<p>וַיִּתְלוּ אֶת־הָמֵן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמַרְדֵּכָי וַחֲמַת הַמֶּלֶךְ שָׁכְבָה: פ</p>	<p>And they hanged Haman on the gallows which he had prepared for Mordecai, and the king's fury abated.</p>	<p>gallows ← wood, tree.</p>
Esth 8:1	<p>בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֶת־חֲשׂוֹרוֹשׁ לְאֶסְתֵּר הַמַּלְכָּה אֶת־בַּיִת הָמֵן צָרַר *הַיְהוּדִים **הַיְהוּדִים וּמַרְדֵּכָי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מָה הוּא־לָהּ:</p>	<p>On that day, King Ahasuerus gave the house of Haman, the enemy of the Jews, to Esther the queen. And Mordecai came before the king, for Esther had told him what relation he was to her.</p>	<p>Jews: the <i>ketiv</i> is a variant form of the <i>qeré</i>, as in Esth 4:7.</p>
Esth 8:2	<p>וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעֵבִיר מֵהָמֵן וַיִּתְּנָהּ לְמַרְדֵּכָי וַתִּשֶׂם אֶסְתֵּר אֶת־מַרְדֵּכָי עַל־בַּיִת הָמֵן: פ</p>	<p>And the king removed his ring which he had taken away from Haman, and he gave it to Mordecai. And Esther appointed Mordecai over Haman's house.</p>	

Esth 8:3	<p>וּתּוֹסֵף אֶסְתֵּר וּתְדַבֵּר לְפָנָי הַמֶּלֶךְ וּתִפֹּל לְפָנָי רַגְלָיו וּתִבְדֹּךְ וּתְחַנְּנוּ-לוֹ לְהַעֲבִיר אֶת-רַעַת הַמֶּן הָאֲגָגִי וְאֵת מַחְשְׁבֹתָו אֲשֶׁר חָשַׁב עַל-הַיְהוּדִים:</p>	<p>And Esther spoke again before the king, and she fell at his feet, and she wept and implored him to revoke the evil of Haman the Agagite, and his plan which he had plotted against the Jews.</p>	<p>Agagite: see Esth 3:1. plan which he had plotted ← <i>thought which he thought.</i></p>
Esth 8:4	<p>וַיִּזְשֹׁט הַמֶּלֶךְ לְאַסְתֵּר אֵת שֶׁרֶבֶט הַזָּהָב וּתְקַם אֶסְתֵּר וּתַעֲמֵד לְפָנָי הַמֶּלֶךְ:</p>	<p>And the king extended his golden sceptre to Esther, and Esther arose and stood before the king.</p>	
Esth 8:5	<p>וַתֹּאמֶר אִם-עַל-הַמֶּלֶךְ טוֹב וְאִם-מֵצְאָתִי חֵן לְפָנָיו וְכִשֵּׁר הַדָּבָר לְפָנָי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו יִכְתָּב לְהַשִּׁיב אֶת-הַסְּפָרִים מַחְשַׁבַת הַמֶּן בְּן-הַמְּדַתָּא הָאֲגָגִי אֲשֶׁר כָּתַב לְאַבֵּד אֶת-הַיְהוּדִים אֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ:</p>	<p>And she said, “If the king approves, and if I have found favour in his sight, and the matter is fitting to the king, and if I am agreeable in his sight, let it be written to rescind the letters of the plot of Haman the son of Hammedatha the Agagite, which he wrote, to destroy the Jews who are in all the king's provinces.</p>	<p>if the king approves: see Esth 1:9. Agagite: see Esth 3:1.</p>
Esth 8:6	<p>כִּי אֵיכָכָה אוּכַל וְרָאִיתִי בְּרַעַה אֲשֶׁר-יִמְצָא אֶת-עַמִּי וְאֵיכָכָה אוּכַל וְרָאִיתִי בְּאַבְדֹן מוֹלַדְתִּי: ס</p>	<p>For how could I endure and see the evil which would come upon my people, and how could I endure and see the elimination of my kin?”</p>	<p>come upon ← <i>find.</i></p>
Esth 8:7	<p>וַיֹּאמֶר הַמֶּלֶךְ אַחְשׁוּרֶשׁ לְאַסְתֵּר הַמַּלְכָּה וּלְמֹרְדֵכַי הַיְהוּדִי הַזֶּה בֵּית-הַמֶּן נִתְּתִי לְאַסְתֵּר וְאֵתוֹ תָּלוּ עַל-הָעֵץ עַל אֲשֶׁר-שָׁלַח יָדוֹ *בִּיהוּדִים **בִּיהוּדִים:</p>	<p>And King Ahasuerus said to Esther the queen and to Mordecai the Jew, “Look, I have given the house of Haman to Esther, and they have hanged him on the gallows, because he laid his hands on the Jews.”</p>	<p>Jews: the <i>ketiv</i> is a variant form of the <i>qere</i>, as in Esth 4:7. gallows ← <i>wood, tree.</i> laid his hands ← <i>sent his hand.</i></p>
Esth 8:8	<p>וְאַתֶּם כְּתוּבוֹ עַל-הַיְהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וּחֲתַמּוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי-כָתַב אֲשֶׁר-נִכְתַּב בְּשֵׁם-הַמֶּלֶךְ וְנִחְתָּם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהַשִּׁיב:</p>	<p>Write to the Jews as seems right in your sight, in the name of the king, and seal it with the king's ring, for any writing which is written in the name of the king and is sealed with the king's seal cannot be rescinded.”</p>	<p>write: plural. is sealed: infinitive absolute, [AnLx], in the role of a finite verb or participle. cannot be rescinded ← <i>is not to rescind.</i></p>

Esth 8:9	<p>וַיִּקְרְאוּ סֹפְרֵי־הַמֶּלֶךְ בַּעַת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיוָן בְּשִׁלּוּשָׁה וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב כָּל־אֲשֶׁר־צִוָּה מְרֻדְכַי אֶל־הַיְהוּדִים וְאֶל־ הָאֲחַשְׁדַּרְפָּנִים־וְהַפְּחוֹת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר מֵהַדּוֹ וְעַד־כּוּשׁ שִׁבְעַת עֶשְׂרִים וּמֵאֵל מְדִינָה מְדִינָה וּמְדִינָה כַּכְּתָבָהּ וְעַם וְעַם כְּלָשָׁן וְאֶל־הַיְהוּדִים כַּכְּתָבָם וְכָל־שׁוֹנֵם:</p>	<p>And the king's scribes were called at that time, in the third month – that <i>is</i> the month of Sivan – on the twenty-third <i>day</i> in it, and it was written according to everything that Mordecai commanded the Jews and the satraps and the governors and the officials of the provinces which <i>are</i> from India to Ethiopia – one hundred and twenty-seven provinces – <i>to each individual province</i> according to its script, and to <i>each individual people</i> according to their language, and to the Jews according to their script and according to their language.</p>	<p>This is the longest verse in the Hebrew Bible (43 words), followed by 2 Ki 1:6 and Esth 4:11 (41 words).</p> <hr/> <p>each individual province ... each individual people ← <i>province and province ... people and people</i>.</p>
Esth 8:10	<p>וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ וַיַּחֲתֵם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סֹפְרִים בְּיַד הָרָצִים בְּסוּסִים רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנַיִם בְּנֵי הָרַמָּכִים:</p>	<p>And he wrote in the name of King Ahasuerus, and he sealed <i>it</i> with the king's seal, and he sent the letters by the <u>agency</u> of couriers on horses – <i>or rather</i> riders of royal mule stallions, <i>being</i> the offspring of royal mares –</p>	<p>agency ← <i>hand</i>.</p>
Esth 8:11	<p>אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים אֲשֶׁר בְּכָל־עִיר־וְעִיר לְהִקָּהֵל וְלַעֲמֹד עַל־נַפְשָׁם לְהַשְׁמִיד וְלַהֲרֹג וְלֹאֲבֹד אֶת־כָּל־חַיִּל עִם וּמְדִינָה הַצָּרִים אֲתָם טָף וְנָשִׁים וּשְׁלָלָם לְבוֹז:</p>	<p>that the king allowed the Jews who <i>were</i> in <u>each individual city</u> to be gathered and to take a stand for their <u>lives</u>, and to destroy and to kill and to eliminate every army of a people or province hostile to them, children and women, and to plunder their spoil,</p>	<p>each individual city ← <i>every city and city</i>.</p> <hr/> <p>lives ← <i>souls</i>.</p>
Esth 8:12	<p>בְּיוֹם אֶחָד בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אָדָר:</p>	<p>on one day, in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, that <i>is</i> the month of Adar.</p>	
Esth 8:13	<p>פְּתֻשָׁן הַכְּתָב לְהַנָּתֵן דָּת בְּכָל־מְדִינָה וּמְדִינָה גְלוּי לְכָל־הָעַמִּים וְלַהֲיוֹת *הַיְהוּדִים *הַיְהוּדִים *עַתּוּדִים *עַתּוּדִים לְיוֹם הַזֶּה לְהַנָּקָם מֵאִיְבֵיהֶם:</p>	<p>A transcript of the writing <i>was</i> to be issued <i>as</i> a decree in every individual province, published to all the <i>various</i> peoples, and for the Jews to be prepared for <u>that day</u>, to avenge themselves of their enemies.</p>	<p>Jews: the <i>ketiv</i> is a variant form of the <i>qeré</i>, as in Esth 4:7.</p> <hr/> <p>prepared: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>that day ← <i>this day</i>.</p>

Esth 8:14	<p>הַרְצִיִּים רֹכְבֵי הַרְלָשׁ הָאֲחֻשְׁתָּרַיִם יֵצְאוּ מִבְּהַלְיָם וְדַחוּפִּים בְּדַבַּר הַמֶּלֶךְ וְהִדְתָּ נִתְּנָה בְּשׁוֹשַׁן הַבִּירָה: פ</p>	<p>The couriers riding on royal mule stallions went out hastening and pressing on at the king's word, and the decree was issued at the citadel of Shushan.</p>	
Esth 8:15	<p>וּמֹרְדֵכַי יֵצֵא מִלְּפָנֵי הַמֶּלֶךְ בְּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחֹר וְעֵטֶרֶת זָהָב גְּדוֹלָה וְתִכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשַׁן צָהֲלָה וְשִׂמְחָה:</p>	<p>And Mordecai went out from the presence of the king in royal clothing, <i>in blue material</i>, and white linen, and a large golden crown, and a robe of fine linen, and purple <i>material</i>. And the city of Shushan rejoiced and was glad.</p>	
Esth 8:16	<p>לַיהוּדִים הֵיטָה אוֹרָה וְשִׂמְחָה וְשִׂשׂוֹן וִיקָר:</p>	<p>The Jews had prosperity and joy and happiness and honour.</p>	<p>prosperity: or <i>enlightenment</i>.</p>
Esth 8:17	<p>וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר מְקוֹם אֲשֶׁר דִּבְרַה־הַמֶּלֶךְ וְדָתוֹ מֵגִיעַ שִׂמְחָה וְשִׂשׂוֹן לַיהוּדִים מִשֶּׁתָּה וַיּוֹם טוֹב וּרְבִים מֵעַמִּי הָאָרֶץ מִתִּיהָדִים כִּי־נָפְלָו פְּחַד־הַיהוּדִים עֲלֵיהֶם:</p>	<p>And in every individual province, and in every individual city – <i>every</i> place where the word of the king and his decree arrived – the Jews <i>had</i> joy and happiness. <i>They held</i> a feast and a <u>holiday</u>, and many of the people of the land became Jews, for the fear of the Jews had fallen on them.</p>	<p>holiday ← <i>good day</i>.</p>
Esth 9:1	<p>וּבְשָׁנִים עָשָׂר חָדָשׁ הוּא־חֹדֶשׁ אָדָר בְּשָׁלוֹשָׁה עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דִּבְרַה־הַמֶּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר שָׁבְרוּ אִיבֵי הַיהוּדִים לְשָׁלוֹט בָּהֶם וְנִהְפְּאוּ הוּא אֲשֶׁר יִשְׁלֹטוּ הַיהוּדִים הֵמָּה בְּשָׁנָאֵיהֶם:</p>	<p>And in the twelfth month – that <i>is</i> the month of Adar – on the thirteenth day of it, when the king's word and his decree were reaching <i>the point of</i> being carried out, on the day when the enemies of the Jews hoped to have dominion over them, this was inverted, so that <i>it was</i> the Jews <i>who</i> had dominion over those that hated them.</p>	
Esth 9:2	<p>נִקְהָלוּ הַיהוּדִים בְּעָרֵיהֶם בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחֻשׁוֹרוֹשׁ לְשַׁלַּח יָד בְּמִבְקָשֵׁי רַעְתָּם וְאִישׁ לֹא־עָמַד לְפָנֵיהֶם כִּי־נָפְלוּ פְּחָדִים עַל־כָּל־הָעַמִּים:</p>	<p>The Jews assembled in their cities in all the provinces of King Ahasuerus, to lay <i>their hands</i> on those who sought to <u>harm them</u>, and no man stood before them, for the fear of them fell upon all the <i>various</i> peoples.</p>	<p>hands ← <i>hand</i>. <hr/> to harm them ← <i>their evil</i>, an objective genitive.</p>

Esth 9:3	<p>וְכָל־שָׂרֵי הַמְּדִינֹת וְהָאֲחַשְׁדָּרְפָּנִים וְהַפְּחוֹת וְעוֹשֵׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ מִנְשָׂאִים אֶת־הַיְהוּדִים כִּי־נָפַל פַּחַד־מֶרְדֵּכַי עֲלֵיהֶם:</p>	<p>And all the officials of the provinces, and the satraps and the governors, and those who carried out the king's work, assisted the Jews, for fear of Mordecai had fallen on them.</p>	
Esth 9:4	<p>כִּי־גָדוֹל מֶרְדֵּכַי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל־הַמְּדִינֹת כִּי־הָאִישׁ מֶרְדֵּכַי הוֹלֵךְ וְגָדוֹל: פ</p>	<p>For Mordecai <i>was</i> great in the king's house, and his reputation went to all the provinces, for the man Mordecai became <u>greater</u> and <u>greater</u>.</p>	<p>greater and greater: perhaps an infinitive absolute in the role of a participle (גָּדַל), but considered an adjective by [AnLx], [BDB].</p>
Esth 9:5	<p>וַיִּכּוּ הַיְהוּדִים בְּכָל־אֵיבֵיהֶם מִכַּתְחָרֵב וְהָרֵג וְאֶבְדָּן וַיַּעֲשׂוּ בְשֵׁנְאֵיהֶם כְּרִצּוֹנָם:</p>	<p>And the Jews struck all their enemies with the blow of the sword, and slaughter and destruction. And they did <u>what</u> they <u>pleased</u> to those who hated them.</p>	<p>what they pleased ← <i>according to their will</i>.</p>
Esth 9:6	<p>וּבְשׁוֹשַׁן הַבֵּיָרָה הָרְגוּ הַיְהוּדִים וְאֶבְדָּ חֲמֵשׁ מֵאוֹת אִישׁ:</p>	<p>And in the citadel of Shushan the Jews killed and <u>eliminated</u> five hundred men,</p>	<p>eliminated: infinitive absolute in the role of a finite verb.</p>
Esth 9:7	<p>וְאֵת פַּרְשַׁנְדָּתָא וְאֵת דַּלְפוֹן וְאֵת אֶסְפָּתָא:</p>	<p>and Parshandatha and <u>Dalphon</u> and Aspatha,</p>	<p>Dalphon: or <i>Dalephon</i>. MT ambiguous (closed syllable but no <i>dagesh lene</i>).</p>
Esth 9:8	<p>וְאֵת פּוֹרְתָא וְאֵת אַדְלֵיא וְאֵת אַרִידְתָּא:</p>	<p>and Poratha and Adalia and Aridatha,</p>	
Esth 9:9	<p>וְאֵת פַּרְמֶשְׁתָּא וְאֵת אַרִיסֵי וְאֵת אַרְדֵי וְאֵת וַיִּזְתָּא:</p>	<p>and Parmashta and Arisai and Aridai and <u>Vajezatha</u>.</p>	<p>Vajezatha: if AV were to transliterate according to the rule used for Dalphon in Esth 9:7, this would be <i>Vajzatha</i>.</p>
Esth 9:10	<p>עָשְׂרַת בְּנֵי הָמָן בְּן־הַמְּדָתָא צָרַר הַיְהוּדִים הָרְגוּ וּבִבְיָה לֹא שָׁלְחוּ אֶת־יָדָם:</p>	<p>They killed the ten sons of Haman the son of <u>Hammedatha</u> the enemy of the Jews, but they did not <u>lay their hands</u> on the spoil.</p>	<p>Hammedatha: see Esth 3:1. lay their hands ← <i>send their hand</i>.</p>
Esth 9:11	<p>בַּיּוֹם הַהוּא בָּא מִסְפָּר הַהֲרוּגִים בְּשׁוֹשַׁן הַבֵּיָרָה לְפָנָי הַמֶּלֶךְ: ס</p>	<p>On that day the <i>report of the</i> number of those killed in the citadel of Shushan came before the king.</p>	
Esth 9:12	<p>וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר הַמַּלְכָּה בְּשׁוֹשַׁן הַבֵּיָרָה הָרְגוּ הַיְהוּדִים וְאֶבְדָּ חֲמֵשׁ מֵאוֹת אִישׁ וְאֵת עָשְׂרַת בְּנֵי־הָמָן בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ מִמֶּה עָשׂוּ וּמִמַּה־שְׂאֵלְתֶךָ וַיִּנְתֶּנּוּ לְךָ וּמִמַּה־בְּקִשְׁתֶּךָ עוֹד וְתַעֲשׂ:</p>	<p>And the king said to Esther the queen, “In the citadel of Shushan the Jews have killed and <u>eliminated</u> five hundred men and Haman's ten sons. In the remainder of the provinces of the king, what have they done and what <i>else is</i> your petition, and it will be given to you, and what <i>is</i> your request, and it will be done?”</p>	<p>eliminated: infinitive absolute, as in Esth 9:6.</p>

Esth 9:13	<p>וַתֹּאמֶר אֶסְתֵּר אֶם־עַל־הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם־מָחָר לַיהוּדִים אֲשֶׁר בְּשׁוֹשַׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֲשֶׂרֶת בְּנֵי־הָמֵן יִתְּלוּ עַל־הָעֵץ:</p>	<p>And Esther said, “If the king approves, let the Jews who <i>are</i> in Shushan do according to today's decree tomorrow as well, and let them hang Haman's ten sons on the gallows.”</p>	<p>if the king approves: see Esth 1:9.</p> <hr/> <p>hang: [CB] explains as “not alive, but hanged up after death”. See Esth 9:7-10.</p> <hr/> <p>gallows ← wood, tree.</p>
Esth 9:14	<p>וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן וַתִּנָּתֵן דָּת בְּשׁוֹשַׁן וְאֵת עֲשֶׂרֶת בְּנֵי־הָמֵן תָּלוּ:</p>	<p>And the king commanded <u>this</u> to be done, and the decree was issued in Shushan, and they hanged Haman's ten sons.</p>	<p>this ← thus.</p>
Esth 9:15	<p>וַיִּקְהָלוּ *הַיהוּדִים **הַיהוּדִים אֲשֶׁר־בְּשׁוֹשַׁן גַּם בַּיּוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אָדָר וַיְהִרְגוּ בְּשׁוֹשַׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבִזָּה לֹא שָׁלְחוּ אֶת־יָדָם:</p>	<p>And the Jews who <i>were</i> in Shushan assembled also on the fourteenth day of the month of Adar, and they killed in Shushan three hundred men, but they did not lay their hands on the spoil.</p>	<p>Jews: the <i>ketiv</i> is a variant form of the <i>qeré</i>, as in Esth 4:7.</p> <hr/> <p>lay their hands ← send their hand.</p>
Esth 9:16	<p>וּשְׂאֵר הַיהוּדִים אֲשֶׁר בְּמַדִּינֹת הַמֶּלֶךְ נִקְהָלוּ וְעָמְדוּ עַל־נַפְשָׁם וְנוּחַ מֵאִיבֵיהֶם וְהָרַג בְּשֵׁנֵיהֶם חֲמִשָּׁה וּשְׁבַעִים אָלֶף וּבְבִזָּה לֹא שָׁלְחוּ אֶת־יָדָם:</p>	<p>And the remainder of the Jews, who <i>were</i> in the king's provinces, assembled and took a stand for their lives, and for rest from their enemies, and they killed seventy-five thousand of those who hated them, but they did not lay their hands on the spoil.</p>	<p>took a stand: infinitive absolute in the role of a finite verb.</p> <hr/> <p>lives ← souls.</p> <hr/> <p>they killed: infinitive absolute in the role of a finite verb.</p> <hr/> <p>lay their hands ← send their hand.</p>
Esth 9:17	<p>בַּיּוֹם־שְׁלֹשָׁה עָשָׂר לְחֹדֶשׁ אָדָר וְנוּחַ בְּאַרְבַּעַה עָשָׂר בּוֹ וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה וּשְׂמִיחָה:</p>	<p><i>This was</i> on the thirteenth day of the month of Adar, and <i>there was</i> rest on the fourteenth day of it, and <i>they made</i> it a day of festivity and gladness.</p>	<p>they made: infinitive absolute in the role of a finite verb.</p>
Esth 9:18	<p>*וְהַיהוּדִים *וְהַיהוּדִים אֲשֶׁר־בְּשׁוֹשַׁן נִקְהָלוּ בְּשֵׁלֹשָׁה עָשָׂר בּוֹ וּבְאַרְבַּעַה עָשָׂר בּוֹ וְנוּחַ בְּחִמְשָׁה עָשָׂר בּוֹ וַעֲשֶׂה אֹתוֹ יוֹם מְשֻׁתָּה וּשְׂמִיחָה:</p>	<p>And the Jews who <i>were</i> in Shushan assembled on the thirteenth day of it, and on the fourteenth day of it. And <i>there was</i> rest on the fifteenth day of it, and <i>they made</i> it a day of festivity and gladness.</p>	<p>Jews: the <i>ketiv</i> is a variant form of the <i>qeré</i>, as in Esth 4:7.</p> <hr/> <p>they made: infinitive absolute in the role of a finite verb.</p>
Esth 9:19	<p>עַל־כֵּן הַיהוּדִים *הַפְּרוּזִים **הַפְּרוּזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרוּזוֹת עֲשִׂים אֵת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אָדָר שְׂמִיחָה וּמְשֻׁתָּה וַיּוֹם טוֹב וּמְשֻׁלוֹחַ מְנוֹת אִישׁ לְרֵעֵהוּ: פ</p>	<p>Therefore the Jews in the villages, who dwelt in unwalled towns, made the fourteenth day of the month of Adar a day of gladness and festivity, and a holiday, and of sending each other presents.</p>	<p>in the villages: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>holiday ← good day.</p> <hr/> <p>each other ← a man to his neighbour.</p> <hr/> <p>presents: portions, belongings.</p>

Esth 9:20	<p>וַיִּכְתֹּב מֶרְדֵּכַי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמְּלָךְ אֲחֻשׁוֹרוּשׁ הַקְּרוּבִים וְהָרְחוֹקִים:</p>	<p>And Mordecai wrote these things, and he sent letters to all the Jews who <i>were</i> in all the provinces of King Ahasuerus, <u>near and far</u>,</p>	<p>near and far: agreeing with <i>Jews</i>, not <i>provinces</i>.</p>
Esth 9:21	<p>לְקַיֵּם עֲלֵיהֶם לְהִזֹּת עֲשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לַחֹדֶשׁ אֲדָר וְאֶת יוֹם־חַמֶּשֶׁה עָשָׂר בּוֹ בְּכָל־שָׁנָה וְשָׁנָה:</p>	<p>to establish among them <i>that they</i> should <u>celebrate</u> the fourteenth day of the month of Adar, and the fifteenth day of it, <u>each year</u>,</p>	<p>celebrate ← <i>be doing</i>. each year ← <i>every year and year</i>.</p>
Esth 9:22	<p>כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְהוּדִים מֵאוֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֲבֵל לְיוֹם טוֹב לְעֲשׂוֹת אוֹתָם יְמֵי מְשֵׁתָה וְשִׂמְחָה וּמְשִׁלוֹחַ מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֲבִיוָנִים:</p>	<p>as the days on which the Jews rested from their enemies, and <i>as</i> the month when it was turned for them from sorrow to gladness, and from mourning to a holiday, to make them days of festivity and gladness, and sending of <u>presents</u> to one another, and gifts to the poor.</p>	<p>presents ← <i>portions, belongings</i>. Compare Esth 2:9.</p>
Esth 9:23	<p>וְקִבְּלוּ הַיְהוּדִים אֶת אֲשֶׁר־הֵחִלוּ לְעֲשׂוֹת וְאֶת אֲשֶׁר־כָּתַב מֶרְדֵּכַי אֲלֵיהֶם:</p>	<p>And the Jews undertook that which they had begun to do, and that which Mordecai had written to them.</p>	
Esth 9:24	<p>כִּי הָמָן בֶּן־הַמְּדַתָּא הָאֲגָגִי צָרַר כָּל־הַיְהוּדִים חֶשֶׁב עַל־הַיְהוּדִים לְאַבְדֵם וְהַפִּיל פוֹר הוּא הַגּוֹרֵל לְהִמָּם וּלְאַבְדֵם:</p>	<p>For Haman the son of Hammedatha the <u>Agagite</u>, the enemy of all the Jews, plotted against the Jews to eliminate them, and he cast Pur – that <i>is</i> a lot – to defeat them and to eliminate them,</p>	<p>Agagite: see Esth 3:1.</p>
Esth 9:25	<p>וּבְבֹאָהּ לִפְנֵי הַמְּלָךְ אָמַר עַם־הַסֹּפֵר יָשׁוּב מִחֻשְׁבְּתוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רָאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:</p>	<p>but when <u>she</u> came before the king, he commanded with a letter <i>that</i> his evil plot which he plotted against the Jews should <u>rebound on him</u>, and they hanged him and his sons on the <u>gallows</u>.</p>	<p>she: or <i>this</i>. rebound on him ← <i>return on his head</i>. gallows ← <i>wood, tree</i>.</p>
Esth 9:26	<p>עַל־כֵּן קָרְאוּ לְיָמֵים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפּוֹר עַל־כֵּן עַל־כָּל־דְּבָרֵי הָאֲגָרָת הַזֹּאת וּמֵה־רָאוּ עַל־כִּכָּה וּמֵה־הִגִּיעַ אֲלֵיהֶם:</p>	<p>Therefore they call these days <u>Purim</u>, according to the name <u>Pur</u>, for this reason, because of all the words of this letter, and <i>because of</i> what they saw of <u>this matter</u>, and <i>because of</i> what had come upon them.</p>	<p>Purim ... Pur ← <i>lots ... lot</i>. See Esth 3:7. <u>this matter</u> ← <i>thus</i>.</p>

Esth 9:27	<p>קִיְמוּ *וּקְבַל *וּקְבְּלוּ הַיְהוּדִים עֲלֵיהֶם וְעַל־זֶרְעָם וְעַל כָּל־הַנְּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבֹר לַהֲיוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכִזְמַנָּם בְּכָל־שָׁנָה וּשְׁנָה:</p>	<p>The Jews established and took <i>it</i> upon themselves and upon their seed and upon all those who joined them, that it would not pass <i>into disuse</i>, to celebrate these two days according to their description and according to their time each year.</p>	<p>took: the <i>ketiv</i> can be taken as an infinitive absolute, taking on the role of the form given in the <i>qere</i>. Compare Esth 2:3.</p> <hr/> <p>joined them ← <i>(were) joined to them</i>.</p> <hr/> <p>celebrate ← <i>be doing</i>.</p> <hr/> <p>description ← <i>writing</i>.</p>
Esth 9:28	<p>וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־דָּוָר וְדָוָר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיָּמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ הַיְהוּדִים וְזָכָרָם לֹא־יִסּוּף מִזֶּרְעָם: ס</p>	<p>And these days <i>are</i> remembered and celebrated in every generation, <i>in</i> every family, <i>in</i> every province <i>and in</i> every city. And these days of Purim will not pass <i>into disuse</i> among the Jews, and their memory will not come to an end among their seed.</p>	<p>celebrated ← <i>done</i>.</p> <hr/> <p>Purim ← <i>lots</i>.</p> <hr/> <p>among (<i>second occurrence in verse</i>) ← <i>from</i>.</p>
Esth 9:29	<p>וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה בְּתֹאבִיחַיִל וּמְרָדְכַי הַיְהוּדִי אֶת־כָּל־תִּקְוַת לְקִיָּם אֶת אֲגֵרַת הַפּוּרִים הַזֹּאת הַשְּׁנִיית:</p>	<p>And Queen Esther, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.</p>	<p>Mordecai: as foster father he could consider Esther his daughter, so the commas in our translation could be omitted.</p> <hr/> <p>Purim ← <i>lots</i>.</p>
Esth 9:30	<p>וַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה מְלָכוֹת אֲחֻשׁוּרוּשׁ דְּבַרֵי שְׁלוֹם וְאַמֶּת:</p>	<p>And he sent letters to all the Jews – to the one hundred and twenty-seven provinces – <i>of</i> the kingdom of Ahasuerus, <i>with</i> words of peace and truth,</p>	
Esth 9:31	<p>לְקִיָּם אֶת־יְמֵי הַפָּרִים הָאֵלֶּה בְּזְמַנֵּיהֶם כְּאֲשֶׁר קִיָּם עֲלֵיהֶם מְרָדְכַי הַיְהוּדִי וְאַסְתֵּר הַמַּלְכָּה וְכְאֲשֶׁר קִיְמוּ עַל־נַפְשָׁם וְעַל־זֶרְעָם דְּבַרֵי הַצְּמֹחַ וְזַעֲקָתָם:</p>	<p>to establish these days of Purim at their times, as Mordecai the Jew had established <i>them</i> among them, as <i>had</i> Esther the queen, and as they had established matters of fasts and their outcry for their <i>lives</i> and for their seed.</p>	<p>Purim ← <i>lots</i>.</p> <hr/> <p>lives ← <i>soul</i>.</p>
Esth 9:32	<p>וּמֵאֵמֶר אֶסְתֵּר קִיָּם דְּבַרֵי הַפָּרִים הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר: פ</p>	<p>And Esther's commandment established these matters of Purim, and it was written in the book.</p>	<p>Purim ← <i>lots</i>.</p>
Esth 10:1	<p>וַיִּשֶׂם הַמֶּלֶךְ *אֲחֻשְׁרֹשׁ *אֲחֻשׁוּרוּשׁ מִסַּעַל־הָאָרֶץ וְאֵי הַיָּם:</p>	<p>And King {Q: Ahasuerus} [K: Ahaserus] levied a tax on the land and the <i>islands</i>.</p>	<p>Ahaserus (<i>ketiv</i>): this is more precisely in the Hebrew <i>Ahashrosh</i>, but we take the <i>qere</i> as nearer to the traditional name, which we adopt.</p> <hr/> <p>islands ← <i>islands / coastlands of the sea</i>.</p>

Esth 10:2	<p>וְכָל־מַעֲשֵׂה תְקוּפֹוּ וּגְבוּרָתוֹ וּפְרָשֵׁת גְּדֻלַּת מְרֹדְכַי אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ הַלְּוֹאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבַרֵי הַיָּמִים לְמַלְכֵי מִדְי וּפְרָס:</p>	<p>And every act of his authority and his power, and the account of the greatness of Mordecai whom the king made great, <i>are</i> they not written in the Book of the Chronicles of the Kings of Media and Persia?</p>	
Esth 10:3	<p>כִּי מְרֹדְכַי הַיְהוּדִי מִשְׁנֵה לְמַלְךְ אַחַשְׁוֵרוּשׁ וּגְדוֹל לַיְהוּדִים וְרָצוּי לְרַב אַחֲיוּ דָרַשׁ טוֹב לְעַמּוֹ וְדָבַר שְׁלוֹם לְכָל־זֵרְעוֹ:</p>	<p>For Mordecai the Jew <i>was</i> second to King Ahasuerus, and he <i>was</i> great among the Jews, and he <i>was</i> well-received among the multitude of his brothers, seeking good for his people, and speaking peace to all his seed.</p>	
Job 1:1	<p>אִישׁ הָיָה בְּאֶרֶץ־עוּז אִיּוֹב שָׁמֹו וְהָיָה הָאִישׁ הַהוּא תָם וַיִּשֶׁר וַיִּרְא אֱלֹהִים וְסָר מֵרָע:</p>	<p>There was a man in the land of Uz, whose name <i>was</i> Job. And that man <i>was</i> <u>integro<u>s</u></u> and upright, who feared God and departed from evil.</p>	<p>We have adopted some interpretation from [CB]'s metrical version in this book.</p> <hr/> <p>integro<u>s</u>: the cognate noun <i>integrity</i> (תְּמָה) occurs in Job 2:3.</p>
Job 1:2	<p>וַיִּוָּלְדוּ לוֹ שִׁבְעָה בָנִים וְשְׁלוֹשׁ בָּנוֹת:</p>	<p>And there were born to him seven sons and three daughters.</p>	
Job 1:3	<p>וַיְהִי מִקְנֵהוּ שִׁבְעַת אֲלֵפֵי־צֹאן וּשְׁלֹשַׁת אֲלֵפֵי גַמְלִים וַחֲמִשׁ מֵאוֹת צֶמֶד־בָּקָר וַחֲמִשׁ מֵאוֹת אֶתוֹנוֹת וְעַבְדָּה רַבָּה מְאֹד וַיְהִי הָאִישׁ הַהוּא גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם:</p>	<p>And his possessions consisted of seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and <i>he had</i> a very great body of servants. And this man was greater than all <i>other</i> men of the east.</p>	<p>possessions consisted of ← <i>possession (or livestock) was.</i></p> <hr/> <p>yoke: i.e. <i>pairs</i> for ploughing.</p>
Job 1:4	<p>וַהֲלֹכוּ בָנָיו וַעֲשׂוּ מִשְׁתֵּה בַּיִת אִישׁ יוֹמוֹ וְשָׁלְחוּ וְקָרְאוּ לְשְׁלֹשַׁת *אֲחִיתֵיהֶם **אֲחִיוֹתֵיהֶם לְאֹכַל וְלִשְׁתּוֹת עִמָּהֶם:</p>	<p>And his sons <u>organized</u> a feast <i>at</i> home, each <i>on</i> his <i>own</i> day, and they sent <i>messengers</i> and invited their three <u>sisters</u> to <i>come and</i> eat and drink with them.</p>	<p>sisters: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i>.</p> <hr/> <p>organized ← <i>went and made.</i></p>
Job 1:5	<p>וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֵּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וַהֲשִׁיבֵם בְּבֹקֶר וְהֵעֲלָה עֲלוֹת מִסֵּפֶר כָּלֶם כִּי אָמַר אִיּוֹב אוּלַּי חָטְאוּ בָנַי וּבֵרַכְוּ אֱלֹהִים בְּלִבָּבָם כִּכְהָ יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים: פ</p>	<p>And it came to pass, when the days of the feast came round, that Job sent <i>instructions</i> and <u>sanctified</u> them, and he rose early in the morning and offered burnt offerings <i>according to</i> the number of all of them, for Job said, “Perhaps my sons have sinned and {P: cursed} [M: blessed] God in their heart.” Job did <u>this every day</u>.</p>	<p>An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= וְקָלְלוּ. Here, AV reads the primitive text.</p> <hr/> <p>sanctified them: i.e. <i>sanctified the invitees.</i></p> <hr/> <p>this every day ← <i>thus all the days.</i></p>

Job 1:6	וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹוא גַם־הַשָּׁטָן בְּתוֹכָם:	Now the day came when the sons of God came to stand before the LORD, and Satan also came among them.	the day came ← <i>the day was, became</i> , but also <i>came</i> . sons of God: i.e. <i>angels</i> , as in Gen 6:2. Satan ← <i>the Satan</i> . For his identity, see Rev 12:9.
Job 1:7	וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן מֵאֵין תָּבֹא וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר מִשּׁוֹט בָּאָרֶץ וּמִהַתְּהַלֵּךְ בָּהּ:	And the LORD said to Satan, “Where have you come from?” And Satan answered the LORD and said, “From going to and fro on the earth, and from walking up and down on it.”	
Job 1:8	וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הֲשִׁמַּתָּ לְבָבְךָ עַל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָּאָרֶץ אִישׁ תָּם וַיִּשָׁר יִרָא אֱלֹהִים וְסָר מֵרָע:	And the LORD said to Satan, “Have you considered my servant Job, for <i>there is</i> no-one like him on the earth – an integrou and upright man fearing God and departing from evil.”	considered ← <i>set your heart on</i> .
Job 1:9	וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר הֲחִנָּם יִרָא אִיּוֹב אֱלֹהִים:	Then Satan answered the LORD and said, “ <i>Is it</i> for nothing <i>that</i> Job fears God?”	
Job 1:10	הֲלֹא־אֵת־שִׁכְתְּךָ בְּעָדוֹ וּבְעַד־בֵּיתוֹ וּבְעַד כָּל־אֲשֶׁר־לוֹ מִסָּבִיב מַעֲשֵׂה יָדָיו בְּרִכְתְּךָ וּמִקְנֵהוּ פָּרָץ בָּאָרֶץ:	Have you not hedged him in with his household, and everything he <i>has</i> , all around? You have blessed the work of his hands, and his possessions have increased in the land.	you: the <i>qeré</i> is masculine. The <i>ketiv</i> could to be regarded as an apocopated equivalent to the <i>qeré</i> , or an Aramaism; as standard Hebrew, it is feminine. increased ← <i>broken out</i> .
Job 1:11	וְאוֹלָם שְׁלַח־נָא יָדְךָ וְגַע בְּכָל־אֲשֶׁר־לוֹ אִם־לֹא עַל־פְּנֵיךָ יִבְרַכְךָ:	But now, just put out your hand and strike everything he <i>has</i> , and he will certainly {P= curse} [M: bless] you to your face.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= קללך. Here, AV reads the primitive text. he will certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Job 1:12	וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הִנֵּה כָּל־אֲשֶׁר־לוֹ בְּיָדְךָ רַק אֱלֹו אֶל־תְּשַׁלַּח יָדְךָ וַיֵּצֵא הַשָּׁטָן מִעַם פְּנֵי יְהוָה:	Then the LORD said to Satan, “Behold, everything he <i>has is</i> in your hand, only do not put your hand out to him.” And Satan went out from the presence of the LORD.	
Job 1:13	וַיְהִי הַיּוֹם וּבָנָיו וּבָנֹתָיו אֹכְלִים וְשׂוֹתִים לֶיֶן בְּבַיִת אַחֵיהֶם הַבְּכוֹר:	And the day came, while his sons and his daughters were eating and drinking wine at the house of their firstborn brother,	came ← <i>was, became</i> , but also <i>came</i> .
Job 1:14	וּמִלְאָךְ בָּא אֶל־אִיּוֹב וַיֹּאמֶר הַבְּקָר הֵיוּ חֹרְשׁוֹת וְהָאֲתָנֹת רְעוּת עַל־יְדֵיהֶם:	when a messenger came to Job, who said, “The oxen were ploughing, and the she-asses were feeding next to them,	

Job 1:15	<p>וּתְפַלּוּ שְׂבָא וְתִקְחוּם וְאֶת־הַנְּעָרִים הַכּוֹ לְפִי־חֶרֶב וְאִמְלִטָה רַק־אֲנִי לְבִדִּי לְהַגִּיד לָךְ:</p>	<p>when the Sabaeans <u>attacked them</u> and took them and struck the <u>servant-lads</u> with the blade of the sword, and <u>only</u> I escaped to tell you.”</p>	<p>attacked ← <i>fell on</i>. <u>servant-lads</u> ← <i>lads</i>, but in effect, <i>servants</i>. only ← <i>only ... on my own</i>, a pleonasm which jars in English.</p>
Job 1:16	<p>עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר אֵשׁ אֱלֹהִים נָפְלָה מִן־הַשָּׁמַיִם וַתִּבְעַר בְּצֹאן וּבַנְּעָרִים וַתֹּאכְלֵם וְאִמְלִטָה רַק־אֲנִי לְבִדִּי לְהַגִּיד לָךְ:</p>	<p>While this <i>man</i> was still speaking, another came and said, “A very <u>great fire</u> fell from heaven and burned up the sheep and the <u>servant-lads</u>, and it consumed them, and <u>only</u> I escaped to tell you.”</p>	<p>a very great fire: an idiom using <i>Elohim</i>, God, for an extreme quality. Compare Gen 23:6, Gen 30:8, Ex 9:28, Song 8:6, Jonah 3:3. In the NT similarly at Acts 7:20, 2 Cor 10:4, 2 Cor 11:2. <u>servant-lads</u>: see Job 1:15. only: see Job 1:15.</p>
Job 1:17	<p>עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר כְּשָׂדִים שָׁמוּ שְׁלֹשָׁה רָאשִׁים וַיִּפְשְׁטוּ עַל־הַגְּמֵלִים וַיִּקְחוּם וְאֶת־הַנְּעָרִים הַכּוֹ לְפִי־חֶרֶב וְאִמְלִטָה רַק־אֲנִי לְבִדִּי לְהַגִּיד לָךְ:</p>	<p>While this <i>man</i> was still speaking, another came and said, “The Chaldeans <u>formed</u> three contingents, and they raided the camels and took them, and they struck the <u>servant-lads</u> with the blade of the sword, and <u>only</u> I escaped to tell you.”</p>	<p>formed: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English. <u>servant-lads</u>: see Job 1:15. only: see Job 1:15.</p>
Job 1:18	<p>עַד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנֵיךָ וּבָנוֹתֶיךָ אָכְלִים וְשׂוֹתִים יַיִן בְּבֵית אַחִיהֶם הַבְּכוֹר:</p>	<p>While this <i>man</i> was still speaking, another came and said, “Your sons and daughters were eating and drinking wine in the house of their firstborn brother,</p>	
Job 1:19	<p>וַהֲנִה רֵיחַ גְּדוּלָה בָּאָה מֵעֶבֶר הַמְּדַבֵּר וַיִּגַּע בְּאַרְבַּע פְּנֹת הַבַּיִת וַיִּפֹּל עַל־הַנְּעָרִים וַיָּמוּתוּ וְאִמְלִטָה רַק־אֲנִי לְבִדִּי לְהַגִּיד לָךְ:</p>	<p>when a great wind came from across the desert and struck the four corners of the house, and it fell on the <u>lads</u>, and they died, and <u>only</u> I have escaped to tell you.”</p>	<p>when ← <i>and behold</i>. <u>lads</u>: as <i>servant-lads</i> in Job 1:15, 1:16, 1:17. We allow for some ambiguity as to whether Job's sons and daughter are to be included in the killing. Job's sons and → only: see Job 1:15.</p>
Job 1:20	<p>וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת־מְעִלּוֹ וַיִּגַּז אֶת־רֹאשׁוֹ וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה:</p>	<p>Then Job rose and tore his coat and shaved his head, and he fell to the ground and worshipped,</p>	<p>↳ daughters (re-)appear in Job 42:13. See also Job 8:4 (suggests killed), Job 19:17 (suggests survival), and Job 31:8. Job 42:11 shows that Job's brothers and sisters survived.</p>
Job 1:21	<p>וַיֹּאמֶר עָרָם *יֵצְתִי **וַיֵּצְאֵתִי מִבֶּטֶן אִמִּי וְעָרָם אֲשׁוּב שָׁמָּה יְהוָה נָתַן וַיְהוֶה לְקַח יְהִי שֵׁם יְהוָה מְבָרָךְ:</p>	<p>and he said, “Naked I came out of my mother's womb, And naked I will return <u>there</u>. The LORD has given, And the LORD has taken; Blessed be the name of the LORD.”</p>	<p>I came out: the <i>ketiv</i> has to be regarded as an irregular (perhaps colloquial) equivalent to the <i>qere</i>. <u>there</u>: standing for <i>to the dust</i>. Compare the verse to Eccl 5:15.</p>

Job 1:22	בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב וְלֹא־נָתַן תַּפְּלָה לְאֱלֹהִים: פ	Despite all this, Job did not sin, and he did not charge God with foolishness.	charge God with foolishness ← give foolishness to God. AV differs (charge God foolishly), which is perhaps the idiomatic meaning.
Job 2:1	וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹא גַם־הַשָּׁטָן בְּתוֹכָם לְהִתְיַצֵּב עַל־יְהוָה:	And the day came when the sons of God came to stand before the LORD, and Satan came too among them to stand before the LORD.	the day came: see Job 1:6. sons of God: see Job 1:6.
Job 2:2	וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן אֵי מִזֶּה תָּבֹא וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר מִשֵּׁט בְּאֶרֶץ וּמִהַתְהַלֵּךְ בָּהּ:	And the LORD said to Satan, “Where have you come from?” And Satan answered the LORD and said, “From going to and fro on the earth and walking up and down on it.”	
Job 2:3	וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הֲשִׁמַּתָּ לְבָדְךָ אֶל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בְּאֶרֶץ אִישׁ תָּם וַיִּשֶׁר יָרֵא אֱלֹהִים וְסָר מֵרַע וְעַדְנֹו מִחֲזִיק בְּתַמָּתֹו וּתְסִיתַנִּי בֹו לְבַלְעֹו חֲנָם:	Then the LORD said to Satan, “Have you considered my servant Job, for there is no-one like him on the earth, an integrou and upright man, fearing God and departing from evil, and still maintaining his integrity? But you have moved me against him, to swallow him up for no reason.”	considered: see Job 1:8.
Job 2:4	וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר עוֹר בְּעַד־עוֹר וְכֹל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ:	At this Satan answered the LORD and said, “Skin for skin, and everything a man has, he will give for his life.”	at this: wider use of the vav. life ← soul.
Job 2:5	אִוְלָם שְׁלַח־נָא יָדְךָ וְגַע אֶל־עַצְמוֹ וְאֶל־בְּשָׂרוֹ אִם־לֹא אֶל־פְּנֵיךָ יְבָרְכֶךָ:	But just put out your hand and strike his bones and his flesh, and he will certainly {P: curse} [M: bless] you to your face.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= יִקְלֶלְךָ or יִקְלֶלְךָ. Here, AV reads the primitive text. he will certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Job 2:6	וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הֲנֹו בְּיָדְךָ אִךְ אֶת־נַפְשׁוֹ שְׁמֹר:	Then the LORD said to Satan, “Behold, he is in your hand, but guard his life.”	life ← soul.
Job 2:7	וַיֵּצֵא הַשָּׁטָן מֵאֵת פְּנֵי יְהוָה וַיִּךְ אֶת־אִיּוֹב בַּשָּׁחִין רָע מִכָּף רַגְלוֹ *עַד *וְעַד קְדָקְדֹו:	And Satan went out from the presence of the LORD, and he struck Job with sore ulcers, from the sole of his foot to the crown of his head.	to: the qeré is literally and to, which is not applicable in English, but frequent in Hebrew after from.
Job 2:8	וַיִּקַּח־לֹו חֹרֶשׁ לְהִתְגַּרְדּוּ בֹו וְהוּא יָשָׁב בְּתוֹךְ־הָאָפָר:	And Job took an earthenware shard with which to scrape himself, and he sat in ashes.	ashes ← the ashes. An unexpected definite article. See Gen 22:9.
Job 2:9	וּתְאֵמַר לוֹ אִשְׁתּוֹ עַדְךָ מִחֲזִיק בְּתַמָּתְךָ בְּרַךְ אֱלֹהִים וּמָת:	And his wife said to him, “Do you still hold on to your integrity? {P: Curse} [M: Bless] God and die.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= קָלֵל. Here, AV reads the primitive text.

Job 2:10	וַיֹּאמֶר אֵלֶיהָ כְּדַבֵּר אַחַת הַנְּבִלּוֹת תְּדַבְּרִי גַם אֶת־הַטּוֹב נִקְבַּל מֵאֵת הָאֱלֹהִים וְאֶת־הָרָע לֹא נִקְבַּל בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב בְּשִׁפְתָיו: פ	And he said to her, “You are talking <u>the way one of the irreverent women would</u> . Shall we receive good from God, and not also receive evil?” Despite all this, Job did not sin with his lips.	the way one of the irreverent women would ← <i>like the speaking of one of the irreverent (women)</i> .
Job 2:11	וַיִּשְׁמְעוּ שְׁלֹשָׁת רַעֲי אִיּוֹב אֶת כָּל־הָרָעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ אֶל־יִפְז הַתִּימְנִי וּבִלְדָד הַשׁוּחִי וְצוֹפָר הַנַּעֲמָתִי וַיּוֹעֲדוּ יַחְדָּו לְבֹא לְנַדְּלוֹ וּלְנַחֲמוֹ:	Then when three of Job's friends heard <i>of</i> all this evil that had come upon him, they came, each <i>one</i> from his place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. And they agreed together to go and console him and comfort him.	
Job 2:12	וַיִּשְׂאוּ אֶת־עֵינֵיהֶם מֵרְחוֹק וְלֹא הִכִּירוּהוּ וַיִּשְׂאוּ קוֹלָם וַיִּבְכוּ וַיִּקְרְעוּ אִישׁ מְעָלוֹ וַיִּזְרְקוּ עָפָר עַל־רֹאשֵׁיהֶם הַשָּׁמַיְמָה:	And they lifted up their eyes from a distance, and they did not recognize him, and they raised their voices and wept, and each <i>one</i> tore his coat, and they sprinkled dust on their heads, <i>throwing it</i> towards the sky.	
Job 2:13	וַיֵּשְׁבוּ אִתּוֹ לָאָרֶץ שִׁבְעַת יָמִים וְשִׁבְעַת לַיְלוֹת וְאִין־דָּבָר אֵלָיו דָּבָר כִּי רָאוּ כִּי־גָדֵל הַכָּאֵב מְאֹד:	And they sat with him on the ground for seven days and seven nights, and no-one said anything to him, for they saw that <i>his grief</i> was very great.	<i>grief: or pain.</i>
Job 3:1	אַחֲרֵי־כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיִּקְלַל אֶת־יוֹמוֹ: פ	After this, Job opened his mouth and cursed his day.	
Job 3:2	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	And Job <u>began to speak</u> and said,	began to speak ← <i>answered</i> , but no question asked. See Gen 18:27.
Job 3:3	יֵאבֵד יוֹם אֲוֹלַד בּוֹ וְהַלִּילָה אָמַר הָרָה גִבְרָה:	“May the day on which I was born perish, And the night <i>when it was said</i> , 'A man has been <u>fathered</u> .’	it was said ← <i>(one) said</i> . In this case, perhaps said in heaven. fathered ← <i>conceived</i> , but here apparently spoken at birth, so covering conception and birth. Compare the verse to Jer 20:14, Jer 20:15, Jer 20:18.
Job 3:4	הַיּוֹם הַהוּא יְהִי חֹשֶׁךְ אַל־יִדְרָשְׁהוּ אֱלֹהִים מִמַּעַל וְאַל־תּוֹפֵעַ עָלָיו נְהַרְהֶה:	May that day be darkness, May G O D not <u>care for</u> it above, And may no light shine on it.	care for ← <i>seek</i> .
Job 3:5	יִגְאָלְהוּ חֹשֶׁךְ וְצִלְמוֹת תִּשְׁכַּן־עָלָיו עֲנָנָה יִבְעַתְהוּ כַּמְרִירֵי יוֹם:	May darkness and the shadow of death stain it, May a cloud rest on it; Let <u>daytime</u> darkenings overwhelm it.	let <i>daytime</i> darkenings overwhelm it: taking the root as <i>בְּמִרְיָר</i> , <i>darkness</i> ; or, taking the root word as <i>בְּמִרְיָר</i> , as in Deut 32:24, <i>let them overwhelm it in accordance with the bitterness of (that) day</i> .

Job 3:6	הַלַּיְלָה הַהוּא יִקְחֶהוּ אֶפֶל אֶל־יַחַד בְּיָמֵי שָׁנָה בְּמִסְפַּר יָרְחִים אֶל־יָבֵא:	May gloom take that night, May it not be included in the days of the year; May it not enter into the number of the months.	be included: the parallelism in the verse militates for taking יַחַד as <i>qal</i> future of יָחַד, <i>be united</i> . [AnLx] parses as <i>qal</i> future of חָדַד, <i>rejoice</i> .
Job 3:7	הִנֵּה הַלַּיְלָה הַהוּא יְהִי גִלְמוּד אֶל־תָּבֵא רִנָּה בּוֹ:	Behold, may that night be barren; May no rejoicing enter into it.	
Job 3:8	יִקְבְּהוּ אַרְרֵי־יָוִם הָעֲתִידִים עָרַר לוֹיָתָן:	May those <i>who</i> curse a day denounce it – Those who <i>are</i> prepared to arouse Leviathan.	Leviathan: AV differs (<i>their mourning</i>). See Job 41:1.
Job 3:9	יִחְשְׁכוּ כּוֹכְבֵי נֶשֶׁפּוֹ יְקוּל־אֹר וְאֵין וְאֶל־יִרְאֶה בְּעַפְעַפ־שָׁחַר:	May its twilight stars be darkened; May it wait for light and <i>there not be any</i> , And may it not see the <u>aura</u> of dawn.	aura ← <i>eyelids</i> .
Job 3:10	כִּי לֹא סָגַר דְּלֹתַי בְּטֶנִי וַיִּסְתַּר עָמָל מֵעֵינַי:	For it did not shut the gates of my <i>mother's</i> womb, Nor did it hide sorrow from my eyes.	nor: negatory use of the <i>vav</i> , as in Deut 33:6.
Job 3:11	לָמָּה לֹא מָרַחֵם אִמּוֹת מִבְּטֶן יִצְאָתִי וְאֶגָּוֶעַ:	Why did I not die <u>in the womb</u> ? <i>Why</i> did I not come out of the belly and expire?	in the womb ← <i>from (the time of) the womb</i> .
Job 3:12	מָדוּעַ קִדְמוּנֵי בְּרָכִים וּמַה־שָׂדִים כִּי אֵינְק:	Why did <u>knees</u> prepare for me? And why <i>were there</i> breasts for me to suck?	knees: [CB], <i>of the mother</i> ; but perhaps <i>of the midwife</i> . <hr/> prepare for ← <i>precede; meet</i> .
Job 3:13	כִּי־עַתָּה שֹׁכְבַתִּי וְאֶשְׁקוּט יִשְׁנָתִי אִזְ יִנּוּחַ לִי:	For <i>then</i> I would now be lying down and be undisturbed; <i>For</i> then I would be asleep <i>and</i> at rest,	
Job 3:14	עִם־מְלָכִים וַיַּעֲצֵי אֶרֶץ הַבְּנִים חָרְבוֹת לָמוֹ:	With kings and counsellors of the earth Who built <i>monuments</i> now ruins for themselves,	
Job 3:15	אוֹ עִם־שָׂרִים זָהָב לָהֶם הִמְמַלְאִים בְּתֵיהֶם כֶּסֶף:	Or with princes who <i>had</i> gold, Who filled their houses <i>with</i> silver,	
Job 3:16	אוֹ כְּנֶפֶל טָמוּן לֹא אָהִיָּה כְּעֹלָלִים לֹא־רָאוּ אֹר:	Or as a miscarriage that <i>needs to be buried</i> , <i>So that</i> I would not now exist, Like infants <i>who</i> never saw light.	buried: or <i>hidden</i> .
Job 3:17	שָׁם רִשְׁעִים חָדְלוּ רָגֹז וְשָׁם יִנּוּחוּ יִגְיעֵי כָח:	There, the wicked cease raging, And there, those wearied by <u>effort</u> find rest,	effort: strength.

Job 3:18	יחד אֲסִירִים שְׂאֲנָנוּ לֹא שָׁמְעוּ קוֹל נִגְשׁ:	Together <i>with</i> prisoners <i>who</i> are at ease; They do not hear the voice of the taskmaster.	
Job 3:19	קָטָן וְגָדוֹל שֵׁם הוּא וְעֶבֶד חֲפָשִׁי מֵאֲדֹנָיו:	<i>Whether</i> small or great, there he <i>is</i> , And the servant, free from his <u>master</u> .	master ← <i>masters / lords</i> , a plural of excellence.
Job 3:20	לָמָּה יִתֵּן לְעַמְּלֵי אֹר וְחַיִּים לְמַרְי נַפְשׁ:	Why does he give light to the wretched, And life to those <i>who are</i> <u>melancholic</u> ?	melancholic ← <i>bitter of soul</i> .
Job 3:21	הַמְּחַכִּים לְמוֹת וְאֵינָנוּ וְיַחְפְּרוּהוּ מִמְּטֹמוֹנִים:	– Who are waiting for death But it <i>does not come</i> ? – <u>Who search</u> for it more <i>earnestly</i> than for hidden treasures?	who ← <i>they</i> . search: the word primarily means <i>dig</i> .
Job 3:22	הַשְּׂמֵחִים אֶל־גִּיל יִשְׂשׂוּ כִּי יִמְצְאוּ־קֶבֶר:	– Who are happy, <u>exultant</u> <u>even</u> , As they rejoice when they find the grave?	exultant even ← <i>to (the extent</i> <i>of) exultation</i> .
Job 3:23	לְגֵבֶר אֲשֶׁר־דָּרְכוֹ נִסְתָּרָה וַיִּסֹּד אֱלֹהִים בְּעֵדוֹ:	<i>Why does he give light</i> to a man whose way is hidden, Around whom G O D has put a hedge?	
Job 3:24	כִּי־לִפְנֵי לַחְמִי אֲנַחֲתִי תִבָּא וַיִּתְּכוּ כַּמַּיִם שֶׁאֲגַתִּי:	For my sighing comes to the forefront <i>more than</i> my bread, And my <u>groaning</u> is <u>uttered</u> <u>voluminously</u> .	groaning: or <i>roaring</i> . uttered voluminously ← <i>poured</i> <i>out like water</i> , a metaphor that is less successful in English.
Job 3:25	כִּי פָחַד פָּחַדְתִּי וַיֵּאֲתֵינִי וְאֲשֶׁר יִגְרַתִּי יָבֵא לִי:	For the thing which I greatly feared has befallen me, And <i>that</i> which I was afraid of has come upon me.	
Job 3:26	לֹא שְׁלוֹתִי וְלֹא שְׁקֵטוֹתִי וְלֹא־נַחְתִּי וַיָּבֵא רָגְזִי: פ	I am not in comfort And not in quietude And not at rest, For <u>trouble</u> has come.”	for: causal use of the <i>vav</i> .
Job 4:1	וַיַּעַן אֶלְיָפָז הַתֵּמַנִּי וַיֹּאמֶר:	Then Eliphaz the Temanite answered and said,	
Job 4:2	הַנֹּסֶה דָּבַר אֶלְיָךְ תִּלְאַה וְעֶצֶר בְּמַלְיָן מִי יוֹכֵל:	“If we <u>offer</u> you <i>some</i> words, Will you <u>take offence</u> ? For to withhold <u>words</u> – Who can <i>do it</i> ?	we offer ← <i>one attempts</i> . take offence ← <i>be impatient /</i> <i>weary</i> . words: in an Aramaic form.
Job 4:3	הִנֵּה יִסְרַת רַבִּים וַיְדִים רַפּוֹת תַּחזֹּק:	Look, you have instructed many And <u>strengthened weak</u> <u>hands</u> .	and strengthened weak hands: (with the next verse) compare Isa 35:3.
Job 4:4	בוֹשֵׁל יְקִימוֹן מַלְיָד וּבְרָכִים כָּרְעוֹת תִּאֲמָן:	Your words have lifted up him <i>who</i> was stumbling, And you have strengthened <u>failing knees</u> .	and you have strengthened failing knees: (with the previous verse) compare Isa 35:3. failing ← <i>sinking</i> .

Job 4:5	כִּי עָתָה תָּבֹא אֵלַיךָ וּתְלֹא תִּגַע עֲדִיךָ וּתְבַהֵל:	But now it has come upon you, And you take offence; It has <u>touched you</u> , And you are agitated.	touched you ← <i>touched up to you</i> .
Job 4:6	הֲלֹא יִרְאַתְךָ כְּסִלְתְּךָ תִּקְוֹתֶיךָ וְתָם דְּרַכֶּיךָ:	<i>Is not your godly fear your confidence?</i> And <i>is not the integrity of your ways your hope?</i>	
Job 4:7	זְכַרְנָא מִי הוּא נְקִי אָבֵד וְאֵיפֹה יִשְׂרִים נִכְחָדוּ:	Remember, please, who <i>being innocent ever</i> perished? And where <i>were</i> the innocent <i>ever</i> annihilated?	
Job 4:8	כַּאֲשֶׁר רָאִיתִי חֲרָשֵׁי אֹן וּזְרָעֵי עֵמֶל יִקְצְרוּהוּ:	According to what I have seen, Those <i>who</i> plough falsehood and sow iniquity Reap it <i>again</i> .	Compare the verse with Hos 10:13.
Job 4:9	מִנְשַׁמַּת אֱלֹהִים יֵאָבְדוּ וּמְרוּחַ אִפּוֹ יִכְלוּ:	By the breath of G O D they perish, And by the blast of his <u>nostrils</u> they are destroyed.	nostrils ← <i>nostril, nose, or anger</i> .
Job 4:10	שִׁאֲגַת אַרְיָה וְקוֹל שִׁחַל וְשִׁנָּי כְּפִירִים נִתְעוּ:	The roaring of the lion And the sound of the fierce lion And the teeth of the young lions Are knocked out.	
Job 4:11	לֵישׁ אֵבֶד מִבְּלִי-טָרֶף וּבְגִי לְבֵיא יִתְפָּרְדּוּ:	The old lion perishes for want of prey, And the whelps of the strong lion are scattered.	
Job 4:12	וְאֵלַי דְּבַר יִגְנֹב וּתְקַח אָזְנִי שִׁמְץ מִנְהוּ:	And a word has come furtively to me, And my ear has <u>picked up</u> a whisper of it,	picked up ← <i>received</i> .
Job 4:13	בְּשִׁעָפִים מַחְזִינּוֹת לַיְלָה בְּנִפְלַת תְּרַדְמָה עַל-אֲנָשִׁים:	In the thoughts from the visions of the night, When slumber falls on men.	
Job 4:14	פַּחַד קָרָאֲנִי וְרַעְדָה וְרָב עֲצָמוֹתַי הִפְחִיד:	Dread came upon me, and trembling, And filled the bulk of my bones with <u>foreboding</u> .	dread ... foreboding ← <i>dread ... dread</i> . Otiose, but see Gen 12:5.
Job 4:15	רוּחַ עַל-פָּנַי יַחְלֹף תִּסְמַר שַׁעֲרַת בְּשָׂרִי:	And a <u>spirit</u> passed by my face, And the hair on my flesh bristled up.	spirit: or <i>wind</i> . <hr/> passed by: or <i>rushed upon, assailed</i> .

Job 4:16	יַעֲמֹד וְלֹא־אֶכִּיר מְרֹאֵהוּ תְמוּנָה לִנְגִיד עֵינַי דְּמָמָה וְקוֹל אִשְׁמַע:	It stood still, But I <i>could</i> not recognize its appearance; <i>It was</i> an image before my eyes. <i>There was</i> silence, Then I heard a voice, <i>which</i> <i>said</i> ,	
Job 4:17	הֲאֵנוּשׁ מֵאֱלֹהִים יִצְדַּק אִם מַעֲשֵׂהוּ יִטְהַר־גִּבּוֹר:	‘Can man be more righteous than G O D? Or <i>can</i> a man be more pure than his maker?’	
Job 4:18	הֵן בְּעַבְדָּיו לֹא יֶאֱמִין וּבַמְּלֵאכָיו יִשִּׂים תְּהִלָּה:	Behold, he does not put trust in his servants, And he charges his angels with folly.	
Job 4:19	אֵף שְׁכֵנַי בְּתֵיחֹמֶר אֲשֶׁר־בְּעִפּוֹר יְסוּדִים יְדַבְּאוּ לְפָנַי־עֵשׂ:	How much less <i>does he trust</i> dwellers in houses of mortar, Whose foundation <i>is</i> in the dust? <i>They could</i> be crushed more <i>easily</i> than a moth.	they <i>could</i> be crushed ← <i>they</i> (<i>could</i>) <i>crush</i> them. Avoidance of the passive. more easily than ← <i>before</i> (here, in terms of easiness).
Job 4:20	מִבֹּקֶר לְעָרֵב יִכָּתוּ מִבְּלִי מַשִּׂים לְנֹצַח יֵאָבְדוּ:	From morning to evening they <i>could</i> be pounded Without <i>anyone ever</i> caring <i>That</i> they had perished.	ever: MT AV link this word differently (<i>perish for ever</i>). So AV differs. caring ← <i>setting</i> , i.e. <i>paying</i> (<i>attention</i>).
Job 4:21	הֲלֹא־נִסְעַת יִתְרָם בָּם יָמוּתוּ וְלֹא בַחֲכָמָה:	Would <i>their illustriousness</i> not be removed? They would die, And not in wisdom.	their illustriousness ← <i>their</i> <i>illustriousness</i> in them.
Job 5:1	קְרֹא־נָא הִישׁ עֹנֵךְ וְאֶל־מִי מִקְדָּשִׁים תִּפְנֶה:	Call now <i>and see</i> if there is <i>anyone who</i> answers you. And to which of the holy <i>ones</i> will you turn?	
Job 5:2	כִּי־לְאוּלַּי יִהְרַג־כַּעַשׂ וּפְתָה תְּמִית קִנְאָה:	For wrath kills the foolish <i>man</i> , And jealousy <i>causes</i> the simple-minded <i>man</i> to <i>die</i> .	causes ... to die: in a Hebrew “OVS” (object-verb-subject) sentence.
Job 5:3	אֲנִי־רָאִיתִי אֹיִל מִשְׂרִישׁ וְאֶקֻּב נֹהוּ פְתָאִים:	I have seen the foolish taking root, But I suddenly <i>realized</i> <i>how</i> his home <i>would be</i> .	realized ← <i>pierced</i> or <i>marked</i> (as [YLT]), from root קָבַב. Compare English <i>cracked</i> (a code). AV differs (<i>cursed</i>), from root קָבַב.
Job 5:4	יִרְחֲקוּ בָנָיו מִיִּשְׁעַ וְיִדְבְּאוּ בְּשַׁעַר וְאִין מַצִּיל:	His sons are far from salvation And <i>are</i> <i>crushed</i> at the gate, And <i>there is</i> no-one to deliver <i>them</i> ,	are crushed: <i>hithpael</i> for passive; compare Jer 4:2, Ezra 1:6, Ps 119:52.

Job 5:5	אֲשֶׁר קָצְרוּ רָעַב יֹאכֵל וְאֵל־מִצְנִים יִקַּחְהוּ וְשָׂאָף צַמִּים חֵילָם:	Whose harvest the hungry will eat, Which they will take from among the thorns, As destruction swallows up their wealth.	thorns: as [AnLx], and [BDB] where marked as dubious. [AnLx] cites an Arabic cognate root to lay up, suggesting here granaries.
Job 5:6	כִּי לֹא־יֵצֵא מֵעֵפֶר אֲוֶן וּמֵאֲדָמָה לֹא־יֵצְמַח עֵמֶל:	Although sorrow does not come out of the soil, And wretchedness does not sprout from the ground,	soil ← dust. wretchedness: a cognate word occurs in Job 3:20.
Job 5:7	כִּי־אָדָם לְעֵמֶל יוֹלֵד וּבְנֵי־רִשְׁף יִגְבִּיהוּ עוֹף:	Yet man is born to face toil, As surely as sparks fly upward.	fly upward ← make height to fly.
Job 5:8	אוֹלָם אֲנִי אֲדַרְשׁ אֶל־אֱלֹהִים וְאֶל־אֱלֹהִים אֲשִׁים דְּבַרְתִּי:	But I would seek GOD, And with God I would set out my case.	with God ← to God.
Job 5:9	עֲשֵׂה גְדֹלוֹת וְאִין חֶקֶר נִפְלְאוֹת עַד־אִין מִסְפָּר:	He performs great deeds Of which there is no searching out – Wonders of which there is no limit.	wonders of which there is ← wonders up to.
Job 5:10	הַנֶּתֵן מָטָר עַל־פְּנֵי־אָרֶץ וְשִׁלַּח מַיִם עַל־פְּנֵי חוּצוֹת:	He provides rain on the surface of the earth, And he sends water onto the surface of the open places.	provides ← gives.
Job 5:11	לְשׁוֹם שְׁפִלִים לְמָרוֹם וְקִדְרִים שׂוֹגְבוּ יֵשַׁע:	He sets the lowly on high, So that those who mourn are exalted in salvation,	he sets ← to set.
Job 5:12	מִפֶּר מַחְשְׁבוֹת עֲרוֹמִים וְלֹא־תַעֲשִׂינָה יְדֵיהֶם תּוֹשִׁיָה:	Frustrating the thoughts of the crafty, So that their hands cannot perform with competence,	
Job 5:13	לִכְד חֲכָמִים בְּעֲרָמָם וְעֵצָת נִפְתָּלִים נִמְהָרָה:	Taking the wise in their own cunning, So that the counsel of the deceitful is forestalled.	1 Cor 3:19. forestalled ← hastened, i.e., here, outrun.
Job 5:14	יוֹמָם יִפְגְּשׁוּ־חֹשֶׁךְ וְכִלְיָה יִמְשְׁשׁוּ בְצַהֲרָיִם:	By day they meet with darkness, And as at night, so they grope at noon.	Compare the verse with Isa 59:10.
Job 5:15	וַיִּשַׁע מִחֶרֶב מִפִּיהֶם וּמִיַּד חֲזֵק אֲבִיוֹן:	But he saves the poor from the sword – From their blade – And from the hand of the strong,	their: a change of grammatical number (not uncommon in Hebrew). blade: AV differs (mouth), which is also possible.
Job 5:16	וַתְּהִי לַדָּל תִּקְוָה וְעֵלְתָה קִפְצָה פִּיהָ:	So that the lowly have hope, And injustice shuts its mouth.	so that: purposive use of the vav.
Job 5:17	הִנֵּה אֲשֶׁרִי אֲנוֹשׁ יוֹכַחְנוּ אֵלֹהֵי וּמוֹסֵר שְׂדֵי אֶל־תַּמָּאָס:	Behold, blessed is the man whom G O D reproves, So do not reject the correction of the ALMIGHTY,	do not reject the correction of the ALMIGHTY: compare Prov 3:11.

Job 5:18	כִּי הוּא יִכְאַיֵּב וַיַּחְבֵּשׁ יְמָחֵץ *וַיְדוּ *וַיְדִי תִרְפִּינָה:	For he causes pain, But he binds up <i>again</i> ; He bruises, But his hands heal <i>again</i> .	his hands: the <i>ktiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> ; otherwise, it reads <i>his hand</i> , discordantly with the verb. bruises: or <i>dashes to pieces</i> . Compare the verse with Deut 32:39.
Job 5:19	בְּשֵׁשׁ צָרוֹת יִצִּילְךָ וּבְשֶׁבַע לֹא-יִגַע בְּךָ רָע:	He will deliver you from <u>six</u> adversities, And in seven no harm will touch you.	from six adversities ← <i>in six adversities</i> .
Job 5:20	בְּרָעַב פִּדְךָ מִמוֹת וּבְמַלְחָמָה מִיַּד חֶרֶב:	In famine he will save you from death, And in war, from the <u>power</u> of the sword.	power ← <i>hand</i> .
Job 5:21	בְּשׁוֹט לְשׁוֹן תִּחְבֵּא וְלֹא-תִירָא מִשָּׂד כִּי יָבוֹא:	You will be hidden from the scourge of <u>slander</u> , And you will not fear devastation If it comes.	slander ← <i>the tongue</i> .
Job 5:22	לְשֵׁד וּלְכַפֵּן תִּשְׁחַק וּמַחֲתִית הָאָרֶץ אַל-תִּירָא:	You will laugh at devastation and starvation, And you will not be afraid of the beasts of the earth.	
Job 5:23	כִּי עִם-אֲבָנֵי הַשָּׂדֶה בְּרִיתְךָ וְחַיֵּית הַשָּׂדֶה הַשְּׁלָמָה-לְךָ:	For you <i>will have</i> a covenant with the stones of the field, And the wild beasts will be at peace with you.	
Job 5:24	וַיִּדְעַתְּ כִּי-שְׁלוֹם אֶהְיֶה וּפְקֻדַת נֹדֶד וְלֹא תַחֲטֹא:	And you will know that your tent <i>is at peace</i> , And when you check your tent, You will not <u>miss anything</u> .	miss: the same word as <i>sin</i> . Compare Judg 20:16 <i>miss (a mark)</i> . AV differs (<i>sin</i>), which here does not fit the context.
Job 5:25	וַיִּדְעַתְּ כִּי-רַב זֶרְעֶךָ וְצִאֲצָאִיךָ כְּעֵשֶׂב הָאָרֶץ:	And you will know that your seed <i>is many</i> , And your offspring <i>is</i> as the grass of the earth.	
Job 5:26	תָּבוֹא בְּכֶלֶח אֶל־קִבְרֶךָ כְּעֵלּוֹת גְּדִישׁ בְּעֵתוֹ:	You will go to the grave in ripe old age, Like the <u>gathering in</u> of a stack of corn in its season.	gathering in ← <i>bringing up</i> .
Job 5:27	הִנֵּה-זֹאת חֻקְרָנוּהָ כִּן-הִיא שְׁמַעְנָהּ וְאַתָּה דַע-לָךְ: פ	Behold this <i>account</i> ; We have searched it out – <i>It is so</i> . Hear it and know <i>it</i> , For your <i>own sake</i> .”	
Job 6:1	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	Then Job answered and said,	

Job 6:2	לֹא שָׁקוֹל יִשְׁקַל בְּעֵשֶׂי *וְהִיתִי * *וְהִוֵּתִי בְּמֵאזְנַיִם יִשְׂאוּ-יַחַד:	“If only my grief were <u>thoroughly weighed</u> And my <u>hardship</u> were laid in the scales together <i>with</i> <i>it</i> .	hardship: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qere</i> . A <i>yod /</i> <i>vav</i> issue. thoroughly weighed: infinitive absolute. were laid ← <i>they laid</i> . Avoidance of the passive.
Job 6:3	כִּי-עֵתָהּ מִחֹל יָמַי יִכָּבֵד עַל-כֵּן דְּבָרֵי לָעוֹ:	For now it is heavier than the sand of the sea, Which <i>is</i> why my words are <u>wild</u> .	wild: or <i>rash</i> .
Job 6:4	כִּי חֲצֵי שְׂדֵי עַמּוּדֵי אֲשֶׁר חִמְתָּם שִׁתָּה רוּחֵי בְּעוֹתֵי אֱלֹהֵי יַעֲרֻכּוּנִי:	For the ALMIGHTY's arrows <i>are in me</i> – My spirit <i>has to</i> drink their <u>payload</u> ; The terrors of G O D are arrayed against me.	in me ← <i>with me</i> . payload ← <i>fury</i> or <i>anger</i> .
Job 6:5	הֲיִנְהַק-פָּרָא עַל־דְּשָׂא אֵם יִגְעָה-שׂוֹר עַל-בְּלִילוֹ:	Does the wild ass bray over grass, Or does the ox low over its fodder?	
Job 6:6	הֲיֵאָכַל תֵּפֵל מִבְּלֵי-מֶלַח אִם-יִשְׁטַעַם בְּרִיר חֲלָמוֹת:	Is bland <i>food</i> eaten without salt, Or is there <i>any</i> taste in the white of an egg?	
Job 6:7	מֵאֲנָה לִנְגּוֹעַ נַפְשִׁי הֵמָּה כְּדוֹי לְחֶמִי:	I have no appetite for <i>such</i> <i>things</i> ; They <i>are</i> my uninviting <u>food</u> .	I have no appetite for ← <i>my soul</i> <i>refuses to touch</i> . they <i>are</i> my uninviting food ← they (<i>are</i>) as the sicknesses of my bread. See 1 Sam 28:22-24.
Job 6:8	מִי-יִתֵּן תְּבוּאָה שְׂאֵלְתִי וְתִקְוֹתֵי יִתֵּן אֱלֹהֵי:	If <u>only</u> my request might be <u>considered</u> , And that G O D would grant my <u>wish</u> .	if only ← <i>who will give</i> . be considered ← <i>come</i> , i.e. <i>before God</i> . wish ← <i>hope, expectation</i> .
Job 6:9	וַיֵּאֵל אֱלֹהֵי וַיִּדְכָּאֵנִי יָתֵר יָדוֹ וַיִּבְצַעֵנִי:	If G O D were to be pleased to crush me, To loosen his <u>grip</u> And to cut me off,	if: conditional use of the <i>vav</i> . grip ← <i>hand</i> .
Job 6:10	וַתְּהִי עוֹד נִחַמְתִּי וְאַסְלָדָה בְּחִילָה לֹא יַחְמוֹל כִּי-לֹא כַחֲדָתִי אִמְרֵי קָדוֹשׁ:	It would nevertheless be comfort to me, And I would <u>endure</u> in writhing, <i>Which</i> he would not spare, For I have not concealed the holy <i>one's</i> words.	endure: see [AnLx] for alternatives.
Job 6:11	מִה-כֹּחִי כִי-אֵיחָל וּמִה-קִּצְיִ כִּי-אֶאֱרִיד נַפְשִׁי:	What strength <i>do I have</i> , That I should have hope? And what <i>is</i> my final condition, That I should prolong my <u>life</u> ?	life ← <i>soul</i> .

Job 6:12	אִסְכַּח אֲבָנִים כַּחֵי אִסְבְּשָׁרִי נְחוּשׁ: :אִסְכַּח אֲבָנִים כַּחֵי	Is my strength the strength of stones? Is my flesh <u>brazen</u> ?	brazen: in this context, <i>as hard as copper / bronze</i> .
Job 6:13	הֲאֵם אֵין עֲזָרְתִּי בִּי וְתִשְׂיָה נִדְחָה מִמֶּנִּי: :הֲאֵם אֵין עֲזָרְתִּי בִּי וְתִשְׂיָה	Is it not the case that I have no help in my own resources? – And that competence has been driven away from me?	
Job 6:14	לִמֶּס מֵרַעְהוּ חֶסֶד וַיִּרְאֵת שִׁדְיִי יַעֲזוּב: :לִמֶּס מֵרַעְהוּ חֶסֶד וַיִּרְאֵת	To him who is in low spirits, Kindness <i>is due</i> from his friend, <i>Even if</i> he has abandoned fear of the ALMIGHTY.	if: conditional use of the <i>vav</i> . he has abandoned: perhaps referring to <i>the friend</i> .
Job 6:15	אָחִי בָגְדוּ כְּמוֹ-נַחַל כַּאֲפִיק נַחֲלִים יַעֲבְרוּ: :אָחִי בָגְדוּ כְּמוֹ-נַחַל כַּאֲפִיק	But my brothers have acted treacherously Like a torrent, Then like <u>torrent tributaries</u> , They vanished.	torrent tributaries ← <i>a channel of torrents</i> .
Job 6:16	הַקְּדָרִים מִנִּי-קָרַח עָלֵימוּ יִתְעַלְסוּ-שֶׁלֶג: :הַקְּדָרִים מִנִּי-קָרַח עָלֵימוּ	They are inhospitable, because of ice, And in them snow is hidden.	inhospitable: AV differs (blackish); [AnLx]= <i>turbid</i> . NH= <i>bleak, gloomy</i> .
Job 6:17	בַּעַת יִזְרְבוּ נַצְמָתוֹ בְּחַמּוֹ נִדְעָכוּ מִמְּקוֹמָם: :בַּעַת יִזְרְבוּ נַצְמָתוֹ בְּחַמּוֹ	When they are exposed to scorching conditions, They vanish; In the heat, They dry up <u>on the spot</u> .	on the spot ← <i>from their place</i> .
Job 6:18	יִלְפְתוּ אַרְחוֹת דְּרָכָם יַעֲלוּ בַתְּהוֹ וַיֵּאבְדוּ: :יִלְפְתוּ אַרְחוֹת דְּרָכָם יַעֲלוּ	Their course is brought to a standstill; They <u>evaporate</u> and are lost.	their course ← <i>the paths of their way</i> . is brought to a standstill: the sense of <i>seizure</i> fits all occurrences (here, Judg 16:29 and Ruth 3:8), supported by LXX and Vulgate, but not [AnLx], [BDB]. evaporate ← <i>go up into a void / desolation</i> .
Job 6:19	הַבֵּיטוּ אַרְחוֹת תֵּמָא הַלִּיכָת שְׁבָא קוּוּ-לָמוּ: :הַבֵּיטוּ אַרְחוֹת תֵּמָא הַלִּיכָת	The travelling companies of Tema looked on; The caravans of Sheba put hope in them,	
Job 6:20	בָּשׂוּ כִּי-בָטַח בָּאוּ עָדֶיהָ וַיִּחְפְּרוּ: :בָּשׂוּ כִּי-בָטַח בָּאוּ עָדֶיהָ	But they were put to shame For <i>where each</i> put his trust. They <u>arrived there</u> And were confounded.	arrived there ← <i>came to it (feminine)</i> ; the feminine pronoun is generalizing.
Job 6:21	כִּי-עַתָּה הֵייתָם *לא **לֹ תִרְאוּ חֲתָת וַתִּירָאוּ: :כִּי-עַתָּה הֵייתָם *לא **לֹ	For now you {K: are no <i>comfort</i> ;} [Q: have become his;] You see a terrible thing And are afraid.	
Job 6:22	הֲכִי-אֶמְרָתִי הָבוּ לִי וּמִכַּחֲכֶם שִׁחֲדוּ בְעַדִּי: :הֲכִי-אֶמְרָתִי הָבוּ לִי וּמִכַּחֲכֶם	Did I say, ‘Give me <i>support</i> ’? Or, ‘Offer me <i>some</i> of your wealth’?	

Job 6:23	וּמְלִטּוֹנֵי מִיַּד־צָר וּמִיַּד עָרִיצִים תִּפְדּוּנִי:	Or, 'Deliver me from the <u>clutches</u> of adversity'? Or, 'Redeem me from the <u>grip</u> of fierce <i>men</i> '?	clutches ... grip ← <i>hand ... hand</i> .
Job 6:24	הוֹרוּנִי וְאֲנִי אֶחְרֵשׁ וּמֵה־שְׂגִיטִי הִבִּינוּ לִי:	Teach me, And I will be silent, And cause me to understand <i>In what way</i> I have erred.	
Job 6:25	מֵה־נִּמְרָצוּ אִמְרֵי־יֵשָׁר וּמֵה־יֹכִיחַ הוֹכַח מִכֶּם:	How <u>forcible</u> words of uprightness are, And how <u>strongly</u> <u>reproving</u> your <i>reproof</i> is!	forcible: [AnLx]= <i>weak</i> , with a note on the alternative. strongly reproving ... is ← <i>strongly it reproves</i> , with an infinitive absolute.
Job 6:26	הֲלֹהוֹכַח מְלִים תַּחֲשְׁבוּ וְלִרוּחַ אִמְרֵי נֹאֵשׁ:	Do you think <i>you</i> have reproved <i>my</i> words? Or <i>scattered</i> to the wind the words of <i>one</i> in despair?	
Job 6:27	אֶף־עַל־יְתוּסֹם תִּפְּלוּ וְתִכְרוּ עַל־רֵיעֵכֶם:	Indeed, you cast down orphans And undermine your neighbour.	
Job 6:28	וְעֵתָהּ הוֹאִילוּ פְּנֵי־בִי וְעַל־פְּנֵיכֶם אִם־אֶכְזָב:	So now, be willing to turn to me, And <i>it will be</i> <u>evident</u> to you If I lie.	evident to you ← <i>on your faces</i> .
Job 6:29	שִׁבוּ־נָא אֶל־תְּהִי עוֹלָה *וְשָׁבִי *וְשׁוּבוּ עוֹד צְדִקְיָבָהּ:	<u>Reconsider</u> , I pray, Let there be no <i>more</i> injustice. And <u>reconsider</u> also <i>Whether</i> I <i>am</i> right about this.	reconsider (2x): or, more strongly, <i>repent</i> . The <i>ketiv</i> is feminine singular; the <i>qeré</i> masculine plural. A <i>yod / vav</i> issue.
Job 6:30	הֲיֵשׁ־בְּלִשׁוֹנִי עוֹלָה אִם־חִפְּי לֹא־יִבֵּין הַזּוֹת:	Is there any injustice in my tongue? <i>Can</i> my palate not discern perverse <i>things</i> ?"	
Job 7:1	הֲלֹא־צָבָא לְאַנּוּשׁ *עַל־* *עַל־יֶאֱרָץ וְכִימֵי שָׂכִיר יִמּוֹ:	"Does man not have <u>warfare</u> <i>here</i> on earth? And <i>are</i> not his days like the days of a hired <i>labourer</i> ?"	on: the <i>qeré</i> is a poetic form of the <i>ketiv</i> . Various verses (Job 7:8, Job 7:14, Job 7:17 etc.) suggest that Job is now speaking to God. warfare: AV differs (<i>appointed</i> <i>time</i>).
Job 7:2	כְּעַבְדַּי שֵׂאֵף־צֶלַל וְכְשָׂכִיר יִקְוֶה פְּעֻלוֹ:	As a servant pants for shade, And as a hired <i>labourer</i> awaits <i>the wages</i> of his work,	
Job 7:3	כִּן הִנְחַלְתִּי לִי יָרְחֵי־שׂוֹא וְלֵילוֹת עֲמַל מְנוּ־לִי:	So I am <u>made to endure</u> months of calamity, And nights of sorrow <u>are</u> <u>appointed</u> to me.	are appointed ← <i>they have</i> <i>appointed</i> . Avoidance of the passive, or re-point as <i>pual</i> (מְנוּ). made to endure ← <i>made to</i> <i>inherit</i> .

Job 7:4	אִם־שָׁכַבְתִּי וְאָמַרְתִּי מָתִי אָקוּם וּמִדַּד־עָרֵב וְשָׁבַעְתִּי נְדָדִים עַד־נֹשֶׁף:	Whenever I lie down, I say, 'When will it be time for me to get up, And the night be over?' For I am full of restlessness Until the morning twilight.	the night be over ← <i>fleeing of the evening</i> , where evening can apply to morning twilight.
Job 7:5	לְבַשׁ בְּשָׂרִי רֶמָה *וּגִישׁ **וְגֹוֹשׁ עֲפָר עוֹרִי רָגַע וַיִּמָּאֵס:	My flesh is clothed in worms and clods of earth; My skin breaks up and wastes away.	clods ← a clod. The <i>ketiv</i> can be regarded as a variant form of the <i>qere</i> . A <i>yod / vav</i> issue. <hr/> earth ← dust.
Job 7:6	יָמֵי קָלוּ מִנִּי־אָרֶג וַיִּכְלוּ בְּאָפֶס תִּקְוָה:	My days pass more swiftly than a weaver's shuttle, And they are spent without any hope.	
Job 7:7	זָכֵר כִּי־רוּחַ חַיִּי לֹא־תָשׁוּב עֵינַי לְרֵאוֹת טוֹב:	Remember that my life is but wind; My eye shall not see goodness again.	
Job 7:8	לֹא־תִשׁוּרְנִי עֵין רֹאֵי עֵינֶיךָ בִּי וְאֵינֶנִּי:	The eye of him who sees me will behold me no more, But your eyes will be on me, Though I will be no more.	your: AV, [CB] capitalize (<i>Thine</i>); we agree with the reference to God, but we do not capitalize pronouns. See our Introduction.
Job 7:9	כָּלָה עָנָן וַיִּלָּךְ כִּן יוֹרֵד שָׂאוֹל לֹא יַעֲלֶה:	As the cloud dissipates and vanishes, So he who goes down to the grave Does not ascend again.	dissipates ← is consumed. <hr/> vanishes ← goes.
Job 7:10	לֹא־יָשׁוּב עוֹד לְבֵיתוֹ וְלֹא־יִכְרַנּוּ עוֹד מְקוֹמוֹ:	He does not return again to his house, And his home place will not welcome him again.	welcome ← recognize, care for.
Job 7:11	גַּם־אֲנִי לֹא אֶחְשָׁד פִּי אֲדַבְּרָה בְּצַר רוּחִי אֲשִׁיחָה בְּמַר נַפְשִׁי:	But I too will not hold back my mouth, I will speak in the distress of my spirit; I will lament in the bitterness of my feelings.	feelings ← soul.
Job 7:12	הֲיִם־אֲנִי אִם־תַּנּוּן כִּי־תִשָּׂא עָלַי מִשְׁמֵר:	Am I the sea, or a sea- monster, So that you should set a watch over me?	
Job 7:13	כִּי־אָמַרְתִּי תִנְחַמְנִי עַרְשִׁי יִשָּׂא בְשִׁיחִי מִשְׁכָּבִי:	For I have said, 'My bed will comfort me; My couch will ease my complaint',	
Job 7:14	וַחֲתַתְנִי בַחֲלֻמוֹת וּמַחֲזִינוֹת תִּבְעַתְנִי:	But you terrify me in dreams And frighten me with visions.	
Job 7:15	וּתְבַחַר מִחַנֵּק נַפְשִׁי מוֹת מִעֲצָמוֹתַי:	My being would prefer suffocation; It would prefer death to my intact body.	being ← soul. <hr/> body: or bones.

Job 7:16	מֵאֲסֹתַי לֹא-לְעֹלָם אֶחְיֶה חֲדָל מִמֶּנִּי כִּי-הֵבֵל יָמַי:	I reject <i>life</i> ; I will not <u>live on</u> . Leave me, For my days <u>are pointless</u> .	live on ← <i>live for the age</i> . <hr/> pointless ← <i>vanity; a vapour</i> .
Job 7:17	מִה-אֲנוֹשׁ כִּי תַגְדִּלְנוּ וְכִי-תִשֵּׂית אֵלָיו לְבָבְךָ:	What <i>is</i> man, That you should make him great? – Or that you should set your heart on him?	
Job 7:18	וּתְפַקְדְּנוּ לְבִקְרִים לְרֻגְעִים תִּבְחַנְנוּ:	But you visit him <u>every</u> <u>morning</u> And test him <u>every moment</u> .	every morning ... every moment ← <i>at mornings ... at moments</i> .
Job 7:19	כַּמָּה לֹא-תִשְׁעָה מִמֶּנִּי לֹא-תִרְפְּנִי עַד-בְּלִעֵי רִקִּי:	How long will you <u>ignore</u> <u>me</u> And <u>persist with</u> me Until I swallow my spittle?	ignore me ← <i>not regard (with</i> <i>favour) from me</i> . <hr/> persist with ← <i>not desist from</i> .
Job 7:20	חָטָאתִי מָה אֶפְעֵל לָךְ נֹצֵר הָאָדָם לְמָה שִׁמַּתְנִי לְמַפְגֵּעַ לָךְ וְאַהִיָּה עָלַי לְמִשְׁאָ:	I have sinned – What <i>can</i> I do to you, O guardian of man? Why have you made me an object of confrontation with you, So that I am a burden to {P: you} [M: myself]?	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= עָלַי. AV differs.
Job 7:21	וּמָה לֹא-תִשָּׂא פִשְׁעִי וְתִעַבֵּיר אֶת-עֲוֹנֵי כִּי-עַתָּה לְעַפְרָא אֲשַׁכַּב וְשִׁחַרְתַּנִּי וְאִינְנִי: פ	And why do you not pardon my transgression And forgive my iniquity? For now I shall lie down on the dust, And you will seek me diligently, But I <i>will not be there</i> .”	
Job 8:1	וַיַּעַן בִּלְדָד הַשׁוּחִי וַיֹּאמֶר:	Then Bildad the Shuhite <u>began to</u> <u>speak</u> and said,	began to speak: see Job 3:2.
Job 8:2	עַד-אֵן תִּמְלֹל-אֱלֹהִים וְרוּחַ כְּבִיר אִמְרֵי-פִיךָ:	“How long will you declaim these <i>things</i> ? And the words of your mouth <i>are</i> a great wind.	
Job 8:3	הֲאֵל יַעֲוֶת מִשְׁפָּט וְאִם-שִׁדִּי יַעֲוֶת-צְדָקָה:	Does GOD <u>pervert</u> justice? Or does the ALMIGHTY <u>pervert</u> righteousness?	pervert ... pervert: otiose, but see Gen 12:5.
Job 8:4	אִם-בְּנֵיךָ חָטְאוּ-לוֹ וַיִּשְׁלַחֵם בְּיַד-פְּשָׁעֵם:	<i>What</i> if your sons sinned against him, And he has <u>cast them out</u> for their transgressions?	cast them out: perhaps standing for <i>delivered them (to death)</i> . <hr/> for ← <i>by the hand of</i> .
Job 8:5	אִם-אַתָּה תִּשְׁחַר אֶל-אֱלֹהִים וְאֶל-שִׁדִּי תִתְחַנֵּן:	If you would seek GOD diligently, And make supplication to the ALMIGHTY,	
Job 8:6	אִם-זָךְ וַיִּשֶׁר אַתָּה כִּי-עַתָּה יַעִיר עָלֶיךָ וְשָׁלֵם נֹת צְדָקָה:	If you <i>were</i> pure and upright, Then he would now bestir <i>himself</i> for you And keep <u>your righteous</u> <u>dwelling place</u> safe.	your righteous dwelling place ← <i>the dwelling place of your</i> <i>righteousness</i> , a Hebraic genitive.

Job 8:7	וְהָיָה רֵאשִׁיתְךָ מְצַעֵר וְאַחֲרֵיתְךָ יִשְׁגָּה מְאֹד:	And <i>however much</i> your beginning may have been a small matter, Yet your final situation would become very great.	
Job 8:8	כִּי־שָׁאַל־נָא לְדֹר רִישׁוֹן וְכוּנִין לְחַקֵּר אֲבוֹתָם:	For inquire, I pray you, of a <u>former</u> generation, And establish <i>it</i> by investigation of their fathers.	former ← <i>first</i> .
Job 8:9	כִּי־תִמּוֹל אֲנַחְנוּ וְלֹא נִדְעַע כִּי צֶל יָמֵינוּ עַל־יֶאֱרָץ:	For we <i>are of yesterday</i> , And we do not know <i>much</i> <i>at all</i> , For our days <i>are just</i> a shadow on the earth.	
Job 8:10	הֲלֹא־הֵם יוֹרוּדָה יֹאמְרוּ לָךְ וּמִלְבָּם יוֹצְאוּ מִלִּים:	Will they not teach you <i>And</i> speak to you And bring out words from their heart?	
Job 8:11	הֲיִגְאָה־גִמְא בְּלֹא בִצָּה יִשְׁגָּה־אָחוּ בְּלִי־מַיִם:	Do papyrus plants grow without a swamp? Does bulrush grow without water?	
Job 8:12	עֲדָנוּ בְּאֵבוּ לֹא יִקְטָף וְלִפְנֵי כָּל־חֲצִיר יִיבֵשׁ:	While it <i>is</i> still in <i>tender</i> <u>greenness</u> , It is not plucked away. But it dries up <u>quicker than</u> <u>any other kind of grass</u> .	greenness ← <i>its greenness</i> . quicker than ← <i>before</i> . any ← <i>every</i> . AV differs in syntactic structure.
Job 8:13	כִּן אֲרַחוֹת כָּל־שֹׁכְחֵי אֵל וְתִקְוַת חַנּוּף תֵּאבֵד:	So <i>are</i> the paths of all <i>who</i> forget GOD, And the hope of the <u>profane</u> comes to nothing.	profane: on a translation as <i>hypocrite</i> , see [AnLx] note at end of p.267.
Job 8:14	אֲשֶׁר־יִקּוֹט כֶּסֶלּוֹ וּבַיִת עֵבֶבֶשׁ מִבֵּטְחוֹ:	Their hope is cut off, And their <i>object of trust</i> <i>turns out to be</i> a spider's <u>cobweb</u> .	cobweb ← <i>house</i> .
Job 8:15	יִשְׁעֵן עַל־בֵּיתוֹ וְלֹא יַעֲמֵד יַחֲזִיק בּוֹ וְלֹא יִקּוּם:	<i>When</i> he leans on his house, It will not stand; He will hold it fast, But it will not stand firm.	
Job 8:16	רֹטֵב הוּא לִפְנֵי־שֶׁמֶשׁ וְעַל גִּנְתּוֹ יִנְקָתוּ תֵּצֵא:	<i>As a tree</i> which <i>is</i> moist in the sun, Whose young shoot sprouts in its garden,	<i>As a tree</i> : we adopt [CB]'s ellipsis for this simile. AV differs, having no ellipsis.
Job 8:17	עַל־גֹּל שָׂרְשָׁיו יִסְבְּכוּ בַּיִת אֲבָנִים יַחֲזֶה:	Whose roots are intertwined at the <u>water-source</u> , <i>Which looks down on</i> a house of stone,	looks down on: i.e. <i>is higher</i> <i>than</i> .
Job 8:18	אִם־יִבְלַעְנוּ מִמְּקוֹמוֹ וְכִחַשׁ בּוֹ לֹא רֵאִיתִיךָ:	If <i>anyone</i> <u>uproots</u> it from its place, The <i>place</i> will disown the <i>tree</i> , and say, 'I do not <u>care for</u> you.'	uproots ← <i>swallows</i> . care for ← <i>see</i> , but also <i>provide</i> , <i>care for</i> .

Job 8:19	הֲזֶה־הוּא מְשׁוֹשׂ דְרָכּוֹ וּמַעְפָּר אַחַר יִצְמַחוּ:	Behold, that <i>would be the end of its joyful course</i> , And other <i>plants</i> would grow from <i>its soil</i> .	its joyful course ← <i>the joy of its course</i> , a reverse Hebraic genitive. <hr/> soil ← <i>dust</i> .
Job 8:20	הֲזֶה־אֵל לֹא יִמְאַסְתֶּם וְלֹא־יַחֲזִיק בְּיַד־מְרַעִים:	Behold, GOD does not reject those of integrity, And he does not hold the hand of evildoers.	
Job 8:21	עַד־יִמְלֵא שְׂחֹק פִּיךָ וּשְׂפָתֶיךָ תְרוּעָה:	<i>If you would seek GOD diligently</i> , <i>GOD would not rest</i> Until he fills your mouth with laughter, And your lips with a shout for joy.	<i>If you would seek GOD diligently</i> : from Job 8:5. AV differs, having no ellipsis. <hr/> <i>GOD would not rest</i> : inferred from Job 8:6.
Job 8:22	שִׁנְאֵיךָ יִלְבְּשׁוּ־בִשְׂת וְאֹהֶל רְשָׁעִים אֵינְנּוּ: פ	Those who hate you would be clothed <i>in shame</i> , And the tent of the wicked would no longer <i>exist</i> .”	
Job 9:1	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	Then Job replied and said,	
Job 9:2	אֲמַנֶּם יִדְעֵתִי כִי־כֵן וּמִה־יִצְדַּק אֲנֹשׁ עִם־אֵל:	“Indeed I know <i>it is so</i> , But how <i>can</i> a man be just with GOD?”	but: adversative use of the <i>vav</i> .
Job 9:3	אִם־יִחַפֵּץ לָרִיב עִמּוֹ לֹא־יַעֲנֶנּוּ אֶחָת מִנִּי־אֲלֹף:	If he were to be pleased to contend with him, <i>The man could not answer one question out of a thousand</i> .	the <i>man</i> ← <i>he</i> .
Job 9:4	חֲכָם לֵבָב וְאַמִּיץ כֹּחַ מִי־הִקְשָׁה אֵלָיו וַיִּשְׁלַם:	Who, <i>however</i> wise of heart and mighty in strength, <i>Ever hardened himself</i> against him And <i>came off well</i> ?	came off well ← <i>and is at peace</i> .
Job 9:5	הַמַּעֲתִיק הָרִים וְלֹא יִדְעוּ אֲשֶׁר הִפְכֶם בְּאַפּוֹ:	He removes mountains, But they are unaware <i>of it</i> , And he overturns them in his anger.	
Job 9:6	הַמְרַגִּיז אֶרֶץ מִמְקוֹמָהּ וְעַמּוּדֶיהָ יִתְפַּלְצוּן:	He shakes the earth out of its place, So that its pillars tremble.	
Job 9:7	הָאֵמֶר לַחֲרָס וְלֹא יִזְרַח וּבָעַד כּוֹכְבִים יַחֲתֶם:	He commands the sun And it does not rise, And he sets a seal around the stars.	
Job 9:8	נִטָּה שָׁמַיִם לְבָדּוֹ וְדוֹרֵךְ עַל־בְּמֹתֵי יָם:	He stretches out the heavens on his own, And he treads on the heights of the sea.	
Job 9:9	עָשָׂה־עֹשׂ כְּסִיל וְכִימָה וְחַדְרֵי תַּמָּן:	He made the <i>Great Bear and Orion</i> , And the Pleiades and the <i>constellations</i> of the south.	Great Bear: or <i>Arcturus</i> , which was perhaps included in the constellation. <hr/> constellations ← <i>chambers</i> .

Job 9:10	עֲשֵׂה גְדֹלוֹת עַד־אֵין חֶקֶר וּנְפִלְאוֹת עַד־אֵין מִסְפָּר:	He performs great <i>deeds</i> <i>Which</i> are beyond searching out, And wonders <i>which are</i> without number.	which <i>are</i> ← <i>up to</i> .
Job 9:11	הֲזוֹ יַעֲבֹר עָלַי וְלֹא אֶרְאֶה וַיַּחֲלֶף וְלֹא־אֲבִין לוֹ:	Behold, he passes me by, But I do not see <i>him</i> . He goes past, But I do not perceive him.	
Job 9:12	הֲזוֹ יַחֲתֹף מִי יִשְׁבְּנוּ מִי־אִמֵּר אֵלָיו מִה־תַּעֲשֶׂה:	Behold, <i>when</i> he seizes <i>something</i> , Who <i>can</i> make him return <i>it</i> ? Who <i>can</i> say to him, 'What are you doing?'	
Job 9:13	אֵלֹהִים לֹא־יִשְׁבֵּיב אָפוֹ *תַּחֲתוֹ **תַּחֲתָיו שָׁחֲחוּ עֲזָרֵי רֹהֵב:	If G O D does not avert his anger, Minions of pride <i>must</i> stoop <u>before him</u> .	before him ← <i>under him</i> . The <i>ketiv</i> is a variant form of the <i>qeré</i> .
Job 9:14	אֵף כִּי־אֲנִי אֶעֱנֶנּוּ אֲבַחֲרָה דְּבָרֵי עֲמוֹ:	How much less <i>can</i> I answer him? <i>How could</i> I choose my words <i>in dispute</i> with him?	
Job 9:15	אֲשֶׁר אִם־צַדִּיקְתִּי לֹא אֶעֱנֶה לְמִשְׁפָּטֵי אֶתְחַנֵּן:	– When <i>even</i> if I were just, I would not answer; I would make my supplication to my judge.	
Job 9:16	אִם־קָרָאתִי וַיַּעֲנֵנִי לֹא־אֶאֱמִין כִּי־יִאֲזִין קוֹלִי:	<i>Even</i> if I called him, and he answered me, I would not believe that he had heard my voice.	
Job 9:17	אֲשֶׁר־בְּשֹׁעֲרָה יִשׁוּפְנֵי וְהִרְבָּה פָּצְעֵי חַנָּם:	He <i>could</i> crush me with a storm And multiply my wounds without a cause.	
Job 9:18	לֹא־יִתְנַנֵּי הַשֵּׁב רוּחִי כִּי יִשְׂבְּעֵנִי מִמְרָרִים:	He would not allow me to recover my <u>breath</u> , For he would <u>fill</u> me <i>with</i> bitter things.	breath: or <i>spirit</i> . <hr/> fill ← <i>satiate</i> .
Job 9:19	אִם־לְכַח אֶמְיֵץ הַנְּהָה וְאִם־לְמִשְׁפָּט מִי יוֹעִידֵנִי:	If <i>it is a matter of</i> strength, Behold, <i>he is</i> mighty. And if of justice, Who will appoint me <i>a</i> <i>hearing</i> ?	
Job 9:20	אִם־אֶצְדֵּק פִּי יִרְשִׁיעֵנִי תַּם־אֲנִי וַיַּעֲקֹשֵׁנִי:	If <i>I were to say</i> , 'I am justified', My mouth would be condemning me. <i>If I were to say</i> , 'I have integrity', It would convict me of perverseness.	

Job 9:21	תָּסֵאֲנִי לֹא־אֲדַע נִפְשִׁי אִמָּאֵס חַיִּי:	If I were to say, 'I have integrity', I would not recognize myself; I would loathe my life.	myself ← my soul.
Job 9:22	אֶחָת הִיא עַל־כֵּן אִמְרָתִי תָם וְרָשָׁע הוּא מְכַלָּה:	It is <i>all</i> the same. That is why I <u>claim</u> , 'He makes an end of the integrous and wicked alike.'	the same ← one (thing). claim ← say.
Job 9:23	אִם־שׁוֹט יִמִּית פְּתָאֵם לְמִסַּת נִקְיִים יִלְעָג:	If a scourge suddenly kills, It <u>makes a mockery</u> of the trial of the innocent.	it makes a mockery: AV differs (he will laugh), also possible.
Job 9:24	אָרָץ נִתְּנָה בְיַד־רָשָׁע פְּנֵי־שֹׁפְטֵיהָ יִכְסֶה אִם־לֹא אִפּוּא מִי־הוּא:	The earth has been delivered into the hand of the wicked one; He has put a veil over the faces of its judges. If it is not so, Who, <u>then</u> , is he who is responsible?"	put a veil over ← covered. then: AV differs (where), apparently reading אִפּוּהָ, not אִפּוּא.
Job 9:25	וַיְמִי קָלוּ מִנִּירָץ בָּרָחוּ לֹא־רָאוּ טוֹבָה:	"Now my days pass more swiftly than a runner. They <u>fly past</u> ; They do not see goodness.	Job addresses G O D here (or perhaps at verse 27). fly past ← flee, as in classical Latin (tempus fugit).
Job 9:26	חָלְפוּ עִם־אֲנִיּוֹת אָבָה כְּנֹשֶׁר יִטּוֹשׁ עָלֵי־אֶכְל:	They pass with <i>the speed of</i> papyrus boats, As an eagle swoops after prey.	papyrus boats: so light and fast. prey ← food.
Job 9:27	אִם־אֲמַר אֶשְׁכַּח שִׁיחִי אֶעֱזֹבָה פָּנַי וְאִבְלִיגָה:	If I were to say, 'I will forget my complaint; I will <u>ignore my situation</u> And be cheerful',	ignore my situation ← leave my face.
Job 9:28	יִגְרָתִי כָל־עֲצַבְתִּי יִדְעָתִי כִּי־לֹא תִנְקֶנִּי:	I would be fearful <i>with</i> all my sorrows; I would know That you <i>still</i> wouldn't pronounce me innocent.	
Job 9:29	אֲנִכִּי אֲרָשָׁע לְמַה־זֶּה הַבֶּל אִיגַע:	Let me be <i>considered</i> wicked. Why, then, do I <i>go on</i> struggling in vain?	
Job 9:30	אִם־הִתְרַחַצְתִּי *בְּמוֹ־**בְּמִי־שֶׁלֶג וְהִזְכּוֹתִי בְּבָר כַּפִּי:	If I were to wash myself {K: in snow} [Q: in snow-water] And purify my hands with soap,	
Job 9:31	אִזּוּ בְּשַׁחַת תִּטְבְּלֵנִי וְתַעֲבוּנִי שְׁלֵמוֹתִי:	Then you would still plunge me into the pit, And <i>even</i> my garments would abhor me."	

Job 9:32	כִּי־לֹא־אִישׁ כְּמִנִּי אֶעֱנֶנּוּ נְבוֹא יַחְדּוֹ בַּמִּשְׁפָּט:	“For <i>he is</i> not a man like me, That I should <i>be able</i> to answer him, <i>and say</i> , ‘Let us go together to the <i>court of justice.</i> ’	Job speaks to his friends.
Job 9:33	לֹא יִשְׁבִּינֵנוּ מוֹכִיחַ יֵשֶׁת יָדוֹ עַל־שְׁנֵינוּ:	There is no <u>arbitrator</u> between us, <i>Who could</i> put his hand on us both.	arbitrator ← <i>reprover</i> , but here in a mediatorial role. AV's <i>daysman</i> .
Job 9:34	יִסַּר מֵעַלַי שְׁבָטוֹ וְאַמָּתוֹ אֶל־תִּבְעַתְנִי:	Let him take away his rod from me, And let him not frighten me with his terror.	
Job 9:35	אֲדַבְרָה וְלֹא אִירָאֶנּוּ כִּי לֹא־כֵן אֶנְכִי עִמָּדַי:	<i>Then</i> I would speak and not fear him, But <i>it is</i> not so <i>for me in my</i> <u>situation</u> .	in my situation ← <i>with me</i> .
Job 10:1	נִקְטָה נַפְשִׁי בְּחַיִּי אֶעְזֹבָה עָלַי שִׁיחִי אֲדַבְרָה בְּמַר נַפְשִׁי:	My <u>being</u> is weary of my life. I will <u>consign</u> my complaint to myself. I will speak in the bitterness of my <u>feelings</u> .	being ... feelings ← <i>soul ... soul</i> . consign ← <i>abandon</i> .
Job 10:2	אֲמַר אֶל־אֱלֹהִים אֶל־תְּרִשְׁעֵנִי הֲוֹדִיעֵנִי עַל מַה־תְּרִיבְנִי:	I will say to G O D, ‘Do not condemn me. Tell me what you are contending with me about.	
Job 10:3	הֲטוֹב לְךָ כִּי־תַעֲשֶׂק כִּי־תִמְאֵס יְגִיעַ כַּפֶּיךָ וְעַל־עֲצַת רְשָׁעִים הוֹפֵתָ:	<i>Is it</i> good in your <i>sight</i> that you should oppress? – That you should reject the work of your hands? – And <i>that</i> you should shine on the counsel of the wicked?	
Job 10:4	הֲעֵינֶי בְּשַׂר לָךְ אִם־כְּרֵאוֹת אֶנְוֶשׁ תִּרְאָה:	<i>Have you got</i> eyes of flesh? Do you see as man sees?	
Job 10:5	הֲכִימֵי אֶנְוֶשׁ יְמֵיךָ אִם־שָׁנוֹתֶיךָ כִּימֵי גֹבֵר:	<i>Are</i> your days like the days of mankind? <i>Are</i> your years like the days of a man,	
Job 10:6	כִּי־תִבְקֹשׁ לְעוֹנֵי וְלַחַטָּאתַי תִּדְרוֹשׁ:	When you seek my iniquity And search for my sin?	
Job 10:7	עַל־דַּעְתְּךָ כִּי־לֹא אֶרְשָׁע וְאֵין מִיִּדְךָ מַצִּיל:	You <u>know</u> that I do not act wickedly, But <i>there is</i> no-one to deliver <i>me</i> out of your hand.	you know ← <i>(it is) according to</i> <i>your knowledge</i> .
Job 10:8	יָדֶיךָ עֲצַבּוּנִי וַיַּעֲשׂוּנִי יַחַד סָבִיב וְתִבְלַעַנִּי:	Your hands took pains to fashion me, Yet all around, you swallow me up.	

Job 10:9	זְכַרְנָא כִּי־כִחַמְר עָשִׂיתָנִי וְאֶל־עָפָר תְּשִׁיבֵנִי:	Remember, I pray, that you fashioned me as <i>with</i> clay, And <i>that</i> you will return me to the dust.	
Job 10:10	הֲלֹא כַחֲלָב תִּתִּיכֵנִי וְכַגְבָּנָה תִּקְפִּיאֵנִי:	Did you not pour me out like milk And solidify me like cheese?	
Job 10:11	עוֹר וּבָשָׂר תִּלְבִּישָׁנִי וּבַעֲצָמוֹת וְגִידִים תִּסְכְּכֵנִי:	You clothed me <i>in</i> skin and flesh And wove me together with bones and sinews.	
Job 10:12	חַיִּים וַחֲסֵד עָשִׂיתָ עִמָּדִי וְפִקְדָתְךָ שְׁמֵרָה רוּחִי:	You have granted me life and <i>shown me</i> kindness, And your watchfulness has guarded my spirit,	
Job 10:13	וְאֵלֶּה צִפְנִיתָ בְּלִבְבְּךָ יְדֹעֵתִי כִּי־זֹאת עִמָּדְךָ:	Yet you have hidden these <i>things</i> in your heart. I know that this <i>was your intention</i> .	your intention ← <i>with you</i> .
Job 10:14	אִם־חָטָאתִי וְשָׁמַרְתָּנִי וּמַעֲוֹנִי לֹא תִנְקֵנִי:	If I were to sin, You would <u>observe</u> me, And you would not acquit me from my iniquity.	observe: a similar meaning in Job 13:27, but the usual meaning is <i>guard</i> .
Job 10:15	אִם־רָשַׁעְתִּי אֵלַי לִי וְצַדִּיקָתִי לֹא־אֶשָּׂא רֹאשִׁי שְׁבַע קָלוֹן וּרְאֵה עֵינָי:	If I have acted wickedly, Woe <i>is</i> me. If I have been righteous, I will not lift my head. <i>I am</i> full of ingloriousness; <u>Just</u> look at my affliction.	just: wider use of the <i>vav</i> .
Job 10:16	וַיִּגָּאֵה כַּשַּׁחַל תִּצּוֹדֵנִי וְתִשָּׁב תִּתְפַּלֵּא־בִּי:	For it is increasing; You hunt me like a fierce lion And again use wondrous powers against me.	
Job 10:17	תְּחַדֵּשׁ עֵדֶיךָ נִגְדִי וְתִרְבַּ בְּעֵשֶׂד עִמָּדִי חֲלִיפּוֹת וְצַבָּא עִמָּי:	You renew your testimonies against me And increase your anger with me. And a <u>succession of forces is against me</u> .	a succession of forces <i>is</i> against me ← <i>changes and an army (is) with me</i> .
Job 10:18	וְלָמָּה מָרַחַם הֵצֵאתָנִי אֲגֹוע וְעֵינַי לֹא־תִרְאֵנִי:	And why did you bring me out of the womb? I <i>could</i> have expired, And no eye would have seen me.	
Job 10:19	כִּאֲשֶׁר לֹא־הָיִיתִי אֶהְיֶה מִבֶּטֶן לְקִבְרִי אוּבֹל:	I would be as though I had not <u>existed</u> ; I would have been led from the womb to the grave.'	existed ← <i>been</i> .

Job 10:20	הֲלֹא־מְעַט יָמַי *יִחַדֵּל *וְיַחַדֵּל *יִשִּׁית *וְיִשִּׁית מִמְּנִי וְאֲבִלְיָגָה מִמְּעַט:	Are not my days few? {K: <i>If only</i> he would desist} [Q: Desist, then,] and turn away from me, {K: Then I would be} [Q: And let me be] a little more cheerful	The <i>ketiv</i> / <i>qere</i> issues are <i>yod</i> / <i>vav</i> issues. There is no textual variation in the third line, but the English needs to be adapted according to the preceding textual variation. <hr/> <hr/> Job addresses his friends directly again.
Job 10:21	בְּטָרִם אֲלֵךְ וְלֹא אָשׁוּב אֶל־אָרֶץ חַשְׁדָּה וְצִלְמוֹת:	Before I go (and do not return) To the land of darkness and the shadow of death	
Job 10:22	אָרֶץ עֵיפֹתָהּ כְּמוֹ אֶפֶל צִלְמוֹת וְלֹא סִדְרִים וְתַפְעַע כְּמוֹ־אֶפֶל: פ	– A land of weariness like deep darkness, And of the shadow of death, Where no order reigns, And where it shines deep darkness.”	shines deep darkness ← <i>shines as darkness.</i>
Job 11:1	וַיַּעַן צִפְרַת הַנַּעֲמָתִי וַיֹּאמֶר:	Then Zophar the Naamathite answered and said,	
Job 11:2	הֲרֵב דְּבָרִים לֹא יֵעָנֶה וְאִם־אִישׁ שְׁפָתָיו יִצְדָּק:	“Shall a profusion of words not be answered? And is a loquacious man <i>necessarily</i> right?	loquacious man ← <i>man of lips.</i>
Job 11:3	בְּדִידֶיךָ מְתִים יַחְרִישׁוּ וְתִלְעַג וְאִין מִכָּלָם:	Will your lies silence men? Or will you mock, With no-one putting <i>you</i> to shame?	
Job 11:4	וְתֹאמַר זָדֶיךָ לִקְחֵי וְזֵכְרִי הֵייתִי בְּעֵינֶיךָ:	For you have said, ‘My doctrine <i>is</i> pure’, And, ‘I have been clean in your eyes.’	
Job 11:5	וְאוּלַּם מִי־יִתֵּן אֱלֹהֵי דְבַר וַיִּפְתַּח שְׁפָתָיו עִמָּךְ:	But <i>if only</i> G O D would speak And open his lips with you	<i>if only</i> ← <i>who will grant.</i>
Job 11:6	וַיְגַדְלֶיךָ תַּעֲלֹמוֹת חֲכָמָה כִּי־כַפְלָיִם לְתוֹשִׁיָהּ וְדַע כִּי־יִשֶׁה לְךָ אֱלֹהֵי מַעֲוֹנֶיךָ:	And tell you the secrets of wisdom, For they double <i>the value</i> of insight. And know that G O D exacts <i>retribution</i> for your iniquity.	they double ← <i>(they are) double to.</i> <hr/> <i>retribution: AV differs (less than ... deserveth).</i>
Job 11:7	הֲחַקֵּר אֱלֹהֵי תִמְצָא אִם עַד־תִּכְלִית שְׁדֵי תִמְצָא:	<i>Can</i> you find G O D with an investigation? Or <i>can</i> you find the ALMIGHTY with <i>complete knowledge</i> ?	with ← <i>up to.</i> <hr/> complete knowledge ← <i>completeness.</i>
Job 11:8	גְּבַהֵי שָׁמַיִם מֵהַתַּפְעַל עֲמֻקָּה מִשְׁאוֹל מֵהַתַּדְעַע:	What <i>can</i> you undertake <i>concerning</i> the heights of heaven? What <i>can</i> you know about <i>what is</i> deeper than the <i>underworld</i> ?	underworld: or <i>grave.</i>

Job 11:9	אַרְבֵּה מֵאַרְץ מִדָּה וְרַחְבָּה מִנְיִים:	Its dimensions <i>are</i> longer than the earth And wider than the sea.	its: referring to <i>wisdom</i> (Job 11:6). <hr/> dimensions ← <i>measurement</i> .
Job 11:10	אִם־יִחְלֶף וְיִסְגֵּר וְיִקְהִיל וְיָמִי יִשְׁיבֵנו:	If he passes by, And confines and gathers <i>people</i> up, Who <i>can</i> make him withdraw it?	passes by: AV differs (<i>cut off</i>).
Job 11:11	כִּי־הוּא יָדַע מִתִּישׁוּא וַיֵּרֵא־אֲנִי וְלֹא יִתְבּוֹנֵן:	For he knows who the vain men <i>are</i> , And he sees <i>their</i> wickedness <u>Although</u> he does not appear attentive.	although: concessive use of the vav. AV differs, as an interrogative, which is also possible.
Job 11:12	וְאִישׁ נְבוֹנ יִלְבֵּב וְעֵיר פָּרָא אָדָם יוֹלֵד:	But a witless man <i>can</i> <u>become wise</u> , For a man is born <i>like</i> a wild ass.	become wise ← <i>hearten himself</i> .
Job 11:13	אִם־אַתָּה הִכִּינֹת לְבָדָךְ וּפְרַשְׁתָּ אֱלֹוֹ בְּפִדָּךְ:	If you prepare your heart, Then you <i>can</i> stretch out your <u>hands</u> to him.	hands ← <i>hand</i> .
Job 11:14	אִם־אֲנִי בִידְךָ הִרְחִיקָהוּ וְאֶל־תִּשְׁכֵּן בְּאֹהֲלֶיךָ עוֹלָה:	If <i>there is</i> vanity in your <u>hands</u> , Remove it, And do not let iniquity dwell in your tents.	hands ← <i>hand</i> .
Job 11:15	כִּי־אֲזִי תִּשָּׂא פְּנֶיךָ מִמּוֹם וְהָיִיתָ מְצָק וְלֹא תִירָא:	For then you will <i>be able to</i> hold your head high <u>spotlessly</u> , And you will <i>be steadfast</i> , And you will not <i>need to</i> fear.	spotlessly ← <i>from spot</i> . <hr/> steadfast ← <i>cast (as a metal)</i> .
Job 11:16	כִּי־אַתָּה עָמַל תִּשְׁכַּח כְּמַיִם עֲבָרוּ תִזְכָּר:	For <i>then</i> you will forget your sorrow And remember it as you do water that passes by.	
Job 11:17	וּמִצָּהֳרַיִם יָקוּם חֹלֵד תִּתְעַפֶּה כְּבֹקֵר תִּהְיֶה:	A time will come <i>brighter</i> than noon. You will <u>soar</u> ; You will be like the morning.	soar: from root עָוַף. AV differs (<i>shine forth</i>), apparently taking the root as יָעַף, itself a metathesis of יָפַע.
Job 11:18	וּבִטַּחְתָּ כִּי־יֵשׁ תִּקְוָה וְחִפְרֹתָ לְבַטַּח תִּשְׁכַּב:	You will trust, For <i>you</i> will have hope, And you will search <i>matters</i> <i>out</i> And rest with confidence.	
Job 11:19	וּרְבַצְתָּ וְאִין מִחְרִיד וְחִלּוֹ פְּנֶיךָ רַבִּים:	And you will lie down With nothing to cause alarm, And many will <u>seek your</u> <u>favour</u> .	seek your favour ← <i>weaken</i> <i>your face</i> . <hr/> Compare this verse with Lev 26:6, Isa 17:2, Mic 4:4, Zeph 3:13, Ezek 34:28.

Job 11:20	וְעֵינֵי רְשָׁעִים תִּכְלֶינָה וּמָנוֹס אֶבֶד מִנְהֶם וְתִקְוֹתָם מִפַּח־נֶפֶשׁ: פ	But the eyes of the wicked will fail, And flight will <u>not</u> be available to them, And their hope <i>will be</i> as a puff of breath.”	not be available to them ← <i>perish from them.</i> <hr/> puff of breath: or <i>expiry of the soul</i> , but here representing a forlorn hope.
Job 12:1	וַיַּעַן אֵיזֹב וַיֹּאמֶר:	Then Job answered and said,	
Job 12:2	אֲמַנִּם כִּי אַתֶּם-עִם וְעַמְכֶם תָּמּוּת חֲכָמָה:	“Truly, you <i>constitute</i> a people. But <i>your</i> wisdom will die with you.	you (2x): plural, likening the three friends to a confederacy.
Job 12:3	גַּם-לִי לֵבָב כְּמוֹכֶם לֹא-נִפְלַ אֲנֹכִי מִכֶּם וְאַת־מִי־אֵין כְּמוֹ-אֵלֶּה:	<i>But</i> I also have <u>intellect</u> like you; I am not <u>inferior</u> to you. And <u>who is</u> not <i>familiar</i> with <u>such things</u> ?	intellect ← <i>a heart</i> , but with wider scope. <hr/> inferior to ← <i>more falling than.</i> <hr/> who <i>is</i> not <i>familiar</i> with <u>such things</u> ← <i>with whom (are) not like these (things present).</i>
Job 12:4	שָׁחַק לְרַעְיָהוּ אֵהְיָה קִרְא לְאֵלוֹהַּ וַיַּעֲנֵהוּ שְׁחֹק צַדִּיק תָּמִים:	I am an <i>object of scorn</i> to <u>my</u> neighbour – One calling to G O D for him to answer him. A just <i>and</i> <i>integrous man is</i> <i>an object of scorn.</i>	my ← <i>his</i> , but provisionally impersonal, like <i>one's</i> , until the main verb fixes the grammatical person.
Job 12:5	לְפִיד בּוֹז לְעִשְׂתּוֹת שְׂאֲנָן נִכּוֹן לְמוֹעֲדֵי רֶגֶל:	A lamp <i>is an object of</i> contempt to the thoughts of him <i>who is</i> at ease, <i>Although</i> it is prepared for <u>those who are liable to</u> <u>stumble.</u>	those <i>who are liable to</i> stumble ← <i>totterers of foot.</i>
Job 12:6	יִשְׁלִי אֶהָלִים לְשֹׁדְדִים וּבִטְחוֹת לְמִרְגִּיזֵי אֵל לְאִשֶׁר הֵבִיא אֱלֹהֵי בִידּוֹ:	The tents of the plunderers are at ease, And those <i>who</i> provoke G O D <i>have</i> confidence In what G O D brings in his hand.	
Job 12:7	וְאוֹלָם שְׂאֵל-נָא בְהֵמוֹת וְתִרְדָּ וְעוֹף הַשָּׁמַיִם וַיְגַדְלֶךָ:	But ask, I pray, the beasts, And <i>each</i> will teach you, And the birds of the sky, And they will inform you.	
Job 12:8	אִו שִׁיחַ לְאָרֶץ וְתִרְדָּ וַיִּסְפְּרוּ לְךָ דְגַי הַיָּם:	Or speak to the earth And it will teach you, And the fish of the sea will recount <i>it</i> to you.	
Job 12:9	מִי לֹא-יָדַע בְּכָל-אֵלֶּה כִּי יְדִי־הוֹה עֲשֵׂתָה זֹאת:	Who does not know by <i>means of</i> all these That the hand of the LORD has done this?	
Job 12:10	אֲשֶׁר בִּידּוֹ נֶפֶשׁ כָּל-חַי וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ:	– In whose hand the <u>existence</u> of every living being <i>is</i> , And the <u>spirit</u> of all human flesh.	existence ← <i>soul.</i> <hr/> spirit: or <i>breath.</i>

Job 12:11	הֲלֹא־אֶזֶן מְלִין תִּבְחַן וְחָדָד אֶכְל יִטְעַם־לּוֹ: :	Does not the ear <u>discern</u> <i>the sense of words</i> , And the palate <u>taste</u> food?	discern ← <i>test</i> . words: in an Aramaic form. taste ← <i>taste for itself</i> . Compare the Greek middle voice in γεύομαι.
Job 12:12	בִּישִׁישִׁים חֲכָמָה וְאָרְךָ יָמִים תְּבוּנָה: :	In the elderly <i>is</i> wisdom, And <i>in</i> <u>great age</u> <i>is</i> understanding.	great age ← <i>length of days</i> .
Job 12:13	עִמּוֹ חֲכָמָה וְגִבּוֹרָה לֹא עֵצָה וְתְבוּנָה: :	With him <i>there is</i> wisdom and mastery; He <i>has</i> counsel and understanding.	
Job 12:14	הֲן יִהְרוּס וְלֹא יִבְנֶה יִסְגֵּר עַל־אִישׁ וְלֹא יִפְתָּח: :	Behold, he demolishes <i>a building</i> So <i>that</i> it <i>cannot</i> be built up. He shuts off a way to a man, And it cannot be opened again.	Rev 3:7. so that: purposive use of the vav.
Job 12:15	הֲן יַעֲצֵר בַּמַּיִם וַיִּבְשׁוּ וַיִּשְׁלַחֵם וַיַּהֲפֹכוּ אֶרֶץ: :	Behold, he shuts off water, And it dries up, And when he sends it <i>again</i> , It overturns the earth.	
Job 12:16	עִמּוֹ עֹז וְתוּשִׁיָּה לֹא שִׁגָּג וּמִשְׁגָּה: :	He <i>has</i> strength and insight; He <i>has</i> <i>dominion</i> over him <i>who</i> goes astray And him <i>who</i> leads astray.	he has ← <i>with him (is)</i> .
Job 12:17	מוֹלִידֵי יוֹעֲצִים שׁוֹלֵל וְשִׁפְטִים יְהוֹלֵל: :	He leads counsellors stripped of <i>honour</i> , And he makes a fool of judges.	
Job 12:18	מוֹסֵר מַלְכִּים פֶּתַח וַיֹּאסֵר אֲזוֹר בְּמַתְנֵיהֶם: :	He <i>dissolves</i> the <i>punishment inflicted by kings</i> , And he binds a girdle around their waist.	dissolves the punishment inflicted by kings: AV differs (<i>looseth the bond of kings</i>). MT= <i>looses the chastisement of kings</i> , which would often involve <i>bonds</i> , which is what the consonantal ↵
Job 12:19	מוֹלִידֵי כֹהֲנִים שׁוֹלֵל וְאַתְנִים יִסְלֵף: :	He leads priests stripped of <i>office</i> , And he overthrows the mighty.	↳ text would more naturally be taken as (מוֹסֵר, root אוֹסֵר). A subjective genitive (the kings chastise / bind others).
Job 12:20	מִסִּיר שִׁפָּה לְנֹאמָנִים וְטַעַם זְקֵנִים יִקַּח: :	He removes the <u>eloquence</u> of the confident <i>orator</i> , And he deposes the discernment of the elders.	eloquence ← <i>lip</i> .
Job 12:21	שׁוֹפֵךְ בּוֹז עַל־גְּדִיבִים וּמְזִיחַ אֶפִּיקִים רַפָּה: :	He pours contempt on dignitaries, And he loosens the girdle of the mighty.	
Job 12:22	מְגַלֶּה עֲמֻקּוֹת מִגִּיחֶשֶׁד וַיִּצָּא לְאֹר צִלְמוֹת: :	He uncovers deep <i>things</i> from darkness, And he brings the shadow of death into the light.	

Job 12:23	מְשַׁגֵּי'א לְגוֹיִם וַיֹּאבְדֵם שִׁטָּח לְגוֹיִם וַיִּנְחָם:	He makes nations great Then brings them to ruin; He lets nations expand Then leads them <i>back</i> .	
Job 12:24	מִסִּיר לֵב רֵאשֵׁי עַם־הָאָרֶץ וַיִּתְעַם בְּתֵהוּ לֹא־דֶרֶךְ:	He removes <u>reason</u> <i>from</i> the chiefs of the <i>various</i> peoples of the earth And causes them to wander in desolation, <i>Where there is no</i> thoroughfare.	reason ← <i>heart</i> . chiefs ← <i>heads</i> .
Job 12:25	יִמְשְׁשׁוּ־חֹשֶׁךְ וּלֹא־אֹר וַיִּתְעַם כְּשִׁכּוֹר:	They grope <i>in</i> the dark, <u>Where there is</u> no light, And he causes them to wander Like a drunkard.	where: wider use of the <i>vav</i> . Compare the verse to Isa 19:14.
Job 13:1	הֲוֵי־כָל רְאִיתָה עֵינַי שְׁמָעָה אֲזַנִּי וַתִּבֶן לָהּ:	Behold, my eye has seen everything; My ear has heard <i>it</i> And understood it.	
Job 13:2	כִּדְעַתְכֶם יִדְעַתִּי גַם־אֲנִי לֹא־נִפְל אֲנֹכִי מִכֶּם:	What <u>you</u> know, I know too. I am not <u>inferior</u> to <u>you</u> .	you (2x): still plural, as in Job 12:2. inferior: see Job 12:3.
Job 13:3	אוֹלָם אֲנִי אֶל־שִׁדֵי אֲדַבֵּר וְהוֹכַח אֶל־אֵל אֶחְפֹּץ:	But I would <i>like to</i> speak to the ALMIGHTY, And I desire to reason with GOD.	
Job 13:4	וְאוֹלָם אַתֶּם טְפִלֵי־שָׂקֶר רְפָאֵי אֵלִל כְּלִבְכֶם:	But you are fabricators of falsehood; You are all physicians of no value.	
Job 13:5	מִי־יִתֵּן הַחֲרֵשׁ תַּחֲרִישׁוֹן וַתְּהִי לָכֶם לְחִכְמָה:	If <u>only</u> you would <u>altogether</u> <u>keep silence</u> ; For it would be wisdom to you.	if only ← <i>who will give</i> . altogether keep silence: infinitive absolute.
Job 13:6	שְׁמַע־נָא תוֹכַחְתִּי וְרִבּוֹת שִׁפְתֵי הַקְּשִׁיבוּ:	Hear, I pray, my reasoning, And hearken to the contentions of my lips.	
Job 13:7	הֲלֹא־ל תִּדְבְּרוּ עוֹלָה וְלֹ תִּדְבְּרוּ רְמִיָּה:	Will you speak <u>iniquitously</u> to GOD ? And speak <u>deceitfully</u> to him?	iniquitously ... deceitfully ← <i>iniquity ... deceit</i> .
Job 13:8	הֲפָנִיו תִּשְׂאוֹן אִם־לֹא־ל תִּרְבּוֹן:	Will you show partiality with him? Or contend with GOD?	
Job 13:9	הֲטוֹב כִּי־יִחְקֹר אֶתְכֶם אִם־כִּהְתֵּל בְּאָזְנוֹשׁ תִּהְתְּלוּ בּוֹ:	<i>Is it</i> right that he should investigate you? Or will you mock him as <i>one</i> mocks a man?	
Job 13:10	הוֹכַח יוֹכִיחַ אֶתְכֶם אִם־בְּסֵתֶר פְּנִים תִּשְׂאוֹן:	He will <u>certainly</u> reprove you If you secretly show partiality.	he will certainly reprove: infinitive absolute.

Job 13:11	הֲלֹא שְׂאֵתוֹ תִּבְעַת אֶתְכֶם וּפְחָדוֹ יִפֹּל עֲלֵיכֶם:	Will not his exalted position alarm you And his fear fall upon you?	his fear: an objective genitive (fearing him).
Job 13:12	זְכָרְיִיכֶם מִשְׁלֵי־אֶפֶר לְגִבֵי־חֹמֶר גְּבִיבִים:	Your weighty sayings are proverbs of ashes; Your defences are defences of clay.	weighty sayings ← <i>memorials</i> . defences (2x): AV differs (bodies).
Job 13:13	הֲחַרִּישׁוּ מִמֶּנִּי וְאִדְבַּרְהָ־אֲנִי וַיַּעֲבֹר עָלַי מָה:	Stop talking to me, And I will speak. Then let come what may Come on me.	stop talking to me ← <i>be silent</i> from me.
Job 13:14	עַל־מָה אֲשָׂא בְּשָׂרִי בְּשֵׁנִי וְנַפְשִׁי אֲשִׂים בְּכַפָּי:	Why do I take my flesh in my teeth And put my life in my hands?	take my flesh in my teeth: an English idiom is <i>run the</i> <i>gauntlet</i> . life ← <i>soul</i> . hands ← <i>hand</i> .
Job 13:15	הֲזוֹ יִקְטְלֵנִי * לֹא ** לֹוֹ אֵיחָל אֲדַדְרָכִי אֶל־פָּנָיו אוֹכִיחַ:	{K: Look, I do not expect him to kill me} [Q: Even if he kills me, I will put my hope in him], But I will contend for my ways before him.	On the <i>ketiv</i> , see Ex 21:8, but here the <i>ketiv</i> makes sense. AV differs, reading the <i>qere</i> .
Job 13:16	גַּם־הוּא־לִי לִישׁוּעָה בִּי־לֹא לְפָנָיו חֲנֹף יָבוֹא:	He is also my salvation, For no profane person can come into his presence.	profane: see Job 8:13.
Job 13:17	שְׁמַעוּ שְׁמוֹעַ מִלְּתִי וְאַחֲוֹתַי בְּאָזְנֵיכֶם:	Hear my words attentively, And heed my arguments in your ears.	hear ... attentively: infinitive absolute. words ... arguments ← <i>word ...</i> <i>argument</i> .
Job 13:18	הִנֵּה־נָא עָרַכְתִּי מִשְׁפָּט יִדְעֹתִי כִּי־אֲנִי אֶצְדָּק:	Look, I pray, I have set out my case; I know I shall be justified.”	case ← <i>judgment</i> .
Job 13:19	מִי־הוּא יִרְיֵב עִמָּדִי בִּי־עֵתָהּ אֲחַרִּישׁ וְאֶגָּוֶעַ:	“Who is it who would contend with me? For if I now keep silence, I will expire.	Job addresses GOD.
Job 13:20	אֲדַדְשִׁתִּים אֶל־תַּעַשׂ עִמָּדִי אֲזוֹ מִפְּנֵיךָ לֹא אֶסְתָּר:	But avoid doing two things to me, Then I need not be hidden from your presence.	to me ← <i>with me</i> .
Job 13:21	כַּפְּדֵךָ מֵעָלַי הֲרַחֵק וְאַמְתֵּךָ אֶל־תִּבְעַתְנִי:	Remove your hand from me, And do not alarm me with your foreboding.	do not alarm me with your foreboding: or do not let your foreboding alarm me. AV differs, reading the alternative. foreboding ← <i>dread</i> .
Job 13:22	וּקְרָא וְאֲנִי אֶעֱנֶה אוֹ־אֲדַבֵּר וְהִשִּׁיבֵנִי:	Then call, and I will answer, Or I will speak, and you can answer me.	
Job 13:23	כַּמָּה לִי עֲוֹנוֹת וְחַטָּאוֹת פִּשְׁעֵי וְחַטָּאתִי הַדִּיעֵנִי:	How many iniquities and sins have I committed? Make my transgression and my sin known to me.	

Job 13:24	לָמָּה־פָּנִיָּךְ תִּסְתֵּיר וְתִחְשְׁבֵנִי לְאֹיֵב לְךָ:	Why do you hide your face And consider me <i>to be</i> your enemy?	
Job 13:25	הֲעֵלָה נִדְף תַּעְרוֹץ וְאֶת־קֶשׁ יִבֵּשׁ תִּרְדֹּף:	Will you put fear into a leaf That is driven about? Or will you pursue dry chaff?	
Job 13:26	כִּי־תִכְתֵּב עָלַי מִרְרוֹת וְתוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרָי:	For you <u>indict me with bitter</u> <u>things</u> , And you <u>load</u> on me the iniquities of my youth,	indict me with bitter things ← <i>write bitter things against me.</i> <hr/> load ← <i>make possess.</i>
Job 13:27	וְתָשִׂים בְּסֹד רַגְלֵי וְתִשְׁמֹר כָּל־אֲרָחוֹתַי עַל־שְׂרָשְׁי רַגְלֵי תִּתְחַקֶּה:	Putting my feet in the stocks, And watching all my paths closely, And imprinting a mark on the soles of my feet,	
Job 13:28	וְהוּא כְּרֻקֵב יִבְלֶה כְּבִגְד אֲכָלוֹ עֵשׂ:	Each of which wastes away like rot, As a moth eats a garment.	
Job 14:1	אָדָם יֵלֹד אִשָּׁה קֶצֶר יָמִים וְשָׂבַע־רָגֹז:	Man, born of woman, <i>is</i> of <u>few</u> days, And <i>has his fill</i> of trouble.	few ← <i>short.</i> <hr/> <i>has his fill</i> ← <i>(is) satiated of.</i>
Job 14:2	כְּצִיץ יֵצֵא וַיִּמַּל וַיִּבְרַח כַּצֵּל וְלֹא יַעֲמֹד:	<i>He is</i> as a flower that comes out Then is cut off. And he flees as a shadow And does not stand <i>in place.</i>	
Job 14:3	אֲף־עַל־זֶה פָקַחְתָּ עֵינֶיךָ וְאַתָּי תָּבִיא בְּמִשְׁפַּט עִמָּךְ:	Nevertheless, you open your eyes on such <i>a one</i> And bring me to judgment with you.	
Job 14:4	מִי־יִתֵּן טָהוֹר מִטְּמֵא לֹא אֶחָד:	Who <i>can make</i> a clean <i>thing</i> From an unclean <i>one</i> ? – No-one.	make ← <i>give, put, but also</i> <i>make.</i>
Job 14:5	אִם תְּרוּצִים יָמָיו מִסְפַּר־חֳדָשָׁיו אֲתָךְ *חֲקוֹ **חֲקָיו עָשִׂיתָ וְלֹא יַעֲבֹר:	If his days <i>are</i> determined, <i>If</i> the number of his months <i>is</i> your <u>decision</u> , <i>If</i> you have appointed {K: his <u>limit</u> } [Q: his <u>limits</u>], Then he <i>cannot exceed</i> them.	your <i>decision</i> ← <i>with you.</i> <hr/> limit (<i>ketiv</i>) ... limits (<i>qeré</i>) ← <i>statute (ketiv) ... statutes (qeré).</i> <hr/> exceed ← <i>cross over.</i>
Job 14:6	שָׁעָה מֵעַלְיוֹ וַיַּחְדֵּל עַד־יִרְעָה כְּשָׂכִיר יוֹמוֹ:	Regard <i>him with favour</i> , <i>Rather than being</i> against him, So that he may <u>rest</u> – So that he may take <u>pleasure</u> <i>in</i> his day, As a hired <i>man</i> does.	rest ← <i>cease.</i> <hr/> so that he may take pleasure ← <i>up to / until he takes pleasure,</i> but purposive; compare 1 Ki 6:22.
Job 14:7	כִּי יֵשׁ לָעֵץ תִּקְוָה אִם־יִכָּרֵת וְעוֹד יִחְלֹף וַיִּנְקָתוֹ לֹא תִּחְדָּל:	For a tree has hope, If it is cut down, That it may sprout again And that its sucker will not fail,	

Job 14:8	אִם־יִזְקֵן בְּאָרֶץ שְׂרָשׁוֹ וּבְעֶפְרַיִם יָמוּת גְּזֻעוֹ:	Even if its root in the ground has grown old, And its <i>felled</i> trunk dies on the <u>ground</u> .	on the ground ← <i>in the dust</i> , but often <i>ground</i> ; compare Job 5:6, Job 7:5.
Job 14:9	מֵרִיחַ מַיִם יִפְרַח וְעֵשָׂה קִצִּיר כְּמוֹ־נֹטֶעַ:	From the smell of water it blossoms And produces a harvest like a <i>new</i> plant.	
Job 14:10	וְגִבֵּר יָמוּת וַיִּחְלַשׁ וַיִּגּוּעַ אָדָם וְאֵיזוֹ:	But a man dies and loses vitality; A human being expires, Then where <i>is</i> he?	
Job 14:11	אֲזֻלו־מַיִם מִנַּיִם וְנָהָר יִיָּחַרֵב וַיִּבֶשׁ:	As the water from the sea recedes, And a river becomes desolate and dry,	
Job 14:12	וְאִישׁ שָׁכַב וְלֹא־יָקוּם עַד־בִּלְתִּי שָׁמַיִם לֹא יִקְיֶצוּ וְלֹא־יִעֲרוּ מִשְׁנָתָם:	So a man lies down And does not rise <i>again</i> Until the heavens <i>are</i> no more. They do not awaken, And they do not rise from their sleep.	
Job 14:13	מִי יִתֵּן בְּשֵׂאוֹל תִּצְפְּנֵנִי תִּסְתִּירֵנִי עַד־שׁוּב אִפְּךָ תִּשִׂית לִי חֶק וְתִזְכְּרֵנִי:	If <u>only</u> you would hide me in the <u>underworld</u> And conceal me until your anger abates And appoint me a <u>time</u> And <i>then</i> remember me.	if only ← <i>who will give</i> . <hr/> underworld: or <i>grave</i> . <hr/> time ← <i>statute</i> , or <i>limit</i> .
Job 14:14	אִם־יָמוּת גְּבֵר הֲיִחְיֶה כָּל־יָמָיו צָבָאֵי אֵיחָל עַד־בּוֹא חֲלִיפָתִי:	If a man dies, Will he live <i>again</i> ? I will wait all the days of my struggle For my <u>revival</u> to come.	for my revival ← <i>up to my</i> <i>revival</i> .
Job 14:15	תִּקְרָא וְאֲנֹכִי אֶעֱנֶךָ לְמַעֲשֵׂה יָדֶיךָ תִּכְסֹּף:	You will call, And I will answer you. You will yearn for the work of your hands.	
Job 14:16	כִּי־עַתָּה צַעֲדֵי תִסְפּוֹר לֹא־תִשְׁמָר עַל־חַטָּאתִי:	For now you <i>can</i> count my steps. <u>Are you not</u> on guard concerning my sin?	are you not: there is no interrogative particle; other interpretations are possible.
Job 14:17	חַתָּם בְּצִרְרוֹר פִּשְׁעֵי וְתִטְפֹּל עַל־עוֹנֵי:	My transgression <i>is</i> sealed in a bag, And you have sewn up my iniquity.	
Job 14:18	וְאוֹלָם הַר־נֹפֵל יִבּוֹל וְצוּר יֵעָתֵק מִמְּקוֹמוֹ:	But <i>even</i> a mountain <i>can</i> fall And become waste, And a rock <i>can</i> be removed from its place.	

Job 14:19	אֲבָנִים שִׁחְקוּ מֵיָם תִּשְׁטֹף-סְפִיחֶיהָ עֶפְרָאֲרָץ וְתִקּוֹת אֲנוּשׁ הָאָבֶדֶת:	Water wears down stones; You sweep away with a flood the soil of the land, And you destroy the hope of mortal man.	wears down: in a Hebrew “OVS” (object-verb-subject) sentence. with a flood ← (with) its (the land's) overflowings. soil ← dust.
Job 14:20	תִּתְקַפֶּהוּ לְנֹצַח וַיִּהְיֶה מְשֻׁנָּה פָּנָיו וַתִּשְׁלַחְהוּ:	You overpower him for perpetuity, And he passes away. You change his appearance And dismiss him.	passes away ← goes; departs.
Job 14:21	יִכְבְּדוּ בָנָיו וְלֹא יֵדַע וַיִּצְעָרוּ וְלֹא-יָבִין לָמוֹ:	His sons may acquire honour, But he would not know, Or they could be disparaged, But he would not be aware of their situation.	
Job 14:22	אֲדָבֶשְׂרוּ עָלָיו יִכָּאֵב וְנַפְשׁוֹ עָלָיו תִּאָּבֵל: פ	But meanwhile his flesh on him suffers pain, And his inner self is in mourning.”	his inner self ← his soul on him.
Job 15:1	וַיַּעַן אֱלִיפַז הַתֵּמַנִּי וַיֹּאמֶר:	Then Eliphaz the Temanite answered and said,	
Job 15:2	הֲחָכֵם יַעֲנֶה דַעַת-רוּחַ וַיִּמְלֵא קִדְיִם בִּטְנוֹ:	“Does a wise man answer with knowledge which is nothing but hot air? – Or does he fill his belly with the east wind?	hot air ← wind, i.e. pretentious talk.
Job 15:3	הֲזִכַּח בְּדָבָר לֹא יִסְכּוֹן וּמַלְיָם לֹא-יוֹעִיל בָּם:	Does one argue with a word that is of no avail? – Or with speeches in which there is no benefit?	
Job 15:4	אִף-אֲתָה תִפְרֹר יְרֵאָה וְתִגְרַע שִׁיחָה לְפָנֵי-אֱלֹהִים:	But you would even nullify fear And minimize the dignity of colloquy with GOD.	dignity of colloquy ← (pious) meditation.
Job 15:5	כִּי יֵאָלֵף עֲוֹנֶךָ פִּיךָ וְתִבְחָר לְשׁוֹן עֲרוּמִים:	For your mouth spells out your iniquity, And you choose crafty language.	spells out: in a Hebrew “OVS” (object-verb-subject) sentence. crafty language ← a tongue of craftiness, a Hebraic genitive.
Job 15:6	יִרְשָׁעֶיךָ פִּיךָ וְלֹא-אֲנִי וְשִׁפְתֶיךָ יַעֲנֶנּוּ-בִּי:	Your mouth condemns you – Not I; And your lips testify against you.	not I ← and not I.
Job 15:7	הֲרֵאִישׁוֹן אָדָם תּוֹלַד וְלִפְנֵי גְבַעוֹת חוֹלְלוֹת:	Are you the first man to be born? Were you brought forth before the hills?	
Job 15:8	הֲבִסּוֹד אֱלֹהִים תִּשְׁמַע וְתִגְרַע אֵלֶיךָ חֲכָמָה:	Have you heard the secret counsel of GOD? Do you reserve wisdom to yourself?	

Job 15:9	מה־יִדְעַתָּ וְלֹא נִדְעָ תְּבִין וְלֹא־עֲמַנּוּ הוּא:	What do you know That we don't know? What do you understand That we <i>are</i> not aware of?	that we <i>are</i> not aware of ← <i>and (it is) not with us.</i>
Job 15:10	גַּם־שָׁב גַּם־יִשִּׁישׁ בְּנוֹ כְּבִיר מֵאֲבִיךָ יָמִים:	Amongst us <i>are</i> the elderly and aged, Older than your father <i>in</i> days.	
Job 15:11	הַמְעַט מִמֶּךָ תִּנְחַמּוֹת אֵל וְדַבֵּר לְאַט עִמָּךְ:	<i>Are</i> the consolations of GOD too small <i>a matter</i> for you? And <i>are</i> you <u>indifferent to</u> <u>the matter</u> ?	<i>are</i> you indifferent to the matter ← <i>(is) the matter at ease with</i> <i>you</i> , from root טטט. Alternatively, derive from the verb לאט, giving <i>does anything</i> <i>cover (itself) with you</i> , i.e. <i>do</i> <i>you have hidden secrets.</i>
Job 15:12	מֵה־יִקְחֶךָ לִבֶּךָ וּמֵה־יִרְזַמּוּן עֵינֶיךָ:	How <i>come</i> your heart is carrying you away? How <i>come</i> your eyes are <u>winking</u> ?	winking: indicative of something underhand.
Job 15:13	כִּי־תִשִּׁיב אֶל־אֵל רוּחֶךָ וְהִצַּאתָ מִפִּיךָ מִלִּין:	For you are turning your spirit against GOD When you bring <i>such</i> <u>words</u> out of your mouth.	words: in an Aramaic form.
Job 15:14	מֵה־אֲנֹשׁ כִּי־יִזְכֶּה וְכִי־יִצְדֵק יֵלֹד אִשָּׁה:	What <i>is</i> man That he should be pure, And that he <i>who is</i> born of a woman Should be just?	
Job 15:15	הֲוּ *בְקִדְשׁוֹ *בְּקִדְשׁוֹ לֹא יֵאֱמִין וְשָׁמַיִם לֹא־זָכוּ בְּעֵינָיו:	Behold, he does not put trust in his holy {Q: <i>ones</i> } [K: <i>one</i>], And the heavens are not pure in his sight.	the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i> .
Job 15:16	אִף כִּי־נִתְעַב וְנִאֲלַח אִישׁ־שִׁתָּה כַּמַּיִם עוֹלָה:	How much less <i>a man</i> abhorred and corrupt – A man who drinks iniquity like water.	
Job 15:17	אֲחַוֶּךָ שְׁמַע־לִי וְזַהֲרֵה־זִיתִי וְאֶסְפְּרָה:	I will explain <i>it</i> to you; Listen to me, And I will declare What I have seen	
Job 15:18	אֲשֶׁר־חֲכָמִים יִגִּידוּ וְלֹא כִּחְדוּ מֵאֲבוֹתָם:	– <i>Things</i> which wise <i>men</i> have told of And have not hidden, <i>Handed down</i> from their <u>forefathers</u> .	forefathers ← <i>fathers</i> .
Job 15:19	לָהֶם לְבַדָּם נִתְּנָה הָאָרֶץ וְלֹא־עָבַר זָר בְּתוֹכָם:	To them alone the land was given, And no stranger crossed through their midst.	
Job 15:20	כָּל־יָמָיו רָשָׁע הוּא מִתְחַוֵּל וּמִסְפַּר שָׁנָיו נִצְפָּנוּ לְעֵרִיץ:	<u>A wicked person</u> writhes in <u>discomfort</u> all <i>his</i> days, And the number of years of a violent <i>man</i> is hidden.	a wicked <i>person</i> writhes in discomfort all <i>his</i> days ← <i>in all</i> <i>the days of a wicked (person)</i> , he writhes in discomfort.

Job 15:21	קוֹל־פְּחָדִים בְּאָזְנוֹ בְּשָׁלוֹם שׁוֹדֵד יְבוֹאֵנוּ:	A fearful sound <i>is</i> in his ears; In a peaceful time the plunderer will come upon him.	a fearful sound ← a sound of fears, a Hebraic genitive.
Job 15:22	לֹא־יֵאֱמִין שׁוֹב מִנִּי־חָשֶׁךְ *וְצָפוּ *וְצָפוּי הוּא אֶל־יִחָרֵב:	He does not believe <i>he</i> will return from darkness, And <i>he</i> expects To be <i>destined</i> for the sword.	he expects: (<i>ktiv</i>) ← they expect; avoidance of the passive. The <i>qeré</i> ← it (is) expected.
Job 15:23	נִדְדָה הוּא לִלְחֵם אֵינָהּ יָדַע כִּי־נִכְוֵן בְּיָדוֹ יוֹם־חָשֶׁךְ:	He wanders around <i>looking</i> for where <i>there is</i> food; He knows that the day of darkness <i>is at hand</i> .	at hand ← ready in his (God's?) hand.
Job 15:24	יִבְעֲתָהּוּ צָר וּמְצוּקָה תִּתְקַפְּהוּ כְּמֶלֶךְ עֲתִיד לְכִידוֹר:	Adversity and distress terrify him; They prevail over him like a king ready for battle.	
Job 15:25	כִּי־נִטָּה אֶל־אֵל יָדוֹ וְאֶל־שָׁדַי יִתְגַּבֵּר:	For he stretches out his hand against GOD, And he behaves insolently against the ALMIGHTY.	
Job 15:26	יָרוּץ אֵלָיו בְּצוּאָר בְּעֵבֵי גִבֵי מִגְנָוִי:	He runs <u>headlong</u> against <u>him</u> With <u>thick bosses</u> on his shields.	he ... against him: i.e. <i>the man ... against God</i> , continuing in the vein of the previous verse. AV differs, taking the sense as <i>God ... against him</i> , as seen by the non-capitalization of <i>him</i> . <hr/> headlong ← in the neck. <hr/> thick bosses ← density of bosses.
Job 15:27	כִּי־כֶסֶה פָּנָיו בְּחֶלְבֹו וַיַּעַשׂ פִּימָה עַל־יֶכְסֵל:	For he has covered his face with fatness And put on flab around his waist.	
Job 15:28	וַיִּשְׁכְּחוּן עָרִים נִכְחָדוֹת בְּתַיִם לֹא־יֵשְׁבוּ לָמוֹ אֲשֶׁר הִתְעַתְּדוּ לְגִלִּים:	So he will dwell <i>in</i> desolate cities, <i>Where</i> houses are <u>uninhabitable</u> – Which are on the point of <i>becoming</i> heaps of ruins.	uninhabitable ← they don't live (there) for themselves.
Job 15:29	לֹא־יַעֲשֶׂר וְלֹא־יִקְוֶם חִילוֹ וְלֹא־יִטָּה לְאָרֶץ מְגַלָּם:	He will not become rich, And his wealth will not endure. So riches <u>of such</u> will not <u>increase</u> on earth.	of such ← of them, but there is no concordant antecedent to them. <hr/> increase: AV differs (<i>he shall prolong</i>).

Job 15:30	לֹא־יִסּוֹר מִנִּיחֶשֶׁד יִנְקֹתוּ תִיבֵשׁ שְׁלֵהֶבֶת וַיִּסּוֹר בְּרוּחַ פִּיו:	He does not depart from darkness. A flame <u>dries up</u> his <u>sucker</u> , And by the breath of his mouth he <u>is removed</u> .	dries up: in a Hebrew “OVS” (object-verb-subject) sentence. sucker: i.e. his last vestige of vitality, from the analogy of the tree in Job 14:7. is removed: <i>qal</i> for passive of <i>hiphil</i> ; compare 1 Sam 2:20, Isa 10:34.
Job 15:31	אֶל־יֶאֱמָן *בִּשׁוּ**בִשְׂוֵי נִתְעָה כִּי־שָׂוָא תִהְיֶה תְּמוֹרָתוֹ:	Let him <i>who</i> has been deceived not trust in <u>vanity</u> , For vanity will be his recompense.	in vanity: both <i>ketiv</i> and <i>qere</i> are variant spellings of בִּשְׂוֵא.
Job 15:32	כִּלְא־יֹמוֹ תִמְלֵא וְכִפְתּוֹ לֹא רַעֲנָנָה:	<i>His time</i> will be fulfilled before <u>it is due</u> , And his branch will not be green.	it is due ← <i>his day</i> .
Job 15:33	יִחַמַּס בְּגִפְנוֹ בִסְרוֹ וַיִּשְׁלַךְ כְּזֵית נִצָּתוֹ:	<i>He will be</i> as a vine that shakes off its unripened grapes And as an olive tree <i>that</i> casts off its blossom,	The picture is of plants that fail to produce a crop, e.g. because of an unseasonal cold snap.
Job 15:34	כִּי־עֲדַת חַנְּףִי גִלְמוּד וַאֲשֶׁר אֶכְלֶה אֶהְלִי־שַׁחַד:	For the congregation of the profane is fruitless, And fire will consume the tents of the <u>corrupt</u> .	profane: see Job 8:13. fruitless ← <i>sterile</i> . corrupt ← <i>bribe</i> .
Job 15:35	הָרָה עֵמֶל וַיִּלְדֵּ אֹן וּבִטְנָם תִּכְיֶן מִרְמָה: ס	<i>They conceive</i> sorrow And <u>give birth</u> to worthlessness, And their <u>inner workings</u> prepare deceit.”	<i>they conceive ... give birth</i> : both an infinitive absolute in the role of a finite verb. Compare Isa 59:4. inner workings ← <i>belly</i> or <i>womb</i> .
Job 16:1	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	Then Job answered and said,	
Job 16:2	שָׁמַעְתִּי כְּאֵלֶּה רַבּוֹת מִנְחַמֵּי עֵמֶל בְּלִבְכֶם:	“I have heard many <u>arguments</u> like these; You <i>are</i> all wearisome comforters.	
Job 16:3	הֲקֵץ לְדַבְרֵי־רוּחַ אֹן מִה־יִמְרִיצֶךָ כִּי תַעֲנֶנָּה:	<i>Is there</i> an end to <u>vain</u> words? Or what has stimulated you to answer <i>like that</i> ?	vain ← <i>wind</i> .
Job 16:4	גַּם אֲנִכִּי כִכֶּם אֲדַבֵּרָה לֹא־יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי אֲחַבְּרֶה עֲלֵיכֶם בְּמַלְּיָם וְאֲנִיעָה עֲלֵיכֶם בְּמוֹ רֵאשִׁי:	I <i>too could</i> speak like you, If only your <u>well-being</u> was in place of my predicament. I <i>could</i> <u>heap up</u> words against you, And I <i>could</i> shake my head at you.	well-being ... predicament ← <i>soul ... soul</i> . heap up ← <i>join</i> . Perhaps <i>compose</i> .
Job 16:5	אֲאִמְצָכֶם בְּמוֹ־פִי וַיִּנְדֵּ שְׂפָתַי יִחְשָׁד:	Or I <i>could</i> strengthen you with my <u>speech</u> , Or the <u>utterance</u> of my lips <i>could</i> give you relief.	speech ← <i>mouth</i> . utterance ← <i>moving</i> .

Job 16:6	אִם־אֲדַבֵּר לֹא־יִחַשֵׁד כְּאִבִּי וְאִחַדְדֶּלֶה מִה־מְנֵי יְהִלְדִּי:	But when I speak, My pain is not relieved, And if I forbear, In what way does my pain go away?"	go away ← go from me.
Job 16:7	אֲדַעֲתָהּ הֲלֵאֲנִי הַשְּׂמוֹת כָּל־עֵדוֹתַי:	"But even now it is distressing me. You have desolated all my family circle.	Job speaks to G O D. you: singular, referring to God, unless Job has understood Satan's role. family circle ← congregation.
Job 16:8	וְתִקְמֹטְנִי לְעֵד הִיא וַיִּקַּם בִּי כַּחֲשֵׁי בִפְנֵי יַעֲנָה:	And you have made my face wrinkly; It is a witness. And the fact that I have become very lean Testifies to my face."	made ... wrinkly: as in the Talmud; or seized. the fact that I have become very lean ← my leanness has risen on me.
Job 16:9	אִפּוֹ טָרַף וַיִּשְׁטְמֵנִי חֶרֶק עָלַי בְּשֵׁנָיו צָרִי יִלְטֹז עֵינָיו לִי:	"In his wrath he tears me to pieces And persecutes me. He gnashes his teeth against me; My adversary sharpens his eyes against me.	Job speaks to his friends.
Job 16:10	פָּעְרוּ עָלַי בְּפִיָּהֶם בְּחֶרֶף הִכּוּ לְחַיֵּי יָחַד עָלַי יִתְמַלְאוּן:	People gape at me with their mouths; They strike my cheek in reproach. They act completely wantonly.	act completely wantonly ← altogether fill themselves.
Job 16:11	יִסְגִּירֵנִי אֵל אֵל עוֹיֵל וְעַל־יָדַי רְשָׁעִים יִרְטְנֵנִי:	GOD has delivered me to the evil one, And he has thrown me into the hands of the wicked.	the wicked: plural.
Job 16:12	שָׁלוֹ הָיִיתִי וַיִּפְרֹקֵנִי וְאַחַז בְּעַרְפֵּי וַיִּפְצַּעֲנִי וַיִּקְיַמֵּנִי לוֹ לְמִטְרָה:	I was at ease, But he shook me to pieces, And he took me by the scruff of the neck And dashed me to smithereens And set me up as his target.	me ... the neck ← my neck.
Job 16:13	יָסְבוּ עָלַי רַבֵּיוּ יַפְלֹחַ בְּלִיזוֹתַי וְלֹא יַחְמוֹל יִשְׁפֹּךְ לְאַרְצָה מִרְרָתִי:	His archers surround me; He cleaves my kidneys apart And does not spare. He sheds my gall on the ground.	
Job 16:14	יִפְרָצֵנִי פֶרֶץ עַל־פְּנֵי־פֶרֶץ יָרַץ עָלַי כַּגִּבּוֹר:	He breaks me with rupture upon rupture; He runs at me like a warrior.	breaks ← ruptures.
Job 16:15	שָׂק תִּפְרַתִּי עָלַי גִּלְדִּי וְעַל־לְתִי בְּעַפְרָה קִרְנִי:	I have sewn sackcloth around my skin; I have to roll my dignity in the dust.	dignity ← horn.

Job 16:16	פָּנַי *חֲמַרְמְרָה *חֲמַרְמְרוּ מִזַּיְבָבִי וְעַל עַפְעָפֵי צְלָמוֹת: מִזַּיְבָבִי וְעַל עַפְעָפֵי צְלָמוֹת:	My face has become inflamed with weeping, And the shadow of death <i>is</i> on my eyelids,	has become inflamed: the <i>ketiv</i> is singular, which is discordant with the plural word for <i>face</i> .
Job 16:17	עַל לֹא-חָמַס בְּכַפִּי וְתַפְלְתִּי זָכָה:	Not for <i>any</i> violence on my hands, And my prayer <i>was</i> pure.	
Job 16:18	אֲרֶץ אַל-תִּכְסֵי דָמִי וְאַל-יְהִי מְקוֹם לְזַעֲקָתִי:	O earth, do not cover my blood, And let there be no room for my cry.	
Job 16:19	גַּם-עַתָּה הִנֵּה-בְשָׁמַיִם עֵדִי וְשֹׁהֵדִי בַמְרוֹמִים:	Even now, behold, my witness <i>is</i> in the heavens, And he who testifies for me <i>is</i> in the high places.	
Job 16:20	מְלִיצֵי רָעִי אֶל-אֱלֹוֹהַ דְּלַפָּה עֵינַי:	Those who mock me <i>are</i> my friends; My eye sheds tears to G O D	
Job 16:21	וַיִּזְכַּח לְגַבֵּר עִם-אֱלֹוֹהַ וּבֶן-אָדָם לְרַעְהוּ:	That <i>someone</i> would plead on behalf of man with G O D, <u>As</u> a son of Adam <i>pleads</i> on behalf of his friend.	as: wider use of the <i>vav</i> .
Job 16:22	כִּי-שָׁנוֹת מִסֵּפֶר יֵאָתְיוּ וְאַרְחַ לֹא-אָשׁוּב אֶהְלֵךְ:	For when a few years have come, I shall go the way <i>From which</i> I will not return.”	
Job 17:1	רוּחִי חִבְלָה יָמִי נִזְעַכּוּ קְבָרִים לִי:	“My spirit is broken, My days are extinguished; The graves <i>await</i> me.	Job speaks to G O D.
Job 17:2	אִם-לֹא הֵתְלִים עִמָּדִי וּבִהְמוֹתָם תֵּלֵן עֵינַי:	<u>There are certainly</u> mockers <i>all</i> around me, And my eye <i>has to endure</i> their provocation.	<i>there are certainly</i> : asseveration using an abbreviation of the oath formula of 2 Sam 19:13. endure ← <i> dwell (on)</i> .
Job 17:3	שִׁימָה-נָא עֲרַבְנִי עִמָּדְ מִי הוּא לְיָדֵי יִתְקַע:	Arrange <i>an agreement</i> , I pray; Pledge <i>yourself</i> on my behalf. <i>Who else is there</i> <i>Who</i> will shake hands with me?	yourself ← <i>with yourself</i> .
Job 17:4	כִּי-לִבָּם צִפְנֹת מִשְׁכָּל עַל-כֵּן לֹא תִרְמָס:	For you have <u>hidden</u> <u>understanding from their</u> <u>heart</u> ; <u>It being</u> so, you will not exalt <i>them</i> .”	hidden understanding from their heart ← <i>hidden their heart from</i> <i>understanding</i> . <i>it being so</i> ← <i>therefore</i> .
Job 17:5	לְחַלֵּק יַגִּיד רַעִים וְעֵינַי בְּנִי תִכְלָנָה:	“When <i>a person</i> <u>betrays</u> his friends <u>for a share of</u> <u>spoils</u> , Even his sons' eyes fail <i>in</i> <i>astonishment</i> .	Job speaks to his friends. betrays ← <i>tells</i> , i.e. “ <i>tells on</i> ”. Compare Isa 3:9. betrays ... for a share: AV differs (<i>speakeeth flattery</i>).

Job 17:6	וְהִצְגִּי לְמִשְׁלַ עַמִּים וְתַפְתִּי לְפָנַי אֱהִיָּה:	But he has made me a byword of <i>various</i> nations, And I have become <u>one who</u> <u>is spat on</u> .	one who <i>is</i> spat on ← <i>a spitting</i> <i>to the face</i> . AV differs (<i>a tabret</i>).
Job 17:7	וְתַכְהָ מִכְּעַשׂ עֵינַי וַיִּצְרֵי כְּצֵל כָּלֶם:	And my eye has grown dim with grief, And all my limbs <i>are</i> as a shadow.	
Job 17:8	יִשְׁמוּ יִשְׂרָאֵל עַל־זֹאת וְנָקִי עַל־חֲנֹף יִתְעַרְר:	The upright will be astonished at this, And the innocent <i>man</i> will be stirred up against the profane.	profane: see Job 8:13.
Job 17:9	וַיִּאֲחַז צְדִיק דְרָכּוֹ וַיִּטְהַר־יָדָיו יִסִּיף אִמְצָ:	But the righteous will hold to his way, And he <i>who is</i> of clean hands will increase <i>in</i> strength.	
Job 17:10	וְאוֹלָם כָּלֶם תִּשְׁבוּ וּבֹאוּ נָא וְלֹא־אֶמְצָא בְכֶם חָכָם:	But <i>to</i> all of them <i>I say</i> , 'Return, and come, I pray, For I do not find a <i>single</i> <i>wise man</i> among you.'	for: causal use of the <i>vav</i> .
Job 17:11	יְמֵי עֲבָרוּ זְמַתִּי נִתְקוּ מִוְרְשֵׁי לִבִּי:	My days are passing; My plans are dashed, <i>As are</i> the <u>thoughts</u> of my heart.	thoughts ← <i>possessions</i> .
Job 17:12	לֵילָה לְיוֹם יִשְׁמוּ אֹזֶר קְרוֹב מִפְּנֵי־חֹשֶׁךְ:	They appoint <i>me</i> night for day; The light <i>is</i> short-lived because of darkness.	
Job 17:13	אִם־אֶקְוֶה שְׂאוֹל בֵּיתִי בְּחֹשֶׁךְ רַפְדֹּתִי יִצְוּעֵי:	If I have a hope, The <u>underworld</u> <i>is</i> my home. In darkness I will spread my bed.	underworld: or <i>grave</i> .
Job 17:14	לִשְׁחַת קָרָאתִי אֲבִי אֹתָהּ אִמִּי וְאָחָתִי לְרֵמָה:	I call out to <i>bodily</i> decay, 'You <i>are</i> my father', And to the worm, 'You <i>are</i> my mother and my sister.'	
Job 17:15	וְאֵיָּה אִפּוֹ תִקְוֹתַי וְתִקְוֹתַי מִי יִשׁוּרְנָהּ:	So where then <i>is</i> my hope? And <i>as for</i> my hope, who will see it?	
Job 17:16	בְּדֵי שְׂאֵל תִּרְדְּנָה אִם־יַחַד עַל־עַפְרָ נַחַת: ס	<u>You</u> will descend <i>by</i> the <i>litter</i> -poles of the <u>underworld</u> When with <i>you</i> <i>I find</i> rest in the dust."	you: feminine plural. AV differs (<i>they</i>). Perhaps a reference to the allegorical <i>mother</i> and <i>sister</i> . <hr/> underworld: or <i>grave</i> .
Job 18:1	וַיַּעַן בִּלְדָד הַשּׁוּחִי וַיֹּאמֶר:	Then Bildad the Shuhite answered and said,	

Job 18:2	עד-אָנָה תְּשִׁימוֹן קִנְיָי לְמַלְיָן תִּבְיֵנוּ וְאַחַר נִדְבָר: לְמַלְיָן תִּבְיֵנוּ וְאַחַר נִדְבָר:	“How long <i>will it be</i> <i>Before you make an end of</i> <i>such words?</i> <i>First gain understanding,</i> And afterwards, we will speak.	you make ... gain understanding: plural. words: in an Aramaic form.
Job 18:3	מִדּוּעַ נִחְשָׁבְנוּ כַּבְּהֵמָה נִטְמָיְנוּ בְּעֵינֵיכֶם: נִטְמָיְנוּ בְּעֵינֵיכֶם:	Why are we counted as cattle? <i>Why</i> are we defiled in your eyes?	
Job 18:4	טָרַף נַפְשׁוֹ בְּאַפוֹ הַלְמַעַנְדָּךְ תִּעֲזֹב אֶרֶץ וְיַעֲתֹק-צֹר מִמְקוֹמוֹ: תִּעֲזֹב אֶרֶץ וְיַעֲתֹק-צֹר מִמְקוֹמוֹ:	<i>You are the one who tears</i> <i>himself</i> apart in his anger. Should the earth be forsaken for your sake? – Or a rock be removed from its place?	himself ← <i>soul</i> .
Job 18:5	גַּם אֹר רְשָׁעִים יִדְעָךְ וְלֹא-יִגַּה שְׂבִיב אִשׁוֹ: וְלֹא-יִגַּה שְׂבִיב אִשׁוֹ:	Truly, the light of the wicked <i>will be extinguished,</i> And no flame of <i>such a one's</i> fire will shine.	the light of the wicked will be extinguished: compare Job 21:17. such a one's ← <i>his</i> . The apparent antecedent, <i>the wicked</i> , is plural.
Job 18:6	אֹר חֲשֵׁךְ בְּאַהֲלוֹ וְנִרְוֹ עָלָיו יִדְעָךְ: אֹר חֲשֵׁךְ בְּאַהֲלוֹ וְנִרְוֹ עָלָיו יִדְעָךְ:	Light <i>will become</i> darkness in his tent, And his lamp will be extinguished over him.	
Job 18:7	יִצְרוּ צַעֲדֵי אוֹנוֹ וְתִשְׁלִיכֵהוּ עֲצָתוֹ: יִצְרוּ צַעֲדֵי אוֹנוֹ וְתִשְׁלִיכֵהוּ עֲצָתוֹ:	His iniquitous steps will be repressed, And his <i>own</i> counsel will cast him down.	his iniquitous steps ← <i>the steps</i> <i>of his iniquity</i> , a Hebraic genitive, from אָוֶן. Alternatively, from אָוֶן, <i>his strong steps</i> . AV differs, taking the alternative.
Job 18:8	כִּי-שָׁלַח בְּרִשְׁתּוֹ בְּרַגְלָיו וְעַל-שִׁבְכָה יִתְהַלֵּךְ: כִּי-שָׁלַח בְּרִשְׁתּוֹ בְּרַגְלָיו וְעַל-שִׁבְכָה יִתְהַלֵּךְ:	For he is hurled into a net by his <i>own</i> feet, And he will walk into an entanglement.	
Job 18:9	יֵאָחֵז בְּעַקֵּב פִּי חֲזֹק עָלָיו צַמִּים: יֵאָחֵז בְּעַקֵּב פִּי חֲזֹק עָלָיו צַמִּים:	A snare will seize <i>him</i> by the heel; A <u>noose</u> around him will hold him fast.	a noose: AV differs (<i>robbers</i>). around ← <i>on</i> .
Job 18:10	טָמוֹן בְּאֶרֶץ חֲבָלוֹ וּמַלְכָּדָתוֹ עָלֵי נְתִיב: טָמוֹן בְּאֶרֶץ חֲבָלוֹ וּמַלְכָּדָתוֹ עָלֵי נְתִיב:	The <u>tripwire</u> for him is hidden on the ground, As is a <u>trap</u> for him on the pathway.	tripwire for him ... trap for him ← <i>his cord</i> ... <i>his trap</i> . Wider use of the construct state.
Job 18:11	סָבִיב בְּעַתְהוּ בְּלֵהוֹת וְהִפְיָצֵהוּ לְרַגְלָיו: סָבִיב בְּעַתְהוּ בְּלֵהוֹת וְהִפְיָצֵהוּ לְרַגְלָיו:	Terrors frighten him round about And chase him around at his feet.	
Job 18:12	יְהִי-רָעַב אָנּוּ וְאִיד נָכוֹן לְצַלְעוֹ: יְהִי-רָעַב אָנּוּ וְאִיד נָכוֹן לְצַלְעוֹ:	Let his strength be <u>exhausted</u> And destruction be prepared <u>at his side</u> .	exhausted ← <i>famished</i> . at his side: or <i>in his faltering</i> .
Job 18:13	יֹאכַל בְּדֵי עוֹרוֹ יֹאכַל בְּדָיו בְּכוֹר מוֹת: יֹאכַל בְּדֵי עוֹרוֹ יֹאכַל בְּדָיו בְּכוֹר מוֹת:	It will consume the <u>fabric</u> of his skin; The firstborn of death will consume his <u>members</u> .	fabric ... members: the same word in Hebrew, but with both meanings. AV differs (<i>strength</i> ... <i>strength</i>).

Job 18:14	יִנָּתֵק מֵאֶהָלוּ מִבֵּטְחוֹ וְתִצְעֲדֵהוּ לְמֶלֶךְ בִּלְהוֹת:	His confidence will be plucked away from his tent, And you will march him up to the king of terrors.	you: perhaps an interspersed call on God; alternatively <i>she / it</i> , generalizing, for which supply, e.g., <i>events</i> .
Job 18:15	תִּשְׁכֹּן בְּאֶהָלוֹ מִבְּלִי-לוֹ יִזְרָה עַל-נִנְהוּ גִפְרִית:	<i>Terror</i> will dwell in his tent Without him <i>being able to do anything about it</i> . Sulphur will be scattered on his home.	without him: AV differs (<i>none of his</i>).
Job 18:16	מִתַּחַת שָׂרְשָׁיו יִבְשׁוּ וּמִמַּעַל יִמָּל קִצְירוֹ:	His roots will dry up below, And his branches will be cut off above.	branches ← <i>branch</i> , but also collectively <i>harvest</i> .
Job 18:17	זְכוֹר-אָבִד מִנִּי-אָרֶץ וְלֹא-שֵׁם לֹא עַל-פְּנֵי-חוּץ:	The memory of him will perish from the land, And he will have no reputation <u>abroad</u> .	abroad ← <i>on the face of outside</i> .
Job 18:18	יִהְדָּפֵהוּ מֵאוֹר אֶל-חֹשֶׁךְ וּמִתְבַּל יִנְדָּהוּ:	He will be driven from light to darkness; He will be chased out of the world.	he will be driven ... he will be chased ← <i>they will drive him ... they will chase him</i> . Avoidance of the passive.
Job 18:19	לֹא נֵין לוֹ וְלֹא-נִכְד בְּעַמּוֹ וְאֵין שָׂרִיד בְּמִגְוֵרָיו:	He will have no posterity or progeny among his people, And no survivor in his dwellings.	
Job 18:20	עַל-יּוֹמוֹ נִשְׁמוּ אַחֲרָיִם וְקִדְמָיִם אֶחָזוּ שָׁעֵר:	Those <i>who</i> come afterwards Will be astonished at his <u>fate</u> , <i>Just as</i> those <i>who</i> come before <i>it</i> Will have taken fright <i>at it</i> .	fate ← <i>day</i> .
Job 18:21	אֲדֹ-אֵלֶּה מִשְׁכְּנוֹת עוֹל וְזוֹה מְקוֹם לֹא-יִדְע־אֵל: ס	But these <i>are</i> the dwellings of the unjust, And this <i>is</i> the place of him <i>Who</i> does not know GOD.”	
Job 19:1	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	Then Job answered and said,	
Job 19:2	עַד-אָנָּה תוֹגִיֵן נַפְשִׁי וּתְדַכְּאוּנִי בְּמִלִּים:	“How long will you afflict my <u>being</u> And crush me with <i>your</i> words?	being ← <i>soul</i> .
Job 19:3	זֶה עָשָׂר פְּעָמִים תִּכְלִימוּנִי לֹא-תִבְשׂוּ תִהְפְּרוּ-לִי:	You have put me to shame these ten times And are <i>still</i> not ashamed <i>That</i> you <u>alienate</u> me <i>like this</i> .	alienate: [AnLx] differs (<i>amaze</i>); [BDB] differs (<i>deal hardly with</i>). The form can be variously explained; we (and AV) take it in any case as cognate with נָכַר.
Job 19:4	וְאִף-אֶמְנָם שְׂגִיתִי אֲתִי תִלֵּין מִשׁוֹגָתִי:	But even <i>if it were true</i> that I have erred, My <i>sense of error</i> would remain with me.	

Job 19:5	אִם־אַמְנֵם עָלַי תִּגְדְּלוּ וְתוֹכַיְחוּ עָלַי חֲרָפְתִּי:	If you really will act proudly against me, And argue against me <i>on the grounds of my reproachful state,</i>	
Job 19:6	דָּעוּ־אֲפֹ כִי־אַלֹּהַ עֹוֹתֵנִי וּמְצֹדֹו עָלַי הַקִּיף:	Know that G O D has overthrown me And has cast his net around me.	
Job 19:7	הִן אֶצְעַק חֲמָס וְלֹא אֶעֱנֶה אֲשׁוּעַ וְאֵין מִשְׁפָּט:	Behold, I call out, 'It is wrong', But I am not answered. I cry out, But <i>there is no process of judgment.</i>	
Job 19:8	אֶרְחִי גָדַר וְלֹא אֶעְבֹּר וְעַל נְתִיבוֹתַי חָשֶׁךְ יִשָּׂים:	He has fenced in my way So that I <i>cannot</i> pass across, And he has put darkness on my paths.	so that: purposive use of the <i>vav</i> .
Job 19:9	כְּבוֹדֵי מַעְלֵי הַפְּשִׁיט וַיִּסֶר עֲטֹרַת רֹאשִׁי:	He has stripped me of my <u>honour</u> , And he has removed the crown from my head.	he has stripped me of my honour ← <i>he has stripped my honour from me.</i>
Job 19:10	יִהְיֶנִּי סֶבִיב וְאֵלֶךְ וַיִּסַּע כָּעֵץ תִּקְוֹתַי:	He has demolished me <i>all</i> around, And I have <u>melted</u> , And he has removed my hope like a tree.	melted ← <i>gone, departed</i> , but also <i>melted</i> , as in Ezek 7:17.
Job 19:11	וַיַּחַר עָלַי אַפּוֹ וַיַּחֲשִׁבֵנִי לוֹ כְּצָרִיו:	And he has kindled his wrath against me, And he has considered me as <i>one of</i> his adversaries.	
Job 19:12	יַחַד יָבֹאוּ גְדוּדָיו וַיִּסְלֹו עָלַי דְּרָכָם וַיַּחֲנֶנּוּ סֶבִיב לְאַהֲלִי:	His troops come together And raise up their highway against me And encamp around my tent.	
Job 19:13	אֲחֵי מַעְלֵי הַרְחִיק וַיִּדְעֵי אֲדָ־זָרוּ מִמֶּנִּי:	He has removed my brothers from me, And my acquaintances are thoroughly estranged from me.	Compare the verse with Ps 88:8, Ps 88:18.
Job 19:14	חֲדָלוּ קְרוֹבֵי וּמִידְעֵי שְׂבָחוּנִי: חֲדָלוּ קְרוֹבֵי וּמִידְעֵי שְׂבָחוּנִי:	My relatives have <u>disowned</u> <u>me</u> , And my colleagues have forgotten me.	disowned <i>me</i> ← <i>ceased, discontinued.</i>
Job 19:15	גָּרִי בֵּיתִי וְאִמָּהֲתִי לְזָר תַּחֲשַׁבֵנִי נְכָרִי הֵייתִי בְּעֵינֵיהֶם:	Those who dwell in my house and my handmaids Consider me a stranger; I have become a foreigner in their sight.	
Job 19:16	לְעַבְדֵי קִרְאתִי וְלֹא יַעֲנֶה בְּמוֹ־פִי אֶתְחַנֶּן־לוֹ:	I call my servant, But he does not answer; I implore him with my <u>instructions</u> .	instructions ← <i>mouth</i> .

Job 19:17	רוּחִי זָרָה לְאִשְׁתִּי וְחַנְתִּי לְבִנָּי בְטָנִי:	My breath is loathsome to my wife, And I am <u>abominable</u> to the sons of my <u>loins</u> .	abominable: AV differs (<i>entreated</i>). [BDB]= <i>to be loathsome</i> . The usual meaning is <i>to be gracious</i> . loins ← <i>belly</i> .
Job 19:18	גַּם־עוֹלָיִם מֵאִסּוּ בִי אֶקְוֶמָה וַיְדַבְּרוּ־בִי:	Even young children reject me; <i>When I appear</i> , They <u>jeer</u> at me.	appear ← <i>rise</i> . jeer at ← <i>speak against</i> .
Job 19:19	תָּעַבּוּנִי כָּל־מְתֵי סוּדֵי וְזֶה־אֵהְבֵתִי נֶהְפְּכוּ־בִי:	All the <u>members</u> of my secret counsel abhor me, And <i>they</i> whom I loved have turned against me.	members ← <i>men</i> .
Job 19:20	בְּעוֹרֵי וּבְבָשָׂרִי דָבְקָה עַצְמִי וְאֶת־מַלְטָה בְּעוֹר שָׁנִי:	My <u>bones</u> cleave to my skin and flesh, And I <u>survive</u> by the skin of my teeth.	bones ← <i>bone</i> . Collective usage; compare Ps 102:5. survive ← <i>escape</i> .
Job 19:21	חַנּוּנֵי חַנּוּנֵי אֲתֵם רַעֵי כִּי יַד־אֱלֹהִים נִגְעָה בִּי:	Have pity on me, Have pity on me, my friends, For the hand of G O D has struck me.	
Job 19:22	לָמָּה תִרְדָּפֵנִי כְמו־אֵל וּמִבְּשָׂרִי לֹא תִשְׁבְּעוּ:	Why do you persecute me like GOD, And <i>why</i> are you not satisfied with <i>the state of</i> my flesh?	
Job 19:23	מִי־יִתֵּן אֲפּוֹ וַיִּכְתְּבוּן מִלִּי מִי־יִתֵּן בְּסֵפֶר וַיַּחֲקוּ:	If <u>only</u> my words <i>could</i> be written down now; If <u>only</u> they <i>could</i> be inscribed in a book.	if only (2x) ← <i>who will give</i> , followed by a <i>vav</i> prefixing the subsequent verb.
Job 19:24	בְּעֵט־בְּרוֹזַל וְעַפְרַת לְעַד בְּצוּר יִחַצְבוּן:	If <u>only</u> they <i>could</i> be engraved in rock in perpetuity, With an iron stylus, and lead filled.	engraved ← <i>hewn</i> .
Job 19:25	וְאֲנִי יָדַעְתִּי גְּאֹלֵי חַי וְאַחֲרוֹן עַל־עַפְרָה יִקּוּם:	But I know <i>that</i> my redeemer lives, And <i>that in the end time</i> he will <u>appear</u> on earth,	appear ← <i>rise</i> . Compare Job 19:18. earth ← <i>dust</i> .
Job 19:26	וְאַחַר עוֹרֵי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחְזֶה אֱלֹהִים:	And <i>that</i> after my <u>skin</u> has been <u>destroyed</u> <i>like</i> this, I will in my flesh <i>yet</i> behold G O D,	my skin has been destroyed ← <i>they have destroyed my skin</i> . Avoidance of the passive.
Job 19:27	אֲשֶׁר אֲנִי אֶחְזֶה־לִּי וְעֵינַי רָאוּ וְלֹא־זָר כָּלוּ כְלִיתִי בַחֲקִי:	Whom I shall behold for myself, And my eyes will see <i>one</i> <i>Who is</i> not a stranger, <i>For whom</i> my <u>heart</u> <u>pin</u> es <u>deeply</u> .	heart pines deeply ← <i>kidneys waste in my bosom</i> . The <i>kidneys</i> represent <i>inward feelings</i> ; compare Jer 11:20. AV differs (... <i>be consumed</i>).
Job 19:28	כִּי תֹאמְרוּ מֵה־נִּרְדָּף־לוֹ וְשָׂרֵשׁ דָּבָר נִמְצָא־בִּי:	For you will say, 'Why did we persecute him?' Is the root of the matter <i>to be</i> found in me?	

Job 19:29	גִּירוּ לָכֶם מִפְּנֵי־חָרֶב כִּי־חַמָּה עֲוֹנוֹת חָרֶב לְמַעַן תִּדְעוּן *שְׁדִין* *שְׁדוֹן: ס	Fear the sword, For the <u>punishments</u> of the sword <i>are full of fury</i> , In order that you may know that <i>there is justice</i> .”	justice: the <i>ketiv</i> is a variant form of the <i>qeré</i> . fear ← <i>fear for yourselves</i> . punishments ← <i>iniquities</i> , from which <i>punishments for</i> <i>iniquities</i> . AV differs somewhat, mid verse (<i>for wrath bringeth the</i> <i>punishments of the sword</i>).
Job 20:1	וַיַּעַן צִפּוֹר הַנַּעֲמָתִי וַיֹּאמֶר:	Then Zophar the Naamathite answered and said,	
Job 20:2	לָכֵן שִׁעְפִּי יִשְׁבּוּנִי וַיִּבְעָבוֹר חוֹשֵׁי בִי:	“This <i>is</i> why my thoughts prompt me to answer, And <i>why</i> I am <i>hasty in doing</i> <i>so</i> :	why I am hasty ← <i>for the sake</i> <i>of my hastening in me</i> .
Job 20:3	מוֹסֵר כְּלַמְּתִי אֲשַׁמֶּע וְרוּחַ מִבִּינָתִי יַעֲנֵנִי:	I hear correction of <i>my</i> <i>supposedly shameful</i> <i>stance</i> , And <i>my discerning spirit</i> gives me an answer.	<i>my supposedly shameful stance</i> ← <i>my shame</i> . <i>my discerning spirit</i> ← <i>the spirit</i> <i>out of my understanding</i> .
Job 20:4	הֲזֹאת יִדְעַת מִנִּי־עַד מִנִּי שֵׁים אָדָם עַל־יֶאֱרֶץ:	Do you not know this, <i>Known</i> of olden time, Since <i>man</i> was placed on the earth,	man was placed ← <i>the placing</i> <i>of man</i> .
Job 20:5	כִּי רִנְנַת רְשָׁעִים מְקֻרָּב וְשִׂמְחַת חַנּוּף עַד־יִרְגַע:	That the rejoicing of the wicked <i>is</i> of short duration, And the happiness of the <i>profane is but</i> for a moment?	profane: see Job 8:13.
Job 20:6	אִם־יַעֲלֶה לְשָׁמַיִם שִׂיאֹ וְרֹאשׁוֹ לָעֵב יִגִּיעַ:	<i>Even</i> if his exaltation goes up to heaven, And his head reaches to the <i>clouds</i> ,	clouds ← <i>cloud</i> .
Job 20:7	כַּגִּלְלוֹ לְנֶצַח יֵאָבֵד רֹאיוֹ יֹאמְרוּ אֵינוֹ:	He will perish in perpetuity like his dung. Those who have seen him will say, ‘Where <i>is</i> he?’	
Job 20:8	כַּחֲלוֹם יַעֲוֶף וְלֹא יִמָּצְאוֹהוּ אִידֵד כַּחֲזִיוֹן לַיְלָה:	He will fly away like a dream And <i>will not be found</i> , And he will be driven away like a nightly vision.	will not be found ← <i>they will</i> <i>not find him</i> . Avoidance of the passive.
Job 20:9	עֵין שִׁזְפָתוֹ וְלֹא תוֹסֶיף וְלֹא־עוֹד תִּשׁוּרְנוּ מִקוֹמוֹ:	An eye may have seen him, But it will do <i>so</i> no more, And his <i>home</i> place will no longer <i>welcome</i> him.	welcome ← <i>see</i> .
Job 20:10	בָּנָיו יִרְצוּ דָלִים וְיִדְּיוֹ תִּשְׁבְּנָה אוֹנוֹ:	His sons will <i>satisfy</i> the poor, And his <i>own</i> hands will repay <i>his wealth</i> .	satisfy: i.e. <i>compensate</i> here. his wealth: AV differs (<i>their</i> <i>goods</i>).

Job 20:11	עֲצָמוֹתָיו מְלֵאוּ *עֲלוֹמו *עֲלוֹמָיו וְעָמוּ עַל־עַפְר תִּשְׁכַּב:	While his bones are <i>still</i> full of youthful vigour, Each will lie down in the dust with him.	youthful vigour ← <i>his youthful vigour</i> . The <i>ketiv</i> is a singular word; the <i>qere</i> plural, with the same meaning.
Job 20:12	אִם־תִּמְתִּיק בְּפִיו רָעָה יִכְחִידְנָה תַּחַת לְשׁוֹנוֹ:	Although wickedness is sweet in the mouth, And he keeps it hidden under his tongue,	
Job 20:13	יִחַמַּל עָלֶיהָ וְלֹא יַעֲזֹבָנָה אִי־מִנְעֵנָה בְּתוֹךְ חִבּוֹ:	Keeping it and not letting it go, And retaining it in his <u>mouth</u> ,	mouth ← <i>palate</i> .
Job 20:14	לֶחֱמוֹ בְּמַעְיוֹ נִהְפֵּךְ מְרוֹרֵת פְּתָנִים בְּקִרְבּוֹ:	His food will change in his bowels; There will be adders' venom in his innards.	
Job 20:15	חֵיל בָּלַע וַיִּקְאֵנוּ מִבֶּטְנוֹ יִוָּרְשׁנוּ אֵל:	He has swallowed down riches And will vomit them up again; GOD will drive them out of his stomach.	
Job 20:16	רֵאשֵׁי־פִתְּנִים יִינֹק תִּהְרָגְהוּ לְשׁוֹן אֲפִיעָה:	He will suck adders' poison; The tongue of the viper will kill him.	
Job 20:17	אֲלֵי־רֵא בְּפִלְגּוֹת נְהַרֵי נַחְלֵי דְּבַשׁ וְחֶמְאָה:	May he not see streams – The rivers <i>and</i> brooks of honey and butter.	
Job 20:18	מִשִּׁיב יָגַע וְלֹא יִבְלַע כְּחֵיל תְּמוֹרָתוֹ וְלֹא יַעֲלֵם:	He will repay <i>what is owed for</i> his toil And will not swallow <i>it</i> up. According to <i>his</i> wealth, <u>his debt of restitution will be</u> , And he will not rejoice <i>in it</i> ,	his <i>debt of restitution</i> : a subjective genitive (he restitutes).
Job 20:19	כִּי־רֵצַץ עֲזַב דְּלִים בַּיִת גְּזֹל וְלֹא יִבְנֶהוּ:	Because he crushed <i>and</i> abandoned the poor; He seized a house Which he did not build,	
Job 20:20	כִּי לֹא־יָדַע שְׁלוֹ בְּבֶטְנוֹ בְּחֶמוֹדוֹ לֹא יִמְלֹט:	And because he <u>was never content inwardly</u> , Nor did he <i>ever</i> let a <u>desirable object</u> escape <i>him</i> .	was never content inwardly ← <i>did not know quiet / prosperity in his belly</i> , through envy. <hr/> a desirable object ← <i>in (matters of) an object of his desire</i> . <hr/> AV differs in the second half of the verse.
Job 20:21	אִין־שָׁרִיד לְאָכְלוֹ עַל־בֶּן לֹא־יִחַיל טוֹבוֹ:	There is nothing that <u>escapes</u> his voracity, Which <i>is</i> why his well-being will not last.	escapes ← <i>is a survivor of</i> .

Job 20:22	בְּמַלְאוֹת שִׁפְקוֹ יֵצֵר לוֹ כְּלֵיד עֵמֶל תְּבוֹאֵנוּ:	In satisfying his greed, He enters into straits. Every distressing force shall come upon him.	in satisfying his greed ← <i>to fulfil his abundance</i> . Gerundial use of the infinitive. he enters into straits ← <i>it is narrow to him</i> . force ← <i>hand</i> .
Job 20:23	יְהִי לְמִלָּא בִטְנֵוּ יִשְׁלַח־בּו חֲרוֹן אַפּוֹ וַיִּמְטֵר עָלָיִמוּ בְּלַחֲוֹמוֹ:	When he is about to fill his belly, God will send his furious anger on him, And he will rain it on him during his meal.	his furious anger ← <i>the fury of his anger</i> , which we have translated as a reverse Hebraic genitive. on him ← <i>on them</i> , but the ending could be argued to be singular; compare [Ges-HG] §103f note 3 and Job 22:2 and Job 27:23. during his meal ← <i>in his eating</i> . [CB] interprets as <i>punishment</i> . [BDB] suggests <i>bowels</i> .
Job 20:24	יִבְרַח מִנְּשֵׁק בְרִזָּל תַּחְלִפֶהוּ קִשֵׁת נְחוּשָׁה:	He may flee from iron weaponry, But the copper bow will pierce him through.	bow: standing for the arrows shot by it. Metonymy of propelling instrument.
Job 20:25	שִׁלְיָ וַיֵּצֵא מִגִּזָּה וּבָרַק מִמְרֹרְתוֹ יִהְיֶה עָלָיו אַמִּים:	And if one extract the arrow, And it comes out of his back, Or the blade comes out from his entrails, Then terrors still await him.	blade ← <i>glittering; lightning</i> . entrails ← <i>gall</i> , but the word probably has wider scope here.
Job 20:26	כָּל־חֹשֶׁךְ טָמוֹן לְצִפּוֹנָיו תִּאָּכְלֶהוּ אֵשׁ לֹא־נִפַח יָרַע שָׂרִיד בְּאֶהְלוֹ:	All darkness is reserved for his hidden treasures; A fire not blown with bellows will devour him. Any survivor in his tent will fare badly.	
Job 20:27	יִגְלוּ שָׁמַיִם עֲוֹנוֹ וְאָרֶץ מִתְקוֹמְמָה לוֹ:	The heavens will reveal his iniquity, And the earth will rise up against him.	
Job 20:28	יִגָּל יְבוֹל בֵּיתוֹ נְגִזוֹת בְּיָוִם אַפּוֹ:	The produce of his household will be taken away, And various things will be poured out On the day of his wrath.	will be taken away ← <i>will go into exile, or will be exposed</i> .
Job 20:29	זֶה חֵלֶק־אָדָם רָשָׁע מֵאֱלֹהִים וְנַחֲלַת אִמְרוֹ מֵאֵל: פ	This is the fate of the wicked man from God, And his appointed inheritance from GOD.”	fate ← <i>portion</i> . his appointed inheritance ← <i>the inheritance of his appointment</i> , a Hebraic genitive.
Job 21:1	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	Then Job answered and said,	

Job 21:2	שְׁמָעוּ שְׁמוֹעַ מִלְּתִי וְתִהְיֶי-זֹאת תְּנַחֲמוּמֵיכֶם:	“Listen carefully to my words, And let this be your consolation.	listen carefully: infinitive absolute. words ← word; discourse. consolation ← consolations.
Job 21:3	שָׂאוּנִי וְאֲנֹכִי אֲדַבֵּר וְאַחַר דְּבָרֵי תִלְעִיג:	Bear with me, and I will speak, And after my words, you <i>can</i> mock.	
Job 21:4	הֲאֲנֹכִי לְאָדָם שִׂיחִי וְאִם-מְדוּעַ לֹא-תִקְצֹר רוּחִי:	Is my complaint <i>made</i> to man? And if <i>so</i> , why should I not be impatient?	why should I not be impatient ← why should my spirit not be short.
Job 21:5	פָּנּוּ-אֵלַי וְהִשְׁמוּ וְשִׂמוּ יָד עַל-פִּי:	Turn towards me and be astonished, And put <i>your</i> hand over <i>your</i> mouth.	be astonished: a rare <i>hophal</i> imperative. See Jer 49:8.
Job 21:6	וְאִם-זָכַרְתִּי וְנִבְהַלְתִּי וְאַחֲזוּ בְשָׂרִי פְלָצוֹת:	If I remember <i>it</i> , I am terrified, And fear takes hold of my body.	fear takes hold of my body ← my flesh takes hold of fear.
Job 21:7	מְדוּעַ רְשָׁעִים יַחֲיוּ עָתְקוּ גַם-גָּבְרוּ חֵיל:	Why do the wicked live And grow old, And even increase <i>their</i> power?	power: or wealth.
Job 21:8	זֶרְעָם נִכּוֹן לְפָנֵיהֶם עַמָּם וְצֶאֱצָאֵיהֶם לְעֵינֵיהֶם:	Their seed is established with them in their presence, And their progeny in their sight.	
Job 21:9	בְּתֵיהֶם שְׁלוֹם מִפֶּחַד וְלֹא שֵׁבֶט אֱלֹהֵי עֲלֵיהֶם:	Their houses <i>are</i> free of fear, But <i>there is</i> no rule of GOD over them.	free of ← safe from. rule ← rod; sceptre.
Job 21:10	שׁוֹרוֹ עֶבֶר וְלֹא יִגְעַל תְּפִלֵּט פָּרְתוֹ וְלֹא תִשְׁכַּל:	His ox procreates And is not infertile; His cow calves And does not miscarry.	ox: here, a bull probably trained as a draft animal, but not castrated, so also used for breeding. calves ← is delivered.
Job 21:11	יִשְׁלַחוּ בְּצֹאן עֹוִלֵיהֶם וְיִלְדֵיהֶם יִרְקְדוּן:	They let their little ones frolic like lambs, And their children dance around.	let ... frolic ← send (out to play).
Job 21:12	יִשְׂאוּ כְתֹף וְכִנּוֹר וְיִשְׂמְחוּ לְקוֹל עוּגָב:	They lift up <i>their spirits</i> with drum and harp, And they rejoice to the sound of the flute.	with drum ← according to the drum.
Job 21:13	*יִבְלוּ בְטוֹב יְמֵיהֶם וּבְרִגַע שְׂאוֹל יַחֲתוּ:	They {K: spend} [Q: end] their days in well-being, But in a moment they descend to the underworld.	underworld: or grave.

Job 21:14	וַיֹּאמְרוּ לֵאלֹהֵי סוּר מִמָּנּוּ וְדַעַת דְּרָכֶיךָ לֹא חִפְצָנוּ:	Yet they say to GOD, 'Depart from us', And, 'We do not take pleasure <i>in</i> knowledge of your ways.	
Job 21:15	מִה־שֵׁדִי כִי־נַעֲבֹדְנוּ וּמִה־נֹּעִיל כִּי נִפְגַּע־בוֹ:	Who <i>is</i> the ALMIGHTY, That we should serve him, And <i>in</i> what way are we profited, That we entreat him?'	
Job 21:16	הֲלוֹ לֹא בְיָדָם טוֹבָם עֲצָת רְשָׁעִים רַחֲקָה מִנִּי:	Behold, their well-being is not <u>under their control</u> . The <u>conduct</u> of the wicked is far from me.	under their control ← <i>in their hand</i> . <hr/> conduct ← <i>counsel; purpose</i> .
Job 21:17	כַּמָּה גִּרְרֵשְׁעִים יִדְעָה וַיָּבֵא עֲלֵימוֹ אִידָם חֲבָלִים יַחֲלֶק בְּאַפּוֹ:	<i>But you say,</i> 'How often the lamp of the wicked is extinguished, And <i>how often</i> their downfall comes upon them! He apportioned them <u>agony</u> in his anger.	how often the lamp of the wicked is extinguished: compare Job 18:5. <hr/> agony ← <i>writhings</i> . <hr/> Job quotes Zophar's arguments of extended →
Job 21:18	יְהִיו כְּתֶבֶן לִפְנֵי־רוּחַ וְכַמֵּץ גִּנְבָתוֹ סוֹפָה:	They will be as straw in the wind, And as chaff which the storm <u>carries</u> away.	↳ punishment of the wicked in their lifetime up to verse 21. <hr/> carries ← <i>steals</i> .
Job 21:19	אֱלֹהֵי יִצְפָּן־לְבָבוֹ אוֹנוֹ יִשְׁלֵם אֵלָיו וַיִּדַּע:	G O D reserves his <i>punishment for the man's</i> iniquity for his sons; He retributes him, And he knows <i>it</i> .	
Job 21:20	יִרְאוּ *עֵינָיו *עֵינָיו כִּידוֹ וּמַחֲמַת שֵׁדִי יִשְׁתָּה:	His <u>eyes</u> will see his demise, And he will drink from the wrath of the ALMIGHTY.	eyes: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> ; otherwise, the <i>ketiv</i> is singular and discordant with the verb.
Job 21:21	כִּי מִה־חִפְצוֹ בְּבֵיתוֹ אַחֲרָיו וּמִסִּפְרֵי חֳדָשָׁיו חֲצָצוֹ:	For what pleasure <i>does</i> he <i>leave</i> in his house after him When the number of his months is cut in half?'	
Job 21:22	הֲלֹאֵל יִלְמַד־דַּעַת זֶהוּא רָמִים יִשְׁפּוֹט:	<i>Can anyone</i> teach GOD knowledge? Or will he judge those <i>on</i> high?	
Job 21:23	זֶה יָמוֹת בְּעַצְמוֹ תָּמוּ כָּלוּ שֶׁלֶאֱנֹן וְשֶׁלִּיו:	One <u>dies</u> in the <u>prime of his strength</u> <i>When he is</i> entirely at ease and comfortable.	prime of his strength ← <i>bone / body</i> (consonantly also <i>strength</i>) of his completeness. <hr/> one: part of <i>one ... another</i> , balanced in verse 25.
Job 21:24	עֲטִינָיו מְלֵאוֹ חֶלֶב וּמָחַ עֲצָמוֹתָיו יִשְׁקָה:	His <u>bottles</u> are full of milk, And the marrow of his bones is <u>well-nourished</u> .	bottles: AV differs (<i>breasts</i>), i.e. as NH, his cows' <i>udders</i> . <hr/> well-nourished ← <i>given drink / refreshed</i> .

Job 21:25	זֹה יָמוּת בְּנֶפֶשׁ מָרָה וְלֹא־אֵכֵל בְּטוֹבָה:	Another dies with bitter feelings And does not partake of the goodness.	another: see Job 21:23. with bitter feelings ← <i>in a bitter soul</i> . partake of ← <i>eat in</i> .
Job 21:26	יַחַד עַל־עָפָר יִשְׁכְּבוּ וְרָמָה תִּכְסֶּה עֲלֵיהֶם:	Together in the dust they lie And the worm covers them both.	
Job 21:27	הֲנֵן יָדַעְתִּי מַחְשְׁבוֹתֵיכֶם וּמִזְמוֹת עָלַי תַּחֲמָסוּ:	Behold, I know your thoughts And your devices, Which do violence to me.	
Job 21:28	כִּי תֹאמְרוּ אֵיךְ בֵּית־נְדָיִב וְאֵיךְ אָהֵל מִשְׁכְּנוֹת רָשָׁעִים:	For you say, 'Where is the noble's house?' And, 'Where is the tent of the dwellings of the wicked?'	
Job 21:29	הֲלֹא שְׁאַלְתֶּם עוֹבְרֵי דֶרֶךְ וְאֵתְתֶם לֹא תִנְכְּרוּ:	Have you not asked the passers-by? Do you not recognize their writing?	passers-by ← <i>crossers of the way</i> . writing ← <i>signs; letters</i> .
Job 21:30	כִּי לַיּוֹם אִיד יַחֲשֹׁךְ רַע לַיּוֹם עֲבָרוֹת יוֹבְלוּ:	They say, 'For the wicked man is reserved to the day of calamity; They will be led to the day of wrath.'	
Job 21:31	מִי־יַגִּיד עַל־פָּנָיו דְּרָכּוֹ וְהוֹאֵטֶעְשָׂה מִי יִשְׁלֶם־לוֹ:	Who will tell him his way to his face? And who will repay him for what he has done?	
Job 21:32	וְהוּא לְקַבְּרוֹת יוֹבֵל וְעַל־גְּדֵישׁ יִשְׁקוֹד:	So he will be led to the burial places, And he will take his place in his sepulchral mound.	take his place: or <i>lie</i> , usually of <i>lying in wait</i> ; or <i>guarding</i> .
Job 21:33	מִתְקוֹ־לוֹ רִגְבֵי נַחַל וְאַחֲרָיו כָּל־אָדָם יִמְשׁוֹךְ וְלִפְנֵי אֵין מִסְפָּר:	The covering of turf from the brook will be sweet to him. And every man after him will face the same fate, As have countless before him,	be sweet to him: or, perhaps, will find him sweet (despite ל for direct object). Compare Job 24:20, where worms find the dead bodies of sinners sweet. will face the same fate ← will continue (the process).
Job 21:34	וְאֵיךְ תִּנְחַמְוּנִי הַבֵּל וְתִשׁוּבַתֵיכֶם נִשְׂאָר־מֵעַל: ס	So how can you comfort me with vanity, And with answers in which treachery remains?"	
Job 22:1	וַיַּעַן אֶלְיָפָז הַתֵּמָנִי וַיֹּאמֶר:	Then Eliphaz the Temanite answered and said,	
Job 22:2	הֲלֹא לִי־יִסְכּוֹן־גִּבּוֹר כִּי־יִסְכּוֹן עָלֵימוֹ מִשְׁכִּיל:	"Is a man profitable to GOD? For a prudent man is profitable to himself.	to himself ← to them, but see Job 20:23.

Job 22:3	הַחֶפֶץ לְשֵׁדֵי כִי תִצְדָּק וְאִם יִבְצַע כִּי־תִתֶּם דְּרָכֶיךָ:	<i>Is it a matter of delight to the ALMIGHTY If you are righteous? Or is it gain to him That you act with integrity in your ways?</i>	
Job 22:4	הֲמִירֵאתָךְ יִכַּיֶּחֶד יָבוֹא עִמָּךְ בְּמִשְׁפָּט:	Will he contend with you for fear of you? Will he enter with you into a judicial process?	
Job 22:5	הֲלֹא רַעְתָּךְ רַבָּה וְאִי־קֹץ לְעֹונֹתֶיךָ:	<i>Is not your wickedness great? And is there no end to your iniquities?</i>	
Job 22:6	כִּי־תַחַבֵּל אַחֶיךָ חֲנָם וּבְגָדֵי עָרוּמִים תִּפְשִׁיט:	– Whether you bind your <u>brothers</u> by a pledge gratuitously, Or strip off the clothes of <i>those you leave naked,</i>	brothers: AV differs (<i>brother</i>).
Job 22:7	לֹא־מִים עֵינֶיךָ תִּשְׁקֶה וּמָרֵב תִּמְנַע־לָחֶם:	<i>Or you don't give the weary water to drink, Or you withhold bread from the hungry?</i>	
Job 22:8	וְאִישׁ זָרוּעַ לֹוּ הָאָרֶץ וּנְשׂוּא פָּנָיו יֵשֵׁב בָּהּ:	<i>Or you may be of those who say, 'The earth belongs to the powerful man', And, 'Let him who is of elevated station dwell in it.'</i>	the powerful man ← <i>the man of an arm.</i> of elevated station ← <i>elevated of face</i> , suggesting having benefited from partiality.
Job 22:9	אֲלִמָּנוֹת שְׁלַחַת רִיקָם וּזְרֻעוֹת יְתָמִים יִדְכָּא:	You <i>may</i> have sent away widows empty-handed And <i>stood by</i> when the arms of orphans were crushed.	
Job 22:10	עַל־כֵּן סְבִיבוֹתֶיךָ פְּחִים וְיִבְהִלְךָ פַּחַד פִּתְאֹם:	That <i>is</i> why there are snares all around you, And fear suddenly grips you,	grips ← <i>terrifies</i> .
Job 22:11	או־חֶשֶׁךְ לֹא־תִרְאֶה וּשְׁפַעַת־מַיִם תִּכְסֶּךָ:	Or darkness <i>so that</i> you can't see anything, Or a flood of water which will cover you.	or a flood: disjunctive use of the vav.
Job 22:12	הֲלֹא־אֱלֹוָה גְּבוּהַ שָׁמַיִם וּרְאָה רֹאשׁ כּוֹכְבִים כִּי־רָמוּ:	<i>Is not GOD in the height of the heavens? For see how high the foremost stars are.</i>	for: causal use of the vav. see how high the foremost stars are ← <i>see the foremost stars,</i> that they are high. Prolepsis, especially typical of Aramaic.
Job 22:13	וְאָמַרְתָּ מִה־יֵדַע אֵל הַבְּעָד עָרְפֵל יִשְׁפּוֹט:	And you <i>may</i> have said, 'What does GOD know? Can he judge through dark clouds?	
Job 22:14	עָבִים סִתְּרוּ־לוֹ וְלֹא יִרְאֶה וְחוּג שָׁמַיִם יִתְהַלֵּךְ:	Thick clouds <i>are</i> his secret <i>covering,</i> And he <i>cannot</i> see, And he walks round in the circuit of heaven.'	

Job 22:15	הָאֲרַח עוֹלָם תִּשְׁמַר אֲשֶׁר דָּרְכוּ מִתִּי-אָוֶן:	Have you <u>observed</u> the age- old path Which vain men have trodden?	observed: or <i>kept</i> .
Job 22:16	אֲשֶׁר-קִמְטוּ וְלֹא-עֵת נָהָר יוֹצֵק יְסוּדָם:	They <u>become wrinkly</u> before <i>their</i> time; A river is spilled <i>over</i> their foundation.	become wrinkly: compare Job 16:8. AV differs (<i>were cut down</i>), as do [AnLx] (<i>be taken away</i>), and [BDB] (<i>be snatched</i>).
Job 22:17	הָאֲמָרִים לֵאלֹהֵי סוֹר מִמֶּנּוּ וּמִה-יִפְעַל שְׂדֵי לָמוֹ:	They say to GOD, 'Depart from us', And <i>ask</i> how the ALMIGHTY <i>can</i> profit them.	These are Job's words in Job 21:14 - 15.
Job 22:18	וְהוּא מָלֵא בְתֵיהֶם טוֹב וְעֵצָה רְשָׁעִים רַחֲקָה מִנִּי:	Yet he filled their houses <i>with</i> good things. So the counsel of the wicked is far from me.	
Job 22:19	יִרְאוּ צְדִיקִים וַיִּשְׂמְחוּ וְנָקִי יִלְעַג-לָמוֹ:	The righteous will see <i>their</i> <i>downfall</i> and rejoice, And the innocent <i>man</i> will mock them	
Job 22:20	אִם-לֹא נִכְחַד קִימְנוּ וַיִּתְרֹם אֲכָלָה אֶשׁ:	<i>And say</i> , 'Our <u>adversary</u> will certainly <u>be obliterated</u> , And fire will consume their remnant.'	adversary: AV differs (<i>substance</i>). The form is similar to the <i>ketiv</i> of Jer 48:44. <hr/> will certainly be obliterated: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Job 22:21	הִסְכַּנְנָא עִמּוֹ וּשְׁלֵם בָּהֶם תְּבוֹאֲתָךְ טוֹבָה:	Become familiar, I pray, with him, And be at peace <u>with them</u> , <i>And your future will be good</i> .	with them: perhaps generalizing (<i>with others</i>). AV differs, omitting the word, as does [CB]. <hr/> your future <i>will be</i> good: or <i>goodwill come (upon) you</i> .
Job 22:22	קַח-נָא מִפִּי תוֹרָה וְשִׁים אֲמָרָיו בְּלִבְבְּךָ:	Receive, I pray, the law from <u>what he says</u> , And put his declarations in your heart.	what he says ← <i>his mouth</i> .
Job 22:23	אִם-תָּשׁוּב עַד-שְׂדֵי תִבְנֶה תִּרְחִיק עוֹלָה מֵאֹהֶלְךָ:	If you return to the ALMIGHTY, You will be built up. So remove iniquity from your tent,	
Job 22:24	וְשִׁית-עַל-עֲפָר בָּצָר וּבָצוּר נַחְלִים אוֹפִיר:	And cast <i>your</i> fine gold on <u>the dust</u> , And your Ophir gold on a torrent boulder,	and cast <i>your</i> fine gold on the dust: AV differs (<i>then shalt thou lay up gold as dust</i>). Compare Ex 32:20. A similar issue with the second part of the verse.
Job 22:25	וְהָיָה שְׂדֵי בָצָרֶיךָ וּבָסָף תּוֹעֲפוֹת לָךְ:	And the ALMIGHTY will be your fine gold And your silver treasure.	
Job 22:26	כִּי-אֶז על-שְׂדֵי תִתַּעַנֵּג וְתִשָּׂא אֶל-אֱלֹהֵי פָנֶיךָ:	For then you will delight in the ALMIGHTY, And you will lift up your face to G O D.	

Job 22:27	תַּעֲתִיר אֵלָיו וַיִּשְׁמַעַךְ וַנִּדְרִיךְ תְּשַׁלֵּם:	You will entreat him, And he will hear you, And you will fulfil your vows.	
Job 22:28	וַתְּגַזֵּר-אֹמֶר וַיִּקַּם לָךְ וְעַל-דְּרָכֶיךָ נִגְהָ אֹזֶר:	And you will make a declaration Which will hold good for you, And light will shine on your ways.	
Job 22:29	כִּי-הֵשְׁפִילוּ וַתֹּאמֶר גְּוָה וְשַׁח עֵינַיִם יוֹשַׁע:	When <i>others</i> are brought <u>low</u> , You will say, ' <i>Such is the consequence of pride</i> , But he saves the <u>humble</u> .'	<i>others</i> are brought low ← <i>they bring low</i> . Avoidance of the passive. pride: AV differs (<i>there is lifting up</i>). humble ← <i>low of eyes</i> .
Job 22:30	יִמְלֹט אֵי-נָקִי וְנִמְלֹט בְּבָר כַּפְיֶךָ: פ	He delivers the <u>estate</u> of the innocent, And <u>deliverance</u> comes through the cleanness of your hands."	estate ← <i>island; coastland</i> . [AnLx] and [BDB] have <i>not</i> , but this does not match Eliphaz's stance. deliverance comes ← <i>he / one is delivered</i> .
Job 23:1	וַיַּעַן אֵיזֹב וַיֹּאמֶר:	Then Job answered and said,	
Job 23:2	גַּם-הַיּוֹם מְרִי שְׁחִי יָדֵי כַבְדָּה עַל-אֲנַחְתִּי:	"Today, too, <u>my complaint is bitter</u> ; <u>My vitality has become listless</u> with <i>all</i> my sighing.	my complaint <i>is</i> bitter ← (<i>there is</i>) <i>bitterness of my complaint</i> . my vitality has become listless ← <i>my hand has become heavy</i> . AV differs somewhat (<i>my stroke is heavier</i>).
Job 23:3	מִי-יֵיתֵן יַדְעֹתִי וְאִמְצָאֵהוּ אָבוֹא עַד-תְּכוֹנְתּוֹ:	If <u>only</u> I knew <u>where</u> I <u>could</u> find him, I would go to his <u>judgment seat</u> .	if only ← <i>who will give</i> . where: wider use of the <i>vav</i> .
Job 23:4	אֶעֱרֹכֶה לְפָנָיו מִשְׁפָּט וְפִי אֲמַלֵּא תוֹכַחֹת:	I would set out <i>my</i> case before him And fill my mouth <i>with</i> arguments.	
Job 23:5	אֲדַעֵה מְלִים יַעֲנֵנִי וְאָבִינָה מִה-יֹאמַר לִי:	I would acknowledge the words <i>Which</i> he would answer me, And I would understand What he would say to me.	
Job 23:6	הֲבִרְב־כֹּחַ יִרְיֵב עִמָּדִי לֹא אֲדַהּוּא יֵשֶׁם בִּי:	Would he contend with me with great power? No; he would certainly <u>consider</u> me.	consider ← <i>put (heart) to or set (the face) to</i> . AV differs (<i>put strength</i>).
Job 23:7	שָׁם יִשָּׂר נֹכַח עִמּוֹ וְאִפְלֹטָה לְנֶצַח מִשְׁפָּטִי:	There, the upright disputes with him, And I would be delivered in perpetuity from my judge.	

Job 23:8	הֲזוֹ קִדְמָא אֶהְיֶה וְאִיִּנְנִי וְאַחֲזֹר וְלֹא-אֲבִין לוֹ:	If I go forwards, He <i>is</i> not <i>there</i> , And <i>if</i> backwards, I do not discern him,	
Job 23:9	שְׂמֹאל בְּעִשְׂתּוֹ וְלֹא-אֲחִזּוּ יַעֲטֹף יָמִין וְלֹא אֶרְאֶה:	Or to the left where he is at work, I do not behold <i>him</i> ; <i>If</i> he envelops himself on the right, I do not see <i>him</i> .	envelops himself: or turns.
Job 23:10	כִּי-יֵדַע דְּרֹךְ עַמְדֵי בְּחֻנֵּי כְּזָהָב אֵצֶא:	However, he knows the way I take. When he examines me, I will come out as gold.	I take ← with me.
Job 23:11	בְּאֲשֶׁרוֹ אֶחְזֶה רַגְלֵי דְרָכּוֹ שְׁמַרְתִּי וְלֹא-אֶט:	My foot takes hold of his step; I keep his way And do not turn aside.	
Job 23:12	מִצְוַת שְׁפָתָיו וְלֹא אָמִישׁ מִחֻקֵּי צִפְנֹתַי אֲמַר־יָפוּי:	As for his commandment which he has uttered, I have not drawn back from what was appointed me. I have treasured up the words which he has pronounced.	which he has uttered ... which he has pronounced ← of his lips ... of his mouth. AV differs in the second case (more than my necessary food). <hr/> what was appointed me ← my statute. Compare Job 23:14.
Job 23:13	וְהוּא בְּאֶחָד וּמִי יִשְׁבִּיבּוּ וְנִפְשׁוּ אוֹתָהּ וַיַּעַשׂ:	But he <i>is</i> of one <i>mind</i> , And who <i>can</i> make him go back on it? His <i>will</i> desires a thing, And he performs it.	will ← soul.
Job 23:14	כִּי יִשְׁלִים חֻקֵּי וְכִהְנֶה רַבּוֹת עִמּוֹ:	For he will carry out What <i>has been</i> appointed for me, And many such things He <i>has</i> in store.	<i>has been</i> appointed for me ← my statute. <hr/> he has in store ← (are) with him.
Job 23:15	עַל-כֵּן מִפְּנֵי אָבְהָל אֶתְבוּנִי וְאֶפְתָּח מִמֶּנּוּ:	That <i>is</i> why I will fear his presence. When I consider the matter, I am fearful of him.	
Job 23:16	וְאֵל הַרְדָּה לִבִּי וְשִׂדֵי הַבְּהִילָנִי:	But GOD makes my heart faint, And the ALMIGHTY causes me alarm,	
Job 23:17	כִּי-לֹא נִצְמַתִּי מִפְּנֵי-חֹשֶׁךְ וּמִפְּנֵי כֶסֶה-אֶפְל:	For I have not been cut off in the face of darkness, Nor has he put a covering of gloom over my face.	nor: negatory use of the vav, as in Deut 33:6.
Job 24:1	מִדּוּעַ מְשֻׁדֵי לֹא-נִצְפְּנוּ עֲתָיִם *וַיִּדְעוּ *וַיִּדְעוּ לֹא-חֲזוּ יָמָיו:	Why, seeing that the times are not hidden from the ALMIGHTY, {K: And they are known,} [Q: Do those who know him] {K: Do they not} [Q: Not] see his dealings?	they are known (<i>ketiv</i>) ← they know (<i>them</i>). Avoidance of the passive. <hr/> his dealings ← his days, standing for the events or actions which take place in them.

Job 24:2	גְּבֻלוֹת יִשְׁיגוּ עֵדֶר גְּזָלוּ וַיִּרְעוּ:	They move boundaries, And they snatch away a flock And <u>pasture it</u> .	pasture <i>it</i> : or <i>feed (on it)</i> .
Job 24:3	חֲמֹר יְתוּמִים יִנְהֲגוּ יַחְבְּלוּ שׂוֹר אִלְמָנָה:	They drive <i>away</i> an orphan's donkey; They take <i>away</i> a widow's ox as security.	
Job 24:4	יִטּוּ אֲבִיוֹנִים מִדְּרֹךְ יַחַד חֲבָאוּ עַנְיֵי-אָרֶץ:	They turn the poor aside from the way; The poor of the earth are driven into hiding together.	
Job 24:5	הֲזֵן פְּרָאִים בְּמִדְבָּר יִצְאוּ בַּפְּעֵלִים מְשַׁחְרֵי לְטָרֵף עֲרֵבָה לוֹ לֶחֶם לְנַעֲרִים:	See <i>how as</i> wild asses in the desert they go out In their business of diligently seeking food. An arid tract <i>is</i> feeding <i>ground</i> <u>For each and for their</u> <u>young</u> .	for each ← <i>for him</i> . We take this verse and up to Job 24:8, and also Job 24:11 - 24:12b as referring to <i>the poor</i> , who are exploited. AV differs, as does [CB].
Job 24:6	בַּשָּׂדֶה בְּלִילוֹ *יִקְצִירוּ **יִקְצְרוּ וְכָרֶם רָשַׁע יִלְקְשׁוּ:	In the field they <u>reap their</u> <u>food</u> , And they glean the vineyard of a wicked <i>man</i> .	they reap: the <i>ketiv</i> (<i>hiphil</i> stem- formation) is a variant of the <i>qere</i> (<i>qal</i> stem-formation). their food ← <i>his fodder</i> .
Job 24:7	עָרוֹם יִלְינוּ מִבְּלֵי לְבוֹשׁ וְאֵין כְּסוּת בַּקֶּרֶה:	<u>They spend the night</u> naked for lack of clothing, And <i>they have</i> no covering in the cold.	they spend the night: AV differs, being causative, which is not necessarily the case.
Job 24:8	מִזֶּרֶם הָרִים יִרְטְבוּ וּמִבְּלֵי מַחֲסֵה תִבְקוּ-צוּר:	They become wet with mountain rainstorms, And for lack of shelter they embrace a rock.	
Job 24:9	יִגְזְלוּ מִשֵּׂד יְתוֹם וְעַל-עֲנִי יַחְבְּלוּ:	They tear away the orphan <u>for gain</u> , And they <u>enslave the poor</u> <u>with debt</u> .	for gain: AV differs (<i>from the</i> <i>breast</i>). they enslave ... with debt ← <i>bind</i> <i>by a pledge</i> .
Job 24:10	עָרוֹם הֵלְכוּ בְּלֵי לְבוֹשׁ וְרַעֲבִים נִשְׂאוּ עֹמֶר:	They cause <i>him</i> to go naked for lack of clothing, And they take away the sheaf <i>from</i> the hungry.	
Job 24:11	בֵּין-שׁוֹרְתָם יִצְהֲרוּ יִקְבִּים דָּרְכוּ וַיִּצְמָאוּ:	Within their walls they press out new oil; They tread the wine vats, <u>Yet</u> are thirsty.	We take the verse and Job 24:12b as referring to <i>the poor</i> . yet: adversative / concessive use of the <i>vav</i> .
Job 24:12	מִעִיר מְתִים יִנְאָקוּ וְנִפְשֵׁי-חַלְלִים תִּשׁוּעַ וְאֵלוֹהַּ לֹא-יִשִּׂים תַּפְּלָה:	From the city, men groan, And the <u>inward being</u> of the wounded cries out, <u>Yet</u> G O D does not impute <i>them their</i> depravity.	inward being ← <i>soul</i> . yet: adversative / concessive use of the <i>vav</i> .

Job 24:13	הָמָּהּ הֵיוּ בְּמַרְדֵי-אֹר לֹא-הִכִּירוּ דַרְכָיו וְלֹא יָשְׁבוּ בְּנִתְיַבְתָּיו:	These people are those <i>who</i> rebel against the light; They do not recognize his ways, And they do not remain in his paths.	
Job 24:14	לְאֹר יִקּוּם רוֹצֵחַ יִקְטֹל-עַנִּי וְאֶבְיוֹן וּבַלְיִלָּה יִהְיֶה כְּגַנֵּב:	At <i>first</i> light the murderer rises And kills the poor and needy, And at night he is a thief.	
Job 24:15	וְעֵין נֹאֵף שְׁמֵרָה נֶשֶׁף לֵאמֹר לֹא-תִשׁוּרְנִי עֵין וְסִתֵּר פָּנַי יָשִׁים:	The eye of the adulterer observes <u>darkness</u> , Saying, 'No eye shall behold me', And he puts a <u>covering</u> on <i>his</i> face.	darkness: AV differs (<i>twilight</i>). covering ← <i>secret</i> .
Job 24:16	חָתַר בַּחֲשֵׁךְ בְּתַיִם יוֹמָם חֲתָמוּ-לָמוֹ לֹא-יִדְעוּ אֹר:	He <u>breaks into</u> houses in the darkness, <i>Which</i> in the daytime they <u>mark out</u> for themselves. They do not know the light.	breaks into ← <i>digs (through)</i> . mark out ← <i>seal up</i> .
Job 24:17	כִּי יַחֲדוּ בְּקָר לָמוֹ צִלְמוֹת כִּי-יִזְכָּר בִּלְהוֹת צִלְמוֹת:	For the morning for them <i>is</i> altogether <u>the shadow of</u> <u>death</u> , For <i>each</i> knows the terrors of <u>the shadow of death</u> ,	the shadow of death ... the shadow of death: otiose, but see Gen 12:5. AV differs (<i>if one know them</i> [= <i>recognize them</i>], <i>they are in</i> ...) which is also possible.
Job 24:18	קַל-הוּא עַל-פְּנֵי-מַיִם תִּקְלָל חֶלְקָתָם בְּאָרֶץ לֹא-יִפְנֶה דַרְדָּר בְּרַמִּים:	Which <i>is</i> swift upon the surface of the water; Their portion is cursed upon the earth. He will not <u>return to</u> the way of the vineyards.	return to: AV differs (<i>beholdeth</i>).
Job 24:19	צִיָּה גַם-חֹם יִגְזְלוּ מִיַּמֵי-שֶׁלֶג שְׂאוֹל חָטָאוּ:	As drought and heat snatch away the <u>snowy waters</u> , So the grave <i>snatches</i> those <i>who</i> have sinned.	snowy waters ← <i>waters of snow</i> , a Hebraic genitive.
Job 24:20	יִשְׁכַּחְהוּ רֶחֶם מִתְקֹו רִמָּה עוֹד לֹא-יִזְכָּר וְתִשְׁבֵּר כְּעֵץ עוֹלָה:	The womb will <u>disown</u> him; The worm will feed sweetly on him. He will no longer be remembered, And iniquity will be shivered like a tree.	disown ← <i>forget</i> .
Job 24:21	רָעָה עֵקֶרָה לֹא תִלְדַּ וְאִלְמָנָה לֹא יִיטִיב:	He devours the barren, <i>Who</i> has not given birth, And to the widow he does not do good.	
Job 24:22	וּמִשָּׁךְ אֲבִירִים בָּחְתוּ יָקוּם וְלֹא-יֵאֱמִין בַּחַיִּין:	He drags away the mighty by his strength; He rises, And no-one <i>is sure of</i> <u>his</u> <u>life</u> .	is sure of ← <i>believes in</i> . <i>his</i> life: in an Aramaic form.

Job 24:23	יִתְּנֶה לּוֹ לְבַטָּח וַיִּשָּׁעַן וְעֵינָיו עַל־דַּרְכֵיהֶם:	God grants him security, And he relies <i>on it</i> , But his eyes <i>are</i> on their ways.	but: adversative use of the <i>vav</i> .
Job 24:24	רֹזְמוֹ מֵעַט וְאֵינָנוּ וְהַמָּכּוּ כִּבְלֵי יִקְפְּצוּן וּכְרֹאשׁ שִׁבְלֵת יִמְלּוּ:	They are exalted for a little <i>while</i> , Then <i>they are gone</i> , And they waste away. Like all <i>others</i> , they <i>are</i> <i>gathered into the grave</i> . And like the top of a <i>stem</i> of corn, They are cut off.	they <i>are</i> gone ← <i>he (is) not</i> . are gathered <i>into the grave</i> ← <i>are enclosed, or die</i> . stem ← <i>ear</i> , but we presume the whole ear of corn is cut off.
Job 24:25	וְאִם־לֹא אָפוּ מִי יִכְזִיבֵנִי וַיִּשָּׂם לֵאל מִלְחָתִי: ס	And if <i>it is</i> not so, who will convict me of falsehood And make my speech null <i>and void</i> ?"	
Job 25:1	וַיַּעַן בִּלְדָד הַשְּׁחִי וַיֹּאמֶר:	Then Bildad the Shuhite answered and said,	
Job 25:2	הַמְּשָׁל וּפָחַד עִמּוֹ עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו:	“ <i>Dominion</i> and fear <i>are</i> with him – <i>The one who</i> makes peace in his high places.	dominion: infinitive absolute in the role of a gerund, translated as a noun.
Job 25:3	הֲיֵשׁ מִסְפָּר לְגִדּוֹדָיו וְעַל־מִי לֹא־יָקוּם אוֹרְהוֹ:	Do his troops have a number? And upon whom does his light not rise?	
Job 25:4	וּמִה־יִצְדַק אֲנוֹשׁ עִם־אֵל וּמִה־יִזְכֶּה יְלוּד אִשָּׁה:	And how <i>can</i> man be justified with GOD? And how <i>can</i> he <i>who is</i> born of a woman be pure?	
Job 25:5	הֲנֹ עַד־יָרַח וְלֹא יֵאֱהִל וְכּוֹכְבִים לֹא־זָכוּ בְּעֵינָיו:	Behold, even the moon (But it does not shine,) And the stars Are not pure in his sight.	
Job 25:6	אֵף כִּי־אֲנוֹשׁ רַמָּה וּבֶן־אָדָם תּוֹלְעָה: פ	How much less man, <i>Destined for worms</i> , And the son of Adam, <i>Destined for maggots</i> .”	worms ... maggots ← (<i>the</i>) worm ... (<i>the</i>) maggot. Compare Isa 14:11. AV differs (<i>which is a</i> <i>worm etc.</i>).
Job 26:1	וַיַּעַן אֱיֹזֵב וַיֹּאמֶר:	Then Job answered and said,	
Job 26:2	מִה־עֲזַרְתָּ לְלֹא־כַח הוֹשַׁעְתָּ זְרוּעַ לֹא־עֹז:	“How have you helped <i>him</i> <i>Who is</i> without power, And saved <i>him</i> <i>Whose arm is</i> without strength?	This verse could be regarded as ironic, with an exclamation mark, not a question mark. But the verses following seem to be straight questions.
Job 26:3	מִה־יַּעֲצָתָ לְלֹא חֲכָמָה וְתוֹשִׁיָה לְרַב הוֹדַעְתָּ:	How have you given counsel to <i>him</i> <i>Who is</i> without wisdom? And how have you taught insight To the <i>multitude</i> ?	the multitude: AV differs (<i>plentifully</i>), and [CB] (<i>fully</i>).

Job 26:4	אֶת־מִי הִגַּדְתָּ מְלִין וְנִשְׁמַת־מִי יֵצֵאָה מִמֶּךָ:	To whom have you declared words, And whose inspiration <u>came</u> from you?	words: in an Aramaic form. came ← <i>came out</i> .
Job 26:5	הַרְפָּאִים יְחֹלְלוּ מִתַּחַת מַיִם וְשֹׁכְנֵיהֶם:	Do the <u>Rephaim</u> give birth under water, Or <u>do those who lie there</u> with them?	Rephaim: see [CB] App. 25. AV differs (<i>dead</i>). water: standing for <i>sea</i> or <i>groundwater</i> . those who lie <i>there</i> with them ← <i>their dwellers / liers</i> . AV differs (<i>dead things are</i> <i>formed from under the waters</i> <i>...</i>).
Job 26:6	עָרוֹם שְׂאוֹל נִגְדּוֹ וְאֵין כְּסוֹת לְאַבְדּוֹן:	The grave <i>is</i> naked before him, And <i>there is</i> no covering for <i>the place of</i> destruction.	destruction: Hebrew <i>Abaddon</i> ; compare Rev 9:11.
Job 26:7	נִטָּה צָפוֹן עַל־תְּהוֹ תִלָּה אֶרֶץ עַל־בְּלִי־מָה:	He stretches out the north over desolation, And hangs the earth on nothing,	
Job 26:8	צָרַר־מַיִם בְּעֵבְיוֹ וְלֹא־נִבְקַע עַנְנוֹ תַחְתָּם:	Binding up waters on his thick clouds, While the cloud below them is not laid open.	
Job 26:9	מֵאַחַז פְּנֵי־כִסֵּה פָרְשָׁו עָלָיו עֲנָנוֹ:	He takes hold of the <u>front</u> of <i>his</i> throne And spreads his cloud on it.	front ← <i>face; surface</i> .
Job 26:10	חָקַח־גַּם עַל־פְּנֵי־מַיִם עַד־תְּכַלִּית אֹרֹךְ עִם־חֹשֶׁךְ:	He circumscribes a <u>bound</u> round the surface of the water At the terminator between light and dark.	bound ← <i>statute</i> .
Job 26:11	עַמּוּדֵי שָׁמַיִם יְרוּפּוּ וַיִּתְמָהוּ מִגִּעְרָתוֹ:	The pillars of heaven are shaken And are astonished at his rebuke.	
Job 26:12	בְּכֹחוֹ רָגַע הַיָּם *וּבְתוֹבְנָתוֹ **וּבְתוֹבְנָתוֹ מִחַץ רָהַב:	By his power <u>the sea</u> roars, And by his <u>understanding</u> He dashes <u>pride</u> .	understanding: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . the sea roars: AV differs (<i>he</i> <i>divideth the sea</i>), and [CB] (<i>he</i> <i>calms the sea</i>). The word רָגַע is a homonym, <i>make a noise</i> and <i>be</i> <i>quiet</i> (intransitive in both cases). pride: also a name of Egypt, <i>Rahab</i> .

Job 26:13	בְּרוּחוֹ שָׁמַיִם שְׁפָרָה חֲלָלָה יָדוֹ נָחַשׁ בְּרִיחַ:	By his spirit the heavens <u>are</u> <u>beautifully made</u> ; His hand formed <u>the</u> <u>constellation of the</u> <u>fleeing serpent</u> .	<u>are beautifully made</u> ← (<u>are</u>) <u>beauty</u> . the <u>constellation of the fleeing</u> <u>serpent</u> : known in our day as <u>serpens caput and serpens</u> <u>cauda</u> , the head and tail of the serpent.
Job 26:14	הֲזֵאֵלָה קְצוֹת *דְּרָכָיו **דְּרָכָיו וּמַה־שֶׁמֶץ דְּבָר נִשְׁמַע־בּוֹ וְרַעַם *גְּבוּרָתוֹ **גְּבוּרוֹתָיו מִי יִתְבוּנֶנָּה ס	Behold, these <u>are</u> the outlines of his {Q: <u>ways</u> } [K: <u>way</u>], For only a whisper of the matter is heard, But who <u>can</u> understand the thunder of his {K: <u>power</u> } [Q: <u>mighty acts</u>]?"	ways (<u>qeré</u>) ... way (<u>ketiv</u>): the <u>ketiv</u> could be regarded as a <u>scriptio defectiva</u> spelling of the <u>qeré</u> . power: the <u>ketiv</u> can be regarded as a <u>scriptio defectiva</u> spelling of the <u>qeré</u> , and the word is considerably more common in the singular than the plural (about 80%:20%).
Job 27:1	וַיִּסַּף אֵיזֹב שְׂאֵת מְשָׁלוֹ וַיֹּאמֶר:	Then Job went further <u>in</u> <u>expounding his argument</u> and said,	in expounding his argument ← <u>to lift his parable</u> . Gerundial use of the infinitive.
Job 27:2	חַי־אֱלֹהֵי הַסֵּיִר מִשְׁפָּטֵי וְשִׁדְי הַמֵּר נַפְשִׁי:	“As GOD lives, <u>Who</u> has taken my justice away, And the ALMIGHTY, <u>Who</u> has embittered my <u>feelings</u> ,	feelings ← <u>soul</u> .
Job 27:3	כִּי־כָל־עוֹד נִשְׁמַתִּי בִּי וְרוּחַ אֱלֹהֵי בְּאַפִּי:	As long as my breath <u>is</u> in me, And the spirit of G O D <u>is</u> in my <u>nostrils</u> ,	nostrils ← <u>nostril, nose, or</u> <u>anger</u> .
Job 27:4	אִם־תְּדַבְּרֶנָּה שְׁפַתִּי עוֹלָה וְלִשׁוֹנִי אִם־יְהִיגָה רְמִיָּה:	My lips <u>shall certainly not</u> <u>speak</u> wickedness, And my tongue <u>shall</u> <u>certainly not utter</u> deceit.	shall certainly not speak ... shall certainly not utter: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Job 27:5	חָלִילָה לִּי אִם־אֶצְדִּיק אֶתְכֶם עַד־אֶגָּוַע לֹא־אֶסִּיר תְּמַתִּי מִמְּנִי:	Far <u>be it</u> from me to justify <u>you</u> . I will not <u>renounce</u> my integrity Before I <u>expire</u> .	you: plural. <u>renounce</u> ← <u>remove from me</u> . before ← <u>until; up to</u> .
Job 27:6	בְּצַדִּיקוֹתֵי הַחַזְקוֹתֵי וְלֹא אֲרַפֶּה לֹא־יִחַרְרַף לְבָבִי מִיָּמִי:	I have held on to my righteousness, And I will not relent on it. My heart shall not reproach <u>me</u> In <u>all</u> my days.	
Job 27:7	יְהִי כְרִשָּׁע אֵיבִי וּמִתְקוֹמְמִי כְּעוֹל:	Let my enemy be <u>declared</u> <u>wicked</u> , And my opponent <u>unjust</u> .	wicked ... unjust ← <u>as wicked ...</u> <u>as unjust</u> .
Job 27:8	כִּי מַה־תִּקְוֶה חַיָּה כִּי יִבְצַע כִּי יִשַׁל אֱלֹהֵי נַפְשׁוֹ:	For what <u>is</u> the hope of the <u>profane</u> If he has made unjust gain, If G O D <u>is indifferent</u> to his <u>life</u> ?	profane: see Job 8:13. is indifferent to: or, taking the word as standing for <u>ישאל</u> , <u>requires</u> . AV differs (<u>taketh</u> <u>away</u>). <u>life</u> ← <u>soul</u> .

Job 27:9	הֲצַעֲקֶתוּ יִשְׁמַע אֱלֹהִים כִּי־תָבֹא עָלָיו צָרָה:	Will GOD hear his cry When adversity comes upon him?	
Job 27:10	אִם־עַל־שֹׁדֵי יִתְעַנֵּג יִקְרָא אֱלֹהִים בְּכָל־עֵת:	Will he delight in the ALMIGHTY? Will he call on G O D at all times?"	
Job 27:11	אֹרְהָ אֶתְכֶם בְּיַד־אֱלֹהִים אֲשֶׁר עִם־שֹׁדֵי לֹא אֶכְחַד:	"I will teach <u>you</u> by the hand of GOD; I will not hide <i>that</i> which <i>is</i> with the ALMIGHTY.	Zophar's third address starts here and ends at Job 28:28. See [CB]. <hr/> you: plural.
Job 27:12	הֲוֹרְאֵתֶם כָּלְכֶם חַזִּיתֶם וְלִמָּה־זֶה הִבֵּל תִּהְבְּלוּ:	Behold, all of you have seen <i>it</i> . Why then do you <u>act</u> so very <u>vainly</u> ?	act so very vainly ← <i>act vainly</i> + cognate noun <i>vanity</i> .
Job 27:13	זֶה חֶלֶק־אָדָם רָשָׁע עִם־אֱלֹהִים וְנַחֲלֵת עֶרְוֵי־מִשְׁדֵּי יִקְחוּ:	This <i>is</i> the portion of the wicked man with GOD, And the inheritance <i>which</i> tyrants receive from the ALMIGHTY.	
Job 27:14	אִם־יִרְבוּ בָנָיו לְמוֹ־חֶרֶב וְצִאֲצֵאוּ לֹא יִשְׂבְּעוּ־לֶחֶם:	If his sons become numerous, <u>They will be destined for the</u> <u>sword</u> , And his offspring will not be satisfied <i>with</i> bread.	they <i>will be destined</i> for the sword ← <i>for them (is) the sword</i> .
Job 27:15	*שְׂרִידוֹ *שְׂרִידוֹ בַּמּוֹת יִקְבְּרוּ וְאִלְמָנָתָיו לֹא תִבְכֶּינָה:	Those who <u>survive him</u> will be buried in death, And <u>his widowed daughters-</u> <u>in-law</u> will not weep.	those who survive him: the <i>ketiv</i> can be regarded as a <i>scriptio</i> <i>defectiva</i> spelling of the <i>qere</i> , because the verb is plural. Otherwise, the <i>ketiv</i> reads <i>he</i> <i>who survives him</i> with a discordant verb. <hr/> <hr/> his widowed <i>daughters-in-law</i> ← <i>his widows</i> .
Job 27:16	אִם־יִצְבֹּר כַּעֲפָר בְּסֹף וְכַח־מָר יִכִּין מִלְּבוּשׁ:	If he heaps up silver like dust And prepares <i>luxury</i> clothing like clay,	
Job 27:17	יִכִּין וְצַדִּיק יִלְבַּשׁ וְכֹסֶף נָקִי יִחַלֵּק:	He may prepare <i>it</i> , But the righteous <i>man</i> will wear <i>it</i> , And the innocent will divide the silver.	
Job 27:18	בָּנָה כְּעֵשׂ בַּיִתוֹ וְכִסְפָּה עָשָׂה נִצָּר:	He builds a house like the moth, And as a booth <i>which</i> a <u>guard</u> makes.	guard: [CB]= <i>vineyard watcher</i> .
Job 27:19	עָשִׂיר יִשְׁכַּב וְלֹא יֵאָסֶף עֵינָיו פָּקַח וְאִינּוֹ:	The rich <i>man</i> lies down But is not reunited <i>with his</i> <i>forefathers</i> ; He opens his eyes, And <i>his wealth</i> <u>has gone</u> .	<i>has gone</i> ← <i>he / it (is) not</i> <i>(there)</i> .

Job 27:20	תְּשִׁיגֶהוּ כַּמַּיִם בַּלְהוֹת לַיְלָה גְּנַבְתוּ סוּפָה:	<i>Every</i> terror will overtake him like water; At night a whirlwind will steal him away.	every terror ← <i>terrors</i> and a singular verb.
Job 27:21	יִשְׂאֶהוּ קָדִים וַיִּלְדּוּ וַיִּשְׁעֶרְהוּ מִמְקוֹמוֹ:	The east wind will bear him away, And <i>away</i> he will go, And a storm will sweep him from his place.	
Job 27:22	וַיִּשְׁלַךְ עָלָיו וְלֹא יַחְמַל מִיָּדוֹ בְּרוּחַ יְבָרַח:	For he will cast <i>terrors</i> on him, And he will not spare. He will <u>certainly want to flee</u> from his hand.	he will certainly <i>want to flee</i> : infinitive absolute.
Job 27:23	יִשְׁפַק עָלֵימוֹ כַּפָּיִמוֹ וַיִּשְׂרַק עָלָיו מִמְקוֹמוֹ:	He will clap <u>his hands</u> at him And hiss him away from his place.	his hands: we take the suffix as singular. See [Ges-HG] §103f note 3, and compare Job 20:23, Job 22:2.
Job 28:1	כִּי יֵשׁ לַכֶּסֶף מוֹצֵא וּמְקוֹם לְזַהָב יִזְקוּ:	Now for silver there is a vein, And <i>there is a place where</i> <u>they refine gold.</u>	Zophar's address continues. See [CB]. a place <i>where</i> they refine gold ← a place for gold (<i>where</i>) they refine.
Job 28:2	בְּרִזָּל מֵעֶפְרָה יִקַּח וְאַבֵּן יִצְוֹק נְחוֹשֶׁה:	Iron is obtained from <u>ore</u> , And <u>mineral</u> is cast <i>into</i> copper.	ore ← <i>dust</i> . mineral ← <i>stone</i> .
Job 28:3	קֵץ שֵׁם לַחֲשָׁד וּלְכָל־תְּכֵלֶת הוּא חוֹקֵר אֲבֹן אֶפֶל וְצִלְמוֹת:	<i>The miner</i> discounts darkness, And in every direction he searches for <u>minerals</u> , <i>In</i> thick darkness and the shadow of death.	<i>the miner</i> : AV differs (<i>God</i>). AV misses the context of mining throughout. discounts ← <i>puts an end to</i> . minerals ← <i>stone</i> .
Job 28:4	פָּרַץ נַחַל מֵעַם־זָר הַנִּשְׁכַּחִים מִיַּרְגְּלֵי דָלוּ מֵאַנּוּשׁ נָעוּ:	He sinks a shaft with a <u>migrant workforce</u> , Who do not use their feet. They are lowered down; They move about <u>unnaturally</u> .	he sinks a shaft: AV differs (<i>the flood breaketh out</i>). with a migrant workforce ← <i>from with a (temporary) dweller</i> . who do not use their feet ← <i>who (are) forgotten from the foot</i> , i.e. <i>dangling</i> . unnaturally ← (<i>differently</i>) <i>from man</i> , because they are dangling.
Job 28:5	אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם וְתַחְתֶּיהָ נֶהְפֵּד כְּמוֹ־אֵשׁ:	<i>As for</i> the land, from it <u>comes</u> bread, But underneath it, <u>It is like fire swirling around.</u>	land ← <i>earth</i> . comes ← <i>comes out</i> . it is like fire swirling around ← <i>it turns as fire</i> .
Job 28:6	מִקּוֹם־סַפִּיר אֲבִינָה וְעַפְרָת זֶהָב לוֹ:	<i>Amongst</i> its stones <i>is</i> a place of sapphire; It includes gold-bearing <u>ore</u> .	ore ← <i>dust</i> .

Job 28:7	נְתִיב לֹא־יֵדְעוּ עֵיט וְלֹא שְׁזַפְתּוּ עֵינַי אֵיחָהּ:	There is a <u>path</u> which the bird of prey does not know, And the eye of the kite has not seen.	path: referring to the mineshaft.
Job 28:8	לֹא־הִדְרִיכָהוּ בְנֵי־שַׁחַץ לֹא־עָדָה עָלָיו שַׁחַל:	The lion's <u>whelps</u> have not trodden it, And the fierce lion has not passed along it.	whelps ← <i>sons of pride</i> . The apparent connection with the English <i>pride of lions</i> is probably an independent development.
Job 28:9	בַּחֲלָמִישׁ שָׁלַח יָדוֹ הַפֶּדָּה מִשָּׁרֵשׁ הַרִים:	At the flint he applies his hand; He overturns mountains at their roots.	
Job 28:10	בְּצוּרוֹת יְאָרִים בִּקְעָה וְכָל־יָקָר רְאֵתָה עֵינָיו:	He cuts out galleries in the rocks, And his eye sees every <i>kind</i> of precious <i>gemstone</i> .	
Job 28:11	מִמְבְּכֵי נְהָרוֹת חֲבֹשׁ וְתַעֲלָמָה יֵצֵא אֹרֶךְ פֶּה:	He blocks <i>underground</i> rivers from <u>gushing</u> , And he brings a <u>hidden thing</u> to light.	gushing ← <i>weeping</i> , so perhaps just <i>trickling</i> . <hr/> a hidden thing ← <i>its hidden</i> <i>thing</i> .
Job 28:12	וְהַחֲכָמָה מֵאַיִן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:	But from where is wisdom <u>obtained</u> ? And where <i>is</i> the place of understanding?	obtained ← <i>found</i> , but also <i>obtained</i> .
Job 28:13	לֹא־יֵדַע אָנוּשׁ עֶרְכָּהּ וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים:	Man does not know its value, Nor is it found in the land of the living.	
Job 28:14	תְּהוֹם אָמַר לֹא בִי־הִיא וַיִּם אָמַר אֵין עִמָּדִי:	The ocean says, 'It <i>is</i> not in me', And the sea says, 'It <i>is</i> not with me.'	
Job 28:15	לֹא־יִתֵּן סִגּוֹר תַּחֲתֶיהָ וְלֹא יִשְׁקַל בְּסֹף מְחִירָהּ:	Gold <i>cannot</i> be given in exchange for it, And silver <i>cannot</i> be weighed out <i>as</i> its price.	
Job 28:16	לֹא־תִסָּלֵה בְּכֶתֶם אוֹפִיר בְּשֵׁהם יָקָר וְסַפִּיר:	It <i>cannot</i> be piled <i>in the</i> <i>scales</i> against fine gold from Ophir Or valuable onyx or sapphire.	
Job 28:17	לֹא־יֵעָרְכֶנָּה זָהָב וְזָכוּכִית וְתַמּוֹרְתָהּ כְּלִי־פֶזֶז:	Gold and crystal <i>cannot</i> match its value, <i>Nor is</i> its exchange value an object of purified gold.	
Job 28:18	רִאמוֹת וּגְבִישׁ לֹא יִזְכָּר וּמִשְׁדֵּךְ חֲכָמָה מִפְּנִינִים:	Precious <i>gems</i> and crystal are not <i>worth</i> a mention, But the acquisition of wisdom <i>is worth</i> more than <u>red corals</u> .	are not <i>worth</i> a mention ← <i>are</i> <i>not mentioned</i> . <hr/> red corals: or <i>pearls</i> , but see Lam 4:7.

Job 28:19	לֹא־יִעֲרֹכְנָהּ פְּטֹדַת־כּוֹשׁ בְּכַתֵּם טְהוֹר לֹא תִסְלָה: פ	Ethiopian topaz <i>cannot</i> match its value, Nor <i>can</i> it be piled <i>in the</i> <i>scales</i> against pure gold.	
Job 28:20	וְהַחֲכָמָה מֵאַיִן תָּבוֹא וְאֵי זֶה מְקוֹם בִּינָה:	But <i>as for</i> wisdom – where does it come from? And where <i>is</i> the place of understanding?	
Job 28:21	וְנִעְלָמָה מֵעֵינֵי כָּל־חַי וּמְעוֹף הַשָּׁמַיִם גְּסֻתָּרָה:	Well, it is concealed from the eyes of every living <i>being</i> , And it is hidden from the birds of the sky.	well: wider use of the <i>vav</i> .
Job 28:22	אֲבִדוֹן וּמוֹת אָמְרוּ בְּאָזְנֵינוּ שָׁמַעְנוּ שְׁמַעָה:	Destruction and death say, 'We have heard of its reputation with our ears.'	destruction: see Job 26:6.
Job 28:23	אֱלֹהִים הִבִּין דְּרָכָהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ:	God understands its way, And he knows its place.	
Job 28:24	כִּי־הוּא לְקִצּוֹת־הָאָרֶץ יִבִּיט תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶה:	For he looks to the ends of the earth; He sees <i>what is</i> under all the heavens.	
Job 28:25	לְעֲשׂוֹת לְרוּחַ מִשְׁקָל וְזִמִּים תִּכַּן בְּמִדָּה:	<i>It was</i> to give weight to the wind When he weighed water accurately,	give weight ← <i>make weight</i> . accurately ← <i>by measurement</i> .
Job 28:26	בִּעֲשֵׂתוֹ לְמַטֵּר חֹק וְדֹרֶךְ לְחִזּוֹ קְלוֹת:	<i>And when he issued a statute</i> <i>to the rain</i> , And <i>a way for lightning and</i> <i>thunderclaps</i> .	he issued a statute to the rain ... a way for lightning <i>and</i> thunderclaps: i.e. he fixed laws of nature which determine when it ☞
Job 28:27	אֲזַר רָאָה וַיִּסְפְּרָהּ הִכִּינָהּ וַיִּגְסֶחֱקָרָהּ:	Then he saw <i>it</i> And declared it. He established it And searched it out.	↳ rains and the way electrical discharge in clouds works.
Job 28:28	וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת אֲדֹנָי הִיא חֲכָמָה וְסוּר מֵרַע בִּינָה: ס	And he said to man, 'Behold, the fear of the LORD* <i>is</i> wisdom, And to depart from evil <i>is</i> understanding.' "	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. Compare this verse with Prov 9:10 and Ps 111:10.
Job 29:1	וַיִּסַּף אֵיזֹב שְׂאֵת מְשָׁלוֹ וַיֹּאמֶר:	Then Job again delivered a <i>discourse on his part</i> and said,	a discourse <i>on his part</i> ← <i>his</i> <i>discourse</i> .
Job 29:2	מִי־יִתְּנֵנִי כִּי־רַחֵי־קֹדֶם כִּי־מִי אֶלֹהֵי יִשְׁמְרֵנִי:	"If only I <i>were</i> as in months past, As <i>in</i> the days <i>when</i> GOD protected me,	if only ← <i>who will give</i> .
Job 29:3	בְּהִלּוֹ גִירוּ עָלַי רֵאשִׁי לְאוֹרוֹ אֶלְדָּ חֹשֶׁךְ:	When he shone his light on my head, <i>When</i> I walked by his light <i>in</i> darkness,	

Job 29:4	בְּאֶשֶׁר הָיִיתִי בִּימֵי חֶרְפִּי בְּסוֹד אֱלֹהִים עָלַי אֶהְלִי:	When I was in <u>my autumnal</u> days, With the secret counsel of G O D in my tent,	my autumnal: indicating maturity, but not old age. AV differs, interpreting as <i>of my</i> <i>youth</i> ; [BDB] as <i>of my prime</i> .
Job 29:5	בְּעוֹד שְׂדֵי עַמְדֵי סְבִיבוֹתַי נִעְרִי:	When the ALMIGHTY <i>was</i> still with me, <i>When</i> my children <i>were</i> round about me,	
Job 29:6	בְּרַחֵץ הַלֵּיכִי בְּחֶמֶה וְצוֹר יִצוֹק לְעַמְדֵי פִלְגֵי-שֶׁמֶן:	When my steps were washed with buttermilk And the rock poured out streams of oil for me,	
Job 29:7	בְּצֵאתִי שַׁעַר עָלִי-קֶרֶת בְּרַחוּב אֶכִּין מוֹשְׁבִי:	When I went out <i>to</i> the <u>gate</u> of the city, <i>And when</i> I prepared my seat in the street.	gate of ← <i>gate at</i> .
Job 29:8	רְאוּנֵי נְעָרִים וְנַחְבָּאוּ אִישֵׁי־שֵׁיִם קָמוּ עִמָּדוֹ:	Young men would see me and <u>make way for me</u> , And old men would rise <i>and</i> stand.	make way for me ← <i>conceal</i> <i>themselves</i> .
Job 29:9	שָׂרִים עֲצְרוּ בְּמַלְיָם וְכַף יִשְׁימוּ לְפִיהֶם:	Princes would hold back their words And put their hand to their mouth.	
Job 29:10	קוֹל־נְגִידִים נַחְבָּאוּ וְלִשְׁוֹנָם לְחֶכֶם דָּבְקָה:	The voice of the governors would be <u>hushed</u> , And their tongue would cleave to their palate.	hushed ← <i>concealed</i> .
Job 29:11	כִּי אֶזֶן שָׁמְעָה וְתֹאשְׁרֵנִי וְעֵין רָאָתָה וְתַעֲיִדֵנִי:	For the ear <i>that</i> heard <i>me</i> would bless me, And the eye <i>that</i> saw <i>me</i> would bear witness to me.	
Job 29:12	כִּי־אִמְלֹט עֲנִי מִשׁוֹעַ אִתּוֹם וְלֹא־עֶזֶר לוֹ:	For I delivered the poor <i>who</i> cried out, And the <u>orphan who</u> <i>had</i> no- one to help him.	orphan who: AV differs (<i>fatherless and him that</i>), which breaks the pairwise structure of verses in this chapter, especially verse 8 - 13.
Job 29:13	בְּרַבַּת אֲבָד עָלַי תָּבֵא וְלֵב אֶלְמִנָּה אֲרַנֵּן:	The <u>blessing for</u> him <i>who</i> was dying would <u>fall to</u> me, And I would cause the heart of the widow to rejoice.	blessing for ← <i>blessing of</i> . fall to ← <i>come upon</i> . Job gives a blessing; he does receive it.
Job 29:14	צָדֵק לְבִשְׁתִּי וַיִּלְבַּשְׁנִי כְּמַעֲלָה וְצִנִּיף מִשְׁפָּטִי:	I put on righteousness, And it clothed me; My justice <i>was</i> as a coat and turban.	
Job 29:15	עֵינַיִם הָיִיתִי לְעוֹר וְרַגְלָיִם לְפֶסֶח אָנִי:	I was eyes to the blind, And I <i>was</i> feet to the lame.	
Job 29:16	אֲב אֲנִכִּי לְאֲבִיוֹנִים וְרַב לֹא־יָדַעְתִּי אַחְקֶרְהוּ:	I <i>was</i> a father to the poor, And <i>if there was</i> a dispute <i>Which</i> I did not know the <i>details of</i> , I would investigate it.	

Job 29:17	וְאַשְׁבְּרָה מִתְלַעוֹת עֹגֶל וּמִשְׁנֵי אֶשְׁלִיד טָרֶף:	And I broke the incisors of the unjust, And I plucked the spoil out of his teeth.	
Job 29:18	וְאָמַר עַם־קִנִּי אֶגָּוַע וְכַחֹל אַרְבֵּה יָמַיִם:	And I said, 'I will expire when my home <i>does</i> , And multiply my days like the sand.'	when my home <i>does</i> ← with my nest.
Job 29:19	שְׂרָשֵׁי פְתוּחַ אֵלֵי־מַיִם וְטֹל יֵלִין בְּקִצְיָרִי:	My root spread out to the water, And dew lodged on my branch.	spread out ← was open.
Job 29:20	כְּבוֹדִי חֲדָשׁ עִמָּדִי וְקִשְׁתִּי בְיָדִי תַחֲלִיף:	The honour I <i>had</i> was fresh, And my bow in my hand was full of vitality.	fresh ← new. <hr/> my bow in my hand: standing for my strength.
Job 29:21	לִי־שָׁמְעוּ וַיַּחֲלוּ וַיִּדְמּוּ לְמוֹ עֲצָתִי:	Men would listen to me and wait; They would be silent for my advice.	
Job 29:22	אַחֲרַי דְּבָרֵי לֹא יִשְׁנּוּ וְעָלִימוּ תִטָּף מִלְּתִי:	After my words they did not differ with me, And my words condensed on them.	words ← word, speech.
Job 29:23	וַיַּחֲלוּ כַמָּטֵר לִי וּפִיָּהֶם פָּעְרוּ לְמִלְקוֹשׁ:	And they waited for me as for rain, And they would open their mouth as for the latter rain.	
Job 29:24	אֲשַׁחֵק אֱלֹהִים לֹא יֶאֱמִינוּ וְאוֹר פָּנָי לֹא יִפְלֹאֲנוּ:	They had the certainty that I would not laugh at them, And they would never depress my cheerfulness.	they had the certainty that I would not laugh at them ← they did not believe (that) I would laugh at them. <hr/> never ← not. <hr/> my cheerfulness ← the light of my face.
Job 29:25	אֶבְחַר דְּרָכָם וְאֶשֶׁב רֹאשׁ וְאֶשְׁכֹּן כְּמֶלֶךְ בְּגִדּוֹד כְּאִשׁר אֲבָלִים יִנְחָם:	I chose their course of action for them, And I sat as chief, And I dwelt like a king among his troops, And as one who comforts those who mourn.	
Job 30:1	וְעַתָּה שָׁחֲקוּ עָלַי צְעִירִים מִמֶּנִּי לְיָמַיִם אֲשֶׁר־מָאֲסָתִי אֲבוֹתָם לְשִׁית עַם־כְּלָבָי צֹאנִי:	But now those who are younger than me in days laugh at me, Whose fathers I would have declined to appoint in charge of my sheepdogs.	than me: or, if the reader prefers, than I.

Job 30:2	גַּם־כַּחַד יְדֵיהֶם לָמָּה לִּי עָלִימוּ אֲבָד כָּל־חַיִּים:	Moreover, what <u>use</u> would <u>their strong hands</u> have <u>been</u> to me, <u>Considering</u> they lacked <u>maturity</u> ?	their strong hands ← <i>the strength of their hands</i> , translated as a reverse Hebraic genitive. <i>considering</i> they lacked maturity ← <i>maturity perished on them.</i>
Job 30:3	בְּחָסֶר וּבְכַפּוֹן גָּלְמוּד הָעֲרָקִים צִיָּה אָמַשׁ שׁוֹאָה וּמִשְׂאָה:	Through want and hunger <u>they were unproductive</u> ; They were <u>gnawing scraps</u> in a drought-plagued land <i>Which</i> was in former time desolate and desolated.	unproductive: AV differs (<i>solitary</i>). gnawing: AV differs (<i>fleeing</i>).
Job 30:4	הַקֹּטְפִים מִלֹּחַ עֲלִי־שִׁיחַ וְשָׂרֵשׁ רִתְמִים לַחֲמֹם:	They would pluck <u>mallow</u> among the shrubs, And their <u>food</u> was the root of broom.	mallow: perhaps <i>althaea</i> or <i>honckenya</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Job 30:5	מִזֶּגֶן יִגְרָשׁוּ יָרִיעוּ עָלֵימוּ כַּגִּבּוֹב:	They were driven out of the <u>community</u> ; <i>People</i> sounded an alarm at them as <i>at</i> a thief,	community ← <i>midst</i> .
Job 30:6	בְּעֲרוּץ נַחְלִים לְשֹׁפְן חַרִּי עֲפָר וְכַפִּים:	So that they lived in <u>dangerous gullies</u> – <i>In</i> holes in the <u>ground</u> and in rocks.	dangerous gullies ← <i>the horror of torrents</i> . AV differs (<i>clifts of the valleys</i>), as in NH. [AnLx]= <i>horror</i> ; [BDB]= <i>dreadful</i> . ground ← <i>dust</i> .
Job 30:7	בֵּין־שִׁיחִים יִנְהָקוּ תַּחַת חֲרוּל יִסְפְּחוּ:	They brayed among the shrubs; They gathered together under the <u>thorn bushes</u> .	thorn bushes: or <i>nettles</i> .
Job 30:8	בְּנֵי־נָבֶל גַּם־בְּנֵי בְלִי־שָׁם נִבְאוּ מִזֶּה־הָאָרֶץ:	<i>They are</i> the sons of the foolish – <i>Verily</i> , the sons of those of no <u>repute</u> . They were <u>forcibly driven</u> from the land.	verily ← <i>also</i> , but with wider scope. repute ← <i>name</i> . forcibly driven ← <i>beaten</i> . AV differs (<i>viler</i>).
Job 30:9	וְעַתָּה נִגִּינְתֶם הֵייתִי וְאֵהִי לָהֶם לְמִלָּה:	And now I have become their <u>song</u> , And I have become their <u>byword</u> .	song ← <i>music</i> . byword ← <i>word</i> .
Job 30:10	הֲתַעְבוּנִי רַחֲקוּ מִנִּי וּמִפְּנֵי לֹא־תִשְׁכּוּ רִק:	They <u>abhor</u> me; They keep their distance from me, And they do not refrain <u>from spitting</u> in my face.	from spitting: gerundial use of the infinitive, though [AnLx] takes the word as a noun.
Job 30:11	כִּי־יִתְרוּ *יִתְרִי פֶתַח וַיַּעֲנֵנִי וְרִסָּן מִפְּנֵי שִׁלְחוּ:	For he has loosed {Q: my} [K: his] <u>cord</u> and oppressed me, And they have <u>behaved in an unbridled way</u> towards me.	The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue. cord: [CB] interprets as a <i>bow</i> . But compare <i>cord</i> of Eccl 12:6, although the Hebrew word is different. behaved in an unbridled way towards me ← <i>cast (away) the bridle before me</i> .

Job 30:12	עַל־יְמִין פָּרַח וְקוּמוּ רַגְלֵי שִׁלְחוּ וַיִּסְלוּ עָלַי אַרְחוֹת אֲיָדָם:	On the right, a rabble rises up; They trip up my feet And set up against me <i>their</i> destructive ways.	a rabble: AV differs (<i>the youth</i>). set up ← raise up, as a highway. destructive ways ← ways of destruction.
Job 30:13	נָתְסוּ נְתִיבָתִי לְהוֹתִי יַעֲלוּ לֹא עֶזְרָ לְמוֹ:	They ravage my path, They take advantage of my plight; They do it gratuitously.	they do it gratuitously ← (<i>it</i>) doesn't help them. AV differs (<i>they have no helper</i>).
Job 30:14	כַּפְרֵץ רָחַב יֵאָתוּ תַּחַת שְׂאֵה הַתְּגַלְגָּלוּ:	As through a wide breach they come; Accompanied by destruction, they roll on.	accompanied by ← under; in place of.
Job 30:15	הַהֶפֶד עָלַי בְּלֵהוֹת תְּרַדֶּף בְּרוּחַ נְדָבְתִי וְכָעַב עֲבָרָה יִשְׁעָתִי:	Terrors are turned on me, Which pursue my dignity like the wind, And my salvation has passed away like a cloud.	are turned ... which pursue: the verbs are singular, so discordant, which is not particularly uncommon in Hebrew. The second verb could be conformed by re-pointing as <i>pual</i> .
Job 30:16	וְעֵתָה עָלַי תִּשְׁתַּפֵּד נַפְשִׁי יֵאָחֲזוּנִי יְמֵי־עָנִי:	And now my heart is poured out on me; Days of affliction have taken <i>their</i> hold on me.	heart ← soul.
Job 30:17	לַיְלָה עֲצָמֵי נֶקֶר מֵעַלִּי וְעַרְקֵי לֹא יִשְׁכָּבוּן:	At night my bones give me shooting pain; My gnawing nerves do not rest.	at night my bones give me shooting pain ← (<i>the</i>) night my bones it pierces from on me (piel), or (<i>at</i>) night my bones it is pierced from on me (<i>niphal</i>).
Job 30:18	בְּרַב־כֹּחַ יִתְחַפֵּשׂ לְבוּשֵׁי כְפִי כְתָנָתִי יֵאָזְרֵנִי:	With great tightness my covering of skin is like a disguise; Like the collar of my tunic, it girds me.	tightness ← force, and, dividing by the area, pressure.
Job 30:19	הֲרֵנִי לַחֲמֵר וְאֶתְמַשֵּׁל כְּעַפְרָ וְאֶפֶר:	He has cast me into the mire, And I have become like dust and ashes.”	
Job 30:20	אֲשׁוּעַ אֵלֶיךָ וְלֹא תַעֲנֵנִי עֹמְדָתִי וְתַתְּבֹן בִּי:	“I cry out to you, But you do not answer me. I endure the time For you to attend to me.	Job speaks to GOD.
Job 30:21	תִּהְפֵּד לְאַכְזָר לִי בְעֵצָם יָדְךָ תִּשְׁטַמְנֵנִי:	You have become fierce to me; You persecute me with your strong hand.	your strong hand ← the strength of your hand.
Job 30:22	תִּשְׂאֵנִי אֶל־רוּחַ תְּרַכִּיבֵנִי וְתַמְגִּנֵנִי *תְּשׁוּה *תּוֹשִׁיָה:	You bear me away, You cause me to ride on the wind; You dissolve my wealth.	wealth: the <i>ketiv</i> has to be taken as a variant spelling of the <i>qeré</i> ; the word can mean <i>sound</i> <i>wisdom, insight</i> .
Job 30:23	כִּי־יָדַעְתִּי מוֹת תְּשִׁיבֵנִי וּבֵית מוֹעֵד לְכָל־חַיִּי:	For I know that you will return me to death, And to the house appointed for all the living.”	

Job 30:24	אֲדָ לֹא־בִעֵי יִשְׁלַח־יָד אִם־בְּפִידוֹ לָהֶן שׁוֹעַ:	“But he does not stretch out <i>his</i> hand to a mound of stones, Even at their cry in one's demise.	Job speaks to his friends. <hr/> a mound of stones: we suggest standing for <i>the</i> grave. <hr/> their: with a feminine form, suggesting relating to the word traditionally translated <i>souls</i> . <hr/> one's demise: or <i>his</i> (=God's) (act of) destruction.
Job 30:25	אִם־לֹא בִכִּיתִי לְקִשְׁה־יּוֹם עֲגָמָה נִפְשִׁי לְאֶבְיוֹן:	I most certainly wept for him <i>who was in</i> difficult times; My inner being mourned for the needy.	I most certainly wept: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. <hr/> inner being ← <i>soul</i> .
Job 30:26	כִּי טוֹב קִוִּיתִי וַיָּבֵא רָע וַאֲיַחְלָה לְאֹר וַיָּבֵא אֶפֶל:	For I waited for good, But evil came, And I expected light, But thick darkness arrived.	
Job 30:27	מֵעֵי רִתְחוֹ וְלֹא־דָמוּ קִדְמֵנִי יְמֵי־עֲנִי:	My inward parts are agitated, And they will not be silent; The days of affliction are in front of me.	are agitated ← <i>boil</i> ; compare <i>are</i> <i>seething</i> , but that suggests <i>anger</i> , which is not the sentiment here.
Job 30:28	קָדַר הִלְכֹתִי בְלֹא חֲמָה קִמְתִּי בְקֶהֶל אֲשׁוּעַ:	I go <i>about</i> downcast, With no bright <i>spirit</i> . I stand, And in the convocation I cry for help.	downcast ← <i>blackened</i> , so figuratively <i>melancholic</i> . <hr/> bright <i>spirit</i> ← <i>sun</i> , or <i>warmth</i> .
Job 30:29	אָח הָיִיתִי לְתַנִּים וְרֵעַ לְבָנוֹת יַעֲנָה:	I have become a brother to jackals, And a neighbour to ostriches.	
Job 30:30	עוֹרִי שָׁחַר מֵעָלַי וְעֲצָמֵי־חָרָה מִנִּי־חָרַב:	My skin has turned black on me, And my bones burn <i>as</i> from dry heat.	
Job 30:31	וַיְהִי לְאֵבֶל כַּנְּרִי וְעָגְבִי לְקוֹל בְּכִים:	And my harp has become a lamentation, And my flute the sound of those weeping.	
Job 31:1	בְּרִית כְּרַתִּי לְעֵינַי וּמָה אֶתְבוֹנֵן עַל־בְּתוּלָה:	I have made a covenant concerning my eyes; Now why should I pay attention to a virgin?	
Job 31:2	וּמָה חֶלֶק אֱלֹוָה מִמַּעַל וְנַחֲלַת שְׂדֵי מִמָּרְמִים:	And what <i>is one's</i> portion from G O D above, And <i>one's</i> inheritance from the ALMIGHTY in the heights?	inheritance from the ALMIGHTY ← <i>inheritance of the ALMIGHTY</i> . Wider use of the construct state. A subjective genitive.
Job 31:3	הֲלֹא־אֵיד לְעוֹל זֹנְכָר לְפַעְלִי אֹן:	<i>Is it</i> not calamity to the unjust <i>man</i> , And alienation to the perpetrators of iniquity?	

Job 31:4	הֲלֹא־הוּא יִרְאֶה דְרָכַי וְכָל־צַעְדֵי יִסְפּוֹר:	Does he not see my ways And <u>count</u> all my steps?	count: [CB]= <i>take account of</i> .
Job 31:5	אִם־הִלַּכְתִּי עִם־שׂוֹא וַתַּחַשׁ עַל־מְרִמָּה רַגְלִי:	– <i>And know</i> whether I have walked with vanity, And <i>whether</i> my foot has hastened to deceit?	
Job 31:6	יִשְׁקֶלְנִי בְמֵאזְנֵי־צֶדֶק וַיִּדַע אֱלֹוֹהַ תְּמִתִּי:	Let him weigh me with just balances So that G O D may know my integrity	
Job 31:7	אִם תִּטֶּה אֲשֶׁרִי מִנֵּי הַדֶּרֶךְ וְאַחַר עֵינֵי הַלֶּךְ לְבִי וּבְכַפִּי דָּבַק מְאוֹם: פ	– Whether my step has turned <i>aside</i> from the way, And <i>whether</i> my heart has followed my eyes, And <i>whether</i> any spot has cleaved to my hands.	
Job 31:8	אֲזָרְעָה וְאַחַר יֵאָכֵל וְצִאָצְאֵי יִשְׁרָשׁוּ:	<i>If so</i> , then let me sow, And another eat, And let my offspring be eradicated.	
Job 31:9	אִם־נִפְתָּה לְבִי עַל־אִשָּׁה וְעַל־פֶּתַח רַעִי אֶרְבַּתִּי:	If my heart has been seduced by a woman, Or <i>if</i> I have lain in wait at the door of my neighbour,	
Job 31:10	תִּטְחַן לְאַחַר אִשְׁתִּי וְעַלֶּיהָ יִכְרַעוּן אַחֲרָיוֹן:	<i>Then</i> let my wife grind <i>flour</i> for another, And let <u>other</u> <i>servants</i> <u>bow</u> to her <i>as mistress</i> .	other: in an Aramaic form. <hr/> bow to: AV differs, apparently (<i>bow down upon</i>).
Job 31:11	כִּי־*הוּא **הִיא זָמָה *וְהִיא **זָמָה עֲוֹן פְּלִילִים:	For <u>such</u> <i>behaviour</i> would be depravity, And that <i>is</i> a <u>judicial</u> <u>offence</u> .	such ... that: in the first case, the <i>ketiv</i> is masculine; the <i>qeré</i> feminine. In the second case, it is vice versa. A <i>vav / yod</i> issue. <hr/> judicial offence ← <i>iniquity of</i> <i>judges</i> .
Job 31:12	כִּי אֵשׁ הִיא עַד־אֲבַדּוֹן תֹּאכֵל וּבְכָל־תְּבוֹאָתִי תִשְׁרַשׁ:	For such a fire would consume <i>me</i> to <u>destruction</u> , And it would root out all my produce.	destruction: see Job 26:6.
Job 31:13	אִם־אֶמְאָס מִשֹּׁפֵט עַבְדֵי וְאִמְתִּי בְרָבָם עִמָּדִי:	If I have rejected the justice of my manservant or my maidservant In their dispute with me,	
Job 31:14	וּמָה אֶעֱשֶׂה כִּי־יִקּוּם אֵל וְכִי־יִפְקֹד מֶה אֲשִׁיבָנוּ:	Then what should I do if G O D rises up, And if he deals <i>with the</i> <i>case</i> ? What should I answer him?	

Job 31:15	הֲלֹא־בִבְטֶן עֲשֵׂנִי עָשָׂהוּ וַיְכַנְּנוּ בְּרַחֵם אֶחָד:	Did not he who made me in the womb <i>Also make the other?</i> Did not he form us In <i>one kind of womb?</i>	the other ← <i>him</i> . <hr/> one <i>kind of</i> womb: MT punctuation conjoins <i>one</i> and <i>womb</i> ; AV differs (<i>and did not</i> <i>one fashion us in the womb</i>).
Job 31:16	אֶסְ-אֲמַנֶּנֶע מִחֶפֶץ דְּלִים וְעֵינַי אֶלְמַנָּה אֶכְלָה:	I have certainly not withheld <i>my support from the poor</i> , Or caused the eye of the widow to languish,	I have certainly not withheld: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. <hr/> support from the poor ← <i>delight</i> <i>/ will / preciousness / business of</i> <i>the poor</i> . Wider use of the construct state. AV differs →
Job 31:17	וְאֶכַל פִּתִּי לְבִדִּי וְלֹא־אֶכַל יְתוֹם מִמְּנָה:	Nor eaten my morsel on my own, With the orphan not partaking of it.	↳ (<i>the poor from their desire</i>), also possible.
Job 31:18	כִּי מִנְעוּרַי גִּדְלֵנִי כְּאָב וּמִבְטֶן אִמִּי אֲנַחֲנָה:	For from my youth <i>the</i> <i>orphan</i> grew up <i>while</i> I was as a father, And from my mother's womb I guided <i>the</i> <i>widow</i> .	the <i>widow</i> ← <i>her</i> .
Job 31:19	אֶסְ-אֶרְאֶה אֹבֵד מִבְּלִי לְבוּשׁ וְאֵין כְּסוּת לְאֲבִיוֹן:	If I saw <i>anyone</i> perishing for want of clothing, Or if the poor <i>had</i> no covering,	
Job 31:20	אֶסְ-לֹא בִּרְכוּנִי *חֲלָצוּ **חֲלָצִיו וּמִגֹּז כִּבְשֵׁי יִתְחַמֵּם:	His loins certainly were grateful to me As he warmed himself in fleece from my lambs.	his loins certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. The <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> ; otherwise, it is singular.
Job 31:21	אֶסְ-הִנִּיפּוֹתַי עַל־יְתוֹם יָדַי כִּי־אֶרְאֶה בְּשַׁעַר עֲזָרָתִי:	If I have lifted up my hand against the orphan When I saw at the gate <i>a</i> <i>need for my help</i> ,	
Job 31:22	בְּתִפִּי מִשְׁכָּמָה תִּפּוֹל וְאֶזְרְעִי מִקְנָה תִּשָּׁבֵר:	May my shoulder fall from the shoulder blade, And my arm be broken from the <i>arm</i> socket.	
Job 31:23	כִּי פָחַד אֵלַי אֵיד אֵל וּמִשְׂאֵתוֹ לֹא אוּכַל:	For fear <i>was</i> upon me <i>Of a downfall from GOD</i> , For I cannot prevail against his exalted position.	downfall from GOD ← <i>downfall</i> <i>of GOD</i> . Wider use of the construct state.
Job 31:24	אֶסְ-שָׂמְתִי זָהָב בְּסֻלִּי וְלִפְתָּם אָמַרְתִּי מִבְּטַחִי:	If I have made gold my hope And said to fine gold, ' <i>You are my ground of</i> <i>reliance</i> ';	
Job 31:25	אֶסְ-אֲשַׂמַּח כִּי־רַב חֵילִי וְכִי־כִפִּיר מִצָּאָה יָדַי:	If I have delighted because my wealth <i>was</i> great, Or because my hand had found abundance,	

Job 31:26	אִם־אֶרְאֶה אֹר כִּי יֵהַל וַיִּרַח יִקַּר הַלֵּךְ: :יִקַּר הַלֵּךְ:	Or if I saw <i>sunlight</i> when it shone, Or the moon making its course <i>in honour</i> ,	
Job 31:27	וַיִּפֶּתַּ בְּסִתֵּר לִבִּי וַתִּשָּׂק יָדִי לִפְּי: :לִפְּי:	And my heart was deceived in secret, And <u>my hand</u> kissed <u>my mouth</u> ,	my hand kissed my mouth: in worship of the sun or moon; see [CB].
Job 31:28	גַּם־הוּא עָוֹן פְּלִילִי כִּי־כַחֲשֵׁיתִי לְאֵל מִמַּעַל: :לְאֵל מִמַּעַל:	This too <i>would have been</i> a judicial offence, For I would have acted falsely towards GOD above,	
Job 31:29	אִם־אֶשְׂמַח בְּפִיד מְשֻׁנְאֵי וְהִתְעַרְרֵתִי כִּי־מִצְאוֹ רָע: :וְהִתְעַרְרֵתִי כִּי־מִצְאוֹ רָע:	Or if I have rejoiced At the demise of him who hates me, And I have been uplifted When evil <u>befell</u> him.	befell ← <i>found</i> .
Job 31:30	וְלֹא־נָתַתִּי לַחֲטָא חֲבִי לְשָׂאֵל בְּאֵלֶּה נַפְשׁוֹ: :בְּאֵלֶּה נַפְשׁוֹ:	I have not allowed <u>the roof of my mouth</u> to sin By <u>asking</u> for a curse <i>on</i> his <u>life</u> .	the roof of my mouth ← <i>my palate</i> , as part of the vocal apparatus. by asking: gerundial use of the infinitive. life ← <i>soul</i> .
Job 31:31	אִם־לֹא אָמְרוּ מְתֵי אֱהִלִּי מִי־יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבַּע: :מִי־יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבַּע:	<i>It is</i> the men of my household <i>who</i> <u>certainly</u> said, 'If only we had <i>a part</i> of <u>his</u> flesh; We are not satisfied.'	certainly said: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. his: i.e. <i>of him who hates us</i> .
Job 31:32	בַּחוּץ לֹא־יִלְוֶינִי גַּר דָּלְתִי לְאֶרֶח אֶפְתָּח: :אֶפְתָּח:	The foreigner has not <i>had</i> to lodge out in the open; I have opened my doors to the traveller.	
Job 31:33	אִם־כִּפְּסִיתִי כְּאָדָם פִּשְׁעֵי לְטָמוֹן בְּחִבִּי עֲוֹנִי: :לְטָמוֹן בְּחִבִּי עֲוֹנִי:	If I have covered my transgressions like Adam, By <u>hiding</u> my iniquity in my bosom,	by hiding: gerundial use of the infinitive.
Job 31:34	כִּי אֶעְרוֹץ הֶמּוֹן רַבָּה וּבֹז־מִשְׁפָּחוֹת יַחֲתֵנִי וְאֹדָם לֹא־אֶצֵּא פִּתְחַי: :לֹא־אֶצֵּא פִּתְחַי:	Then may I fear a great multitude, And the contempt of families intimidating me, So that I become silent <i>And</i> do not go out of doors.	
Job 31:35	מִי יִתֵּן־לִי שְׂמֵעַ לִי הוֹדֵתוּנִי שִׁדְי יַעֲנֵנִי וְסִפֵּר כָּתָב אִישׁ רִיבִי: :רִיבִי:	If <u>only</u> I <i>had</i> someone <i>who</i> would listen to me. If <i>only</i> the ALMIGHTY would answer me <i>with</i> a <u>written charge</u> for me, And <u>the one</u> who is contending with me Would write out the case against me in a book.	if only ← <i>who will give</i> . a written <i>charge</i> : or a <i>sign</i> , root תָּנָה. AV differs, taking the word from root אָנָה, <i>desire</i> . the one ← <i>the man</i> .

Job 31:36	אִם-לֹא עַל-שִׁכְמִי אֲשָׁאֲנוּ אֶעֱנֶדְנוּ עֲטָרוֹת לִי:	I would certainly bear it on my shoulder And bind it to myself like crowns.	I would certainly bear it: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Job 31:37	מִסֵּפֶר צְעָדֵי אֲגִידְנוּ כְּמוֹ-נָגִיד אֶקְרַבְנוּ:	I would declare the number of my steps; Like a prince I would approach him.	
Job 31:38	אִם-עָלִי אֲדַמְתִּי תִזְעַק וְיִחַד תְּלַמִּיָּה יִבְכְּיוּן:	If my ground cries out against me, And <i>if</i> its furrows weep together,	
Job 31:39	אִם-כָּבַחַהּ אֶכְלֵתִי בְּלִי-כֶסֶף וְנַפְשׁ בְּעַלְיָהּ הִפְחֵתִי:	If I have eaten the produce of it without paying, If I have caused the <u>inner</u> <u>selves</u> of those entitled to it to gasp,	paying ← silver. Referring to the workers' wages. inner selves ... gasp ← soul ... to breath out. AV differs (lose their life), which is also possible.
Job 31:40	תַּחַת חֲטָה יֵצֵא חֹחַ וְתַחַת-שְׂעֵרָה בְּאֵשׁה תָּמוּ דְּבָרֵי אֵיּוֹב: פ	Then let thistles come up instead of wheat, And weeds instead of barley. The words of Job are complete.”	
Job 32:1	וַיִּשְׁבְּתוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה מֵעֲנֹת אֶת-אֵיּוֹב כִּי הוּא צַדִּיק בְּעֵינָיו: פ	Then these three men ceased answering Job, because he <i>was</i> righteous in his <i>own</i> eyes.	
Job 32:2	וַיַּחַר אֵף אֵלֵיהוּא בֶן-בְּרַכְאֵל הַבּוּזִי מִמִּשְׁפַּחַת רָם בְּאֵיּוֹב חָרָה אַפּוֹ עַל-צַדִּיקוֹ נִפְשׁוּ מֵאֱלֹהִים:	But the anger of Elihu the son of Barachel the Buzite, of the family of Ram, was kindled against Job. His anger was kindled because he justified <u>himself</u> rather than God.	himself ← his soul.
Job 32:3	וּבְשִׁלְשֶׁת רַעְיוֹ חָרָה אַפּוֹ עַל אֲשֶׁר לֹא-מָצְאוּ מַעֲנָה וַיִּרְשְׁעוּ אֶת-אֵיּוֹב:	And his anger was kindled against his three friends, because they did not find an answer, and they condemned {P: God} [M: Job].	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= הָאֱלֹהִים. Here, AV reads the primitive text.
Job 32:4	וְאֵלֵיהוּ חָפָה אֶת-אֵיּוֹב בְּדַבְרֵים כִּי זָקְנִים-הָיָה מִמֶּנּוּ לְיָמִים:	Now Elihu had waited for Job in <i>his</i> <u>discourse</u> , because they <i>were</i> older <u>than him</u> in days.	discourse ← words. than him: or, if the reader prefers, <i>than he</i> .
Job 32:5	וַיֵּרָא אֵלֵיהוּא כִּי אֵין מַעֲנָה בְּפִי שְׁלֹשֶׁת הָאֲנָשִׁים וַיַּחַר אַפּוֹ: פ	When Elihu saw that <i>there was</i> no answer in the mouth of the three men, his anger was kindled.	
Job 32:6	וַיַּעַן אֵלֵיהוּא בֶן-בְּרַכְאֵל הַבּוּזִי וַיֹּאמֶר צָעִיר אָנִי לְיָמִים וְאַתֶּם יְשִׁישִׁים עַל-כֵּן זָחַלְתִּי וְאֵירָא מִחֹזַת דַּעִי אֶתְכֶם:	And Elihu the son of Barachel the Buzite answered and said, “I <i>am</i> young in days, But you <i>are</i> aged, So I was diffident and fearful about declaring my opinion to you.	

Job 32:7	אָמַרְתִּי יָמִים יְדַבְּרוּ וְרַב שָׁנִים יִדְעוּ חִכְמָה: I said to myself, 'Let days speak, And let years of life make wisdom known.'	
Job 32:8	אֲכֵן רוּחַ־הַיָּהוָה בְּאָנוּשׁ וְנִשְׁמַת שְׂדֵי תְּבִינָם: Surely there is a spirit in man, But it is the breath of the ALMIGHTY Which enlightens them.	
Job 32:9	לֹא־רַבִּים יַחֲכֶמוּ וְזִקְנִים יְבִינּוּ מִשְׁפָּט: It is not the great who are wise, Or elders who understand justice.	
Job 32:10	לָכֵן אָמַרְתִּי שְׁמַעְה־לִּי אֲחֹה דַּעִי אֶף־אֲנִי: So I said, 'Listen to me; I also will give my opinion.'	
Job 32:11	הֵן הוֹחַלְתִּי לְדַבְּרֵיכֶם אֲזִין עַד־תְּבוֹנַתֵיכֶם עַד־תְּחַקְרוּן מִלִּין: Behold, I have waited for your discourse; I gave ear to your expositions Until you had searched out all your arguments.	arguments ← words, in an Aramaic form.
Job 32:12	וְעַדִּיכֶם אֶתְבוֹנֶן וְהִנֵּה אֵין לְאִיּוֹב מוֹכִיחַ עֹנָה אֶמְרֵיו מִכֶּם: So I gave heed to you, But look, Job does not have anyone who has convicted him among you, Giving a proper answer to his words.	
Job 32:13	פֹּן־תֹּאמְרוּ מִצָּאֵנוּ חִכְמָה אֵל יִדְפְּנוּ לֹא־אִישׁ: I speak lest you should say, 'We have found wisdom; It is GOD who is demolishing him, Not man.'	
Job 32:14	וְלֹא־עָרַד אֵלַי מִלִּין וְבִאמְרֵיכֶם לֹא אֲשִׁיבֶנּוּ: He did not marshal his arguments against me, And neither shall I answer him with your orations."	arguments ← words, in an Aramaic form.
Job 32:15	חֲתוּ לֹא־עָנּוּ עוֹד הָעֲתִיקוּ מֵהֶם מִלִּים: "They were confounded And they did not answer any more. Words failed them.	Elihu seems to be addressing the reader. words failed them ← they removed words from them, i.e. (their) words were ↪
Job 32:16	וְהוֹחַלְתִּי כִּי־לֹא יְדַבְּרוּ כִּי עָמְדוּ לֹא־עָנּוּ עוֹד: And I waited, But they did not speak, For they stood, Without answering any more."	↳ removed from them. Avoidance of the passive. without answering ← and did not answer.
Job 32:17	אֲעֲנֶה אֶף־אֲנִי חֶלְקִי אֲתוֹה דַּעִי אֶף־אֲנִי: "I too will answer my part; I too will declare my opinion.	Elihu speaks to Job and the friends.
Job 32:18	כִּי מִלְּתִי מִלִּים הִצִּיקְתַּנִּי רוּחַ בְּטֶנִּי: For I am full of words; The spirit of my inmost part constrains me.	inmost part ← belly.

Job 32:19	הִנֵּה-בִטְנִי כִּיּוֹן לֹא-יִפְתָּח כְּאֲבוֹת חֲדָשִׁים יִבְקָע:	Behold, my belly <i>is</i> like unopened wine; Like new leather bottles, It is on the point of bursting.	
Job 32:20	אֲדַבְרָה וַיִּרְוַח-לִי אַפְתָּח שְׁפָתַי וְאֶעֱנֶה:	I will speak And it will give me relief; I will open my lips And answer.	
Job 32:21	אֲלֹנָא אֲשָׂא פְּנֵי-אִישׁ וְאֲלֹ-אָדָם לֹא אֲכַנֶּה:	Let me not, I pray, <u>show</u> <u>partiality</u> , And let me not call <i>any</i> man by a title.	show partiality ← <i>lift the face of a man</i> .
Job 32:22	כִּי לֹא יָדַעְתִּי אֲכַנֶּה כַּמַּעַט יִשְׂאֲנֵי עֲשָׂנִי:	For I do not know <i>how</i> to call by titles. <i>If I did</i> , My maker would soon take me away.	
Job 33:1	וְאוֹלָם שְׁמַע-נָא אֵיב מְלִי וְכָל-דְּבָרֵי הָאֲזִינָה:	And so Job, please listen to my <u>address</u> , And give ear to all my words.	address ← <i>words, discourses</i> .
Job 33:2	הִנֵּה-נָא פִּתַּחְתִּי פִּי דְבָרָה לְשׁוֹנִי בַחֲפִי:	Behold, I pray, I have opened my mouth; My tongue has spoken in my <u>oral cavity</u> .	oral cavity ← <i>palate</i> .
Job 33:3	יִשְׂר-לְבָבִי אֲמַרִי וְדַעַת שְׁפָתַי בְּרוּר מְלָלוֹ:	My words <i>are from</i> the uprightness of my heart, And my lips speak knowledge clearly.	
Job 33:4	רוּחַ-אֱלֹהִים עָשָׂתָנִי וְנִשְׁמַת שְׁדַי תְּחַיֵּנִי:	The spirit of GOD made me, And the breath of the ALMIGHTY gave me life.	
Job 33:5	אִם-תּוּכַל הַשִּׁיבֵנִי עֲרֹכָה לְפָנַי הִתְיַצְּבָה:	If you can, answer me, Set out <i>your arguments</i> before me; Take your stand.	
Job 33:6	הֲזֹרֵאֲנִי כַפִּידָ לְאֵל מִחֹמֶר קִרְצָתִי גַם-אָנִי:	You see, I am <i>here</i> , As you asked, On behalf of GOD. I too was formed from clay.	as you asked ← <i>according to your mouth</i> .
Job 33:7	הִנֵּה אֲמַתִּי לֹא תִבְעַתְךָ וְאֲכַפִּי עָלֶיךָ לֹא-יִכְבֵּד:	Behold, <u>the shock of me</u> <i>need</i> not frighten you, Nor will my <u>demands</u> weigh down on you.	the shock of me ← <i>my shock</i> , a subjective genitive (I shock you). demands ← <i>palm of hand</i> .
Job 33:8	אִדָּ אֲמַרְתָּ בְּאָזְנִי וְקוֹל מִלִּין אֶשְׁמַע:	You certainly spoke in my ears, And I heard the sound of <i>your words</i> , <i>When, Job, you said</i> ,	words: in an Aramaic form.
Job 33:9	זָדָּ אֲנִי בְּלִי פֶשַׁע חַף אָנֹכִי וְלֹא עֲוֹן לִי:	'I am pure, without transgression; I am faultless, And <i>there is</i> no iniquity in me.	

Job 33:10	הֵן תִּנְאוֹת עָלַי יִמָּצֵא יַחֲשָׁבֵנִי לְאוֹיֵב לוֹ:	See <i>how</i> he finds a <u>pretext</u> against me; He considers me as his enemy.	a pretext ← a hindrance, opposition.
Job 33:11	יֵשׁם בְּסֶד רַגְלָי יִשְׁמֹר כָּל-אַרְחֹתַי:	He places my feet in fetters; He watches all my paths.'	
Job 33:12	הֵן-זֹאת לֹא-צִדְקַת אֲעִנֶךָ כִּי-יִרְבֶּה אֱלֹהֵי מֵאֲנוֹשׁ:	Behold, <i>in</i> this <i>argumentation</i> you are not just, I answer you, For G O D is greater than man.	
Job 33:13	מִדּוּעַ אֵלָיו רִיבוֹת כִּי כָל-דְּבָרָיו לֹא-יַעֲנֶנּוּ:	Why do you strive against him, In that he does not answer <i>you</i> <i>Concerning any</i> of his affairs?	any ← all.
Job 33:14	כִּי-בִאֲחַת יְדַבֵּר אֱלֹהִים וּבְשֵׁתַיִם לֹא יִשׁוּרְנָה:	For on one <i>occasion</i> GOD may speak, And on a second <i>occasion</i> he may not <u>attend to the</u> <u>matter</u> .	attend to ← view. AV differs, as does [CB], supplying <i>man</i> as the subject. God is temporarily not attending to Job's plight. <hr/> <hr/> the matter ← it.
Job 33:15	בַּחֲלוֹם חֲזִיוֹן לַיְלָה בִּנְפֹל תִּרְדָּמָה עַל-אֲנָשִׁים בְּתַנּוּמוֹת עָלַי מִשְׁכָּב:	In a dream, a nightly vision, When sleep falls on men, In slumber on the bed,	
Job 33:16	אֲזַי יִגְלֶה אֶזֶן אֲנָשִׁים וּבְמִסְרָם יַחֲתֵם:	He then opens up the <u>ears</u> of men, And in correcting them, He seals <i>them</i> ,	he seals <i>them</i> : LXX, reading יַחֲתֵם, has <i>he terrifies them</i> , a natural reading of the consonantal text. AV differs (<i>He</i> <i>sealeth their instruction</i>). <hr/> <hr/> ears ← ear. Singular in Hebrew because one ear per person to be opened and inclined. Compare Ezek 33:26.
Job 33:17	לְהַסִּיר אָדָם מֵעֲשֵׂה וְגוֹה מִגִּבֹּר יִכְסֶה:	To remove man <i>from his</i> dealings And to put pride out of sight of men.	
Job 33:18	יַחֲשֶׁד גַּפְשׁוֹ מִנִּי-שַׁחַת וְחִיתָו מִעֵבֶר בְּשִׁלַּח:	He spares his <u>body</u> from the pit, And his life from the <u>piercing</u> of a missile.	body ← soul. <hr/> piercing ← passing through. Gerundial use of the infinitive.
Job 33:19	וְהוֹכַח בְּמִכְאוֹב עַל-מִשְׁכָּבוֹ *וְרִיב *וְרוֹב עֲצָמוֹ אֲתוֹ:	He is corrected with pain on his bed, And {K: <i>with mighty</i> <i>conflict in his bones</i> } [Q: <i>in the multitude of his</i> <i>bones with mighty pain</i>],	The <i>ketiv</i> / <i>qere</i> issue is a <i>yod</i> / <i>vav</i> issue.

Job 33:20	וְזָהַמְתוּ חַיָּתוֹ לֶחֶם וְנַפְשׁוֹ מֵאֲכָל תְּאוֹהָ: :מֵאֲכָל תְּאוֹהָ:	So that his <i>condition in life</i> makes him <u>lose appetite for food</u> , And <i>it makes his being reject</i> <u>exquisite fare</u> .	lose appetite for ← <i>abhor</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. being ← <i>soul</i> . exquisite fare ← <i>food of delight</i> .
Job 33:21	יִכַּל בְּשָׂרוֹ מְרָאֵי *וּשְׂפֵי * *וְשָׂפוֹ עֲצָמוֹתָיו לֹא רָאוּ: :וְשָׂפוֹ עֲצָמוֹתָיו לֹא רָאוּ:	His flesh is consumed <u>so as not to be visible</u> , And {Q: his bones stick out,} [K: <i>there is prominence to his bones</i>] <i>which previously would not be seen</i> .	The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue. so as not to be visible ← <i>from sight</i> .
Job 33:22	וַתִּקְרַב לְשַׁחַת נַפְשׁוֹ וְחַיָּתוֹ לְמַמְתֵּימִים: :לְמַמְתֵּימִים:	And his <u>being</u> draws nearer to the <u>pit</u> , And his life to the killers.	being ← <i>soul</i> . pit: or <i>corruption</i> .
Job 33:23	אִם־יֵשׁ עָלָיו מִלְּאָדָּם מְלִיץ אֶחָד מִנִּי־אֱלֹהִים לְהַגִּיד לְאָדָם יִשְׂרָאֵל: :יִשְׂרָאֵל:	If there is an interpreting angel by his <i>side</i> – One out of a thousand – To declare to a man <i>whether he is upright</i> ,	<i>whether he is upright</i> ← <i>his uprightness</i> . AV differs, as does [CB], interpreting as <i>God's righteousness</i> .
Job 33:24	וַיַּחֲנֹנוּ וַיֹּאמֶר פְּדֵהוּ מִרְדֵּת שַׁחַת מִצָּאֲתֵי כֹפֶר: :שַׁחַת מִצָּאֲתֵי כֹפֶר:	Then he will be merciful to him and will say, 'Deliver him from going down <i>into</i> the pit; I have found a ransom.'	
Job 33:25	רִטְפֵּשׁ בְּשָׂרוֹ מִנְעַר יָשׁוּב לְיָמֵי עֵלּוּמָיו: :לְיָמֵי עֵלּוּמָיו:	His flesh will be made fresher than <i>that of his</i> youth; He will return to the days of his young adulthood.	
Job 33:26	יַעֲתֵר אֶל־אֱלֹהִים וַיִּרְצֵהוּ וַיֵּרָא פָּנָיו בְּתִרוּעָה וַיִּשָּׁב לְאִנּוּשׁ צְדָקָתוֹ: :לְאִנּוּשׁ צְדָקָתוֹ:	He will make supplication to GOD, And he will accept him, And <u>he will see his face</u> with a shout for joy, And <u>he will render to man his righteousness</u> .	he will see his face: i.e. <i>man will see God's face</i> . he will render to man his righteousness: i.e. <i>God will render to man God's righteousness</i> , as AV and Vulgate (<i>iustitiam suam</i>).
Job 33:27	יִשָּׂר עַל־אֲנָשִׁים וַיֹּאמֶר חַטָּאתִי וַיִּשָּׂר הָעֵוִיתִי וְלֹא־שָׂוָה לִי: :וְלֹא־שָׂוָה לִי:	He will look upon man, And <i>if a man</i> says, 'I have sinned and perverted <i>what is upright</i> , And it did not satisfy me',	
Job 33:28	פְּדָה *נַפְשִׁי * *נַפְשׁוֹ מִמְּעַבְר בְּשַׁחַת *וּחַיָּתִי * *וְחַיָּתוֹ בְּאֹר תִּרְאָה: :בְּאֹר תִּרְאָה:	He will deliver {Q: his} [K: my] being from passing into the pit, And {Q: his} [K: my] <u>life</u> will see light.	The <i>ketiv / qere</i> issues are <i>yod / vav</i> issues. The <i>ketiv</i> could be read as a continuation of the direct speech of the previous verse, with re-pointing to read 'Deliver my being ... so that my life does not pass ...'. life ← <i>soul</i> .

Job 33:29	הַזְכֵּל־אֱלֹהִים יַעֲלֶה־אֵל פְּעָמַיִם שְׁלוֹשׁ עַם־גָּבֶר:	See <i>how</i> GOD performs all these <i>things</i> , <u>Twice or three times</u> with man,	twice or three <i>times</i> : i.e., AV [CB], <i>often</i> .
Job 33:30	לְהָשִׁיב נַפְשׁוֹ מִנִּי־שַׁחַת לְאֹזֶר בְּאֹזֶר הַחַיִּים:	To bring back his <u>life</u> from the pit, <i>And</i> to be enlightened in the light of life.	life ← <i>soul</i> .
Job 33:31	הִקְשֵׁב אֵיזֹב שְׁמַע־לִי הַחֲרֹשׁ וְאַנְכִי אֲדַבֵּר:	Hearken, Job, <i>And</i> listen to me; Be silent, <i>And</i> I will speak.	
Job 33:32	אִם־יֵשׁ־מְלִין הִשִּׁיבֵנִי דָבָר כִּי־חִפְצָתִי צִדְקָתְךָ:	If <i>you</i> have <u>words</u> , Answer me. Speak, For I wish to justify you.	words: in an Aramaic form.
Job 33:33	אִם־אֵין אַתָּה שְׁמַע־לִי הַחֲרֹשׁ וְאֲאֹלְפֶךָ חֲכָמָה: ס	If not, listen to me; Be silent, <i>And</i> I will teach you wisdom.”	
Job 34:1	וַיַּעַן אֵלֵיהוּא וַיֹּאמֶר:	Furthermore Elihu <u>continued speaking</u> and said,	continued speaking ← <i>answered</i> , but no question asked. See Gen 18:27.
Job 34:2	שְׁמַעוּ חֲכָמִים מְלִי וַיְדַעִים הֶאֱזִינוּ לִי:	“ <i>You who are wise</i> , Hear my words, <i>And you who are knowledgeable</i> , Give ear to me.	
Job 34:3	כִּי־אֵזֶן מְלִין תִּבְחַן וְחֹךְ יִטְעַם לְאֹכֵל:	For the ear puts <u>words</u> to the test, As the palate tastes <i>that which is</i> to be eaten.	words: in an Aramaic form. <hr/> to be eaten ← <i>to eat</i> , i.e. <i>for eating</i> .
Job 34:4	מִשְׁפָּט נִבְחָרָה־לָּנוּ נִדְעָה בֵּינֵינוּ מֵה־טוֹב:	Let us choose justice for ourselves; Let us find out among ourselves what <i>is</i> good.	
Job 34:5	כִּי־אָמַר אֵיזֹב צִדְקָתִי וְאֵל הַסִּיר מִשְׁפָּטִי:	For Job has said, ‘I am just, But GOD has taken away my justice.	
Job 34:6	עַל־מִשְׁפָּטִי אֲכַזֵּב אֲנוֹשׁ חֲצִי בְּלִי־פֶשַׁע:	Do I lie concerning my justice? The arrow <u>with which I have been struck is grievous</u> , <i>Though I am</i> without transgression.’	the arrow <u>with which I have been struck</u> ← <i>my arrow</i> . <hr/> grievous: or <i>fatal</i> .
Job 34:7	מִי־גָבֶר כְּאֵיזֹב יִשְׁתֶּה־לְעָג בְּמַיִם:	What man <i>is</i> like Job? <u>He drinks mockery like water</u> ,	he drinks mockery like water: [CB] interprets as <i>he absorbs the scornful words of others</i> , so not that he scorns. But see Job 15:16, and compare the tenor in Job 34:8 - 9.

Job 34:8	וְאַרְחַ לְחַבְרָה עִם־פְּעֻלֵי אֹן וְלִלְכֹת עִם־אֲנָשֵׁי־רָשָׁע:	And he travels in the company of perpetrators of iniquity, And he walks with <u>wicked</u> <u>men</u> .	wicked men ← <i>men of wickedness</i> , a Hebraic genitive.
Job 34:9	כִּי־אָמַר לֹא יִסְכּוֹן־גִּבּוֹר בְּרַצְתּוֹ עִם־אֱלֹהִים:	For he has said, 'It does not profit a man To take delight in God.'	
Job 34:10	לָכֵן אֲנִישֵׁי לֵבָב שִׁמְעוּ לִי חָלְלָה לְאֵל מִרְשָׁע וְשִׁדֵּי מִעוֹל:	Therefore listen to me, you men of understanding. Far <i>be</i> GOD from wickedness, And the ALMIGHTY from iniquity.	
Job 34:11	כִּי פָעַל אָדָם יִשְׁלֶם־לוֹ וּכְאֶרְחַ אִישׁ יִמְצְאוֹנוּ:	For he repays a man his work, And according to the way of a man, <i>So</i> he requites him.	
Job 34:12	אִף־אִמָּנָם אֵל לֹא־יִרְשִׁיעַ וְשִׁדֵּי לֹא־יַעֲוֹת מִשְׁפָּט:	<i>It is</i> indeed certain <i>that</i> GOD does not act wickedly, And <i>that</i> the ALMIGHTY does not pervert justice.	
Job 34:13	מִי־פָקַד עָלָיו אֶרֶץ וּמִי שָׂם תְּבֵל כְּלָה:	Who gave him charge over the earth? And who appointed <i>him</i> over the whole world?	
Job 34:14	אִם־יִשִּׂים אֱלֹוֹ לְבוֹ רֹחוֹ וְנִשְׁמָתוֹ אֱלֹוֹ יֶאֱסֹף:	If he were to consider <i>only</i> <u>himself</u> , And to gather to himself his spirit and his breath,	himself ← <i>him</i> . AV differs (<i>man</i>).
Job 34:15	יָגוּעַ כָּל־בָּשָׂר יַחַד וְאָדָם עַל־עָפָר יָשׁוּב:	All flesh would expire together, And man would return to dust.	
Job 34:16	וְאִם־בִּינָה שִׁמְעָה־זֹאת הֲאִזְיָנָה לְקוֹל מְלִי:	Now if <i>you have</i> understanding, Listen to this. Give ear to the sound of my words.	
Job 34:17	הֲאִיף שׁוֹנֵא מִשְׁפָּט יַחְבּוֹשׁ וְאִם־צַדִּיק כְּבִיר תִּרְשִׁיעַ:	<i>Can one</i> who hates justice make binding <i>laws</i> ? Or will you condemn the great just <i>one</i> ?	
Job 34:18	הֲאִמָּר לְמֶלֶךְ בְּלִיעַל רָשָׁע אֶל־נְדִיבִים:	<i>Is it fitting</i> to say to a king, ' <i>You are</i> useless', Or to princes, ' <i>You are</i> wicked'?	
Job 34:19	אֲשֶׁר לֹא־נִשְׂא פְּנֵי שָׂרִים וְלֹא נִבְר־שׁוֹעַ לְפָנֵי־דָל כִּי־מַעֲשֵׂה יָדָיו כָּלָם:	<i>How much less</i> to <i>him</i> who does not show partiality to nobles, And <i>who</i> does not favour the opulent above the poor? For all of them <i>are</i> the work of his hands.	

Job 34:20	רָגַע יִמְתּוּ וְחָצוּת לַיְלָה יִגְעֶשׂוּ עִם וַיֵּעָבְרוּ וַיִּסְרוּ אֲבִיר לֹא בַיָּד:	In a moment, they die, And in the middle of the night a people is shaken, And they pass away. A mighty <i>people</i> is removed, <i>But not by hand.</i>	is removed ← <i>they remove</i> . Avoidance of the passive. <hr/> not by hand: i.e. <i>not by human power</i> , although men may be the agents of God's operation.
Job 34:21	בִּי-עֵינָיו עַל-דַּרְכֵי-אִישׁ וְכָל-צִעָדָיו יִרְאֶה:	For his eyes <i>are</i> on the ways of man, And he sees all his steps.	
Job 34:22	אֵין-חֹשֶׁךְ וְאֵין צִלְמוֹת לְהַסְתֵּר שָׁם פְּעֻלֵי אָוֶן:	<i>There is</i> no darkness, And <i>there is</i> no shadow of death, For the perpetrators of iniquity to hide there.	
Job 34:23	כִּי לֹא עַל-אִישׁ יִשִּׂים עוֹד לְהֵלֵךְ אֶל-אֱלֹהִים בַּמִּשְׁפָּט:	For he no longer makes <i>charges</i> against man <i>For him</i> to enter into a judicial process with GOD;	a judicial process ← <i>judgment</i> .
Job 34:24	יִרַע בְּבִירִים לֹא-חֶקֶר וַיַּעֲמֵד אֲחֵרִים תַּחְתָּם:	He breaks the mighty <i>in</i> an unsearchable way And sets up others in their place.	
Job 34:25	לִכֵּן יִכִּיר מֵעֲבֹדֵיהֶם וְהִפִּיךָ לַיְלָה וַיִּדְבְּאוּ:	So then, he recognizes their works And overturns them <i>at night</i> , And they are broken in pieces.	
Job 34:26	תַּחַת-רְשָׁעִים סִפְקָם בְּמָקוֹם רְאִים:	He strikes them on account of their <i>wicked deeds</i> In a place <i>where people can</i> see it,	wicked <i>deeds</i> : usually <i>wicked (men)</i> , but here <i>wicked (deeds)</i> .
Job 34:27	אֲשֶׁר עַל-בֶּן סָרוּ מֵאַחֲרָיו וְכָל-דַּרְכָּיו לֹא הִשְׁכִּילוּ:	Because they turned away <i>from following</i> him, And they did not prudently attend to <i>any</i> of his ways,	from following ← <i>from after</i> . <hr/> any ← <i>all</i> , but after a negative <i>any</i> , as in Job 33:13, Ps 10:4, Ps 59:5 etc.
Job 34:28	לְהֵבִיא עָלָיו צַעֲקַת-דָּל וְצַעֲקַת עֲנִיִּים יִשְׁמַע:	So bringing the cry of the poor to him, So that he heard the cry of the needy.	
Job 34:29	וְהוּא יִשְׁקֵט וּמִי יִרְשָׁע וַיִּסְתֵּר פָּנָיו וּמִי יִשׁוּרְנוּ וְעַל-גּוֹי וְעַל-אָדָם יַחַד:	When he imposes quietness, Who <i>can act</i> wickedly? And when he hides his face, Who <i>can</i> see him? And <i>whether it is</i> against a people or <i>whether</i> against a man, <i>It is the same.</i>	act wickedly: or <i>condemn (it)</i> . <hr/> the same ← <i>together</i> .
Job 34:30	מִמְלֶכֶת אָדָם חָנַף מִמְקָשֵׁי עָם:	<i>He acts</i> so that the profane man <i>cannot</i> reign, <i>Giving protection</i> from <i>snares targeting</i> the <i>people</i> .	profane: see Job 8:13. <hr/> snares targeting the people ← <i>snares of people</i> , an objective genitive (they ensnare the people).

Job 34:31	כִּי־אֶל־אֵל הָאָמַר נִשְׂאתִי לֹא אֲחַבֵּל:	For does one say to GOD, 'I have suffered <i>punishment</i> ; I will no longer act perversely.	does one say: the pointing is with the interrogative prefix (הָ for ה) and an active verb (<i>qal</i> stem-formation). AV differs (<i>surely it is meet to be said</i>), suggesting the reading הָאָמַר (<i>niph'al</i> stem-formation).
Job 34:32	בְּלִעְדֵי אֲחִזָּה אֶתְּהָ הָרַנִּי אִם־עוֹל פֶּעַלְתִּי לֹא אִסְיִף:	Teach me what I do not see; If I have committed iniquity, I will do <i>so</i> no more'?	
Job 34:33	הַמַּעֲמֹד יִשְׁלַמְנָה כִּי־מֵאִסָּתָ כִּי־אֶתְּהָ תִבְחַר וְלֹא־אֲנִי וּמֵה־יִדְעַתָּ דָבָר:	Should he repay <i>you</i> for it <u>on</u> <u>your terms</u> , And say, 'It does not matter if you reject <i>one thing</i> or choose <i>another</i> , And I have no say? So say what you know.'	on your terms ← <i>from with you</i> .
Job 34:34	אֲנָשֵׁי לִבָּב יֹאמְרוּ לִי וְגִבֹּר חָכָם שִׁמְעוּ לִי:	Let men of <u>understanding</u> speak to me, And <i>let</i> the wise <i>man</i> listen to me.	understanding ← <i>heart</i> .
Job 34:35	אִיזֹב לֹא־בִדְעַת יִדְבֵּר וְדִבְרָיו לֹא בַהֲשִׁבִיל:	Job has not spoken <u>knowledgeably</u> , And his words <i>were</i> not <u>prudent</u> .	knowledgeably ... prudent ← <i>in</i> <i>knowledge ... in prudence</i> .
Job 34:36	אָבִי יִבְחֹן אִיזֹב עַד־נֶצַח עַל־תְּשֻׁבַת בְּאֲנָשֵׁי־אָוֶן:	My desire <i>is that</i> Job should be tested to <u>the limit</u> , Because <i>his</i> answers <i>were</i> in <i>line with those of</i> iniquitous men.	the limit ← <i>perpetuity</i> . iniquitous men ← <i>men of</i> <i>iniquity</i> , a Hebraic genitive.
Job 34:37	כִּי יִסִּיף עַל־חַטָּאתָו פֶּשַׁע בִּינֵינוּ יִסְפֹּק וַיִּרְבּ אֲמָרָיו לְאֵל: ס	For he has added transgression to his sin; He has <u>clapped his hands</u> in <u>our company</u> And <u>spoken at length</u> against GOD."	clapped <i>his hands</i> : i.e. in derision. in our <i>company</i> ← <i>between us</i> . spoken at length ← <i>increased</i> <i>words</i> .
Job 35:1	וַיַּעַן אֵלֵיהֶוּ וַיֹּאמֶר:	Furthermore Elihu <u>continued</u> <u>speaking</u> and said,	continued speaking ← <i>answered</i> , but no question asked. See Gen 18:27.
Job 35:2	הֲזֹאת חֲשַׁבְתָּ לְמִשְׁפָּט אֲמַרְתָּ צְדִיקִי מֵאֵל:	"Did you think <u>it was</u> justice <i>when</i> you said, 'My righteousness <i>is greater</i> than <i>that of</i> GOD'?"	it ← <i>this</i> .
Job 35:3	כִּי־תֹאמַר מֵה־יִסְכֹּן־לְךָ מֵה־אֲעִיל מִחַטָּאתַי:	For you <u>asked</u> what benefit you had, And you said, 'What advantage is there to me <i>in desisting</i> from my sin?'	asked ← <i>said</i> .
Job 35:4	אֲנִי אֲשִׁיבָךָ מִלִּין וְאֶת־רַעֲיָךָ עִמָּךְ:	I will reply to you <i>with</i> <u>words</u> And to your companions with you.	words: in an Aramaic form.

Job 35:5	הִבֵּט שָׁמַיִם וּרְאָה וְשׂוּר שְׁחָקִים גְּבוּהוּ מִמֶּךָ:	Look at the heavens and see, And behold the clouds <i>which</i> are higher than you.	
Job 35:6	אִם-חָטֵאתָ מֵהַתְּפַעֲלֵבּוֹ וּרְבוּ פְשָׁעֶיךָ מֵהַתְּעַשְׂה-לוֹ:	If you sin, What impact do you have on him? And <i>if</i> your transgressions are many, What effect do you have on him?	
Job 35:7	אִם-צִדְקָתְךָ מֵהַתְּתוֹן-לוֹ אֹ מֵהַמִּידָדְךָ יִקַּח:	If you are righteous, What will you give him? Or what will he accept from your hand?	
Job 35:8	לְאִישׁ-כְּמוֹדְךָ רְשָׁעִי וּלְבֶן-אָדָם צִדְקָתְךָ:	Your wicked deed <i>is one</i> <i>thing</i> to a man like yourself, As <i>is</i> your righteousness to a son of Adam.	One could supply at the end of this verse <i>but another thing to</i> <i>God.</i>
Job 35:9	מִרַב עֲשׂוּקִים יִזְעִקוּ יְשׁוּעוֹ מִזְרוּעַ רַבִּים:	<i>Men</i> may cry out on account of a multitude of oppressions; They may shout out because of the <u>power</u> of the mighty,	power ← <i>arm.</i>
Job 35:10	וְלֹא-אָמַר אֵיךְ אֱלֹהֵי עֲשֵׂי נִתָּן זְמֵרוֹת בְּלֵילָה:	But no-one says, 'Where <i>is</i> GOD <u>my maker</u> , <i>Who</i> gives songs <u>in dark</u> <u>times</u> ,	my maker: MT points as <i>my</i> <i>makers</i> , which we take as a plural of majesty, but the consonantal text could be read as <i>my maker.</i> <hr/> in dark times ← <i>at night</i> , but standing for <i>in adversity.</i>
Job 35:11	מִלִּפְנֵי מִבְּהֵמוֹת אֶרֶץ וּמֵעוֹף הַשָּׁמַיִם יַחְכְּמוּנוּ:	Who <i>is</i> our teacher of <i>things</i> beyond the cattle of the earth, And <i>who</i> makes us wise <i>in</i> <i>matters deeper</i> than the birds of the sky?'	
Job 35:12	שֵׁם יִצְעֲקוּ וְלֹא יַעֲנֶה מִפְּנֵי גְאוֹן רָעִים:	There, they cry out, But he does not answer <i>them</i> , Because of the pride of evil <i>men.</i>	
Job 35:13	אֲדָ-שׁוּא לֹא-יִשְׁמַע אֵל וְשׁוֹרְרָה לֹא יִשׁוּרְרָה:	Surely GOD does not hearken to vanity, And the ALMIGHTY does not see it <i>favourably.</i>	
Job 35:14	אֵף כִּי-תֹאמַר לֹא תִשׁוּרְרָנוּ דִין לְפָנָיו וְתִחַלֵּל לוֹ:	How much less when you would say <i>to him</i> , 'You do not see it <i>favourably.</i> ' <i>When</i> judgment is <i>taking</i> <i>place</i> before him, Wait for him.	

Job 35:15	וְעַתָּה כִּי־אֵין פֶּקֶד אַפּוֹ וְלֹא־יֵדַע בַּפֶּשׁ מְאֹד:	And now, <i>you say</i> that <i>it is</i> not <i>in anger</i> <i>That he visits men,</i> And <i>that</i> he does not acknowledge great <u>excess</u> .	excess: dictionaries give various meanings (<i>excess, multitude,</i> <i>folly, transgression</i>). AV differs throughout. The verse is considered obscure by some (see biblehub.com).
Job 35:16	וְאִיּוֹב הִבִּיל יַפְצֵה־פִּיהוּ בְּבִלְי־דַעַת מְלִין וְכִבֵּר: פ	So Job has opened his mouth <i>in vain,</i> And he has uttered many <u>words</u> without <u>knowledge</u> .”	words: in an Aramaic form.
Job 36:1	וַיִּסֶף אֱלִיהוּא וַיֹּאמֶר:	Then Elihu continued and said,	
Job 36:2	כַּתֵּר־לִי זְעִיר וְאַחֲוֹךְ כִּי עוֹד לְאֵלוֹהַּ מְלִים:	“Stay around me a little <u>while,</u> And I will declare <i>more</i> to you, For G O D still <i>has</i> words to <i>come</i> .	stay around me ← <i>surround me</i> .
Job 36:3	אֶשָּׂא דְעִי לְמִרְחוֹק וּלְפַעְלִי אֶתְנֶן־צֶדֶק:	I will take <i>the sum</i> of my knowledge <i>Which comes</i> from afar And ascribe righteousness to my maker.	
Job 36:4	כִּי־אֲמַנֵם לֹא־שֶׁקֶר מְלִי תָמִים דְּעוֹת עִמָּד:	For truly, my words <i>are</i> not false; He <i>who is omniscient</i> is with you.	omniscient ← <i>complete of</i> <i>knowledges</i> .
Job 36:5	הֲזֹאֵל כְּבִיר וְלֹא יִמָּאֵס כְּבִיר כַּח לֵב:	Behold, GOD <i>is</i> mighty, And he does not reject <i>anyone;</i> <i>He is mighty in</i> <u>depth of</u> <u>character</u> .	depth of character ← <i>strength of</i> <i>heart,</i> implying here <i>understanding, love, courage</i> etc.
Job 36:6	לֹא־יַחֲיֶה רָשָׁע וּמִשְׁפַּט עֲנִיִּים יִתֵּן:	He does not preserve the wicked <i>man</i> alive But gives justice to the poor.	
Job 36:7	לֹא־יִגְרַע מִצְדִּיק עֵינָיו וְאֶת־מְלָכִים לְכֶסֶא וַיִּשְׁיבֵם לְנֹצַח וַיִּגְבְּהוּ:	He will not withdraw his eyes from the righteous, For <i>he seats them</i> with kings on the throne, And he accommodates them in perpetuity, And they are exalted.	
Job 36:8	וְאִם־אֲסוּרִים בַּזָּקִים יִלְכְּדוּן בְּחַבְלֵי־עֲנִי:	And if <i>any are</i> bound in feters, <i>If they are taken</i> by the cords of affliction,	
Job 36:9	וַיִּגַּד לָהֶם פְּעֻלָּם וּפְשָׁעֵיהֶם כִּי יִתְגַּבְּרוּ:	Then he tells them their work, Including their transgressions, When they behaved insolently.	

Job 36:10	וַיִּגַּל אָזְנָם לְמוֹסֵר וַיֹּאמֶר כִּי־יִשְׁבוּן מֵאֵוֹן:	And he opens their <u>ears</u> to correction, And he tells them that they <u>must renounce</u> iniquity.	ears ← <i>ear</i> . Singular in Hebrew because one ear per person to be opened and inclined. Compare Ezek 33:26. <hr/> renounce ← <i>return from</i> .
Job 36:11	אִם־יִשְׁמְעוּ וַיַּעֲבְדוּ יְכֹלֹ יְמֵיהֶם בְּטוֹב וְשָׁנֵיהֶם בְּנְעִימִים:	If they hearken and serve <i>him</i> , They will complete their days in prosperity And their years in pleasantness.	
Job 36:12	וְאִם־לֹא יִשְׁמְעוּ בְּשִׁלַּח יַעֲבְרוּ וַיִּגְוְעוּ כְּבַל־יַדְדֹּעַת:	But if they do not hearken, They will perish by the missile, And they will expire in <u>ignorance</u> .	in ignorance ← <i>as without knowledge</i> .
Job 36:13	וְחַנְּפֵי־לֵב יִשְׁיִמוּ אֵף לֹא יִשְׁוּעוּ כִּי אֶסְרָם:	And the <u>profane-minded</u> lay up wrath; They <i>cannot</i> cry out, For he binds them.	profane-minded ← <i>profane of heart</i> . See Job 8:13.
Job 36:14	תָּמַת בְּנֶעַר נַפְשָׁם וְחַיָּתָם בְּקַדְשִׁים:	<u>They die</u> in youth, And their life <i>ends</i> among male prostitutes.	they die ← <i>their soul dies</i> .
Job 36:15	יַחֲלֹץ עָנִי בְּעָנָיו וַיִּגַּל בְּלַחַץ אָזְנָם:	He delivers the afflicted in his affliction, And he opens their <u>ears</u> in <i>their</i> oppression.	ears ← <i>ear</i> . Singular in Hebrew because one ear per person to be opened and inclined. Compare Ezek 33:26.
Job 36:16	וְאֵף הַסִּיתָךְ מִפִּי־צֶר רַחֵב לֹא־מוֹצֵק תַּחֲתֶיהָ וְנִחַת שְׁלַחְנָךְ מִלֵּא דָשׁוֹן:	And indeed he would draw you away from the <u>jaws</u> of straitness <i>To a broad place</i> <i>So that there is no distress in</i> <u>the vicinity</u> , And that <i>which is</i> set on your table <i>Would be</i> full of fatness.	jaws ← <i>mouth</i> . <hr/> in the vicinity ← <i>under her</i> , generalizing, because there is no obvious antecedent.
Job 36:17	וְדִין־רָשָׁע מְלֹאֵת דִּין וּמִשְׁפָּט יִתְמָכוּ:	But you are full of judgment <u>belonging to</u> the wicked; Judgment and justice are taking hold <i>of you</i> .	belonging to: wider use of the construct state.
Job 36:18	כִּי־חַמָּה פֹּן־יִסִּיתָךְ בְּסַפֵּק וְרֵב־כֶּפֶר אֶל־יִטְדֶךָ:	When <i>there is</i> fury, <i>Beware</i> lest he draw you away at a stroke, <i>To where</i> no great ransom <i>can lead you back</i> .	lead you back ← <i>lead you away</i> .
Job 36:19	הֲיִעַרְךָ שׁוֹעֵד לֹא בְצֹר וְכֹל מֵאֲמָצִי־כַח:	Will he respect your riches, <i>You who are not in</i> <u>straitness</u> ? <i>No, nor will he respect any</i> <u>exercise of power</u> .	in straitness: AV differs (<i>gold</i>), only here and a related word in Job 22:24 and Job 22:25, but it is a possible alternative. <hr/> any ← <i>all</i> . <hr/> exercise of power ← <i>forces of power</i> .

Job 36:20	אַל־תִּשְׁאַף הַלַּיְלָה לְעֹלוֹת עַמִּים תַּחֲתָם:	Do not desire the night, When <i>whole</i> peoples are upheaved <u>on the spot</u> .	on the spot ← <i>under them</i> .
Job 36:21	הִשָּׁמֵר אֶל־תִּפְּוֹן אֶל־אֹוֹן כִּי־עֲלִיָּה בַחֲרַתְּ מֵעֲנִי:	Beware and do not turn to iniquity, For you have chosen this <i>way</i> <i>Rather than the way of</i> affliction.	
Job 36:22	הֲוֵאל־יִשְׁגִּיב בְּכֹחוֹ מִי כְמֹהוּ מוֹרָה:	You see <i>how</i> GOD exalts by his power. Who is a teacher like him?	
Job 36:23	מִי־פָקַד עָלָיו דְּרָכּוֹ וּמִי־אָמַר פָּעַלְתָּ עֲוֹלָה:	Who appointed him his way? And who <i>can</i> say, 'You have committed iniquity'?	
Job 36:24	זָכֵר כִּי־תִשְׁגִּיֵּא פִּעְלוֹ אֲשֶׁר שִׁרְרוּ אַנְשֵׁים:	Remember <i>this</i> when you extol his work, Which men <u>gaze upon</u> .	gaze upon: from שׁוּר; or <i>celebrate</i> , from שִׁיר (in <i>poel</i> stem-formation). See next verse.
Job 36:25	כָּל־אָדָם חֲזוּבוֹ אֲנֹוֹשׁ יִבִּיט מֵרְחֹק:	All men have seen it; Mortal man beholds <i>it</i> from afar.	
Job 36:26	הֲוֵאל־שִׁגִּיֵּא וְלֹא נִדְּעָה מִסִּפְּרֵהּ שָׁנָיו וְלֹא־חִקְרוּ:	Behold, GOD is exalted, And we do not know the number of his years, And <i>there is no way of</i> searching <i>them out</i> .	We have grouped the words according to the copulative <i>vavs</i> , AV differs, as does MT (<i>and we</i> <i>know him not, neither can the</i> <i>number of his years be searched</i> <i>out</i>).
Job 36:27	כִּי יִגְרַע גִּטְפֵי־מַיִם יִזְקוּ מִטָּר לְאֵדָו:	For he draws off particles of water <i>Which</i> condense as rain in <u>his mist</u>	his mist: AV differs (<i>the vapour</i> <i>thereof</i>). <i>Vapour</i> is accurate, but there is no antecedent to <i>thereof</i> .
Job 36:28	אֲשֶׁר־יִזְלוּ שְׁחָקִים יִרְעֲפוּ עָלָיו אָדָם רַב:	And distil <i>as fine</i> clouds; They precipitate on man abundantly.	
Job 36:29	אֵף אִם־יִבִּין מִפְּרִשֵׁי־עָב הֲתִשְׂאוֹת סִבְתּוֹ:	<i>Can anyone</i> really understand the spreading out of clouds <i>Or</i> the rumblings of his abode?	
Job 36:30	הֲוֵאל־פָּרַשׁ עָלָיו אוֹרוֹ וְשִׂרְשֵׁי הַיָּם כֶּסֶה:	Behold, he spreads his light out over it And covers the sea <u>bed</u> .	bed ← <i>roots</i> . [BDB] gives <i>bottom</i> .
Job 36:31	כִּי־בָם יִדִּין עַמִּים יִתְּוֹאֲכַל לְמַכְבִּיר:	Yet by these <i>weather</i> <i>phenomena</i> he judges nations <i>And</i> gives food abundantly.	
Job 36:32	עַל־כַּפָּיִם כֶּסֶה־אוֹר וַיִּצֹו עָלֶיהָ בַּמִּפְּגִיעַ:	With his hands he <u>grasps</u> the <u>lightning</u> And commands it <u>where to</u> <u>strike</u> .	grasps ← <i>envelops</i> . lightning ← <i>light</i> . where to strike ← <i>to its meeting</i> <i>(point)</i> . AV differs, not recognizing the context of lightning.

Job 36:33	יגיד עליו רעו מקנה אף על-עולה:	Its noise <u>warns</u> of it; Cattle <i>do so</i> too, Of <i>what</i> is arising.	warns ← <i>tells</i> .
Job 37:1	אף-לזאת יחרד לבי ויתר ממקומו:	Moreover, at this my heart trembles, And it is <u>unsettled</u> .	unsettled ← <i>loosed from its place</i> .
Job 37:2	שמעו שמוע ברגו קלו וְהִגָּה מפיו יצא:	<u>Listen diligently</u> to the raging of his voice, And the rumbling <i>which</i> proceeds from his mouth.	listen diligently: infinitive absolute.
Job 37:3	תחת-כל-השמים ישרהו ואורו על-כנפות הארץ:	He directs it under all the heavens, And his light <i>extends</i> to the <u>extremities</u> of the earth.	extremities ← <i>wings</i> .
Job 37:4	אחריו ישאג-קול ירעם בקול גאווו ולא יעקבם כי-ישמע קולו:	After it, the sound roars. He causes thunder with <u>his</u> majestic sound, And <u>no-one can</u> trace these <i>things</i> When his voice is heard.	his majestic sound ← <i>the sound of his majesty</i> , a Hebraic genitive. <hr/> no-one <i>can</i> trace: AV differs (<i>he will not stay</i>). <hr/> these <i>things</i> ← <i>them</i> , but no single plural antecedent.
Job 37:5	ירעם אל בקולו נפלאות עשה גדלות ולא נדע:	GOD thunders with his voice wondrously, Performing great <i>deeds</i> Which we do not know <i>about</i> .	
Job 37:6	כי לשלג יאמר הוא ארץ וגשם מטר וגשם מסרות עזו:	For to the snow he says, 'Be <i>on</i> the earth', And <i>similarly to</i> the showery rain And <i>to his</i> strong heavy <u>downpours</u> .	his strong heavy downpours ← <i>the heavy downpours of his strength</i> , a Hebraic genitive.
Job 37:7	ביד-כל-אדם יחתום לדעת כל-אנשי מעשהו:	He <u>puts an end</u> to the work of every man, So that <u>all men may know of</u> <u>his workmanship</u> .	puts an end to the work ← <i>seals in the hand</i> . <hr/> so that all men may know of his workmanship ← <i>for the knowing of all men of his workmanship</i> .
Job 37:8	ותבא חיה במו-ארב ובמעונתיה תשבן:	Then the wild animal comes to its lair And dwells in its den.	
Job 37:9	מזה-חדר תבוא סופה וממזרים קרה:	From the <u>south</u> comes the whirlwind, And from the <u>north</u> <i>comes</i> the cold.	south ← <i>room, chamber</i> . Only here as a word on its own for <i>south</i> , but combined with a more common word for south (תמן) in Job 9:9. <hr/> north ← <i>scatterers</i> , only here. Others take it as a constellation.
Job 37:10	מנשמת-אל יתן-קרח ורחב מים במוצק:	From GOD's breath, he makes ice, And the <u>expanse</u> of water <i>is</i> <i>changed</i> to solid.	expanse ← <i>breadth</i> .

Job 37:11	אֶף-בְּרִי יִטְרִיחַ עַב יְפִיץ עֲנָן אוֹרוֹ:	Also with moisture he gives the thick cloud a <u>payload</u> , <i>But</i> his <u>sunlight</u> dissipates a dense haze.	gives ... a payload ← <i>loads, burdens.</i> <i>sunlight</i> : AV differs (<i>bright</i>), an adjective qualifying <i>cloud</i> .
Job 37:12	וְהוּא מְסֻבּוֹת מִתְהַפֵּךְ *בְּתַחְבוּלוֹתָיו לְפַעֲלָם כֹּל אֲשֶׁר יִצְוֶם עַל-פְּנֵי תֵבֵל אֶרְצָה:	Each turns round and round According to his {K: direction} [Q: directions] for them to act. <i>They do everything</i> he commands them On the face of the <u>inhabited</u> <u>regions</u> on earth.	each ← <i>he / it</i> . “Each” anticipates a plural verb in the next clause. turns round and round ← <i>turns</i> (<i>in</i>) <i>revolutions</i> . inhabited regions ← (<i>inhabited</i>) <i>world</i> .
Job 37:13	אִם-לְשֵׁבֶט אִם-לְאַרְצוֹ אִם-לְחֶסֶד יִמְצָאֶהוּ:	He brings it about, Whether as <u>chastisement</u> Or for his land Or as mercy.	chastisement ← <i>a rod</i> .
Job 37:14	הֲאִזְנֶינָה זֹאת אֵיזֹב עֹמֵד וְהִתְבּוֹנֵן נִפְלְאוֹת אֵל:	Hearken to this, Job; Stand still and contemplate GOD's wonders.	
Job 37:15	הֲתִדַּע בְּשׁוֹם-אֱלוֹהַּ עָלֵיהֶם וְהוֹפִיעַ אֹר עֲנָנָו:	Do you know how GOD directs them Or causes <u>his lightning</u> to <u>flash</u> ?	his lightning to flash ← <i>the light</i> <i>of his cloud to shine</i> .
Job 37:16	הֲתִדַּע עַל-מִפְלְשֵׁי-עַב מִפְלְאוֹת תְּמִים דְּעֵים:	Do you know about the <u>technicalities</u> of the cloud? <i>Or</i> the wondrous works of the <u>omniscient</u> one?	technicalities ← <i>balancings</i> . omniscient ← <i>complete of</i> <i>knowledge</i> , as in Job 36:4.
Job 37:17	אֲשֶׁר-בְּגָדֶיךָ חֲמִים בְּהִשְׁקֵט אֶרֶץ מִדְּרוֹם:	<i>Or how it is</i> that your clothing <i>is</i> warm When he quietens the land <i>with wind</i> from the south?	
Job 37:18	תִּרְקִיעַ עֲמוֹ לְשַׁחֲקִים חֲזָקִים כִּרְאֵי מוֹצֵק:	<i>Can</i> you stretch out the skies with him, Firmly, like a cast mirror?	
Job 37:19	הוֹדִיעֵנוּ מֵהֲנֹאֲמַר לּוֹ לֹא-נִעְרַךְ מִפְּנֵי-חֹשֶׁךְ:	Teach us what we should say to him, <i>For</i> we cannot marshal <i>our</i> <i>arguments</i> , Because <i>we are</i> in darkness.	
Job 37:20	הֲיִסְפַּר-לוֹ כִּי אֲדַבֵּר אִם-אֲמַר אִישׁ כִּי יִבְלַע:	Does it <i>need</i> to be reported to him When I speak? If a man speaks <i>perniciously</i> , <i>Will it not follow</i> that he will be swallowed up?	
Job 37:21	וְעַתָּה לֹא רָאוּ אֹר בְּהִיר הוּא בְּשַׁחֲקִים וְרוּחַ עָבְרָה וַתִּטְהַרֵם:	And now <i>men</i> do not see the light. It <i>is</i> bright in the upper sky When the wind has passed through and cleaned it.	

Job 37:22	מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֲלוֹהַּ נִזְרָא הָוֹד: נִזְרָא הָוֹד:	Golden <i>light</i> comes from the north; Upon G O D <i>is</i> awesome splendour.	
Job 37:23	שְׂדֵי לֹא־מִצְאָנָהּוּ שְׂגִי־אֲכַח וּמִשְׁפָּט וְרַב־צְדָקָה לֹא יַעֲנֶה: וּמִשְׁפָּט וְרַב־צְדָקָה לֹא יַעֲנֶה:	We <i>cannot</i> find the ALMIGHTY. <i>He is</i> great in power and justice, And abundant in righteousness. He does not afflict.	afflict: this could be re-pointed to <i>answer</i> . abundant in ← <i>abundant of</i> .
Job 37:24	לִכֵּן יִרְאוּהוּ אַנְשֵׁים לֹא־יִרְאוּהוּ כָּל־חַכְמֵי־לֵב: פ כָּל־חַכְמֵי־לֵב: פ	Therefore men fear him; None of the <u>wise in heart</u> <i>can see him</i> .”	none ... <i>can see him</i> : AV differs (<i>he respecteth not any</i>). wise in heart: i.e. <i>wise in their own estimation</i> .
Job 38:1	וַיַּעַן־יְהוָה אֶת־אֵיּוֹב * מִן *הַסַּעֲרָה * מִן *הַסַּעֲרָה וַיֹּאמֶר: וַיֹּאמֶר:	Then the LORD answered Job from a whirlwind and said,	from a whirlwind ← <i>from the whirlwind</i> . The <i>ketiv</i> is written as one word; the <i>qere</i> as two. There is no difference in the meaning. On the unexpected definite article, see Gen 22:9.
Job 38:2	מִי זֶה מַחְשִׁיךְ עֵצָה בְּמַלְיָן בְּלִי־דַעַת: בְּלִי־דַעַת:	“Who <i>is</i> this <i>who</i> darkens counsel With <u>words</u> without knowledge?	words: in an Aramaic form.
Job 38:3	אֲזַרְנָא כְּגִבְרַת חֲלָעִיד וְאֶשְׂאֲלֶיךָ וְהוֹדִיעַנִי: וְאֶשְׂאֲלֶיךָ וְהוֹדִיעַנִי:	Gird up your waist like a man, And I will question you, And you <i>can</i> answer me.	answer me ← <i>cause me to know</i> .
Job 38:4	אֵיפֹה הָיִיתָ בִּיסְדֵי־אָרֶץ הַגָּד אִם־יִדְעַתָּ בִּינָה: אִם־יִדְעַתָּ בִּינָה:	Where were you when I founded the earth? Declare <i>it</i> , if you <u>have</u> understanding.	have understanding ← <i>know understanding</i> .
Job 38:5	מִי־שֵׁם מִמְדֵּיהָ כִּי תִדַּע אֹ מִי־נֹטָה עָלֶיהָ קוֹ: מִי־נֹטָה עָלֶיהָ קוֹ:	Who sets its dimensions? <i>Tell me</i> , if you know. Or who stretched out a <i>measuring</i> line over it?	
Job 38:6	עַל־מָה אֲדֻנְיָהּ הִטְבְּעוּ אֹ מִי־יָרָה אֲבֵן פְּנִיתָהּ: מִי־יָרָה אֲבֵן פְּנִיתָהּ:	On what are its <u>foundations</u> sunk? Or who laid its cornerstone?	foundations ← <i>sockets</i> , as for the tabernacle.
Job 38:7	בְּרִזְיַחַד כְּוֹכְבֵי בָקָר וַיִּרְיֵעוּ כָּל־בְּנֵי אֱלֹהִים: כָּל־בְּנֵי אֱלֹהִים:	– When the morning stars sang out together, And all the <u>sons of God</u> shouted for joy?	sons of God ← <i>angels</i> .
Job 38:8	וַיִּסְדֵּךְ בַּדְּלָתַיִם יָם בְּגִיחוֹ מִרְחֹם יֵצֵא: מִרְחֹם יֵצֵא:	– And <i>when</i> he enclosed the sea with doors, When it broke out? – <i>When</i> it came out of the womb?	
Job 38:9	בְּשׂוּמֵי עָנָן לְבָשׂוּ וְעֶרְפָּל חֲתָלְתָּו: חֲתָלְתָּו:	– When I appointed the cloud <i>to be</i> its clothing, And the dark cloud <i>to be</i> its swaddling clothes?	

Job 38:10	וְאֶשְׁבֵר עָלָיו חֲקֵי אוֹשִׁים בְּרִיחַ וּדְלָתַיִם:	– And <i>when</i> I imposed my <u>limit</u> on it And appointed <u>bolts</u> and doors?	imposed my limit ← <i>broke my statute</i> . bolts ← <i>bolt</i> .
Job 38:11	וְאָמַר עַד־פֶּה תָּבוֹא וְלֹא תִסְיֶף וּפְאִי־יִשִׁית בְּגֹאוֹן גְּלִיִּד:	– And said, ‘You come this far and no further’, And <u>there</u> the rising up of your waves <u>was blocked</u> ?	there ← <i>here</i> . was blocked ← <i>he / one set / blocked</i> . [AnLx] indicates impersonal usage in this verse. Avoidance of the passive.
Job 38:12	הֲמִימֶיךָ צִוִּיתָ בֶּקֶר *יִדְעָתָה *שָׁחַר **יִדְעָתָה **הַשָּׁחַר מִקְמוֹ:	Have you in <i>all</i> your days <i>ever</i> commanded the morning? Or have you informed the <u>dawn</u> of its place?	informed the dawn: the <i>qeré</i> adds a <i>hé</i> to the word for <i>dawn</i> , which is perhaps unnecessary as the previous word ends in a superfluous <i>hé</i> . The sense is not affected.
Job 38:13	לֵאחֹז בְּכַנְפוֹת הָאָרֶץ וַיִּנְעָרוּ רְשָׁעִים מִמֶּנָּה:	<i>Do you know how to take hold</i> of the <u>extremities</u> of the earth So that the wicked are shaken out of it?	extremities ← <i>wings</i> .
Job 38:14	תִּתְהַפֵּךְ כְּחֹמֶר חוֹתָם וַיִּתְיַצְבוּ כִּמּוֹ לְבוּשׁ:	– <i>Or how the earth is changed</i> like <u>clay</u> under a <u>seal</u> ? – <i>Or how morning and dawn stand out</i> <u>as an</u> <u>adornment</u> ?	clay under a seal ← <i>clay (before firing) of a seal</i> . Wider use of the construct state. an adornment ← <i>a robe</i> . AV differs (<i>a garment</i>). AV differs in that it does not supply nouns as we have.
Job 38:15	וַיִּמְנַע מִרְשָׁעִים אוֹרָם וַיִּזְרַע רָמָה תִשָּׁבֵר:	– And <i>how their light is withheld</i> from the <u>wicked</u> , And an <u>uplifted arm</u> is broken?	their light is withheld from the wicked: perhaps meaning <i>the wicked cannot make use of morning and dawn's (v.12) light</i> . It is tempting to translate as (<i>by</i>) <i>their light the wicked are hindered</i> , since ↗
Job 38:16	הֲבָאתָ עַד־נְבַכְיִים וּבְחַקֵּר תְּהוֹם הַתְּהַלְכָתָּה:	Have you <u>been</u> to the founts of the sea? Or have you walked about <i>in</i> the deep for investigations?	↳ thieves operate at night, and so are hindered by the dawn, but this is grammatically difficult to defend. been ← <i>come</i> .
Job 38:17	הֲנִגְלוּ לְךָ שַׁעֲרֵי־מוֹת וְשַׁעֲרֵי צִלְמוֹת תְּרָאָה:	Have the <u>gates</u> of death been revealed to you? Or have you seen the <u>portals</u> of the shadow of death?	gates ... portals ← <i>gates ... gates</i> . Otiose, but see Gen 12:5.
Job 38:18	הֲתִבְנַנְתָּ עַד־רַחְבֵי־אָרֶץ הַגָּד אִם־יִדְעָתָּ כֻּלָּהּ:	Do you have understanding of the <u>wide places</u> of the earth? Tell <i>me</i> , if you know <u>all this</u> .	of ← <i>up to</i> . all this ← <i>all of it</i> .
Job 38:19	אֵי־זָה הַדֶּרֶךְ יֹשֶׁב־אוֹר וְחֹשֶׁךְ אֵי־זָה מִקְמוֹ:	Where <i>is</i> the way to <i>where</i> light dwells? And <i>as for</i> darkness, where <i>is</i> its place?	
Job 38:20	כִּי תִקַּחנּוּ אֶל־גְּבוּלוֹ וְכִי־תִבֵּן נְתִיבוֹת בֵּיתוֹ:	Did you take it to its boundary, And do you understand the <u>paths</u> to its abode?	paths to its abode ← <i>paths of its abode</i> . Wider use of the construct state.

Job 38:21	יִדְעַתָּ כִּי־אֵז תִּוָּלַד וּמִסְפַּר יְמֵיךָ רַבִּים:	Do you know <i>this</i> ? For <i>if you did</i> , You would have to have been born <u>at that time</u> , And your days would be <i>very</i> many.	at that time ← <i>then</i> .
Job 38:22	הֲבֵאתָ אֶל־אֲצֻרוֹת שֶׁלֶג וְאֲצֻרוֹת בֶּרֶד תִּרְאֶה:	Have you <u>been</u> to the <u>treasuries</u> of snow? Or have you seen the <u>repositories</u> of hail,	been ← <i>come</i> . treasuries ... repositories ← <i>treasuries ... treasures</i> . Otiose, but see Gen 12:5.
Job 38:23	אֲשֶׁר־חִשְׁבֹתִי לְעֵת־צָר לְיוֹם קָרֵב וּמִלְחָמָה:	Which I have reserved for the time of adversity? – For the day of battle and war?	
Job 38:24	אִי־יָנֹה הַדְרֹךְ יִחַלֵּק אֹר יִפָּץ קִדִּים עַל־יֶאֱרָץ:	In what way does light divide itself? <i>In what way</i> does the east wind spread out over the earth?	
Job 38:25	מִי־פָלַג לְשֹׁטֵף תְּעַלֶּה וְדֹרֵךְ לְחִיזוֹ קִלּוֹת:	Who cut out a channel for a deluge? – Or a route for lightning in a <u>thunderstorm</u> ?	a thunderstorm ← <i>voices</i> ; <i>sounds</i> .
Job 38:26	לְהַמְטִיר עַל־אֶרֶץ לֹא־אִישׁ מְדַבֵּר לֹא־אָדָם בּוֹ:	– To cause it to rain on an earth <i>where</i> no man <i>is</i> , <i>On</i> a desert in which no person <i>lives</i> ?	
Job 38:27	לְהַשְׂבִּיעַ שָׂאֵה וּמְשֹׂאָה וּלְהַצְמִיחַ מִצָּא דֶשֶׂא:	– To satiate desolate <i>ground</i> and desolated <i>tracts</i> So as to cause the growth of sprouting grass?	
Job 38:28	הֲיֵשׁ־לַמָּטֵר אָב אוֹ מִי־הוֹלִיד אֲגִלִּי־טָל:	Does rain have a father? Or who begot the dewdrops?	
Job 38:29	מִבֶּטֶן מִי יֵצֵא הַקָּרָח וּכְפָר שָׁמַיִם מִי יִלְדוּ:	Out of whose womb does ice come? And who gives birth to heaven's hoarfrost?	
Job 38:30	כַּאֲבֹן מַיִם יִתְחַבֵּאוּ וּפְנֵי תְהוֹם יִתְלַכְּדוּ:	Like a stone, the water becomes hidden, And the surface of the deep <u>solidifies</u> .	solidifies ← <i>captures / holds itself (together)</i> , i.e. <i>freezes over</i> .
Job 38:31	הֲתִקְשֶׁר מַעֲדָנוֹת כִּימָה אוֹ־מִשְׁכוֹת כֶּסֶל תִּפְתָּח:	<i>Can you bind</i> the delights of the Pleiades? Or <i>can you loose</i> the cords of Orion?	A reference to cosmic forces. Binding is <i>forbidding</i> and loosing is <i>allowing</i> , so the picture is of forbidding the voluntary company of the stars of the Pleiades, and releasing the forced association of the stars of Orion, so changing the arrangement of both.
Job 38:32	הֲתֵצֵא מִזְרוֹת בְּעֵתוֹ וְעֵישׁ עַל־בְּנֵיהֶ תְנַחֵם:	<i>Can you bring out</i> each sign of the zodiac in its season? Or <i>can you guide</i> <u>Arcturus</u> with his sons?	Arcturus: or <i>the Plough</i> . Arcturus is the brightest star in the northern celestial hemisphere.

Job 38:33	הִידַעְתָּ חֻקֹת שָׁמַיִם אִם־תִּשְׁמַרְוּ בְּאֶרֶץ:	Do you know the <u>physical</u> <u>laws</u> of the sky? <i>Can you appoint their</i> dominion over the earth?	physical laws ← <i>statutes</i> .
Job 38:34	הֲתִרִים לָעֵב קוֹלְךָ וּשְׁפַעְתֶּם־מַיִם תִּבְכְּסֶךָ:	<i>Can you lift up your voice to</i> the clouds, <i>Commanding them that</i> <u>plenteous water</u> should cover you?	plenteous water ← <i>plenteousness of water</i> , a reverse Hebraic genitive.
Job 38:35	הֲתִשְׁלַח בְּרָקִים וַיֵּלְכוּ וַיֹּאמְרוּ לֵךְ הֲגִנוּ:	<i>Can you send lightning</i> <i>strikes</i> , So that they go and say to you, ' <u>Here we are</u> '?	here we are ← <i>behold us</i> .
Job 38:36	מִי־שָׂת בְּטַחֹת חֲכָמָה אֹ מִי־נָתַן לְשִׁכּוֹי בִּינָה:	Who put wisdom in the inward parts? Or who gave understanding to the mind?	
Job 38:37	מִי־יִסְפֹר שְׁחָקִים בְּחֲכָמָה וְנִבְּלֵי שָׁמַיִם מִי יִשְׁבִּיב:	Who <i>can count</i> the clouds in wisdom? And who <i>can stop up</i> heaven's bottles?	count: or <i>describe</i> . <hr/> stop up: or <i>pour out</i> .
Job 38:38	בְּצִקַת עָפָר לְמוֹצֵק וּרְגָבִים יִדְבְּקוּ:	– When dust is cast into a solid, And clods of earth cleave together?	
Job 38:39	הֲתִצּוֹד לְלִבְיָא טָרֵף וְחַיִּית כְּפִירִים תִּמְלֵא:	<i>Can you hunt for prey for</i> the lion? And <i>can you feed</i> the lion cubs?	feed ← <i>fill the life</i> .
Job 38:40	כִּי־יִשְׁחוּ בַּמְעוֹנֹת יִשְׁבוּ בַּסֶּבֶה לְמוֹ־אָרֶב:	For they crouch in <i>their</i> den; They lie in wait in the thicket.	
Job 38:41	מִי יִכִּין לְעֵרֵב לְצִידוֹ כִּי־*יִלְדוּ **יִלְדִּיו אֶל־אֵל יִשׁוּעוּ יִתְעוּ לְבִלִי־אֶכֶל:	Who prepares <u>feed</u> for the raven? – When its <u>young</u> cry out to GOD? – <i>When they are perishing</i> for lack of food?	young: the <i>ktiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> ; otherwise, the <i>ktiv</i> is singular and discordant with the verb. Compare Job 21:20. <hr/> feed ← <i>his feed</i> . <hr/> perishing ← <i>going astray (to</i> <i>ruin)</i> . See [AnLx]. Compare Prov 14:22.
Job 39:1	הִידַעְתָּ עַת לִדְת יַעֲלִי־סֹלַע חֲלָל אֵילֹת תִּשְׁמַר:	Do you know the time When the mountain goats give birth? <i>Or do you keep watch over</i> <i>the time</i> When the hinds calve?	
Job 39:2	תִּסְפֹר יָרְחִים תִּמְלֵאנָה וַיִּדְעַת עַת לִדְתָנָה:	<i>Can you count the months</i> <i>for which they gestate</i> ? And do you know the time when they give birth?	gestate ← <i>fulfil</i> .

Job 39:3	תִּכְרַעְנָה יְלִדֵיהֶן תִּפְלַחְנָה חֲבָלֵיהֶם תִּשְׁלַחְנָה: :	They crouch, They deliver their young; They cast off their <i>labour</i> pangs.	<i>labour</i> pangs: re-pointing as חֲבָלֵיהֶם would read (<i>umbilical</i>) <i>cords</i> .
Job 39:4	יִחַלְמוּ בְּנֵיהֶם יִרְבוּ בְּבֵר יִצְאוּ וְלֹא-שָׁבוּ לָמוֹ: :	Their young grow strong; They grow up in the open field. They go out And do not <u>return</u> .	return ← <i>return to them</i> , so perhaps <i>return to their (parents)</i> .
Job 39:5	מִי-שָׁלַח פָּרָא חֲפָשִׁי וּמִסְרוֹת עָרוֹד מִי פָתַח: :	Who set the wild ass free? And who loosed the bonds of the wild donkey?	
Job 39:6	אֲשֶׁר-שָׁמְתִי עֲרֵבָה בֵּיתוֹ וּמִשְׁכְּנֹתָיו מְלַחָה: :	– Whose home <i>territory</i> I appointed <i>to be</i> the <u>arid</u> <u>tracts</u> And whose dwelling places <i>to be</i> salt land?	arid tracts ← <i>an arid tract</i> .
Job 39:7	יִשְׁחַק לְהֵמוֹן קִרְיָה תִּשְׁאוֹת נֹזֵגֶשׁ לֹא יִשְׁמַע: :	He derides the urban crowd <i>And</i> does not hear the clamour of the taskmaster.	
Job 39:8	יִתּוֹר הַרִים מְרַעְהוּ וְאַחַר כָּל-יֵרוֹק יִדְרוֹשׁ: :	The forageable area of the mountains <i>is</i> his pasture, And he searches for every green plant.	
Job 39:9	הֲיֵאָבֵה רִים עֲבָדְךָ אִם-יֵלִין עַל-אָבוֹסְךָ: :	Does the buffalo love to work for you? And does it lodge in your stall?	buffalo: AV differs (<i>unicorn</i>). The African buffalo is dangerous and has not been domesticated [Wikipedia]. [AnLx] also gives <i>oryx</i> .
Job 39:10	הֲתִקְשֶׁר-רִים בְּתָלָם עֲבָתוֹ אִם-יִשְׁדֹּד עַמְקִים אַחֲרֶיךָ: :	<i>Can</i> you bind the buffalo to his harness For <i>ploughing</i> a furrow? Or will he harrow the valleys behind you?	buffalo: see Job 39:9.
Job 39:11	הֲתִבְטַח-בּוֹ כִּי-רַב כֹּחוֹ וְתַעֲזֹב אֵלָיו יִגִּיעַךָ: :	Do you put your trust in him? For his strength <i>is</i> great. And do you leave your toil to him?	
Job 39:12	הֲתִאֱמִין בּוֹ כִּי-יָשׁוּב *יָשִׁיב זֶרְעֶךָ וְגִרְנָךְ יֵאָסֵף: :	Will you put your trust in him That he will {Q: <i>make a</i> <i>return on</i> } [K: <i>return</i> <i>with</i>] your seed And gather it <i>in</i> your threshing hall?	The sense is ... <i>will he plough</i> <i>well and enable you to have a</i> <i>successful harvest with a good</i> <i>return on what was sown</i> .
Job 39:13	כִּנְפֵי-רִנְגִים נְעִלְסָה אִם-אָבְרָה חֲסִידָה וְנֹצָה: :	<i>Are you responsible for it</i> <i>when</i> the wing of the <u>ostrich</u> is celebrated, Or the wing feather of the stork and its plumage?	ostrich ← <i>piercing cries</i> , i.e. <i>ostrich</i> [BDB], but its unimpressive wings do not enable it to fly. AV differs (<i>peacocks</i>), which do have a piercing cry, and impressive feathers, and they nest on the ground, but were not native to “the land of Uz” (Job 1:1). But ↷

Job 39:14	כִּי־תַעֲזֹב לָאָרֶץ בַּצִּיָּה וְעַל־עֵפֶר תַּחֲמָם:	For she commits her eggs to the ground And hatches <i>them</i> on <u>soil</u> ,	↳ the next verses, if describing this bird, suggest an ostrich, which also lays its eggs on the ground, unlike the stork. soil ← <i>dust</i> .
Job 39:15	וּתְשַׁכַּח כִּי־רָגַל תְּזוּרָהּ וְחֵית הַשָּׂדֶה תִּדְוֹשָׁהּ:	And she forgets that a foot may crush <u>them</u> , And that a wild animal may trample on <u>them</u> .	them (2x) ← <i>her / it</i> , but probably referring to the (clutch of) eggs.
Job 39:16	הַקְּשִׁיחַ בְּנִיָּהּ לְלֹא־לָהּ לְרִיק יִגְיעָה בְּלִי־פַחַד:	She treats her young harshly, <i>As if</i> not her own. Her labour <i>is</i> in vain <i>and</i> without fear.	she ← <i>he / it</i> . Perhaps re-point as <i>הַקְּשִׁיחַ</i> , and take it gerundially, <i>by treating harshly</i> .
Job 39:17	כִּי־הִשָּׂה אֱלֹוֶה חֲכָמָה וְלֹא־חָלַק לָהּ בְּבִינָה:	For G O D causes her to forget wisdom, And he has not apportioned her with understanding.	
Job 39:18	בָּעֵת בַּמָּרוֹם תִּמְרִיא תִּשְׁחַק לְסוֹס וּלְרֹכְבוֹ:	In due time she <u>rises</u> on high And looks down on the horse and on its rider.	rises: ostriches cannot fly, but they can run fast. Perhaps the reference is simply to standing tall. Or perhaps the reference is now to the stork.
Job 39:19	הֲתִתֶּן לְסוֹס גְּבוּרָה הֲתִלְבִּישׁ צִנְאוֹרוֹ רַעְמָה:	Did you give the horse <i>his</i> strength? Did you clothe his neck <i>with</i> a <u>mane</u> ?	mane: AV differs (<i>thunder</i>).
Job 39:20	הֲתִרְעִישֵׁנוּ כְּאַרְבֵּה הוּד נַחְרוֹ אִימָה:	Did you give him the ability to jump like a locust? The dignity of his snorting <i>is</i> awesome.	
Job 39:21	יִחְפְּרוּ בְּעֵמֶק וַיִּשְׂיֵשׁ בְּכַח יֵצֵא לְקִרְאֵת־נַשְׂק:	He <u>paws</u> in the valley And rejoices in <i>his</i> strength And <u>engages</u> in battle.	he paws ← <i>they dig, explore</i> . engages in ← <i>goes out to the meeting of battle</i> .
Job 39:22	יִשְׁחַק לְפַחַד וְלֹא יַחַת וְלֹא־יָשׁוּב מִפְּנֵי־חֶרֶב:	He derides fear And is not afraid And does not turn back <u>from</u> the sword.	from ← <i>from the face of</i> .
Job 39:23	עֲלָיו תִּרְנָה אֲשַׁפָּה לְהַב חֲנִית וְכִידּוֹן:	Alongside him the quiver rattles, <i>And</i> the blade of the spear and the <u>lance</u> .	lance: AV differs (<i>shield</i>).
Job 39:24	בְּרַעַשׁ וּרְגוּז יִגְמָא־אָרֶץ וְלֹא־יֵאֱמִין כִּי־קוֹל שׁוֹפָר:	With noise and raging, he <u>stamps</u> the earth And does not <u>stand in place</u> when the sound of the ramshorn <i>is heard</i> .	stamps: or <i>drinks up</i> . AV differs (<i>swalloweth</i>), taking the alternative. stand in place ← <i>trust, be firm, so stand firm</i> .
Job 39:25	בְּדֵי שֹׁפָר יֵאָמֵר הָאֵחַ וּמִרְחוֹק יִרְיַח מִלְחָמָה רָעַם שָׁרִים וְתִרוּעָה:	Whenever the ramshorn <i>is heard</i> , He says, ‘Aha!’, And smells war from a distance – The thunder of generals and the sound of alarm.	

Job 39:26	הַמְבִּינָתְךָ יֶאֱבֶר־נָגַן יִפְרֹשׁ *כִּנְפוֹ *כִּנְפָיו לְתִמּוֹן:	Is it by your wisdom <i>that</i> the hawk soars And stretches its wings to the south?	its wings: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> ; otherwise, the <i>ketiv</i> is singular (<i>its wing</i>).
Job 39:27	אִם־עַל־פִּיךָ יִגְבֶּיָה נֶשֶׁר וְזָכִי יָרִים קִנּוֹ:	Or <i>is it</i> according to your command <i>that</i> the eagle soars, And that it makes its nest high up?	command ← <i>mouth</i> .
Job 39:28	סֹלֶעַ יִשְׁכֵּן וַיִּתְלַנֵּן עַל־שֵׁן־סֹלֶעַ וּמְצוּדָה:	It dwells and lodges <i>on</i> a rock, On a <i>crag</i> and citadel.	crag ← <i>tooth of a rock</i> .
Job 39:29	מִשָּׁם חִפְרָאֵכֶל לְמִרְחֹק עֵינָיו יִבְיטוּ:	For there it <i>seeks</i> prey; Its eyes see <i>it</i> from a distance.	seeks ← <i>digs; searches out</i> .
Job 39:30	*וַאֲפָרְחוּ *וַאֲפָרְחוּ יַעֲלֶוּ־אָדָם וּבְאִשֶּׁר חָלְלִים שָׁם הוּא: פ	And its young suck up blood, And wherever the slain <i>are</i> , There it <i>is</i> .”	its young: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> ; otherwise, the <i>ketiv</i> is singular, but with a plural verb.
Job 40:1	וַיַּעַן יְהוָה אֶת־אֱיֹב וַיֹּאמֶר:	And the LORD answered Job <i>further</i> and said,	
Job 40:2	הֲרַב עִם־שָׂדֵי יְסֹר מוֹכִיחַ אֵלֹהִים יַעֲנֶנָּה: פ	“Will <i>he who</i> contends with the ALMIGHTY Instruct <i>him</i> ? Let the reprover of G O D answer it.”	he <i>who</i> contends: pointed as an infinitive absolute, as in Judg 11:25. instruct ← (<i>be an</i>) <i>instructor</i> [AnLx]. Better taken as a verb, <i>will instruct</i> . Compare the form with יִצַּק from יָצַק.
Job 40:3	וַיַּעַן אֱיֹב אֶת־יְהוָה וַיֹּאמֶר:	Then Job answered the LORD and said,	
Job 40:4	הֲנִי קָלְתִּי מִה אֲשִׁיבֶךָ יָדַי שְׁמֹתִי לְמוֹ־פִי:	“Behold, I am base. How <i>can</i> I answer you? I put my hand to my mouth.	
Job 40:5	אֶתַּת דְּבַרְתִּי וְלֹא אֶעֱנֶה וְשֵׁתִים וְלֹא אוֹסִיף: פ	I spoke once, But I <i>cannot</i> answer <i>for it</i> , And a second time, But I will not do <i>so</i> any more.”	
Job 40:6	וַיַּעַן־יְהוָה אֶת־אֱיֹב *מִן *סַעֲרָה *מִן *סַעֲרָה וַיֹּאמֶר:	Then the LORD answered Job from the whirlwind and said,	from the whirlwind: <i>ketiv</i> and <i>qeré</i> as in Job 38:1, but here without the definite article.
Job 40:7	אֲזַרְנָנָא כְּגִבְרַת חַלְצִיף אֲשַׁאלְךָ וְהוֹדִיעֲנִי:	“Gird up your waist like a man. I will ask you, And you <i>can</i> answer me.	
Job 40:8	הֲאֵף תִּפְרֹ מִשְׁפָּטִי תִרְשִׁיעֲנִי לְמַעַן תִּצְדֵּק:	Will you declare my judgment void? Will you condemn me, So that you are righteous?	

Job 40:9	וְאִם-זִרְוֶעַ כְּאֵל לְךָ וּבְקוֹל כְּמֵהוּ תִרְעַם:	Now do you <i>have</i> an arm like GOD, And <i>can</i> you thunder with a voice like his?	now: wider use of the <i>vav</i> .
Job 40:10	עֲדָה נָא גִאוֹן וְגִבָּה וְהוֹד וְהִדְר תִּלְבַּשׁ:	Kindly deck yourself <i>with</i> excellence and majesty, And clothe yourself <i>with</i> glory and splendour.	
Job 40:11	הֲפִץ עֲבָרוֹת אַפְּךָ וּרְאָה כָּל-גָּאָה וְהִשְׁפִּילָהּ:	Distribute the outbursts of your anger, And see everyone <i>who is</i> proud, And bring him low.	
Job 40:12	רְאֵה כָּל-גָּאָה הַכְּנִיעֵהוּ וְהִדְדָּךְ רְשָׁעִים תַּחְתָּם:	See everyone <i>who is</i> proud, And bring him down, And tread on the wicked <u>on</u> <u>the spot</u> .	on the spot ← <i>under themselves</i> .
Job 40:13	טָמְנֵם בְּעַפְרֵי יַחַד פְּנֵיהֶם חִבְשׁ בְּטָמוֹן:	Hide them in the dust together; Bind <u>them</u> in a hidden <i>place</i> .	them ← <i>their faces</i> . More loosely, <i>put them out of sight</i> .
Job 40:14	וְגַם-אֲנִי אוֹדֶךָ כִּי-תוֹשַׁע לִי יִמִּינֶךָ:	Then I myself will confess to you, That your right <i>hand can</i> save you.	
Job 40:15	הִנֵּה-נָא בַּהֲמוֹת אֲשֶׁר-עָשִׂיתִי עִמָּךְ חֲצִיר כְּבַקָּר יֹאכֵל:	Behold, please, Behemoth, Which I made with you. It eats grass like an ox.	Behemoth: [CB] says “probably the <i>hippopotamus</i> ”. But the description following fits a dinosaur.
Job 40:16	הִנֵּה-נָא כַחוֹ בְּמַתְנֵי וְאִנּוֹ בְּשָׂרֵי בִטְנוֹ:	Look at its strength in its loins, And its might in the muscles of its rump.	
Job 40:17	יִחַפֵּץ זְנָבוֹ כְּמוֹ-אַרְזֵי גִדִּי *פַּחְדוֹ *פַּחְדָּיו יִשְׂרְגוּ:	It <u>swings its tail</u> like a cedar, And its fearful sinews are interwoven.	its fearful sinews ← <i>the sinews of its fear (ketiv) / fears (qeré)</i> , a Hebraic genitive. swings: the root meaning is <i>bends</i> , but the common usage is in the sense of <i>delight in</i> . its tail: the hippopotamus tail is relatively small.
Job 40:18	עֲצָמָיו אֶפְיָקִי נְחוֹשֶׁה גְרָמָיו כְּמִטֵּיל בַרְזֶל:	Its bones <i>are</i> tubes of copper, And its <u>frame</u> <i>is</i> like <u>bars</u> of iron.	frame ← (another word for) <i>bones</i> . bars ← <i>a bar</i> .
Job 40:19	הוּא רֵאשִׁית דְּרֵכֵי-אֵל הָעֹשֵׂה יִגֵּשׁ חֲרָבוֹ:	It <i>is</i> the pre-eminence of GOD's ways; <i>Only</i> he who made it <i>Can</i> bring his sword <i>against</i> <i>it</i> .	
Job 40:20	כִּי-בֹל הָרִים יִשְׂאוּ-לוֹ וְכָל-חַיֵּית הַשָּׂדֶה יִשְׁחָקוּ-שָׁם:	For the mountains <u>yield</u> produce for it, Where all the wild beasts play.	yield: in a Hebrew “OSV” (object-subject-verb) sentence.

Job 40:21	תַּחַת־צִיִּפּוֹת יִשְׁכַּב בְּסִתְר קִנָּה וּבְצֵה: It lies under lotus bushes, Secretly, in reeds and swamp land.	lotus bushes: the <i>Ziziphus lotus</i> . AV differs (<i>shady trees</i>), also possible.
Job 40:22	יִסְכְּהוּ צִיִּפּוֹת צִלְלוֹ יִסְבּוּהוּ עַרְבֵי־נַחַל: The lotus bushes cover it with their shade; The willows of the brook surround it.	lotus bushes: see Job 40:21.
Job 40:23	הֲיִעַשֶׂק נָהָר לֹא יַחְפוֹז יִבְטַח כִּי־יִגִּיחַ יַרְדֵּן אֶל־פִּיהוּ: <i>What</i> if the river bears down on it? It is not alarmed. It is confident, Even when the Jordan gushes into its mouth.	AV differs (Behemoth is the subject of all the verbs).
Job 40:24	בְּעֵינָיו יִקְחֵנוּ בְּמִקְשֵׁים יִנְקֹב־אָף: <i>Can anyone</i> capture it by its eyes? <i>Can anyone</i> hook its nose with snares?	by its eyes: [CB] interprets as <i>while he lies on watch</i> . hook ← <i>pierce</i> . AV differs (Behemoth is the subject of both verbs).
Job 41:1	תִּמְשֹׁךְ לְוִיָּתָן בַּחֲבֶל תִּשְׁקִיעַ לְשָׁנוֹ: <i>Can you</i> haul in Leviathan with a hook? Or <i>can you</i> tie his tongue down with a cord?	Leviathan: [CB]= probably the <i>crocodile</i> . [BDB]= <i>serpent</i> , <i>dragon</i> , <i>sea-monster</i> , <i>crocodile</i> , <i>whale</i> in various places. In Modern Hebrew, <i>the whale</i> .
Job 41:2	הֲתִשֵּׂים אֲגָמוֹן בְּאָפוֹ וּבַחוֹחַ תִּקְוֹב לַחֲיוֹ: <i>Can you</i> place a cauldron over his snout? Or <i>can you</i> bore through his jaw with a hook?	
Job 41:3	הֲיִרְבֶּה אֵלֶיךָ תַּחֲנוּנִים אִם־יִדְבֹר אֵלֶיךָ רַכּוֹת: Will he make many supplications to you? Or will he speak to you softly?	
Job 41:4	הֲיִכַלֵּת בְּרִית עִמָּךְ תִּקְחֵנוּ לְעֶבֶד עוֹלָם: Will he make a covenant with you? Or <i>can you</i> domesticate him?	domesticate ← <i>take as a servant</i> <i>of the age</i> .
Job 41:5	הֲתִשְׁחַקֶּבּוּ בְּצִפּוֹר וְתִקְשְׁרֵנוּ לְנַעֲרוֹתֶיךָ: <i>Can you</i> play with him, as with a bird? – Or cage him for your maidservants?	cage ← <i>bind</i> .
Job 41:6	יִכְרוּ עָלָיו חֲבָרִים יַחְצוּהוּ בֵּין כְּנַעֲנִים: Or will wholesalers buy him up And divide him among retailers?	wholesalers ← <i>associates</i> . buy him up: AV differs (<i>make a</i> <i>banquet of him</i>). retailers ← <i>merchants</i> .
Job 41:7	הֲתִמְלֵא בְּשִׁכּוֹת עוֹרוֹ וּבְצִלְצֵל דְּגָיִם רִאָּשׁוֹ: <i>Can you</i> fill his skin with spears? – Or his head with fishing harpoons?	
Job 41:8	שִׁים־עָלָיו כַּפֶּךָ זָכֵר מְלַחֲמָה אֶל־תּוֹסֵף: Put your hand on him. Remember that it will be battle, And you will not do it again.	put your hand on him: i.e. <i>if you</i> <i>dare</i> .

Job 41:9	הִן־תַּחֲלֶתוּ נִכְזָבָה הַגֵּם אֶל־מַרְאֵיו יִטֵּל:	See <i>how</i> one's hope is proved false. <i>Is it not so, that even at the sight of him One loses heart?</i>	see <i>how</i> ← <i>behold</i> . one's hope: or <i>his hope</i> . [CB] takes it as <i>one's hope of taking him</i> . loses heart ← <i>is cast down</i> .
Job 41:10	לֹא־אֶכְזֵר כִּי יַעֲרֹנּוּ וּמִי הוּא לִפְנֵי יִתְצַב:	No-one is <i>so bold</i> that he dares awaken him, So who is it who <i>can</i> stand before me.	bold: or <i>fierce</i> . so: consecutive (result) use of the <i>vav</i> .
Job 41:11	מִי הִקְדִּימֵנִי וְאַשְׁלֵם תַּחַת כָּל־הַשָּׁמַיִם לִי־הוּא:	Who existed before me? Tell me, and I will pay what is due. <i>Everything under the whole of heaven is mine.</i>	Rom 11:35 , where it is adapted.
Job 41:12	*לֹא־*לוֹ־אֶחְרִישׁ בְּדָוִי וּדְבַר־גְּבוּרוֹת וַחֲזִין עֲרֹכּוֹ:	I will {K: not be silent} [Q: be silent to him] <i>about</i> his limbs, For his <i>figure</i> is a matter of might and gracefulness.	AV also follows the <i>ketiv</i> . figure ← <i>arrangement</i> .
Job 41:13	מִי־גִלָּה פָּנָיו לְבוֹשׁוֹ בְּכַפָּל רָסְנוֹ מִי יָבֹוא:	Who has uncovered <i>his outer clothing</i> ? Who <i>can</i> approach <i>his double row of teeth</i> ?	his outer clothing ← <i>the surface of his clothing</i> . double row of teeth ← <i>double jaw</i> , but referring to the upper and lower rows of teeth which both protrude prominently.
Job 41:14	דִּלְתֵי פָּנָיו מִי פֶתַח סְבִיבוֹת שִׁנָּיו אֵימָה:	Who <i>can</i> open the <i>gates of his face</i> ? The surroundings of his teeth are <i>terrifying</i> .	gates of his face: a poetic expression for <i>jaws</i> or <i>mouth</i> . terrifying ← <i>terror</i> .
Job 41:15	גְּאֹוָה אֶפִּיקֵי מְגַנֵּים סָגוּר חוֹתָם צָר:	The <i>central ridges of his scales are his pride</i> . <i>Each one is closed making a tight seal</i> .	central ridges ← <i>channels</i> . [AnLx] gives <i>boss of a shield</i> and <i>tubes</i> , standing for <i>bones</i> .
Job 41:16	אֶחָד בְּאֶחָד יִגָּשׁוּ זְרוּחַ לֹא־יָבֹוא בֵּינֵיהֶם:	One is <i>so close</i> to another That no <i>air can</i> come between them.	is <i>so close</i> ← <i>approaches</i> . air ← <i>wind</i> .
Job 41:17	אִישׁ־בְּאֶחֱיוֹ יִדְבְּקוּ יִתְלַכְּדוּ וְלֹא יִתְפָּרְדּוּ:	One <i>cleaves to the one next to it</i> ; They <i>interlock</i> and do not come apart.	cleaves to the one next to it ← <i>is made to adhere each to his brother</i> . interlock ← <i>catch each other</i> . Reciprocal use of <i>hithpael</i> .
Job 41:18	עֲטִישׁוֹתָיו תִּהְיֶה אֹזֶר וְעֵינָיו כְּעַפְעֵפֵי־שַׁחַר:	His sneezings cause light to flash, And his eyes <i>are</i> like the eyelids of dawn.	
Job 41:19	מִפִּיו לִפְיָדִים יִהְלְכוּ כִידוּדֵי אֵשׁ יִתְמַלְטוּ:	From his mouth <i>flames</i> go out; Sparks of fire <i>are released</i> .	flames ← <i>torches</i> . are released ← <i>escape</i> .
Job 41:20	מִנְחִירָיו יֵצֵא עָשָׁן כְּדוּד נְפוּחַ וְאֶגְמֹן:	Smoke is <i>emitted</i> from his nostrils, Like a fanned brazier and a <i>cauldron</i> .	is emitted ← <i>goes out</i> . cauldron: as [AnLx]. [BDB] gives <i>bulrushes</i> (as fuel here). <i>Bulrushes</i> in Isa 9:14, Isa 19:15, Isa 58:5.

Job 41:21	נִפְשׁוּ גְחָלִים תִּלְהַט וְלֹהֵב מִפִּי יֵצֵא:	His <u>breath</u> kindles coals, And flame <u>is emitted</u> from his mouth.	breath ← <i>soul</i> , but also <i>breath</i> . is emitted ← <i>goes out</i> .
Job 41:22	בְּצוּאָרוֹ יֵלֵן עֹז וְלִפְנֵי תְדוּן דָּאָבָה:	His neck is a source of <u>strength</u> , And faint-heartedness <u>beats</u> a <u>hasty retreat</u> at his <u>advance</u> .	his neck is a source of strength ← <i>in his neck strength lodges</i> . beats a hasty retreat at his advance ← <i>leaps before him</i> . AV differs (<i>is turned into joy before</i> <i>him</i>).
Job 41:23	מִפְּלֵי בְּשָׂרוֹ דְּבָקוּ יָצוּק עָלָיו בְּלִימוֹט:	<i>Even</i> the <u>softer</u> parts of his flesh <u>cleave to him</u> tightly And <i>are</i> <u>firm</u> on him <i>so as</i> not to shake.	softer ← <i>falling; pendulous</i> . firm ← <i>cast</i> .
Job 41:24	לְבוֹ יָצוּק כְּמוֹ-אֶבֶן וַיָּצוּק כְּפִלַּח תַּחְתִּית:	His heart <i>is</i> <u>firm</u> like stone And <i>is</i> as <u>hard</u> as a lower millstone.	firm ... hard ← <i>cast ... cast</i> . Otiose, but see Gen 12:5.
Job 41:25	מִשְׁתּוֹ יִגְרוּ אֱלִים מְשֻׁבְּרִים יִתְחַטְּאוּ:	The mighty are afraid of him <u>being roused</u> ; They <u>are at their wits' end</u> because of <i>his</i> <u>ravaging</u> .	being roused ← <i>rising</i> . <i>Qal</i> for passive of <i>hiphil</i> . Compare Ex 20:5, Deut 5:9, Isa 10:34. AV differs, taking it as reflexive. are at their wits' end ← <i>mistake</i> <i>themselves, miss their mark</i> . Compare Judg 20:16, Job 5:24. AV differs (<i>purify themselves</i>). ravaging ← <i>breakings</i> .
Job 41:26	מִשִּׁיגְהוֹ חָרַב בְּלִי תִקּוּם חֲנִית מִסֶּע וְשִׁרְיָה:	The sword of <i>anyone who</i> <u>engages</u> him will not <u>hold</u> <u>out</u> , <i>Nor</i> spear, <i>nor</i> projectile, <i>nor</i> coat of mail.	engages ← <i>overtakes; reaches</i> . hold out ← <i>rise</i> .
Job 41:27	יַחֲשֵׁב לְתַבּוֹן בְּרֹזֶל לְעֵץ רִקְבָּז נְחוּשָׁה:	He regards iron as straw, And copper as rotten wood.	
Job 41:28	לֹא-יִבְרִיחֵנוּ בּוֹ-קֶשֶׁת לְקֶשׁ יִהְיֶה-כּוֹלוֹ אֲבִי-קַלְעֵ:	The <u>arrow</u> does not cause him to flee, And stones of the sling <u>are</u> <u>regarded as</u> stubble by him.	arrow ← <i>son of the bow</i> . are regarded as ← <i>are turned</i> <i>into</i> .
Job 41:29	בְּקֶשׁ נְחֻשְׁבוּ תוֹתַח וַיִּשְׁחַק לְרַעַשׁ כִּידוֹן:	He considers a club as stubble, And he laughs at the rattling of <u>lances</u> .	lances ← <i>a lance</i> .
Job 41:30	תַּחְתָּיו חֲדוּדֵי חָרֶשׁ יִרְפֹּד חָרוֹץ עַל־יִטִּיט:	<i>He has</i> <u>sharp points</u> under him; He splays sharp <i>appendages</i> in the mire.	sharp points ← <i>(things)</i> <i>sharpened of a shard</i> .
Job 41:31	יִרְתִּיחַ כְּסִיר מְצוּלָה יָם יְשִׁים כְּמִרְקָחָה:	He makes the deep boil like a pot; He makes the sea like a pot of ointment.	

Job 41:32	אַחֲרָיו יֵאִיר נְתִיב יִחְשֹׁב תְּהוֹם לְשִׁיבָה:	He causes a path to light up behind him, <i>So that one would think the deep had acquired silver hair.</i>	silver ← <i>grey</i> .
Job 41:33	אִין-עַל-עֶפְר מְשֻׁלוֹ הָעֵשׂוֹ לְבַל־יִחַת:	<i>There is not the like of him on the earth, Who is made without fear.</i>	earth ← <i>dust</i> .
Job 41:34	אֶת-כָּל-גְּבוּהָ יִרְאֶה הוּא מִלְךְ עַל-כָּל-בְּנֵי-שָׁחַץ: ס	He looks <i>dauntlessly</i> on every high thing; He <i>is</i> king of all proud creatures.”	proud creatures ← <i>sons of pride</i> .
Job 42:1	וַיַּעַן אֱיֹוֹב אֶת-יְהוָה וַיֹּאמֶר:	Then Job answered the LORD and said,	
Job 42:2	*יִדְעַת *יִדְעַתִּי כִּי-כָל תּוֹכֵל וְלֹא-יִבְצָר מִמֶּנִּי מְזֻמָּה:	“I know that you can do everything, And no plan of action is inaccessible to you.	I know: the <i>ketiv</i> could be taken as an Aramaic form of the <i>qere</i> . As Hebrew, it reads <i>you know</i> .
Job 42:3	מִי זֶה מַעֲלִים עֵצָה בְּלִי דַּעַת לִכְן הִגַּדְתִּי וְלֹא אֲבִין נִפְלְאוֹת מִמֶּנִּי וְלֹא אֲדַע:	<i>You asked, ‘Who is this who hides counsel Without knowledge?’ Because I gave an exposition, But I do not have understanding. These things are too wondrous for me, And I do not know about them.</i>	The question was asked in Job 38:2.
Job 42:4	שְׁמַע־נָא וְאֲנֹכִי אֲדַבֵּר אֲשַׁאלְךָ וְהוֹדִיעָנִי:	Hear me, I pray, And I will speak. <i>You said, ‘I will ask you, And you can answer me.’</i>	This refers back to Job 40:2.
Job 42:5	לְשִׁמַּע-אָזְן שְׁמַעְתִּיךָ וְעֵתָה עֵינַי רָאִיתִךָ:	I heard you by hearing of the ear, But now my eye has seen you.	
Job 42:6	עַל-כֵּן אֲמַאֵס וְנִחַמְתִּי עַל-עֶפְר וְאַפָּר: פ	For this reason I <u>despise myself</u> , And I repent in dust and ashes.”	despise: or <i>reject</i> .
Job 42:7	וַיְהִי אַחֲרֵי דְבַר יְהוָה אֶת-הַדְּבָרִים הָאֵלֶּה אָל-אֱיֹוֹב וַיֹּאמֶר יְהוָה אֶל-אֱלִיפַז הַתֵּימָנִי חָרָה אַפִּי בְךָ וּבְשֵׁנַי רַעִידְךָ כִּי לֹא דִבַּרְתָּם אֵלַי נְכוֹנָה כְּעַבְדִּי אֱיֹוֹב:	And it came to pass, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, “My anger is kindled against you, and against your two companions, for you have not spoken <i>what is right about</i> me, like my servant Job.	about: reading עָלִי for אֵלַי, a common exchange in Hebrew. Otherwise, read <i>to</i> .

Job 42:8	וְעַתָּה קְחוּ-לְכֶם שִׁבְעַת־פָּרִים וּשְׁבַע־אֵילִים וּלְכוּ אֶל-עַבְדִּי אִיּוֹב וְהַעֲלִיתֶם עוֹלָה בְּעַדְכֶם וְאִיּוֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם כִּי אִם-פָּנִיו אֲשָׂא לְבַלְתִּי עֲשׂוֹת עִמָּכֶם נְבִלָה כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כְּעַבְדִּי אִיּוֹב:	And now, take for yourselves seven bulls, and seven rams, and go to my servant Job, and offer <i>them as</i> a burnt offering for yourselves, and my servant Job will pray for you. For contrariwise I will accept him, so that I do not deal with you <i>according to your</i> folly, for you have not spoken <u>about</u> me <i>what is</i> right, as my servant Job <i>has.</i> ”	accept him ← <i>accept his face.</i> <hr/> about: as Job 42:7.
Job 42:9	וַיֵּלְכוּ אֶלְיָפוֹ הַתֵּימָנִי וּבִלְדָד הַשׁוּחִי צֶפֶר הַנַּעֲמָתִי וַיַּעֲשׂוּ כְּאֲשֶׁר דִּבֶּר אֲלֵיהֶם יְהוָה וַיֵּשָׂא יְהוָה אֶת-פָּנָיו אִיּוֹב:	So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite departed and acted according to what the LORD had told them, and the LORD <u>restored</u> Job.	restored ← <i>lifted the face of.</i>
Job 42:10	וַיְהוֶה שָׁב אֶת-שְׁבִית **שְׁבוֹת אִיּוֹב בְּהַתְּפַלְלוֹ בְּעַד רַעְהוֹ וַיִּסַּף יְהוָה אֶת-כָּל-אֲשֶׁר לְאִיּוֹב לְמִשְׁנָה:	And the LORD <u>restored the fortunes</u> of Job when he prayed for his friend, and the LORD <u>restored everything</u> of Job's – double.	restored the fortunes ← <i>turned the captivity.</i> The <i>ketiv / qeré</i> issue is as in Jer 29:14. <hr/> his friend: the Hebrew consonants and vowels are for <i>friend</i> . [BHS-CA] proposes a consonantal change to <i>friends</i> (רַעֲיוֹ), which we decline. <hr/> restored everything ... double ← <i>added everything ... for doubling.</i> Idiomatic ↗
Job 42:11	וַיָּבֹאוּ אֵלָיו כָּל-אָחָיו וְכָל-אֲחִיתָיו **אֲחִיוֹתָיו וְכָל-יָדְעָיו לִפְנֵים וַיֵּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיִּגְדּוּ לוֹ וַיִּנְחֲמוּ אֹתוֹ עַל כָּל-הָרָעָה אֲשֶׁר-הֵבִיא יְהוָה עָלָיו וַיִּתְּנוּ-לוֹ אִישׁ קֶשֶׁטָה אֶחָת וְאִישׁ גָּזָם זָהָב אֶחָד: ס	And all his brothers and all his sisters and all his previous acquaintances came to him, and they ate bread with him in his house, and they consoled him and comforted him over all the calamity that the LORD had brought on him, and each gave him one <i>kesitah coin</i> , and each <i>gave one golden earring</i> .	↳ for doubling (not adding double, which is tripling). <hr/> sisters: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . <hr/> kesitah: see Gen 33:19. <hr/> earring: perhaps, nosering. See Gen 24:47.
Job 42:12	וַיְהוֶה בְּרֶךְ אֶת-אַחֲרֵית אִיּוֹב מִרְאשֵׁתוֹ וַיְהִי-לוֹ אַרְבַּעַת עָשָׂר אֲלָף צֹאן וְשֵׁשֶׁת אֲלָפִים גְּמָלִים וְאֲלָף-צֶמֶד בָּקָר וְאֲלָף אֲתוֹנוֹת:	And the LORD blessed the latter <i>days</i> of Job more than his former <i>days</i> , and he had fourteen thousand sheep, and six thousand camels, and one thousand <u>yoke</u> of oxen, and one thousand <u>she-asses</u> .	yoke: see Job 1:3. <hr/> she-asses: as in Job 1:3.
Job 42:13	וַיְהִי-לוֹ שִׁבְעֵנָה בָּנִים וּשְׁלוֹשׁ בָּנוֹת:	And he had seven sons and three daughters.	

Job 42:14	וַיִּקְרָא שֵׁם־הָאֶחָת יְמִימָה וְשֵׁם הַשְּׁנִיית קְצִיָּה וְשֵׁם הַשְּׁלִישִׁית קֶרֶן הַפּוּד:	And he called one Jemima, and the second one Keziah, and he called the third Keren-Happuch.	Keziah: AV= Kezia.
Job 42:15	וְלֹא נִמְצְאוּ נָשִׁים יְפֹת כְּבָנוֹת אֵיזֹב בְּכָל־הָאָרֶץ וַיִּתֵּן לָהֶם אֲבֵיהֶם נַחֲלָה בְּתוֹךְ אֶחְיֵיהֶם: ס	And no women were found <i>as</i> beautiful as Job's daughters in all the land, and their father gave them an inheritance among their brothers.	
Job 42:16	וַיְחִי אֵיזֹב אַחֲרֵי־זֹאת מֵאָה וְאַרְבַּעִים שָׁנָה * וַיִּרְא ** וַיִּרְאֶה אֶת־בָּנָיו וְאֶת־בְּנֵי בָנָיו אַרְבַּעַת דְּרוֹת:	And after this Job lived one hundred and forty years, and he saw his sons and his grandsons, to four generations.	and he saw: the <i>ketiv</i> is an common apocopated form of the <i>qere</i> .
Job 42:17	וַיָּמָת אֵיזֹב זָקֵן וְשָׁבַע יָמָיו:	And Job died old and full of days.	full ← satisfied.
Ps 1:1	אֲשֶׁר־יֵהְיֶה אִישׁ אֲשֶׁר לֹא הִלֵּךְ בְּעֵצַת רְשָׁעִים וּבְדַרְךְ חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לֵצִים לֹא יֵשֵׁב:	Happy is the man who does not walk in the counsel of the wicked, And who does not stand on the way of sinners, And who does not sit in the seat of mockers,	happy: see note to Matt 5:3.
Ps 1:2	כִּי אִם בְּתוֹרַת יְהוָה חָפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיַלְהָ:	But whose delight is in the LORD's law, And in whose law he meditates day and night.	in whose law he meditates day and night: compare Josh 1:8.
Ps 1:3	וְהָיָה כְּעֵץ שְׁתוּל עַל־פְּלִי מַיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ וְעֵלְהוּ לֹא־יִבּוֹל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ:	And he will be like a tree planted at brooks of water, Which yields its fruit in its season, And whose leaves will not wither, For everything that he does will prosper.	Jer 17:8. for: causal use of the <i>vav</i> , as in Ps 60:11.
Ps 1:4	לֹא־כֵן הַרְשָׁעִים כִּי אִם־כַּמָּץ אֲשֶׁר־תִּדְפְּנוּ רוּחַ:	Not so the wicked; They are on the contrary like chaff Which the wind drives about.	
Ps 1:5	עַל־כֵּן לֹא־יִקְמוּ רְשָׁעִים בְּמִשְׁפַּט יְחַטָּאִים בְּעֵדַת צְדִיקִים:	That is why the wicked will not be able to stand at the judgment, Nor will sinners in the congregation of the righteous.	
Ps 1:6	כִּי־יֹדַע יְהוָה דַּרְךְ צְדִיקִים וְדַרְךְ רְשָׁעִים תֵּאָבֵד:	For the LORD knows the way of the righteous, But the way of the wicked will cease.	cease: or go to waste.

Ps 2:1	לָמָּהּ רָגְשׁוּ גּוֹיִם וְלֵאמֹים יְהוָה רִיק: יהגוריק:	Why do the Gentiles rage, And the nations contemplate a vain <i>thing</i> ?	Acts 4:25, where the psalm is attributed to David.
Ps 2:2	יִתְצַבּוּ מַלְכֵי-אָרֶץ וְרוֹזְנִים נֹסְדוֹ-יַחַד עַל-יְהוָה וְעַל-מְשִׁיחוֹ: ותיצבו מלכי-ארץ ורוזנים נוסדו-יחד על-יהוה ועל-משיחו:	The kings of the earth take their stand, And the potentates plot together against the LORD And against his messiah,	Acts 4:26.
Ps 2:3	נִנְתְּקָה אֶת-מוֹסְרוֹתֵינוּ וְנִשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵינוּ: וננתקה את-מוסרותינו ונשליכה ממנו עבותינו:	And say, "Let us break their bonds apart And cast their cords off us."	
Ps 2:4	יוֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק אֲדָנָי יִלְעַג-לָמוֹ: יושב בשמים ישחק אדני ילעג-למו:	He <i>who</i> dwells in the heavens will laugh; The LORD* will deride them.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אדני, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 2:5	אִז יִדְבַר אֱלֹהֵינוּ בְּאַפוֹ וּבְחִירוֹנוּ יִבְהַלְמוּ: אז ידבר אלינו באפו ובחירונו יבהלמו:	Then he will speak to them in his anger, And in his fury he will terrify them.	
Ps 2:6	וְאֲנִי נִסְכַּתִּי מֶלֶכִי עַל-צִיּוֹן הֶרֶקֶדְשִׁי: ואני נסכתי מלכי על-ציון הרקדשי:	But I have <u>anointed</u> my king, On Zion, <u>my holy mountain</u> .	anointed ← <i>poured</i> . Not the usual word for <i>anoint</i> (קָשַׁח). my holy mountain ← <i>the mountain of my holiness</i> , a Hebraic genitive.
Ps 2:7	אֲסַפְּרָה אֶל חֵק יְהוָה אֲמַר אֵלַי בְּנֵי אֶתָּה אֲנִי הַיּוֹם יִלְדְּתִיךָ: אספרה אל חק יהוה אמר אלי בני אתה אני היום ילדתיך:	I will relate the LORD's <u>statute</u> . He has said to me, "You are my son; Today I begot you.	Acts 13:33, Heb 1:5, Heb 5:5. the LORD's statute: AV differs in word association.
Ps 2:8	שְׁאַל מִמֶּנִּי וְאֶתְּנָה גּוֹיִם נַחֲלָתְךָ וְאַחֲזֶתְךָ אֶפְסֵי-אָרֶץ: שאל ממני ואתנה גוים נחלתך ואחזתך אפסי-ארץ:	Ask me, And I will give nations <i>as</i> your inheritance And the ends of the earth <i>as</i> your possession.	Rev 2:26.
Ps 2:9	תִּרְעַם בְּשֶׁבֶט בַּרְזֶל כְּכֹלִי יוֹצֵר תִּנְפְּצֵם: תרעם בשבט ברזל ככלי יוצר תנפצם:	You will break them with a rod of iron; You will dash them to pieces like a potter's jar."	you will break them: re-pointing as תרעם, it reads <i>you will shepherd / rule them</i> , as in Rev 2:27. Rev 2:27, Rev 12:5, Rev 19:15.
Ps 2:10	וְעַתָּה מְלָכִים הִשְׁבִּילוּ הוֹסְרוּ שִׁפְטֵי אָרֶץ: ועתה מלכים השבילו הוסרו שפטי ארץ:	So now, <i>you</i> kings, act wisely; Be admonished, <i>you</i> judges of the earth.	
Ps 2:11	עֲבֹדוּ אֶת-יְהוָה בִּירְאָה וְגִילוּ בִּרְעָדָה: עבדו את-יהוה ביראה וגילו ברעדה:	Serve the LORD with fear, And rejoice in awe.	
Ps 2:12	נִשְׁקוּ-בֵר פְּוִי-אַנְף וְתֹאבְדוּ דֶרֶךְ כִּי-יִבְעַר כַּמַּעֲט אִפּוֹ אֲשֶׁר־י כָּל-חֹסֵי בּוֹ: נשקו-בר פווי-אנף ותאבדו דרך כי-יבער כמעט אפו אשר-י כל-חוסי בו:	Kiss the son Lest he becomes angry And you perish <i>on</i> the way, When his anger is kindled but a little. Happy <i>are</i> all those <i>who</i> trust in him.	son: taking the word as Aramaic, but current in elevated Hebrew too (see Prov 31:2); or <i>ground</i> .

Ps 3:1a	מְזִמּוֹר לְדָוִד בְּבִרְחוֹ מִפְּנֵי אֲבִשָׁלוֹם בְּנוֹ:	A Psalm of David when he was fleeing from Absalom his son.	
Ps 3:1b	יְהוָה מִהֲרִבּוֹ צָרֵי רַבִּים קָמִים עָלַי:	O LORD, how my adversaries have increased! Many are rising up against me.	
Ps 3:2	רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ בְּאֱלֹהִים סֵלָה:	Many say about <u>myself</u> , “There is no salvation in God for him.” Selah.	myself ← <i>my soul</i> . selah: see Hab 3:3.
Ps 3:3	וְאַתָּה יְהוָה מִגֵּן בַּעֲדֵי כְּבוֹדִי וּמְרִים רֹאשִׁי:	<u>But</u> you, O LORD, <i>are</i> a shield around me – My glory, And <i>the one who</i> lifts up my head.	but: adversative use of the <i>vav</i> .
Ps 3:4	קוֹלִי אֶל־יְהוָה אֶקְרָא וַיַּעֲנֵנִי מִהָר קִדְשׁוֹ סֵלָה:	I call out to the LORD <i>with</i> my voice, And he answers me from <u>his</u> holy mountain. Selah.	his holy mountain ← <i>the mountain of his holiness</i> , a Hebraic genitive.
Ps 3:5	אָנִי שָׁכַבְתִּי וְאִישָׁנָה הִקְיַצְוֹתִי כִּי יְהוָה יִסְמְכֵנִי:	I lay down and fell asleep. Then I awoke, For the LORD sustained me.	
Ps 3:6	לֹא־אִירָא מִרְבָּבוֹת עַם אֲשֶׁר סָבִיב שָׁתוּ עָלַי:	I will not be afraid of the tens of thousands of people Who have ranged <i>themselves</i> against me.	
Ps 3:7	קוּמָה יְהוָה הוֹשִׁיעֵנִי אֱלֹהֵי כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבֵי לִחֵי שֵׁנֵי רְשָׁעִים שִׁבְרָתָ:	Rise up, O LORD; Save me, O God of mine, For you have struck all my enemies <i>on</i> the cheek; You have broken the teeth of the wicked.	
Ps 3:8	לִיהוָה הִיְשׁוּעָה עַל־עַמֶּךָ בְּרִכְתְּךָ סֵלָה:	Salvation <i>is</i> of the LORD; Your blessing <i>is</i> on your people. Selah.	
Ps 4:1a	לְמַנְצַח בְּנִגְיֹת מְזִמּוֹר לְדָוִד:	To the choirmaster, in <i>singing set to stringed music</i> . [↑] A Psalm of David.	to the choirmaster: this is a subscription to the previous psalm. See [CB], App 65, compare Hab 3:19 and see our Introduction. AV differs, interpreting the term as a superscription to the psalm following. in <i>singing set to stringed music</i> : AV differs (<i>on Neginoth</i>).
Ps 4:1b	בְּקִרְאֵי עָנִי אֱלֹהֵי צְדִקְי בְּצַר הִרְחַבְתָּ לִּי חֲנּוּנִי וּשְׁמַע תְּפִלָּתִי:	When I call out, Answer me, O God of my righteousness. You have relieved me in adversity; Have mercy on me, And hear my prayer.	

Ps 4:2	בְּנֵי אִישׁ עַד־מָה כְּבוֹדִי לְכַלְמָה תִּאְהָבוּן רִיק תִּבְקְשׁוּ כְּזָב סֵלָה:	You sons of man, how long will you put my glory to shame? You love vanity; You seek falsehood. Selah.	
Ps 4:3	וְדַעוּ כִּי־הִפְלִיחַ יְהוָה חֶסֶד לּוֹ יְהוָה יִשְׁמַע בְּקִרְאֵי אֱלֹהֵינוּ:	So know that the LORD has set apart a sacred <i>one</i> for himself; The LORD will hear when I call out to him.	
Ps 4:4	רְגִזוּ וְאַל־תִּחַטְּאוּ אַמְרוּ בְּלִבְבְּכֶם עַל־מִשְׁכַּבְּכֶם וְדַמּוּ סֵלָה:	Be overawed and do not sin, Speaking in your heart on your bed, And be silent. Selah.	be overawed: NT (Eph 4:26) and LXX= ὀργίζεσθε. The Hebrew and Greek have the same root letters רגז (<i>r-g-z</i>) suggesting that the Greek here and in Eph 4:26 is ↗
Ps 4:5	זָבַחוּ זְבַח־יִצְדָק וּבִטְחוּ אֱלֹהֵיהוּהָ:	Offer righteous sacrifices, And put your trust in the LORD.	↳ a Hebraism and not the classical <i>be angry</i> . See Gen 45:24, and Eph 4:26 for a fuller discussion. <hr/> offer ← <i>sacrifice</i> .
Ps 4:6	רַבִּים אָמְרִים מִי־רְאִינוּ טוֹב נִסָּה־עָלֵינוּ אֹר פְּנִיךָ יְהוָה:	Many say, “Who will show us goodness?” Raise the light of your presence on us, O LORD.	
Ps 4:7	נָתַתָּה שְׂמֵחָה בְּלִבִּי מֵעַתָּה דְּגָנָם וְתִירוֹשָׁם רַבּוּ:	You have put gladness in my heart – More so than <i>at</i> the time <i>When</i> their corn and new wine became abundant.	
Ps 4:8	בְּשָׁלוֹם יִחַדּוּ אֶשְׁכַּב וְאִישָׁן כִּי־אַתָּה יְהוָה לְבַדְּךָ לְבִטָּח תּוֹשִׁיבֵנִי:	I <i>can</i> lie down and sleep at the same <i>time</i> in peace, For you alone, O LORD, <i>can</i> let me dwell in safety.	
Ps 5:1a	לְמַנְצֵחַ אֶל־הַנְּחִילוֹת מִזְמוֹר לְדָוִד:	To the choirmaster in <i>singing set</i> <i>to wind instruments</i> . ↑ A Psalm of David.	to the choirmaster: see Ps 4:1. <hr/> in <i>singing set</i> to wind instruments: AV differs (<i>upon</i> <i>Nehiloth</i>).
Ps 5:1b	אֲמַרְי הֲאִזְיִנָּה יְהוָה בִּינָה הֲגִיגִי:	O LORD, listen to my words; Consider my meditation.	
Ps 5:2	הִקְשִׁיבָה לְקוֹל שׁוֹעֵי מִלְכִּי וְאֱלֹהֵי כִּי־אֵלֶיךָ אֶתְפַּלֵּל:	Hearken to my call of crying out, O my king and my God, For to you I pray.	
Ps 5:3	יְהוָה בִּקְרָה תִשְׁמַע קוֹלִי בִקְרָה אֶעֱרֹךְ־לְךָ וְאֶצְפָּה:	O LORD, you hear my voice <i>in</i> the morning; <i>In</i> the morning I will marshal <i>my thoughts</i> to you And keep watch.	

Ps 5:4	כִּי לֹא אֱלֹהִים חֵפֵץ רָשָׁע אֲתָהּ לֹא יִגְדֶּךָ רָע:	For you <i>are</i> not a GOD <i>who</i> takes pleasure <i>in</i> wickedness; No evil dwells in you.	
Ps 5:5	לֹא־יִתְיַצְּבוּ הַזּוֹלִים לְנֶגְדְךָ עֵינֶיךָ שֹׂנְאֵת כָּל־פְּעֻלֵי אָוֶן:	Those <i>who</i> boast shall not stand <i>in your sight</i> ; You hate all <i>who</i> are engaged in iniquity.	in your sight ← <i>against your</i> <i>eyes</i> .
Ps 5:6	תִּאֲבֹד דְּבַרֵי כָזָב אִישְׁדָּמִים וּמְרֻמָּה יִתְעַב יְהוָה:	You will destroy those <i>who</i> speak falsehood; The LORD abhors the man of blood and deceit.	
Ps 5:7	וְאֲנִי בְרַב חֶסֶדְךָ אָבוֹא בֵיתְךָ אֲשַׁתְּחִוָּה אֶל־הַיְכָל־קֹדֶשְׁךָ בִּירְאָתְךָ:	But <i>as for</i> me, I will go <i>to</i> your house in the abundance of your kindness; I will worship <i>facing your</i> <i>holy temple</i> <i>In fear of you</i> .	facing your holy temple ← <i>facing the temple of your</i> <i>holiness</i> , a Hebraic genitive. On praying in this direction, compare Dan 6:10. <hr/> fear of you ← <i>your fear</i> , an objective genitive.
Ps 5:8	יְהוָה נְחֲנֵי בְצִדְקָתְךָ לְמַעַן שׁוּרְרֵי *הוֹשֵׁר *הַיֵּשֶׁר לְפָנַי דְּרַכְךָ:	Lead me, O LORD, in your righteousness On account of my adversaries; Make your way <i>straight</i> <i>ahead of me</i> .	make ... straight: the <i>ketiv</i> , הוֹשֵׁר, can be regarded as an equivalent to the <i>qere</i> .
Ps 5:9	כִּי אֵין בְּפִיהוּ נְכוֹנָה קִרְבָּם הַזּוֹת קִבְר־פְּתוּחַ גְּרוֹנָם לְשׁוֹנָם יַחְלִיקוּן:	For <i>there is</i> no rectitude in <i>his mouth</i> ; Their inner heart <i>consists of</i> lusts. Their throat is an open sepulchre; They flatter <i>with</i> their tongue.	Rom 3:13. <hr/> <hr/> his mouth: [CB] refers this to the man of Ps 5:6.
Ps 5:10	הַאֲשִׁימָם אֱלֹהִים יִפְּלוּ מִמַּעֲצוֹתֵיהֶם בְּרַב פְּשָׁעֵיהֶם הַדִּיחֵמוּ בִּי־מְרוּ בָךְ:	Condemn them, O God, Let them fall by their <i>own</i> plans. Drive them out for the multitude of their transgressions, For they have rebelled against you.	
Ps 5:11	וַיִּשְׂמְחוּ כָל־חֹסֵי בָךְ לְעוֹלָם יִרְנְנוּ וְתִסַּד עֲלֵימֹו וַיִּעֲלְצוּ בָךְ אֲהַבֵי שִׂמְךָ:	Then all who put their trust in you will rejoice; They will shout for joy age- abidingly, And you will protect them, And those who love your name Will exult in you.	
Ps 5:12	כִּי־אֲתָהּ תְּבָרֵךְ צַדִּיק יְהוָה כַּצֵּנָה רְצוֹן תַּעֲטֶרְנוּ:	For you, O LORD, will bless the righteous <i>man</i> ; You will surround him <i>with</i> delight like a shield.	

Ps 6:1a	לְמַנְצַח בְּנִגִּינֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד:	To the choirmaster in <i>singing set to stringed music</i> , concerning the eighth day division choir. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1. <i>singing set to stringed music</i> : see Ps 4:1. concerning the eighth day division choir: AV differs (<i>upon Sheminith</i>). See [CB] App. 65.
Ps 6:1b	יְהוָה אֶל־בְּאַפְּךָ תוֹכִיחֵנִי וְאֶל־בְּחַמְתְּךָ תִּסְרְנֵנִי:	O LORD, do not rebuke me in your anger, And do not chasten me in your fury.	
Ps 6:2	חַנּוּנֵי יְהוָה כִּי אֲמַלֵּל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהַלּוּ עַצְמוֹתַי:	Have mercy on me, O LORD, For I am languishing. Heal me, O LORD, For my bones are agitated,	
Ps 6:3	וּנְפֹשִׁי נִבְהַלָּה מְאֹד *וְאֵתָהּ יְהוָה עֵד־מַתִּי:	And my inner being is very agitated. And you, O LORD, How long <i>before you act</i> ?	you: the <i>ktiv</i> , as standard Hebrew, is feminine, but the form could be explained as Aramaic influence or an elided vowel. inner being ← <i>soul</i> .
Ps 6:4	שׁוּבָה יְהוָה חֲלֹצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדְּךָ:	Return, O LORD; Save my life And deliver me, For your kindness' sake.	life ← <i>soul</i> .
Ps 6:5	כִּי אֵין בְּמוֹת זְכָרְךָ בְּשֵׂאוֹל מִי יִזְדַּהֲלֶךָ:	For in death <i>there is no remembrance of you</i> ; In the grave, who <i>can</i> give thanks to you?	remembrance of you ← <i>your remembrance</i> , an objective genitive.
Ps 6:6	יִגְעֵתִי בְּאַנְחֹתַי אֲשַׁחַה בְּכָל־לַיְלָה מִטְּתִי בְּדַמְעֹתַי עַרְשִׁי אֲמָסָה:	I am weary with my sighing; All night I cause my bed to swim. I dissolve my mattress with my tears.	to swim: i.e. to float in a pool of tears.
Ps 6:7	עֵשְׂשָׂה מִכְעַס עֵינַי עָתְקָה בְּכָל־צוֹרְרָי:	My eye has been ravaged with grief; It has aged because of all my adversaries.	
Ps 6:8	סוּרוּ מִמֶּנִּי כָל־פְּעֻלֵי אָוֶן כִּי־שָׁמַע יְהוָה קוֹל בְּכִי:	Depart from me, all you who are engaged in iniquity, For the LORD has heard the sound of my weeping.	Luke 13:27.
Ps 6:9	שָׁמַע יְהוָה תַּחֲנִנְתִּי יְהוָה תַּפְּלֹתַי יִקַּח:	The LORD has heard my supplication; The LORD will accept my prayer.	
Ps 6:10	יָבֹשׁוּ וַיִּבְהַלּוּ מְאֹד כָּל־אֹיְבָי יָשְׁבוּ יָבֹשׁוּ רָגַע:	Let all my enemies be ashamed And be most frightened; Let them desist And become ashamed in an instant.	

Ps 7:1a	שָׁגִיוֹן לַדָּוִד אֲשֶׁר-לַיהוָה עַל-דְּבַר-כּוֹשׁ בֶּן-יְמִינִי:	A Psalm of David of pre-eminence, which he sang to the LORD about the words of Cush the Benjaminite.	pre-eminence: see [Ges-HCL], II שָׁגָה. AV differs (<i>Shiggaion</i>). See Hab 3:1.
Ps 7:1b	יְהוָה אֱלֹהֵי בְדַחַסְתִּי הוֹשִׁיעֵנִי מִכָּל-רֹדְפָי וְהַצִּילֵנִי:	O LORD my God, I have put my trust in you. Save me from all those who pursue me, And deliver me,	
Ps 7:2	פֶּן-יִטְרַף כְּאַרְיֵה נַפְשִׁי פֶרֶק וְאֵין מַצִּיל:	Lest he, like a lion, tears my body in pieces, Crushing me, With no-one to deliver me.	body ← soul.
Ps 7:3	יְהוָה אֱלֹהֵי אִם-עָשִׂיתִי זֹאת אִם-יֵשׁ-עוֹל בְּכַפֵּי:	O LORD my God, If I have done this, If there is any injustice in my hands,	
Ps 7:4	אִם-גָּמַלְתִּי שׁוֹלְמֵי רָע וְאַחֲלָצָה צוֹרְרֵי רִיקָם:	If I have requited evil to anyone at peace with me, Or if I have spoiled my adversary gratuitously,	spoiled ← delivered.
Ps 7:5	יִרְדֵּף אוֹיֵב נַפְשִׁי וַיִּשָּׂג וַיִּרְמַס לְאַרְץ חַיִּי וּכְבוֹדִי לְעַפְרָן יִשְׁבֵּן סֶלָה:	Then let my enemy pursue me to the death And catch up with me And trample on my life on the ground And place my honour in the dust. Selah.	me to the death ← my soul, i.e. (for) my life. <hr/> place ← settle; cause to dwell.
Ps 7:6	קוּמָה יְהוָה בְּאַפְּךָ הַנָּשָׂא בְּעִבְרוֹת צוֹרְרֵי וְעוֹרָה אֵלַי מִשִּׁפְט צְוִית:	Arise, O LORD, in your anger; Raise yourself at the haughtiness of my adversaries, And rouse yourself for me by executing the justice Which you have commanded.	for me ← to me. Re-pointing as אֵלַי, it reads O GOD of mine.
Ps 7:7	וְעַדַת לְאַמִּים תְּסוּבְּבֶךָ וְעָלֶיהָ לְמַרוֹם שׁוֹבָה:	When the congregation of the various peoples surrounds you, Return on high above them.	above them ← above it, referring to the congregation. AV differs (for their sakes).
Ps 7:8	יְהוָה יִדְיִן עַמִּים שִׁפְטֵנִי יְהוָה כְּצִדְקֵי וּכְתִמֵּי עָלַי:	The LORD will judge various peoples; Judge me, O LORD, According to my righteousness And my personal integrity.	my personal integrity ← my integrity concerning me.
Ps 7:9	יִגְמַר-נָא רָע רְשָׁעִים וְתִכּוֹנֵן צְדִיק וּבְחֵן לְבוֹת וּכְלִיזוֹת אֱלֹהִים צְדִיק:	Please may the evil of the wicked come to an end, And may you establish the just, When the righteous God tests hearts and kidneys.	when: temporal use of the vav. Other conjunctions are possible. <hr/> kidneys: i.e. inward feelings.

Ps 7:10	מִגְּנִי עַל־אֱלֹהִים מוֹשִׁיעַ יִשְׂרָיִל לֵב:	My shield is by means of trust in God, Who saves the upright in heart.	
Ps 7:11	אֱלֹהִים שׁוֹפֵט צַדִּיק וְאֵל זַעֵם בְּכָל־יּוֹם:	God judges the just man, But GOD is indignant every day.	
Ps 7:12	אִם־לֹא יֵשׁוּב חֲרָבוֹ יִלְטוֹשׁ קִשְׁתּוֹ דָּרָךְ וַיִּכּוֹנְנֶהָ:	He certainly will return And sharpen his sword. He draws his bow And aims it.	he certainly will return: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. AV differs (if he turn not).
Ps 7:13	וְלוֹ הֵכִין כְּלֵי־מָוֶת חֲצִי לְדִלְקִים יַפְעֵל:	He has also prepared his deadly weapons; He has fashioned his arrows into burning ones.	into burning ones: or, as AV, against the persecutors, as in Ps 10:2. So AV differs.
Ps 7:14	הִנֵּה יַחְבֵּל־אֹן וְהָרָה עֲמָל וַיֵּלֶד שָׁקֶר:	Look how my enemy is giving birth to iniquity And has conceived vice And borne falsehood.	
Ps 7:15	בּוֹר כָּרַה וַיַּחְפְּרֶהוּ וַיִּפֹּל בְּשַׁחַת יַפְעֵל:	He has dug a hole And hollowed it out, But he has fallen into the pit Which he made.	
Ps 7:16	יֵשׁוּב עִמּוֹ בְּרֹאשׁוֹ וְעַל קַדְקָדוֹ חִמְסוֹ יֵרֵד:	His vice will return on his head, And his violence will descend on his crown.	
Ps 7:17	אֹדָה יְהוָה כְּצַדִּיקוֹ וְאֲזַמְרָה שֵׁם־יְהוָה עֲלִיזוֹן:	I will praise the LORD according to his righteousness, And I will sing psalms to the name of the MOST HIGH, the LORD.	
Ps 8:1a	לְמַנְצַח עַל־הַגִּתִּית מִזְמוֹר לְדָוִד:	To the choirmaster in <i>singing set</i> to percussion instruments. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1. in <i>singing set</i> to percussion instruments: AV differs (upon Gittith).
Ps 8:1b	יְהוָה אֲדַנִּינוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תִּנְּה הַזֹּדֶךְ עַל־הַשָּׁמַיִם:	O LORD our LORD, How excellent your name is in the whole earth! So set your majesty over the heavens.	so set: the verb is an imperative, but perhaps accommodate it to the indicative, as if from תִּנְּה, who has set, as AV. So AV differs.
Ps 8:2	מִפִּי עוֹלָלִים וַיִּנְקִים יִסְדֹּתָ עַז לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם:	You have decreed strength from the mouth of infants and babies, Because of your adversaries, To silence the enemy and avenger.	Matt 21:16. decreed ← <i>founded</i> , but also <i>decreed</i> . babies ← <i>sucklings</i> . silence ← <i>make rest / stop</i> .
Ps 8:3	כִּי־אֲרָאָה שָׁמַיִךְ מַעֲשֵׂי אֲצַבְעֶתֶיךָ יָרַח וְכּוֹכְבִים אֲשֶׁר בּוֹנֵנְתָה:	When I see your heavens, The work of your fingers – The moon and the stars which you have established –	

Ps 8:4	מִה־אָנוּשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקֹדֵנוּ:	<i>I ask, “What is man, That you should remember him? Or the son of Adam, That you should visit him?”</i>	Heb 2:6. <hr/> <hr/> Ps 144:3. <hr/> <hr/> man ... Adam ← (<i>mortal</i>) <i>mankind ... Adam.</i>
Ps 8:5	וַתַּחַסְרֵהוּ מְעַט מֵאֱלֹהִים וַתְּכַבֹּד וְהִדְר תַּעֲטֹרֵהוּ:	For you made him a little lower than God, But you have crowned him with honour and majesty.	Heb 2:7. <hr/> <hr/> made him a little lower than ← <i>caused him to lack little from (being).</i> <hr/> <hr/> God: AV differs (<i>angels</i>), perhaps taken from Heb 2:7.
Ps 8:6	תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כָּל שֵׁתָה תַּחַת־רַגְלָיו:	You put him in charge of the works of your hands; You placed everything under his feet:	1 Cor 15:25, 1 Cor 15:27, Eph 1:22, Heb 2:7TR, Heb 2:8.
Ps 8:7	צֹנֶה וְאֶלְפִים כֻּלָּם וְגַם בַּהֲמוֹת שָׂדֵי:	Sheep and oxen, all of them, And also the beasts of the field,	
Ps 8:8	צִפּוֹר שָׁמַיִם וּדְגַי הַיָּם עֹבֵר אֲרַחֲוֹת יַמִּים:	Birds of the sky And fish of the sea <i>And whatever crosses the paths of the seas.</i>	
Ps 8:9	יְהוָה אֲדַנִּינוּ מִה־אֲדִיר שְׁמֶךָ בְּכֹל־הָאָרֶץ:	O LORD our LORD, How excellent your name <i>is</i> on the whole earth!	
Ps 9:1a	לְמַנְצַח עֲלָמוֹת לִבְנֵי מִזְמוֹר לְדָוִד:	To the choirmaster. The secret of the son.↑ A Psalm of David.	to the choirmaster: see Ps 4:1. <hr/> <hr/> the secret of the son: AV differs (<i>upon Muth-labben</i>). The root letters of our word <i>secret</i> are to do with <i>concealment</i> ; LXX= τῶν κρυφίων τοῦ υἱοῦ, <i>the secrets of the son.</i>
Ps 9:1b	אוֹדֶה יְהוָה בְּכֹל־לִבִּי אֲסַפְּרָה כָּל־נִפְלְאוֹתֶיךָ:	I will praise the LORD with all my heart; I will tell of all your wondrous <i>deeds</i> .	
Ps 9:2	אֲשִׂמְחָה וְאֶעֱלֶצָה בְּךָ אֲזַמְּרָה שִׁמְךָ עֲלִיּוֹן:	I will rejoice and exult in you; I will sing psalms <i>of your most high name.</i>	your most high name: agreeing with MT cantillation (<i>munach</i>), in an anarthrous construction also seen in Ps 18:17 and Ps 30:7. AV differs (<i>thy name, O thou most High</i>), also possible.
Ps 9:3	בְּשׁוּב־אוֹיְבֵי אַחֲזֹר יִכְשְׁלוּ וַיֵּאבְדוּ מִפְּנֶיךָ:	When my enemies <i>retreat back</i> , They will stumble and perish at your presence.	retreat back: the pleonasm is present in the Hebrew, for effect.
Ps 9:4	כִּי־עָשִׂיתָ מִשְׁפָּטִי וְדִינִי יִשְׁבֹּת לְכִסֵּא שׁוֹפֵט צְדָק:	For you will deal with my case and my right; You will sit on the throne Judging <i>righteously</i> .	This passage is in the nominal past tense, but we take it as a prophetic, i.e. future, tense. <hr/> <hr/> <i>righteously</i> ← <i>righteousness</i> . Adverbial use of the noun.

Ps 9:5	גְּעַרְתָּ גּוֹיִם אֲבֹדֶתָ רָשָׁע שְׁמֵם מַחִיתָ לְעוֹלָם וָעֶד:	You will rebuke nations And put an end to the wicked <i>one</i> . You will eradicate their name For the age and <i>in</i> perpetuity.	
Ps 9:6	הָאֵיִב תָּמוּ חַרְבוֹת לְנֶצַח וְעָרִים נִתְּשַׁתּוּ אֲבָד זְכָרֵם הִמָּה:	O enemy, devastations will come to an end in perpetuity, But <i>as for</i> the cities <i>which</i> <i>you</i> have destroyed, The memory of them has perished.	you: referring to <i>the enemy</i> . It could refer to <i>the LORD</i> , in which case the cities are evil.
Ps 9:7	וַיְהוֶה לְעוֹלָם יֹשֵׁב כּוֹנֵן לְמִשְׁפַּט בְּסֹאֵו:	But the LORD <u>is seated</u> age- abidingly; He will establish his throne of justice.	is seated: as a judge. Or <i>remains</i> .
Ps 9:8	וְהוּא יִשְׁפֹּט-תֵּבֵל בְּצֶדֶק יָדִין לְאֻמִּים בְּמִישָׁרִים:	And he will judge the world justly; He will arbitrate between peoples equitably.	
Ps 9:9	וַיְהִי יְהוָה מִשְׁגָּב לְדָד מִשְׁגָּב לְעַתּוֹת בְּצָרָה:	And the LORD will be a refuge to the oppressed – A refuge in times of affliction.	
Ps 9:10	וַיִּבְטְחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא-עֲזַבְתָּ דְרָשֶׁיךָ יְהוָה:	And those who know your name will trust in you, For you have not forsaken those who seek you, O LORD.	
Ps 9:11	זַמְרוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּידוּ בְּעַמִּים עֲלִילוֹתָיו:	Sing psalms to the LORD, <i>Who</i> is seated <i>in</i> Zion; Relate his deeds Among the <i>various</i> peoples.	
Ps 9:12	כִּי-דָרַשׁ דָּמִים אוֹתָם זָכַר לֹא-שָׁכַח צַעֲקַת *עֲנִיִּים *עֲנִיִּים:	For he <i>who</i> requites bloodshed Remembers them. He does not forget The crying of the {K: afflicted} [Q: meek].	The <i>ketiv</i> / <i>qere</i> issue is a <i>yod</i> / <i>vav</i> issue. Both words can mean <i>afflicted</i> [AnLx].
Ps 9:13	חַנּוּנֵי יְהוָה רְאֵה עֲנִי מִשְׁנֵאֵי מְרוֹמָי מִשְׁעָרֵי מוֹת:	Have mercy on me, O LORD; Observe my affliction by those who hate me, <i>You</i> who lift me up from the gates of death,	
Ps 9:14	לְמַעַן אֶסְפְּרָה כָּל-תְּהִלָּתֶיךָ בְּשַׁעְרֵי בֵּת-צִיּוֹן אֲגִילָה בִּישׁוּעָתֶךָ:	So that I <i>can</i> relate all your <i>psalms of praise</i> At the gates of the daughter of Zion, <i>And</i> rejoice in your salvation.	<i>psalms of praise</i> ← <i>praises</i> .
Ps 9:15	טָבְעוּ גּוֹיִם בְּשַׁחַת עָשׂוּ בְּרֶשֶׁת-זוּ טָמְנוּ נִלְכְּדָה רַגְלָם:	The nations will sink in the pit <i>which</i> they have made; In the very net which they hid, Their leg will be trapped.	The tenses are as for Ps 9:4.

Ps 9:16	<p>נֹדַע יְהוָה מְשַׁפֵּט עֲשָׂה בַּפֵּעַל בְּפִי נֹקֵשׁ רָשָׁע הַגִּזְיוֹן סֵלָה:</p>	<p>The LORD is known <i>By the justice which he</i> executes; The wicked <i>man</i> is ensnared <i>By the work of his own</i> hands. A meditation. Selah.</p>	<p>A meditation: AV differs (<i>Higgaion</i>).</p>
Ps 9:17	<p>יָשׁוּבוּ רָשָׁעִים לְשִׂאוֹלָה כָּל־גֹּיִם שָׂכַחֵי אֱלֹהִים:</p>	<p>The wicked will return to the grave, <i>As will</i> all the nations forgetful of God.</p>	
Ps 9:18	<p>כִּי לֹא לְנֶצַח יִשָּׁכַח אֲבִיוֹן תִּקְוַת *עֲנִיִּים* *תֵּאבֵד לְעַד:</p>	<p>For the poor will not be forgotten in perpetuity, Nor will the hope of the {K: meek} [Q: afflicted] perish for eternity.</p>	<p>The <i>ketiv</i> / <i>qere</i> issue is a <i>vav</i> / <i>yod</i> issue, the reverse of Ps 9:12.</p>
Ps 9:19	<p>קוּמָה יְהוָה אַל־יַעֲזוּ אֲנָשׁ יִשְׁפֹּטוּ גֹיִם עַל־פָּנֶיךָ:</p>	<p>Arise, O LORD, Do not let man prevail; Let the nations be judged In your presence.</p>	
Ps 9:20	<p>שִׂיִּתָּה יְהוָה מוֹרָה לָהֶם יִדְעוּ גֹיִם אֲנָשׁ הֵמָּה סֵלָה:</p>	<p>O LORD, put fear in them, <i>That</i> the nations may know That they <i>are but</i> man. Selah.</p>	<p>put fear in them: re-pointing as מוֹרָה, it reads <i>appoint them a</i> <i>teacher</i>.</p>
Ps 10:1	<p>לָמָּה יְהוָה תִּעַמַּד בְּרָחוֹק תִּתְעַלֵּם לְעֵתוֹת בְּצָרָה:</p>	<p>Why, O LORD, do you stand at a distance? <i>Why</i> do you hide in times of affliction?</p>	
Ps 10:2	<p>בְּגֵאוֹת רָשָׁע יִדְלַק עֲנִי יִתְפָּשׂוּ בְּמִזְמוֹת זֶו חֲשָׁבוּ:</p>	<p>The wicked <i>man</i> in <i>his</i> pride Ardently pursues the needy, <i>But</i> they will be caught by the <i>very</i> devices Which they contrived.</p>	
Ps 10:3	<p>כִּי־הִלֵּל רָשָׁע עַל־תְּאֵנוֹת נַפְשׁוֹ וּבִצְעַת בִּרְדָּ נֶאֱמַן יְהוָה:</p>	<p>For the wicked <i>man</i> boasts in <i>his</i> personal pleasure- seeking, And {P: the defrauder blasphemes} [M: he blesses the defrauder] – He blasphemes the LORD.</p>	<p>blesses (MT) ... he blasphemes the LORD: an amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= נֶאֱמַן (for בִּרְדָּ), [CDG-I] p.365. AV differs, also with <i>whom the</i> LORD abhorreth.</p> <hr/> <p>his personal pleasure-seeking ← <i>the desire / lust of his soul</i>.</p>
Ps 10:4	<p>רָשָׁע כְּגִבְהַ אָפוּ בַל־יִדְרֹשׁ אֵין אֱלֹהִים כָּל־מִזְמוֹתָיו:</p>	<p>The wicked, in <i>his</i> arrogant pride, Does not seek <i>divine</i> guidance; God <i>does not come into any</i> of his machinations.</p>	<p>in his arrogant pride ← <i>as the</i> <i>height of his anger</i>; [BDB]= <i>pride of his countenance</i>.</p> <hr/> <p>any ← <i>all</i>.</p>
Ps 10:5	<p>יִחְיִלוּ *דַּרְכָּיו* יִחְיִלוּ *דַּרְכָּיו* בְּכָל־עֵת מְרוֹם מְשַׁפְּטֶיךָ מִנְגִּדוֹ כָּל־צוּרָיו יִפְיַח בָּהֶם:</p>	<p>They pervert <i>his</i> {K: way} [Q: ways] all the time. Your judgments <i>are</i> high up, aloof from him; He rails at all his adversaries.</p>	<p>they pervert his way (<i>ketiv</i>) ... ways (<i>qere</i>): AV differs (<i>his</i> ways are ... <i>grievous</i>).</p>

Ps 10:6	אָמַר בְּלִבּוֹ בַל־אֶמּוֹט לְדָר וְדָר אֲשֶׁר לֹא־בָרַע:	He says in his heart, “I will not <u>falter</u> , <i>Because</i> from generation to generation <i>I will not be</i> in difficulty.”	falter ← <i>be shaken</i> .
Ps 10:7	אֱלֹהֵי פִּיהוּ מְלֵא וּמְרֵמוֹת וְתָדָד תַּחַת לְשׁוֹנוֹ עֵמֶל וְאוֹן:	His mouth is full of cursing and deceit and vehemence; Under his tongue <i>are</i> vice and iniquity.	Rom 3:14.
Ps 10:8	יֹשֵׁב בְּמֵאֲרָב חַצְרִים בְּמִסְתָּרִים יַהֲרֹג נֶקִי עֵינָיו לְחַלְכֵּה יִצְפְּנוּ:	He <u>lies</u> in <u>ambush</u> in enclosed areas, He kills the innocent in hiding places; His eyes lie hidden, <i>Fixed</i> on the downcast.	lies ← <i>sits</i> . <hr/> ambush in ← <i>ambush of</i> . Wider use of the construct state.
Ps 10:9	יֹאֲרֵב בְּמִסְתָּר כְּאֲרִי בְּסִפָּה יֹאֲרֵב לְחִטּוֹף עָנִי יִחַטֵּף עָנִי בְּמִשְׁכוֹ בְּרִשְׁתּוֹ:	He lies in ambush in the hiding place, Like a lion in a <u>thicket</u> . He lies in an ambush <i>Ready</i> to pounce on the poor; He pounces on the poor As he draws him into his net.	a thicket ← <i>his thicket</i> , or re- point as סָבָה, <i>a thicket</i> .
Ps 10:10	*וּדְכָה **יִדְבֶּה יִשָּׁח וְנָפַל בְּעֲצוּמָיו *חִלְכָאִים **חֵיל **כָּאִים:	{K: And} [Q: <i>And</i>] he <u>crouches</u> and keeps low, And by his <u>dominance</u> The <u>strength</u> of the downcast <u>fails</u> .	crouches: see [BDB]. [AnLx]= <i>be bruised / crushed</i> , which does not fit the context. The <i>ketiv /</i> <i>qere</i> issue is a <i>vav / yod</i> issue. <hr/> strength of the downcast: the <i>ketiv</i> writes this defectively as one word; the <i>qere</i> as two. AV differs (<i>the poor</i>). <hr/> dominance ← <i>powers</i> . <hr/> fails ← <i>falls</i> .
Ps 10:11	אָמַר בְּלִבּוֹ שָׁכַח אֱלֹהֵי הַסְתִּיר פְּנָיו בַּל־רָאָה לְנֹצַח:	He says in his heart, “GOD forgets, He is hiding his face; He will never look.”	
Ps 10:12	קוּמָה יְהוָה אֵל גִּשָּׂא יָדָךְ אַל־תִּשְׁכַּח *עֲנִיִּים **עֲנָוִים:	Arise, O LORD; O GOD lift up your hand. Do not forget the {K: afflicted} [Q: meek].	The <i>ketiv / qere</i> issue is as in Ps 9:12.
Ps 10:13	עַל־מָה נֶאֱזַן רָשָׁע אֱלֹהִים אָמַר בְּלִבּוֹ לֹא תִדְרֹשׁ:	Why does the wicked <u>blaspheme</u> God? He says in his heart, “He will not <u>investigate</u> <i>it</i> .”	blaspheme: or <i>despise</i> . <hr/> investigate: or <i>requite</i> .

Ps 10:14	<p>רֵאֲתָהּ כִּי־אֲתָהּ עֲמַל וְכַעַס תְּבִיט לָתֵת בְּיַדְךָ עָלַיְךָ יַעֲזֹב חֵלְכָהּ יְתוֹם אֲתָהּ הִלִּיתָ עוֹזֵר:</p>	<p>You have looked, For you have seen sorrow and grief, So as to requite <i>it</i> with your hand. The downcast commits <i>himself</i> to you; You are a helper to the orphan.</p>	
Ps 10:15	<p>שִׁבַר זְרוּעַ רָשָׁע וְרָע תִּדְרוֹשׁ־רָשָׁעוֹ בְּלֹת־מַצָּא:</p>	<p>Break the arm of the <u>wicked</u> and <u>evil one</u>; Investigate his wickedness <i>Which he thinks</i> you will not find.</p>	<p>the wicked and evil <i>one</i>: compare “the man from the earth” in Ps 10:18. investigate: or <i>requite</i>.</p>
Ps 10:16	<p>יְהוָה מֶלֶךְ עוֹלָם וָעַד אֲבָדוּ גוֹיִם מֵאֶרֶץ:</p>	<p>The LORD is king <i>for</i> the age and <i>in</i> perpetuity; The nations are eliminated from his land.</p>	<p>See note to John 19:15.</p>
Ps 10:17	<p>תִּאֲזַת עֲנִיִּים שָׁמַעַתָּ יְהוָה תִּכְיֶן לִבָּם תִּקְשִׁיב אָזְנֶךָ:</p>	<p>You have heard the desire of the meek, O LORD, You will establish their heart; Your ear has hearkened <i>to it</i>,</p>	
Ps 10:18	<p>לְשֹׁפֵט יְתוֹם וְדָךְ בְּלִי־וֹסִיף עוֹד לְעַרְץ אֲנֹשׁ מִזֶּה־אֶרֶץ:</p>	<p>So as to provide justice to the orphan and the afflicted. <u>The man from the earth</u> Will not cause terror any more.</p>	<p>the man from the earth: compare “the wicked and evil <i>one</i>” of Ps 10:15.</p>
Ps 11:1	<p>לְמַנְצַח לְדָוִד בֵּיהוָה חֲסִיתִי אֵיךְ תֹּאמְרוּ לְנַפְשִׁי *נֹדוּ **נְוָדֵי הַרְכָּם צְפוּר:</p>	<p>To the choirmaster. ↑ <i>A Psalm</i> of David. I have put my trust in the LORD. How <i>can</i> you say to my <u>inner being</u>, “Flee to your mountain <i>Like a bird</i>”?</p>	<p>to the choirmaster: see Ps 4:1. flee: the <i>ketiv</i> is plural. A <i>vav /</i> <i>yod</i> issue. inner being ← <i>soul</i>.</p>
Ps 11:2	<p>כִּי הִנֵּה הַרְשָׁעִים יִדְרֹכּוּ קִשְׁתָּם כּוֹנְנֵי חֶצֶם עַל־יִתְרָם לִירוֹת בְּמוֹ-אֶפֶל לְיִשְׂרָאֵל:</p>	<p>For behold, the wicked draw the bow; They <u>attach</u> their arrow to the string, <i>Ready</i> to shoot under <i>cover</i> of darkness At the upright of heart.</p>	<p>attach ← <i>prepare</i>, but in archery, <i>attach</i>.</p>
Ps 11:3	<p>כִּי הִשָּׁתוֹת יִהְרָסוּן צְדִיק מִה־פֶּעַל:</p>	<p>If the foundations are demolished, What <i>can</i> the righteous <i>man</i> do?</p>	
Ps 11:4	<p>יְהוָה בְּהֵיכַל קִדְשׁוֹ יְהוָה בְּשָׁמַיִם כְּסֵאוֹ עֵינָיו יַחְזוּ עַפְעָפְיוֹ יִבְחֲנוּ בְּנֵי אָדָם:</p>	<p>The LORD <i>is</i> in <u>his holy</u> <u>temple</u>; The LORD's throne <i>is</i> in heaven. His eyes are looking; His eyelids are testing the sons of Adam.</p>	<p>his holy temple ← <i>the temple of</i> <i>his holiness</i>, a Hebraic genitive.</p>

Ps 11:5	יְהוָה צִדִּיק יִבְחַן וְרָשָׁע וְאַהֲבָה חָמָס שִׁנְאָה נַפְשׁוֹ: The LORD tests the righteous, But his being hates the wicked And him <i>who</i> loves violence.	being ← <i>soul</i> .
Ps 11:6	יִמְטֵר עַל־רָשָׁעִים פְּחִים אֵשׁ וְגַפְרִית וְרוּחַ זִלְעָפוֹת מִנֵּת כּוֹסָם: He will rain burning coals, fire and sulphur on the wicked, And a scorching wind <i>will</i> <i>be</i> the portion of their cup.	burning coals: AV differs (<i>snares</i>). [AnLx] offers both.
Ps 11:7	כִּי־צִדִּיק יְהוָה צְדָקוֹת אָהֵב יֵשֶׁר יַחֲזוּ פָנָיו: For the righteous LORD loves righteousness, And the upright will see his face.	the righteous LORD: a rare, but similar construction in Isa 53:11. the upright will see his face: or, avoiding a discordance, <i>their</i> <i>face will see the upright</i> . [CB] notes an emendation by the Sopherim, but it is not in [CDG- I]'s list.
Ps 12:1a	לְמַנְצַח עַל־הַשְּׂמִינִית מִזְמוֹר לְדָוִד: To the choirmaster concerning the eighth <i>day division choir</i> . ↑ A Psalm of David.	to the choirmaster: see Ps 4:1. concerning the eighth <i>day</i> <i>division choir</i> : see Ps 6:1.
Ps 12:1b	הוֹשִׁיעָה יְהוָה כִּי־גָמַר חָסִיד כִּי־פָסוּ אֱמוּנֹתָיִם מִבְּנֵי אָדָם: Save, O LORD, For the benevolent <i>man</i> has come to an end, For faithfulness has ceased Among the sons of Adam.	among ← <i>from</i> .
Ps 12:2	שׁוֹא יִדְבְּרוּ אִישׁ אֶת־רֵעֵהוּ שִׁפְתַי חֲלָקוֹת בָּלָב וְלִבִּי יִדְבְּרוּ: Each <i>man</i> speaks falsehood to his neighbour; They speak <i>with</i> flattering lips And with an equivocal heart.	flattering lips ← <i>lip of flatteries</i> , a Hebraic genitive. an equivocal heart ← <i>a heart</i> <i>and a heart</i> .
Ps 12:3	יִכַרֵּת יְהוָה כָּל־שִׁפְתֵי חֲלָקוֹת לְשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת: The LORD will cut off all flattering lips And the tongue that speaks bombastic words	flattering lips ← <i>lips of</i> <i>flatteries</i> , a Hebraic genitive. bombastic ← <i>great</i> .
Ps 12:4	אֲשֶׁר אָמְרוּ לְלִשְׁנֵנוּ נִגְבִּיר שִׁפְתֵינוּ אֶתְּנוּ מִי אֲדוֹן לָנוּ: – <i>Those</i> who say, “We will be great with our tongue; Our lips <i>are</i> with us. Who <i>is</i> lord over us?”	
Ps 12:5	מִשׁוּד עֲנִיִּים מֵאַנְקַת אֲבִיוֹנִים עֲתָה אֶקוּם יְהוָה אֲשִׁית בְּיַשְׁע יְפִיחַ לִּי: “Because of the oppression of the poor, Because of the groaning of the needy, I will now rise up, Says the LORD; I will place him <i>who</i> is railed at In safety.”	him <i>who</i> is railed at ← (<i>one</i>) <i>rails / puffs at him</i> .

Ps 12:6	אִמְרוֹת יְהוָה אִמְרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בְּעֵלִיל לְאָרֶץ מְזֻקָּק שִׁבְעַתַּיִם:	The words of the LORD <i>are</i> pure words; <i>They are</i> silver, Refined in a crucible <u>for the</u> <u>earth</u> , Purified seven times.	for the earth: AV differs (<i>of earth</i>), apparently in the sense of <i>earthenware</i> .
Ps 12:7	אַתָּה יְהוָה תִּשְׁמְרֵם תִּצְרְנוּ מִזֶּה־דוֹר זֶה לְעוֹלָם:	You, O LORD, will guard them; You will preserve him from this generation age- abidingly.	
Ps 12:8	סָבִיב רְשָׁעִים יִתְהַלְכוּן כָּרִם זְלוֹת לְבָנֵי אָדָם:	<i>All</i> around, the wicked walk about, Whilst the basest of the sons of Adam are exalted.	
Ps 13:1a	לְמַנְצֵחַ מְזִמּוֹר לְדָוִד:	To the choirmaster. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 13:1b	עַד־אָנָּה יְהוָה תִּשְׁכַּחֲנִי נָצַח עַד־אָנָּה תִּסְתִּיר אֶת־פְּנֵיךָ מִמֶּנִּי:	How long, O LORD, will you forget me entirely? How long will you hide your face from me?	
Ps 13:2	עַד־אָנָּה אֲשִׁית עֲצוֹת בְּנַפְשִׁי יִגֹּז בְּלִבִּי יוֹמָם עַד־אָנָּה יְרוּם אִיבֵי עָלַי:	How long <i>must</i> I <u>consult</u> within <u>myself</u> ? Sorrow <i>is</i> in my heart by day. How long will my enemy be raised up against me?	consult ← <i>put counsels</i> . <hr/> myself ← <i>my soul</i> .
Ps 13:3	הַבִּיטָה עֲנֵנִי יְהוָה אֱלֹהֵי הָאֵרָה עֵינַי פֶּן־אִישָׁן הַמּוֹת:	Look <i>and</i> answer me, O LORD my God; Light up my eyes So that I do not sleep the <i>sleep of death</i> ,	
Ps 13:4	פֶּן־יֹאמֵר אִיבֵי יִכְלְתוּ צָרִי יִגִּילוּ כִּי אֶמּוֹט:	Lest my enemy should say, “I have prevailed over him”, <i>And</i> my adversaries should rejoice Because I totter.	
Ps 13:5	וְאֲנִי בְּחַסְדֶּךָ בְּטַחַתִּי יִגַּל לְבִי בִישׁוּעָתֶךָ אֲשִׁירָה לַיהוָה כִּי גָמַל עָלַי:	But I trust in your kindness; My heart rejoices in your salvation. ¶	¶ Verse division: the AV splits the Hebrew of this verse into Ps 13:5AV and Ps 13:6AV.
Ps 13:6	<MT is in the previous verse>	I will sing to the LORD, For he has dealt favourably with me.	MT is in the previous verse.

Ps 14:1	לְמַנְצִיחַ לְדָוִד אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים הִשְׁחִיתוּ הַתְּעִיבוּ עַל־יָדָהּ אֵין עֲשֵׂה-טוֹב:	To the choirmaster. ↑ <i>A Psalm of David.</i> The fool has said in his heart, “ <i>There is no God*.</i> ” They have acted corruptly; They have acted abominably <i>in deed.</i> <i>There is no-one who does good.</i>	to the choirmaster: see Ps 4:1. <hr/> God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. <hr/> Rom 3:10. <hr/> Ps 53:1.
Ps 14:2	יְהוָה מִשָּׁמַיִם הִשְׁקִיף עַל-בְּנֵי-אָדָם לְרֹאוֹת הַיֵּשׁ מִשְׁכִּיל דָרַשׁ אֶת-אֱלֹהִים:	The LORD peered down from heaven At the sons of Adam, To see if there was <i>anyone who was prudent</i> – <i>Anyone who was seeking God*.</i>	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. <hr/> Rom 3:11. <hr/> Ps 53:2.
Ps 14:3	הַכֹּל סָר יַחְדָּו נֶאֱלַחוּ אֵין עֲשֵׂה-טוֹב אֵין גַּם-אֶחָד:	The whole has departed, They have become corrupt together; <i>There is no-one who does good</i> – <i>There is not even one.</i>	Rom 3:12. <hr/> Ps 53:3.
Ps 14:4	הֲלֹא יָדְעוּ כָּל-פֹּעֲלֵי אָוֶן אֲכָלִי עֲמִי אֲכָלוּ לֶחֶם יְהוָה לֹא קָרְאוּ:	Do all those engaged in iniquity not know? – Those who devour my people <i>In the same way as they devour bread?</i> They do not call <i>on</i> the LORD.	Ps 53:4.
Ps 14:5	שָׁם פָּחְדוּ פָּחַד כִּי-אֱלֹהִים בְּדֹר צְדִיק:	There, <u>they</u> had a great fear, For <u>God*</u> was with a righteous generation.	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. <hr/> Ps 53:5. they had a great fear: they feared a great fear.
Ps 14:6	עֲצַת-עֲנִי תְבִישׁוּ כִי יְהוָה מַחְסֵהוּ:	You <i>iniquitous ones</i> have put the plans of <u>the poor man</u> to shame, But the LORD <i>is</i> his refuge.	the poor: singular.
Ps 14:7	מִי יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל בְּשׁוּב יְהוָה שְׁבוֹת עֲמֹו יִגַּל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל:	Oh for the salvation of Israel from Zion! When the LORD reverses the captivity of his people, Jacob will rejoice – Israel will be glad.	Ps 53:6. oh for ← <i>who will give</i> , a stereotyped expression for a wish.

Ps 15:1	מְזִמּוֹר לְדָוִד יְהוָה מִיִּגְוֹר בְּאֵהֶלֶךְ מִיִּשְׁכַּן בְּהַר קֹדֶשׁ:	A Psalm of David. O LORD, who will dwell in your tent? Who <i>can</i> reside on your holy mountain?	your holy mountain ← <i>the mountain of your holiness</i> , a Hebraic genitive.
Ps 15:2	הוֹלֵךְ תָּמִים וּפְעֵל צְדָק וְדָבָר אֱמֶת בְּלִבּוֹ:	He <i>who</i> walks perfectly And does <i>what is</i> righteous And speaks the truth in his heart.	
Ps 15:3	לֹא־רָגַל עַל־לְשׁוֹנוֹ לֹא־עָשָׂה לְרַעְהוֹ רָעָה וְחִרְפָּה לֹא־נִשְׂא עַל־קִרְבּוֹ:	He does not slander with his tongue; He does not do wrong to his neighbour, And he does not utter a reproach against his kin.	utter ← <i>raise</i> . Compare Ps 69:7.
Ps 15:4	נִבְזָה בְּעֵינָיו נִמְאָס וְאֶת־יְרֵאֵי יְהוָה יִכְבֵּד נִשְׁבַּע לְהִרְעֵ וְלֹא יִמַּר:	<i>Anyone</i> despised in his eyes <i>is</i> rejected, But he honours those who fear the LORD. <i>If</i> he swears an oath and it becomes <i>to his</i> detriment, He does not alter it.	
Ps 15:5	כַּסְפוֹ לֹא־נָתַן בְּנִשְׂוֹ וְשִׁחַד עַל־נַקְי לֹא לָקַח עֲשֵׂה־אֵלֶּה לֹא יִמוּט לְעוֹלָם:	He does not put his money out with interest, And he does not accept a bribe against an innocent <i>person</i> . He <i>who</i> behaves this way Will <i>never</i> be shaken.	behaves this way ← <i>does these (things)</i> , i.e. including not doing the things to be avoided. <hr/> never ← <i>not for the age</i> .
Ps 16:1	מִכְתָּם לְדָוִד שְׁמֵרְנֵי אֵל כִּי־חִסִּיתִי בָּךְ:	A Golden Psalm of David. Keep guard over me, O GOD, For I have put my trust in you.	Golden Psalm: AV differs (<i>michtam</i>), transliterating. [CB]= <i>engraven</i> .
Ps 16:2	אָמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה טוֹבֹתֵי בַל־עֲלִיךָ:	I have said to the LORD, “You are the LORD*, My <i>source of</i> goodness. <i>There is nothing above you.</i> ”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> I have said: second person singular, feminine, standing for <i>my soul has said</i> . Compare 2 Sam 13:39. <hr/> <i>there is nothing above you</i> : AV differs (<i>extendeth not to thee</i>).
Ps 16:3	לְקַדוֹשִׁים אֲשֶׁר־בְּאֶרֶץ הַמָּה וְאֲדִירֵי כָּל־חַפְצֵי־בָם:	<i>As</i> for the holy <i>people</i> who <i>are</i> in the land And the noble <i>ones</i> , All my delight <i>is</i> in them.	and the noble <i>ones</i> : this could be re-pointed to וְאֲדִירֵי, <i>and my noble (ones)</i> .
Ps 16:4	יִרְבוּ עֲצוּבוֹתֵם אַחַר מְהֵרוּ בַל־אֲסִיף נִסְבִּיהֶם מִדָּם וּבַל־אֲשֵׂא אֶת־שְׁמוֹתֵם עַל־שִׁפְתָי:	May the sorrows of those <i>who</i> hasten <i>after</i> another be multiplied. I will not pour out their libations of blood, And I will not take their names to my lips.	

Ps 16:5	יְהוָה מִנְתַּחֲלָקִי וְכוֹסִי אֶתָּה תּוֹמִידְ גּוֹרְלִי:	The LORD <i>is</i> the portion of my allotment And my cup. You <u>will</u> appoint my lot.	will appoint: the form is <i>hiphil</i> future of יָמַד, which we take as cognate with תָּמַד. AV differs somewhat (<i>maintainest</i>).
Ps 16:6	חֲבָלִים נָפְלוּ-לִי בִּנְעָמִים אֶף-נִחַלְתָּ שִׁפְרָה עָלַי:	The <u>lines</u> have fallen to me in pleasant <i>places</i> ; Indeed, the inheritance has been delightful for me.	lines: demarcation lines of an inheritance.
Ps 16:7	אֲבָרֶךְ אֶת-יְהוָה אֲשֶׁר יַעֲצֵנִי אֶף-לֵילוֹת יִסְרוּנִי כְלִיּוֹתַי:	I will <u>ble</u> ss the LORD Who <u>in</u> structs me. Moreover, by night My <u>kidneys</u> discipline me.	ble ^s s: or <i>praise</i> . <hr/> instructs: or <i>advises</i> . <hr/> kidneys: i.e. <i>inward feelings</i> .
Ps 16:8	שׁוֹיִתִּי יְהוָה לְנֶגְדִי תָמִיד כִּי מִימִינִי בַל-אֶמָּוֵט:	I have continually placed the LORD before me, For with him at my right hand, I will not falter.	Acts 2:25.
Ps 16:9	לָכֵן שִׂמַּח לִבִּי וַיִּגַּל כְּבוֹדִי אֶף-בְּשָׂרִי יִשְׁכֵן לְבֶטֶח:	That <i>is</i> why my heart is glad And my <u>mind</u> rejoices; My <u>flesh</u> also dwells in security.	Acts 2:26. <hr/> <hr/> mind ← <i>glory</i> , but also <i>heart</i> , <i>mind</i> .
Ps 16:10	כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשֹׂאֵל לֹא-תִתֵּן חַסִּידֶיךָ לְרֵאוֹת שַׁחַת:	For you will not leave my <u>being</u> in the grave, Nor will you allow your <u>holy one</u> to see decay.	Acts 2:27, Acts 2:31, Acts 13:35. <hr/> <hr/> being ← <i>soul</i> . <hr/> holy: not the usual word, with root meanings of <i>kindness</i> and <i>grace</i> .
Ps 16:11	תּוֹדִיעֵנִי אֶרֶח חַיִּים שְׁבַע שִׂמְחוֹת אֶת-פְּנֵיךָ נַעֲמֹת בִּימִינֶךָ נַצַּח:	You have made the way of life known to me. There is an abundance of joys in your presence, And there are pleasant things in perpetuity at your right hand.	Acts 2:28.
Ps 17:1	תְּפִלָּה לְדָוִד שִׁמְעָה יְהוָה צִדְקַתְּ הַקְשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי בְּלֹא שִׁפְתַי מְרָמָה:	A Prayer of David. Hear, O LORD, <i>in</i> righteousness, Hearken to my cry; Listen to my prayer, <i>Which is</i> not with deceitful lips.	
Ps 17:2	מִלְּפָנֶיךָ מִשְׁפָּטִי יֵצֵא עֵינֶיךָ תַּחֲזִינָה מִיִּשְׂרָאֵל:	May my justice come from your presence; May your eyes see things <i>that are</i> upright.	
Ps 17:3	בָּחַנְתָּ לִּבִּי פָּקַדְתָּ לִּילָה צָרַפְתָּנִי בַל-תִּמְצָא זִמְתִּי בַל-יַעֲבֹר-פִּי:	You have tested my heart, You have paid a visit <i>by</i> night; You have refined me <i>and</i> found no <i>dross</i> . I have resolved <i>that</i> my mouth shall not transgress.	

Ps 17:4	לַפְעֻלֹת אָדָם בְּדַבַּר שְׁפָתֶיךָ אֲנִי שְׁמַרְתִּי אַרְחוֹת פְּרִיץ:	As for the works of man, By the word of your lips I have been on guard Against the ways of the violent man.	
Ps 17:5	תִּמְדָּךְ אֲשֶׁרִי בְּמַעְגְלוֹתֶיךָ בִּלְנַמְוֹטוֹ פַּעַמַי:	Keep my steps on your paths, So my steps do not falter.	keep: infinitive absolute in the role of an imperative.
Ps 17:6	אֲנִי־קָרָאתִיךָ כִּי־תַעֲנֵנִי אֱלֹ ה־ט־אֲזַנְךָ לִי שְׁמַע אִמְרָתִי:	I have called on you, For you answer me, O GOD. Turn your ear to me; Hear my oration.	
Ps 17:7	הַפְלֵה חֲסָדֶיךָ מוֹשִׁיעַ חוֹסִים מִמַּתְקוֹמָמִים בְּיַמִּינֶךָ:	Show your wondrous kindness, You who by your right hand save Those who put their trust in you, From those who rise up against them.	wondrous: or <i>distinctive</i> .
Ps 17:8	שְׁמַרְנִי כְּאִישׁוֹן בַּת־עֵינַן בְּעַל כְּנָפֶיךָ תַּסְתִּירְנִי:	Keep me as the apple of your eye; Hide me in the shadow of your wings,	apple ← pupil ← little man.
Ps 17:9	מִפְנֵי רָשָׁעִים זֶן שְׂדוּנֵי אִיבֵי בְּנִפְשׁ יִקִּיפוּ עָלַי:	From the wicked ones who treat me with violence – From my mortal enemies who surround me.	my mortal enemies ← my enemies against the soul.
Ps 17:10	חִלְבָּמוֹ סָגְרוּ פִּימוֹ דְּבָרוֹ בְּגֵאוֹת:	With their fatness they have closed themselves off; With their mouth they speak haughtily.	
Ps 17:11	אֲשֶׁרִינוּ עִתָּה *סַבְּבוּנִי **סַבְּבוּנִי עֵינֵיהֶם יִשִּׁיתוּ לְנִטּוֹת בְּאַרְצִי:	Having followed our steps, They have surrounded {K: me} [Q: us] now; They have set their eyes Ready to be devious on the ground.	The <i>ketiv</i> / <i>qere</i> issue is a <i>yod</i> / <i>vav</i> issue. be devious on the ground: or perhaps, as with pitching a tent, <i>pin (me) to the ground</i> .
Ps 17:12	דְּמִינֵנוּ בְּאַרְיֵה יִכְסוֹף לְטָרוֹף וְכַכְפִּיר יֵשֵׁב בְּמַסְתָּרִים:	Here is a simile for this: Like a lion that is eager to tear in pieces, Like a young lion that crouches in hiding places.	simile for this ← <i>its simile</i> . crouches ← <i>sits</i> .
Ps 17:13	קוּמָה יְהוָה קִדְמָה פָּנָיו הַכְרִיעָהוּ פִּלְטָה נַפְשִׁי מִרְשָׁע חֶרֶבְךָ:	Arise, O LORD, Confront him, Bring him low; Deliver my life from the wicked one With your sword.	confront him ← <i>meet</i> / <i>anticipate his face</i> . life ← <i>soul</i> .

Ps 17:14	מִמֵּתִים יִדָּךְ יְהוָה מִמֵּתִים מִחֶלֶד חֲלָקִים בְּחַיִּים *וּצְפִינָד **וְצִפּוֹנָדָה תִּמְלֵא בִטְנָם יִשְׂבְּעוּ בָנִים וְהִנְחִיחוּ יְתָרָם לְעוֹלָלֵיהֶם:	<i>Deliver me</i> from men by your <u>power</u> , O LORD, From men of the world, Whose portion in life <i>Is that</i> you fill their belly with your hidden treasure, And their sons are satisfied, And they leave their surplus to their children.	your hidden treasure: a <i>yod / vav</i> issue, but the meanings are the same. <hr/> <hr/> power ← <i>hand</i> . <hr/> <hr/> <i>their</i> sons are satisfied: AV differs (<i>they are full of children</i>).
Ps 17:15	אֲנִי בְצִדְקַת אַחֲזָה פָּנֶיךָ אֲשַׁבְּעָה בְּהַקִּיץ תְּמוֹנַתְךָ:	<i>As for</i> me, I will see your face in righteousness; I will be satisfied when I awake <i>in</i> your likeness.	<i>in</i> your likeness: compare Phil 3:21.
Ps 18:1a	לְמִנְצַח לְעֶבֶד יְהוָה לְדָוִד אֲשֶׁר דִּבֶּר לִיהוָה אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת בַּיּוֹם הַצִּיל־יְהוָה אוֹתוֹ מִכַּף כָּל־אִיְבָיו וּמִיַּד שָׂאוֹל:	To the choirmaster. ↑ <i>A Psalm</i> of the servant of the LORD, of David who spoke the words of this song to the LORD on the day <i>when</i> the LORD delivered him from the hand of all his enemies and from Saul's hand.	to the choirmaster: see Ps 4:1. <hr/> <hr/> 2 Sam 22:1.
Ps 18:1b	וַיֹּאמֶר אֶרְחַמֶּךָ יְהוָה חֲזָקִי:	And he said, “I will cherish you, O LORD, my strength.	2 Sam 22:2.
Ps 18:2	יְהוָה סִלְעִי וּמְצוֹדָתִי וּמִפְּלִטִי אֱלֹהֵי צוּרֵי אַחֲסֵה־בּוֹ מִגְּנִי וּקְרוֹן־יִשְׁעֵי מִשְׁגָּבֵי:	The LORD <i>is</i> my rock and my fortress And my deliverer, My GOD <i>and</i> my firm ground. I will put my trust in him – My shield and the horn of my salvation <i>And</i> my high stronghold.	Heb 2:13. <hr/> <hr/> 2 Sam 22:2, 2 Sam 22:3.
Ps 18:3	מִהֶלֶל אֶקְרָא יְהוָה וּמִן־אִיְבֵי אוֹשָׁע:	I will call <i>on</i> the <u>praiseworthy</u> LORD, And I will be saved from my enemies.	2 Sam 22:4. <hr/> <hr/> praiseworthy: gerundival use of the participle.
Ps 18:4	אֶפְפוֹנֵי חֲבַל־מוֹת וְנַחֲלִי בְלִיעַל יִבְעֵתוֹנִי:	The <u>tightening grip</u> of death surrounded me, And the <u>onslaughts</u> of the <u>reprobate</u> alarmed me.	2 Sam 22:5. <hr/> <hr/> tightening grip ← <i>cords</i> , or <i>pangs</i> . <hr/> <hr/> onslaughts ← <i>torrents</i> . <hr/> <hr/> reprobate ← <i>useless</i> .
Ps 18:5	חֲבַלֵי שְׂאוֹל סִבְּבוּנִי קִדְמוֹנִי מוֹקְשֵׁי מוֹת:	The <u>tightening grip</u> of the grave encompassed me; <u>Deadly snares</u> confronted me.	2 Sam 22:6. <hr/> <hr/> tightening grip: see Ps 18:4. <hr/> <hr/> deadly snares ← <i>snares of death</i> , a Hebraic genitive.

Ps 18:6	בַּצָּרָה לִי אֶקְרָא יְהוָה וְאֶל־אֱלֹהֵי אֲשׁוּעַ יִשְׁמַע מִהִיכְלוֹ קוֹלִי וְשׁוֹעֲתֵי לִפְנֵי תְּבוֹא בְּאָזְנוֹ:	When I was in a strait, I called <i>on</i> the LORD, And I cried out to my God. He heard my voice from his temple, And my cry came before him to his ears.	2 Sam 22:7.
Ps 18:7	וַתִּגַּעַשׁ וַתִּרְעַשׁ הָאָרֶץ וּמוֹסְדֵי הַרִים יִרְגָזוּ וַיִּתְגַּעְשׂוּ כִּי־חָרָה לוֹ:	And the earth shook and trembled, And the foundations of mountains quaked and shook, Because he was furious.	2 Sam 22:8.
Ps 18:8	עָלָה עָשָׁן בְּאֵפוֹ וְאֵשׁ־מִפִּי תֹאכַל גְּחָלִים בָּעֵרוֹ מִמֶּנּוּ:	Smoke went up in his <u>nostrils</u> , And fire from his mouth <i>came</i> devouring; Coals were kindled <u>by him</u> .	2 Sam 22:9. <hr/> nostrils ← <i>nostril, nose, or anger</i> . <hr/> by him: or <i>by it</i> , but <i>fire</i> is feminine here.
Ps 18:9	וַיִּט שָׁמַיִם וַיֵּרֵד וְעָרְפֹל תַּחַת רַגְלָיו:	And he stretched out the heavens and descended, And thick darkness <i>was</i> under his feet.	2 Sam 22:10.
Ps 18:10	וַיִּרְכַּב עַל־כְּרוּב וַיֵּעָף וַיֵּדָא עַל־כַּנְפֵי־רוּחַ:	And he rode on a cherub and flew And swooped down on the wings of the wind.	2 Sam 22:11.
Ps 18:11	יֵשֶׁת חֹשֶׁךְ סִתְּרוֹ סְבִיבוֹתָיו סִכְּתוֹ חֹשֶׁכ־תַּמִּים עָבִי שְׁחָקִים:	He made darkness his hiding place; Around him <i>as</i> his <u>booth</u> <i>Was</i> the darkness of water And the thick clouds of the upper skies.	2 Sam 22:12. <hr/> booth: or <i>canopy</i> .
Ps 18:12	מִנְּגִה נִגְדוּ עָבָיו עָבְרוּ בְּרֹד וּגְחָל־אֵשׁ:	At the brightness ahead of him His thick clouds pass along <i>With their</i> hail and <u>fiery</u> <u>coals</u> .	2 Sam 22:13. <hr/> fiery coals ← <i>coals of fire</i> , metonymically for <i>lightning</i> [AnLx].
Ps 18:13	וַיִּרְעַם בְּשָׁמַיִם יְהוָה וְעַלְיוֹן יִתֵּן קוֹלוֹ בְּרֹד וּגְחָל־אֵשׁ:	And the LORD thundered in the heavens, And the MOST HIGH sounded his voice <i>With</i> hail and <u>fiery coals</u> .	2 Sam 22:14. <hr/> fiery coals ← <i>coals of fire</i> .
Ps 18:14	וַיִּשְׁלַח חֲצָיו וַיִּפְּצֵם וּבָרָקִים רַב וַיַּהַמֵּם:	And he sent his arrows And scattered them, And he shot lightning bolts And routed them.	2 Sam 22:15.
Ps 18:15	וַיִּרְאוּ אֶפְיָקֵי מַיִם וַיִּגְלוּ מוֹסְדוֹת תֵּבֵל מִגַּעְרַתְךָ יְהוָה מִנְּשֻׁמַת רוּחַ אַפְּךָ:	Then channels of water appeared, And the foundations of the world were revealed At your rebuke, O LORD – At the blast of the wind from your <u>nostrils</u> .	2 Sam 22:16. <hr/> nostrils ← <i>nostril, nose, or anger</i> .

Ps 18:16	יִשְׁלַח מִמְרוֹם יִקְחֵנִי יְמִשְׁנֵי מַמִּים רַבִּים:	He sent <i>help</i> from on high, And he took hold of me; He drew me out of great waters.	2 Sam 22:17.
Ps 18:17	יִצִּילֵנִי מֵאִיְבֵי עֹז וּמִשָּׂנְאָי כִּי־אֲמָצוּ מִמֶּנִּי:	He delivered me from my strong enemy And from those who hate me, For they were stronger than I <i>was</i> .	2 Sam 22:18.
Ps 18:18	יִקְדְּמוּנִי בְיוֹם־אִיְדֵי וַיְהִי־יְהוָה לְמִשְׁעֵן לִי:	They confronted me on my day of distress, But the LORD became a support for me,	2 Sam 22:19.
Ps 18:19	וַיֹּצִיאֵנִי לְמַרְחָב יַחֲלִצֵנִי כִּי חִפְּץ בִּי:	And he brought me out to a wide place; He delivered me, Because he delighted in me.	2 Sam 22:20.
Ps 18:20	יִגְמְלֵנִי יְהוָה כְּצַדִּיקִי כְּבָר יָדָי יָשִׁיב לִי:	The LORD recompensed me According to my righteousness; According to the cleanness of my hands He rewarded me.	2 Sam 22:21.
Ps 18:21	כִּי־שָׁמַרְתִּי דְרָכֵי יְהוָה וְלֹא־רָשַׁעְתִּי מֵאֱלֹהִי:	For I have kept the ways of the LORD, And I have not committed wickedness against my God.	2 Sam 22:22.
Ps 18:22	כִּי כָל־מִשְׁפָּטָיו לִנְגִדִי וְחֻקֹּתָיו לֹא־אָסִיר מִנִּי:	For all his injunctions <i>were</i> before me, And I have not <u>neglected</u> his statutes.	2 Sam 22:23. <hr/> neglected ← <i>made depart from</i> <i>me</i> .
Ps 18:23	וְאָהִי תָמִים עִמּוֹ וְאֶשְׁתַּמֶּר מֵעוֹנִי:	And I was perfect with him, And I kept myself from <u>iniquity</u> ,	2 Sam 22:24. <hr/> iniquity ← <i>my iniquity</i> .
Ps 18:24	וַיִּשְׁבֵּי־יְהוָה לִי כְּצַדִּיקִי כְּבָר יָדָי לִנְגַד עֵינָיו:	And the LORD rewarded me according to my righteousness – According to the cleanness of my hands Before his eyes.	2 Sam 22:25.
Ps 18:25	עִם־חֲסִיד תִּתְחַסֵּד עִם־גִּבֹּר תָּמִים תִּתְמָם:	With the <u>kind</u> , you will act kindly; With the perfect man, you will act in perfection.	2 Sam 22:26. <hr/> kind: or <i>devout</i> .
Ps 18:26	עִם־נָבֵר תִּתְבַּרֵּר וְעִם־עֹקֵשׁ תִּתְפַּתֵּל:	With the pure, you will act in purity, But with the perverse, you will <u>act in a convoluted</u> <u>way</u> .	2 Sam 22:27. <hr/> act in a convoluted way: or <i>wrestle</i> .
Ps 18:27	כִּי־אֲתָה עִם־עֲנִי תוֹשִׁיעַ וְעֵינָיִם רָמוֹת תִּשְׁפִּיל:	For you will save an <u>afflicted</u> <u>people</u> , And you will bring haughty eyes low.	2 Sam 22:28. <hr/> afflicted people ← <i>people of</i> <i>affliction</i> , an objective Hebraic genitive.

Ps 18:28	כִּי־אֲתָהּ תֹאִיר נְרִי יְהוָה אֱלֹהֵי יְגִיָּה חֲשָׁכִי:	For you light up my lamp; The LORD my God brightens my darkness.	2 Sam 22:29.
Ps 18:29	כִּי־יָבֹד אֶרְצָן גְּדוּד וּבֵאלֹהֵי אֲדַלְג־שׁוּר:	For through you I <i>can</i> run <i>through</i> a battalion, And through my God I <i>can</i> leap <i>over</i> a wall.	2 Sam 22:30.
Ps 18:30	הֵאֵל תָּמִים דְּרָבּוֹ אִמְרַת־יְהוָה צְרוּפָה מְגֹן הוּא לְכֹל הַחֹסִים בּוֹ:	<i>As for</i> GOD, his way <i>is</i> perfect. The word of the LORD <i>has</i> <i>been</i> refined. He <i>is</i> a shield to all who trust in him.	2 Sam 22:31.
Ps 18:31	כִּי מִי אֱלוֹהַּ מִבְּלַעֲדֵי יְהוָה וּמִי צוּר זֹולָתִי אֱלֹהֵינוּ:	For who is GOD Apart from the LORD? And who <i>is</i> a rock, Except for our God?	Mark 12:32. <hr/> <hr/> 2 Sam 22:32.
Ps 18:32	הֵאֵל הַמְאַזְרֵנִי חֵיל וַיִּתֶּן תָּמִים דְּרָבִי:	<i>It is</i> GOD who girds me <i>with</i> valour, Who makes my way perfect,	2 Sam 22:33.
Ps 18:33	מְשׁוֹהַּ רַגְלֵי כַּאֲיֵלוֹת וְעַל בְּמַתִּי יַעֲמִידֵנִי:	<i>Who</i> makes my feet like <i>those of</i> hinds And stands me on my heights,	2 Sam 22:34.
Ps 18:34	מְלַמֵּד יָדַי לַמְלַחְמָה וּנְחַתָּה קִשְׁת־נְחוֹשֶׁה זְרוּעֹתַי:	<i>Who</i> teaches my hands <i>the</i> <i>skills of</i> war So a copper bow <i>can</i> be <u>drawn</u> <i>by</i> my arms.	2 Sam 22:35. <hr/> drawn: <i>niph</i> al (or perhaps <i>piel</i>) of נָחַת. AV differs (<i>broken</i>), from חָתַת.
Ps 18:35	וַתִּתֶּן־לִי מְגֹן יְשׁוּעָה וַיְמַיְנֵךְ תִּסְעָדֵנִי וַעֲנוֹתֶךָ תִּרְבֵּנִי:	And you gave me the shield of your salvation, While your right <i>hand</i> gives me support, And your meekness makes me great.	2 Sam 22:36.
Ps 18:36	תַּרְחִיב צַעְדֵי תַחְתִּי וְלֹא מָעְדוּ קַרְסְלֵי:	You enlarged my step under me, And my ankles did not slip.	2 Sam 22:37.
Ps 18:37	אֶרְדּוֹף אוֹיְבֵי וְאֲשִׁיגֵם וְלֹא־אָשׁוּב עַד־כְּלוֹתָם:	I pursued my enemies And caught up with them, And I did not return Until <i>I</i> had made an end of them.	2 Sam 22:38.
Ps 18:38	אֶמְחָצֵם וְלֹא־יִכְלוּ קוּם יִפְּלוּ תַּחַת רַגְלֵי:	I crushed them So <u>that</u> they could not get up. They fell under my feet.	2 Sam 22:39. <hr/> so that: consecutive (result) use of the <i>vav</i> .
Ps 18:39	וַתִּאֲזַרֵנִי חֵיל לַמְלַחְמָה תִּבְרִיעַ קִמֵּי תַחְתִּי:	And you girded me <i>with</i> valour for war; You brought down my opponents under me,	2 Sam 22:40.

Ps 18:40	וְאַיְבֵי נִתְּתָה לִי עֶרְף וּמִשְׁנָאֵי אֶצְמִיתָם:	And you gave me the neck of my enemies. And <i>as for</i> those who hate me, I cut them down.	2 Sam 22:41.
Ps 18:41	יִשְׁעוּ וְאִין־מוֹשִׁיעַ עַל־יְהוָה וְלֹא עָנָם:	They cried out, But <i>there was</i> no saviour; <i>They looked</i> to the LORD, But he did not answer them.	2 Sam 22:42.
Ps 18:42	וְאֶשְׁחַקֵּם כְּעָפָר עַל־פְּנֵי־רוּחַ כְּטִיט חוּצוֹת אֲרִיקָם:	And I pulverized them like the dust, <i>Carried along</i> by the wind. I <u>disposed of</u> them Like the filth of the streets.	2 Sam 22:43. disposed of ← <i>poured out</i> , <i>emptied</i> .
Ps 18:43	תְּפַלְטֵנִי מֵרִיבֵי עַם תְּשִׁימֵנִי לְרֹאשׁ גּוֹיִם עִם לֹא־יָדַעְתִּי יַעֲבֹדוּנִי:	You delivered me from the contentions of a people; You set me at the head of nations. A people <i>that</i> I did not know Will serve me.	2 Sam 22:44.
Ps 18:44	לְשִׁמְעַ אָזְנוֹ יִשְׁמְעוּ לִי בְנֵי־נֶכֶד יִכְחָשׁוּ־לִי:	At bidding <u>coming to their</u> <u>ears</u> , They will obey me. Foreigners will <u>feign</u> <u>obedience</u> to me.	2 Sam 22:45. at bidding <i>coming to their ears</i> ← <i>at the hearing of the ear</i> . feign obedience: <i>piel</i> here; <i>hithpael</i> in 2 Sam 22:45.
Ps 18:45	בְּנֵי־נֶכֶד יִבְלוּ וַיִּחָרְגוּ מִמִּסְגְּרוֹתֵיהֶם:	Foreigners will fade away; They will <u>be wrenched out</u> of their confines.	2 Sam 22:46. be wrenched: AV differs (<i>be</i> <i>afraid</i>).
Ps 18:46	חַי־יְהוָה וּבָרוּךְ צוּרֵי יִירוּשָׁלַם אֱלֹהֵי יִשְׁעֵי:	<i>How</i> the LORD lives, And my rock is blessed, And the God of my salvation is exalted	2 Sam 22:47.
Ps 18:47	הָאֵל הַנּוֹתֵן נִקְמוֹת לִי וַיִּדְבֵר עַמִּים תַּחְתָּי:	– The GOD who gives me vengeance, And <i>who</i> subdues peoples under me,	2 Sam 22:48.
Ps 18:48	מִפְּלִטֵי מְאִיבֵי אֶף מִזִּקְמֵי תְרוֹמְמֵנִי מֵאִישׁ חָמָס תִּצִּילֵנִי:	Who delivers me from my enemies. You also raise me up <u>above</u> those who rise up against me; You rescue me from the man of violence.	2 Sam 22:49. above ← <i>from</i> .
Ps 18:49	עַל־כֵּן אֹדֵדָךְ בְּגוֹיִם יְהוָה וּלְשִׁמְךָ אֲזַמְרָה:	That is why I will praise you Among the nations, O LORD, And I will sing psalms to your name.	Rom 15:9. 2 Sam 22:50.

Ps 18:50	<p>*מגדל **מגדיל יְשׁוּעוֹת מְלִכּוֹ וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד-עוֹלָם:</p>	<p>He magnifies <i>acts of</i> salvation of his king, Also showing kindness to his anointed – To David and to his seed Age-abidingly.”</p>	<p>he magnifies: the <i>ketiv</i> is <i>piel</i> and the <i>qeré</i> is <i>hiphil</i>, with the same meaning here.</p> <hr/> <p> 2 Sam 22:51.</p> <hr/> <p>anointed: the same word as <i>messiah</i>.</p>
Ps 19:1a	<p>לְמַנְצַח מְזִמּוֹר לְדָוִד:</p>	<p>To the choirmaster. ↑ A Psalm of David.</p>	<p>to the choirmaster: see Ps 4:1.</p>
Ps 19:1b	<p>הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֱלֹהִים וּמַעֲשֵׂה יְדָיו מְגִיד הַרְקִיעַ:</p>	<p>The heavens speak of the glory of GOD, And the firmament <i>tells of</i> the work of his hands.</p>	<p>tells of: in a Hebrew “OVS” (object-verb-subject) sentence.</p>
Ps 19:2	<p>יוֹם לְיוֹם יִבְיַע אָמַר וּלְיָלֵה לְלַיְלָה יַחְוֶה-דַּעַת:</p>	<p>Each day utters speech, And each night declares knowledge.</p>	<p>each day ← <i>day to day</i>. each night ← <i>night to night</i>.</p>
Ps 19:3	<p>אֵין-אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמַע קוֹלָם:</p>	<p><i>They have</i> no speech and <i>they have</i> no words; Their sound <i>is</i> not <i>something</i> heard.</p>	<p>AV differs throughout.</p>
Ps 19:4	<p>בְּכָל-הָאָרֶץ יֵצֵא קוֹם וּבְקִצָּה תִּבְלַל מְלִיחָה לְשֶׁמֶשׁ שֶׁס־אֶהָל בָּהֶם:</p>	<p>Their signification goes out into the whole earth, And their statements to the end of the world. Throughout the <i>seasons</i> he has assigned an <i>abode</i> for the sun.</p>	<p>Rom 10:18.</p> <hr/> <p>signification ← <i>line</i>, but also <i>rule</i>, which we take as applicable to words.</p> <hr/> <p>the <i>seasons</i> ← <i>them</i>, the antecedent being <i>the days and nights</i>.</p> <hr/> <p>an abode ← <i>a tent</i>, standing for a sign of the zodiac.</p>
Ps 19:5	<p>וְהוּא כַּחַתָּן יֵצֵא מִחַפְּתוֹ יֵשִׁישׁ כְּגִבּוֹר לְרוּץ אָרֶח:</p>	<p>And as a bridegroom, <i>the sun</i> comes out of its bridal canopy And exults as a valiant man about to run a course.</p>	<p>The verse is a description of dawn.</p>
Ps 19:6	<p>מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ עַל-קְצוֹתָם וְאֵין נִסְתָּר מִחַמָּתוֹ:</p>	<p>Its rising <i>is</i> from <i>one</i> end of the heavens, And its circuit <i>is</i> to the <i>other</i> end of them. And <i>there is</i> nothing hidden from its heat.</p>	
Ps 19:7	<p>תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ יְעֻדוֹת יְהוָה נְאֻמָּה מְחַכֵּמַת פְּתִי:</p>	<p>The law of the LORD <i>is</i> perfect In restoring a <i>person</i>. The testimony of the LORD <i>is</i> faithful, Making the simple-minded wise.</p>	<p>person ← <i>soul</i>.</p>

Ps 19:8	פְּקוּדֵי יְהוָה יֹשְׁרִים מְשַׁמְּחֵי לֵב מִצְוֹת יְהוָה בְּרָה מְאִירַת עֵינָיִם:	The precepts of the LORD <i>are</i> upright; They gladden the heart. The commandment of the LORD <i>is</i> pure; It enlightens the eyes.	
Ps 19:9	יִרְאֵת יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד מְשֻׁפְּטֵי־יְהוָה אֱמֶת צְדִקּוֹ יַחְדָּו:	Fear of the LORD <i>is</i> salutary; It endures perpetually. The judgments of the LORD <i>are</i> truth; They are altogether righteous.	salutary ← <i>clean</i> ; [CB]= <i>cleansing</i> .
Ps 19:10	הַנְּחָמָדִים מִזָּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:	They <i>are</i> more <u>to be desired</u> than gold, Or than a vast <i>amount of</i> refined gold. And <i>they are</i> sweeter than honey And honey-syrup from honeycombs.	<i>to be desired</i> : gerundival use of the participle.
Ps 19:11	גַּם־עֲבָדֶיךָ נִזְהָר בָּהֶם בְּשִׁמְרָם עֵקֶב רַב:	Your servant also is warned by them; <i>There is</i> great reward <u>in</u> <u>keeping</u> them.	in keeping: gerundial use of the infinitive.
Ps 19:12	שְׂגִיאוֹת מִי־יָבִין מִנְּסֻתָרוֹת נִקְנִי:	Who understands <u>errors</u> ? <i>Oh</i> acquit me from <i>things</i> hidden.	errors: perhaps supply <i>his own</i> .
Ps 19:13	גַּם מִזֵּדִים חֲשֵׁךְ עֲבָדֶיךָ אֶל־יִמְשְׁלוּ־בִי אֲזִי אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רַב:	From presumptuous <i>sins</i> , too, preserve your servant; Do not let them rule over me. Then I shall be perfect And acquitted from great transgression.	
Ps 19:14	יְהִיו לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:	May the sayings of my mouth be acceptable, And the meditation of my heart before you, O LORD, my rock and my redeemer.	
Ps 20:1a	לְמַנְצֵחַ מִזְמוֹר לְדָוִד:	To the choirmaster. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 20:1b	יַעֲנֶךָ יְהוָה בְּיוֹם צָרָה יִשְׁגְּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב:	The LORD will answer you on the day of straitness; The name of the God of Jacob will <u>set you on</u> <u>high</u> .	set you on high: or <i>set you in</i> <i>security</i> . AV differs somewhat <i>defend you</i> .
Ps 20:2	יִשְׁלַח־עֲזָרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָ:	He will <u>send you help</u> from the sanctuary, And he will support you from Zion.	send you help ← <i>send your help</i> .

Ps 20:3	יִזְכֹּר כָּל־מִנְחֹתֶיךָ וְעוֹלֹתֶיךָ יִדְשֶׁנָּה סֵלָה:	He will remember all your meal-offerings And <u>regard</u> your burnt offering <u>as fat</u> . Selah.	regard ... as fat: i.e. <i>regard as acceptable</i> .
Ps 20:4	יִתֶּן־לְךָ כָּל־בְּבֹדְךָ וְכָל־עֲצָתְךָ יִמְלֵא:	He will give to you according to your heart's <i>desire</i> And fulfil all your <u>ambitions</u> .	ambitions ← <i>counsel</i> .
Ps 20:5	נִרְנְנָה בִּישׁוּעֹתֶיךָ וּבְשֵׁם־אֱלֹהֵינוּ נִדְגַל יִמְלֵא יְהוָה כָּל־מִשְׁאָלוֹתֶיךָ:	Let us shout for joy in your salvation And set up a banner in the name of our God. The LORD will fulfil all your requests.	
Ps 20:6	עַתָּה יָדַעְתִּי כִּי הוֹשִׁיעַ יְהוָה מִשִּׁיחוֹ יַעֲנֵהוּ מִשָּׁמַיִם קָדְשׁוֹ בְּגִבּוֹרוֹת יֵשַׁע יְמִינוֹ:	Now I know that the LORD saves his messiah; He will answer him from <u>his</u> <u>holy heavens</u> , By the mighty acts of salvation of his right <i>hand</i> .	his holy heavens ← <i>the heavens of his holiness</i> , a Hebraic genitive.
Ps 20:7	אֵלֶּה בָּרֻכְבּ וְאֵלֶּה בְּסוּסִים וְאֵנָּחֵנוּ בְּשֵׁם־יְהוָה אֱלֹהֵינוּ נִזְכִּיר:	Some bring chariots to remembrance, And others horses, But we the name of the LORD our God.	
Ps 20:8	הִמָּה כָּרְעוּ וּנְפְלוּ וְאֵנָּחֵנוּ קָמְנוּ וְנִתְעוֹדָד:	They collapse and fall down, But we arise And are kept firmly upright.	
Ps 20:9	יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם־קִרְאָנוּ:	O LORD, <u>save</u> ; <u>The king will answer us</u> On the day <i>when</i> we call.	save; the king will answer: or, not in MT punctuation, <i>save the king. He will answer</i> .
Ps 21:1a	לְמַנְצֵחַ מִזְמוֹר לְדָוִד:	To the choirmaster. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 21:1b	יְהוָה בְּעֹזֶךָ יִשְׂמַח־מֶלֶךְ וּבִישׁוּעֹתֶיךָ מֵה־יְגִיל * * יִגְלַ מְאֹד:	O LORD, the king will take pleasure in your strength, And how greatly <u>he shall</u> <u>rejoice</u> in your salvation!	he shall rejoice: the <i>qeré</i> is an apocopated form of the <i>ketiv</i> . This psalm is about the coronation of the king, also with a view to the messianic kingdom.
Ps 21:2	תָּאֲנוֹת לְבוֹ נִתְּתָה לוֹ וְאַרְשֵׁת שְׁפָתָיו בַּל־מִנְעַתָּ סֵלָה:	You have given him his heart's desire, And you have not withheld the request of his lips. Selah.	
Ps 21:3	כִּי־תִקְדַּמְנוּ בְּרֻכּוֹת טוֹב תְּנִשִּׂית לְרֹאשׁוֹ עֲטֹרַת פָּז:	For you have gone in front of him, <i>With</i> blessings of goodness; You have put a crown of pure gold on his head.	

Ps 21:4	חיים שאל ממך נתתה לו ארך ימים עולם ועד:	He asked you for life; You gave him <i>it</i> – Length of days, Age-long and <i>in</i> perpetuity.	
Ps 21:5	גדול כבודו בישועתך הוד והדר תשנה עליו:	His glory <i>is</i> great through your salvation; You bestow majesty and splendour on him.	
Ps 21:6	כי־תשיתֶהוּ בְּרִכּוֹת לְעַד תַּחֲדֵהוּ בְּשִׂמְחָה אֶת־פְּנֵיךָ:	For you have appointed him everlasting blessings; You have gladdened him with happiness at your presence.	
Ps 21:7	כי־הִמְלִיךְ בַּטַּח בַּיהוָה וּבַחֲסֵד עֲלִיּוֹן בְּלִי־יָמוּט:	For the king trusts in the LORD. And through kindness of the MOST HIGH, He shall not falter.	
Ps 21:8	תִּמְצָא יָדְךָ לְכָל־אִיבֵיךָ יְמִינְךָ תִּמְצָא שְׂנְאֵיךָ:	Your hand will <u>find</u> all your enemies; Your right <i>hand</i> will <u>discover</u> those who hate you.	find ... discover ← <i>find ... find</i> . Otiiose, but see Gen 12:5.
Ps 21:9	תְּשִׂיתָמוּ כְּתִנּוֹר אֵשׁ לֵעֵת פְּנֵיךָ יְהוָה בְּאָפוּ יִבְלַעֵם וְתֹאכְלֵם אֵשׁ:	You will appoint them a <u>fiery furnace</u> At the time of your <u>presence</u> . The LORD will swallow them up in his wrath, And fire will consume them.	a fiery furnace ← <i>as a furnace of fire</i> . presence ← <i>face</i> . AV differs (<i>anger</i>).
Ps 21:10	פְּרִימוֹ מֵאֶרֶץ תֹּאבֵד וְזֵרְעֵם מִבְּנֵי אָדָם:	You will eliminate their fruit from the earth, And their seed from among the sons of Adam.	
Ps 21:11	כי־נָטוּ עֲלֶיךָ רַגְעָה חֲשָׁבוּ מְזֻמָּה בְּלִי־יִכָּלּוּ:	For they have tendered you wickedness; They have devised <u>machinations</u> , <i>But</i> they will not prevail.	machinations ← <i>a machination</i> .
Ps 21:12	כי תְּשִׂיתָמוּ שָׁכֶם בְּמִיתְרֵיךָ תִּכּוֹנֵן עַל־פְּנֵיהֶם:	For you have appointed them to <u>flight</u> ; With your <u>bowstring</u> you aim at their face.	flight ← (<i>showing the</i>) <i>shoulder / back</i> . bowstring ← <i>strings</i> .
Ps 21:13	רוּמָה יְהוָה בְּעֹזְךָ נְשִׂירָה וְנִזְמְרָה גְבוּרָתְךָ:	Be exalted, O LORD, in your strength; Let us sing And sing psalms <i>of</i> your might.	
Ps 22:1a	לְמַנְצֵחַ עַל־אֵילַת הַשָּׁחַר מְזֻמּוֹר לְדָוִד:	To the <u>choirmaster</u> at <u>Aijeleth Shahar</u> .↑ A Psalm of David.	to the choirmaster: see Ps 4:1. Aijeleth Shahar: i.e. <i>hind of the dawn</i> , appropriate to the coronation, not the crucifixion of Ps 22.

Ps 22:1b	אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי רְחוֹק מִיִּשׁוּעָתִי דְבַרִּי שְׁאַגְתִּי:	My GOD, my GOD, why have you forsaken me? <i>Why are you far from my salvation at my roaring words?</i>	Matt 27:46, Mark 15:34. This psalm is about the crucifixion. my roaring words ← <i>the words of my roaring</i> , a Hebraic genitive.
Ps 22:2	אֱלֹהֵי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶנּוּ וְלַיְלָה וְלֹא־דוֹמְיָה לִּי:	O God of mine, I call by day, But you do not answer, And <i>at</i> night, But I have no quietness.	
Ps 22:3	וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהֵלוֹת יִשְׂרָאֵל:	But you <i>are</i> holy, <i>You who dwell in the places of praise of Israel.</i>	
Ps 22:4	בְּךָ בִּטְחוּ אֲבֹתֵינוּ בְּטָחוּ וַתִּפְלְטֵמוּ:	In you our fathers trusted; They trusted, And you rescued them.	
Ps 22:5	אֵלֶיךָ זָעְקוּ וְנִמְלְטוּ בְּךָ בִּטְחוּ וְלֹא־בוֹשׁוּ:	They cried out to you, And they were delivered. They trusted in you And were not ashamed.	
Ps 22:6	וְאַנְכִי תוֹלַעַת וְלֹא־אִישׁ חֲרַפְתָּ אָדָם וּבְזוּי עָם:	But I <i>am</i> a worm, And not a man – The reproach of <u>men</u> And despised by the people.	men ← <i>Adam</i> .
Ps 22:7	כָּל־רֹאֵי יִלְעְגוּ לִי יַפְטִירוּ בְּשִׁפְהָ יִגִּיעוּ רֹאשׁ:	All those who see me, mock me. <u>They open their lips;</u> <u>They shake their head,</u> <i>And say,</i>	they open their lips: i.e. <i>their jaw drops</i> .
Ps 22:8	גָּל אֶל־יְהוָה יִפְלְטֵהוּ יַצִּילֵהוּ כִּי חֲפֶז בּוֹ:	“He <u>relied on</u> the LORD <i>That he would rescue him.</i> Let him save him, If he has pleasure in him.”	relied on ← <i>rolled to</i> .
Ps 22:9	כִּי־אַתָּה גָּחִי מִבֶּטֶן מִבְּטִיחִי עַל־שְׁדֵי אִמִּי:	For you brought me out of the womb; From my mother's belly you caused me to trust in my mother's breasts.	
Ps 22:10	עָלִידָהּ שְׁלַכְתִּי מִרְחֹם מִבֶּטֶן אִמִּי אֱלֹהֵי אֶתָּה:	I was cast on you from the womb; From my mother's belly You <i>have been</i> my GOD.	
Ps 22:11	אַל־תִּרְחַק מִמֶּנִּי כִּי־צָרָה קְרוּבָה כִּי־אֵין עֹזָר:	Do not be far from me, For adversity <i>is</i> nearby. For <u>there is no-one to help</u> .	no-one to help ← <i>no helper</i> .
Ps 22:12	סָבְבוּנִי פָרִים רַבִּים אֲבִירִי בְּשֵׁן כְּתָרוֹנִי:	Many bulls have surrounded me; <u>Strong bulls</u> of Bashan have encircled me.	strong <i>bulls</i> ← <i>strong (ones)</i> , horses in Jer 47:3, bulls in Jer 50:11.
Ps 22:13	פָּצוּ עָלַי פִּיהֶם אֲרִיָּה טָרֵף וְשָׂאֵג:	They <u>gape at me</u> , <i>Like a lion that tears and roars.</i>	gape at me ← <i>open the mouth against me</i> .

Ps 22:14	כַּמִּים נִשְׁפָּכְתִּי וְהִתְפָּרְדּוּ כָּל־עֲצָמוֹתַי הִיָּה לְבִי כַדּוֹנָג נֶמֶס בְּתוֹךְ מֵעִי:	I have been poured out like water, And all my bones are out of joint. My heart has become like wax; It is melting in my inward parts.	
Ps 22:15	יָבֵשׁ כַּחֲרֹשׁ כַּחֲזִי וְלִשׁוֹנִי מִדְּבַק מִלְּקוֹחֵי וְלַעֲפַר־מּוֹת תִּשְׁפָּתֵנִי:	My strength has dried up like a shard, And my tongue cleaves to my jaws. You are about to reduce me to death's dust.	
Ps 22:16	כִּי סָבְבוּנִי כְּלָבִים עֲדַת מֵרַעִים הַקִּיפּוֹנִי כְּאֵי יָדַי וְרַגְלֵי:	For dogs have surrounded me; The congregation of evildoers has hemmed me in, Like a lion <i>pinning down</i> my hands and my feet.	like a lion <i>pinning down</i> my hands and my feet: AV differs (<i>they pierced my hands and my feet</i>), as if reading כָּרִים יָדַי וְרַגְלֵי, from כָּוִר, so 2 consonant changes, but note וְקָאָם in Hos 10:14.
Ps 22:17	אֲסַפֵּר כָּל־עֲצָמוֹתַי הֵמָּה יִבְטִטּוּ יִרְאוּ־בִי:	I can count all my bones. They look on, And stare at me.	John 19:36.
Ps 22:18	יַחֲלִקוּ בְּגָדַי לָהֶם וְעַל־לְבוּשֵׁי יִפְּלוּ גֹרְלִי:	They share out my clothes among themselves And cast a lot for my garment.	Matt 27:35, John 19:24.
Ps 22:19	וְאַתָּה יְיָ הוֹה אַל־תִּרְחַק אֲיִלוֹתַי לְעִזְרָתִי חוֹשָׁה:	But do not you, O LORD, be far off. Hasten, O my strength, as my help.	LORD: [CB] marks this as LORD*, a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדוֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. But [WLC] and all common editions read יהוה, LORD.
Ps 22:20	הַצִּילָה מִחֲרֹב נַפְשִׁי מִיַּד־כָּלָב יַחֲדָתִי:	Deliver my <u>life</u> from the sword – My <u>most dear</u> from the <u>power</u> of the dog.	life ← <i>soul</i> . <hr/> most dear ← <i>only</i> , but also <i>precious</i> because of uniqueness. <hr/> power ← <i>hand</i> .
Ps 22:21	הוֹשִׁיעֵנִי מִפִּי אַרְיָה וּמִקֶּרְנֵי רָמִים עֲנִיתָנִי:	Save me from the mouth of the lion And from the horns of buffaloes. You have answered me.	buffaloes: perhaps a species of bison. Not necessarily native to Israel, as long as its aggressive reputation was known.
Ps 22:22	אֲסַפְּרָה שִׁמְךָ לְאָחֵי בְּתוֹךְ קָהָל אֲהַלְלֶךָ:	I will declare your name to my brothers; In the midst of the convocation I will praise you.	Heb 2:12.
Ps 22:23	יִרְאֵי יְהוָה הַלְלוּהוּ כָּל־זֶרַע יַעֲקֹב כִּבְדּוּהוּ וְגִוְרוּ מִמֶּנּוּ כָּל־זֶרַע יִשְׂרָאֵל:	Praise him, <i>you</i> who fear the LORD; Honour him, all <i>you</i> seed of Jacob, And revere him, All <i>you</i> seed of Israel.	

Ps 22:24	כִּי לֹא־בָזָה וְלֹא שָׁקַץ עֲנֹת עָנִי וְלֹא־הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשׁוּעוֹ אֱלֹוֵי שָׁמַע:	For he does not disdain or loathe the affliction of the afflicted <i>man</i> , And he does not hide his face from him. And when <i>such a one</i> cries out to him, He hears <i>it</i> .	
Ps 22:25	מֵאֲתָדָּךְ תִּהְלֵתִי בְקֹהֶל רַב נְדָרֵי אֲשֶׁלֶם נִגְדָּה יִרְאוּ:	My praise <i>is</i> on account of you in a great convocation. I will fulfil my vows In the presence of those who fear him.	
Ps 22:26	יֹאכְלוּ עֲנֹוִים וְיִשְׂבְּעוּ יְהַלְלוּ יְהוָה דְרָשׁוּ יְחִי לְבַבְכֶם לְעַד:	The meek will eat and be satisfied; Those who seek him will praise the LORD. May your heart live in perpetuity.	
Ps 22:27	יִזְכְּרוּ וְיָשְׁבוּ אֶל־יְהוָה כָּל־אֶפְסֵי־אָרֶץ וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־מִשְׁפְּחוֹת גּוֹיִם:	And all the ends of the <u>land</u> will remember And return to the LORD, And all the families of the Gentiles Will worship before you.	land: or <i>earth</i> , but in general only the people of “the land” would have known the LORD beforehand.
Ps 22:28	כִּי לַיהוָה הַמְּלוּכָה וּמִשְׁלַל בְּגוֹיִם:	For the kingdom <i>is</i> the LORD's, And he <i>is</i> ruler over the Gentiles.	
Ps 22:29	אֲכָלוּ וְיִשְׁתַּחֲוּוּ כָּל־דֹּשְׁנֵי־אָרֶץ לְפָנָיו יִכְרְעוּ כָּל־יֹרְדֵי עֶפְרָה וְנִפְשׁוּ לֹא חַיָּה:	All the <u>opulent</u> of the earth will eat and worship; All those <i>who</i> go down <i>to</i> the dust will bow down before him. But he <u>did not keep himself</u> <u>alive</u> .	opulent ← <i>fat</i> . did not keep himself alive ← <i>did</i> <i>not preserve-alive his soul</i> . AV differs (<i>none can keep alive his</i> <i>own soul</i>).
Ps 22:30	זֶרַע יַעֲבֹדֵנוּ יִסְפֹּר לְאֲדָנָי לְדוֹר:	A seed will serve him; It will be related concerning the LORD* to a generation.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדָנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 22:31	יָבֹאוּ וְיַגִּידוּ צְדָקָתוֹ לְעַם נֹולָד כִּי עָשָׂה:	They will come and declare his righteousness To a people <u>reborn</u> , For he will have accomplished <i>this</i> .	reborn ← <i>born</i> . “Re-” often not expressed, e.g. Ps 37:21, Isa 45:13, Isa 58:12, Amos 9:14, Dan 9:25, Ezra 5:11, Neh 2:5; 2 Ki 17:6, Ezek 18:28.
Ps 23:1	מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר:	A Psalm of David. The LORD <i>is</i> my shepherd; I shall not lack <i>anything</i> .	
Ps 23:2	בְּנֵאֲוֹת דֶּשֶׁא יִרְבִּיעֵנִי עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי:	He has me lie down in <u>grassy pastures</u> ; He leads me to <u>restful</u> <u>waters</u> .	grassy pastures ... restful waters ← <i>pastures of grass ... waters of</i> <i>rest</i> , Hebraic genitives.

Ps 23:3	נִפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי-צְדָק לְמַעַן שְׁמוֹ: :שְׁמוֹ	He refreshes my <u>inner being</u> ; He conducts me along <u>righteous paths</u> For his name's sake.	inner being ← <i>soul</i> . righteous paths ← <i>paths of righteousness</i> , a Hebraic genitive.
Ps 23:4	גַּם כִּי-אֵלֶךְ בְּגִיאַת צְלֻמוֹת לֹא-אֵירָא רָע כִּי-אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעֲנֵתְךָ הֵמָּה יִנְחֵמֵנִי: :יִנְחֵמֵנִי	Even if I walk in the Valley of the Shadow of Death, I shall not fear evil, For you <i>are</i> with me. <i>It is</i> your sceptre and staff <i>that</i> comfort me.	
Ps 23:5	תַּעֲרֹךְ לִפְנָי שְׁלֹחַן נֹגֵד צָרָי דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי כּוֹסִי :רוּיָה: :רוּיָה	You have set a table before me In the presence of my adversaries. You have anointed my head with oil; My cup <u>abounds</u> .	abounds ← (<i>is</i>) <i>abundance</i> .
Ps 23:6	אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי וְשַׁבְּתִי בְּבֵית-יְהוָה לְאָרְךָ יָמִים: :יָמִים	Surely goodness and kindness will pursue me All the days of my life, And I will dwell in the house of the LORD In the length of days.	
Ps 24:1	לְדָוִד מְזֻמּוֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תִּבְלַל וַיֵּשְׁבִי בָּהּ: :בָּהּ	A Psalm of David. The earth is the LORD's and the fulness of it – The world and those <i>who</i> live in it.	1 Cor 10:26, 1 Cor 10:28.
Ps 24:2	כִּי-הוּא עַל-יַמִּים יִסְדָּהּ וְעַל-נְהַרֹת יִכּוֹנְנֶהָ: :יִכּוֹנְנֶהָ	He founded it on the seas, And he prepared it on running waters.	
Ps 24:3	מִי-יַעֲלֶה בְּהַר-יְהוָה וּמִי-יִקּוּם בְּמִקּוֹם קֹדְשׁוֹ: :קֹדְשׁוֹ	Who <i>can</i> go up to the LORD's mountain, And who <i>can</i> rise at <u>his holy place</u> ?	his holy place ← <i>the place of his holiness</i> , a Hebraic genitive.
Ps 24:4	נָקִי כַפַּיִם וְבֵר-לֵבָב אִשְׁרִי לֹא-נִשְׂא לְשׂוֹא נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה: :לְמַרְמָה	He <i>who is</i> of innocent hands And pure in heart, Who has not <u>shown me vain impertinence</u> And has not sworn deceitfully.	shown me vain impertinence ← <i>lifted my soul to vanity</i> . AV differs, reading נִפְשִׁי, <i>his soul</i> , as in [YLT], many Hebrew manuscripts, LXX and Vulgate, giving <i>lifted himself up vainly</i> . We also prefer the emendation, but our policy is to translate [WLC].
Ps 24:5	יִשָּׂא בְרָכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ: :יִשְׁעוֹ	He will <u>receive</u> blessing from the LORD And righteousness from the God of his salvation.	receive ← <i>take up</i> .
Ps 24:6	זֶה דָּוָר *דְּרָשׁוּ *דְּרָשׁוּ מִבְּקֵשֵׁי פְּנֵיךָ יַעֲקֹב סֵלָה: :סֵלָה	This <i>is</i> the generation <u>that</u> <u>seeks him</u> – Those who look for your presence, O Jacob. Selah.	that seeks him: the <i>ketiv</i> suffix is singular, agreeing with <i>generation</i> ; the <i>qeré</i> is plural, according to the sense, as is the word for <i>those who look</i> .

Ps 24:7	שׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	Lift up your heads, <i>O</i> gates, And be lifted up, <i>O</i> age- abiding doors, And the king of glory will come in.	
Ps 24:8	מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזוֹ וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה:	Who <i>is</i> this king of glory? The LORD, strong and mighty, The LORD, <u>mighty in battle</u> .	mighty in ← <i>mighty of</i> .
Ps 24:9	שׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	Lift up your heads, <i>O</i> gates, And lift <i>yourselves</i> up, <i>O</i> age-abiding doors, And the king of glory will come in.	
Ps 24:10	מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צָבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:	Who <i>is</i> this king of glory? The LORD of hosts <i>is</i> the king of glory. Selah.	
Ps 25:1	לְדוֹד אֵלֶיךָ יְהוָה נַפְשִׁי אֶשָּׂא:	<i>A Psalm of David.</i> To you, O LORD, I <u>direct my sentiments</u> .	direct my sentiments ← <i>lift up my soul</i> .
Ps 25:2	אֱלֹהֵי בְנֵי בִטְחֹתִי אֶל־אֲבוֹשָׁה אֶל־יַעֲלֶצּוּ אֵיבֵי לִי:	O God of mine, in you I have trusted. May I not be ashamed; May my enemies not gloat over me.	
Ps 25:3	גַּם כָּל־קוֹיֵךְ לֹא יִבְשׁוּ יַבְשׁוּ הַבּוֹגְדִים רִיקָם:	May none of those who put their hope in you be ashamed either; Let those who act treacherously without cause be ashamed.	
Ps 25:4	דַּרְכֶיךָ יְהוָה הוֹדִיעֵנִי אֶרְחוּתֶיךָ לְמַדְנִי:	O LORD, make your ways known to me; Teach me your paths.	
Ps 25:5	הַדְרִיכֵנִי בְּאֱמֹתֶךָ וּלְמַדְנִי כִּי־אַתָּה אֱלֹהֵי יִשְׁעֵי אוֹתְךָ קוֹיֹתִי כָל־הַיּוֹם:	Guide my steps in your truth, And teach me, For you <i>are</i> the God of my salvation. I put my hope in you all day <i>long</i> .	guide my steps ← <i>cause me to tread</i> .
Ps 25:6	זְכַר־רַחֲמֶיךָ יְהוָה וַחֲסִדֶיךָ כִּי מֵעוֹלָם הֵמָּה:	Remember your compassion and kindness, O LORD, For they <i>have existed since</i> <u>ancient time</u> .	since ancient time ← <i>from the age</i> .
Ps 25:7	חֲטָאוֹת נְעוּרָי וּפְשָׁעֵי אֶל־תִּזְכֹּר כְּחַסְדֶּךָ זְכַר־לִי־אַתָּה לְמַעַן טוֹבֶךָ יְהוָה:	Do not remember the sins of my youth Nor my transgressions. In accordance with your kindness, Do remember me For the sake of your goodness, O LORD.	

Ps 25:8	טוֹב־וַיִּשֶׁר יְהוָה עַל־כֵּן יוֹרָה חַטָּאִים בַּדֶּרֶךְ: :	The LORD <i>is</i> good and upright, On account of which he instructs sinners on the way.	
Ps 25:9	יְדַרְךָ עֲנוּיִם בַּמִּשְׁפָּט וַיְלַמֵּד עֲנוּיִם דַּרְכּוֹ: :	He guides the steps of the <u>meek</u> in justice, And he teaches the <u>meek</u> his way.	meek ... meek: otiose, but see Gen 12:5.
Ps 25:10	כָּל־אַרְחוֹת יְהוָה חֶסֶד וְאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדוּתוֹ: :	All the ways of the LORD <i>are</i> kindness and truth To those who keep his covenant and his testimonies.	
Ps 25:11	לְמַעַן־שִׁמְךָ יְהוָה וְסַלַּחְתָּ לְעוֹנֵי כִי רַב־הוּא: :	For your name's sake, O LORD, Forgive my iniquity, For it <i>is</i> great.	
Ps 25:12	מִי־זֶה הָאִישׁ יִרָא יְהוָה יוֹרְנוֹ בַּדֶּרֶךְ יִבְחָר: :	Who <i>is</i> this man <i>who</i> fears the LORD? He will instruct him in the way he <i>is to</i> choose.	
Ps 25:13	נַפְשׁוֹ בְטוֹב תִּלְוֶן וְזֵרְעוֹ יִירֶשׁ אֶרֶץ: :	His <u>very self</u> will abide in well-being, And his seed will inherit the earth.	very self ← <i>soul</i> .
Ps 25:14	סוֹד יְהוָה לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם: :	The LORD's private plan <i>is</i> for those who fear him, And his covenant <i>is</i> to instruct them.	
Ps 25:15	עֵינַי תָּמִיד אֶל־יְהוָה כִּי הוּא־יוֹצִיא מִרְשֵׁת רְגְלֵי: :	My eyes <i>are</i> continually to the LORD, For he will extricate my feet from the net.	
Ps 25:16	פָּנֵה־אֵלַי וְחַנּוּנֵי כִי־יַחֲדִיד וְעֲנִי אָנִי: :	Turn to me and have mercy on me, For I <i>am</i> <u>solitary</u> and afflicted.	solitary: or <i>an only one</i> .
Ps 25:17	צָרוֹת לִבִּי הִרְחִיבוּ מִמְצוֹקוֹתַי הוֹצִיאֵנִי: :	They have <u>increased</u> the <u>anguish</u> of my heart. Deliver me out of my <u>distress</u> .	increased ← <i>widened</i> . anguish ... distress ← <i>adversities / anguishes ... distresses</i> .
Ps 25:18	רְאֵה עֲנִי וְעַמְלֵי אוֹשָׁא לְכָל־חַטָּאוֹתַי: :	See my affliction and my suffering, And forgive all my sins.	
Ps 25:19	רְאֵה־אוֹיְבֵי כִי־רָבוּ וְשִׂנְאָת חַמֵּס שִׂנְאוֹנֵי: :	See <i>how</i> my enemies have increased, And <i>how</i> they have hated me <i>with</i> a <u>violent hatred</u> .	violent hatred ← <i>hatred of violence</i> , a Hebraic genitive.
Ps 25:20	שִׁמְרֵה נַפְשִׁי וְהַצִּילֵנִי אֶל־אַבוֹשׁ כִּי־חִסֵּיתִי בְךָ: :	Guard my <u>life</u> and deliver me; Do not let me be ashamed, For I have put my trust in you.	life ← <i>soul</i> .

Ps 25:21	תִּסְוֶיֶשֶׁר יִצְרוּנִי כִּי קוֹיִתִּידָּ:	Let integrity and uprightness preserve me, For I have put my hope in you.	
Ps 25:22	פְּדֵה אֱלֹהִים אֶת־יִשְׂרָאֵל מִכָּל צָרוֹתָיו:	Deliver Israel, O God, From all his adversities.	Israel: probably written with the patriarch in mind, but standing for the nation.
Ps 26:1	לְדוֹד שִׁפְטֵנִי יְהוָה כִּי־אֲנִי בְּתַמִּי הִלְכֹתִי וּבִיהוֹה בְּטַחְתִּי לֹא אֶמָּעַד:	<i>A Psalm of David.</i> Judge me, O LORD, For I have walked in my integrity, And I have trusted in the LORD; I shall not stumble.	
Ps 26:2	בַּחֲנֹנֵי יְהוָה וְנִסְגִּי *צְרוּפָה *צָרְפָה כְּלִי־תִי וְלִבִּי:	Examine me, O LORD, And test me. Refine my kidneys and my heart,	refine: the <i>ketiv</i> is an equivalent to the <i>qere</i> . <hr/> <hr/> kidneys: i.e. <i>inward feelings</i> .
Ps 26:3	כִּי־חֶסֶדְךָ לִנְגֻד עֵינַי וְהִתְהַלַּכְתִּי בְּאִמְתְּךָ:	For your kindness <i>is</i> in front of my eyes, And I have walked in your truth.	
Ps 26:4	לֹא־יִשְׁבַּתִּי עִם־מְתִי־שׂוֹא וְעַם נִעְלָמִים לֹא אֲבֹא:	I have not sat <i>in collusion</i> with vain people, Nor will I <u>concur</u> with the secretive.	concur ← <i>come</i> .
Ps 26:5	שִׁנְאַתִּי קָהַל מְרַעִים וְעַם־רָשָׁעִים לֹא אֲשִׁב:	I have hated the convocation of wrongdoers, And I will not sit with the wicked.	
Ps 26:6	אֲרַחֵץ בְּנִקְיוֹן כַּפַּי וְאֶסְבְּבָה אֶת־מִזְבִּיחְךָ יְהוָה:	I will wash my hands in innocence, So let me <u>go round</u> your altar, O LORD,	go round: or, as [CB], <i>keep close to</i> .
Ps 26:7	לְשִׁמְעַת בְּקוֹל תוֹדָה וְלִסְפֹּר כָּל־נִפְלְאוֹתֶיךָ:	To make declaration with a <u>thankful voice</u> And to recount all your wondrous <i>acts</i> .	thankful voice ← <i>a voice of thanksgiving</i> .
Ps 26:8	יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:	O LORD, I have loved the refuge of your house And the place of your <u>glorious tabernacle</u> .	your glorious tabernacle ← <i>the tabernacle of your glory</i> .
Ps 26:9	אַל־תִּאַסְף עִם־חַטָּאִים נַפְשִׁי וְעַם־אֲנָשֵׁי דָמִים חַיִּי:	Do not gather my <u>being</u> with sinners Nor my life with men of blood,	being ← <i>soul</i> .
Ps 26:10	אֲשֶׁר־בִּידֵיהֶם זִמָּה וְיַמִּינָם מְלֹאָה שִׁחַד:	In whose hands is scheming, And whose right <i>hand</i> is full of bribery.	
Ps 26:11	וְאֲנִי בְּתַמִּי אֵלֶּךְ פְּדֵנִי וְחַנּוּנִי:	So I will walk in my integrity. Redeem me and have mercy on me.	

Ps 26:12	רַגְלִי עֹמֵדָה בְּמִישׁוֹר בְּמִקְהָלִים אֲבָרְךָ יְהוָה:	My foot stands in uprightness, And I will bless the LORD in the <i>various</i> convocations.	
Ps 27:1	לְדָוִד יְהוָה אֹרְי וְיִשְׁעֵי מִמִּי אֵירָא יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:	<i>A Psalm of David.</i> The LORD <i>is</i> my light and my salvation; Whom shall I fear? The LORD <i>is</i> the stronghold of my life; Of whom shall I be afraid?	
Ps 27:2	בְּקָרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי צָרִי וְאִיבֵי לִי הִמָּה כְּשָׁלוּ וְנָפְלוּ:	When evildoers approach me, To devour my flesh – My adversaries and my enemies – They shall stumble and fall.	
Ps 27:3	אִם־תַּחֲנֶנּה עָלַי מַחֲנֶה לֹא־יִירָא לִבִּי אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטָח:	<i>Even if a battalion</i> encamps against me, My heart will not fear. <i>Even if a war</i> should arise against me, I will be confident <i>in the</i> <i>situation</i> .	battalion ← <i>camp</i> . in the <i>situation</i> ← <i>in this</i> .
Ps 27:4	אֶחַת שָׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי לַחֲזוֹת בְּנֹעַם־יְהוָה וְלִבְקֹר בְּהִיכָלוֹ:	One <i>thing</i> I have requested from the LORD, Which I seek, <i>Is</i> that I should dwell in the house of the LORD All the days of my life, To see the LORD's pleasantness And to contemplate his temple.	If this is a request to build the temple, it was denied him, 1 Chr 28:3.
Ps 27:5	כִּי יִצְפְּנֵנִי בְּסִכָּה בְּיוֹם רָעָה יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלוֹ בְּצוּר יְרוּמָמְנִי:	For he will hide me in a booth; On the <i>evil day</i> He will conceal me in the secrecy of his tent. He will raise me up on a rock.	evil day ← <i>day of evil</i> .
Ps 27:6	וְעֵתָה יְרוֹם רֹאשִׁי עַל אֵיבֵי סִבִּיבוֹתַי וְאֶזְבְּחָהּ בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמַרְהָ לִיהוָה:	And now my head will be raised Against my enemies round about me, And I will <i>offer</i> in his tent the sacrifices of the battle-cry; I will sing <i>And</i> make psalm melody to the LORD.	offer ← <i>sacrifice</i> .
Ps 27:7	שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וְחַנְּנֵנִי וְעֲנֵנִי:	Hear <i>me</i> , O LORD, <i>As</i> I call <i>with</i> my voice, And have mercy on me, And answer me.	

Ps 27:8	לֵךְ אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:	My heart has spoken to you. <i>You have said to us, "Seek my face";</i> Your face, O LORD, I shall seek.	seek my face: a plural imperative, which is why we supply <i>to us</i> .
Ps 27:9	אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי אַל־תַּט־בְּאָף עֲבָדְךָ עֲזָרְתִּי הָיִיתָ אֶל־תַּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעַי:	Do not hide your face from me; Do not turn your servant away in anger. You have been my help; Do not forsake me and do not abandon me, O God of my salvation.	
Ps 27:10	כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יֵאסְפֵּנִי:	If my father and my mother forsake me, Then the LORD will gather me up.	
Ps 27:11	הוֹרֵנִי יְהוָה דְרָכְךָ וְנַחֲנֵנִי בְּאַרְחַ מִישׁוֹר לְמַעַן שׁוֹרְרָי:	Teach me, O LORD, your way, And lead me along an equitable path, On account of my adversaries.	
Ps 27:12	אַל־תִּתְּנֵנִי בְּנַפְשׁ צָרֵי כִּי קִמּוּ־בִי עֲדֵי־שֶׁקֶר וַיִּפַּח חַמָּם:	Do not deliver me to the <u>will</u> of my adversaries, For false witnesses have risen up against me <u>Who breathe out violence.</u>	will ← <i>soul</i> . <hr/> who breathe out ← <i>and (he)</i> <i>breathing out</i> , but probably collective usage.
Ps 27:13	לֹאֲלֹא הֵאֱמַנְתִּי לְרָאוֹת בְּטוֹב־יְהוָה בְּאַרְץ חַיִּים:	I have believed that I will see the LORD's goodness In the land of the living.	This verse starts with <i>unless</i> , but with supra- and sublinear dots, meaning that the Masoretes regarded it as an intrusion, and [CB] agrees. See [CB] App. 31.
Ps 27:14	קוֹה אֶל־יְהוָה חֹזֵק וַיֵּאֱמַן לִבְּךָ יְקוֹה אֶל־יְהוָה:	Put <i>your</i> hope in the LORD, Be strong, And may he strengthen your heart, And put <i>your</i> hope in the LORD.	
Ps 28:1	לְדָוִד אֵלֶיךָ יְהוָה אֶקְרָא צוּרִי אֶל־תִּחַרְשׁ מִמֶּנִּי פֹּתִי־תִחַשֶׁה מִמֶּנִּי וְנִמְשַׁלְתִּי עַם־יִוְרְדֵי בּוֹר:	<i>A Psalm of David.</i> I will call on you, O LORD, my rock. Do not <i>turn</i> a deaf <i>ear</i> to me, Lest <i>in</i> being silent to me, I should become like those <i>Who go down to the pit.</i>	
Ps 28:2	שְׁמַע קוֹל תַּחֲנוּנֵי בְשׁוּעֵי אֵלֶיךָ בְּנִשְׂאֵי יָדַי אֶל־דָּבִיר קִדְשֶׁךָ:	<i>Oh</i> hear <u>my supplications</u> <u>being uttered</u> When I shout out to you – When I lift up my hands to <u>your holy place of</u> <u>address.</u>	my supplications being uttered ← <i>the voice of my supplications</i> . <hr/> your holy place of address ← <i>the</i> <i>place of address of your</i> <i>holiness</i> , a Hebraic genitive.

Ps 28:3	אַל־תִּמְשַׁכְנֵי עִם־רְשָׁעִים וְעִם־פְּעֵלֵי אָוֶן דְּבַר־י שְׁלוֹם עִם־רַעֲיֵיהֶם וְרָעָה בְּלִבָּבָם:	Do not draw me along with the wicked Or perpetrators of iniquity, <i>Who</i> speak peace with their <u>neighbour</u> , While evil <i>is</i> in their heart.	neighbour ← <i>neighbours</i> .
Ps 28:4	תִּזְוֶהֶם כַּפְּעֻלָּם וּכְרָע מִמַּעַלְלֵיהֶם כַּמַּעֲשֵׂה יְדֵיהֶם תִּזְוֶה לָהֶם הַשֵּׁב גְּמוּלָם לָהֶם:	Render them according to their work And according to the evil of their acts. Render them according to the deeds of their hands; Requite them their due.	
Ps 28:5	כִּי לֹא יִבְיִנוּ אֶל־פְּעֻלַּת יְהוָה וְאֶל־מַעֲשֵׂה יָדָיו יִהָרְסוּ וְלֹא יִבְנֶם:	For they do not discern the <u>works</u> of the LORD Nor the <u>deeds</u> of his hands. He will demolish them And not build them up.	for they do not discern the works (etc.): compare Isa 5:12. <hr/> deeds ← <i>deed</i> .
Ps 28:6	בָּרוּךְ יְהוָה כִּי־שָׁמַע קוֹל תַּחֲנוּנָי:	Blessed <i>is</i> the LORD, For he has heard <u>my</u> <u>supplications uttered</u> .	my supplications uttered ← <i>the</i> <i>voice of my supplications</i> .
Ps 28:7	יְהוָה עֲזִי וּמִגְנִי בּוֹ בֵּטַח לִבִּי וְנִעַנְרַתִּי וַיַּעֲלֵז לִבִּי וּמִשִּׁירֵי אֲהַדְדֵנוּ:	The LORD <i>is</i> my strength and my shield; My heart has put its trust in him. And I have been helped, So my heart rejoiced, And I will praise him with my song.	
Ps 28:8	יְהוָה עֲזֹלָמוֹ וּמַעֲזוֹ יִשׁוּעוֹת מְשִׁיחוֹ הוּא:	The LORD <i>is</i> <u>their</u> strength, And the stronghold of <u>salvation</u> <i>is</i> his messiah.	their: regarded by LXX and many modern translations as a contraction for לְעַמּוֹ <i>his people's</i> , which is probably the sense anyway. <hr/> salvation ← <i>salvations</i> , so perhaps <i>acts of salvation</i> .
Ps 28:9	הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרַךְ אֶת־נַחְלָתְךָ וְרַעַם וְנִשְׂאָם עַד־הָעוֹלָם:	<i>Oh</i> save your people, And bless your inheritance, And be a shepherd to them and exalt them Age-abidingly.	
Ps 29:1	מִזְמוֹר לְדָוִד הָבּוֹ לַיהוָה בְּנֵי אֱלֹהִים הָבּוֹ לַיהוָה כְּבוֹד וָעֹז:	A Psalm of David. Ascribe <i>what is due</i> to the LORD, <u>You mighty ones</u> – Ascribe glory and strength to the LORD.	mighty ones ← <i>sons of the</i> <i>mighty / of powers</i> .
Ps 29:2	הָבּוֹ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:	Ascribe the glory of his name to the LORD; Worship the LORD in <u>holy</u> <u>splendour</u> .	holy splendour ← <i>splendour of</i> <i>holiness</i> , a Hebraic genitive.

Ps 29:3	קוֹל יְהוָה עַל־הַמַּיִם אֶל־הַכְּבוֹד הַרְעִים יְהוָה עַל־מַיִם רַבִּים:	The voice of the LORD <i>is</i> over the waters, The GOD of glory causes thunder; The LORD <i>is</i> over great waters.	
Ps 29:4	קוֹל־יְהוָה בְּכַח קוֹל יְהוָה בְּהִדְר:	The voice of the LORD <i>is</i> with power; The voice of the LORD <i>is</i> with splendour.	
Ps 29:5	קוֹל יְהוָה שִׁבַר אֲרָזִים וַיִּשְׁבַּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:	The voice of the LORD breaks cedars; Indeed the LORD shatters the cedars of Lebanon.	cedars ... cedars: otiose, but see Gen 12:5. Mitigated by the addition of <i>Lebanon</i> .
Ps 29:6	וַיִּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וַיִּשְׂרִיז כְּמוֹ בְּנֵי־אֲמָמִים:	And he makes them leap like a calf – Lebanon and Sirion like the young of a buffalo.	Sirion: i.e. <i>Hermon</i> ; see Deut 3:9. buffalo: see Ps 22:21.
Ps 29:7	קוֹל־יְהוָה חִצָּב לְהַבּוֹת אֵשׁ:	The voice of the LORD cleaves apart <i>With</i> a fiery flame.	<i>with</i> : AV differs, omitting, making the words following the direct object. a fiery flame ← <i>a flame of fire</i> , a Hebraic genitive. [CB] interprets as <i>lightning</i> .
Ps 29:8	קוֹל יְהוָה יַחִיל מִדְּבַר יַחִיל יְהוָה מִדְּבַר קִדְשׁ:	The voice of the LORD shakes the desert; The LORD shakes the desert of Kadesh.	desert ... desert: otiose, but see Gen 12:5. Mitigated by the addition of <i>Kadesh</i> .
Ps 29:9	קוֹל יְהוָה יַחֲלֵל אֵילוֹת וַיַּחֲשֹׁף יַעֲרֹת וּבַהִיכְלוֹ כָּלֹ אָמַר כְּבוֹד:	The voice of the LORD causes hinds to calve And strips woodland bare. And in his temple, All of it speaks of glory.	all of it: AV differs (<i>everyone</i>).
Ps 29:10	יְהוָה לַמַּבּוּל יָשָׁב וַיִּשָּׁב יְהוָה מֶלֶךְ לְעוֹלָם:	The LORD abode the flood, And the LORD abides <i>as</i> age- abiding king.	
Ps 29:11	יְהוָה עֲזָר לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:	The LORD will give strength to his people; The LORD will bless his people with peace.	
Ps 30:1a	מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:	A Psalm. A song for the dedication of the house of David.	
Ps 30:1b	אֲרוּמְמֶךָ יְהוָה כִּי דָלִיתָנִי וְלֹא־שִׂמְחַתָּ אֵיבֵי לִי:	I will extol you, O LORD, For you have liberated me, And you have not given my enemies cause for joy over me.	
Ps 30:2	יְהוָה אֱלֹהֵי שׁוֹעֲתִי אֵלַיךָ וַתִּרְפָּאֵנִי:	O LORD my God, I cried out to you, And you restored me.	

Ps 30:3	יְהוָה הֶעֱלִיתָ מִן־שְׂאוֹל נַפְשִׁי חַיִּיתָנִי *מִיֹּרְדֵי־בֹר* *מִיֹּרְדֵי־בֹר:	O LORD, you have brought my <u>being up</u> from the grave; You have preserved me alive From <u>me going down</u> to the pit.	me going down: the <i>ketiv</i> and <i>qere</i> are (unusual) infinitives with a suffix. We do not see the <i>ketiv</i> as a participle, by analogy with Ps 38:20. <hr/> being ← <i>soul</i> .
Ps 30:4	זָמְרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזִכַּר קֹדְשׁוֹ:	Sing psalms to the LORD, <i>You sanctified ones</i> of his, And give thanks at <u>holy</u> <u>remembrance</u> of him.	holy remembrance of him ← <i>remembrance of his holiness</i> , a Hebraic genitive.
Ps 30:5	כִּי רָגַע בְּאַפּוֹ חַיִּים בְּרָצוֹנוֹ בְּעָרֵב יֵלִין בְּכִי וּלְבֹקֵר רִנָּה:	<i>For although there is a</i> moment in his anger, <i>There is life</i> in his good pleasure. In the evening, weeping <u>is</u> <u>prevalent</u> , But in the morning <i>there is</i> rejoicing.	is prevalent ← <i>lodges</i> .
Ps 30:6	וְאֲנִי אֶמְרָתִי בְשִׁלְוִי בַל־אֲמוֹט לְעוֹלָם:	And I have said in my prosperity, “I will <u>never</u> falter.”	never ← <i>not for the age</i> .
Ps 30:7	יְהוָה בְּרָצוֹנְךָ הֶעֱמַדְתָּה לְהִרְרֵי עַז הַסִּתְרָתְךָ פָּנֶיךָ הָיִיתִי נִבְהַל:	O LORD, in your goodwill You established <u>my strong</u> <u>mountain</u> , <i>But when</i> you hid your face, I was terrified.	my strong mountain: a similar grammatical construction in Ps 18:17 and Ps 9:2.
Ps 30:8	אֵלֶיךָ יְהוָה אֶקְרָא וְאֶל־אֲדֹנָי אֶתְחַנֵּן:	O LORD, I call out to you, And <i>it is</i> with the LORD* <i>that</i> I plead.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 30:9	מִה־בִּצְעַ בְּדַמִּי בְרַדְתָּי אֶל־שַׁחַת הַיּוֹדֵךָ עֶפְרַי הַיִּגִּיד אֶמְתַּד:	What profit <i>is there</i> in my blood If I go down into the pit? Does the dust give you thanks? Does it proclaim your truth?	
Ps 30:10	שְׁמַע־יְהוָה וְחַנּוּנֵי יְהוָה יְהִי־עֶזְרָ לִי:	Hear, O LORD, And have mercy on me. O LORD, be a helper to me.	
Ps 30:11	הִפַּכְתָּ מִסִּפְדֵי לְמַחֹל לִי פָתַחְתָּ שִׁקִּי וַתֹּאזְרֵנִי שְׂמֵחָה:	You have turned my mourning into dancing for me; You have untied my sackcloth And girded me <i>with joy</i> ,	
Ps 30:12	לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדֶךָ:	So that <i>one</i> may sing psalms <u>of glory</u> to you And not be silent. O LORD my God, I will give you thanks age- abidingly.	<i>one</i> may sing psalms of glory: AV differs (<i>my glory may sing</i> <i>praise</i>).
Ps 31:1a	לְמַנְצֵחַ מִזְמוֹר לְדָוִד:	To the choirmaster. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.

Ps 31:1b	בְּךָ יְהוָה חֲסִיתִי אֶל-אֲבוֹשָׁה לְעוֹלָם בְּצַדִּיקְתֶּךָ פִּלְטָנִי:	In you, O LORD, I have put my trust. Do not let me <u>ever</u> be ashamed; Deliver me in your righteousness.	ever ← <i>for the age, age- abidingly.</i>
Ps 31:2	הִטָּה אֵלַי אֲזַנְךָ מֵהֲרַה הֲצִילֵנִי הִיָּה לִי לְצוּר-מְעוֹז לְבַיִת מְצוּדוֹת לְהוֹשִׁיעַנִי:	Extend your ear to me; Rescue me speedily. Be a <i>rock-founded</i> stronghold to me – A <u>fortified building</u> to save me.	fortified building ← <i>house of strongholds.</i>
Ps 31:3	כִּי-סִלְעִי וּמְצוּדַתִּי אַתָּה וּלְמַעַן שְׁמֶךָ תִּנְחַנֵּי וְתִנְהַלְנֵנִי:	For you <i>are</i> my rock and my stronghold, So for your name's sake, <u>Conduct</u> me and <u>lead</u> me.	conduct ... lead: the words used in Ps 23:3 and Ps 23:2 respectively.
Ps 31:4	תוֹצִיאֵנִי מִרְשֶׁת זוֹ טָמְנוּ לִי כִּי-אַתָּה מְעוֹזִי:	Extricate me from the net Which they have hidden for me, For you <i>are</i> my fortress.	
Ps 31:5	בְּיָדְךָ אֶפְקִיד רוּחִי פְדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת:	I commit my spirit into your hand. You have redeemed me, O LORD GOD of truth.	
Ps 31:6	שָׂנְאתִי הַשִּׁמְרִים הַבְּלִי-שׂוֹא וְאֲנִי אֶל-יְהוָה בִּטְחִיתִי:	I have hated those who keep false idols, And I have trusted in the LORD.	
Ps 31:7	אֶגִּילָה וְאֶשְׂמְחָה בְּחַסְדְּךָ אֲשֶׁר רָאִיתָ אֶת-עֲנִי יְדַעַתָּ בְּצָרוֹת נַפְשִׁי:	I will rejoice and be happy in your kindness, In that you have looked at my affliction; You have known my <u>inner self</u> in adversities.	inner self ← <i>soul.</i>
Ps 31:8	וְלֹא הִסְגַּרְתָּנִי בְּיַד-אוֹיֵב הֶעַמַּדְתָּ בְּמִרְחַב רַגְלִי:	And you have not consigned me to the hand of the enemy; You have stood my feet in a <u>safe</u> place.	safe ← <i>wide</i> , where one is not in a strait.
Ps 31:9	חַנּוּנֵי יְהוָה כִּי צָר-לִי עֲשֵׂשָׁה בְּכַעַס עֵינֵי נַפְשִׁי וּבִטְנֵנִי:	Have mercy on me, O LORD, For I am in straits; My eye is ravaged with grief, <i>As are my mind and my body.</i>	my mind and my body ← <i>my soul and my belly</i> , but we use the conventional English idiom.
Ps 31:10	כִּי כָלוּ בִיגוֹן חַיִּי וּשְׁנוֹתַי בְּאִנְחָה כָּשָׁל בְּעוֹנֵי כַחִּי וְעֲצָמֵי עָשָׂשׁוּ:	For my life has been worn down with distress, And my years with sighing. My strength falters in my iniquity, And my bones have wasted away.	

Ps 31:11	מְכַל־צָרָרִי הֵיְתִי חֲרָפָה וְלִשְׁכְּנֵי מְאֹד וּפְחַד לְמִידְעֵי רְאִי בַחֹץ נִדְדוּ מִמֶּנִּי:	I have been a reproach to all my adversaries, And very much <i>so</i> to my neighbours, And <u>frightening</u> to my acquaintances. Those who saw me in the open Fled from me.	frightening to ← <i>fear to</i> . A subjective (he causes fear), not through him being a direct threat, but because they see the shocking state he is in.
Ps 31:12	נִשְׁכַּחְתִּי כְּמַת מֵלֵב הָיִיתִי כְּכֹלִי אֲבָד:	I have been forgotten like <i>one</i> deceased – Out of <u>mind</u> . I have become like an article going to waste.	mind ← <i>heart</i> .
Ps 31:13	כִּי שָׁמַעְתִּי דְּבַת רַבִּים מְגֹר מִסָּבִיב בְּהוֹסְדִם יַחַד עָלַי לְקַחַת נַפְשִׁי זְמָמוּ:	For I have heard the slander of many; <i>There was</i> fear <i>all</i> round When they plotted together against me – <i>When</i> they contrived to take my <u>life</u> .	life ← <i>soul</i> .
Ps 31:14	וְאַנִּי עָלֶיךָ בִטַּחְתִּי יְהוָה אֲמַרְתִּי אֱלֹהֵי אֲתָה:	But I put my trust in you, O LORD; I have said, “You <i>are</i> my God.”	
Ps 31:15	בְּיָדְךָ עֲתַתִּי הַצִּילֵנִי מִיַּד־אוֹיְבֵי וּמִרְדְּפֵי:	My times <i>are</i> in your hand. <i>Oh</i> rescue me from the hand of my enemies And those who pursue me.	
Ps 31:16	הָאִירָה פְּנֶיךָ עַל־עַבְדְּךָ הוֹשִׁיעֵנִי בְּחַסְדֶּךָ:	<u>Shine your face</u> on your servant; Save me in your kindness.	shine your face on: i.e. <i>be propitious to</i> .
Ps 31:17	יְהוָה אֶל־אֲבוֹשָׁה כִּי קִרְאתֶיךָ יִבְשׁוּ רִשְׁעִים יִדְמֻ לְשֹׂאֵל:	O LORD, do not let me be ashamed, For I have called <i>on</i> you. Let the wicked be ashamed; Let them be silent at the grave.	
Ps 31:18	תִּתְּלַמְנָה שִׁפְתֵי שֶׁקֶר הַדְּבָרוֹת עַל־צַדִּיק עֲתָק בְּגִאוֹה וּבְזוּ:	Let false-speaking lips be dumbfounded, Which speak insolently against the righteous In arrogance and in contempt.	
Ps 31:19	מַה רַב־טוֹבְךָ אֲשֶׁר־צִפְנָתָה לִירְאֶיךָ פִּעְלֶתָ לַחֲסִים בְּךָ נִגְדָה בְּנֵי אָדָם:	How great your goodness <i>is</i> Which you have hidden away For those who fear you, <i>Which</i> you have produced for those who trust in you In the presence of the sons of Adam!	

Ps 31:20	תַּסְתִּירֵם בְּסִתְרֵי פָנַי מִרְכָּסַי אִישׁ תִּצְפְּנֵם בְּסִפֵּה מִרִיב לְשׁוֹנוֹת:	You will hide them in the secrecy of your face; You will conceal them in a booth from the brusque ways of man And from <u>hostile talk</u> .	hostile talk ← <i>striving of tongues</i> .
Ps 31:21	בָּרוּךְ יְהוָה כִּי הִפְלִיא חַסְדּוֹ לִי בְעִיר מְצוֹר:	Blessed <i>be</i> the LORD, For he has shown his wonderful kindness to me In a <u>fortified city</u> .	fortified city ← <i>city of fortification</i> , a Hebraic genitive. Or a <i>city of siege</i> , so perhaps <i>under siege</i> .
Ps 31:22	וְאָנִי אָמַרְתִּי בְחַפְזִי נִגְרַזְתִּי מִנְגֵד לְעֵינֶיךָ אֲכֹן שְׁמַעַתָּ קוֹל תַּחֲנוּנֵי בְשׁוּעֵי אֵלַיךְ:	But I said in my haste, “I have been cut off from the presence of your eyes.” Truly, you have heard <u>my supplications uttered</u> When I cried out to you.	my supplications uttered ← <i>the utterance of my supplications</i> .
Ps 31:23	אֲהַבּוּ אֶת־יְהוָה כָּל־חֹסְדֵיךָ אֲמוּנִים נֹצֵר יְהוָה וּמְשַׁלֵּם עַל־יָתֵר עֲשֵׂה גְאוּהָ:	Love the LORD, all <i>you people</i> of his grace. The LORD is a guardian of the faithful, And an abundant retributer Of him <i>who behaves proudly</i> .	behaves proudly ← <i>does pride</i> .
Ps 31:24	חֲזִקוּ וַיֵּאֱמַן לְבַבְכֶם כָּל־הַמַּיְחֲלִים לַיהוָה:	Be strong and may he encourage your heart, All <i>you</i> who are awaiting the LORD.	
Ps 32:1	לְדוֹד מְשֻׁבֵּל אֲשֶׁרִי נִשְׁוִי־פָשַׁע בְּסוּי חֲטָאָה:	An <u>Instructive Psalm</u> of David. Blessed is he whose transgression is forgiven – <i>Whose sin is covered over</i> .	Rom 4:7. <hr/> Instructive Psalm: AV differs, transliterating (<i>Maschil</i>). <hr/> whose transgression is forgiven ← <i>who (is) forgiven (regarding) transgression</i> . <hr/> whose sin is covered over ← <i>who (is) covered over (regarding) sin</i> .
Ps 32:2	אֲשֶׁרִי אָדָם לֹא יַחְשֵׁב יְהוָה לִּי עֹז וְאִין בְּרוּחוֹ רְמִיָּה:	Blessed is the man To whom the LORD will not impute iniquity And in whose spirit <i>is</i> no deceit.	Rom 4:8.
Ps 32:3	כִּי־הִחַרְשֵׁתִי בָלוּ עֲצָמַי בְּשִׂאָגָתִי כָל־הַיּוֹם:	When I was silent, My bones wasted away – When I roared all day <i>long</i> .	
Ps 32:4	כִּי יוֹמָם וּלְיָלֵהָ תִכְבֵּד עָלַי יָדְךָ נִהְפְּדָ לְשִׁדֵּי בְחַרְבְּנֵי קִיץ סֵלָה:	Because day and night your hand was heavy on me, My <u>moisture</u> turned into summer drought. Selah.	moisture: standing for <i>fervour, enthusiasm</i> .

Ps 32:5	חָטָאתִי אֹדֵינֶךָ וְעֹנִי לֹא־כִסִּיתִי אִמְרֹתַי אֹדְהָ עָלַי פָּשְׁעֵי לַיהוָה וְאַתָּה נָשֵׂאתָ עֹן חַטָּאתַי סֵלָה:	I acknowledge my sin to you, And I do not hide my iniquity. I have said, “I will make confession concerning my transgression to the LORD”, And you have forgiven the iniquity of my sin. Selah.	
Ps 32:6	עַל־זֹאת יִתְפַּלֵּל כָּל־חֹסֵד אֵלֶיךָ לְעֵת מְצָא רֶק לְשֹׁטֵף מִיָּם רַבִּים אֵלָיו לֹא יִגִּיעוּ:	On account of this, every man of grace will pray to you At a time <u>when you may be found</u> . Surely in the flood of great waters, They will not <i>be able to</i> reach him.	when <i>you</i> may be found ← <i>of finding</i> .
Ps 32:7	אַתָּה סִתְרָ לִי מִצָּר תִּצְרֵנִי רַגְלֵי פִלֵּט תִּסּוּבְּבֵנִי סֵלָה:	You <i>are</i> my hiding place. You keep me from adversity; You surround me with shouts of deliverance. Selah.	
Ps 32:8	אֲשַׁבֵּלֶךָ וְאוֹרְךָ בְּדַרְךְ־זֶן תִּלְדָּ אֵינְעָצָה עִלְיֶךָ עֵינָי:	“I will instruct you, And I will teach you the way by which you will go. I will counsel you <i>with</i> my eye.	
Ps 32:9	אַל־תִּהְיֶהוּ בְּסוֹס כְּפָרֶדֶם אֵין הֶבִיז בְּמִתְגַּזְרֵסוֹן עֲדָיו לְבָלוֹם בֶּל קָרַב אֵלֶיךָ:	Do not be like the horse <i>or</i> like the mule, <i>Which cannot be made to</i> understand, With a bit and bridle <i>as their</i> trappings to control <i>them</i> , <i>Otherwise they</i> will not come close to you.”	
Ps 32:10	רַבִּים מְכַאֲזִים לְרָשָׁע וְהַבּוֹטָח בַּיהוָה חֶסֶד יִסּוּבְּבֵנוּ:	The wicked <i>will have</i> many pains, But <i>as for</i> him who trusts in the LORD, Kindness will surround him.	
Ps 32:11	שִׂמְחוּ בַיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל־יִשְׂרָאֵל:	Be glad in the LORD and rejoice, <i>You</i> righteous, And shout for joy, All <i>you</i> upright in heart.	
Ps 33:1	רַנְּנוּ צְדִיקִים בַּיהוָה לְיִשְׂרָאֵל נְאֻמָּה תִהְיֶה:	Shout for joy, <u><i>you</i> righteous because of the LORD</u> ; Praise is becoming to the upright.	<i>you</i> righteous because of the LORD: or, ≈ AV, <i>you righteous</i> , <i>because of the LORD</i> . (Note the comma.) So AV differs. Our translation suggests a divine source of righteousness.

Ps 33:2	הוֹדוּ לַיהוָה בְּכִנּוֹר בְּנֶבֶל עָשׂוֹר זְמִירוֹלוֹ: עָשׂוֹר זְמִירוֹלוֹ:	Give thanks to the LORD with the harp; Make psalm melody with the <u>ten-stringed lute</u> .	ten-stringed lute: AV differs, translating as two instruments.
Ps 33:3	שִׁירוּלוֹ שִׁיר חֲדָשׁ הַיְטִיבוּ נִגֵּן בְּתְרוּעָה: נִגֵּן בְּתְרוּעָה:	Sing a new song to him; Strike up skilfully with jubilation.	
Ps 33:4	כִּי־יִשָּׁר דְּבַר־יְהוָה וְכָל־מַעֲשָׂיו בְּאֱמוּנָה: וְכָל־מַעֲשָׂיו בְּאֱמוּנָה:	For the word of the LORD <i>is</i> upright, And all his dealings <i>are</i> <u>performed faithfully</u> .	faithfully ← <i>in faithfulness</i> .
Ps 33:5	אֱהָב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ: יְהוָה מְלֵאָה הָאָרֶץ:	He loves righteousness and justice; The <u>earth</u> is full of the LORD's kindness.	earth: or <i>land</i> .
Ps 33:6	בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיּוֹ כָּל־צַבָּאִים: וּבְרוּחַ פִּיּוֹ כָּל־צַבָּאִים:	By the word of the LORD, The heavens were made, And by the spirit of his mouth, All their array.	Rev 14:7.
Ps 33:7	כַּנֶּס כַּיְנָד מֵי הַיָּם נִתֵּן בְּאֵצְרוֹת תְּהוֹמוֹת: בְּאֵצְרוֹת תְּהוֹמוֹת:	He gathers up the waters of the sea into an <u>accumulation</u> ; He puts the depths in treasuries.	an accumulation ← <i>the</i> <i>accumulation</i> . An unexpected definite article. See Gen 22:9.
Ps 33:8	יִירָאוּ מִיְהוָה כָּל־הָאָרֶץ מִמֶּנּוּ יִגְוְרוּ כָּל־יֹשְׁבֵי תֵבֵל: יִגְוְרוּ כָּל־יֹשְׁבֵי תֵבֵל:	Let all the earth fear the LORD; Let all the inhabitants of the world <u>be afraid</u> of him.	be afraid: less likely is <i>stand in</i> <i>awe</i> [BDB]; [AnLx]= <i>fear</i> , and a cognate word in Ps 34:4 requires <i>fear</i> .
Ps 33:9	כִּי הוּא אָמַר וַיְהִי הוּא־צִוְּהָ וַיַּעֲמֵד: וַיַּעֲמֵד:	For he spoke, and it came to pass; He commanded, and it stood <i>firm</i> .	
Ps 33:10	יְהוָה הִפְרִי עֲצַת־גּוֹיִם הֲנִיא מַחֲשָׁבוֹת עַמִּים: מַחֲשָׁבוֹת עַמִּים:	The LORD frustrates the counsel of the nations; He thwarts the designs of the <i>various</i> peoples.	
Ps 33:11	עֲצַת יְהוָה לְעוֹלָם תִּעֲמַד מַחֲשָׁבוֹת לִבּוֹ לְדָר וָדָר: מַחֲשָׁבוֹת לִבּוֹ לְדָר וָדָר:	The counsel of the LORD stands age-abidingly; The designs of his heart <i>are</i> from generation to generation.	
Ps 33:12	אֲשֶׁר־יִגְוֶי אֲשֶׁר־יְהוָה אֱלֹהָיו הָעַם בָּחַר לְנַחֲלָה לוֹ: הָעַם בָּחַר לְנַחֲלָה לוֹ:	Blessed <i>is</i> the nation whose God <i>is</i> the LORD – The people whom he has chosen as his inheritance.	
Ps 33:13	מִשָּׁמַיִם הִבִּיט יְהוָה רְאָה אֶת־כָּל־בְּנֵי הָאָדָם: אֶת־כָּל־בְּנֵי הָאָדָם:	The LORD looks on from heaven; He sees all the sons of Adam.	
Ps 33:14	מִמְכוֹן־שִׁבְתּוֹ הַשְּׂגִיחַ אֵל כָּל־יֹשְׁבֵי הָאָרֶץ: כָּל־יֹשְׁבֵי הָאָרֶץ:	From his place of residence he observes All the inhabitants of the earth	

Ps 33:15	הַיֵּצֵר יַחַד לִבָּם הַמְבִּין אֶל-כָּל-מַעֲשֵׂיהֶם:	– <i>That is</i> he who formed their hearts <i>all</i> together And who discerns all their works.	
Ps 33:16	אִין-הַמֶּלֶךְ נִשְׁע בְּרַב-חַיִל גְּבוּר לֹא-יִנָּצֵל בְּרַב-כֹּחַ:	No king <i>is</i> saved by greatness of military force; A warrior is not delivered by greatness of strength.	
Ps 33:17	שֶׁקֶר הַסּוֹס לְתַשׁוּעָה וּבָרַב חֵילוֹ לֹא יִמְלֹט:	A horse <i>is</i> a fallacious <i>means</i> <i>of safety</i> , And it does not provide deliverance by its great strength.	safety ← <i>salvation</i> .
Ps 33:18	הִנֵּה עֵין יְהוָה אֶל-יִרְאָיו לְמַיְחָלִים לְחַסְדּוֹ:	Behold, the eye of the LORD <i>is</i> on those who fear him – On those who are waiting for his kindness,	
Ps 33:19	לְהַצִּיל מִמּוֹת נַפְשָׁם וּלְחַיּוֹתָם בְּרָעֵב:	For <i>their own</i> salvation from death And for <i>their preservation</i> in famine.	their <i>own</i> salvation ... their preservation ← <i>the saving of</i> <i>their souls</i> ... <i>their preserving</i> . Gerundial use of the infinitive (2x).
Ps 33:20	נַפְשֵׁנוּ חִכְתָּה לִיהוָה עֲזָרְנוּ וּמִגִּנְנוּ הוּא:	“Our <u>being</u> is waiting for the LORD; He <i>is</i> our help and our shield.	being ← <i>soul</i> .
Ps 33:21	כִּי-בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קִדְשׁוֹ בִּטְחָנוּ:	For in him our heart rejoices, For we trust in <u>his holy</u> <u>name</u> .	his holy name ← <i>the name of his</i> <i>holiness</i> , a Hebraic genitive.
Ps 33:22	יְהִי-חַסְדְּךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:	O LORD, may your kindness be upon us, According to <u>how</u> we have waited for you.”	<i>how</i> : not necessarily a matter of degree; one could supply <i>the fact</i> <i>that</i> .
Ps 34:1a	לְדוֹד בְּשִׁנּוֹתָיו אֶת-טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשֶׁהוּ וַיֵּלֶךְ:	<i>A Psalm</i> of David when he changed his behaviour in the presence of Abimelech, so that he drove him out and he went <i>away</i> .	
Ps 34:1b	אֲבָרְכָה אֶת-יְהוָה בְּכָל-עֵת תְּמִיד תִּהְלֶתוּ בִּפִּי:	I will bless the LORD at all times; <u>Praise of him</u> <i>is</i> constantly in my mouth.	praise of him ← <i>his praise</i> , an objective genitive (David praises him).
Ps 34:2	בִּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָוִים וַיִּשְׂמְחוּ:	My <u>being</u> will be praised because of the LORD; The meek will hear <i>it</i> and rejoice.	being ← <i>soul</i> .
Ps 34:3	גִּדְלוּ לִיהוָה אִתִּי וְנִרְוַמְתָּה שְׁמוֹ יַחְדָּו:	Extol the LORD with me, And let us exalt his name together.	
Ps 34:4	דָּרַשְׁתִּי אֶת-יְהוָה וַעֲנֵנִי וּמִכָּל-מְגוּרֹתַי הִצִּילָנִי:	When I sought the LORD, He answered me, And he delivered me from all my fears.	

Ps 34:5	הִבִּיטוּ אֵלָיו וְנִהְרָו וּפְנֵיהֶם אֶל־יִחַפְּרוּ:	They looked to him and brightened up, And their faces were not ashamed.	
Ps 34:6	זֶה עָנִי קָרָא וַיְהוֶה שָׁמַעַ וּמִכָּל־צָרוֹתָיו הוֹשִׁיעֵנו:	<i>There was a certain poor man Who called out, And the LORD heard him And saved him from all his adversities.</i>	
Ps 34:7	חַנּוּהַ מִלְאֲךָ־יְהוָה סָבִיב לִירְאָיו וַיַּחַלְצֵם:	The angel of the LORD encamps around those who fear him, And he delivers them.	
Ps 34:8	טַעֲמוּ וּרְאוּ כִי־טוֹב יְהוָה אֲשֶׁר־יִחַסֶּה־בּוֹ:	Taste, and see that the LORD is good; Happy <i>is</i> the man <i>who</i> trusts in him.	1 Pet 2:3.
Ps 34:9	יִרְאוּ אֶת־יְהוָה קְדוֹשֵׁי כִי־אֵין מַחְסוֹר לִירְאָיו:	Fear the LORD, <i>you</i> holy <i>ones</i> of his, For those who fear him <i>have</i> <i>no lack of anything.</i>	
Ps 34:10	כַּפִּירִים רָשׁוּ וְרַעֲבוּ וּדְרָשִׁי יְהוָה לֹא־יִחְסְרוּ כָּל־טוֹב:	Lion cubs are reduced, And they hunger, But those who seek the LORD Will not suffer lack of <u>any</u> <u>good thing.</u>	any ← <i>every.</i>
Ps 34:11	לְכוּ־בָנִים שְׁמְעוּ־לִי יִרְאֵת יְהוָה אֶלְמִדְכֶם:	Come, <i>you</i> sons, and listen to me; I will teach you the fear of the LORD.	
Ps 34:12	מִי־הָאִישׁ הַחֲפִץ חַיִּים אֲהַב יָמִים לְרֵאוֹת טוֹב:	Who is the man who delights in life? – Who loves days so as to see good?	1 Pet 3:10.
Ps 34:13	נָצַר לְשׁוֹנֵךְ מִרַע וּשְׁפָתֶיךָ מִדְבַר מִרְמָה:	Keep your tongue from evil And your lips from speaking deceit.	1 Pet 3:10.
Ps 34:14	סוּר מִרַע וַעֲשֵׂה־טוֹב בִּקְשׁ שָׁלוֹם וּרְדֵפָהוּ:	Depart from evil And do good; Seek peace And pursue it.	1 Pet 3:11.
Ps 34:15	עֵינֵי יְהוָה אֶל־צַדִּיקִים וְאָזְנוֹ אֶל־שׁוֹעֲתָם:	The eyes of the LORD <i>are</i> <i>directed</i> to the righteous, And his ears to their crying out.	1 Pet 3:12.
Ps 34:16	פְּנֵי יְהוָה בַּעֲשֵׂי רַע לְהַכְרִית מֵאָרֶץ זְכָרָם:	The face of the LORD <i>is</i> <i>against</i> those <i>who</i> do evil, To cut off the memory of them from the <u>earth.</u>	1 Pet 3:12. <hr/> <hr/> earth: or <i>land.</i>

Ps 34:17	צַעֲקוּ וַיהוָה שָׁמַע וּמִכָּל-צָרוֹתָם הִצִּילָם:	They call out, And the LORD hears, And he delivers them from all their adversities.	they: relate to those of Ps 34:15, because those of Ps 34:16 are not remembered.
Ps 34:18	קָרוֹב יְהוָה לְנִשְׁבְּרֵי-לֵב וְאֶת-דַּבְּאֵי-רוּחַ יוֹשִׁיעַ:	The LORD <i>is</i> near to the brokenhearted, And he saves those of contrite spirit.	
Ps 34:19	רַבּוֹת רַעוֹת צַדִּיק וּמִכָּלָם יִצִּילֵנוּ יְהוָה:	Many <i>are</i> the woes of the righteous <i>man</i> , But the LORD delivers him from all of them.	
Ps 34:20	שָׁמַר כָּל-עַצְמוֹתָיו אַחַת מִהֲנֶה לֹא נִשְׁבְּרָה:	He keeps all his bones; Not one of them becomes broken.	John 19:36.
Ps 34:21	תְּמוֹתֵת רָשָׁע רָעָה וְשֹׁנְאֵי צַדִּיק יֵאָשְׁמוּ:	Evil will slay the wicked, And those <i>who</i> hate the righteous <u>will be held</u> <u>guilty</u> .	will be held guilty: AV differs (<i>shall be desolate</i>), apparently taking the root as שָׁמַם.
Ps 34:22	פֹּדֶה יְהוָה נַפְשׁ עֲבָדָיו וְלֹא יֵאָשְׁמוּ כָּל-הַחֹסִים בּוֹ:	The LORD redeems the <u>life</u> of his servants, And none of those who trust in him <u>Shall be held guilty</u> .	life ← <i>soul</i> . shall be held guilty: AV differs (<i>shall be desolate</i>), as above.
Ps 35:1	לְדָוִד רִיבָה יְהוָה אֶת-יָרִיבֵי לֶחֶם אֶת-לַחֲמֵי:	<i>A Psalm of David.</i> O LORD, contend with my adversaries; Do battle with those who do battle with me.	
Ps 35:2	הַחֹזֵק מִגֵּן וְצַנָּה וְקוֹמָה בְּעֶזְרָתִי:	Take hold of <u>buckler and</u> <u>shield</u> , And rise up to my assistance.	buckler and shield: see Jer 46:3.
Ps 35:3	וְהָרַק חֲנִית וְסָגַר לַקְרָאת רִדְפֵי אָמַר לְנַפְשִׁי יִשְׁעֲתָד אֲנִי:	And draw out the spear, And close in on those who pursue me. Say to my <u>being</u> , “I <i>am</i> your salvation.”	[CB] lists this verse as one containing LORD*, a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדוֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32, but the verse does not contain either word. being ← <i>soul</i> .
Ps 35:4	יִבְשׁוּ וַיִּכְלְמוּ מִבְּקָשֵׁי נַפְשִׁי יִסְגּוּ אַחֲזָר וַיַּחְפְּרוּ חֲשָׁבֵי רַעְתִּי:	Let those who seek my <u>life</u> Be ashamed and suffer ignominy; Let those who devise my harm Be driven back and be disgraced.	life ← <i>soul</i> .
Ps 35:5	יִהְיוּ כִמְזַן לִפְנֵי-רוּחַ וּמִלְאָד יְהוָה דּוֹחָה:	Let them be like chaff before the wind, With the angel of the LORD driving <i>them</i> .	

Ps 35:6	יְהִי־דַרְכָּם חֹשֶׁךְ וַחֲלָקְלָקוֹת וּמַלְאֲךָ יְהוָה רֹדְפָם:	Let their way consist of darkness and slippery places, With the angel of the LORD pursuing them.	
Ps 35:7	כִּי־חָנַם טְמֵנוּ־לִי שַׁחַת רַשְׁתָּם חָנַם חִפְרוּ לְנַפְשִׁי:	For they <u>secretly prepared</u> without cause A pit <i>with</i> their net for me. Without cause they dug <i>it</i> for my <u>life</u> .	secretly prepared ← <i>hid</i> . life ← <i>soul</i> .
Ps 35:8	תְּבוֹאָהּ שׂוֹאָה לֹא־יֵדַע וְרַשְׁתּוּ אֲשֶׁר־טָמַן תִּלְכְּדוּ בְּשׂוֹאָה יִפְלֶבֶה:	Let destruction come upon him, <i>Which</i> he will be unaware of, And let his net which he hid Catch him. Let him fall into it To <i>his</i> destruction.	
Ps 35:9	וְנַפְשִׁי תִגִּיל בִּיהוָה תְּשִׁישׁ בִּישׁוּעָתוֹ:	Then my <u>being</u> will rejoice in the LORD; It will exult in his salvation.	being ← <i>soul</i> .
Ps 35:10	כָּל עַצְמוֹתַי תֹּאמְרָנָה יְהוָה מִי כָמוֹךָ מַצִּיל עַנִּי מִחֹזֶק מִמֶּנּוּ וְעַנִּי וְאֶבְיוֹן מִגְּזֹלוֹ:	All my bones say, “O LORD, who <i>is</i> like you? – Delivering the afflicted From him <i>who is</i> stronger than he, And the afflicted and poor From him who <u>exploits</u> <u>them.</u> ”	exploits them ← <i>plunders him</i> , but when the victim has nothing worth taking, <i>exploits</i> .
Ps 35:11	יִקוּמוּן עֵדֵי חָמָס אֲשֶׁר לֹא־יָדַעְתִּי יִשְׁאָלוּנִי:	False witnesses rise up And interrogate me <i>concerning things</i> Which I do not know about.	false ← <i>violent</i> , but here in the sense of <i>doing violence to the</i> <i>law</i> .
Ps 35:12	יִשְׁלְמוּנִי רָעָה תַחַת טוֹבָה שָׂכֹל לְנַפְשִׁי:	They repay me evil for good, <u>Leaving me destitute</u> .	leaving me destitute ← <i>(to) the</i> <i>destitution of my soul</i> .
Ps 35:13	וְאֲנִי בַּחֲלוּתָם לְבוּשֵׁי שָׂק עָנִיתִי בְצוּם נַפְשִׁי וְתַפְלָתִי עַל־חִיקֵי תְּשׁוּבָה:	Whilst I, when they were sick, <i>Wore sackcloth for</i> my clothing. I afflicted <u>myself</u> with fasting, But <u>my prayer returned to</u> <u>my own bosom</u> .	myself ← <i>my soul</i> . my prayer returned to my <i>own</i> bosom: i.e. <i>my prayer for others</i> <i>was to no avail, but it will</i> <i>benefit me instead</i> , but other explanations are possible; see the commentaries.
Ps 35:14	כְּרֵע־כַּאֲחֵ לִי הִתְהַלַּכְתִּי כְּאֶבְל־אֵם קֹדֶר שַׁחֲוֹתַי:	I conducted myself as <i>to</i> a friend <i>or</i> as <i>to</i> a brother of mine; I was downcast in melancholy, As one mourning for his mother.	

Ps 35:15	וּבְצִלְעֵי שְׂמֵחוּ וּנְאִסְפוּ נְאִסְפוּ עָלַי גִּבִּים וְלֹא יָדַעְתִּי קָרְעוּ וְלֹא־דָמוּ:	When I keeled over, They rejoiced, And slanderers gathered themselves against me more and more. And I did not recognize <i>their</i> <i>accusations</i> As they tore <i>at me</i> without stopping,	slanderers: as [AnLx], from <i>smiters (with the tongue)</i> , which fits the context. [CB]= outcasts, as if from נָכַח, not נָכַח.
Ps 35:16	בַּחֲנָפֵי לַעֲגִי מְעֹג חֶרֶק עָלַי שְׂנִימוּ:	With profane <u>cake mockers</u> , <i>Who gnash</i> their teeth at me <i>instead</i> .	cake mockers: an obscure expression, perhaps a play on words (<i>ayin-gimel</i> sound). It may refer to professional jesters who have turned their attention from “cake” to David. gnash: infinitive absolute in the role of a finite verb.
Ps 35:17	אֲדַנִּי כַּמָּה תִּרְאֶה הַשִּׁיבָה נַפְשִׁי מִשְׂאֵיהֶם מִכַּפְּיָרִים יַחֲדָתִי:	O LORD*, how long will you look on? Rescue my <u>life</u> from their devastations; <i>Rescue my most dear</i> from the lion cubs.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. life ← <i>soul</i> . most dear: see Ps 22:20.
Ps 35:18	אֲוֹדֶךָ בְּקֹהֵל רַב בְּעַם עֲצוּם אֶהְלֶלְךָ:	I will give you thanks in a great convocation; I will praise you among a <u>numerous</u> people.	numerous: or <i>mighty</i> .
Ps 35:19	אַל־יִשְׂמְחוּ־לִי אֵיבֵי שִׁקָּר שְׂנְאֵי חַנָּם יִקְרְצוּ־עֵינַי:	Do not let my enemies rejoice over me <i>on the</i> <i>basis of falsehood</i> , <i>Nor let those who hate me</i> without cause gloat over <i>me</i> .	John 15:25.
Ps 35:20	כִּי לֹא שָׁלוֹם יִדְבְּרוּ וְעַל רִגְעֵי־אַרְץ דְּבָרֵי מְרֻמֹּת יַחֲשְׁבוּ:	For they do not speak peace, But they conceive <u>deceitful</u> <u>words</u> Against those <i>who are</i> quiet in the land.	deceitful words ← <i>words of</i> <i>deceit</i> , a Hebraic genitive.
Ps 35:21	וַיִּרְחִיבוּ עָלַי פִּיהֶם אָמְרוּ הָאֵח הָאֵח רָאֵתָה עֵינַיִנוּ:	And they have <u>railed</u> at me; They have said, “Ha, ha! Our eye has <u>seen</u> <i>it</i> .”	railed ← <i>widened the mouth</i> . seen <i>it</i> : i.e. <i>seen what we wanted</i> – <i>David in a strait</i> .
Ps 35:22	רָאִיתָה יְהוָה אֶל־תַּחֲרֹשׁ אֲדֹנָי אֶל־תִּרְחַק מִמֶּנִּי:	You have seen <i>it</i> , O LORD; Do not be silent. O LORD*, do not be far from <i>me</i> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 35:23	הָעִירָה וְהַקִּיצָה לְמִשְׁפָּטִי אֱלֹהֵי וְאֲדֹנָי לְרִיבִי:	Rouse yourself And awaken to my case, O God of mine and my Lord – For my cause.	

Ps 35:24	שִׁפְטֵנִי כְצִדְקַתְּ יְהוָה אֱלֹהֵי וְאַל-יִשְׂמְחוּ-לִי:	Judge me according to your righteousness, O LORD my God, And do not let them rejoice over me.	
Ps 35:25	אַל-יֹאמְרוּ בִלְבָבָם הֲאֵחַ נִפְשָׁנוּ אַל-יֹאמְרוּ בִלְעֵנוּהוּ:	Do not let them say in their heart, “Ha, <i>we have our desire.</i> ” Do not let them say, “We have swallowed him up.”	desire ← <i>soul</i> .
Ps 35:26	יִבְשׁוּ וַיִּחְפְּרוּ יִחְדּוּ שְׂמִחָי רָעָתִי יִלְבְּשׁוּ-בִשְׂתִּי וּכְלָמָה הַמְגִדִילִים עָלַי:	Let those who rejoice in me being harmed Be completely put to shame and disgraced. And let those who <u>triumph</u> over me Be clothed <i>in</i> shame and ignominy.	triumph ← <i>make great</i> .
Ps 35:27	יִרְנוּ וַיִּשְׂמְחוּ חֲפִצֵי צִדְקֵי וַיֹּאמְרוּ תָמִיד יִגְדַל יְהוָה הַחֲפִץ שְׁלוֹם עֲבָדָיו:	Let those who delight in my justice Shout for joy and rejoice And continually say, “Let the LORD, who delights in his servant's peace, Be magnified.”	
Ps 35:28	וְלִשׁוֹנִי תִהְיֶה צִדְקָתְּ כָּל-הַיּוֹם תִּהְיֶה לְתָדָד:	And my tongue will utter your righteousness <i>And</i> your praise, all day <i>long</i> .	
Ps 36:1a	לְמַנְצֵחַ לְעַבְד־יְהוָה לְדוֹד:	To the <u>choirmaster</u> . ↑ <i>A Psalm of David the servant of the LORD.</i>	to the choirmaster: see Ps 4:1.
Ps 36:1b	נֶאֱמַר-פֶּשַׁע לְרָשָׁע בְּקֶרֶב לְבָי אֵין-פֶּחַד אֱלֹהִים לְנֶגֶד עֵינָיו:	The <u>transgressive speech</u> of the wicked <i>man is</i> , “ In my heart there is no fear of God before his eyes. ”	Rom 3:18. <hr/> transgressive speech ← <i>speech of transgression</i> , a Hebraic genitive. <hr/> in my heart ← <i>in the middle of my heart</i> .
Ps 36:2	כִּי-הִחֲלִיק אֱלֹו בְּעֵינָיו לְמַצָּא עוֹנוֹ לְשָׂנֵא:	For he flatters himself in his <i>own</i> sight, <i>Indifferent to</i> <u>finding</u> iniquity in himself – <i>Indifferent to</i> <u>being</u> hateful.	finding ... being hateful: gerundial use of the infinitives. AV differs (<i>be found to be hateful</i>).
Ps 36:3	דְּבַר־פִּיו אָוֶן וּמְרָמָה חֲדָל לְהַשְׁכִּיל לְהִיטִיב:	The words of his mouth <i>are</i> vanity and deceit. He has ceased acting wisely <i>And</i> doing what is good.	
Ps 36:4	אָוֶן יַחֲשֵׁב עַל-מִשְׁכָּבוֹ יִתְיַצֵּב עַל-דֶּרֶךְ לֹא-טוֹב רָע לֹא יִמָּאָס:	He devises vanity on his couch; He takes his stand on a way <i>that is</i> not good. He does not reject evil.	

Ps 36:5	יְהוָה בְּהַשְׁמִים חֶסֶדְךָ אֲמוֹנַתְךָ עַד־שְׁחַקִּים:	O LORD, your kindness <i>is</i> in heaven; Your faithfulness <i>reaches</i> to the skies.	
Ps 36:6	צְדָקְתְּךָ בְּהַרְרֵי־אֵל מְשֻׁפָּט תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ יְהוָה:	Your righteousness <i>is</i> like tremendous mountains; Your justice <i>is like</i> a great deep. O LORD, you save man and beast.	tremendous mountains ← <i>mountains of GOD</i> . An idiom for an extreme quality. See Gen 23:6, but the word for God there is different.
Ps 36:7	מִה־יִקָּר חֶסֶדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יִחְסִיּוּ:	How precious your kindness <i>is</i> , O God, As the sons of Adam <u>shelter</u> in the shade of your wings.	as: wider use of the vav. <hr/> shelter: or <i>trust</i> .
Ps 36:8	יְרוּיִן מִדֶּשֶׁן בֵּיתְךָ וְנָחַל עֲדֻנֶיךָ תִּשְׁקָם:	They will be satiated with the fat of your house, And you will give them drink With your pleasurable brook.	your pleasurable brook ← <i>brook of your pleasures</i> , a Hebraic genitive.
Ps 36:9	כִּי־עֲמֹד מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אֹר:	For the fountain of life <i>is</i> with you; In your light, we will see light.	
Ps 36:10	מִשֹּׁךְ חֶסֶדְךָ לִידְעֶיךָ וְצִדְקַתְּךָ לְיִשְׁרֵי־לֵב:	Continue your kindness With those who know you, And your righteousness With the upright in heart.	
Ps 36:11	אַל־תִּבּוֹאֲנִי רֵגַל גָּאוּה וְיַד־רָשָׁעִים אַל־תִּגְדְּנִי:	Do not let a proud foot come upon me, And do not let the hand of the wicked drive me <i>off</i> <i>course</i> .	a proud foot ← <i>a foot of pride</i> , a Hebraic genitive.
Ps 36:12	שָׁם נָפְלוּ פְעֻלֵי אָוֶן דָּחוּ וְלֹא־יִכְלוּ קוּם:	That <i>is</i> where perpetrators of iniquity have fallen; They have been thrust down, And they cannot get up.	
Ps 37:1	לְדוֹד אַל־תִּתְחַר בַּמְרַעִים אַל־תִּקְנֵא בְעֵשִׂי עוֹלָה:	<i>A Psalm of David.</i> Do not be infuriated by evildoers; Do not be envious of perpetrators of injustice.	Prov 24:19.
Ps 37:2	כִּי בַחֲצִיר מְהֵרָה יִמְלוּ וּכְיִרְק דָּשָׁא יִבּוֹלוּ:	For they will quickly be cut down like wild herbage And will wither like green grass.	
Ps 37:3	בְּטַח בַּיהוָה וַעֲשֵׂה־טוֹב שְׁכֹן־אֶרֶץ וְרַעַה אֲמוֹנָה:	Trust in the LORD and do good; Dwell <i>in</i> the land And <u>feed on</u> faithfulness.	feed <i>on</i> faithfulness: AV differs (<i>verily thou shalt be fed</i>).
Ps 37:4	וְהִתְעַנַּג עַל־יְהוָה וַיִּתֵּן־לְךָ מִשְׁאֵלֹת לִבְּךָ:	And delight in the LORD, And he will grant you the requests of your heart.	

Ps 37:5	גֹּזַל עַל־יְהוָה דְּרָכָךְ וּבִטַח עָלָיו וְהוּא יַעֲשֶׂה:	Entrust your way to the LORD, And trust in him, And he will perform <i>it</i> .	entrust ← <i>roll</i> .
Ps 37:6	וְהוֹצִיא כְּאוֹר צְדָקָךְ וּמִשְׁפָּטְךָ כְּצַהֲרִים:	And he will bring out your righteousness like light, And your justice like midday.	
Ps 37:7	דָּוָם לַיהוָה וְהִתְחַוֵּל לָלוֹ אֲל־תִּתְחַר בְּמַצְלִיחַ דְּרָכּוֹ בְּאִישׁ עֹשֶׂה מְזֻמוֹת:	Be still before the LORD, And wait for him. Do not be infuriated by him <i>who</i> makes his way a success – By a man <i>who</i> engages in intrigues.	
Ps 37:8	הֲרַף מְאֹף וְעֲזַב חֲמָה אֲל־תִּתְחַר אֶדְ-לְהַרְעֵ:	Cease from anger And abandon fury; Do not be infuriated, <i>Which</i> just leads to acting wickedly.	
Ps 37:9	כִּי־מַרְעִים יַכְרִתוּן וְקֹנֵי יְהוָה הֵמָּה יִירְשׁוּ־אֶרֶץ:	For those <i>who</i> act wickedly will be cut off, But those who await the LORD Will inherit the <u>earth</u> .	earth ← <i>land</i> .
Ps 37:10	וְעוֹד מֵעַט וְאִין רָשָׁע וְהִתְבוֹנְנָה עַל־מְקוֹמוֹ וְאִינְנוּ:	And <i>in</i> just a little while, <i>There</i> will not be any wicked. <u>As soon</u> as you have taken stock of his position, He <i>will not be there</i> .	as soon as: wide use of the <i>vav</i> .
Ps 37:11	וְעֲנִיִּים יִירְשׁוּ־אֶרֶץ וְהִתְעַנְּגוּ עַל־לֵב שָׁלוֹם:	But the meek shall inherit the earth And delight in <u>great</u> peace.	Matt 5:5. <hr/> <hr/> earth: or <i>land</i> . <hr/> <hr/> great peace ← <i>greatness of peace</i> . A reverse Hebraic genitive; compare Dan 11:20.
Ps 37:12	זִמָּם רָשָׁע לְצַדִּיק וְחָרַק עָלָיו שִׁנָּיו:	The wicked <i>man</i> schemes against the righteous <i>man</i> And gnashes his teeth at him.	
Ps 37:13	אֲדַנִּי יִשְׁחַק־לוֹ כִּי־רָאָה כִּי־יָבֵא יוֹמוֹ:	The LORD* will laugh at him, For he has seen that his day will come.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 37:14	חֲרָב פָּתְחוּ רִשְׁעִים וְדַרְכוֹ לְשִׁתָּם לְהַפִּיל עָנִי וְאֶבְיוֹן לְטְבוֹחַ יִשְׂרֵי־דָרְדָּר:	The wicked unsheathe a sword And draw their bow, In order to fell the poor and the needy, And to slaughter those of an upright way.	

Ps 37:15	חֶרְבָם תָּבוֹא בְּלִבָּם וְקִשְׁתוֹתָם תִּשְׁבְּרָנָה:	Their sword will go into their <i>own</i> heart, And their bows will be broken up.	
Ps 37:16	טוֹב־מְעַט לְצַדִּיק מִהַמְּוֹן רְשָׁעִים רַבִּים:	The little <i>that</i> the righteous <i>man</i> has Is better than the much of the many wicked.	
Ps 37:17	כִּי זְרוּעוֹת רְשָׁעִים תִּשְׁבְּרָנָה וְסוּמְד צַדִּיקִים יְהוָה:	For the <u>arms</u> of the wicked will be broken, But the LORD upholds the righteous.	arms: of the body (not weapons).
Ps 37:18	יֹדַעַת יְהוָה יְמֵי תְּמִימִם וְנַחֲלָתָם לְעוֹלָם תִּהְיֶה:	The LORD knows the days of those with integrity, Whose inheritance will be age-abiding.	
Ps 37:19	לֹא־יִבְשׁוּ בְּעֵת רָעָה וּבִימֵי רָעָבוֹן יִשְׂבְּעוּ:	They shall not be ashamed at an evil time, And in days of famine, they will be satiated.	
Ps 37:20	כִּי רְשָׁעִים יֵאָדְדוּ וְאֵיבֵי יְהוָה כִּי־קָר כָּרִים כָּלוּ בַּעֲשָׁן כָּלוּ:	For the wicked will perish, And the enemies of the LORD <i>are</i> like the prime <i>part</i> of fatted lambs. They will be consumed; In smoke they will be consumed.	
Ps 37:21	לֹא־הָיָה רָשָׁע וְלֹא יִשְׁלַם וְצַדִּיק חֹנֵן וְנוֹתֵן:	The wicked <i>man</i> borrows and does not <u>repay</u> , But the righteous <i>man</i> shows compassion and gives.	repay ← <i>pay</i> . “Re-” often not expressed. See Ps 22:31.
Ps 37:22	כִּי מְבֹרָכִיו יִירְשׁוּ אֶרֶץ וּמְקֻלָּלָיו יִכָּרְתוּ:	For those blessed by him will inherit the <u>earth</u> , But those cursed by him will be cut off.	earth: or <i>land</i> .
Ps 37:23	מִיְהוָה מְצַעְדֵי־גִבּוֹר כּוֹנְנֵוּ וְדַרְכּוֹ יִחַפֵּץ:	Man's steps are made firm by the LORD, And he delights in his way.	
Ps 37:24	כִּי־יִפֹּל לֹא־יִוָּטֵל כִּי־יִהְיֶה סוּמְד יָדָיו:	If he falls, He will not be cast out, For the LORD supports <u>his</u> <u>hand</u> .	his hand: AV differs (<i>with his</i> <i>hand</i>).
Ps 37:25	נָעַר הָיִיתִי גַם־זָקֵן וְלֹא־רָאִיתִי צַדִּיק נֶעְזֵב וְזָרְעוֹ מִבְּקֶשׁ־לֶחֶם:	I was <i>once</i> a young man, But <i>now</i> I am old, And I have not seen a righteous <i>man</i> forsaken, Nor <i>seen</i> his seed seeking bread.	
Ps 37:26	כָּל־הַיּוֹם חֹנֵן וּמְלוֹה וְזָרְעוֹ לְבִרְכָה:	He is compassionate and lends all day, And his seed <i>is</i> a <u>blessing</u> .	a blessing ← <i>for a blessing</i> . AV differs (<i>blessed</i>).
Ps 37:27	סוּר מִרַע וַעֲשֵׂה־טוֹב וְשָׁכֵן לְעוֹלָם:	Depart from evil and do good, And <i>so</i> dwell age-abidingly.	

Ps 37:28	כִּי יְהוָה אֱהָב מִשְׁפָּט וְלֹא־יַעֲזֹב אֶת־חֲסִידָיו לְעוֹלָם נִשְׁמְרוּ וְזָרַע רְשָׁעִים נִכְרָת:	For the LORD loves justice, And he does not forsake those of his grace. They are kept safe age- abidingly, But the seed of the wicked is cut off.	
Ps 37:29	צְדִיקִים יִרְשׁוּ־אָרֶץ וַיִּשְׁכְּנוּ לְעַד עָלֶיהָ:	The righteous will inherit the earth And will dwell on it perpetually.	earth: or <i>land</i> .
Ps 37:30	פִּי־צְדִיק יִהְיֶה חֲכָמָה וְלִשׁוֹנוֹ תִּדְבֵר מִשְׁפָּט:	The mouth of the righteous utters wisdom, And his tongue speaks justice.	
Ps 37:31	תּוֹרַת אֱלֹהֵיו בְּלִבּוֹ לֹא תִמָּעַד אֲשֶׁרֵיו:	The law of his God <i>is</i> in his heart; None of his steps stumbles.	
Ps 37:32	צוֹפֵה רָשָׁע לְצַדִּיק וּמִבְקֵשׁ לְהַמִּיתוֹ:	The wicked watches for the righteous And <u>endeavours</u> to kill him.	endeavours ← <i>seeks</i> .
Ps 37:33	יְהוָה לֹא־יַעֲזֹבֵנוּ בִּידּוֹ וְלֹא יִרְשִׁיעֵנוּ בְּהַשְׁפָּטוֹ:	The LORD will not leave him in his hand, Nor will he condemn him when he is judged.	
Ps 37:34	קַוֵּה אֶל־יְהוָה וּשְׁמֹר דְרָכּוֹ וַיְרוּמְמֶךָ לְרִשְׁתׁ אֶרֶץ בְּהַכְרֵת רְשָׁעִים תִּרְאֶה:	Wait for the LORD, And guard his way, And he will exalt you <u>in</u> <u>inheriting the earth</u> . When the wicked are cut off, You will see <i>it</i> .	in inheriting: gerundial use of the infinitive. <hr/> earth: or <i>land</i> .
Ps 37:35	רָאִיתִי רָשָׁע עָרִיץ וּמִתְעַרֵּה כְּאֶזְרַח רֵעֵנוּ:	I have seen a wicked, violent <i>man</i> Spreading himself like a luxuriant native tree.	
Ps 37:36	וַיַּעֲבֹר וְהִנֵּה אֵינְנוּ וְאִבְקֵשׁהוּ וְלֹא נִמְצָא:	Then he passes away, And behold, he <i>is</i> not <i>there</i> , And <i>although</i> I <i>might</i> seek him, He is not <i>to be</i> found.	
Ps 37:37	שְׁמֹר־תָּם וְרֵאֵה יֶשֶׁר כִּי־אַחֲרִית לְאִישׁ שָׁלוֹם:	Maintain <u>integrity</u> And see to <u>being upright</u> , For the final state of man <i>is</i> peace.	<i>being</i> upright: we would prefer re-pointing to יֶשֶׁר, <i>uprightness</i> . <hr/> integrity: AV differs, taking it adjectivally (<i>the perfect man</i>).
Ps 37:38	וּפְשָׁעִים נִשְׁמְדוּ יַחַד וְאַחֲרִית רְשָׁעִים נִכְרָתָהּ:	But transgressors will be <u>completely</u> destroyed; The final state of the wicked <i>is to be</i> cut off.	completely ← <i>altogether</i> .
Ps 37:39	וּתְשׁוּעַת צְדִיקִים מִיְהוָה מְעוֹזָם בְּעֵת צָרָה:	But the salvation of the righteous <i>is</i> from the LORD; <i>He is</i> their stronghold in the time of tribulation.	

Ps 37:40	וַיַּעֲזְרֵם יְהוָה וַיִּפְּלְטֵם מִיַּד מְרֵשָׁעִים וַיִּוֹשִׁיעֵם בִּיַּחְסוֹ בּוֹ:	And the LORD will help them and deliver them; He will deliver them from the wicked <i>ones</i> And save them, For they have trusted in him.	
Ps 38:1a	מִזְמוֹר לְדָוִד לְהַזְכִּיר:	A Psalm of David to bring to remembrance.	
Ps 38:1b	יְהוָה אֵל-בְּקַצְפֶּךָ תוֹכִיחַנִי וּבְחַמְתֶּךָ תִּסְרַנִּי:	O LORD, do not rebuke me in your anger, Nor chasten me in your fury.	
Ps 38:2	כִּי-חֲצִיֶּךָ נָחַתוּ בִי וּתְנַחַת עָלַי יָדְךָ:	For your arrows rain down on me, And your hand descends onto me.	
Ps 38:3	אִין-מָתָם בְּבִשְׂרֵי מִפְּנֵי זַעֲמֶךָ אִין-שָׁלוֹם בְּעַצְמֵי מִפְּנֵי חֲטָאתִי:	<i>There is nothing unscathed</i> <i>in my flesh</i> <i>On account of your</i> <i>indignation;</i> <i>There is no peace in my</i> <i>bones</i> <i>On account of my sin.</i>	peace: or, here, <i>comfort</i> .
Ps 38:4	כִּי עֲוֹנוֹתַי עָבְרוּ רֵאשֵׁי כַּמֶּשֶׂא כָבֵד יִכְבְּדוּ מִמֶּנִּי:	For my iniquities extend beyond my head; They weigh down like a burden too heavy for me.	
Ps 38:5	הַבָּאִישׁוֹ נִמְקוּ חַבּוּרֹתַי מִפְּנֵי אִוְלָתִי:	My scars are loathsome; They are a flux because of my folly.	
Ps 38:6	נִעֲוִיתִי שַׁחְתִּי עַד-מְאֹד כָּל-הַיּוֹם קָדַר הִלְכֹתִי:	I am buckled, I have been brought low in the extreme; I go mourning all day <i>long</i> .	
Ps 38:7	כִּי-כִסְלֵי מְלֹאוּ נִקְלָה וְאִין מָתָם בְּבִשְׂרֵי:	For my loins are full of inflammation, And <i>there is</i> nothing unscathed in my flesh.	
Ps 38:8	נִפְוִגְוֹתִי וְנִדְבַכְתִּי עַד-מְאֹד שָׁאֲגֹתִי מִזֶּה־מַת לְבִי:	I have become languid, And I have been crushed in the extreme. I roar with the growling of my heart.	
Ps 38:9	אֲדַנִּי נִגְדָה כָּל-תַּאֲוֹתַי וְאֲנַחְתִּי מִמֶּךָ לֹא-נִסְתָּרָה:	O LORD*, all my yearning <i>is</i> <i>set</i> before you, And my sighing is not concealed from you.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 38:10	לְבִי סָחַרְחַר עֲזָבָנִי כַּחַי וְאוֹרְעֵינִי גַם-הֵם אִין אִתִּי:	My heart palpitates; My strength has deserted me, And the light of my eyes <i>is</i> not with me either.	

Ps 38:11	אֶהְיֶה וְרַעֵי מִנְגִד נִגְעֵי יַעֲמְדוּ וְקִרְוֵי מֵרַחֵק עִמָּדוֹ:	Those who love me, and my friends, <u>stand</u> back at my plight, And my acquaintances <u>station</u> themselves at a distance,	stand ... station themselves ← <i>stand ... stand</i> . Otiose, but see Gen 12:5.
Ps 38:12	וַיִּנְקְשׁוּ מִבִּקְשֵׁי נַפְשִׁי וְדַרְשֵׁי רַעְתִּי דִבְרוּ הַזֹּאת וּמְרִמּוֹת כָּל־הַיּוֹם יַהֲגוּ:	While those who seek my <u>life</u> lay snares, And those intent on harming me Speak pernicious things And contemplate deceitful plots all day <i>long</i> .	life ← <i>soul</i> .
Ps 38:13	וְאֲנִי כַחֲרֹשׁ לֹא אֶשְׁמַע וּכְבֵּאלִם לֹא יִפְתַּח־פִּי:	But I, like a deaf <i>person</i> , do not hear <i>it</i> , And like a mute <i>person</i> , <i>Who</i> does not open his mouth.	
Ps 38:14	וְאֵהִי כְאִישׁ אֲשֶׁר לֹא־שָׁמַע וְאִין בְּפִי תוֹכְחוֹת:	And I was like a man who did not hear <i>it</i> , In whose mouth <i>were</i> no reproofs.	
Ps 38:15	כִּי־לָךְ יְהוָה הוֹחֵלְתִי אֶתָּה תַּעֲנֵנָה אֲדֹנָי אֱלֹהֵי:	For I have waited for you, O LORD. You will answer, O LORD* my God.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 38:16	כִּי־אָמַרְתִּי פֶן־יִשְׂמְחוּ־לִי בְּמוֹט רַגְלִי עַל־י הַגְּדִילוֹ:	For I have said, “So that they do not rejoice over me, <i>Or</i> triumph over me when my foot falters.”	
Ps 38:17	כִּי־אֲנִי לְצֹלַע נִכּוֹן וּמִכְאוּבֵי נִגְדִי תָמִיד:	For I am on the point of keeling over, And my grief <i>is</i> in front of me all the time.	
Ps 38:18	כִּי־עֹנֵי אֶגִּיד אֲדַאֵג מִחַטָּאתִי:	For I will confess my iniquity; I am anxious about my sin.	
Ps 38:19	וְאֵיבֵי חַיִּים עָצְמוּ וְרָבוּ שִׁנְאֵי שָׂקֶר:	<u>Meanwhile</u> my enemies <i>are</i> alive <i>And</i> have become strong. And those who hate me <u>on</u> <u>false grounds</u> Have become numerous.	meanwhile: wider use of the <i>vav</i> . on false grounds ← <i>a lie</i> .
Ps 38:20	וּמִשְׁלָמֵי רָעָה תַחַת טוֹבָה יִשְׁטַנּוּנֵי תַחַת *רְדוּפֵי־* *רְדָפֵי־טוֹב:	And those <i>who</i> requite evil instead of good Oppose me for <u>my pursuit</u> of good.	my pursuit: infinitives with a pronominal suffix. The <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> .
Ps 38:21	אַל־תַּעֲזֹבֵנִי יְהוָה אֱלֹהֵי אַל־תִּרְחַק מִמֶּנִּי:	Do not abandon me, O LORD; O God of mine, do not be far from me.	

Ps 38:22	חַוְשָׁה לְעִזְרָתִי אֲדֹנָי תְּשׁוּעָתִי:	Hasten to help me, O LORD* of my salvation.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 39:1a	לְמַנְצַח *לִידִיתוֹן *לִידוֹתוֹן מִזְמוֹר לְדָוִד:	To the choirmaster – to {Q: Jeduthun} [K: Jedithun].↑ A Psalm of David.	to the choirmaster: see Ps 4:1. The <i>ketiv / qere</i> issue is a <i>yod / vav</i> issue. The <i>qere</i> agrees with all other occurrences except 1 Chr 16:38.
Ps 39:1b	אֲמַרְתִּי אֲשַׁמְרָה דְרָכַי מִחַטּוֹא בְלִשׁוֹנִי אֲשַׁמְרָה לְפִי מִחֶסֶם בְּעַד רָשָׁע לְנִגְדִי:	I have resolved <i>that</i> I will keep my ways, Not sinning with my tongue; I will restrain my mouth <i>with</i> a muzzle As long as the wicked <i>one is</i> still before me.	resolved ← <i>said</i> . not ← <i>from</i> , the linkage with the verb <i>to keep</i> .
Ps 39:2	נֶאֱלַמְתִּי דוּמְיָה הַחֲשִׁיתִי מֵטוֹב וּכְאֲבִי נִעְפָּר:	I was mute – <i>in</i> silence. I was quiet because of <i>my</i> good <i>situation</i> , Then <i>sorrow</i> came upon me.	sorrow came upon me ← <i>my pain became troublesome / became excited</i> .
Ps 39:3	חֵם-לִבִּי בְּקִרְבִּי בְהִגִּי תְּבַעַר-אֵשׁ דִּבְרַתִּי בְלִשׁוֹנִי:	My heart was hot within me, A fire was burning in my contemplation; I spoke with my tongue.	
Ps 39:4	הוֹדִיעֵנִי יְהוָה קֶצֶץ וּמִדַּת יָמַי מֵהֵיָא אֲדַעֲמָה מֵה־חֲדָל אֲנִי:	O LORD, make my end known to me, And what the measure of my days <i>is</i> , <i>So that</i> I may know how <i>transient</i> I <i>am</i> .	transient: [AnLx]= <i>ceasing to be</i> ; [BDB]= <i>transient</i> .
Ps 39:5	הִנֵּה טְפָחוֹת נִתְּתָה יָמַי וְחִלָּדַי כְּאֵין נִגְדָד אֵךְ כֹּל-הַבָּל כֹּל-אָדָם נֶצֶב סִלָּה:	Look, you have appointed my days <i>to be as</i> handbreadths, And my lifespan <i>is as</i> nothing before you. Surely all mankind is appointed <i>to nothing but</i> vanity. Selah.	nothing but ← <i>all</i> . Compare Ps 138:2.
Ps 39:6	אֵךְ-בְּצֵלָם יִתְהַלֵּךְ-אִישׁ אֵךְ-הֶבֶל יִהְיֶינָם יִצְבֹּר וְלֹא-יָדַע מִי-אֶסְפָּם:	Surely man walks around in a <i>shadow</i> ; Surely <i>men</i> are in a commotion <i>in</i> vanity. He heaps <i>things</i> up But does not know who will collect them.	shadow: or <i>illusion</i> ; perhaps even <i>delusion</i> .
Ps 39:7	וְעַתָּה מֵה־קִּוִּיתִי אֲדֹנָי תּוֹחֲלֹתַי לָךְ הִיא:	And now, O LORD*, what have I hoped for? My hope <i>is pinned</i> on you.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 39:8	מִכָּל-פְּשָׁעַי הַצִּילֵנִי חֲרַפַּת נִבְל אֶל-תְּשִׁימֵנִי:	Deliver me from all my transgressions; Do not make me a fool's reproach.	

Ps 39:9	נְאַלְמָתִי לֹא אֶפְתַּח־פִּי כִי אַתָּה עָשִׂיתָ:	I was silent; I did not open my mouth, For you acted.	for you acted: or <i>which you made</i> .
Ps 39:10	הֲסֵר מֵעָלַי נִגְעָךָ מִתַּגְרַת יָדְךָ אֲנִי כָלִיתִי:	<i>Do stop dealing me blows,</i> For I am consumed by the <i>castigation</i> of your hand.	<i>do stop dealing me blows ← remove your blow from me.</i> <i>castigation ← contention, strife.</i>
Ps 39:11	בְּתוֹכָחוֹת עַל־עוֹן יִסְרָף אִישׁ וְתַמָּס כַּעֵשׂ חֲמוּדוֹ אֶדָּ הֶבֶל כָּל־אָדָם סֶלָה:	You chasten a man on account of iniquity with <i>punishments</i> , And you dissolve away his elegance like a moth. Surely all mankind <i>is</i> vanity. Selah.	punishments: or <i>admonishments</i> .
Ps 39:12	שְׁמַע־תְּפִלָּתִי יְהוָה וְשׁוֹעָתִי הֶאֱזִינָה אֶל־דַּמְעֹתַי אֶל־תִּחְרַשׁ כִּי גַר אֲנִי עַמְּךָ תּוֹשֵׁב בְּכָל־אֲבוֹתַי:	Hear my prayer, O LORD, And listen to my crying out. Do not be <i>indifferent</i> to my tears, For I <i>am</i> a foreigner with you – A <i>temporary</i> resident, like all my fathers.	Heb 11:13. <i>indifferent ← deaf.</i> <i>tears ← tear.</i>
Ps 39:13	הֲשַׁע מִמֶּנִּי וְאַבְלִיגָה בְּטָרִם אַלְדָּ וְאִינְנִי:	<i>Allow me respite,</i> And let me be cheerful, Before I go And <i>am</i> no more.	allow me respite ← <i>look away from me.</i>
Ps 40:1a	לְמַנְצֵחַ לְדוֹד מִזְמוֹר:	To the choirmaster. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 40:1b	קָנָה קִוִּיתִי יְהוָה וַיִּט אֵלַי וַיִּשְׁמַע שׁוֹעָתִי:	I <i>ferverly</i> put hope <i>in</i> the LORD, And he turned to me And heard my crying out.	ferverly put hope: infinitive absolute.
Ps 40:2	וַיַּעֲלֵנִי מִבּוֹר שָׁאוֹן מָטִיט הֵינִן וַיִּקָּם עַל־סִלְעַ רַגְלֵי בּוֹנֵן אֲשָׁרִי:	And he brought me up out of a <i>deadly</i> pit, Out of the <i>miry mud</i> , And he raised my feet onto a rock, <i>And</i> he directed my steps.	deadly ← <i>of destruction.</i> <i>miry mud ← mud of mire, a Hebraic genitive.</i>
Ps 40:3	וַיִּתֵּן בְּפִי שִׁיר חֲדָשׁ תְּהַלָּה לְאַלְהֵינוּ יִרְאוּ רַבִּים וַיִּירָאוּ וַיִּבְטְחוּ בַיהוָה:	And he put a new song in my mouth – A psalm to our God. Many will see and fear And trust in the LORD.	
Ps 40:4	אֲשָׁרִי הַגִּבֵּר אֲשֶׁר־שָׂם יְהוָה מִבְּטָחוֹ וְלֹא־פָנָה אֶל־רְהָבִים וְשָׁטִי כֶזֶב:	Happy <i>is</i> the man Who has made the LORD <i>the object</i> of his trust And <i>who</i> has not turned to the insolent, <i>Nor to those who</i> turn aside <i>to</i> dishonesty.	nor: negatory use of the <i>vav</i> , as in Deut 33:6.

Ps 40:5	<p>רְבוֹת עֲשִׂיתָ אֲתָהּ יְהוָה אֱלֹהֵי נִפְלְאוֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֲלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אֲנִידָה וְאִדְבָרָה עֲצֵמוֹ מִסֵּפֶר:</p>	<p>O LORD my God, Your wondrous <i>works</i> which you have performed <i>Are</i> many, And your thoughts to us <i>are</i> <i>beyond compare</i>. I will announce <i>them</i> and speak <i>of them</i>, <i>Although</i> they are too great to relate.</p>	<p>beyond compare ← <i>(there is) no</i> <i>comparing with you / valuing to</i> <i>you</i>.</p>
Ps 40:6	<p>זָבַח וּמִנְחָה לֹא-חִפְצָתָהּ אֲזִנים כְּרִית לִי עוֹלָה וְחִטָּאהּ לֹא שְׁאַלְתָּ:</p>	<p>You do not desire sacrifice or offering; You have opened my ears. You have not asked for burnt offering or sin- offering.</p>	<p>Heb 10:5, Heb 10:6, Heb 10:8. <hr/> opened ← <i>dug</i>.</p>
Ps 40:7	<p>אֲז אֲמַרְתִּי הִנֵּה-בָאתִי בַּמְגִלַּת-סֵפֶר כְּתוּב עָלַי:</p>	<p>Then I said, “Behold, I have come. In the scroll of the book it <i>stands written</i> concerning me:</p>	<p>Heb 10:7, Heb 10:9.</p>
Ps 40:8	<p>לַעֲשׂוֹת-רְצוֹנֶךָ אֱלֹהֵי חִפְצָתִי וְתוֹרַתְךָ בְּתוֹךְ מִעֵי:</p>	<p>‘I delight to do your will, O God of mine, And your law <i>is</i> in my inner parts.’ ”</p>	<p>Heb 10:9.</p>
Ps 40:9	<p>בְּשִׁרְתִּי צֶדֶק בְּקֹהֶל רַב הִנֵּה שִׁפְתֵי לֹא אֶכְלָא יְהוָה אֲתָהּ יִדְעָתָהּ:</p>	<p>I have brought good tidings of righteousness, In a great convocation; Look, I have not held my lips back. O LORD, you know.</p>	
Ps 40:10	<p>צִדְקַתְךָ לֹא-כִסִּיתִי בְּתוֹךְ לִבִּי אֲמוֹנָתְךָ וּתְשׁוּעָתְךָ אֲמַרְתִּי לֹא-כִחַדְתִּי חֶסֶדְךָ וְאִמְתָּךְ לִקְהֵל רַב:</p>	<p>I have not concealed your righteousness inside my heart, I have spoken <i>of</i> your faithfulness and your salvation; I have not hidden away your kindness or your truth From a great convocation.</p>	
Ps 40:11	<p>אֲתָהּ יְהוָה לֹא-תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חֶסֶדְךָ וְאִמְתָּךְ תָּמִיד יִצְרוּנִי:</p>	<p>O LORD, you do not hold back your mercies from me; Your kindness and your truth always guard me.</p>	
Ps 40:12	<p>כִּי אֶפְפוּ-עָלַי רַעוֹת עַד-אֵין מִסֵּפֶר הַשִּׁיגוּנִי עוֹנֹתִי וְלֹא-יִכְלָתִי לִרְאוֹת עֲצֵמוֹ מִשְׁעָרוֹת רֹאשִׁי וְלִבִּי עֲזָבוּנִי:</p>	<p>For innumerable evils have surrounded me. My iniquities have caught up with me, So that I am unable to see. They are more numerous than the hairs of my head, And my heart has deserted me.</p>	

Ps 40:13	רָצָה יְהוָה לְהַצִּילַנִי יְהוָה לְעֹזְרָתִי חֹשֶׁה:	Be willing, O LORD, to deliver me; O LORD, hasten to my assistance.	Ps 70:1.
Ps 40:14	יִבְשׁוּ וַיַּחְפְּרוּ יַחַד מִבְּקֹשֵׁי נַפְשִׁי לְסָפוֹתָהּ יִסְגּוּ אַחֹר וַיְכַלְמוּ חֲפָצַי רַעְתִּי:	May those who seek to destroy my life Be completely ashamed and disgraced. May those who delight in my harm Be driven back And be made ignominious.	Ps 70:2. <hr/> to destroy my life ← <i>my soul</i> , to destroy it.
Ps 40:15	יִשְׁמוּ עַל-עֵקֶב בְּשִׁתָּם הָאֹמְרִים לִי הֵאֱחָ הָאֱחָ:	May those who say to me, “Ha, ha” Be devastated on account of their shame.	Ps 70:3.
Ps 40:16	יִשְׂעִישׂוּ וַיִּשְׂמְחוּ בְּךָ כָּל-מִבְּקֹשֵׁיךָ יֹאמְרוּ תַמִּיד יִגְדַּל יְהוָה אֱלֹהֵי תְשׁוּעָתְךָ:	May all those who seek you exult And rejoice in you. May those who love your salvation always say, “Let the LORD be magnified.”	Ps 70:4.
Ps 40:17	וְאֲנִי עָנִי וְאֲבִיּוֹן אֲדֹנָי יִחְשָׁב לִי עֹזְרָתִי וּמַפְלִטִי אַתָּה אֱלֹהֵי אֱלֹהֵי-תַאֲחָר:	But I am poor and needy, Yet the LORD* considers me. You <i>are</i> my helper and my deliverer. O God of mine, do not delay.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> <hr/> Ps 70:5.
Ps 41:1a	לְמַנְצֵחַ מִזְמוֹר לְדָוִד:	To the choirmaster. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 41:1b	אֲשֶׁר־יִמְשָׁכֵל אֶל-דָּל בַּיּוֹם רָעָה יִמְלִטְהוּ יְהוָה:	Happy <i>is</i> he <i>who</i> attends to the poor; On the evil day, The LORD will deliver him.	evil day ← <i>day of evil</i> , a Hebraic genitive.
Ps 41:2	יְהוָה יִשְׁמְרֵהוּ וַיַּחֲיֵהוּ *יֹאשֶׁר *וְאֹשֶׁר בְּאָרֶץ וְאֶל-תַּתְּנֵהוּ בְּנַפְשׁ אִיבָיו:	The LORD will protect him And preserve him alive. {Q: And he} [K: He] will be pronounced happy on the earth, And you will not deliver him to the <u>will</u> of his enemies.	The <i>ketiv</i> / <i>qere</i> issue is a <i>yod</i> / <i>vav</i> issue. <hr/> <hr/> will ← <i>soul</i> .
Ps 41:3	יְהוָה יִסְעֲדֵנוּ עַל-עַרְשׂ דָּוִי כָּל-מְשַׁכְּבוֹ הַפֶּכֶת בְּחַלְיוֹ:	The LORD will support him on <i>his</i> sickbed; You will overturn all <i>causes of him being bedridden</i> in his illness.	him being bedridden ← <i>his couch</i> .
Ps 41:4	אָנִי-אָמַרְתִּי יְהוָה חָנְנֵי רַפְּאָה נַפְשִׁי כִּי-חָטָאתִי לָךְ:	I have said, “O LORD have mercy on me; Heal me inwardly, For I have sinned against you.”	inwardly ← <i>my soul</i> .

Ps 41:5	אויְבֵי יֹאמְרוּ רַע לִי מִתֵּי יָמוֹת וְאָבֵד שְׁמוֹ:	My enemies speak an evil <i>thing</i> of me: “When will he die, And his name perish?”	
Ps 41:6	וְאִם-בָּא לְרֹאוֹת שְׂוֹא יְדַבֵּר לְבֹ יִקְבֹּץ-אָוֶן לוֹ יֵצֵא לְחוּץ יְדַבֵּר:	And if <i>anyone</i> comes to see <i>what</i> false thing he <i>can</i> say, His heart <u>accumulates</u> iniquity; He goes out into the open And says <i>it</i> .	accumulates ← <i>gathers to itself</i> .
Ps 41:7	יַחַד עָלַי יִתְלַחֲשׁוּ כָּל-שֹׂנְאֵי עָלַי יַחֲשְׁבוּ רָעָה לִּי:	All those who hate me Whisper <u>among themselves</u> against me; They conceive evil for me.	among themselves ← <i>together</i> .
Ps 41:8	דְּבַר-בְּלִיעַל יֵצֵק בּוֹ וְאֲשֶׁר שָׁכַב לֹא-יִוָּסֵף לְקוֹם:	A mischievous deed has <u>taken shape</u> in their <i>plan</i> , Whereby, “When he lies down, He will not rise again.”	taken shape ← <i>been cast</i> . in their <i>plan</i> ← <i>in it</i> . AV differs somewhat.
Ps 41:9	גַּם-אִישׁ שְׁלוֹמִי אֲשֶׁר-בִּטַּחְתִּי בּוֹ אוֹכַל לְחֶמְי הַגִּדִיל עָלַי עֶקֶב:	Even a man at peace with me, In whom I trusted – One who partook of my bread – Has lifted up his heel against me.	John 13:18. lifted up ← <i>made great</i> .
Ps 41:10	וְאַתָּה יְהוָה חַנּוּנִי וְהַקִּימֵנִי וְאַשְׁלֵמָה לָּהֶם:	But you, O LORD, have mercy on me, And raise me up, So that I <i>can</i> repay them.	so that: purposive use of the <i>vav</i> .
Ps 41:11	בְּזֹאת יֵדַעְתִּי כִּי-חִפְצָתָ בִּי כִּי לֹא-יִרְיַע אֵיבִי עָלַי:	By this I know that you have pleasure in me: My enemy will not gloat over me.	
Ps 41:12	וְאַנִּי בְּתַמִּי תִמְכַּת בִּי וּתְצַיְבֵנִי לְפָנֶיךָ לְעוֹלָם:	As for me, you take hold of me in my integrity, And you place me before yourself age-abidingly.	
Ps 41:13	בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם וְעַד הָעוֹלָם אָמֵן וְאָמֵן:	Blessed <i>be</i> the LORD God of Israel From age to age. Amen and amen.	
Ps 42:1a	לְמַנְצַח מִשְׁכִּיל לְבְנֵי-קֹרַח:	To the choirmaster. ↑ For the sons of Korah, an Instructive Psalm.	to the choirmaster: see Ps 4:1. Instructive Psalm: see Ps 32:1.
Ps 42:1b	כְּאַיִל תַּעְרַג עַל-אֲפִיקֵי-מַיִם כֵּן נַפְשִׁי תַעְרַג אֵלֶיךָ אֱלֹהִים:	As a roebuck longs for brooks of water, So my <u>being</u> longs for you, O God.	being ← <i>soul</i> . longs for: the Greek ὀρέγω, with the same meaning (1 Tim 3:1, Heb 11:16), sounds similar.

Ps 42:2	צְמָאָה נַפְשִׁי לְאֱלֹהִים לְאֵל חַי מְתֵי אָבוֹא וְאַרְאֶה פְּנֵי אֱלֹהִים:	My being thirsts for God – For the living GOD. When will I come And {P: see the face of} [M: appear before] God?	An amendment by the Sopherim, as in Ex 23:15. P= וְאַרְאֶה. AV differs. <hr/> <hr/> being ← <i>soul</i> .
Ps 42:3	הִיְתָה-לִּי דִמְעָתִי לֶחֶם יוֹמָם וּלְיֵלָה בְּאָמַר אֵלַי כָּל-הַיּוֹם אֵיךְ אֱלֹהֵיךָ:	A tear was my daily and nightly bread When <i>they</i> said to me all day, “Where <i>is</i> your God?”	
Ps 42:4	אֵלֶּה אֶזְכְּרָה וְאֶשְׁפָּכָה עָלַי נַפְשִׁי בִּי אֶעְבֹּר בְּסֶדֶךְ אֲדִידִם עַד-בַּיִת אֱלֹהִים בְּקוֹל-רִנָּה וְתוֹדָה הַמְּזוֹן חוֹגֵג:	I will remember these <i>things</i> , And I will pour out my soul over myself, For I will pass through the crowd; I will proceed softly with them to the house of God With a joyful voice and thanksgiving, <i>As</i> a multitude celebrates a festival.	
Ps 42:5	מִהֲתַשְׁתּוֹחַחִי נַפְשִׁי וְתַהֲמִי עָלַי הוֹחִילִי לְאֱלֹהִים כִּי-עוֹד אוֹדְנוּ יְשׁוּעוֹת פְּנֵינוּ:	How you have been brought low, my <u>spirit</u> , And have agitated me! <u>Await</u> God, For I will still praise him, <i>For his acts of salvation</i> <i>performed in his own</i> <i>presence.</i>	spirit ← <i>soul</i> . <hr/> <hr/> await: a feminine imperative, the implied subject being <i>soul</i> , i.e. the person's feelings or spirit. <hr/> <hr/> salvation performed in his own presence ← <i>salvation of his face</i> <i>/ presence.</i>
Ps 42:6	אֱלֹהֵי עָלַי נַפְשִׁי תִשְׁתּוֹחַח עַל-כֵּן אֶזְכְּרֶךָ מֵאֶרֶץ יַרְדֵּן וְחַרְמוֹנִים מִהַר מִצְעָר:	O God of mine, my <u>spirit</u> has been brought down low on me, So I will remember you from the land of Jordan, And the <u>Hermons</u> , from Mount Mizar.	spirit ← <i>soul</i> . <hr/> <hr/> Hermons: the two peaks [CB].
Ps 42:7	תְּהוֹם-אֶל-תְּהוֹם קוֹרָא לְקוֹל צְנוּרִיךָ כָּל-מִשְׁבְּרִיךָ וְגִלְיִיךָ עָלַי עָבְרוּ:	The deep calls to the deep At the call of your water- surges; All your breakers and waves have passed over me.	
Ps 42:8	יוֹמָם יִצְוֶה יְהוָה חֲסִדוֹ וּבַלַּיְלָה *שִׁירָה *שִׁירוֹ עִמִּי תְּפִלָּה לְאֵל חַיִּי:	By day the LORD will command his kindness, And by night {K: a song} [Q: his song] <i>is</i> with me – A prayer to the GOD of my life.	
Ps 42:9	אוֹמְרָה לְאֵל סִלְעִי לָמָּה שָׁכַחְתָּנִי לָמָּה-קִדְרָה אֵלַיךְ בְּלַחַץ אוֹיֵב:	Let me say to GOD, my rock, “Why have you forgotten me? Why should I go <i>about</i> melancholically, In the oppression of the enemy?”	

Ps 42:10	בְּרֵצַח בְּעֲצֻמוֹתַי חֲרַפוּנִי צוֹרְרֵי בְּאִמְרָם אֵלַי כָּל־הַיּוֹם אֵינָהּ אֱלֹהֵיךָ:	My adversaries reproach me with the <u>crushing</u> of my bones, As they say to me all day <i>long</i> , “Where <i>is</i> your God?”	crushing: AV differs (<i>sword</i>).
Ps 42:11	מִהֲתַשְׁתּוֹחֲחִי נַפְשִׁי וּמִהֲתַהַמִּי לְעַלִּי הוֹחִילִי לְאֱלֹהִים כִּי־עוֹד אוֹדְנוּ יִשׁוּעַת פָּנָי וְאֱלֹהֵי:	How you have been brought low, my <u>spirit</u> , And how you have agitated me! <u>Await</u> God, For I will still praise him, <i>For</i> the acts of <u>salvation</u> <u>before me</u> , And <i>for being</i> my God.	spirit ← <i>soul</i> . await: see Ps 42:5. salvation before me: a similar construction in Ps 42:5, but here with a first person suffix. AV differs ↪
Ps 43:1	שְׁפֹטְנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא־חָסִיד מְאִישׁ־מְרָמָה וְעוֹלָה תִפְלֹטְנִי:	Judge me, <i>O</i> God, And defend my case against a graceless people. Deliver me from the <u>deceitful and unjust man</u> .	↳ somewhat (<i>health of my countenance</i>). deceitful and unjust man ← <i>man of deceit and injustice</i> , a Hebraic genitive.
Ps 43:2	כִּי־אַתָּה אֱלֹהֵי מְעוֹזִי לָמָּה זָנַחְתָּנִי לָמָּה־קִּדְרָתְךָ אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:	But you, <i>O</i> God, <i>who are</i> my stronghold, Why are you averse to me? Why do I go about dejectedly In the oppression of the enemy?	
Ps 43:3	שְׁלַח־אוֹרְךָ וְאַמְתָּךְ הַמָּה יִנְחֹנֵנִי יְבִיאֹנֵנִי אֶל־הַר־קֹדֶשְׁךָ וְאֶל־מִשְׁכְּנוֹתֶיךָ:	Send your light and your truth. They will lead me; Let them bring me to <u>your</u> <u>holy mountain</u> And to your dwelling places,	your holy mountain ← <i>the mountain of your holiness</i> , a Hebraic genitive.
Ps 43:4	וְאֶבְוָאָה אֶל־מִזְבֵּחַ אֱלֹהִים אֶל־אֵל־שִׂמְחַת גִּילִי וְאוֹדְךָ בְּכִנּוֹר אֱלֹהִים אֱלֹהֵי:	And I will go to the altar of God – To the <u>GOD of my joyous happiness</u> . And I will praise you with the harp, <i>O</i> God my God.	my joyous happiness ← <i>the happiness of my joy</i> , a Hebraic genitive.
Ps 43:5	מִהֲתַשְׁתּוֹחֲחִי נַפְשִׁי וּמִהֲתַהַמִּי לְעַלִּי הוֹחִילִי לְאֱלֹהִים כִּי־עוֹד אוֹדְנוּ יִשׁוּעַת פָּנָי וְאֱלֹהֵי:	How you have been brought low, my <u>spirit</u> . And have agitated me! <u>Await</u> God, For I will still praise him, <i>For</i> the acts of <u>salvation</u> <u>before me</u> And <i>for being</i> my God.	spirit ← <i>soul</i> . salvation before me: as in Ps 42:11, including how AV differs.
Ps 44:1a	לְמַנְצֵחַ לְבְנֵי־קֹרַח מְשֻׁבֵּל:	To the <u>choirmaster</u> . ↑ For the sons of Korah, an <u>Instructive Psalm</u> .	to the choirmaster: see Ps 4:1. Instructive Psalm: see Ps 32:1.

Ps 44:1b	אֱלֹהִים בְּאָזְנוֹנוּ שָׁמַעְנוּ אֲבוֹתֵינוּ סִפְרוּ-לָנוּ פְעֵל פְּעֵלָתְךָ בְּיַמֵּיהֶם בְּיַמֵּי קָדָם:	O God, we have heard with our ears – Our fathers told us – <i>Of</i> the work you performed In days of old.	
Ps 44:2	אַתָּה יָדְךָ גּוֹיִם הוֹרַשְׁתָּ וּתְטַעַם תִּרְעַע לְאַמִּים וּתְשַׁלְּחֵם:	You disinherited nations <i>with</i> your hand And planted <u>them</u> . You did harm to <i>various</i> peoples And cast them <i>out</i> .	planted them: i.e. <i>settled the fathers in the land</i> . On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13.
Ps 44:3	כִּי לֹא בַחֲרָבָם יִרְשׁוּ אֶרֶץ וּזְרוּעֵם לֹא-הוֹשִׁיעָה לָמוֹ כִּי-יְמִינְךָ וּזְרוּעֶךָ וְאוֹר פְּנֶיךָ כִּי רָצִיתָם:	For they did not take possession of the land by their sword, Nor did their <i>own</i> arm save them. Rather, your right <i>hand did</i> , And your arm, And the light of your <u>presence</u> , For you had pleasure in them.	presence: or <i>face</i> .
Ps 44:4	אַתָּה-הוּא מַלְכִי אֱלֹהִים צִוֵּה יְשׁוּעוֹת יַעֲקֹב:	You <i>are</i> my king, O God; Command the salvations of Jacob.	
Ps 44:5	בְּךָ צָרִינוּ נִגְגַח בְּשִׁמְךָ נָבוֹס קָמִינוּ:	Through you we will butt our adversaries; Through your name, we will trample down Those who rise up against us.	
Ps 44:6	כִּי לֹא בַקֶּשֶׁתִי אֲבַטַח וְחַרְבִּי לֹא תוֹשִׁיעֵנִי:	For I do not put trust in my bow, And my sword will not save me.	
Ps 44:7	כִּי הוֹשַׁעְתָּנוּ מִצָּרֵינוּ וּמִשְׂנְאֵינֵנוּ הִבִּישׁוֹתָ:	For you have saved us from our adversaries And have put those who hate us to shame.	
Ps 44:8	בְּאֱלֹהִים הִלְלָנוּ כָּל-הַיּוֹם וְשִׁמְךָ לְעוֹלָם נֹדֶה סִלָּה:	We have praised God <u>throughout</u> the day, And we will be thankful to your name age-abidingly. Selah.	throughout ← <i>all</i> .
Ps 44:9	אֲף-זָנַחְתָּ וּתְכַלִּימָנוּ וְלֹא-תִצָּא בְּצַבָּאוֹתֵינוּ:	<u>But</u> you are averse <i>to us</i> , And you have put us to shame, And you do not go out in our armies.	but: the usual meaning of this conjunction is <i>also, moreover, indeed</i> , but [BDB] also gives <i>but</i> .
Ps 44:10	תְּשִׁיבֵנוּ אַחֲזֹר מִנִּי-צָר וּמִשְׂנְאֵינֵנוּ שִׁסּוּ לָמוֹ:	You drive us back from the adversary, And those who hate us <u>Plunder away</u> .	plunder away ← <i>plunder for themselves</i> .

Ps 44:11	תְּתַנְּנוּ כְּצֹאן מֵאֲכָל וּבְגוֹיִם זְרִיתָנוּ:	You make us like sheep for food, And you have scattered us among the Gentiles.	
Ps 44:12	תִּמְכַרְעֵמָךְ בְּלֹא־הוֹן וְלֹא־רִבִּיתַתְּ בַּמַּחִירֵיהֶם:	You have sold your people at no value, And you did not bid up their price.	
Ps 44:13	תְּשִׂימָנוּ חֲרָפָה לְשִׁכְנֵינוּ לְעַג וְקֹלֶס לְסַבִּיבוֹתֵינוּ:	You make us a reproach to our neighbours – A mockery and derision to <i>those</i> round about us.	
Ps 44:14	תְּשִׂימָנוּ מִשָּׁל בְּגוֹיִם מְנוּד־רֹאשׁ בְּלֹא־אֲמִים:	You make us a byword among the Gentiles – A shaking of the head among the <i>various</i> peoples.	among the <i>various</i> peoples: we discard the <i>maqgef</i> .
Ps 44:15	כָּל־הַיּוֹם כְּלִמְתִּי נִגְדִי וּבִשְׁת פָּנַי כִּסְתָנִי:	All day <i>long</i> my ignominy is before me, And the shame of my face covers me	
Ps 44:16	מִקּוֹל מַחְרָף וּמְגַדֵּף מִפְּנֵי אוֹיֵב וּמִתְנַקֵּם:	At the <u>sound</u> of the reproacher and the reviler – At the presence of the enemy and the avenger.	sound ← <i>voice</i> .
Ps 44:17	כָּל־זֹאת בָּאתָנוּ וְלֹא שָׁכַחְנוּךָ וְלֹא־שָׁקַרְנוּ בְּבְרִיתְךָ:	All this has come upon us, But we have not forgotten you, And we have not violated your covenant.	
Ps 44:18	לֹא־נָסוּג אָחוֹר לִבְנוֹ וְתַט אֲשַׁרְינוּ מִנִּי אֲרַחֵךְ:	Our heart has not <u>withdrawn</u> , Nor do our steps <u>deviate</u> from your path,	withdrawn ← <i>slidden back</i> . <hr/> do our steps deviate: the verb is singular; the noun is written as plural, though the pronunciation (singular vs. plural) may not differ.
Ps 44:19	כִּי דָכִיתָנוּ בְּמִקְוֹם תַּנִּים וַתִּכַּס עָלֵינוּ בְּצִלְמוֹת:	Although you have crushed us in a place of jackals, And you have covered us with a shadow of death.	
Ps 44:20	אִם־שָׁכַחְנוּ שֵׁם אֱלֹהֵינוּ וּנְפָרֵשׁ כַּפֵּינוּ לְאֵל זָר:	If we have forgotten the name of our God Or spread our hands to a strange GOD,	
Ps 44:21	הֲלֹא אֱלֹהִים יַחְקֵר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלָמוֹת לֵב:	Will not God search this out? For he knows the hidden things of the heart.	
Ps 44:22	כִּי־עָלֶיךָ הִרְגָנוּ כָּל־הַיּוֹם נִחְשָׁבְנוּ כְּצֹאן טְבָחָה:	Indeed for your sake we are killed all day <i>long</i>; We are considered as sheep for slaughter.	Rom 8:36.

Ps 44:23	עֹרָהּ לָמָּה תִישָׁן אֲדֹנָי הַקִּיֵּצָה אֶל־תִּזְנַח לְנֶצַח:	Awake; why do you sleep, O LORD*? Arise; do not be averse for all time.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 44:24	לָמָּה־פָּנִיךָ תִסְתִּיר תִשְׁכַּח עֲנִינוּ וְלַחֲצֵנוּ:	Why do you hide your face And forget our affliction and our oppression?	our oppression: an objective genitive (they oppress us).
Ps 44:25	כִּי שָׁחָה לְעַפְרָה נַפְשֵׁנוּ דְבָקָה לְאַרְצָה בְּטִגְנוּ:	For our spirit is sinking into the dust; Our belly is stuck to the earth.	spirit ← <i>soul</i> .
Ps 44:26	קוּמָה עֲזָרְתָה לָנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ:	Arise <i>and be</i> our help, And redeem us For your kindness' sake.	
Ps 45:1a	לְמַנְצֵחַ עַל־שְׁשַׁנִּים לְבְנֵי־קֹרַח מְשִׁבִיל שִׁיר יְדִידָת:	To the choirmaster on Shoshannim.↑ For the sons of Korah, an Instructive Psalm. A song of love.	to the choirmaster: see Ps 4:1. Shoshannim: i.e. <i>Lilies</i> . Instructive Psalm: see Ps 32:1.
Ps 45:1b	רָחַשׁ לִבִּי דָּבַר טוֹב אִמַּר אֲנִי מַעֲשֵׂי לְמַלְךָ לְשׁוֹנֵי עֵט סוֹפֵר מִהִיר:	My heart is bubbling up <i>with</i> a good thing, I speak of my works for the king; My tongue <i>is</i> the pen of a ready writer.	
Ps 45:2	יִפְיֹפֶת מְבִי אָדָם הוֹצֵק חַן בְּשִׁפְתוֹתֶיךָ עַל־כֵּן בֵּרַכְךָ אֱלֹהִים לְעוֹלָם:	<u>You are</u> very much more comely than the sons of Adam; Grace is poured out on your lips, Because God has blessed you age-abidingly.	you: Christ in his glory which follows his suffering [CB].
Ps 45:3	חַגּוּר־חַרְבְּךָ עַל־יֵרֶךְ גְּבוּר הוֹדֶךָ וְהַדְרָךְ:	Gird your sword onto your thigh, <i>O warrior</i> , For your splendour and your majesty.	
Ps 45:4	וְהַדְרָךְ צֶלַח רִכְבֶּךָ עַל־דְּבַר־אֱמֶת וְעֲנוּה־צֶדֶק וְתוֹרְךָ נֹרְאוֹת יִמִּינֶךָ:	And <i>as for</i> your majesty, Prosper and ride On the principle of truth and <u>righteous meekness</u> , And your right <i>hand</i> will show you <u>awesome things</u> .	righteous meekness ← <i>meekness of righteousness</i> , a Hebraic genitive. awesome: or <i>fearful</i> .
Ps 45:5	חֲצִיֶיךָ שְׁנוּנִים עַמִּים תַּחְתֶּיךָ יִפְלוּ בְּלֵב אוֹיְבֵי הַמֶּלֶךְ:	Your arrows <i>are</i> sharpened; Various peoples will fall under you – <i>Those</i> at the heart of the king's enemies.	
Ps 45:6	כִּסְאֶךָ אֱלֹהִים עוֹלָם וְעַד שֵׁבֶט מִיֶּשֶׁר שֵׁבֶט מְלֹכוֹתֶיךָ:	Your throne, <i>O God</i>, is age-abiding and <i>in</i> perpetuity; The sceptre of your kingdom is an upright sceptre.	Heb 1:8. an upright sceptre ← <i>a sceptre of uprightness</i> , a Hebraic genitive.

Ps 45:7	אָהַבְתָּ צְדָקָה וְתִשְׁנֵא רָשָׁע עַל־כֵּן מְשַׁחֵךְ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שִׁשׁוֹן מִחֻבְרִיךָ:	You have loved righteousness and hated wickedness, Which <i>is</i> why God, your God, Has anointed you <i>with</i> the oil of gladness More than your companions.	Heb 1:9.
Ps 45:8	מֵרוֹאֲהָלוֹת קָצִיעוֹת כָּל־בְּגָדֶיךָ מִן־הַיְכָלִי שֵׁן מִנִּי שִׁמְחֹודָךְ:	All your clothes <i>have been</i> <i>scented with</i> myrrh and aloes and cassia, From ivory palaces, Because they gladden you.	
Ps 45:9	בָּנוֹת מְלָכִים בִּיקְרוֹתֶיךָ נֹצֵבָה שֶׁגֶל לְיַמִּינֶךָ בְּכֶתֶם אוֹפִיר:	The daughters of kings <i>are</i> among your maids-of- honour, And a queen stands on your right in gold from Ophir.	
Ps 45:10	שְׁמַע־יְבִת וְרֹאֵי וְהִטִּי אָזְנוֹךָ וְשַׁכַּחִי עַמֶּיךָ וּבֵית אָבִיךָ:	Listen, <i>O</i> daughter, and look, And incline your ear, And forget your people, And your father's house,	
Ps 45:11	וַיִּתְאוּ הַמֶּלֶךְ יִפְיֶךָ כִּי־הוּא אֲדַנֶּיךָ וְהִשְׁתַּחֲוִי־לוֹ:	While the king longs for your beauty, For he <i>is</i> your LORD, So worship him.	
Ps 45:12	וּבַת־צֹר בַּמְּנַחָה פָּנֶיךָ יִחַלוּ עֲשִׂירֵי עָם:	And, <i>O</i> daughter of Tyre, The rich of the people will <u>seek your favour</u> with a gift.	seek your favour ← <i>weaken the</i> <i>face</i> .
Ps 45:13	כָּל־כְּבוֹדָהּ בַּת־מֶלֶךְ פְּנִימָה מִמְשַׁבְּצוֹת זָהָב לְבוּשָׁהּ:	The king's daughter <i>is</i> <u>entirely glorious</u> indoors, And her clothing <i>is</i> of intricately woven gold.	entirely glorious ← <i>all honoured</i> <i>/ glorious</i> .
Ps 45:14	לְרִקְמוֹת תּוֹבֵל לְמֶלֶךְ בְּתוֹלוֹת אֲחֶרֶיהָ רַעוּתֶיהָ מוֹבְאוֹת לָךְ:	She will be brought to the king in embroidery; Her virgin attendants <u>following are</u> brought to you.	her virgin attendants following ← <i>the virgins behind her – her</i> <i>companions</i> .
Ps 45:15	תּוֹבֵלְנָה בְּשִׂמְחָת וּגִיל תְּבֹאֲנָהּ בְּהֵיכַל מֶלֶךְךָ:	They will be brought with gladness and rejoicing, They will come to the king's palace.	
Ps 45:16	תַּחַת אֲבֹתֶיךָ יִהְיוּ בָנֶיךָ תִּשְׁתַּמּוּ לְשָׂרִים בְּכָל־הָאָרֶץ:	In the place of <u>your fathers</u> Will be <u>your sons</u> . You will appoint them as princes <u>Over all the land</u> .	your ... your: masculine in MT, but they could be re-pointed feminine. See [CB]. over: or <i>in</i> . See [BDB] on אָ, № IV b, with verbs of ruling. land: or <i>earth</i> , but “the place of the fathers” is <i>the land</i> .

Ps 45:17	אֲזַכֶּרְךָ שְׁמֶךָ בְּכָל־דֹּר וְדֹר עַל־כֵּן עַמִּים יְהוֹדֶד לְעֶלְמ וְעַד:	I will bring your name to remembrance From every generation to generation, Which <i>is</i> why the <i>various</i> peoples will praise you, Age-abidingly and <i>in</i> perpetuity.	
Ps 46:1a	לְמַנְצַח לְבְנֵי־קֹרַח עַל־עֲלָמוֹת שִׁיר:	To the choirmaster, for the sons of Korah concerning maidens.↑ A Song.	to the choirmaster: see Ps 4:1. maidens: this is the subject of Ps 45; see [CB]. AV differs, transliterating (<i>Alamoth</i>).
Ps 46:1b	אֱלֹהִים לָנוּ מַחְסֵה וְעֹז עֲזָרָה בְּצָרוֹת נִמְצָא מְאֹד:	God <i>is</i> our refuge and strength – A help in adversities. He is <u>readily found</u> .	readily found: AV differs (<i>very present</i>), constructed to agree with <i>help</i> rather than <i>God</i> .
Ps 46:2	עַל־כֵּן לֹא־יִרָא בְּהַמִּיר אֶרֶץ וּבְמוֹט הָרִים בְּלֵב יַמִּים:	That <i>is</i> why we will not fear When the earth undergoes change, Or the mountains tumble into <u>the heart of the seas</u> .	the heart of the seas: more loosely <i>the high seas</i> .
Ps 46:3	יְהִמוּ יַחְמְרוּ מִימּוֹ יִרְעִשׁוּ־הָרִים בְּגֵאוֹתָו סֵלָה:	<u>His</u> waters roar and swell; Mountains shake at <u>his</u> grandeur. Selah.	his (2x): [CB], i.e. <i>the Assyrian's</i> , but perhaps <i>God's</i> , as in Ps 46:6, where [CB] capitalizes <i>his</i> . No concordant antecedent in the previous verse except <i>heart</i> , though <i>earth</i> is very occasionally masculine. AV differs (<i>thereof</i>).
Ps 46:4	נָהָר פִּלְגָיו יִשְׂמְחוּ עִיר־אֱלֹהִים קֹדֶשׁ מִשְׁכְּנֵי עֲלִיזוֹן:	A river <i>and</i> its streams give joy to the City of God – To the holy dwelling places of the MOST HIGH.	
Ps 46:5	אֱלֹהִים בְּקִרְבָּה בְּלֹתָמוֹט יִעֲזָרֶה אֱלֹהִים לְפָנֹת בֹּקֵר:	God <i>is</i> at its centre; It will not be shaken. God will help it At the <u>approach</u> of the morning.	approach ← <i>turning</i> .
Ps 46:6	הָמוּ גוֹיִם מָטוּ מִמְּלָכוֹת נָתַן בְּקוֹלוֹ תִּמּוֹג אֶרֶץ:	The Gentiles <i>are</i> in a commotion, <i>And</i> kingdoms topple. <i>When</i> he gives utterance with his voice, The earth melts.	
Ps 46:7	יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֹּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:	The LORD of hosts <i>is</i> with us; The God of Jacob <i>is</i> a high stronghold to us. Selah.	
Ps 46:8	לְכוּ־חִזּוּ מִפְּעֻלוֹת יְהוָה אֲשֶׁר־שָׂם שְׁמוֹת בְּאֶרֶץ:	Come <i>and</i> see the works of the LORD, Who has brought about desolations on the earth.	

Ps 46:9	מְשַׁבֵּית מִלְחָמוֹת עַד־קֶצֶה הָאָרֶץ קָשֶׁת יִשְׁבֵּר וְקַצֵּץ חַנִּית עֲגָלוֹת יִשְׂרָף בְּאֵשׁ:	He stops wars up to the end of the earth, He breaks the bow and snaps the spear; He burns chariots in fire.	
Ps 46:10	הִרְפוּ וְדַעוּ כִּי־אֲנֹכִי אֱלֹהִים אֲרוֹם בְּגוֹיִם אֲרוֹם בְּאָרֶץ:	Be still, and know that I <i>am</i> God. I will be exalted among the Gentiles; I will be exalted on the earth.	be still ← <i>desist</i> .
Ps 46:11	יְהוָה צְבָאוֹת עִמָּנוּ מִשָּׁגֵב־לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:	The LORD of hosts <i>is</i> with us; The God of Jacob <i>is</i> a high stronghold to us. Selah.	
Ps 47:1a	לְמַנְצֵחַ לְבְנֵי־קֶרַח מְזִמּוֹר:	To the choirmaster. ↑ For the sons of Korah – a Psalm.	to the choirmaster: see Ps 4:1.
Ps 47:1b	כָּל־הָעַמִּים תִּקְעוּ־כַף הֲרִיעוּ לְאֱלֹהִים בְּקוֹל רִנָּה:	Clap the hands, all <i>you</i> <i>various</i> peoples; Shout out to God with a joyful cry.	cry ← <i>voice, sound</i> .
Ps 47:2	כִּי־יְהוָה עֲלִיּוֹן נוֹרָא מְלֹךְ גָּדוֹל עַל־כָּל־הָאָרֶץ:	For the LORD MOST HIGH <i>is</i> <i>to be feared</i> – A great king over the whole earth.	<i>is to be feared</i> : gerundival use of the participle.
Ps 47:3	יְדַבֵּר עַמִּים תַּחֲתֵינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ:	May he subdue peoples under us, And nations under our feet.	may he subdue: AV differs (<i>He shall subdue</i>), not recognizing the jussive verbal form.
Ps 47:4	יִבְחַר־לָנוּ אֶת־נַחֲלָתָנוּ אֵת גְּאוֹן יַעֲקֹב אֲשֶׁר־אָהַב סֵלָה:	May he choose our inheritance for us – The excellence of Jacob whom he <i>loved</i> . Selah.	may he choose: AV differs (<i>He shall choose</i>). <hr/> loved: or <i>loves</i> .
Ps 47:5	עָלָה אֱלֹהִים בְּתִרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:	God ascended with a shout – The LORD, with the sound of the ramshorn.	
Ps 47:6	זַמְּרוּ אֱלֹהִים זַמְּרוּ זַמְּרוּ לְמַלְכֵנוּ זַמְּרוּ:	Sing psalms <i>to</i> God, Sing psalms, Sing psalms to our king; Sing psalms.	
Ps 47:7	כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים זַמְּרוּ מִשְׁכִּיל:	For God <i>is</i> king of all the earth. Sing psalms of instruction.	sing psalms of instruction ← <i>psalm-sing psalms of instruction</i> .
Ps 47:8	מֶלֶךְ אֱלֹהִים עַל־גּוֹיִם אֱלֹהִים יֹשֵׁב עַל־כִּסֵּא קֹדֶשׁ:	God reigns over the Gentiles; God sits on his holy throne.	his holy throne ← <i>the throne of his holiness</i> , a Hebraic genitive.

Ps 47:9	נְדִיבֵי עַמִּים נֶאֱסָפוּ עִם אֱלֹהֵי אֲבְרָהָם כִּי לֵאלֹהִים מִגְנֵי-אָרֶץ מְאֹד נִעְלָה:	The dignitaries of the <i>various</i> peoples have gathered – The people of the God of Abraham – For the shields of the earth <i>belong to</i> God; He is highly exalted.	have gathered (etc.): perhaps supply ellipsis <i>have gathered</i> (to) the people of the God of Abraham; see [CB], and compare Isa 2:2, Isa 60:3, Jer 3:17, Jer 16:19, Zech 14:16.
Ps 48:1a	שִׁיר מְזֻמֹּר לְבְנֵי-קֹרַח:	A Song. A Psalm for the sons of Korah.	
Ps 48:1b	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הֶרֶם-קִדְשׁוֹ:	The LORD <i>is</i> great And <i>is</i> much <i>to be</i> praised In the city of our God – His holy mount.	<i>to be</i> praised: gerundival use of the participle. his holy mount ← <i>the mount of</i> <i>his holiness</i> , a Hebraic genitive.
Ps 48:2	יִפֶּה נוֹף מְשׁוֹשׁ כָּל-הָאָרֶץ הֶרֶם-צִיּוֹן יִרְכָּתֶי צָפוֹן קְרִית מִלְּךָ רָב:	Fair in elevation, The joy of all the <u>land</u> <i>Is</i> Mount Zion, <i>As are its</i> northern sides – The city of the great king.	land: or <i>earth</i> . <i>its</i> northern sides: the temple was immediately to the north.
Ps 48:3	אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב:	God is known as a high fort In its palaces.	
Ps 48:4	כִּי-הִיגְהָה הַמְּלָכִים נוֹעְדוּ עִבְרוּ יַחְדָּו:	For behold, the kings held a meeting; They passed across together.	
Ps 48:5	הִמָּה רָאוּ בֵּן תִּמְהוּוּ נִבְהָלוּ נִחַפְּזוּ:	They <i>saw it and</i> were duly astonished; They were startled <i>and</i> they fled in alarm.	
Ps 48:6	רַעְדָה אֶחְזַזְתֶּם שֶׁם הָיִל כִּי-יִלְדָה:	Trembling seized them there – Writhing like <i>a woman</i> giving birth.	
Ps 48:7	בְּרוּחַ קָדִים אֶתְשַׁבֵּר אֲנִיּוֹת תַּרְשִׁישׁ:	With an east wind, You shatter the ships of Tarshish.	
Ps 48:8	כַּאֲשֶׁר שָׁמַעְנוּ בֵּן רָאִינוּ בְּעִיר-יְהוָה צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד-עוֹלָם סֶלָה:	As we have heard, so we have seen, In the city of the LORD of hosts. In the city of our God, Which God will establish age-abidingly. Selah.	
Ps 48:9	דָּמִינוּ אֱלֹהִים חֲסִדְךָ בְּקָרֵב הֵיכְלְךָ:	We have contemplated your kindness, <i>O</i> God, In the midst of your temple.	
Ps 48:10	כְּשֵׁמֶךָ אֱלֹהִים בֵּן תַּהֲלִתְךָ עַל-קְצוֹי-אָרֶץ יְצִדְק מְלֵאָה יְמִינְךָ:	As your name <i>is</i> , <i>O</i> God, So <i>is</i> your praise at the ends of the earth. Your right <i>hand</i> is full of righteousness.	

Ps 48:11	יִשְׂמַח הֶרְצִיזוּן תִּגְלֶנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ:	Let Mount Zion rejoice; Let the daughters of Judah be glad On account of your judgments.	
Ps 48:12	סִבּוּ צִיּוֹן וְהִקִּיפוּהָ סָפְרוּ מִגְדָּלֶיהָ:	Go round Zion And circle round it. Count its towers.	
Ps 48:13	שִׁיתוּ לְבָבְכֶם לְחִילָהּ פִּסְגּוֹ אֲרַמְנוֹתֶיהָ לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרָיוֹן:	Set your heart on its might. Consider its palaces, So that you <i>can</i> relate <i>it</i> to the generation following,	
Ps 48:14	כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וְעַד הוּא יְנַהַגֵנוּ עַל־מוֹת:	For this God <i>is</i> our God, Age-abidingly and <i>in</i> perpetuity. He will guide us at death.	
Ps 49:1a	לְמַנְצֵחַ לְבְנֵי־קָרַח מְזֻמָּר:	To the choirmaster. ↑ A Psalm for the sons of Korah.	to the choirmaster: see Ps 4:1.
Ps 49:1b	שְׁמַעוּ־זֹאת כָּל־הָעַמִּים הָאֲזִינוּ כָּל־יֹשְׁבֵי הָאָרֶץ:	Hear this, all <i>you various</i> peoples; Listen, all <i>who</i> dwell in the world	
Ps 49:2	גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ יַחַד עָשִׂיר וְאֶבְיוֹן:	– Indeed, <i>you</i> sons of Adam, Indeed, <i>you</i> sons of man – Rich and poor together.	indeed, <i>you</i> sons of Adam ... indeed, <i>you</i> sons of man: AV differs (<i>both low and high</i>).
Ps 49:3	פִּי יְדַבֵּר חֻכְמוֹת וְהַגְוֹת לְבִי תְּבוֹנוֹת:	My mouth will speak wisdom, And the meditation of my heart <i>will be</i> intelligent words.	
Ps 49:4	אָטָה לְמַשְׁלַל אֲזִנִּי אֶפְתָּח בְּכַנּוֹר חִידָתִי:	I will turn my ear to a proverb; I will strike up my riddle on the harp.	
Ps 49:5	לָמָּה אִירָא בַיָּמֵי רָע עִוֹן עַקְבֵי יְסוּבֵנִי:	Why should I fear in the days of evil? The iniquity of <u>those who</u> <u>would supplant me</u> Surrounds me	those who would supplant me: AV differs (<i>my heels</i>).
Ps 49:6	הַבֹּטְחִים עַל־חֵילָם וּבָרְבַּ עֲשָׂרָם יִתְהַלְלוּ:	– <i>Of</i> those who trust in their <i>own</i> wealth And boast in the abundance of their riches.	
Ps 49:7	אִחַ לֹא־פֹדֶה יִפְדֶּה אִישׁ לֹא־יִתֵּן לְאֱלֹהִים כֶּפֶר:	A man <u>cannot</u> <u>redeem</u> his brother <u>at all</u> – He <u>cannot</u> give God his ransom –	redeem ... at all: infinitive absolute.
Ps 49:8	וַיִּקֶּר פְּדִיּוֹן נַפְשָׁם וְחָדַל לְעוֹלָם:	For the redemption of their <u>life</u> is precious; <u>He</u> will <u>always</u> fail	life ← <i>soul</i> . he: i.e. <i>a man</i> (previous verse). AV differs (<i>it</i>). always ← <i>for the age</i> .

Ps 49:9	וַיְחַי־עוֹד לְנֶצַח לֹא יִרְאֶה הַשַּׁחַת: הַשַּׁחַת:	<i>In redemption</i> such that one should live on in perpetuity And not see decay.	
Ps 49:10	כִּי יִרְאֶה חֲכָמִים יָמוּתוּ יַחַד כְּסִיל וּבַעַר יֵאָבְדוּ וְעִזְבוּ לְאַחֲרֵי חַיִּלָּם:	For he sees <i>how wise men</i> die, <i>In the same way that</i> the foolish and the coarse perish And leave their wealth to others.	
Ps 49:11	קִרְבָּם בְּתֵימֹו לְעוֹלָם מִשְׁכַּנְתֶּם לְדֹר וָדֹר קָרְאוּ בְשֵׁמוֹתֶם עָלֵי אֲדָמוֹת:	Their inward <i>thought is that</i> their houses <i>are</i> age-abiding – <i>That</i> their dwellings will be from generation to generation. They call <i>their</i> estates after their <i>own</i> names.	
Ps 49:12	וְאָדָם בִּיקָר בַּל־יֵלֵיִן נִמְשָׁל כְּבַהֲמוֹת נִדְמוּ:	But man will not remain in splendour; He resembles cattle <i>that</i> are cut off.	
Ps 49:13	זֶה דַּרְכָּם כְּסָל לָמוּ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה:	This way of theirs <i>is</i> their folly, But those <i>who come</i> after them Are pleased with their sayings. Selah.	sayings ← <i>mouth</i> .
Ps 49:14	כַּצֹּאֵן לְשֵׂאוֹל שְׂתוֹ מוֹת יִרְעֵם וַיִּרְדּוּ בָם יִשְׁרָיִם לְבָקָר *וְצִירָם *וְצוֹרָם לְבִלּוֹת שֵׂאוֹל מִזִּבְלָ לּוֹ:	They are put in a grave like sheep; Death <u>has</u> dominion over them. Now the upright will rule over them in the morning, But <u>their</u> condition will decay <u>in</u> the grave <u>More than</u> <u>it did</u> <u>in</u> <u>their</u> dwelling.	their condition: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i> . A <i>yod / vav</i> issue. <hr/> they are put ← <i>they put them</i> . Avoidance of the passive. <hr/> has dominion ← <i>tends, pastures</i> . <hr/> more than: AV differs (<i>from</i>); [CB]= (<i>far</i>) <i>from</i> . <hr/> their ← <i>his</i> .
Ps 49:15	אֲדַאֲלֶהֱיִם יִפְדֶּה נַפְשִׁי מִיַּד־שֵׂאוֹל כִּי יִקְחֵנִי סֵלָה:	Surely God will redeem my <u>life</u> From the <u>power</u> of the grave, For he will take me <i>up</i> . Selah.	life ← <i>soul</i> . <hr/> power ← <i>hand</i> .
Ps 49:16	אַל־תִּירָא כִּי־יֵעֲשֶׂר אִישׁ כִּי־יִרְבֶּה כְּבוֹד בֵּיתוֹ:	Do not fear when a man becomes rich, When the prestige of his house is increased.	
Ps 49:17	כִּי לֹא יִקַּח הַכֹּל לְא־יֵרֵד אַחֲרָיו כְּבוֹדוֹ:	For he does not take <u>anything</u> <i>with him</i> at his death, Nor does his honour follow him down.	anything ← <i>everything</i> .

Ps 49:18	כִּי־נִפְשׁוּ בְחַיּוֹ יְבָרֵךְ וַיּוֹדֶה כִּי־תִיטֵיב לָךְ:	For he <u>blesses</u> himself in his lifetime, And <i>men</i> praise you When you do well for yourself.	blesses: or, in modern parlance, <i>congratulates</i> . <hr/> himself ← <i>his soul</i> .
Ps 49:19	תָּבוֹא עַד־דּוֹר אָבוֹתַי עַד־יֵצֵחַ לֹא יֵרְאוּ־אֹר:	You will go to the generation of his fathers, <i>Who</i> will never see light.	you: AV differs (<i>he</i>), without Hebrew manuscript support, but perhaps taking <i>his soul</i> as the subject, or see Num 15:9.
Ps 49:20	אָדָם בִּיקָר וְלֹא יִבִּין נִמְשָׁל כְּבַהֲמוֹת נִדְמָו:	A man in splendour, But <i>who</i> does not understand, Resembles cattle <i>That</i> are cut off.	
Ps 50:1	מִזְמוֹר לְאַסָּף אֵל אֱלֹהִים יְהוָה דִּבֶּר וַיִּקְרָא־אֶרֶץ מִמְזֶרַח־שֶׁמֶשׁ עַד־מִבְּאוֹ:	A Psalm of Asaph. GOD, God, the LORD has spoken And called <i>to</i> the earth From the rising of the sun To its setting.	
Ps 50:2	מִצִּיּוֹן מְכַלְל־יָפִי אֱלֹהִים הוֹפִיעַ:	God has <u>shone</u> from Zion <i>As</i> the perfection of beauty.	shone: this could also be taken transitively, <i>made (the perfection of beauty) shine</i> .
Ps 50:3	יָבֹא אֱלֹהֵינוּ וְאֵל־יִחְרֹשׁ אֵשׁ־לִפְנָיו תֹּאכַל וְסָבִיבוּ נִשְׁעָרָה מְאֹד:	Our God will come and will not be silent. A fire before him will consume away, And around him it will be very tempestuous.	
Ps 50:4	יִקְרָא אֶל־הַשָּׁמַיִם מֵעַל וְאֶל־הָאָרֶץ לִדְוִן עַמּוֹ:	He will call out to the heavens above, And to the earth, To judge his people.	
Ps 50:5	אֶסְפוּ־לִי חֲסִידֵי כְרִתִּי בְרִיתִי עַל־יִזְבַּח:	Gather my men of grace up to me – Those who have <u>carried</u> <u>out</u> my covenant by sacrifice.	carried out ← <i>cut</i> .
Ps 50:6	וַיְגִידוּ שָׁמַיִם צְדָקוֹ כִּי־אֱלֹהִים שֹׁפֵט הוּא סֵלָה:	And the heavens will declare his righteousness, For God <i>is</i> the judge. Selah.	
Ps 50:7	שְׁמַעָה עַמִּי וְאִדְבַּרָה יִשְׂרָאֵל וְאָעִידָה בְּךָ אֱלֹהִים אֱלֹהֶיךָ אָנֹכִי:	Listen, my people, And I will speak, O Israel, And I will testify against you. <i>I am</i> God – your God.	
Ps 50:8	לֹא עַל־זִבְחֶיךָ אוֹכִיחֶךָ וְעוֹלֹתֶיךָ לִנְגִדֵי תָמִיד:	I will not reprove you about your sacrifices, Nor your burnt offerings <i>Which are</i> continually before me.	

Ps 50:9	לֹא־אֶקַח מִבֵּיתְךָ פָּר מִמְכֹּלֵי־אֹתֶיךָ עֲתוּדִים:	I will not take a bull-calf from your house, <i>Nor</i> he-goats from your folds,	
Ps 50:10	כִּי־לִי כָּל־חַיְתוֹי־עֵר בְּהֵמוֹת בְּהַרְרֵי־אֶלֶף:	For all the wild animals of the forest <i>are</i> mine, As <i>are</i> the cattle on a thousand mountains.	on a thousand mountains: or <i>on the mountains of the oxen.</i>
Ps 50:11	יֵדַעְתִּי כָּל־עוֹף הָרִים וְזִיז שְׂדֵי עַמְדֵי:	I know all the birds of the <u>mountains</u> , And the <u>wildlife</u> of the countryside <i>is</i> with me.	mountains ← <i>mountain.</i> wildlife ← <i>wealth</i> , i.e., [AnLx], <i>beasts.</i>
Ps 50:12	אִם־אֶרְעֵב לֹא־אֶמַּר לָךְ כִּי־לִי תִּבְלֶה וּמְלֵאָה:	If I were to be hungry, I would not tell you, For the world and its fulness <i>are</i> mine.	
Ps 50:13	הֲאוֹכַל בֶּשֶׂר אַבִּירִים וְדָם עֲתוּדִים אֶשְׁתֶּה:	Would I eat beef of strong bulls, Or drink the blood of he- goats?	
Ps 50:14	זָבַח לְאֱלֹהִים תּוֹדָה וְשִׁלְמִם לְעֹלִיזוֹן נְדָרֶיךָ:	Give a sacrifice of a thank- offering to God, And fulfil your vows to the MOST HIGH.	
Ps 50:15	וּקְרָאֵנִי בְּיוֹם צָרָה אֶחְלָצֶךָ וּתְכַבְּדֵנִי:	And call <i>on</i> me on the day of anguish, <i>And</i> I will deliver you, And you will glorify me.	
Ps 50:16	וּלְרָשָׁע אָמַר אֱלֹהִים מֵהֲלָךְ לְסַפֵּר חֻקֵּי וּתְשֵׂא בְרִיתִי עָלֶי־פִיךָ:	But to the wicked, God has said, “What <i>concern</i> is it to you to relate my statutes, And for you to take up my covenant in your mouth,	
Ps 50:17	וְאַתָּה שָׂנֵאתָ מוֹסֵר וּתְשִׁלֶּךָ דְּבָרֵי אַחֲרֶיךָ:	Seeing you hate correction, And you cast my words behind you?	seeing: wider use of the <i>vav</i> .
Ps 50:18	אִם־רָאִיתָ גִּנְבַּת וּתְרַץ עִמּוֹ וְעַם מִנְּאִפִּים חִלַּקְךָ:	If you saw a thief, You delighted in <i>being</i> with him, And <u>you participated with adulterers.</u>	you participated with adulterers ← <i>your part (was) with.</i>
Ps 50:19	פִּיךָ שָׁלַחַת בְּרָעָה וּלְשׁוֹנְךָ תְּצַמִּיד מִרְמָה:	You let your mouth loose with evil, And you yoke your tongue <i>to</i> deceit.	
Ps 50:20	תָּשֵׁב בְּאָחִיךָ תְּדַבֵּר בְּבֶן־אִמְךָ תִּתְּוֹדֶפִי:	You sit <i>and</i> speak against your brother, You publish defamation of your mother's son;	

Ps 50:21	אֱלֹהִים עָשִׂיתָ וְהִחַרְשֵׁתִי דְּמִיתָ הַיּוֹתֵאֱהִיָּה כְמוֹךָ אוֹכִיחַךְ וְאֶעְרָכֶה לְעֵינֶיךָ:	You have done these <i>things</i> , And I have been silent. Did you think That I would in any way be <u>like you</u> ? I will reprove you And make the comparison in your sight.	I would in any way be like you: infinitive absolute.
Ps 50:22	בִּינוּנָא זֹאת שְׁכַחִי אֱלֹהִים פְּוֹאֵרְךָ וְאֵין מַצִּיל:	Now understand this, <i>You who</i> forget G O D, Lest I tear <i>you</i> apart, And <i>there will be</i> no-one to deliver <i>you</i> .	
Ps 50:23	זֶבַח תּוֹדָה יִכְבְּדֵנִי וְשֵׁם דְּרָךְ אֲרַאֲנֶנּוּ בִישַׁע אֱלֹהִים:	He <i>who</i> offers a thank- offering Honours me, And <i>as for</i> him <i>who</i> lays the <i>way to heart</i> , I will show him the salvation of God.”	offers ← <i>sacrifices</i> .
Ps 51:1a	לְמַנְצֵחַ מִזְמוֹר לְדָוִד:	To the choirmaster. ↑ A Psalm of David,	to the choirmaster: see Ps 4:1.
Ps 51:1b	בְּבוֹא־אֱלֹוֹ נָתַן הַנְּבִיא כְּאִשְׁרֵי־בָא אֶל־בֵּית־שֶׁבַע:	when Nathan the prophet came to him, because he had gone in to Bathsheba.	
Ps 51:1c	חַנּוּנֵי אֱלֹהִים כְּחַסְדֶּךָ כְּרַב רַחֲמֶיךָ מִחַה פְּשָׁעִי:	Have mercy on me, O God, According to your kindness; Wipe out my transgressions According to the greatness of your compassion.	
Ps 51:2	*הֲרַבָּה *הֲרַב כְּבִסְנִי מַעֲוֹנֵי וּמַחֲטָאתֵי טְהַרְנֵנִי:	Wash me <u>thoroughly</u> from my iniquity, And cleanse me from my sin.	thoroughly: the <i>qere</i> is an apocopated form of the <i>ketiv</i> . The <i>qere</i> is rare: only here and Judg 20:38 (with no textual issue).
Ps 51:3	כִּי־פִשְׁעֵי אָנִי אֲדַע וְחַטָּאתִי נִגְדֵי תָמִיד:	For I acknowledge my transgressions, And my sin <i>is</i> continually before me.	
Ps 51:4	לָךְ לְבַדְּךָ חַטָּאתִי וְהֲרַע בְּעֵינֶיךָ עָשִׂיתִי לְמַעַן תִּצְדֵּק בְּדַבְרֶךָ תִּזְכֶּה בְּשֹׁפֵטְךָ:	Against you, you only, I have sinned, And I have done what <i>is</i> wrong in your sight, So you are righteous when you speak, And you are pure when you judge.	Rom 3:4.
Ps 51:5	הוֹדַעְנוּן חוֹלְלֵתִי וּבְחֵטָא יַחַמְתֵּנִי אִמִּי:	Behold, I was born in iniquity, And in sin my mother conceived me.	

Ps 51:6	הִזְאֶמֶת חֶפְצָתָ בְּטָחוֹת וּבְסִתְּמֵם חֲכָמָה תּוֹדִיעֵנִי:	Behold, you delight in truth in the inward parts, And you make wisdom known to me In <i>the part which is</i> concealed.	
Ps 51:7	תַּחַטְּאֵנִי בְּאַזּוֹב וְאַטְהַר תְּכַבֵּסֵנִי וּמִשְׁלֵג אֶלְבִּין:	Expiate my sin with hyssop So that I become clean; Wash me So <u>that</u> I become whiter than snow.	so that (2x): purposive use of the vav.
Ps 51:8	תְּשִׂמְעֵנִי שְׂשׂוֹן וְשִׂמְחָה תְּגַלְּנָה עַצְמוֹת דְּבִיתָ:	Give me gladness and joy to hear; Let the bones you crushed rejoice.	
Ps 51:9	הַסְתֵּר פְּנֶיךָ מִחַטָּאֵי וּכְל־עֲוֹנֹתַי מִחָה:	Hide your face from my sins, And wipe out all my iniquities.	
Ps 51:10	לֵב טָהוֹר בְּרֵא-לִי אֱלֹהִים וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי:	Create me a clean heart, O God, And make a new right- minded spirit in my inner self.	
Ps 51:11	אַל-תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קֹדְשְׁךָ אַל-תִּקַּח מִמֶּנִּי:	Do not cast me out of your presence, And do not take <u>your holy</u> <u>spirit</u> away from me.	your holy spirit ← <i>the spirit of</i> <i>your holiness</i> , a Hebraic genitive.
Ps 51:12	הַשִּׁיבָה לִי שְׂשׂוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִּסְמְכֵנִי:	Restore the happiness of your salvation to me, And <u>may a willing spirit</u> <u>sustain me</u> .	may a willing spirit sustain me: AV differs (<i>uphold me with thy</i> <i>free spirit</i>), also possible, but it requires supplying the preposition <i>with</i> .
Ps 51:13	אֶלְמַדָּה פִּשְׁעִים דְּרַבִּיךָ וְחַטָּאִים אֶלֶיךָ יָשׁוּבוּ:	I will teach transgressors your ways, So sinners will return to you.	
Ps 51:14	הַצִּילֵנִי מִדָּמִים אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תִרְגַּן לְשׁוֹנֵי צְדִקְתְּךָ:	Deliver me from <u>guilt of</u> <u>bloodshed</u> , O God, O God of my salvation. Let my tongue shout out your righteousness.	<i>guilt of bloodshed</i> ← <i>bloods</i> .
Ps 51:15	אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהַלְתֶּךָ:	O LORD*, open my lips So <u>that</u> my mouth may declare your praise.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> <hr/> so that: purposive use of the vav.
Ps 51:16	כִּי לֹא-תִחַפֵּץ זֶבַח וְאַתָּנָה עוֹלָה לֹא תִרְצֶה:	For you do not take pleasure <i>in</i> sacrifice Which I would give, Nor do you desire a burnt offering.	
Ps 51:17	זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה לֵב-נִשְׁבָּר וְנִדְכָּה אֱלֹהִים לֹא תִבְזֶה:	The sacrifices of God <i>are</i> a broken spirit; A heart <i>that is</i> broken and contrite God will not despise.	

Ps 51:18	הִיטִיבָה בְּרִצּוֹנָהּ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם׃	Do good in your delight in <u>Zion</u> ; May you build the walls of Jerusalem.	in Zion: AV differs (<i>unto Zion</i>), linking אֶת with הִיטִיבָה, but it is linked with רִצָּה in Lev 26:34, Lev 26:43 and Ps 147:11.
Ps 51:19	אִז תִּחַפֵּץ זְבַח־יְצַדֵּק עוֹלָה וְכֹלֵל אִז יַעֲלוּ עַל־מִזְבֵּחַךְ פָּרִים׃	Then you will take pleasure <i>in</i> sacrifices of righteousness – A <i>standard</i> burnt offering and a complete <i>burnt</i> <i>offering</i> . Then they will offer bulls on your altar.	
Ps 52:1a	לְמַנְצֵחַ מְשָׁכִיל לְדָוִד׃	To the choirmaster. ↑ An <u>Instructive Psalm</u> of David,	to the choirmaster: see Ps 4:1. Instructive Psalm: see Ps 32:1.
Ps 52:1b	בָּבֹא דוֹאֵג הָאֲדָמִי וַיִּגֵּד לְשָׂאוֹל וַיֹּאמֶר לוֹ בֵּא דָוִד אֶל־בַּיִת אַחִימֶלֶךְ׃	when Doeg the Edomite came and reported to Saul and said to him, “David has gone to Ahimelech's house.”	
Ps 52:1c	מִהִתְהַלֵּל בְּרָעָה הַגְּבוּר חֶסֶד אֵל כָּל־הַיּוֹם׃	How you boast in wickedness, O mighty man, <i>Whilst</i> the kindness of GOD <i>is present</i> all day long.	
Ps 52:2	הוֹוֹת תַּחֲשֵׁב לְשׁוֹנֵךְ כְּתַעַר מְלִטָּשׁ עֹשֶׂה רְמִיָּה׃	Your tongue devises calamitous things – As a sharpened razor perpetrating deceit.	
Ps 52:3	אָהַבְתָּ רָע מִטוֹב שֶׁקֶר מִדְּבַר צֶדֶק סָלָה׃	You have loved evil more than good, <i>And</i> falsehood more than <u>speaking</u> righteousness. Selah.	speaking: gerundial use of the infinitive.
Ps 52:4	אָהַבְתָּ כָּל־דְּבָרֵי־בָלַע לְשׁוֹן מְרָמָה׃	You have loved all <i>kinds of</i> <u>predatory</u> words, <i>You</i> deceitful tongue.	predatory ← <i>swallowing</i> .
Ps 52:5	גַּם־אֵל יִתְצַדֵּךְ לְנֶצַח יַחֲתֶךָ וַיִּסְחָךְ מֵאֶהָל וּשְׂרִשְׁדֶּךָ מֵאֶרֶץ חַיִּים סָלָה׃	GOD for his part will tear you down for perpetuity; He will take hold of you And sweep you away from <i>your</i> tent And root you out of the land of the living. Selah.	for his part ← <i>also</i> , but with wider scope.
Ps 52:6	וַיִּרְאוּ צְדִיקִים וַיִּירְאוּ וְעָלְיוּ יִשְׁחַקוּ׃	And the righteous will look on and fear And laugh at him.	
Ps 52:7	הִנֵּה הַגְּבֹר לֹא יִשִּׂים אֱלֹהִים מְעוֹזוֹ וַיִּבְטַח בְּרַב עֲשָׂרוֹ יַעֲזֹ בַהֲוֹתוֹ׃	Behold the man <i>who</i> does not make God his stronghold, But trusts in the abundance of his wealth <i>And</i> is strong in his calamitous way!	

Ps 52:8	<p>וְאֲנִי כְּזֵית רֹעֵן בְּבַיִת אֱלֹהִים בְּטַחְתִּי בְּחַסְד־אֱלֹהִים עוֹלָם וָעֶד:</p>	<p>But I <i>am</i> like a flourishing olive tree in the house of God; I have trusted in the kindness of God Age-abidingly and <i>in</i> perpetuity.</p>	
Ps 52:9	<p>אֹדְדֶךָ לְעוֹלָם כִּי עָשִׂיתָ וְאַקְוֶה שִׂמְךָ כִּי־טוֹב נִגְדַת חֲסִידֶיךָ:</p>	<p>I will praise you age- abidingly, For you have taken action, And I will put hope <i>in</i> your name, For <i>you are</i> good towards those under your grace.</p>	
Ps 53:1a	<p>לְמַנְצַח עַל־מַחְלַת מְשִׁכִּיל לְדָוִד:</p>	<p>To the choirmaster on Mahalath.↑ An <u>Instructive Psalm</u> of David.</p>	<p>to the choirmaster: see Ps 4:1. <hr/> Instructive Psalm: see Ps 32:1.</p>
Ps 53:1b	<p>אָמַר נְבִל בְּלִבּוֹ אֵין אֱלֹהִים הִשְׁחִיתוּ וְהִתְעִיבוּ עוֹל אֵין עֲשֵׂה־טוֹב:</p>	<p>The fool has said in his heart, “<i>There is no God*</i>.” And they have acted corruptly; They have committed abominable iniquity. <i>There is no-one who does good.</i></p>	<p>God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֱלֹהִים, <i>Elohim</i>, but this is only an inference, and we do not reverse it. <hr/> Rom 3:10. <hr/> Ps 14:1.</p>
Ps 53:2	<p>אֱלֹהִים מִשְׁמַיִם הִשְׁקִיף עַל־בְּנֵי אָדָם לָרְאוֹת הַיֵּשׁ מִשְׁכִּיל דָּרַשׁ אֶת־אֱלֹהִים:</p>	<p>God* peered down from heaven At the sons of Adam To see if there was <i>anyone who was prudent</i> – <i>Anyone who was seeking God.</i></p>	<p>God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֱלֹהִים, <i>Elohim</i>, but this is only an inference, and we do not reverse it. <hr/> Rom 3:11. <hr/> Ps 14:2.</p>
Ps 53:3	<p>כֻּלּוֹ סָגְרָו יַחַדּוֹ נִאֲלָחוּ אֵין עֲשֵׂה־טוֹב אֵין גַּם־אֶחָד:</p>	<p>They have all slidden back; They have become corrupt together. <i>There is no-one who does good</i> – <i>There is not even one.</i></p>	<p>Rom 3:12. <hr/> Ps 14:3.</p>
Ps 53:4	<p>הֲלֹא יָדְעוּ פְּעֻלֵי אֹזֶן אֲכָלִי עָמִי אֲכָלוּ לֶחֶם אֱלֹהִים לֹא קָרְאוּ:</p>	<p>Do those engaged in iniquity not know? – Those who devour my people <i>In the same way as they devour bread?</i> They do not call on God*.</p>	<p>God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֱלֹהִים, <i>Elohim</i>, but this is only an inference, and we do not reverse it. <hr/> Ps 14:4.</p>

Ps 53:5	שָׁם פָּחַדוּ-פָּחַד לֹא-הָיָה פָּחַד בִּי-אֱלֹהִים פָּזַר עַצְמוֹת חֲנֹךְ הִבְשֵׁתָהּ בִּי-אֱלֹהִים מֵאָסָם:	There <u>they</u> had a great fear, But there was no <i>reason for</i> fear, For God* has scattered the bones Of him who encamps against you. You have put <i>them</i> to shame, Because God* has rejected them.	God* (2x): [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֱלֹהִים, <i>Elohim</i> , but this is only an inference, and we do not reverse it. <hr/> <hr/> Ps 14:5. <hr/> <hr/> they had a great fear ← <i>they</i> <i>feared a great fear.</i>
Ps 53:6	מִי יִתֵּן מִצִּיּוֹן יִשְׁעוֹת יִשְׂרָאֵל בְּשׁוּב אֱלֹהִים שְׁבוֹת עַמּוֹ יִגַּל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל:	Oh <u>for</u> the salvation of Israel from Zion! When God reverses the captivity of his people, Jacob will rejoice – Israel will be glad.	Ps 14:7. <hr/> <hr/> oh for ← <i>who will give</i> , a stereotyped expression for a wish.
Ps 54:1a	לְמַנְצֵחַ בְּנִגְיֹת מִשְׁכִּיל לְדָוִד:	To the <u>choirmaster</u> in <i>singing set</i> <i>to stringed music</i> . ↑ An <u>Instructive Psalm</u> of David,	to the choirmaster: see Ps 4:1. <hr/> <hr/> in <i>singing set</i> to stringed music: see Ps 4:1. <hr/> <hr/> Instructive Psalm: see Ps 32:1.
Ps 54:1b	בָּבוֹא הַזִּיפִּים וַיֹּאמְרוּ לְשָׂאוֹל הֲלֹא דָוִד מְסֻתָּר עִמָּנוּ:	when the <u>Ziphites</u> came and said to Saul, “Is not David hiding with us?”	Ziphites: AV= <i>Ziphims</i> .
Ps 54:1c	אֱלֹהִים בְּשִׁמְךָ הוֹשִׁיעֵנִי וּבְגִבּוֹרֹתֶיךָ תְּדִינֵנִי:	O God, save me in your name, And judge me by your might.	
Ps 54:2	אֱלֹהִים שְׁמַע תְּפִלָּתִי הָאֲזִינָה לְאִמְרֵי-פִי:	O God, hear my prayer; Listen to the words of my mouth.	
Ps 54:3	כִּי זָרִים קָמוּ עָלַי וְעָרִיצִים בִּקְשׁוּ נַפְשִׁי לֹא שָׁמוּ אֱלֹהִים לְנַגְדָּם סִלָּה:	For strangers have risen up against me, And fierce <i>men</i> seek my <u>life</u> . They have not put God before them. Selah.	life ← <i>soul</i> .
Ps 54:4	הִנֵּה אֱלֹהִים עֹזֵר לִי אֲדֹנָי בְּסִמְכֵי נַפְשִׁי:	Behold, God is my helper; The LORD* <i>is</i> among those Who sustain my <u>life</u> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> <hr/> life ← <i>soul</i> .
Ps 54:5	*יָשׁוּב **יָשִׁיב הָרַע לְשָׂרְרֵי בְּאִמְתָּךְ הַצְּמִיתָם:	He will <u>turn</u> the evil onto my adversaries. Cut them off by your truth!	turn: the <i>ketiv</i> (<i>qal</i> stem- formation) can have a transitive sense, like the <i>qeré</i> (<i>hiphil</i> stem- formation).
Ps 54:6	בְּנִדְבָה אֲזַבְּחָה-לְךָ אֹדָה שִׁמְךָ יְהוָה כִּי-טוֹב:	I will willingly sacrifice to you; I will praise your name, O LORD, For <i>it</i> is good.	

Ps 54:7	כִּי מִכָּל-צָרָה הִצִּילָנִי וּבְאֵיבֵי רָאתָה עֵינָי:	For you have delivered me from all adversity, And my eye has looked on my enemies <i>with</i> <i>satisfaction</i> .	
Ps 55:1a	לְמַנְצַח בְּנִגִּינֹת מִשְׁכִּיל לְדָוִד:	To the choirmaster in <i>singing set</i> to stringed music.↑ An Instructive Psalm of David.	to the choirmaster: see Ps 4:1. in <i>singing set</i> to stringed music: see Ps 4:1. Instructive Psalm: see Ps 32:1.
Ps 55:1b	הֲאִזְנֵה אֱלֹהִים תְּפִלָּתִי וְאַל-תִּתְעַלֵּם מִתְחִנָּתִי:	Listen, <i>O</i> God, to my prayer, And do not hide from my supplication.	
Ps 55:2	הִקְשִׁיבָה לִי וְעַנֵּנִי אָרִיד בְּשִׁיחִי וְאֶהְיֶמָה:	Hearken to me, and answer me. I wander in my speech, And I am in turmoil,	
Ps 55:3	מִקּוֹל אוֹיֵב מִפְּנֵי עֲקַת רָשָׁע כִּי-יִמְיִטוּ עָלַי אֹן וּבְאֶף יִשְׁטְמוּנִי:	At the sound of the enemy – In the face of oppression of the wicked – For they cause havoc to <u>rain</u> <u>down</u> on me, And they beleaguer me in anger.	rain down ← <i>tumble down</i> .
Ps 55:4	לִבִּי יִחַיֵּל בְּקִרְבִּי וְאִימוֹת מָוֶת נָפְלוּ עָלַי:	My heart reels inside me, And the <u>dread</u> of death has fallen on me.	dread ← <i>dreads</i> .
Ps 55:5	יִרְאָה וְרֵעַד יָבֹא בִי וְתִכְסֵּנִי פְּלִצוֹת:	Fear and trembling come upon me, And fright has enveloped me.	
Ps 55:6	וְאָמַר מִי-יִתֵּן-לִי אֶבֶר כַּיּוֹנָה אֶעֻפָּה וְאֶשְׁכְּנָה:	Then I said, “If only I had flight feathers like a dove, I would fly away and come to rest.	
Ps 55:7	הִנֵּה אֲרַחֵק נָדָד אֶלָּין בְּמִדְבַּר סֵלָה:	Behold, I would fly far away; I would lodge in the desert. Selah.	
Ps 55:8	אֶחֱיֶשֶׁה מִפִּלֵּט לִי מִרוּחַ סַעָה מִסָּעַר:	I would be quick with my escape, From the sweeping wind – From the storm.”	
Ps 55:9	בִּלְעַד אֲדֹנָי פִּלַּג לְשׁוֹנֵם כִּי-רָאִיתִי חָמָס וְרִיב בְּעִיר:	O LORD*, swallow <i>them</i> up; Divide their tongue, For I have seen violence and strife in the city.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 55:10	יוֹמָם וּלְיַלָּה יִסּוּבְבָה עַל-חוֹמֹתֶיהָ וְאֹן וְעַמֵּל בְּקִרְבָּה:	Day and night they go around it on its walls, Whilst iniquity and vice <i>are</i> inside it.	

Ps 55:11	הַזֹּאת בְּקִרְבָּהּ וְלֹא־יִמִּישׁ מִרְחֹבָהּ תֵּדַךְ וּמִרְמָהּ:	Inside it <i>are</i> perversities, Whilst violence and deceit do not depart from its streets.	
Ps 55:12	כִּי לֹא־אֹיֵב יַחֲרִפְנִי וְאִשָּׂא לֹא־מִשְׁנָאִי עָלַי הַגִּדִיל וְאִסְתֵּר מִמֶּנּוּ:	For <i>it is</i> not an enemy <i>that</i> reproaches me, Which I <i>could</i> have borne; <i>It is</i> not one who hates me who <i>defies</i> me, From whom I <i>could</i> have hidden,	defies ← <i>makes (himself) great,</i> <i>acts proudly.</i>
Ps 55:13	וְאַתָּה אֲנֹשׁ כְּעַרְכִּי אֱלוֹפִי וּמִיִּדְעִי:	But you – a man of my <i>own</i> standing – My friend and my acquaintance,	
Ps 55:14	אֲשֶׁר יַחְדּוֹ נִמְתִּיק סוּד בְּבַיִת אֱלֹהִים נְהַלֵּךְ בִּרְגֶשׁ:	With whom we sweetly took joint counsel. We went to the house of God in a bustling crowd.	
Ps 55:15	*יְשִׁימוֹת *יִשְׂוִי *מָוֹת עָלִימוּ יִרְדּוּ שְׂאוֹל חַיִּים כִּי־רַעוֹת בְּמִגּוֹרֵם בְּקִרְבָּם:	May {Q: death suddenly come} [K: desolations <i>come</i>] upon them; May they go down <i>to</i> the grave alive, For <i>there are</i> wicked <i>things</i> in their dwellings, <i>And</i> in their midst.	The <i>ketiv</i> is from root ישם. The <i>qere</i> takes the consonants as two words and elides a final <i>aleph</i> from root נשא.
Ps 55:16	אֲנִי אֶל־אֱלֹהִים אֶקְרָא וַיְהִי יוֹשִׁיעֵנִי:	<i>As for</i> me, I will call to God <u>That</u> the LORD may save me.	that: purposive use of the <i>vav</i> .
Ps 55:17	עָרַב וּבֹקֵר וּצְהָרִים אֲשִׁיחָה וְאָהֳמָה וַיִּשְׁמַע קוֹלִי:	Evening and morning, and <i>at</i> noon, I will lament and sigh, And he will hear my voice.	
Ps 55:18	פָּדָה בְּשָׁלוֹם גַּפְשִׁי מִקְרַב־לִי כִּי־בְרִבִּים הָיוּ עִמָּדִי:	He has redeemed my <u>life</u> in peace, From my battle, For there were many of them <i>in conflict</i> with me.	life ← <i>soul</i> .
Ps 55:19	יִשְׁמַע אֵל וַיַּעֲנֵם וַיִּשָּׁב קֹדֶם סֵלָה אֲשֶׁר אֵין חֲלִיפוֹת לָמוֹ וְלֹא יֵרְאוּ אֱלֹהִים:	GOD will hear <i>them</i> and answer them, For he has been abiding <i>from</i> ancient <i>time</i> . Selah. Since they <i>have</i> no change of <i>mind</i> , They do not fear God.	answer: AV differs (<i>afflict</i>), re- pointing as <i>piel</i> .
Ps 55:20	שָׁלַח יָדָיו בְּשָׁלְמוֹ חֲלָל בְּרִיתוֹ:	He shot out his hands Against those at peace with him; He violated his covenant.	

Ps 55:21	חִלְקוֹ מַחְמָאֵת פִּי׃ וְקָרַב-לִבּוֹ רָפוֹ דְבָרָיו מִשְׁמֵן וְהָמָּה פְתֻחוֹת׃	The <u>battered</u> words of his mouth were flattery, Whilst battle <i>was in</i> his heart. His words were softer than oil, Whilst they <i>were with</i> daggers drawn.	battered: i.e. <i>complimentary</i> .
Ps 55:22	הַשְׁלֵךְ עַל-יְהוָה יְהַבֵּךְ וְהוּא יִכְלֹכֶלְךָ לֹא-יִתֵּן לְעוֹלָם מוֹט לְצַדִּיק׃	Cast your burden on the LORD, And he will sustain you. He will not allow the righteous to totter <u>for ever</u> .	for ever ← <i>for the age</i> .
Ps 55:23	וְאַתָּה אֱלֹהִים תּוֹרְדֵם לְבָאֵר שַׁחַת אַנְשֵׁי דָמִים וּמְרָמָה לֹא-יִחַצְצוּ יְמֵיהֶם וְאֲנִי אֶבְטַח-בְּךָ׃	But you, <i>O God</i> , will bring them down to the pit of decay; Men of blood and deceit will not have half their days. But I will trust in you.	
Ps 56:1a	לְמַנְצֵחַ עַל-יוֹנֵת אֶלֶם רַחֲקִים לְדָוִד מִכְתָּם בְּאַחַז אַתּוֹ פְּלִשְׁתִּים בְּגַת׃	To the choirmaster on <u>Jonath- Elem-Rechokim</u> .↑ A <u>Golden Psalm</u> of David when the Philistines seized him in Gath.	to the choirmaster: see Ps 4:1. Jonath-Elem-Rechokim: i.e. <i>the dove of distant silence</i> . Others suggest <i>the dove of the distant terebinth</i> [CB], or <i>the dumb dove among foreigners</i> [Ges-HCL]. Golden Psalm: see Ps 16:1.
Ps 56:1b	חַנּוּנֵי אֱלֹהִים כִּי-שָׁאֲפֵנִי אֲנוּשׁ כָּל-הַיּוֹם לַחֵם יִלְחָצֵנִי׃	Have mercy on me, <i>O God</i> , For man <u>thirsts</u> for me; All day <i>long</i> he oppresses me <u>with fighting</u> .	thirsts ← <i>pants</i> . with fighting ← (<i>while</i>) <i>fighting</i> .
Ps 56:2	שָׁאֲפוּ שׂוֹרְרֵי כָל-הַיּוֹם כִּי-רִבִּים לַחֲמִים לִי מְרוֹם׃	My adversaries <u>thirst for me</u> all day <i>long</i> , For many <i>are</i> they <u>Who haughtily</u> do battle against me.	thirst ← <i>pant</i> . haughtily ← <i>height</i> . AV differs (<i>O thou most High</i>).
Ps 56:3	יוֹם אִירָא אֲנִי אֵלֶיךָ אֶבְטַח׃	<i>On the day when</i> I am afraid, I will trust in you.	
Ps 56:4	בְּאֱלֹהִים אֶהְלֵל דְּבָרְךָ בְּאֱלֹהִים בְּטַחַתִּי לֹא אִירָא מַה-יַּעֲשֶׂה בֶשֶׂר לִי׃	Through God I will praise his word; In God I trust <i>and do not</i> fear. What <i>can</i> flesh do to me?	Heb 13:6.
Ps 56:5	כָּל-הַיּוֹם דְּבָרֵי יַעֲצְבוּ עָלַי כָּל-מַחְשְׁבֹתֶם לָרָע׃	All day <i>long</i> they do violence to my words; All their thoughts are <i>aimed</i> at my harm.	
Ps 56:6	יִגּוּרוּ *יַעֲפִינוּ *יַצְפּוּנוּ הָמָּה עִקְבֵי יִשְׁמְרוּ כַּאֲשֶׁר קוּוּ נַפְשִׁי׃	They meet and <u>hide</u> ; They keep watch over my <u>footsteps</u> , As they <i>lie in wait for</i> my <u>life</u> .	hide: the <i>ketiv</i> and <i>qeré</i> are <i>hiphil</i> and <i>qal</i> of the same root, with the same meaning. footsteps ← <i>heels</i> . life ← <i>soul</i> .

Ps 56:7	עַל-אֵן פִּלְט־לְמוֹ בְּאֵף עַמִּים הוֹרֵד אֱלֹהִים: :	Deliver them <u>into a void</u> ; Bring down the <i>various</i> peoples in anger, <i>O God</i> .	into a void: AV differs (<i>by iniquity</i>).
Ps 56:8	נְדִי סִפְרָתָה אֶתָּה שִׁימָה דְּמַעְתִּי בְּנֹאדֶךָ הֲלֹא בְּסִפְרָתְךָ: :	You <i>can</i> count my wanderings And put my tears in your bottle. <i>Are they</i> not in your book?	
Ps 56:9	אֲזִי יָשׁוּבוּ אוֹיְבֵי אַחֲזֹר בֵּינָם אֶקְרָא זֶה-יִדְעֵתִי כִי-אֱלֹהִים לִי: :	Presently my enemies will turn back – On the day <i>when</i> I call. I know this, For God <i>is</i> for me.	
Ps 56:10	בְּאֱלֹהִים אֶהְלֵל דְּבַר בֵּיהוָה אֶהְלֵל דְּבַר: :	Through God I will <u>praise</u> <u>the word</u> ; Through the LORD I will <u>praise the word</u> .	praise the word (2x): otiose, but see Gen 12:5.
Ps 56:11	בְּאֱלֹהִים בְּטַחְתִּי לֹא אִירָא מִה-יַעֲשֶׂה אָדָם לִי: :	In God I trust; I shall not fear. What <i>can</i> man do to me?	
Ps 56:12	עָלַי אֱלֹהִים נִדְרֶיךָ אֲשַׁלֵּם תּוֹדַת לְךָ: :	<i>O God</i> , my vows to you <i>are</i> <i>incumbent</i> on me; I will fulfil thank-offerings to you.	my vows to you ← <i>your vows</i> , an objective genitive.
Ps 56:13	כִּי הִצַּלְתָּ נַפְשִׁי מִמּוֹת הַלֵּא רַגְלִי מִדְּחִי לְהִתְהַלֵּךְ לִפְנֵי אֱלֹהִים בְּאוֹר הַחַיִּים: :	For you have rescued <u>me</u> from death. <i>Is it</i> not my feet <i>you have</i> <i>saved</i> from stumbling, So <i>I can</i> walk before God in the light of the living?	me ← <i>my soul</i> .
Ps 57:1a	לְמִנְצַח אֶל-תִּשְׁחַת לְדָוִד מִכְתָּם בְּבִרְחוֹ מִפְּנֵי-שָׂאוֹל בְּמַעְרָה: :	To the choirmaster, Al- tashcheth.↑ A <u>Golden Psalm</u> of David when he fled from Saul into the cave.	to the choirmaster: see Ps 4:1. Al-tashcheth: i.e. <i>do not corrupt</i> . AV= <i>Al-taschith</i> . Golden Psalm: see Ps 16:1.
Ps 57:1b	חַנּוּנֵי אֱלֹהִים חַנּוּנִי כִי בָדָךְ חֲסִיָּה נַפְשִׁי וּבִצְלֵי-כַנְפֶיךָ אֶחְסֶה עַד יַעֲבֹר הַוּוֹת: :	Have mercy on me, <i>O God</i> , Have mercy on me. For my <u>being</u> trusts in you, And I will trust in the shadow of your wings Until the dangers have passed.	being ← <i>soul</i> .
Ps 57:2	אֶקְרָא לְאֱלֹהִים עָלְיוֹן לְאֵל גִּמְרַעְלִי: :	I will cry out to God the Most HIGH – To GOD <i>who</i> does the accomplishing for me.	
Ps 57:3	יִשְׁלַח מִשָּׁמַיִם וַיּוֹשִׁיעֵנִי חֲרָף שְׂאֵפֵי סֶלָה יִשְׁלַח אֱלֹהִים חֲסִדּוֹ וְאִמְתּוֹ: :	He will send <i>help</i> out from heaven and save me. <u>He reproached</u> him who <u>thirsts</u> for me. Selah. God will send his kindness and his truth.	he reproached: AV differs, taking the word as a noun (<i>the reproach</i>). thirsts ← <i>pants</i> .

Ps 57:4	נִפְשִׁי בְּתוֹךְ לְבָאִם אֲשַׁכְּבָה לְהֵטִים בְּנֵי-אָדָם שְׁנִיָּהֶם חֲנִית וְחֻצִים וְלִשׁוֹנָם חֶרֶב חֲדָה:	My <u>being</u> <i>is</i> among lions; I lie <i>among</i> incensed men – Sons of men whose teeth <i>are</i> a spear and arrows, Whose tongue <i>is</i> a sharp sword.	being ← <i>soul</i> .
Ps 57:5	רוּמָה עַל-הַשָּׁמַיִם אֱלֹהִים עַל כָּל-הָאָרֶץ כְּבוֹדְךָ:	May you be exalted over the heavens, <i>O</i> God; <i>May</i> your glory <i>be</i> over all the earth.	The verse is as Ps 57:11.
Ps 57:6	רָשֶׁת הִכִּינוּ לַפְעָמִי כַפְף נִפְשִׁי כָרוּ לִפְנֵי שִׂיחָה נִפְלוּ בְּתוֹכָהּ סֵלָה:	They have prepared a net for my steps. My <u>being</u> is despondent. They have dug a pit in front of me, <i>But</i> they have fallen into it <i>themselves</i> . Selah.	being ← <i>soul</i> .
Ps 57:7	נִכְזֹן לִבִּי אֱלֹהִים נִכְזֹן לִבִּי אֲשִׁירָה וְאֶזְמְרָה:	My heart <i>is</i> resolved, <i>O</i> God, My heart <i>is</i> resolved. Let me sing And make psalm melody.	Ps 108:1.
Ps 57:8	עוֹרָה כְּבוֹדִי עוֹרָה הַנְּבִל וְכִנּוֹר אֶעֱרָה שָׁחַר:	Awake, my glory, Awake, <i>O</i> lute and harp; Let me awake <i>at</i> dawn.	Ps 108:2.
Ps 57:9	אוֹדֶךָ בְּעַמִּים אֲדַנֶּי אֶזְמְרֶךָ בְּלִ-אֲמִים:	I will give thanks to you among the <i>various</i> peoples, <i>O</i> LORD*; I will make psalm melody to you <u>among the nations</u> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדוֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. Ps 108:3. among the nations: we discount the <i>maqgef</i> , as in Ps 44:14.
Ps 57:10	כִּי-גָדֹל עַד-שָׁמַיִם חַסְדְּךָ וְעַד-שָׁחֲקִים אֱמֶתְךָ:	For your kindness <i>is</i> great, <i>Reaching</i> up to heaven, As <i>is</i> your truth, <i>Reaching</i> up to the sky.	Ps 108:4.
Ps 57:11	רוּמָה עַל-שָׁמַיִם אֱלֹהִים עַל כָּל-הָאָרֶץ כְּבוֹדְךָ:	May you be exalted above the heavens, <i>O</i> God; <i>May</i> your glory <i>be</i> over all the earth.	Ps 108:5. The verse is also as Ps 57:5.
Ps 58:1a	לְמַנְצַח אֶל-תְּשֻׁחַת לְדָוִד מִכְתָּם:	To the <u>choirmaster</u> , <u>Al-</u> <u>tashcheth</u> . ↑ A <u>Golden Psalm</u> of David.	to the choirmaster: see Ps 4:1. Al-tashcheth: see Ps 57:1. Golden Psalm: see Ps 16:1.
Ps 58:1b	הֲאִמְנָם אֵלִם צְדָק תְּדַבְּרוּן מִיִּשְׁרִים תִּשְׁפָּטוּ בְּנֵי אָדָם:	<i>Is there</i> indeed <u>silence</u> <i>When</i> you should speak <u>righteously</u> ? Do you judge uprightly, <i>O</i> sons of Adam?	silence: AV differs (<i>O</i> <i>congregation</i>). righteously: a noun for an adverb.

Ps 58:2	אֶף-בְּלִבִּי עֹלֹת תִּפְעְלוּן בְּאָרֶץ חַמְס יְדֵיכֶם תִּפְלֹסוּן:	Indeed, in your heart you commit iniquitous things, And you <u>mete</u> out the violence of your hands on the earth.	mete ← weigh.
Ps 58:3	זָרוּ רָשָׁעִים מֵרַחֵם תָּעוּ מִבֶּטֶן דְּבַרִי כָזָב:	The wicked have been estranged since <i>their time</i> in the womb; They have erred since <i>their</i> <i>time</i> in the belly, Speaking falsehood.	
Ps 58:4	חֲמַת-לָמוֹ כְּדַמּוֹת חֲמַת-נָחָשׁ כְּמוֹ-פִתְּוֹן חֵרֶשׁ יֵאָטֵם אָזְנוֹ:	They have venom <u>like</u> <u>serpents'</u> venom; <i>They are</i> like a deaf viper That shuts its ear,	like ← like the likeness of. serpents' ← of a / the serpent. We take it as collective usage.
Ps 58:5	אֲשֶׁר לֹא-יִשְׁמַע לְקוֹל מְלַחְשִׁים חוֹבֵר חֲבָרִים מְחַבֵּם:	That does not listen to the voice of charmers, Nor the sagacious spellbinder.	
Ps 58:6	אֱלֹהִים הֲרֹס-שִׁנָּיִמוּ בְּפִימוֹ מִלְתַּעוֹת כְּפִירִים נִתָּץ יְהוָה:	O God, break their teeth in their mouth; Wrench out the incisors of lions, O LORD.	
Ps 58:7	יִמָּאֲסוּ כְּמוֹ-מִים יִתְהַלְכוּ-לָמוֹ יִדְרֹךְ *חֲצוּ**חֲצִיו כְּמוֹ יִתְמַלְלוּ:	May they melt away as water flows its way. As soon as one attaches his {K: arrow} [Q: arrows] to his bow, May they be like those who are <u>cut off</u> .	cut off: or, according to some, blunted [AnLx].
Ps 58:8	כְּמוֹ שֶׁבֶלֶל תִּמָּס יִהְיֶה גִפְּלִי אֲשֶׁת בַּל-חֲזוֹ שֶׁמֶשׁ:	Like a snail <i>which</i> melts as it goes; Like a woman's miscarriage, May they not see the sun.	AV differs considerably.
Ps 58:9	בְּטָרִם יִבִּינוּ סִירְתֵיכֶם אֶטֶד כְּמוֹ-חֵי כְּמוֹ-חֲרוֹן יִשְׁעָרְנוּ:	Before your pots are aware of the blackthorn <u>fire</u> , As <i>one minute</i> living, <i>another minute</i> <u>over a</u> <u>fire</u> , He will <u>sweep them away</u> .	over a fire ← heat. AV differs (in his wrath). sweep them away ← sweep him away.
Ps 58:10	יִשְׂמַח צְדִיק בִּי-חֲזֵה נֶקֶם פְּעָמָיו יְרַחֵץ בְּדַם הָרָשָׁע:	The righteous <i>man</i> will rejoice; When he has seen vengeance, He will wash his feet in the blood of the wicked.	
Ps 58:11	וַיֹּאמֶר אָדָם אֶד-פְּרִי לְצִדִּיק אֶד יֵשׁ-אֱלֹהִים שְׁפָטִים בְּאָרֶץ:	And a man will say, “ <i>There is</i> indeed fruit for the righteous. There is indeed a <u>God</u> <u>Judging</u> on the earth.”	God ... judging: a rare case of a plural verb with <i>Elohim</i> (God) as subject. See note on Gen 1:1. Alternatively, the sense is <i>judges</i> (with divine authority?) <i>judging</i> .

Ps 59:1a	לְמַנְצַח אֶל־תְּשַׁחַת לְדָוִד מִכַּתָּם בְּשִׁלַּח שָׂאוּל וַיִּשְׁמְרוּ אֶת־הַבַּיִת לְהַמִּיתוֹ:	To the choirmaster, Al- tashcheth.↑ A Golden Psalm of David when Saul sent <i>men</i> to watch his house <i>and</i> to kill him.	to the choirmaster: see Ps 4:1. Al-tashcheth: see Ps 57:1. Golden Psalm: see Ps 16:1.
Ps 59:1b	הַצִּילֵנִי מֵאֵיבֵי אֱלֹהֵי מִמַּתְקוֹמְמֵי תִשְׁגְּבֵנִי:	Deliver me from my enemies, O God of mine; Set me on high <i>ground</i> Against those who rise up against me.	
Ps 59:2	הַצִּילֵנִי מִפְּעֻלֵי אֹוֹן וּמֵאֲנָשִׁי דָּמִים הוֹשִׁיעֵנִי:	Deliver me from perpetrators of iniquity, And save me from men of blood.	
Ps 59:3	כִּי הִנֵּה אֲרָבּוּ לְנַפְשִׁי יַגְּוֹרוּ עָלַי עֲזִים לֹא־פִשְׁעֵי וְלֹא־חַטָּאתַי יְהוָה:	For behold, they lie in wait for my <u>life</u> . Cruel <i>men</i> are in league against me, Not <i>for</i> my transgression and not <i>for</i> my sin, O LORD.	life ← <i>soul</i> .
Ps 59:4	בְּלִי־עוֹן יְרוּצוּן וַיִּכּוֹנְנוּ עוֹרָה לְקִרְאָתִי וּרְאֵה:	Without iniquity <i>on my part</i> , They run and prepare <i>themselves</i> . Arise to meet me and see.	
Ps 59:5	וְאַתָּה יְהוָה־אֱלֹהִים צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הַקִּיצָה לְפָקֶד כָּל־הַגּוֹיִם אֶל־תַּחֲזֹן כָּל־בְּגֵדֵי אֹוֹן סִלָּה:	But you, O LORD God of hosts, God of Israel, Awake to visit all the Gentiles. Do not show mercy To <u>any</u> <i>who</i> treacherously deal in iniquity. Selah.	any ← <i>all</i> .
Ps 59:6	יָשׁוּבוּ לְעֶרֶב יִהְמוּ כַּכֶּלֶב וַיִּסּוּבּוּ עִיר:	They return in the evening; They growl like a dog And go around the city.	
Ps 59:7	הִנֵּה יִבְיַעוּן בְּפִיהֶם חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם כִּי־מִי שֹׁמֵעַ:	Look, they <u>babble</u> with their mouth. Swords <i>are</i> on their lips, <u>But who is listening?</u>	babble ← <i>bubble up</i> . but who is listening: we take these as David's words, perhaps asking the LORD whether he is listening. AV differs.
Ps 59:8	וְאַתָּה יְהוָה תִּשְׁחַק־לֵמֹו תִּלְעַג לְכָל־גּוֹיִם:	But you, O LORD, will laugh at them; You will mock all the Gentiles.	
Ps 59:9	עֲזוֹ אֵלֶיךָ אֶשְׁמְרָה כִּי־אֱלֹהִים מִשְׁגְּבֵי:	<i>As for</i> his strength, I will keep to you, For God <i>is</i> my high stronghold.	

Ps 59:10	אֱלֹהֵי *חַסְדּוֹ **חַסְדֵי יְקַדְמֵנִי אֱלֹהִים יִרְאֵנִי בְשָׂרָי:	The God {Q: of kindness to me} [K: of his <i>own</i> kindness] will precede me; God will show me <i>satisfaction</i> over my adversaries.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue.
Ps 59:11	אַל-תִּהְרַגְם פֶּן-יִשְׁכְּחוּ עַמִּי הִנְיַעְמוּ בְּחִילָךְ וְהוֹרִידְמוּ מִגִּגְנֵנוּ אֲדֹנָי:	Do not kill them, Lest my people forget. Make them wander about by your power, And bring them down, O LORD* our shield.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 59:12	חַטֹּאת-פִּימוּ דְבַר-שִׁפְתֵימוּ וַיִּלְכְּדוּ בְּגֹאוֹנָם וּמֵאֲלֵה וּמִכְבֹּחַשׁ יִסְפְּרוּ:	<i>As for</i> the sin of their mouth – The word of their lips – They will be taken in their pride, And for the cursing and falsehood <i>Which</i> they speak.	
Ps 59:13	כֹּלֵה בְּחֶמֶה כֹּלֵה וְאִינָמוּ וַיֵּדְעוּ כִּי-אֱלֹהִים מִשָּׁל בֵּיעֲקֹב לְאַפְסֵי הָאָרֶץ סֵלָה:	Consume <i>them</i> in fury, Consume <i>them</i> <u>so that</u> they <i>are no more</i> . And they will know that God rules in Jacob <i>And</i> to the ends of the earth. Selah.	so that: purposive use of the <i>vav</i> .
Ps 59:14	וַיָּשׁוּבוּ לָעֶרֶב יַהֲמוּ כַכֶּלֶב וַיִּסּוּבּוּ עִיר:	And they will return in the evening And growl like a dog, And go around the city.	
Ps 59:15	הֵמָּה *יִנוּעוּן **יִנְיַעוּן לְאֶכֶל אִם-לֹא יִשְׂבְּעוּ וַיִּלִּינוּ:	They will {K: wander around} [Q: cause to wander around] <u>for food</u> . If they are not satiated, They will complain.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue. The <i>qeré</i> seems pointless. <hr/> for food ← <i>to eat</i> .
Ps 59:16	וְאֲנִי אֲשִׁיר עֲזֹךְ וְאֲרַנֵּן לְבָקֵר חַסְדֶּךָ כִּי-הָיִיתָ מְשֹׁגֵב לִי וּמְנוֹס בַּיּוֹם צָר-לִי:	But I will sing of your strength And celebrate your kindness in the morning, For you have been a high stronghold to me And a place of refuge on the day <i>when</i> I was in a strait.	
Ps 59:17	עָזִי אֲלִיךְ אֲזַמְרָה כִּי-אֱלֹהִים מְשֹׁגֵבִי אֱלֹהֵי חַסְדֵי:	I will make psalm melody to you, O my strength, For God <i>is</i> my high stronghold – The God of <u>kindness to me</u> .	kindness to me ← <i>my kindness</i> , an objective genitive.
Ps 60:1a	לְמַנְצֵחַ עַל-שׁוֹשַׁן עֲדוּת מִכְתָּם לְדוֹד לְלַמֵּד:	To the choirmaster in Shushan-Eduth.↑ A Golden Psalm of David to teach,	to the choirmaster: see Ps 4:1. <hr/> Shushan-Eduth ← <i>Lily of testimony</i> . <hr/> Golden Psalm: see Ps 16:1.

Ps 60:1b	בְּהִצּוֹתוֹ אֶת אֲרָם נְהָרִים וְאֶת־אֲרָם צֹבָה וַיֵּשֶׁב יוֹאָב וַיַּךְ אֶת־אֲדָוִם בְּגִיא־מֶלַח שָׁנַיִם עָשָׂר אֲלָפִים:	when he contended with Mesopotamia, and Aramaea- Zobah, when Joab returned and attacked Edom in the Valley of Salt – <i>when he killed twelve thousand.</i>	Mesopotamia: AV differs, transliterating (<i>Aram-naharaim</i>).
Ps 60:1c	אֱלֹהִים זָנַחְתָּנוּ פָּרַצְתָּנוּ אָנַפְתָּ תְּשׁוּבָב לָנוּ:	<i>O God, you are averse to us; You have broken us up. You have been angry; Oh restore matters for us.</i>	restore matters: AV differs (<i>turn thyself</i>), also possible.
Ps 60:2	הִרְעַשְׂתָּה אֶרֶץ פְּצַמְתָּה רִפְּהָ שְׁבַרְיָהּ כִּי־מָטָה:	You have shaken the land; You have ruptured it. <i>Oh heal its fractures, For it is faltering.</i>	
Ps 60:3	הִרְאִיתָה עַמְּךָ קָשָׁה הִשְׁקִיתָנוּ יַיִן תִּרְעֵלָהּ:	You have shown your people harshness; You have given us wine to drink <i>causing</i> reeling.	
Ps 60:4	נָתַתָּה לִירְאֵיךָ גִּם לְהִתְנוּסָם מִפְּנֵי קִשְׁט סֵלָה:	You have given to those that fear you A standard to rally around, On account of the truth. Selah.	
Ps 60:5	לְמַעַן יִחַלְצוּן יְדִידֶיךָ הַזְּשִׁיעָה יְמִינֶךָ *וְעַנְנוּ *וְעַנְנִי:	In order that your beloved <i>ones</i> may be delivered, <i>Oh save with your right hand,</i> And answer {K: us} [Q: me].	The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue. <hr/> <hr/> Ps 108:6.
Ps 60:6	אֱלֹהִים דְּבַר בְּקִדְשׁוֹ אֶעֱלֶזָה אֶחְלֶקֶה שְׁבָם וְעַמֶּק סְכוֹת אֶמְדָּד:	God has said in his <u>holiness</u> , “I will rejoice, I will apportion Shechem; I will <u>allot</u> the Valley of Succoth.	Ps 108:7. <hr/> <hr/> holiness: or <i>holy place</i> . <hr/> <hr/> allot ← <i>measure out</i> .
Ps 60:7	לִי גִלְעָד וְלִי מְנַשֶּׁה וְאֶפְרַיִם מְעוֹז רֹאשִׁי יְהוּדָה מְחַקְקִי:	Gilead <i>is</i> mine, And Manasseh <i>is</i> mine, And Ephraim <i>is</i> the stronghold of my head. Judah <i>is</i> my lawgiver.	Ps 108:8. <hr/> <hr/> Gilead: see Gen 31:21.
Ps 60:8	מוֹאָב סִיר רַחְצִי עַל־אֲדָוִם אֲשַׁלֵּיךָ נַעֲלִי עָלַי פְּלִשְׁתִּי הִתְרַעַעִי:	Moab <i>is</i> my washing basin, At Edom I will <u>cast my shoe</u> ; Philistia, <u>you shall suffer harm on my account.</u> ”	Ps 108:9. <hr/> <hr/> cast my shoe: [CB], idiom for taking possession. <hr/> <hr/> you shall suffer harm ← <i>suffer harm!</i> from root רעע. AV differs (<i>triumph thou</i>), from root רוע. Contrast Ps 108:9.
Ps 60:9	מִי יְבַלְנִי עִיר מְצוּר מִי נִתְּנִי עַד־אֲדָוִם:	Who will bring me <i>to</i> a fortified city? Who will lead me to Edom?	Ps 108:10.
Ps 60:10	הֲלֹא־אַתָּה אֱלֹהִים זָנַחְתָּנוּ וְלֹא־תֵצֵא אֱלֹהִים בְּצַבָּאוֹתֵינוּ:	Have you not, <i>O God</i> , Been averse to us? And will you not, <i>O God</i> , Go out with our armies?	Ps 108:11.

Ps 60:11	הִבֵּה־לָנוּ עֲזָרַת מִצָּר וְשׂוּא תְּשׁוּעַת אָדָם:	<i>Oh</i> give us help in adversity, For man's salvation <i>is</i> false.	Ps 108:12. <hr/> in adversity ← <i>from adversity</i> . <hr/> for: causal use of the <i>vav</i> .
Ps 60:12	בְּאֱלֹהִים נַעֲשֶׂה־חַיִּל וְהוּא יְבוֹס צָרֵינוּ:	Let us act valiantly through God, And he will trample on our adversaries.	Ps 108:13.
Ps 61:1a	לְמַנְצַח עַל־נְגִינֹת לְדָוִד:	To the choirmaster, in <i>singing set</i> to stringed music. ↑ <i>A Psalm</i> of David.	to the choirmaster: see Ps 4:1. <hr/> in <i>singing set</i> to stringed music: see Ps 4:1.
Ps 61:1b	שְׁמַעַה אֱלֹהִים רִנָּתִי הַקְשִׁיבָה תְּפַלְתִּי:	Hear, <i>O</i> God, my crying out; Hearken to my prayer.	
Ps 61:2	מִקְצֵה הָאָרֶץ אֲלִידֶי אֶקְרָא בְּעֵטֶף לִבִּי בְּצוּר־יְרוֹם מִמֶּנִּי תִּנְחַנֵּי:	From the end of the earth I will call to you, When my heart is faint. Lead me by a rock <i>That</i> is higher than I.	
Ps 61:3	כִּי־הָיִיתָ מַחְסֵה לִּי מִגְדַּל־עֹז מִפְּנֵי אוֹיֵב:	For you have become a refuge to me – A strong tower in the presence of the enemy.	
Ps 61:4	אֶגְוֶרָה בְּאֶהְלֶךְ עוֹלָמִים אֶחְסֶה בְּסִתְרֵי כַנְּפֵיךָ סֵלָה:	I will dwell in your age- abiding tent; I will trust in the secrecy of your wings. Selah.	age-abiding tent ← <i>tent of ages</i> , a Hebraic genitive.
Ps 61:5	כִּי־אָתָּה אֱלֹהִים שָׁמַעְתָּ לְנַדְרֵי נַתַּת יְרֵשֶׁת יִרְאֵי שְׁמֶךָ:	For you, <i>O</i> God, have heard my vows; You have given <i>me</i> the inheritance Of those who fear your name.	
Ps 61:6	יָמִים עַל־יָמֵי־מֶלֶךְ תוֹסִיף שְׁנוֹתָיו כְּמוֹ־דָר וְדָר:	You will add days to the king's days, And <i>to</i> his years as generation on generation.	
Ps 61:7	יֵשֵׁב עוֹלָם לִפְנֵי אֱלֹהִים חֶסֶד וְאֱמֶת מִן יִנְצְרֵהוּ:	He will remain age- abidingly before God; Appoint kindness and truth to watch over him.	
Ps 61:8	כִּן אֶזְמַרָה שְׁמֶךָ לְעַד לְשִׁלְמִי נְדַרֵּי יוֹם יוֹם:	I will therefore make psalm melody <i>to</i> your name in perpetuity, So as to fulfil my vows daily.	
Ps 62:1a	לְמַנְצַח עַל־יְדוּתוֹן מִזְמוֹר לְדָוִד:	To the choirmaster on Jeduthun. ↑ <i>A Psalm</i> of David.	to the choirmaster: see Ps 4:1. <hr/> on Jeduthun: perhaps <i>for</i> <i>Jeduthun (the priest)</i> , but the preposition (עַל), even if standing for אֶל־, does not really support that.

Ps 62:1b	אֲדָ אֶל־אֱלֹהִים דּוֹמֶיָה נַפְשִׁי מִמֶּנּוּ יִשׁוּעָתִי:	Surely my <u>being</u> enjoys quietness towards God; From him <i>is</i> my salvation.	being ← <i>soul</i> .
Ps 62:2	אֲדָ־הוּא צוּרִי וַיִּשׁוּעָתִי מִשְׁגָּבִי לֹא־אֶמוּט רַבָּה:	Surely he <i>is</i> my rock and my salvation; My high stronghold <i>Where</i> I will not falter, <u>with</u> <u>great assurance</u> .	with great assurance ← <i>greatly</i> , but the sense can hardly be <i>I will</i> <i>not falter greatly</i> , as AV's sense, apparently. So AV differs.
Ps 62:3	עַד־אָנָּה תְּהוֹתְתוּ עַל אִישׁ תִּרְצָחוּ כְּלַכֶּם כְּקִיר נֹטוּי גָּדֹר הַדְּחוּיָה:	How long will you <i>men</i> beleaguer a man? You will all be killed. <i>You are</i> like a leaning wall <i>And like</i> a buckling fence.	
Ps 62:4	אֲדָ מִשְׂאֵתוֹ יַעֲצוּ לְהַדִּיחַ יִרְצוּ כְזָב בְּפִיו יְבָרְכוּ וּבְקִרְבָּם יִקְלְלוּ־סֵלָה:	Surely they take counsel <i>As to how</i> to thrust a man out of his exalted position. They take pleasure <i>in</i> falsehood; With <u>the mouth</u> they bless, But <u>inwardly</u> they curse. Selah.	the mouth ← <i>his mouth</i> . inwardly ← <i>in their inside</i> .
Ps 62:5	אֲדָ לֹא־אֱלֹהִים דּוֹמֵי נַפְשִׁי כִּי־מִמֶּנּוּ תִקְוֹתִי:	Surely I <u>must be inwardly</u> <u>quiet</u> towards God, For from him <i>is</i> my hope.	I must be inwardly quiet ← <i>be</i> <i>quiet, my soul!</i>
Ps 62:6	אֲדָ־הוּא צוּרִי וַיִּשׁוּעָתִי מִשְׁגָּבִי לֹא אֶמוּט:	Surely he <i>is</i> my rock and my salvation – My high stronghold <i>where</i> I will not be shaken.	
Ps 62:7	עַל־אֱלֹהִים יִשְׁעֵי וּכְבוֹדֵי צוּר־עֲזִי מַחְסֵי בְּאֱלֹהִים:	On God <i>rests</i> my salvation and my glory – <i>On</i> the rock of my strength. My refuge <i>is</i> in God.	
Ps 62:8	בְּטָחוּ בוֹ בְּכָל־עֵת עַם שִׁפְכוּ־לִפְנָיו לְבַבְכֶם אֱלֹהִים מַחְסֵה־לָּנוּ סֵלָה:	Trust in him at all times, <i>O</i> people; Pour out your heart before him. God <i>is</i> a refuge for us. Selah.	
Ps 62:9	אֲדָ הֵבֵל בְּנֵי־אָדָם כְּזָב בְּנֵי אִישׁ בְּמֵאזְנֵים לְעֹלוֹת הַמָּה מִהֵבֵל יַחַד:	Surely the sons of Adam <i>are</i> vanity – The sons of man <i>are false</i> . In the balance <u>they rise</u> ; They <i>are</i> altogether <i>constituted</i> from vanity.	false ← <i>falsehood</i> . A noun for an adjective. they rise ← <i>to rise</i> , through being underweight on their side of the balance. AV differs (<i>to be</i> <i>laid</i>).
Ps 62:10	אַל־תִּבְטְחוּ בְּעֶשֶׂק וּבְגֹזֵל אַל־תִּהְיֶהֱבֵלוּ חֵיל כִּי־יִגְוֹב אַל־תִּשְׂיתוּ לֵב:	Do not trust in <i>the proceeds</i> <i>of</i> oppression, And do not act vainly for plunder. If wealth increases, Do not set your heart <i>on it</i> .	

Ps 62:11	אַחַת דְּבַר אֱלֹהִים שְׁתִּים־זו שִׁמְעֵתִי כִּי עֹז לְאֱלֹהִים:	Once God spoke; This second <i>time</i> I heard <i>it</i> , That strength <i>belongs</i> to God.	
Ps 62:12	וּלְךָ־אֲדַנִּי חַסֵּד כִּי־אַתָּה תְּשַׁלֵּם לְאִישׁ כַּמַּעֲשָׂהוּ:	And kindness <i>belongs</i> to you, O LORD*, For you will repay man according to his works.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. Rom 2:6, Rev 2:23, Rev 18:6, Rev 20:12, Rev 20:13, Rev 22:12.
Ps 63:1a	מִזְמוֹר לְדָוִד בְּהִיְוָתוֹ בְּמִדְבָּר יְהוּדָה:	A Psalm of David when he was in the Judean Desert.	
Ps 63:1b	אֱלֹהִים אֵלֵי אַתָּה אֲשַׁחֲרֶךָ צָמְאַה לָּךְ נַפְשִׁי כָמָה לָּךְ בְּשָׂרִי בְּאֶרֶץ־צִיָּה וְעֵינַי בְּלִי־מַיִם:	<i>O</i> God, you <i>are</i> my GOD; I will <u>seek you</u> diligently. My <u>being</u> thirsts for you; My flesh longs for you, In an arid and weary land without water.	seek you diligently ← <i>dawn- seek you</i> . being ← <i>soul</i> .
Ps 63:2	כֵּן בִּקְדֹשׁ חֲזִיתִיךָ לְרֵאוֹת עֵזְךָ וּכְבוֹדֶךָ:	In that way I have beheld you in the sanctuary, <u>Having seen</u> your strength and your glory.	having seen ← <i>for to see</i> .
Ps 63:3	כִּי־טוֹב חֶסֶדְךָ מִחַיִּים שְׁפָתַי יִשְׁבַּחֶנּוּךָ:	Since your kindness <i>is</i> better than life, My lips will <u>commend</u> you.	commend: or <i>praise</i> , but not the usual word (neither of the words translated <i>praise</i> and <i>laud</i> in Isa 38:18).
Ps 63:4	כֵּן אֲבָרֵכְךָ בְּחַיֵּי בְּשִׁמְךָ אֲשָׂא כַּפָּי:	Thus will I bless you in my life; At your name I will lift up my hands.	
Ps 63:5	כִּמּוֹ חֵלֶב וְדִשָׁן תִּשְׂבַּע נַפְשִׁי וּשְׁפָתַי רִנְנוֹת יְהוָה־פִּי:	My <u>being</u> will be satiated as if <i>with</i> fat and oil, And my mouth will give praise <i>with</i> <u>rejoicing lips</u> .	being ← <i>soul</i> . rejoicing lips ← <i>lips of rejoicings</i> , a Hebraic genitive.
Ps 63:6	אִם־זִכַּרְתִּיךָ עַל־יְצוּעַי בְּאִשְׁמֵרוֹת אֶהְגֶּה־בְּךָ:	When I remember you on my bed, In the night-watches, I meditate on you.	
Ps 63:7	כִּי־הָיִיתָ עֲזָרְתָה לִּי וּבִצֵּל כְּנָפֶיךָ אֶרְנָן:	For you have become my help, And I will be jubilant in the shadow of your wings.	
Ps 63:8	דְּבַקָּה נַפְשִׁי אַחֲרֶיךָ בִּי תְּמַכֶּה יְמִינֶךָ:	My <u>being</u> will cling behind you; Your right <i>hand</i> will uphold me.	being ← <i>soul</i> .
Ps 63:9	וְהֵמָּה לְשׂוֹאָה יִבְקְשׁוּ נַפְשִׁי יָבֵאוּ בְּתַחְתִּיּוֹת הָאָרֶץ:	But those <i>who</i> seek my <u>life</u> for <i>its</i> destruction Will go to the lower regions of the earth.	life ← <i>soul</i> .

Ps 63:10	יִגִּירָהוּ עַל־יַד־חֶרֶב מִנָּת שְׁעָלִים יִהְיוּ:	He will be poured out By means of the sword. They will be the portion <i>for</i> foxes.	he will be poured out ← <i>they</i> will pour him out, i.e. pour his blood out. Avoidance of the passive. <hr/> means ← <i>hands</i> .
Ps 63:11	וְהַמֶּלֶךְ יִשְׂמַח בְּאֱלֹהִים יִתְהַלַּל כָּל־הַנִּשְׁבַּע בּוֹ כִּי יִסְכַּר פִּי דוֹבְרֵי־שָׁקֶר:	But the king will rejoice in God. Everyone who swears by him will glory, But the mouth of those <i>who</i> speak falsehood Will have been stopped.	
Ps 64:1a	לְמַנְצֵחַ מִזְמוֹר לְדָוִד:	To the choirmaster. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 64:1b	שְׁמַע־אֱלֹהִים קוֹלִי בְּשִׁיחִי מִפְּחַד אֹיֵב תִּצַּר תִּי:	Hear, O God, my voice in my oration. Guard my life at a time of fear of the enemy.	at a time of ← <i>from</i> .
Ps 64:2	תַּסְתִּירֵנִי מִסּוֹד מְרַעִים מִרְגֵּשֶׁת פְּעֻלֵי אָוֶן:	Hide me from the plotting of wrongdoers – From the <u>rage</u> of perpetrators of iniquity,	rage: or <i>throng</i> .
Ps 64:3	אֲשֶׁר שָׁנְנוּ כַחֲרֵב לְשׁוֹנֵם דָּרְכוּ חֶצֶם דָּבַר מָר:	Who have sharpened their tongue like a sword, And <i>who</i> have drawn their arrow – A bitter word –	drawn their arrow: i.e. attached the arrow to the bowstring and drawn the bow.
Ps 64:4	לִירוֹת בְּמִסְתָּרִים תָּם פְּתָאֵם יִרְהוּ וְלֹא יִירָאוּ:	To shoot at a <i>man</i> of integrity in secret. They shoot at him suddenly And do not fear <i>anything</i> .	
Ps 64:5	יַחֲזִקוּ־לָמוּ דָּבַר רָע יִסְפְּרוּ לְטִמּוֹן מוֹקְשִׁים אָמְרוּ מִי יִרְאֶה־לָמוּ:	They strengthen their <i>resolve</i> <i>in an evil matter</i> , They speak about hiding snares; They say, “Who will see them?”	
Ps 64:6	יַחֲפְּשׁוּ־עוֹלֹת תִּמְנוּ חֲפֵשׁ מִחֲפֵשׁ וְקָרַב אִישׁ וְלֵב עֲמָק:	They look for <i>ways to</i> <i>commit</i> injustices; They say, “We have completed a thorough search.” And <i>that is</i> the inward <i>thought of a man</i> and <i>his</i> deep heart.	man: AV differs (<i>each</i>), also possible.
Ps 64:7	וַיִּרֶם אֱלֹהִים חֵץ פְּתָאוֹם הָיוּ מִכּוֹתָם:	But God will suddenly shoot an arrow at them; They will be <i>in a plight of</i> <i>their own</i> .	a plight of their own ← <i>their</i> <i>strikes</i> , an objective genitive.

Ps 64:8	וַיִּכְשִׁילוּהוּ עֲלֵימוֹ לְשׁוֹנָם יִתְנַדְּדוּ כָּל־רְאֵה בָם:	They will be the cause of the <u>matter</u> collapsing; Their tongue <i>will be</i> against them, And everyone <i>who</i> sees them will flee.	the <i>matter</i> ← it / him.
Ps 64:9	וַיִּירָאוּ כָּל־אָדָם וַיִּגִּידוּ פֶּעַל אֱלֹהִים וּמַעֲשָׂהוּ הַשְּׂכִילוֹ:	And every man will be in fear, And they will relate the work of God, And they will learn prudence <i>from</i> his action.	
Ps 64:10	יִשְׂמַח צְדִיק בַּיהוָה וַחֲסָה בּוֹ אִיתְהַלְלוּ כָּל־יִשְׂרָאֵל:	The righteous will rejoice in the LORD And trust in him, And all <i>who are</i> upright in heart will glory.	
Ps 65:1a	לְמַנְצֵחַ מְזִמּוֹר לְדָוִד שִׁיר:	To the choirmaster. ↑ A Psalm of David. A Song.	to the choirmaster: see Ps 4:1.
Ps 65:1b	לְךָ דְמִיָּה תִהְיֶה אֱלֹהִים בְּצִיּוֹן וּלְךָ יִשְׁלַם־נֶדָר:	To you <i>belong</i> quietness and praise, O God, in Zion, And a vow will be fulfilled to you.	
Ps 65:2	שָׁמַעַ תִּפְלֶה עֲדִיף כָּל־בָּשָׂר יָבֵאוּ:	<i>You who</i> hear prayer, All flesh will come to you.	
Ps 65:3	דְּבָרֵי עֲוֹנֹת גָּבְרוּ מִנִּי פִשְׁעֵינוּ אֲתָה תִכַּפֵּרם:	<u>Iniquitous words</u> have increased against me. <i>As for</i> our transgressions, You will expiate them.	iniquitous words ← <i>words of iniquities</i> , a Hebraic genitive.
Ps 65:4	אֲשֶׁרִי תִבְחַר וּתְקַרְבֵּי יִשְׁכֵּן חֲצֵרֶיךָ גִשְׁבָּעָה בְּטוֹב בֵּיתְךָ קֹדֶשׁ הַיְכָלְךָ:	Happy <i>is he whom</i> you choose and bring near; He will dwell <i>in</i> your courts. We will be satisfied by the goodness of your house – <u>Your holy temple</u> .	your holy temple ← <i>holy (or, re-pointed, holiness) of your temple</i> . As re-pointed to קֹדֶשׁ, a reverse Hebraic genitive.
Ps 65:5	נֹרְאוֹת בְּצֶדֶק תַּעֲנִנּוּ אֱלֹהֵי יִשְׁעֵנוּ מִבְּטָח כָּל־קְצוּי־אָרֶץ וַיִּם רְחֻקִים:	You answer us <i>with</i> awe-inspiring things in righteousness, O God of our salvation, <i>Who are</i> the confidence of all the distant ends of the earth and the sea,	
Ps 65:6	מִכֵּין הַרִים בְּכֹחוֹ נֶאֱזָר בְּגִבּוֹרָה:	<i>Who</i> prepares the mountains <u>by his power</u> , <i>Being</i> girded with might,	prepares ... by his power: a change of grammatical person (to third person), not uncommon in Hebrew.
Ps 65:7	מְשַׁבֵּיחַ שָׁאֲזוֹן יָמִים שָׂאֲזוֹן גְּלִיָּהֶם וְהִמּוֹן לְאֻמִּים:	<i>Who</i> calms the raging of the seas – The raging of their waves – And the agitation of the <i>various</i> peoples.	

Ps 65:8	וַיִּירָאוּ יִשְׁבִּי קִצּוֹת מֵאוֹת־תֵּיד מוֹצְאֵי־בֹקֶר וְעָרֵב תִּרְנִין:	And the inhabitants of the most distant <i>regions</i> Will be in fear at your signs, And you will give cause for rejoicing To the <u>break</u> of the morning And to the <i>onset of</i> the evening.	break ← <i>outgoing</i> , as if the sun is departing from its place below the horizon.
Ps 65:9	פָּקַדְתָּ הָאָרֶץ וַתִּשְׂקָקָהּ רַבַּת תַּעֲשֹׁרְנָה פִּלְג אֱלֹהִים מָלֵא מַיִם תִּכְוֶן דְּגָנָם כִּי־כֵן תִּכְנֶנָּה:	You have visited the earth and made it overflow; You have greatly enriched it <i>with</i> a brook of God full of water. You prepare their corn, For so you have <u>prepared it</u> .	prepared it: i.e. <i>prepared the earth</i> .
Ps 65:10	תִּלְמִיָּה רִוּה גִדּוּדֶיהָ בְּרַב־יָבִים תִּמְגַּגְנָה צִמְחָהּ תִּבְרָךְ:	Satiate its furrows, Level its ridges, <u>Soften it with showers</u> ; <u>Bless its shoots</u> .	soften ... bless ← <i>you will soften ... you will bless</i> . Future / imperfective for imperative. See Deut 2:28.
Ps 65:11	עֹטַרְתָּ שָׁנַת טוֹבֹתָיִךְ וּמַעְגְּלֶיךָ יִרְעִפוּ דְּשָׁן:	You have crowned the year of your goodness, And your paths distil fatness.	
Ps 65:12	יִרְעִפוּ נְאוֹת מִדְּבַר אוֹגִיל גִּבְעוֹת תַּחְגְּרָנָה:	They distil <i>to</i> desert pastures, And hills <u>gird themselves with joy</u> .	gird themselves <i>with joy</i> : AV differs somewhat (<i>rejoice on every side</i>).
Ps 65:13	לְבָשׁוּ כָרִים הַצֹּאן וְעַמְקִים יַעֲטֹפוּ־בָר יִתְרוֹעְעוּ אֶף־יִשִּׁירוּ:	The pastures are clothed <i>with</i> flocks, And the valleys are covered <i>with</i> corn. They shout for joy; They sing too.	
Ps 66:1	לְמַנְצֵחַ שִׁיר מִזְמוֹר הַרְיֵעוּ לְאֱלֹהִים כָּל־הָאָרֶץ:	To the choirmaster. ↑ A Song. A Psalm. Shout joyfully to God, All the earth.	to the choirmaster: see Ps 4:1.
Ps 66:2	זַמְרוּ כְבוֹד־שִׁמּוֹ שִׁימוּ כְבוֹד תְּהַלְתּוּ:	Make psalm melody of the glory of his name; Bestow glory <i>on</i> his <u>praiseworthiness</u> .	praiseworthiness ← <i>praise / object of praise / song of praise</i> .
Ps 66:3	אִמְרוּ לְאֱלֹהִים מֵה־נּוֹרָא מִעֲשֵׂיךָ בָּרַב עֲזֹךְ יִכְחָשׁוּ לָךְ אִיבִיד:	Say to God, “How awesome <i>are</i> your works!” At the greatness of your strength, Your enemies will <u>feign obedience</u> to you.	feign obedience: compare 2 Sam 22:45 (where <i>hithpael</i>), Ps 18:44. AV differs somewhat (<i>submit themselves</i>).
Ps 66:4	כָּל־הָאָרֶץ יִשְׁתַּחֲוּוּ לָךְ וַיִּזְמְרוּ־לָךְ יִזְמְרוּ שִׁמְךָ סֵלָה:	All the earth will worship you And will make psalm melody to you; They will make psalm melody <i>to</i> your name. Selah.	

Ps 66:5	לְכוּ וּרְאוּ מַפְעָלוֹת אֱלֹהִים נֹרְאָה עֲלֵילָה עַל־בְּנֵי אָדָם:	Come and see the works of God. He <i>is</i> awesome <u>in deed</u> to the sons of Adam.	in deed ← <i>of deed</i> . Wider use of the construct state.
Ps 66:6	הִפְדָּ יָם לִיבְשָׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלֵי שָׁם נִשְׁמַחְה־בּוֹ:	He turned the sea into dry land; They crossed <u>the river</u> on foot. Let us rejoice in him there.	the river: i.e. <i>the River Jordan</i> .
Ps 66:7	מִשָּׁל בְּגִבּוֹרָתוֹ עוֹלָם עֵינָיו בְּגוֹיִם תִּצְפִּינָה הַסּוֹרְרִים אַל־*יְרִימוּ** יָרוּמוֹ לְמוֹ סֵלָה:	He rules by his might age- abidingly; His eyes are watching the Gentiles. Do not let the rebellious {K: vaunt themselves} [Q: be vaunted for themselves]. Selah.	The <i>ketiv / qere</i> issue is a <i>yod / vav</i> issue.
Ps 66:8	בְּרַכּוּ עַמִּים אֱלֹהֵינוּ וְהַשְׁמִיעוּ קוֹל תְּהִלָּתוֹ:	<i>O you various</i> peoples, Bless our God, And cause the sound of his praise to be heard.	
Ps 66:9	הַשֵּׁם נִפְשָׁנוּ בַחַיִּים וְלֹא־נָתַן לְמוֹט רַגְלָנוּ:	<i>He is</i> the one who appoints our <u>being</u> to life And does not consign our feet to faltering.	being ← <i>soul</i> .
Ps 66:10	כִּי־בַחֲנַנְתָּנוּ אֱלֹהִים צָרַפְתָּנוּ כַּצָּרֶף־כֶּסֶף:	For you have examined us, <i>O God</i> ; You have <u>refined</u> us, Like the <u>refining</u> of silver.	refined ... refining: or <i>assayed ... assaying</i> .
Ps 66:11	הֵבֵאתָנוּ בַמְצוּדָה שְׂמֵת מוֹעֲקָה בְּמַתְּנֵינוּ:	You have brought us into a net; You have placed an oppressive burden on our loins.	
Ps 66:12	הִרְכַּבְתָּ אֲנוֹשׁ לְרֵאשֵׁנוּ בְּאֲנוֹב־בָּאֵשׁ וּבַמַּיִם וַתּוֹצִיאֵנוּ לְרוּיָה:	You caused <u>men</u> to ride over our heads. We have gone through fire and through water, But you have brought us out Into a <i>place of abundance</i> .	men ← <i>man, mankind</i> . <hr/> abundance: with connotations of <i>drink</i> and <i>fatness</i> .
Ps 66:13	אָבוֹא בֵיתְךָ בְּעוֹלוֹת אֲשֵׁלֵם לְךָ נְדָרַי:	I will go <i>to</i> your house with burnt offerings; I will fulfil my vows to you,	
Ps 66:14	אֲשֶׁר־פָּצוּ שְׂפָתַי וּדְבַר־פִּי בְּצַר־לִי:	Which <u>my lips</u> uttered, And my mouth spoke, When I was in a strait.	which my lips uttered: or, more literally, <i>when my lips parted</i> .
Ps 66:15	עֹלוֹת מִחֵים אֶעֱלֶה־לְךָ עַם־קִטְרֹת אֵילִים אֶעֱשֶׂה בְּקָר עַם־עֲתוּדִים סֵלָה:	I will offer <u>fat burnt</u> <u>offerings</u> to you – Rams with incense; I will <u>offer</u> bulls with he- goats. Selah.	fat burnt offerings ← <i>burnt offerings of fat</i> . <hr/> offer (<i>second occurrence in verse</i>) ← <i>do, perform</i> .

Ps 66:16	לְכוּ-שִׁמְעוּ וְאַסְפְּרָה כָּל-יִרְאַי אֱלֹהִים אֲשֶׁר עָשָׂה לְנַפְשִׁי:	Come, all <i>you who</i> fear God and hear, And I will relate What he has done for my <u>being</u> .	being ← <i>soul</i> .
Ps 66:17	אֵלָיו פִּי-קָרָאתִי וְרוֹמִם תַּחַת לְשׁוֹנִי:	I cried out to him <i>with</i> my mouth, And he was extolled under my tongue.	
Ps 66:18	אִן אֶסְרֵאֲתִי בְלִבִּי לֹא יִשְׁמַע אֲדַנִּי:	If I have an eye to iniquity in my heart, The LORD* will not hear <i>me</i> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 66:19	אֲכֹן שָׁמַע אֱלֹהִים הַקְּשִׁיב בְּקוֹל תְּפִלָּתִי:	Truly, God has heard <i>me</i> ; He has hearkened to the sound of my prayer.	
Ps 66:20	בָּרוּךְ אֱלֹהִים אֲשֶׁר לֹא-הִסִּיר תְּפִלָּתִי וְחִסְדּוֹ מֵאֵתִי:	Blessed <i>be</i> God, Who has not set my prayer aside Or <i>withdrawn</i> his kindness from me.	
Ps 67:1a	לְמַנְצַח בְּנִגִּינת מְזֻמֹּר שִׁיר:	To the choirmaster, in <i>singing set</i> to stringed music. ↑ A Psalm. A Song.	to the choirmaster: see Ps 4:1. in <i>singing set</i> to stringed music: see Ps 4:1.
Ps 67:1b	אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ יְיָ פָּנָיו אֲתֵנוּ סֵלָה:	May God be merciful to us And bless us. May he let his face shine on <u>us</u> – Selah –	may he let his face shine on us: i.e. <i>may he be propitious to us</i> .
Ps 67:2	לְדַעַת בְּאֶרֶץ דְּרָכֶךָ בְּכָל-גּוֹיִם יִשׁוּעָתֶךָ:	For knowledge of your ways on the earth And of your salvation amongst all nations.	
Ps 67:3	יִדְוֹד עַמִּים אֱלֹהִים יִדְוֹד עַמִּים כָּלָם:	May the <i>various</i> peoples praise you, O God, May the <i>various</i> peoples praise you – All of them.	
Ps 67:4	יִשְׂמְחוּ וַיִּרְנְנוּ לְאֻמִּים כִּי-תִשְׁפֹּט עַמִּים מִיִּשׁוּר וּלְאֻמִּים בְּאֶרֶץ תִּנְחַם סֵלָה:	Nations will rejoice and shout for joy, For you will judge the <i>various</i> peoples <u>equitably</u> , And you <u>will guide</u> nations on the earth. Selah.	will guide: re-pointed as תִּנְחַם, it reads <i>will comfort</i> , avoiding a pleonastic pronominal suffix (לְאֻמִּים-חָם). equitably ← <i>equity</i> . A noun for an adverb.
Ps 67:5	יִדְוֹד עַמִּים אֱלֹהִים יִדְוֹד עַמִּים כָּלָם:	May the <i>various</i> peoples praise you, O God, May the <i>various</i> peoples praise you – All of them.	
Ps 67:6	אֶרֶץ נִתְּנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:	The earth yields its produce; God, our God, will bless us.	

Ps 67:7	יְבָרְכֵנוּ אֱלֹהִים וַיִּירָאוּ אֹתוֹ כָּל־אֶפְסֵי־אָרֶץ:	God will bless us, And all the ends of the earth will fear him.	
Ps 68:1a	לְמַנְצֵחַ לְדָוִד מִזְמוֹר שִׁיר:	To the choirmaster. ↑ A Psalm of David. A Song.	to the choirmaster: see Ps 4:1.
Ps 68:1b	יָקוּם אֱלֹהִים יִפּוּצוּ אוֹיְבָיו וַיִּגְוָסוּ מִשְׂנְאָיו מִפְּנָיו:	God will arise, And his enemies will be scattered. Those who hate him will flee from his presence.	God will arise (etc.): compare Num 10:35.
Ps 68:2	כִּהְגִּדֹף עָשָׁן תִּגְדֹּף כֹּהֲמָס דּוֹגֵג מִפְּנֵי־אֵשׁ יֵאבְדוּ רָשָׁעִים מִפְּנֵי אֱלֹהִים:	As smoke is driven away, You will drive <i>them</i> away. As wax melts in the presence of fire, The wicked will perish in the presence of God,	
Ps 68:3	וַצְדִּיקִים יִשְׂמְחוּ יַעֲלֶצוּ לִפְנֵי אֱלֹהִים וַיִּשְׂשׂוּ בְשִׂמְחָה:	But the righteous will rejoice <i>and</i> exult before God, And they will be glad with joy.	
Ps 68:4	שִׁירוּ לְאֱלֹהִים זַמְרוּ שְׁמוֹ סָלוּ לְרֹכֵב בְּעֲרָבוֹת בֵּיהַ שְׁמוֹ וַעֲלוּ לִפְנָיו:	Sing to God; Make psalm melody <i>to</i> his name. <i>Raise up a highway</i> For him who rides through the <i>arid tracts</i> In his name, <u>the LORD</u> , And exult before him.	raise up a <i>highway</i> : as in Isa 57:4, Isa 62:10. AV differs (<i>extol</i> <i>him</i>). arid tracts: AV differs (<i>heavens</i>). the LORD: Hebrew <i>Jah</i> . See the Introduction for the use of typography to distinguish the divine names and titles.
Ps 68:5	אָבִי יְתוּמִים וְדִין אֲלֻמָּנוֹת אֱלֹהִים בְּמַעֲוֹן קִדְשׁוֹ:	A father to <u>orphans</u> , One who provides justice to widows: <i>That is God in his holy</i> <u>dwelling</u> .	to orphans ← <i>of orphans</i> . Wider use of the construct state. his holy dwelling ← <i>the</i> <i>dwelling of his holiness</i> , a Hebraic genitive.
Ps 68:6	אֱלֹהִים מְוֹשֵׁב יְחִידִים בֵּיתָהּ מוֹצִיא אֲסִירִים בְּבוֹשְׁרוֹת אֶדְ סוֹרְרִים שְׂכָנָו צַחֲיָחָה:	God accommodates in a household those <i>who are</i> alone; He brings prisoners out <u>into</u> <u>prosperity</u> , But the rebellious will dwell <i>in</i> a parched place.	into prosperity: AV differs (<i>those</i> <i>which are bound in chains</i>).
Ps 68:7	אֱלֹהִים בְּצֵאתְךָ לִפְנֵי עַמֶּךָ בְּצַעֲדֶךָ בִּישִׁימוֹן סִלָּה:	O God, when you went out before your people, When you marched through desolate land – Selah –	
Ps 68:8	אָרֶץ רָעָשָׁה אֶף־שָׁמַיִם נִטְפָּו מִפְּנֵי אֱלֹהִים זֶה סִיְנֵי מִפְּנֵי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל:	The earth trembled And the sky condensed <i>precipitation</i> At the presence of God – There <i>at</i> Sinai at the presence of God, The God of Israel.	

Ps 68:9	גִּשְׁם נְדָבוֹת תִּנְיֹף אֱלֹהִים נַחֲלֶתְךָ וְנִלְאָה אֶתָּה כּוֹנֵנֶתָּה:	O God, you sprinkled liberal showers; When your inheritance was weary, You invigorated it.	invigorated ← <i>attended to, established</i> .
Ps 68:10	חִיתְךָ יִשְׁבּוּבָה תִּכְיֶן בְּטוֹבֶתְךָ לְעַנֵּי אֱלֹהִים:	Your flock dwelt in it; You made provision through your goodness For the afflicted, O God.	flock ← <i>animals</i> . AV differs, taking the figurative sense (<i>congregation</i>); compare Ps 74:19 (<i>wild animals ... population</i>).
Ps 68:11	אֲדַנִּי יִתֵּן אֱמֶר הַמְּבַשְׂרוֹת צָבָא רַב:	The LORD* gave the word; Those who brought good tidings Were a great host.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 68:12	מַלְכֵי צְבָאוֹת יִדְדוּן יִדְדוּן וְנֹת בַּיִת תְּחַלֵּק שָׁלָל:	The kings of armies flee at every turn, While the household at home shares out the spoil.	flee at every turn ← <i>flee, flee</i> . the household: AV differs somewhat (<i>she that tarried</i>).
Ps 68:13	אִם־תִּשְׁכַּבוּן בֵּין שְׂפָתַיִם כַּנְּפֵי יוֹנָה נַחֲפָה בַּכֶּסֶף וְאִבְרוּתֶיהָ בִּירְקָרֶק חֲרוּץ:	Even if you lie between the sheepfolds, You will be like the wings of a dove overlaid with silver, With its flight feathers overlaid with yellow gold.	sheepfolds: AV differs (<i>pots</i>); [CB]= <i>brick kilns</i> . overlaid: taken strictly, it agrees with <i>dove</i> , not <i>wings</i> . But perhaps attracted in grammatical number, or an Aramaism. See [Ges-HG] §44m. yellow: the root meaning is <i>green</i> , and in derivatives <i>pallid</i> , but [AnLx] also gives <i>gold colour</i> .
Ps 68:14	בְּפָרֶשׁ שְׂדֵי מַלְכִים בָּהּ תִּשְׁלַג בְּצִלְמוֹן:	When the ALMIGHTY scatters kings in it, It will be snow-white as in Salmon.	in it: i.e., [CB], <i>in his inheritance</i> ; see Ps 68:9.
Ps 68:15	הַר־אֱלֹהִים הַר־בָּשָׁן הָר גְּבַנְנִים הַר־בָּשָׁן:	O mountain of God, O mountain of Bashan, O mountain range of many peaks, O mountain of Bashan,	
Ps 68:16	לָמָּה תִּרְצָדוֹן הָרִים גְּבַנְנִים הָהָר חָמַד אֱלֹהִים לְשִׁבְתּוֹ אֶף־יְהוָה יִשְׁכֵּן לְנֶצַח:	Why do you look on with envy, You mountain peaks, At the mountain which God desires, For him to live in? Indeed the LORD will dwell there in perpetuity.	look on with envy: AV differs (<i>leap</i>).
Ps 68:17	רָכַב אֱלֹהִים רַבְתַּיִם אֶלְפֵי שָׁנָאן אֲדַנִּי בָּם סִינֵי בַקְדִּישׁ:	The chariots of God are twenty thousand – Thousands upon thousands. The LORD* is among them, As at Sinai, in the sanctuary.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. thousands upon thousands ← <i>thousands of repetition</i> . AV differs (<i>thousands of angels</i>).

Ps 68:18	עָלִיתָ לְמָרוֹם שְׁבִיתָ שְׁבִי לְקַחַת מִתְּנוּת בְּאָדָם וְאָף סוֹרְרִים לְשֹׁפֵן יְיָ אֱלֹהִים:	You have ascended high up, You have taken captivity captive; You have accepted gifts among men – Indeed the rebellious – So that the LORD God may take up a dwelling.	Eph 4:8. See also Judg 5:12.
Ps 68:19	בְּרוּךְ אֲדֹנָי יְיָ הַיּוֹם יוֹם יַעֲמַס-לָנוּ הָאֵל יִשׁוּעָתָנוּ סֵלָה:	Blessed <i>is</i> the LORD*; Daily GOD bears our salvation for us. Selah.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. GOD bears our salvation: AV differs (<i>loadeth ... even the God of our salvation</i>), assuming a highly irregular construct state הָאֵל. Compare the Hebrew of the next verse.
Ps 68:20	הָאֵל לָנוּ אֵל לְמוֹשָׁעוֹת וְלִיהוָה אֲדֹנָי לְמֹתוֹת תּוֹצְאוֹת:	Our GOD <i>is</i> a GOD of acts of salvation, And the LORD my Lord <i>has</i> the escape routes from death.	escape routes ← <i>ways out</i> .
Ps 68:21	אֲדָ-אֱלֹהִים יִמְחֹץ רֹאשׁ אֹיְבָיו קֹדֵקֵד שֹׁעַר מִתְּהַלֵּךְ בְּאִשְׁמֹו:	Surely God will dash the head of his enemies in pieces – The hairy crown of him <i>who</i> walks in his guilty ways.	crown: i.e. <i>top of the head</i> ; not a <i>diadem</i> .
Ps 68:22	אָמַר אֲדֹנָי מִבְּשֹׁן אָשִׁיב אָשִׁיב מִמְצֻלוֹת יָם:	The LORD* said, “I will retrieve <i>them</i> from Bashan; I will retrieve <i>them</i> from the depths of the sea	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 68:23	לְמַעַן תִּמְחֹץ רִגְלֶךָ בְּדָם לְשׁוֹן כְּלָבֶיךָ מֵאֹיְבָיִם מִגֵּהוּ:	So that you may plunge your foot in blood, <i>And</i> your dogs' <u>tongues</u> <i>may</i> lick it up From the enemies <i>as</i> <u>their</u> portion.”	AV differs in some respects. tongues ... their ← <i>tongue ... its</i> , the Hebrew indicating one tongue per dog.
Ps 68:24	רָאוּ הַלִּיכוֹתֶיךָ אֱלֹהִים הַלִּיכוֹת אֵלַי מִלְּבַי בִּקְדָשׁ:	They have seen your <u>ways</u> , <i>O</i> God, The <u>ways</u> of my GOD – My king in the sanctuary.	ways (2x) ← <i>goings</i> .
Ps 68:25	קָדְמוּ שָׂרִים אַחַר נְגִינִים בְּתוֹךְ עֲלָמוֹת תּוֹפְפוֹת:	The singers went first, <i>Then</i> afterwards, the stringed instrument players, In the midst of maidens playing drums.	

Ps 68:26	בְּמִקְהָלוֹת בָּרְכוּ אֱלֹהִים יְהוָה מִמְקוֹר יִשְׂרָאֵל:	In <i>your</i> convocations, bless God – The LORD – <i>You who are</i> from the source of Israel.	[CB] lists this verse as one containing LORD*, a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32, but [WLC] reads יהוה. However, many manuscripts [BHS-CA] read אֲדֹנָי, as do [TBS-Tanakh], [SDHS-Tanakh], [Koren].
Ps 68:27	שֵׁם בְּנִימֵן צִעִיר רֹדִם שָׂרֵי יְהוּדָה רְגַמְתָּם שָׂרֵי זְבֻלוֹן שָׂרֵי נַפְתָּלִי:	There <i>is</i> Benjamin, <i>Who is</i> small, <u>ruling them</u> , <i>And</i> the princes of Judah <i>with</i> their entourage, <i>And</i> the princes of Zebulun <i>And</i> the princes of Naphtali.	ruling them: AV differs (<i>with their ruler</i>).
Ps 68:28	צָוָה אֱלֹהֶיךָ עֲזֹרָה עוֹזָה אֱלֹהִים אֲזַי פָּעֵלְתָּ לָנוּ:	Your God has commanded your strength. Show strength, O God, <i>In</i> what you will do for us.	
Ps 68:29	מִהִיכַלְךָ עַל-יְרוּשָׁלַם לְךָ יֹבִילוּ מְלָכִים שִׁי:	On account of your temple in Jerusalem, Kings will bring you a gift.	
Ps 68:30	גָּעַר חֵית קִנָּה עֲדַת אַבִּירִים בְּעֵגְלֵי עַמִּים מִתְרַפֵּס בְּרִצְי־כֶסֶף בְּזֹר עַמִּים קְרָבוֹת יַחֲפֹצוּ:	Rebuke the <u>beasts of the reed marshland</u> , <i>And</i> the company of strong bulls against the calves of the people. <i>Let each</i> submit himself with silver coins. He will scatter the <i>various</i> peoples <i>Who</i> take pleasure <i>in</i> battles.	he will scatter: this could be re- pointed as an imperative (בִּזְר), <i>scatter</i> . beasts of the reed <i>marshland</i> : AV differs (<i>company of spearmen</i>). We take it as an animal (crocodile, rhino) metaphor for adversaries.
Ps 68:31	יֵאָתִיּוּ חֲשַׁמְנִים מִנִּי מִצְרַיִם כּוֹשׁ תִּרְיֵץ יָדָיו לְאֱלֹהִים:	Nobles will come from Egypt; Ethiopia will hasten <i>to stretch out</i> its hands to God.	
Ps 68:32	מִמְלְכוֹת הָאָרֶץ שִׁירוּ לְאֱלֹהִים זִמְרוּ אֲדֹנָי סֵלָה:	Sing to God, <i>you</i> kingdoms of the earth; Make psalm melody <i>to</i> the LORD*. Selah.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 68:33	לָרֶכֶב בְּשָׁמַי שְׁמִי-קָדָם הוּא יִתֵּן בְּקוֹלוֹ קוֹל עוֹז:	<i>Sing</i> to him who has been riding on the heavens of heavens <i>Since</i> ancient time. Behold, he sounds his voice – A <u>mighty voice</u> .	mighty voice ← <i>voice of might</i> , a Hebraic genitive.
Ps 68:34	תִּנּוּ עֹז לְאֱלֹהִים עַל-יִשְׂרָאֵל גִּבּוֹתָו וְעֹזוֹ בַּשְּׁחָקִים:	Ascribe <u>strength</u> to God; His majesty <i>is</i> over Israel, And his <u>might</u> <i>is</i> in the skies.	strength ... might ← <i>might ... might</i> . Otiose, but see Gen 12:5.

Ps 68:35	<p>נִזְרָא אֱלֹהִים מִמְקוֹדֵי שָׁיִךְ אֶל יִשְׂרָאֵל הוּא נִתָּן עַז וְתַעֲצֻמוֹת לְעַם בְּרוּךְ אֱלֹהִים:</p>	<p><i>O God, you are awesome, Proceeding from your sanctuaries. It is the GOD of Israel Who gives strength and power to the people. Blessed be God.</i></p>	
Ps 69:1a	<p>לְמַנְצֵחַ עַל-שׁוֹשָׁנִים לְדָוִד:</p>	<p>To the <u>choirmaster</u> on <u>Shoshannim</u>.[↑] <i>A Psalm of David.</i></p>	<p>to the choirmaster: see Ps 4:1. <hr/> Shoshannim: see Ps 45:1.</p>
Ps 69:1b	<p>הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד-נַפְשִׁי:</p>	<p>Save me, <i>O God</i>, For waters have come to <i>the point of threatening my life</i>.</p>	<p>life ← <i>soul</i>.</p>
Ps 69:2	<p>טָבַעְתִּי בֵּינוֹן מְצוּלָה וְאֵין מַעֲמָד בְּאֶתִי בְּמַעַמְקֵי-מַיִם וְשִׁבְלַת שְׁטַפְתָּנִי:</p>	<p>I am sinking in <u>deep mire</u>, And <i>there is no foothold</i>. I have come into depths of water, And the swell is engulfing me.</p>	<p>deep mire ← <i>mire of a deep place</i>. <hr/> foothold ← <i>standing (place)</i>.</p>
Ps 69:3	<p>יָגַעְתִּי בְקָרְאִי נָחַר גְּרוֹנִי כָלוּ עֵינָי מִיְחַל לְאֱלֹהֵי:</p>	<p>I am weary with crying out; My throat is parched, And my eyes are exhausted, As I wait for my God.</p>	
Ps 69:4	<p>רְבוּ מְשַׁעְרוֹת רֵאשֵׁי שְׂנְאָי חֲנָם עָצְמוּ מְצַמִּיתִי אֵיבֵי שֶׁקֶר אֲשֶׁר לֹא-גִזְלֹתִי אֲזוּ אָשִׁיב:</p>	<p>They that hate me for no reason Are more numerous than the hairs of my head. Those who would kill me – My enemies on false <i>grounds</i> – Are mighty, But I have not <u>exploited</u> them, Otherwise I would restore <i>it</i>.</p>	<p>John 15:25. <hr/> exploited: or <i>plundered</i>. <hr/> otherwise I would restore <i>it</i>: AV differs (<i>then I restored ...</i>).</p>
Ps 69:5	<p>אֱלֹהִים אַתָּה יָדַעְתָּ לְאוֹלְתָי וְאֲשָׁמוֹתַי מִמֶּךָ לֹא-נִכְחָדוּ:</p>	<p><i>O God, you know my foolishness, And my <u>misdeeds</u> are not hidden from you.</i></p>	<p>misdeeds ← <i>guilts</i>. <hr/> This verse, and the following two, apparently breaking the messianicity of the whole psalm, could ↷</p>
Ps 69:6	<p>אַל-יִבְשׁוּ בִי קוֹיֵךְ אֲדַנִּי יְהוָה צַבָּאוֹת אֱלֹהֵי-יִבְלָמוּ בִי מִבְּקִשֶׁיךָ אֱלֹהֵי יִשְׂרָאֵל:</p>	<p>Do not let those who put hope in you Be ashamed on my account, O my Lord the LORD of hosts. Do not let those who seek you Be discredited on account of me, O God of Israel.</p>	<p>↳ be regarded as Christ suffering the guilt-offering. Otherwise, this is a parenthetical section applying to David only.</p>
Ps 69:7	<p>כִּי-עָלִיךָ נִשְׂאתִי חֲרָפָה כְּסֻתָּה כְּלָמָה פָּנָי:</p>	<p>For I <u>have uttered a reproach</u> against you; Ignominy covers my face.</p>	<p>I have uttered a reproach: AV differs (<i>I have borne reproach</i>). Compare Ps 15:3, which in fairness should be translated similarly.</p>

Ps 69:8	מוֹזֵר הֵיִיתִי לְאַחֵי וְנָכְרֵי לְבָנֵי אִמִּי:	I became estranged from my brothers, And a foreigner to my mother's sons.	
Ps 69:9	כִּי־קִנְאֵת בֵּיתְךָ אֶכְלָתַנִּי וְחִרְפוֹת חוֹרְפֵיךָ נָפְלוּ עָלַי:	For the zeal of your house has consumed me, And the reproaches of those who reproach you Have fallen on me.	John 2:17, Rom 15:3.
Ps 69:10	וְאָבַכָּה בַצּוּם נַפְשִׁי וְתָהִי לְחִרְפוֹת לִי:	And I wept subjecting <u>myself to fasting</u> , But it became a <u>reproach</u> against me.	subjecting myself to fasting ← <i>in fasting of my soul.</i> <hr/> a reproach against me ← <i>my reproaches</i> , but with a singular verb; an objective genitive.
Ps 69:11	וְאֶתְנָה לְבוּשֵׁי שֶׁקַּ וְאֶהִי לָהֶם לְמַשָּׁל:	And I put sackcloth on <i>as</i> my clothing, And I became a byword to them.	
Ps 69:12	יֹשִׁיחוּ בִי יוֹשְׁבֵי שַׁעַר וְנֹגְנֵיזוֹת שׁוֹתֵי שִׁכָּר:	Those <i>who</i> sit at the gate speak against me, And those <i>who</i> drink strong wine <i>Make me the subject of their</i> songs.	
Ps 69:13	וְאַנִּי תַפְלְתִּי־לָךְ יְהוָה עֵת רְצוֹן אֱלֹהִים בְּרַב־חַסְדֶּךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:	But <i>as for</i> me, my prayer <i>is</i> to you, O LORD, <i>At an acceptable time</i> , O God. In your great kindness, Answer me with <u>your saving</u> <u>truth</u> .	acceptable time ← <i>time of acceptance</i> , a Hebraic genitive. <hr/> your saving truth ← <i>the truth of your salvation</i> , a Hebraic genitive.
Ps 69:14	הַצִּילֵנִי מִטִּיט וְאַל־אֶטְבַּעַה אֲנַצְלָה מִשְׁנֵאֵי וּמִמַּעַמְקֵי־מַיִם:	Deliver me from the mire, And do not let me sink. Let me be delivered from those who hate me, And from the <u>watery depths</u> .	watery depths ← <i>depths of waters</i> , a Hebraic genitive.
Ps 69:15	אַל־תִּשְׁטַפְּנֵנִי שִׁבְלַת מַיִם וְאַל־תִּבְלַעְנֵנִי מִצּוֹלָה וְאַל־תִּתְּאֶטְרֵעַלִי בְּאֵר פִּיהָ:	Do not let the swell of water engulf me, And do not let the deep swallow me up, And do not let the <u>pit</u> close its mouth over me.	pit ← <i>well</i> .
Ps 69:16	עֲנֵנִי יְהוָה כִּי־טוֹב חַסְדֶּךָ כְּרֹב רַחֲמֶיךָ פְּנֵה אֵלַי:	Answer me, O LORD, For your kindness <i>is</i> good; Turn to me in accordance with the abundance of your mercy.	
Ps 69:17	וְאַל־תִּסְתֵּר פָּנֶיךָ מֵעַבְדֶּךָ כִּי־צָר־לִי מִהָר עֲנֵנִי:	And do not hide your face from your servant, For I am in a strait. Make haste in <u>answering</u> me.	in answering me ← <i>answer me</i> .
Ps 69:18	קִרְבָּה אֶל־נַפְשִׁי גְּאֹלָה לְמַעַן אִיְבֵי פִדְנֵנִי:	Draw near to my <u>being</u> <i>And</i> redeem it; Ransom me on account of my enemies.	being ← <i>soul</i> .

Ps 69:19	אַתָּה יְדַעַתְּ חִרְפֹּתַי וּבְשׂוֹתַי וּכְלִמָּתַי נִגְדָדָךְ כָּל־צוֹרְרָי: וּכְלִמָּתַי נִגְדָדָךְ כָּל־צוֹרְרָי:	For you know <u>my reproach</u> , And <u>my shame</u> and <u>my</u> <u>ignominy</u> . All my adversaries <i>are</i> before you.	my reproach ... my shame ... my ignominy: objective genitives.
Ps 69:20	חִרְפָּה שִׁבְרָה לְבִי וְאֲנוּשָׁה וְאֶקְוֶה לָנוּד וְאִין וְלִמְנַחֲמִים וְלֹא מִצָּאתַי: חִרְפָּה שִׁבְרָה לְבִי וְאֲנוּשָׁה וְאֶקְוֶה לָנוּד וְאִין וְלִמְנַחֲמִים וְלֹא מִצָּאתַי:	Reproach broke my heart, And I became ill, And I hoped to be <u>consoled</u> , But <i>there was</i> no-one, And <i>I hoped</i> for comforters, But I did not find <i>any</i> .	to be consoled ← <i>to console</i> , i.e. <i>for (someone) to console (me)</i> .
Ps 69:21	וַיִּתְּנוּ בְּבְרוֹתַי רֹאשׁ וְלִצְמָאִי יִשְׁקוּנִי חֶמֶץ: וַיִּתְּנוּ בְּבְרוֹתַי רֹאשׁ וְלִצְמָאִי יִשְׁקוּנִי חֶמֶץ:	And they gave <i>me</i> hemlock for my food, And for my thirst they gave me vinegar to drink .	John 19:28, John 19:29.
Ps 69:22	יְהִי־שִׁלְחָנָם לִפְנֵיהֶם לִפְח וּלְשִׁלּוּמִים לְמוֹקֶשׁ: יְהִי־שִׁלְחָנָם לִפְנֵיהֶם לִפְח וּלְשִׁלּוּמִים לְמוֹקֶשׁ:	May their table in front of them become a snare, And things pertinent to their welfare, a trap.	Rom 11:9.
Ps 69:23	תִּחְשַׁכְנָה עֵינֵיהֶם מֵרְאוֹת וּמִתְנִיָּהֶם תִּמְיֵד הַמְּעַד: תִּחְשַׁכְנָה עֵינֵיהֶם מֵרְאוֹת וּמִתְנִיָּהֶם תִּמְיֵד הַמְּעַד:	May their eyes become too dark to see, And make their hips falter continually.	Rom 11:10. <hr/> <hr/> hips ← <i>loins, waist</i> .
Ps 69:24	שִׁפְדֵי־עֲלֵיהֶם זַעֲמָד וַחֲרוֹן אַפָּיִךְ יִשִּׁיגֵם: שִׁפְדֵי־עֲלֵיהֶם זַעֲמָד וַחֲרוֹן אַפָּיִךְ יִשִּׁיגֵם:	Pour out your indignation over them, And may the fury of your anger overtake them.	
Ps 69:25	תִּהְיֶיֶת־טִירְתָּם נִשְׁמָה בְּאַהֲלֵיהֶם אֲלֵי־הֵי יֵשֵׁב: תִּהְיֶיֶת־טִירְתָּם נִשְׁמָה בְּאַהֲלֵיהֶם אֲלֵי־הֵי יֵשֵׁב:	May their castle become desolate; Let there be no inhabitant in their tents.	Acts 1:20.
Ps 69:26	כִּי־אַתָּה אֲשֶׁר־הִכִּיתָ רִדְפוּ וְאֶל־מִכְאוֹב חִלְלִיד יִסְפְּרוּ: כִּי־אַתָּה אֲשֶׁר־הִכִּיתָ רִדְפוּ וְאֶל־מִכְאוֹב חִלְלִיד יִסְפְּרוּ:	For they pursue <i>those</i> whom you have struck, And they talk to the grief of those you have wounded.	
Ps 69:27	תִּנְהַעֲזוּן עַל־עֲוֹנָם וְאֶל־יָבֹאוּ בְּצַדִּיקְתָּךְ: תִּנְהַעֲזוּן עַל־עֲוֹנָם וְאֶל־יָבֹאוּ בְּצַדִּיקְתָּךְ:	<u>Add</u> iniquity to their iniquity, And let them not come into your righteousness.	add ← <i>put, give</i> .
Ps 69:28	יִמְחוּ מִסֵּפֶר חַיִּים וְעַם צַדִּיקִים אֲלֵי־יִכְתְּבוּ: יִמְחוּ מִסֵּפֶר חַיִּים וְעַם צַדִּיקִים אֲלֵי־יִכְתְּבוּ:	May they be blotted out of the book of the living , And not be written with the righteous.	Phil 4:3, Rev 3:5, Rev 13:8, Rev 17:8, Rev 20:12, Rev 20:15, Rev 21:27. <hr/> <hr/> the living: or <i>life</i> .
Ps 69:29	וְאֲנִי עָנִי וְכוֹאֵב יִשׁוּעַתְּךָ אֱלֹהִים תִּשְׁגְּבֵנִי: וְאֲנִי עָנִי וְכוֹאֵב יִשׁוּעַתְּךָ אֱלֹהִים תִּשְׁגְּבֵנִי:	But I am afflicted and pained. May your salvation, <i>O God</i> , lift me up.	
Ps 69:30	אֶהְלֵלָה שֵׁם־אֱלֹהִים בְּשִׁיר וְאֶגְדֹּלְנוּ בְּתוֹדָה: אֶהְלֵלָה שֵׁם־אֱלֹהִים בְּשִׁיר וְאֶגְדֹּלְנוּ בְּתוֹדָה:	I will praise the name of God in song, And I will magnify him with thanksgiving.	

Ps 69:31	וְתִיטֵב לַיהוָה מְשׁוֹר פֶּר מִקָּרֶן מִפָּרִיס:	And may it be pleasing to the LORD More than an ox <i>or</i> bull-calf, <i>Which</i> have horns and divide the hoof.	
Ps 69:32	רְאוּ עֲנָוִים יִשְׂמְחוּ דְרָשִׁי אֱלֹהִים וַיְחִי לְבַבְכֶם:	The meek will see <i>and</i> be glad – Those who seek God – And <u>your heart</u> will live.	your heart: the change of grammatical person is not uncommon in Hebrew.
Ps 69:33	כִּי־שָׁמַע אֱלֹהֵי־אֲבִיוֹנִים יְהוָה וְאֶת־אֲסִירָיו לֹא בָזָה:	For the LORD listens to the poor, And he does not despise those of his in bondage.	
Ps 69:34	יְהַלְלוּהוּ שָׁמַיִם וָאָרֶץ יָמִים וְכָל־רֹמֵשׁ בָּם:	Let heaven and earth praise him, <i>And</i> the seas, And everything <i>that</i> moves in them.	
Ps 69:35	כִּי אֱלֹהִים יִוָּשִׁיעַ צִיּוֹן וַיְבַנֶּה עָרֵי יְהוּדָה וַיֵּשְׁבוּ שָׁם וַיִּרְשׁוּהָ:	For God will save Zion, And he will build the cities of Judah, And they will dwell there And take possession of it.	
Ps 69:36	וַיִּזְרַע עֲבָדָיו יִנְחַלּוּהָ וְאֶהְבֵּי שָׁמוּ יִשְׁכְּנוּ־בָהּ:	And the seed of his servants will inherit it, And those who love his name will dwell in it.	
Ps 70:1a	לְמַנְצַח לְדָוִד לְהַזְכִּיר:	To the choirmaster. ↑ <i>A Psalm</i> of David for remembrance.	to the choirmaster: see Ps 4:1. remembrance ← <i>bringing to</i> <i>remembrance</i> .
Ps 70:1b	אֱלֹהִים לְהַצִּילָנִי יְהוָה לְעֹזְרָתִי חֹשֶׁה:	<i>O</i> God, <i>hasten</i> to deliver me; <i>O</i> LORD, hasten to my assistance.	Ps 40:13.
Ps 70:2	יִבְשׁוּ וַיַּחֲפְרוּ מִבְּקִשֵׁי נַפְשִׁי יִסְגּוּ אַחֲזָר וַיִּכְלְמוּ חֶפְצֵי רַעְתִּי:	May those who seek my <u>life</u> Be ashamed and disgraced. May those who delight in my harm Be driven back And be made ignominious.	Ps 40:14. life ← <i>soul</i> .
Ps 70:3	יָשׁוּבוּ עַל־עַקֵּב בְּשִׁתָּם הָאֲמָרִים הֵאָח הָאָח:	May those who say, “Ha, ha” Go back on account of their shame.	Ps 40:15. go back: or, <i>qal</i> for passive of <i>hiphil</i> , be turned back.
Ps 70:4	יִשְׂשׂוּ וַיִּשְׂמְחוּ בָּךְ כָּל־מְבַקְשֵׁיךָ וַיֹּאמְרוּ תָמִיד יִגְדֵּל אֱלֹהִים אֶהְבֵּי יִשׁוּעָתְךָ:	May all who seek you exult And rejoice in you, And may those who love <u>your salvation</u> always say, “Let God be magnified.”	Ps 40:16. your salvation: a subjective genitive.
Ps 70:5	וְאָנִי עָנִי וְאֲבִיוֹן אֱלֹהִים חֹשֶׁה־לִּי עֲזָרִי וּמַפְלְטִי אַתָּה יְהוָה אֶל־תֵּאָחֵר:	But I <i>am</i> poor and needy. <i>O</i> God, hasten to me; You <i>are</i> my help and my deliverer. <i>O</i> LORD, do not delay.	Ps 40:17.

Ps 71:1	בְּךָ־יְהוָה חִסִּיתִי אֶל־אֲבוֹשָׁה לְעוֹלָם:	In you, O LORD, I have put my trust; Do not let me <u>ever</u> be put to shame.	ever ← <i>for the age</i> .
Ps 71:2	בְּצַדִּיקְתְּךָ תִּצִּילֵנִי וּתְפַלְטֵנִי הִטָּה־אֵלַי אָזְנוֹךָ וְהוֹשִׁיעֵנִי:	Rescue me and extricate me in your righteousness; Incline your ear to me And save me.	
Ps 71:3	יְיָ לִי לְצוּר מְעוֹן לְבוֹא תָּמִיד צְוִיתָ לְהוֹשִׁיעֵנִי כִּי־סִלַּעַי וּמְצוּדֹתַי אַתָּה:	Be to me a rock- <i>strong</i> dwelling place, To go to at all times. You have given commandment to save me, For you <i>are</i> my rock and my fortress.	
Ps 71:4	אֱלֹהֵי פִלְטֵנִי מִיַּד רָשָׁע מִכַּף מְעוֹל וְחוֹמֵץ:	O God of mine, rescue me from the hand of the wicked <i>man</i> – From the palm of the iniquitous and violent <i>one</i> ,	
Ps 71:5	כִּי־אַתָּה תִּקְוֹתַי אֲדֹנָי יְהוָה מִבֶּטְחִי מִנְעוּרַי:	For you <i>are</i> my hope, my Lord the LORD, And my security from my youth.	
Ps 71:6	עָלִידָ נִסְמַכְתִּי מִבֶּטֶן מִמְעֵי אִמִּי אַתָּה גִזַּזְתָּ בְּךָ תְּהַלֵּתִי תָּמִיד:	I have been dependent on you since the womb – Since my mother's belly <i>from which</i> you cut me loose. My praise <i>has</i> always <i>been</i> on your account.	
Ps 71:7	בְּמוֹפֵת הָיִיתִי לְרַבִּים וְאַתָּה מִחֲסִי־עֹז:	I became a <u>marvel</u> to many, And you <i>were</i> my strong refuge.	a marvel ← <i>as a marvel</i> .
Ps 71:8	יִמְלֵא פִי תְהַלֵּלְתֶּךָ כָּל־הַיּוֹם תִּפְאָרְתֶּךָ:	May my mouth be full of <u>your praise</u> And of your splendour all day long.	your praise: we take it as an objective genitive (I praise you).
Ps 71:9	אַל־תִּשְׁלִיכֵנִי לְעֵת זְקִנָּה בְּכָלוֹת כֹּחִי אַל־תִּעֲזָבֵנִי:	Do not cast me off in the time of <i>my</i> old age. When my strength has become exhausted, Do not abandon me.	
Ps 71:10	כִּי־אֶמְרוּ אוֹיְבֵי לִי וּשְׂמֹרֵי נַפְשֵׁי נוֹעְצוּ יַחְדָּו:	For my enemies have spoken against me, And those watching out <i>for a</i> <u>chance to take my life</u> Have taken counsel together,	life ← <i>soul</i> .
Ps 71:11	לֵאמֹר אֱלֹהִים עֲזָבוּ רַדְּפוּ וְתִפְשׁוּהוּ כִּי־אֵין מִצִּיל:	And have said, “God has forsaken him. Pursue and seize him, For <i>there is</i> no-one to <u>deliver</u> <i>him</i> .”	to deliver ← <i>delivering</i> .

Ps 71:12	אֱלֹהִים אַל־תִּרְחַק מִמֶּנִּי אֱלֹהֵי לְעִזְרָתִי *חִישָׁה *חִישָׁה:	O God, do not be far from me. O God of mine, <u>hasten</u> to my assistance.	hasten: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i> . A <i>yod / vav</i> issue.
Ps 71:13	יִבְשׁוּ יִכְלוּ שִׁטְנֵי נַפְשִׁי יַעֲטוּ חֲרָפָה וּכְלִמָּה מִבְּקִשֵׁי רַעְתִּי:	May those who take a stand against my <u>life</u> Be put to shame <i>and</i> consumed. May those who seek my harm Be covered <i>in</i> reproach and <u>ignominy</u> .	life ← <i>soul</i> . be covered <i>in</i> reproach and ignominy ← <i>may reproach and ignominy cover</i> .
Ps 71:14	וְאֲנִי תָמִיד אֵיחֹל וְהוֹסַפְתִּי עַל־כָּל־תִּהְלֵתֶךָ:	But I will always wait, And I will add to all your praise.	
Ps 71:15	פִּי יִסְפֵּר צְדָקֹתֶךָ כָּל־הַיּוֹם תְּשׁוּעָתֶךָ כִּי לֹא יִדְעָתִי סִפְרוֹת:	My mouth will relate your righteousness And your salvation, all day long. I do not know the <u>number</u> of such deeds.	number ← <i>numbers</i> .
Ps 71:16	אָבוֹא בְּגִבּוֹרֹת אֲדַנִּי יְהוָה אֲזְכִּיר צְדָקֹתֶיךָ לְבַדְּךָ:	I will come in the might of my Lord the LORD; I will bring your righteousness to remembrance – Yours only.	
Ps 71:17	אֱלֹהִים לְמַדְתֵּנִי מִנְעוּרַי וְעַד־הַיּוֹם אֲגִיד נִפְלְאוֹתֶיךָ:	O God you have taught me from my youth, And I have been telling of your wondrous <i>deeds</i> up to now.	
Ps 71:18	וְגַם עַד־זִקְנָה וְשִׁיבָה אֱלֹהִים אַל־תִּעַזְבֵנִי עַד־אֲגִיד זְרוּעֶיךָ לְדוֹר לְכָל־יְבוּא גְבוּרָתֶךָ:	Now also at old age and grey hair, Do not forsake me, O God, <u>Before</u> I have told of your strength To <i>this</i> generation, And I have told of your might To all <u>who</u> are to come.	before ← <i>until</i> . See Song 8:4. strength ← <i>arm</i> . <i>who</i> : AV differs (<i>which</i>), so referring to <i>generations</i> , also possible, but we interpret as <i>people</i> , younger contemporaries of the psalmist.
Ps 71:19	וְצְדָקֹתֶיךָ אֱלֹהִים עַד־מְרוֹם אֲשֶׁר־עָשִׂיתָ גְדֻלוֹת אֱלֹהִים מִי כָמוֹךָ:	And your righteousness, O God, <i>is sublime</i> , In that you have performed great <i>deeds</i> . O God, who <i>is</i> like you?	sublime ← <i>up to height</i> .
Ps 71:20	אֲשֶׁר *הִרְאִיתָנִי צָרוֹת רַבּוֹת וְרָעוֹת תָּשׁוּב *תַּחֲיִינוּ *תַּחֲיִינוּ וּמִתְהַמּוֹת הָאָרֶץ תָּשׁוּב תִּעֲלֵנִי:	Although you have shown {K: us} [Q: me] many adversities and troubles, You will restore {K: us} [Q: me] to life again, And lift me up again from the depths of the earth.	The <i>ketiv / qere</i> issues are <i>vav / yod</i> issues, the <i>qere</i> perhaps being motivated by <i>and lift me up</i> , but a change of grammatical person is not uncommon in Hebrew.

Ps 71:21	תָּרַב גְּדַלְתִּי וְתִסַּב תְּנַחֲמֵנִי:	You will increase my greatness And surround <i>and</i> comfort me.	
Ps 71:22	גַּם־אֲנִי אֹדֶדְךָ בְּכִל־נָבֶלֶ אֲמַתְּךָ אֱלֹהֵי אֲזַמְרָה לְךָ בְּכִנּוֹר קְדוֹשׁ יִשְׂרָאֵל:	I too will give you thanks on the <u>lute</u> ; I will make psalm melody of your truth to you, O God of mine, With the harp, O holy <i>one</i> of Israel.	lute ← <i>lute instrument</i> .
Ps 71:23	תִּרְנְנָה שִׁפְתֵי כִי אֲזַמְרָה־לְךָ וְנַפְשִׁי אֲשֶׁר פָּדִיתָ:	My lips will rejoice When I make psalm melody to you, As will my <u>being</u> Which you have redeemed.	being ← <i>soul</i> .
Ps 71:24	גַּם־לְשׁוֹנִי כָּל־הַיּוֹם תִּהְיֶה צְדָקָתְךָ כִּי־בִשׁוּ כִי־חָפְרוּ מִבְּקָשֵׁי רַעְתִּי:	My tongue, too, will utter your righteousness all day <i>long</i> , Because those who seek my harm have become ashamed – Because they have become disgraced.	
Ps 72:1	לְשִׁלְמָה אֱלֹהִים מִשְׁפָּטֶיךָ לְמֶלֶךְ תָּנוּ וְצְדָקָתְךָ לְבֵן־מֶלֶךְ:	<i>A Psalm for Solomon.</i> O God, give your <u>judicial principles</u> to the king, And your <u>righteous standard</u> to the king's son.	for Solomon: the end of the Psalm attributes it to David. <hr/> judicial principles: or <i>judgments</i> . <hr/> righteous standard ← <i>righteousness</i> .
Ps 72:2	יָדִין עַמָּךְ בְּצֶדֶק וְעֲנִיִּיךָ בְּמִשְׁפָּט:	He will judge your people righteously, And those of yours <i>who are</i> poor, justly.	
Ps 72:3	יִשְׂאוּ הַרִים שְׁלוֹם לְעָם וְגִבְעוֹת בְּצֶדֶקָה:	The mountains will bring peace to the people, As <i>will</i> the hills, in righteousness.	
Ps 72:4	יִשְׁפֹּט עֲנִיִּי־עַם יוֹשִׁיעַ לְבָנָי אֲבִיוֹן וַיִּדְכֶּא עוֹשֵׂק:	He will judge those of the people <i>who are</i> poor; He will save the sons of the needy And crush the oppressor.	
Ps 72:5	יִירָאוּךָ עַם־שֶׁמֶשׁ וְלִפְנֵי יָרֵחַ דָּוָר דּוֹרִים:	They will fear you <i>When they are</i> in the company of the sun, And <i>when they are</i> in the presence of the moon, <i>For</i> generation upon generation.	The AV is unusually loose.
Ps 72:6	יֵרֵד כְּמָטֵר עַל־גֹּזַן כְּרִבִּיבִים זֶרְזִיף אֶרֶץ:	He will come down like rain on mown grass – Like showers <u>that drench</u> the earth.	<i>that drench</i> ← <i>(are) a drenching of</i> .

Ps 72:7	יִפְרַח-בִּימָיו צְדִיק וְרַב שְׁלוֹם עַד-בְּלֵי יָרַח:	The righteous <i>man</i> will blossom in his days, As <i>will</i> an abundance of peace, Until the moon <i>is</i> no more.	
Ps 72:8	וַיֵּרֶד מִיַּם עַד-יָם וּמִנְהָר עַד-אֲפְסַי-אֲרָץ:	And <u>he</u> will have dominion from sea to sea, And from the river to the ends of the earth.	he will have dominion (etc.): compare Zech 9:10.
Ps 72:9	לִפְנֵי יִכְרְעוּ צִיִּים וְאֵיבָיו עָפָר יִלְחֲכוּ:	The inhabitants of the desert will bow down before him, And his enemies will lick the dust.	
Ps 72:10	מַלְכֵי תַרְשִׁישׁ וְאֵיִם מִנְחָה יִשְׁיבוּ מַלְכֵי שֶׁבָא וְסָבָא אֲשֶׁכֶר יִקְרִיבוּ:	The kings of Tarshish and the coastlands will <u>bring</u> an offering; The kings of Sheba and Seba will offer a gift.	bring ← <i>bring back</i> , but in the context of tribute or an offering, just <i>bring</i> .
Ps 72:11	וַיִּשְׁתַּחֲוּוּ-לוֹ כָּל-מַלְכִים כָּל-גּוֹיִם יַעֲבֹדוּהוּ:	And all the kings will prostrate themselves before him; All nations will serve him.	
Ps 72:12	כִּי-יִצִיל אֶבְיוֹן מִשׁוּעַ וְעָנִי וְאִין-עֹזֵר לוֹ:	For he will deliver the poor <i>man</i> who cries out, And the needy who <i>has</i> no-one to help him.	
Ps 72:13	יָחַס עַל-דָּל וְאֶבְיוֹן וּנְפֹשׁוֹת אֶבְיוֹנִים יוֹשִׁיעַ:	He will have pity on the destitute and poor, And he will save the <u>lives</u> of the poor.	poor ... poor: otiose, but see Gen 12:5. Hebrew is not short of near-synonyms not used in this or the previous verse (רֶשַׁ, דָּף, עֲרַעֵר). <hr/> lives ← <i>souls</i> .
Ps 72:14	מִתּוֹדַי וּמִחֲמַס יִגְאֹל נַפְשָׁם וַיִּקֶּר דָּמָם בְּעֵינָיו:	He will redeem their <u>lives</u> from oppression and violence, And their blood will be precious in his eyes.	lives ← <i>souls</i> .
Ps 72:15	וַיְחִי וַיִּתֵּן-לוֹ מִזֶּהָב שְׁבָא וַיִּתְפַּלֵּל בְּעֵדוֹ תָמִיד כָּל-הַיּוֹם יְבָרְכֵנָהוּ:	May he live, And <u>may they give him gold</u> of Sheba, And <u>may they pray</u> for him constantly <i>And bless him all day long.</i>	may they give ... may they pray ← <i>may one / he give ... may one / he pray</i> . <hr/> gold ← <i>(some) of gold</i> .
Ps 72:16	יְהִי פֶסֶת-בָּר בְּאֲרָץ בְּרָאשׁ הָרִים יִרְעַשׁ כָּל-בְּנוֹן פְּרִי וַיִּצְיָעוּ מִעֵיר כְּעֵשֶׂב הָאֲרָץ:	May there be an abundance of grain in the land; May his fruit sway on the mountain summits as <i>in</i> Lebanon, And may <i>plants</i> of the city bloom like the vegetation of the earth.	<i>plants</i> : AV differs, supplying <i>they</i> , but we take the context as agricultural, including outlying cultivated land.

Ps 72:17	יְהִי שְׁמוֹ לְעוֹלָם לְפָנֵי־שָׁמַיִם *יֵינִין *יִנְזוֹן שְׁמוֹ וַיִּתְבָּרְכוּ בּוֹ כָּל־גּוֹיִם יִאֲשְׁרוּהוּ:	May his name be age-abiding; May his name in the presence of the sun give rise to posterity, And may they be blessed through him. May all nations call him blessed.	give rise to posterity: the <i>ketiv</i> is <i>hiphil</i> ; the <i>qeré niphal</i> , with the same meaning.
Ps 72:18	בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֶׂה נִפְלְאוֹת לְבַדּוֹ:	Blessed be the LORD God – The God of Israel – <i>Who works wondrous deeds on his own.</i>	
Ps 72:19	וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ אָמֵן וְאָמֵן:	And blessed <i>be his glorious name</i> age-abidingly, And <i>may the whole earth be filled with his glory.</i> Amen and amen.	may the whole earth be filled with his glory: one could argue for <i>may his glory be filled with the whole earth</i> (masculine verb, <i>earth</i> usually feminine, אָת for instrument of passive). One could point ↪ his glorious name ← <i>the name of his glory</i> , a Hebraic genitive.
Ps 72:20	כָּל־וּתְפִלּוֹת דָּוִד בְּנֵי־יִשְׂרָאֵל:	The prayers of David the son of Jesse are completed.	↳ as וַיִּמְלֵא, giving and may his glory fill the whole earth. A similar expression in Num 14:21.
Ps 73:1	מִזְמוֹר לְאַסָּף אֶדָּ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבָרִי לְבָב:	A Psalm of Asaph. Surely God <i>is good</i> to Israel – To the pure in heart.	
Ps 73:2	וְאֲנִי כִמְעַט *נִטוּי *נִטְוִי רַגְלִי כְאֵין *שִׁפְכָה *שִׁפְכוּ אֲשֶׁרִי:	But <i>as for me</i> , my feet {K: <i>were</i> } [Q: <i>were</i>] almost reduced to nothing; My steps were <i>exhausted</i> .	reduced: the <i>ketiv</i> agrees with <i>me</i> , and the feet become an adjunct (in respect of ...), whilst the <i>qeré</i> agrees with <i>feet</i> . exhausted ← <i>poured out</i> . The <i>ketiv</i> is ↪
Ps 73:3	כִּי־קִנְאֵתִי בַהוֹלְלִים שְׁלוֹם רְשָׁעִים אֶרְאֶה:	For I was jealous of the <i>boasters</i> <i>When I saw the prosperity of the wicked.</i>	↳ feminine singular, agreeing with <i>my step</i> (re-pointed to singular), but as collective usage. boasters: AV differs (<i>foolish</i>).
Ps 73:4	כִּי אֵין חֲרָצְבוֹת לְמוֹתָם וּבָרִיא אֹלָם:	For <i>they have no concerns</i> about their death While <i>their body is healthy</i> .	concerns ← <i>bonds / pains</i> . their body <i>is healthy</i> : AV differs somewhat (<i>their strength is firm</i>), which could be the meaning. [BDB] p.135 has <i>their body fat</i> , attributive, ↪
Ps 73:5	בַּעֲמַל אֲנוֹשׁ אֵינָמוּ וְעַם־אָדָם לֹא יִנְגָעוּ:	They <i>are not subject</i> to man's toiling, Nor are they <i>plagued in common</i> with man.	↳ despite the absolute state of <i>fat</i> ; [AnLx]= <i>their body (is) fat</i> , we infer. nor are they plagued: a Nephilimic (Gen 6:4) characteristic?

Ps 73:6	לְכֵן עֲנַקְתֶּמוּ גְאוּהַ יַעֲטֹף-שִׁית חֶמְס לְמוֹ: לְכֵן עֲנַקְתֶּמוּ גְאוּהַ יַעֲטֹף-שִׁית חֶמְס לְמוֹ:	That is why pride bedecks them, And the garment which covers them Is their violence.	
Ps 73:7	יֵצֵא מִחֶלֶב עֵינָמוּ עֲבָרוּ מִשְׁכִּיּוֹת לִבָּב: יֵצֵא מִחֶלֶב עֵינָמוּ עֲבָרוּ מִשְׁכִּיּוֹת לִבָּב:	Their eyes bulge from fatness; The imaginings of their heart pass beyond all bounds.	imaginings (etc.): AV differs (they have more than heart could wish).
Ps 73:8	יִמְיָקוּ וַיִּדְבְּרוּ בְרַע עֵשֶׁק מִמְרוֹם יִדְבְּרוּ: יִמְיָקוּ וַיִּדְבְּרוּ בְרַע עֵשֶׁק מִמְרוֹם יִדְבְּרוּ:	They mock, They speak wickedly, plotting oppression; They speak haughtily.	
Ps 73:9	שִׁתּוֹ בְּשָׁמַיִם פִּיהֶם וְלִשְׁוֹנָם תִּהְלֵךְ בְּאָרֶץ: שִׁתּוֹ בְּשָׁמַיִם פִּיהֶם וְלִשְׁוֹנָם תִּהְלֵךְ בְּאָרֶץ:	They have set their mouth against heaven, While their tongue traverses the earth.	
Ps 73:10	לְכֵן *יָשִׁיב *יָשׁוּב עִמּוֹ הַלֵּם וּמִי מָלֵא יִמְצֹו לְמוֹ: לְכֵן *יָשִׁיב *יָשׁוּב עִמּוֹ הַלֵּם וּמִי מָלֵא יִמְצֹו לְמוֹ:	Therefore {K: he will bring his people back} [Q: his people will return] here, And water will be wrung out to them in full.	The <i>ketiv</i> / <i>qere</i> issue is a <i>yod</i> / <i>vav</i> issue. wrung out to them in full: or drained by [CB]. Compare Lev 1:15 (wrung out).
Ps 73:11	וַאֲמָרוּ אֵיכָה יֵדַע-אֱלֹהִים וַיֵּשׁ דַּעַה בְּעֵלְיוֹן: וַאֲמָרוּ אֵיכָה יֵדַע-אֱלֹהִים וַיֵּשׁ דַּעַה בְּעֵלְיוֹן:	But they say, “How does GOD know?” And, “Does the MOST HIGH have any knowledge of it?”	does the MOST HIGH have any knowledge of it ← is there knowledge (of it) with the MOST HIGH.
Ps 73:12	הִנֵּה-אֵלֶּה רְשָׁעִים וְשִׁלּוּי עוֹלָם הַשְּׂגוּי-חֵיל: הִנֵּה-אֵלֶּה רְשָׁעִים וְשִׁלּוּי עוֹלָם הַשְּׂגוּי-חֵיל:	Behold, these are the wicked, And those at ease in the age, Who have increased in riches.	
Ps 73:13	אֶדְרִיק זִכְרִי לִבִּי וְאֶרְחַץ בְּנִקְיוֹן כְּפִי: אֶדְרִיק זִכְרִי לִבִּי וְאֶרְחַץ בְּנִקְיוֹן כְּפִי:	Surely I cleansed my heart in vain When I washed my hands in innocence,	
Ps 73:14	וְאֵהִי נִגּוּעַ כָּל-הַיּוֹם וְתוֹכַחְתִּי לְבִקְרִים: וְאֵהִי נִגּוּעַ כָּל-הַיּוֹם וְתוֹכַחְתִּי לְבִקְרִים:	For I was plagued all day long, And I suffered castigation each morning.	I suffered castigation ← my castigation (was), an objective genitive. each morning ← in the mornings.
Ps 73:15	אִם-אָמַרְתִּי אֶסְפְּרָה כְמוֹ הִנֵּה דוֹר בְּנֵיךְ בְּגִדְתִּי: אִם-אָמַרְתִּי אֶסְפְּרָה כְמוֹ הִנֵּה דוֹר בְּנֵיךְ בְּגִדְתִּי:	If I had said, “Let me speak like that”, I would have misled a generation of your sons.	I would have misled ← behold I misled.
Ps 73:16	וְאֶחְשְׁבָה לְדַעַת זֹאת עִמָּל *הִיא *הוּא בְּעֵינַי: וְאֶחְשְׁבָה לְדַעַת זֹאת עִמָּל *הִיא *הוּא בְּעֵינַי:	I pondered so as to know this matter – It was to my sorrow in my sight –	it: the <i>ketiv</i> is feminine; the <i>qere</i> masculine. No difference in meaning.
Ps 73:17	עַד-אָבּוֹא אֶל-מִקְדָּשֵׁי-אֱלֹהִים אָבִינָה לְאַחֲרִיתָם: עַד-אָבּוֹא אֶל-מִקְדָּשֵׁי-אֱלֹהִים אָבִינָה לְאַחֲרִיתָם:	Until I went into the sanctuary of GOD And understood their final state.	sanctuary ← sanctuaries, a plural of majesty.

Ps 73:18	אֵד בַּחֲלָקוֹת תִּשִׂית לָמוֹ הַפִּלְתָּם לְמִשׁוּאוֹת:	Surely you will put them in slippery <i>places</i> ; You will make them fall into ruin.	
Ps 73:19	אֵיךְ הֵיוּ לְשִׁמָּה כְּרָגַע סָפוּ תָּמוּ מִן־בִּלְהוֹת:	How they will become a desolation in a moment! <i>How</i> they will perish <i>and</i> meet their end <u>in terrors!</u>	in terrors ← <i>from terrors</i> , i.e. <i>from (the result of) terrors</i> .
Ps 73:20	כַּחֲלוֹם מֵהִקִּיץ אֲדַנִּי בְּעֵיר צִלְמִם תִּבְזֶה:	As in waking up from a dream, O LORD*, On <u>awakening</u> , you will despise their illusion.	LORD*: a change by the Sopherim from יהוה, <i>Yhwh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> on awakening: gerundial use of the (contracted <i>hiphil</i>) infinitive.
Ps 73:21	כִּי יתְחַמֵּץ לִבִּי וְכִלְיוֹתַי אֶשְׁתּוֹנֵן:	For my heart was embittered, And I was pierced <u>in my</u> <u>kidneys</u> .	in my kidneys: i.e. <i>inward</i> <i>feelings</i> .
Ps 73:22	וְאֲנִי־בַעַר וְלֹא אָדַע בְּהִמּוֹת הַיִּיְתִי עִמָּךְ:	But I <i>was</i> an imbecile And did not know; I was <i>like</i> the beasts with you.	
Ps 73:23	וְאֲנִי תָמִיד עִמָּךְ אֶחְזֹת בְּיַד־יְמִינִי:	Yet I <i>am</i> always with you; You have taken hold of my right hand.	
Ps 73:24	בְּעֶצְתְּךָ תִּנְחַנְנֵנִי וְאַחַר כְּבוֹד תִּקְחֵנִי:	You will lead me in <i>accordance with</i> your purpose, And afterwards, you will receive me <i>in</i> glory.	
Ps 73:25	מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:	Whom <i>do I have</i> in the heavens? <i>I delight just to be</i> with you; I have not delighted in the earth.	just: wider use of the <i>vav</i> . <hr/> AV differs in the last two lines (<i>And there is none upon earth that I desire beside thee</i>).
Ps 73:26	כָּלֵה שְׂאֵרֵי וּלְבָבִי צוּר־לִבִּי וְחֶלְקִי אֱלֹהִים לְעוֹלָם:	My flesh has come to an end, But <i>as for</i> my heart, The rock of my heart and my portion <i>Is</i> God age-abidingly.	
Ps 73:27	כִּי־הִגָּה רְחִיקֶיךָ יֵאבְדוּ הַצְמַתָּה כָּל־זוֹנֶה מִמֶּךָ:	For behold, those departing from you will perish; You have cut off Everyone <i>who</i> commits whoredom against you.	
Ps 73:28	וְאֲנִי קִרְבַּת אֱלֹהִים לִי־טוֹב שְׁתִּי בְּאֲדֹנָי יְהוָה מַחְסִי לְסִפּוֹר כָּל־מַלְאכֹתֶיךָ:	But <i>as for</i> me, Closeness to God <i>is</i> good for me. I have put my trust in my Lord the LORD So as to tell of all your works.	

Ps 74:1	מִשְׁכִּיל לְאַסָּף לְמַה אֱלֹהִים זָנַחַת לְנִצַּח יַעֲשֶׂן אַפְּךָ בְּצֹאן מִרְעִיתֶךָ:	An <u>Instructive Psalm</u> of Asaph. Why, <i>O God</i> , have you <u>utterly</u> rejected <i>us</i> ? <i>Why</i> does your anger fume over the sheep of your pasture?	Instructive Psalm: see Ps 32:1. <hr/> utterly: the more common meaning is <i>in perpetuity</i> , but this meaning is frequent in the Psalms.
Ps 74:2	זָכַר עֲדֹתֶךָ קָנִיתָ קֹדֶם גְּאֻלָּתְךָ שִׁבַּט נַחֲלֶתֶךָ הַר-צִיּוֹן זֶה שְׁכַנְתָּ בוֹ:	Remember your congregation, <i>Which</i> you acquired in ancient time. You redeemed the sceptre of your inheritance – <u>Mount Zion</u> in which you dwelt.	Mount Zion: or <i>this Mount Zion</i> , but we take הַר as a relative pronoun. Compare Eccl 7:27, Ps 104:8.
Ps 74:3	הַרְיִמָה פַּעֲמֶיךָ לְמִשְׁאוֹת נִצַּח כָּל-הֵרַע אוֹיֵב בְּקֹדֶשׁ:	<u>Speed up</u> your strides towards the complete ruins – All the harm the enemy has done in the sanctuary.	speed up ← <i>lift</i> .
Ps 74:4	שָׁאֲגוּ צִרְרֵיךָ בְּקֶרֶב מוֹעֲדֶךָ שָׁמוּ אוֹתָתָם אֶתוֹת:	Your adversaries roar in the midst of your assembly; They have set up their <u>ensigns as portents</u> .	ensigns <i>as</i> portents ← <i>signs (as)</i> <i>signs</i> . Otiose, but see Gen 12:5.
Ps 74:5	יֹדַע כַּמְבִּיא לְמַעַלָּה בְּסִבְדֵי-עֵץ קִרְדָּמוֹת:	<i>A man</i> used to be known By <u>how he could wield</u> axes in a thick wood,	wield ← <i>bring upwards</i> .
Ps 74:6	*ועת *וועתה פתוחיה יחד בכשיל וכלפת יהלמון:	But <u>now it is</u> wholly its engravings <i>That</i> they hack at with hatchets and mallets.	now: the <i>ketiv</i> is a shorter form of the <i>qere</i> , or read (<i>it is</i>) <i>time</i> (<i>for</i>).
Ps 74:7	שִׁלְחוּ בְּאֵשׁ מִקֹּדֶשְׁךָ לְאַרְץ חָלְלוּ מִשְׁכַּן-שִׁמְךָ:	They have set your sanctuary on fire; They have desecrated your <u>renowned tabernacle</u> , <i>Bringing it down</i> to the ground.	your renowned tabernacle ← <i>the</i> <i>tabernacle of your name</i> .
Ps 74:8	אָמְרוּ בַלְבָּם נִינָם יַחַד שָׂרְפוּ כָּל-מוֹעֲדֵי-אֵל בְּאַרְץ:	They have <u>resolved and</u> <i>said</i> , “Let us ravage them <u>completely</u> .” They have burnt all the <i>places of assembly</i> of GOD <i>Down</i> to the ground.	resolved ← <i>said in their heart</i> . <hr/> completely ← <i>together</i> .
Ps 74:9	אוֹתֵינוּ לֹא רָאִינוּ אֵין-עוֹד נִבְיָא וְלֹא-אֶתָּנוּ יֹדַע עַד-מָה:	We have not seen <u>our signs</u> ; <i>There is</i> no prophet any more, And no-one among us knows <u>for how long</u> .	our signs: i.e. <i>the signs from God</i> <i>to us</i> which we hoped to see. <hr/> for how long ← <i>until what</i> .
Ps 74:10	עַד-מָתַי אֱלֹהִים יַחַרְףְּ צַר יִנְאַץ אוֹיֵב שִׁמְךָ לְנִצַּח:	How long, <i>O God</i> , will the adversary reproach <i>us</i> ? <i>How long</i> will the enemy <u>utterly</u> despise your name?	utterly: see Ps 74:1.

Ps 74:11	לָמָּה תִּשְׁיֵב יָדְךָ וַיִּמְיָנֶךָ מִקְרָב *חֹקֶד *חִיקֶךָ כִּלְהָ: :מִקְרָב *חֹקֶד *חִיקֶךָ כִּלְהָ:	Why do you withdraw your hand – Indeed your right <i>hand</i> – From the midst of your {Q: bosom} [K: statute] <i>so</i> completely?	The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue. <hr/> <i>so</i> completely: AV differs (<i>pluck it out</i>). We take כִּלְהָ as an adverbial infinitive.
Ps 74:12	וְאֱלֹהִים מֶלְכִי מִקְדָּם פִּעַל יִשׁוּעוֹת בְּקֶרֶב הָאָרֶץ:	But God <i>is</i> my king, <i>Being from</i> ancient time, Carrying out <i>acts</i> of salvation In the midst of the land.	
Ps 74:13	אַתָּה פִּזַּרְתָּ בְּעֹזְךָ יַם שִׁבְרֹת רֵאשֵׁי תַנִּינִים עַל־הַמַּיִם:	You split the sea in your strength; You broke the heads of crocodiles in the waters.	
Ps 74:14	אַתָּה רָצַצְתָּ רֵאשֵׁי לְוִיָּתָן תִּתְנַנְּנוּ מֵאֲכָל לֶעָם לְצַיִים:	You crushed the heads of <u>Leviathan</u> ; You gave it <i>as</i> food for the <u>inhabitants of the desert</u> .	Leviathan: a serpent in Isa 27:1; perhaps the crocodile in Job; see Job 41:1. <hr/> the inhabitants of the desert: applies to men or animals of the desert.
Ps 74:15	אַתָּה בִּקְעַתָּ מַעֵיָן וּנְחַל אֶתְּהָ הוֹבִשְׁתָּ נְהַרוֹת אֵיתָן:	You carved out fount and brook; You dried up <u>powerful rivers</u> .	powerful rivers ← <i>rivers of power</i> , a Hebraic genitive.
Ps 74:16	לְךָ יוֹם אֶף-לֶךָ לַיְלָה אֶתְּהָ הִכִּינֹתָ מְאוֹר וְשֶׁמֶשׁ:	Yours <i>is</i> the day; Yours <i>is</i> the night also. You prepared the <u>night luminary</u> And the sun.	the <i>night</i> luminary: compare Gen 1:16.
Ps 74:17	אַתָּה הִצַּבְתָּ כָּל-גְּבוּלוֹת אֶרֶץ קִיץ וְחֹרֶף אֶתְּהָ יִצְרָתָם:	You set all the boundaries of the earth. <i>As for</i> summer and winter, You fashioned them.	
Ps 74:18	זְכַר-זֹאת אֹיֵב חֲרָף יְהוָה וְעַם נָבָל נֶאֱצָו שְׁמֶךָ:	Remember this: An enemy has reproached the <u>LORD</u> , And a foolish people have despised your name.	the LORD: AV differs (<i>O LORD</i>), breaking the parallelism.
Ps 74:19	אַל-תִּתֵּן לַחַיִּית גַּפְשׁ תּוֹרֶךָ חַיִּית עֲנִיָּיִךְ אַל-תִּשְׁכַּח לְנֶצַח:	Do not deliver the <u>life</u> of your turtle-dove To the wild animals. Do not <u>completely</u> forget Your poor population.	life ← <i>soul</i> . <hr/> completely: or <i>utterly</i> ; see Ps 74:1. Perhaps to be understood after a negative as <i>at all</i> .
Ps 74:20	הִבֵּט לְבָרִית כִּי מְלֹאוּ מִחֹשְׁבֵי-אֶרֶץ נְאוֹת חָמָס:	Observe the covenant, For the dark places of the earth Are full of <u>nests</u> of violence.	nests ← <i>habitations</i> .
Ps 74:21	אַל-יִשָּׁב דָּךְ נִכְלָם עָנִי וְאֶבְיוֹן יִהְלְלוּ שְׁמֶךָ:	Do not let the ill-treated return ashamed; May the poor and needy praise your name.	

Ps 74:22	קוּמָה אֱלֹהִים רִיבָה רִיבָךְ זָכֹר חֲרַפְתָּךְ מִי־נִבֵּל כָּל־הַיּוֹם:	Arise, <i>O</i> God, And contend your case; Remember the reproach on you From the fool all day long.	the reproach on you ← <i>your</i> <i>reproach</i> , an objective genitive (he reproaches you).
Ps 74:23	אַל־תִּשְׁכַּח קוֹל צְרָרֶיךָ שְׁאוֹן קִמְיֶךָ עֲלֵה תָמִיד:	Do not forget the noise of your adversaries; The tumult of those who rise up against you Ascends continually.	
Ps 75:1a	לְמַנְצַח אֶל־תִּשְׁחַת מְזִמּוֹר לְאַסָּף שִׁיר:	To the choirmaster, Al- tashcheth. ↑ A Psalm of Asaph. A Song.	to the choirmaster: see Ps 4:1. Al-tashcheth: see Ps 57:1.
Ps 75:1b	הוֹדִינוּ לָךְ אֱלֹהִים הוֹדִינוּ וְקָרֹב שְׁמֶךָ סִפְרוּ נִפְלְאוֹתֶיךָ:	We give thanks to you, <i>O</i> God; We give thanks that your name <i>is</i> near. <i>People relate your wondrous</i> <i>deeds.</i>	<i>people</i> relate your wondrous <i>deeds</i> : AV differs (<i>thy wondrous</i> <i>works declare</i>).
Ps 75:2	כִּי אֶקַּח מוֹעֵד אֲנִי מִישָׁרִים אֲשַׁפֵּט:	“For I will receive the assembly; I myself will judge the upright.	God is speaking now. Compare Ps 91 and the Song of Solomon for the change of speaker. the upright: AV differs (<i>uprightly</i>), which is also possible.
Ps 75:3	נִמְגִזִים אָרֶץ וְכָל־יֹשְׁבֵיהָ אָנֹכִי תִכְנַנְתִּי עֲמוּדֶיהָ סֵלָה:	The earth and all its inhabitants are dissolving away; I am the one who fixed its pillars in place. Selah.	
Ps 75:4	אֶמְרָתִי לְהוֹלְלִים אֶל־תִּהְיוּ וְלִרְשָׁעִים אֶל־תִּרְיִמוּ קֶרֶן:	I have said to the boasters, ‘Do not boast’, And to the wicked, ‘Do not raise up <i>your</i> horn.	boast: AV differs (<i>deal</i> <i>foolishly</i>).
Ps 75:5	אַל־תִּרְיִמוּ לְמָרוֹם קֶרְנֵכֶם תִּדְבְּרוּ בְצוּאָר עֵתֶק:	Do not raise your horn high up, Nor speak with a stiff neck.’ ”	stiff ← <i>insolent</i> .
Ps 75:6	כִּי לֹא מִמּוֹצֵא וּמִמְעַרְבַּ וְלֹא מִמִּדְבַּר הָרִים:	For exaltation does not come from the east or from the west, Nor from the south,	south ← <i>desert</i> .
Ps 75:7	כִּי־אֱלֹהִים שֹׁפֵט זֶה יִשְׁפִּיל וְזֶה יָרִים:	For God <i>is</i> the judge. One he brings low; Another he elevates.	brings low ... elevates: compare Dan 5:19, where Nebuchadnezzar did these things.

Ps 75:8	כִּי כּוֹס בְּיַד־יְהוָה וַיִּזַן חֶמֶר מִלֵּא מִסֵּדִי וַיִּגַר מְזֵה אֶדְ-שְׁמֶרִיָּה יִמְצוּ יִשְׁתּוּ כָּל רְשָׁעֵי־אָרֶץ:	For in the hand of the LORD <i>is</i> a cup With a fermented wine – A full mixture. On one <i>side</i> he pours <i>it</i> out, But all the wicked of the earth Will drain and drink its sediment.	
Ps 75:9	וְאֲנִי אֶגִּיד לְעַלְמֵי אֲזֻמָּה לְאֱלֹהֵי יַעֲקֹב:	And I will relate <i>it</i> age- abidingly; I will make psalm melody To the God of Jacob.	
Ps 75:10	וְכָל־קַרְנֵי רְשָׁעִים אֶגְדַּע תִּרְוַמְמָנָה קַרְנֹת צַדִּיק:	And I will break off all the horns of the wicked. <i>But</i> the horns of the righteous <i>man</i> will be exalted.	
Ps 76:1a	לְמַנְצֵחַ בְּנִגִּינַת מְזֻמֹּר לְאַסָּף שִׁיר:	To the choirmaster in <i>singing set</i> <i>to stringed music</i> . ↑ A Psalm of Asaph. A Song.	to the choirmaster: see Ps 4:1. <hr/> in <i>singing set</i> to stringed music: see Ps 4:1.
Ps 76:1b	נוֹדַע בִּיהוּדָה אֱלֹהִים בְּיִשְׂרָאֵל גְּדוֹל שְׁמוֹ:	God <i>is</i> known in Judah; His name <i>is</i> great in Israel.	
Ps 76:2	וַיְהִי בְשָׁלֵם סִכּוֹ וּמְעוֹנָתוֹ בְּצִיּוֹן:	And in <u>Salem</u> is his <u>booth</u> , And his dwelling <i>is</i> in Zion.	Salem ← <i>Shalem</i> , but we retain the AV / traditional English name, as in Gen 14:18. Salem is the Jebusite name for <i>Jerusalem</i> [CB]. <hr/> booth: or <i>tabernacle</i> , as in the Festival of Tabernacles; not the word for tabernacle of Ex 25:9.
Ps 76:3	שָׁמָּה שָׁבַר רִשְׁפֵי־קֶשֶׁת מִגֶּן וַחֲרַב וּמִלְחָמָה סֵלָה:	There, he broke the <u>bolts of</u> <u>the bow</u> , The shield and the sword and the battle. Selah.	bolts of the bow ← <i>lightning</i> <i>bolts of the bow</i> , i.e. <i>arrows</i> .
Ps 76:4	נֹאזֵר אַתָּה אֲדִיר מִהַרְרֵי־טָרֶף:	You <i>are</i> more illustrious <i>and</i> excellent Than the mountains <u>with</u> <u>their prey</u> .	with <i>their prey</i> ← <i>of prey</i> . [CB] differs (<i>which had become prey</i>).
Ps 76:5	אֶשְׁתּוֹלְלוּ אַבְיָרֵי לֵב נָמוּ שָׁנְתֶם וְלֹא־מָצְאוּ כָּל־אֲנָשֵׁי־חֵיל יְדֵיהֶם:	The stout-hearted <u>have been</u> <u>spoiled</u> ; They have slumbered <i>in</i> their sleep. And <u>none</u> of their valiant men have found their <u>grip</u> .	have been spoiled: in an Aramaic form. <hr/> none ← <i>all ... not</i> . <hr/> grip ← <i>hands</i> .
Ps 76:6	מִגַּעְרַתְךָ אֱלֹהֵי יַעֲקֹב נִרְדָּם וַרְכָב וָסוֹס:	At your rebuke, O God of Jacob, Both chariot and horse sink down stupefied.	

Ps 76:7	אַתָּה נֹרָא אַתָּה וּמִי־יַעֲמֹד לְפָנֶיךָ מֵאֵז אַפְּךָ: אַתָּה נֹרָא אַתָּה וּמִי־יַעֲמֹד לְפָנֶיךָ מֵאֵז אַפְּךָ:	You yourself <i>are</i> fearsome, And who <i>can</i> stand before you From the moment of your anger?	
Ps 76:8	מְשַׁמֵּים הַשְּׁמַעַתָּ דִּין אֶרֶץ יִרְאָה וְשָׁקֵטָה: מְשַׁמֵּים הַשְּׁמַעַתָּ דִּין אֶרֶץ יִרְאָה וְשָׁקֵטָה:	You have proclaimed judgment from heaven; The earth feared and was silent.	
Ps 76:9	בְּקוֹם־לְמִשְׁפָּט אֱלֹהִים לְהוֹשִׁיעַ כָּל־עַנְוֵי־אֶרֶץ סֵלָה: בְּקוֹם־לְמִשְׁפָּט אֱלֹהִים לְהוֹשִׁיעַ כָּל־עַנְוֵי־אֶרֶץ סֵלָה:	When <i>you</i> rose up for judgment, <i>O</i> God, <i>It was</i> to save all the meek of the earth. Selah.	
Ps 76:10	כִּי־חַמַּת אָדָם תּוֹדֵךְ שְׂאֵרִית חַמַּת תַּחְגֹּר: כִּי־חַמַּת אָדָם תּוֹדֵךְ שְׂאֵרִית חַמַּת תַּחְגֹּר:	For the fury of man will be to your praise <i>When you suppress</i> the remaining fury.	suppress ← <i>gird</i> .
Ps 76:11	נִדְרֹו וְשִׁלְמוּ לַיהוָה אֱלֹהֵיכֶם כָּל־סְבִיבָיו יוֹבִילוּ שְׂעֵי לְמוֹרָא: נִדְרֹו וְשִׁלְמוּ לַיהוָה אֱלֹהֵיכֶם כָּל־סְבִיבָיו יוֹבִילוּ שְׂעֵי לְמוֹרָא:	Make vows to the LORD your God, And fulfil <i>them</i> . Let all who <i>are</i> round about him Bring a gift to the fearsome one.	
Ps 76:12	יִבְצֹר רוּחַ נְגִידִים נֹרָא לְמַלְכֵי־אֶרֶץ: יִבְצֹר רוּחַ נְגִידִים נֹרָא לְמַלְכֵי־אֶרֶץ:	He will cut the spirit of leaders off; He <i>is</i> fearsome to the kings of the earth.	
Ps 77:1a	לְמַנְצַח עַל־*יְדִיתוֹן** יְדִיתוֹן לְאֶסָּף מְזֹמֹר: לְמַנְצַח עַל־*יְדִיתוֹן** יְדִיתוֹן לְאֶסָּף מְזֹמֹר:	To the choirmaster on {Q: Jeduthun} [K: Jedithun].↑ A Psalm of Asaph.	to the choirmaster: see Ps 4:1. Jeduthun (<i>qeré</i>), Jedithun (<i>ketiv</i>): see Ps 62:1.
Ps 77:1b	קוֹלִי אֶל־אֱלֹהִים וְאֶצְעֶקָה קוֹלִי אֶל־אֱלֹהִים וְהֶאֱזִין אֵלַי: קוֹלִי אֶל־אֱלֹהִים וְאֶצְעֶקָה קוֹלִי אֶל־אֱלֹהִים וְהֶאֱזִין אֵלַי:	My voice <i>is directed</i> to God, And I cry out. My voice <i>is directed</i> to God, And he listens to me.	
Ps 77:2	בַּיּוֹם צָרָתִי אֲדַנִּי דָרְשָׁתִי יָדַי לֵילָה נִגְרָה וְלֹא תַפּוּג מֵאֲנָה הַנַּחֵם נַפְשִׁי: בַּיּוֹם צָרָתִי אֲדַנִּי דָרְשָׁתִי יָדַי לֵילָה נִגְרָה וְלֹא תַפּוּג מֵאֲנָה הַנַּחֵם נַפְשִׁי:	On the day of my adversity, I sought the LORD*. My hand was spread out <i>at</i> night, And it did not become <i>wear</i> y. My inner being refused to be comforted.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. my hand was spread out ← ... <i>poured out</i> . AV differs (<i>my sore</i> <i>ran</i>). weary ← <i>numb</i> . inner being ← <i>soul</i> .
Ps 77:3	אֶזְכְּרָה אֱלֹהִים וְאֶהְמִיָּה אֶשְׁיַחָה וְתַתְּעִטֶנִּי רוּחִי סֵלָה: אֶזְכְּרָה אֱלֹהִים וְאֶהְמִיָּה אֶשְׁיַחָה וְתַתְּעִטֶנִּי רוּחִי סֵלָה:	I remember God, But I am agitated; I commune, But my spirit faints. Selah.	

Ps 77:4	אָחַזְתָּ שְׁמֵרוֹת עֵינַי נִפְעַמְתִּי וְלֹא אֲדַבֵּר:	You have taken hold of <u>my</u> <u>eyelids</u> ; I am disturbed And <i>cannot</i> speak.	my eyelids ← <i>guardians of my eyes</i> .
Ps 77:5	חֲשַׁבְתִּי יָמִים מִקְדָּם שָׁנוֹת עוֹלָמִים:	I have considered days of antiquity And years of <u>ancient times</u> .	ancient times ← <i>ages</i> . Compare this verse with Deut 32:7.
Ps 77:6	אֶזְכְּרָה נְגִינָתִי בַלַּיְלָה עִם-לִבִּי אֲשִׁיחָה וַיַּחַפֵּשׂ רוּחִי:	I remember my song at night; I commune with my heart, And my spirit searches <i>matters</i> .	
Ps 77:7	הֲלֵעוֹלָמִים יִזְנַח אֲדַנִּי וְלֹא-יִסִּיף לְרַצּוֹת עוֹד:	Will the LORD* reject <i>us</i> throughout the ages And not take pleasure <i>in us</i> any more?	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדוֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 77:8	הֲאִפְסָ לְנֹצַח חֶסֶדּוֹ גָּמַר אָמַר לְדָר וְדָר:	Will his kindness come to a <u>complete end</u> ? Has <i>his</i> communication, <i>Which</i> was for generation after generation, Ceased?	a complete end ← <i>an end in perpetuity</i> , but see Ps 74:1.
Ps 77:9	הֲשָׁכַח חַנּוּת אֵל אִם-קָפַץ בְּאַף רַחֲמָיו סָלָה:	Has GOD forgotten to be gracious? Has he shut off his mercies in anger? Selah.	
Ps 77:10	וְאָמַר חֲלוּתִי הִיא שְׁנוֹת יָמַי עֲלִיּוֹן:	Then I said, “This <i>is me</i> <u>underrating</u> The years of the right <i>hand</i> of the MOST HIGH.	me underrating ← <i>my making weak</i> , with gerundial use of the infinitive. AV differs (<i>my infirmity</i>), and it supplies <i>but I will remember</i> .
Ps 77:11	*אֶזְכֹּר *אֶזְכֹּר מַעֲלָלֶיהָ כִּי-אֶזְכְּרָה מִקְדָּם פְּלִאָה:	I will {K: make mention of} [Q: remember] the works of the LORD, For I remember your <u>wonder</u> of ancient time.”	wonder: AV differs (<i>wonders</i>).
Ps 77:12	וְהִגִּיתִי בְכָל-פִּעֲלָהּ וּבַעֲלִילוֹתֶיהָ אֲשִׁיחָה:	So I meditated on all your work, And I spoke of your deeds.	
Ps 77:13	אֱלֹהִים בְּקֹדֶשׁ דְּרָכָה מִ-אֵל גָּדוֹל כְּאֱלֹהִים:	O God, your way <i>is to be found</i> in the sanctuary. Who <i>is</i> a great GOD like God?	
Ps 77:14	אַתָּה הָאֵל עָשָׂה פֶלֶא הוֹדַעְתָּ בְּעַמִּים עֲזָה:	You <i>are</i> the GOD <i>who</i> works wondrously; You have made your might known among the <i>various</i> peoples.	
Ps 77:15	גָּאֲלַת בְּזְרוּעַ עַמְּךָ בְּנִי-יַעֲקֹב וַיִּזְסַף סָלָה:	By <i>your</i> arm you have redeemed your people – The sons of Jacob and Joseph. Selah.	

Ps 77:16	רְאוּךָ מַיִם אֵלֵהִים רְאוּךָ מַיִם יַחִילוּ אִף יִרְגְּזוּ תַהֲמוֹת:	The waters see you, <i>O God</i> ; The waters see you <i>and</i> swirl. The <u>oceans</u> rage as well.	oceans ← <i>deeps, abysses</i> .
Ps 77:17	זָרְמוּ מַיִם עֲבוֹת קוֹל נִתְּנוּ שְׁחָקִים אֶף־חֲצָצְרִים יִתְהַלְּכוּ:	The clouds pour down water; The skies emit a noise, And your <u>flashes</u> fork off <i>all</i> around.	flashes ← <i>dividings, or arrows</i> , but here for <i>lightning flashes</i> .
Ps 77:18	קוֹל רַעֲמֶךָ בַּגְּלִגְלֵי הַאֲיָרוֹ בְּרָקִים תִּבְּלֵ רְגֵזָה וַתִּרְעַשׂ הָאָרֶץ:	<i>There is</i> the sound of your <u>rolling</u> thunder, Lightning flashes illuminate the world; The earth rages and shakes.	rolling ← <i>with the wheel</i> . AV differs (<i>in heaven</i>).
Ps 77:19	בַּיָּם דְּרָכֶךָ *וּשְׁבִילֶיךָ *וּשְׁבִילֶיךָ בְּמַיִם רַבִּים וְעַקְבוֹתֶיךָ לֹא נִדְעוּ:	In the sea <i>there is</i> your way, And your {K: <i>paths are</i> } [Q: path <i>is</i>] in great waters, But your tracks are not known.	
Ps 77:20	נַחֲתֵת כְּצֹאן עֲמֹךָ בְּיַד־מֹשֶׁה וְאַהֲרֹן:	You have led your people like sheep, Through the <u>intermediacy</u> of Moses and Aaron.	intermediacy ← <i>hand</i> .
Ps 78:1	מִשְׁכִּיל לְאַסָּף הָאֲזִינָה עִמִּי תוֹרַתִי הֵטוּ אָזְנוֹכֶם לְאִמְרֵי־פִי:	An <u>Instructive Psalm</u> of Asaph. Listen, my people, to my law; Incline your <u>ears</u> to the words of my mouth.	Instructive Psalm: see Ps 32:1. <hr/> ears ← <i>ear</i> . Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Ps 78:2	אֶפְתָּחָה בְּמִשְׁלַל פִּי אֲבִיעָה חִידוֹת מִיְּקֶדֶם:	I will open my mouth with a proverb; I will utter riddles of ancient time,	Matt 13:35.
Ps 78:3	אֲשֶׁר שָׁמַעְנוּ וַנִּדְעֵם וְאֲבוֹתֵינוּ סִפְרוּ־לָנוּ:	Which we have heard, And we know them, <u>For</u> our fathers related <i>them</i> to us.	for: causal use of the <i>vav</i> .
Ps 78:4	לֹא נִכְחַד מִבְּנֵיהֶם לְדוֹר אַחֲרוֹן מִסִּפְרִים תְּהַלֵּוֹת יְהוָה וְעִזּוֹזוֹ וְנִפְלְאוֹתָיו אֲשֶׁר עָשָׂה:	We will not hide <i>them</i> from their sons. Up to the last generation we will relate the praiseworthy things of the LORD, As well as his strength and his wondrous <i>deeds</i> Which he has performed.	
Ps 78:5	וַיִּקַּם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם:	Indeed, he has established a testimony in Jacob, And he has set up a law in Israel, Which he commanded our fathers To make known to their sons,	

Ps 78:6	לְמַעַן יֵדְעוּ דּוֹר אַחֲרוֹן בְּנִים יִלְדוּ יִקְמוּ וְיִסְפְּרוּ לְבְנֵיהֶם:	So that the last generation may know. Sons <i>that</i> are to be born <i>must</i> rise up, And tell their sons <i>in turn</i> .	
Ps 78:7	וַיִּשְׂמוּ בֵּאלֹהִים כְּסֶלֶם וְלֹא יִשְׁכַּחוּ מַעֲלָלֵי־אֱלֹהִים וּמִצְוֹתָיו יִנְצְרוּ:	And they <i>must</i> put their hope in God And not forget the works of GOD, And they <i>must</i> keep his commandments.	
Ps 78:8	וְלֹא יִהְיוּ כַּאֲבוֹתָם דּוֹר סוֹרֵר וּמְרֵרָה דּוֹר לֹא־הֵכִין לְבוֹ וְלֹא־נִנְאָמְנָה אֶת־אֱלֹהִים רוּחוֹ:	Furthermore they <i>must</i> not be like their fathers – A refractory and rebellious generation, A generation who did not prepare their heart, And whose spirit was not faithful to GOD.	
Ps 78:9	בְּנֵי־אֶפְרַיִם נוֹשְׂקֵי רוּמֵי־קֶשֶׁת הִפְּכוּ בַיּוֹם קָרֵב:	The sons of Ephraim – Armed <u>archers</u> – Turned back on the day of battle.	archers ← <i>shooters of the bow</i> .
Ps 78:10	לֹא שָׁמְרוּ בְרִית אֱלֹהִים וּבְתוֹרָתוֹ מֵאֲנוּ לִלְכֹת:	They did not keep God's covenant, And they refused to walk in his law.	
Ps 78:11	וַיִּשְׁכַּחוּ עֲלִילוֹתָיו וְנִפְלְאוֹתָיו אֲשֶׁר הִרְאָם:	And they forgot his works and his wonders Which he had shown them.	
Ps 78:12	נִגְדַת אֲבוֹתָם עָשָׂה פֶלֶא בְּאֶרֶץ מִצְרַיִם שְׂדֵה־צֹעַן:	He worked marvels in the sight of their fathers, In the land of Egypt – <i>In the countryside of Zoan</i> .	
Ps 78:13	בָּקַע יָם וַיַּעֲבִירֵם וַיַּצַּב־מַיִם כְּמוֹ־גֵד:	He divided the sea and ushered them across; He made the water stand like a mound,	
Ps 78:14	וַיַּנְחֵם בְּעָנָן יוֹמָם וּכְלֵה־לַיְלָה בְּאֹר אֵשׁ:	And he led them in the cloud by day, And all night <i>long</i> by a <u>fiery</u> <u>light</u> .	fiery light ← <i>light of fire</i> , a Hebraic genitive.
Ps 78:15	יִבְקַע צְרִים בַּמִּדְבָּר וַיִּשְׁק כִּתְהַמּוֹת רַבָּה:	And he split rocks in the desert So as to give drink as <i>from</i> a great depth.	
Ps 78:16	וַיֹּצֵא נוֹזְלִים מִסֶּלַע וַיּוֹרֵד כַּנְהַרֹת מַיִם:	And he brought a stream out of hard terrain, And he made waters flow down like rivers.	
Ps 78:17	וַיִּסִּיפוּ עוֹד לַחֲטֹא־לוֹ לְמַרְוֹת עֲלִיּוֹן בְּצִיָּה:	But they still sinned against him again, <u>In rebelling</u> against the MOST HIGH In an arid land.	in rebelling: gerundial use of the infinitive, here <i>hiphil</i> , in a contracted form.

Ps 78:18	וַיִּנסוּ-אֱלֹהִים בְּלִבָּבָם לְשֹׂאֵל-אֲכָל לְנַפְשָׁם:	And they tested GOD in their heart, By asking for food for their appetite.	by asking: gerundial use of the infinitive. <hr/> appetite ← <i>soul</i> .
Ps 78:19	וַיְדַבְּרוּ בְּאֱלֹהִים אָמְרוּ הֲיֹכֵל אֵל לַעֲרֹךְ שִׁלְחֹן בַּמִּדְבָּר:	So they spoke against God and they said, “Can GOD lay a table in the desert?”	
Ps 78:20	הֲזֶה הִכָּה-צֹר וַיִּזְוּבוּ מִיַּם וַנְּחָלִים יִשְׁטְפוּ הַגַּם-לֶחֶם יֹכֵל תֵּת אִם-יָכִין שְׂאֵר לְעַמּוֹ:	Behold, he struck a rock, And water flowed, And streams overflowed. “Is he able to provide bread too? <i>Can</i> he prepare meat for his people?”	
Ps 78:21	לָכֵן שָׁמַע יְהוָה וַיִּתְעַבֵּר וַאֲשֶׁר נִשְׁקָה בִיעֶקֶב וְגַם-אַף עָלָה בְּיִשְׂרָאֵל:	So when the LORD heard it, He became irate, And a fire was kindled against Jacob, And anger with Israel arose too.	
Ps 78:22	כִּי לֹא הֵאֱמִינוּ בְּאֱלֹהִים וְלֹא בָטְחוּ בִישׁוּעָתוֹ:	For they did not believe in God, And they did not have faith in his salvation.	
Ps 78:23	וַיִּצַו שְׁחָקִים מִמַּעַל וּדְלָתַי שָׁמַיִם פָּתַח:	Then he commanded the skies above, And he opened the gates of the heavens.	
Ps 78:24	וַיִּמְטֵר עֲלֵיהֶם מִן הַשָּׁמַיִם וַיִּתֵּן לָהֶם לֶחֶם:	And he rained manna on them to eat, And he gave them heavenly grain.	John 6:31. <hr/> heavenly grain ← <i>grain of heaven</i> , a Hebraic genitive.
Ps 78:25	לֶחֶם אַבִּירִים אָכַל אִישׁ צִידָה שִׁלַּח לָהֶם לְשֹׂבַע:	Man ate the <u>food</u> of the <u>mighty ones</u> ; He sent them provisions to satiety.	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. <hr/> mighty ones: AV differs (<i>angels</i>), as in ancient versions.
Ps 78:26	יִסַּע קָדִים בַּשָּׁמַיִם וַיִּנְהַג בְּעֹזוֹ תִּימָן:	He set an east wind in motion in the sky, And he drove a south wind by his strength.	
Ps 78:27	וַיִּמְטֵר עֲלֵיהֶם כֶּעָפָר שְׂאֵר וּכְחֹזַל יַמִּים עֹף כַּנְּף:	Then he rained meat on them like dust, And winged fowl like the sand of the sea.	
Ps 78:28	וַיִּפֹּל בְּקֶרֶב מַחֲנֵהוּ סָבִיב לְמִשְׁכְּנֵתוֹ:	And he made <i>it</i> fall in the middle of his encampment, <i>All</i> around his tent sites.	his tent sites ← <i>his tabernacles</i> . We refer <i>his</i> to the LORD's. AV differs (<i>their habitations</i>).
Ps 78:29	וַיֹּאכְלוּ וַיִּשְׂבְּעוּ מֵאֵד וְתַאֲוָתָם יָבֵא לָהֶם:	So they ate and were very much satiated, For he had brought them what they desired.	what they desired ← <i>their desire</i> .

Ps 78:30	לֹא־זָרוּ מִתְּאֹתָם עוֹד אֲכָלָם בְּפִיהֶם:	They were not averse to their desire. When, with their food still in their mouths,	when: from the <i>vav</i> in the next verse.
Ps 78:31	וְאַף אֱלֹהִים עָלָה בָהֶם וַיַּהַרְג בְּמִשְׁמַנֵּיהֶם וּבַחֹרֵי יִשְׂרָאֵל הַכְּרִיעַ:	God's anger arose over them, He killed those of their <i>company who were fat</i> , And he brought down the youths of Israel.	
Ps 78:32	בְּכָל־זֹאת חָטְאוּ־עוֹד וְלֹא־הֵאֱמִינוּ בְּנִפְלְאוֹתָיו:	In spite of all this they still sinned, And they did not have faith in his wonders.	
Ps 78:33	וַיִּכַּל־בְּהֶבֶל יְמֵיהֶם וּשְׁנוֹתָם בְּבִהְלָה:	So he ended their days in vacuity, And their years in fear.	
Ps 78:34	אִם־הִרְגָם וַדַּרְשׁוּהוּ וְשָׁבוּ וְשִׁחְרוּ־אֵל:	When he was killing them, They sought him, And they <u>diligently searched</u> for GOD again.	diligently searched ← <i>dawn-searched</i> .
Ps 78:35	וַיִּזְכְּרוּ כִּי־אֱלֹהִים צוּרָם וְאֵל טְלִיזוֹן גָּאֹלָם:	And they remembered that God <i>was</i> their rock, And that the MOST HIGH GOD <i>was</i> their redeemer.	
Ps 78:36	וַיִּפְתְּוּהוּ בְּפִיהֶם וּבְלִשְׁוֹנָם יִכְזְבוּ־לוֹ:	Yet they dealt with him deceitfully with their mouths, And they dealt with him dishonestly with their tongues.	
Ps 78:37	וְלִבָּם לֹא־נָכוֹן עִמּוֹ וְלֹא נֶאֱמְנוּ בְּבְרִיתוֹ:	And their heart was not right with him, And they were not faithful to his covenant.	
Ps 78:38	וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשְׁבִּיב אָפוֹ וְלֹא־יַעִיר כָּל־חַמָּתוֹ:	Yet he <i>is</i> merciful; He expiates iniquity, And he did not bring <i>them</i> to ruin. And he <u>went to great lengths</u> in averting his anger, And he did not arouse all his fury.	went to great lengths ← <i>increased; did much</i> . in averting: gerundial use of the infinitive.
Ps 78:39	וַיִּזְכֹּר כִּי־בֶשֶׂר הֵמָּה רוּחַ הוֹלֵךְ וְלֹא יָשׁוּב:	For he remembered that they <i>were</i> flesh – A wind that goes and does not return.	
Ps 78:40	כַּמָּה יִמְרוּהוּ בַּמִּדְבָּר יַעֲצִיבוּהוּ בִישִׁימוֹן:	How often they rebelled against him in the desert <i>And</i> grieved him in the wasteland!	
Ps 78:41	וַיִּשׁוּבוּ וַיִּנְסוּ אֵל וּקְדוֹשׁ יִשְׂרָאֵל הַתּוֹ:	Then they tempted GOD again; They <u>limited</u> the holy <i>one</i> of Israel.	limited: or <i>grieved</i> . <i>Limited</i> in the sense of considering God unable to do certain things.

Ps 78:42	לֹא־זָכְרוּ אֶת־יְדוֹ יוֹם אֲשֶׁר־פָּדַם מִנִּי־צָר׃	They did not remember his <u>intervention</u> – The day when he redeemed them from adversity,	intervention ← <i>hand</i> , perhaps standing for <i>power</i> .
Ps 78:43	אֲשֶׁר־שָׂם בְּמִצְרַיִם אֹתוֹתָיו וּמוֹפְתָיו בְּשִׂדְה־צֹעַן׃	When he performed his signs in Egypt And his miracles in the countryside of Zoan,	
Ps 78:44	וַיַּהֲפֹךְ לְדָם יְאֲרִיחֵם וְנָזְלִיחֵם בְּלִישְׁתִּיּוֹן׃	When he changed their rivers to blood So that <u>they could not drink</u> their liquids.	they <i>could</i> not drink their liquids: AV differs (<i>and their floods, that they could not drink</i>).
Ps 78:45	יִשְׁלַח בֵּיהֶם עָרָב וַיֹּאכְלֵם וְצִפְרִידַע וַתִּשְׁחִיתֵם׃	He sent the gadfly on them to devour them, And frogs to molest them.	
Ps 78:46	וַיִּתֵּן לַחֲסִיל יְבוּלֵם וַיִּגְעֵם לְאַרְבֵּה׃	Then he gave their produce to the consuming locust, And <i>the results of</i> their toil to the swarming locust.	
Ps 78:47	יַהֲרֹג בְּבָרָד גִּפְנֵם וְשִׁקְמוֹתָם בַּחֲנָמַל׃	He destroyed their vines with hail, And their sycamore fig trees with frost.	
Ps 78:48	וַיִּסְגֵּר לְבָרָד בְּעִירָם וּמִקְנֵיהֶם לְרִשְׁפִּים׃	And he consigned their cattle to hail, And their livestock to bolts of lightning.	
Ps 78:49	יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ עֲבָרָה וְזַעַם וְצָרָה מְשַׁלַּחַת מִלְּאֲכָבִי רָעִים׃	He sent the fury of his anger on them – Wrath and indignation and opposition, And a deputation of <u>harmful</u> angels.	harmful angels ← <i>angels of harms</i> , a Hebraic genitive.
Ps 78:50	יִפְלֹס נְתִיב לְאַפּוֹ לֹא־חֲשָׁךְ מִמּוֹת נַפְשָׁם וְחִיתָם לְדַבָּר הַסְּגִיר׃	Then he considered the course of his anger. He did not spare their <u>very</u> selves from death, And he consigned their life to pestilence.	very selves ← <i>souls</i> . A proof verse that “souls” are not immortal, which is why we are economical with the word <i>soul</i> in our translation. Compare Ezek 18:4.
Ps 78:51	וַיִּדְּ כָּל־בְּכוֹר בְּמִצְרַיִם רֵאשִׁית אוֹנִים בְּאֹהֶל־חָם׃	Then he struck down every firstborn in Egypt – The prime of their strength in the tents of Ham.	
Ps 78:52	וַיִּסַּע כַּצֹּאן עִמּוֹ וַיְנַהֲגֵם כְּעֹדָר בַּמִּדְבָּר׃	Then he moved his people like sheep, And he led them like a flock in the desert.	
Ps 78:53	וַיְנַחֵם לְבַטָּח וְלֹא פָחַדוּ וְאֶת־אוֹיְבֵיהֶם כִּסָּה הַיָּם׃	And he conducted them safely So that they did not fear <i>anything</i> , But the sea covered their enemies.	

Ps 78:54	וַיְבִיֵאֵם אֶל-גְּבוּל קֹדְשׁוֹ הַר-צֶדֶה קָנְתָה יְמִינוֹ:	And he brought them to the border of his sanctuary – <u>The mountain which his right hand</u> had acquired.	the mountain which: we take הַר as a relative pronoun. AV differs, but it has a similar translation apart from italicization.
Ps 78:55	וַיִּגְרֹשׁ מִפְּנֵיהֶם גּוֹיִם וַיִּפְּלֵם בְּחֶבְלֵי נֶחְלָה וַיִּשְׁכֵּן בְּאֶהְלֵיהֶם שְׁבֹטֵי יִשְׂרָאֵל:	Then he drove out nations before them, And he assigned them an inheritance by <u>apportionment</u> , And he installed the tribes of Israel in their tents.	apportionment ← <i>cord, measuring line</i> .
Ps 78:56	וַיִּנְסוּ וַיִּמְרוּ אֶת-אֱלֹהִים עֲלִיוֹן אֲעֹדוּתָיו לֹא שָׁמְרוּ:	But they tempted and rebelled against the MOST HIGH God, And they did not keep <u>his testimonies</u> .	his testimonies: i.e. <i>what he testified about</i> .
Ps 78:57	וַיִּסְגּוּ וַיִּבְגְּדוּ כְּאֲבוֹתָם נֶהְפְּכוּ כְּקִשְׁתׁ רְמִיָּה:	And they slid back, And they dealt treacherously like their fathers, And they changed <i>direction</i> like <u>a crooked bow shot</u> .	a crooked bow <i>shot</i> ← <i>a bow of deceit</i> , but including the flight of the arrow.
Ps 78:58	וַיִּכְבְּעִסוּהוּ בְּבַמֹּתָם וּבִפְסִילֵיהֶם יִקְנִיאוּהוּ:	And they provoked him to anger with their <i>idolatrous</i> raised sites, And they stirred him to jealousy with their carved images.	
Ps 78:59	שָׁמַע אֱלֹהִים וַיִּתְעַבֵּר וַיִּמְאֵס מְאֹד בְּיִשְׂרָאֵל:	God heard and became irate, And he greatly <u>disdained</u> Israel.	
Ps 78:60	וַיִּטַּשׁ מִשְׁכַּן שְׁלוֹ אֶהֱלֵ שִׁכְנֵן בְּאָדָם:	And he forsook the tabernacle of Shiloh – The tent he installed among men.	
Ps 78:61	וַיִּתֵּן לְשִׁבְי עָזוֹ וּתְפָאֲרָתוֹ בְּיַד-צָר:	And he delivered <u>his strength</u> into captivity, And his splendour into the hand of an adversary.	his strength: i.e., [CB], <i>the ark of the covenant</i> , Ex 25:10.
Ps 78:62	וַיִּסְגַּר לַחֲרֹב עַמּוֹ וּבְנַחֲלָתוֹ הִתְעַבֵּר:	And he consigned his people to the sword, Whilst he became irate over his inheritance.	
Ps 78:63	בַּחֲרוּרָיו אֶכְלָה-אֵשׁ וּבְתוֹלְתָיו לֹא הוֹלִלּוּ:	Fire consumed his young men, And his virgins <u>had no celebration</u> .	had no celebration ← <i>were not praised / celebrated</i> , referring to marriage.
Ps 78:64	כַּהֲנָיו בַּחֲרֹב נָפְלוּ וְאִלְמָנָתָיו לֹא תִבְכְּיָנָה:	His priests fell by the sword, And his widows did not <u>lament</u> .	lament ← <i>weep</i> .

Ps 78:65	וַיִּקַּץ כִּישׁוֹן אֲדֹנָי כְּגִבּוֹר מִתְרוֹגֵן מִיַּיִן:	Then the LORD* awoke As if <i>from</i> being asleep, Like a warrior rejoicing from wine.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 78:66	וַיִּדְ-צָרְיוֹ אַחֲזֹר חֲרַפַּת עוֹלָם נָתַן לָמוֹ:	And he beat his adversaries back; He gave them age-abiding reproach.	
Ps 78:67	וַיִּמָּאֵס בְּאַהֲלֵ יוֹסֵף וּבִשְׁבֵט אֶפְרַיִם לֹא בָחַר:	And he rejected the tent of Joseph, And he did not choose the tribe of Ephraim,	
Ps 78:68	וַיִּבְחַר אֶת-שֵׁבֵט יְהוּדָה אֶת-הַר צִיּוֹן אֲשֶׁר אָהֵב:	But he chose the tribe of Judah, And Mount Zion which he loves.	
Ps 78:69	וַיִּבֶן כְּמוֹ-רָמִים מִקְדָּשׁוֹ כְּאַרְץ יִסְדָּה לְעוֹלָם:	And he built his sanctuary as an elevation, Like the earth which he founded age-abidingly.	an elevation ← <i>high (things, places), heights.</i>
Ps 78:70	וַיִּבְחַר בְּדָוִד עַבְדּוֹ וַיִּקְחֵהוּ מִמִּכְלֵאת צֹאן:	Then he chose David his servant, And he took him from the sheepfolds.	
Ps 78:71	מֵאַחַר עֲלוֹת הַבֵּיאוֹ לְרְעוֹת בֵּיעֶקֶב עַמּוֹ וּבִישְׂרָאֵל נַחֲלָתוֹ:	He brought him from <i>looking</i> after dairy cattle To tending Jacob his people And Israel his inheritance.	
Ps 78:72	וַיִּרְעַם כְּתָם לִבָּבוֹ וּבִתְבוּנוֹת כִּפְּיוֹ יִנְחָם:	And he tended them wholeheartedly, And he led them in <u>his wise</u> <u>care</u> .	his wise care ← <i>intelligence of his palms.</i>
Ps 79:1	מִזְמוֹר לְאַסָּף אֱלֹהִים בָּאוּ גוֹיִם בְּנַחֲלָתְךָ טִמְאוּ אֶת-הַיְכָל קִדְשְׁךָ שָׁמוּ אֶת-יְרוּשָׁלַם לְעֵיִים:	A Psalm of Asaph. O God, the Gentiles have come into your inheritance, They have defiled <u>your holy</u> <u>temple</u> ; They have made Jerusalem heaps of ruins.	your holy temple ← <i>the temple of your holiness</i> , a Hebraic genitive.
Ps 79:2	נָתְנוּ אֶת-נַבְלַת עַבְדֶּיךָ מֵאֲכָל לְעוֹף הַשָּׁמַיִם בְּשַׁר חֲסִידֶיךָ לְחֵיתוֹ-אָרֶץ:	They have given the corpses of your servants As food for the birds of the sky, And the flesh of those under your grace To the beasts of the earth.	
Ps 79:3	שָׁפְכוּ דָמָם כַּמַּיִם סְבִיבוֹת יְרוּשָׁלַם וְאֵין קוֹבֵר:	They have shed their blood like water around Jerusalem, And <i>there is</i> no-one to bury <i>them</i> .	

Ps 79:4	הָיִינוּ חֲרָפָה לְשֹׁכְנֵינוּ לְעַג וְקֹלֶס לְסַבִּיבוֹתֵינוּ:	We were a reproach to our neighbours – Derision and ridicule to those around us.	
Ps 79:5	עַד־מָה יְהוָה תִּאֲנַף לְנַצַּח תִּבְעַר כְּמוֹ־אֵשׁ קִנְאֶתְךָ:	How long, O LORD, will you constantly be angry, And will your zeal burn like fire?	
Ps 79:6	שִׁפְךָ חַמַּתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּךָ וְעַל מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ:	Pour out your wrath on the Gentiles Who have not known you, And on the kingdoms Which have not called on your name.	Jer 10:25.
Ps 79:7	כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נְהוֹ הַשָּׁמוֹ:	For he has devoured Jacob, And they have devastated his abode.	Jer 10:25. <hr/> he: i.e., [CB], <i>the enemy</i> . AV differs (<i>they</i>).
Ps 79:8	אֶל־תִּזְכְּרֵנוּ לְנוֹ עֲוֹנוֹת רַאשֵׁינוּ מִהֵר יִקְדְּמוּנוּ רַחֲמֶיךָ כִּי דָלוּנוּ מְאֹד:	Do not call former iniquities to remembrance to our <i>account</i> . May your mercies go swiftly in front of us, For we have been very much weakened.	
Ps 79:9	עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שִׁמְךָ וְהַצִּילְנוּ וּכְפַר עַל־חַטֹּאתֵינוּ לְמַעַן שִׁמְךָ:	Help us, O God of our salvation, For the sake of the glory of your name, And deliver us and atone for our sins, For your name's sake.	
Ps 79:10	לָמָּה יֹאמְרוּ הַגּוֹיִם אֵיךָ אֱלֹהֵיהֶם יוֹדַע *בְּגִיִּים **בְּגוֹיִם לְעֵינֵינוּ נִקְמַת דָּם־עֲבָדֶיךָ הַשִּׁפוּךְ:	Why should the Gentiles say, “Where <i>is</i> their God?” Let him be known among the Gentiles in our sight By vengeance for the blood of your servants Which <i>has been</i> shed.	among the Gentiles: the <i>ketiv</i> can be regarded as an irregular equivalent to the <i>qere</i> . A <i>yod /</i> <i>vav</i> issue. <hr/> <hr/> why should the Gentiles say (etc.): compare Joel 2:17.
Ps 79:11	תָּבוֹא לְפָנֶיךָ אֲנָקַת אֲסִיר כַּגִּדְלֵי זְרוּעֶךָ הוֹתֵר בְּנֵי תְמוֹתָהּ:	May the prisoner's groan come before you. According to the greatness of your power, Preserve <u>those condemned to</u> <u>die</u> .	power ← <i>arm</i> . <hr/> those condemned to die ← <i>sons</i> <i>of death</i> .
Ps 79:12	וְהָשִׁב לְשֹׁכְנֵינוּ שִׁבְעָתַיִם אֶל־חִיקָם חֲרָפָתָם אֲשֶׁר חֲרָפוּךָ אֲדֹנָי:	Pay our neighbours back sevenfold in their bosom The reproach <i>with</i> which they have reproached you, O LORD*.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.

Ps 79:13	וְאַנְחָנוּ עִמָּךְ וְצֹאן מִרְעִיתֶךָ נֹדֵדָה לְךָ לְעוֹלָם לְדָר וּדָר נִסְפָּר תְּהִלָּתֶךָ:	But we, your people and the sheep of your pasture, Will thank you age- abidingly; From generation to generation We will relate your praise.	
Ps 80:1a	לְמַנְצֵחַ אֶל-שֹׁשַׁנִּים עֵדוּת לְאַסָּף מִזְמוֹר:	To the choirmaster in Shoshannim-Eduth. ↑ A Psalm of Asaph.	to the choirmaster: see Ps 4:1. Shoshannim-Eduth ← <i>Lilies of Testimony</i> .
Ps 80:1b	רֵעָה יִשְׂרָאֵל הַאֲזִינָה נְהַג כְּצֹאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה:	Do listen, O shepherd of Israel, <i>You who lead Joseph like sheep,</i> And shine forth, <i>You who dwell between the cherubim,</i>	
Ps 80:2	לִפְנֵי אֶפְרַיִם וּבִנְיָמִן וּמְנַשֶּׁה עוֹרְרָה אֶת-גְּבוּרָתְךָ וּלְכָה לִישַׁעַתָּה לָנוּ:	Do rouse your valour before Ephraim and Benjamin and Manasseh, And come to our salvation.	
Ps 80:3	אֱלֹהִים הַשִּׁיבֵנוּ וְהָאֵר פְּנֵיךָ וְנוֹשַׁעָה:	O God, restore us, And <u>let your face shine</u> , And let us be saved.	let your face shine: i.e. <i>be propitious</i> .
Ps 80:4	יְהוָה אֱלֹהִים צְבָאוֹת עַד-מַתִּי עֲשֵׂנָתָּ בַתְּפִלַּת עַמֶּךָ:	O LORD God of hosts, How long will you be fuming At the prayer of your people?	
Ps 80:5	הֵאֲכַלְתֶּם לֶחֶם דִּמְעָה וּתְשַׁקְמוּ בַדְּמְעוֹת שְׁלִישׁ:	You have fed them with bread of tears; You have given them a <u>third</u> <u>measure of tears to drink</u> .	third measure: if the measure is an ephah, then the third measure is about 2 imperial gallons or 9 litres.
Ps 80:6	תְּשִׂימָנוּ מְדוֹן לְשִׁכְנֵינוּ וְאֵיבֵינוּ יִלְעָגוּ-לָמוּ:	You make us an object of contention with our neighbours, And our enemies <u>poke fun</u> .	poke fun ← <i>poke fun for themselves</i> , or, with a change of pronoun (not uncommon in Hebrew), <i>poke fun at them</i> .
Ps 80:7	אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ וְהָאֵר פְּנֵיךָ וְנוֹשַׁעָה:	O God of hosts, restore us, And <u>let your face shine</u> , And let us be saved.	let your face shine: see Ps 80:3.
Ps 80:8	גָּפֶן מִמִּצְרַיִם תִּסְיַע תִּגְרָשׁ גֹּזִים וּתְטַעָה:	You removed a vine from Egypt; You drove out Gentiles and planted it.	
Ps 80:9	פָּנִיתָ לְפָנֶיהָ וּתְשַׂרֵּשׁ שָׂרְשֶׁיהָ וּתְמַלֵּא-אָרֶץ:	You made preparations <u>for it</u> , And <u>it took root</u> , And it filled the <u>land</u> .	for it ← <i>ahead of it</i> . it took root: AV differs (<i>thou ... didst cause ... to take ... root</i>), which is highly plausible, but [AnLx] and [BDB] do not admit a causative sense. land: or <i>earth</i> .

Ps 80:10	כָּסוּ הַרִים צֶלֶה וְעֲנַפֶּיהָ אַרְזֵי־אֵל: The mountains were covered by its shade, And the <u>mighty cedars</u> by its boughs.	mighty cedars ← <i>cedars of GOD</i> , expressing an extreme quality. See Gen 23:6, but not the same word for <i>God</i> here. We take the vine to ↗
Ps 80:11	תִּשְׁלַח קַצִּירָהּ עַד־יָם וְאַל־נָהָר יִזְנְקוּתֶיהָ: It sent its branches as far as the sea, And its suckers to the river.	↳ be greater than even the mighty cedars. AV differs in the clause (<i>the boughs thereof were like the goodly cedars</i>), also possible.
Ps 80:12	לָמָּה פָּרַצְתָּ גְדְרֶיהָ וְאַרוּחָהּ כָּל־עֲבָרֵי דָרֶךְ: Why have you broken down its fences, So that everyone passing through <i>that</i> way plucks it?	
Ps 80:13	יִכְרַסְמֶנָּה חֲזִיר מִיעַר וְזִיז שָׂדֵי יִרְעֶנָּה: The boar from the forest devours it, And the wildlife of the countryside feeds on it.	
Ps 80:14	אֱלֹהִים צְבָאוֹת שׁוּב־נָא הַבֵּט מִשָּׁמַיִם וּרְאֵה וּפְקֹד גִּפְּנֵי זֹאת: O God of hosts, do return; <i>Oh</i> look from heaven and see, And visit this vine,	
Ps 80:15	וּכְנָה אֲשֶׁר־נִטְעָה יְמִינֶךָ וְעַל־בֶּן אֲמַצְתָּה לְךָ: And the stock which your right <i>hand</i> planted, And the <u>offshoot</u> which you invigorated for yourself.	offshoot ← <i>son</i> .
Ps 80:16	שָׂרְפָה בָּאֵשׁ כְּסוּחָהּ מִגְּעֵרַת פְּנֵיךָ יֵאבְדוּ: <i>It has been</i> burned with fire; <i>It has been</i> cut off. They will be annihilated at the rebuke of your face.	
Ps 80:17	תְּהִי־יְדֶךָ עַל־אִישׁ יְמִינֶךָ עַל־בֶּן־אָדָם אֲמַצְתָּ לְךָ: May your hand be on the man of your right <i>hand</i> – On the son of Adam <i>whom</i> you invigorated for yourself –	
Ps 80:18	וְלֹא־נִסּוּג מִמֶּךָ תִּחְיֶנּוּ וּבִשְׂמֶךָ נִקְרָא: Then we will not slide back from you. <u>Revitalize</u> us, and we will call on your name.	revitalize: future / imperfective for imperative. See Deut 2:28.
Ps 80:19	יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנו הָאֵר פְּנֵיךָ וְנוֹשְׁעָהּ: O LORD God of hosts, Restore us, And <u>let your face shine</u> , And let us be saved.	let your face shine: see Ps 80:3.
Ps 81:1a	לְמִנְצַח עַל־הַגִּתִּית לְאַסָּף: To the choirmaster in <i>singing set</i> to percussion instruments. ↑ <i>A Psalm</i> of Asaph.	to the choirmaster: see Ps 4:1. in <i>singing set</i> to percussion instruments: see Ps 8:1.
Ps 81:1b	הֲרִינּוּ לְאֱלֹהִים עוֹזְנֵנוּ הֲרִיעוּ לְאֱלֹהֵי יַעֲקֹב: Sing for joy to God our strength; Shout out to the God of Jacob.	

Ps 81:2	שָׂאוּ זְמֵרָה וּתְנוּ תֶּף כַּנּוֹר נְעִים עִם־נָבֶל:	Raise a melody and <u>play</u> the drum And the pleasant harp with the lute.	play ← give, set, strike.
Ps 81:3	תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּבֹסֶה לְיוֹם חַגְנוֹ:	Blow the ramshorn at the new month – At the <u>new moon</u> And on the day of our festival.	new moon: [BDB] has <i>full moon</i> .
Ps 81:4	כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאַלְהֵי יַעֲקֹב:	For it <i>is</i> a statute for Israel – An injunction of the God of Jacob.	
Ps 81:5	עֲדוֹת בֵּיהוֹסֵף שָׁמוּ בַצֵּאתוֹ עַל־אֶרֶץ מִצְרַיִם שְׁפַת לֹא־יָדַעְתִּי אֲשַׁמַּע:	He appointed it <i>as</i> a testimony in Joseph When he came out in the <u>face</u> of the land of Egypt, <i>When</i> I heard a language <i>Which</i> I did not know.	in Joseph: i.e. <i>among Joseph's people</i> . in the face of ← <i>against</i> , or even <i>to</i> , but here in the sense of <i>with opposition from</i> .
Ps 81:6	הַסִּירוֹתַי מִסֶּבֶל שְׁכַמּוֹ כִּפְּיוֹ מִדּוֹד תַּעֲבֹרְנָה:	“I relieved his shoulder of a burden; His hands <u>were perishing</u> from the <i>brick</i> -basket.	The speaker becomes God up to the end of the psalm. were perishing: AV differs (<i>were delivered</i>), perhaps reading <i>תַּעֲבֹרְנָה</i> (<i>hiphil</i>).
Ps 81:7	בַּצָּרָה קָרָאתָ וְאֶחְלָצְךָ אֲעַנֶּךָ בְּסֵתֶר רַעַם אֶבְחַנְךָ עַל־מִי מְרִיבָה סֵלָה:	You cried out in adversity, And I delivered you; I answered you with thunder secretly. I tested you at the waters of Meribah. Selah.	
Ps 81:8	שִׁמַּע עַמִּי וְאֶעִידָה בָּךְ יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי:	Hear, O my people, And I will <u>testify to</u> you. O Israel, if you will hear me,	testify to: or <i>testify against</i> .
Ps 81:9	לֹא־יְהִיָּה בָּךְ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכָר:	Do not let there be <i>any</i> strange GOD among you, And do not worship any foreign GOD.	
Ps 81:10	אֲנִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶיךָ מֵאֶרֶץ מִצְרַיִם הַרְחֹב־פִּיךָ וְאִמְלֵאֶהוּ:	I <i>am</i> the LORD your God, Who brought you up out of the land of Egypt. Open your mouth wide And I will fill it.	
Ps 81:11	וְלֹא־שָׁמַע עַמִּי לְקוֹלִי וְיִשְׂרָאֵל לֹא־אָבָה לִי:	<u>But</u> my people did not <u>heed</u> me, And Israel did not want me.	but: adversative use of the <i>vav</i> . heed me ← <i>hear my voice</i> .
Ps 81:12	וְאֲשַׁלְּחֵהוּ בְּשִׁרְיוֹת לִבָּם יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם:	Then I let them go in the stubbornness of their heart, And they walked in their <i>own</i> counsels.	
Ps 81:13	לֹא עַמִּי שָׁמַע לִי יִשְׂרָאֵל בְּדַרְכֵי יְהִלְכוּ:	If only my people would listen to me, And Israel would walk in my ways!	

Ps 81:14	בְּמַעַט אֹיְבֵיהֶם אֲכַנֶּיֶע וְעַל צָרֵיהֶם אֲשִׁיב יָדִי:	I would soon have subdued their enemies And have turned my hand against their adversaries.	
Ps 81:15	מִשְׁנֵאֵי יְהוָה יִכְחָשׁוּ-לוֹ וַיְהִי עֵתָם לְעוֹלָם:	Those who hate the LORD Would have feigned obedience to him. And their time would have been age-abiding.	their time (etc.): i.e. Israel's lost time would have been part of a profitable age.
Ps 81:16	וַיֹּאכִילֵהוּ מִחֶלֶב חֹטֶה וּמִצֹּר דָּבַשׁ אֲשַׁבֵּיעַד:	And he would have fed <u>them</u> with the <u>best</u> of the wheat, And I would have satisfied <u>you</u> with honey from a rock.”	them ... you: a change of personal pronoun is not uncommon in Hebrew. <hr/> best ← <i>fat</i> .
Ps 82:1	מִזְמוֹר לְאַסָּף אֱלֹהִים נֹצֵב בְּעִדְת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט:	A Psalm of Asaph. God stands in a <u>mighty</u> <u>congregation</u> ; He judges in the midst of <u>gods</u> .	mighty congregation ← <i>a</i> <i>congregation of GOD</i> . An idiom for an extreme quality. See Gen 23:6, but the word for God there is different. See Ps 36:6. <hr/> gods: or, possibly, <i>judges</i> .
Ps 82:2	עַד־מַתִּי תִשְׁפֹּטוּ-עוֹל וּפְנִי רְשָׁעִים תִּשְׁאוּ-סֶלָה:	How long will you judge iniquitously And show partiality to the wicked? Selah.	
Ps 82:3	שִׁפְטוּ-דָל וַיְתוֹם עֲנִי וְרֵשׁ הַצְּדִיקוּ:	Judge <i>the case of</i> the destitute and the orphan, And give justice to the needy and the impoverished.	
Ps 82:4	פְּלֹטוּ-דָל וְאֶבְיוֹן מִיַּד רְשָׁעִים הַצִּילוּ:	Deliver the destitute and the poor; Rescue <i>them</i> from the hand of the wicked.	
Ps 82:5	לֹא יִדְעוּ וְלֹא יִבִּינּוּ בַחֲשֹׁכָה יִתְהַלְכוּ יְמוּטוֹ בְּלִמְּוֹסָדֵי אָרֶץ:	They do not know, And they do not understand. They walk around in darkness; All the foundations of the earth are shaken.	
Ps 82:6	אֲנִי-אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיּוֹן כְּלַכְּם:	I have said, “You are gods And you <i>are</i> all sons of the MOST HIGH.”	John 10:34. <hr/> gods: perhaps <i>judges</i> ; compare Ps 82:1 and Ps 8:5 (<i>God</i>), and Heb 2:7, where quoted (<i>angels</i>). See also Isa 41:23.
Ps 82:7	אֲכֹן כְּאָדָם תָּמוּתוֹן וּכְאֶחָד הַשָּׂרִים תִּפְלוּ:	But you will die like <u>man</u> And fall like <u>any</u> of the princes.	man ← <i>Adam</i> . <hr/> any ← <i>one of</i> .
Ps 82:8	קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ כִּי-אַתָּה תִּנְחַל בְּכָל-הַגּוֹיִם:	Arise, O God; Judge the earth, For you will inherit all the Gentiles.	
Ps 83:1a	שִׁיר מִזְמוֹר לְאַסָּף:	A Song. A Psalm of Asaph.	

Ps 83:1b	אֱלֹהִים אַל־דַּמִּי־לֶךְ אַל־תַּחַרְשׁ וְאַל־תִּשְׁקֵט אֵל:	O God, <u>do not be silent</u> . Do not be quiet, And do not be still, O GOD.	do not be silent ← <i>do not be silent for yourself</i> .
Ps 83:2	כִּי־הִנֵּה אוֹיְבֶיךָ יִהְיוּ וּמִשְׁנֵאֵיךָ נִשְׂאוּ רֹאשׁ:	For look, Your enemies are in a commotion, And those who hate you Have raised <u>their</u> head.	have raised <i>their</i> head: this often means <i>have become cheerful</i> , but here <i>are gloating</i> .
Ps 83:3	עַל־עַמֶּךָ יַעֲרִימוּ סוֹד וְיִתְעַצְּוּ עַל־צְפוּנֶיךָ:	They are being crafty in their counsel against your people, And they are plotting Against those treasured up by you.	
Ps 83:4	אָמְרוּ לָכֵן וְנִכְחַדֵּם מִגּוֹי וְלֹא־יִזְכָּר שֵׁם־יִשְׂרָאֵל עוֹד:	They have said, “Come, let us obliterate them So that <u>they aren't</u> a people, And the name of Israel is no longer remembered.”	so that <i>they aren't</i> a people ← <i>from (being) a people</i> .
Ps 83:5	כִּי נִוְעַצְּוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יְכַרְתּוּ:	For <u>they have deliberated</u> <u>unanimously</u> ; They have made a covenant against you	they have deliberated unanimously ← <i>taken counsel a</i> <i>heart together</i> .
Ps 83:6	אֶהְלִי אֲדוֹם וְיִשְׁמַעְאֵלִים מוֹאָב וְהַגְּרִיטִים:	– The tents of Edom and the <u>Ishmaelites</u> , Moab and the <u>Hagrites</u> ,	Ishmaelites: see Gen 37:25. Hagrites ← <i>Hagrim / Hagrites</i> . AV= <i>Hagarenes</i> .
Ps 83:7	גִּבְלֵי וְעַמּוֹן וְעַמְלֶק פְּלִשְׁתִּים עַם־יִשְׁבֵי צוּר:	Gebal and Ammon and Amalek, <u>Philistia</u> with the inhabitants of Tyre.	Philistia: AV= <i>Philistines</i> .
Ps 83:8	גַּם־אַשּׁוּר נִלְוָה עִמָּם הֲיוּ זְרוּעַ לְבָנֵי־לוֹט סֶלָה:	Assyria has also joined up with them; They have become an arm to the sons of Lot. Selah.	
Ps 83:9	עֲשֵׂה־לָהֶם כַּמִּדְיָן כַּסִּיסְרָא כַּיָּבִין בְּנַחַל קִישׁוֹן:	Do to them as <u>with Midian</u> – As <i>to</i> Sisera, as <i>to</i> Jabin, At the Brook of <u>Kishon</u> .	Midian: AV= <i>Midianites</i> . Kishon: AV differs (<i>Kison</i>), dating from the 1611 edition, but elsewhere <i>Kishon</i> .
Ps 83:10	נִשְׁמְדוּ בְּעֵין־דָּדָר הֲיוּ דָמָן לְאֲדָמָה:	They were destroyed in En- Dor; They became dung for the ground.	
Ps 83:11	שִׂיתְמוּ גְדִיבְמוּ כְּעָרֵב וּכְזַבָּב וּכְזַבַּח וּכְצַלְמֻנָּע כָּל־נְסִיכָמוּ:	Make their nobles like Oreb and like Zeeb, And all their princes like Zebah and Zalmunna,	
Ps 83:12	אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים:	Who said, “Let us take possession of God's dwellings for ourselves.”	

Ps 83:13	אֱלֹהֵי שִׁיתְמוּ כַגִּלְגָל כְּקֹשׁ לפְּנֵי־רוּחַ:	O God of mine, make them like chaff – Like straw residue before the wind;	
Ps 83:14	כַּאֲשׁ תִּבְעַר־יַעַר וְכִלְהַבָּה תִּלְהַט הָרִים:	Like fire <i>that</i> burns a forest And like a flame <i>that</i> sets mountains on fire.	
Ps 83:15	בֶּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפְתֹךָ תִּבְהַלֵּם:	So you will pursue them with your tempest And terrify them with your whirlwind.	
Ps 83:16	מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שִׁמְךָ יְהוָה:	Fill their faces <i>with</i> dishonour, And let them seek your name, O LORD.	
Ps 83:17	יִבְשׁוּ וַיִּבְהָלוּ עַד־עַד וַיִּחַפְּרוּ וַיִּאֲבְדוּ:	Let them be ashamed and terrified <i>in all perpetuity</i> , And be disgraced and perish.	<i>in all perpetuity</i> ← <i>perpetuities of perpetuity.</i>
Ps 83:18	וַיֵּדְעוּ כִּי־אַתָּה שִׁמְךָ יְהוָה לְבַדְּךָ עֲלִיּוֹן עַל־כָּל־הָאָרֶץ:	And they will know that you – Only your name <i>is</i> the LORD – <i>Are</i> the MOST HIGH over all the earth.	LORD: AV differs (<i>JEHOVAH</i>). See Ex 6:3.
Ps 84:1a	לְמַנְצַח עַל־הַגִּתִּית לְבָנֵי־קֹרַח מִזְמוֹר:	To the choirmaster in <i>singing set to percussion instruments</i> . ↑ For the sons of Korah, a Psalm.	to the choirmaster: see Ps 4:1. <hr/> in <i>singing set</i> to percussion instruments: see Ps 8:1.
Ps 84:1b	מַה־יִּדְדוֹת מְשֻׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת:	How pleasant your tabernacles <i>are</i> , O LORD of hosts!	
Ps 84:2	נִכְסְפָה וְגַם־כִּלְתָּהּ נַפְשִׁי לְחֻצְרוֹת יְהוָה לְבִי וּבִשְׂרִי יִרְנְנוּ אֵל אֱלֹהֵי־חַיִּי:	My <u>being</u> longs for, And even pines for, The courtyards of the LORD. My heart and flesh shout out To the living GOD.	being ← <i>soul</i> .
Ps 84:3	גַּם־צִפּוֹר מְצָאָהּ בַּיִת וְדָרוֹר קִן לָהּ אִשְׁר־שֵׁתָהּ אֶפְרָחֶיהָ אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת מִלְכֵי וְאֱלֹהֵי:	Even the bird has found a home, And the swallow a nest for herself, Where she lays her brood. <i>I long for</i> your altars, O LORD of hosts – My king and my God.	<i>I long for</i> : [CB] supplies <i>I have found</i> , but the sentiment is one of still longing, in contrast to the birds.
Ps 84:4	אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:	Happy <i>are</i> those who dwell <i>in</i> your house; They will repeatedly praise you. Selah.	
Ps 84:5	אֲשֵׁרֵי אָדָם עֲזוּלֹו בְךָ מִסְלֹוֹת בְּלִבָּבָם:	Happy <i>is</i> the man Whose strength <i>is</i> in you. <i>There are highways</i> in their <u>hearts</u> .	highways: i.e. God's highways of righteous ways. <hr/> hearts ← <i>heart</i> .

Ps 84:6	עֲבְרֵי בְּעֶמֶק הַבְּכָא מַעֲיָן יִשְׁתַּוְּהוּ גַם־בְּרְכוֹת יַעֲטָה מוֹרָה:	Those <i>who</i> pass through the Valley of Baca Make it a water-source, Just as the early rain covers <i>it</i> in blessings.	blessings: re-pointing to בְּרִכּוֹת it means <i>pools</i> . Baca: i.e. <i>weeping</i> , the tears being likened to rain. Apparently <i>weeping for joy</i> here. just as ← <i>also</i> .
Ps 84:7	יֵלְכוּ מִחֵיל אֶל־חֵיל יִרְאֶה אֶל־אֱלֹהִים בְּצִיּוֹן:	They go from strength to strength; He appears before God in Zion.	he: [CB] relates this to the man of Ps 84:5.
Ps 84:8	יְהוָה אֱלֹהִים צְבָאוֹת שְׁמַעָה תְּפִלָּתִי הַאֲזִינָה אֱלֹהֵי יַעֲקֹב סֵלָה:	O LORD God of hosts, hear my prayer; Listen, O God of Jacob. Selah.	
Ps 84:9	מִגִּנְנוּ רְאֵה אֱלֹהִים וְהִבֵּט פָּנָי מִשִּׁיחָד:	See our shield, O God, And look at the face of your messiah.	messiah ← <i>anointed</i> . Applies to the kings of Judah, including Christ par excellence.
Ps 84:10	כִּי טוֹב־יוֹם בְּחֻצְרֶיךָ מֵאֶלֶף בְּחֶרְתִּי הַסְּתוּפָף בְּבַיִת אֱלֹהֵי מְדוּר בְּאֶהֱלִי־רָשָׁע:	For a day in your courtyards <i>is</i> better than a thousand <i>elsewhere</i> . I would choose to stand as a doorkeeper at the house of my God Rather than to dwell in the tents of wickedness.	
Ps 84:11	כִּי שֶׁמֶשׁ וּמִגֵּן יְהוָה אֱלֹהִים חַן וְכְבוֹד יִתֵּן יְהוָה לֹא יִמְנַע־טוֹב לְהַלְכִים בְּתַמִּים:	For the LORD God <i>is</i> a sun and a shield, The LORD gives grace and honour; He does not withhold <i>what is</i> good From those who walk in integrity.	
Ps 84:12	יְהוָה צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בְּךָ:	O LORD of hosts, Happy <i>is</i> the <u>man</u> <i>Who</i> trusts in you.	man ← <i>Adam</i> .
Ps 85:1a	לְמַנְצֵחַ לְבְנֵי־קֹרַח מִזְמוֹר:	To the choirmaster. ↑ For the sons of Korah, a Psalm.	to the choirmaster: see Ps 4:1.
Ps 85:1b	רְצִיתָ יְהוָה אֶרְצֶךָ שְׁבַתָּ *שְׁבוֹת *שְׁבִית יַעֲקֹב:	O LORD, you have taken pleasure <i>in</i> your land; You have reversed the <u>captivity</u> of Jacob.	captivity: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
Ps 85:2	נָשָׂאתָ עֵוֹן עַמֶּךָ כְּסִיתָ כָּל־חַטָּאתָם סֵלָה:	You have forgiven the iniquity of your people; You have pardoned all their sins. Selah.	
Ps 85:3	אָסַפְתָּ כָּל־עֲבָרֹתֶךָ הַשִּׁיבוֹתָ מִחֶרְוֹן אַפֶּךָ:	You have retracted all your ire; You have drawn back from the fury of your anger.	

Ps 85:4	שׁוּבוּנוּ אֱלֹהֵי יִשְׁעֵנוּ וְהַפֵּר כַּעֲסֶיךָ עִמָּנוּ:	Turn us around, O God of our salvation; Set <u>aside</u> your displeasure with us.	set aside ← <i>annul; violate.</i>
Ps 85:5	הֲלֵעוֹלָם תִּאֲנַף-בָּנוּ תִמְשֹׁךְ אִפְּךָ לְדָר וָדָר:	Will you be age-abidingly angry with us? Will you draw out your anger from generation to generation?	
Ps 85:6	הֲלֹא-אַתָּה תְּשׁוּב תְּחַיֵּנוּ וְעַמְּךָ יִשְׂמְחוּ-בְךָ:	Will you not revive us again So <u>that</u> your people rejoice in you?	so that: purposive use of the <i>vav</i> .
Ps 85:7	הֲרֵאֵנוּ יְהוָה חֲסִדֶּךָ וְיִשְׁעֶךָ תִּתֵּן-לָנוּ:	Show us, O LORD, your kindness, And do give us your salvation.	
Ps 85:8	אֲשִׁמְעָה מִה־יְדִבֵּר הָאֵל יְהוָה כִּי יְדַבֵּר שָׁלוֹם אֶל-עַמּוֹ וְאֶל-חֲסִידָיו וְאֶל-יֹשְׁבוֹ לְכִסְלָה:	I will hear what GOD the LORD says, For he speaks peace to his people and those of his grace, And may they not return to foolishness.	
Ps 85:9	אֵךְ קָרוֹב לִירְאָיו יִשְׁעוֹ לְשֹׁן כְּבוֹד בְּאַרְצֵנוּ:	Surely his salvation <i>is</i> near to those who fear him – For glory to dwell in our land.	
Ps 85:10	חֲסֵד-וָאֱמֶת נִפְגְּשׁוּ צְדָק וּשְׁלוֹם נִשְׁקוּ:	Kindness and truth have met each other; Righteousness and peace have kissed <i>each other</i> .	
Ps 85:11	אֱמֶת מֵאֲרֶץ תִּצְמַח וְצְדָק מִשָּׁמַיִם נִשְׁקֶף:	Truth has sprung up from the earth, And righteousness has peered out from heaven.	
Ps 85:12	גַּם-יְהוָה יִתֵּן הַטּוֹב וְאַרְצֵנוּ תִּתֵּן יְבוּלָהּ:	Indeed the LORD gives that which <i>is</i> good, And our land will give its produce.	
Ps 85:13	צְדָק לְפָנָיו יִהְיֶה וְיִשֵּׁם לְדַרְךָ פְּעָמָיו:	Righteousness will go in front of him, And he will designate his steps as <u>the way</u> .	the way ← <i>a way</i> in MT, but it could be re-pointed to <i>the way</i> . Compare Acts 9:2.
Ps 86:1	תִּפְלֵה לְדָוִד הַטֵּה-יְהוָה אָזְנוֹךָ עָנֵי כִי-עָנִי וְאַבְיוֹן אָנִי:	A prayer of David. Incline, O LORD, your ear, And answer me, For I <i>am</i> poor and needy.	
Ps 86:2	שִׁמְרֵה נַפְשִׁי כִי-חָסִיד אָנִי הוֹשַׁע עַבְדְּךָ אַתָּה אֱלֹהֵי הַבּוֹטֵחַ אֵלַיךְ:	Guard my soul, For I <i>am</i> under <i>your</i> grace. You who <i>are</i> my God, Save your servant Who trusts in you.	

Ps 86:3	חַנּוּנֵי אֲדֹנָי כִּי אֵלֶיךָ אֶקְרָא כָּל־הַיּוֹם:	Have mercy on me, O LORD*, For I cry out to you all day <i>long</i> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 86:4	שִׂמַח נַפְשׁ עַבְדְּךָ כִּי אֵלֶיךָ אֲדֹנָי נִפְשִׁי אֲשֵׂא:	Gladden the <u>heart</u> of your servant, For to you, O LORD*, I lift up my <u>being</u> .	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> heart ... being ← <i>soul ... soul</i> .
Ps 86:5	כִּי־אַתָּה אֲדֹנָי טוֹב וְסֶלַח וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:	For you, O LORD*, <i>are</i> good and forgiving, And abundant in kindness to all who call on you.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 86:6	הֲאִזְנֶנָּה יְהוָה תִּפְלְתִי וְהִקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתַי:	Listen, O LORD, to my prayer, And hearken to the sound of my supplications.	
Ps 86:7	בְּיוֹם צָרָתִי אֶקְרָאךָ כִּי תַעֲנֵנִי:	On the day of my adversity, I will call on you, For you will answer me.	
Ps 86:8	אֵין־כַּמּוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כַּמַּעֲשֵׂיךָ:	<i>There is none like you</i> <i>among the gods</i> , O LORD*, And <i>there is</i> nothing like your works.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> <i>there is none like you among the</i> <i>gods (etc.): compare this and Ps</i> <i>86:10 with Ex 15:11.</i>
Ps 86:9	כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ:	All the nations which you made Will come and worship before you, O LORD*, And they will glorify your name.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> This song, up to Ps 86:11, is alluded to in Rev 15:3 .
Ps 86:10	כִּי־גָדוֹל אַתָּה וְעָשָׂה נִפְלְאוֹת אַתָּה אֱלֹהִים לְבַדְּךָ:	For you <i>are</i> great, And you perform wonders. You alone <i>are</i> God.	Rev 15:3. <hr/> Compare Ps 86:8 and this verse with Ex 15:11.
Ps 86:11	הוֹרְנֵנִי יְהוָה דַּרְכֶּךָ אֶהְלֵךְ בְּאִמְתָּךְ יַחַד לִבְבִי לִירְאָה שִׁמְךָ:	Teach me, O LORD, your way ; I will walk in your truth . Unite <u>my heart</u> to fear your name.	Rev 15:3. <hr/> unite my heart: perhaps supply <i>with you</i> .
Ps 86:12	אוֹדֶךָ אֲדֹנָי אֱלֹהֵי כָּל־לִבְבִי וְאֶכְבְּדָה שִׁמְךָ לְעוֹלָם:	I will praise you, O LORD* my God, with all my heart, And I will glorify your name age-abidingly.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 86:13	כִּי־חֶסֶדְךָ גָּדוֹל עָלַי וְהַצַּלְתָּ נַפְשִׁי מִשְׂאוֹל תַּחְתֵּיהָ:	For your kindness towards me <i>is</i> great, And you have delivered <u>my</u> <u>being</u> from the lowest <u>underworld</u> .	my being ← <i>my soul</i> . <hr/> underworld: or <i>grave</i> .

Ps 86:14	אֱלֹהִים זָדִים קָמוּ-עָלַי וְעַדַּת עָרִיצִים בִּקְשׁוּ נַפְשִׁי וְלֹא שָׁמוּדָה לְנַגְדָּם:	O God, the insolent have risen up against me, And the congregation of the violent seek <u>my life</u> , And they have not placed you before them.	my life ← <i>my soul</i> .
Ps 86:15	וְאַתָּה אֱדֹנָי אֱלֹהֵי רַחֲמוֹם וְחַנּוּן אֲרַךְ אֲפָיִם וְרַב־חַסֵּד וְאֱמֶת:	But you, O LORD*, <i>are</i> a GOD of mercy and grace, Forbearing, and abundant in kindness and truth.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 86:16	פָּנֵה אֵלַי וְחַנּוּנִי תִּנְהַעֲזֵךְ לְעַבְדְּךָ וְהוֹשִׁיעָה לְבֶן-אִמְתְּךָ:	Turn to me and be merciful to me; Give your strength to your servant, And save the son of your maidservant.	
Ps 86:17	עֲשֵׂה-עִמִּי אֹת לְטוֹבָה וּרְאוּ שׁוֹנְאֵי וַיִּבְשׁוּ כִּי-אַתָּה יְהוָה עֲזַרְתָּנִי וְנַחַמְתָּנִי:	Give <u>me</u> a favourable sign, So that those who hate me May see <i>it</i> and be ashamed, Because you <i>are</i> the LORD <i>Who</i> helped me and comforted me.	give me ← <i>do with me</i> .
Ps 87:1	לְבָנֵי-קֶרַח מְזִמּוֹר שִׁיר יְסוּדָתוֹ בְּהַרְרֵי-קֹדֶשׁ:	For the sons of Korah, a Psalm. A Song. His foundation <i>is</i> on the <u>holy</u> <u>mountains</u> .	the holy mountains ← <i>the</i> <i>mountains of holiness</i> .
Ps 87:2	אֲהַב יְהוָה שַׁעְרֵי צִיּוֹן מִכָּל מִשְׁכְּנֹת יַעֲקֹב:	The LORD loves the gates of Zion More than all the <u>tent sites</u> of Jacob.	tent sites ← <i>tabernacles</i> .
Ps 87:3	נִכְבְּדוֹת מְדַבֵּר בְּךָ עִיר הָאֱלֹהִים סֵלָה:	Glorious <i>things are</i> spoken of you, O City of God. Selah.	
Ps 87:4	אֲזַכִּיר רַהַב וּבָבֶל לִיְדָעִי הִנֵּה פִלְשֵׁת וְצוּר עַם-כּוּשׁ זֹה יִלְד־שָׁם:	I will make mention of <u>Rahab</u> and Babylon to those who know me. Behold, <i>to</i> Philistia and Tyre, with Ethiopia, <i>It will be said</i> , “This <i>one</i> was born there.”	Rahab: i.e. <i>Egypt</i> . See Isa 30:7.
Ps 87:5	וְלִצִּיּוֹן יֵאמַר אִישׁ וְאִישׁ יִלְד־בָּהּ וְהוּא יְכוֹנְנֶה עָלָיו:	And to Zion it will be said, “ <i>One</i> man and another <i>man</i> were born in it, And he <i>who</i> will establish it <i>is</i> the MOST HIGH.”	
Ps 87:6	יְהוָה יִסְפֹּר בְּכֶתוּב עַמִּים זֶה יִלְד־שָׁם סֵלָה:	The LORD will count When registering the <i>various</i> peoples, <i>And say</i> , “This <i>one</i> was born there.” Selah.	
Ps 87:7	וְשָׂרִים כְּחַלְלִים כָּל-מַעֲנֵי בְּךָ:	And singers <i>and</i> dancers likewise – All my <u>founts</u> – <i>Are</i> in it.	founts: i.e., [CB], <i>fountains of</i> <i>delight</i> .

Ps 88:1a	שִׁיר מִזְמוֹר לְבָנֵי קֹרַח לְמִנְצַח עַל־מַחֲלַת לְעֲנֹת מְשָׁכִיל לְהִימָן הָאֶזְרָחִי:	A Song. A Psalm to the sons of Korah. To the choirmaster with dancing and singing in response.↑ An Instructive Psalm of Heman the Ezrahite.	to the choirmaster: see Ps 4:1. dancing and singing in response: taking the root as חוּל (<i>to dance</i>), not הָלָה (<i>be sick</i>), of [AnLx]. AV differs, transliterating (<i>Mahalath Leannoth</i>). Instructive Psalm: see Ps 32:1.
Ps 88:1b	יְהוָה אֱלֹהֵי יְשׁוּעָתִי יוֹסֵ־צַעֲקוֹתַי בַּלַּיְלָה נִגְדָּד:	O LORD God of my salvation, By day I have cried out; By night <i>my cry is</i> before you.	
Ps 88:2	תָּבוֹא לִפְנֵיךָ תְּפִלָּתִי הִטֵּה־אָזְנוֹךָ לְרִנָּתִי:	May my prayer come before you; Incline your ear to my outcry.	
Ps 88:3	כִּי־שָׁבַעְתָּ בְּרַעוֹת נַפְשִׁי וַחַיִּי לְשֵׂאוֹל הִגִּיעוּ:	For my <u>being</u> is saturated with evils, And my life is touching the grave.	being ← <i>soul</i> .
Ps 88:4	נִחְשַׁבְתִּי עִם־יֹרְדֵי בֹר הָיִיתִי כַּגִּבֹּר אֵין־אֵיל:	I am considered <i>as being</i> among those Going down <i>to</i> the pit. I am like a man without strength,	
Ps 88:5	בַּמֵּתִים חָפְשִׁי כְּמוֹ חַלְלִים שׁוֹכְבֵי קֶבֶר אֲשֶׁר לֹא זָכַרְתָּם עוֹד וְהֵמָּה מִיַּדְךָ נִגְזְרוּ:	Among the dead, free, Like the slain who lie <i>in</i> a grave, Whom you no longer remember, As they are cut off from your hand.	
Ps 88:6	שִׁתַּנִּי בְּבוֹר תַּחְתִּיּוֹת בְּמַחְשָׁכִים בְּמַצְלוֹת:	You have put me in the pit, In the <u>lowest regions</u> , In the dark places – In the depths.	in the lowest <i>regions</i> ← <i>of the lowest (regions)</i> .
Ps 88:7	עָלֵי סִמְכָה חֲמַתְךָ וְכָל־מְשַׁבְּרֵיךָ עֲנִית סְלָה:	Your fury bears down on me; You have afflicted <i>me</i> with all your <u>breakers</u> . Selah.	breakers: i.e. <i>waves</i> .
Ps 88:8	הִרְחַקְתָּ מִיָּדַי מִמְּנֵי שִׁתְּנִי תוֹעֲבוֹת לָמוּ כָּלֹא וְלֹא אֲצֵא:	You have removed my acquaintances from me; You have made me an abomination to them. <i>I am</i> hemmed in, And I <i>can't</i> come out.	Compare this verse and Ps 88:18 with Job 19:13.
Ps 88:9	עֵינֵי דָאֲבָה מִנִּי עָנִי קִרְאתֶיךָ יְהוָה בְּכָל־יוֹם שִׁטְחֹתִי אֵלֶיךָ כַּפֵּי:	My eye languishes from affliction. I have called <i>on</i> you, O LORD, daily; I have opened out my <u>hands</u> to you.	hands: or <i>palms</i> .

Ps 88:10	הַלְמַתִּים תַּעֲשֶׂה-פְּלֵא אִסְרְפָּאִים יְקוּמוּ יוֹדוּךָ סֵלָה:	Do you perform a wonder for the dead? Do the <u>Rephaim</u> rise <i>and</i> praise you? Selah.	Rephaim: see [CB] App. 25. AV differs (<i>dead</i>).
Ps 88:11	הִיִּסְפָּר בְּקִבְרֵי חֶסֶדְךָ אֱמוּנָתְךָ בְּאֲבֵדוֹן:	Is your kindness recounted in the grave? – Or your faithfulness in the place of <u>decease</u> ?	decease ← <i>perishment</i> .
Ps 88:12	הֵיִדְעַ בְּחֹשֶׁךְ פְּלֹאֲךָ וְצִדְקָתְךָ בְּאֶרֶץ נְשִׁיָּה:	Is your wondrous power known in the darkness? – Or your righteousness in the land of oblivion?	
Ps 88:13	וְאָנִי אֵלֶיךָ יְהוָה שָׁנַעְתִּי וּבִבְקָר תִּפְלַתִי תִקְדַּמְךָ:	But I have cried out to you, O LORD, And my prayer went to you early in the morning.	
Ps 88:14	לָמָּה יְהוָה תִּזְנַח נַפְשִׁי תִּסְתִּיר פָּנֶיךָ מִמֶּנִּי:	Why, O LORD, are you averse to my <u>being</u> ? <i>Why</i> do you hide your face from me?	being ← <i>soul</i> .
Ps 88:15	עָנִי אָנִי וְגִוַע מִנְעַר נַשְׂאֹתַי אֲמִיד אֶפְוֶנָה:	I <i>am</i> afflicted, And I have been expiring since <i>my</i> youth. I have borne your terrors, And I am bewildered.	
Ps 88:16	עָלֵי עֲבָרוֹ חֲרוֹנֶיךָ בְּעוֹתֶיךָ צִמְתוֹתַי:	Your outpourings of fury have come over onto me; Alarming things of yours have cut me down.	
Ps 88:17	סִבּוּנֵי כַּמַּיִם כָּל-הַיּוֹם הַקִּיפוּ עָלַי יַחַד:	They surround me like water all day <i>long</i> ; They encircle me in unison.	
Ps 88:18	הִרְחַקְתָּ מִמֶּנִּי אֶהָב וְרַע מִיַּדְעֵי מַחְשָׁךְ:	You have removed lover and friend from me, And my <u>acquaintances</u> , to darkness.	acquaintances: AV differs (<i>acquaintance</i>). <hr/> Compare this verse and Ps 88:8 with Job 19:13.
Ps 89:1a	מְשָׁכִיל לְאֵיתָן הָאֶזְרָחִי:	An <u>Instructive Psalm</u> of Ethan the Ezrahite.	Instructive Psalm: see Ps 32:1.
Ps 89:1b	חֶסֶדְיָ יְהוָה עוֹלָם אֲשִׁירָה לְדֹר וָדֹר אוֹדִיעַ אֱמוּנָתְךָ בְּפִי:	I will sing the LORD's acts of kindness age-abidingly; From generation to generation I will make your faithfulness known By <i>the word of</i> my mouth.	
Ps 89:2	כִּי-אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכְנֶן אֱמוּנָתְךָ בָּהֶם:	For I have said, “Kindness will be built up <i>for</i> the age.” <i>As for</i> the heavens, You will prepare your faithfulness in them.	

Ps 89:3	כָּרַתִּי בְרִית לְבַחֲרִי נִשְׁבַּעְתִּי לְדָוִד עַבְדִּי:	“I have made a covenant with my chosen one, I have sworn to David my servant,	The verse opens direct speech by God.
Ps 89:4	עַד-עוֹלָם אֶכֶּן זָרַעְךָ וּבְנֵיתִי לְדַרְוֹדֹר בְּסֶאֱךָ סֵלָה:	‘I will establish your seed age-abidingly, And I will build up your throne From generation to generation.’ ” Selah.	
Ps 89:5	וַיִּוְדוּ שָׁמַיִם פְּלִאֲתֵי יְהוָה אֶף-אַמוֹנָתְךָ בְּקִהַל קְדוֹשִׁים:	And the heavens will praise your wondrous power, O LORD, As also your faithfulness in the convocation of the holy ones.	
Ps 89:6	כִּי מִי בַשָּׁמַיִם יֵעָרֵךְ לַיהוָה יִדְמָה לַיהוָה בְּבָנֵי אֱלֹהִים:	For who in the sky is comparable to the LORD? <i>Who can be likened to the LORD Among the mighty ones?</i>	mighty ones: see Ps 29:1; or <i>sons of the GODS</i> ; compare in Dan 11:36.
Ps 89:7	אֵל נִעְרָץ בְּסוּד-קְדוֹשִׁים רַבָּה וְנֹרָא עַל-כָּל-סְבִיבָיו:	– A most formidable GOD in the council of the holy ones, And fearsome to all around him?	
Ps 89:8	יְהוָה אֱלֹהֵי צְבָאוֹת מִי-כַמּוֹד חֲסִין יְהוָה וְאַמוֹנָתְךָ סְבִיבוֹתֶיךָ:	O LORD God of hosts, Who <i>is</i> strong like you, O LORD, With your faithfulness around you?	
Ps 89:9	אַתָּה מוֹשֵׁל בְּגִאוֹת הַיָּם בְּשׂוֹא גָלְיוֹ אַתָּה תִּשְׁבַּחֵם:	You rule over the haughtiness of the sea; When the waves arise, You calm them.	
Ps 89:10	אַתָּה דָּכַאתָ כַּחֲלָל רַהַב בְּזִרְעֵ עֲזָרָה פְּזַרְתָּ אוֹיְבֶיךָ:	You have crushed <u>Rahab</u> like the slain; With your strong arm You have scattered your enemies.	Rahab: i.e. <i>Egypt</i> . See Isa 30:7. <hr/> your strong arm ← <i>the arm of your strength</i> , a Hebraic genitive.
Ps 89:11	לְךָ שָׁמַיִם אֶף-לְךָ אֶרֶץ תְּבַל וּמְלֵאָה אַתָּה יְסֻדָּתָם:	Yours <i>are</i> the heavens; Yours also <i>is</i> the earth. <i>As for</i> the world and its fulness, You founded them.	
Ps 89:12	צָפוֹן וַיִּמֵּן אַתָּה בְּרֵאתָם תְּבוֹר וְחֶרְמוֹן בְּשִׂמְךָ יִרְגְּנוּ:	North and south – you created them. Tabor and Hermon – they rejoice in your name.	
Ps 89:13	לְךָ זְרוּעַ עֵם-גְּבוּרָה תָעֹז יָדְךָ תָרוּם יְמִינְךָ:	You <i>have</i> a valiant arm, Your hand is strong; Your right <i>hand</i> is exalted.	a valiant arm ← <i>an arm with valour</i> .

Ps 89:14	צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסֵאֶךָ חֶסֶד וָאֱמֶת יִקְדָּמוּ פָּנֶיךָ:	Righteousness and justice are the foundation of your throne; Kindness and truth go before you.	go before you ← <i>precede your face</i> .
Ps 89:15	אֲשֶׁר־יֵדְעֵי תְרוּעָה יְהוָה בְּאוֹר־פָּנֶיךָ יִהְלְכוּ:	Happy is the people that knows the sound; O LORD, they will walk in the light of your presence.	the sound: of joy or alarm, or of a trumpet.
Ps 89:16	בְּשִׂמְךָ יִגִּילוּ כָּל־הַיּוֹם וּבְצִדְקֹתֶיךָ יִרְוּמוּ:	They will rejoice in your name all day long, And they will be exalted in your righteousness.	
Ps 89:17	כִּי־תִפְאֶרֶת עֲזָמוּ אֶתָּה וּבְרִצְנֶךָ *תָּרִים **תָּרוּם קִרְנֵנוּ:	For you are the splendour of their strength, And by your goodwill, {Q: Our horn will be exalted} [K: You will exalt our horn].	The <i>ketiv / qere</i> issue is a <i>yod / vav</i> issue.
Ps 89:18	כִּי לַיהוָה מִגִּנְנוּ וְלִקְדוֹשׁ יִשְׂרָאֵל מִלְּכֵנוּ:	For the LORD is the possessor of our shield, And the holy one of Israel is the possessor of our king.	
Ps 89:19	אֲזַי דִּבַּרְתָּ־בְחִזּוֹן לַחֲסִידֶיךָ וַתֹּאמֶר שׁוּיִתִּי עֵזֶר עַל־גִּבּוֹר הַרְיִמּוֹתַי בְּחֹר מֵעַם:	At that time you spoke in a vision to those under your grace and said, “I have bestowed help on the warrior; I have exalted a chosen one out of the people.	those: AV differs (<i>one</i>).
Ps 89:20	מִצָּאתַי דָּוִד עֲבָדִי בְשֵׁמֶן קִדְשִׁי מִשְׁחָתִיו:	I have found David my servant; I have anointed him with my holy oil,	Acts 13:22. <hr/> <hr/> my holy oil ← <i>the oil of my holiness</i> , a Hebraic genitive.
Ps 89:21	אֲשֶׁר יָדִי תִכּוֹן עִמּוֹ אֶף־זְרוּעֵי תִּאֲמָצְנוּ:	With whom my hand will be established, To whom also my arm will give courage.	
Ps 89:22	לֹא־יִשָּׂא אוֹיֵב בּוֹ וּבֶן־עוֹלָה לֹא יַעֲנֶנּוּ:	The enemy will not come upon him, Nor will the unjust man afflict him.	come upon: as in Ps 55:15. AV differs (<i>exact</i>), from a homonymous root, but nowhere else does it occur in <i>hiphil</i> . <hr/> unjust man ← <i>son of injustice</i> .
Ps 89:23	וּכְתוֹתַי מִפָּנָיו צָרָיו וּמִשְׂנְאָיו אֶגְוֶף:	And I will beat his adversaries down before him And strike down those who hate him.	
Ps 89:24	וְאִמּוֹנֹתַי וְחֶסְדֵי עִמּוֹ וּבְשִׁמִּי תָּרוּם קִרְנּוֹ:	And my faithfulness and my kindness will be with him, And his horn will be exalted in my name.	

Ps 89:25	וְשִׁמְתִי בְיָם יָדוֹ וּבְנֵהָרוֹת יְמִינוֹ:	And I will put his hand in the sea And his right <i>hand</i> in the rivers.	
Ps 89:26	הוּא יִקְרָאנִי אָבִי אַתָּה אֱלֹהִים וְצוּר יְשׁוּעָתִי:	He will call out to me, 'You <i>are</i> my father, My GOD, and the rock of my salvation.'	
Ps 89:27	אֶף־אֲנִי בְכוֹר אֶתְנַהֵן עָלָיו לְמַלְכֵי־אָרֶץ:	I will also place him <i>as</i> the firstborn – The highest of the kings of the earth.	
Ps 89:28	לְעוֹלָם *אֲשַׁמְרוּר-לוֹ**אֶשְׁמֶר-לוֹ חֲסֵדִי וּבְרִיתִי נְאֻמַּת לֹ:	I will maintain my kindness to him age-abidingly, And my covenant will remain faithful to him.	I will maintain: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qere</i> .
Ps 89:29	וְשִׁמְתִי לְעַד זְרַעוֹ וְכִסְאוֹ בְיָמֵי שָׁמַיִם:	And I will appoint his seed in perpetuity, And his throne as the days of heaven.	This passage up to Ps 89:36 is alluded to in John 7:42 .
Ps 89:30	אִם־יַעֲזֹבוּ בְנָיו תּוֹרָתִי וּבְמִשְׁפָּטַי לֹא יִלְכוּן:	If his sons forsake my law, Or do not walk in my judicial pronouncements,	
Ps 89:31	אִם־חֲקָתִי יַחַלְלוּ וּמִצְוֹתַי לֹא יִשְׁמְרוּ:	<i>Or</i> if they violate my statutes, <i>Or</i> do not keep my commandments,	
Ps 89:32	וּפְקַדְתִּי בְשֵׁבֶט פְּשָׁעֵם וּבְנִגְעִים עֹנָם:	Then I will visit their transgression with a rod, And their iniquity with beatings.	
Ps 89:33	וְחֲסֵדִי לֹא־אֶפִּיר מֵעַמּוֹ וְלֹא־אֶשְׁקֶר בְּאַמוּנָתִי:	But I will not lay aside my kindness <u>with him</u> , And I will not default on my faithfulness.	with him ← <i>from with him</i> .
Ps 89:34	לֹא־אֶחַלֵּל בְּרִיתִי וּמוֹצֵא שִׁפְתַי לֹא אֶשְׁנֶה:	I will not break my covenant, And I will not change the utterance of my lips.	
Ps 89:35	אֶחַת נִשְׁבַּעְתִּי בְּקֹדְשִׁי אִם־לִדְוֹד אֶכְזֹב:	I have sworn by my holiness once; <u>I will certainly not lie to</u> David.	I will certainly not lie: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ps 89:36	זְרַעוֹ לְעוֹלָם יִהְיֶה וְכִסְאוֹ כְּשֶׁמֶשׁ נִגְדִי:	His seed will <u>abide</u> for the age, And his throne like the sun before me,	Alluded to in John 12:34, Acts 2:30 . abide ← <i>be; become</i> .
Ps 89:37	כַּיָּרֵחַ יִכּוֹן עוֹלָם וְעַד בְּשַׁחֲקָה נִאֻמָּן סֵלָה:	<i>Just</i> as the moon is established <i>for</i> the age, And <i>is</i> a faithful witness in the sky.” Selah.	

Ps 89:38	וְאַתָּה זָנַחְתָּ וּתְמָאָס הִתְעַבְרַת עִם־מְשִׁיחֶךָ:	But you have turned away and rejected – And become irate with – Your <u>anointed</u> .	anointed: or <i>messiah</i> . See Ps 84:9.
Ps 89:39	נִאֲרַתָּה בְרִית עֲבָדְךָ חֲלָלָתָ לְאַרְץ גְּזוּרוֹ:	You have detested your servant's covenant; You have rendered his crown <u>powerless</u> on the ground.	powerless ← <i>profane</i> .
Ps 89:40	פָּרַצְתָּ כָּל־גְּדֵרֹתָיו שְׁמַתָּ מִבְצָרָיו מַחֲתָה:	You have broken through all his fences; You have made his fortifications a ruin.	
Ps 89:41	שָׁסְהוּ כָּל־עֲבָרֵי דְרָךְ הָיָה חֲרָפָה לְשֹׁכְנָיו:	All <i>kinds of</i> travellers have plundered him; He has become a reproach to his neighbours.	
Ps 89:42	הִרִימוֹת יָמִין צָרָיו הִשְׁמַחְתָּ כָּל־אוֹיְבָיו:	You have raised the right <i>hand</i> of his adversaries; You have brought joy to all his enemies.	
Ps 89:43	אֶף־תָּשִׁיב צוּר חֲרָבוֹ וְלֹא הִקִּימְתוֹ בַּמִּלְחָמָה:	Also you have driven back the blade of his sword, And you have not upheld him in battle.	
Ps 89:44	הַשְׁבַּת מִטְהָרוֹ וְכִסְאוֹ לְאַרְץ מִגְרָתָה:	You have put an end to his splendour, And you have cast his throne down to the ground.	
Ps 89:45	הִקְצַרְתָּ יָמֵי עֲלוֹמָיו הֶעֱטִיתָ עָלָיו בּוֹשָׁה סֵלָה:	You have curtailed the days of his youth; You have covered him <i>with</i> shame. Selah.	
Ps 89:46	עַד־מָה יְהוָה תִּסְתַּר לְנֶצַח תִּבְעַר כְּמוֹ־אֵשׁ חֲמַתְךָ:	How long, O LORD, will you be <u>constantly</u> hidden? <i>How long</i> will your fury burn like fire?	constantly: a proof verse that לְנֶצַח cannot always mean <i>for</i> <i>ever</i> , as AV, so AV differs.
Ps 89:47	זְכַרְאֲנִי מִה־חַלְדִּי עַל־מַה־שָׁוְא בְרָאתָ כָּל־בְּנֵי־אָדָם:	Remember what <i>kind of</i> a lifetime I <i>have</i> . – To what kind of vain <i>end</i> You have created all the sons of Adam.	
Ps 89:48	מִי גִבֵּר יַחֲיֶה וְלֹא יִרְאֶה מוֹת יִמְלֹט נַפְשׁוֹ מִיַּד־שְׂאוֹל סֵלָה:	What man will live and will not see death? – <i>What man can</i> deliver his <u>life</u> from the <u>power</u> of the grave? Selah.	life ← <i>soul</i> . <hr/> power ← <i>hand</i> .
Ps 89:49	אֵיךְ חֲסִדֶיךָ הָרַאשָׁנִים אֲדֹנָי נִשְׁבַּעְתָּ לְדָוִד בְּאַמוֹנָתְךָ:	Where <i>are</i> your former <i>acts</i> <i>of</i> kindness, O LORD*, <i>Which</i> you swore to David in your faithfulness?	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.

Ps 89:50	זְכֹר אֲדֹנָי חֲרַפְתָּ עֲבָדֶיךָ שָׂאתִי בְּחִיקֵי כָּל־רִבִּים עַמִּים:	Remember, O LORD*, the reproach of your servants – Me bearing <i>it</i> in my bosom – <i>From all kinds of mighty peoples,</i>	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 89:51	אֲשֶׁר חָרְפוּ אוֹיְבֶיךָ יְהוָה אֲשֶׁר חָרְפוּ עַקְבוֹת מְשִׁיחֶךָ:	In that your enemies have made reproaches, O LORD, In that they have reproached the footsteps of your <u>anointed</u> .	anointed: or <i>messiah</i> .
Ps 89:52	בָּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן:	Blessed <i>be</i> the LORD age- abidingly. Amen and amen.	
Ps 90:1	תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מְעוֹן אַתָּה הֵייתָ לָנוּ בְּדֹר וָדֹר:	A prayer of Moses, the man of God. O LORD*, you have been a refuge to us In generation after generation.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 90:2	בְּטָרִם הָרִים יִלְדוּ וְתַחֲלִל אָרֶץ וְתַבְּלָל וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל:	Before the hills were born – For you gave birth to the earth and world – You <i>have been</i> GOD, And from age to age.	
Ps 90:3	תָּשֵׁב אָנוּשׁ עַד־דָּכָא וְתֹאמַר שׁוּבוּ בְּנֵי־אָדָם:	You reduce men to <u>dust</u> , And you say, “Return, O sons of Adam.”	dust: or <i>contusion</i> .
Ps 90:4	כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוּל כִּי יַעֲבֹר וְאַשְׁמֹרֶה בַּלַּיְלָה:	For a thousand years in your eyes Are as a day, <i>Like yesterday that has passed,</i> And a watch in the night.	2 Pet 3:8.
Ps 90:5	זָרַמְתָּם שָׁנָה יְהוָה בַּבֶּקֶר כַּחֲצִיר יַחֲלֶף:	You have swept them away; They have become <i>like</i> sleep. In the morning <i>they are</i> like vegetation that flourishes;	
Ps 90:6	בַּבֶּקֶר יִצְיָן וְחֲלָף לְעֶרֶב יִמּוֹלֵל וַיִּבֶשׁ:	In the morning it flowers and flourishes, <i>But</i> in the evening it <u>fades</u> and dries up.	fades: AV differs (<i>is cut down</i>), as if reading יְמוֹלֵל (<i>polal</i> , not <i>polel</i>). However, elsewhere the root seems to be <i>cut off</i> , but see Ps 58:7.
Ps 90:7	כִּי־כָלִינוּ בְּאַפֶּךָ וּבַחֲמַתֶּךָ נִבְהַלְנוּ:	<i>For</i> we waste away at your anger, And we are terrified at your fury.	
Ps 90:8	*שֵׁת *שֵׁתָה עֲוֹנֹתֵינוּ לְנֶגְדֶךָ עֲלִמְנוּ לְמֵאוֹר פְּנֶיךָ:	For you have set our iniquities <u>out</u> before you – Our secret in the light of your presence.	you have set ... out: the <i>qeré</i> is as in Ps 8:6. The <i>ketiv</i> is an apocopated equivalent.

Ps 90:9	כִּי כָל־יָמֵינוּ פָּנּוּ בְּעִבְרַתְךָ כְּלֵינוּ שְׁנֵינוּ כְּמוֹהֶגָה:	For all our days face your ire; We finish our years <u>dolefully.</u>	dolefully ← <i>as dolefulness, sighing.</i>
Ps 90:10	יָמֵי־שְׁנוֹתֵינוּ בָהֶם שְׁבַעִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עָמַל וְאֶזְנֵן כִּי־גָז חָיִשׁ וַנִּעְפָּה:	The days of our years <i>amount to</i> seventy years, And if <i>strength permits</i> , eighty years, But their pride <i>is</i> toil and vanity, For it hastily <u>passes over</u> , And we fly away.	if strength <i>permits</i> ← <i>if by strength.</i> passes over: AV differs (<i>is cut off</i>), as if reading גָּז, from root גָּז, and not זָג, from root זָג.
Ps 90:11	מִי־יֹדַע עִזּוֹ אַפְּךָ וְכִי־רֵאָתְךָ עֲבַרְתְּךָ:	Who knows the intensity of your anger? For as your fearfulness <i>is</i> , <i>So is</i> your ire.	for: causal use of the <i>vav</i> . your fearfulness ← <i>your fear</i> , a subjective genitive in a causal sense.
Ps 90:12	לְמַנּוֹת יָמֵינוּ בְּכֵן הוֹדַע וְנִבְא לְבַב חֲכָמָה:	So teach <i>us</i> to count our days So that we may <u>bring</u> a wise <u>heart.</u>	bring: perhaps on the day of reckoning. a wise heart ← <i>a heart of wisdom</i> , a Hebraic genitive.
Ps 90:13	שׁוּבָה יְיָ הוֹה עַד־מָתִי וְהִנָּחֶם עַל־עֲבָדֶיךָ:	Return, O LORD. How long <i>will it be</i> ? And have compassion on your servants.	
Ps 90:14	שְׂבַעֵנוּ בַּבֶּקֶר חֲסִדְךָ וְנִרְנְנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ:	Satiate us in the morning <i>with</i> your kindness, And let us shout for joy and rejoice On all our days.	
Ps 90:15	שְׂמַחְנוּ כִּימֹת עֲנִיתָנוּ שְׁנוֹת רְאֵינוּ רָעָה:	Bring us joy Matching the <u>days</u> that you afflicted us – The years <i>when</i> we saw evil.	days that ← <i>days of</i> .
Ps 90:16	יִרְאֶה אֶל־עֲבָדֶיךָ פְּעֻלָּךְ וְהִדְרֶךָ עַל־בְּנֵיהֶם:	Let your work appear to your servants, And your splendour to their sons.	
Ps 90:17	וְיֵהי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה:	Let the <u>beauty</u> of the LORD* our God be upon us, And direct the work of our hands <u>in our interest</u> . So do direct the work of our hands.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. beauty: or <i>grace</i> [AnLx]. in our interest ← <i>on / concerning us</i> .
Ps 91:1	יֹשֵׁב בְּסִתְרַ עֲלִיזוֹן בְּצֵל שִׁדְי יִתְלוֹנֵן:	“He <i>who</i> dwells in the shelter of the MOST HIGH Resides in the shadow of the ALMIGHTY.”	We follow [CB]'s identification of the speakers in this psalm, starting with “the Spirit”.
Ps 91:2	אֲמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי אֱלֹהֵי אֲבֹתֵי־בָבוּ:	“I will say to the LORD, ‘My refuge and my fortress – My God – ’ I will trust in him.”	Messiah speaks.

Ps 91:3	כִּי הוּא יִצִּילֶךָ מִפֶּחַ יְקוּשׁ מִדְּבַר הַהוֹתָ: :מִדְּבַר הַהוֹתָ:	“For he will deliver you from the fowler's snare, And from <i>any</i> harmful plague.	The Spirit speaks. <hr/> harmful plague ← <i>plague of harms</i> , a Hebraic genitive.
Ps 91:4	בְּאַבְרָתוֹ יִסֹּד לְךָ וְתַחַת־כַּנְפָּיו תִּחְסֶה צְנָה וְסַחֲרָה אֲמַתּוֹ: :וְסַחֲרָה אֲמַתּוֹ:	He will cover you with his wing feathers, And you will have shelter under his wings. His truth <i>is your</i> shield and buckler.	buckler ← <i>covering-shield</i> . See Jer 46:3, but the Hebrew word for <i>buckler</i> is different here.
Ps 91:5	לֹא־תִירָא מִפֶּחַד לַיְלָה מִחַץ יַעֲוֹף יוֹמָם: :יַעֲוֹף יוֹמָם:	Do not be afraid of <i>any</i> terror of the night, <i>Nor</i> of an arrow that might fly by day,	
Ps 91:6	מִדְּבַר בְּאִפְלֵ יְהִלֶּךָ מִקְטָב יִשׁוּד צְהָרִים: :יִשׁוּד צְהָרִים:	<i>Nor</i> of the plague <i>that is</i> prevalent in the darkness, <i>Nor</i> of pestilence <i>that</i> ravages at noon.	is prevalent ← <i>goes</i> .
Ps 91:7	יִפֹּל מֵצִדְךָ אֶלֶף וּרְבֵבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגַּשׁ: :מִימִינֶךָ אֵלֶיךָ לֹא יִגַּשׁ:	A thousand will fall at your side, And ten thousand on your right <i>hand side</i> . <i>No-one</i> will be able to approach you.	No-one: i.e. <i>no-one (hostile)</i> . AV differs (<i>it ... not</i>).
Ps 91:8	רַק בְּעֵינֶיךָ תִּבְטֵט וְשִׁלַּמְתָּ רְשָׁעִים תִּרְאֶה: :רְשָׁעִים תִּרְאֶה:	You will only <i>have to</i> look with your eyes, And you will see retribution on the wicked.”	
Ps 91:9	כִּי־אַתָּה יְהוָה מַחְסֵי עֲלוֹזִין שָׁמַתָּ מְעוֹנֶךָ: :שָׁמַתָּ מְעוֹנֶךָ:	“For you, O LORD, <i>are</i> my refuge. O MOST HIGH, you have appointed your dwelling place.”	Messiah speaks. <hr/> AV differs, not recognizing the change of speaker, and attempting to accommodate the sentence to the previous speaker.
Ps 91:10	לֹא־תֵאָנֶה אֵלֶיךָ רָעָה וְנֹגַע לֹא־יִקְרַב בְּאֶהְלֶךָ: :לֹא־יִקְרַב בְּאֶהְלֶךָ:	“No harm will befall you, And no blow will come near your tent.	The Spirit speaks.
Ps 91:11	כִּי מִלְאָכָיו יִצְוֶה־לְךָ לְשָׁמְרֶךָ בְּכָל־דְּרָכֶיךָ: :בְּכָל־דְּרָכֶיךָ:	For he will command his angels concerning you To protect you in all your ways.	Matt 4:6, Luke 4:10.
Ps 91:12	עַל־כַּפְּיָם יִשְׁאֹנְנֶךָ פֶּן־תִּגָּף בְּאַבְנֵי רִגְלֶךָ: :בְּאַבְנֵי רִגְלֶךָ:	They will bear you upon their hands Lest you strike your foot on a stone.	Matt 4:6, Luke 4:11.
Ps 91:13	עַל־שַׁחַל וּפְתָן תִּדְרֹךְ תִּרְמָם כַּפִּיר וְתַנִּין: :כַּפִּיר וְתַנִּין:	You will tread on the fierce lion and the viper, And you will trample on the young lion and the crocodile.”	
Ps 91:14	כִּי בִי חֶשֶׁק וְאַפְלִטָהוּ אֲשַׁגְּבֶהוּ כִּי־יִדַע שְׁמִי: :אֲשַׁגְּבֶהוּ כִּי־יִדַע שְׁמִי:	“For he has set his affection on me, And I will extricate him. I will exalt him Because he knows my name.	“Jehovah” (the LORD) speaks.

Ps 91:15	יִקְרָאֵנִי וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ:	He will call on me, And I will answer him. I <i>will be</i> with him in adversity; I will deliver him and glorify him.	
Ps 91:16	אֲרַךְ יָמִים אֲשַׁבֵּיעֵהוּ וְאֶרְאֶהוּ בִישׁוּעָתִי:	I will satiate him <i>with</i> length of days, And I will show him my salvation.”	
Ps 92:1a	מְזֻמֹּר שִׁיר לַיּוֹם הַשַּׁבָּת:	A Psalm. A Song for the Sabbath day.	
Ps 92:1b	טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן:	<i>It is</i> good to thank the LORD, And to make psalm melody to your name, O MOST HIGH,	
Ps 92:2	לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ וְאַמּוֹנַתְךָ בַּלַּיְלוֹת:	<i>And</i> to tell of your kindness in the morning And of your faithfulness in the <u>night</u> ,	night ← <i>nights</i> .
Ps 92:3	עַל-עֲשׂוֹר וְעַל-נָבֶל עָלִי הַגִּיזוֹן בְּכִנּוֹר:	On the ten-stringed kithara and the lute, <i>With</i> a <u>meditation</u> on the harp.	meditation: see Ps 9:16.
Ps 92:4	כִּי שִׂמְחַתְנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרַגֵּן:	For you have given me joy, O LORD, Through your work. I shout for joy Because of the works of your hands.	
Ps 92:5	מַה-גָּדֹלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עִמְקוֹ מַחְשַׁבְתֶּיךָ:	How great your works <i>are</i> , O LORD, <i>And how</i> very deep your thoughts are!	
Ps 92:6	אִישׁ-בֵּעֵר לֹא יֵדַע וְכֹסִיל לֹא-יָבִין אֶת-זֹאת:	The undiscerning man does not know, And the fool does not understand this.	
Ps 92:7	בַּפְּרֹחַ רְשָׁעִים כִּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָל-פְּעֻלֵי אֹן לְהַשְׁמַדֵם עַד־עַד:	As the wicked shoot up like grass, So all those <i>who</i> commit iniquity flourish, <i>But only</i> for them to be destroyed <u>in all</u> <u>perpetuity</u> .	<i>in all</i> perpetuity ← <i>perpetuities</i> <i>of perpetuity</i> .
Ps 92:8	וְאַתָּה מְרוֹם לְעֹלָם יְהוָה:	And you <i>are</i> age-abidingly on high, O LORD.	
Ps 92:9	כִּי הִנֵּה אֵיבֹיֶיךָ יְהוָה כִּי-הִנֵּה אֵיבֹיֶיךָ יֵאבְדוּ יִתְפָּרְדּוּ כָל-פְּעֻלֵי אֹן:	For <u>here are</u> your enemies, O LORD, For <u>here are</u> your enemies, <i>who</i> will perish; All those <i>who</i> commit iniquity will be scattered.	<i>here are (2x)</i> ← <i>behold</i> .

Ps 92:10	וַתִּרְם כְּרֵאִים קַרְנֵי בַלְתֵּי בְּשֶׁמֶן רֵעָנוּ: :בְּשֶׁמֶן רֵעָנוּ:	And you have exalted my horn like <i>that of a</i> <u>rhinoceros</u> ; I have been suffused with fresh oil.	rhinoceros: or <i>buffalo</i> , but here a play on words with (one) horn.
Ps 92:11	וַתִּבֶּט עֵינַי בְּשׂוֹרֵי בְּקָמִים עָלַי מֵרְעִים תִּשְׁמַעְנָה אָזְנִי: :מֵרְעִים תִּשְׁמַעְנָה אָזְנִי:	And my eye has <u>beheld</u> those who watched for me; When evildoers rose up against me, My ears <u>heard it</u> .	beheld ... heard: AV differs, supplying <i>my desire</i> in each case.
Ps 92:12	צָדִיק כַּתְּמָר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה: :בְּלִבְנוֹן יִשְׁגָּה:	The righteous <i>man</i> will flourish like a palm tree; He will become great like a cedar of Lebanon.	
Ps 92:13	שְׂתוּלִים בְּבַיִת יְהוָה בְּחֻצְרוֹת אֲלֵהֵנוּ יִפְרִיחוּ: :אֲלֵהֵנוּ יִפְרִיחוּ:	Being planted in the house of the LORD – In the courtyards of our God – They will flourish.	
Ps 92:14	עוֹד יִנּוּבוּן בְּשִׁיבָה דְּשָׁנִים וְרֵעֲנָנִים יְהִיוּ: :וְרֵעֲנָנִים יְהִיוּ:	They will still be putting forth shoots in old age; They will be sap-rich and fresh,	
Ps 92:15	לֹא־עֲלָתָה * עוֹלָתָה בּוֹ: לְהַגִּיד כִּי־יָשָׁר יְהוָה צְלוֹי :לְהַגִּיד כִּי־יָשָׁר יְהוָה צְלוֹי	So as to tell that the LORD <i>is</i> upright – My rock – And <i>that there is no injustice</i> in him.	injustice: the <i>ketiv</i> can be regarded as a contracted form of the <i>qeré</i> .
Ps 93:1	יְהוָה מֶלֶךְ גָּאוֹת לָבַשׁ לְבָשׁ יְהוָה עֹז הַתְּאֵזֶר אֶף־תִּכְוֶן תִּבְלַל בַּל־תִּמּוֹט: :יְהוָה עֹז הַתְּאֵזֶר אֶף־תִּכְוֶן	The LORD reigns; He is clothed <i>in</i> majesty. The LORD being clothed <i>in</i> strength Has girded himself. The world also will be established <i>So that</i> it will not totter.	
Ps 93:2	נִכּוֹן כִּסֵּאֲךָ מֵאֶזְרַת מַעוֹלָם אַתָּה: :נִכּוֹן כִּסֵּאֲךָ מֵאֶזְרַת מַעוֹלָם	Your throne has been established since former time; You <i>have ruled</i> since an <i>ancient</i> age.	
Ps 93:3	נִשְׂאוּ נְהַרֹת יְהוָה נִשְׂאוּ נְהַרֹת קוֹלָם יִשְׂאוּ נְהַרֹת דְּכִיָּם: :נִשְׂאוּ נְהַרֹת יְהוָה נִשְׂאוּ	The rivers have raised, O LORD – The rivers have raised their voice; The rivers have <u>risen up with</u> <u>their dashings</u> .	risen up <i>with</i> their dashings ← <i>raised their dashing</i> .
Ps 93:4	מִקְלוֹת מִיַּם רַבִּים אֲדִירִים מִשְׁבְּרֵי־יָם אֲדִיר בְּמַרְוֹם יְהוָה: :מִקְלוֹת מִיַּם רַבִּים אֲדִירִים	The LORD on high <i>is</i> more mighty Than the sounds of mighty waters <i>Or than</i> the mighty breakers of the sea.	

Ps 93:5	עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד לְבֵיתְךָ נִאֻוְה־קֹדֶשׁ יְהוָה לְאַרְךָ יָמִים:	Your testimonies <i>are</i> exceedingly faithful; Holiness is becoming to your house, O LORD, In the length of days.	
Ps 94:1	אֱלֹהֵי נִקְמוֹת יְהוָה אֵל נִקְמוֹת הוֹפִיעַ:	O LORD GOD of vengeance, O GOD of vengeance, Shine forth.	
Ps 94:2	הַנִּשְׂא שֹׁפֵט הָאָרֶץ הַשֵּׁב גִּמּוּל עַל־גֹּאִים:	Be exalted, O judge of the earth; Bring retribution to the proud.	bring ← <i>bring back</i> , but the sense of rebounding in present in <i>retribution</i> .
Ps 94:3	עַד־מָתַי רְשָׁעִים יְהוָה עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ:	How long, O LORD, will the wicked ... – How long will the wicked exult?	
Ps 94:4	יַבִּיעוּ יַדְבְּרוּ עֵתְךָ יִתְאַמְרוּ כָּל־פְּעֻלֵי אָוֶן:	They babble <i>and</i> speak insolently; All those <i>who</i> commit iniquity are boasting.	
Ps 94:5	עַמְּךָ יְהוָה יִדְכְּאוּ וַיַּחֲלִתְךָ יַעֲנוּ:	O LORD, they crush your people, And they afflict your inheritance.	
Ps 94:6	אֲלֹמָנָה וְגַר יַהֲרֹגוּ וַיְתוּמִים יִרְצְחוּ:	They kill the widow and the foreigner, And they murder orphans.	
Ps 94:7	וַיִּנְאֲמְרוּ לֹא יִרְאֶה־יְיָ וְלֹא־יִבִּין אֱלֹהֵי יַעֲקֹב:	And they have said, “The LORD will not see”, And, “The God of Jacob will not take notice.”	
Ps 94:8	בֵּינוּ בַעֲרִים בָּעַם וְכֹסִילִים מָתַי תִּשְׁכִּילוּ:	Understand, <i>you</i> unscrupulous <i>ones</i> among the people; And <i>you</i> fools, When will you become wise?	
Ps 94:9	הַנֹּטֵעַ אָזֶן הֲלֹא יִשְׁמַע אִם־יֹצֵר עֵינַי הֲלֹא יִבִּיט:	He who planted the ear – <i>Can</i> he not hear? Or he <i>who</i> formed the eye – <i>Can</i> he not see?	
Ps 94:10	הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ הַמְּלַמֵּד אָדָם דַּעַת:	He <i>who</i> chastises the Gentiles – Will he <i>who</i> teaches <u>man</u> knowledge Not reprove?	We recognize the three interrogative particles, but with just one main verb, we translate proleptically, placing the relative clauses in apposition. <hr/> man ← <i>Adam</i> .
Ps 94:11	יְהוָה יֹדֵעַ מַחְשְׁבוֹת אָדָם כִּי־הֶמָּה הַבָּל:	The LORD knows the thoughts of man – That they <i>are</i> <u>vacuous</u>.	1 Cor 3:20. <hr/> vacuous ← <i>vacuity</i> .
Ps 94:12	אַשְׁרֵי הַגֹּבֵר אֲשֶׁר־תִּסְרְנוּ יְיָ וּמִתּוֹרַתְךָ תִּלְמַדְנוּ:	Happy <i>is</i> the man whom you, O LORD, chastise, And whom you teach from your law,	

Ps 94:13	לְהַשְׁקִיט לוֹ מִיְמֵי רַע עַד יִכְרֶה לְרָשָׁע שַׁחַת:	So as to give him rest from <u>evil days</u> , Until a pit is dug for the wicked.	evil days ← <i>days of evil</i> , a Hebraic genitive.
Ps 94:14	כִּי לֹא-יִטֹּשׁ יְהוָה עַמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב:	For the LORD will not desert his people, And he will not forsake his inheritance.	Rom 11:2.
Ps 94:15	כִּי-עַד-צֶדֶק יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל-יֹשְׁרֵי-לֵב:	For judgment will <u>again</u> <u>become justice</u> , And all upright in heart <u>will</u> <u>follow it</u> .	again become ← <i>return to</i> . <hr/> will follow it ← (<i>will go</i>) <i>after</i> <i>it</i> .
Ps 94:16	מִי-יִקּוּם לִי עִם-מְרַעִים מִי-יִתְיַצֵּב לִי עִם-פֹּעֲלֵי אָוֶן:	Who will rise up for me <u>against</u> the evildoers? Who will take a stand for me <u>Against</u> those <i>who</i> commit iniquity?	against ... against ← <i>with ...</i> <i>with</i> . See Gen 14:8.
Ps 94:17	לוֹלִי יְהוָה עֲזָרְתָה לִּי כַמְעֹט שָׁכְנָה דוֹמָה נִפְשִׁי:	If the LORD <i>had not been</i> a help to me, My <u>being</u> would soon have dwelt <i>in</i> silence.	being ← <i>soul</i> .
Ps 94:18	אִם-אָמַרְתִּי מָטָה רַגְלִי חֶסֶדְךָ יְהוָה יִסְעָדָנִי:	Whenever I said, “My foot is slipping”, Your kindness, O LORD, supported me.	
Ps 94:19	בְּרֹב שְׂרַעְפֵּי בְקִרְבִּי תִנְחַוּמֵיךָ יִשְׁעִשְׂעוּ נִפְשִׁי:	In the profusion of perplexities within me, Your consolations delighted my <u>being</u> .	being ← <i>soul</i> .
Ps 94:20	הֲיִחַבְרָךְ כִּסֵּא הַוּוֹת יֵצֵר עֲמָל עָלֶי-חֶק:	Is the throne of <u>cupidity</u> associated with you <i>As</i> it fashions vice by statute?	cupidity ← <i>desires, lusts</i> .
Ps 94:21	יִגְדּוּ עַל-נַפְשׁ צְדִיק וְדָם נָקִי יִרְשִׁיעוּ:	They press down on the <u>life</u> of the righteous And condemn innocent blood.	life ← <i>soul</i> .
Ps 94:22	וַיְהִי יְהוָה לִי לְמִשְׁגֵּב וְאֱלֹהֵי לְצֹר מַחְסִי:	But the LORD became a high stronghold to me, And my God the rock of my refuge.	
Ps 94:23	וַיִּשָּׁב עֲלֵיהֶם אֶת-אוֹנָם וַיִּבְרַעְתֶּם יְצִמִיתֶם יְצִמִיתֶם יְהוָה אֱלֹהֵינוּ:	And he <u>requited</u> them with their iniquity, And he will cut them off in their wickedness; The LORD our God will cut them off.	requited them with ← <i>returned</i> <i>onto them</i> .
Ps 95:1	לְכוּ נִרְנְנָה לַיהוָה נְרִיעָה לְצֹר יִשְׁעֵנוּ:	Come, let us cry out to the LORD for joy; Let us <u>sing in jubilation</u> to the rock of our salvation.	sing in jubilation: or <i>shout</i> , but in the next verse it accompanies psalm melodies.

Ps 95:2	נִקְדָּמָה פָּנָיו בְּתוֹדָה בְּזִמְרוֹת נִרְיַע לוֹ:	Let us meet <i>in</i> his presence in good time with thanksgiving; Let us sing out to him with psalm melodies.	
Ps 95:3	כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:	For the LORD <i>is</i> a great GOD And a great king <u>above all</u> gods.	above all gods: considering the nothingness of the “gods”, this is an understatement. Alternatively, understand <i>above all judges</i> .
Ps 95:4	אֲשֶׁר בְּיָדוֹ מְחַקְרֵי-אָרֶץ וְתוֹעֲפוֹת הַרִים לוֹ:	For the depths of the earth <i>are</i> in his hand, And the <u>treasures</u> of the mountains <i>are</i> his.	treasures: AV differs (<i>strength</i>).
Ps 95:5	אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ וַיִּבְשֹׁת יַדָּיו יַצְרוּ:	For the sea <i>is</i> his, And he made it, And his hands <u>formed</u> the dry land.	formed: in a Hebrew “OSV” (object-subject-verb) sentence.
Ps 95:6	בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנֵי-יְהוָה עַשְׂנוּ:	Come, let us worship and bow down; Let us kneel before the LORD our maker.	
Ps 95:7	כִּי הוּא אֱלֹהֵינוּ וְאֶנְחֵנוּ עִם מִרְעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ:	For he <i>is</i> our God, And we <i>are</i> the people of his pasture And the sheep of his hand. Today, if you will heed his voice,	Heb 3:7, Heb 3:15, Heb 4:7. <hr/> <hr/> heed ← <i>hear</i> .
Ps 95:8	אַל-תִּקְשׁוּ לִבְבְּכֶם כַּמְרִיבָה כִּיּוֹם מִטָּה בַּמִּדְבָּר:	Do not harden your heart, As <i>in</i> the contention – As <i>on</i> the day of testing in the desert –	Heb 3:8, Heb 3:15, Heb 4:7. <hr/> <hr/> contention: or the place, <i>Meribah</i> .
Ps 95:9	אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַנּוֹנֵי גַם-רָאוּ פְעֻלָּי:	When your fathers tested me. They put me to the proof, Then they <u>duly</u> saw my works.	Heb 3:9. <hr/> <hr/> duly ← <i>also</i> , but with wider scope.
Ps 95:10	אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲי לִבָּב הֵם זֵהִם לֹא-יָדְעוּ דַרְכֵי:	For forty years I abhorred <i>that</i> generation, And I said, “They <i>are</i> a people who are erring in <i>their</i> heart, And they do not know my ways.”	Heb 3:9, Heb 3:10.
Ps 95:11	אֲשֶׁר-נִשְׁבַּעְתִּי בְּאַפִּי אִם-יָבֵאוּן אֶל-מְנוּחָתִי:	So I swore <u>in my anger</u> That they <u>certainly would</u> <u>not enter</u> into my resting <u>place</u>.	Heb 3:11, Heb 4:3, Heb 4:5. <hr/> <hr/> in my anger: or <i>by my anger</i> . <hr/> <hr/> they certainly would not enter: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. <hr/> <hr/> resting place: or <i>rest</i> .
Ps 96:1	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל-הָאָרֶץ:	Sing a new song to the LORD, Sing to the LORD, All the earth,	1 Chr 16:23.

Ps 96:2	שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ בְּשָׁרוֹ מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ: מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ:	Sing to the LORD, Bless his name; Proclaim his salvation From one day to the next.	1 Chr 16:23. <hr/> <hr/> from one day to the next ← <i>from day to day</i> .
Ps 96:3	סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:	Tell of his glory among the Gentiles And of his wondrous deeds among all the various peoples.	1 Chr 16:24.
Ps 96:4	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד נִרְאָה הוּא עַל-כָּל-אֱלֹהִים: נִרְאָה הוּא עַל-כָּל-אֱלֹהִים:	For the LORD <i>is</i> great And much <i>to be</i> praised; He <i>is</i> awesome Above all gods.	1 Chr 16:25. <hr/> <hr/> <i>to be</i> praised: gerundival use of the participle.
Ps 96:5	כִּי כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים וְיְהוָה שָׁמַיִם עָשָׂה: וְיְהוָה שָׁמַיִם עָשָׂה:	For all the gods of the nations <i>are</i> idols, But the LORD made the heavens.	1 Chr 16:26.
Ps 96:6	הוֹדוּ-וְהִדְר לְפָנָיו עֹז וְתִפְאַרֶת בְּמִקְדָּשׁוֹ: בְּמִקְדָּשׁוֹ:	Majesty and splendour <i>are</i> before him; Strength and magnificence <i>are</i> in his sanctuary.	1 Chr 16:27.
Ps 96:7	הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד וְעֹז:	Ascribe to the LORD, <i>You</i> families of nations, Ascribe glory and strength To the LORD.	1 Chr 16:28.
Ps 96:8	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ-מִנְחָה וּבְאוּ לְחִצְרוֹתָיו: שְׂאוּ-מִנְחָה וּבְאוּ לְחִצְרוֹתָיו:	Ascribe the glory of his name to the LORD; Make a meal-offering, And enter into his courtyards.	1 Chr 16:29. <hr/> <hr/> make ← <i>offer</i> .
Ps 96:9	הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת-קִדְשׁ חִילוֹ מִפְּנֵי כָּל-הָאָרֶץ: כָּל-הָאָרֶץ:	Worship the LORD In the splendour of holiness. Tremble in his presence, All the earth.	1 Chr 16:29, 1 Chr 16:30. <hr/> <hr/> the splendour of holiness: or, as a Hebraic genitive, <i>holy splendour</i> .
Ps 96:10	אִמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ אֶפְרָת־כּוֹזֵן תִּבֵּל בְּלִתְמוֹט יָדִין עַמִּים בְּמִישָׁרִים: עַמִּים בְּמִישָׁרִים:	Say among the Gentiles, “The LORD reigns.” Indeed the world will be established <i>Such that</i> it will not totter, And he will judge nations equitably.	1 Chr 16:30.
Ps 96:11	יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעַם הַיָּם וּמְלֵאוֹ: יִרְעַם הַיָּם וּמְלֵאוֹ:	Let the heavens rejoice And the earth be glad; Let the sea roar With its fulness.	Rev 12:12. <hr/> <hr/> 1 Chr 16:31, 1 Chr 16:32. <hr/> <hr/> with its fulness ← <i>and its fulness</i> .
Ps 96:12	יִעְלֶז שָׂדֵי וְכָל-אֲשֶׁר-בּוֹ אֵץ יִרְנְנוּ כָּל-עֵצֵי-יַעַר: יִרְנְנוּ כָּל-עֵצֵי-יַעַר:	Let the field exult, And everything in it. Then let all the trees of the forest shout for joy,	1 Chr 16:32, 1 Chr 16:33.

Ps 96:13	לְפָנֵי יְהוָה כִּי בָא כִּי בָא לְשֹׁפֵט הָאָרֶץ יִשְׁפֹּט־תִּבְלָה בְּצֶדֶק וְעַמִּים בְּאַמוּנָתוֹ:	Before the LORD When he comes. When he comes to judge the earth, He will judge the world in righteousness, And the <i>various</i> peoples according to his faithfulness.	1 Chr 16:33.
Ps 97:1	יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׂמְחוּ אֲיִים רַבִּים:	The LORD reigns. Let the earth be glad; Let the many <u>coastlands</u> rejoice.	coastlands: or <i>islands</i> .
Ps 97:2	עָנָן וְעֲרֵפֶל סְבִיבוֹ צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ:	A cloud and gloom <i>are</i> around him; Righteousness and justice <i>are</i> the <u>foundation</u> of his throne.	foundation: AV differs (<i>habitation</i>), as if reading מְעוֹן.
Ps 97:3	אֵשׁ לְפָנָיו תִּלְךָ וּתְלַהֵט סְבִיב צָרָיו:	Fire goes in front of him And sets his adversaries on fire <i>all</i> around.	
Ps 97:4	הָאֵירוּ בְּרָקָיו תִּבְלָה רָאֲתָהּ וּתְחַל הָאָרֶץ:	His lightning flashes light up the world; The earth sees and trembles.	
Ps 97:5	הָרִים כְּדֹזָג נִמְסוּ מִלְּפָנֵי יְהוָה מִלְּפָנֵי אֲדוֹן כָּל־הָאָרֶץ:	Mountains melt like wax before the LORD – Before the Lord of all the earth.	
Ps 97:6	הַגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ וְרָאוּ כָּל־הָעַמִּים כְּבוֹדוֹ:	The heavens tell of his righteousness, And all the nations see his glory.	
Ps 97:7	יִבְשׁוּ כָּל־עֲבָדֵי פֶסֶל הַמְתַּהַלְלִים בְּאֱלִילִים הַשִּׁתְּחוּ־לוֹ כָּל־אֱלֹהִים:	All <i>who</i> serve carved images will be ashamed – Those who boast in idols. Worship him, all <i>you</i> gods.	Perhaps this is what is referred or alluded to in Heb 1:6 . <hr/> gods: or <i>judges</i> . Compare Ps 82:6, Ps 82:1, and compare Heb 1:6.
Ps 97:8	שָׁמְעָה וּתְשִׂמַח צִיּוֹן וּתְגַלְנָה בָּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ יְהוָה:	Zion heard and rejoiced, And the daughters of Judah were glad, On account of your judgments, O LORD.	
Ps 97:9	כִּי־אַתָּה יְהוָה עֶלְיוֹן עַל־כָּל־הָאָרֶץ מְאֹד נְעֻלִית עַל־כָּל־אֱלֹהִים:	For you, O LORD, <i>are</i> the MOST HIGH, Over all the earth. You are exalted Far above all <u>gods</u> .	gods: or <i>judges</i> . Compare Ps 97:7, Ps 82:6, Ps 82:1.
Ps 97:10	אֲהַבֵּי יְהוָה שִׂנְאוּ רַע שִׁמְר נַפְשׁוֹת חֲסִידָיו מִיַּד רְשָׁעִים יַצִּילֵם:	<i>You</i> who love the LORD, <u>hate</u> evil. He watches over the <u>lives</u> of those under his grace; He delivers them from the hand of the wicked.	hate: an imperative. English does not have the benefit of different forms for indicative and imperative. <hr/> lives ← <i>souls</i> .

Ps 97:11	אֹר זָרַע לְצַדִּיק וְלִישְׂרָיִל שִׂמְחָה: :	Light is sown to the righteous, And joy to the upright in heart.	
Ps 97:12	שִׂמְחוּ צְדִיקִים בְּיהוָה וְהוֹדוּ לְזִכַּר קִדְשׁוֹ: :	Rejoice in the LORD, <i>you</i> righteous, And give thanks at the mention of his holiness.	
Ps 98:1	מִזְמוֹר שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה־לוֹ יְמִינוֹ וְזָרוּעַ קִדְשׁוֹ: :	A Psalm. Sing a new song to the LORD, For he has done wondrous <i>things</i> . His right <i>hand</i> and his <u>holy</u> <u>arm</u> Have brought him salvation.	his holy arm ← <i>the arm of his</i> <i>holiness</i> , a Hebraic genitive.
Ps 98:2	הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ לְעֵינַי הַגּוֹלִים גְּלוּהָ צִדְקָתוֹ: :	The LORD has made his salvation known; He has revealed his righteousness in the sight of the Gentiles.	
Ps 98:3	זָכַר חֶסְדּוֹ וְאַמּוֹנָתוֹ לְבַיִת יִשְׂרָאֵל רָאוּ כָּל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: :	He remembered his kindness and his faithfulness to the house of Israel; All the <u>ends of the earth</u> saw the salvation of our God.	the ends of the earth saw (etc.): compare Isa 52:10.
Ps 98:4	הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ פְּצְחוּ וְרַנְּנוּ וְזַמְרוּ: :	Shout for joy to the LORD, all the earth; Break out <i>in singing</i> , And cry out for joy, And make psalm melody.	
Ps 98:5	זַמְרוּ לַיהוָה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זַמְרָה: :	Make psalm melody to the LORD with the harp, With the harp and the sound of psalm-singing.	
Ps 98:6	בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לְפָנָי הַמֶּלֶךְ יְהוָה: :	With trumpets and the sound of the ramshorn, Shout for joy before the king, the LORD.	
Ps 98:7	יִרְעַם הַיָּם וּמְלֵאוֹ תִבֵּל וַיִּשְׁבִּי בָּה: :	The sea roars, and its fulness – The world, and those <i>who</i> inhabit it.	
Ps 98:8	נְהַרֹת יִמְחֲאוּ־כַף יַחַד הַרִים יִרְנְנוּ: :	The rivers clap <i>their</i> hands; The mountains shout for joy together,	
Ps 98:9	לְפָנֵי־יְהוָה כִּי בָא לְשֹׁפֵט הָאָרֶץ יִשְׁפֹּט־תִּבֵּל בְּצַדִּיק וְעַמִּים בְּמִישְׁרִים: :	In the presence of the LORD, For he is coming to judge the world. He will judge the world in righteousness, And the <i>various</i> peoples in uprightness.	

Ps 99:1	יְהוָה מֶלֶךְ יִרְגְּזוּ עַמִּים יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ:	The LORD reigns, The nations <u>tremble</u> , He dwells <i>between</i> the cherubim; The earth will be shaken.	tremble: or <i>rage</i> .
Ps 99:2	יְהוָה בְּצִיּוֹן גָּדוֹל וְרַם הוּא עַל-כָּל-הָעַמִּים:	The LORD in Zion <i>is</i> great, And he is high above all the nations.	
Ps 99:3	יִודוּ שִׁמְךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא:	Let them praise your great and awesome name; <u>He is holy</u> .	he <i>is</i> holy: or <i>it (is) holy</i> .
Ps 99:4	וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב אֶתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב אֶתָּה עֲשִׂית:	Now the king's power loves justice. You have established uprightness, And you have exercised judgment and justice in Jacob.	
Ps 99:5	רִזְמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא:	Extol the LORD our God, And worship at his footstool; He <i>is</i> holy.	
Ps 99:6	מֹשֶׁה וְאַהֲרֹן בְּכַהֲנָיו וְשָׁמוּאֵל בְּקִרְאֵי שְׁמוֹ קִרְאִים אֶל-יְהוָה וְהוּא יַעֲנֵם:	Moses and Aaron <i>were</i> among his priests, And Samuel <i>was</i> among those calling on his name. They would call to the LORD, And he would answer them.	
Ps 99:7	בְּעַמּוּד עָנַן יִדְבֵר אֲלֵיהֶם שָׁמְרוּ עֲדוֹתָיו וְחֻק גַּתְּוֹלָמוֹ:	He spoke to them in a column of cloud; They kept his testimonies And the statute <i>which</i> he gave them.	
Ps 99:8	יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֵל נִשְׂא הָיִיתָ לָּהֶם וְנִקָּם עַל-עֲלִילוֹתָם:	O LORD our God, you answered them; You were a forgiving GOD to them, Also taking vengeance for their deeds.	
Ps 99:9	רִזְמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:	Extol the LORD our God, And worship at his holy mountain, For the LORD our God <i>is</i> holy.	
Ps 100:1	מְזֻמָּר לְתוֹדָה הֲרִיעוּ לַיהוָה כָּל-הָאָרֶץ:	A Psalm of Thanksgiving. Sing out to the LORD, All the earth!	
Ps 100:2	עֲבָדוּ אֶת-יְהוָה בְּשִׂמְחָה בָּאוּ לִפְנֵי בְרִנָּה:	Serve the LORD in joy; Come before him in joyful singing.	

Ps 100:3	דָּעוּ כִּי־יְהוָה הוּא אֱלֹהִים הוּא־עָשָׂנוּ *וְלֹא *וְלֹא אֲנַחְנוּ עִמּוֹ וְצֹאן מִרְעֵיתוֹ:	Know that the LORD <i>is</i> God; He made us and {K: not we <i>ourselves</i> } [Q: his we <i>are</i>], <i>Being</i> his people and the sheep of his pasture.	The <i>ketiv</i> and <i>qeré</i> are as in Ex 21:8, but here the <i>ketiv</i> makes a viable reading.
Ps 100:4	בָּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵרְתָיו בְּתֵהֳלָה הוֹדוּ־לוֹ בְּרָכוּ שְׁמוֹ:	Come <i>to</i> his gates with thanksgiving <i>And to</i> his courtyards with praise. Praise him, <i>And</i> bless his name.	
Ps 100:5	כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ וְעַד־דָּר וְדָר אֱמוּנָתוֹ:	For the LORD <i>is</i> good, His kindness <i>is</i> age-abiding, And his faithfulness <i>is</i> to <u>generation after</u> <u>generation</u> .	generation after generation ← <i>generation and generation</i> .
Ps 101:1	לְדוֹד מְזֻמּוֹר חֶסֶד־וּמִשְׁפָּט אֲשִׁירָה לְךָ יְהוָה אֲזַמְרָה:	A Psalm of David. I will sing of kindness and justice; I will make psalm melody to you, O LORD.	
Ps 101:2	אֲשַׁכִּילָה בְּדַרְךְ תָּמִים מַתִּי תָּבוֹא אֵלַי אֶתְהַלֵּךְ בְּתֵם־לִבִּי בִקְרֵב בֵּיתִי:	I will act wisely in a sincere way. When will you come to me? I will walk in the sincerity of my heart Inside my house.	
Ps 101:3	לֹא־אֲשִׁית לְנֶגֶד עֵינַי דְּבַר־בְּלִיעַל עֲשֵׂה־סֹטִים שְׁנֵאתִי לֹא יִדְבַק בִּי:	I will not put <i>any</i> worthless thing <u>in my sights</u> . I have hated What those <i>who</i> turn aside do; It will not <u>have any</u> <u>attraction to me</u> .	in my sights ← <i>to opposite my</i> <i>eyes</i> . <hr/> have any attraction to me ← <i>cleave to me</i> .
Ps 101:4	לִבִּי עֲקֹשׁ יִסּוֹר מִמֶּנִּי רָע לֹא אֲדַע:	May a perverse heart depart from me; I will not know the wicked.	
Ps 101:5	*מְלוֹשְׁנֵי *מְלִשְׁנֵי בִסְתֵר רַעְהוּ אוֹתוֹ אֲצַמִּית גְּבֵה־עֵינַיִם וְרַחֵב לִבִּי אֵתוֹ לֹא אוֹכֵל:	I will destroy Him <i>who</i> <u>slanders</u> his neighbour privately; I will not endure Him <i>who is</i> of haughty eyes Or <u>a puffed up</u> heart.	slanders: the <i>ketiv</i> (<i>poel</i> stem- formation) is a variant of the <i>qeré</i> (irregular <i>piel</i>), with the same meaning. <hr/> <hr/> a puffed up ← <i>broad</i> .
Ps 101:6	עֵינַי בְּנֶאֱמָנֵי־אֶרֶץ לְשֶׁבֶת עַמְּדֵי הַלֵּךְ בְּדַרְךְ תָּמִים הוּא יִשְׁרָתָנִי:	My eyes <i>are</i> on the faithful of the land, <i>For them</i> to dwell with me. He <i>who</i> walks in a sincere way Will serve me.	
Ps 101:7	לֹא־יֵשֵׁב בִּקְרֵב בֵּיתִי עֲשֵׂה רַמְיָה דִּבְרֵי שְׁקָרִים לֹא־יִכּוֹן לְנֶגֶד עֵינַי:	He <i>who</i> commits deceit Will not dwell in my house. He <i>who</i> speaks <u>falsehood</u> Will not be established in my sight.	falsehood: or <i>lies</i> .

Ps 101:8	לְבַקְרִים אֲצַמֵּית כָּל־רְשָׁעֵי־אָרֶץ לְהַכְרִית מֵעִיר־יְהוָה כָּל־פְּעֻלֵי אֹן: From the City of the LORD.	In the mornings I will destroy all the wicked of the land So as to cut off all those <i>who</i> commit iniquity From the City of the LORD.	
Ps 102:1a	תְּפִלָּה לְעֹנֵי כִי־יֵעָטֵף וְלִפְנֵי יְהוָה יִשְׁפָּךְ שִׁיחוֹ: A prayer for the afflicted <i>man</i> who is languishing, and <i>who</i> pours out his case before the LORD.	A prayer for the afflicted <i>man</i> who is languishing, and <i>who</i> pours out his case before the LORD.	
Ps 102:1b	יְהוָה שְׁמַעֲהָ תִפְלִתִי וְשִׁוְעֹתִי אֲלֵיךָ תָּבוֹא: O LORD, hear my prayer, And let my crying out come to you.	O LORD, hear my prayer, And let my crying out come to you.	
Ps 102:2	אֲל־תִּסְתֵּר פְּנֶיךָ מִמֶּנִּי בַיּוֹם צָר לִי הִטָּה־אֲלֵי אֲזַנְךָ בַיּוֹם אֲקָרָא מִהֵרָ עֲנֵנִי: Do not hide your face from me; On the day when I am in a strait, Incline your ear to me. On the day when I call, Do answer me quickly.	Do not hide your face from me; On the day when I am in a strait, Incline your ear to me. On the day when I call, Do answer me quickly.	
Ps 102:3	כִּי־כָלוּ בְעֵשֶׂן יָמַי וְעֲצָמוֹתַי כְּמוֹ־קֵד נֶחְרוּ: For my days are ending in smoke, And my bones are burning up like a firebrand.	For my days are ending in smoke, And my bones are burning up like a firebrand.	
Ps 102:4	הוֹכַח־כַּעֲשָׂב וַיִּבֶשׂ לִבִּי כִי־שָׁכַחְתִּי מֵאֲכֹל לֶחֶמִי: My heart is aggrieved And dried up like grass, So that I forget to eat my bread.	My heart is aggrieved And dried up like grass, So that I forget to eat my bread.	aggrieved ← <i>struck</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ps 102:5	מִקּוֹל אֲנַחְתִּי דְבַקָּה עֲצָמַי לְבָשָׂרִי: With the sound of my sighing, My <u>bones</u> cleave to my flesh.	With the sound of my sighing, My <u>bones</u> cleave to my flesh.	bones ← <i>bone</i> . Collective usage, rather like <i>skeleton</i> .
Ps 102:6	דָּמִיתִי לְקֶאֱת מִדְּבַר הָיִיתִי כְּכֹס חֲרָבוֹת: I have come to resemble the desert pelican; I have become like the owl of the wastelands.	I have come to resemble the desert pelican; I have become like the owl of the wastelands.	
Ps 102:7	שָׁקֵדְתִּי וְאֵהִיָּה כְּצִפּוֹר בּוֹדֵד עַל־גָּג: I have been sleepless, And I have become like a solitary bird on a rooftop.	I have been sleepless, And I have become like a solitary bird on a rooftop.	
Ps 102:8	כָּל־הַיּוֹם חֲרָפוּנִי אוֹיְבָי מִהוֹלְלֵי בִי גִישָׁבְעוּ: My enemies reproach me all day long; <u>Those who make me look</u> <u>foolish</u> Have taken oaths against me.	My enemies reproach me all day long; <u>Those who make me look</u> <u>foolish</u> Have taken oaths against me.	those who make me look foolish: or, as [BDB], <i>those mad</i> <i>against me</i> .
Ps 102:9	כִּי־אָפַר כְּלֶחֶם אֲכַלְתִּי וְשִׁקּוּי בִּבְכִי מִסְכָּתִי: For I have eaten ashes like bread And mixed my drink with weeping,	For I have eaten ashes like bread And mixed my drink with weeping,	
Ps 102:10	מִפְּנֵי־זַעַמְךָ וְקִצְפֶּךָ כִּי נִשְׂאתָנִי וַתִּשְׁלִיכֵנִי: On account of your indignation and your wrath, For you have lifted me up And thrown me down.	On account of your indignation and your wrath, For you have lifted me up And thrown me down.	

Ps 102:11	יְמֵי כְצֵל נֹטוּי אֲנִי כֶעֱשָׂב אֵיבֵשׁ:	My days <i>are</i> like a declining shadow, And I am drying out like grass.	
Ps 102:12	וְאַתָּה יְהוָה לְעוֹלָם תִּשָּׁב וְזִכְרֶךָ לְדָר וְדָר:	But you, O LORD, dwell age-abidingly, And remembrance of you <i>is</i> from generation to generation.	from generation to generation ← <i>for generation and generation.</i>
Ps 102:13	אַתָּה תִקּוּם תִּרְחַם צִיּוֹן כִּי־עַת לְחֹנֶנֶה כִּי־בָא מוֹעֵד:	You will rise up <i>and</i> have mercy <i>on</i> Zion When <i>it is</i> time to show it grace – When the season has come.	
Ps 102:14	כִּי־רָצוּ עַבְדֶּיךָ אֶת־אֲבִנֶיהָ וְאֶת־עֲפָרָהּ יִחַנְּנוּ:	For your servants delight in its stones And are well-disposed to its dust.	
Ps 102:15	וַיִּירָאוּ גוֹיִם אֶת־שֵׁם יְהוָה וְכָל־מַלְכֵי הָאָרֶץ אֶת־כְּבוֹדֶךָ:	And the Gentiles will fear the name of the LORD, As <i>will</i> all the kings of the earth your glory.	
Ps 102:16	כִּי־בָנָה יְהוָה צִיּוֹן נִרְאָה בְּכְבוֹדוֹ:	When the LORD has built Zion, He will appear in his glory.	
Ps 102:17	פָּנָה אֶל־תַּפְּלוֹת הָעֲרֵר וְלֹא־בִזָּה אֶת־תַּפְּלוֹתָם:	He turns to the <u>prayer</u> of the destitute And does not despise their <u>prayer</u> .	prayer ... prayer: otiose, but see Gen 12:5.
Ps 102:18	תִּכְתָּב זֹאת לְדוֹר אַחֲרוֹן וְעַם נִבְרָא יִהְלְלֶיהָ:	This will be written for the last generation, And a <u>recreated</u> people will praise the LORD.	recreated ← <i>created</i> . Compare the implicit repetition in Ex 22:7, Isa 25:2, Isa 61:3, Ezek 36:10, Ezra 4:13, Ps 22:31, 2 Ki 17:24.
Ps 102:19	כִּי־הִשְׁקִיף מִמְרוֹם קִדְשׁוֹ יְהוָה מִשָּׁמַיִם אֶל־אָרֶץ הַבַּיִט:	For he has peered <i>down</i> from his holy heights; The LORD has looked down from heaven to the earth,	his holy heights ← <i>the height of his holiness</i> , a Hebraic genitive.
Ps 102:20	לְשִׁמַּע אֲנָקַת אֲסִיר לְפִתְחָהּ בְּנֵי תַמוֹתָהּ:	To hear the groaning of the prisoner, To unbind those <u>condemned to death</u> ,	condemned to death ← <i>sons of death</i> .
Ps 102:21	לְסַפֵּר בְּצִיּוֹן שֵׁם יְהוָה וְתִהְלְתוּ בִירוּשָׁלַיִם:	To declare the name of the LORD in Zion, And his <u>praiseworthiness</u> in Jerusalem,	praiseworthiness ← <i>praise</i> .
Ps 102:22	בְּהַקְבִּץ עַמִּים יַחְדָּו וּמַמְלָכוֹת לְעַבְדָּ אֶת־יְהוָה:	When nations gather together, And kingdoms <i>too</i> , To serve the LORD.	

Ps 102:23	עָנָה בַדֶּרֶךְ *כחו* כָּחִי קָצָר יָמֵי:	{Q: He has oppressed my strength} [K: His strength has caused oppression] on the way; He has shortened my days,	The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue.
Ps 102:24	אָמַר אֵלַי אֶל־תִּעַלְנִי בַחֲצֵי יָמֵי בְדוֹר דּוֹרִים שְׁנוֹתֶיךָ:	So that I say, “O GOD of mine, do not take me up at half of my days. Your years <i>are</i> throughout <u>generation and generation</u> .	generation and generation ← <i>generation of generations</i> .
Ps 102:25	לְפָנִים הָאָרֶץ יִסְדַּתְּ וּמַעֲשֵׂה יְדֶיךָ שָׁמַיִם:	In past time you founded the earth, And the heavens <i>are</i> the work of your hands.	Heb 1:10.
Ps 102:26	הֵמָּה יֵאָבְדוּ וְאַתָּה תִּעֲמַד וְכֻלָּם כַּבֶּגֶד יִבְלוּ כַלְבוּשׁ תַּחֲלִיפָם וַיִּחַלְפוּ:	They shall perish, But you will remain, And they will all wear out like a garment. You will change them like clothing, And they will undergo change.	Heb 1:11, Heb 1:12.
Ps 102:27	וְאַתָּה־הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ:	But you <i>are</i> the same, And your years will not come to an end.	Heb 1:12. <hr/> <hr/> you <i>are</i> the same ← you (<i>are</i>) <i>he</i> . <hr/> <hr/> come to an end: in an Aramaic form.
Ps 102:28	בְּנֵי־עַבְדֶּיךָ יִשְׁכְּנוּ וְזֵרְעָם לְפָנֶיךָ יִכּוֹן:	Your servants' sons will be settled, And their seed will be established before you.”	
Ps 103:1	לְדוֹד בָּרַכִּי גַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבֵי אֶת־שֵׁם קְדֹשׁוֹ:	<i>A Psalm of David.</i> Bless the LORD, O my being, And his holy name, O all my inward parts.	being ← <i>soul</i> . <hr/> <hr/> his holy name ← <i>the name of his holiness</i> , a Hebraic genitive.
Ps 103:2	בָּרַכִּי גַפְשִׁי אֶת־יְהוָה וְאַל־תִּשְׁכַּחֵי כָּל־גְּמוּלוֹ:	Bless the LORD, O my being, And do not forget <u>any</u> of the recompenses of him	being ← <i>soul</i> . <hr/> <hr/> any ← <i>all</i> .
Ps 103:3	הַסֹּלֶחַ לְכָל־עוֹנְכֵי הָרָפָא לְכָל־תַּחֲלָאִיכֵי:	Who forgives all <u>my</u> iniquity, Who cures all <u>my</u> diseases,	my (2x) ← <i>your</i> , in an Aramaic form, speaking to his own being, or “soul”.
Ps 103:4	הַגּוֹאֵל מִשַּׁחַת חַיִּיכֵי הַמְעַטְרֵכֵי חֶסֶד וְרַחֲמִים:	Who redeems <u>my</u> life from the pit, Who crowns <u>me</u> with kindness and mercy,	my ... me ← <i>your ... you</i> . See Ps 103:3.
Ps 103:5	הַמְשַׁבֵּיעַ בְּטוֹב עֲדֶיךָ תַּתְּחַדֵּשׁ כַּנְּשָׂר נְעוּרַיִכֵי:	<i>And</i> who satiates <u>my</u> years with goodness; <u>My</u> youth is renewed like an eagle.	my (2x) ← <i>your</i> . See Ps 103:3. <hr/> <hr/> years: AV differs (<i>mouth</i>). [AnLx], [BDB]= <i>age</i> .

Ps 103:6	עֲשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל-עֲשׂוּקִים:	The LORD performs righteous acts, And acts of justice for all the oppressed.	
Ps 103:7	יודיע דרכיו לְמֹשֶׁה לְבָנָי יִשְׂרָאֵל עַל־לוֹתֵיו:	He makes his way known to <u>Moses</u> And his deeds to the sons of Israel.	Moses: standing for the people of Moses, so the present tense is appropriate.
Ps 103:8	רחום וְחַנּוּן יְהוָה אֶרֶץ אַפִּים וְרַב־חֶסֶד:	The LORD <i>is</i> merciful and gracious, Forbearing and <u>rich</u> in kindness.	rich ← <i>abundant</i> .
Ps 103:9	לֹא-לִנְצַח יָרִיב וְלֹא לְעוֹלָם יִטּוֹר:	He will not contend in perpetuity, And he will not retain <i>his</i> <i>anger</i> age-abidingly.	
Ps 103:10	לֹא בַחֲטָאֵינוּ עָשָׂה לָנוּ וְלֹא כְעֹנְתֵינוּ גָמַל עָלֵינוּ:	He has not dealt with us according to our sins, Nor has he retributed us according to our iniquities.	
Ps 103:11	כִּי כְגֹבַהּ שָׁמַיִם עַל־הָאָרֶץ גָּבַר חֶסְדּוֹ עַל־יִרְאָיו:	For as the heavens are high above the earth, <i>So</i> his kindness prevails over <u>those who fear him</u> .	those who fear him ← <i>his</i> <i>fearers</i> , an objective genitive.
Ps 103:12	כִּרְחֹק מִזְרַח מִמְּעַרְב הָרְחִיק מִמֶּנּוּ אֶת־פְּשָׁעֵינוּ:	As the east <i>is</i> remote from the west, <i>So</i> he has removed our transgressions from us.	
Ps 103:13	כִּרְחֹם אָב עַל־בָּנָיִם רַחֵם יְהוָה עַל־יִרְאָיו:	As a father has compassion on his sons, <i>So</i> the LORD has compassion on <u>those who fear him</u> .	those who fear him ← <i>his</i> <i>fearers</i> , an objective genitive.
Ps 103:14	כִּי־הוּא יָדַע יִצְרָנוּ זְכוֹר כִּי־עֹפָר אֲנַחְנוּ:	For he knows our <u>condition</u> ; He remembers that we <i>are</i> dust.	condition ← <i>formation</i> .
Ps 103:15	אֲנוֹשׁ כַּחֲצִיר יָמָיו כַּצִּיץ הַשָּׂדֵה כֵּן יִצְיָן:	<i>As for</i> man, his days <i>are</i> like grass; Like the wild flowers, so he blossoms,	
Ps 103:16	כִּי רוּחַ עֲבָרָה־בּוֹ וְאֵינְנוּ וְלֹא־יִכְיָרְנוּ עוֹד מְקוֹמוֹ:	Then the wind passes over <u>him</u> , And <u>he</u> <i>is</i> no <i>more</i> , And <u>his</u> place no longer recognizes <u>him</u> .	him ... he ... his ... him: AV differs (<i>it etc.</i>), retaining the analogy with the wild flower.
Ps 103:17	וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם עַל־יִרְאָיו וְצְדִקְתּוֹ לְבָנָי בָּנָיִם:	But the LORD's kindness <i>is</i> of ancient time And <i>is</i> age-abiding to <u>those</u> <u>who fear him</u> . And his righteousness <i>is</i> <i>directed</i> to the sons of sons,	those who fear him ← <i>his</i> <i>fearers</i> , an objective genitive.

Ps 103:18	לְשֹׁמְרֵי בְרִיתוֹ וְלוֹזְכְּרֵי פְקֻדָּיו לְעֲשׂוֹתָם:	To those who keep his covenant, And those who remember his precepts – To carry them out.	
Ps 103:19	יְהוָה בִּשְׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:	The LORD has established his throne in the heavens, And his kingdom rules over all.	
Ps 103:20	בְּרַכּוּ יְהוָה מַלְאָכָיו גִּבּוֹרֵי כֹחַ עֹשֵׂי דְבָרוֹ לְשִׁמְעַע בְּקוֹל דְּבָרוֹ:	Bless the LORD, <i>you</i> angels of his, <i>You who are</i> mighty in power, Who carry out his <u>word</u> , By <u>heeding</u> the <u>utterance</u> of his <u>word</u> .	word ... word: otiose, but see Gen 12:5. by heeding: gerundial use of the infinitive. utterance ← <i>voice</i> .
Ps 103:21	בְּרַכּוּ יְהוָה כָּל־צְבָאוֹ מְשֻׁרְתָיו עֹשֵׂי רְצוֹנוֹ:	Bless the LORD, all <i>you</i> hosts of his, <i>You</i> who serve him <i>and</i> do his will.	
Ps 103:22	בְּרַכּוּ יְהוָה כָּל־מַעֲשָׂיו בְּכָל־מְקוֹמוֹת מְשֻׁלְתָיו בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה:	Bless the LORD, all his works, In all places of his rule. Bless the LORD, O my <u>being</u> ,	being ← <i>soul</i> .
Ps 104:1	בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהַדָּר לְבִשְׁתָּ:	Bless the LORD, O my <u>being</u> ; O LORD my God, you are very great. You are clothed <i>in</i> majesty and splendour.	being ← <i>soul</i> .
Ps 104:2	עֲטָה־אֹר כְּשִׁלְמָה נוֹטָה שָׁמַיִם כִּירִיעָה:	<i>You</i> put on a covering of light like a garment; <i>You</i> stretch out the heavens like a curtain.	
Ps 104:3	הַמְקַרֵּה בַּמַּיִם עַל־יֹתָיו הַשֶּׁם־עֲבָיִם רְכוּבוֹ הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ:	He who carpenters his upper rooms in the waters, Who makes thick clouds his chariot, Who moves around on the wings of the wind,	The Hebrew changes to the third person.
Ps 104:4	עֲשֵׂה מַלְאָכָיו רוּחוֹת מְשֻׁרְתָיו אֵשׁ לְהֵט:	<i>Who makes his angels spirits, And his servants a flaming fire</i>	Heb 1:7.
Ps 104:5	יִסַּד־אָרֶץ עַל־מְכוּנֶיהָ בְּלֹא־מֹוט עוֹלָם וָעֶד:	<i>Is he who</i> founded the earth on its bases So that it will not totter, Age-abidingly and <i>in</i> perpetuity.	
Ps 104:6	תְּהוֹם כְּלָבוּשׁ כִּסִּיתוֹ עַל־הָרִים יַעֲמְדוּ־מַיִם:	<i>As for</i> the deep, you have covered it as <i>with</i> a garment; Waters stand over mountains.	the deep: perhaps <i>the ocean floor</i> . AV differs in syntactic structure. Our structure is as in Ps 103:15.

Ps 104:7	מִזְגַּעְרֶתְךָ יִנוּסוּן מִזְקוֹל רַעַמְךָ יִחַפְזוּן:	They flee at your rebuke; At the sound of your thunder, They hasten away.	
Ps 104:8	יַעֲלוּ הַרִים יִרְדּוּ בְקָעוֹת אֶל־מְקוֹם זֶה יִסְדַּתָּ לָהֶם:	They go up mountains; They go down valleys, To the place where you laid a foundation for them.	they go up: as vapour.
Ps 104:9	גָּבּוּל־שִׁמְתָּ בִלְיַעֲבָרוֹן בִּלְיִשׁוּבוֹן לְכֶסֶת הָאָרֶץ:	You have set a boundary <i>Which</i> they shall not cross; They will not again cover the earth.	
Ps 104:10	הַמְשַׁלַּח מַעֲיָנִים בִּנְחָלִים בֵּין הַרִים יִהְלֶכּוּן:	You send source <i>water</i> into streams <i>Which</i> run between the mountains.	
Ps 104:11	יִשְׁקוּ כָּל־חַיֵּיתוֹ שָׂדֵי יִשְׁבְּרוּ פְּרָאִים צָמְאָם:	They provide drink for all wildlife; Wild donkeys quench their thirst.	
Ps 104:12	עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכּוּן מִבֵּין עֲפָאִים יִתְנוּ־קוֹל:	Due to <u>them</u> , The birds of the sky have a habitat; They utter their call from among the branches.	them: the <i>sources</i> of Ps 104:10.
Ps 104:13	מִשְׁקָה הַרִים מֵעֲלִיּוֹתָיו מִפְּרִי מִעֵשֶׂיךָ תִשְׂבַּע הָאָרֶץ:	He waters the mountains from his upper rooms; The earth is satiated with the fruit of your works.	
Ps 104:14	מִצְמִיחַ חֲצִיר לְבַהֲמָה וְעֵשֶׂב לְעִבְדַת הָאָדָם לְהוֹצִיא לֶחֶם מִזֶּה־הָאָרֶץ:	He makes grass grow for cattle, And herbage for the <u>benefit</u> of man, So that <i>he can</i> extract <u>food</u> from the earth,	benefit ← <i>work</i> , but also <i>use</i> , <i>benefit</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ps 104:15	וַיַּיֵּן יִשְׂמַח לְבַב־אָנוּשׁ לְהַצְהִיל פָּנִים מִשֶּׁמֶן וְלֶחֶם לְבַב־אָנוּשׁ יִסְעֵד:	And wine <i>which</i> cheers the heart of <u>men</u> , And <i>products</i> from oil to make the face shine, And <u>food</u> <i>which</i> supports man's heart.	men ← <i>man</i> , <i>mankind</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ps 104:16	יִשְׂבְּעוּ עֵצֵי יְהוָה אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע:	The LORD's trees are <u>satiated</u> – The cedars of Lebanon which he planted,	satiated: AV differs (<i>full of sap</i>). [AnLx] does not admit an active sense of <i>providing satiety</i> .
Ps 104:17	אֲשֶׁר־שָׂם צִפְרִים יִקְנְנוּ חֲסִידָה בְרוֹשִׁים בֵּיתָהּ:	Where the birds nestle. <i>As for</i> the stork, The cypresses <i>are</i> its home.	
Ps 104:18	הַרִים הַגְּבוּהִים לִיעֲלִים סְלָעִים מַחֲסֵה לְשִׁפְפָּנִים:	The high mountains <i>are</i> <i>home</i> to the mountain goats; The rocks <i>are</i> a refuge to the <u>rock hyrax</u> .	rock hyrax: see Lev 11:5.

Ps 104:19	עָשָׂה יְרַח לְמוֹעֲדֵי שֶׁמֶשׁ יָדַע מְבוֹאוֹ:	He made the moon for <i>the purpose of</i> set times; The sun <u>knows</u> its time to set.	knows: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
Ps 104:20	תִּשְׁתַּחֲשֹׁךְ וַיְהִי לַיְלָה בֹּתְרֵמֶשׂ כָּל־חַיְתוֹי־עֵר:	You appoint darkness And it becomes night-time. In it all the life of the forest crawls around.	
Ps 104:21	הַכְּפִירִים שֹׁאֲגִים לְטָרֵף וּלְבִקֵּשׁ מֵאֵל אֲכָלִים:	Lions roar for prey And <u>in seeking</u> their food from GOD.	in seeking: gerundial use of the infinitive.
Ps 104:22	תִּזְרַח הַשֶּׁמֶשׁ יֹאסְפוֹן וְאֵל־מְעוֹנֹתָם יִרְבְּצוּן:	<i>When</i> the sun rises, They <u>withdraw</u> And lie down in their dens.	withdraw ← <i>are assembled</i> .
Ps 104:23	יֵצֵא אָדָם לִפְעֻלוֹ וְלַעֲבֹדָתוֹ עַד־עֶרֶב:	Man goes out to his work And to his occupation until evening.	
Ps 104:24	מִה־רָבּוּ מַעֲשֵׂיֶיךָ יִהְיֶה כָּל־מַעֲשֵׂי בְּחַכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיֵיֶיךָ:	How great are your deeds, O LORD! You have performed them all in wisdom. The earth is full of your property.	
Ps 104:25	זֶה הַיָּם גָּדוֹל וְרָחֵב יָדָיִם שָׁם־רָמְשׁ וְאֵין מִסְפָּר חַיֹּת קְטָנוֹת עִם־גְּדֹלוֹת:	This <i>is</i> the sea, Great, and <i>as wide as</i> <i>outstretched</i> arms. In it <i>there is</i> <u>immeasurable</u> creeping life – Animals <u>great and small</u> .	immeasurable ← <i>innumerable</i> , but the generic English <i>life</i> is not a countable noun. <hr/> great and small ← <i>small with</i> <i>great</i> .
Ps 104:26	שָׁם אֲנִיּוֹת יִהְלָכוּן לְוִיָּתָן זֶה־יִצְרָתָ לְשַׁחֲקֶבֶב:	There, ships make voyages; <u>Leviathan is there</u> , Which you fashioned to play in it.	Leviathan: see Ps 74:14, Job 41:1.
Ps 104:27	כָּל־מִן אֵלֶיךָ יִשְׁבְּרוּן לָתֵת אֲכָלִים בְּעֵתוֹ:	They all look to you To give <i>them</i> their food in its time.	
Ps 104:28	תִּתֵּן לָהֶם יִלְקְטוּן תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב:	You provide for them, <i>And</i> they glean <i>it</i> . You open your hand, <i>And</i> they become satiated <i>with</i> goodness.	
Ps 104:29	תִּסְתִּיר פָּנֶיךָ יִבְהַלּוּן תִּסְרֵף רוּחָם יִגְעוּן וְאֵל־עַפְרָם יִשׁוּבוּן:	<i>When</i> you hide your face, They are alarmed. <i>When</i> you gather up their spirit, They expire And return to their dust.	
Ps 104:30	תִּשְׁלַח רוּחְךָ יִבְרָאוּן וְתַחֲדִישׁ פָּנֵי אֲדָמָה:	<i>When</i> you send out your spirit, They are created, And you renew the face of the ground.	

Ps 104:31	יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׁמַח יְהוָה בְּמַעֲשָׂיו:	May the glory of the LORD be age-abiding; The LORD rejoices in his works.	
Ps 104:32	הַמַּבִּיט לָאָרֶץ וְתִרְעַד יָגַע בְּהַרִים וַיַּעֲשֶׂנוּ:	When he looks at the earth, It trembles; When he strikes mountains, They emit smoke.	when he (2x) ← (he) who ... and.
Ps 104:33	אֲשִׁירָה לַיהוָה בְּחַיִּי אֲזַמְּרָה לְאֱלֹהֵי בְּעוֹדֵי:	I will sing to the LORD While I live; I will make psalm melody to my God As long as I exist.	while I live ← in my life.
Ps 104:34	יַעֲרַב עָלָיו שִׁיחֵי אֲנֹכִי אֲשַׁמַּח בִּיהוָה:	My meditation about him will be pleasant; I will rejoice in the LORD.	
Ps 104:35	יִתְמוּ חַטָּאִים מִן־הָאָרֶץ וְרָשָׁעִים עוֹד אֵינָם בְּרַכִּי נַפְשִׁי אֶת־יְהוָה הַלְלוּ־יָהּ:	Sinners will be eliminated from the land, And as for the wicked, There will no longer be any of them. O my being, bless the LORD. Praise the LORD.	being ← soul. praise the LORD: the Hebrew gives the English (h)alleluia, as in Rev 19:1.
Ps 105:1	הוֹדוּ לַיהוָה קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:	Give thanks to the LORD, Call on his name; Make his deeds known Among the various peoples.	1 Chr 16:8.
Ps 105:2	שִׁירוּ־לוֹ זַמְרוּ־לוֹ שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו:	Sing to him, Make psalm melody to him; Meditate on all his wonders.	1 Chr 16:9. meditate: or speak of.
Ps 105:3	הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ יִשְׁמַח לֵב מִבְּקִשֵׁי יְהוָה:	Boast in his holy name. Let the heart of those who seek the LORD rejoice.	1 Chr 16:10. his holy name ← the name of his holiness, a Hebraic genitive.
Ps 105:4	דַּרְשׁוּ יְהוָה וְעִזּוֹ בִקְשׁוּ פָּנָיו תָּמִיד:	Search for the LORD and his strength; Seek his presence continually.	1 Chr 16:11. presence ← face.
Ps 105:5	זְכֹרוּ נִפְלְאוֹתָיו אֲשֶׁר־עָשָׂה מִפְתּוֹ וּמִשְׁפָּטֵי־פִיו:	Remember his wonders Which he has performed – His miracles And the judgments of his mouth.	1 Chr 16:12. of his mouth: i.e. which he pronounced.
Ps 105:6	זֶרַע אַבְרָהָם עֲבָדוֹ בְּנֵי יַעֲקֹב בְּחִירָיו:	The seed of Abraham his servant – The sons of Jacob – Are his chosen ones.	1 Chr 16:13.
Ps 105:7	הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו:	He is the LORD our God; His principles of justice Are in the whole land.	1 Chr 16:14.
Ps 105:8	זָכַר לְעוֹלָם בְּרִיתוֹ דְּבַר צִוָּה לְאַלְפֵי דוֹר:	He remembers his covenant age-abidingly – The word he commanded to a thousand generations,	1 Chr 16:15.

Ps 105:9	אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִשְׁחָק:	<i>The covenant</i> which he made with Abraham – And his oath to <u>Isaac</u>	1 Chr 16:16. Isaac: not the usual spelling (<i>sin</i> for <i>tsadé</i>), but also used in Jeremiah and Amos.
Ps 105:10	וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם:	Which he established as a statute to Jacob, <i>And as</i> an age-abiding covenant to Israel,	1 Chr 16:17.
Ps 105:11	לֵאמֹר לְךָ אֶתֶּן אֶת־אֶרֶץ־כְּנָעַן חֶבְלֵי נַחֲלַתְכֶם:	When he said, “To you I will give the land of Canaan, The allocation of your inheritance”,	1 Chr 16:18.
Ps 105:12	בְּהֵיוֹתָם מְתֵי מִסְפָּר כְּמַעֲט וְגֵרִים בָּהֶם:	When they were a <u>small</u> <u>company</u> – Few, <u>but residents in it</u> .	1 Chr 16:19. a small company ← <i>men of</i> (<i>low</i>) <i>number</i> . but residents in it: or <i>and</i> <i>foreigners in it</i> .
Ps 105:13	וַיִּתְהַלְכוּ מִגּוֹי אֶל־גּוֹי מִמַּמְלָכָה אֶל־עַם אַחֵר:	And they went round from nation to nation – From <i>one</i> kingdom to another people.	1 Chr 16:20.
Ps 105:14	לֹא־הֵנִיחַ אָדָם לְעַשְׂקֵם וַיִּזְכַּח עֲלֵיהֶם מְלָכִים:	He did not permit man to oppress them, And he reprov <u>ed</u> kings concerning them,	1 Chr 16:21.
Ps 105:15	אֶל־תִּגְעֻנוּ בְּמִשְׁיַחֵי וְלֹנְבִיאי אֶל־תִּרְעֻנוּ:	<i>Saying</i> , “Do not touch my anointed <i>ones</i> , And do not harm my prophets.”	1 Chr 16:22.
Ps 105:16	וַיִּקְרָא רָעַב עַל־הָאָרֶץ כָּל־מִטֵּה־לֶחֶם שָׁבַר:	Then he called a famine on the land; He broke every <u>supply</u> of bread.	supply ← <i>staff</i> .
Ps 105:17	שָׁלַח לִפְנֵיהֶם אִישׁ לְעֹבֵד נַמְכָּר יוֹסֵף:	He sent a man before them, <i>One</i> sold as a servant – Joseph.	
Ps 105:18	עָנּוּ בַכְּבֹל *רַגְלָיו *רַגְלוֹ בְּרִזָּל בָּאָה נַפְשׁוֹ:	They afflicted his {K: feet} [Q: foot] with fetters; His <u>being</u> went <i>into</i> iron <i>shackles</i>	being ← <i>soul</i> .
Ps 105:19	עַד־עַתָּה בְּאֶדְבָרוֹ אִמְרַת יְהוָה צִרְפָּתָהּ:	Until the time <i>when</i> his word came. The utterance of the LORD <u>verified</u> him.	his word: [CB] interprets as Joseph's word interpreting dreams. But ultimately from the LORD. verified ← <i>refined</i> , but also <i>tried, proved (as genuine)</i> .
Ps 105:20	שָׁלַח מַלְאָךְ וַיִּתְּרָהּ מִנְשַׁל עַמִּים וַיִּפְתַּחֶהּ:	The king sent <i>orders</i> and released him – The ruler of nations – who unshackled him.	

Ps 105:21	שָׁמוּ אֲדוֹן לְבֵיתוֹ וּמִשְׁלַ בְּכָל-קַנְיָנוֹ: :	He appointed him <i>as</i> master of his house And ruler over all his possessions,	
Ps 105:22	לְאַסֵּר שָׂרָיו בְּנַפְשׁוֹ וּזְקֵנוֹ יַחֲכֵם: :	<i>With authority</i> to bind his nobles at his <u>will</u> And to instruct his elders in wisdom.	will ← <i>soul</i> .
Ps 105:23	וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גַּר בְּאֶרֶץ-חָם: :	Then Israel came <i>to</i> Egypt, And Jacob dwelt in the land of Ham.	
Ps 105:24	וַיַּפֵּר אֶת-עַמּוֹ מְאֹד וַיַּעֲצֵמְהוּ מִצָּרָיו: :	And he made his people very fruitful, And he made them stronger than their adversaries.	
Ps 105:25	הִפְדֵּי לִבָּם לְשׂוֹנֵא עַמּוֹ לְהִתְנַלֵּל בְּעַבְדָּיו: :	He changed <u>their heart</u> to hate his people – To plot against his servants.	their heart: i.e. <i>the heart of Israel's adversaries</i> .
Ps 105:26	שָׁלַח מֹשֶׁה עַבְדּוֹ אֶהֱרֹן אֲשֶׁר בְּחָרָבוֹ: :	He sent Moses his servant <i>And</i> Aaron whom he had chosen.	
Ps 105:27	שָׁמוּ-בָם דְּבָרֵי אֱתוֹתָיו וּמִפְתֵּיִם בְּאֶרֶץ חָם: :	They performed the matters of his signs among them And the miracles in the land of Ham.	
Ps 105:28	שָׁלַח חֹשֶׁךְ וַיַּחֲשֶׁךְ וְלֹא-מָרוּ אֶת-דְּבָרוֹ* וַיִּדְּבְרוּ*: :	He sent darkness and made it dark, And they did not rebel against <u>his word</u> .	his word: the <i>ketiv</i> is irregular and stands for either <i>his word</i> or <i>his words</i> .
Ps 105:29	הִפְדֵּי אֶת-מִימֵיהֶם לְדָם וַיָּמָת אֶת-דָּגְתָם: :	He turned their water to blood And caused their fish to die.	
Ps 105:30	שָׂרַץ אֶרֶצָם צַפְרָדַיִם בְּחַדְרֵי מַלְכֵיהֶם: :	Their land swarmed <i>with</i> frogs <i>Which</i> came into the rooms of their kings.	
Ps 105:31	אָמַר וַיָּבֹא עָרָב כְּנִים בְּכָל-גְּבוּלָם: :	He spoke, and the <u>gadfly</u> came, <i>And</i> lice in all of their <u>country</u> .	gadfly: see Ex 8:20. country ← <i>border</i> .
Ps 105:32	נָתַן גְּשְׁמֵיהֶם בְּרֹד אֵשׁ לְהִבּוֹת בְּאֶרֶצָם: :	He <u>transformed</u> their rain <i>into</i> hail, <i>And there was</i> <u>blazing fire</u> in their land.	transformed ← <i>gave, set</i> . blazing fire ← <i>fire of flames</i> , a Hebraic genitive.
Ps 105:33	וַיִּדְּ גִפְנֵם וּתְאֵנֹתָם וַיִּשְׁבֵּר עֵץ גְּבוּלָם: :	And he struck their <u>vines</u> and their <u>fig trees</u> And broke the <u>trees</u> of their <u>territory</u> .	vines ... fig trees ← <i>vine ... fig tree</i> . Collective usage. territory ← <i>border</i> .
Ps 105:34	אָמַר וַיָּבֹא אַרְבֵּה וַיִּלָּק וַאֲזַן מִסְפָּר: :	He spoke, and the swarming locusts came, And the devouring locusts, <i>Which were</i> countless in <i>number</i> .	

Ps 105:35	וַיֹּאכַל כָּל-עֵשֶׂב בְּאֶרֶץ וַיֹּאכַל פְּרִי אֲדָמָתָם:	And they <u>ate</u> all the herbage in their land, And they <u>consumed</u> the fruit of their ground.	ate ... consumed ← <i>ate ... ate</i> . Otiouse, but see Gen 12:5.
Ps 105:36	וַיִּדֹךְ כָּל-בְּכוֹר בְּאֶרֶץ לְכָל-אוֹנָם:	Then he struck every firstborn in their land – The prime of all their strength.	
Ps 105:37	וַיֹּצִיאֵם בְּכֶסֶף וְזָהָב וְאִין בְּשִׁבְטֵי כּוֹשֵׁל:	And he brought them out with silver and gold, And <i>there was</i> no-one in their tribes <i>who</i> faltered.	
Ps 105:38	שָׂמַח מִצְרַיִם בְּצֵאתָם כִּי-נִפְלָה פָּחַדָם עָלֵיהֶם:	Egypt was pleased at their departure, For a feeling of <u>dread</u> of <u>them</u> had fallen upon them.	dread of them ← <i>their dread</i> , an objective genitive (Egypt dreads them). A subjective genitive is also possible <i>a dread of theirs</i> , i.e. of Egypt's.
Ps 105:39	פָּרַשׁ עָנָן לְמִסְדָּ וְאֵשׁ לְהָאֵיר לַיְלָה:	He spread out a cloud as a covering, And a fire to give light <i>by</i> night.	
Ps 105:40	שָׁאַל וַיָּבֵא שָׁלוֹ וְלֶחֶם שָׁמַיִם יִשְׂבִּיעֵם:	<i>The people</i> asked, and he brought quails, And he satiated them <i>with</i> bread of heaven.	
Ps 105:41	פָּתַח צוּר וַיִּזְוֹבוּ מֵיִם הָלְכוּ בְּצִיּוֹת נְהָר:	He opened a rock, and water flowed; It ran <i>like</i> a river in an <u>arid</u> <u>place</u> .	an arid place ← <i>droughts</i> .
Ps 105:42	כִּי-זָכַר אֶת-דְּבַר קִדְשׁוֹ אֶת-אַבְרָהָם עַבְדּוֹ:	For he remembered <u>his holy</u> <u>word</u> And Abraham his servant.	his holy word ← <i>word of his</i> <i>holiness</i> , a Hebraic genitive.
Ps 105:43	וַיּוֹצֵא עִמּוֹ בְּשִׂשׁוֹן בְּרָנָה אֶת-בְּחִירָיו:	And he brought out his people with rejoicing – His elect with singing for joy.	
Ps 105:44	וַיִּתֵּן לָהֶם אֲרָצוֹת גּוֹיִם וְעַמִּל לְאֻמִּים יִירָשׁוּ:	And he gave them lands of the Gentiles, And they inherited the labours of <i>various</i> peoples,	
Ps 105:45	בְּעִבּוֹר יִשְׁמְרוּ חֻקָּיו וְתוֹרָתוֹ יִנְצְרוּ הַלְלוּ-יָהּ:	So that they might keep his statutes And maintain his laws. Praise the LORD.	
Ps 106:1	הַלְלוּ-יָהּ הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ:	Praise the LORD; Give thanks to the LORD, For <i>he is</i> good, For his kindness <i>is</i> age- abiding.	1 Chr 16:34.
Ps 106:2	מִי יִמְלֵל גְּבוּרֹת יְהוָה יִשְׁמִיעַ כָּל-תְּהִלָּתוֹ:	Who <i>can</i> put the LORD's mighty deeds into words Or <u>express</u> all his <u>praiseworthiness</u> ?	express ← <i>make heard</i> . praiseworthiness ← <i>praise</i> , but with wider scope.

Ps 106:3	אֲשֶׁרֵי שִׁמְרֵי מִשְׁפָּט עֲשֵׂה צְדָקָה בְּכָל־עֵת:	Happy are those who maintain justice And he who acts <u>righteously</u> at all times.	righteously ← <i>righteousness</i> ; adverbial use of the noun.
Ps 106:4	זְכַרְנִי יְהוָה בְּרִצּוֹן עֲמִד פְּקֹדֵי בִישׁוּעָתֶךָ:	Remember me, O LORD, In good pleasure <u>towards</u> <u>your people</u> ; Visit me with your salvation	towards your people ← <i>of your</i> <i>people</i> , an objective genitive.
Ps 106:5	לְרֹאֲוֹת בְּטוֹבַת בְּחִירֶיךָ לְשִׂמְחַת בְּשִׂמְחַת גּוֹיֶךָ לְהִתְהַלֵּל עִם־נַחֲלָתֶךָ:	So as to see the goodness <u>towards your elect</u> , To rejoice in the joy of your nation And to boast with your inheritance.	towards your elect ← <i>of your</i> <i>elect</i> , an objective genitive.
Ps 106:6	חָטָאנוּ עִם־אֲבוֹתֵינוּ הַעֲוִינוּ הִרְשָׁעָנוּ:	We have sinned, Along with our fathers. We have committed iniquity; We have acted wickedly.	
Ps 106:7	אֲבוֹתֵינוּ בְּמִצְרַיִם לֹא־הִשְׁפִּילוּ נִפְלְאוֹתֶיךָ לָא זָכְרוּ אֶת־רַב חֲסִדֶיךָ וַיִּמְרוּ עַל־יָם בְּיַם־סוּף:	Our fathers in Egypt did not profit from the instruction of your wonders. They did not remember the abundance of your kind deeds, And they rebelled at the sea – At the Red Sea.	
Ps 106:8	וַיִּוֹשִׁיעֵם לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־גְּבוּרָתוֹ:	But he saved them for his name's sake, To make his might known.	
Ps 106:9	וַיַּגְעַר בְּיַם־סוּף וַיִּיחַרֶב וַיּוֹלִיכֵם בְּתַהֲמוֹת כַּמְדָּבָר:	So he rebuked the Red Sea, And it dried up, And he led them through the depths As though <i>through</i> the desert.	
Ps 106:10	וַיִּוֹשִׁיעֵם מִיַּד שׂוֹנֵא וַיִּגְאֹלֵם מִיַּד אוֹיֵב:	Then he saved them from the hand of him who hated <i>them</i> , And he redeemed them from the <u>grip of the enemy</u> .	grip of the enemy ← <i>hand of the</i> <i>enemy</i> .
Ps 106:11	וַיִּכְסּוּ־מַיִם צָרִיָּהֶם אֶחָד מֵהֶם לֹא נֹתַר:	But the water covered their adversaries; Not one of them remained.	
Ps 106:12	וַיֵּאֱמִינוּ בְּדִבְרֵי יְשִׁירוֹ תְהִלָּתוֹ:	Then they believed his words, And they sang his praise.	
Ps 106:13	מָהֵרוּ שָׁכְחוּ מַעֲשָׂיו לֹא־חָפוּ לְעֵצָתוֹ:	But they quickly forgot his works, And they did not wait for his counsel.	
Ps 106:14	וַיִּתְאַוּ תְּאוּהַ בַּמִּדְבָּר וַיִּנְסוּ־אֵל בִּישְׁמִימוֹן:	And they had a <u>great longing</u> in the desert, And they tempted GOD in the wasteland.	had a great longing ← <i>longed a</i> <i>longing</i> (cognate verb and noun).

Ps 106:15	וַיִּתֵּן לָהֶם שְׂאֵלָתָם וַיִּשְׁלַח רְזוֹן בְּנַפְשָׁם:	Then he granted them their request. Then he sent leanness to their <u>condition</u> .	condition ← <i>soul</i> .
Ps 106:16	וַיִּקְנְאוּ לְמֹשֶׁה בַּמַּחֲנֶה לְאַהֲרֹן קְדוֹשׁ יְהוָה:	At this they <u>envied</u> Moses in the camp, And Aaron the LORD's holy <i>man</i> .	at this: wider use of the <i>vav</i> . <hr/> envied: perhaps here, <i>were ungrateful to / disaffected with</i> .
Ps 106:17	תִּפְתַּח-אָרֶץ וּתְבַלַּע דָּתָן וּתְכַסַּם עַל-עַדַּת אַבִּירָם:	The earth opened and swallowed Dathan, And it smothered the confederacy of Abiram.	
Ps 106:18	וּתְבַעַר-אֵשׁ בְּעַדְתָּם לְהַבָּה תִּלְהַט רְשָׁעִים:	And a fire burned in their confederacy; A flame set the wicked on fire.	
Ps 106:19	יַעֲשׂוּ-עֵגֶל בְּחָרֵב וַיִּשְׁתַּחֲוּ לְמַסְכָּה:	They made a calf at Horeb, And they worshipped a cast image.	Horeb: also known as <i>Sinai</i> .
Ps 106:20	וַיִּמְרוּ אֶת-כְּבוֹדֶם בְּתַבְנִית שׂוֹר אֲכָל עֵשֶׂב:	And they exchanged {P: my glory} [M: their glory] For the likeness of an ox <i>that</i> eats grass.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= כְּבוֹדִי. AV differs.
Ps 106:21	שָׁכַחוּ אֵל מוֹשִׁיעֵם עֲשֵׂה גְדֻלוֹת בְּמִצְרַיִם:	They forgot GOD their saviour, <i>Who</i> performed great <i>deeds</i> in Egypt,	
Ps 106:22	נִפְלְאוֹת בְּאֶרֶץ חָם נוֹרְאוֹת עַל-יַם-סוּף:	Wonders in the land of Ham And awesome <i>deeds</i> at the Red Sea.	
Ps 106:23	וַיֹּאמֶר לְהַשְׁמִידֵם לוֹלֵי מֹשֶׁה בְּחִירוֹ עָמַד בַּפֶּרֶץ לִפְנֵי לְהַשִּׁיב חֲמָתוֹ מֵהַשְׁחִית:	Then he declared that he would have destroyed them If Moses his chosen <i>one</i> had not stood at the breach before him To turn away his fury From ravaging <i>them</i> .	
Ps 106:24	וַיִּמְאַסּוּ בְּאֶרֶץ חֲמֹדָה לֹא-הִאֱמִינוּ לְדִבְרֹוֹ:	And they rejected the pleasant land; They did not believe his word.	
Ps 106:25	וַיִּרְגְּזוּ בְּאֶהְלֵיהֶם לֹא שָׁמְעוּ בְּקוֹל יְהוָה:	And they grumbled in their tents; They did not listen to the voice of the LORD.	
Ps 106:26	וַיִּשָּׂא יָדוֹ לָהֶם לְהַפִּיל אוֹתָם בַּמִּדְבָּר:	Then he raised his hand against them To <u>strike</u> them <u>down</u> in the desert	strike ... down ← <i>bring ... down</i> .
Ps 106:27	וּלְהַפִּיל זֶרְעָם בְּגוֹיִם וּלְזַרְזוֹתָם בְּאֶרְצוֹת:	And to <u>strike</u> their seed <u>down</u> among the Gentiles And to scatter them among the <i>various</i> countries.	strike ... down ← <i>bring ... down</i> .

Ps 106:28	וַיִּצְמְדוּ לְבַעַל פְּעֹר וַיֹּאכְלוּ זִבְחֵי מֵתִים:	Then they yoked themselves to Baal-Peor, And they ate sacrifices <i>offered to the dead.</i>	<i>offered to the dead ← of the dead.</i> Wider use of the construct case.
Ps 106:29	וַיִּכְעִסוּ בְּמַעַלְלֵיהֶם וַתִּפְרָץ־בָּם מַגֵּפָה:	And they provoked <i>him</i> to anger by their deeds, So that a plague broke out among them.	
Ps 106:30	וַיַּעֲמֵד פִּינְחָס וַיִּפְלֵל וַתִּעָצֵר הַמַּגֵּפָה:	But Phinehas stood up and acted as judge, So the plague was arrested.	Phinehas: see Ex 6:25.
Ps 106:31	וַתִּחְשַׁב לוֹ לְצַדִּיקָה לְדֹר וָדֹר עַד־עוֹלָם:	And it was accounted to him as righteousness <i>For generation after generation age-abidingly.</i>	for generation after generation ← <i>for generation and generation.</i>
Ps 106:32	וַיִּקְצִיפוּ עַל־מֵי מְרִיבָה וַיִּרְעוּ לְמֹשֶׁה בְּעֵבֹרָם:	Then they angered <i>him</i> at the waters of Meribah, And it was hurtful to Moses because of them,	Meribah: AV differs, translating here (<i>strife</i>).
Ps 106:33	כִּי־הִמְרוּ אֶת־רוּחֹו וַיִּבְטְאוּ בְּשִׁפְתָיו:	For they resisted his spirit. Then he spoke rashly with his lips.	
Ps 106:34	לֹא־הִשְׁמִידוּ אֶת־הָעַמִּים אֲשֶׁר אָמַר יְהוָה לָהֶם:	They did not destroy the peoples Which the LORD had told them <i>to</i> .	
Ps 106:35	וַיִּתְעַרְבוּ בַּגּוֹיִם וַיִּלְמְדוּ מִמַּעֲשֵׂיהֶם:	Then they mingled with the Gentiles, And they learned their practices,	
Ps 106:36	וַיַּעֲבֹדוּ אֶת־עֲצָבֵיהֶם וַיְהִיו לָהֶם לְמוֹקֵשׁ:	And they served their idols, Which became a snare to them.	
Ps 106:37	וַיִּזְבְּחוּ אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם לְשֵׂדִים:	Then they sacrificed their sons and their daughters to demons.	
Ps 106:38	וַיִּשְׁפְּכוּ דַם נָקִי דַם־בְּנֵיהֶם וּבָנוֹתֵיהֶם אֲשֶׁר זָבְחוּ לְעֲצָבֵי כְּנָעַן וַתִּחַנַּף הָאָרֶץ בְּדַמִּים:	So they shed innocent blood – The blood of their sons and their daughters Whom they sacrificed to the idols of Canaan – And the land was defiled with <u>blood</u> .	blood ← <i>bloods</i> , i.e. <i>deeds of bloodshed</i> .
Ps 106:39	וַיִּטְמְאוּ בְּמַעֲשֵׂיהֶם וַיִּזְנוּ בְּמַעַלְלֵיהֶם:	So they became unclean through their practices, And they prostituted themselves through their actions.	
Ps 106:40	וַיִּחַר־אַף יְהוָה בְּעַמּוֹ וַיִּתְעַב אֶת־נַחֲלָתוֹ:	And the anger of the LORD was kindled against his people, And he loathed his <i>own</i> inheritance.	

Ps 106:41	וַיִּתְּנֵם בְּיַד־גּוֹיִם וַיִּמְשְׁלוּ בָהֶם שׂוֹנְאֵיהֶם:	And he delivered them into the <u>hands</u> of Gentiles, And those who hated them Ruled over them.	hands ← <i>hand</i> .
Ps 106:42	וַיִּלְחָצוּם אוֹיְבֵיהֶם וַיִּכְנְעוּ תַּחַת יָדָם:	And their enemies oppressed them, And they were brought low under their <u>power</u> .	power ← <i>hand</i> .
Ps 106:43	פְּעָמַיִם רַבּוֹת יֵצְאוּ וְהָמָּה יִמְרוּ בַעֲצָתָם וַיִּמְכּוּ בַעֲוֹנָם:	Many <i>were</i> the times <i>that</i> he delivered them, But they rebelled in their counsel, And they degenerated in their iniquity.	
Ps 106:44	וַיֵּרָא בְּצָר לָהֶם בְּשִׁמְעוֹ אֶת־רִנָּתָם:	But he had an eye to their adversity When he heard their crying out.	
Ps 106:45	וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנָּחֵם כָּרֵב *חַסְדּוֹ *חַסְדָּיו:	He remembered his covenant which they <i>had</i> , And he had compassion According to the abundance of his {K: kindness} [Q: kindnesses].	
Ps 106:46	וַיַּתֵּן אוֹתָם לְרַחֲמִים לִפְנֵי כָּל־שׂוֹבֵייהֶם:	Then he <u>made</u> them <u>objects of mercy</u> Before all those who had held them in captivity.	made them objects of mercy ← <i>gave them to mercy</i> .
Ps 106:47	הוֹשִׁיעֵנו יְהוָה אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן־הַגּוֹיִם לְהַדוֹת לְשֵׁם קֹדֶשְׁךָ לְהַשְׁתַּבַּח בְּתִהְלֹתֶיךָ:	Save us, O LORD our God, And gather us out of the Gentiles To give thanks to <u>your holy name</u> <i>And</i> to <u>exult</u> in <u>praise of you</u> .	1 Chr 16:35. <hr/> <i>your holy name</i> ← <i>the name of your holiness</i> , a Hebraic genitive. <hr/> <i>exult</i> : or, as [BDB], [AnLx], [Ges-HCL], <i>boast</i> . [ST] has <i>celebrate</i> . <hr/> <i>praise of you</i> ← <i>your praise</i> , an objective genitive.
Ps 106:48	בְּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעַם אָמֵן הַלְלוּ־יָהּ:	Blessed <i>be</i> the LORD God of Israel From age to age, And let all the people say, “Amen, praise the LORD.”	1 Chr 16:36.
Ps 107:1	הַדּוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	Praise the LORD, For he <i>is</i> good, For his kindness <i>is</i> age-abiding.	
Ps 107:2	יֹאמְרוּ גְּאוּלֵי יְהוָה אֲשֶׁר גָּאֵלָם מִיַּד־צָר:	Let the LORD's redeemed <i>speak out</i> – <i>Those</i> whom he redeemed from the <u>grip</u> of the adversary	<i>grip</i> ← <i>hand</i> .

Ps 107:3	וּמֵאַרְצוֹת קִבְּצָם מִמִּזְרַח וּמִמִּעֲרָב מִצְפוֹן וּמִיָּם:	And gathered from the <i>various</i> countries, From the east and from the west, <i>And</i> from the north and from the south.	the south ← <i>the sea</i> , i.e., [CB], <i>the Red Sea</i> .
Ps 107:4	תָּעוּ בַּמִּדְבָּר בִּישִׁימוֹן דָּרָךְ עִיר מוֹשָׁב לֹא מָצְאוּ:	They wandered in the desert – A journey through wasteland. They did not find an <u>inhabitable city</u> .	inhabitable city ← <i>city of dwelling</i> , a Hebraic genitive.
Ps 107:5	רָעִיבִים גַּם-צָמְאִים נַפְשָׁם בָּהֶם תִּתַּעֲטֹף:	<u>Hungry and thirsty</u> too, Their <u>willpower</u> in them flagged.	hungry and thirsty: some may deprecate this as a dangling nominative, but (1) it is as the Hebrew and (2) it can be considered concordant with “in them”. <hr/> willpower ← <i>soul</i> .
Ps 107:6	וַיִּצְעֲקוּ אֶל-יְהוָה בְּצָר לָהֶם מִמַּצְוֹקוֹתֵיהֶם יִצִּילֵם:	Then they cried out to the LORD in their adversity. He delivered them from their <u>predicament</u> ,	predicament ← <i>straitnesses</i> .
Ps 107:7	וַיְדַרְיֵם בְּדַרְךְ יִשְׂרָאֵל לֶלְכֶת אֶל-עִיר מוֹשָׁב:	And he guided their steps On a way <i>that was</i> right, So as to arrive at an <u>inhabitable city</u> .	guided their steps ← <i>caused them to tread</i> . <hr/> an inhabitable city ← <i>a city of dwelling</i> , a Hebraic genitive.
Ps 107:8	יֹדְדוּ לַיהוָה חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:	Let them give thanks to the LORD <i>for</i> his kindness And <i>for</i> his wonders to the sons of Adam,	
Ps 107:9	כִּי-הִשְׁבִּיעַ נַפֶּשׁ שִׁקְקָה וְנַפֶּשׁ רָעֵבָה מִלֵּא-טוֹב:	For he satiates a <u>person</u> pacing up and down And fills a hungry <u>person</u> <i>with</i> goodness.	person (2x) ← <i>soul</i> .
Ps 107:10	יֹשְׁבֵי חֹשֶׁךְ וּצְלֻמוֹת אַסִּירֵי עָנִי וּבְרָזָל:	<i>As for</i> those <i>who</i> dwell in darkness and the shadow of death – <u>Prisoners in</u> affliction and <u>irons</u> –	prisoners in ← <i>prisoners of</i> . Wider use of the construct state. <hr/> irons ← <i>iron</i> , standing for iron fettters.
Ps 107:11	כִּי-הִמְרוּ אִמְרֵי-אֵל וַעֲצַת עֲלִיּוֹן נֶאֱצוּ:	Because they rebelled against the words of GOD And despised the counsel of the MOST HIGH,	
Ps 107:12	וַיִּכְנַע בְּעֵמֶל לִבָּם כְּשָׁלוֹ וְאִין עֹזָר:	He brought their heart down with toil. They stumbled, And <i>there was</i> no-one to <u>help</u> .	to help ← <i>helping</i> .
Ps 107:13	וַיִּזְעֲקוּ אֶל-יְהוָה בְּצָר לָהֶם מִמַּצְוֹקוֹתֵיהֶם יוֹשִׁיעֵם:	When they shouted out to the LORD in their adversity, He saved them from their <u>predicament</u> .	predicament: see Ps 107:6.

Ps 107:14	יוציאם מחשך וצלמות ומוסרותיהם ינתק: :	He brought them out from darkness and the shadow of death, And he unfastened their bonds.	
Ps 107:15	יודו ליהוה חסדו ונפלאותיו לבני אדם: :	Let them give thanks to the LORD <i>for</i> his kindness And <i>for</i> his wonders to the sons of Adam.	
Ps 107:16	כי־שבר דלתות נחשת ובריחי ברזל גדע: :	For he has shivered copper doors in pieces And shattered iron bolts.	
Ps 107:17	אולים מדרך פשעם ומעונותיהם יתענו: :	Fools, because of their transgression, And because of their iniquities, Suffer affliction.	
Ps 107:18	כל־אכל תתעב נפשם ויגיעו עד־שערי מות: :	Their <u>very being</u> abhors all food, And they have reached the gates of death.	very being ← <i>soul</i> .
Ps 107:19	ויזעקו אל־יהוה בצר להם ממצוקותיהם יושיעם: :	When they shouted out to the LORD in their adversity, He saved them from their predicament.	predicament: see Ps 107:6.
Ps 107:20	ישלח דברו וירפאם וימלט משחיתותם: ז :	He sends his word and heals them, And delivers <i>them</i> from their <u>demise</u> .	demise ← <i>pits</i> , perhaps standing for <i>graves</i> . Ps 107:20 - Ps 107:25, and Ps 107:39, and also Num 10:34 and Num 10:36, have ↗
Ps 107:21	יודו ליהוה חסדו ונפלאותיו לבני אדם: ז :	Let them give thanks to the LORD <i>for</i> his kindness And <i>for</i> his wonders to the sons of Adam.	↳ inverted <i>nuns</i> , indicating that the Sopherim thought the verses should be transposed. See [CB].
Ps 107:22	ויזבחו זבחי תודה ויספרו מעשיו ברנה: ז :	And let them <u>offer</u> sacrifices of thanksgiving, And let them relate his deeds With shouting for joy.	offer ← <i>sacrifice</i> .
Ps 107:23	יורדי הים באניות עשי מלאכה במים רבים: ז :	Those who go down to the sea in ships To do business <u>across</u> great waters	across ← <i>in; on; near</i> .
Ps 107:24	המה ראו מעשי יהוה ונפלאותיו במצולה: ז :	<i>Are those</i> who have seen the LORD's works And his wonders in the deep.	
Ps 107:25	ויאמר ויעמד רוח סערה ותרומם גליו: ז :	For he spoke and set up a stormwind, And it lifted up its waves.	
Ps 107:26	יעלו שמים ירדו תהומות נפשם ברעה תתמוגג: :	They <u>rise</u> <i>to</i> heaven, They <u>descend</u> <i>to</i> the depths; Their <u>mind</u> despairs in trouble.	they rise: referring to the waves, or preferably, the sailors being lifted up by them. mind ← <i>soul</i> .

Ps 107:27	יִחֻגּוּ וַיִּנּוּעוּ כַּשֹּׁכָר וְכָל־חֵכְמָתָם תִּתְבַּלֵּעַ:	They reel and they stagger like a drunkard; All their wisdom <u>evaporates</u> .	evaporates ← <i>swallows itself up</i> .
Ps 107:28	וַיִּצְעֲקוּ אֶל־יְהוָה בְּצָר לָהֶם וַיִּמְצֹקֵם יְהוָה מִיָּצִיאָם:	Then they cried out to the LORD in their adversity, And he delivered them from their predicament.	
Ps 107:29	יָקָם סַעֲרָה לְדַמְמָה וַיִּחָשׂוּ גְלִיָּהֶם:	He brought the storm to a standstill, And <u>its waves</u> became quiet.	its waves ← <i>their waves</i> .
Ps 107:30	וַיִּשְׂמְחוּ כִּי־יִשְׁתַּקּוּ וַיִּנְחָם אֶל־מַחֲזוֹ חֶפְצָם:	Then they were pleased that they had abated, And he conducted them to the harbour of their <u>choice</u> .	of their choice ← <i>of their desire</i> .
Ps 107:31	יִדְּוּ לַיהוָה חֶסְדּוֹ וְנִפְלְאוֹתָיו לְבָנֵי אָדָם:	Let them give thanks to the LORD <i>for</i> his kindness And <i>for</i> his wonders to the sons of Adam.	
Ps 107:32	וַיִּרְמְמוּהוּ בְקִהְל־עַם וּבְמוֹשָׁב זְקֵנִים יְהַלְלוּהוּ:	And may they exalt him in the convocation of the people And praise him in the session of the elders.	
Ps 107:33	יִשַׁם נְהָרוֹת לְמִדְבָּר וּמִצְאֵי מַיִם לְצִמְאֹן:	He turns rivers into a desert, And water-sources into thirsty land,	
Ps 107:34	אֶרֶץ פְּרִי לְמַלְחָה מְרַעֵת יֹשְׁבֵי בָהּ:	<i>And fruitful land</i> into a salty landscape, On account of the evil of those <i>who</i> dwell in it.	fruitful land ← <i>land of fruit</i> , a Hebraic genitive.
Ps 107:35	יִשַׁם מִדְבָּר לְאֲגַם־מַיִם וְאֶרֶץ צְרִיָּה לְמִצְאֵי מַיִם:	He makes the desert a pool of water, And the arid land sources of water.	
Ps 107:36	וַיֹּשֶׁב שָׁם רַעֲבִים וַיְכַוְּנוּ עִיר מוֹשָׁב:	Then he housed those <i>who</i> were hungry there, And they established an inhabitable city.	
Ps 107:37	וַיִּזְרְעוּ שָׂדוֹת וַיִּטְעוּ כְרָמִים וַיַּעֲשׂוּ פְרִי תְבוּאָה:	Then they sowed the fields and planted vineyards, Which yielded a <u>fruitful</u> <u>crop</u> .	a fruitful crop ← <i>fruit of a crop</i> .
Ps 107:38	וַיְבָרְכֵם וַיִּרְבּוּ מְאֹד וּבְהֵמָתָם לֹא יִמְעִיט:	Then he blessed them, and they increased greatly, And he did not let their cattle become few.	
Ps 107:39	וַיִּמְעָטוּ וַיִּשְׁחוּ מֵעֶצֶר רָעָה וַיִּגְוּ: 2	But they decreased and were brought low, Owing to <u>oppression</u> , harm and grief.	oppression: or <i>infertility</i> .

Ps 107:40	שִׁפְךָ בּוֹז עַל־נְדִיבִים וַיִּתְעַם בְּתֵהוּ לֹא־דֶרֶךְ:	He poured out contempt on nobles, And he made them wander in a desolate place <i>Where there is no trail.</i>	
Ps 107:41	וַיִּשְׁגֹּב אֶבְיוֹן מֵעוֹנֵי וַיִּשֶׁם כְּצֹאן מִשְׁפָּחוֹת:	But he lifted the poor <i>man</i> out of <i>his</i> affliction, And he appointed <i>him</i> families like a flock.	
Ps 107:42	יֵרְאוּ יִשְׂרָאֵל וַיִּשְׂמְחוּ וְכָל־עוֹלָה קִפְצָה פִּיהָ:	The upright will see <i>it</i> and rejoice, And all injustice will shut its mouth.	
Ps 107:43	מִי־חָכֵם וַיִּשְׁמַר־אֱלֹה וַיִּתְבּוֹנְנוּ חֶסְדֵי יְהוָה:	Whoever <i>is</i> wise will keep these <i>things</i> , And they will have understanding of the LORD's <u>kindness</u> .	kindness ← <i>kindnesses</i> .
Ps 108:1a	שִׁיר מִזְמוֹר לְדָוִד:	A Song. A Psalm of David.	
Ps 108:1b	נִכּוֹן לִבִּי אֱלֹהִים אֲשִׁירָה וְאֶזְמְרָה אֶף־כְּבוֹדִי:	My heart is resolved, <i>O</i> God; Let me sing And make psalm melody, And that <u>in my glorying</u> .	Ps 57:7. and that ← <i>also, indeed</i> , but with a wider scope. my glorying ← <i>my glory</i> , but ↗
Ps 108:2	עוֹרָה הַנִּבֶּל וְכִזּוֹר אֶעֱרָה שִׁחַר:	Awake, <i>O</i> lute and harp; Let me awake <i>at</i> dawn.	↳ we take it as a subjective genitive, directed outward. Ps 57:8.
Ps 108:3	אוֹדֶךָ בְּעַמִּים יְהוָה וְאֶזְמְרֶךָ בְּל־אֲמִים:	I will give thanks to you among the <i>various</i> peoples, <i>O</i> LORD; I will make psalm melody to you <u>among the nations</u> .	Ps 57:9. among the nations: we discount the <i>maqgef</i> , as in Ps 44:14.
Ps 108:4	כִּי־גָדוֹל מֵעַל־שָׁמַיִם חֶסְדֶּךָ וְעַד־שְׁחָקִים אֲמַתֶּךָ:	For your kindness from <i>high</i> above the heavens <i>is</i> great, As <i>is</i> your truth <i>reaching up</i> to the sky.	Ps 57:10.
Ps 108:5	רוּמָה עַל־שָׁמַיִם אֱלֹהִים וְעַל כָּל־הָאָרֶץ כְּבוֹדֶךָ:	May you be exalted over the heavens, <i>O</i> God; <i>May</i> your glory <i>be</i> over all the earth.	Ps 57:11.
Ps 108:6	לְמַעַן יַחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינֶךָ וְעֲנֵנִי:	In order that your beloved <i>ones</i> may be delivered, <i>Oh</i> save <i>with</i> your right hand, And answer me.	Ps 60:5.
Ps 108:7	אֱלֹהִים דַּבֵּר בְּקֹדֶשׁוֹ אֶעֱלֶזָה אֶחְלֶקָה שְׁבָם וְעַמְּךָ סִבּוֹת אֲמַדֵּד:	God has said in his <u>holiness</u> , “I will rejoice, I will apportion Shechem; I will <u>allot</u> the Valley of Succoth.	Ps 60:6. holiness: or <i>holy place</i> . allot ← <i>measure</i> .

Ps 108:8	לִי גִלְעָד לִי מְנַשֶּׁה וְאֶפְרַיִם מִעֲזוֹ רֹאשֵׁי יְהוּדָה מְחַקְקִי:	Gilead <i>is</i> mine, Manasseh <i>is</i> mine, And Ephraim <i>is</i> the stronghold of my head; Judah <i>is</i> my lawgiver.	Ps 60:7. Gilead: see Gen 31:21.
Ps 108:9	מוֹאָב סִיר רְחֹצֵי עַל-אֲדוֹם אֲשַׁלְּחֵךְ נִעְלִי עַל־פְּלִשְׁתִּים אֶתְרוּעֵעַ:	Moab <i>is</i> my washing basin, At Edom I will cast my shoe; Over Philistia, I will shout in triumph.”	Ps 60:8. cast my shoe: see Ps 60:8. shout in triumph: from root רוע. Contrast Ps 60:8.
Ps 108:10	מִי יְבַלְנֵי עִיר מְבֻצָּר מִי נַחְנִי עַד-אֲדוֹם:	Who will bring me <i>to</i> a fortified city? Who will lead me to Edom?	Ps 60:9.
Ps 108:11	הֲלֹא-אֱלֹהִים זָנַחְתָּנוּ וְלֹא-תֵצֵא אֱלֹהִים בְּצַבָּאוֹתֵינוּ:	Have you not, <i>O</i> God, Been averse to us? And will you not, <i>O</i> God, Go out with our armies?	Ps 60:10.
Ps 108:12	הֶבְהַלְנוּ עֲזָרַת מִצָּר וְשׂוֹא תְּשׁוּעַת אָדָם:	<i>Oh</i> give us help in adversity, For man's salvation <i>is</i> false.	Ps 60:11. in adversity ← <i>from adversity</i> . for: causal use of the vav.
Ps 108:13	בְּאֱלֹהִים נַעֲשֶׂה-חֵיל וְהוּא יְבוֹס צָרֵינוּ:	Let us act valiantly through God, And he will trample on our adversaries.	Ps 60:12.
Ps 109:1	לְמַנְצֵחַ לְדָוִד מִזְמוֹר אֱלֹהִי תְהִלָּתִי אֶל-תַּחֲרֹשׁ:	To the choirmaster. ↑ A Psalm of David. <i>O</i> God of my praise, Do not be silent.	to the choirmaster: see Ps 4:1.
Ps 109:2	כִּי פִי רָשָׁע וּפִי-מְרֹמָה עָלַי פָּתְחוּ דְבָרוֹ אֹתִי לְשׁוֹן שֹׁקֵר:	For a wicked mouth And a deceitful mouth Have opened against me. They have spoken against me <i>With</i> a lying tongue.	a deceitful mouth ← <i>a mouth of deceit</i> , a Hebraic genitive. against ← <i>with</i> . See Gen 14:8.
Ps 109:3	וּדְבָרֵי שִׁנְאָה סָבְבוּנִי וַיִּלְחַמוּנִי חֲנָם:	And words of hatred surround me, And they battle against me gratuitously.	AV differs in syntactical arrangement.
Ps 109:4	תַּחַת-אֲהַבְתִּי יִשְׁטְנוּנִי וְאֲנִי תְּפִלָּה:	In return for my love they oppose me, And I <i>am</i> all prayer.	
Ps 109:5	וַיִּשְׂמוּ עָלַי רָעָה תַּחַת טוֹבָה וְשִׁנְאָה תַּחַת אֲהַבְתִּי:	And they have plotted wickedness against me in return for goodness, And hatred in return for my love.	

Ps 109:6	הִפְקֵד עָלָיו רָשָׁע וְשָׂטָן יַעֲמֵד עַל־יְמִינוֹ:	Appoint a wicked <i>one</i> over him, So that <u>Satan</u> stands at his right <i>hand</i> .	Satan: or <i>an adversary</i> . AV differs, opening quotation marks here and closing them at Ps 109:16, taking the words not as David's, but as those of his enemies. This is possible, and if so could better be extended to Ps 109:19 or Ps 109:20.
Ps 109:7	בְּהִשְׁפָּטוֹ יֵצֵא רָשָׁע וְתִפְלֵתוֹ תְּהִיָּה לַחֲטָאָה:	When he is judged, Let <u>condemnation</u> be pronounced, And let his prayer become sin.	condemnation ← <i>the wicked (matter)</i> . See Ps 111:8 for a similar substantivization. be pronounced ← <i>go out / issue</i> .
Ps 109:8	יְהִי־יָמָיו מְעַטִּים פִּקְדָתוֹ יִקַּח אַחֵר:	May his days be few; Let another person take his office.	Acts 1:20. office: or <i>office of oversight</i> .
Ps 109:9	יְהִי־בָנָיו יְתוּמִים וְאִשְׁתּוֹ אֶלְמָנָה:	May his sons become orphans, And his wife a widow.	
Ps 109:10	וְנֹעַ יִנּוּעוּ בָנָיו וְשָׂאֲלוּ וְדָרְשׁוּ מִחֲרֻבוֹתֵיהֶם:	May his sons <u>wander about unremittingly</u> And beg, And seek <i>their needs</i> from their desolate places.	wander about unremittingly: infinitive absolute.
Ps 109:11	יִנְקֹשׁ נוֹשָׂה לְכָל־אֲשֶׁר־לוֹ וַיִּבְזוּ זָרִים יִגְיְעוּ:	May the creditor ensnare everything he <i>has</i> , And may foreigners plunder his hard-earned wealth.	
Ps 109:12	אֶל־יְהִי־לוֹ מִשֶּׁדַּךְ חֶסֶד וְאֶל־יְהִי חוֹנֵן לִיתוּמָיו:	May there not be <i>anyone who</i> extends him kindness, And let there not be <i>anyone</i> showing compassion to his orphans.	
Ps 109:13	יְהִי־אַחֲרֵיתוֹ לְהַכְרִית בְּדוֹר אַחֵר יִמַּח שְׁמָם:	May his posterity <i>be destined to be cut off</i> ; May their name be obliterated in the next generation.	to be cut off ← (<i>for someone</i>) to cut (<i>them</i>) off. Avoidance of the passive.
Ps 109:14	יִזְכָּר עֲוֹן אֲבֹתָיו אֶל־יְהוָה וְחַטָּאת אִמּוֹ אֶל־תִּמָּח:	May the iniquity of his fathers be remembered <u>by</u> the LORD, And may the sin of his mother not be wiped out.	by: אֵל, <i>el</i> , also the agent of the passive in Lev 13:7, Lev 13:49.
Ps 109:15	יְהִי נִגְד־יְהוָה תָּמִיד וַיִּכְרַת מֵאֶרֶץ זָכְרָם:	May they be before the LORD continually, And may he cut off memory of them from the earth,	
Ps 109:16	יַעַן אֲשֶׁר לֹא זָכַר עֲשׂוֹת חֶסֶד וַיְרַדֵּף אִישׁ־עָנִי וְאָבִיוֹן וַיִּנְכָּא לִבָּב לְמוֹתָת:	Because he did not remember to show kindness, And he pursued a poor and needy man, And one of dejected heart, To have <i>him</i> put to death.	This verse is more apposite to David's situation than to that of his enemies (in particular Saul).

Ps 109:17	וַיֵּאָהֵב קָלְלָהּ וַתְּבוֹאֶהוּ וְלֹא־חִפֵּץ בְּבִרְכָּהּ וַתִּרְחַק מִמֶּנּוּ:	Now he loved cursing, So let it come over him, And he did not take delight in a blessing, So let it be far from him.	
Ps 109:18	וַיִּלְבַּשׁ קָלְלָהּ כְּמַדּוּ וַתִּבֹּא כַּמַּיִם בְּקִרְבּוֹ וְכַשֶּׁמֶן בְּעַצְמוֹתָיו:	And he clothed himself <i>in</i> cursing as in his vesture, So let it come like water into his innards, And like oil into his bones.	
Ps 109:19	תְּהִי־לוֹ כְּבִגְד יַעֲטָה וְלִמְזַח תָּמִיד יַחְגְּרָה:	Let it be to him Like a garment <i>that</i> covers <i>him</i> , And like a girdle, So that he constantly girds himself <u>with it</u> .	let it be: i.e. <i>let the curse be</i> . with it: i.e. <i>with cursing</i> .
Ps 109:20	זֹאת פְּעֻלַּת שְׂטָנִי מֵאֵת יְהוָה וְהַדְּבָרִים רָעַעַל־נַפְשִׁי:	These <i>are</i> the wages from the LORD Of those who oppose me And of those who speak evil About my <u>character</u> .	character ← <i>soul</i> .
Ps 109:21	וְאַתָּה יְהוָה אֲדַנִּי עֲשֵׂה־אֲתִי לְמַעַן שְׂמֹךְ כִּי־טוֹב חֶסֶדְךָ הַצִּילֵנִי:	But you, O LORD my Lord, Act with me for your name's sake, For your kindness <i>is</i> good, And <u>deliver</u> me,	act ... deliver: imperatives.
Ps 109:22	כִּי־עָנִי וְאֶבְיוֹן אֲנִי וְלִבִּי חָלַל בְּקִרְבִּי:	For I <i>am</i> poor and needy, And my heart is wounded inside me.	
Ps 109:23	כְּצֶל־כְּנֻטוֹתָיו נִהְלַכְתִּי נִגְנַעְתִּי כְּאַרְבֶּה:	I am passing away Like a shadow when it becomes long. I am thrown about Like a locust.	
Ps 109:24	בְּרַפִּי כָּשְׁלוּ מַצּוֹם וּבְשָׂרֵי כַּחַשׁ מִשָּׁמֶן:	My knees are languid from fasting, And my flesh is wasting away <u>losing fatness</u> .	losing fatness ← <i>from fatness</i> .
Ps 109:25	וְאֲנִי הָיִיתִי חֶרְפָּה לָהֶם יִרְאוּנִי יִנְיֵעוּן רֵאשִׁים:	And I have become a reproach to them; They see me, And they shake their head.	
Ps 109:26	עֲזֹרֵנִי יְהוָה אֱלֹהֵי הוֹשִׁיעֵנִי כְּחֶסֶדְךָ:	Help me, O LORD my God; Save me according to your kindness,	
Ps 109:27	וַיִּדְעוּ כִּי־יָדְךָ זֹאת אַתָּה יְהוָה עֲשִׂיתָה:	So that they may know that this <i>is</i> your hand <i>at work</i> – That you the LORD brought it about.	so that: purposive use of the <i>vav</i> .
Ps 109:28	יִקְלְלוּ־הֵמָּה וְאַתָּה תְּבָרַךְ קָמוּ וַיִּבְשׁוּ וַעֲבַדְךָ יִשְׂמַח:	They may curse, But you bless. When they rise up, Let them be ashamed, But let your servant be glad.	when: a <i>vav</i> as a postpositive conjunction.

Ps 109:29	יִלְבְּשׁוּ שׁוֹטְנֵי כְלָמָה וַיַּעֲטוּ כַמְעִיל בְּשֹׁתָם:	May those who oppose me Be clothed <i>in</i> ignominy And be covered <i>in</i> their shame Like a robe.	
Ps 109:30	אֲוֹדָה יְהוָה מְאֹד בְּפִי וּבִתְוֹךְ רַבִּים אֶהְלֵלֵנּוּ:	I will give great thanks to the LORD with my mouth, And in the midst of many, I will praise him.	
Ps 109:31	כִּי־יַעֲמֹד לְיָמִין אֲבִיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ:	For he will stand on the right <i>hand side</i> of the poor To save <i>him</i> from those who judge the capital case against him.	the capital case against him ← <i>his soul</i> .
Ps 110:1	לְדָוִד מְזֻמָּוֹר נֹאֵם יְהוָה לְאֲדָנִי שֵׁב לְיָמִינִי עַד־אֲשִׁית אֵיבֵיךָ הַדָּם לְרִגְלֶיךָ:	A Psalm of David. The LORD said to my Lord, “Sit on my right <i>hand side</i> Until I make your enemies <u>your footstool.</u>”	Matt 22:44, Matt 26:64, Mark 12:36, Luke 20:42-43, Acts 2:34-35, Heb 1:13. your footstool ← <i>a footstool for your feet</i> .
Ps 110:2	מִטֵּה־עֲזָךְ יִשְׁלַח יְהוָה מִצִּיּוֹן יְרֵדָה בְּקֶרֶב אֵיבֵיךָ:	The LORD will send your strong sceptre out from Zion; Rule in the midst of your enemies.	your strong sceptre ← <i>the sceptre of your strength</i> , a Hebraic genitive. Symbolic of <i>strong rule</i> .
Ps 110:3	עַמְּךָ נִדְבַת בְּיוֹם חִילֶךָ בְּהַדְרֵי־קֹדֶשׁ מִרְחֹם מִשְׁחָר לְךָ טַל יִלְדְּתֶיךָ:	Your people <i>will themselves</i> <i>be</i> freewill-offerings On your mighty day. In holy splendours from dawn's womb, You <i>have had</i> the dew of your youth.	your mighty day ... holy splendours ← <i>the day of your might ... splendours of holiness</i> , Hebraic genitives.
Ps 110:4	נִשְׁבַּע יְהוָה וְלֹא יִנָּחַם אֶתְהַכְהֵן לְעוֹלָם עַל־דְּבָרָתִי מִלְכִי־צֶדֶק:	The LORD has sworn And will not recant, “You are an age-abiding priest According to the order of Melchizedek.”	Heb 5:6, Heb 7:17, Heb 7:21. Melchizedek also mentioned in Gen 14:18.
Ps 110:5	אֲדַנִּי עַל־יָמִינֶךָ מַחֵץ בְּיוֹם־אָפוֹ מְלָכִים:	The LORD* on your right <i>hand side</i> Will strike through kings on the day of his anger.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 110:6	יִדְּיֵן בְּגוֹיִם מְלֵא גִוְיוֹת מַחֵץ רֹאשׁ עַל־אֶרֶץ רַבָּה:	He will judge among the Gentiles, He will fulfil <i>this with</i> dead bodies; He will crush the head <i>of one</i> over a great land.	he will crush the head: i.e. Christ will crush Satan's head. Compare Gen 3:15. AV differs (<i>He shall wound the heads</i>), plural.
Ps 110:7	מִנַּחַל בְּדֶרֶךְ יִשְׁתֶּה עַל־צֶן יָרִים רֹאשׁ:	He will drink from the brook on the way, Which <i>is</i> why he will raise <i>his</i> head.	

Ps 111:1	הִלְלוּ יְהוָה אֹדְהָ יְהוָה בְּכָל-לֵבָב בְּסוּד יִשְׂרָיִם וְעֵדָה:	Praise the LORD. I will give thanks to the LORD with all <i>my</i> heart In the conclave of the upright And <i>in</i> the congregation.	
Ps 111:2	גְּדֹלִים מַעֲשֵׂי יְהוָה דְּרוֹשִׁים לְכָל-חַפְצֵיהֶם:	Great <i>are</i> the works of the LORD, Sought after <u>for all their</u> <u>delights</u> .	for all their delights: AV differs (of [=by] all of them that have pleasure therein).
Ps 111:3	הוֹדֵוּהָדָר פִּעְלוֹ וְצִדְקָתוֹ עֹמֶדֶת לְעַד:	Splendour and majesty <i>characterize</i> his work, And his righteousness stands in perpetuity.	
Ps 111:4	זָכַר עֲשָׂה לְנִפְלְאוֹתָיו חֲנוּן וְרַחוּם יְהוָה:	He has made a memorial to his wonders. The LORD <i>is</i> gracious and merciful.	
Ps 111:5	טָרַף נָתַן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:	He gives <u>provision</u> To <u>those who fear him</u> ; He will remember his covenant Age-abidingly.	provision: or <i>prey</i> . <hr/> those who fear him ← <i>his</i> fearers, an objective genitive.
Ps 111:6	כִּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ לְתַת לָהֶם נַחֲלַת גּוֹיִם:	He has told his people of the power of his works, That <i>he</i> will give them the inheritance of the Gentiles.	
Ps 111:7	מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט נְאֻמִּים כָּל-פְּקוּדָיו:	The works of his hands <i>are</i> truth and judgment; All his precepts <i>are</i> dependable,	
Ps 111:8	סְמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִם בְּאֱמֶת וַיִּשֶׁר:	Upheld perpetually – Age-abidingly – <i>And</i> made in truth and <u>uprightness</u> .	uprightness ← <i>upright</i> , but [AnLx] admits a neuter, substantival sense (<i>what is</i> <i>right</i>).
Ps 111:9	פְּדוּת שְׁלַח לְעַמּוֹ צִוָּה-לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:	He sent deliverance to his people; He has decreed <u>his age-</u> <u>abiding covenant</u> . Holy and awesome <i>is</i> his name.	his age-abiding covenant ← <i>for</i> <i>the age his covenant</i> .
Ps 111:10	רֵאשִׁית חֲכָמָה יִרְאַת יְהוָה שֶׁכֶל טוֹב לְכָל-עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לְעַד:	The beginning of wisdom <i>is</i> fear of the LORD; All those <u>who act in</u> <u>accordance</u> have good understanding. His praiseworthiness stands <i>fast</i> in perpetuity.	who act <i>in accordance</i> ← <i>the</i> <i>doers of them</i> , but there is no clear antecedent to <i>them</i> , the nearest being <i>precepts</i> (Ps 117:7). <hr/> Compare this verse with Job 28:28 and Prov 9:10.
Ps 112:1	הִלְלוּ יְהוָה אֲשֶׁר-יִירָא אֶת-יְהוָה בְּמִצְוֹתָיו חֲפָץ מְאֹד:	Praise the LORD. Happy <i>is</i> the man <i>who</i> fears the LORD – <i>Who</i> delights very much in his commandments.	

Ps 112:2	גְבוֹר בְּאָרֶץ יְהִי זְרָעוֹ דּוֹר יִשְׂרָיִם יְבָרֵךְ:	His seed will be valiant on the earth; A generation of upright <i>people</i> will be blessed.	
Ps 112:3	הוֹן וְעֶשֶׂר בְּבֵיתוֹ וְצַדִּיקוֹ עֹמֶדֶת לְעַד:	Wealth and riches <i>will be</i> in his house, And his righteousness stands in perpetuity.	
Ps 112:4	אֶרְחַב בַּחֹשֶׁךְ אֹר לַיִּשְׂרָאֵל חַנּוּן וְרַחוּם וְצַדִּיק:	Light arises in the darkness to the upright; <i>He is</i> gracious and merciful and righteous.	
Ps 112:5	טוֹב־אִישׁ חוֹנֵן וּמְלוּה יְכַלֵּל דְּבָרָיו בְּמִשְׁפָּט:	A man who is gracious and lends <i>is</i> good; He will maintain his affairs judiciously,	
Ps 112:6	כִּי-לְעוֹלָם לֹא-יִמוּט לְזָכָר עוֹלָם יְהִי צַדִּיק:	For he will <u>never</u> be shaken. The righteous <i>man</i> will be an age-abiding memorial.	never ← <i>not for the age.</i>
Ps 112:7	מִשְׁמוּעָה רָעָה לֹא יִירָא נְכוֹן לְבוֹ בְּטַח בִּיהוָה:	He does not fear bad tidings; His heart <i>is</i> steadfast, <i>Having been</i> entrusted to the LORD.	
Ps 112:8	סִמּוּךְ לְבוֹ לֹא יִירָא עַד אֲשֶׁר-יִרְאֶה בְּצַרּוֹ:	His heart <u>rests assured</u> ; He will not be afraid Up to when he looks on his adversaries <i>with satisfaction</i> .	rests assured ← (<i>is</i>) upheld, with connotations of <i>trusting</i> .
Ps 112:9	פָּזַר נָתַן לְאֲבִיוֹנִים צְדָקָתוֹ עֹמֶדֶת לְעַד קִרְנוֹ תָרוּם בְּכָבוֹד:	He has made distributions; He has given to the poor. His righteousness stands perpetually; His horn <u>will be raised</u> in glory.	2 Cor 9:9. <hr/> <hr/> will be raised: <i>qal</i> for passive of <i>hiphil</i> .
Ps 112:10	רָשָׁע יִרְאֶה וְכַעַס שָׁנָיו יִחַרְק וְנִמַּס תְּאֵאוֹת רָשָׁעִים תֵּאבֵד:	The wicked <i>man</i> will see <i>it</i> And become angry. He will gnash his teeth And melt away. The aspiration of the wicked will come to an end.	
Ps 113:1	הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת-שֵׁם יְהוָה:	Praise the LORD, Give praise, <i>you</i> servants of the LORD; Praise the name of the LORD.	
Ps 113:2	יְהִי שֵׁם יְהוָה מְבָרָךְ מְעַתָּה וְעַד-עוֹלָם:	Let the name of the LORD be blessed, From now on and age-abidingly.	
Ps 113:3	מִמְזֶרֶח-שֶׁמֶשׁ עַד-מְבוֹאוֹ מְהַלְלֵל שֵׁם יְהוָה:	From the rising of the sun to its setting, <i>Let</i> the name of the LORD be praised.	

Ps 113:4	רַם עַל-כָּל-גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ:	The LORD <i>is</i> high above all nations; His glory <i>is</i> over the heavens.	
Ps 113:5	מִי בִיהוָה אֱלֹהֵינוּ הַמִּגְבִּיהִי לְשָׁבֶת:	Who <i>is</i> like the LORD our God? – Who goes high to dwell,	
Ps 113:6	הַמִּשְׁפִּילִי לְרֵאוֹת בַּשָּׁמַיִם וּבְאָרֶץ:	Who comes low to take a look In the heavens and on the earth,	
Ps 113:7	מְקִימִי מֵעַפְרֵי דָל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:	<i>Who</i> raises the destitute <i>man</i> out of the dust, <i>Who</i> raises the needy out of the dunghill,	
Ps 113:8	לְהוֹשִׁיבֵי עַם-נְדִיבִים עִם נְדִיבֵי עַמּוֹ:	To house <i>them</i> with nobles, With the nobles of his people,	
Ps 113:9	מוֹשִׁיבֵי עֹקֶרֶת הַבַּיִת אִם-הַבָּנִים שְׂמֵחָה הִלְלוּ-יָיָה:	<i>Who</i> installs the barren <i>with</i> a household, <i>As</i> the joyful mother <u>of sons</u> . Praise the LORD.	of sons: one could argue for a question mark here, as in Ps 144:3, since “Who is like him” is understood at the start of the sentence (Ps 113:5), but the sense of an interrogative has been weakened by the intervening clauses.
Ps 114:1	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיִת יַעֲקֹב מֵעַם לֵעָז:	When Israel came out of Egypt – The house of Jacob from a people who spoke a foreign language –	
Ps 114:2	הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְשָׁלוֹתָיו:	Judah became his sanctuary, <i>And</i> Israel his <u>great</u> <u>dominion</u> .	great dominion ← <i>dominions</i> , which we take as a plural of excellence or of majesty.
Ps 114:3	הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יָסָב לְאַחֹר:	The sea saw it and <u>retreated</u> ; The Jordan turned back.	retreated ← <i>fled</i> .
Ps 114:4	הַהָרִים רָקְדוּ כְּאֵילִים גְּבֻעוֹת כְּבְנֵי-צֹאן:	The mountains danced like rams, <i>And</i> the hills like the young of sheep.	
Ps 114:5	מַה-לָּךְ הַיָּם כִּי תִנּוֹס הַיַּרְדֵּן תִּסָּב לְאַחֹר:	What <i>was the matter</i> with you, O sea, That you should retreat, <i>And that</i> you, O Jordan, Should turn back?	
Ps 114:6	הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבֻעוֹת כְּבְנֵי-צֹאן:	– <i>That</i> you mountains should dance like rams, <i>And you</i> hills like the young of sheep?	
Ps 114:7	מִלְפָּנַי אֲדוֹן חוֹלֵי אֶרֶץ מְלֻפְּנֵי אֱלֹהֵי יַעֲקֹב:	<i>O</i> earth, writhe in the presence of the Lord – In the presence of the G O D of Jacob,	

Ps 114:8	הַהֲפֹכֵי הַצּוּר אֲגַם-מַיִם חֲלָמִישׁ לְמַעַיְנוֹ-מַיִם:	Who turned the rock into a pool of <u>water</u> – Flint into a <u>water</u> -source.	water ... water: otiose, but see Gen 12:5.
Ps 115:1	לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי-לְשִׁמְךָ תֵּן כְּבוֹד עַל-חַסְדֶּךָ עַל-אֱמֻנָתְךָ:	Not to us, O LORD, not to us, But to your name give glory, On account of your kindness <i>And</i> on account of your truth.	
Ps 115:2	לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי-הוּא אֱלֹהֵיהֶם:	Why should the Gentiles say, “So where <i>is</i> their God?”	
Ps 115:3	וְאֱלֹהֵינוּ בַשָּׁמַיִם כֹּל אֲשֶׁר-חָפֵץ עֲשֵׂה:	But our God <i>is</i> in heaven; He does whatever he pleases.	
Ps 115:4	עֲצֵבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:	Their idols <i>are</i> of silver and gold; <i>They are</i> the work of the hands of <u>men</u>.	Rev 9:20. Ps 135:15. men ← <i>Adam</i> .
Ps 115:5	פֶּה-לָהֶם וְלֹא יִדְבְּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ:	They <i>have</i> a mouth, But they <i>cannot</i> speak; They <i>have</i> eyes, But they <i>cannot</i> see.	Rev 9:20. Ps 135:16.
Ps 115:6	אָזְנוֹיִם לָהֶם וְלֹא יִשְׁמְעוּ אָף לָהֶם וְלֹא יִרְיחוּן:	They <i>have</i> ears, But they <i>cannot</i> hear; They <i>have</i> a nose, But they <i>cannot</i> smell.	Ps 135:17.
Ps 115:7	יָדֵיהֶם וְלֹא יִמְשֹׁן רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא-יִהְיֶה גוֹ בְּגֵרוֹנָם:	They <i>have</i> hands, But they <i>cannot</i> feel; They <i>have</i> legs, But they <i>cannot</i> walk. They <i>cannot</i> articulate in their throat.	Rev 9:20.
Ps 115:8	כַּמֹּזֶה יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר-בָּטַח בָּהֶם:	Those who make them Will become like them, <i>As will</i> everyone who trusts in them.	Ps 135:18.
Ps 115:9	יִשְׂרָאֵל בָּטַח בַּיהוָה עֲזָרָם וּמִגֹּגֶם הוּא:	O Israel, trust in the LORD. He <i>is</i> their help and their shield.	Ps 135:19.
Ps 115:10	בֵּית אַהֲרֹן בָּטַחוּ בַיהוָה עֲזָרָם וּמִגֹּגֶם הוּא:	O house of Aaron, trust in the LORD. He <i>is</i> their help and their shield.	Ps 135:19.
Ps 115:11	יִרְאַיִךְ יְהוָה בָּטַחוּ בַיהוָה עֲזָרָם וּמִגֹּגֶם הוּא:	<i>You</i> who fear the LORD, Trust in the LORD. He <i>is</i> their help and their shield.	Ps 135:20.

Ps 115:12	יְהוָה זָכַרְנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אַהֲרֹן:	The LORD has remembered us. He will bless – He will bless the house of Israel; He will bless the house of Aaron.	
Ps 115:13	יְבָרֵךְ יִרְאֵי יְהוָה הַקְּטָנִים עִם־הַגְּדֹלִים:	He will bless those who fear the LORD – The small and the great.	
Ps 115:14	יִסַּף יְהוָה עֲלֵיכֶם עֲלֵיכֶם וְעַל־בְּנֵיכֶם:	The LORD will increase you – You and your sons.	
Ps 115:15	בְּרוּכִים אַתֶּם לַיהוָה עֹשֶׂה שָׁמַיִם וָאָרֶץ:	Blessed <i>are</i> you with the LORD – The maker of heaven and earth.	
Ps 115:16	הַשָּׁמַיִם שָׁמַיִם לַיהוָה וְהָאָרֶץ נָתַן לְבְנֵי־אָדָם:	The heavens <i>are</i> the LORD's heavens, And he has given the earth to the sons of Adam.	
Ps 115:17	לֹא הַמֵּתִים יְהַלְלוּ־יָהּ וְלֹא כָּל־יֹרְדֵי דוֹמָה:	<i>It is</i> not the dead <i>who</i> praise the LORD, Nor <i>any who</i> descend to silence.	any ← <i>all</i> .
Ps 115:18	וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יָהּ:	But we will bless the LORD, From now on and age-abidingly. Praise the LORD.	
Ps 116:1	אֶהְבֵּתִי כִּי־שָׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי:	I have loved <i>him</i> , Because the LORD has heard my voice – My supplications.	
Ps 116:2	כִּי־הִטָּה אָזְנוֹ לִי וּבִימִי אֶקְרָא:	For he inclined his ear to me, And I call <i>to him</i> on <i>all</i> my days.	
Ps 116:3	אֶפְפוּנִי חַבְלֵי־מָוֶת וּמַצְרֵי שָׁאוּל מִצְאוּנֵי צָרָה וַיִּגְּזוּ אֶמְצָא:	The <u>pains</u> of death have surrounded me, And the straits of the grave have reached me. I have encountered adversity and grief.	the pains: or <i>cords</i> , causing the pain, or for imprisoning in the grave.
Ps 116:4	וּבְשֵׁם־יְהוָה אֶקְרָא אָנָּה יְהוָה מִלְטָה נַפְשִׁי:	I will call on the name of the LORD. <i>Oh</i> please, LORD, save my <u>life</u> .	life ← <i>soul</i> .
Ps 116:5	חַנּוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם:	The LORD <i>is</i> gracious and righteous, And our God is merciful.	
Ps 116:6	שָׁמַר פְּתָאִים יְהוָה דְּלוֹתַי וְלִי יְהוֹשִׁיעַ:	The LORD watches over the simple-minded. <u>When</u> I was <i>at a low ebb</i> , He saved me.	when: a <i>vav</i> translated as a postpositive conjunction.

Ps 116:7	שׁוּבֵי נַפְשֵׁי לְמִנוּחֵיכִי כִּי־יְהוָה גָּמַל עָלַיְכִי:	O my <u>being</u> , return to your <u>restful places</u> , For the LORD has recompensed <u>you</u> .	being ← <i>soul</i> . restful <i>places</i> ... you: in an Aramaic form.
Ps 116:8	כִּי חִלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינַי מִדְמְעָה אֶת־רַגְלִי מִדָּחִי:	You have delivered my <u>being</u> from death, My eye from <u>tears</u> And my foot from stumbling.	being ← <i>soul</i> . tears ← <i>a tear</i> .
Ps 116:9	אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים:	I will walk before the LORD In the <u>lands</u> of the living.	lands: AV differs (<i>land</i>).
Ps 116:10	הֵאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד:	I have believed, Therefore I speak. I have been very much afflicted.	2 Cor 4:13.
Ps 116:11	אֲנִי אָמַרְתִּי בְּחַפְזִי כָּל־הָאָדָם כֹּזֵב:	I have said in my <u>perplexity</u> , “All of <u>mankind</u> speaks lies.”	perplexity: or <i>haste</i> (<i>especially</i> <i>when alarmed</i>). mankind ← <i>Adam</i> .
Ps 116:12	מִה־אֲשִׁיב לַיהוָה כָּל־תְּגֻמּוֹלוֹהִי עָלַי:	What <i>can</i> I give back to the LORD For all his <u>generosity</u> to me?	generosity: in an Aramaic form.
Ps 116:13	כּוֹס־יְשׁוּעוֹת אֲשָׂא וּבִשְׂם יְהוָה אֶקְרָא:	I will raise the cup of <u>great</u> <u>salvation</u> , And I will call on the name of the LORD.	great salvation ← <i>salvations</i> , which we take as a plural of excellence or of majesty. Compare Ps 114:2.
Ps 116:14	נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ:	I will fulfil my vows to the LORD; May <i>it be</i> in the presence of all his people.	
Ps 116:15	יָקָר בְּעֵינֵי יְהוָה הַמּוֹתָה לְחַסִּידָיו:	Precious in the eyes of the LORD <i>Is</i> the death of those under his grace.	
Ps 116:16	אָנָּה יְהוָה כִּי־אֲנִי עֶבְדְּךָ אֲנִי־עֶבְדְּךָ בְּנ־אֲמָתֶךָ פִּתְחַת לְמוֹסְרֵי:	<u>Thank-you</u> , O LORD, For I <i>am</i> your servant; I <i>am</i> your servant – The son of your maidservant. You have unbound my bonds.	thank-you: usually a particle of entreaty, as in Ps 116:4, <i>please</i> , but here in anticipation of, or after, salvation.
Ps 116:17	לְךָ־אֲזַבֵּחַ זֶבַח תּוֹדָה וּבִשְׂם יְהוָה אֶקְרָא:	I will <u>offer</u> the sacrifice of thank-offering to you, And I will call on the name of the LORD.	offer ← <i>sacrifice</i> .
Ps 116:18	נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ:	I will fulfil my vows to the LORD; May <i>it be</i> in the presence of all his people,	
Ps 116:19	בְּחֻצְרוֹת בֵּית יְהוָה בְּתוֹכְכִי יְרוּשָׁלַם הִלְלוּ־יָהּ:	In the courtyards of the house of the LORD – In <u>your</u> midst, O Jerusalem. Praise the LORD.	your: in an Aramaic form.

Ps 117:1	הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֻמִּים:	Praise the LORD, all <i>you</i> Gentiles; Laud him, all <i>you</i> peoples.	Rom 15:11.
Ps 117:2	כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאַמְת־יְהוָה לְעוֹלָם הִלְלוּ־יָהּ:	For his kindness has been mighty towards us, And the LORD's truth <i>is</i> age- abiding. Praise the LORD.	
Ps 118:1	הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the LORD, For <i>he is</i> good, For his kindness <i>is</i> age- abiding.	
Ps 118:2	יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ:	<i>Oh</i> do let Israel say That his kindness <i>is</i> age- abiding.	
Ps 118:3	יֹאמְרוּ־נָא בֵּית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ:	<i>Oh</i> do let the house of Aaron say That his kindness <i>is</i> age- abiding.	
Ps 118:4	יֹאמְרוּ־נָא יְרֵאֵי יְהוָה כִּי לְעוֹלָם חַסְדּוֹ:	<i>Oh</i> do let those who fear the LORD say That his kindness <i>is</i> age- abiding.	
Ps 118:5	מִזֶּה־מִצָּר קָרָאתִי יְהוָה עֲנֵנִי בְמַרְחֵב יָהּ:	From straits <i>I was in</i> , I called <i>on</i> the LORD; He answered me with the LORD's <u>relief</u> .	relief ← <i>wide place</i> .
Ps 118:6	יְהוָה לִי לֹא אֵירָא מִה־יַעֲשֶׂה לִי אָדָם:	The LORD <i>is</i> for me; I will not fear. What <u>can</u> man do to me?	Heb 13:6. <hr/> <hr/> man ← <i>Adam</i> .
Ps 118:7	יְהוָה לִי בְעֲזָרִי וְאֲנִי אֶרְאֶה בְּשִׂנְאָי:	The LORD <i>is</i> for me, Among those who help me, So I shall look <i>with</i> <i>satisfaction</i> on those who hate me.	
Ps 118:8	טוֹב לְחַסוֹת בַּיהוָה מִבְּטַח בְּאָדָם:	<i>It is</i> better to seek refuge in the LORD Than to trust in <u>man</u> .	man ← <i>Adam</i> .
Ps 118:9	טוֹב לְחַסוֹת בַּיהוָה מִבְּטַח בְּגִדִיבִים:	<i>It is</i> better to seek refuge in the LORD Than to trust in nobles.	
Ps 118:10	כָּל־גּוֹיִם סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמַלֵּם:	All the Gentiles have surrounded me; <i>It is</i> in the name of the LORD <i>That</i> I will cut them off.	
Ps 118:11	סָבְבוּנִי גַם־סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמַלֵּם:	They are around me, Indeed, they have surrounded me; <i>It is</i> in the name of the LORD <i>That</i> I will cut them off.	

Ps 118:12	סְבוּנֵי כְּדַבּוּרִים דָּעְבוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמַלֵּם:	They surrounded me like bees; They were extinguished like a fire of thorn bushes. <i>It is</i> in the name of the LORD <i>That</i> I will cut them off.	
Ps 118:13	דָּחָה דְּחִיתָנִי לְנַפְלֵי וַיהוָה עֲזָרָנִי:	You have pushed hard at me To the point of <i>me</i> falling, But the LORD has helped me.	pushed hard: infinitive absolute.
Ps 118:14	עֲזֵי וּזְמֶרֶת יְהוָה וַיְהִי־לִי לִישׁוּעָה:	<i>My strength and melody is</i> the LORD, And he has become my salvation.	my strength and melody (etc.): compare Ex 15:2 and Isa 12:2.
Ps 118:15	קוֹל רִנָּה וַיְשׁוּעָה בְּאֶהְלֵי צְדִיקִים יָמִין יְהוָה עֲשָׂה חֵיל:	<i>There is</i> the sound of shouting for joy, and salvation, In the tents of the righteous; The LORD's right <i>hand</i> is acting <u>mightily</u> .	mightily ← <i>might</i> . Adverbial use of the noun.
Ps 118:16	יָמִין יְהוָה רוֹמְמָה יָמִין יְהוָה עֲשָׂה חֵיל:	The LORD's right <i>hand</i> is exalted; The LORD's right <i>hand</i> is acting <u>mightily</u> .	mightily: see Ps 118:15.
Ps 118:17	לֹא אָמֹת בִּי־אֲחִיהָ וְאֶסְפָּר מַעֲשֵׂי יְהוָה:	I will not die, For I will live, And I will relate the works of the LORD.	
Ps 118:18	יִסָּר יִסְרָנִי יְהוָה וְלִמּוֹת לֹא נָתַנְנִי:	The LORD has <u>disciplined me severely</u> , But he has not given me over to death.	has disciplined me severely: infinitive absolute.
Ps 118:19	פְּתַחוּ־לִי שַׁעֲרֵי־צֶדֶק אֲבֹאֲבָם אֹדָה יְהוָה:	Open to me the gates of righteousness; I will go through them. I will give thanks to the LORD.	
Ps 118:20	זֶה־הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בּוֹ:	This <i>is</i> the gate to the LORD; The righteous will enter through it.	
Ps 118:21	אֹדֶדְךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה:	I will give thanks to you, For you have answered me And have become my salvation.	
Ps 118:22	אֶבֶן מִאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנְנָה:	The stone <i>which</i> the builders rejected Has become the <u>keystone</u>.	Matt 21:42, Mark 12:10, Luke 20:17, Acts 4:11, Eph 2:20, 1 Pet 2:7. See also Rom 9:33. keystone ← <i>head of the corner</i> .
Ps 118:23	מֵאֵת יְהוָה הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ:	This came about from the LORD; It is <u>wondrous</u> in our eyes.	Matt 21:42, Mark 12:11. wondrous: in an Aramaic form.
Ps 118:24	זֶה־הַיּוֹם עָשָׂה יְהוָה נִגְלָה וְנִשְׂמְחָה בּוֹ:	This <i>is</i> the day <i>which</i> the LORD has made; Let us be glad and rejoice on it.	

Ps 118:25	אָנָּא יְהוָה הוֹשִׁיעָה נָּא אָנָּא יְהוָה הַצְלִיחָה נָּא:	Please, O LORD, please save ; Please, O LORD, make <i>us</i> prosperous.	Matt 21:9, Matt 21:15, Mark 11:9, Mark 11:10, John 12:13.
Ps 118:26	בְּרוּךְ הֵבֵא בְשֵׁם יְהוָה בְּרַכְנוּכֶם מִבֵּית יְהוָה:	Blessed is he who comes in the name of the LORD. We bless you from the house of the LORD.	Matt 21:9, Matt 23:39, Mark 11:9, Luke 13:35, Luke 19:38, John 12:13.
Ps 118:27	אֵל יְהוָה וַיָּאֵר לָנוּ אֶסְרוּחַג בְּעִבְתָּיִם עַד-קַרְנוֹת הַמִּזְבֵּחַ:	The LORD <i>is</i> GOD, And he has given us light. Bind the festival-day animal With cords on the horns of the altar.	the LORD <i>is</i> GOD: or <i>GOD (is)</i> <i>the LORD</i> , which we consider less likely, as it is self-evident.
Ps 118:28	אֵלֵי אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ:	You <i>are</i> my GOD, And I will give you thanks; You <i>are</i> my God, And I will exalt you.	
Ps 118:29	הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the LORD, For he <i>is</i> good, For his kindness <i>is</i> age- abiding.	
Ps 119:1	אֲשֶׁרֵי תַמִּימֵי-דֶרֶךְ הַהֲלָכִים בְּתוֹרַת יְהוָה:	Happy <i>are</i> those with integrity on the way, Who walk in the law of the LORD.	on the way ← <i>of the way</i> . Wider use of the construct state.
Ps 119:2	אֲשֶׁרֵי נִצְרֵי עֲדוֹתָיו בְּכָל-לֵב יְדַרְשׁוּהוּ:	Happy <i>are</i> those who keep his testimonies; They seek him with all <i>their</i> heart.	
Ps 119:3	אֵף לֹא-פָעֲלוּ עוֹלָה בְּדַרְכָּיו הֲלָכוּ:	Indeed they do not commit iniquity; They walk in his ways.	
Ps 119:4	אַתָּה צִוִּיתָה פְּקֻדֹיךָ לְשֹׁמֵר מְאֹד:	You have given commandment <i>regarding</i> your precepts, <i>As matters</i> to keep <u>scrupulously</u> .	scrupulously ← <i>much</i> .
Ps 119:5	אֲחֲלִי יִכְנוּ דְרָכַי לְשֹׁמֵר חֻקֶיךָ:	If only my ways may be established So as to keep your statutes!	
Ps 119:6	אִז לֹא-אֵבֹשׁ בְּהִבִּטִּי אֶל-כָּל-מִצְוֹתֶיךָ:	Then I would not be ashamed When I look at all your commandments.	
Ps 119:7	אוֹדֶךָ בִּישׁוֹר לֵבָב בְּלִמְדֵי מִשְׁפָּטֵי צְדָקָה:	I will give you thanks in uprightness of heart As I learn <u>your</u> righteous <u>judgments</u> .	your righteous judgments ← <i>the</i> <i>judgments of your righteousness</i> , a Hebraic genitive.
Ps 119:8	אַתְּ-חֻקֶיךָ אֲשֹׁמֵר אֶל-תַּעֲזֹבֵנִי עַד-מְאֹד:	I will keep your statutes; Do <u>not</u> forsake me <u>in the</u> <u>slightest</u> .	not ... in the slightest ← <i>not ...</i> <i>up to much</i> .

Ps 119:9	בַּמָּה יִזְכֶּה-נַעַר אֶת-אַרְחוֹ לְשֹׁמֵר כְּדִבְרֶיךָ:	By what <i>means</i> can a youth mend his <i>way</i> ? – By <u>keeping</u> your word.	mend ← <i>cleanse</i> . way: the Hebrew word is elsewhere in this psalm translated <i>path</i> . Another word for <i>path</i> in Ps 119:35. by keeping: gerundial use of the infinitive. your word ← <i>as your word</i> .
Ps 119:10	בְּכָל-לִבִּי דִרְשָׁתִיךָ אֶל-תִּשְׁגִּי מִמִּצְוֹתֶיךָ:	I have sought you with all my heart; Do not let me err from your commandments.	
Ps 119:11	בְּלִבִּי צִפְנֹתִי אִמְרָתְךָ לְמַעַן לֹא אֶחַט־אֶלֶיךָ:	I have treasured up your saying in my heart So that I do not sin against you.	
Ps 119:12	בָּרוּךְ אַתָּה יְהוָה לְמַדְנִי חֻקֶיךָ:	Blessed <i>are</i> you, O LORD; Teach me your statutes.	
Ps 119:13	בִּשְׂפָתַי סִפַּרְתִּי כֹל מִשְׁפָּטֵי-פִיךָ:	With my lips I have related All the judgments <u>you have</u> <u>pronounced</u> .	you have pronounced ← <i>of your</i> <i>mouth</i> .
Ps 119:14	בְּדַרְךָ עֵדוּתֶיךָ שִׁשְׁתִּי כְּעַל כָּל-הוֹן:	I have rejoiced in the way of your testimonies, As in all riches.	
Ps 119:15	בְּפִקְדֹתֶיךָ אֲשִׁיחָה וְאֲבִיטָה אֲרַחֲתֶיךָ:	I will meditate on your precepts, And I will look <i>to</i> your paths.	
Ps 119:16	בְּחֻקְתֶיךָ אֲשַׂתְּעֶשֶׂע לֹא אֲשַׁכַּח דְּבָרֶיךָ:	I will take delight in your statutes; I will not forget your word.	
Ps 119:17	גַּמְלַל עַל-עַבְדְּךָ אֲחִיָּה וְאֲשַׁמְרָה דְּבָרֶיךָ:	Recompense your servant <i>so</i> <i>that</i> I may live And may keep your word.	
Ps 119:18	גַּל-עֵינַי וְאֲבִיטָה נִפְלְאוֹת מִתּוֹרַתְךָ:	Unveil my eyes so that I may see The wonders of your law.	
Ps 119:19	גֵּר אֲנִי בָאָרֶץ אֶל-תִּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ:	I <i>am</i> a foreigner on the earth; Do not hide your commandments from me.	
Ps 119:20	גָּרְסָה נַפְשִׁי לְתַאֲבָה אֶל-מִשְׁפָּטֶיךָ בְּכָל-עֵת:	My <u>inner being</u> is crushed in yearning For your judgments at all times.	inner being ← <i>soul</i> .
Ps 119:21	גָּעַרְתָּ זֵדִים אַרְוָרִים הַשְּׂגִים מִמִּצְוֹתֶיךָ:	You have rebuked the accursed insolent, Who err from your commandments.	

Ps 119:22	גַּל מִמְּעַלֵי חֲרָפָה וּבֹזֵי כִי עַד־תִּיךְ נִצַּרְתִּי:	Remove reproach and despising from me, For I have kept your testimonies.	
Ps 119:23	גַּם יֹשְׁבֵי שָׁרִים בִּי נִדְבְּרוּ לְעַבְדְּךָ יִשִׁיחַ בְּחֻקֶיךָ:	Indeed, princes have been in session. They have spoken together against me, <i>While</i> your servant meditated on your statutes.	
Ps 119:24	גַּם־עַד־תִּיךְ שֶׁשָּׂעֵנִי אֲנֹשִׁי עֲצָתִי:	Also, your testimonies <i>are</i> my <u>delight</u> ; <i>They are my</i> <u>counsellors</u> .	delight ← <i>delights</i> . <hr/> my counsellors ← <i>men of my</i> <i>counsel</i> .
Ps 119:25	דְּבַקָה לְעֹפֵר נַפְשִׁי חַיִּי כְּדַבְּרֶךָ:	My <u>being</u> cleaves to the dust; Preserve me alive according to your word.	being ← <i>soul</i> .
Ps 119:26	דַּרְכֵי סִפְרָתִי וְתַעֲנֵנִי לְמַדְנִי חֻקֶיךָ:	I have related my ways, And you have answered me. <i>Oh</i> teach me your statutes.	
Ps 119:27	דַּרְךְ־פְּקוּדֶיךָ הִבִּינֵנִי וְאֲשִׁיחָה בְּגִפְלֹאוֹתֶיךָ:	Instruct me in the way of your precepts, And let me meditate on your wonders.	
Ps 119:28	דָּלְפָה נַפְשִׁי מִתּוֹגָה קִיַּמְנִי כְּדַבְּרֶךָ:	My <u>inner self</u> weeps from grief; <i>Oh</i> strengthen me according to your word.	inner self ← <i>soul</i> .
Ps 119:29	דַּרְךְ־שֶׁקֶר הָסַר מִמֶּנִּי וְתוֹרָתְךָ חָנְנֵנִי:	Remove <i>any</i> false way from me, And graciously bestow your law on me.	
Ps 119:30	דַּרְךְ־אֱמוּנָה בַּחֲרָתִי מִשְׁפָּטֶיךָ שׁוֹיִתִּי:	I have chosen the way of faithfulness; I have put your judgments <i>before me</i> .	
Ps 119:31	דְּבַקְתִּי בְּעֵדוֹתֶיךָ יְהוָה אַל־תִּבְשִׁינִי:	I have cleaved to your testimonies. O LORD, do not put me to shame.	
Ps 119:32	דַּרְךְ־מִצְוֹתֶיךָ אֶרְוֹץ כִּי תִרְחִיב לִבִּי:	I will run the way of your commandments, For you will <u>encourage me</u> .	encourage me ← <i>broaden my</i> <i>heart</i> . [AnLx] adds <i>for</i> <i>instruction</i> .
Ps 119:33	הוֹרְנֵי יְהוָה דַּרְךְ חֻקֶיךָ וְאֶצְרְנָה עַקְבִּי:	Educate me, O LORD, <i>In</i> the way of your statutes, And I will keep it <i>to</i> the end.	
Ps 119:34	הִבִּינֵנִי וְאֶצְרְהָ תוֹרָתְךָ וְאֲשַׁמְרְנָה בְּכָל־לֵב:	Instruct me, and I will keep your law And guard it wholeheartedly.	
Ps 119:35	הַדְרִיכֵנִי בְּנִתְיַב מִצְוֹתֶיךָ כִּי־בֹ חִפְּצָתִי:	Guide my steps on the <u>path</u> of your commandments, For in that I delight.	path: not the word used in Ps 119:9, translated <i>way</i> there, <i>path</i> elsewhere.

Ps 119:36	הֲטִלְבִי אֶל־עֵדוּתֶיךָ וְאֶל־בְּצָע: אֶל־בְּצָע:	Incline my heart to your testimonies, And not to unjust gain.	
Ps 119:37	הֲעִבְרָ עֵינַי מִרְאוֹת שׁוֹא בְּדַרְכֶּךָ חַיִּי:	Prevent my eyes from looking at falsity; Preserve me alive in your way.	prevent ← <i>make pass</i> .
Ps 119:38	הֲקִם לְעַבְדְּךָ אִמְרֹתֶיךָ אֲשֶׁר לִירְאָתֶךָ:	Confirm your saying to your servant, Who <i>serves</i> in fear of you.	who <i>serves</i> in fear of you: or <i>which (is) to fear you</i> .
Ps 119:39	הֲעִבְרָ חֲרַפְתִּי אֲשֶׁר יִגְרֹתִי בִּי מִשְׁפָּטֶיךָ טוֹבִים:	Remove my reproach of which I am afraid, For your judgments <i>are</i> good.	
Ps 119:40	הֲנֵה תִּפְקְדֵנִי לְפָקְדֶיךָ בְּצַדִּיקְתֶּךָ חַיִּי:	You see <i>how</i> I have longed for your precepts; Preserve me alive in your righteousness.	you see <i>how</i> ← <i>behold</i> .
Ps 119:41	וַיִּבְאֵנִי חַסְדֶּךָ יְהוָה תִּשְׁוַעְתֶּךָ כְּאִמְרֹתֶיךָ:	And may your kindnesses come over me, O LORD, And your salvation according to your saying.	kindnesses come over me: consonantly, this would more naturally be read וַיִּבְאֵנִי, or the emphatic form וַיִּבְאֵנִי, and חַסְדֶּךָ (<i>may your kindness come over me</i>).
Ps 119:42	וַאֲעַנֶּה חֲרָפִי דְבַר כִּי־בִטְחֹתִי בְּדַבְּרֶךָ:	Then I will <i>be able to answer</i> him who reproaches me, For I will have trusted in your word.	answer ← <i>answer a word</i> .
Ps 119:43	וְאֶל־תִּצְלַל מִפִּי דְבַר־אֱמֶת עַד־מְאֹד כִּי לְמִשְׁפָּטֶיךָ יַחֲלֹתִי:	And do not take away the word of truth from my mouth <u>at all</u> , For I have awaited your judgment.	at all ← <i>up to much</i> . judgment: AV differs (<i>judgments</i>), possible if the word is taken as having a defective spelling.
Ps 119:44	וַאֲשַׁמְרָה תּוֹרֹתֶיךָ תָּמִיד לְעוֹלָם וָעֶד:	And may I keep your law always, Age-abidingly and perpetually.	
Ps 119:45	וַאֲתַהַלֵּךְ בְּרֹחַבָּהּ כִּי פָקְדֶיךָ דַּרְשֵׁתִי:	And may I walk <u>openly</u> , For I have sought your precepts.	openly ← <i>in breadth</i> .
Ps 119:46	וַאֲדַבְּרָה בְּעֵדוּתֶיךָ נֶגֶד מְלָכִים וְלֹא אֶבּוֹשׁ:	And may I speak about your testimonies before kings And not be ashamed.	
Ps 119:47	וַאֲשַׁתַּעֲשֶׂע בְּמִצְוֹתֶיךָ אֲשֶׁר אֶהְבֵּתִי:	And may I delight in your commandments, Which I love.	
Ps 119:48	וַאֲשִׂא־כַפֵּי אֶל־מִצְוֹתֶיךָ אֲשֶׁר אֶהְבֵּתִי וְאֶשְׁיַחָה בְּחַקֶּיךָ:	And may I lift up my hands to your commandments, Which I love, And meditate on your statutes.	

Ps 119:49	זְכַרְדָּבָר לְעַבְדְּךָ עַל אֲשֶׁר יַחְלַתֵּנִי:	Mention the word to your servant Concerning which you have had me wait.	
Ps 119:50	זֹאת נַחֲמָתִי בְעַנְיִי כִּי אִמַּרְתָּךְ חִיתֵּנִי:	This <i>is</i> my comfort in my affliction, For your saying has preserved me alive.	
Ps 119:51	זֹדִים הִלִּיצְנִי עַד־מָאֹד מִתּוֹרַתְךָ לֹא נִטִּיתִי:	The insolent have mocked me exceedingly, <i>But</i> I have not turned aside from your law.	
Ps 119:52	זָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם יְהוָה וְאֶתְנַחֵם:	I have remembered your <u>ancient</u> judgments, O LORD, And <u>I have been</u> comforted.	ancient ← <i>from an age</i> . I have been comforted: <i>hithpael</i> for passive (occasional elsewhere and common in Modern Hebrew).
Ps 119:53	זֹלַעַפָּה אַחֲזָתֵנִי מִרְשָׁעִים עֲזָבִי תוֹרַתְךָ:	A scorching wind has seized me, <i>Coming</i> from the wicked – Those who forsake your law.	scorching wind: AV differs (horror).
Ps 119:54	זִמְרוֹת הַיּוֹלֵי חֻקֶּיךָ בְּבַיִת מְגוֹרֵי:	I have melodies – Your statutes – In the house <u>where</u> I stay.	where I stay ← <i>of my</i> <i>sojourning</i> .
Ps 119:55	זָכַרְתִּי בַלַּיְלָה שְׁמֶךָ יְהוָה וְאֶשְׁמְרָה תוֹרַתְךָ:	I have remembered your name at night, O LORD, And I have kept your law.	
Ps 119:56	זֹאת הִיְתָה־לִּי כִּי פָקַדְתִּיךָ נִצְרָתִי:	This became my <i>part</i> , For I have kept your precepts.	
Ps 119:57	חֻלְקִי יְהוָה אִמַּרְתִּי לְשֹׁמֵר דְּבָרֶיךָ:	I have said, “My part <i>is</i> the LORD”, <u>By keeping</u> your words.	<i>is</i> the LORD: or (O) LORD. AV differs in syntax. by keeping: gerundial use of the infinitive.
Ps 119:58	חֻלִּיתִי פָנִיךָ בְּכָל־לֵב חָנְנִי כְּאִמַּרְתָּךְ:	I have <u>entreated</u> you wholeheartedly; <i>Oh</i> show me grace according to your saying.	entreated you ← <i>weakened your</i> <i>face</i> .
Ps 119:59	חֲשַׁבְתִּי דְרָכֵי וְאָשִׁיבָה רַגְלִי אֶל־עֲדוּתֶיךָ:	I have considered my ways And retraced my <u>steps</u> to your testimonies.	steps ← <i>feet</i> .
Ps 119:60	חָשַׁתִּי וְלֹא הִתְמַהֲמַהֲתִי לְשֹׁמֵר מִצְוֹתֶיךָ:	I have hastened and not delayed <u>In keeping</u> your commandments.	in keeping: gerundial use of the infinitive.
Ps 119:61	חֻבְלֵי רְשָׁעִים עוֹדְנֵי תוֹרַתְךָ לֹא שָׁכַחְתִּי:	The <u>snares</u> of the wicked have <u>surrounded</u> me, <i>But</i> I have not forgotten your law.	snares ... surrounded: AV differs (bands ... robbed).

Ps 119:62	חֲצוֹת-לַיְלָה אֶקוּם לְהוֹדוֹת לָךְ עַל מִשְׁפָּטֵי צְדָקָה:	I will get up at midnight to give you thanks For your <u>righteous</u> <u>judgments</u> .	righteous judgments ← <i>judgments of your righteousness,</i> a Hebraic genitive.
Ps 119:63	חֵבֵר אָנִי לְכָל-אֲשֶׁר יִרְאוּךָ וּלְשִׁמְרֵי פְקוּדֵיךָ:	I <i>am</i> a companion to all who fear you And to those who keep your precepts.	
Ps 119:64	חֲסִדֶיךָ יְהוָה מְלֵאָה הָאָרֶץ חֲקִיךָ לְמַדְנִי:	The <u>earth</u> , O LORD, is full of your kindness; <i>Oh</i> teach me your statutes.	earth: or <i>land</i> .
Ps 119:65	טוֹב עָשִׂיתָ עִם-עַבְדְּךָ יְהוָה כַּדְבָרֶךָ:	You have done good to your servant, O LORD, In accordance with your word.	
Ps 119:66	טוֹב טַעַם וְדַעַת לְמַדְנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמַנְתִּי:	Teach me keen discernment and knowledge, For I have put faith in your commandments.	
Ps 119:67	טָרַם אֲעַנֶּה אָנִי שִׁגְגָה וְעָתָה אִמְרֹתֶיךָ שֹׁמְרֵתִי:	Before I was afflicted, I erred, But now I keep your saying.	
Ps 119:68	טוֹב-אַתָּה וּמְטִיב לְמַדְנִי חֲקִיךָ:	You <i>are</i> good and <i>you</i> do good; <i>Oh</i> teach me your statutes.	
Ps 119:69	טָפְלוּ עָלַי שִׂקְר וּזְדִים אָנִי בְּכָל-לֵב אֲצַר פְּקוּדֵיךָ:	The insolent have devised subterfuge against me, <i>But</i> I will wholeheartedly keep your precepts.	
Ps 119:70	טָפַשׁ כַּחֲלֵב לִבִּם אָנִי תוֹרֹתֶיךָ שִׂעֲשַׁעְתִּי:	Their heart has become stolid like fat, <i>But</i> I delight <i>in</i> your law.	
Ps 119:71	טוֹב-לִי כִּי-עֲנִיתִי לְמַעַן אֶלְמַד חֲקִיךָ:	<i>It was</i> good for me that I was afflicted, In order that I should learn your statutes.	
Ps 119:72	טוֹב-לִי תוֹרַת-פִּיךָ מֵאֲלֹפִי זָהָב וּכְסֵף:	The law from your mouth <i>is</i> better for me Than thousands of gold and silver <i>coins</i> .	
Ps 119:73	יָדֶיךָ עָשׂוּנִי וַיְכַוְּנֵנִי הִבִּינִנִי וְאֶלְמַדָּה מִצְוֹתֶיךָ:	Your hands made me and established me; Instruct me and let me learn your commandments.	
Ps 119:74	יִרְאוּךָ יִרְאוּנִי וַיִּשְׂמְחוּ כִּי לְדַבְרֶךָ יַחֲלֵתִי:	Those who fear you will see me and rejoice, For I have awaited your word.	
Ps 119:75	יָדַעְתִּי יְהוָה כִּי-צָדִיק מִשְׁפָּטֶיךָ וְאֶמוּנָה עֲנִיתָנִי:	I know, O LORD, That your judgments <i>are</i> <u>righteous</u> , And <i>that</i> you have afflicted me <i>in</i> faithfulness.	righteous ← <i>righteousness</i> .

Ps 119:76	יְהִי־נָא חֶסֶדְךָ לְנַחֲמָנִי כְּאִמְרֹתֶיךָ לְעִבְדֶּךָ:	Do let your kindness be comfort to me According to your saying to your servant.	
Ps 119:77	יְבֹאוּנִי רַחֲמֶיךָ וְאֲחִיָּה כִּי־תֹרֶתְךָ שָׁעֲשָׁעִי:	May your compassion come over me, So that I live, For your law <i>is</i> my <u>delight</u> .	delight ← <i>delights</i> .
Ps 119:78	יִבְשׁוּ זָדִים כִּי־שָׁקַר עֲוֹתוֹנֵי אָנִי אֲשִׁיחַ בְּפִקּוּדֶיךָ:	May the insolent be ashamed, For they have crookedly devised subterfuge against me. I will meditate on your precepts.	
Ps 119:79	יָשׁוּבוּ לִי יְרֹאֵיךָ *וַיִּדְעוּ **וַיִּדְעֵי עֲדוּתֶיךָ:	May those who fear you return to me {K: So that they may} [Q: As <i>may</i> those who] know your testimonies.	
Ps 119:80	יְהִי־לִבִּי תָמִים בְּחֻקֶיךָ לְמַעַן לֹא אֵיבֹשׁ:	May my heart be with integrity regarding your statutes So that I will not be ashamed.	
Ps 119:81	כָּל־תָּה לַתְּשׁוּעָתְךָ נַפְשִׁי לְדַבְרֶךָ יַחְלֹתִי:	My soul pines for your salvation; I have awaited your word.	
Ps 119:82	כָּלוּ עֵינַי לְאִמְרֹתֶיךָ לֵאמֹר מָתַי תִּנְחַמְנִי:	My eyes pine for your saying, and they say, “When will you comfort me?”	
Ps 119:83	כִּי־הָיִיתִי כְּנֹאד בְּקִיטּוֹר חֻקֶיךָ לֹא שָׁכַחְתִּי:	For I have been like a wineskin in incense- smoke, <i>But</i> I have not forgotten your statutes.	
Ps 119:84	כַּמָּה יְמֵי־עֲבָדְךָ מָתַי תַּעֲשֶׂה בְּרֹדְפָי מִשְׁפָּט:	How many <i>are</i> the days of your servant? When will you execute judgment on those who pursue me?	
Ps 119:85	כְּרוּ־לִי זָדִים שִׁיחֹת אֲשֶׁר לֹא כִתְּוֹרֶתְךָ:	The insolent have dug pits for me, Not <i>being</i> in accordance with your law.	
Ps 119:86	כָּל־מִצְוֹתֶיךָ אֱמוּנָה שָׁקֵר רִדְפוּנִי עֲזָרְנִי:	All your commandments <i>are</i> <u>faithful</u> . They pursue me <i>on</i> false <i>grounds</i> ; <i>Oh</i> do help me.	faithful ← <i>faithfulness</i> . Noun for adjective.
Ps 119:87	כַּמְעַט כָּלוּנִי בָאָרֶץ וְאָנִי לֹא־עֲזַבְתִּי פִקּוּדֶיךָ:	They have almost finished me off on the earth, But I have not forsaken your precepts.	

Ps 119:88	כְּחַסְדְּךָ חַיֵּי וְאַשְׁמְרָה עֲדוֹת פִּיךָ:	Preserve me alive according to your mercy, And may I keep the testimony of your <u>pronouncement</u> .	pronouncement ← <i>mouth</i> .
Ps 119:89	לְעוֹלָם יְהוָה דְּבָרְךָ נָצַב בַּשָּׁמַיִם:	Your word, O LORD, <i>is</i> age- abiding; It stands in heaven.	
Ps 119:90	לְדָר וְדָר אֲמוֹנָתְךָ כּוֹנֵנֶת אֶרֶץ וְתַעֲמֵד:	Your faithfulness <i>is</i> from generation to generation; You have established the earth, And it stands.	See note on Ps 119:122.
Ps 119:91	לְמַשְׁפָּטֶיךָ עֲמְדוּ הַיּוֹם כִּי הַכֹּל עֲבָדֶיךָ:	<u>They</u> stand today according to your judgments, For all <i>things are</i> your servants.	they: i.e. <i>heaven and earth</i> .
Ps 119:92	לוֹלִי תוֹרָתְךָ שֶׁשְּׁעִי אֶז אֲבַדְתִּי בְּעָנְיִי:	If your law were not my <u>delight</u> , Then I would have perished in my affliction.	delight ← <i>delights</i> .
Ps 119:93	לְעוֹלָם לֹא-אֶשְׁכַּח פְּקוּדֶיךָ כִּי בָם חַיִּיתָנִי:	I will <u>never</u> forget your precepts, For through them you have preserved me alive.	never ← <i>not for the age</i> .
Ps 119:94	לְךָ-אֲנִי הוֹשִׁיעֵנִי כִּי פְקוּדֶיךָ דָּרַשְׁתִּי:	I <i>am</i> yours; <i>Oh</i> do save me, For I have sought your precepts.	
Ps 119:95	לִי קִוּוּ רְשָׁעִים לְאַבְדֵנִי עֲדֹתֶיךָ אֶתְבּוֹנֵן:	<i>As</i> for me, the wicked hoped to destroy me, <i>But</i> I will give attention to your testimonies.	
Ps 119:96	לְכֹל תְּכַלֶּה רְאִיתִי קֶץ רַחֲבָה מִצְוֹתֶיךָ מְאֹד:	I have seen an end to every accomplishment, <i>But</i> your commandment <i>is</i> very <u>far-reaching</u> .	far-reaching ← <i>broad</i> .
Ps 119:97	מִה-אֶהְבֵּתִי תוֹרָתְךָ כָּל-הַיּוֹם הִיא שִׁיחָתִי:	How I love your law; All day <i>long</i> it <i>is</i> my meditation.	
Ps 119:98	מֵאֵיבֵי תַחְכְּמֵי מִצְוֹתֶיךָ כִּי לְעוֹלָם הִיא-לִי:	You have given me more <u>wisdom through your</u> <u>commandments</u> than my enemies, For it <i>is</i> age-abiding to me.	you have given me more wisdom <i>through</i> your commandments: or re-pointed to the singular, מִצְוֹתֶיךָ, <i>your</i> commandment has given me more wisdom. This could still →
Ps 119:99	מִכָּל-מְלַמְדֵי הַשְּׂבִלָּתִי כִּי עֲדוֹתֶיךָ שִׁיחָה לִּי:	I have acquired more skill than all my teachers, For your testimonies <i>are</i> my meditation.	↳ stand for the <i>body of</i> <i>commandments</i> . The word מִצְוֹתֶיךָ is a plural noun with a mismatching suffix.
Ps 119:100	מִזְקֵנִים אֶתְבּוֹנֵן כִּי פְקוּדֶיךָ נִצְרָתִי:	I am gaining more understanding than elders, For I keep your precepts.	

Ps 119:101	מִכָּל-אֲרָח רָע כָּלֹאתִי רַגְלִי לְמַעַן אֲשַׁמֵּר דְּבַרְךָ:	I have kept my feet away from every evil path In order that I may keep to your word.	
Ps 119:102	מִמִּשְׁפָּטֶיךָ לֹא-סָרְתִי כִּי-אַתָּה הוֹרַתְנִי:	I have not departed from your judgments, For you have instructed me.	
Ps 119:103	מִה־נִּמְלְצוּ לַחֲפִי אִמְרֹתֶיךָ מִדְּבַשׁ לִפִּי:	How smooth your saying is to my palate – More so than honey to my mouth.	
Ps 119:104	מִפְּקוּדֶיךָ אֲתַבּוּנֶנּוּ עַל-כֵּן שָׂנֵאתִי כָּל-אֲרָח שָׁקֵר:	I am gaining understanding from your precepts, Which <i>is</i> why I hate every false path.	
Ps 119:105	נֵר-לְרַגְלִי דְּבַרְךָ וְאוֹר לְנִתְיַבְתִּי:	Your word <i>is</i> a lamp to my feet And a light to my path.	
Ps 119:106	נִשְׁבַּעְתִּי וְאֶקְיָמָהּ לְשֹׁמֵר מִשְׁפָּטֶיךָ צְדָקָתְךָ:	I have sworn, and I will uphold <i>it</i> , To keep your righteous judgments.	your righteous judgments ← <i>the judgments of your righteousness</i> , a Hebraic genitive.
Ps 119:107	נִעְנֵיתִי עַד-מְאֹד יְהוָה חֲיִנֵּי כְּדַבְּרְךָ:	I have been afflicted very much. O LORD, preserve me alive according to your word.	
Ps 119:108	נִדְּבֹת פִּי רִצְהֵנָּה יְהוָה וּמִשְׁפָּטֶיךָ לְמַדְּנִי:	O LORD, do accept the freewill-offerings of my mouth, And teach me your judgments.	
Ps 119:109	נַפְשִׁי בְּכַפִּי תִמְדָּד וְתוֹרַתְךָ לֹא שָׁכַחְתִּי:	My <u>life</u> <i>is</i> continually <u>in the palm of my hand</u> , But I have not forgotten your law.	life ← <i>soul</i> . <hr/> in the palm of my <i>hand</i> : i.e. <i>in great danger</i> .
Ps 119:110	נִתְּנוּ רְשָׁעִים פֶּחַ לִי וּמִפְּקוּדֶיךָ לֹא תָעִיתִי:	The wicked have set a trap for me, But I have not strayed from your precepts.	
Ps 119:111	נִחַלְתִּי עֵדוּתֶיךָ לְעוֹלָם כִּי-שִׂשׂוֹן לִבִּי הֵמָּה:	I have inherited your testimonies age-abidingly, For they <i>are</i> a joy to my heart.	
Ps 119:112	נָטִיתִי לִבִּי לַעֲשׂוֹת חֻקֶיךָ לְעוֹלָם עֲקֵב:	I have disposed my heart to perform your statutes, Age-abidingly, <i>and</i> to the end.	
Ps 119:113	סַעֲפִים שָׂנֵאתִי וְתוֹרַתְךָ אֶהְבֵּתִי:	I have hated the <u>doubters</u> , But I have loved your law.	doubters: AV differs (<i>vain thoughts</i>).
Ps 119:114	סִתְּרִי וּמִגְנִי אַתָּה לְדַבְּרְךָ יַחְלָתִי:	You <i>are</i> my hiding place and my shield; I have awaited your word.	

Ps 119:115	סוּרוּ-מִמֶּנִּי מְרַעִים וְאַצְרָה מִצְוֹת אֱלֹהֵי:	Depart from me, you evildoers, While I keep the commandments of my God.	
Ps 119:116	סִמְכַנִּי כְּאִמְרַתְךָ וְאַחִיה וְאַל-תְּבִישְׁנִי מִשְׁבָּרִי:	Support me according to your saying So that I may live And do not put me to shame in my expectation.	in my expectation ← <i>from my expectation.</i>
Ps 119:117	סִעֲדֵנִי וְאוֹשַׁעַה וְאוֹשַׁעַה בְּחֻקֶיךָ תָּמִיד:	Uphold me, and I will be saved, And I will look to your statutes continually.	
Ps 119:118	סָלִיתָ כָּל-שׁוֹגִים מִחֻקֶיךָ כִּי-שָׁקֵר תִּרְמִיתָם:	You carry away all those who stray from your statutes, For their deceit is a false thing.	carry away: or <i>despise.</i>
Ps 119:119	סָגַם הַשֶּׁבֶת כָּל-רָשָׁעֵי-אָרֶץ לְכֵן אֶהְבֵּתִי עֲדוּתֶיךָ:	You put an end to dross – All the wicked of the earth. For that reason I love your testimonies.	
Ps 119:120	סִמְרָ מִפֶּחַדְךָ בְּשָׂרִי וּמִמְשַׁפְּטֶיךָ יִרְאַתִּי:	My flesh shudders in awe of you, And I fear your judgments.	
Ps 119:121	עָשִׂיתִי מִשְׁפָּט וְצֶדֶק בְּלִיתְנִיחָנִי לְעֹשְׂקֵי:	I have executed justice and righteousness; Do not abandon me to those who oppress me.	those who oppress me ← <i>my oppressors</i> , an objective genitive (they oppress me).
Ps 119:122	עֲרַב עֲבָדְךָ לְטוֹב אֶל-יַעֲשֻׁקְנִי זָדִים:	Pledge good for your servant; Do not let the insolent oppress me.	According to [CB] App. 73, this is the only verse in this psalm that does not contain one of the words <i>way, testimony, precept, commandment, saying, law, judgment / justice, righteousness, statute, word</i> . But Ps 119:90 requires the addition of <i>faithfulness</i> . pledge good for your servant ← <i>pledge your servant to good.</i>
Ps 119:123	עֵינַי כָּלוּ לִישׁוּעָתְךָ וּלְאִמְרַת צְדָקָךָ:	My eyes pine for your salvation And for your righteous saying.	your righteous saying ← <i>the saying of your righteousness</i> , a Hebraic genitive.
Ps 119:124	עֲשֵׂה עִם-עֲבָדְךָ כְּחַסְדֶּךָ וּחְקֶיךָ לְמַדְנִי:	Treat your servant according to your kindness, And teach me your statutes.	
Ps 119:125	עֲבָדְךָ-אֲנִי הִבִּינִי וְאִדְעָה עֲדוּתֶיךָ:	I am your servant; Oh give me understanding So that I may know your testimonies.	so that: purposive use of the <i>vav</i> .
Ps 119:126	עַתָּה לַעֲשׂוֹת לַיהוָה הַפְּרוּ תוֹרַתְךָ:	It is time for the LORD to act. They have violated your law.	

Ps 119:127	עַל-כֵּן אֶהְבֵּתִי מִצֻּוֹתֶיךָ מִזָּהָב וּמִפָּז:	That <i>is</i> why I love your commandments More than gold and than fine gold.	
Ps 119:128	עַל-כֵּן כָּל-פְּקוּדֵי כָל יִשְׁרָתִי כָּל-אַרְחַ שֶׁקֶר שִׁנְאַתִּי:	That <i>is</i> why I consider all your <u>universal</u> precepts to be right, <i>Whilst</i> I hate every false path.	universal ← <i>of everything</i> .
Ps 119:129	פְּלִאוֹת עֵדוּתֶיךָ עַל-כֵּן נִצְרַתָּם נִפְשֵׁי:	Your testimonies <i>are</i> wondrous, Which <i>is</i> why my <u>being</u> has kept them.	being ← <i>soul</i> .
Ps 119:130	פָּתַח דְּבָרֶיךָ יֶאֱיֵר מְבִין פְּתִיִים:	The opening up of your words gives enlightenment; It gives understanding to the simple-minded.	
Ps 119:131	פִּי-פָּעַרְתִּי וְאִשְׁאַפָּה כִּי לְמִצְוֹתֶיךָ יֶאֱבֹתִי:	I have opened my mouth wide And drawn breath, For I have longed for your commandments.	
Ps 119:132	פְּנֵה-אֵלַי וְחַנּוּנִי כְּמִשְׁפָּט לְאַהֲבֵי שִׁמְךָ:	Turn to me and be gracious to me, According to the <u>judgment</u> for those who love your name.	judgment: or, here, <i>custom</i> .
Ps 119:133	פַּעְמֵי הַכֵּן בְּאִמְרֹתֶיךָ וְאַל-תִּשְׁלַט-בִּי כָל-אַוֹן:	Establish my steps by your saying, And do not let <u>any</u> iniquity have dominion over me.	any ← <i>all</i> .
Ps 119:134	פָּדֵנִי מֵעַשְׂק אָדָם וְאַשְׁמְרָה פְּקוּדֶיךָ:	Deliver me from man's oppression, And may I keep your precepts.	
Ps 119:135	פָּנֶיךָ הָאֵר בְּעַבְדְּךָ וְלִמְדֵנִי אֶת-חֻקֶּיךָ:	Let your face shine on your servant, And teach me your statutes.	
Ps 119:136	פְּלִגֵּי-מַיִם יִרְדּוּ עֵינַי עַל לֹא-שָׁמְרוּ תוֹרָתֶךָ:	Streams of <u>water</u> run down my eyes, Because they do not keep your law.	water: i.e., here, <i>tears</i> .
Ps 119:137	צַדִּיק אַתָּה יְהוָה וַיִּשְׁר מִשְׁפָּטֶיךָ:	You, O LORD, <i>are</i> righteous, And your judgments <i>are</i> upright.	
Ps 119:138	צוֹיֵת צְדָק עֲדוּתֶיךָ וְאַמּוּנָה מְאֹד:	You have commanded the righteousness of your testimonies And much faithfulness.	AV differs in syntactical arrangement.
Ps 119:139	צַמְתָּתֵנִי קִנְאַתִּי כִּי-שָׁכַחוּ דְּבָרֶיךָ צָרִי:	My zeal has <u>eaten</u> me up, For my adversaries have forgotten your words.	eaten me up ← <i>silenced / annihilated me</i> .

Ps 119:140	צְרוּפָה אִמְרָתְךָ מְאֹד וְעִבְדְּךָ אֶהְבֶּה: :אַהְבָּה:	Your saying <i>is</i> highly refined, And your servant loves it.	
Ps 119:141	צָעִיר אֲנִי וְנִבְזָה פִקְדֵיךָ לֹא שָׁכַחְתִּי: :שְׁכַחְתִּי:	I <i>am</i> lowly and despised, <i>But</i> I have not forgotten your precepts.	
Ps 119:142	צְדִקְתֶּךָ צְדָק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: :אַמֶּת:	Your righteousness <i>is</i> age-abiding righteousness, And your law <i>is</i> truth.	
Ps 119:143	צָר־וּמְצוֹק מְצָאוּנִי מִצֹּתֶיךָ שַׁעֲשָׁעִי: :שַׁעֲשָׁעִי:	Adversity and distress have encountered me, <i>But</i> your commandments <i>are</i> my <u>delight</u> .	delight ← <i>delights</i> .
Ps 119:144	צְדָק עֲדוּתֶיךָ לְעוֹלָם הִבִּינִי וְאַחִיָּה: :וְאַחִיָּה:	The righteousness of your testimonies <i>is</i> age-abiding. Give me understanding, and I will live.	
Ps 119:145	קָרָאתִי בְכָל־לֵב עֲנֵנִי יְהוָה תְּקִיף אַצְרָה: :אַצְרָה:	I have called out with all <i>my</i> heart; <i>Oh</i> answer me, O LORD. Let me keep your statutes.	In this verse we have supplied both the exclamatory <i>oh</i> , and the vocative <i>O</i> , the latter always capitalized.
Ps 119:146	קָרָאתֶיךָ הוֹשִׁיעֵנִי וְאַשְׁמְרָה עֲדוּתֶיךָ: :עֲדוּתֶיךָ:	I have called <i>on</i> you; <i>Oh</i> save me, And let me keep your testimonies.	
Ps 119:147	קָדַמְתִּי בַנֶּשֶׁף וְאַשְׁוֹעָה *לְדַבְרֶיךָ *לְדַבְרֶיךָ יַחֲלֹתִי: :יַחֲלֹתִי:	I have been <i>up</i> earlier than the <i>morning</i> twilight And cried out; I have awaited your {K: words} [Q: word].	A similar <i>ketiv / qeré</i> issue in Ps 119:161.
Ps 119:148	קָדַמוּ עֵינַי אֲשֶׁמְרוֹת לְשִׁיחַ בְּאִמְרָתְךָ: :בְּאִמְרָתְךָ:	My eyes have been <i>open</i> earlier than <i>night</i> -watches To meditate on your saying.	
Ps 119:149	קוֹלִי שְׁמַעַה כַּחֲסִדְּךָ יְהוָה כְּמִשְׁפָּטֶיךָ חִינֵי: :חִינֵי:	<i>Oh</i> hear my voice according to your kindness, O LORD; Preserve me alive according to your judgment.	
Ps 119:150	קָרְבוּ רֹדְפֵי זִמָּה מִתּוֹרָתְךָ רַחֲקוּ: :רַחֲקוּ:	Those <i>who</i> pursue deceit have drawn near, <i>And</i> they are far from your law.	
Ps 119:151	קָרוֹב אַתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמֶת: :אַמֶּת:	You <i>are</i> near, O LORD, And all your commandments <i>are</i> truth.	
Ps 119:152	קָדַם יָדַעְתִּי מֵעֲדוּתֶיךָ כִּי לְעוֹלָם יִסְדָּתָם: :יִסְדָּתָם:	I have known from your testimonies <i>from</i> long ago That you founded them age-abidingly.	
Ps 119:153	רְאֵה־עֲנִי וְחַלְצֵנִי כִי־תוֹרָתְךָ לֹא שָׁכַחְתִּי: :שְׁכַחְתִּי:	<i>Oh</i> see my affliction and deliver me, For I have not forgotten your law.	

Ps 119:154	רִיבָה רִיבִי וּגְאַלְנִי לְאַמְרֹתֶיךָ חַיִּינִי:	Plead my case and redeem me, And preserve me alive according to your saying.	
Ps 119:155	רְחֹק מִרְשָׁעִים יְשׁוּעָה כִּי־חָקִידָה לֹא דָרָשׁוּ:	Salvation <i>is</i> far from the wicked, For they have not sought your statutes.	
Ps 119:156	רַחֲמֶיךָ רַבִּים יְהוָה כַּמְשַׁפְּטֶיךָ חַיִּינִי:	Your mercies <i>are</i> great, O LORD; <i>Oh</i> preserve me alive according to your judgments.	
Ps 119:157	רַבִּים רֹדְפֵי וְצָרִי מִעֲדוּתֶיךָ לֹא נָטִיתִי:	Many <i>are</i> those who pursue me and <i>who are</i> my adversaries, <i>But</i> I have not turned away from your testimonies.	
Ps 119:158	רָאִיתִי בְגָדִים וְאֶתְקוּטָה אֲשֶׁר אִמְרֹתֶיךָ לֹא שָׁמְרוּ:	I have seen those <i>who</i> deal treacherously And loathed <i>them</i> – <i>Those</i> who have not kept your saying.	
Ps 119:159	רָאָה כִּי־פָקוּדֶיךָ אֶהְבֵּתִי יְהוָה כַּחֲסִדְךָ חַיִּינִי:	See how I love your precepts; O LORD, do preserve me alive according to your kindness.	
Ps 119:160	רֵאשִׁי־דְבָרְךָ אֱמֶת וְלֵעוֹלָם כָּל־מִשְׁפָּט צְדָקָה:	The principle of your word <i>is</i> truth, And all <u>your righteous judgment is</u> age-abiding.	your righteous judgment ← <i>the judgment of your righteousness</i> , a Hebraic genitive.
Ps 119:161	שָׂרִים רֹדְפוּנִי חֲנָם *ומדבריך **ומדברך פָּחַד לְבִי:	Princes have pursued me gratuitously, But my heart is in awe at your {K: words} [Q: word].	A similar <i>ketiv / qeré</i> issue in Ps 119:147.
Ps 119:162	שִׂשׁ אֲנֹכִי עַל־אַמְרֹתֶיךָ כְּמוֹצֵא שָׁלָל רַב:	I rejoice at your saying, Like <i>someone</i> finding great spoil.	
Ps 119:163	שָׂקַר שִׁנְאָתִי וְאַתְעֵבָה תּוֹרַתְךָ אֶהְבֵּתִי:	I hate falsehood, and I abominate <i>it</i> , <i>But</i> I love your law.	
Ps 119:164	שִׁבְעַ בַּיּוֹם הִלְלֹתֶיךָ עַל מִשְׁפָּטֵי צְדָקָה:	I praise you seven <i>times</i> per day For <u>your righteous judgments</u> .	your righteous judgments ← <i>the judgments of your righteousness</i> , a Hebraic genitive.
Ps 119:165	שְׁלוֹם רַב לְאַהֲבֵי תּוֹרַתְךָ וְאִין־לָמוּ מְכַשׁוֹל:	Those who love your law <i>have</i> great peace, And they <i>have</i> no <u>occasion to stumble</u> .	<i>occasion to stumble</i> ← <i>stumbling block</i> .
Ps 119:166	שִׁבַּרְתִּי לִישׁוּעָתְךָ יְהוָה וּמִצְוֹתֶיךָ עָשִׂיתִי:	I have awaited your salvation, O LORD, And I have carried out your commandments.	

Ps 119:167	שְׁמֵרָה נַפְשִׁי עֲדֹתֶיךָ וְאַהֲבֵם מְאֹד:	My <u>being</u> has kept your testimonies, And I love them very <i>much</i> .	being ← <i>soul</i> .
Ps 119:168	שְׁמֵרְתִי פְקוּדֶיךָ וְעֲדֹתֶיךָ כִּי כָּל־דְּרָכַי נִגְדָּךָ:	I have kept your precepts and your testimonies, For all my ways <i>are</i> before you.	
Ps 119:169	תִּקְרַב רִנָּתִי לִפְנֵיךָ יְהוָה כְּדַבְרֶךָ הַבִּינֵנִי:	Let my shouting draw near to your presence, O LORD, <i>And</i> give me understanding according to your word.	shouting: very often <i>for joy</i> , which we regard as a meaning in its own right, as in Ps 126:2, but also <i>for help</i> , as in Lam 2:19.
Ps 119:170	תָּבוֹא תַחֲנֹנְתִי לִפְנֵיךָ כְּאִמְרֹתֶיךָ הַצִּילֵנִי:	May my supplication come before you; <i>Oh</i> deliver me according to your saying.	
Ps 119:171	תִּבְעֶנָה שְׂפֵתַי תְּהַלֵּה כִּי תִלְמַדְנִי חֻקֶיךָ:	My lips will effuse praise, For you will teach me your statutes.	
Ps 119:172	תַּעֲן לְשׁוֹנֵי אִמְרֹתֶיךָ כִּי כָּל־מִצְוֹתֶיךָ צְדָקָה:	May my tongue answer <i>with</i> your saying, For all your commandments <i>are righteous</i> .	righteous ← <i>righteousness</i> .
Ps 119:173	תְּהִי־יָדְךָ לְעֲזָרְנִי כִּי פְקוּדֶיךָ בְּחָרְתִּי:	May your hand be to help me, For I have chosen your precepts.	
Ps 119:174	תִּאֲבָתִי לִישׁוּעָתֶךָ יְהוָה וְתוֹרָתֶךָ שְׂעִשְׂעִי:	I have longed for your salvation, O LORD, And your law <i>is</i> my <u>delight</u> .	delight ← <i>delights</i> .
Ps 119:175	תַּחֲיֵ-נַפְשִׁי וְתִהְלֵלְךָ וּמִשְׁפָּטֶךָ יַעֲזָרְנִי:	May my <u>being</u> live and praise you, And may your judgment help me.	being ← <i>soul</i> .
Ps 119:176	תַּעֲיִתִי כְּשֶׂה אֲבִד בִּקְשׁ עֲבַדְךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכַחְתִּי:	I have strayed like a sheep getting lost; <i>Oh</i> seek your servant, For I have not forgotten your commandments.	
Ps 120:1	שִׁיר הַמַּעֲלוֹת אֶל־יְהוָה בַּצָּרְתָּה לִּי קָרָאתִי וַיַּעֲנֵנִי:	A song of the <i>sundial</i> degree markings. When I <i>was</i> in adversity I called out to the LORD, And he answered me.	the <i>sundial</i> degree markings: see [CB] and 1 Ki 20:8-11, Isa 38:8. [BDB] and others have <i>ascents</i> , referring to going up to Jerusalem at a festival time.
Ps 120:2	יְהוָה הַצִּילָה נַפְשִׁי מִשְׂפַּת־שָׁקֶר מִלְשׁוֹן רְמִיָּה:	O LORD, deliver my <u>life</u> from a <u>false lip</u> , <i>And</i> from a <u>deceitful tongue</u> .	life ← <i>soul</i> . false lip ... deceitful tongue ← <i>lip of falsity ... tongue of deceit</i> , Hebraic genitives.
Ps 120:3	מִה־יִתֵּן לָךְ וּמִה־יִסְיֶיךָ לָךְ לְשׁוֹן רְמִיָּה:	What will he give you, Or <u>what else</u> will he give you, <i>O</i> deceitful tongue?	what else will he give ← <i>what</i> <i>will he add to you</i> .

Ps 120:4	חֲצֵי גִבּוֹר שְׁנוּגִים עִם גַּחְלֵי רִתְּמִים:	– The sharpened warrior's arrows With <u>blazing</u> broom <i>attached</i> .	blazing: the word usually applies to burning coals, but without emphasis on the substance burning; here it applies to the broom <i>branches</i> .
Ps 120:5	אֲוִיָּה־לִי כִי־גִרְתִּי מִשָּׂדֶךְ שְׁכַנְתִּי עִם־אֹהֲלֵי קֶדָר:	Alas for me, for I am staying <i>in Meshech</i> And dwelling with the tents of Kedar.	Meshech: AV= <i>Mesech</i> here; elsewhere <i>Meshech</i> .
Ps 120:6	רַבַּת שְׁכָנָה־לָּהּ נַפְשִׁי עִם שׁוֹנֵא שְׁלוֹם:	My <u>being</u> dwelt <i>there</i> for a long time With <i>one who</i> hates peace.	being ← <i>soul</i> .
Ps 120:7	אֲנִי־שְׁלוֹם וְכִי אֲדַבֵּר הִמָּה לְמַלְחָמָה:	I <i>am for</i> peace, But when I speak, They <i>are</i> for war.	
Ps 121:1	שִׁיר לַמַּעְלֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יבֹּא עֲזָרִי:	A song of the <i>sundial</i> degree markings. I will lift up my eyes to the hills; <i>Oh where</i> will my help come from?	where: AV differs, not taking this as a question.
Ps 121:2	עֲזָרִי מֵעַם יְהוָה עָשָׂה שָׁמַיִם וְאָרֶץ:	My help <i>comes</i> from the LORD, Who made heaven and earth.	
Ps 121:3	אֶל־יָתֵן לְמוֹט רַגְלֶךָ אֶל־יָנוּם שֹׁמְרֶךָ:	May he not allow your foot to falter; May he who watches over you not slumber.	
Ps 121:4	הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:	Behold, the protector of Israel does not slumber, Nor does he sleep.	
Ps 121:5	יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל־יָד יְמִינֶךָ:	The LORD is your protector; The LORD <i>is</i> your shade At your right hand.	
Ps 121:6	יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְּכָה וַיָּרַח בַּלַּיְלָה:	By day the sun will not strike you, Nor the moon by night.	
Ps 121:7	יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֵר אֶת־נַפְשְׁךָ:	The LORD will protect you from all evil; He will protect your <u>life</u> .	life ← <i>soul</i> .
Ps 121:8	יְהוָה יִשְׁמַר־צֵאתְךָ וּבואֶךָ מִמֶּתָה וְעַד־עוֹלָם:	The LORD will protect <u>your</u> <u>day-to-day</u> affairs From now on and age- abidingly.	your day-to-day affairs ← <i>your</i> <i>going out and your coming in</i> .
Ps 122:1	שִׁיר הַמַּעְלֹת לְדָוִד שְׁמַחְתִּי בְּאֹמְרִים לִי בֵּית יְהוָה נִלְדָּה:	A song of David of the <i>sundial</i> degree markings. I rejoiced when they said to me, “Let us go <i>to</i> the house of the LORD.”	
Ps 122:2	עַמְדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַם:	Our feet are standing At your gates, O Jerusalem	

Ps 122:3	ירושלם הבנויה כְּעִיר שְׁחַבְּרָהּ לָהּ יַחְדָּו:	– Jerusalem which <i>is</i> built Like a city which is <u>wholly</u> <u>joined up</u> ,	wholly joined up ← <i>joined up to</i> <i>itself together</i> .
Ps 122:4	שָׁמָּה עָלוּ שְׁבֵטִים שְׁבֵטֵי־יְהוָה עֵדוּת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם יְהוָה:	To where the tribes go up – The tribes of the LORD – <i>As</i> a testimony to Israel, To give thanks to the name of the LORD.	
Ps 122:5	כִּי שָׁמָּה יֵשְׁבוּ כִסְאוֹת לְמִשְׁפַּט כִּסְאוֹת לְבַיִת דָּוִד:	For thrones of judgment <u>are</u> <u>located</u> there – Thrones of the house of David.	are located ← <i>sit / dwell</i> .
Ps 122:6	שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַם יְשֻׁלָיו אֲהַבִּיךָ:	Ask for the peace of Jerusalem; May those who love <u>you</u> be free of cares.	you: the psalm addresses Jerusalem directly in this and the subsequent verses.
Ps 122:7	יְהִי־שְׁלוֹם בְּחֵילְךָ שְׁלוֹה בְּאַרְמֹנֹתֶיךָ:	May there be peace in your <u>building stock</u> <i>And</i> well-being in your palaces.	building stock: or <i>population</i> . The root meanings are <i>force</i> , <i>host</i> , <i>valour</i> , <i>wealth</i> , the latter including <i>real estate</i> .
Ps 122:8	לְמַעַן אֶחָי וְרַעִי אֲדַבְּרָה־נָא שְׁלוֹם בְּךָ:	For the sake of my brothers and friends, Do let me say, “Peace within you.”	
Ps 122:9	לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקֶּשׁה טוֹב לְךָ:	For the sake of the house of the LORD our God, I will seek your welfare.	
Ps 123:1	שִׁיר הַמַּעְלוֹת אֶלֶיךָ נִשְׁאַתִּי אֶת־עֵינַי הִישִׁבִי בַשָּׁמַיִם:	A song of the <i>sundial</i> degree markings. To you I have lifted up my eyes, <i>You</i> who dwell in the heavens.	
Ps 123:2	הִנֵּה כְּעֵינַי עֲבָדִים אֶלֶיךָ אֲדוֹנֵיהֶם כְּעֵינַי שְׁפָחָה אֶלֶיךָ גְּבֻרָתָהּ כִּן עֵינָנוּ אֶל־יְהוָה אֱלֹהֵינוּ עַד שִׁחְנָנוּ:	Behold, as the eyes of servants <i>look</i> to the hand of their <u>master</u> , As the eyes of a maidservant <i>look</i> to the hand of her mistress, So our eyes <i>look</i> to the LORD our God Until he has mercy on us.	master ← <i>masters</i> , but we take it as a plural of excellence.
Ps 123:3	חֲנָנוּ יְהוָה חֲנָנוּ כִּי־רַב שָׂבַעְנוּ בְּזוֹ:	Have mercy on us, O LORD, Have mercy on us, For we <u>have had our fill</u> of contempt <i>in</i> great <i>measure</i> .	have had our fill ← <i>are satiated</i> .
Ps 123:4	רַבַּת שָׂבַעְהָ לָהּ נַפְשֵׁנוּ הַלְעַג הַשְׂאֲנָנִים הַבּוֹז לְגֵאִזוֹנִים:	Our <u>being</u> has had its fill <i>in</i> great <i>measure</i> , <i>With</i> mockery <i>from</i> the wanton <i>And</i> contempt from <u>the</u> <u>proud</u> .	the proud: [BHS], but not [WLC], has a <i>ketiv qeré</i> issue. <hr/> <hr/> being ← <i>soul</i> .

Ps 124:1	שִׁיר הַמַּעְלוֹת לְדָוִד לְדָוִד יְהוָה שֶׁהָיָה לָנוּ יֹאמַר-נָא יִשְׂרָאֵל:	A song of David of the <i>sundial</i> degree markings. If the LORD were not for us – Do let Israel say –	
Ps 124:2	לְוַלֵּי יְהוָה שֶׁהָיָה לָנוּ בְּקוֹם עָלִינוּ אָדָם:	If the LORD were not for us When a <u>man</u> rose up against us,	a man ← <i>Adam</i> .
Ps 124:3	אֲזֵי חַיִּים בְּלַעֲנוּנוּ בַחֲרוֹת אִפְסֵם בָּנוּ:	Then they would have swallowed us alive When their anger was kindled against us.	
Ps 124:4	אֲזֵי הַמַּיִם שֶׁטְפוּנוּ נִחְלָה עֲבָר עַל-נַפְשֵׁנוּ:	Then, water would have overwhelmed us; A torrent would have overrun our <u>corporate</u> <u>existence</u>	corporate existence ← <i>soul</i> .
Ps 124:5	אֲזֵי עֲבָר עַל-נַפְשֵׁנוּ הַמַּיִם הַזִּידוּנִים:	– Then <u>impudent</u> water would have overrun our <u>corporate existence</u> .	impudent: or <i>overwhelming</i> , but the root meanings are <i>boiling</i> and <i>acting insolently</i> . <hr/> corporate existence ← <i>soul</i> .
Ps 124:6	בָּרוּךְ יְהוָה שֶׁלֹּא נָתַנּוּ טֶרֶף לְשִׁנֵּיהֶם:	Blessed <i>is</i> the LORD, Who did not give us <i>up</i> As a prey to their teeth.	
Ps 124:7	נַפְשֵׁנוּ כְּצִפּוֹר נִמְלְטָה מִפֶּחַח יֹזְקֵימַיִם הִפְחַח נִשְׁבַּר וְאִנְחָנוּ נִמְלְטָנוּ:	Our <u>sensation</u> <i>is</i> like <i>that of a</i> <i>bird that</i> has escaped from the fowlers' snare; The snare has been broken, And we have escaped.	sensation ← <i>soul</i> .
Ps 124:8	עֲזָרְנוּ בְּשֵׁם יְהוָה עֹשֵׂה שָׁמַיִם וְאָרֶץ:	Our help <i>is</i> in the name of the LORD, The maker of heaven and earth.	Rev 14:7.
Ps 125:1	שִׁיר הַמַּעְלוֹת הַבְּטָחִים בֵּיהוָה כְּהַר-צִיּוֹן לֹא-יִמּוֹט לְעוֹלָם יֵשֵׁב:	A song of the <i>sundial</i> degree markings. Those who trust in the LORD <i>Are</i> like Mount Zion, <i>Which</i> will not totter, <i>But which</i> remains age- abidingly.	
Ps 125:2	יְרוּשָׁלַיִם הָרִים סָבִיב לָהּ וְיְהוָה סָבִיב לְעַמּוֹ מֵעַתָּה וְעַד-עוֹלָם:	Jerusalem <i>has</i> mountains round about it, And the LORD <i>is</i> round about his people, From now on and age- abidingly.	
Ps 125:3	כִּי לֹא יָנוּחַ שֵׁבֶט הַרְשָׁע עַל גֹּזֵל הַצְּדִיקִים לְמַעַן לֹא-יִשְׁלַחוּ הַצְּדִיקִים בְּעוֹלָתָהּ יְדֵיהֶם:	For the sceptre of wickedness will not rest on the lot of the righteous, In order that the righteous should not stretch out their hands to iniquity.	

Ps 125:4	הִיטִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם:	Do good, O LORD, to the good And to the upright in their hearts.	
Ps 125:5	וְהַמְטִים עַקְלָלוֹתָם יוֹלִיכֵם יְהוָה אֶת־פְּעֻלֵי הָאָוֶן שְׁלֹם עַל־יִשְׂרָאֵל:	But <i>as for</i> those who turn aside to perversity, The LORD will lead them away With those who commit iniquity. Peace <i>be</i> on Israel.	to perversity ← <i>to their perversity</i> .
Ps 126:1	שִׁיר הַמַּעְלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:	A song of the <i>sundial</i> degree markings. When the LORD reversed the captivity of Zion, We were like those <i>who</i> dream.	
Ps 126:2	אֲזַ יִמְלֵא שְׂחֹק פִּינוּ וְלִשׁוֹנֵנוּ רִנָּה אֲזַ יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֲלֵה:	Then our mouth was filled with laughter, And our tongue with shouting for joy. Then they said among the Gentiles, “The LORD has done a great <i>thing</i> with these <i>people</i> .”	
Ps 126:3	הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:	The LORD acted in a great way with us, And we became joyful.	
Ps 126:4	שׁוּבָה יְהוָה אֶת־שְׁבוֹתֵנוּ **שְׁבִיתָנוּ כַּאֲפִיקִים בְּנִגְב:	O LORD, reverse our captivity, As torrents <i>are</i> restored in the south.	captivity: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i> . A <i>vav / yod</i> issue.
Ps 126:5	הַזְרְעִים בְּדַמְטָה בְּרִנָּה יִקְצְרוּ:	Those who sow in tears Will reap in joyful shouting.	tears ← <i>a tear</i> .
Ps 126:6	הֲלֹךְ יֵלֵךְ וּבְכֹה נִשְׂא מִשְׁדֵּי־הַזֶּרַע בְּאֵי־בּוֹא בְרִנָּה נִשְׂא אֶלְמֹתָיו:	<i>Just as he will go out weeping,</i> Carrying the seed to be scattered, <i>So he will certainly come back</i> in joyful shouting, Carrying his sheaves.	he will go ... he will certainly come: both with an infinitive absolute. <hr/> weeping: infinitive absolute in the role of a participle.
Ps 127:1	שִׁיר הַמַּעְלוֹת לְשִׁלְמָה אִם־יְהוָה לֹא־יִבְנֶה בַּיִת שׂוֹא עֲמְלוֹ בּוֹנִיו בּוֹ אִם־יְהוָה לֹא־יִשְׁמַר־עִיר שׂוֹא שְׂקֵד שׂוֹמֵר:	A song of Solomon of the <i>sundial</i> degree markings. If the LORD does not build the house, Those building it toil in vain. If the LORD does not guard a city, The guard stands in watch in vain.	

Ps 127:2	שְׁוֹא לָכֶם מִשְׁכִּימֵי קוֹם מֵאַחֲרֵי־שֵׁבֶת אֲכָלִי לֶחֶם הֶעֱצַבִים בְּנֵי יִתְזוּ לִידֵידוֹ שִׁנְאָ:	<i>It is</i> in vain that you rise early <i>And</i> stay up late, Eating bread of sorrows. That <i>is</i> why he gives his beloved <i>one</i> sleep.	stay up late ← <i>delaying to sit.</i>
Ps 127:3	הִנֵּה נַחֲלַת יְהוָה בְּנֵים שְׂכָר פְּרֵי הַבֶּטֶן:	Behold, the inheritance of the LORD <i>is</i> sons; The recompense <i>is</i> the fruit of the womb.	
Ps 127:4	כַּחֲצִים בְּיַד־גִּבּוֹר כֵּן בְּנֵי הַנְּעוּרִים:	As arrows in the hand of a warrior, So <i>are</i> the sons of <i>one's</i> youth.	
Ps 127:5	אֲשֶׁר־יִמְלֵא אֶשְׂרֵי הַגִּבֹּר אֲשֶׁר מְלֵא אֶת־אֲשֵׁפָתוֹ מֵהֶם לֹא־יִבְשׁוּ כִּי־יִדְבְּרוּ אֶת־אֹיְבָיִם בַּשַּׁעַר:	Happy <i>is</i> the man Who fills his quiver with them. They will not be ashamed, For they will <u>speak</u> with the enemies at the gate.	speak: used generally of <i>speaking</i> , but perhaps here <i>engaging</i> whether in negotiation or fighting. The context of <i>gate</i> suggests contending in law.
Ps 128:1	שִׁיר הַמַּעְלֹת אֲשֶׁר־יִרְא יְהוָה הֵהָלֵךְ בְּדַרְכָּיו:	A song of the <i>sundial</i> degree markings. Happy <i>is</i> everyone who fears the LORD, Who walks in his ways,	
Ps 128:2	יִגִּיעַ בַּפֶּיךָ כִּי תֹאכַל אֶשְׂרֵיךָ וְטוֹב לָךְ:	For you will eat <i>from</i> the toil of your hands. Happy <i>are</i> you, And <i>may</i> goodness <i>be</i> yours.	
Ps 128:3	אֲשֵׁתְךָ כְּגִפְנֵי פְרִיָה בִּירְכָתִי בֵּיתְךָ בְּנֵיךָ כְּשִׂתְלֵי זֵיתִים סָבִיב לְשִׁלְחָנְךָ:	Your wife <i>will be</i> like a fruitful vine At the sides of your house. Your sons <i>will be</i> like shoots of olive trees Round about your table.	
Ps 128:4	הִנֵּה כִּי־כֵן יִבְרַךְ גִּבֹּר יִרְא יְהוָה:	Behold, for so is the man blessed Who fears the LORD.	
Ps 128:5	יִבְרַכְךָ יְהוָה מִצִּיּוֹן וְרָא בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֶּיךָ:	May the LORD bless you from Zion, So that you see the <u>goodness</u> to Jerusalem All the days of your life.	so that you see: an imperative expressing a consequence expected with certainty, or an intention, [Ges-HG] §110i. <hr/> goodness to ← <i>goodness of.</i> Wider use of the construct state. We ↗
Ps 128:6	וְרָאֵה־בָּנִים לְבָנֶיךָ שְׁלוֹם עַל־יִשְׂרָאֵל:	<u>And you will see</u> your grandsons too. Peace <i>be</i> on Israel.	↳ take the sense as <i>goodness done to Jerusalem.</i> <hr/> and you will see: an imperative, as in Ps 128:5.
Ps 129:1	שִׁיר הַמַּעְלֹת רַבַּת צָרָרוּנִי מִנְּעוּרֵי יְאֻמְרָנָא יִשְׂרָאֵל:	A song of the <i>sundial</i> degree markings. Many <i>a time</i> they have distressed me Since my youth. Do let Israel say,	

Ps 129:2	רַבַּת צָרְרוֹנִי מִנְעוּרֵי גַם לֹא־יִכְלוּ לִי:	“Many a time they have distressed me Since my youth. Nevertheless, they have not prevailed over me.”	
Ps 129:3	עַל־גְּבִי חָרְשׁוּ חֲרָשִׁים הֵאָרִיכוּ *למענותם **לְמַעֲנֵיתָם:	The ploughmen have ploughed on my back; They have made their {K: furrows} [Q: furrow] long.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue. The <i>ketiv</i> could be taken as <i>furrow</i> .
Ps 129:4	יְהוָה צַדִּיק קָצַץ עֲבֹת רְשָׁעִים:	The LORD is righteous; He has cut the cord of the wicked in pieces.	
Ps 129:5	יִבְשׁוּ וַיִּסָּגוּ אַחֲזֹר כָּל שֹׂנְאֵי צִיּוֹן:	They will be ashamed, And they will be driven back – All those who hate Zion.	
Ps 129:6	יְהִיו כַּחֲצִיר גִּגֹּת שֶׁקִּדְמַת שָׁלָף יִבֶּשׁ:	They will be like vegetation on roofs, Which becomes dry before it is plucked up,	it is plucked up: AV differs somewhat, <i>groweth up</i> .
Ps 129:7	שֶׁלֹּא מְלֵא כַּפּוֹ קוֹצֵר וְחַצְנֹנ מַעֲמֵר:	Which does not fill the hand of the reaper Or the bosom of the sheaf binder.	
Ps 129:8	וְלֹא אָמְרוּ הָעֹבְרִים בְּרִכַּת־יְהוָה אֲלֵיכֶם בִּרְכָנוּ אֲתֶכֶם בְּשֵׁם יְהוָה:	For those passing through do not say, “The blessing of the LORD to you; We bless you in the name of the LORD.”	
Ps 130:1	שִׁיר הַמַּעְלוֹת מִמַּעַמְקִים קָרָאתִיךָ יְהוָה:	A song of the <i>sundial</i> degree markings. I have called on you, O LORD, From the depths.	
Ps 130:2	אֲדֹנָי שְׁמַעַה בְּקוֹלִי תְהִינָה אֲזִנֶּיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי:	O LORD*, hear my voice. May your ears be attentive To the sound of my supplications.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 130:3	אִם־עוֹנוֹת תִּשְׁמְרֶינָה אֲדֹנָי מִי יַעֲמֵד:	If the LORD were to keep a record of iniquities, O LORD*, who could stand?	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 130:4	כִּי־עִמָּךְ הַסְּלִיחָה לְמַעַן תִּירָא:	For forgiveness is with you In order that you should be feared.	
Ps 130:5	קִנִּיתִי יְהוָה קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הִזְחַלְתִּי:	I have put hope in the LORD; My being has hope, And I await his word.	being ← <i>soul</i> .
Ps 130:6	נַפְשִׁי לְאֲדֹנָי מִשְׁמָרִים לְבֹקֵר שְׁמָרִים לְבֹקֵר:	My being awaits the LORD* More keenly than men on watch for the morning – Watchmen waiting for the morning.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. <hr/> being ← <i>soul</i> .

Ps 130:7	יְחַל יִשְׂרָאֵל אֶל־יְהוָה כִּי־עִם־יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת:	O Israel, await the LORD, For with the LORD <i>there is</i> kindness, And with him <i>there is</i> much redemption.	
Ps 130:8	וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:	And he will redeem Israel From all <u>its</u> iniquities.	its ← <i>his</i> , but standing for the nation.
Ps 131:1	שִׁיר הַמַּעְלוֹת לְדָוִד יְהוָה לֹא־גָבַהּ לִבִּי וְלֹא־רָמּוּ עֵינַי וְלֹא־הִלְכֹתִי בְּגִדְלוֹת וּבְנִפְלְאוֹת מִמֶּנִּי:	A song of David of the <i>sundial</i> degree markings. O LORD, my heart is not <u>arrogant</u> , And my eyes are not <u>haughty</u> , And I have not walked <u>ostentatiously</u> Or in <i>ways</i> too <u>grandiose</u> for me.	arrogant ← <i>high</i> . haughty ← <i>high. lofty</i> . ostentatiously ← <i>great (things)</i> . grandiose ← <i>wondrous</i> .
Ps 131:2	אִם־לֹא שׁוֹיִתִּי וְדוֹמַמְתִּי נִפְשִׁי בְּגִמְלָה עָלַי אִמּוֹ כְּגִמְלָה עָלַי נִפְשִׁי:	I have certainly been even- <i>handed</i> , And I have been quiet <u>inwardly</u> . Like a <i>child</i> weaned off his mother, My <u>very being</u> <i>is</i> as if it has been weaned off me.	I have certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. inwardly ← (<i>in respect of</i>) my <i>soul</i> . very being ← <i>soul</i> .
Ps 131:3	יְחַל יִשְׂרָאֵל אֶל־יְהוָה מֵעַתָּה וְעַד־עוֹלָם:	O Israel, await the LORD, From now on and age- abidingly.	
Ps 132:1	שִׁיר הַמַּעְלוֹת זְכוֹר־יְהוָה לְדָוִד אֵת כָּל־עֲנוֹתָיו:	A song of the <i>sundial</i> degree markings. Remember, O LORD, David – All <u>his affliction</u> suffered.	his affliction suffered ← <i>his</i> <i>being afflicted</i> , a rare <i>pual</i> infinitive.
Ps 132:2	אֲשֶׁר נִשְׁבַּע לַיהוָה נְדָר לְאַבְרָם יַעֲקֹב:	<i>It is he</i> who swore to the LORD, <i>Who</i> vowed to the mighty <i>one</i> of Jacob,	
Ps 132:3	אִם־אָבָא בְּאֵהָל בֵּיתִי אִם־אָעֹלָה עַל־עַרְשׂ יְצוּעֵי:	“I most certainly will not go to the tent <i>Which is</i> my house, I most certainly will not go up to the couch <i>Which is</i> my bed;	I most certainly will not go ... I most certainly will not go up: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ps 132:4	אִם־אֶתֵּן שְׁנַת לְעֵינַי לְעַפְעָפִי תְּנוּמָה:	I most certainly will not give my eyes sleep <i>Or</i> my eyelids slumber	I most certainly will not give: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ps 132:5	עַד־אֶמְצָא מְקוֹם לַיהוָה מְשֻׁכָּנֹת לְאַבְרָם יַעֲקֹב:	Until I find a place for the LORD – A <u>site</u> for the mighty <i>one</i> of Jacob.”	site ← <i>tabernacles</i> .
Ps 132:6	הִנֵּה־שָׁמַעְנוּהָ בְּאֶפְרַתָּה מִצְּאֲנוּהָ בְּשִׂדֵי־יַעַר:	Behold, we heard it in Ephrathah; We found it in the woodland countryside.	Ephrathah: see Ruth 4:11.

Ps 132:7	נְבוֹאָה לְמִשְׁכְּנֹתָיו נִשְׁתַּחֲוֶה לְהֵדִם רַגְלָיו:	Let us go to his <i>temple site</i> ; Let us worship at his footstool.	site ← <i>tabernacles</i> .
Ps 132:8	קוּמָה יְיָ הוֹיָה לְמִנוּחֹתֶיךָ אֶתָּה וְאַרְזוֹן עֲזֹךָ:	Arise, O LORD, to your resting place, You and your strong ark.	your strong ark ← <i>the ark of your strength</i> , a Hebraic genitive.
Ps 132:9	כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק וְחֹסִידֶיךָ יִרְנְנוּ:	Your priests will be clothed <i>in</i> righteousness, And those under your grace will shout for joy.	
Ps 132:10	בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל־תִּשָּׁב פְּנֵי מְשִׁיחֶיךָ:	For the sake of David your servant, Do not turn the face of your <u>anointed</u> away.	anointed: see Ps 84:9.
Ps 132:11	נִשְׁבַּע־יְהוָה לְדָוִד אֱמֶת לֹא־יָשׁוּב מִמִּנְּהָ מִפְּרֵי בִטְנֶיךָ אֲשִׁית לְכִסֵּא־לְךָ:	The LORD has sworn to David <i>in</i> truth; He will not go back on it, “From the fruit of your loins I will appoint your throne.	This verse is alluded to in John 7:42 .
Ps 132:12	אִם־יִשְׁמְרוּ בְנֶיךָ בְּרִיתִי וְעֵדוּתִי זֹו אֶלְמַדְמָם גַּם־בְּנֵיהֶם עַד־יַעַד יֵשְׁבוּ לְכִסֵּא־לְךָ:	If your sons keep my covenant And this testimony of mine <i>which</i> I am teaching them, <i>Then</i> their sons will also sit on your throne <u><i>In all perpetuity.</i></u> ”	<i>in all perpetuity</i> ← <i>perpetuities of perpetuity</i> .
Ps 132:13	כִּי־בָחַר יְהוָה בְּצִיּוֹן אָזָה לְמוֹשָׁב לּוֹ:	For the LORD has chosen Zion; He has longed for it as a dwelling place for himself.	
Ps 132:14	זֹאת־מְנוּחֹתַי עַד־יַעַד פֹּה־אֲשִׁב כִּי אוֹתִיהָ:	“This <i>is</i> my resting place <u><i>in</i></u> <u>all perpetuity</u> ; I will dwell here, For I have longed for it.	<i>in all perpetuity</i> ← <i>perpetuities of perpetuity</i> .
Ps 132:15	צִידָהּ בָּרֶךְ אֶבְרָךְ אֲבִיוֹנֶיהָ אֲשַׁבֵּיעַ לֶחֶם:	I will certainly bless its food supply; I will satiate its poor <i>with</i> <u>bread</u> .	I will certainly bless: infinitive absolute. <hr/> bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ps 132:16	וּכְהִנֵּיהָ אֲלַבֵּישׁ יֵשַׁע וְחֹסִידֶיהָ רִנָּן יִרְנְנוּ:	And I will clothe its priests <i>in</i> salvation, And <u>those in it</u> under grace <u>will certainly shout for</u> <u>joy</u> .	those in it ← <i>those of it</i> . <hr/> will certainly shout for joy: infinitive absolute.
Ps 132:17	שֵׁם אֶצְמִיחַ קֶרֶן לְדָוִד עֶרְכָּתִי יָר לְמְשִׁיחִי:	I will make the horn of David spring up there; I have prepared a lamp for my anointed.	
Ps 132:18	אוֹיְבָיו אֲלַבֵּישׁ בִּשְׁתׁ וְעַלְיוֹ יִצִּיץ נִזְרוֹ:	I will clothe his enemies <i>in</i> shame, But on him a diadem will glitter.”	

Ps 133:1	שִׁיר הַמַּעְלוֹת לְדָוִד הַנֶּהָה מֵה־טוֹב וּמֵה־נְעִים שֶׁבַת אֲחִים גַּם־יַחַד:	A song of David of the <i>sundial</i> degree markings. See how good and how pleasant <i>it is</i> For brothers to dwell quite together.	quite ← <i>also</i> , but with wider scope.
Ps 133:2	כַּשֶּׁמֶן הַטוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזֶּקֶן זִקְוֹאֲהָרֹן שִׁירֵד עַל־פִּי מְדוֹתָיו:	<i>It is</i> like good oil on the head When it runs down onto the beard, <i>As with</i> Aaron's beard <i>And</i> when it ran down onto the opening of his robes.	
Ps 133:3	כְּטַל־חֶרְמוֹן שִׁירֵד עַל־הַרְרֵי צִיּוֹן כִּי שָׁם צִוָּה יְהוָה אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם:	<i>It is</i> like the dew of Hermon, Which comes down onto the mountains of Zion, For that <i>is</i> where the LORD commanded the blessing – Age-abiding life.	
Ps 134:1	שִׁיר הַמַּעְלוֹת הַנֶּהָה בְּרַכּוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה הֶעֱמָדִים בְּבֵית־יְהוָה בַּלַּיְלוֹת:	A song of the <i>sundial</i> degree markings. Behold, bless the LORD, All <i>you</i> servants of the LORD Who stand at the house of the LORD by night.	
Ps 134:2	שִׂאוּ־יַדְכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־יְהוָה:	Lift up your hands <i>in</i> holiness, And bless the LORD.	<i>in</i> holiness: or (at) the sanctuary.
Ps 134:3	יְבָרְכֶךָ יְהוָה מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וָאָרֶץ:	May the LORD, The maker of heaven and earth, Bless you from Zion.	
Ps 135:1	הַלְלוּ יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה הַלְלוּ עַבְדֵי יְהוָה:	Praise the LORD, Praise the name of the LORD; Give praise, you servants of the LORD	
Ps 135:2	שֹׁעֲמָדִים בְּבֵית יְהוָה בְּחִצְרוֹת בַּיִת אֱלֹהֵינוּ:	Who stand at the house of the LORD, At the courtyards of the house of our God.	
Ps 135:3	הַלְלוּ־יְהוָה כִּי־טוֹב יְהוָה זִמְרוּ לְשִׁמוֹ כִּי נְעִים:	Praise the LORD, For the LORD <i>is</i> good. Make psalm melody to his name, For <i>it is</i> pleasant.	
Ps 135:4	כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ:	For <i>it is</i> Jacob <i>Whom</i> the LORD chose for himself – Israel, <i>to be</i> his special acquisition.	
Ps 135:5	כִּי אָנֹכִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה וְאֲדֹנָינוּ מִכָּל־אֱלֹהִים:	For I know that the LORD <i>is</i> great, And our LORD <i>is greater</i> than all <u>gods</u> .	gods: see Ps 95:3.

Ps 135:6	כָּל אֲשֶׁר־חָפַץ יְהוָה עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיָּמִים וּכְל־תְּהוֹמוֹת:	Everything that the LORD was pleased <i>to do</i> , He did in heaven and on earth, In the seas and <i>in</i> all the oceans.	
Ps 135:7	מַעֲלָה נְשֹׂאִים מִקְצֵה הָאָרֶץ בְּרָקִים לְמִטְרַ עָשָׂה מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו:	He makes vapours rise from the end of the earth, He produces lightning with the rain; He brings wind out of his storehouses.	Jer 10:13, Jer 51:16.
Ps 135:8	שִׁהֲכָה בְּכוֹרֵי מִצְרַיִם מֵאָדָם עַד־בְּהֵמָה:	<i>It is he</i> who struck down the firstborn of Egypt – Of <u>both man and beast</u> .	both man and beast: see Gen 6:7, 1 Sam 15:3.
Ps 135:9	שָׁלַח אֶתֹת וּמִפְתִּים בְּתוֹכְכִי מִצְרַיִם בְּפִרְעֹה וּבְכָל־עַבְדָּיו:	He sent signs and miracles, Into <u>your midst</u> , O Egypt, To Pharaoh and to all his servants.	your midst: in an Aramaic form.
Ps 135:10	שִׁהֲכָה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים:	<i>It is he</i> who struck down great nations And killed powerful kings:	
Ps 135:11	לְסִיחֹן מֶלֶךְ הָאֱמֹרִי וְלִעֹג מֶלֶךְ הַבָּשָׁן וְלְכָל מַמְלָכוֹת כְּנָעַן:	Sihon king of the <u>Amorites</u> And Og king of Bashan And all the kingdoms of Canaan.	Amorites: see Gen 10:16.
Ps 135:12	וְנָתַן אֶרְצָם נַחֲלָה נְחֻלָּה לְיִשְׂרָאֵל עַמּוֹ:	And he gave their land <i>as</i> an inheritance – An inheritance to Israel his people.	
Ps 135:13	יְהוָה שִׁמְךָ לְעוֹלָם יְהוָה זְכָרְךָ לְדוֹר־וָדוֹר:	O LORD, your name <i>is</i> age- abiding, O LORD, remembrance of you <i>is</i> <u>from generation to</u> <u>generation</u> .	from generation to generation ← <i>for generation and generation</i> .
Ps 135:14	כִּי־יִדְיִן יְהוָה עַמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם:	For the LORD will judge his people, And he will have compassion on his servants.	Compare this verse with Deut 32:36.
Ps 135:15	עֲצֵבֵי הַגּוֹיִם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:	The idols of the Gentiles are of silver and gold; They are the works of the hands of <u>man</u>.	Rev 9:20. <hr/> <hr/> Ps 115:4. <hr/> <hr/> man ← <i>Adam</i> .
Ps 135:16	פֶּה־לָהֶם וְלֹא יִדְבְּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ:	They <i>have</i> a mouth, But they <i>cannot</i> speak; They have eyes, But they cannot see.	Rev 9:20. <hr/> <hr/> Ps 115:5.
Ps 135:17	אָזְנִים לָהֶם וְלֹא יִאֲזִינוּ אָף אִין־יִשְׁרֹחַ בְּפִיהֶם:	They <i>have</i> ears, But they <i>cannot</i> listen; Moreover, there isn't <i>any</i> breath in their mouth.	Ps 115:6.

Ps 135:18	כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר־בִּטַּח בָּהֶם:	Those who make them Will become like them, <i>As will</i> everyone who trusts in them.	Ps 115:8.
Ps 135:19	בֵּית יִשְׂרָאֵל בְּרַכּוּ אֶת־יְהוָה בֵּית אַהֲרֹן בְּרַכּוּ אֶת־יְהוָה:	O house of Israel, bless the LORD, O house of Aaron, bless the LORD,	Ps 115:9, Ps 115:10.
Ps 135:20	בֵּית הַלְוִי בְרַכּוּ אֶת־יְהוָה יִרְאֵי יְהוָה בְּרַכּוּ אֶת־יְהוָה:	O house of Levi, bless the LORD; <i>You</i> who fear the LORD, Bless the LORD.	Ps 115:11.
Ps 135:21	בָּרוּךְ יְהוָה מִצִּיּוֹן שָׁכֵן יְרוּשָׁלַם הַלְלוּ־יָהּ:	Blessed <i>be</i> the LORD from Zion – He <i>who</i> dwells <i>in</i> Jerusalem. Praise the LORD.	
Ps 136:1	הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ:	Give thanks to the LORD, For <i>he is</i> good, For his kindness <i>is</i> age- abiding.	
Ps 136:2	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חֲסִדּוֹ:	Give thanks to the God of gods, For his kindness <i>is</i> age- abiding.	gods: see Ps 95:3.
Ps 136:3	הוֹדוּ לְאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חֲסִדּוֹ:	Give thanks to the LORD of lords, For his kindness <i>is</i> age- abiding,	
Ps 136:4	לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדּוֹ כִּי לְעוֹלָם חֲסִדּוֹ:	To him who alone performed great wonders, For his kindness <i>is</i> age- abiding,	
Ps 136:5	לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חֲסִדּוֹ:	To him who is maker of heaven with competence, For his kindness <i>is</i> age- abiding,	
Ps 136:6	לְרַקַּע הָאָרֶץ עַל־הַמַּיִם כִּי לְעוֹלָם חֲסִדּוֹ:	To him who stretched out the earth over the waters, For his kindness <i>is</i> age- abiding,	
Ps 136:7	לַעֲשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדּוֹ:	To him who made great lights, For his kindness <i>is</i> age- abiding	
Ps 136:8	אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חֲסִדּוֹ:	– The sun as ruler in the daytime, For his kindness <i>is</i> age- abiding	
Ps 136:9	אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֶׁלוֹת בַּלַּיְלָה כִּי לְעוֹלָם חֲסִדּוֹ:	– The moon and stars as rulers by night, For his kindness <i>is</i> age- abiding,	

Ps 136:10	לְמַכֵּה מִצְרַיִם בְּבְכוֹרֵיהֶם כִּי לְעוֹלָם חֲסֵדוֹ:	To him who struck Egypt in their firstborn, For his kindness <i>is</i> age- abiding,	
Ps 136:11	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֲסֵדוֹ:	When he brought Israel out of their midst, For his kindness <i>is</i> age- abiding,	
Ps 136:12	בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָהּ כִּי לְעוֹלָם חֲסֵדוֹ:	With a strong hand and an outstretched arm, For his kindness <i>is</i> age- abiding,	
Ps 136:13	לְגִזֵּר יַם־סוּף לַגְּזָרִים כִּי לְעוֹלָם חֲסֵדוֹ:	To him who divided the Red Sea into <i>two</i> parts, For his kindness <i>is</i> age- abiding,	Red Sea ← <i>Sedge Sea</i> .
Ps 136:14	וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חֲסֵדוֹ:	When he brought Israel across through the middle of it, For his kindness <i>is</i> age- abiding,	
Ps 136:15	וַנִּעַר פַּרְעֹה וְחִילוֹ בַיַּם־סוּף כִּי לְעוֹלָם חֲסֵדוֹ:	When he shook off Pharaoh and his forces in the Red Sea, For his kindness <i>is</i> age- abiding,	
Ps 136:16	לְמוֹלִיד עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חֲסֵדוֹ:	To him who led his people in the desert, For his kindness <i>is</i> age- abiding,	
Ps 136:17	לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חֲסֵדוֹ:	To him <i>who</i> struck down great kings, For his kindness <i>is</i> age- abiding,	
Ps 136:18	וַיַּהַרְג מְלָכִים אַדְיָרִים כִּי לְעוֹלָם חֲסֵדוֹ:	When he killed mighty kings, For his kindness <i>is</i> age- abiding	
Ps 136:19	לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי כִי לְעוֹלָם חֲסֵדוֹ:	– Sihon king of the <u>Amorites</u> , For his kindness <i>is</i> age- abiding	Amorites: see Gen 10:16.
Ps 136:20	וְלֹעֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חֲסֵדוֹ:	– And Og king of Bashan, For his kindness <i>is</i> age- abiding,	
Ps 136:21	וַנִּתֵּן אֶרְצָם לְנַחֲלָה כִּי לְעוֹלָם חֲסֵדוֹ:	When he gave their land as an inheritance, For his kindness <i>is</i> age- abiding,	
Ps 136:22	נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ כִּי לְעוֹלָם חֲסֵדוֹ:	<i>As</i> an inheritance to Israel his servant, For his kindness <i>is</i> age- abiding,	

Ps 136:23	שֶׁבַשְׁפָּלָנוּ זָכַר לָנוּ כִּי לְעוֹלָם חֲסִדּוֹ:	In that he remembered us in our low condition, For his kindness <i>is</i> age-abiding,	
Ps 136:24	וַיִּפְרָקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חֲסִדּוֹ:	And tore us away from our adversaries, For his kindness <i>is</i> age-abiding.	
Ps 136:25	נָתַן לֶחֶם לְכָל־בֶּשֶׂר כִּי לְעוֹלָם חֲסִדּוֹ:	He gives <u>bread</u> to all flesh, For his kindness <i>is</i> age-abiding.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ps 136:26	הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חֲסִדּוֹ:	<i>Oh</i> give thanks to the GOD of the heavens, For his kindness <i>is</i> age-abiding.	
Ps 137:1	עַל נְהַרֹת בְּבֵל שָׁם יִשְׁבְּנוּ גַם־בָּכִינוּ בְּזִכְרֵנוּ אֶת־צִיּוֹן:	At the rivers of Babylon, There we sat, <i>And</i> we wept too, When we remembered Zion.	
Ps 137:2	עַל־עֲרָבִים בְּתוֹכָהּ תָּלִינוּ כְּנִרֹתֵינוּ:	On the willows in its midst, We hung our harps.	
Ps 137:3	כִּי שָׁם שְׁאַלּוּנוּ שׁוֹבֵינוּ דְּבַר־שִׁיר וְתוֹלְלֵינוּ שְׂמִיחָה שִׁירוֹ לָנוּ מִשִּׁיר צִיּוֹן:	For there our captors asked us for the words of a song, And those who had brought us to lamentation <i>Asked us for</i> rejoicing and <i>said</i> , “Sing to us <i>Verses</i> from a song of Zion.”	
Ps 137:4	אֵיךְ נִשְׁרִי אֶת־שִׁיר־יְהוָה עַל אֲדָמַת נֶכֶר:	How <i>can</i> we sing the LORD's song On <u>foreign soil</u> ?	foreign soil ← <i>soil of foreignness</i> , a Hebraic genitive.
Ps 137:5	אִם־אֶשְׁכַּחךְ יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי:	If I forget you, O Jerusalem, May my right <i>hand</i> forget <i>me</i> .	
Ps 137:6	תִּדְבַק־לְשׁוֹנִי לְחִפֵּי אִם־לֹא אֲזַכְּרֶכִי אִם־לֹא אֶעֱלֶה אֶת־יְרוּשָׁלַם עַל רֹאשׁ שְׂמִיחָתִי:	May my tongue cleave to my palate If I do not <u>remember you</u> – If I do not exalt Jerusalem At the foremost of my joy.	remember you: in an Aramaic form.
Ps 137:7	זָכַר יְהוָה לְבָנֵי אֱדוֹם אֵת יוֹם יְרוּשָׁלַם הָאֹמְרִים עָרוֹ עָרוֹ עַד הִיסוּד בָּהּ:	Remember, O LORD, the sons of Edom, On the day of Jerusalem – Those who said, “Strip <i>it</i> , Strip <i>it</i> to its foundation.”	
Ps 137:8	בַּת־בְּבֵל הַשְּׂדוּדָה אֲשֶׁר־י שִׁישְׁלֶם־לָךְ אֶת־גְּמוּלָךְ שֶׁגִמְלַתָּ לָנוּ:	“O daughter of Babylon, Which <i>will be</i> destroyed, Blessed <i>is he</i> who will requite you, With retribution on you For what you <u>did</u> to us.	This verse and the next are the “song” sung to the captors. <hr/> did ← <i>retributed</i> .

Ps 137:9	אֲשֶׁרִי שִׂיאֲחֹז וְנִפֵּץ אֶת־עַלְלֵיךָ אֶל־הַסֶּלֶעַ:	Happy <i>is he</i> who seizes and dashes your children Against the rock.”	
Ps 138:1	לְדוֹד אֹדֹתַי בְּכָל־לִבִּי נִגַּד אֱלֹהִים אֲזַמְרֵךְ:	A Psalm of David. I will give you thanks with all my heart; I will make psalm melody to you in the presence of <u>God</u> .	God: the usual meaning; or, as AV, <i>gods</i> , i.e. <i>idolatrous gods</i> ; perhaps <i>judges</i> . So AV differs. Compare Ex 22:10, Ps 82:1, Ps 82:6. We do not see it as a difficulty that David should →
Ps 138:2	אֲשַׁתְּחִוָּה אֶל־הֵיכַל קִדְשֶׁךָ וְאֹדָה אֶת־שִׁמְךָ עַל־חַסְדֶּךָ וְעַל־אַמְתָּךְ כִּי־הִגְדַּלְתָּ עַל־כָּל־שִׁמְךָ אִמְרֵתְךָ:	I will worship in your holy temple, And I will give thanks to your name, For your kindness and for your truth, For you have made your saying great For the sake of <u>nothing but</u> your name.	↳ address God in the presence of God, given the tendency of Hebrew to change grammatical person; see Lev 1:3, Num 15:9, Ruth 4:4, Song 1:2, Isa 33:1 etc. nothing but ← <i>all</i> . Compare Ps 39:5.
Ps 138:3	בַּיּוֹם קָרָאתִי וַתַּעֲנֵנִי תִרְהַבְנִי בְּנִפְשֵׁי עֹז:	I called by day, And you answered me; You emboldened me <i>with</i> strength in my <u>mind</u> .	mind ← <i>soul</i> .
Ps 138:4	יִדְוֹדָה יְהוָה כָּל־מַלְכֵי־אָרֶץ כִּי שָׁמְעוּ אִמְרֵי־פִיךָ:	Let all the kings of the earth give thanks to you, O LORD, When they hear the sayings <u>you pronounce</u> .	you pronounce ← <i>of your mouth</i> .
Ps 138:5	וַיִּשִׁירוּ בְּדַרְכֵי יְהוָה כִּי גָדוֹל כְּבוֹד יְהוָה:	And let them sing of the ways of the LORD, For great <i>is</i> the glory of the LORD.	
Ps 138:6	כִּי־רַם יְהוָה וְשָׁפַל יִרְאֶה וְגִבָּה מִמֶּרְחָק יִידַע:	Although the LORD is high, He looks to <i>the interests of</i> the lowly, But he knows the haughty from a distance.	
Ps 138:7	אִם־אֵלֶךְ בְּקֶרֶב צָרָה תַחֲיֵנִי עַל אַף אֵיבִי תִשְׁלַח יָדְךָ וְתוֹשִׁיעֵנִי יְמִינֶךָ:	If I go into <u>deep</u> adversity, You will preserve me alive Against the anger of my enemies; You will stretch out your hand, And your right <i>hand</i> will save me.	deep ← <i>the midst of</i> . AV differs in word grouping.
Ps 138:8	יְהוָה יִגְמַר בְּעַדֵי יְהוָה חֲסִדֶּךָ לְעוֹלָם מֵעַשֵׂי יְדֶיךָ אֶל־תִּתְּרֶנּוּ:	The LORD will conclude <i>matters</i> for me. O LORD, your kindness <i>is</i> age-abiding. Do not discontinue the works of your hands.	

Ps 139:1	לְמַנְצַח לְדָוִד מִזְמוֹר יְהוָה חִקְרָתָנִי וַתַּדַּע: :חִקְרָתָנִי וַתַּדַּע:	To the choirmaster.↑ A Psalm of David. O LORD, you have searched me, And you know.	to the choirmaster: see Ps 4:1.
Ps 139:2	אַתָּה יָדַעְתָּ שְׁבִיטִי וְקוֹמִי בְּנִתְּהָ לְרַעִי מִרְחוֹק: :בְּנִתְּהָ לְרַעִי מִרְחוֹק:	You know my sitting down And my rising up. You discern my mind from a distance.	
Ps 139:3	אַרְחִי וְרַבְעִי זָרִית וְכָל־דְּרָכֵי הַסִּבְנָתָה: :הַסִּבְנָתָה:	You discern <u>my travelling</u> and <u>my resting</u> , And you are acquainted <i>with</i> all my ways.	my travelling and my resting ← my way and my lying down.
Ps 139:4	כִּי אֵין מִלָּה בְּלִשׁוֹנִי הֵן יְהוָה יָדַעְתָּ כֻּלָּהּ: :יָדַעְתָּ כֻּלָּהּ:	For <i>there is</i> no word on my tongue <i>But</i> behold, O LORD, you know all of it.	
Ps 139:5	אַחֹר וְקִדְמַי צָרַתָּנִי וַתִּשֶׂת עָלַי בְּפָכָה: :עָלַי בְּפָכָה:	You confine me behind and in front, And you put the palms of your hands on me.	
Ps 139:6	*פְּלִיאָה *פְּלִיאָה דַעַת מִמֶּנִּי נִשְׁגָּבָה לֹא־אוּכַל לָהּ: :נִשְׁגָּבָה לֹא־אוּכַל לָהּ:	<i>Such</i> knowledge is too wondrous for me – It is elevated – I cannot <i>master</i> it.	wondrous: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i> .
Ps 139:7	אֵיךְ אֵלֶיךָ מְרוֹחֵף זְאֵנָה מִפְּנֵיךָ אֶבְרַח: :מִפְּנֵיךָ אֶבְרַח:	Where <i>can</i> I go from your spirit, And where <i>can</i> I flee from your presence?	
Ps 139:8	אִם־אֶסַּק שָׁמַיִם שָׁם אַתָּה וְאִצְעֵה שְׂאוֹל הַנֶּגֶד: :וְאִצְעֵה שְׂאוֹל הַנֶּגֶד:	If I ascend <i>to</i> heaven, You <i>are</i> there; Or <i>if</i> I make my bed <i>in</i> the underworld, Behold, you <i>are</i> there.	underworld: or <i>grave</i> .
Ps 139:9	אִשָּׂא כְנָפַי־שָׁחַר אֲשַׁבְּנָה בְּאַחֲרֵית יָם: :בְּאַחֲרֵית יָם:	<i>Or if</i> I take up the wings of dawn, To dwell at the extremity of the sea,	
Ps 139:10	גַּם־שָׁם יָדְךָ תִּנְחֵנִי וַתִּאֲחַזְנִי יְמִינְךָ: :יְמִינְךָ:	There your hand leads me too, And your right <i>hand</i> takes hold of me.	
Ps 139:11	וְאָמַר אֶדְחֶשֶׁךְ יִשְׁפְּנִי וְלִילָה אֹר בְּעֵדְנִי: :אֹר בְּעֵדְנִי:	And <i>if</i> I say, “Surely darkness will envelop me”, Yet <i>even at</i> night light <i>will</i> shine around me.	
Ps 139:12	גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁיךָ מִמֶּךָ וְלִילָה כִּיּוֹם יֵאִיר כְּחֹשֶׁיכָה כְּאוֹרָה: :כְּאוֹרָה:	Even darkness <i>cannot</i> be too darkening for you, And night <i>can</i> shine like day. As <i>is</i> darkness, so <i>is</i> light.	

Ps 139:13	כִּי־אַתָּה קָנִיתָ כְּלִי־יָתִי תִסְכְּנִי בְּבֶטֶן אִמִּי:	For you have taken possession of my kidneys; You wove me together in my mother's womb.	Rev 2:23. <hr/> <hr/> kidneys: i.e. <i>inward feelings</i> . Compare Prov 23:16, Jer 11:20.
Ps 139:14	אֹדְךָ עַל כִּי נִזְרָאוֹת נִפְלְיִתִי נִפְלְאוֹת מַעֲשֵׂיֶיךָ וְנִפְשֵׁי יַדְעֹת מְאֹד:	I will give you thanks Because I have been awesomely wonderfully made. Your works <i>are</i> wondrous, As my <u>being</u> is very much aware.	being ← <i>soul</i> .
Ps 139:15	לֹא־נִכְתָּד עֲצָמֵי מִמֶּךָ אֲשֶׁר־עָשִׂיתִי בְּסֵתֶר רִקְמֹתַי בְּתַחְתִּיּוֹת אָרֶץ:	My frame is not hidden from you, Although I was made in secret – I was embroidered in the lowest parts of the earth.	
Ps 139:16	גִּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כָּל־מַיִם יִכְתְּבוּ יָמֵי יִצְרוֹ *וְלֹא **וְלוֹ אֶחָד בָּהֶם:	Your eyes have seen my embryo, And in your book all my days are written, <i>Which</i> were formed {K: When not one of them <i>had yet come to pass</i> } [Q: And one among them <i>is</i> his].	
Ps 139:17	וְלִי מֵה־יִקְרוּ רַעֲיָה אֵל מָה עֲצָמוֹ רֵאשִׁיָּהם:	How precious your thoughts are to me, O GOD; How powerful are <u>the things</u> <u>they head up!</u>	the things they head up ← <i>their heads / their sums</i> .
Ps 139:18	אֲסַפְרָם מִחֹל יִרְבוּן הַקִּישָׁתִי וְעוֹדֵי עִמָּךְ:	<i>If</i> I were to count them, They would be more numerous than <i>grains of</i> sand. <i>When</i> I awake, <i>I am</i> still with you.	
Ps 139:19	אִם־תִּקְטֹל אֱלֹהִים רָשָׁע וְאֲנֹשֵׁי דָמִים סוּרוּ מִנִּי:	Surely, O GOD, you will kill the wicked <i>man</i> , And <i>say</i> , “You men of blood, depart from me”,	
Ps 139:20	אֲשֶׁר יֹאמְרוּ לְמִזְמָה נִשְׂא לְשׂוֹא עָרִיד:	Because they speak against you in deceit; Your enemies utter falsehood.	
Ps 139:21	הֲלוֹא־מִשְׂנֵאִיךָ יְהוָה אֲשֵׁנָא וּבְתַקוּמְמִיךָ אֶתְקוּטִט:	Do I not hate, O LORD, Those who hate you? And do I <i>not</i> loathe Those who rise up against you?	There is the sense of this verse in Matt 5:43 .
Ps 139:22	תְּכַלִּית שְׂנְאָה שְׂנְאָתִים לְאוֹיְבֵים הָיוּ לִי:	I have hated them with <u>perfect hatred</u> ; They have become enemies of mine.	perfect hatred ← <i>perfection of hatred</i> . <hr/> <hr/> There is the sense of this verse in Matt 5:43 .

Ps 139:23	חַקְרֵנִי אֵל וְדַע לִבִּי בְּחַנֵּנִי וְדַע שְׂרַעְפֵּי:	Search me, O GOD, and know my heart; Examine me, and know my thoughts,	
Ps 139:24	וּרְאֵה אִם־דַּרְדָּר־עֵצָב בִּי וְנַחֲנִי בְּדַרְדָּר עוֹלָם:	And see whether <i>there is</i> any idolatrous way in me, And lead me along the age-abiding way.	
Ps 140:1a	לְמַנְצֵחַ מִזְמוֹר לְדָוִד:	To the choirmaster. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 140:1b	חַלְצֵנִי יְהוָה מֵאֲדָם רָע מֵאִישׁ חַמְסִים תִּנְצָרְנִי:	Deliver me, O LORD, from the evil <u>man</u> , And protect me from the <u>man</u> of violence	man ... man ← <i>Adam ... man</i> .
Ps 140:2	אֲשֶׁר חָשְׁבוּ רָעוֹת בְּלִבָּם כָּל־יוֹם יִגְוְרוּ מִלְחָמוֹת:	– <i>Those</i> who have devised evil in <i>their</i> heart. Every day they convene <i>for</i> wars.	
Ps 140:3	שָׁנְנוּ לְשׁוֹנֵם כְּמוֹ־נָחַשׁ חֶמֶת עִבְשׁוֹב תַּחַת שְׂפָתֵימוֹ סֵלָה:	They have sharpened their tongue like a serpent; Vipers' venom is under their lips. Selah.	Rom 3:13.
Ps 140:4	שָׁמְרֵנִי יְהוָה מִיַּד־יְרֵעָה מֵאִישׁ חַמְסִים תִּנְצָרְנִי אֲשֶׁר חָשְׁבוּ לְדַחֹת פְּעָמַי:	Keep me, O LORD, from the hands of the wicked; Protect me from the man of violence, For they have planned to overturn my steps.	
Ps 140:5	טָמְנוּ־גֵאִים פָּח לִי וַחֲבָלִים פָּרְשׂוּ רֶשֶׁת לִיד־מַעְגָּל מִקְשִׁים שָׂתוּ־לִי סֵלָה:	The proud have hidden a trap for me, and cords, They have spread out a net to the side of the path; They have set snares for me. Selah.	
Ps 140:6	אָמַרְתִּי לַיהוָה אֱלֹהֵי אֶתָּה הֲאֲזִינָה יְהוָה קוֹל תַּחֲנוּנָי:	I have said to the LORD, “You <i>are</i> my GOD.” Listen, O LORD, To the <u>utterance</u> of my supplications.	utterance ← <i>voice</i> .
Ps 140:7	יְהוָה אֲדֹנָי עֹז יְשׁוּעָתִי סִכְתָּה לְרֹאשִׁי בַיּוֹם נִשְׁקָה:	O LORD my Lord, the strength of my salvation, You protected my head on the day of battle.	
Ps 140:8	אַל־תִּתֵּן יְהוָה מְאוּנֵי רָשָׁע זְמָמוֹ אַל־תִּפְּק יְרוֹמוֹ סֵלָה:	O LORD, do not grant the <u>wicked man his desires</u> ; Do not further his scheming <i>By which such men</i> become exalted. Selah.	the wicked <i>man his</i> desires ← <i>the desires of the wicked (man)</i> .

Ps 140:9	רֹאשׁ מְסֻבֵי עַמְל שְׁפָתַימו *יכסומו** יִכְסֹמוּ:	As for the head <i>men</i> of those who surround me, May the <u>invective</u> of their lips <u>overwhelm</u> them.	overwhelm: the <i>ketiv</i> is plural (discordant with <i>invective</i>), perhaps attracted in number (but not gender) to <i>lips</i> .
Ps 140:10	*ימיטו** יִמוּטוּ עֲלֵיהֶם גְּחָלִים בָּאֵשׁ יִפְלֹם בְּמַהֲמֹרֹת בְּלִי־קוֹמוֹ:	May burning coals <u>tumble</u> <u>down</u> on them, May he cause them to fall into the fire; May they not rise <u>from the</u> <u>floods</u> .	tumble down: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . A <i>yod / vav</i> issue.
Ps 140:11	אִישׁ לְשׁוֹן בְּלִי־כּוֹן בְּאַרְץ אִישׁ־חַמָּס רַע יִצּוֹדְנוּ לְמִדְחַפֶּת:	Do not let a <u>slanderer</u> be established in the land, Nor an evil man of violence. May he hunt him to destruction.	slanderer ← <i>man of tongue</i> .
Ps 140:12	*ידעת** יִדְעֵתִי כִי־יַעֲשֶׂה יְהוָה דִּין עַנְי מְשֻׁפֵּט אֲבִינָים:	{Q: I know} [K: You know] that the LORD will defend the interest of the poor And the justice of the needy.	The <i>ketiv</i> could be considered an Aramaism for <i>I know</i> .
Ps 140:13	אֵךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יֵשְׁבוּ יִשְׂרָיִם אֶת־פָּנֶיךָ:	Surely the righteous will give thanks to your name, And the upright will dwell in your presence.	
Ps 141:1	מִזְמוֹר לְדָוִד יְהוָה קִרְאתֶיךָ חֹשֶׁה לִי הֶאֱזִינָה קוֹלִי בְּקִרְאֵי־לֶךְ:	A Psalm of David. O LORD, I have called out to you. Do hasten to me. Listen to my voice When I call out to you.	
Ps 141:2	תְּכַוֵּן תְּפִלָּתִי קִטְרֹת לִפְנֶיךָ מִשְׁאֵת כַּפֵּי מִנְחַת־עֶרֶב:	Let my prayer be <u>considered as incense in</u> <u>your presence</u> , And the lifting up of hands As the evening meal- offering.	Rev 5:8, Rev 8:4.
Ps 141:3	שִׁיתָה יְהוָה שְׁמֶרְהָ לִפִּי נִצְרָה עַל־דֶּל שִׁפְתָי:	O LORD, put a guard on my mouth; Watch over the door of my lips.	
Ps 141:4	אַל־תִּטְּלֵנִי לִבִּי לְדַבָּר רָע לְהִתְעוֹלֵל עַל־לוֹת בְּרִשָׁע אֶת־אִישִׁים פְּעֻלֵי־אָוֶן וּבִלְאֻלְחָם בְּמִנְעֻמֵיהֶם:	Do not incline my heart to <i>any</i> evil thing, To engage in wicked practices With men who commit iniquity. And may I not eat their delicacies.	

Ps 141:5	יְהַלְמֵנִי-צְדִיק חֶסֶד וְיֹכִיחֵנִי שָׁמֹן רֹאשׁ אֶל-יְנִי רֹאשִׁי כִּי-עוֹד וְתַפְלְתִּי בְרַעוּתֵיהֶם:	Let the righteous <i>man</i> beat me <i>with</i> kindness, And let him reprove me <i>with</i> oil for the head. And do not let him withhold <i>it from</i> my head, For my prayer <i>is</i> still against their wicked <i>deeds</i> .	for the head ... withhold <i>it from</i> : AV differs (<i>excellent ... break</i>).
Ps 141:6	נִשְׁמָטוּ בִידֵי-סֹלֶעַ שְׁפִטֵיהֶם וּשְׁמָעוּ אִמְרֵי כִּי נִעֲמֹו:	Their judges will be thrown down at the sides of a rock, But they will hear my sayings, For they are pleasant.	
Ps 141:7	כְּמֹו פִלַּח וּבִקַּע בְּאָרֶץ נַפְזָרוּ עֲצָמֵינוּ לְפִי שְׂאוֹל:	As <i>with one who</i> cleaves and splits <i>rocks</i> on earth, So our bones are scattered at the mouth of the grave.	We take the picture as one of rock fragments after quarrying, resembling an assortment of scattered bones.
Ps 141:8	כִּי אֶלְיָךְ יִהְיֶה אֲדָנִי עֵינַי בְּבָהּ חֲסִיתִי אֶל-תַּעַר נַפְשִׁי:	For my eyes <i>look</i> towards you, O LORD my Lord. I have put my trust in you; Do not drain my <i>energy</i> .	energy ← <i>soul</i> .
Ps 141:9	שְׁמַרְנִי מִיַּד פַּח יִקְשׁוּ לִי וּמִקְשׁוֹת פְּעֻלֵי אֹוֹן:	Keep me from the <i>grip</i> of the snare <i>Which</i> they have set for me, And <i>from</i> the traps of those <i>who</i> commit iniquity.	grip ← <i>hands</i> .
Ps 141:10	יִפְּלוּ בְּמִכְמַרְיוֹ רְשָׁעִים יַחַד אֲנֹכִי עַד-אֶעְבְּרוּ:	May the wicked fall into <i>their own</i> nets Until I have completely passed by.	their own nets ← <i>his nets</i> , i.e. <i>each one's net</i> .
Ps 142:1a	מִשְׁכִּיל לְדוֹד בְּהִיּוֹתוֹ בַּמְעָרָה תְּפִלָּה:	An <i>Instructive Psalm</i> of David when he was in the cave. A Prayer.	Instructive Psalm: see Ps 32:1.
Ps 142:1b	קוֹלִי אֶל-יְהוָה אֲזַעֵק קוֹלִי אֶל-יְהוָה אֶתְחַנֵּן:	I cried out to the LORD <i>with my voice</i> ; <i>With my voice</i> I made supplication to the LORD.	my voice ... my voice: otiose, but see Gen 12:5.
Ps 142:2	אֶשְׁפָּךְ לְפָנָיו שִׁיחֵי צָרָתִי לְפָנָיו אֶגִּיד:	I poured out my grievance before him; I told <i>him</i> in his presence of my distress	
Ps 142:3	בַּהֲתַעֲטָף עָלַי רוּחִי וְאַתָּה יָדַעְתָּ נִתְיַבְתִּי בְּאֶרְחֻזֶּךָ אֶהְלֵךְ טָמְנוּ פַח לִי:	When my spirit fainted within me, <i>But</i> you knew my path, On the way <i>along</i> which I went <i>When</i> they had laid a snare for me.	

Ps 142:4	הַבֵּיט יְמִין וּרְאֵה וְאִין־לִי מִכִּיר אֶבֶד מְנוּס מִמֶּנִּי אִין דּוֹרֵשׁ לְנַפְשִׁי:	Look to the right and see That I <i>have</i> no-one who recognizes <i>me</i> . <i>I have lost the opportunity</i> <i>for a refuge;</i> <i>There is no-one who cares</i> <i>for my life.</i>	I have lost <i>the opportunity for a</i> <i>refuge</i> ← <i>a refuge has perished</i> <i>from me.</i> <hr/> life ← <i>soul</i> .
Ps 142:5	זָעַקְתִּי אֵלֶיךָ יְהוָה אֲמַרְתִּי אַתָּה מַחְסֵי חֵלְקִי בְּאֶרֶץ הַחַיִּים:	I cried out to you, O LORD. I said, “You <i>are</i> my refuge – My portion in the land of the living.”	
Ps 142:6	הִקְשִׁיבָה אֶל־רִנָּתִי כִּי־דָלוּתִי מְאֹד הִצִּילָנִי מִרְדְּפֵי כִּי אֲמַצּוּ מִמֶּנִּי:	Hearken to my cry, For I am very much reduced. Deliver me from those who pursue me, For they are stronger than I.	
Ps 142:7	הוֹצִיאָה מִמִּסְגָּר נַפְשִׁי לְהוֹדוֹת אֶת־שִׁמְךָ בִּי יִכְתְּרוּ צַדִּיקִים כִּי תִגְמַל עָלַי:	Do <u>get me alive out of</u> <u>confinement</u> So as to give thanks to your name. The righteous will surround me, For you have recompensed me.	get me alive out ← <i>bring my</i> <i>soul out</i> .
Ps 143:1	מִזְמוֹר לְדָוִד יְהוָה שְׁמַע תְּפִלָּתִי הָאֲזִינָה אֶל־תַּחֲנוּנֵי בְּאִמְנַתְךָ עֲנֵנִי בְּצַדִּיקְתֶּךָ:	A Psalm of David. O LORD, hear my prayer. Listen to my supplications; Answer me in your faithfulness <i>and</i> in your righteousness.	
Ps 143:2	וְאַל־תָּבוֹא בְּמִשְׁפָּט אֶת־עַבְדְּךָ כִּי לֹא־יִצְדַק לְפָנֶיךָ כָּל־חַי:	And do not enter into judgment with your servant, For <u>no</u> living <i>person</i> will be justified in your presence.	no ← <i>not all</i> , Hebrew idiom for <i>none of</i> , completely negating <i>all</i> .
Ps 143:3	כִּי רָדַף אוֹיֵב נַפְשִׁי דָבָא לְאֶרֶץ חֵיתִי הוֹשִׁיבֵנִי בְּמַחְשָׁכִים כְּמִתִּי עוֹלָם:	For the enemy has pursued <i>me for my life</i> ; He has pounded my liveliness into the ground. He has made me dwell in darkness, Like those <u>long dead</u> .	<i>me for my life</i> ← <i>my soul</i> . <hr/> long dead ← <i>dead of the age</i> .
Ps 143:4	וַתִּתְעַטֵּף עָלַי רוּחִי בְּתוֹכִי יִשְׁתּוּמֵם לְבִי:	And my spirit is fainting within me. Inside me, my heart is being devastated.	
Ps 143:5	זָכַרְתִּי יָמִים מִקֶּדֶם הִגִּיתִי בְּכָל־פְּעֻלָּתְךָ בְּמַעֲשֵׂה יָדֶיךָ אֲשׁוּחָח:	I <u>remember</u> the days of old; I <u>meditate</u> on all your deeds. I <u>am contemplating</u> the work of your hands.	remember ... meditate ... am contemplating: an interesting sequence of “tenses”: past ... past ... future. See Gen 2:6.
Ps 143:6	פָּרַשְׁתִּי יָדַי אֵלֶיךָ נַפְשִׁי כְּאֶרֶץ־עֵיפָה לֵץ סִלָּה:	I stretch out my <u>hands</u> to you; My <u>being</u> <i>looks</i> to you, Like an exhausted land. Selah.	hands ← <i>hand</i> . <hr/> being ← <i>soul</i> .

Ps 143:7	מְהֵרָה עֲנֵנִי יְהוָה כְּלֹתָהּ רוּחִי אֲל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי וְנִמְשַׁלְתִּי עִם־יְרֵדֵי בֹרַחַי:	O LORD, answer me quickly; My spirit is spent. Do not hide your face from me, So that I am <i>not</i> like those <i>Who</i> go down <i>into</i> the pit.	so that ... <i>not</i> : purposive use of the <i>vav</i> , with negation carried over from the previous clause.
Ps 143:8	הַשְּׂמִיעֵנִי בִבֹקֶר חֲסֹדֶךָ כִּי־בָרַךְ בְּטַחַתִּי הוֹדִיעֵנִי דַּרְךְ־זֶנוּ אֵלֶיךָ כִּי־אֵלֶיךָ נִשְׂאֵתִי נַפְשִׁי:	Proclaim your kindness to me in the morning, For I have trusted in you. Show me the way I should go, For I have lifted up my inner being to you.	show me ← <i>cause me to know</i> . inner being ← <i>soul</i> .
Ps 143:9	הַצִּילֵנִי מֵאֵיבֵי יְהוָה אֵלֶיךָ כִּסְתִּי:	Deliver me from my enemies, O LORD; I look for cover in you.	
Ps 143:10	לְמַדְנִי לַעֲשׂוֹת רְצוֹנְךָ כִּי־אַתָּה אֱלֹהֵי רוּחֶךָ טוֹבָה תִּנְחֵנִי בְּאֶרֶץ מִישׁוֹר:	Teach me to do your will, For you <i>are</i> my God. Your spirit <i>is</i> good; Lead me into an upright land.	lead: future / imperfective for imperative. See Deut 2:28, Ps 80:18 and compare Ps 143:12. [CB] regards it as indicative (<i>[Your spirit] will lead</i>). an upright land ← <i>a land of uprightness</i> , a Hebraic genitive.
Ps 143:11	לְמַעַן־שִׁמְךָ יְהוָה תִּחְיֵנִי בְּצַדִּיקוֹתֶיךָ תוֹצִיאַ מִצָּרָה נַפְשִׁי:	For the sake of your name, O LORD, Preserve me alive. Bring my being out of adversity In your righteousness.	being ← <i>soul</i> .
Ps 143:12	וּבַחֲסֹדֶךָ תִּצְמִית אֵיבֵי וְהִאַבְדַת כָּל־צָרֵי נַפְשִׁי כִּי אֲנִי עַבְדְּךָ:	And cut off my enemies In your kindness, And destroy all those who are hostile to my being, For I <i>am</i> your servant.	destroy: perfect, perhaps conversive (but no stress on ultimate) for imperative. Compare Ps 143:10. being ← <i>soul</i> .
Ps 144:1	לְדָוִד בְּרוּךְ יְהוָה צוּרִי הַמְלַמֵּד יָדַי לְקָרֵב אֲצַבְעוֹתַי לְמַלְחָמָה:	<i>A Psalm of David.</i> Blessed be the LORD my rock, Who teaches my hands battle, And my fingers war	
Ps 144:2	חֲסִדִּי וּמְצוּדָתִי מִשְׁגָּבִי וּמַפְלִטִי לִי מִגִּנִּי וּבֹ חֲסִיתִי הַרוֹדֵד עִמִּי תַחְתִּי:	– My kindness, my fortress, my high stronghold, And my deliverer, my shield, In whom I trust, Who subdues my people under me.	
Ps 144:3	יְהוָה מִה־אָדָם וְתִדְעֵהוּ בְּזִכְרוֹנוֹ וְתַחֲשְׁבֵהוּ:	O LORD, what <i>is</i> man, That you should know him? – The son of man, That you should consider him?	Heb 2:6. Ps 8:4. man ... man ← <i>Adam ... (mortal) mankind</i> .
Ps 144:4	אָדָם לְהַבֵּל דָּמָה יָמָיו כְּצֶלַע עוֹבֵר:	Man resembles vapour; His days <i>are</i> like a shadow passing by.	

Ps 144:5	יְהוָה הִט־שָׁמַיִךְ וְתִרְדַּ גַּע בְּהָרִים וַיַּעֲשֵׂנוּ:	O LORD, <u>take leave of</u> your heavens, And come down; Strike the mountains, And they will smoke.	take leave of: or <i>lower</i> .
Ps 144:6	בְּרוֹק בְּרוֹק וְתַפְיִצֵם שְׁלַח חֲצִיף וְתַהַמֵם:	Flash lightning and <u>scatter</u> them; Send your arrows and <u>rout</u> them.	scatter ... rout: future / imperfective for imperative, or a purpose clause. See Deut 2:28, Ps 80:18.
Ps 144:7	שְׁלַח יָדֶיךָ מִמַּרְוֹם פְּצֵנִי וְהַצִּילֵנִי מִמַּיִם רַבִּים מִיַּד בְּנֵי נֹכְרִי:	Send your hands from above; Snatch me away, And deliver me from great waters – From the hand of <u>foreigners</u> ,	foreigners ← <i>sons of the foreigner</i> .
Ps 144:8	אֲשֶׁר פִּיהֶם דְּבַר־שׁוֹא וַיְמִינָם יְמִין שֶׁקֶר:	Whose <u>mouths</u> speak a lie, And whose right <i>hand</i> is a right <i>hand</i> of falsehood.	mouths ← <i>mouth</i> .
Ps 144:9	אֱלֹהִים שִׁיר חֲדָשׁ אֲשִׁירָה לָךְ בַּנְּבֵל עֹשׂוֹר אֲזַמְרָה־לָךְ:	O God, I will sing a new song to you; With the <u>ten-stringed lute</u> I will make psalm melody to you.	ten-stringed lute: AV differs, translating as two instruments, as in Ps 33:2.
Ps 144:10	הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים הַפּוֹצֵה אֶת־דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה:	<i>It is</i> he who gives salvation to kings; <i>It is</i> he who snatches David his servant away from an evil sword.	
Ps 144:11	פְּצֵנִי וְהַצִּילֵנִי מִיַּד בְּנֵי־נֹכְרִי אֲשֶׁר פִּיהֶם דְּבַר־שׁוֹא וַיְמִינָם יְמִין שֶׁקֶר:	Snatch me away and deliver me from the hand of foreigners, <u>Whose mouths</u> speak a lie, And whose right <i>hand</i> is a right <i>hand</i> of falsehood.	whose: punctuated non- restrictively. In David's eyes, the foreigners were all untrustworthy. <hr/> mouths ← <i>mouth</i> .
Ps 144:12	אֲשֶׁר בָּנִינוּ בְּנִטְעִים מְגֹדְלִים בְּנִעֻרֵיהֶם בְּנוֹתֵינוּ כְּזֹלֹת מְחֻטְבוֹת תְּבֻנֵית הַיֶּכֶל:	<i>It is he</i> through whom our sons <i>may be</i> like plants raised in their youth, And our daughters like cornerstones Hewn <i>in a form fit</i> for a palace,	form <i>fit</i> for ← <i>form of</i> . Wider use of the construct state.
Ps 144:13	מְזֻנְנֵנוּ מְלֵאִים מְפִיקִים מְזֻן אֶל־זֶן צֹאנֵנוּ מְאֻלִּפוֹת מְרַבְּבוֹת בְּחֻצוֹתֵינוּ:	And through whom our granaries <i>may be</i> full, Supplying all <u>kinds of needs</u> , And through whom our flocks may bear thousands, And tens of thousands in our open places,	kinds of <i>needs</i> : or <i>kinds of (grain)</i> .
Ps 144:14	אֱלוֹפֵינוּ מְסֻבָּלִים אֵין־פֶּרֶץ וְאֵין יוֹצֵאת וְאֵין צֹחָה בְּרַחֲבֵתֵנוּ:	And through whom our cattle <i>may be</i> with young, And that there <i>may be</i> no invasion or deportation Or cry of sorrow in our open places.	with young ← <i>laden</i> .

Ps 144:15	אֲשֶׁרֵי הָעַם שְׂכָכָה לֹוּ אֲשֶׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהֵיוֹ:	Happy <i>is</i> the people who <i>have</i> such a situation; Happy <i>is</i> the people whose God <i>is</i> the LORD.	
Ps 145:1	תְּהַלֵּה לַדָּוִד אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאִבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:	A Psalm of Praise of David. I will exalt you, my God the king, And I will bless your name Age-abidingly and perpetually.	
Ps 145:2	בְּכָל־יּוֹם אֲבָרַכְךָ וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:	I will bless you every day, And I will praise your name Age-abidingly and perpetually.	
Ps 145:3	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלֹא־גִדְלָתוֹ אֵין חֶקֶר:	Great <i>is</i> the LORD, And very much <u>worthy of</u> <u>praise</u> . And of his greatness <i>there is</i> no searching out.	worthy of praise: gerundival use of the <i>pual</i> participle.
Ps 145:4	דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ וְגִבּוֹרֹתֶיךָ יִגִּידוּ:	One generation will praise your works to <i>the next</i> generation, And they will relate your mighty deeds.	
Ps 145:5	הֵדַר כְּבוֹד הַזֶּדֶךְ וּדְבָרֶי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:	I will speak of the splendour of your majestic <u>glory</u> And the <u>details</u> of your wonders.	your majestic glory ← <i>the glory</i> <i>of your majesty</i> , a Hebraic genitive. <hr/> details ← <i>things / words</i> .
Ps 145:6	וְעִזּוֹז נִזְרָאתֶיךָ יֹאמְרוּ *וְגִדּוֹלֹתֶיךָ *וְגִדּוֹלֹתֶיךָ אֲסַפְּרָנָה:	And they shall speak of the power of your awesome <i>deeds</i> , Whilst I will <u>recount</u> your {K: great <i>acts</i> } [Q: greatness].	I will recount ← <i>I will recount</i> <i>it</i> , the suffix <i>it</i> explaining the <i>qeré</i> , but the singular suffix could be generalizing; compare Ezek 48:15.
Ps 145:7	זָכַר רַב־טוֹבֶכָה יִבְּיְעוּ וְצִדְקָתְךָ יִרְנְנוּ:	They will utter remembrance of your great goodness, And they will sing out <i>of</i> your righteousness.	
Ps 145:8	חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וְגִדְל־חַסֵּד:	The LORD <i>is</i> gracious and merciful, <u>Forbearing</u> and of great kindness.	forbearing ← <i>long of anger</i> .
Ps 145:9	טוֹב־יְהוָה לְכָל יִרְחָמֵיו עַל־כָּל־מַעֲשָׂיוֹ:	The LORD <i>is</i> good to all, And his mercies <i>are</i> with all his works.	
Ps 145:10	יִזְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ וְחַסִּידֶיךָ יִבְרַכּוּכָה:	All your works <u>give cause</u> <u>for praising</u> you, O LORD, And those under your grace will bless you.	give cause for praising: we avoid the notion of inanimate objects praising (but we allow it in Ps 148:3).
Ps 145:11	כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ:	They will speak of the glory of your kingdom And talk of your might,	

Ps 145:12	לְהוֹדִיעַ לְבָנֵי הָאָדָם גְבוּרָתִי וְכְבוֹד הַדָּר מַלְכוּתוֹ:	To make his mighty deeds known to the sons of Adam, And the illustrious glory of his kingdom.	The change of grammatical person is not unusual in Hebrew, especially in the Psalms. illustrious glory ← <i>glory of the splendour</i> .
Ps 145:13	מַלְכוּתֶךָ מַלְכוּת כָּל-עָלְמִים וּמְשָׁלְתֶךָ בְּכָל-דּוֹר וְדוֹר:	Your kingdom <i>is</i> a kingdom of all ages, And your rule <i>is</i> over each and every generation.	each and every generation ← <i>every generation and generation</i> .
Ps 145:14	סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים:	The LORD supports all who fall, And he straightens up all who <i>are</i> bent double.	
Ps 145:15	עֵינֵי-כָל אֱלֹהִים יִשְׁבְּרוּ וְאֹתָהּ נוֹתֵן-לֵהֶם אֶת-אֲכָלָם בְּעֵתוֹ:	The eyes of all look to you, And you give them their food in <i>due</i> time.	in <i>due</i> time ← <i>in its time</i> .
Ps 145:16	פּוֹתַח אֶת-יָדְךָ וּמִשְׁבִּיעַ לְכָל-חַי רֵצוֹן:	You open your hand And satisfy the appetite of every living <i>being</i> .	appetite ← <i>delight, satisfaction; will</i> .
Ps 145:17	צַדִּיק יְהוָה בְּכָל-דַּרְכָּיו וְחַסִּיד בְּכָל-מַעֲשָׂיו:	The LORD is righteous in all his ways And benevolent in all his works.	Rev 15:3, adapted.
Ps 145:18	קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת:	The LORD <i>is</i> near to all those calling on him – To all who call on him in truth.	
Ps 145:19	רֵצוֹן-יִרְאִיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	He will bring about the desire of those who fear him, And he will hear their crying out, And he will save them.	
Ps 145:20	שׁוֹמֵר יְהוָה אֶת-כָּל-אֹהָבָיו וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד:	The LORD keeps all those who love him, But he will destroy all the wicked.	
Ps 145:21	תְּהַלֵּל יְהוָה יְדָבֵר-פִּי וּיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קֹדְשׁוֹ לְעוֹלָם וָעַד:	My mouth will speak the LORD's praise, And all flesh will bless his holy name Age-abidingly and perpetually.	
Ps 146:1	הַלְלוּ-יָהּ הַלְלֵי נַפְשֵׁי אֶת-יְהוָה:	Praise the LORD. O my <i>being</i> , praise the LORD.	being ← <i>soul</i> .
Ps 146:2	אֶהְלֵל יְהוָה בְּחַיִּי אֲזַמְרָה לְאֱלֹהֵי בְעוֹדֵי:	I will praise the LORD in my life; I will make psalm melody to my God As long as I <i>exist</i> .	

Ps 146:3	אַל־תִּבְטְחוּ בַּנְדִּיבִים בְּבִן־אָדָם שְׂאִין לוֹ תְּשׁוּעָה: בְּבִן־אָדָם שְׂאִין לוֹ תְּשׁוּעָה:	Do not trust in nobles, Nor in a son of man, Who <i>does not have</i> salvation.	
Ps 146:4	תֵּצֵא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ בַּיּוֹם הַהוּא אֲבָדוּ עֲשֵׂתֵנִיתָיו: בַּיּוֹם הַהוּא אֲבָדוּ עֲשֵׂתֵנִיתָיו:	His spirit goes out; He returns to the ground. On that day, his purposes cease to exist.	the ground ← <i>his ground</i> .
Ps 146:5	אַשְׁרֵי שֵׂאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוֹ עַל־יְהוָה אֱלֹהָיו: שִׁבְרוֹ עַל־יְהוָה אֱלֹהָיו:	Happy <i>is he</i> whose help <i>is</i> the GOD of Jacob, Whose expectation <i>is</i> in the LORD his God,	whose help ← <i>in whose help</i> .
Ps 146:6	עֹשֶׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם הַשָּׁמַיִם אֵמֶת לְעוֹלָם: עֹשֶׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם הַשָּׁמַיִם אֵמֶת לְעוֹלָם:	The maker of heaven and earth, And the sea, and everything in them, Who keeps truth age- abidingly,	
Ps 146:7	עֹשֶׂה מִשְׁפָּט לְעֹשׂוֹקִים נִתָּן לֶחֶם לְרַעֲבִים יְהוָה מַתִּיר אֲסוּרִים: עֹשֶׂה מִשְׁפָּט לְעֹשׂוֹקִים נִתָּן לֶחֶם לְרַעֲבִים יְהוָה מַתִּיר אֲסוּרִים:	Who executes judgment for those who are oppressed, Who gives bread to the hungry – The LORD who releases captives,	
Ps 146:8	יְהוָה פָּקַח עֵינַיִם יְהוָה זָקֹף כְּפוּפִים יְהוָה אֲהַב צְדִיקִים: יְהוָה פָּקַח עֵינַיִם יְהוָה זָקֹף כְּפוּפִים יְהוָה אֲהַב צְדִיקִים:	The LORD who opens <i>the</i> <i>eyes</i> of the blind, The LORD who straightens up those bent double, The LORD who loves the righteous.	
Ps 146:9	יְהוָה שָׁמַר אֶת־גֵּרִים יְתוֹם וְאֶלְמָנָה יַעֲזֹד וְדַרְךְ רְשָׁעִים יַעֲוֶת: יְהוָה שָׁמַר אֶת־גֵּרִים יְתוֹם וְאֶלְמָנָה יַעֲזֹד וְדַרְךְ רְשָׁעִים יַעֲוֶת:	The LORD keeps foreigners <i>safe</i> ; He supports the orphan and the widow, But he <u>overturns</u> the way of the wicked.	overturns ← <i>twists, makes</i> <i>crooked</i> . Compare Lam 3:9.
Ps 146:10	יְהוָה יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדָר וְדָר הַלְלוּ־יָהּ: יְהוָה יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדָר וְדָר הַלְלוּ־יָהּ:	The LORD will reign age- abidingly; Your God, O Zion, <i>is from</i> <u>generation to generation</u> . Praise the LORD.	Rev 11:15. <hr/> <hr/> from generation to generation ← <i>for generation and generation</i> .
Ps 147:1	הַלְלוּ יְהוָה כִּי־טוֹב זִמְרָה אֱלֹהֵינוּ כִּי־נָעִים נֶאֱוָה תְּהִלָּה: הַלְלוּ יְהוָה כִּי־טוֹב זִמְרָה אֱלֹהֵינוּ כִּי־נָעִים נֶאֱוָה תְּהִלָּה:	Praise the LORD, For <i>it is</i> good to make psalm melody <i>to</i> our God, For <i>it is</i> pleasant, And praise is becoming.	
Ps 147:2	בִּנְיָה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל יִכְנָס: בִּנְיָה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל יִכְנָס:	The LORD <i>is</i> the builder of Jerusalem; He will gather those driven out of Israel.	
Ps 147:3	הֵרַפָּא לְשִׁבְרֵי לֵב וּמַחְבֵּשׁ לְעֻצְבוֹתָם: הֵרַפָּא לְשִׁבְרֵי לֵב וּמַחְבֵּשׁ לְעֻצְבוֹתָם:	<i>He is</i> the healer of the brokenhearted, And he binds up their sorrows.	

Ps 147:4	מוֹנֵה מִסְפָּר לְכוֹכְבֵימ לְכֹלָם שְׁמוֹת יִקְרָא:	He counts the number of the stars; He calls all of them <i>by their</i> names.	
Ps 147:5	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כַּח לְתַבוּנָתוֹ אֵין מִסְפָּר:	Great <i>is</i> our LORD, And very powerful; His understanding <i>is</i> limitless.	limitless ← <i>innumerable</i> .
Ps 147:6	מְעוֹדֵד עֲנוּיִם יְהוָה מִשְׁפִּיל רְשָׁעִים עַד־אָרֶץ:	The LORD <u>supports</u> the meek; <i>He</i> brings the wicked down to the ground.	supports: in a Hebrew “VOS” (verb-object-subject) sentence.
Ps 147:7	עֲנוּ לַיהוָה בְּתוֹדָה זְמֵרוֹ לְאֱלֹהֵינוּ בְּכִנּוֹר:	<u>Sing</u> with thanks to the LORD; Make psalm melody with the harp to our God,	sing: the most common meaning by far is <i>answer</i> , but also <i>sing</i> in answer to a musical cue.
Ps 147:8	הַמְכֹסֶה שָׁמַיִם בְּעָבִים הַמְכִין לָאָרֶץ מִטֶּר הַמַּצְמִיחַ הָרִים חֲצִיר:	Who covers the heavens with thick clouds, Who prepares rain for the earth, Who makes vegetation sprout up <i>on</i> mountains,	
Ps 147:9	נוֹתֵן לְבַהֲמָה לַחֲמָה לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ:	<i>Who</i> gives animals their <u>food</u> , <i>And</i> to the <u>young</u> ravens Which cry out <i>for it</i> .	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. <hr/> young ravens ← <i>sons of ravens</i> .
Ps 147:10	לֹא בְגִבוּרַת הַסּוּס יִחְפֹּץ לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה:	He does not delight in the strength of the horse; He does not take pleasure in the legs of man.	
Ps 147:11	רוֹצֵה יְהוָה אֶת־יִרְאַיוֹ אֶת־הַמִּיַּחֲלִים לְחַסְדּוֹ:	The LORD takes pleasure in those who fear him – In those who await his kindness.	
Ps 147:12	שִׁבְּחֵי יְרוּשָׁלַם אֶת־יְהוָה הַלְלֵי אֱלֹהֶיךָ צִיּוֹן:	O Jerusalem, praise the LORD; Praise your God, O Zion.	
Ps 147:13	כִּי־חִזַּק בְּרִיחֵי שַׁעֲרֶיךָ בְּרֹךְ בְּנֵיךָ בְּקִרְבְּךָ:	For he has strengthened the bolts of your gates; He has blessed your sons inside you.	
Ps 147:14	הַשֵּׁם־גְּבוּלְךָ שְׁלוֹם חֵלֶב חֲטָיִם יִשְׁבִיעֶךָ:	<u>He makes</u> your border peace <i>And</i> satiates you with the <u>finest</u> wheat.	he makes ← <i>who makes</i> , but we start a fresh sentence. <hr/> finest ← <i>fat of</i> .
Ps 147:15	הַשְׁלַח אִמְרָתוֹ אָרֶץ עַד־מְהֵרָה יְרוּץ דְּבָרוֹ:	<u>He sends</u> his communication to the earth; His word runs <u>with speed</u> .	he sends ← <i>who sends</i> . <hr/> communication: or <i>saying</i> . <hr/> with speed ← <i>up to speed</i> .
Ps 147:16	הַנִּתֵּן שֶׁלֶג כַּצֹּמֵר כְּפוֹר כַּאֲפָר יִפּוֹר:	<u>He gives</u> snow like wool; He scatters hoarfrost like ashes.	he gives ← <i>who gives</i> .

Ps 147:17	מְשַׁלֵּךְ קִרְחוֹ כְּפִתִּים לְפָנָי קָרְתוּ מִי יַעֲמֹד:	He deposits his ice <u>in pieces</u> ; Who <i>can</i> stand in the presence of his cold?	in pieces ← <i>as pieces</i> .
Ps 147:18	יִשְׁלַח דְּבָרוֹ וַיִּמְסֶם יִשָּׁב רוּחוֹ יִזְלוּ-מַיִם:	He sends his word and melts them; He makes his wind blow, <i>And</i> the waters flow.	
Ps 147:19	מְגִיד *דְּבָרוֹ *דְּבָרָיו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:	He proclaimed his {K: word} [Q: words] to Jacob – His statutes and his judicial pronouncements to Israel.	
Ps 147:20	לֹא עָשָׂה כֵן לְכָל-גּוֹי וּמִשְׁפָּטִים בַּל-יֵדְעוּם הַלְלוּ-יָהּ:	He did not act like this to every nation, <i>And as for his</i> judicial pronouncements, They do not know them. Praise the LORD.	
Ps 148:1	הַלְלוּ יָהּ הַלְלוּ אֶת-יְהוָה מִז־הַשָּׁמַיִם הַלְלוּהוּ בַּמְרוֹמִים:	Praise the LORD, Praise the LORD from heaven; Praise him in the heights.	
Ps 148:2	הַלְלוּהוּ כָּל-מַלְאָכָיו הַלְלוּהוּ כָּל-צְבָאוֹ *צְבָאוֹ:	Praise him, all <i>you</i> angels of his; Praise him, all <i>you</i> of {K: his host} [Q: hosts].	
Ps 148:3	הַלְלוּהוּ שֶׁמֶשׁ וַיָּרַח הַלְלוּהוּ כָּל-כּוֹכְבֵי אֹר:	Praise him, sun and moon; Praise him, all <i>you</i> stars of light.	
Ps 148:4	הַלְלוּהוּ שָׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:	Praise him, <i>you</i> heavens of heavens, <i>And you</i> waters above the heavens.	
Ps 148:5	יִהְיוּ אֶת-שֵׁם יְהוָה כִּי הוּא צִוָּה וַנִּבְרָאוּ:	Let them praise the name of the LORD, For he commanded <i>it</i> , <i>And</i> they were created.	
Ps 148:6	וַיַּעֲמִידֵם לְעַד לְעוֹלָם חֻק־נֶתָן וְלֹא יַעֲבוֹר:	<i>And</i> he set them up perpetually for the age; He gave a statute, <i>And</i> it will not pass away.	
Ps 148:7	הַלְלוּ אֶת-יְהוָה מִן-הָאָרֶץ תַּנְיָנִים וְכָל-תְּהוֹמוֹת:	Praise the LORD from the earth, <i>You</i> sea-monsters and all depths,	
Ps 148:8	אֵשׁ וּבָרָד שֶׁלֶג וְקִיטּוֹר רוּחַ סְעָרָה עֹשֶׂה דְבָרוֹ:	Fire and hail, Snow and vapour, Stormwind carrying out his word,	
Ps 148:9	הַהָרִים וְכָל-גְּבֻעוֹת עֵץ פְּרִי וְכָל-אֲרָזִים:	<i>You</i> mountains and all <i>you</i> hills, <i>You</i> fruit-bearing <u>trees</u> and all cedars,	trees ← <i>tree</i> . Collective usage.

Ps 148:10	הַחַיָּה וְכָל־בְּהֵמָה רֹמֵשׁ וְצִפּוֹר כָּנָף: וְכָל־שִׂפְטֵי אֲרָץ:	<i>You animals and all cattle, You reptiles and winged birds,</i>	animals ... reptiles ... birds ← <i>animal ... reptile ... bird.</i> Collective usage.
Ps 148:11	מַלְכֵי־אָרֶץ וְכָל־לְאֻמִּים שָׂרִים וְכָל־שֹׁפְטֵי אֲרָץ:	<i>You kings of the earth and all peoples, You princes and all the earth's judges,</i>	
Ps 148:12	בַּחֹרִים וְגַם־בְּתוֹלוֹת זְקֵנִים עַם־נְעָרִים:	<i>You young men, and virgins too, You old men, together with youths.</i>	
Ps 148:13	יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:	<i>Let them praise the name of the LORD, For exalted is his name alone; His majesty is above earth and heavens.</i>	let them: the change of grammatical person (second to third) is not uncommon in Hebrew.
Ps 148:14	וַיִּרָם קֶרֶן לְעַמּוֹ תְהַלֵּה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עַם־קָרְבּוֹ הַלְלוּ־יָיָה:	<i>And he has raised a horn to his people; A matter of praise to all those under his grace – To the sons of Israel, A people he is near. Praise the LORD.</i>	he is near ← <i>of his being-near.</i>
Ps 149:1	הַלְלוּ יְיָ שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ תְהַלְלוּ בְקֹהֶל חֲסִידִים:	<i>Praise the LORD, Sing a new song to the LORD, And his praise In the convocation of those under his grace.</i>	
Ps 149:2	יִשְׂמַח יִשְׂרָאֵל בְּעֲשׂוֹ בְנֵי־צִיּוֹן יִגְלוּ בְמַלְכָם:	<i>Let Israel rejoice in their maker; Let the sons of Zion rejoice in their king.</i>	their maker ← <i>his makers.</i> Collective use of <i>his</i> and a plural of majesty (<i>makers</i>).
Ps 149:3	יְהַלְלוּ שְׁמוֹ בְמַחֹל בְּתָף וְכִנּוֹר יִזְמְרוּ־לוֹ:	<i>Let them praise his name with dancing; Let them make psalm melody to him with the drum and the harp.</i>	
Ps 149:4	כִּי־רוּצֵה יְהוָה בְּעַמּוֹ יִפְאֵר עֲנֻיִם בִּישׁוּעָה:	<i>For the LORD delights in his people; He will adorn the meek with salvation.</i>	
Ps 149:5	יִעֲלוּ חֲסִידִים בְּכָבוֹד יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם:	<i>Let those under his grace exult in glory; Let them shout out on their couches.</i>	
Ps 149:6	רוֹמְמוֹת אֵל בְּגִרוֹנָם וְחָרֵב פִּיפִיּוֹת בְּיָדָם:	<i>Let there be extollings of GOD in their larynx, And a two-edged sword in their hand,</i>	
Ps 149:7	לְעֲשׂוֹת נִקְמָה בַּגּוֹיִם תּוֹכַחַת בְּל־אֻמִּים:	<i>To carry out vengeance on the nations, And punishment of the various peoples,</i>	punishment: or <i>reproof</i> .

Ps 149:8	לְאַסֵּר מַלְכֵיהֶם בְּזָקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרִזָּל:	To bind their kings in chains, And their honourable men in iron fetters	
Ps 149:9	לְעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב הַדָּר הוּא לְכָל־חַסִּידָיו הַלְלוּ־יָהּ:	– To execute on them the judgment written. This <i>is</i> splendour <i>redounding</i> on all those under his grace. Praise the LORD.	
Ps 150:1	הַלְלוּ יָהּ הַלְלוּ־אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרָקִיעַ עֶזוֹ:	Praise the LORD, Praise GOD in his sanctuary; Praise him in <u>his strong</u> <u>expanse</u> .	his strong expanse ← <i>the</i> <i>expanse of his strength</i> , a Hebraic genitive.
Ps 150:2	הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ בְּרַב גְּדֻלוֹ:	Praise him for his mighty deeds; Praise him according to the magnitude of his greatness.	
Ps 150:3	הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֶבֶל וּכְנֹזֶר:	Praise him with the blast of a ramshorn; Praise him with the lute and harp.	
Ps 150:4	הַלְלוּהוּ בְּתֵף וּמַחֹל הַלְלוּהוּ בְּמִנִּים וְעוּגָב:	Praise him with the drum and dancing; Praise him with <u>stringed</u> <u>instruments</u> and the flute.	stringed instruments ← <i>strings</i> , but not one of the usual word for <i>cords</i> (מִיתָר, חֶבֶל).
Ps 150:5	הַלְלוּהוּ בְּצִלְצְלֵי־שִׁמְעַ הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:	Praise him with <u>resounding</u> <u>cymbals</u> ; Praise him with <u>cymbals that</u> <u>ring out</u> .	resounding cymbals ... cymbals that ring out ← <i>symbols of</i> <i>report ... cymbals of sounding</i> <i>out</i> , Hebraic genitives.
Ps 150:6	כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ הַלְלוּ־יָהּ:	Let everything <i>that has</i> breath praise the LORD. Praise the LORD.	
Prov 1:1	מִשְׁלֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל:	The proverbs of Solomon the son of David, the king of Israel,	
Prov 1:2	לְדַעַת חֲכָמָה וּמוֹסֵר לְהַבִּין אֲמַרֵי בִינָה:	For discerning wisdom and instruction, For understanding <u>perspicacious sayings</u> ,	perspicacious sayings ← <i>sayings</i> <i>of perspicacity / understanding</i> , a Hebraic genitive.
Prov 1:3	לְקַחַת מוֹסֵר הַשְּׂבִיל צְדָק וּמִשְׁפָּט וּמִיִּשְׁרָיִם:	For acquiring instruction in prudence, Righteousness, and judgment and uprightness,	
Prov 1:4	לְתַת לַפְתָּאִים עֲרֻמָּה לְנֹעַר דַּעַת וּמִזְמָה:	To give shrewdness to the gullible, <i>And</i> knowledge and thoughtfulness to the young man.	

Prov 1:5	יִשְׁמַע חָכֵם וַיֹּסֶף לָקַח וְנִבּוֹן תַּחְבְּלוֹת יִקְנֶה:	The wise <i>man</i> will hear, And he will add to <i>his</i> learning, And the astute will acquire guidance,	
Prov 1:6	לְהַבִּין מִשָּׁל וּמְלִיצָה דְבָרֵי חֲכָמִים וְחִידָתָם:	In understanding a proverb or an enigma – The words of the wise and their riddles.	in understanding: gerundial use of the infinitive. <hr/> riddles: or <i>parables</i> .
Prov 1:7	יִרְאַת יְהוָה יְהִי רֵאשִׁית דַּעַת חֲכָמָה וּמוֹסֵר אֲוִילִים בְּזוֹ: פ	Fear of the LORD is the beginning of knowledge, <i>But</i> fools despise wisdom and instruction.	
Prov 1:8	שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל־תִּטְּשׁ תּוֹרַת אִמְךָ:	My son, hear the <u>correction</u> of your father, And do not forsake the <u>instruction</u> of your mother,	correction: or <i>instruction</i> . <hr/> instruction: or <i>law</i> .
Prov 1:9	כִּי לְוִיַּת חֹן הֵם לְרֵאשֶׁתְּךָ וְעֲנָקִים לְגַרְגְּרֹתֶיךָ:	For they <i>are</i> a garland of grace for your head And a necklace <u>around your</u> <u>neck</u> .	around your neck ← <i>for your</i> <i>neck</i> .
Prov 1:10	בְּנִי אִם־יִפְתּוּךָ חַטָּאִים אַל־תִּבָּא:	My son, if sinners entice you, Do not comply.	
Prov 1:11	אִם־יֹאמְרוּ לָכֶה אֲתָנוּ נְאֻרְבָּה לְדָם נִצְפְּנָה לְנֶקִי חַנּוּם:	If they say, “Come with us, Let’s ambush for blood; Let’s <u>without moral concern</u> lie hidden for the innocent.	without <i>moral</i> concern ← <i>for</i> <i>nothing, gratuitously</i> .
Prov 1:12	נִבְלַעַם כְּשֶׂאוֹל חַיִּים וְתַמְיָמִים כִּיּוֹרְדֵי בּוֹר:	Let’s swallow them up Like a grave <u>for the living</u> , And whole, Like those <i>who</i> go down <i>into</i> the pit.	for the living ← <i>of the living</i> . Wider use of the construct state.
Prov 1:13	כָּל־הֶזֶן יִקַּר נִמְצָא נִמְלֵא בְּתֵינוּ שָׁלָל:	We will find all <i>sorts of</i> valuable <u>goods</u> – We will fill our houses <i>with</i> booty.	goods ← <i>commodity; wealth</i> .
Prov 1:14	גִּזְרֹלֶךָ תִּפִּיל בְּתוֹכֵנוּ כֵּס אֶחָד יִהְיֶה לְכָלֵנוּ:	Cast your lot in <i>with</i> us; We will all have one purse”,	
Prov 1:15	בְּנִי אַל־תֵּלֶךְ בְּדַרְךָ אִתָּם מִנַּע רַגְלֶךָ מִנְּתִיבָתָם:	<i>Then</i> , my son, do not go <i>that</i> way with them. Keep your foot from their path,	
Prov 1:16	כִּי רַגְלֵיהֶם לָרַע יִרְוּצוּ וַיִּמְהָרוּ לְשַׁפְּדֵדָם:	For their feet are running towards wrongdoing, And they are hastening to shed blood,	

Prov 1:17	כִּי־חָנָם מְזֹרֶה הַרְשֵׁת בְּעֵינָי כָּל־בַּעַל כָּנָף:	For the net is spread <u>without suspicion</u> In the eyes of all <u>fowl</u> ,	without suspicion ← <i>without (moral) concern</i> from the perpetrator's perspective, but <i>without suspicion</i> from the victim's perspective here. fowl ← <i>owner of a wing</i> .
Prov 1:18	וְהֵם לְדָמָם יֵאָרְבוּ יִצְפְּנוּ לְנַפְשָׁתָם:	But they lie in wait for their <u>own blood</u> – They hide <i>so as to take</i> their <u>own lives</u> .	The next verse explains this verse. lives ← <i>souls</i> .
Prov 1:19	כִּן אַרְחוֹת כָּל־בַּצַּע בַּצַּע אֶת־נַפְשׁ בְּעַלְיוֹ יִקַּח: פ	Such <i>are</i> the paths of everyone <u>who engages in robbery</u> – It <u>costs him his own life</u> .	engages in robbery ← <i>plunders plunder</i> . it costs him his own life ← <i>it takes the soul of its owners</i> .
Prov 1:20	חֲכָמוֹת בַּחוּץ תִּרְנֶה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ:	Wisdom cries out in the open; In the streets it <u>raises its</u> voice.	raises ← <i>gives</i> .
Prov 1:21	בְּרֵאשׁ הַמַּיּוֹת תִּקְרָא בְּפִתְחֵי שְׁעָרִים בְּעִיר אֲמַרְיָה תֹאמַר:	It calls out at the <u>centre of public life</u> ; At the city's gate entrance, it <u>delivers its discourse</u> <i>And says,</i>	centre ← <i>head</i> . public life ← <i>bustling</i> . delivers ← <i>says</i> .
Prov 1:22	עַד־מַתִּי פְּתִים תֵּאָהָבוּ פִתִּי וְלֹצִים לְצוֹן חֲמָדוֹ לָהֶם וְכַסִּילִים יִשְׂנְאוּ־דַעַת:	“How long, you gullible people, will you love gullibility? And the mockers have made mockery their delight, <u>While</u> fools detest knowledge.	while: wider use of the <i>vav</i> .
Prov 1:23	תָּשׁוּבוּ לְתוֹכְחָתִי הִנֵּה אֲבִיעָה לְכֶם רוּחִי אוֹדִיעָה דְבָרִי אֶתְכֶם:	Return to my reproof. Look, let me pour out my spirit <u>on you</u> ; Let me make my <u>arguments</u> known to you,	on you ← <i>to you</i> . arguments ← <i>words</i> .
Prov 1:24	יַעַן קָרָאתִי וַתִּמְאָנוּ נְטִיתִי יָדַי וְאֵין מִקְשִׁיב:	Because I have called <i>out</i> , But you have refused. I have extended my hand, But no-one has paid attention,	
Prov 1:25	וַתִּפְרְעוּ כָל־עֲצָתִי וְתוֹכְחָתִי לֹא אָבִיתֶם:	And you have neglected all my advice, And you have <u>declined</u> my reproof.	declined ← <i>not wanted</i> .
Prov 1:26	גַּם־אֲנִי בְּאִידְכֶם אֲשַׁחֵק אֲלַעַג בְּבֵא פַחַדְכֶם:	I <u>for my part</u> will laugh at your downfall; I will mock When <u>fear due to you</u> arrives.	for my part ← <i>also</i> , but with wider scope. fear due to you ← <i>your fear</i> , a subjective genitive (when you fear).

Prov 1:27	בָּבֵא *כְּשֹׂאוֹה **כְּשׂוֹאָה פְּחָדְכֶם וְאִידְכֶם כְּסוּפָה יֵאָתֶה בָּבֵא עֲלֵיכֶם צָרָה וְצוּקָה:	When <u>fear</u> on you arrives like {K: a tempest} [Q: destruction], And your downfall comes like a whirlwind – When distress and trouble come over you –	fear on you ← <i>your fear</i> , a subjective genitive (when you fear).
Prov 1:28	אִז יִקְרְאוּנִי וְלֹא אֶעֱנֶה יִשְׁחַרְוּנִי וְלֹא יִמְצְאוּנִי:	Then <u>they</u> will call <i>on</i> me, But I will not answer; They will seek me <u>diligently</u> , But they will not find me,	they: a change of grammatical person is not uncommon in Hebrew. diligently ← <i>early</i> , but metaphorically for <i>diligently</i> .
Prov 1:29	תַּחַת כִּי־שָׂנְאוּ דַעַת וַיִּרְאֲת יְהוָה לֹא בָחָרוּ:	Because they detested knowledge, And they did not choose fear of the LORD.	
Prov 1:30	לֹא־אָבוּ לְעֵצָתִי נֹאצּוּ כָּל־תּוֹכַחְתִּי:	They did not want my advice; They despised all my reproof.	
Prov 1:31	וַיֹּאכְלוּ מִפְּרֵי דְרָכָם וּמִמַּעֲצוֹתֵיהֶם יִשְׂבְּעוּ:	So they will eat <u>the fruit</u> of their way And be satiated with their <i>own</i> counsels,	so: consecutive (result) use of the <i>vav</i> . the fruit ← <i>from the fruit</i> .
Prov 1:32	כִּי מְשׁוֹבֵת פְּתִים תִּהְרָגֻם וּשְׁלוֹת כְּסִילִים תִּאֲבָדֻם:	For the apostasy of the gullible will kill them, And the disregard of fools will destroy them.	
Prov 1:33	וְשִׁמְעֵ לִי יִשְׁכֹּן־בְּטַח וְשָׁאֲנוּ מִפְּחָד רָעָה: פ	But he <i>who</i> hears me will dwell <i>in</i> security And will be <u>sheltered</u> from fear of harm.”	sheltered ← <i>at ease</i> .
Prov 2:1	בְּנֵי אִם־תִּקַּח אִמְרֵי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ:	My son, <u>if</u> you accept my sayings, And treasure up my commandments with you,	if: the apodosis is in verse 5.
Prov 2:2	לְהִקְשִׁיב לְחִכְמָה אֲזַנְךָ תִּטֶּה לְבָבְךָ לְתַבּוּנָה:	By <u>your ear</u> paying heed to wisdom, <i>And if</i> you incline your heart to understanding	your ear: we take this as the subject of the verb. AV differs, but the resultant sense is similar.
Prov 2:3	כִּי אִם לְבִינָה תִקְרָא לְתַבּוּנָה תִתֵּן קוֹלְךָ:	– Indeed, if you call out for discernment, <i>And if</i> you devote your voice to <i>asking for</i> understanding,	
Prov 2:4	אִם־תִּבְקֶשׁנָה כַּכֶּסֶף וּכְמִטְמוּנִים תִּחְפְּשֶׁנָה:	If you seek it like silver, And search for it like hidden treasure,	
Prov 2:5	אִז תִּבִּין יְרֵאָת יְהוָה וְדַעַת אֱלֹהִים תִּמְצֵא:	Then you will understand the fear of the LORD And find knowledge of God.	

Prov 2:6	כִּי־יְהוָה יִתֵּן חֲכָמָה מִפִּי דַּעַת וּתְבוּנָה:	For the LORD will give wisdom; Knowledge and understanding <i>come</i> from his mouth.	
Prov 2:7	*וּצִפֵּן *יִצְפֵּן לְיִשְׁרָיִם תּוֹשִׁיָה מִגֹּן לְהִלְכֵי תָם:	{K: And} [Q: And] he will store up resourcefulness for the upright. <i>He is</i> a shield to those <i>who</i> walk <i>in</i> integrity,	The <i>ketiv</i> is preceded by a conjunctive <i>vav</i> , which is a preformative <i>yod</i> in the <i>qeré</i> , changing the tense / aspect / perspective. The meanings are essentially the same here.
Prov 2:8	לְנַצֵּר אַרְחוֹת מִשְׁפָּט וְדָרֶךְ *חֲסִידוֹ *חֲסִידָיו יִשְׁמֵר:	By <u>maintaining</u> paths of justice; He keeps the way of {Q: those} [K: him] under his grace.	By maintaining: gerundial use of the infinitive.
Prov 2:9	אֲזַ תְּבִין צְדָק וּמִשְׁפָּט וּמִיִּשְׁרָיִם כָּל־מַעֲגָל־טוֹב:	<i>And</i> then you will understand righteousness and justice, And uprightness – every good path.	
Prov 2:10	כִּי־תָבוֹא חֲכָמָה בְּלִבְךָ וְדָעַת לְנַפְשְׁךָ יִנָּעַם:	For wisdom will enter your heart, And knowledge will be a delight to <u>your being</u> .	your being ← <i>your soul</i> .
Prov 2:11	מִזְמָה תִּשְׁמֹר עָלֶיךָ תְּבוּנָה תִּנְצָרְכָה:	Thoughtfulness will guard you; Understanding will protect you,	
Prov 2:12	לְהַצִּילְךָ מִדֶּרֶךְ רַע מֵאִישׁ מְדַבֵּר תִּהְפְּכוֹת:	<u>In saving</u> you from the way of the wicked – From the man speaking subversive things	in saving: gerundial use of the infinitive.
Prov 2:13	הַעֲזִיבוּ אַרְחוֹת יִשְׂרָאֵל לְלַכֵּת בְּדַרְכֵי־חֹשֶׁךְ:	– <i>From</i> those who leave upright paths To walk in paths of darkness	upright paths ← <i>paths of uprightness</i> , a Hebraic genitive.
Prov 2:14	הַשְּׂמַחִים לַעֲשׂוֹת רַע יִגְלוּ בְּתִהְפְּכוֹת רַע:	– <i>From</i> those who <u>take</u> pleasure <u>in</u> doing evil, And rejoice <u>in</u> the subversive ways of evil,	<u>take</u> pleasure ← <i>(are) happy</i> . in doing: gerundial use of the infinitive. the subversive ways ← <i>subversivenesses</i> .
Prov 2:15	אֲשֶׁר אַרְחֲתֵיהֶם עֲקָשִׁים וְנִלְוִיִּם בְּמַעֲגָלוֹתָם:	Whose ways <i>are</i> perverse, And <i>who</i> are devious in their paths,	
Prov 2:16	לְהַצִּילְךָ מֵאִשָּׁה זָרָה מִנְּכַרְיָה אֲמַרְיָה הַחֲלִיקָה:	<i>And</i> <u>by</u> <u>saving</u> you from the stranger-woman – From the foreign lady <i>who</i> flatters <u>with</u> her <u>talk</u> ,	by saving: gerundial use of the infinitive. talk ← <i>sayings</i> .
Prov 2:17	הַעֲזַבַת אֶלּוֹף נַעֲוִרָהּ וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכַחָה:	Who leaves the mentor of her youth And forgets the covenant of her God,	

Prov 2:18	כִּי שָׁחָה אֶל־מֹות בֵּיתָהּ וְאֶל־דְּפָאִים מֵעַגְלָתֶיהָ:	For she has <u>sunk</u> into <i>what brings</i> the death of her household, And her paths <i>lead</i> to the <u>Rephaim</u> .	she has sunk: we take the verb as feminine past from שָׁחָה, as do [AnLx] and MT. AV differs, ignoring MT's <i>munach</i> , taking the verb as masculine, from שָׁחָה, but the net result is similar. Rephaim: see [CB] App. 25. AV differs (<i>dead</i>).
Prov 2:19	כָּל־בָּאִיהָ לֹא יִשׁוּבוּן וְלֹא־יִשְׁיגוּ אַרְחוֹת חַיִּים:	None who come to her return, And they do not attain to the paths of life.	
Prov 2:20	לְמַעַן תֵּלֵךְ בְּדַרְךְ טוֹבִים וְאַרְחוֹת צְדִיקִים תִּשְׁמָר:	<i>My sayings are</i> so that you may walk in the way of the good And keep <i>to</i> the paths of the righteous,	
Prov 2:21	כִּי־יִשְׁרִים יִשְׁכְּנוּ אֶרֶץ וְתַמִּימִים יוֹתְרוּ בָּהּ:	For the upright will dwell <u>in</u> the land, And those with integrity will remain in it,	<i>in</i> the land ← <i>on the earth</i> .
Prov 2:22	וְרָשָׁעִים מֵאֶרֶץ יִכְרְתוּ וּבֹגְדִים יִסְחוּ מִמֶּנָּה: פ	But the wicked will be cut off from the land, And the treacherous will be <u>wrenched out</u> of it.	will be wrenched out: as <i>qal</i> of נָסַח, this is avoidance of the passive, from <i>they will wrench out</i> . Alternatively, re-point as <i>niphal</i> of סָחָה, so יִסְחוּ, <i>they will be swept away</i> .
Prov 3:1	בְּנֵי תוֹרָתִי אֶל־תִּשְׁכַּח וּמִצְוֹתַי יִצָּר לְבָבְךָ:	My son, do not forget my <u>instruction</u> , And let your heart keep my commandments,	instruction: or <i>law</i> .
Prov 3:2	כִּי אַרְבֵּי יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ:	For they will add length of days And years of life And peace to you.	
Prov 3:3	חֶסֶד וְאֱמֶת אֶל־יַעֲזֹבֶךָ קִשְׁרִים עַל־גְּרוֹרוֹתֶיךָ כָּתְבָם עַל־לוּחַ לְבָבְךָ:	Do not let kindness and truth leave you. Bind them around your neck; Write them on the tablet of your heart,	
Prov 3:4	וּמִצָּאֲחֹן וְשִׁכְל־טוֹב בְּעֵינַי אֱלֹהִים וְאָדָם: פ	And find grace and <i>recognition</i> of sound intellect In the eyes of God and man.	Alluded to in Rom 12:17 .
Prov 3:5	בְּטַח אֶל־יְהוָה בְּכָל־לִבְּךָ וְאַל־בִּינְתְּךָ אֶל־תִּשְׁעֶן:	Trust in the LORD with all your heart, And do not rely on your own understanding.	
Prov 3:6	בְּכָל־דְּרָכֶיךָ דַּעְהוּ וְהוּא יִישָׁר אַרְחוֹתֶיךָ:	In all your ways acknowledge him, And he will direct your paths.	
Prov 3:7	אַל־תִּהְיֶה חָכֵם בְּעֵינֶיךָ יִרְא אֶת־יְהוָה וְסוּר מֵרָע:	Do not be wise in your own eyes ; Fear the LORD, And depart from evil.	Rom 12:16 .

Prov 3:8	רפאות תהי לשךך ושקוי לעצמותיך:	Let healing <u>come</u> to your <u>sinews</u> , And <u>refreshment</u> to your bones.	come ← <i>become</i> . sinews ← <i>sinew</i> . AV differs (<i>navel</i>) (compare Ezek 16:4). refreshment: AV differs (<i>marrow</i>).
Prov 3:9	כבוד את־יהוה מהונך ומראשית כל־תבואתך:	Honour the LORD <i>with a</i> <i>portion</i> of your wealth, And with the firstfruits of all your produce,	
Prov 3:10	וימלאו אסמך שבע ותירוש יקביך יפרצו: פ	And your storehouses will be filled <i>in</i> abundance, So that your wine vats will overflow <i>with</i> new wine.	so that: purposive use of the <i>vav</i> .
Prov 3:11	מוסר יהוה בני אל־תמאס ואל־תלקן בתוכחתו:	My son, do not reject the LORD's correction, And do not be averse to his reproof,	Heb 12:5. Compare this verse with Job 5:17.
Prov 3:12	כי את אשר יאהב יהוה יוכיח וכאב את־בן ירצה:	For the LORD reproveth those he loves, Just as a father does with a son in whom he delights.	Heb 12:6, Rev 3:19 , adapted. just as ← <i>and as</i> .
Prov 3:13	אשרי אדם מצא חכמה ואדם יפיק תבונה:	Happy <i>is</i> the man <i>who</i> has found wisdom, And the man <i>who</i> obtains understanding,	
Prov 3:14	כי טוב סחרה מסחר־כסף ומחרוץ תבואתה:	For its <u>value</u> <i>is</i> greater than the <u>value</u> of silver, And its yield <i>is</i> greater than <i>that of</i> gold.	value (2x) ← <i>profitability</i> .
Prov 3:15	יקרה היא *מפניים **מפנינים וכל־חפצך לא ישוו־בה:	It <i>is</i> more precious than <u>red</u> <u>corals</u> , And none of your <i>material</i> desires <i>can</i> be compared to it.	red corals: or <i>pearls</i> , but see Lam 4:7. The <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> .
Prov 3:16	ארך ימים בימינה בשמאולה ענשר וכבוד:	Length of days <i>is</i> in its right <i>hand</i> , And in its left <i>hand</i> <i>are</i> wealth and honour.	
Prov 3:17	דרכיה דרכי־נעים וכל־נתיבותיה שלום:	Its ways <i>are</i> pleasant ways, And all its paths <i>are</i> peaceable.	pleasant ways ← <i>ways of</i> <i>pleasantness</i> , a Hebraic genitive. peaceable ← <i>peace</i> .
Prov 3:18	עץ־חיים היא למחזיקים בה ותמכיה מאשר: פ	It <i>is</i> a tree of life to those who take hold of it, And <u>each</u> of those who obtain it <i>is</i> content.	each ... <i>is</i> content: from the plural verb with a singular participial complement.
Prov 3:19	יהוה בחכמה יסד־ארץ כונן שמים בתבונה:	The LORD founded the earth in wisdom; He established the heavens with competence.	
Prov 3:20	בדעתו תהומות נבקעו ושחקים ירעפו־טל:	By his knowledge, the oceans were split <i>open</i> , And the skies <i>now</i> distil dew.	

Prov 3:21	בְּנֵי אֶלְיָזוּ מֵעֵינֶיךָ נֶצֶר תְּשִׁיָּה וּמִזְמָה: תְּשִׁיָּה וּמִזְמָה:	My son, do not let <u>them</u> go out of your <u>sight</u> ; Guard resourcefulness and thoughtfulness,	them: possible references: <i>kindness and truth</i> (v.3), <i>wisdom and competence</i> (v.19, but ascribed to the LORD), <i>resourcefulness and competence</i> (this verse). The → sight ← eyes.
Prov 3:22	וַיְהִינּוּ חַיִּים לְנַפְשֶׁךָ וְחַן לְגַרְגְּרֹתֶיךָ: לְגַרְגְּרֹתֶיךָ:	And your <u>being</u> will have life, And your neck <i>will have</i> grace.	↳ latter two are discordant in gender (acceptable in Hebrew). being ← soul.
Prov 3:23	אִז תֵּלֵךְ לְבֶטַח דְּרָכֶיךָ וְרַגְלֶךָ לֹא תִגְזֹף: לֹא תִגְזֹף:	Then you will walk <i>in</i> your way safely, And <u>your foot</u> will not strike <i>anything</i> .	your foot will not strike: or <i>you will not strike your foot</i> .
Prov 3:24	אִם-תִּשְׁכַּב לֹא-תִפְחַד וְשִׁכְבֹתְךָ וְעֵרְבָה שְׁנַתֶּךָ: וְשִׁכְבֹתְךָ וְעֵרְבָה שְׁנַתֶּךָ:	When you lie down, you will not fear. So you will lie down, and your sleep will be sweet.	
Prov 3:25	אֲלֹתֶיךָ מִפְּחַד פְּתָאֵם וּמִשְׂאֵת רְשָׁעִים כִּי תִבֹּא: וּמִשְׂאֵת רְשָׁעִים כִּי תִבֹּא:	Do not be afraid of a sudden terror Or of the destructive action of the wicked When it comes about.	
Prov 3:26	כִּי-יְהוָה יִהְיֶה בְּכַסְלֶךָ וְשָׁמַר רַגְלֶךָ מִלְּכַד: רַגְלֶךָ מִלְּכַד:	For the LORD will be <u>in your</u> <u>inward parts</u> , And he will keep your foot from <u>becoming caught</u> .	in your inward parts: AV differs (<i>thy confidence</i>), which is perhaps the metaphorical sense, but it does not account for the כִּי (<i>in</i>). The word can also mean <i>stupidity</i> . becoming caught ← capture.
Prov 3:27	אֲלֹתֶיךָ מִנְּעֵטֹב מִבְּעֵלְיֹךְ בְּהֵיוֹת לְאֵל לְיָדֶיךָ * * * לְעֲשׂוֹת: לְעֲשׂוֹת:	Do not <u>deny</u> <i>what is</i> good To <u>those to whom it is</u> <u>appropriate</u> , When <i>it is</i> within <u>your</u> <u>means</u> to do <i>it</i> .	your means ← <i>the power of your hands (ketiv), or your hand (qeré)</i> . deny ← withhold. those to whom it is appropriate ← <i>its proprietors</i> (apPROPRIate / PROPRietors).
Prov 3:28	אֲלֹתֶיךָ אֵמַר * לְרַעֲיֶךָ לֵךְ וְשׁוּב וּמָחָר אֶתֶּן וְיֵשׁ אֶתֶּךָ: אֶתֶּךָ:	Do not say to your {Q: neighbour} [K: neighbours], “Go, and come back, And tomorrow I will give <i>you something</i> ”, When you have <i>the means</i> .	
Prov 3:29	אֲלֹתֶיךָ רָעַשׁ עַל-רַעֲיֶךָ רָעָה וְהוּא יוֹשֵׁב לְבֶטַח אֶתֶּךָ: וְהוּא יוֹשֵׁב לְבֶטַח אֶתֶּךָ:	Do not devise evil against your neighbour Who lives safely <u>alongside</u> you.	alongside ← with.
Prov 3:30	אֲלֹתֶיךָ תִּרְוֶה עִם-אָדָם חֲנָם אִם-לֹא גָמְלֶךָ רָעָה: חֲנָם אִם-לֹא גָמְלֶךָ רָעָה:	Do not <u>contend</u> with a man gratuitously, If he has not <u>caused</u> you any harm.	contend: the <i>ketiv</i> is a variant of the <i>qeré</i> . A <i>vav / yod</i> issue. caused ← <i>required</i> .

Prov 3:31	אַל־תִּקְנָא בְּאִישׁ חֶמֶס וְאַל־תִּבְחַר בְּכָל־דַּרְכָּיו:	Do not be envious of a man of violence, And do not choose <u>any</u> of his ways,	any ← <i>all</i> .
Prov 3:32	כִּי תוֹעֵבֶת יְהוָה נְלוּז וְאֶת־יִשְׂרָאֵל סוּדוֹ:	For the devious <i>man is</i> an abomination to the LORD, But his secret <i>is</i> with the upright.	
Prov 3:33	מְאַרְתַּת יְהוָה בְּבֵית רָשָׁע וְנוֹה צְדִיקִים יְבָרֵךְ:	The LORD's curse <i>is</i> on the house of the wicked, But he blesses the abode of the righteous.	
Prov 3:34	אִם־לְלַצְעִים הוּא־יִלְיָץ *וְלַעֲנִיִּים *וְלַעֲנֻיִם יִתֵּן־חַן:	Whereas he will mock the mockers, He will give grace to the {Q: meek} [K: poor].	The <i>ketiv / qere</i> issue is a <i>yod / vav</i> issue. 1 Pet 5:5, James 4:6.
Prov 3:35	כְּבוֹד חֲכָמִים יִנְחָלוּ וְכְסִילִים מְרִים קָלוּז: פ	The wise will inherit honour, But contempt <u>will show up</u> fools.	will show up ← <i>raises up</i> , so <i>holds up to view (as contemptible)</i> . It is in a Hebrew “OVS” (object-verb-subject) sentence.
Prov 4:1	שְׁמַעוּ בָנִים מוֹסֵר אָב וְהִקְשִׁיבוּ לְדַעַת בִּינָה:	<i>You</i> sons, hear the father's correction, And pay attention to knowing understanding,	
Prov 4:2	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־תַּעֲזוּבוּ:	For I give you good learning. Do not forsake my <u>instruction</u> ,	instruction: or <i>law</i> .
Prov 4:3	כִּי־בֶן הָיִיתִי לְאָבִי רַךְ וְיָחִיד לְפָנַי אִמִּי:	For I was a son to my father, <i>And tender and special in my mother's eyes</i> .	in my mother's eyes ← <i>before my mother</i> , or, more literally, <i>to the face of my mother</i> .
Prov 4:4	וַיְרִנֵנִי וַיֹּאמֶר לִי יִתְמַדְדְּבָרֵי לְבָבְךָ שְׁמֹר מִצְוֹתַי וַחֲיָה:	And he taught me, and he said to me, “Let your heart <u>take hold of</u> my words; Keep my commandments and live.	take hold of: in a Hebrew “VOS” (verb-object-subject) sentence.
Prov 4:5	קְנֵה חֲכָמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאֲמַרֵי־פִי:	Acquire wisdom, acquire understanding; Do not forget, And do not turn aside from the sayings <u>Which I utter</u> .	which I utter ← <i>of my mouth</i> .
Prov 4:6	אַל־תַּעֲזוּבָהּ וְתִשְׁמֹרְךָ אֲהַבָּהּ וְתִצְרְךָ:	Do not forsake it, And it will keep you; Love it, And it will guard you.	
Prov 4:7	רֵאשִׁית חֲכָמָה קְנֵה חֲכָמָה וּבְכָל־קַנְיָנֶיךָ קְנֵה בִינָה:	The prime thing <i>is</i> wisdom. Acquire wisdom, And among all your acquisitions, Acquire understanding.	

Prov 4:8	סִלְסִלָּהּ וְתִרְוַמְמֶךָ תְּכַבְּדֶךָ כִּי תַחְבֵּקֶנָּה:	Extol it, And it will exalt you; It will honour you If you embrace it.	
Prov 4:9	תִּתֵּן לְרֹאשְׁךָ לְוִיתָחוּן עֲטֹרַת תְּפָאֶרֶת תִּמְגַּנֶּנִּי:	It will give a garland of grace to your head; It will endow you with a crown of glory.”	
Prov 4:10	שְׁמַע בְּנִי וְקַח אִמְרֵי וִירְבוּ לְךָ שָׁנֹת חַיִּים:	Hear, my son, and receive my sayings, And your years of life will be many.	
Prov 4:11	בְּדַרְךָ חִכְמָה הִרְתִּיךָ הִדְרַכְתִּיךָ בְּמַעְגְלֵי־יֶשֶׁר:	I have instructed you in the way of wisdom; I have guided you onto <u>straight paths</u> .	straight paths ← <i>paths of straightness</i> , a Hebraic genitive. As opposed to <i>crooked paths</i> .
Prov 4:12	בְּלִכְתְּךָ לֹא־יֵצֵר צַעֲדֶךָ וְאִם־תָּרוּץ לֹא תִכָּשֵׁל:	As you walk, Your step will not be in a strait, And if you run, You will not stumble.	
Prov 4:13	הִחַזֵּק בְּמוֹסֵר אֶל־תִּתְּרֶה נֶצְרָה כִּי־הִיא חַיִּיד:	Take hold of correction; Do not let go <i>of it</i> . Guard it, For <i>it is</i> your life.	
Prov 4:14	בְּאַרְח רְשָׁעִים אֶל־תֵּבֵא וְאֶל־תֵּאשֶׁר בְּדַרְךָ רָעִים:	Do not go onto the path of the wicked, And do not proceed on the way of the evil.	
Prov 4:15	פָּרַעְהוּ אֶל־תֵּעַבְרֵבוּ שְׁטָה מֵעַלְיוֹ וְעָבֹר:	<u>Avoid it</u> , Do not cross over to it; Turn aside <u>from</u> it, And pass by.	avoid it: i.e. <i>avoid that path</i> . from ← <i>from on</i> .
Prov 4:16	כִּי לֹא יִשְׁנוּ אִם־לֹא יִרְעוּ וְנִגְזְלוּ שְׁנָתָם אִם־לֹא *יִכְשׁוּלוּ* *יִכְשׁוּלוּ*:	For they <i>cannot</i> sleep Unless they act wickedly. And their sleep <u>eludes them</u> Unless they {Q: cause <i>others</i> to stumble} [K: stumble].	The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue. <u>eludes them</u> ← <i>is taken away</i> .
Prov 4:17	כִּי לֶחֶמוֹ לֶחֶם רָשָׁע וַיִּין חֲמָסִים יִשְׁתּוּ:	For they eat bread of wickedness And drink wine of violence.	
Prov 4:18	וְאֶרְח צְדִיקִים כְּאֹר נֹגֵה הוֹלֵךְ וְאֹר עַד־נִכּוֹן הַיּוֹם:	<u>But</u> the way of the righteous <u>is</u> like a <u>shining light</u> ; It shines more and more Until reaching <u>its zenith</u> .	but: adversative use of the <i>vav</i> . <u>a shining light</u> ← <i>a light of brightness</i> , a Hebraic genitive. <u>its zenith</u> ← <i>the established day</i> . [AnLx]= <i>full noon</i> .
Prov 4:19	דַּרְךְ רְשָׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְּמָה יִכְשׁוּלוּ: פ	The way of the wicked <i>is</i> like thick darkness; They don't know what they are stumbling on.	

Prov 4:20	בְּנֵי לְדַבְרֵי הַקְּשִׁיבָה לְאָמְרֵי הֵט־אָזְנֶךָ:	My son, pay attention to my words; Incline your ear to my sayings.	
Prov 4:21	אַל-יֵלְצוּ מֵעֵינֶיךָ שְׂמֵרִים בְּתוֹךְ לְבָבְךָ:	Do not let <i>them</i> go out of your sight; Keep them inside your heart.	
Prov 4:22	כִּי-חַיִּים הֵם לְמַצְאֵיהֶם וּלְכָל-בָּשָׂרוֹ מִרְפָּא:	For they <i>are</i> life to those who find them And healing to all one's flesh.	
Prov 4:23	מְכַל-מִשְׁמַר נֶצֶר לְבָבְךָ כִּי-מִמֶּנּוּ תוֹצְאוֹת חַיִּים:	Guard your heart most rigorously, For from it <i>are</i> the ways out to life.	guard ... most rigorously ← guard ... with all keeping. ways out to life ← ways out of life. Wider use of the construct state.
Prov 4:24	הָסֵר מִמֶּךָ עֲקָשׁוֹת פֶּה וּלְזוֹת שִׁפְתַיִם הִרְחַק מִמֶּךָ:	Rid yourself of perverse speech, And distance yourself from wayward talk.	rid yourself of perverse speech ← remove from you perverseness of mouth. distance yourself from wayward talk ← distance waywardness of lips from yourself.
Prov 4:25	עֵינֶיךָ לְנֹכַח יְבִיטוּ וְעַפְעָפֶיךָ יִישְׂרוּ נִגְדֶיךָ:	Let your eyes look straight on, And let your eyelids point straight in front of you.	
Prov 4:26	פָּלַס מִעַגְל רִגְלֶךָ וְכָל-דְּרָכֶיךָ יִכְנוּ:	Weigh up the path of your feet, And let all your ways be steadfast.	weigh up: or make level, but see Prov 5:6 (considering). feet ← foot.
Prov 4:27	אַל-תִּטְ-יָמִין וּשְׂמֹאל הָסֵר רִגְלֶךָ מִרָע:	Do not deviate to the right or left; Move your feet away from evil.	feet ← foot.
Prov 5:1	בְּנֵי לְחֻכְמָתִי הַקְּשִׁיבָה לְתִבּוֹנָתִי הֵט־אָזְנֶךָ:	My son, pay attention to my wisdom; Incline your ear to my understanding,	
Prov 5:2	לְשֹׁמֵר מְזֻמּוֹת וְדַעַת שְׂפָתֶיךָ יִנָּצְרוּ:	In observing thoughtfulness, So that your lips are in keeping with knowledge.	in observing: gerundial use of the infinitive. so that: wider use of the vav. are in keeping with ← keep.
Prov 5:3	כִּי נִפְתַּת תִּטְפְּנָה שְׂפָתַי זָרָה וְחֶלֶק מִשְׁמֶן חֶבֶה:	For the lips of a stranger-woman will drip honey, And the savour of her is smoother than oil.	drip: in a Hebrew “OVS” (object-verb-subject) sentence. the savour of her ← her palate, an objective genitive →
Prov 5:4	וְאַחֲרֵיתָהּ מֵרָה כָּל־עֵנָה חֲדָה כְּחֶרֶב פְּיוֹת:	But her end is as bitter as wormwood And as sharp as a two-edged sword.	↳ (the son savours her). AV differs (her mouth is ...), also possible.

Prov 5:5	רַגְלֶיהָ יֵרְדוּת מוֹת שְׂאוֹל צַעֲדֶיהָ יִתְמַכּוּ:	Her feet descend <i>to</i> death; Her steps <u>conduct her to</u> the grave.	conduct <i>her to</i> ← <i>lay hold of</i> (<i>the path to</i>).
Prov 5:6	אַרְחַח חַיִּים פְּנֵי־פֶלֶס נָעוּ מִמְעַלְתֶּיהָ לֹא תִדְעַ: פ	Beware of <i>even</i> considering <i>her way</i> of life; Her ways are changeable <i>in</i> <i>a way</i> you cannot predict.	beware of ← <i>lest you</i> . predict ← <i>know</i> .
Prov 5:7	וְעַתָּה בָנִים שִׁמְעוּ־לִי וְאַל־תִּסְוְרוּ מֵאֲמַרֵי־פִי:	So now, <i>my sons</i> , hear me, And do not depart from the sayings I have uttered.	I have uttered ← <i>of my mouth</i> .
Prov 5:8	הֲרַחֵק מֵעַלְיָהּ דַּרְכָּךְ וְאַל־תִּקְרַב אֶל־פֶּתַח בֵּיתָהּ:	Keep your <u>ways</u> well clear <u>of her</u> , And do not approach the door of her house,	ways ← <i>way</i> . well clear of ← <i>distant from</i> .
Prov 5:9	פְּנֵי־תִתְּנָן לְאַחֲרֵים הוֹדָךְ וּשְׁנֵי־יָדְךָ לְאַכְזָרִי:	In case you give your <u>high</u> <u>standing</u> to others And your years to the cruel <i>one</i>	high standing ← <i>majesty</i> .
Prov 5:10	פְּנֵי־יִשְׁבְּעוּ זָרִים כַּחַד וְעֵצָבִיךָ בְּבַיִת נְכָרִי:	– In case strangers <u>satiates</u> <u>themselves</u> with your <u>wealth</u> , And your hard work <i>goes</i> to a foreigner's house,	satiates <i>themselves</i> ← <i>become</i> <i>satiated</i> . wealth ← <i>strength, power</i> .
Prov 5:11	וְנִהַמַּת בְּאַחֲרֵי־יָדְךָ בְּכָלוֹת בְּשָׂרְךָ וּשְׂאֵרְךָ:	And in your last <i>days</i> you groan, As your flesh and your body are consumed,	
Prov 5:12	וְאָמַרְתָּ אִיךָ שִׁנְאַתִּי מוֹסֵר וְתוֹכַחַת נֶאֱזַן לְבָבִי:	And you say, “How I have hated correction, And <i>how</i> my heart has despised reproof.	
Prov 5:13	וְלֹא־שָׁמַעְתִּי בְּקוֹל מוֹרֵי וְלֹמְלֵמַדֵי לֹא־הִטִּיתִי אָזְנוֹ:	And I have not heeded the <u>appeal</u> of my teachers, And I have not inclined my ear to my instructors.	appeal ← <i>voice, sound</i> .
Prov 5:14	כִּמְעַט הָיִיתִי בְּכָל־רָע בְּתוֹךְ קָהָל וְעֵדָה:	I <u>soon</u> came into all <i>kinds of</i> trouble In the midst of the convocation and the congregation.”	soon: AV differs (<i>almost</i>), an alternative which seems less likely in this context.
Prov 5:15	שְׁתֵּה־מַיִם מִבוֹרְךָ וְנִזְלִים מִתּוֹךְ בְּאֵרְךָ:	Drink water from your <i>own</i> cistern, And liquid from your <i>own</i> well.	
Prov 5:16	יִפּוּצוּ מֵעִיֵּנֶיךָ חוּצָה בְּרַחְבוֹת פְּלִגְי־מַיִם:	Your <u>water-sources</u> <u>could</u> <u>spread outside</u> – Streams of water in the open areas –	<i>could</i> spread outside: AV differs (<i>let ... be dispersed abroad</i>).
Prov 5:17	יִהְיוּ־לָךְ לְבַדְּךָ וְאַיִן לְזָרִים אַתָּךְ:	<i>But</i> let them be for you alone, And not for the strangers <i>who are</i> with you.	

Prov 5:18	יְהִי־מְקוֹרְךָ בְרוּךְ וְשִׂמְחָה מֵאִשְׁתֵּי נְעוּרֶיךָ:	May your <u>water-source</u> be blessed, And rejoice in the wife of your youth	<i>water-source</i> : figurative for wife [CB], [BDB].
Prov 5:19	אֵילַת אֲהָבִים וַיַּעֲלֶתְחֵן דְּדָיָהּ יְרוּךְ בְּכָל־עֵת בְּאֲהַבְתָּהּ תִּשְׂגָה תָמִיד:	– The <u>lovable hind</u> Or the <u>graceful wild she-goat</u> , Whose breasts will <u>delight</u> you at all times, In whose love you will always <u>indulge yourself</u> .	lovable hind ... graceful wild she-goat ← <i>hind of loveliness ... wild she-goat of grace</i> , Hebraic genitives. delight ← <i>satiate</i> . indulge yourself ← <i>wander</i> . [BDB]= <i>swerve; be intoxicated</i> .
Prov 5:20	וְלָמָּה תִּשְׂגָה בְּנֵי בִזְרָה וְתַחַבֵּק חֶק נְכָרִיָּה:	So why, my son, should you <u>indulge yourself</u> in a stranger-woman And embrace a foreign lady's bosom?	indulge yourself: see Prov 5:19.
Prov 5:21	כִּי נֹכַח עֵינֵי יְהוָה דְּרָכֵי־אִישׁ וְכָל־מַעְגָּלָתוֹ מִפְּלִס:	For the ways of a man <i>are</i> before the eyes of the LORD, And he weighs up all of a <i>man's</i> paths.	
Prov 5:22	עוֹנוֹנוֹתָיו יִלְכְּדוּ אֶת־הָרָשָׁע וּבְחַבְלֵי חַטָּאתָו יִתְמָד:	The <u>iniquities of the wicked man</u> will catch him, And he will be caught up in the strands of his sin.	the iniquities of the wicked <i>man</i> will catch him ← <i>his iniquities will catch him, the wicked (man)</i> .
Prov 5:23	הוּא יָמוּת בְּאֵין מוֹסֵר וּבְרַב אוֹלָתוֹ יִשְׁגָה: פ	He will die not <i>having accepted</i> instruction, And he will go astray in the great extent of his foolishness.	
Prov 6:1	בְּנֵי אִם־עֲרַבְתָּ לְרַעְךָ תִּקְעֶת לְזָר כִּפְיֶיךָ:	My son, if you provide security for your neighbour, <i>If you strike a deal</i> with a stranger,	strike a deal ← <i>strike your hand</i> , i.e., in western culture, <i>shake hands (on a deal)</i> .
Prov 6:2	נֹקְשֶׁת בְּאִמְרֵי־פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ:	<i>If you are ensnared with the sayings you utter</i> , <i>If by the sayings you utter you are caught</i> ,	you utter (2x) ← <i>of your mouth</i> .
Prov 6:3	עֲשֵׂה זֹאת אִפְּוֹא בְּנֵי וְהִנָּצַל כִּי בָאתָ בְּכַף־רַעְךָ לְךָ הִתְרַפֵּס וּרְהַב רַעֲיֶיךָ:	Then do this, my son, to extricate yourself: When you have come into your neighbour's grip, Go <i>and</i> humble yourself, And act firmly with your neighbour.	grip ← <i>palm</i> .
Prov 6:4	אַל־תִּתֵּן שְׁנֶה לְעֵינֶיךָ וְתִנּוּמָה לְעַפְעַפֵּיךָ:	Do not <u>allow your eyes</u> to sleep, Or your eyelids to slumber.	allow your eyes to sleep ← <i>give sleep to your eyes</i> .
Prov 6:5	הִנָּצַל כַּצִּבְיָה מִיַּד וְכַצְּפֹר מִיַּד יְקוּשׁ: פ	Free yourself like a gazelle from the <u>grip of the predator</u> , And like a bird from the hand of the fowler.	grip ← <i>hand</i> .

Prov 6:6	לְךָ־אֶל־נִמְלָה עֲצֹל רְאֵה דַּרְכֶיהָ וְחָכָם:	Go to the ant, <i>You who are lazy</i> ; Observe its ways, And become wise.	
Prov 6:7	אֲשֶׁר אֵין־לָהּ קָצִין שֹׁטֵר וּמִשָּׁל:	It <i>does not have</i> a superintendent, Or overseer, or ruler,	
Prov 6:8	תִּכְוֶן בִּקְיִין לְחֶמֶה אֲגָרָה בִּקְצִיר מֵאֲכָלָהּ:	As it <u>stocks up</u> its <u>food</u> in the summer And stores its provisions in the harvest <u>season</u> .	stocks up ← <i>sets up; prepares</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Prov 6:9	עַד־מָתִי עֲצֹל תִּשְׁכַּב מְתִי תִּקּוּם מִשְׁנַתְּךָ:	How long, <i>you who are lazy</i> , Will you lie down? When will you get up from your sleep?	
Prov 6:10	מְעַט שְׁנוֹת מְעַט תְּנוּמוֹת מְעַט תִּבְקַי יָדַי לְשֹׁכֵב:	After a little sleep, A little slumber, A little folding the arms To lie down,	
Prov 6:11	וּבִא־כִמְהֵלֶךְ רֵאשִׁי וּמַחְסְרֶךְ כְּאִישׁ מִגֹּן: פ	Poverty comes on you like a vagrant, And shortage like a man with a shield.	poverty comes on you ← <i>your</i> <i>poverty comes</i> .
Prov 6:12	אָדָם בְּלִיעֵל אִישׁ אֶזֶן הוֹלֵךְ עֲקֻשׁוֹת פִּה:	An iniquitous person <i>is</i> a worthless man; He walks <i>with</i> <u>perverse</u> <u>speech</u> .	We take this verse as starting with the predicate, not the subject. Compare Prov 6:23. AV differs. perverse speech ← <i>perversity of</i> <i>mouth</i> .
Prov 6:13	קִרְץ בְּעֵינָיו מִלֵּל בְּרַגְלָיו מִרָה בְּאֶצְבָּעֵתָיו:	He winks with his eyes, He speaks with his feet; He points with his fingers.	
Prov 6:14	תִּהְפְּלוֹת בְּלִבּוֹ חֲרָשׁ רָע בְּכָל־עֵת *מַדְנִים *מְדִינִים יִשְׁלַח:	Subversive things <i>are</i> in his heart; He devises evil all the time. He <u>sows</u> <u>discord</u> ,	discord ← <i>discords</i> . The <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. The <i>ketiv</i> is used in Prov 6:19. sows ← <i>sends</i> .
Prov 6:15	עַל־כֵּן פִּתְאֹם יָבוֹא אִידוֹ פִּתְעָה יִשָּׁבֵר וְאֵין מִרְפָּא: פ	Which <i>is</i> why his downfall will suddenly come; Suddenly he will be broken without remedy.	
Prov 6:16	שֵׁשׁ־הֵנָּה שִׂנְאָה יְהוָה וְשִׁבְעַת *תּוֹעֵבוֹת *תּוֹעֵבַת נַפְשׁוֹ:	The LORD <u>hates</u> these six <i>things</i> , And seven <i>are</i> {Q: an abomination} [K: abominations] to his <u>being</u> :	hates: in a Hebrew “OVS” (object-verb-subject) sentence. being ← <i>soul</i> .
Prov 6:17	עֵינַיִם רָמוֹת לְשׁוֹן שֹׁקֵר וַיָּדַיִם שִׁפְכוֹת דָּם־נָקִי:	Haughty eyes, a lying tongue, And hands <i>which</i> shed innocent blood;	

Prov 6:18	לֵב חָרַשׁ מַחְשְׁבוֹת אֶזְרוֹן רַגְלָיִם מִמְהֵרוֹת לָרוּץ לְרָעָה:	A heart which devises vain thoughts, Feet <i>which</i> are quick to run to wrongdoing,	
Prov 6:19	יִפְיֵחַ בְּזַבִּים עַד שֶׁקֶר וּמְשַׁלַּח מְדַנִּים בֵּין אֲחִים: פ	A false witness <i>who</i> belches out lies, And he <i>who</i> sows discord among brothers.	belches out ← <i>puffs out</i> .
Prov 6:20	נָצַר בְּנֵי מִצְוַת אָבִיךָ וְאַל-תִּטֹּשׁ תּוֹרַת אִמֶּךָ:	My son, keep your father's commandment, And do not forsake your mother's instruction.	instruction ← <i>law</i> .
Prov 6:21	קָשְׂרָם עַל-לִבְךָ תָּמִיד עֲנִיָּם עַל-גְּרָגְרֹתֶיךָ:	Bind them onto your heart at all times; Tie them <u>round your neck</u> .	round your neck ← <i>at your neck</i> .
Prov 6:22	בְּהִתְהַלֵּכְךָ תִּנְהַגְּהָ אִתְּךָ בְּשֹׁכְבְּךָ תִּשְׁמָר עֲלֶיךָ וְהִקְיֹצוֹת הִיא תִּשְׁיַחֲדֶיךָ:	As you walk around, Let it lead you; When you lie down, It will guard you. When you awaken, It will commune with you.	
Prov 6:23	כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדָרֶךְ חַיִּים תּוֹכְחוֹת מוֹסֵר:	For the commandment <i>is</i> a lamp, And the law <i>is</i> light, And the reproofs in correction <i>are</i> the way of life,	The first and third clauses in this verse are of the predicate-subject word order type.
Prov 6:24	לְשִׁמְרֶךָ מֵאִשֵּׁת רָע מְחַלֶּקֶת לְשׁוֹן נְכַרְיָה:	<u>In keeping</u> you from an <u>evil woman</u> – From the flattery of an exotic tongue.	in keeping: gerundial use of the infinitive. <hr/> an evil woman ← <i>a woman of evil</i> , a Hebraic genitive.
Prov 6:25	אַל-תַּחְמַד יִפְיָהּ בְּלִבְבְּךָ וְאַל-תִּקְחֶהָ בְּעַפְעָפֶיּהּ:	Do not desire her beauty in your heart, And do not let her captivate you with her eyelids,	
Prov 6:26	כִּי בְעַד-אִשָּׁה זֹנָה עַד-כֶּכֶר לֶחֶם וְאִשֵּׁת אִישׁ נֹפֵשׁ יִקְרָה תְּצוּד: פ	Because <i>going</i> after a prostitute <i>Will lead to forfeiture of everything</i> up to a loaf of bread, And <i>another</i> man's wife will hunt <i>one's</i> precious <u>life</u> .	life ← <i>soul</i> .
Prov 6:27	הִיחָתָה אִישׁ אֵשׁ בְּחִיקוֹ וּבְגָדָיו לֹא תִשְׂרַפְנָה:	<i>Can</i> a man gather up fire in his bosom Without his clothes being burnt?	
Prov 6:28	אִם-יֵהַלֵּךְ אִישׁ עַל-הַגְּחָלִים וְרַגְלָיו לֹא תִכּוּיְנָה:	<i>Can</i> a man walk on burning coals And his feet not be seared?	
Prov 6:29	כִּזּוֹן הֵבֵא אֶל-אִשֵּׁת רֵעֵהוּ לֹא יִנְקָה כָּל-הַנִּגָּע בָּהּ:	Such <i>is</i> he who goes to his neighbour's wife; <u>No-one</u> who <u>touches</u> her will be held guiltless.	no-one ← <i>all ... will not</i> . <hr/> touches: or <i>meddles with</i> .

Prov 6:30	לֹא-יִבוֹזוּ לְגַנֵּב כִּי יִגְנוֹב לְמַלְא נִפְשׁוֹ כִּי יִרְעֵב:	A thief may not be despised if he steals To fill himself when he is hungry,	a thief may not be despised ← they may not despise a thief. Avoidance of the passive. himself ← his soul.
Prov 6:31	וְנִמְצָא יְשׁוּלִים שִׁבְעַתַּיִם אֶת-כָּל-הוֹן בֵּיתוֹ יִתֵּן:	But if he is caught, He shall repay seven times over – He may have to give all the assets of his household.	caught ← found.
Prov 6:32	נֶאֱפָר אִשָּׁה חֲסֵר-לֵב מִשְׁחִית נִפְשׁוֹ הוּא יַעֲשֶׂנָה:	He who commits adultery with a woman is weak- minded; He who does it ruins himself.	weak-minded ← lacking heart. himself ← his soul.
Prov 6:33	יִגְעֶי-וְקִלּוֹן יִמְצָא וְחִרְפָּתוֹ לֹא תִמְחָה:	He will encounter adversity and shame, And his reproach will not be wiped out,	his reproach: an objective genitive (they reproach him).
Prov 6:34	כִּי-קִנְיָה חֲמַת-גִּבֹּר וְלֹא-יַחֲמוֹל בְּיוֹם נִקְמָה:	For a man's fury derives from jealousy, And he will not show pity on the day of vengeance.	
Prov 6:35	לֹא-יִשָּׂא פָנָי כָּל-כֹּפֵר וְלֹא-יֵאָבֵה כִּי תִרְבֶּה-שְׂחָד: פ	He will not accept any payment of damages; He will not become amenable Even if you make the gift large.	accept ← lift, take. any ← all. damages ← a ransom. become amenable ← be willing.
Prov 7:1	בְּנֵי שֹׁמֵר אִמְרֵי וּמִצְוֹתַי תִּצְפֹּן אֶתְּדָ:	My son, keep my sayings, And treasure up my commandments with you.	
Prov 7:2	שֹׁמֵר מִצְוֹתַי וַחֲיֵה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ:	Keep my commandments and live, And my instruction like the apple of your eye.	instruction ← law. apple of your eye ← pupil of your eyes.
Prov 7:3	קָשְׂרָם עַל-אֶצְבְּעֹתֶיךָ כְּתָבָם עַל-לוּחַ לְבָבְךָ:	Bind them to your fingers; Write them on the tablet of your heart.	
Prov 7:4	אָמַר לְחָכְמָה אָחִיתִי אֵת וּמִדַּע לְבִינָה תִקְרָא:	Say to wisdom, “You are my sister”, And call understanding your acquaintance,	
Prov 7:5	לְשֹׁמֵרָךְ מֵאִשָּׁה זָרָה מְנַכְרֶיהָ אִמְרֶיהָ הַחֲלִיקָה:	To guard you from a stranger-woman – From a foreign lady who flatters with her talk.	talk ← sayings.
Prov 7:6	כִּי בַחֲלוֹן בֵּיתִי בַעַד אֲשַׁנְבִּי נִשְׁקַפְתִּי:	For at the window of my house, Through the lattice window, I peered out,	

Prov 7:7	וְאָרָא בַּפְתָּאִים אֲבִינָה בְּבָנִים נָעַר חֲסֵר-לֵב:	And I looked among the gullible, And I discerned among the sons a <u>weak-minded</u> young man,	weak-minded ← <i>lacking heart</i> .
Prov 7:8	עָבַר בְּשׁוּק אֶצֶל פִּנָּה וְדָרָךְ בֵּיתָה יֵצֵעַד:	Crossing the street at her corner, And striding <i>down</i> the way to her house.	
Prov 7:9	בְּנֹשֶׁף-בְּעֶרְבַיּוֹם בְּאִישׁוֹן לַיְלָה וְאֶפְלָה:	In the <u>darkness</u> at the <u>end of the day</u> , In the dead of night and thick darkness,	darkness (<i>first occurrence in verse</i>): AV differs (<i>twilight</i>). See [CB] at 1 Sam 30:17. end of the day ← <i>evening of the day</i> .
Prov 7:10	וְהִנֵּה אִשָּׁה לִקְרֹאתוֹ שֵׁית זֹזְנָה וְנִצְרַת לֵב:	There <i>was</i> a woman meeting him, In a prostitute's attire, <i>Whose intention</i> was well guarded.	there <i>was</i> ← <i>behold</i> . intention ← <i>heart</i> .
Prov 7:11	הַמְיָה הִיא וְסָרְרַת בְּבֵיתָהּ לֹא-יִשְׁפְּנוּ רַגְלֶיהָ:	She <i>is</i> restive and unruly; Her feet do not stay in her house.	
Prov 7:12	פְּעַם בַּחוּץ פְּעַם בְּרַחֲבוֹת וְאֶצֶל כָּל-פִּנָּה תִּאָּרֵב:	<i>One moment she is out in the open</i> ; <i>Another moment she is on the streets</i> , And she <u>lurks</u> at every corner.	lurks ← <i>ambushes</i> .
Prov 7:13	וְהִחֲזִיקָה בּוֹ וְנִשְׁקָה-לוֹ הַעֵזָה פְּנֵיהָ וְתֹאמַר לוֹ:	And she took hold of him and kissed him; <u>With brazen face</u> , she said to him,	with brazen face ← <i>she emboldened her face and</i> .
Prov 7:14	זָבַחַי שְׁלָמִים עָלַי הַיּוֹם שְׁלָמָתִי נִדְרִי:	"I <i>have got</i> peace-sacrifices with me; Today I <u>fulfilled</u> my vows,	fulfilled ← <i>paid</i> .
Prov 7:15	עַל-כֵּן יֵצְאתִי לִקְרֹאתָךְ לְשַׁחַר פָּנֶיךָ וְאֶמְצְאָךְ:	Which <i>is</i> why I have come out to meet you, To seek your <u>company</u> <u>diligently</u> , And I have found you.	company ← <i>face</i> . diligently ← <i>early</i> . See Prov 1:28.
Prov 7:16	מְרַבְּדִים רְבִדְתִי עֲרֻשֵׁי חֲטָבוֹת אֶטוֹן מִצְרַיִם:	I have made up my bed <i>with</i> drapery And <i>with</i> carvings and linen from Egypt.	
Prov 7:17	נִפְתִּי מִשְׁכַּבִּי מֵרֵאֲהָלִים וְקִנְמוֹן:	I have sprinkled myrrh on my bed, And aloe <i>aroma</i> and cinnamon.	
Prov 7:18	לָכֵן נִרוּהָ דָדִים עַד-הַבֶּקֶר נִתְעַלְסָה בְּאַהֲבַיִם:	Come let us <u>luxuriate in passion</u> until the morning. Let us revel in love,	luxuriate ← <i>be soaked</i> . passion ← <i>loves</i> .

Prov 7:19	כִּי אֵין הָאִישׁ בְּבֵיתוֹ הֶלֶךְ בְּדֶרֶךְ מְרָחוֹק: Because <i>my</i> husband <i>is</i> not at home; He has gone on a distant journey.	at home ← <i>in his house</i> . journey ← <i>way</i> .
Prov 7:20	צָרוּר־הַכֶּסֶף לָקַח בְּיָדוֹ לְיוֹם הַכֶּסֶף יָבֵא בֵיתוֹ: He has taken a bag of money in his hand; On the day of the <u>new moon</u> he will come <i>back home</i> .”	new moon: as [AnLx]. [BDB]= <i>full moon</i> ; also [Ges-HCL] with reservations. [ST] offers both. home ← <i>(to) his house</i> .
Prov 7:21	הִטְתּוֹ בְּרַב לְקַחָהּ בְּחֶלֶק שְׂפָתֶיהָ תְּדַיְחֶנּוּ: She <u>seduces</u> him with the abundance of her captivating talk; <u>With her flattering lips</u> she entices him.	seduces ← <i>makes incline</i> . with her flattering lips ← <i>with flattery of her lips</i> .
Prov 7:22	הֲלוֹךְ אַחֲרֶיהָ פְּתָאֵם כְּשׂוֹר אֶל־טֹבַח יָבֹא וְכַעֲבֹס אֶל־מוֹסֵר אֹוִיל: Suddenly he goes after her, As an ox goes to slaughter, And as a <u>miscreant goes to</u> <u>fetters for correction</u> ,	as a miscreant <i>goes to fetters</i> for correction ← <i>and as fetters for</i> <i>correction of a miscreant</i> .
Prov 7:23	עַד יִפְלַח חֵץ כְּבִדּוֹ כְּמַהֲרָ צִפּוֹר אֶל־פֶּחַח וְלֹא־יָדַע כִּי־בִנְפְשׁוֹ הוּא: פ When an arrow cuts his liver in pieces, Like a bird hastening towards a snare, Not knowing that it <i>is</i> for its <u>life</u> .	when ← <i>until</i> . life ← <i>soul</i> .
Prov 7:24	וְעַתָּה בָנִים שְׁמְעוּ־לִי וְהִקְשִׁיבוּ לְאִמְרֵי־פִי: So now, sons, hear me; Pay attention to the sayings I <u>utter</u> .	I utter ← <i>of my mouth</i> .
Prov 7:25	אֲל־יִשְׁטֹ אֶל־דַּרְכֶיהָ לְבָדָד אֲל־תִּתַע בְּנִתִּיבוֹתֶיהָ: Do not let your heart turn aside to her ways; Do not stray onto her paths,	
Prov 7:26	כִּי־רַבִּים חָלְלִים הִפְלִיחָהּ וְעֲצָמִים כָּל־הֶרְגֶיהָ: For she has caused many to fall <i>as</i> casualties, And <i>there are</i> mighty men <i>among</i> all her slain.	
Prov 7:27	דַּרְכֵי שְׂאוֹל בֵּיתָהּ יִרְדּוּת אֶל־חֲדָרֵי־מָוֶת: פ Her home <i>lodges</i> the ways of the grave, <i>Which</i> go down to chambers of death.	
Prov 8:1	הֲלֹא־חֲכָמָה תִּקְרָא וְתִבְוֶנָה תִּתֵן קוֹלָהּ: Does not wisdom call out? And does not understanding <u>raise</u> its voice?	raise ← <i>give; put</i> .
Prov 8:2	בְּרֵאש־מְרוֹמִים עַל־דֶּרֶךְ בֵּית נְתִיבוֹת נִצָּבָה: On the <u>most prominent</u> <u>position on the road</u> , <i>At the crossroads, there</i> it stands;	most prominent position ← <i>peak of the heights</i> . crossroads ← <i>house of paths</i> .
Prov 8:3	לִיד־שַׁעְרִים לְפִי־קָרַת מְבֹא פְּתָחִים תִּרְנָה: At the side of the gates, At the <u>way into</u> the city – <i>At the entrance doors</i> – <i>There</i> it cries out.	way into ← <i>mouth of</i> .
Prov 8:4	אֲלִיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם: “ <i>You</i> men, to you I call out, And to <i>you</i> sons of Adam, I <i>direct</i> my voice.	Wisdom is personified for a section which we represent by direct speech. The feminine form can be seen in the participle מְשַׁחֶקֶת in Prov 8:31.

Prov 8:5	הַבִּינּוּ פְתָאִים עֲרֻמָּה וְכִסְיָלִים הַבִּינּוּ לֵב:	You gullible <i>ones</i> , understand shrewdness, And <i>you</i> fools, understand <u>strength of character</u> .	strength of character ← <i>heart</i> .
Prov 8:6	שְׁמָעוּ כִּי־נִגְיָדִים אֲדַבֵּר וּמִפֶּתַח שִׁפְתַי מִיִּשְׁרָיִם:	Hear, for I will speak of noble things, While <u>opening</u> my lips <i>with</i> upright matters.	while opening ← <i>and (at) the opening of</i> .
Prov 8:7	כִּי־אֲמַת יִהְיֶה חֲכִי וְתוֹעֵבַת שִׁפְתַי רָשָׁע:	For my palate <u>savours</u> the truth, But wickedness <i>is</i> an <u>abomination to my lips</u> .	savours ← <i>meditates on</i> . abomination to ← <i>abomination of</i> .
Prov 8:8	בְּצֶדֶק כָּל־אֲמָרֵי־פִי אֵין בָּהֶם נִפְתָּל וְעִקְשׁ:	All the sayings of my mouth <i>are</i> in righteousness; <i>There is</i> nothing crooked <u>or</u> perverse in them.	or: disjunctive use of the vav.
Prov 8:9	כֻּלָּם גִּזְרִים לְמִבִּין וְיִשְׁרָיִם לְמַצְאֵי דַעַת:	They <i>are</i> all straightforward to him who understands, And upright to those <i>who</i> find knowledge.	
Prov 8:10	קַח־מוֹסְרֵי וְאַל־כֶּסֶף וְדַעַת מִחֲרוֹץ נִבְחָר:	Accept my correction, and not silver, And knowledge rather than choice gold.	
Prov 8:11	כִּי־טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשׁוּבָה:	For wisdom <i>is</i> better than red corals, And <u>no material</u> desires <i>can</i> be compared to it.	red corals: or <i>pearls</i> , but see Lam 4:7. no ← <i>not ... all</i> .
Prov 8:12	אֲנִי־חֲכָמָה שְׁכַנְתִּי עֲרֻמָּה וְדַעַת מִזְמוֹת אֲמַצָּא:	I, wisdom, abide <i>in</i> shrewdness, And I <u>acquire</u> the <u>faculty</u> of thoughtfulness.	acquire ← <i>find</i> . faculty ← <i>knowledge</i> .
Prov 8:13	יִרְאַת יְהוָה שְׂנֵאת רַע גָּאָה וְגֵאוֹן וְדַרְדָּר רַע וּפִי תִהְפְּכוֹת שְׂנֵאתִי:	The fear of the LORD <i>is</i> to hate evil, Pride, and arrogance and an evil way. And I hate a mouth <i>speaking</i> subversive things.	
Prov 8:14	לִי־עֲצָה וְתוֹשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה:	I <i>have</i> counsel and resourcefulness. I <i>am</i> understanding. I <i>have</i> valour.	
Prov 8:15	בִּי מְלָכִים יִמְלְכוּ וְרוֹזְנִים יִחְקְרוּ צֶדֶק:	By me, kings reign, And potentates legislate justice.	
Prov 8:16	בִּי שָׂרִים יִשְׁרוּ וְנִדְיָבִים כָּל־שִׁפְטֵי צֶדֶק:	By me princes rule, and leaders – All those <i>who</i> <u>administer</u> justice.	administer justice ← <i>judge righteousness</i> . AV differs somewhat (<i>judges of the earth</i>).
Prov 8:17	אֲנִי *אהביה **אהבי אהב וּמִשְׁחָרֵי יִמְצְאוּנִי:	I love those who love {Q: me} [K: it]. And those who seek me <u>diligently</u> Will find me.	diligently ← <i>early</i> . See Prov 1:28.

Prov 8:18	עֲשֶׂר־וְכָבוֹד אֶתִּי הוּן עִתִּיק וְצַדִּיקָה: :	Riches and honour <u>accompany</u> me – Resplendent wealth and righteousness.	accompany ← (are) with.
Prov 8:19	טוֹב פְּרִי מִחֲרוֹץ וּמִפָּז וְתַבּוּאֹתַי מִכֶּסֶף נִבְחָר: :	My fruit <i>is</i> better than a gold <i>nugget</i> or a fine gold <i>ingot</i> , And my produce <i>is better</i> than choice silver.	
Prov 8:20	בְּאַרְח־צְדִיקָה אֶהְלֵךְ בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט: :	I walk in the way of righteousness – Within the paths of justice,	
Prov 8:21	לְהַנְחִיל אֶהְבִּי יֵשׁ וְאַצְרֵתֵיהֶם אִמְלָא: פ :	<u>By bestowing</u> wealth on those who love me, As I fill their treasuries.	by bestowing: gerundial use of the infinitive. <hr/> wealth ← existence; there is.
Prov 8:22	יְהוָה קָנָנִי רֵאשִׁית דְּרָכּוֹ קָדָם מִפְּעֻלּוֹ מֵאֵז: :	The LORD acquired me at the beginning of his way, Before his works since then	
Prov 8:23	מִעוֹלָם נִסְכַּתִּי מֵרֵאשׁ מִקִּדְמֵ־אָרֶץ: :	– Before the age <i>came about</i> . I was appointed in advance, <u>Before</u> the things preceding the earth.	before (2x): ה here is governed by קָדָם in the previous verse.
Prov 8:24	בְּאֵין־תְּהִמוֹת חוֹלְלֵתִי בְּאֵין מְעִינּוֹת נִכְבְּדֵי־מַיִם: :	When <i>there were</i> no deep waters, I was brought forth – When <i>there were</i> no sources <u>well endowed</u> with water.	well endowed ← renowned, glorious.
Prov 8:25	בְּטָרַם הָרִים הִטְבַּעוּ לִפְנֵי גְבַעוֹת חוֹלְלֵתִי: :	Before the mountains were settled <i>in place</i> , Before the hills <i>existed</i> , I was brought forth.	
Prov 8:26	עַד־לֹא עָשָׂה אָרֶץ וְחוּצוֹת וְרֵאשׁ עֲפָרוֹת תַּבֵּל: :	<u>Before</u> he had made the earth and the open spaces, When the particles of the earth <i>were</i> the <u>starting</u> <u>point</u> ,	before ← until not. <hr/> starting point ← head.
Prov 8:27	בְּהִכִּינּוֹ שָׁמַיִם שָׁם אָנִי בְּחֻקּוֹ חֹג עַל־פְּנֵי תְּהוֹם: :	When he prepared the heavens, I <i>was</i> there. <i>And</i> when he determined a sphere over the surface of the deep,	
Prov 8:28	בְּאַמְצוֹ שְׁחַקִּים מִמַּעַל בְּעֵזוֹ עֵינּוֹת תְּהוֹם: :	When he made the skies above firm, When <i>he</i> gave strength to the fountains of the deep,	
Prov 8:29	בְּשׁוּמוֹ לַיָּם חִקּוֹ וְיָמִים לֹא יַעֲבְרוּ־פָּנָיו בְּחֻקּוֹ מוֹסְדֵי אָרֶץ: :	When he issued his statute to the sea That the waters should not <u>exceed his dictum</u> , When he decreed the foundations of the earth,	exceed his dictum: or <i>pass over</i> <i>its (his statute's) border</i> . [AnLx] gives border under heading IV.

Prov 8:30	וְאֶהְיֶה אֶצְלוֹ אֶמּוֹן וְאֶהְיֶה שְׂשַׁעְשָׁעִים יוֹם יוֹם מְשַׁחֲקֶת לְפָנָיו בְּכָל-עֵת:	I was with him <u>constantly</u> , And I was <i>his</i> delight day by day, Rejoicing in his presence all the time,	constantly: AV differs (<i>as one brought up with him</i>), also possible.
Prov 8:31	מְשַׁחֲקֶת בְּתַבַּל אֲרָצוֹ וְשְׂשַׁעְשָׁעִי אֶת-בְּנֵי אָדָם: פ	Rejoicing in the <u>inhabitants</u> of his earth, And my delights <i>were</i> with the sons of Adam.	inhabitants: this parallels the second part of the verse. Alternatively, pleonastically, <i>inhabitable world</i> .
Prov 8:32	וְעַתָּה בָנִים שְׂמְעוּ-לִי וְאֲשֵׁרֵי דְרָכֵי יִשְׁמְרוּ:	So now, <i>you</i> sons, hear me, For <u>happy</u> are they <i>who</i> keep my ways.	for: causal use of the vav.
Prov 8:33	שְׂמָעוּ מוֹסֵר וְחֻכְמוֹ וְאַל-תִּפְרְעוּ:	Hear correction, And become wise, And do not reject <i>it</i> .	
Prov 8:34	אֲשֵׁרֵי אָדָם שְׂמָעֵ לִי לְשִׁקֵּד עַל-דִּלְתֹתַי יוֹם יוֹם לְשִׁמֹּר מְזוֹזֹת פְּתָחַי:	Happy <i>is</i> the man <i>who</i> hears me, So that he watches at my doors daily, Guarding <i>at</i> the posts of my doors,	
Prov 8:35	כִּי מִצְאֵי *מִצְאֵי** מִצְאָה חַיִּים וַיִּפֶּק רְצוֹן מִיְהוָה:	For {Q: he who finds me has found} [K: they who find me are finders of] life, And he obtains favour from the LORD.	
Prov 8:36	וְחַטָּאֵי חַמָּס נִפְשׁוּ כָל-מְשַׁנְאֵי אֶהְבּוּ מוֹת: פ	But he who sins against me, Does violence to <u>himself</u> ; All who hate me love death.”	himself ← <i>his soul</i> .
Prov 9:1	חֲכָמוֹת בָּנְתָה בֵּיתָה חֲצֵבָה עֲמוּדֶיהָ שִׁבְעָה:	Wisdom has built its house; It has hewn out its seven pillars.	
Prov 9:2	טִבְחָה טִבְחָה מִסְכָּה יֵינָה אֶף עָרְבָה שְׁלֹחָנָה:	It has slaughtered its <i>animal</i> <i>for the</i> slaughter, It has blended its wine; It has also laid its table.	
Prov 9:3	שְׁלָחָה נְעוּרֹתֶיהָ תִּקְרָא עַל-גְּפֵי מְרֻמֵי קִרְתָּ:	It has sent out its maidservants; It will call out on <u>the city</u> <u>hilltops</u> ,	the city hilltops ← <i>hillocks of heights of a city</i> .
Prov 9:4	מִי-פְתֵי יִסֵּר הִנֵּה חֲסֵר-לֵב אֲמָרָה לוֹ:	“Whoever <i>is</i> gullible, Let him turn <u>this way</u> .” <i>As for</i> the <u>weak-minded</u> , it says to him,	this way ← <i>to here</i> . weak-minded ← <i>lacking heart</i> .
Prov 9:5	לָכוּ לַחֲמוֹ בִלְחָמִי וְשִׁתּוּ בֵּינִי מִסְכָּתַי:	“Come and partake of my bread, And drink the wine I have blended.	
Prov 9:6	עֲזְבוּ פְתָאִים וְחַיּוּ וְאֲשֵׁרוּ בְּדַרְךְ בִּינָה:	Leave the gullible and live, And proceed on the way of understanding.	

Prov 9:7	יִסֵּר לֵץ לִקְחָ לֹו קָלוֹן וּמוֹכִיחַ לְרָשָׁע מוֹמֹו:	He <i>who</i> admonishes a mocker Reaps contempt, And he <i>who</i> reproves a wicked <i>man</i> , <i>Becomes</i> tarnished.	reaps ← <i>gets himself</i> . <hr/> becomes tarnished ← (<i>it is</i>) his blemish.
Prov 9:8	אַל-תּוֹכַח לֵץ פְּנֵי-יִשְׁנֹאֵךְ הוֹכַח לְחָכָם וַיֵּאֱהָבֶךָ:	Do not reprove a mocker In case he hates you <i>for it</i> ; Reprove a wise <i>man</i> , And he will love you <i>for it</i> .	
Prov 9:9	תֵּן לְחָכָם וַיְחַכְּמוּ-עוֹד הוֹדַע לְצַדִּיק וַיִּוְסַף לָקַח: פ	Give <i>wisdom</i> to the wise <i>man</i> , And he will become wiser still; Inform the righteous, And he will increase <i>in</i> learning.	
Prov 9:10	תְּחִלַּת חֲכָמָה יְרֵאת יְהוָה וְדַעַת קְדוֹשִׁים בִּינָה:	The beginning of wisdom <i>is</i> the fear of the LORD, And understanding <i>is</i> knowledge of <u>holy</u> <u>matters</u> .	holy matters: [CB]= <i>the Holy</i> <i>One</i> , plural of majesty, which is also possible. But compare Num 18:8, where the expression explicitly applies to God's instructions. <hr/> Compare this verse with Job 28:28 and Ps 111:10.
Prov 9:11	כִּי-יִבִי יִרְבּוּ יָמֶיךָ וַיּוֹסִיפוּ לָךְ שָׁנֹת חַיִּים:	For <i>it is</i> by me <i>that</i> your days are multiplied, And years of life are added to you.	
Prov 9:12	אִם-חֲכָמָתָּ חֲכַמְתָּ לָדָּ וְלֹא-צָדָּ לְבַדְּךָ תִּשָּׂא:	If you gain wisdom, You gain wisdom for yourself, <i>But if</i> you mock, You will bear <i>it</i> on your own.”	but: adversative use of the <i>vav</i> .
Prov 9:13	אִשָּׁת בְּסִילּוֹת הַמַּיָּה פְתִיּוֹת וּבְלִי-דָעָה מָה:	A <u>foolish</u> wife <i>is</i> restive, <u>Gullible</u> , and she does not know anything.	foolish wife ← <i>wife of</i> <i>foolishness</i> , a Hebraic genitive. <hr/> gullible ← <i>gullibility</i> .
Prov 9:14	וַיֵּשֶׁבָה לְפֶתַח בַּיְתָהּ עַל-כַּפֵּא מִן-מִי קָרָת:	And she sits at the door of her house Or on a chair <i>in</i> the prominent places of the city,	
Prov 9:15	לְקָרָא לְעֹבְרֵי-דַרְדָּר הַמִּישָׁרִים אֲרַחֲתָם:	To call out to those passing by on the road, Who are going straight <i>on</i> their way,	
Prov 9:16	מִי-פְתִי יִסֵּר הִנֵּה וְחִסְרֵ-לֵב וְאָמְרָה לֹו:	<i>To</i> whoever <i>is</i> gullible, <i>That</i> he should turn aside <i>there</i> . And she says to the <u>weak-</u> <u>minded</u> ,	there ← <i>here</i> , but English converts direct speech forms in indirect speech, which is required by the third person verb. <hr/> weak-minded ← <i>lacking heart</i> .

Prov 9:17	מִים־גְּנוּבִים יִמְתְּקוּ וְלֶחֶם סֵתֵרִים יִנְעִם:	“Stolen waters are sweet, And <u>secret bread</u> is delightful.”	secret bread ← <i>bread of secrets</i> , a Hebraic genitive.
Prov 9:18	וְלֹא־יָדַע כִּי־רִפְאִים שָׁם בְּעֵמְקֵי שְׂאוֹל קָרְאָהּ: פ	But he doesn't know that the <u>Rephaim</u> are there; Those she has called out <i>Are</i> in the depths of the grave.	Rephaim: see [CB] App. 25. AV differs (<i>dead</i>).
Prov 10:1	מְשָׁלֵי שְׁלֹמֹה פ בֶּן חָכָם יִשְׂמַח־אָב וּבֶן כְּסִיל תּוֹגֵת אִמּוֹ:	The proverbs of Solomon. A wise son pleases <i>his</i> father; A foolish son <i>is</i> his mother's grief.	
Prov 10:2	לֹא־יוֹעִילוּ אוֹצְרוֹת רָשָׁע וְצַדִּיקָה תִצְּלֵל מִמּוֹת:	The <u>lucre</u> from wrongdoing is of no profit, But righteousness delivers from death.	lucre from ← <i>lucre of</i> . Wider use of the construct state.
Prov 10:3	לֹא־יִרְעִיב יְהוָה נַפְשׁ צַדִּיק וְהוֹת רָשָׁעִים יְהַדִּיף:	The LORD will not let a righteous <u>person</u> go hungry, But he repudiates the <u>ambition</u> of the wicked.	person ← <i>soul</i> . ambition ← <i>desire</i> .
Prov 10:4	רָאשׁ עֹשֶׂה כַּף־רַמְיָה וַיֵּד חָרוּצִים תַּעֲשִׂיר:	A <u>negligent hand</u> makes <i>one</i> impoverished, But the hand of the industrious enriches.	negligent hand makes: standing for (<i>he of</i>) a negligent hand, which is why the verb is masculine. AV differs in syntactical arrangement.
Prov 10:5	אֲגַר בְּקִיץ בֶּן מִשְׁכִּיל נִרְדָּם בְּקִצִּיר בֶּן מְבִישׁ:	He <i>who</i> gathers <i>store</i> in the harvest time <i>is</i> an intelligent son; He <i>who</i> falls asleep in the harvest time <i>is</i> a <u>shameful</u> son.	shameful ← <i>causing shame</i> , but here <i>causing (his own) shame</i> .
Prov 10:6	בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רָשָׁעִים יִכְסֶה חֶמְס:	Blessings <i>come</i> onto the head of the righteous <i>man</i> , But <u>violence envelops the</u> <u>mouth of the wicked</u> .	violence envelops the mouth of the wicked: we offer an alternative for the same Hebrew words in Prov 10:11. The structure of the verses justifies the respective translations.
Prov 10:7	זִכַּר צַדִּיק לְבִרְכָה וְשֵׁם רָשָׁעִים יִרְקַב:	The memory of the righteous <i>is</i> a blessing, But the name of the wicked will rot.	
Prov 10:8	חֵכֶם־לֵב יִקַּח מִצְוֹת וְאֹיִל שִׁפְתָּיִם יִלְבֹּט:	The wise in heart accepts commandments, But the <u>loquacious fool</u> will flounder.	loquacious fool ← <i>fool of lips</i> .
Prov 10:9	הוֹלֵךְ בְּתֵם יֵלֵךְ בְּטַח וּמַעֲקֹשׁ דַּרְכָּיו יִוָּדַע:	He <i>who</i> walks with integrity walks securely, But he <i>who</i> perverts his ways will be identified.	
Prov 10:10	קֹרַץ עֵינַי יִתֵּן עֲצָבַת וְאֹיִל שִׁפְתָּיִם יִלְבֹּט:	He <i>who</i> winks with the eye <u>causes</u> sorrow, And the <u>loquacious fool</u> will flounder.	causes ← <i>gives</i> . loquacious fool: see Prov 10:8.

Prov 10:11	מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רְשָׁעִים יִכְסֶה חֲמָס:	The <u>mouth</u> of a righteous <i>man</i> is the source of life, But the <u>mouth</u> of the wicked conceals <u>violence</u> .	mouth: i.e. <i>utterances</i> . mouth ... violence: AV differs, inverting subject and object, which is also possible. See Prov 10:6.
Prov 10:12	שִׁנְאָה תְּעוֹרֵר מְדַנִּים וְעַל כָּל־פְּשָׁעִים תִּכְסֶה אֲהַבָּה:	Hatred arouses <u>strife</u> , But love covers all transgressions.	1 Pet 4:8. strife ← <i>strifes</i> .
Prov 10:13	בְּשִׁפְתֵי נְבוֹן תִּמְצָא חֲכָמָה וְשִׁבְט לִגְו חֲסֵר־לֵב:	In the lips of the astute <i>man</i> , wisdom is found, But a rod <i>is applicable</i> to the back of the <u>weak-minded</u> .	weak-minded ← <i>lacking heart</i> .
Prov 10:14	חֲכָמִים יַצְפְּנוּ־דַעַת וּפִי־אֵוִיל מִחֲתָה קִרְבָּה:	The wise treasure up knowledge, But <u>ruin</u> <i>is</i> close to the <u>mouth</u> of the fool.	ruin ... mouth: AV differs, inverting subject and complement, which gives a discordant subject and adjective.
Prov 10:15	הוֹן עֲשִׂיר קִרְיַת עֲזוֹ מִחֲתַת דָּלִים רִישָׁם:	The wealth of the rich <i>is his</i> <u>strong city</u> ; The ruination of the poor <i>is</i> their poverty.	his strong city ← <i>the city of his strength</i> , a Hebraic genitive.
Prov 10:16	פְּעֻלַת צַדִּיק לְחַיִּים תְּבוֹאֵת רָשָׁע לְחַטָּאת:	The recompense of the righteous <i>is</i> <u>life</u> , But the product of the wicked <i>is</i> <u>sin</u> .	life ... sin ← <i>to / for life ... to / for sin</i> , the preposition perhaps emphasizing the result.
Prov 10:17	אָרַח לְחַיִּים שׁוֹמֵר מוֹסֵר וְעוֹזֵב תּוֹכַחַת מִתְּעָה:	He <i>who</i> retains instruction <i>has</i> the way of life, But he <i>who</i> forsakes reproof <u>leads astray</u> .	leads astray: AV differs (<i>erreth</i>), ignoring the causative verbal form (<i>hiphil</i>).
Prov 10:18	מְכַסֶּה שִׁנְאָה שִׁפְתֵי־שָׂקֵר וּמוֹצֵא דָבָר הוּא כֶּסֶל:	He <i>who</i> <u>conceals</u> hatred <i>with</i> <u>lying lips</u> , Or he <i>who</i> <u>spreads</u> slander, <i>Is</i> a fool.	conceals ← <i>covers</i> . lying lips ← <i>lips of lying</i> , a Hebraic genitive. spreads ← <i>brings out</i> .
Prov 10:19	בְּרַב דְּבָרִים לֹא יִחְדַּל־פִּשְׁעַע וְחֹשֵׁד שִׁפְתָיו מִשְׁכִּיל:	In the abundance of words, Transgression does not cease, But he <i>who</i> is sparing <i>with</i> his lips <i>Is</i> intelligent.	
Prov 10:20	כֶּסֶף גִּבְחָר לְשׁוֹן צַדִּיק לֵב רְשָׁעִים כְּמַעַט:	The tongue of the righteous <i>man</i> is choice silver; The heart of the wicked <i>is</i> <u>hardly so</u> .	hardly so ← <i>as little</i> . Ironic, since it means <i>not at all so</i> .
Prov 10:21	שִׁפְתֵי צַדִּיק יִרְעוּ רַבִּים וְאֵוִילִים בְּחֲסֵר־לֵב יָמוּתוּ:	The lips of the righteous act as a shepherd to many, But fools will die <i>in</i> <u>weak- mindedness</u> .	in weak-mindedness ← <i>in lack of heart</i> .
Prov 10:22	בְּרַכַת יְהוָה הִיא תַעֲשִׂיר וְלֹא־יֹסֵף עֲצָב עָמָה:	The blessing of the LORD enriches, And he does not add sorrow <u>to it</u> .	to it ← <i>with it</i> .

Prov 10:23	כְּשִׁחּוֹק לְכַסִּיל עֲשׂוֹת זִמָּה וְחִכְמָה לְאִישׁ תְּבוּנָה:	<i>It is</i> like a sport to a fool To devise fraud, But a man of understanding <i>has</i> wisdom.	
Prov 10:24	מִגֹּרֶת רָשָׁע הִיא תְבוּאָנוּ וְתַאֲוֹת צְדִיקִים יִתֵּן:	What the wicked <i>man</i> fears will come upon him, But <i>he</i> will grant the wish of the righteous.	what the wicked <i>man</i> fears ← <i>the fear of the wicked.</i> <hr/> he will grant: i.e. <i>the LORD</i> will grant.
Prov 10:25	כַּעֲבוֹר סוּפָה וְאִין רָשָׁע וְצְדִיק יִסּוֹד עוֹלָם:	When the whirlwind passes over, <i>There will not be any</i> wicked, But the righteous <i>man</i> is an age-abiding foundation.	
Prov 10:26	כַּחֲמֶץ לְשֵׁנִים וּכְעָשָׁן לְעֵינַיִם כֵּן הָעֵצֵל לְשִׁלְחָיו:	As vinegar to the teeth and as smoke to the eyes, So <i>is</i> the lazy <i>man</i> to those who send him <i>on an</i> <i>assignment.</i>	
Prov 10:27	יִרְאַת יְהוָה תוֹסִיף יָמִים וּשְׁנוֹת רָשָׁעִים תִּקְצָרְנָה:	Fear of the LORD adds to <i>one's</i> days, But the years of the wicked will be curtailed.	
Prov 10:28	תוֹחֶלֶת צְדִיקִים שְׂמֵחָה וְתִקְוַת רָשָׁעִים תֵּאָבֵד:	The expectation of the righteous <i>is</i> happiness, But the hope of the wicked will perish.	
Prov 10:29	מַעֲזוֹ לְתָם דֶּרֶךְ יְהוָה וּמַחֲתָה לְפַעְלֵי אָוֹן:	The way of the LORD <i>is</i> a fortress to the man with integrity, But ruination to those <i>who</i> perpetrate iniquity.	
Prov 10:30	צְדִיק לְעוֹלָם בַּל-יִמּוֹט וְרָשָׁעִים לֹא יִשְׁכְּנוּ-אָרֶץ:	The righteous <i>man</i> will <u>never</u> falter, But the wicked will not inhabit the earth.	never ← <i>not for the age.</i>
Prov 10:31	פִּי-צְדִיק יִנּוֹב חִכְמָה וּלְשׁוֹן תִּהְפָּכוֹת תִּפְרָת:	The mouth of the righteous produces wisdom, But a subversive tongue will be cut off.	
Prov 10:32	שִׁפְתֵי צְדִיק יִדְעוּן רָצוֹן וּפִי רָשָׁעִים תִּהְפָּכוֹת:	The lips of the righteous know what <i>is</i> pleasing, But the mouth of the wicked <i>only knows</i> subversive things.	
Prov 11:1	מֵאֲזֵנֵי מִרְמָה תוֹעֵבֶת יְהוָה וְאֶבֶן שְׁלֵמָה רָצוֹנוּ:	False scales <i>are</i> an abomination to the LORD, But a full <u>weight</u> <i>is</i> to his liking.	false scales ← <i>scales of</i> <i>falseness</i> , a Hebraic genitive. <hr/> weight ← <i>stone.</i>
Prov 11:2	בְּאֲזִדּוֹן וַיָּבֵא קָלוֹן וְאֶת-צְנוּעִים חִכְמָה:	<i>When</i> haughtiness comes, Then <i>so</i> <u>does</u> humiliation, But wisdom <i>is</i> with the modest.	<i>so</i> does ← <i>comes.</i>

Prov 11:3	תַּמַּת יִשְׁרִים תִּנְחָם וְסֹלֶף בוֹגְדִים *וּשְׂדֵם *יִשְׂדָּם:	The integrity of the upright will lead them, But the perverseness of the treacherous will ravage them.	will ravage them: the <i>qeré</i> is strictly <i>and it ravages them</i> . A <i>vav / yod</i> issue.
Prov 11:4	לֹא-יוֹעִיל הוֹן בְּיוֹם עֲבָרָה וְצַדִּיקָה תִצְּלֵל מִמּוֹת:	Wealth will not be of benefit on the day of wrath, But righteousness will deliver from death.	
Prov 11:5	צַדִּיקַת תָּמִים תִּישֹׁר דְּרָכּוֹ וּבְרָשָׁעָתוֹ יִפֹּל רָשָׁע:	The righteousness of the integrous <i>man</i> will direct his way, But the wicked will fall by his wickedness.	
Prov 11:6	צַדִּיקַת יִשְׁרִים תִּצְּלֵם וּבְהוֹת בְּגֵדִים יִלְכְּדוּ:	The righteousness of the upright will save them, But the treacherous will be caught in <i>their</i> intrigue.	intrigue ← <i>desire, lust</i> , but with negative connotations.
Prov 11:7	בְּמוֹת אָדָם רָשָׁע תֵּאבֵד תִּקְוָה וְתוֹחֶלֶת אוֹנִים אֲבָדָה:	When a wicked man dies, <i>His</i> hope perishes, And the expectation of the iniquitous Comes to nothing.	comes to nothing ← <i>perishes</i> .
Prov 11:8	צַדִּיק מִצָּרָה נִחְלָץ וַיֵּבֵא רָשָׁע תַּחְתָּיו:	The righteous <i>man</i> is delivered from adversity, But the wicked <i>man</i> enters into <i>it</i> instead of him.	
Prov 11:9	בְּפֹה חֲנֵף יִשְׁחַת רֵעֵהוּ וּבִדְעַת צַדִּיקִים יִחְלָצוּ:	A profane <i>person</i> brings ruin on his neighbour with <i>his</i> mouth, But the righteous will be delivered by knowledge.	
Prov 11:10	בְּטוֹב צַדִּיקִים תִּעֲלֶץ קְרִיָּה וּבְאֵבֶד רָשָׁעִים רִנָּה:	A city rejoices in the goodness of the righteous, And <i>there is</i> jubilation at the demise of the wicked.	
Prov 11:11	בְּבִרְכַּת יִשְׁרִים תִּרוֹם קִרְתָּ וּבְפִי רָשָׁעִים תִּהָרַס:	By the blessing of the upright, The city is exalted, But by the mouth of the wicked, It is demolished.	
Prov 11:12	בְּזִלְרֵעֵהוּ חֶסֶר-לֵב וְאִישׁ תְּבוֹנוֹת יַחְרִישׁ:	The <u>weak-minded</u> <i>man</i> despises his neighbour, But a man of understanding keeps silence.	weak-minded ← <i>lacking of heart</i> .
Prov 11:13	הוֹלֵךְ רֵכִיל מְגַלֵּה-סוֹד וְנֹאֲמַזְרוֹחַ מְכַסֶּה דָּבָר:	He <i>who goes about</i> gossiping reveals a secret, But he of a dependable spirit Conceals a matter.	
Prov 11:14	בְּאֵין תַּחְבֻּלוֹת יִפְּלֵעַם וְתִשׁוּעָה בְּרַב יוֹעֵץ:	Without guidance a people will fall, But safety <i>is found</i> In <u>taking much counsel</u> .	taking much counsel ← <i>much of (being) a counsellor, or much (as) a counsel-taker, or in the greatness of a counsellor</i> .

Prov 11:15	רַע־יִרְוַע כִּי־עָרַב זָר וְשָׂנֵא תִּקְעִים בּוֹטָח:	He <i>who</i> becomes security for a stranger Will surely suffer evil, But he <i>who</i> hates striking deals Is secure.	will surely suffer evil ← <i>will suffer evil evil(ly)</i> .
Prov 11:16	אֲשֶׁת־חַן תִּתְמַדַּךְ כְּבוֹד וְעֲרִיצִים יִתְמַכּוּ־עֶשֶׂר:	A gracious wife acquires honour, And the mighty acquire riches.	gracious wife ← <i>wife of grace</i> , a Hebraic genitive.
Prov 11:17	גִּמְלַל נַפְשׁוֹ אִישׁ חַסֵּד וְעֵבֶר שָׂאוּ אֶבְזָרָיו:	A kind man benefits his <i>own</i> self, But a cruel <i>man</i> causes grief to his <i>own</i> body.	kind man ← <i>man of kindness</i> , a Hebraic genitive. benefits ← <i>recompenses</i> . self ← <i>soul</i> . body ← <i>flesh</i> .
Prov 11:18	רָשָׁע עֹשֶׂה פְעֻלַּת־שָׂקָר וְזָרַע צְדָקָה שֶׁכֶר אֱמֶת:	An evil <i>man</i> engages in fraudulent activity, But he <i>who</i> sows righteousness Has a durable reward.	a durable reward ← <i>a reward of durability / truth</i> , a Hebraic genitive.
Prov 11:19	כִּן־צְדָקָה לְחַיִּים וּמְרִדָּף רָעָה לְמוֹתוֹ:	As righteousness <i>is</i> to <i>one's</i> life, So <i>is</i> the pursuit of evil to one's death.	so: wider use of the vav. pursuit ← <i>(being a) pursuer</i> .
Prov 11:20	תּוֹעֵבַת יְהוָה עֲקֹשֵׁי־לֵב וְרִצּוֹנוֹ תְּמִימֵי דָרֶךְ:	The perverse in heart <i>are</i> an abomination to the LORD, But those of integrity in <i>their</i> way <i>are</i> his delight.	
Prov 11:21	יָד לַיָּד לֹא־יִנָּקֶה רַע וְזָרַע צְדִיקִים נִמְלָט:	<i>Whomever</i> the wicked shakes hands with, He will not be acquitted, But the seed of the righteous <i>man</i> will escape.	shakes hands with ← <i>hand to hand</i> .
Prov 11:22	נָזַם זָהָב בְּאָף חֲזִיר אִשָּׁה יָפָה וְסֶרֶת טַעַם:	A beautiful woman who lacks discernment Is a golden ring in the nose of a pig.	lacks ← <i>departs from</i> , but also <i>lacks</i> . ring: usually an <i>earring</i> or <i>noser</i> ing.
Prov 11:23	תַּאֲוַת צְדִיקִים אֲדֹ־טוֹב תִּקְוֹת רָשָׁעִים עֲבָרָה:	The yearning of the righteous <i>is</i> only for <i>what is</i> right; The prospect of the wicked <i>is</i> wrath.	prospect: the word more commonly means <i>hope</i> .
Prov 11:24	יֵשׁ מִפִּזֵּר וְנוֹסֵף עוֹד וְחוֹשֵׁד מִיֶּשֶׁר אֲדֹ־לְמַחְסוֹר:	One distributes liberally, And more is added to <i>him</i> , But he <i>who</i> withholds more than <i>what is</i> fair Will surely become in need.	one ← <i>there is</i> , i.e. <i>there is (one)</i> . more than what <i>is</i> fair ← <i>from uprightness</i> .
Prov 11:25	נַפְשׁ־בְּרָכָה תִּדְשֵׁן וּמְרוֹה גַּם־הוּא יוֹרָא:	A generous person will be richly satisfied, And he <i>who</i> gives plenty to drink Will in return receive <i>much</i> rain.	generous person ← <i>soul of blessing</i> . richly satisfied ← <i>made fat</i> . in return ← <i>also</i> , but with wider scope.

Prov 11:26	מִנְעַת בָּר יִקְבְּהוּ לְאֹס וּבְרָכָה לְרֹאשׁ מִשְׁבִּיר:	As for him who withholds corn, The people will curse him, But he who trades it Has a blessing on his head.	
Prov 11:27	שׁוֹחֵר טוֹב יִבְקֹשׁ רְצוֹן וְדָרֵשׁ רָעָה תְּבוֹאֲנֹו:	He who diligently seeks good Seeks what is acceptable, But as for him who is intent on evil, It will come on him.	
Prov 11:28	בוֹטֵחַ בְּעֶשְׂרוֹ הוּא יִפֹּל וְכַעֲלֵה צַדִּיקִים יִפְרָחוּ:	He who trusts in his riches will fall, But the righteous will thrive like foliage.	
Prov 11:29	עוֹבֵר בֵּיתוֹ יִנְחַל-רוּחַ וְעֶבֶד אֲוִיל לְחֶכֶם-לֵב:	He who causes his household trouble Will inherit thin air, And a fool will be a servant to the wise of heart.	thin air ← wind.
Prov 11:30	פְּרִי-צַדִּיק עֵץ חַיִּים וְלֶקֶח נַפְשׁוֹת חֶכֶם:	The fruit of the righteous is the tree of life, And he who takes care of spiritual needs is wise.	spiritual needs ← souls.
Prov 11:31	הֵן צַדִּיק בְּאֶרֶץ יִשְׁלַם אָף כִּי-רָשָׁע וְחוֹטֵא:	Behold, the righteous in the land will be recompensed. How much the other way with the wicked and sinner!	
Prov 12:1	אֲהַב מוֹסֵר אֲהַב דַּעַת וְשֹׂנֵא תוֹכַחַת בְּעַר:	He who loves correction loves knowledge, But he who hates reproof is ill-bred.	
Prov 12:2	טוֹב יִפִּיק רְצוֹן מִיהוּהָ וְאִישׁ מְזֻמּוֹת יִרְשִׁיעַ:	A good man will obtain the LORD's goodwill, But he will condemn a scheming man.	scheming man ← man of schemes, a Hebraic genitive.
Prov 12:3	לֹא-יִכּוֹן אָדָם בְּרָשָׁע וְשָׂרֵשׁ צַדִּיקִים בַּל-יִמוּט:	A man is not established by wickedness, But the root of the righteous will not be shaken.	
Prov 12:4	אִשְׁת־חַיִל עֶטְרַת בַּעֲלָהּ וּכְרָקָב בַּעֲצֻמוֹתָיו מִבִּישָׁה:	A virtuous wife is the crown of her husband, But she who causes shame is like rot in his bones.	
Prov 12:5	מַחְשְׁבוֹת צַדִּיקִים מִשְׁפָּט תַּחְבֻּלוֹת רָשָׁעִים מְרָמָה:	The thoughts of the righteous are concerned with justice, But the contrivances of the wicked are with deceit.	
Prov 12:6	דְּבָרֵי רָשָׁעִים אֲרַב־דָּם וּפִי יִשְׂרִים יִצִּילֵם:	The words of the wicked concern ambushing for blood, But the mouth of the upright will deliver them.	ambushing: gerundial use of the infinitive.

Prov 12:7	הַפּוֹדֵר רְשָׁעִים וְאִינָם וּבֵית צְדִיקִים יַעֲמֹד:	The wicked <u>are</u> overthrown, And they <u>are</u> gone, But the house of the righteous will stand.	are overthrown: an infinitive absolute. See [Ges-HG] §113ff, “best rendered by the passive”. <u>are gone ← are not.</u>
Prov 12:8	לְפִי-שִׂכְלוֹ יִהְיֶה-אִישׁ וְנַעֲוֵה-לֵב יִהְיֶה לְבוֹז:	A man is given praise according to his intelligence, But the false-hearted will be <i>held up</i> to contempt.	
Prov 12:9	טוֹב נִקְלָה וְעַבְד לֹא מִמְתַּכְבֵּד וְחֹסֵר-לֶחֶם:	<i>One who is of low estate,</i> But <i>has</i> a servant, <i>Is better than one who vaunts</i> himself, But lacks bread.	of low estate ← <i>despised, mean.</i>
Prov 12:10	יֹדַעַת צְדִיק נַפְשׁ בְּהֶמְתּוֹ וְרַחֲמֵי רְשָׁעִים אֲכַזְרִי:	The righteous <i>man</i> recognizes the <u>feelings</u> of his cattle, But the mercies of the wicked <i>are</i> cruel.	feelings ← <i>soul.</i>
Prov 12:11	עֲבַד אֲדָמְתּוֹ יִשְׂבַּע-לֶחֶם וּמְרַדֵּף רִיקִים חֹסֵר-לֵב:	He <i>who</i> cultivates his land Will <u>have plenty of</u> bread, But he <i>who</i> pursues vain <i>things</i> <i>Is weak-minded.</i>	have plenty of ← <i>be satiated</i> <i>with.</i> weak-minded ← <i>lacking heart.</i>
Prov 12:12	חֶמֶד רָשָׁע מְצוֹד רָעִים וְשָׂרֵשׁ צְדִיקִים יִתֵּן:	The wicked <i>man</i> delights in the hunting net of evil <i>men</i> , But the root of the righteous will bear <i>fruit</i> .	
Prov 12:13	בְּפִשַׁע שִׁפְתָּיִם מוֹקֵשׁ רָע וַיֵּצֵא מִצָּרָה צְדִיק:	<i>There is</i> a snare to an evil <i>man</i> in the <u>impropriety</u> of <i>his</i> lips, But the righteous <i>man</i> will come out of adversity.	impropriety ← <i>transgression.</i>
Prov 12:14	מִפְרֵי פִי-אִישׁ יִשְׂבַּע-טוֹב וְגִמּוּל יְדֵי-אָדָם *יָשׁוּב **יָשִׁיב לוֹ:	A man will be satiated <i>with</i> good <i>things</i> by the fruit of his mouth, And {Q: he will bestow the reward of a man's <u>labour</u> on} [K: the reward of a man's <u>labour will return</u> to] him.	he will bestow (<i>qeré</i>) ... will return (<i>ketiv</i>): a <i>vav / yod</i> issue. labour (<i>qeré / ketiv</i>) ← <i>hands</i> , put for the work done by them.
Prov 12:15	דַּרְךְ אֹיִל יִשָּׂר בְּעֵינָיו וְשָׁמַע לְעֵצָה חָכָם:	A fool's way <i>is</i> upright in his <i>own</i> eyes, But he <i>who</i> listens to advice <i>is</i> wise.	
Prov 12:16	אֹיִל בַּיּוֹם יוֹדַע בַּעֲסוֹ וְכֹסֶה קִלּוֹן עָרוֹם:	The anger of the fool becomes known <u>in due</u> <u>course</u> , But he <i>who</i> conceals an ignominious situation <i>is</i> prudent.	in due course ← <i>in the day.</i>

Prov 12:17	יִפְיֹחַ אֱמוּנָה יִגִּיד צְדָק וְעַד שְׁקָרִים מְרַמֶּה:	He <i>who utters faithful things</i> declares justice, But a <i>false witness</i> , deceit.	utters ← <i>puffs out</i> . faithful things ← <i>faithfulness</i> . false witness ← <i>witness of lies</i> , a Hebraic genitive.
Prov 12:18	יֵשׁ בֹּטָה כְּמִדְקְרוֹת חֶרֶב וְלִשׁוֹן חֲכָמִים מְרַפֵּא:	There is <i>one who</i> speaks recklessly like the piercings of a sword, But the tongue of the wise <i>brings</i> healing.	
Prov 12:19	שִׁפְתֵי אֱמֶת תִּכּוֹן לְעַד וְעַד־אֲרִיגֵינָה לְשׁוֹן שֶׁקֶר:	A <i>truthful lip</i> is established in perpetuity, But a <i>lying tongue only</i> <i>endures</i> until I <i>act all of a</i> <i>sudden</i> .	truthful lip ← <i>lip of truth</i> , a Hebraic genitive. I act all of a sudden: or I give (it) rest. AV differs (but for a moment); [BDB]= while I would twinkle (= only for a moment).
Prov 12:20	מְרַמֶּה בְּלִב־חַרְשֵׁי רָע וְלִיעֲצִי שְׁלוֹם שְׂמַחָה:	There is deceit in the heart of those <i>who</i> devise evil, But those <i>who</i> counsel peace <i>will have</i> joy.	
Prov 12:21	לֹא־יֵאָנֶה לְצַדִּיק כָּל־אָוֶן וְרָשָׁעִים מְלֵאוּ רָע:	No adversity will befall the <i>righteous man</i> , But the wicked will be full of trouble.	
Prov 12:22	תּוֹעֵבַת יְהוָה שִׁפְתֵי־שֶׁקֶר וְעֹשֵׂי אֱמוּנָה רְצוֹנוֹ:	<i>Lying lips</i> are an abomination to the LORD, But they <i>who</i> act <i>faithfully</i> <i>are</i> his delight.	lying lips ← <i>lips of lies</i> , a Hebraic genitive. act faithfully ← <i>do faith</i> .
Prov 12:23	אָדָם עָרוֹם כָּסָה דַעַת וְלֵב כְּסִילִים יִקְרָא אִוְלָת:	A prudent man withholds information, But a <i>foolish heart</i> makes <i>proclamations</i> without <i>discretion</i> .	a foolish heart ← <i>a heart of</i> <i>fools</i> . makes proclamations without discretion ← <i>proclaims folly /</i> <i>impiety</i> .
Prov 12:24	יַד־חַרוּצִים תִּמְשׁוֹל וְרַמְיָה תִּהְיֶה לְמָס:	The hand of the diligent will rule, But remissness will become <i>tribute-bearing</i> .	
Prov 12:25	דָּאָגָה בְּלִב־אִישׁ יִשְׁחַנָּה וְדָבָר טוֹב יִשְׂמַחֶנָּה:	Anxiety in a man's heart brings it low, But a good word makes it rejoice.	
Prov 12:26	יֵתֵר מִרְעֵהוּ צַדִּיק וְדַרְךְ רָשָׁעִים תִּתְעַם:	The <i>righteous man</i> is a <i>better</i> <i>guide</i> than his neighbour, But the way of the wicked leads them astray.	is a <i>better</i> guide: AV differs (<i>is</i> <i>more excellent</i>), taking the word from root יֵתֵר, not תוֹר.
Prov 12:27	לֹא־יִחַרְךָ רַמְיָה צִידוֹ וְהוֹן־אָדָם יִקָּר חָרוּץ:	The remiss will not <i>catch</i> his prey, But a man's wealth <i>is</i> precious <i>If</i> diligently <i>obtained</i> .	catch: AV differs (<i>roast</i>).
Prov 12:28	בְּאֶרְח־צְדָקָה חַיִּים וְדַרְךְ נְתִיבָה אֶל־מָוֹת:	In the way of righteousness <i>is</i> life, And the way of <i>this</i> path <i>is</i> <i>to</i> immortality.	

Prov 13:1	בֶּן חָכָם מְוֹסֵר אָב וְלֹץ לֹא-שָׁמַע גְּעָרָה:	A wise son <i>hears</i> the correction of <i>his</i> father, But a scoffer does not hear rebuke.	
Prov 13:2	מִפְרֵי פִי-אִישׁ יֵאָכֵל טוֹב וְנַפְשׁ בְּגַדִּים חָמָס:	A man shall eat <i>what is</i> good by the fruit of <i>his</i> mouth, But the appetite of the treacherous <i>will be</i> slaked by violence.	a man ... his ← <i>he ... a man's</i> . by the fruit of <i>his</i> mouth: i.e. <i>by</i> saying righteous things. appetite ← <i>soul</i> .
Prov 13:3	נֹצֵר פִּיּוֹ שֹׁמֵר נַפְשׁוֹ פֶּשַׁק שׁוֹפֵתוֹ מְחַתֵּה-לוֹ:	He <i>who</i> guards his mouth keeps his <i>life</i> ; He <i>who</i> opens his lips wide <i>will have</i> ruin.	life ← <i>soul</i> .
Prov 13:4	מְתַאֲוֶה וְאִין נַפְשׁוֹ עֲצֵל וְנַפְשׁ חֲרָצִים תִּדְשֵׁן:	The lazy person <i>longs for</i> a <i>thing</i> , But <i>it comes to</i> nothing, Whilst the appetite of the industrious Will be <i>richly</i> satisfied.	person ← <i>soul</i> . richly satisfied ← <i>made fat</i> .
Prov 13:5	דְּבַר-שֶׁקֶר יִשְׂנֵא צְדִיק וְרָשָׁע יִבְאִישׁ וַיִּחְפִּיר:	The righteous <i>man</i> <i>hates</i> a <i>false</i> word, But a wicked <i>man</i> acts despicably And is disgraced.	hates: in a Hebrew “OVS” (object-verb-subject) sentence. false word ← <i>word of falseness</i> , a Hebraic genitive.
Prov 13:6	צְדָקָה תִּצַּר תְּסַדְּרֶדָּךְ וְרָשָׁעָה תְּסַלֵּף חֲטָאתָ:	Righteousness will guard an integro ^s us <i>man</i> on <i>his</i> way, But lawlessness will subvert the <i>sin-offering</i> .	sin-offering: AV differs (<i>sinner</i>).
Prov 13:7	יֵשׁ מִתְעַשֵּׂר וְאִין כָּל מִתְרוֹשֵׁשׁ וְהוֹן רַב:	There is <i>the one</i> who enriches himself, But <i>does not have</i> <i>anything</i> , And <i>the one</i> who impoverishes himself, But <i>has</i> great wealth.	anything ← <i>everything</i> , but after a negative, <i>anything</i> .
Prov 13:8	כֶּפֶר נַפְשׁ-אִישׁ עֲשָׂרוֹ וְרֵשׁ לֹא-שָׁמַע גְּעָרָה:	The ransom for a man's <i>life</i> <i>is</i> his wealth, But the poor <i>man</i> does not hear <i>rebuke</i> .	life ← <i>soul</i> . rebuke: i.e., presumably, despite a tenuous semantic connection, a <i>ransom demand</i> , because a poor man is not held to ransom.
Prov 13:9	אֹר-צְדִיקִים יִשְׂמַח וְנֹר רָשָׁעִים יִדְעָד:	The light of the righteous <i>shines</i> cheerfully, But the lamp of the wicked will be extinguished.	shines cheerfully: perhaps better re-pointed as <i>piel</i> , יִשְׂמַח, <i>makes</i> <i>joyful</i> .
Prov 13:10	רִקְבֻזְדוֹן יִתֵּן מִצָּה וְאֶת-נֹעֲצִים חֲכָמָה:	Haughtiness just engenders <i>contention</i> , But wisdom <i>is</i> with <i>those</i> <i>Who have been</i> given advice.	haughtiness just engenders contention ← <i>just by</i> <i>haughtiness it (or he) gives</i> <i>contention</i> .
Prov 13:11	הוֹן מִהֶבֶל יִמְעַט וְקִבְץ עַל-יָד יִרְבֶּה:	Wealth <i>obtained</i> from vain pursuits will decline, But <i>that of him</i> who gathers through <i>labour</i> will increase.	<i>that of him</i> : AV differs (<i>he</i>). labour ← <i>hand</i> .

Prov 13:12	תּוֹחַלֶּת מִמְשָׁכָה מַחְלֵה-לֵב וְעֵץ חַיִּים תְּאֻוֶּה בָּאָה:	Protracted expectation grieves the heart, But the coming delight <i>is</i> a tree of life.	grieves ← <i>makes sick</i> .
Prov 13:13	בְּזֹ לְדַבֵּר יִחַבֵּל לוֹ וַיִּרְא מְצֻנָּה הוּא יִשְׁלָם:	<i>If a person</i> despises a word, It will be his destruction, But he <i>who</i> fears the commandment Will be recompensed.	
Prov 13:14	תּוֹרַת חָכָם מְקוֹר חַיִּים לְסוֹר מִמְקָשֵׁי מוֹת:	The law of the wise <i>man is</i> a source of life, By <u>departing</u> from <u>deadly</u> <u>sn</u> ares.	by departing: gerundial use of the infinitive. deadly snares ← <i>snares of death</i> , a Hebraic genitive.
Prov 13:15	שְׂכֵל-טוֹב יִתְּוֶחֶן וְדַרְךְ בְּגֵדִים אֵיתָן:	Good insight gives grace, But the way of the treacherous <i>is</i> austere.	
Prov 13:16	כָּל-עֵרוֹם יַעֲשֶׂה בְדַעַת וְכִסְיִל יִפְרֹשׂ אֹלֶת:	Every prudent <i>man</i> acts <u>in an</u> <u>in</u> formed way, But a fool spreads <u>n</u> onsense.	in an informed way ← <i>with</i> <i>knowledge</i> . nonsense: or <i>impiety</i> .
Prov 13:17	מֵלֶאֱדָרְשָׁע יִפֹּל בְּרַע וְצִיר אֲמוּנִים מֵרַפָּא:	An unjust messenger will fall into harm, But a <u>faithful</u> <u>envoy</u> <i>brings</i> healing.	a faithful envoy ← <i>an envoy of</i> <i>faithfulness</i> , a Hebraic genitive.
Prov 13:18	רֵישׁ וְקִלּוֹן פּוֹרַע מוֹסֵר וְשׁוֹמֵר תּוֹכַחַת יִכְבֹּד:	Poverty and contempt <i>await</i> him <i>who</i> disregards correction, But he <i>who</i> takes heed of reproof will be honoured.	
Prov 13:19	תְּאֻוֶּה נְהִיָּה תִעֲרַב לְנַפְשׁ וְתוֹעֵבַת כְּסִילִים סוֹר מֵרַע:	A longing <u>fulfilled</u> <i>is</i> sweet to <i>one's</i> <u>spirit</u> , But <i>it is</i> an abomination to fools to depart from evil.	fulfilled ← <i>come about</i> . spirit ← <i>soul</i> .
Prov 13:20	*הַלּוֹךְ *הוֹלֵךְ אֶת-חַכְמִים *וְחָכָם *יִחַכֵּם וְרָעָה כְּסִילִים יִרְעֶה:	He <i>who</i> walks with the wise Will become wise, But he <i>who</i> associates with fools Will suffer evil.	he <i>who</i> walks: the <i>ketiv</i> is an infinitive absolute. will become wise: a <i>vav / yod</i> issue, but the meanings are essentially the same. There is perhaps a play on words with וְרָעָה and יִרְעֶה (<i>associates ...</i> <i>suffer evil</i>).
Prov 13:21	חַטָּאִים תִּרְדֹּף רָעָה וְאֶת-צַדִּיקִים יִשְׁלָם-טוֹב:	Trouble will <u>pursue</u> sinners, But he will recompense the righteous <i>with</i> good.	pursue: in a Hebrew “OVS” (object-verb-subject) sentence.
Prov 13:22	טוֹב יִנְחִיל בְּנֵי-בָנִים וְצָפוֹן לְצַדִּיק חֵיל חוֹטָא:	A good <i>man</i> leaves an inheritance to his sons' sons, <u>Whereas</u> the wealth of the sinner <i>Is</i> hidden away for the righteous.	whereas: wider use of the <i>vav</i> .

Prov 13:23	רַב־אֶכֶל נִיר רְאֲשִׁים וַיֵּשׁ נִסְפָּה בְּלֹא מִשְׁפָּט:	The agricultural work of the poor <i>brings</i> abundance of food, But there is <i>the one who</i> perishes without justice.	there is <i>the one</i> who perishes without justice: or <i>wealth is taken away without justice</i> . Our translation of וַיֵּשׁ is as in Prov 13:7.
Prov 13:24	חֹשֶׁךְ שְׁבֹטוֹ שׁוֹנֵא בְּנוֹ וְאֵהָבוֹ שִׁחְרוֹ מוֹסֵר:	He <i>who</i> spares his rod hates his son, But he who loves him is alert to give him correction.	
Prov 13:25	צַדִּיק אֶכֶל לְשֹׁבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תִּחְסָר: פ	The righteous eats to <u>his heart's content</u> , But the stomach of the wicked will suffer lack.	to his heart's content ← <i>to satiety of his soul</i> .
Prov 14:1	חֲכָמוֹת נָשִׁים בְּנִתָּה בֵּיתָה וְאוֹלֵת בִּידֵיהָ תִהְרָסֶנּוּ:	The <u>wisdom</u> of women <i>is what</i> builds up <u>their</u> household, But <u>foolishness</u> in <u>their</u> hands demolishes it.	wisdom: AV differs somewhat, taking the word as an adjective. [AnLx] accepts חֲכָמוֹת as a secondary form of the noun חֲכָמִית (<i>wisdom</i>). their (2x) ← <i>her</i> , but applying to each of many. foolishness: AV differs, <i>foolish [woman]</i> .
Prov 14:2	הוֹלֵךְ בִּישְׁרוֹ יִרָא יְהוָה וְנִלְוֹז דַּרְכָּיו בּוֹזֵהוּ:	He <i>who</i> walks in his uprightness fears the LORD, But he who <i>is</i> devious in his ways despises him.	
Prov 14:3	בְּפִי־אוֹיֵל חֶטֶר גָּאוֹה וְשִׁפְתָּי חֲכָמִים תִּשְׁמוֹרֵם:	In the mouth of the fool <i>is</i> a sceptre of pride, But <u>the lips</u> of the wise will guard them.	the lips of the wise will guard them: reading תִּשְׁמוֹרֵם. Otherwise, one could read (<i>as for</i>) <i>the lips of the wise, you will guard them</i> , but referring to God with ׀
Prov 14:4	בְּאֵין אֵלֶפִים אִבּוֹס בָּר וְרַב־תְּבוּאוֹת בְּכַח שׁוֹר:	For want of oxen, the stall <i>is</i> empty, But abundance of produce <i>is</i> by <u>the strength</u> of the ox.	↳ the grammatical second person is not the general style of Proverbs. the strength of the ox: i.e. its ability to draw the plough.
Prov 14:5	עַד אֱמוּנִים לֹא יִכְזַב וַיִּפִּיחַ כְּזָבִים עַד שִׁקֵּר:	A <u>faithful witness</u> does not lie, But a <u>false witness</u> utters lies.	faithful witness ... false witness ← <i>witness of faithfulness ... witness of falsehood</i> , Hebrew genitives. utters ← <i>puffs out</i> .
Prov 14:6	בִּקְשֵׁלֶךְ חֲכָמָה וְאֵין וְדַעַת לְנִבּוֹן נֶקֶל:	The scoffer seeks wisdom, But <i>does not find any</i> , Whilst knowledge is easily <i>come by</i> to the judicious.	
Prov 14:7	לֵךְ מִנְּגִד לְאִישׁ כְּסִיל וּבִל־יִדְעֶתָ שִׁפְתֵי־דַעַת:	Go away <u>from</u> the foolish man, <i>In whom</i> you have not <u>detected</u> knowledgeable speaking.	from ← <i>from opposite</i> . detected ← <i>known</i> . knowledgeable speaking ← <i>lips of knowledge</i> .

Prov 14:8	חִכְמַת עָרוֹם הֵבִין דְּרָכּוֹ וְאוֹלֵת כְּסִילִים מְרָמָה:	The wisdom of the prudent <i>is</i> to understand his way, But the senselessness of fools <i>is</i> deceit.	
Prov 14:9	אוֹלִים יִלְיָץ אֲשֶׁם וּבֵין יִשְׂרָיִם רְצוֹן:	<i>As for</i> fools, <i>each</i> ridicules the guilt-offering, But among the upright <i>is</i> goodwill.	<i>As for</i> fools, <i>each</i> ridicules the guilt-offering: AV differs somewhat (<i>fools make a mock at</i> <i>sin</i>), and see [CB]. Alternatively, read (<i>as for</i>) fools, the (consequences of) guilt will ridicule (them).
Prov 14:10	לֵב יוֹדַע מִרַת נַפְשׁוֹ וּבְשִׁמְחָתוֹ לֹא יִתְעַרֵּב זֶר:	The heart knows <u>its own</u> bitterness, And a stranger does not interfere with its joy.	its own bitterness ← <i>the</i> <i>bitterness of its soul.</i>
Prov 14:11	בֵּית רְשָׁעִים יִשָּׂמַד וְאֶהָל יִשְׂרָיִם יִפְרִיחַ:	The house of the wicked will be destroyed, But the tent of the upright will flourish.	
Prov 14:12	יֵשׁ דֶּרֶךְ יִשְׂרָאֵל לִפְנֵי־אִישׁ וְאַחֲרֵיתָהּ דְּרָכֵי־מָוֶת:	There is a way which <i>seems</i> right from man's perspective, But its end <i>is</i> the ways of death.	from man's perspective ← <i>before man.</i>
Prov 14:13	גַּם־בְּשִׁחּוֹק יִכָּאֵב־לֵב וְאַחֲרֵיתָהּ שִׂמְחָה תוֹגָה:	Also in jesting there will be <u>heartache</u> , And the <u>result</u> of it <i>is that</i> the fun <i>will become</i> grief.	there will be heartache ← <i>the</i> <i>heart will ache.</i> result ← <i>end (in time).</i>
Prov 14:14	מִדְרָכָיו יִשְׂבַּע סוּג לֵב וּמַעְלָיו אִישׁ טוֹב:	A backslider in heart <i>will be</i> satiated with his ways, And <u>over against</u> this, <i>so will</i> the good man!	over against this ← <i>from on /</i> <i>against it.</i>
Prov 14:15	פִּתִּי יֶאֱמֵן לְכָל־דְּבַר וְעָרוֹם יֵבִין לְאֲשֶׁרוֹ:	The gullible <i>man</i> believes every word, But the prudent understands his course.	
Prov 14:16	חָכֵם יִרָא וְסָר מִרָע וְכָסִיל מִתְעַבֵּר וּבוֹטָח:	A wise <i>man</i> is fearful And departs from evil, But a fool behaves wantonly And has confidence.	
Prov 14:17	קָצֵר־אֶפֶס יַעֲשֶׂה אוֹלֵת וְאִישׁ מְזֻמּוֹת יִשְׂנָא:	He <i>who is</i> impatient will act foolishly, And a <u>scheming man</u> will be hated.	a scheming man ← <i>a man of</i> <i>schemes</i> , a Hebraic genitive.
Prov 14:18	נָחֳלוּ פִתְאִים אוֹלֵת וְעָרוֹמִים יִכְתְּרוּ דַעַת:	The gullible inherit foolishness, But the prudent are crowned with knowledge.	
Prov 14:19	שָׁחוּ רָעִים לִפְנֵי טוֹבִים וְרָשָׁעִים עַל־שַׁעְרֵי צַדִּיק:	The <u>bad</u> will submit to the <u>good</u> , And the <u>wicked</u> will be at the gates of the righteous <i>one.</i>	bad ... good ... wicked: all plural. Followed by the singular <i>righteous</i> , suggesting a Messianic interpretation.

Prov 14:20	גַּם־לְרֵעֵהוּ יִשְׂנֵא רֶשַׁע וְאֹהֲבֵי עָשִׂיר רַבִּים:	The poor is hated even by his neighbour, But <i>there are many who love</i> a rich <i>man</i> .	
Prov 14:21	בְּזוּל־רֵעֵהוּ חוֹטֵא וּמְחוֹזֵן *עֲנִיִּים *עֲנֻיִם אֲשֶׁרִיו:	A sinner despises his neighbour, But happy <i>is</i> he <i>who is</i> merciful to the {K: poor} [Q: meek].	The <i>ketiv / qere</i> issue is a <i>yod / vav</i> issue.
Prov 14:22	הַלּוֹא־יִתְּעוּ חַרְשֵׁי רָע וַחֲסָד וְאֵמֶת חַרְשֵׁי טוֹב:	Will not those <i>who</i> perpetrate evil <u>perish</u> , Whereas kindness and truth <i>will accompany</i> those <i>who perform</i> good?	perpetrate ... perform ← <i>plough</i> ... <i>plough</i> . perish ← <i>go astray (to ruin)</i> . See [AnLx]. Compare Job 38:41. whereas: wider use of the <i>vav</i> .
Prov 14:23	בְּכָל־עֵצָב יִהְיֶה מוֹתָר וּדְבַר־שִׁפְתַיִם אֶדְלִמְחָסוֹר:	In all hard work there will be abundance, But <u>talking at length</u> only <i>leads to</i> shortage.	talking at length ← <i>a word of</i> <i>lips</i> .
Prov 14:24	עֲטֶרֶת חֲכָמִים עֲשָׂרָם אֹלֶת כְּסִילִים אֹלֶת:	The crown of the wise <i>is</i> their wealth, But the stupidity of fools <i>remains</i> stupidity.	
Prov 14:25	מַצִּיל נַפְשׁוֹת עַד אֵמֶת וַיִּפֹּחַ כְּזָבִים מְרָמָה:	A true witness <u>saves lives</u> , But a deceitful <i>witness utters</i> lies.	lives ← <i>souls</i> . utters ← <i>puffs out</i> .
Prov 14:26	בִּירְאַת יְהוָה מְבֹטָח־עַז וּלְבָנָיו יִהְיֶה מַחְסָה:	In the fear of the LORD <i>is</i> <u>strong security</u> , And his sons will have a refuge.	strong security ← <i>security of</i> <i>strength</i> , a Hebraic genitive.
Prov 14:27	יְרֵאֶת יְהוָה מְקוֹר חַיִּים לְסוֹר מִמְקָשֵׁי מוֹת:	The fear of the LORD <i>is</i> the source of life, <i>So as</i> to avoid <u>deadly snares</u> .	deadly snares ← <i>snares of death</i> , a Hebraic genitive.
Prov 14:28	בְּרַב־עַם הַדְרַת־מֶלֶךְ וּבְאֶפֶס לְאֵם מַחְתַּת רְזוֹן:	The splendour of a king <i>is</i> in a <u>large population</u> , And lack of people <i>is</i> <u>ruinous demise</u> .	large population ← <i>multitude of</i> <i>people</i> . ruinous demise ← <i>ruin of</i> <i>diminution</i> , translated as a reverse Hebraic genitive. AV differs (<i>destruction of the</i> <i>prince</i>), from root רָזַן, not our רָזָה.
Prov 14:29	אֲרֵךְ אַפַּיִם רַב־תְּבוּנָה וּקְצַר־רוּחַ מֵרִים אֹלֶת:	He <i>who is patient</i> <i>is</i> of great understanding, But he <i>who is impatient</i> extols foolishness.	patient ← <i>long of temperament</i> . impatient ← <i>short of spirit</i> .
Prov 14:30	חַיִּי בְּשָׂרִים לֵב מֵרַפָּא וּרְקָב עֲצָמוֹת קִנְיָה:	A <u>healthy heart</u> <i>is</i> life in the flesh, But envy <i>is</i> rotting of the bones.	healthy heart ← <i>heart of health</i> , a Hebraic genitive.
Prov 14:31	עֲשִׂק־דָּל חֲרָף עֲשֵׂהוּ וּמְכַבְּדוֹ חֲנֵן אֲבִיּוֹן:	He <i>who</i> oppresses the poor reproaches his maker, But he who honours him is gracious to the needy.	

Prov 14:32	בְּרַעְתּוֹ יִדְחָה רָשָׁע וְחָסָה בְּמוֹתוֹ צַדִּיק:	A wicked <i>man</i> will be abased by his evil, But the righteous has confidence at his death.	
Prov 14:33	בְּלֵב גְּבוּן תִּנּוּחַ חֲכָמָה וּבִקְרָב כְּסִילִים תִּוָּדַע:	Wisdom will rest in a judicious heart, And it will be made known among fools.	and it will be made known: i.e. the fools will be “shown up” by wisdom. AV differs (<i>but that which is ... is made known</i>).
Prov 14:34	צְדָקָה תְּרוֹמֵם-גּוֹי וְחָסֵד לְאַמִּים חֲטָאִים:	Righteousness will exalt a people, But sin <i>is</i> a reproach to nations.	reproach: a homonym; the more common meaning is <i>kindness</i> .
Prov 14:35	רְצוֹן-מֶלֶךְ לְעֶבֶד מְשָׁכִיל וְעִבְרָתוֹ תִּהְיֶה מְבִישׁ:	A king's delight <i>is</i> in a sensible servant, But his wrath will be directed at him who causes shame.	
Prov 15:1	מִעֲנֵה-רֵךְ יִשִּׁיב חֲמָה וּדְבַר-טָעֵב יַעֲלֶה-אָף:	A gentle answer turns wrath away, But a grievous word arouses anger.	gentle ← <i>soft</i> .
Prov 15:2	לְשׁוֹן חֲכָמִים תִּיטִיב דַּעַת וּפִי כְּסִילִים יִבְיַע אִוֹלָת:	The tongue of the wise makes good use of knowledge, But the mouth of fools utters stupidity.	makes good use of knowledge ← <i>knows well</i> . utters ← <i>makes gush out</i> .
Prov 15:3	בְּכָל-מְקוֹם עֵינֵי יְהוָה צְפוּת רָעִים וְטוֹבִים:	The eyes of the LORD <i>are</i> in every place, Observing the bad and the good.	the eyes of the LORD (etc.): compare Zech 4:10 and 2 Chr 16:9.
Prov 15:4	מִרְפָּא לְשׁוֹן עֵץ חַיִּים וְסִלְף בָּה נִשְׁבַּר בְּרוּחַ:	A calming tongue <i>is</i> a tree of life, But perverseness with the tongue <i>is</i> spiritual shipwreck.	a calming tongue ← <i>calmness / healing of tongue</i> . the tongue ← <i>it</i> , referring to tongue, not <i>calming tongue</i> . spiritual shipwreck ← <i>breakage in spirit</i> .
Prov 15:5	אֶזוּל יִנְאֵץ מוֹסֵר אָבִיו וְשֹׁמֵר תּוֹכַחַת יַעֲרֵם:	A fool scorns his father's correction, But he <i>who</i> respects reproof will act prudently.	respects ← <i>guards</i> .
Prov 15:6	בֵּית צַדִּיק חֵסֶן רַב וּבֵת-בוֹאֵת רָשָׁע נַעֲבָרַת:	The house of the righteous <i>man</i> is great wealth, But the income of the wicked <i>man</i> will bring trouble.	
Prov 15:7	שִׁפְתֵי חֲכָמִים יִזְרוּ דַּעַת וְלֵב כְּסִילִים לֹא-כֹן:	The lips of the wise broadcast knowledge, But the heart of fools <i>is</i> dishonest.	dishonest: AV differs somewhat (<i>not so</i>), also possible, and ultimately from the same root (כֹּן).
Prov 15:8	זִבַּח רָשָׁעִים תּוֹעֵבַת יְהוָה וּתְפִלַּת יֹשְׁרִים רְצוֹנוֹ:	The sacrifice of the wicked <i>is</i> an abomination to the LORD, But the prayer of the upright <i>is</i> his delight.	sacrifice of the wicked: a subjective genitive (the wicked sacrifice). but: adversative use of the <i>vav</i> .

Prov 15:9	תועבת יהוה דרך רשע ומרדף צדקה יאהב:	The way of the wicked <i>man</i> <i>is</i> an abomination to the LORD, But he loves him <i>who</i> pursues righteousness.	
Prov 15:10	מוסר רע לעזב ארח שונא תוכחת ימות:	Correction <i>is</i> baneful to him <i>who</i> leaves the way, And he <i>who</i> hates reproof will die.	
Prov 15:11	שאל ואבדון נגד יהוה אף כי לבות בני אדם:	The grave and destruction <i>are</i> before the LORD; How much more the hearts of the sons of Adam!	destruction: Hebrew <i>Abaddon</i> ; compare Rev 9:11.
Prov 15:12	לא יאהב לץ הזכח לו אל חכמים לא ילך:	The mocker does not love him <i>who</i> reproves him; He does not go to the wise.	
Prov 15:13	לב שמח ייטב פנים ובעצבת לב רוח נכאה:	A joyful heart makes the face cheerful, But in a sorrowful heart <i>is</i> a dejected spirit.	a sorrowful heart ← <i>sorrow of</i> <i>heart</i> .
Prov 15:14	לב נבון יבקש דעת *ופני *ופי כסילים ירעה אולת:	An astute <u>mind</u> seeks knowledge, But a fool's {K: face} [Q: mouth] feeds on nonsense.	mind ← <i>heart</i> .
Prov 15:15	כל ימי עני רעים וטוב לב משתה תמיד:	All the days of a poor <i>man</i> <i>are</i> bad, But he of a good heart <i>has</i> a continual banquet.	
Prov 15:16	טוב מעט ביראת יהוה מאוצר רב ומהומה בו:	<i>It is better to have</i> little, With fear of the LORD, Than great treasure, But turmoil with it.	
Prov 15:17	טוב ארחת ירק ואהבה שם משור אבוס ושנאה בו:	A meal of vegetables Where <i>there is</i> love <i>Is</i> better than a fatted ox Where <i>there is</i> hatred.	where <i>there is</i> hatred ← <i>and</i> <i>hatred in it</i> .
Prov 15:18	איש חמה יגרה מדון וארד אפים ישקיט ריב:	A bad-tempered man will stir up strife, But <u>forbearance</u> quietens a quarrel.	bad-tempered man ← <i>man of</i> <i>wrath</i> . forbearance ← <i>length of temper</i> . The alliteration (stir ... strife, quieten ... quarrel) was not deliberate.
Prov 15:19	דרך עצל במשכת חדק וארח ישרים סללה:	The way of the lazy <i>is</i> a hedge of thorns, But the path of the upright <i>is</i> a <u>highway</u> .	a highway ← <i>raised</i> , or re-point as סללה, <i>a rampart</i> .
Prov 15:20	בן חכם ישמח אב וכסיל אדם בוזה אמו:	A wise son brings joy to the father, But a foolish man despises his mother.	

Prov 15:21	אֹולֶת שְׂמֵחָה לְחֶסֶר-לֵב וְאִישׁ תְּבוּנָה יִישֶׁר-לֶכֶת:	Foolishness <i>is</i> joy to the <u>weak-minded</u> , But a man of understanding <u>walks in uprightness</u> .	weak-minded ← <i>lacking heart</i> . walks in uprightness ← <i>makes going straight</i> .
Prov 15:22	הַפֶּר מִחֲשָׁבוֹת בְּאֵין סוֹד וּבְרַב יוֹעֲצִים תִּקּוּם:	Projects <u>fail</u> for lack of consultation, But you will <u>prosper</u> if <i>you</i> <u>have</u> plenty of counsellors.	fail: infinitive absolute in the role of a finite verb. prosper ← <i>rise</i> , but with wider scope. AV differs (<i>they are</i> <i>established</i>). if <i>you have</i> ← <i>by</i> .
Prov 15:23	שְׂמֵחָה לְאִישׁ בְּמַעֲנֵה-פִּיו וְדָבָר בְּעִתּוֹ מֵה־טוֹב:	A man's joy <i>comes</i> from the <u>aptness of his speech</u> , And how good a word in <u>season is!</u>	aptness of his speech ← <i>answer</i> <i>/ intent of his mouth</i> , so <i>answerableness</i> . in season ← <i>in its season</i> .
Prov 15:24	אֲרַח חַיִּים לְמַעַלָּה לְמִשְׁכָּל לְמַעַן סוֹר מִשְׂאוֹל מָטָה:	The way of life to the sensible <i>is</i> upwards, So <i>as</i> to <u>avoid</u> the grave below.	avoid ← <i>depart from</i> .
Prov 15:25	בֵּית גְּאִים יִסַּח יְהוָה וְיֵצֵב גְּבוּל אֶלְמָנָה:	The LORD will pluck the house of the proud away, But he will appoint an <u>estate</u> for the widow.	estate ← <i>boundary</i> . for ← <i>of</i> . Wider use of the construct state.
Prov 15:26	תּוֹעֵבֶת יְהוָה מִחֲשָׁבוֹת רַע וְטֹהָרִים אִמְרֵי-נָעִם:	The thoughts of the evil <i>man</i> <u>are an abomination</u> to the LORD, But <u>pleasant words are pure</u> .	abomination to ← <i>abomination of</i> . pleasant words ← <i>words of pleasantness</i> , a Hebraic genitive. pleasant words <i>are pure</i> : or <i>the pure (utter) pleasant words</i> . AV differs (<i>the words of the pure are pleasant words</i>).
Prov 15:27	עֹכֵר בֵּיתוֹ בּוֹצֵעַ בְּצַע וְשׂוֹנֵא מִתְנַת יַחִיָּה:	He <i>who</i> engages in robbery Brings trouble on his household, But he <i>who</i> hates <u>bribes</u> Will live.	bribes ← <i>gifts</i> .
Prov 15:28	לֵב צַדִּיק יִהְיֶה לְעֹנֹת וּפִי רָשָׁעִים יִבְיַע רָעוֹת:	A righteous heart meditates <i>on how</i> to give an answer, But the mouth of the wicked exudes evil <i>things</i> .	
Prov 15:29	רַחוּק יְהוָה מִרָשָׁעִים וּתְפִלַּת צַדִּיקִים יִשְׁמַע:	The LORD <i>is</i> far away from the wicked, But he hears the prayer of the righteous.	
Prov 15:30	מְאֹור-עֵינַיִם יִשְׂמַח-לֵב שְׂמוּעָה טוֹבָה תִּדְשֶׁן-עַצָּם:	The <u>light of the eyes</u> makes the heart glad, And a good report <u>heard</u> <u>nourishes</u> a person.	the light of the eyes: i.e. <i>what is seen</i> . nourishes ← <i>fattens</i> . person ← <i>bone; body</i> .
Prov 15:31	אֶזְנוֹ שֹׁמַעַת תּוֹכַחַת חַיִּים בְּקָרֵב חֲכָמִים תִּלְוֶן:	An ear that hears <u>reproof</u> <u>which gives life</u> Will dwell in the company of the wise.	reproof <i>which gives life</i> ← <i>reproof of life</i> . Wider use of the construct state.

Prov 15:32	פֹרַעַת מוֹסֵר מוֹאֵס נַפְשׁוֹ וְשׁוֹמֵעַ תּוֹכַחַת קוֹנֶה לֵב:	He <i>who</i> disregards correction Rejects his <i>own</i> self, But he <i>who</i> heeds reproof Acquires <u>inward</u> <u>understanding</u> .	self ← <i>soul</i> . <hr/> inward understanding ← <i>a</i> <i>heart</i> .
Prov 15:33	יִרְאַת יְהוָה מוֹסֵר חֲכָמָה וּלְפָנָי כְּבוֹד עֲנוּה:	The fear of the LORD <i>yields</i> <u>wise reproof</u> , And before honour <i>can</i> <i>come</i> , Meekness <i>is warranted</i> .	wise reproof ← <i>reproof of</i> <i>wisdom</i> , a Hebraic subjective genitive (wisdom reproves).
Prov 16:1	לְאָדָם מַעֲרָכֵי-לֵב וּמִיְהוָה מַעֲנֵה לְשׁוֹן:	Man <i>has</i> <u>resolutions</u> , But from the LORD <i>comes</i> the <u>spoken answer</u> .	resolutions ← <i>arrangements of</i> <i>heart</i> . <hr/> spoken answer ← <i>answer of the</i> <i>tongue</i> .
Prov 16:2	כָּל-דַּרְכֵי-אִישׁ זָדָּבַעִינֹו וְתַכְנֹו רוּחֹת יְהוָה:	All man's ways <i>are</i> pure in his <i>own</i> eyes, But the LORD <u>assesses</u> the <u>nature of spirits</u> .	assesses ← <i>weighs</i> .
Prov 16:3	גַּל אֶל-יְהוָה מַעֲשֵׂיֶיךָ וַיִּכְנֹו מַחֲשַׁבְתֶּיךָ:	<u>Commit</u> your deeds to the LORD, And your thoughts will be <u>well-grounded</u> .	commit ← <i>roll</i> . <hr/> well-grounded ← <i>made firm</i> .
Prov 16:4	כָּל פֶּעַל יְהוָה לְמַעֲנֵהוּ וְגַם-רָשָׁע לְיוֹם רָעָה:	The LORD has made everything for his <i>own</i> <u>purpose</u> , Including even the wicked <i>one</i> for the day of evil.	purpose ← <i>answer</i> , but also <i>intent, purpose</i> . See Prov 15:23.
Prov 16:5	תוֹעֵבַת יְהוָה כָּל-גִּבְהַלְבַּיִת לֵיד לֹא יִנָּקָה:	Everyone of a haughty heart <i>is</i> an <u>abomination</u> to the LORD, <i>And he who colludes with</i> <i>them</i> will not be held innocent.	abomination to: see Prov 15:26. <hr/> he <i>who</i> colludes ← <i>hand to</i> <i>hand</i> . AV differs somewhat.
Prov 16:6	בְּחַסְדֹו וְאֱמֶת יִכַּפֵּר עוֹן וּבִירְאַת יְהוָה סוֹר מֵרָע:	Iniquity is atoned for by kindness and truth, And by fear of the LORD, <i>So as</i> to depart from evil.	
Prov 16:7	בְּרָצוֹת יְהוָה דַּרְכֵי-אִישׁ גַּם-אֹיְבָיו יִשְׁלַם אֹתוֹ:	When a man's ways are <u>pleasing</u> to the LORD, He will cause <u>even a man's</u> enemies to be at peace with him.	pleasing to ← <i>the pleasure of</i> . <hr/> even a <i>man's</i> ← <i>also his</i> .
Prov 16:8	טוֹב-מֵעֵט בְּצַדִּיקָה מְרֹב תְּבוֹאוֹת בְּלֹא מִשְׁפָּט:	A little <i>obtained</i> righteously <i>is</i> better Than abundance of produce <i>obtained</i> unjustly.	
Prov 16:9	לֵב אָדָם יַחֲשֵׁב דַּרְכּוֹ וַיְהוָה יָכִין צִעְדּוֹ:	A man's heart plans his course, But <i>it is</i> the LORD <i>who</i> directs his steps.	

Prov 16:10	קָסָם עַל־שִׁפְתֵי־מֶלֶךְ בְּמִשְׁפָּט לֹא יִמְעַל־פִּיו:	When there is an oracle on the lips of a king, His pronouncement will not be perverse in jurisdiction.	pronouncement ← <i>mouth</i> .
Prov 16:11	פָּלָס וּמֵאזְנֵי מִשְׁפָּט לִיהוָה מַעֲשֵׂהוּ כָּל־אֲבָנֵי־כִּיס:	The LORD <i>has</i> a just balance and scales; All the weights of the bag are his work.	weights ← <i>stones</i> .
Prov 16:12	תּוֹעֵבַת מַלְכִּים עֲשׂוֹת רָשָׁע כִּי בַצְדָקָה יִכּוֹן כִּסֵּא:	It is an abomination to kings to act wickedly, For a throne is established on the basis of righteousness.	an abomination to kings ← <i>an abomination of kings</i> . Wider use of the construct state. A subjective genitive (kings abominate). act wickedly ← <i>do wickedness</i> .
Prov 16:13	רְצוֹן מַלְכִּים שִׁפְתֵי־צַדִּיק וְדַבַּר יִשְׂרָאֵל יֶאֱהָב:	Just pronouncements are the delight of kings, And he loves him who speaks uprightly.	pronouncements ← <i>lips</i> . he loves: AV differs (<i>they love</i>). Perhaps understand <i>each loves</i> . uprightly ← <i>upright (things)</i> .
Prov 16:14	חַמַּת־מֶלֶךְ מִלְּאֲכֵי־מוֹת וְאִישׁ חָכֵם יִכְפַּרְנָה:	The wrath of a king is like angels of death, But a wise man will appease it.	
Prov 16:15	בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרָצוֹנוֹ כְּעָב מִלְקוֹשׁ:	In the light of the appearance of the king is life, And acceptance by him is like a cloud of latter rain.	appearance ← <i>face</i> . acceptance by him ← <i>his acceptance</i> . A subjective genitive (he accepts).
Prov 16:16	קָנָה־חֲכָמָה מִה־טוֹב מִחֲרוֹץ וּקְנוֹת בִּינָה נִבְחַר מִכֶּסֶף:	How much better it is to acquire wisdom than pure gold, And how preferable to acquire understanding than silver!	to acquire (<i>first occurrence in verse</i>): a rare infinitive construct form, also seen in Prov 21:3.
Prov 16:17	מַסְלַחַת יִשְׂרָאֵל סוֹר מִרַע שֹׁמֵר נַפְשׁוֹ נֹצֵר דְּרָכָו:	The course of the upright is to depart from evil; He who guards his way keeps his life safe.	life ← <i>soul</i> .
Prov 16:18	לִפְנֵי־שֹׁבֵר גָּאוֹן וּלְפָנָי כְּשִׁלּוֹן גְּבֵה רֹחַ:	Pride comes before a disaster, And a haughty spirit before ruin.	a disaster ← <i>breakage</i> . a haughty spirit ← <i>height of spirit</i> .
Prov 16:19	טוֹב שְׁפַל־רוּחַ אֶת־עֲנִיִּים **עֲנִיִּים מִחֲלֵק שָׁלָל אֶת־גְּאִים:	It is better to be of a lowly spirit with the {Q: meek} [K: poor] Than to share spoil with the proud.	The <i>ketiv / qere</i> issue is a <i>yod / vav</i> issue.
Prov 16:20	מִשְׁכִּיל עַל־דְּבַר יִמְצָא־טוֹב וּבוֹטַח בִּיהוָה אֲשֶׁר־יוֹ:	He who acts sensibly in a matter will find good, And happy is he who trusts in the LORD.	

Prov 16:21	לְחֵכֶם-לֵב יִקְרָא נְבוֹן וּמְתָק שְׁפָתַיִם יִסִּיף לֶקַח:	The <u>wise in heart</u> will be called astute, And <u>sweet lips</u> add to learning.	wise in heart ← <i>wise of heart</i> . Wider use of the construct state. sweet lips ← <i>sweetness of lips</i> .
Prov 16:22	מְקוֹר חַיִּים שְׂכָל בְּעַלְיוֹ וּמוֹסֵר אֲוֵלִים אֲוֵלָת:	Insight <i>is</i> a source of life to those who possess it, But <u>correction by fools</u> <i>is simply</i> foolishness.	correction by fools ← <i>correction of fools</i> . Wider use of the construct state. A subjective genitive (fools correct). An objective genitive is also possible (correcting fools), in the sense of casting pearls before swine (Matt 7:6).
Prov 16:23	לֵב חָכֵם יִשְׁכִּיל פִּיהוּ וְעַל-שְׁפָתָיו יִסִּיף לֶקַח:	A wise heart instructs <u>one's</u> mouth And adds learning to one's lips.	one's mouth: i.e. <i>what to say</i> .
Prov 16:24	צוּף-דְּבַשׁ אִמְרֵי-נְעָם מְתוֹק לְנַפֵּשׁ וּמְרַפָּא לְעַצְמָם:	<u>Pleasant words</u> <i>are</i> a honeycomb – Sweet to <u>one's</u> sentiments, And healing to the body.	pleasant words ← <i>words of pleasantness</i> , a Hebraic genitive. <u>one's</u> sentiments ← <i>the soul</i> .
Prov 16:25	יֵשׁ דֶּרֶךְ יִשְׂרָאֵל לְפָנֵי-אִישׁ וְאַחֲרֵיתָהּ דְּרָכֵי-מוֹת:	There is a way <i>which seems</i> right <u>from man's</u> perspective, But its end <i>is</i> the ways of death.	from man's perspective ← <i>to man's face</i> . Compare Prov 14:12.
Prov 16:26	נַפֵּשׁ עֹמֵל עֲמָלָה לּוֹ כִּי-אֶבֶק עָלְיוֹ פִּיהוּ:	A person who toils Toils for himself, For <u>his</u> aspirations urge him on.	person ← <i>soul</i> . his aspirations urge him on ← <i>his mouth presses down on him</i> .
Prov 16:27	אִישׁ בֹּלִיעַל כָּרָה רָעָה וְעַל-שִׁפְתָיו *שִׁפְתוֹ כְּאֵשׁ צָרְבַת:	A useless man <u>plots</u> evil, And <i>what is</i> on his {K: lips} [Q: lip] <i>is like</i> a <u>scorching</u> fire.	plots ← <i>digs</i> . a scorching fire ← <i>a fire of scorching</i> , a Hebraic genitive.
Prov 16:28	אִישׁ תְּהַפְּכוֹת יִשְׁלַח מִדּוֹן וְנִרְגַּז מִפְּרִיד אֵלּוּף:	A <u>subversive man</u> launches <i>into</i> contention, And a gossipmonger separates <u>friends</u> .	subversive man ← <i>man of subversions</i> , a Hebraic genitive. friends ← <i>a friend</i> .
Prov 16:29	אִישׁ חָמָס יַפְתֵּהּ רָעָהוּ וְהוֹלִיכוֹ בְּדֶרֶךְ לֹא-טוֹב:	A malevolent man deceives his neighbour And leads him on a way <i>which is</i> not good.	malevolent ← <i>violent</i> , but here figuratively.
Prov 16:30	עֵצָה עֵינָיו לְחַשֵּׁב תְּהַפְּכוֹת קֶרֶץ שְׁפָתָיו כְּלֵה רָעָה:	He <i>who</i> shuts his eyes <i>So as</i> to contemplate subversion <u>Seals</u> his lips And concludes evil intent.	seals ← <i>presses together</i> .
Prov 16:31	עֲטֹרַת תְּפָאֲרַת שִׁיבָה בְּדֶרֶךְ צְדָקָה תִּמְצָא:	Grey hairs <i>constitute</i> a crown of splendour <i>If</i> it is <u>acquired</u> on the righteous way.	acquired ← <i>found</i> , but also <i>acquired</i> .

Prov 16:32	טוב אָרְדָּ אַפַּיִם מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלְכַּד עִיר:	A man of forbearance is better than a warrior, And one who can control his spirit Is better than one who can capture a city.	
Prov 16:33	בַּחֵיק יוֹטֵל אֶת־הַגּוֹרֵל וּמִיְהוָה כָּל־מִשְׁפָּטוֹ:	One's lot is cast into the lap, But from the LORD comes all his judgment.	
Prov 17:1	טוב פֶּת חֲרָבָה וְשִׁלוּה־בָּהּ מִבֵּית מְלֵא זְבַח־רִיב:	A dry morsel when there is calm with it Is better than a house full of meat with strife.	meat with ← sacrifices of, but also used of slaughter for meat. Wider use of the construct state.
Prov 17:2	עֶבֶד־מִשְׁפִּיל יִמְשַׁל בְּבֶן מִבֵּישׁ וּבִתְוֹד אֲחִים יַחֲלֵק נַחֲלָה:	An intelligent servant will rule over a son who causes shame, And he will have a share of the inheritance among the brothers.	
Prov 17:3	מִצְרֵף לְכֶסֶף וְכוּר לְזָהָב וּבַחֲזָן לְבֹת יְהוָה:	The crucible is for silver, And the furnace for gold, But it is the LORD who tests hearts.	
Prov 17:4	מִרַע מְקַשֵּׁב עַל־שִׁפְת־אָוֶן שֶׁקֶר מִזִּין עַל־לְשׁוֹן הַזֹּת:	An evildoer heeds unprofitable lips, And a lie feeds a perverse tongue.	unprofitable lips ... perverse tongue ← a lip of nothingness ... a tongue of perversities, Hebraic genitives. lie: AV differs, liar, but only here; elsewhere lie or similar. feeds: AV differs (giveth ear). We take the verb as הִזִּין, root זון, not AV's הִאֲזִין. AV's reading cannot be ruled out.
Prov 17:5	לַעֲג לְרֵשׁ חָרַף עֲשָׂהוּ שִׂמְחָה לְאִיד לֹא יִנְקָה:	He who mocks the poor Reproaches his maker; He who rejoices in another's calamity Will not be absolved.	
Prov 17:6	עֲטָרַת זְקֵנִים בְּנֵי בָנִים וּתְפָאֶרֶת בָּנִים אֲבוֹתָם:	Grandchildren are the crown of old men, And the glory of sons is their fathers.	grandchildren ← sons of sons, so grandsons. fathers: including forefathers.
Prov 17:7	לֹא־נֶאֱוָה לְנַבֵּל שִׁפְת־יֵתֶר אֶף כִּי־לְנֹדִיב שִׁפְת־שֶׁקֶר:	Verbosity is not becoming to an irreverent man; How much less lying lips to a well-bred man!	verbosity ← a lip of abundance. lying lips ← a lying lip.
Prov 17:8	אֲבֹן־חַן הַשַּׁחַד בְּעֵינֵי בְעָלָיו אֶל־כָּל־אֲשֶׁר יִפְנֶה יִשְׁכִּיל:	A gift is a beautiful gemstone in the eyes of its owner; Wherever he turns, He considers it.	a beautiful gemstone ← a stone of grace, a Hebraic genitive. he ... he considers it: AV differs (it ... it prospers).

Prov 17:9	מְכַסֶּה־פֶּשַׁע מְבַקֵּשׁ אֱהָבָה וְשִׁנָּה בְדַבָּר מִפְּרִיד אֲלוֹף:	He <i>who</i> pardons a transgression Seeks love, But he <i>who</i> is fickle in a matter Alienates friends.	pardons ← covers. is fickle: or repeats. Compare Prov 24:21. alienates friends ← separates a friend.
Prov 17:10	תַּחַת גְּעָרָה בְּמִבֵּין מֵהַכּוֹת כְּסִיל מֵאָה:	A rebuke is more effective With <i>one who</i> has understanding Than a hundred beatings With a fool.	is ... effective ← descends; lands (home). with a fool ← of a fool. Wider use of the construct state.
Prov 17:11	אֲדָמְרִי יִבְקֹשׁ־רָע וּמִלְאָד אֲכַזְרִי יִשְׁלַח־בוֹ:	Surely rebellion invites trouble, And a cruel emissary will be sent against it.	invites ← seeks. AV differs in several respects which are also possible.
Prov 17:12	פָּגוּשׁ דָּב שׁכּוֹל בְּאִישׁ וְאֶל־כְּסִיל בְּאוֹלְתּוֹ:	May a bereaved bear meet a man Rather than <i>that</i> a fool in his stupidity should meet him.	may ... meet: infinitive absolute in the role of the jussive. rather than ← and not.
Prov 17:13	מְשִׁיב רָעָה תַּחַת טוֹבָה לֹא־תָמִישׁ *תָּמוּשׁ רָעָה מִבֵּיתוֹ:	As for him who requites evil for good, Evil will not retreat from his house.	retreat: a yod / vav issue, but the meanings are the same.
Prov 17:14	פּוֹטֵר מַיִם רֵאשִׁית מְדוֹן וּלְפָנָי הִתְגַּלַּע הָרִיב נְטוֹשׁ:	The beginning of strife is like when one lets water escape, So abandon the quarrel before it becomes heated.	becomes heated: AV differs (be meddled with).
Prov 17:15	מִצְדִּיק רָשָׁע וּמְרַשֵּׁעַ צְדִיק תּוֹעֲבַת יְהוָה גַּם־שְׁנֵיהֶם:	He who justifies a wicked man, And he who condemns a righteous man, Are both an abomination to the LORD.	both ← also both, giving emphasis, both, each for their part. abomination to ← abomination of. Wider use of the construct state.
Prov 17:16	לָמָּה־זֶּה מְחִיר בִּיד־כְּסִיל לְקִנּוֹת חֲכָמָה וְלִב־אִיזוֹ:	Why, then, is there a payment in a fool's hand to buy wisdom When he has no heart to receive it?	payment ← price.
Prov 17:17	בְּכָל־עֵת אֱהָב הָרַע וְאָח לְצָרָה יוֹלֵד:	A friend shows love at all times, And a brother is born for adversity.	a friend ← the friend. An unexpected definite article. See Gen 22:9.
Prov 17:18	אָדָם חֲסַר־לֵב תּוֹקֵעַ כַּף עֵרֵב עֵרְפָה לְפָנָי רַעְיוֹ:	A weak-minded man strikes a deal And offers security in the presence of his neighbour.	weak-minded ← lacking heart. a deal ← palm (of hand).
Prov 17:19	אֱהָב פֶּשַׁע אֱהָב מִצָּה מִגְּבִיָּה פִּתְחוֹ מִבְּקֹשׁ־שֹׁבֵר:	He who loves transgression Loves a quarrel, And he who has a high door Courts disaster.	has a high door ← makes his entrance high, i.e. flaunts his wealth. courts ← seeks.

Prov 17:20	עֲקֹשׁ-לֵב לֹא יִמְצָא טוֹב וְנִהְפֵד בְּלִשׁוֹנוֹ יִפּוֹל בְּרַעָה:	He <i>who is</i> of a perverse heart Will not find good, And he <i>who is</i> subversive with his tongue Will fall into evil.	
Prov 17:21	יֵלֵד בְּסִיל לְתוֹנָה לוֹ וְלֹא-יִשְׂמַח אָבִי נְבִל:	If one begets a fool, It will be sorrow for him, And the father of an irreverent <i>son</i> Does not have joy.	
Prov 17:22	לֵב שְׂמֵחַ יִיטֵב גְּהֵה וְרוּחַ נִבְאָה תִיבֶשׁ-גָּרָם:	A joyful heart brings good healing, But a dejected spirit parches the <i>human</i> frame.	
Prov 17:23	שָׂחַד מִחֵיק רְשָׁע יִקַּח לְהִטּוֹת אֲרָחוֹת מִשְׁפָּט:	A wicked <i>man</i> takes a bribe out of the <u>lap</u> To pervert the <u>course</u> of justice.	the lap: where the purse is kept. <hr/> course ← <i>paths</i> .
Prov 17:24	אֶת-פְּנֵי מִבִּין חֲכָמָה וְעֵינָי כְּסִיל בְּקִצֵּה-אָרֶץ:	Wisdom <i>is</i> in prospect to him <i>who</i> understands, But the eyes of a fool <i>are</i> <i>fixed</i> on the end of the earth.	
Prov 17:25	כָּעַס לְאָבִיו בֶּן כְּסִיל וְזָמָר לְיֹלְדָתוֹ:	A foolish son <i>is</i> a frustration to his father And an exasperation to her who gave birth to him.	
Prov 17:26	גַּם עֲנוּשׁ לְצַדִּיק לֹא-טוֹב לְהַבּוֹת נְדִיבִים עַל-יִשְׂרָאֵל:	It is not right at <u>all</u> to punish the righteous, Or to beat the noble- <i>minded</i> for <i>their</i> uprightness.	at all ← <i>also</i> , but with wider, intensifying, scope.
Prov 17:27	חֹשֶׁךְ אֲמָרָיו יוֹדַע דַּעַת *וּקֹר-***יְקַר-רוּחַ אִישׁ תְּבוּנָה:	He <i>who</i> possesses knowledge is sparing with his speeches, {Q: <i>And</i> } [K: <i>And</i>] a man of understanding <i>is</i> of a {Q: highly prized} [K: cool] spirit.	The <i>ketiv</i> / <i>qere</i> issue is a <i>vav</i> / <i>yod</i> issue.
Prov 17:28	גַּם אֲנוּל מִחֲרִישׁ חֲכָם יִחְשַׁב אֵטָם שְׁפָתָיו נְבוֹן:	Even a fool <i>who</i> is silent Is considered wise, And he <i>who</i> seals his lips, Astute.	
Prov 18:1	לְתַאֲוָה יִבְקֹשׁ נִפְרָד בְּכָל-תּוֹשִׁיָה יִתְגַּלֵּעַ:	A <u>recluse</u> seeks to <i>fulfil</i> his yearning, And despite all <i>his</i> resourcefulness, He flares up.	recluse ← <i>separated (man)</i> . <hr/> AV differs in some respects.
Prov 18:2	לֹא-יִחְפֹּץ בְּסִיל בְּתִבּוּנָה כִּי אִם-בְּהִתְגַּלּוֹת לְבָבוֹ:	A fool does not take delight in understanding, But <u>in laying open</u> his heart.	in laying open: gerundial use of the infinitive.
Prov 18:3	בְּבוֹא-רְשָׁע בָּא גַם-בּוֹז וְעַם-קָלוֹן חָרְפָה:	When a wicked <i>man</i> comes, Contempt comes too, And with shame <i>comes</i> reproach.	AV differs somewhat.

Prov 18:4	מִים עֲמֻקִּים דְּבַרֵי פִי־אִישׁ נַחַל נֹבֵעַ מִקּוֹר חֲכָמָה:	The words of a man's mouth <i>are</i> deep waters, <i>And</i> the source of wisdom <i>is</i> a gushing stream.	<i>and</i> : perhaps supply <i>but</i> .
Prov 18:5	שְׂאֵת פְּנֵי־רָשָׁע לֹא־טוֹב לְהִטּוֹת צְדִיק בַּמִּשְׁפָּט:	To show partiality to the wicked <i>is</i> not good, <i>Nor is it</i> to pervert the course of justice of the righteous <i>man</i> .	to show partiality to ← <i>to lift the</i> <i>face of</i> . to pervert the course of justice of the righteous ← <i>to divert the</i> <i>righteous in justice</i> .
Prov 18:6	שִׁפְתֵי כֶסֶל יִבְאוּ בְרִיב וּפִיו לְמַהֲלֹמוֹת יִקְרָא:	The lips of the fool enter into a quarrel, And his mouth calls out for beatings.	
Prov 18:7	פִי־כֶסֶל מְחַתֵּה־לוֹ וּשְׁפָתָיו מוֹקֵשׁ נַפְשׁוֹ:	The fool's mouth <i>is</i> his ruin, And his lips <i>are</i> a trap for his life.	a trap for ← <i>a trap of</i> . Wider use of the construct state. life ← <i>soul</i> .
Prov 18:8	דְּבַרֵי גִרְגֹן כְּמַתְּלֵהִים וְהֵם יֵרְדוּ חֲדָרֵי־בֶטֶן:	The words of a gossipmonger <i>are</i> like delicacies, Which go down <i>to</i> the inner parts of the belly.	delicacies: as [AnLx]; [BDB]= <i>dainties</i> . AV differs (<i>wounds</i>).
Prov 18:9	גַּם מִתְרַפֵּה בְמַלְאכָתוֹ אֵח הוּא לְבַעַל מִשְׁחִית:	Also he <i>who</i> is slack in his work <i>Is</i> a brother to a ruinous <i>man</i> .	ruinous man ← <i>possessor of</i> <i>ruination</i> .
Prov 18:10	מִגְדַּל־עֹז שֵׁם יְהוָה בּוֹ־יִרוּץ צְדִיק וְנִשְׁגָּב:	The name of the LORD <i>is</i> a tower of strength. To him the righteous <i>man</i> runs And <i>is</i> set on high.	
Prov 18:11	הוֹן עֲשִׂיר קָרִית עֹז וְכַחוּמָה נִשְׁגָּבָה בְּמִשְׁכִּיתוֹ:	A rich <i>man's</i> wealth <i>is</i> his strong town, And <i>it is</i> like a high wall in his <i>imagination</i> .	imagination: AV differs somewhat (<i>conceit</i>).
Prov 18:12	לְפָנֵי־שֹׁבֵר יִגְבַּה לִב־אִישׁ וּלְפָנֵי כְבוֹד עֲנוּה:	A man's heart is haughty before a <i>disaster</i> , But meekness <i>is</i> warranted before honour.	a disaster ← <i>breakage</i> .
Prov 18:13	מִשִּׁיב דָּבָר בְּטָרִם יִשְׁמַע אֹלֶת הִיא־לוֹ וְכָל־מָה:	<i>When</i> one gives an answer before he has heard, <i>It is</i> foolishness and ignominy to his <i>account</i> .	
Prov 18:14	רוּחַ־אִישׁ יְכַלְכֵּל מַחֲלָהּ וְרוּחַ נִכְבָּא מִי יִשְׁאַנָּה:	The spirit of a man sustains <i>him</i> in his infirmity, But <i>as for</i> a dejected spirit, Who <i>can</i> endure it?	
Prov 18:15	לֵב נְבוֹן יִקְנֶה־דַעַת וְאָזֶן חֲכָמִים תִּבְקַשׁ־דַעַת:	An understanding heart acquires <i>knowledge</i> , And <i>it is</i> <i>knowledge</i> that the ear of the wise seeks.	knowledge ... knowledge: otiose, but see Gen 12:5.
Prov 18:16	מִתָּן אָדָם יִרְחִיב לוֹ וּלְפָנֵי גְדֹלִים יִנְחֲנוּ:	A gift from a man <i>provides</i> <i>relief</i> for him And leads him to the presence of the great.	provides relief for ← <i>widens</i> .

Prov 18:17	צִדִּיק הָרֵאשׁוֹן בְּרִיבוֹ *יבא-**וּבֵאֵרֵהוּ וַחֲקֹרוּ:	The first <i>to state his case</i> <i>seems</i> right in his lawsuit, {K: <i>But</i> } [Q: <i>But</i>] <i>when</i> his neighbour comes, He investigates him.	The <i>ketiv / qere</i> issue is a <i>yod / vav</i> issue. <hr/> lawsuit ← <i>quarrel</i> .
Prov 18:18	מְדִינִים יִשְׁבִּית הַגּוֹרֵל וּבֵין עֲצוּמִים יִפְרִיד:	The lot <i>as determined</i> puts an end to disputes, And it <u>parts</u> great men.	parts ← <i>parts between</i> .
Prov 18:19	אָח נִפְשָׁע מִקְרִית־עוֹ *וּמְדוּנִים *וּמְדִינִים כְּבָרִיחַ אַרְמוֹן:	An offended brother <i>is</i> more <i>difficult to win over</i> Than a strong town, As <i>are</i> arguments Than a castle <i>gate</i> bolt.	arguments: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. Prov 6:14 is similar, but with <i>scriptio defectiva</i> in the <i>ketiv</i> .
Prov 18:20	מִפְרֵי פִי־אִישׁ תִּשְׂבַּע בִּטְנוֹ תְּבוֹאֵת שְׂפָתָיו יִשְׂבַּע:	By the fruit of a man's mouth His stomach will be <u>satisfied</u> , And by the produce of his lips He will be <u>satiated</u> .	satisfied ... satiated ← <i>satisfied</i> ... <i>satisfied</i> . Otiose, but see Gen 12:5.
Prov 18:21	מֹות וְחַיִּים בִּיד־לְשׁוֹן וְאַהֲבִיָּה יֹאכַל פְּרִיָּה:	Life and death <i>are</i> in the power of the tongue, And those who love it Will <u>eat</u> its fruit.	life and death ← <i>death and life</i> . <hr/> eat its fruit: i.e. <i>reap the</i> <i>consequences</i> (good or bad).
Prov 18:22	מִצָּא אִשָּׁה מִצָּא טוֹב וַיִּפֶּק רָצוֹן מִיְהוָה:	He <i>who</i> has found a wife Has found <i>something</i> good And has received goodwill from the LORD.	
Prov 18:23	תַּחֲנוּנִים יְדַבֵּר־רֶשַׁע וְעָשִׂיר יַעֲנֶה עֲזוֹת:	He <i>who</i> is impoverished utters supplications, But a rich <i>man</i> answers <i>with</i> harsh words.	
Prov 18:24	אִישׁ רָעִים לְהִתְרַעֵעַ וַיִּשׁ אַהֲבָה דָּבַק מֵאָח:	A man <i>may have</i> friends <i>Who</i> bring him to <u>breaking</u> <u>point</u> , But there is <i>one who</i> loves <i>him</i> And is attached to <i>him</i> more than a brother.	to breaking point ← <i>to being</i> <i>broken</i> , from root רָעַע, as [AnLx]. AV differs (<i>must shew</i> <i>himself friendly</i>), from root רָעָה. [BDB] offers both meanings.
Prov 19:1	טוֹב־דָּרֵשׁ הוֹלֵךְ בְּתָמוֹ מֵעַקֵּשׁ שְׂפָתָיו וְהוּא כְּסִיל:	An impoverished <i>man who</i> walks in his integrity <i>Is</i> better than <i>one who is</i> of perverse lips And who <i>is</i> a fool.	
Prov 19:2	גַּם בְּלֹא־דַעַת נִפֶּשׁ לֹא־טוֹב וְאֵץ בְּרַגְלָיִם חוֹטָא:	Also <i>it is</i> not good <i>That</i> a <u>person</u> <i>should be</i> without knowledge, And he <i>who</i> <u>hastens</u> <u>impetuously</u> Sins.	person ← <i>soul</i> . <hr/> hastens impetuously ← <i>hastens</i> <i>with feet</i> .
Prov 19:3	אִוֵּלְת אָדָם תִּסְלַף דְּרָכּוֹ וְעַל־יְהִיזָה יִזְעַף לְבוֹ:	The foolishness of a man perverts his way, And his heart becomes dispirited with the LORD.	

Prov 19:4	הוֹן יְסִיף רַעִים רַבִּים וְדָל מֵרַעְהוּ יִפְרָד: Wealth makes many extra friends, But a poor man becomes separated from his friend.	makes ... extra ← <i>adds</i> .
Prov 19:5	עַד שְׂקָרִים לֹא יִנְקָה וַיִּפְיחַ כְּזָבִים לֹא יִמָּלֵט: A false witness will not be held guiltless, And he who belches out lies will not escape.	false witness ← <i>witness of lies</i> , a Hebrew genitive. belches out ← <i>puffs out</i> .
Prov 19:6	רַבִּים יִחְלְוּ פְּנֵי־נְדִיב וְכָל־הָרַע לְאִישׁ מִתָּן: Many appeal to the noble-minded, And everyone is the friend of a generous man.	appeal to ← <i>weaken the face of</i> . generous man ← <i>man of a gift</i> .
Prov 19:7	כָּל אַחֲרֵי־לֵשׁ שֵׁנְאוֹהוּ אָף כִּי מֵרַעְהוּ רָחֲקוּ מִמֶּנּוּ מְרִדָּף אַמְרִים *לֹא-לוֹהֶמָּה: All the brothers of an impoverished man hate him; How much more do his friends distance themselves from him! He accosts them {K: eloquently, but they are not obliging} [Q: with sayings of his].	accosts ← <i>pursues</i> . eloquently (<i>ketiv</i>) ← (<i>with</i>) sayings.
Prov 19:8	קָנָה־לֵב אֱהָב נַפְשׁוֹ שֹׁמֵר תְּבוּנָה לְמִצְא־טוֹב: He who acquires a right heart Loves his life, As he nurtures understanding So as to find what is good.	life ← <i>soul</i> . nurtures ← <i>keeps</i> .
Prov 19:9	עַד שְׂקָרִים לֹא יִנְקָה וַיִּפְיחַ כְּזָבִים יֵאָבֵד: פ A false witness will not be held guiltless, And he who belches out lies will perish.	false witness ← <i>witness of lies</i> , a Hebrew genitive. belches out ← <i>puffs out</i> .
Prov 19:10	לְאִי־נְאוּה לְכֶסֶל תִּעֲנוּג אָף כִּי־לְעֶבֶד מִשָּׁל בְּשָׂרִים: Luxury is not befitting for a fool; How much less is it befitting for a servant to rule over princes!	
Prov 19:11	שְׂכַל אָדָם הָאָרִיךְ אַפּוֹ וְתַפְאֲרָתוֹ עֵבֶר עַל־פֶּשַׁע: A man's insight stems his anger, And it is to his credit To pass over a transgression.	stems his anger ← <i>prolongs his forbearing-temper</i> . Compare Prov 15:18. credit ← <i>splendour, glory</i> .
Prov 19:12	נֶהָם בְּכַפִּיר זַעַף מֶלֶךְ וּכְטָל עַל־עֵשֶׂב רְצוּנוֹ: The anger of a king is like the growling of a young lion, But his goodwill is like dew on grass.	like the growling of a young lion ← <i>growling like the young lion</i> .
Prov 19:13	הִנֵּה לְאָבִיו בֶּן כְּסִיל וְדֹלָף טִרְד מְדִינָה אִשָּׁה: A foolish son is a calamity to his father, And the contentions of a wife are like a continual drip.	calamity ← <i>calamities</i> . continual: or <i>tempestuous</i> .
Prov 19:14	בַּיִת וְהוֹן נַחֲלַת אֲבוֹת וּמִיָּהוּה אִשָּׁה מִשְׁכַּל־תֵּל: The inheritance of one's fathers is a house and wealth, But a sensible wife is from the LORD.	

Prov 19:15	עֲצָלָה תִּפֹּל תִּרְדָּמָה וְנֶפֶשׁ רַמְיָה תִּרְעַב:	Laziness makes <i>one</i> fall into deep sleep, And an indolent <u>person</u> will suffer hunger.	person ← <i>soul</i> .
Prov 19:16	שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ בְּזָהָה דַּרְכָּיו *יִוֹמֵת *יָמוּת:	He <i>who</i> keeps the commandment Keeps his <u>life</u> , But he who shows contempt for his ways {Q: Will die} [K: Will be put to death].	life ← <i>soul</i> . his ways: i.e. <i>the LORD's ways</i> .
Prov 19:17	מִלִּוּהַ יְהוָה חוֹנֵן דָּל וְגִמְלוֹ יִשְׁלַם-לוֹ:	He <i>who</i> is gracious to a poor man Is a lender to the LORD, <i>Who</i> will repay <u>him</u> a recompense.	him a recompense ← <i>his recompense</i> .
Prov 19:18	יִסֵּר בְּנֶךְ כִּי-יֵשׁ תִּקְוָה וְאַל-הִמִּיתוּ אֶל-תִּשְׂאָה נֶפֶשׁוֹ:	Discipline your son while there is hope, And do not <u>forbear</u> , <i>Which would lead</i> to him losing his life.	forbear ← <i>let your soul raise</i> , also meaning <i>to set one's affections (on)</i> . to him losing his life ← <i>to his killing</i> , an objective genitive. AV differs (<i>for his crying</i>).
Prov 19:19	*גֵּר-ל-גְּדֹל-חַמָּה נִשְׂאָה עֲנֹשׁ כִּי אִם-תִּצְלִי וְעוֹד תּוֹסֵף:	{K: A <u>wrathful lot</u> } [Q: A man of great wrath] bears punishment, And unless you put it away, You will <i>bear</i> it again.	The <i>ketiv / qere</i> issue is a <i>resh / daleth</i> issue. wrathful lot (<i>ketiv</i>) ← a lot (=fate) of wrath. AV differs, as does [CB].
Prov 19:20	שְׁמַע עֲצָה וְקַבֵּל מוֹסֵר לְמַעַן תִּחְכַּם בְּאַחֲרֵיתֶךָ:	Hear advice and accept correction So that you become wise in the latter <i>time of your life</i> .	
Prov 19:21	רַבּוֹת מַחְשְׁבוֹת בְּלִב-אִישׁ וְעֲצַת יְהוָה הִיא תִּקְוָה:	Many <i>are</i> the thoughts in a man's heart, But <i>it is</i> the LORD's counsel Which will stand firm.	
Prov 19:22	תַּאֲוַת אָדָם חֲסֵדוֹ וְטוֹב-רֵשׁ מֵאִישׁ כֹּזֵב:	The longing of a man <i>is for</i> his kindness, And a poor <i>man is</i> better than a liar.	his kindness: perhaps referring to <i>the LORD's kindness</i> . For alternatives, see commentaries on biblehub.com.
Prov 19:23	יִרְאַת יְהוָה לְחַיִּים וְשָׂבַע לֵלִין בְּלִי-יִפְקֹד רָע:	The fear of the LORD <i>leads</i> to life, And he <i>who is steeped in it</i> will lodge <i>Where</i> harm will not be encountered.	steeped in it will lodge: AV differs (<i>shall abide satisfied</i>). encountered ← <i>visited on</i> .
Prov 19:24	טֹמֵן עֵצֶל יָדוֹ בְּצִלְחַת גַּם-אֶל-פִּיהוֹ לֹא יָשִׁיבָנָה:	A lazy <i>man</i> dips his hand in the bowl, Yet he will not bring it back to his mouth.	bowl: AV differs (<i>bosom</i>).

Prov 19:25	לֶךְ תִּפְּקֶה וּפְתֵי יַעֲרֹם וְהוֹכִיחַ לְנִבְּוֹן יִבֵּן דַּעַת:	Hit the scoffer And the gullible will become wary, And reprove the astute So that he will acquire all the more knowledge.	wary ← <i>cunning</i> . acquire ← <i>understand</i> .
Prov 19:26	מְשַׁדְּד־אָב יִבְרִיחַ אִם בֵּן מִבֵּישׁ וּמַחְפִּיר:	He who preys on his father Or causes his mother to flee, Is a son who causes shame and disgrace.	
Prov 19:27	חֲדַל-בְּנִי לִשְׁמַע מוֹסֵר לְשִׁגוֹת מֵאַמְרֵי-דַעַת:	My son, to stop listening to correction Is to stray from instructive sayings.	to stop: an anomalous form, but we take it as the construct state of the adjective נָדַל combined with לִשְׁמַע, literally a <i>stopping- one of to listen</i> . AV differs throughout (<i>Cease, my son, to hear the instruction that causeth to err from the words of knowledge</i>). instructive sayings ← <i>sayings of knowledge</i> , a Hebraic genitive.
Prov 19:28	עַד בְּלִיעַל יִלִּין מִשֶּׁפֶט וּפִי רְשָׁעִים יִבְלַע-אֹזן:	A rogue witness mocks justice, And the mouths of the wicked feast on iniquity.	mouths ... feast ← <i>mouth ... feasts</i> , but the wicked is plural.
Prov 19:29	נִכְוֹנוּ לְלֵצִים שִׁפְטִים וּמַהֲלֵמוֹת לְגוֹ כְּסִילִים:	Judgments have been prepared for the mockers, And beatings for the backs of fools.	backs ← <i>back</i> .
Prov 20:1	לֶךְ הֵיזֵן הַיַּיִן שִׁכָּר וְכָל-שִׁגְיָה בֹּו לֹא יִחָכֵם:	Wine is a mocker, And strong drink is riotous, And none who go astray with it Become wise.	
Prov 20:2	נֶהֱם כִּפְפִיר אֵימַת מֶלֶךְ מִתְעַבְּרוֹ חוּטֵא נִפְשׁוֹ:	Fear of a king is like the growling of a young lion; He who takes liberties with him Sins against himself.	himself ← <i>his soul</i> .
Prov 20:3	כְּבוֹד לְאִישׁ שִׁבַת מְרִיב וְכָל-אֹיִל יִתְגַּלֵּעַ:	Honour to the man who ceases from strife, But every fool flares up.	who ceases from ← <i>cessation of</i> . From root שבת, not ישב.
Prov 20:4	מִחֶרֶף עֲצֵל לֹא-יִחְרַשׁ *יִשְׂאֵל **וְיִשְׂאֵל בְּקֶצֶיר וְאִין:	From autumn on, the lazy man will not plough, {K: Then} [Q: Then] at harvest time he begs And has nothing.	from autumn: or from winter. AV differs somewhat (by reason of cold), but חֶרֶף is a season; compare Gen 8:22 (winter).
Prov 20:5	מִים עֲמֻקִּים עֵצָה בְּלִב-אִישׁ וְאִישׁ תְּבוּנָה יִדְלֹנָה:	Counsel in a man's heart is like deep water, And a man of understanding draws on it.	
Prov 20:6	רַב-אָדָם יִקְרָא אִישׁ חֲסִדוֹ וְאִישׁ אֱמוּנִים מִי יִמְצָא:	The majority of men will proclaim their own generosity, But as for a faithful man, Who can find him?	men ← <i>man, mankind</i> . a faithful man ← <i>man of faithfulnesses</i> , a Hebraic genitive.

Prov 20:7	מְתֵהֶלֶךְ בְּתִמּוֹ צְדִיק אֲשֶׁרִי בְּנָיו אַחֲרָיו:	The righteous <i>man</i> walks in his integrity; Happy <i>are</i> his sons after him.	
Prov 20:8	מֶלֶךְ יוֹשֵׁב עַל־כִּסֵּא־דִין מִזְרָה בְּעֵינָיו כָּל־רָע:	A king sitting in <i>his</i> judgment seat Winnows out everything <i>that</i> in his eyes <i>is</i> evil.	
Prov 20:9	מִי־יֹאמֵר זָכַיתִי לְבִי טָהֲרָתִי מִחַטָּאתַי:	Who <i>can</i> say, “I have purified my heart; I am clear of my sin”?	I am clear: perhaps better re-pointed as <i>pual</i> , טָהַרְתִּי (<i>I have been cleansed</i>).
Prov 20:10	אֶבֶן וְאֶבֶן אֵיפָה וְאֵיפָה תּוֹעֵבַת יְהוָה גַּם־שְׁנֵיהֶם:	<i>One weight for one,</i> <i>And another weight for another,</i> <i>One ephah for one,</i> <i>And another ephah for another</i> – They <i>are both</i> an abomination to the LORD.	ephah (2x): about 6 imperial gallons or 27 litres. both ← <i>also both</i> .
Prov 20:11	גַּם בְּמַעַלְלָיו יִתְנַכֵּר־נַעַר אִם־זָדָן וְאִם־יָשָׁר פְּעָלוֹ:	Even a boy is known by his deeds – Whether his <i>behaviour is</i> pure And whether <i>it is</i> upright.	behaviour ← <i>work</i> .
Prov 20:12	אָזֶן שֹׁמְעַת וְעֵין רֹאֵה יְהוָה עָשָׂה גַם־שְׁנֵיהֶם:	A hearing ear and a seeing eye – The LORD assuredly made both of them.	
Prov 20:13	אַל־תִּאָהֵב שְׁנָה פֶן־תִּוְרַשׁ פִּקֹּחַ עֵינֶיךָ שִׁבַע־לֶחֶם:	Do not love sleep, So that you do not become destitute. Open your eyes <i>And</i> be satiated <i>with</i> bread.	
Prov 20:14	רַע רַע יֹאמֵר הַקּוֹנֶה וְאַזְלָלוֹ אִז יִתְהַלֵּל:	“ <i>It is poor quality, poor quality</i> ”, Says the buyer. And then he <i>goes his way</i> And then boasts <i>about it</i> .	goes his way: i.e. he buys it having knocked the price down and goes his way.
Prov 20:15	יֵשׁ זָהָב וְרַב־פְּנִינִים וְכָלִי יִקָּר שִׁפְתֵי־דַעַת:	Gold and an abundance of red corals <i>have a place</i> , But <i>knowledgeable lips are</i> a precious instrument.	red corals: or <i>pearls</i> , but see Lam 4:7. have a place ← <i>there are</i> . knowledgeable lips ← <i>lips of knowledge</i> , a Hebraic genitive.
Prov 20:16	לְקַח־בְּגָדוֹ כִּי־עָרַב זָר וּבָעַד *נְכָרִים *נְכָרִיהָ חִבְּלָהּוּ:	“Take his clothing, For he became security to a stranger, And <i>bind him up</i> , For <i>pledging to</i> {K: foreigners} [Q: a foreign lady].”	bind him up: AV differs (<i>take a pledge of him</i>). Perhaps a play on words (bind by a pledge / bind with cords).
Prov 20:17	עָרַב לֶאֱישׁ לֶחֶם שֶׁקֶר וְאַחַר יִמְלֵא־פִיהוּ חֲצָץ:	<i>Dishonestly obtained bread is</i> sweet to a man, But afterwards his mouth becomes full of gravel.	dishonestly obtained bread ← <i>bread of falsehood</i> , a Hebraic genitive.

Prov 20:18	מַחְשְׁבוֹת בְּעֵצָה תִּכּוֹן וּבִתְחִבּוּלוֹת עֲשֵׂה מִלְחָמָה:	Plans <i>undertaken</i> with counsel will be established, So wage war with shrewd deliberations.	plans ← <i>thoughts</i> . will be established: singular, generalizing.
Prov 20:19	גֹּוֹלֵה־סוֹד הוֹלֵךְ רְכִיל וּלְפִתָּה שֹׁפֵטִיו לֹא תִתְעַרֵּב:	He <i>who</i> goes around gossiping Reveals a secret, So do not involve yourself With <u>one of wide open lips</u> .	one of wide open lips: i.e. <i>a babbl</i> er.
Prov 20:20	מִקְלָל אָבִיו וְאִמּוֹ יִדְעֶךָ נֵרוֹ *בְּאִישׁוֹן *בְּאִישׁוֹן חֹשֶׁךְ:	<i>As for him who</i> curses his father <u>or</u> mother, His lamp will go out in <u>pitch black darkness</u> .	or: disjunctive use of the vav. pitch black darkness ← <i>the pupil (of the eye) of darkness</i> .
Prov 20:21	נַחֲלָה *מִבְּחִלַּת **מִבְּהִלָּת בְּרֵאשִׁינָה וְאַחֲרִיתָהּ לֹא תִּבְרָךְ:	An inheritance may be {K: avariciously obtained} [Q: hastily acquired] at first, But <i>then</i> its final state will not be blessed.	AV differs, reading the <i>qeré</i> .
Prov 20:22	אַל-תֹּאמַר אֶשְׁלֹמָה-רָע קִנְיָה לִי־הוּא וַיִּשַׁע לִי:	Do not say, “I will repay evil.” Put your hope in the LORD, And he will save you.	Alluded to in Rom 12:19 . he will save: or <i>let him save</i> .
Prov 20:23	תֹּעֲבֵבַת יְהוָה אֶבֶן וְאֶבֶן וּמֵאזְנֵי מִרְמָה לֹא-טוֹב:	<i>One weight for one, and another weight for another,</i> <i>Is an abomination to the LORD,</i> <i>And false scales are not good.</i>	
Prov 20:24	מִיְהוָה מִצְעָדֵי-גִבּוֹר וְאָדָם מֵה־יָבִין דַּרְכּוֹ:	Man's steps <i>are received</i> from the LORD. But <i>as for</i> man, What does he understand <i>of</i> his way?	
Prov 20:25	מוֹקֵשׁ אָדָם יֵלַע קֹדֶשׁ וְאַחַר נִדְרָיִם לְבַקֵּר:	<i>It is a snare to a man</i> To rashly say <i>anything</i> holy, And after the vows, To reconsider.	a snare to a man ← <i>a snare of a man</i> . Wider use of the construct state.
Prov 20:26	מִזְרָה רְשָׁעִים מִלֶּךְ חָכִים וַיִּשָׁב עֲלֵיהֶם אוֹפֵן:	A wise king winnows out the wicked And drives the <i>threshing</i> wheel back over them.	
Prov 20:27	נֵר יְהוָה נִשְׁמַת אָדָם חִפְּשׁ כָּל-חֲדָרֵי-בֶטֶן:	The spirit of man <i>is</i> the LORD's lamp, Searching all the inner parts of the belly.	
Prov 20:28	חֶסֶד וְאֱמֶת יִצְרוּ-מִלֶּךְ וְסִעֵד בְּחֶסֶד כִּסְאוֹ:	Kindness and truth protect the king, And <i>it is</i> with kindness That he sustains his throne.	

Prov 20:29	תְּפִאֲרַת בַּחֲוִירִים כְּחֶם וְהֶדְר זְקִנִים שִׁיבָה:	The glory of young men <i>is</i> their strength, And the dignity of the old <i>is</i> their grey hair.	
Prov 20:30	חֲבֵרוֹת פָּצַע *תִּמְרִיק **תִּמְרוֹק בָּרַע וּמִכּוֹת חֲדָרֵי-בֶטֶן:	Weals from wounding <i>are</i> a cleansing, In a baneful way, And beatings <i>cleanse</i> the inner parts of the belly.	a cleansing: the <i>ketiv / qere</i> issue is a <i>yod / vav</i> issue, but the meanings are the same. <hr/> <hr/> in a baneful way: AV differs somewhat (<i>[cleanse away] evil</i>).
Prov 21:1	פְּלִגֵּי-מַיִם לְבַיַּת-יְהוָה עַל-כָּל-אֲשֶׁר יַחֲפֹץ יִטְנוּ:	A king's heart <i>is like</i> sources of water in the LORD's hand; He inclines it to whatever he wishes.	
Prov 21:2	כָּל-דֶּרֶךְ-אִישׁ יֵשֶׁר בְּעֵינָיו וְתִכֵּן לִבּוֹת יְהוָה:	Every way of man <i>is</i> right in his own eyes, But <i>it is</i> the LORD who tests hearts.	
Prov 21:3	עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לִיהוָה מִזֶּבֶח:	To do righteousness and justice <i>Is</i> preferable with the LORD to sacrifice.	to do: a rare infinitive construct form, also seen in Prov 16:16.
Prov 21:4	רוּם-עֵינַיִם וְרִחְב־לֵב גֹּר רָשָׁעִים חֲטָאת:	<u>Haughty</u> eyes and <u>arrogance</u> – The field of work of the wicked – <i>Are preferable to them than</i> a sin-offering.	haughty ← <i>height of</i> . <hr/> arrogance ← <i>wideness of heart</i> . <hr/> See [CB], whose note we accept. AV differs (... <i>is sin</i>).
Prov 21:5	מַחְשְׁבוֹת חָרוֹץ אֵד-לְמוֹתָר וְכָל-אֵץ אֵד-לְמַחְסוֹר:	The thoughts of a diligent man assuredly lead to plentifulness, But <i>as for</i> everyone who is hasty, <i>His actions</i> assuredly lead to lack.	
Prov 21:6	פָּעַל אֹצְרוֹת בְּלִשׁוֹן שָׁקֵר הֶבֶל נִדְוָה מִבְּקִשֵׁי-מוֹת:	Acquiring treasure by a lying tongue <i>Is</i> mist blown around By those who seek death.	
Prov 21:7	שֹׁדֵד-רָשָׁעִים יִגְרָם כִּי מֵאֲנוּ לַעֲשׂוֹת מִשְׁפָּט:	The rapacity of the wicked drags them away, For they refuse to <u>act justly</u> .	act justly ← <i>do justice</i> .
Prov 21:8	הַפְּכָפֶד דֶּרֶךְ אִישׁ וְזָר וְזָד יֵשֶׁר פְּעָלוֹ:	The way of man <i>is</i> crooked and outlandish, But <i>as for</i> the pure man, His work <i>is</i> upright.	
Prov 21:9	טוֹב לְשֵׁבֶת עַל-פְּנֵת-גָּג מֵאֲשֶׁת מְדִינָיִם וּבֵית חֶבֶר:	<i>It is better to live</i> in a corner of a roof Than <i>in</i> a mansion, But <i>with</i> a contentious wife.	live ← <i>sit</i> , but also <i> dwell</i> . <hr/> mansion ... contentious wife ← <i>wife of contentions ... house of a company</i> , Hebraic genitives. <hr/> The Hebrew reads <i>than (with) a contentious wife and / but (in) a mansion</i> , which we ↗

Prov 21:10	נִפְשׁ רָשָׁע אֹתֵה־רָע לֹא־יִחַן בְּעֵינָיו רָעָהוּ:	A wicked <u>person</u> craves wrongdoing; His neighbour does not find favour in his eyes.	↳ have re-arranged in English to bring out the contrast which the Hebrew conveys. person ← <i>soul</i> .
Prov 21:11	בַּעֲנֹשׁ־לֵץ יִחְכַּם־פִּתִּי וּבִהֲשִׁיבִיל לְחָכְם יִקְח־דַּעַת:	By the <u>punishment</u> of the mocker, The naive <i>man</i> becomes wise, And by the <u>instruction</u> to the wise <i>man</i> , He obtains knowledge.	by the punishment ... by the instruction: gerundial use of the infinitives.
Prov 21:12	מִשְׁכִּיל צַדִּיק לְבֵית רָשָׁע מִסֵּלף רָשָׁעִים לָרָע:	The righteous <i>one</i> is prudent with the house of the wicked; He <u>overthrows</u> the wicked to <i>their</i> detriment.	he overthrows: AV differs (<i>but God overthrows</i>), a sense not denied by our translation.
Prov 21:13	אִטְם אֲזָנוֹ מִזְעַק־תְּדֹל גַּם־הוּא יִקְרָא וְלֹא יַעֲנֶה:	He <i>who</i> shuts his ear to the cry of the poor Will <u>in turn</u> call out, But he will not be answered.	in turn ← <i>also</i> , but with wider scope.
Prov 21:14	מִתֵּן בְּסֵתֶר יִכְפֶּה־אָף וְשָׂחַד בְּחֹק חֲמָה עֲזָה:	A gift <u>given in private</u> appeases anger, And a present <i>put into</i> the lap <i>assuages</i> strong fury.	in private ← <i>in secret</i> .
Prov 21:15	שִׂמְחָה לְצַדִּיק עֲשׂוֹת מִשְׁפָּט וּמַחֲתָה לְפֹעֲלֵי אָוֶן:	<i>It is</i> joy to the righteous to <u>act justly</u> , But a <u>dreadful thing</u> to those <i>who</i> commit iniquity.	to act justly ← <i>to do justice</i> . dreadful thing: AV differs (<i>destruction shall be</i>).
Prov 21:16	אָדָם תּוֹעֵה מִדֶּרֶךְ הַשְּׂבִל בְּקֶהֶל רְפָאִים יִנּוּחַ:	A man <i>who</i> strays from a prudent way Comes to rest in the company of the <u>Rephaim</u> .	Rephaim: see [CB] App. 25. AV differs (<i>dead</i>).
Prov 21:17	אִישׁ מַחְסוֹר אֱהָב שִׂמְחָה אֱהָב יַיִן־וְשֵׁמֶן לֹא יַעֲשִׁיר:	He <i>who</i> loves merrymaking Will be a <u>man in</u> penury; He <i>who</i> loves wine and <u>fine food</u> Will not become rich.	man in ← <i>man of</i> . fine food ← <i>oil; fatness</i> .
Prov 21:18	כֶּפֶר לְצַדִּיק רָשָׁע וְתַחַת יִשְׂרָיִם בּוֹגֵד:	The <u>wicked will be</u> a ransom for the <u>righteous</u> , And the <u>traitor</u> in the place of the <u>upright</u> .	wicked ... righteous ... traitor ... upright: the first three of these are singular. The sense is as in Prov 11:8, that the wicked enter into the trouble which the righteous are delivered from, the trouble sometimes being the plan of the wicked themselves, e.g. with Haman and Mordecai.
Prov 21:19	טוֹב שֵׁבֶת בְּאֶרֶץ־מִדְבָּר מֵאִשֶׁת *מְדוּנִים* **מְדִינִים וּכְעֵס:	<i>It is</i> better to live in a desert land Than <i>with</i> a <u>contentious</u> and <u>bad-tempered</u> wife.	contentious: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. As in Prov 18:19. contentious ... and bad-tempered wife ← <i>wife of contention and anger</i> , a Hebraic genitive.

Prov 21:20	אוֹצֵר נְחֻמֵּד וְשֶׁמֶן בְּנֵה חֶכֶם וְכֹסִיל אָדָם יִבְלַעְנוּ:	There is delightful treasure and oil In the abode of the wise, But a foolish man <u>dissipates</u> it.	dissipates ← <i>swallows, consumes.</i>
Prov 21:21	רֹדֵף צְדָקָה וְחֶסֶד יִמְצָא חַיִּים צְדָקָה וְכָבוֹד:	He <i>who</i> pursues righteousness and kindness Will find life, righteousness and honour.	
Prov 21:22	עִיר גִּבּוֹרִים עָלָה חֶכֶם וַיֵּרֵד עַז מִבְּטָחָהּ:	The wise <i>man can</i> ascend <i>into</i> a city of warriors, And <u>shatter</u> its <u>great</u> <u>confidence</u> .	shatter ← <i>bring down.</i> its great confidence ← <i>the strength of its confidence, a</i> <i>Hebraic genitive.</i>
Prov 21:23	שָׁמַר פִּי וּלְשׁוֹנוֹ שָׁמַר מִצָּרוֹת נַפְשׁוֹ:	He <i>who</i> guards his mouth and his tongue Guards <u>himself</u> from adversities.	himself ← <i>his soul.</i>
Prov 21:24	זֶד יִהְיֶה לֶץ שְׂמוֹ עוֹשֶׂה בְּעִבְרַת זְדוֹן:	As for the arrogant and haughty <i>man</i> , His name <i>is</i> Mocker; He deals in <u>insolent</u> <u>presumption</u> .	insolent presumption ← <i>pride /</i> <i>anger of insolence / pride.</i>
Prov 21:25	תֵּאָנוּת עָצַל תִּמְיתָנוּ כִּי־מֵאָנוּ יָדָיו לַעֲשׂוֹת:	The inclination of the lazy <i>man</i> will kill him, For his hands refuse to <u>work</u> .	work ← <i>do, make.</i>
Prov 21:26	כָּל־הַיּוֹם הִתְאַוָּה תֵּאָוָה וְצַדִּיק יִתֵּן וְלֹא יַחֲשֹׁד:	All day <i>long</i> he craves what <i>his heart</i> desires, But a just <i>man</i> gives and does not spare.	
Prov 21:27	זֶבַח רְשָׁעִים תּוֹעֵבָה אֵף כִּי־בִזְמָה יִבְיָאָנוּ:	The sacrifice of the wicked <i>is</i> an abomination – All the more so When he brings it in <u>deceit</u> .	deceit ← <i>scheming.</i>
Prov 21:28	עַד־כְּזָבִים יֵאָבֵד וְאִישׁ שׁוֹמֵעַ לְנֹצַח יִדְבֵר:	A <u>false witness</u> will perish, But a man <i>who</i> <u>listens</u> Will speak <u>steadfast words</u> .	false witness ← <i>witness of lies, a</i> <i>Hebraic genitive.</i> listens: or <i>understands.</i> steadfast ← <i>in perpetuity.</i>
Prov 21:29	הֵעִז אִישׁ רָשָׁע בְּפָנָיו וַיִּשָּׂר הוּא *יֵכִין *יֵבִין *דְּרָכָיו *דְּרָכָו:	The wicked man <u>puts on</u> a <u>bold front</u> , But the upright man {K: prepares his ways} [Q: understands his way].	puts on a bold front ← <i>emboldens on his face.</i>
Prov 21:30	אֵין חֲכָמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לְנַגֵּד יְהוָה: פ	There is no wisdom and <i>there is</i> no expertise, And <i>there is</i> no counsel <i>Which can prevail</i> against the LORD.	
Prov 21:31	סוֹס מוֹכֵן לַיּוֹם מִלְחָמָה וְלִיהוָה הַתְּשׁוּעָה:	The horse <i>may be</i> prepared for the day of war, But salvation <i>belongs</i> to the LORD.	

Prov 22:1	נְבַחַר שֵׁם מֵעֶשֶׂר רַב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב:	A good reputation is preferable to great wealth; Good grace is preferable to silver and gold.	
Prov 22:2	עֲשִׂיר וְרֵשׁ נִפְגְּשׁוּ עִשָּׂה כֻלָּם יְהוָה:	Rich and poor meet each other; The maker of all of them is the LORD.	
Prov 22:3	עָרוֹם רָאָה רָעָה *וּיסֹתֵר **וְנִסְתָּר וּפְתִיִים עֲבְרוּ וְנִעֲנְשׁוּ:	The prudent man sees evil and hides, But the gullible cross over to it, And pay the penalty.	hides: the <i>ketiv</i> and <i>qere</i> are different forms of the same verb, but the meanings are essentially the same here. <hr/> <hr/> pay the penalty ← are punished.
Prov 22:4	עֲקֵב עֲנוּהַ יִרְאֵת יְהוָה עֲנָשׁ וְכָבוֹד וְחַיִּים:	It is by meekness and fear of the LORD That riches and honour and life are obtained.	
Prov 22:5	צַנִּים פְּחִים בְּדַרְךְ עֲקָשׁ שׁוֹמֵר נַפְשׁוֹ יִרְחַק מֵהֶם:	Thorns and snares lie on the way of the perverse; He who guards his life Distances himself from them.	life ← soul.
Prov 22:6	חֲנֹךְ לְנֶעַר עַל־פִּי דַרְכּוֹ גַם כִּי־יִזְקִין לֹא־יִסּוֹר מִמֶּנָּה:	Initiate a youth along his way, Then even when he grows old, He will not depart from it.	along ← according to.
Prov 22:7	עֲשִׂיר בְּרֵשִׁים יִמְשׁוֹל וְעַבְד לְזֶה לְאִישׁ מִלּוֹהַ:	The rich man will rule over the poor, And he who borrows is servant to the man who lends.	
Prov 22:8	זֹרַע עוֹלָה **יִקְצֹר-**יִקְצַר-אֲזֹן וְשִׁבְט עֲבָרְתּוֹ יִכְלֶה:	He who sows injustice Will reap iniquity, And his offensive regime Will come to an end.	reap: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qere</i> . <hr/> <hr/> his offensive regime ← the sceptre of his wrath / haughtiness, a Hebraic genitive.
Prov 22:9	טוֹב־עֵין הוּא יִבְרֹךְ כִּי־נָתַן מִלַּחֲמוֹ לַדָּל:	He who is generous will be blessed, For he gives some of his bread to the poor.	2 Cor 9:7, adapted. <hr/> <hr/> generous ← good of eye.
Prov 22:10	גָּרַשׁ לֹץ וַיֵּצֵא מִדָּוֶן וַיִּשְׁבַּת דִּיּוֹ וּמְקִלּוֹן:	Drive out the mocker, And contention will depart, And strife and shame will cease.	
Prov 22:11	אֲהַב *טְהוֹר-**טְהַר־לֵב חֵן שְׁפָתָיו רַעְהוּ מִלֶּד:	As for him who loves the pure in heart, His lips are graceful; The king is his friend.	pure: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qere</i> . <hr/> <hr/> his lips are graceful ← grace (is) his lips.

Prov 22:12	עֵינֵי יְהוָה נֹצְרוּ דְעַת וַיִּסְלֹף דְּבָרֵי בָגָד:	The eyes of the LORD preserve knowledge, But he has overthrown the words of the treacherous <i>man</i> .	
Prov 22:13	אָמַר עֵצֵל אַרְי בַּחוּץ בְּתוֹךְ רְחֹבוֹת אֲרָצָח:	The <i>lazy man</i> says, “ <i>There is a lion in the open</i> ; I will be killed on the streets.”	
Prov 22:14	שׁוֹחָה עֲמֻקָּה פִּי זְרוֹת זְעוּם יְהוָה *יפול-שם*:	The <u>mouths</u> of the foreign <i>women are</i> a deep pit; <i>He with whom the LORD is</i> angry Will fall there.	will fall: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . <hr/> mouths ... are ← <i>mouth (is)</i> , but plural <i>women</i> .
Prov 22:15	אוֹלֵת קְשׁוּרָה בְּלִב־נֶעֶר שֶׁבֶט מוֹסֵר יִרְחִיקֶנָּה מִמֶּנּוּ:	Foolishness <i>is</i> bound to the heart of a boy, <i>But</i> the rod of correction will put him at a distance from it.	put him at a distance from it ← <i>distance it from him</i> .
Prov 22:16	עֲשֵׂק דָל לְהִרְבּוֹת לוֹ נָתַן לְעָשִׂיר אֶדְ-לְמַחְסוֹר:	He <i>who</i> oppresses the poor to <u>enrich himself</u> And he <i>who</i> gives to the rich <i>man</i> <i>Will surely be in need</i> .	enrich himself ← <i>increase for</i> <i>him</i> . <hr/> need ← <i>lack</i> .
Prov 22:17	הֵט אָזְנוֹךָ וּשְׁמַע דְּבָרֵי חֲכָמִים וְלִבְךָ תִּשְׁתּוּת לְדַעְתִּי:	Incline your ear And hear the words of the wise, And direct your heart to my knowledge.	
Prov 22:18	כִּי-נִעְמִים כִּי-תִשְׁמְרֵם בְּבִטְנְךָ יִכְנּוּ יַחְדָּו עַל-שִׁפְתֶיךָ:	For <i>it is</i> pleasant if you keep them <u>inwardly</u> ; Together they are ready <i>to be</i> on your lips	inwardly ← <i>in your belly</i> .
Prov 22:19	לְהִיזוֹת בִּיהוָה מְבַטְחֶךָ הוֹדַעְתִּיךָ הַיּוֹם אֶף-אֶתָּה:	So that your trust should be in the LORD. Today <i>it is</i> to you <i>that</i> I have made it known – <u>To your very self</u> .	to your very self ← <i>indeed you</i> .
Prov 22:20	הֲלֹא כָתַבְתִּי לָךְ *שְׁלוֹשׁ *שְׁלִישִׁים בְּמוֹעֶצֶת וּדְעַת:	{Q: Have I not written <u>thirty</u> <u>times</u> to you} [K: Did I not write to you three days ago] With pieces of advice and knowledge?	thirty <i>times (ketiv)</i> ← <i>thirds or</i> <i>third (times)</i> , but by analogy of the cardinal numbers, we apply a factor of ten for the Hebrew plural. AV differs (<i>excellent</i> <i>things</i>).
Prov 22:21	לְהוֹדִיעֶךָ קִשְׁט אִמְרֵי אֱמֶת לְהַשִּׁיב אִמְרֵים אֱמֶת לְשִׁלְחֶיךָ: פ	– To make known to you the veracity of <u>truthful</u> <u>sayings</u> <i>So that it is with truthful</i> <i>sayings that you can</i> <i>answer</i> Those who send <i>for</i> you.	truthful sayings (2x) ← <i>sayings</i> <i>of truth</i> , a Hebraic genitive, but the second example is not in the regular construction.
Prov 22:22	אַל-תִּגְזַל-דָּל כִּי דַל-הוּא וְאַל-תִּדְבֹּא עָנִי בַשַּׁעַר:	Do not rob a poor <i>man</i> , For he <i>is</i> poor, And do not tread a needy <i>man</i> down at the gate.	

Prov 22:23	כִּי־יְהוָה יִרְיֵב רִיבָם וְקָבַע אֶת־קִבְעֵיהֶם נֶפֶשׁ: :אֶת־קִבְעֵיהֶם נֶפֶשׁ:	For the LORD will defend their interest, And he will despoil the livelihood Of those who despoiled them.	defend their interest ← contend their contention. livelihood ← soul.
Prov 22:24	אַל־תִּתְרַע אֶת־בֶּעַל אָף וְאֶת־אִישׁ חַמּוֹת לֹא תָבֹא: :אֶת־אִישׁ חַמּוֹת לֹא תָבֹא:	Do not associate with a bad- tempered man, And you shall not go with a man prone to fury,	a bad-tempered man ← possessor of anger. prone to fury ← of furies.
Prov 22:25	פֶּן־תֵּאָלֵף *אֲרַחֲתוּ **אֲרַחֲתוּ וְלִקְחֶתָּ מוֹקֵשׁ לְנַפְשְׁךָ: :לְנַפְשְׁךָ:	In case you learn his {Q: ways} [K: way], And you pick up a snare for your life.	way: or, defectively written, ways. pick up ← take; receive. life ← soul.
Prov 22:26	אַל־תִּהְיֶה בְּתֻקְעֵי־כַף בְּעֵרְבִים מִשְׁאוֹת: :מִשְׁאוֹת:	Do not be among those who strike a deal – Among those who are surety for debts.	those who strike a deal ← strikers of palm of hand.
Prov 22:27	אִם־אֵין־לְךָ לְשֹׁלֵם לְמָה יִקַּח מִשְׁכַּבְּךָ מִתַּחְתֶּיךָ: :מִשְׁכַּבְּךָ מִתַּחְתֶּיךָ:	If you do not have the means to pay, Why let anyone take your bed from under you?	
Prov 22:28	אַל־תִּסַּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיךָ: :עָשׂוּ אֲבוֹתֶיךָ:	Do not move an age-old boundary marker Which your fathers put in place.	move: or remove. put in place ← made.
Prov 22:29	חָזִיתָ אִישׁ מְהִיר בְּמַלְאֲכָתוֹ לְפָנֵי־מְלָכִים יִתְיַצֵּב בְּלִי־יִתְיַצֵּב לְפָנֵי חֲשָׁבִים: פ :לְפָנֵי חֲשָׁבִים: פ	Have you seen a man going about his work efficiently? He will stand before kings; He will not stand before the low-bred.	going about his work efficiently ← quick in his work. low-bred ← obscure, mean; etymologically, darkened.
Prov 23:1	כִּי־תֵשֵׁב לִלְחֹם אֶת־מוֹשֵׁל בֵּין תָּבִין אֶת־אֲשֶׁר לְפָנֶיךָ: :בֵּין תָּבִין אֶת־אֲשֶׁר לְפָנֶיךָ:	When you sit down to dine with a ruler, Be well aware of who it is before you,	be well aware: infinitive absolute.
Prov 23:2	וְשִׂמְתָּ שִׁכִּין בְּלַעַךְ אִם־בֶּעַל נֶפֶשׁ אֶתָּה: :נֶפֶשׁ אֶתָּה:	And put a knife to your throat If you have a keen appetite.	put a knife to your throat: i.e. eat and drink circumspectly. if you have a keen appetite ← if you (are) a possessor of a soul.
Prov 23:3	אַל־תִּתְאָו לְמִטְעַמֹּתָיו וְהוּא לֶחֶם כְּזָבִים: :לֶחֶם כְּזָבִים:	Do not be desirous of his delicacies, For they are beguiling food.	beguiling food ← bread of falsehoods, a Hebraic genitive. See 1 Sam 28:22-24.
Prov 23:4	אַל־תִּיגַע לְהַעֲשִׂיר מִבִּינְתֶּךָ חֲדָל: :חֲדָל:	Do not exhaust yourself to become rich; Cease from your own understanding.	

Prov 23:5	<p>*הַתְּעוֹף עֵינֶיךָ בּוֹ וְאַיִנְנוּ כִּי עָשָׂה יַעֲשֶׂה-לּוֹ כְּנַפַּיִם כְּנֹשָׁר *וְעִיף *וְיַעֲוֶף הַשָּׁמַיִם: פ</p>	<p>Do you <u>fix</u> your eye on a <u>thing</u>, Then it <i>is</i> gone? For it easily <u>gives</u> itself wings, And like an eagle, {Q: it <u>flies</u> <u>off</u> into} [K: it <i>is</i> weary in] the sky.</p>	<p>fix ← <i>make fly</i>. The <i>ketiv</i> and <i>qere</i> are different stem- formations of the same word, with the same meaning here. A vav / yod issue.</p> <hr/> <p>it flies <i>off</i> (<i>ketiv</i>): the <i>qere</i> has vav for yod and yod for vav.</p> <hr/> <p>it easily gives itself: infinitive absolute.</p>
Prov 23:6	<p>אַל-תִּלְחֶם אֶת-לֶחֶם רַע עֵינִי וְאַל-תִּתְאוּ *תִּתְאִיו לְמִטְעַמְתָּיו:</p>	<p>Do not eat <u>food</u> from a <u>malevolent person</u>, And do not be <u>desirous</u> of his delicacies.</p>	<p>be desirous: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i>.</p> <hr/> <p>food ← <i>bread</i>, standing for <i>food</i> in general. See 1 Sam 28:22-24.</p> <hr/> <p>a malevolent person ← <i>an evil</i> eye.</p>
Prov 23:7	<p>כִּי כְּמוֹ-שָׁעַר בְּנַפְשׁוֹ כֹּן-הוּא אֵכֵל וְשָׂתָה יֹאמֵר לְךָ וְלִבּוֹ בַל-עִמָּד:</p>	<p>For as he assesses <u>a matter</u> <u>inwardly</u>, So he <i>is</i>. “Eat and drink”, He will say to you, But his heart <i>will not be</i> with you.</p>	<p>a matter inwardly ← <i>in his soul</i>.</p>
Prov 23:8	<p>פִּתְיָךְ-אֲכַלְתָּ תְּקִיאָנָה וְשַׁחַתָּ דְּבַרְיָךְ הַנְּעִימִים:</p>	<p>The morsel <i>which</i> you have eaten, You will <u>vomit out</u>, And you will spoil your pleasant <u>conversation</u>.</p>	<p>vomit out ← <i>vomit it out</i>.</p> <hr/> <p>conversation ← <i>words, affairs</i>.</p>
Prov 23:9	<p>בְּאָזְנֵי כְסִיל אַל-תִּדְבֹּר כִּי-יָבוֹז לְשִׁכְּלֵךְ מְלִיד:</p>	<p>Do not speak to the ears of a fool, For he will despise the insightfulness of your words.</p>	
Prov 23:10	<p>אַל-תִּסַּג גְּבוּל עוֹלָם וּבְשַׂדֵּי יְתוּמִים אַל-תִּבָּא:</p>	<p>Do not <u>move</u> an age-old boundary <u>marker</u>, And do not go into the fields of orphans,</p>	<p>move: or <i>remove</i>.</p>
Prov 23:11	<p>כִּי-גֹאֲלָם חֲזַק הוּא-אֵרִיב אֶת-רִיבָם אַתָּךְ:</p>	<p>For their redeemer <i>is</i> strong; He will defend their case <u>against</u> you.</p>	<p>against ← <i>with</i>. Compare Gen 14:8.</p>
Prov 23:12	<p>הַבִּיָּאָה לְמוֹסֵר לְבָבְךָ וְאָזְנְךָ לְאִמְרֵי-דַעַת:</p>	<p><u>Dispose</u> your heart to instruction, And your <u>ears</u> to learned sayings.</p>	<p>dispose ← <i>bring</i>.</p> <hr/> <p>ears ← <i>ear</i>. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.</p>
Prov 23:13	<p>אַל-תִּמְנַע מִנְעַר מוֹסֵר כִּי-תִכְנֹנוּ בְּשִׁבֹּט לֹא יָמוּת:</p>	<p>Do not withhold correction from a youth; When you beat him with a rod, He will not die.</p>	
Prov 23:14	<p>אֶתָּה בְּשִׁבֹּט תִּכְנֹנוּ וְנִפְשׁוֹ מִשְׂאוֹל תִּצִּיל:</p>	<p>You may be beating him with a rod, But you will be saving <u>him</u> from the grave.</p>	<p>him ← <i>his soul</i>.</p>

Prov 23:15	בְּנֵי אִם־חָכְמָם לִבָּךְ יִשְׂמַח לְבִי גַם־אֲנִי:	My son, if your heart becomes wise, My heart will rejoice – it really will –	it really will ← <i>also I</i> , but the word גַּם can just add emphasis.
Prov 23:16	וְתַעֲלֶזְנָה כְּלִיזֹתִי בְּדַבָּר שְׂפָתֶיךָ מִיִּשְׂרָיִם:	And my kidneys will exult, As your lips speak upright words.	kidneys: i.e. <i>inward feelings</i> . Compare Ps 139:13, Jer 11:20.
Prov 23:17	אַל־יִקְנֵא לְבָבְךָ בַּחֲטָאִים כִּי אִם־בִּירְאֵת־יְהוָה כָּל־הַיּוֹם:	Do not let your heart be envious of sinners, But rather <i>let it be zealous of</i> fear of the LORD All day long.	
Prov 23:18	כִּי אִם־יֵשׁ אַחֲרֵית וְתִקְוֹתֶיךָ לֹא תִכָּרֵת:	For there is a final state, And your hope will not be cut off.	
Prov 23:19	שְׁמַע־אֶתְּהָ בְּנֵי וְחָכְמָם וְאַשֶׁר בְּדַרְךְךָ לִבָּךְ:	Do hear, my son, and become wise, And direct your heart on the way.	
Prov 23:20	אַל־תִּהְיֶיךָ בְּסַבְּאֵי־יַיִן בְּזֹלְלֵי בֶּשֶׂר לָמוֹ:	Do not be among those <i>who</i> become drunk on wine, <i>Or who</i> take to guzzling meat.	take to guzzling meat ← (<i>are</i>) <i>guzzlers of meat to themselves</i> .
Prov 23:21	כִּי־סַבָּא וְזוֹלֵל יִוְרֶשׁ וְקָרְעִים תִּלְבָּישׁ נוֹמָה:	For the drunkard and guzzler will be dispossessed, And slumber will clothe <i>them</i> with rags.	rags ← <i>tearings</i> .
Prov 23:22	שְׁמַע לְאָבִיךָ זֶה יִלְדֶּךָ וְאַל־תִּבְזֶוּ כִּי־זָקְנָה אִמֶּךָ:	Listen to your father Who begot you, And do not despise your mother When she is old.	
Prov 23:23	אַמֶּת קְנֵה וְאַל־תִּמְכַּר חֲכָמָה וּמוֹסֵר וּבִינָה:	Acquire truth, And do not sell <i>it</i> , <i>As with</i> wisdom and instruction and understanding.	
Prov 23:24	*גוֹל *גִּיל *יְגוֹל *יִגִּיל אָבִי צְדִיק *יּוֹלַד *וְיִוְלַד חָכָם *וְיִשְׂמַח־* *וְיִשְׂמַח־בוֹ:	The father of a righteous <i>son</i> will greatly rejoice, {K: <i>And he who</i> } [Q: <i>And he who</i>] begets a wise <i>son</i> Will delight in him.	will greatly rejoice: infinitive absolute. The <i>ketiv / qere</i> issue is a <i>vav / yod</i> issue, but the meanings are the same. <hr/> will delight: the <i>ketiv</i> uses a correlative <i>vav</i> , redundant in English.
Prov 23:25	יִשְׂמַח־אָבִיךָ וְאִמֶּךָ וְתִגַּל יּוֹלַדְתֶּךָ:	Your father and your mother will take delight, And she who bore you will rejoice.	
Prov 23:26	תָּנֵה־בְּנֵי לִבָּךְ לִי וְעֵינֶיךָ דְּרָכֵי *תִּרְצָנָה *תִּצְרְנָה:	My son, give your heart to me, And may your eyes {K: welcome} [Q: keep] my ways.	

Prov 23:27	כִּי־שׁוֹחָה עֲמֻקָּה זֹנָה וּבְאֵר צָרָה נְכַרְיָה: :	For a prostitute <i>is</i> a deep abyss, And a foreign <i>woman is</i> a narrow <u>pit</u> .	pit ← <i>well</i> .
Prov 23:28	אִף־הִיא בְּחַתְּף תֶּאֱרָב וּבִגְדִים בְּאָדָם תֹּסֹף: :	Indeed she lies in wait <u>like</u> a <u>predator</u> And adds to the traitors among <u>men</u> .	like a predator: AV differs, but the sense is not affected (<i>as for a prey</i>). Similarly [AnLx], [BDB]= <i>as (for) prey</i> . men ← <i>Adam</i> , but also <i>mankind</i> .
Prov 23:29	לְמִי אִוִי לְמִי אֲבוֹי לְמִי *מְדוּנִים *מְדִינִים לְמִי שִׁיחַ לְמִי פְּצָעִים חֲנָם לְמִי חֻכְלָלוֹת עֵינָיִם: :	Who <i>has</i> “woe”, Who <i>has</i> “alas” <i>on his lips</i> ? Who <i>has</i> <u>contentions</u> , Who <i>has</i> a grievance, Who <i>has</i> gratuitous wounds? Who <i>has</i> <u>reddened</u> eyes?	contentions: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. As in Prov 18:19, Prov 21:19. reddened ← <i>redness (of)</i> . [BDB]= <i>dullness</i> . [AnLx] has more variations.
Prov 23:30	לְמֵאֲחָרִים עַל־הֵיזֵן לְבָאִים לְחַקֵּר מִמְּסָד: :	<i>It is</i> those who linger at wine – Those who come to sample blended liquor.	
Prov 23:31	אַל־תִּרְא יַיִן כִּי יתְאַדָּם כִּי־יִתֵּן *בְּכִים *בְּכֹס עֵינָיו יתְהַלֵּךְ בְּמִישְׁרִים: :	Do not <u>care for</u> wine – When it exhibits its red colour, When it gives its <u>sparkle</u> in a {Q: goblet} [K: bag], And when it flows <u>smoothly</u> .	care for ← <i>see</i> . sparkle ← <i>eye; appearance; fountain</i> . Compare Num 11:7, Dan 10:6. smoothly ← <i>in straightnesses</i> .
Prov 23:32	אַחֲרִיתוֹ כְּנָחַשׁ יִשָּׁךְ וְכֶצֶפֶעַנִי יִפְרֹשׁ: :	Its <u>effect is that</u> it bites like a serpent And puts <i>one</i> in torment like a viper.	effect ← <i>end</i> , but here causal.
Prov 23:33	עֵינֶיךָ יִרְאוּ זָרוֹת וְלִבְךָ יִדְבֹר תְּהַפְּכוֹת: :	Your eyes will see <i>women who are</i> strangers, And your heart will speak subversive things,	
Prov 23:34	וְהִיִּתְ כְּשֹׁכֵב בְּלִבַּיִם וְכְשֹׁכֵב בְּרֵאשׁ חַבֵּל: :	And you will be like <i>one who</i> lies at the <u>bottom</u> of the sea, Or <i>one who</i> lies at the top of a mast.	bottom ← <i>heart</i> .
Prov 23:35	הִכּוּנִי בַל־חִלִּיתִי הִלְמוּנִי בַל־יִדְעֵתִי מָתִי אֶקְיֵץ אוֹסִיף אַבְקֶשְׁנוּ עוֹד: :	“They beat me, But I did not feel pain; They struck me, But I was not conscious of it. When will I wake up? I will seek <i>this pleasure</i> yet again.”	
Prov 24:1	אַל־תִּקְנֵא בְּאַנְשֵׁי רָעָה וְאַל־*תִּתְאוּ *תִּתְאִיו לְהִזּוֹת אִתְּם: :	Do not be envious of <u>evil men</u> , And do not <u>long</u> to be with them.	long: the <i>ketiv</i> can be regarded as a variant form of the <i>qere</i> . evil men ← <i>men of evil</i> , a Hebraic genitive.
Prov 24:2	כִּי־שֵׁד יִהְיֶה לְבָם וְעַמְלָל שִׁפְתֵיהֶם תִּדְבַּרְנָה: :	For their heart meditates on violence, And their lips speak of ill- treatment.	

Prov 24:3	בְּחָכְמָה יִבְנֶה בַּיִת וּבְתִבּוֹנָה יִתְכַוֵּן:	A house is built with <u>skill</u> , And it is established with expertise,	skill ← <i>wisdom</i> .
Prov 24:4	וּבִדְעַת חֲדָרִים יִמְלֵאוּ כָּל־הוֹן יִקָּר וְנֹעִים:	And rooms are <u>filled with</u> <u>knowledge</u> And all <u>kinds of</u> precious and delightful <u>belongings</u> .	filled with knowledge: perhaps meaning <i>fitted out expertly</i> . belongings ← <i>wealth</i> .
Prov 24:5	גִּבְרַחֲכֶם בַּעֲזוֹ וְאִישׁ־דִּיעַת מְאַמֵּץ־כֹּחַ:	A wise man <i>disposes</i> over strength, And a <u>knowledgeable man</u> increases <i>his</i> power,	a knowledgeable man ← <i>a man</i> <i>of knowledge</i> , a Hebraic genitive.
Prov 24:6	כִּי בַתְּחִבְלוֹת תַּעֲשֶׂה־לָּךְ מִלְחָמָה וְתִשׁוּעָה בְּרַב יוֹעֵץ:	For <i>it is</i> with strategy that you <u>can</u> <u>wage</u> a war, And <u>success</u> <u>comes</u> through <u>taking much counsel</u> .	wage ← <i>make for yourself</i> . success ← <i>salvation</i> , here meaning <i>being saved from</i> <i>defeat</i> . taking much counsel: see Prov 11:14.
Prov 24:7	רִאמוֹת לְאוֹיֵל חֲכָמוֹת בְּשַׁעַר לֹא יִפְתַּח־פִּיהוּ:	Wisdom to a fool <i>is too</i> <u>lofty</u> ; At the gate he does not open his mouth.	lofty ← <i>lofty (things)</i> . [BDB] gives <i>black corals</i> ; [Ges-HCL] also gives <i>red corals</i> , but not for this verse.
Prov 24:8	מְחַשֵּׁב לְהָרַע לוֹ בְּעַל־מְזֻמוֹת יִקְרָאוּ:	<i>As for</i> him who plots doing evil, They will call him a <u>schemer</u> .	schemer ← <i>possessor of</i> <i>schemes</i> .
Prov 24:9	זְמַת אֹולֶת חֲטָאת וְתוֹעֵבַת לְאָדָם לֵץ:	The scheming of a fool <i>is a</i> sin, And a mocker <i>is an</i> abomination to <u>men</u> .	men ← <i>Adam</i> , but also <i>mankind</i> .
Prov 24:10	הִתְרַפִּית בְּיוֹם צָרָה צָר כַּחֲכָה:	<i>If</i> you flag on an <u>adverse</u> <u>day</u> , Your strength <i>is</i> <u>feeble</u> .	an adverse day ← <i>a day of</i> <i>adversity</i> , a Hebraic genitive. feeble ← <i>narrow</i> .
Prov 24:11	הֲצֵל לְקַחִים לְמוֹת וּמָטִים לְהָרֵג אִם־תַּחֲשׂוּךְ:	If you refrain <u>from</u> <u>delivering those</u> <i>Who are</i> being taken away to death, Or <i>who are</i> on the verge of <u>being killed</u> ,	from delivering: gerundial use of the infinitive. on the verge of ← <i>tottering</i> . being killed ← <i>(being victim of</i> <i>an act of) killing</i> .
Prov 24:12	כִּי־תֹאמַר הִן לֹא־יִדְעֵנוּ זֶה הֲלֹא־תִכַּן לְבוֹת הוֹאֲיִבִין וְנִצֵּר נַפְשֶׁךָ הוּא יִדַע וְהַשִּׁיב לְאָדָם כַּפְּעֵלוֹ:	If you say, “Look, we did not know this”, Does not he <i>who</i> examines hearts discern <i>the matter</i> ? And will he <i>who</i> guards your <u>life</u> <i>not</i> know, And will he <i>not</i> requite a man according to his deed?	life ← <i>soul</i> .

Prov 24:13	אֶכֶל-בְּנֵי דָבַשׁ כִּי-טוֹב וְנֹפֶת מִתּוֹק עַל-חֶכְבֶּד:	My son, eat honey, Because <i>it is</i> good, And honey from the honeycomb, <i>Which is</i> sweet on your palate.	
Prov 24:14	כֵּן דַּעַה חֲכָמָה לְנַפְשֶׁךָ אִם-מִצְאָתָ וְיֵשׁ אַחֲרֶיהָ וְתִקְוֹתֶיךָ לֹא תִכָּרֵת: פ	So <i>get to</i> know wisdom. <i>It is</i> for your <u>life</u> if you have found <i>it</i> , And <i>it</i> has an <u>effect</u> , And your hope will not be <u>dashed</u> .	life ← <i>soul</i> . an effect ← <i>an end</i> . Compare Prov 23:32. dashed ← <i>cut (off)</i> . AV differs somewhat in several respects.
Prov 24:15	אַל-תִּאָּרֵב רֶשַׁע לְנוֹה צְדִיק אַל-תִּשְׂדֹּד רְבִצּוֹ:	Do not <u>wickedly</u> hold an ambush at the dwelling of a righteous <i>man</i> , And do not lay his place of rest waste.	wickedly ← (<i>as a</i>) <i>wicked</i> (<i>man</i>). AV differs somewhat (<i>O</i> <i>wicked man</i>).
Prov 24:16	כִּי שִׁבַע יִפֹּל צְדִיק וְקָם וְרָשָׁעִים יִכָּשְׁלוּ בְרָעָה:	For a righteous <i>man</i> may fall seven <i>times</i> And get up <i>again</i> , But the wicked will stumble into trouble.	
Prov 24:17	בְּנִפֹל *אוֹיְבֶיךָ אַל-תִּשְׂמַח וּבְכַשְׁלוֹ אַל-יִגְל לִבְּךָ:	Do not rejoice when your {Q: enemy falls} [K: enemies fall], And do not let your heart exult at his stumbling,	
Prov 24:18	פֶּן-יִרְאֶה יְהוָה וְרַע בְּעֵינָיו וְהִשִּׁיב מֵעָלָיו אָפוֹ:	Lest the LORD sees, And <i>it is</i> wrong in his sight, And he turns his anger from him <i>against</i> you.	
Prov 24:19	אַל-תִּתְחַר בַּמְרָעִים אַל-תִּקְנֵא בְרָשָׁעִים:	Do not be infuriated at evildoers; Do not be envious of the wicked,	Ps 37:1.
Prov 24:20	כִּי לֹא-תִהְיֶה אַחֲרֶיהָ לְרַע נֵר רָשָׁעִים יִדְעֶךָ:	For the evil <i>man</i> will not have <i>any</i> posterity – The lamp of the wicked will be extinguished.	posterity: or <i>latter (time)</i> .
Prov 24:21	יִרְאֵת-יְהוָה בְּנֵי וּמֶלֶךְ עִם-שׁוֹנִים אַל-תִּתְעַרֵּב:	My son, fear the LORD and the king; Do not involve yourself with the <u>fickle</u> ,	fickle: see Prov 17:9.
Prov 24:22	כִּי-פִתְאֹם יִקּוּם אִידָם וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ: ס	For suddenly their downfall arises, And who knows The demise of them both?	
Prov 24:23	גַּם-אֵלֶּה לְחַכְמִים הַכֹּרֶפְנִים בְּמִשְׁפָּט בַּל-טוֹב:	These <i>things</i> too <i>belong</i> to the wise. <i>It is</i> not right to <u>show</u> <u>partiality</u> in judgment,	show partiality ← <i>acknowledge</i> <i>faces</i> .

Prov 24:24	אָמַר לְרָשָׁע צְדִיק אַתָּה יִקְבְּהוּ עַמִּים זִעְמוּהוּ לְאַמִּים:	Saying to the wicked <i>man</i> , “You <i>are</i> righteous.” Peoples will vilify him; Nations will be indignant at him.	
Prov 24:25	וְלִמּוֹכִיחִים יִנְעַם וְעֲלֵיהֶם תָּבוֹא בְרַכַּת־טוֹב:	But to those who rebuke <i>a man showing partiality</i> , It will be a delight, And a good blessing will come on them.	
Prov 24:26	שִׁפְתַיִם יִשַׁק מְשִׁיב דְּבָרִים נִכְחִים:	May <i>one</i> compliment the lips <i>When a man</i> replies with straightforward words.	compliment ← <i>kiss</i> . Idiomatic; not lip-lip contact.
Prov 24:27	הֲכֵן בַּחוּץ מְלֹאכְתֶּךָ וְעִתְּךָ בַּשָּׂדֶה לְךָ אַחֲרָיִךְ וּבְנִיתָ בֵּיתְךָ: פ	Prepare <u>your exterior work</u> , And make it ready for yourself on your <u>site</u> , Then afterwards you <i>can</i> build your house.	your exterior work ← <i>at outside your work</i> . <hr/> site ← <i>field</i> .
Prov 24:28	אַל־תִּהְיֶה עֵד־חֲנָם בְּרַעֲךָ וְהִפְתִּיתָ בְּשִׁפְתֶּיךָ:	Do not be a gratuitous witness against your neighbour, And would you deceive with your lips?	
Prov 24:29	אַל־תֹּאמַר כַּאֲשֶׁר עָשָׂה־לִּי בֶן אֲנִיעֲשֶׂה־לוֹ אֲשִׁיב לְאִישׁ כַּפְעָלוֹ:	Do not say, “As he has done to me, So I will do to him. I will requite the man according to his deed.”	Alluded to in Rom 12:19 .
Prov 24:30	עַל־שָׂדֶה אִישׁ־עֲצָל עִבְרָתִי וְעַל־כֶּרֶם אָדָם חֲסַר־לֵב:	I passed by the field of a lazy man, And by the vineyard of a <u>weak-minded person</u> ,	weak-minded ← <i>lacking heart</i> .
Prov 24:31	וַחֲנָה עָלָה כְּלוֹ קִמְשָׁנִים כִּסּוּ פָנָיו חֲרָלִים וְגִדְרָא בָּנָיו נִהְרָסָה:	And what <i>I</i> saw was <u>That thistles had overgrown</u> it all, And <i>that</i> its surface was <u>covered in nettles</u> , And <i>that</i> the stone wall was dilapidated.	and what <i>I</i> saw was ← <i>behold</i> . <hr/> overgrown ← <i>come up (over)</i> . <hr/> was covered: AV differs, not recognizing that כִּסּוּ is <i>pual</i> , so passive.
Prov 24:32	וַאֲחִזָּה אֲנִכִּי אֲשִׁית לְבִי רָאִיתִי לְקַחְתִּי מוֹסֵר:	So I took note <i>and</i> laid <i>it to</i> <u>heart</u> ; I looked <i>and</i> received instruction.	<i>to</i> heart ← <i>to my heart</i> .
Prov 24:33	מְעַט שְׁנוֹת מְעַט תְּנוּמֹת מְעַט חֲבֹק יָדַיִם לְשֹׁכֵב:	A little <i>more</i> sleep, A little <i>more</i> slumbering, A little <i>more</i> folding the arms to lie down,	
Prov 24:34	וּבִאֲמַתְהִלָּךְ רִישְׁךָ וּמַחְסְרֶיךָ כְּאִישׁ מִגֹּן: פ	And along will come your impoverishment And your <u>penury</u> , Like a <u>man with a shield</u> .	penury ← <i>lack</i> . <hr/> a man with a shield ← <i>a man of a shield</i> . Compare Prov 6:11.

Prov 25:1	גַּם־אַלֶּה מִשְׁלֵי שְׁלֹמֹה אֲשֶׁר הֶעֱתִיקוּ אַנְשֵׁי חִזְקִיָּה מֶלֶךְ־יְהוּדָה:	These too <i>are</i> Solomon's proverbs which Hezekiah king of Judah's men transcribed.	
Prov 25:2	כְּבֹד אֱלֹהִים הַסְתֵּר דְּבַר וּכְבֹד מְלָכִים חִקֵּר דְּבַר:	<i>It is</i> God's glory to conceal a matter, And the glory of kings to investigate a matter.	
Prov 25:3	שָׁמַיִם לְרוֹם וָאָרֶץ לְעֵמֶק וְלֵב מְלָכִים אֵין חִקֵּר:	Heaven for height And the earth for depth, But <i>there is</i> no searching the heart of kings.	
Prov 25:4	הֲגֹו סִיגִים מִכֶּסֶף וַיֵּצֵא לְצַרְף כְּלֵי:	Remove the dross from the silver, And let the refiner's <i>silverware</i> <u>be produced</u> .	remove: infinitive absolute in the role of an imperative. <hr/> be produced ← <i>come out</i> , but also as <i>qal</i> for passive of <i>hiphil</i> , <i>be brought out</i> .
Prov 25:5	הֲגֹו רָשָׁע לְפָנֵי־מֶלֶךְ וַיִּכּוֹן בַּצֶּדֶק כִּסְאוֹ:	Remove the wicked <i>man</i> <i>from</i> the king's presence, And his throne will be established in righteousness.	remove: see Prov 25:4.
Prov 25:6	אַל־תִּתְהַדָּר לְפָנֵי־מֶלֶךְ וּבִמְקוֹם גְּדֹלִים אַל־תַּעֲמֹד:	Do not vaunt yourself in the presence of the king, And do not stand in the place of <u>high-ranking men</u> ,	high-ranking ← <i>great</i> . <hr/> Compare Luke 14:7 - Luke 14:9.
Prov 25:7	כִּי טוֹב אָמַר־לְךָ עַלֶּה הִנֵּה מִהַשְׁפִּילְךָ לְפָנַי נְדִיב אֲשֶׁר רָאוּ עֵינַיִךְ:	For <i>it is</i> better <i>that</i> someone says to you, “Come up here”, Than <i>that he</i> humiliates you in the presence of a noble Whom your eyes have seen.	
Prov 25:8	אַל־תֵּצֵא לְרֹב מְהֵרָא פֶּן מִהַתְעַשֶּׂה בְּאַחֲרִיתָהּ בְּהַכְלִים אֶתְךָ רַעַד:	Do not go out to litigate precipitously, In case of what you might <i>need to do</i> <u>as a</u> <u>consequence of it</u> When your neighbour puts you to shame.	as a consequence of it ← <i>in its</i> <i>latter end</i> .
Prov 25:9	רִיבְךָ רִיב אֶת־רֵעֶךָ וְסוֹד אַחֲרֵךְ אַל־תִּגְלֹל:	Contend <u>your case</u> with your neighbour, But do not divulge a <u>secret</u> <u>to another person</u> ,	contend your case: i.e. <i>if you</i> <i>must</i> . <hr/> a secret to another <i>person</i> : or (<i>any</i>) other private matter.
Prov 25:10	פֶּן־יִחְסַדְךָ שִׁמְעַע וְדַבַּתְךָ לֹא תָשׁוּב:	In case <i>one who is out to</i> discredit you hears, And the <i>consequences of</i> your slander don't go <u>away</u> .	go away ← <i>recede, turn</i> .
Prov 25:11	תְּפוּחֵי זָהָב בְּמִשְׁפִּיּוֹת כֶּסֶף דְּבַר דְּבַר עַל־אֶפְנָיו:	A word spoken in season <i>Is like</i> golden apple-shaped <i>beads</i> in silver showpieces.	

Prov 25:12	נזם זהב וחליכתם מוכיח חכם על-אזן שמענת:	To a hearing ear, A wise reprover <i>is like</i> a golden earring Or an ornament of fine gold.	
Prov 25:13	כצנת-שלג ביום קציר ציר נאמן לשלחיו ונפש אדניו ישיב: פ	A faithful messenger <i>is to</i> those who send him <i>Like</i> the cooling effect of snow on a day in the harvest season, And he refreshes the <u>spirit</u> of his masters.	spirit ← <i>soul</i> .
Prov 25:14	נשיאים ורוח וגשם אין איש מתהלל במתת-שקר:	A man <i>who</i> boasts in a <u>dishonest gift</u> <i>Is like</i> mists and wind, but no rain.	dishonest gift ← <i>gift of</i> <i>falsehood</i> , a Hebraic genitive.
Prov 25:15	בארד אפים יפתה קצין ולשון רפה תשבר-גרום:	A senior official is persuaded by much <u>persistence</u> , And a <u>gentle tongue can</u> break bones.	persistence ← <i>length of temper;</i> <i>forbearance</i> . Compare Jer 15:15. gentle ← <i>soft</i> . bones ← <i>a bone</i> .
Prov 25:16	דבש מצאת אכל דיך פן-תשבטנו והקאתו:	<i>If</i> you find honey <i>Only</i> eat what is sufficient for you, Lest you become satiated <i>with</i> it And vomit it out.	
Prov 25:17	הקר רגלך מבית רעך פן-ישבעך ושנאך:	<u>Make yourself scarce</u> in your neighbour's house Lest he has enough of you, And takes a disliking to you.	make yourself scarce ← <i>make</i> <i>your foot rare from</i> .
Prov 25:18	מפיץ וחרב וחץ שגון איש ענה ברעהו עד שקר:	A man <i>who</i> testifies against his neighbour <i>with</i> a false testimony <i>Is</i> a club and a sword and a sharp arrow.	
Prov 25:19	שן רעה ורגל מועדת מבטח בוגד ביום צרה:	<i>Putting</i> trust in a traitor In a <u>time</u> of tribulation <i>Is like</i> a bad tooth Or a sprained foot.	time ← <i>day</i> .
Prov 25:20	מעדה בגד ביום קרה חמץ על-נתר ושר בשרים על לב-רע: פ	He <i>who</i> removes a <i>person's</i> garment on a cold day <i>Is like</i> vinegar on soda, Or <i>one who</i> sings songs to a <u>grieving</u> heart.	grieving ← <i>bad</i> . AV differs in syntactical arrangement.
Prov 25:21	אס-רעב שנאך האכלהו לחם ואס-צמא השקהו מים:	If he who hates you is hungry, Give him food; And if he is thirsty, Give him water to drink,	Rom 12:20. give him food ← <i>feed him</i> <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Prov 25:22	כי גחלים אתה חתה על-ראשו ויהוה ישלם-לך:	For then you are heaping burning coals on his head, And the LORD will repay you.	Rom 12:19, Rom 12:20. heaping ← <i>shovelling</i> .

Prov 25:23	רוּחַ צָפוֹן תְּחַלֵּל גְּשָׁם וּפְנִים נִזְעָמִים לְשׁוֹן סֹתֵר:	A northern wind <u>brings forth</u> rain, And a resentful face <u>an</u> <u>uncommunicative tongue</u> .	brings forth: AV differs (<i>driveth</i> <i>away</i>). an uncommunicative tongue ← <i>a tongue of secrecy</i> , a Hebraic genitive. AV differs somewhat, and it is stronger (<i>backbiting</i>).
Prov 25:24	טוֹב שֵׁבֶת עַל-פְּנַת-גַּג מֵאִשָּׁת *מְדוּנִים *מְדִינִים וּבֵית חֶבֶר:	<i>It is better to live in the</i> corner of a roof, Than in a <u>mansion</u> But <i>with a contentious</i> wife.	contentious ← <i>of contentions</i> . The <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. As in Prov 18:19, Prov 21:19; Prov 23:29 (which has the textual issue). live ... mansion: see Prov 21:9, and the additional note there.
Prov 25:25	מַיִם קָרִים עַל-נַפְשׁ עֵיפָה וּשְׂמוּעָה טוֹבָה מֵאַרְץ מְרַחֵק:	<i>As cold water is to a weary</i> <u>person</u> , So <i>is</i> a good report from a distant land.	person ← <i>soul</i> . so: wider use of the <i>vav</i> .
Prov 25:26	מֵעֵין גִּרְפָּשׁ וּמִקּוֹר מְשַׁחַת צְדִיק מֵט לַפְּנֵי-רָשָׁע:	A righteous <i>man</i> tottering before a wicked <i>one</i> <i>Is like</i> a turbid spring and a sullied water-source.	
Prov 25:27	אֲכַל דְּבַשׁ הֵרְבוֹת לֹא-טוֹב וַחֲקֵר כְּבֹדָם כְּבוֹד:	<i>It is not good to eat much</i> honey, But investigation of <u>what</u> <u>has glory</u> <i>Is itself</i> glory.	to eat: infinitive absolute. <i>what has glory</i> ← <i>their glory</i> . AV differs in the second hemistich (<i>so for men to search</i> <i>their own glory is not glory</i>).
Prov 25:28	עֵיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ:	A man who <i>has</i> no restraint of his spirit <i>Is like</i> a breached city which <i>has</i> no wall.	
Prov 26:1	כַּשֶּׁלֶג בְּקִיץ וּכְמֵטֶר בְּקֶצֶר בֶּן לֹא-נִאֶוֶה לְכֶסֶל כְּבוֹד:	As snow in summer And as rain in the harvest, So <i>it is</i> not becoming For a fool <i>to have</i> honour.	
Prov 26:2	כַּצִּפּוֹר לָנוּד בְּדָרוֹר לְעוֹף בֵּן קָלֵלֶת חֲנָם * לֹא * לֹו תָבֵא:	As a bird takes flight, As a swallow flies away, So shall a gratuitous curse {K: Not come to pass} [Q: Come to him].	The <i>qere</i> could be taken as <i>come</i> <i>to pass on the one who made the</i> <i>curse</i> .
Prov 26:3	שׁוֹט לְסוֹס מִתַּג לְחֹמֹר וְשִׁבְט לִגְו כְּסִילִים:	A whip for the horse, A bridle for the donkey, And a rod for the back of fools.	
Prov 26:4	אַל-תַּעַן כְּסִיל בְּאוֹלָתוֹ פְּוֹתֶשׁוּה-לוֹ גַם-אַתָּה:	Do not answer a fool according to his <i>own</i> foolishness, In case <u>you yourself</u> <i>come to</i> <i>resemble</i> him.	you yourself ← <i>also you</i> .
Prov 26:5	עֲנֵה כְּסִיל בְּאוֹלָתוֹ פְּוִי-הִיא חֲכָם בְּעֵינָיו:	Do answer a fool according to his <i>own</i> foolishness, So that he does not become wise in his <i>own</i> eyes.	This and the preceding verse give the risks whether answering a fool according to his foolishness or not.

Prov 26:6	מְקַצֵּה רַגְלִים חָמַס שְׂתָה שֶׁלַח דְּבָרִים בְּיַד-כֶּסֶל:	He <i>who</i> sends a message by the <u>agency</u> of a fool Cuts off the feet <i>and</i> drinks injury.	agency ← <i>hand</i> .
Prov 26:7	דְּלִיּוֹ שִׁקִּים מִפִּסָּח וּמִשָּׁל בְּפִי כֶּסֶלִים:	<i>You could</i> amputate the legs of a lame <i>man</i> And a proverb in the mouth of a fool.	<i>you could</i> amputate the legs of a lame <i>man</i> ← <i>remove</i> ([ST] ôter) <i>the legs from a lame (man)</i> . Others, <i>the legs of a lame (man are) weak</i> , but this does not account for the imperative or the preposition <i>from</i> . AV differs (... <i>are not equal</i>).
Prov 26:8	כַּצָּרוֹר אֶבֶן בְּמַרְגְּמָה בְּזִנְתָן לְכֶסֶל כָּבוֹד:	As a grain of grit in a heap of boulders, So <i>is</i> he <i>who</i> gives a fool honour.	grit ← <i>stone</i> . heap of boulders: AV differs (<i>sling</i>).
Prov 26:9	חֹחַ עָלָה בְּיַד-שׂכּוֹר וּמִשָּׁל בְּפִי כֶּסֶלִים:	A thorn <u>gets stuck</u> in the hand of a drunkard, And a proverb in the <u>mouths</u> of fools.	gets stuck in ← <i>goes up into</i> . mouths ← <i>mouth</i> , but plural <i>fools</i> .
Prov 26:10	רַב מַחֲזִיל־כֹּל וְשֹׂכֵר כֶּסֶל וְשֹׂכֵר עֹבְרִים:	A great <i>man</i> produces all <i>kinds of things</i> , But he <i>who</i> hires a fool Also hires those <i>who are</i> <u>remiss</u> .	are remiss ← <i>pass over</i> , so also more strongly, <i>transgress</i> . AV differs throughout (<i>The great God that formed all things both rewardeth the fool, and rewardeth transgressors</i>).
Prov 26:11	כְּכֹלֵב שָׁב עַל-קֶאֱזוֹ כֶּסֶל שׁוֹנֵה בְּאוֹלָתוֹ:	Like a dog <i>which</i> returns to its <i>own</i> vomit, <i>Is</i> a fool <i>who</i> repeats his stupidity.	2 Pet 2:22.
Prov 26:12	רָאִיתָ אִישׁ חָכֵם בְּעֵינָיו תִּקְוָה לְכֶסֶל מִמֶּנּוּ:	Have you seen a man wise in his <i>own</i> eyes? A fool <i>has more</i> hope <u>than</u> <u>him</u> .	than him: or, if the reader prefers, <i>than he</i> .
Prov 26:13	אָמַר עֲצֵל שָׁחַל בְּדַרְדָּר אֲרִי בֵּין הַרְחֻבוֹת:	A lazy <i>man</i> says, “ <i>There is</i> a lion in the road – A fierce lion among the streets.”	
Prov 26:14	הִדְלֹת תִּסּוֹב עַל-צִירָה וְעֲצֵל עַל-מִטָּתוֹ:	A door turns on its hinge, And a lazy <i>man</i> on his bed.	
Prov 26:15	טָמֵן עֲצֵל יָדוֹ בַּצֶּלַחַת נְלֶאָה לְהַשִּׁיבָה אֶל-פִּיו:	A lazy <i>man</i> dips his hand in the bowl, <i>But can't</i> be bothered to bring it back to his mouth.	<i>can't</i> be bothered ← <i>is weary</i> . Compare Prov 19:24.
Prov 26:16	חָכֵם עֲצֵל בְּעֵינָיו מְשַׁבֵּעָה מְשִׁיבֵי טַעַם:	A lazy <i>man</i> <i>is</i> wise in his <i>own</i> eyes – <i>More so</i> than seven <i>men</i> <i>can give</i> a reason <u>for</u> .	give a reason <i>for</i> ← <i>return discernment (for)</i> .
Prov 26:17	מַחְזִיק בְּאֲזְנֵי-כֹלֵב עֵבֶר מִתְעַבֵּר עַל-רִיב לֹא-לוֹ:	He <i>who</i> crosses over and <u>interferes</u> in a dispute Which doesn't <i>belong</i> to him, <i>Is like one who</i> seizes a dog's ears.	interferes ← <i>goes beyond limits</i> .

Prov 26:18	כַּמְתִּלְהֵלֶה הַיָּרֵה זִקִּים חַצִּים וּמּוֹת:	Like a madman who shoots darts, arrows and death,	
Prov 26:19	כִּן־אִישׁ רָמָה אֶת־רֵעֵהוּ וְאָמַר הֲלֹא־מִשְׁחַק אָנִי:	So <i>is</i> a man <i>who</i> deceives his neighbour and says, “I was <i>only</i> jesting, wasn't I?”	
Prov 26:20	בְּאִפְסַ עֵצִים תִּכְבֶּה־אֵשׁ וּבְאִין נִרְגָּן יִשְׁתַּק מְדוּן:	When <i>there are</i> no more logs, The fire goes out, And when <i>there is</i> no gossipmonger, Contention abates.	
Prov 26:21	פַּחַם לַגַּחְלִים וְעֵצִים לְאֵשׁ וְאִישׁ *מְדוּנִים *מְדִינִים לְחַרְחֹרֵיב: פ	Coal for the embers, And wood for the fire, And a <u>contentious man</u> To incite an argument.	a contentious man ← a man of contentions. The textual issue is as in Prov 25:24 etc.
Prov 26:22	דְּבַרֵי נִרְגָּן כַּמְתִּלְהָמִים וְהֵם יֵרְדוּ חֲדָרֵי־בֶטֶן:	The words of a gossipmonger <i>are</i> like delicacies, Which descend <i>into</i> the inner parts of the belly.	delicacies: AV differs (<i>wounds</i>).
Prov 26:23	כֶּסֶף סִיגִים מְצַפֶּה עַל־חֶרֶשׁ שִׁפְתָּיִם דֹּלְקִים וְלִב־רָע:	Ardent lips but an evil heart <i>Are like</i> silver dross overlaid on a shard.	
Prov 26:24	*בשפתו *בשפתיו ינכר שונא וּבְקִרְבּוֹ יִשִׁית מְרָמָה:	He <i>who</i> hates Puts up a pretence with his {Q: lips} [K: lip] And harbours deceit <u>inwardly</u> .	inwardly ← in his inward part.
Prov 26:25	כִּי־יִחַנֵּן קוֹלוֹ אֶל־תְּאֲמֹנֵבוּ כִּי שִׁבַע תּוֹעֲבוֹת בְּלִבּוֹ:	When he <u>sounds gracious</u> , Do not believe him, For <i>there are</i> seven abominations in his heart.	sounds gracious ← makes his voice gracious.
Prov 26:26	תִּכְפֹּסֶה שֹׁנְאָה בְּמִשְׁאֹן תִּגְלֶה רָעַתּוֹ בְּקִהְלָל:	Hatred is <u>concealed</u> by deception, But his evil will be discovered in the convocation.	concealed ← covered.
Prov 26:27	כִּרְה־שַׁחַת בָּהּ יִפֹּל וְגִלְלֵל אָבֹן אֵלָיו תָּשׁוּב:	He <i>who</i> digs a pit will fall into it, And <i>as for</i> him <i>who</i> rolls a stone, It will come back upon him.	
Prov 26:28	לְשׁוֹן־שָׁקֵר יִשְׁנֵא דַכּוֹ וּפְהָ חֶלֶק יַעֲשֶׂה מִדְּחָה:	A lying tongue hates <u>those</u> <u>whom it has oppressed</u> , And a flattering mouth brings about ruin.	those whom it has oppressed ← its oppressed (ones).
Prov 27:1	אַל־תִּתְהַלֵּל בְּיוֹם מָחָר כִּי לֹא־יָדַע מַה־יֵּלֵד יוֹם:	Do not boast about tomorrow, For you do not know what the day will <u>bring</u> .	bring ← bear, give birth to.

Prov 27:2	יְהַלְלֶךָ זָר וְלֹא־פִיךָ נִכְרִי וְאֶל־שִׁפְתֶיךָ:	Let an <u>outsider</u> praise you, And not your <i>own</i> mouth – A foreigner, And not your <i>own</i> lips.	outsider ← <i>stranger</i> .
Prov 27:3	כְּבֶד־אֶבֶן וְנֹטֶל הַחֹל וְכַעַס אֲוִיל כְּבֶד מִשְׁנֵיהֶם:	<i>There is</i> the weight of a stone And the burden of sand, But a fool's anger <i>is</i> more burdensome than <u>either of</u> <u>them</u> .	either of them ← <i>the two of</i> <i>them</i> , but applicable individually, to each.
Prov 27:4	אֲכֹזְרִיּוֹת חֶמָּה וְשֹׁטֵף אָף וּמִי יַעֲמֵד לִפְנֵי קִנְיָהּ:	<i>There are</i> cruelty and fury, And the <u>eruption</u> of anger, But who <i>can</i> stand In the face of envy?	eruption ← <i>effusion</i> .
Prov 27:5	טוֹבָה תּוֹכַחַת מִגְלָה מֵאַהֲבָה מִסְתָּרָת:	<u>Open</u> reproof <i>is</i> better Than <u>secret</u> love.	open ← <i>uncovered</i> . secret ← <i>hidden</i> .
Prov 27:6	נֶאֱמָנִים פְּצָעֵי אוֹהֵב וְנִנְתָרוֹת נְשִׁיקוֹת שׁוֹנְאָ:	Wounds from a friend <i>Are</i> bearable, But the kisses of <i>one who</i> hates <i>Are</i> glib.	bearable ← <i>faithful</i> , but see Isa 60:4 where the verb means <i>be</i> <i>carried</i> . glib: the Hebrew word has connotations of <i>profusion</i> and <i>insincerity</i> .
Prov 27:7	נֶפֶשׁ שִׁבְעָה תְּבוּס נֶפֶת וְנֶפֶשׁ רְעִיבָה כָּל־מֵר מֵתוֹק:	<i>One with</i> a satisfied <u>appetite</u> will trample a honeycomb <i>under foot</i> , But <i>to one with</i> a ravenous <u>appetite</u> , <i>Even anything</i> bitter <i>is</i> sweet.	appetite (2x) ← <i>soul</i> . anything ← <i>everything</i> .
Prov 27:8	כַּצִּפּוֹר נוֹדֶדֶת מִן־קִנְיָהּ כִּן־אִישׁ נוֹדֵד מִמְּקוֹמוֹ:	As a bird <i>which</i> flies away from its nest, So <i>is</i> a man <i>who</i> migrates from his place.	
Prov 27:9	שֶׁמֶן וְקִטְרֵת יִשְׂמַח־לֵב וּמִתְקָה רְעֵהוּ מֵעֲצַת־נֶפֶשׁ:	Oil and incense please the heart, As <i>does</i> a friend's <u>generosity</u> With <u>vitally important</u> <u>advice</u> .	generosity ← <i>sweetness</i> . with vitally important advice ← <i>from advice of the soul</i> , a Hebraic genitive.
Prov 27:10	רַעֲךָ *וְרַעָה *וְרַע אָבִיךָ אֶל־תַּעֲזֹב וּבֵית אָחִיךָ אֶל־תָּבוֹא בְּיָוֶם אֵידֶךָ טוֹב שָׁכֵן קָרוֹב מֵאָח רְחוֹק:	Do not forsake your <i>own</i> friend, Or a <u>friend</u> of your father, And do not enter your brother's house in the event of your downfall. A nearby neighbour <i>Is</i> better than a distant brother.	a friend: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Prov 27:11	חֶכֶם בְּנִי וְשִׂמַח לְבִי וְאַשְׁיְבָה חֲרִפִּי דְבָר:	My son, become wise and please my heart So <u>that</u> I <i>can</i> <u>answer</u> him who reproaches me.	so that: purposive use of the <i>vav</i> . answer ← <i>return word</i> .

Prov 27:12	עָרוֹם רָאָה רָעָה נִסְתָּר פְּתָאִים עָבְרוּ נִעְנְשׂוּ: A prudent man sees evil and hides, But the gullible cross over to it And pay the penalty.	pay the penalty ← <i>are punished</i> . Compare Prov 22:3.
Prov 27:13	קַח-בְּגָדוֹ כִּי-עָרַב זָר וּבָעַד נִכְרִיָּה חִבְּלָהּ: “Take his clothing, For he became security to a stranger, And bind him up, For <i>pledging to</i> a foreign lady.”	Compare Prov 20:16.
Prov 27:14	מִבְּרֶךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בְּבִקְרֵי הַשָּׂכִּים קִלְלָהּ תִּחְשָׁב לוֹ: <i>As for him who rises early in the morning And blesses his neighbour with a loud voice, It will be considered a curse to him.</i>	
Prov 27:15	דִּלְךָ טוֹרַד בַּיּוֹם סִגְרִיר וְאַשְׁת *מְדוֹנִים *מְדִינִים נִשְׁתַּוְּהוּ: The steady dripping on a day of persistent rain <i>Is what a contentious wife is comparable to.</i>	contentious: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. As in Prov 18:19, Prov 21:19.
Prov 27:16	צַפְנִיָּה צַפּוֹ-רוּחַ וְשָׁמֶן יְמִינוֹ יִקְרָא: He who would restrain her <i>Might as well restrain the wind, And call for ointment to soothe his right hand.</i>	he who would restrain her ← <i>her restrainers</i> , but followed by a singular verb. <i>ointment to soothe his right hand ← oil of his right hand.</i> Ironic, as if after much manual labour. There is no word for <i>grasping</i> , as some propose (see biblehub.com). AV differs in several ways.
Prov 27:17	בְּרִזָּל בְּבִרְזָל יִחַד וְאִישׁ יִחַד פְּנִי-רֵעֵהוּ: Iron is sharpened by iron, And a man sharpens the intellect of his neighbour.	intellect ← <i>face</i> .
Prov 27:18	נֹצֵר תְּאֵנָה יֹאכַל פְּרִיָּה וְשָׁמֵר אֲדָנָיו יִכְבֵּד: He <i>who</i> keeps a fig tree Will eat of its fruit, And he <i>who</i> <u>heeds</u> his master Will be honoured.	heeds ← <i>keeps, guards</i> , but also <i>takes heed of</i> .
Prov 27:19	כַּמִּים הַפָּנִים לִפְנֵים כֵּן לִבְהָאָדָם לְאָדָם: <i>Just as water reflects a face back to a face, So a man's heart reflects the man.</i>	
Prov 27:20	שְׂאוֹל *וְאֹבְדָה *וְאֹבְדוֹ לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה: The grave and <u>destruction</u> are <u>never satisfied</u> , And <u>never satisfied</u> are the eyes of man.	destruction: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning, similar to the Hebrew Abaddon; compare Rev 9:11. never satisfied ... never satisfied ← <i>not satisfied ... not satisfied</i> . Otiose, but see Gen 12:5.
Prov 27:21	מִצְרָף לְכֶסֶף וְכוּר לְזָהָב וְאִישׁ לְפִי מֵהֵלְלוֹ: The crucible <i>is</i> for silver, And the furnace for gold, But a man <i>is assessed</i> According to <u>how he is commended</u> .	how he <i>is</i> commended ← <i>his commendation</i> , an objective genitive. Compare Prov 17:3.

Prov 27:22	אם תִּכְתּוֹשׁ אֶת־הָאֵוִיל בְּמִכְתֵּשׁ בְּתוֹךְ הַרְיָפוֹת בְּעֵלֵי לֹא־תִסּוֹר מֵעָלָיו אֲוִלְתּוֹ: פ	Even if you were to grind the fool in a mortar Among the crushed grain, with a pestle, His stupidity would not depart from him.	a mortar ... a pestle ← <i>the mortar ... the pestle</i> . An unexpected definite article. See Gen 22:9.
Prov 27:23	יָדַע תְּדַע פְּנֵי צֹאֲנֶךָ שֵׁית לְבָבְךָ לְעֹדְרִים:	Make a point of knowing the condition of your sheep, And pay attention to the flocks,	make a point of knowing: infinitive absolute. condition ← <i>face</i> . pay attention ← <i>lay to your heart</i> .
Prov 27:24	כִּי לֹא לְעוֹלָם חֶסֶן וְאִם־נֶזֶר לְדוֹר *דוֹר *וְדוֹר:	For riches do not endure for ever Nor does a crown from generation {Q: to} [K: to] generation.	for ever ← <i>for the age</i> . nor ← <i>and if</i> . Perhaps strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Prov 27:25	גְּלָה חֲצִיר וְנִרְאָה־דֶשֶׁא וְנִאֲסְפוּ עֲשְׂבוֹת הַרְיָם:	The hay is taken away, The fresh grass appears, And the vegetation of the mountains is gathered.	is taken away: AV differs, as if <i>niphal (appeareth)</i> , but [AnLx] includes <i>disappear</i> .
Prov 27:26	כְּבָשִׂים לְלְבוּשֶׁךָ וּמְחִיר שְׂדֵה עֲתוּדִים:	Lambs are for your clothing, And goats pay for the price of their field,	
Prov 27:27	וְדִי חֵלֶב עֵזִים לְלַחֲמֶךָ לְלֶחֶם בֵּיתְךָ וְחַיִּים לְנַעֲרוֹתֶיךָ:	And you will have sufficient goats' milk for your own food, And for the food of your household And sustenance for your maidservants.	food ← <i>bread</i> , standing for <i>food</i> in general (here for dairy produce). See 1 Sam 28:22-24. sustenance ← <i>life</i> .
Prov 28:1	נָסוּ וְאִין־רֹדֵף רָשָׁע וְצַדִּיקִים כְּכַפִּיר יִבְטַח:	The wicked flee when there is no pursuer, But the righteous have confidence like a lion.	the wicked: singular, but with plural verb. the righteous: plural, but with singular verb (though its subject could be taken to be a lion).
Prov 28:2	בַּפֶּשַׁע אֶרֶץ רַבִּים שָׂרִיהָ וּבְאָדָם מִבֵּין יָדַע כֵּן יֶאֱרִיךְ:	For the misrule of a country, It has many rulers, But with a man who understands and is knowledgeable, Its basis will last long.	misrule ← <i>transgression</i> .
Prov 28:3	גִּבֹר רָשׁ וְעֵשֶׂק דָּלִים מָטָר סֹחֵף וְאִין לֶחֶם:	An impoverished man who oppresses the poor Is like sweeping rain And no food.	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Prov 28:4	עֲזָבֵי תוֹרָה יִהְלְלוּ רָשָׁע וְשֹׁמְרֵי תוֹרָה יִתְגַּדְּלוּ בָם: פ	Those who forsake the law Praise the wicked man, But those who keep the law Are offended by them.	offended: or <i>provoked</i> . AV differs somewhat (<i>contend</i>).
Prov 28:5	אֲנָשֵׁי־רָע לֹא־יָבִינוּ מִשִּׁפְט וּמִבְקֵשֵׁי יְהוָה יִבִּינוּ כָּל:	Evil men do not understand justice, But those who seek the LORD Will understand everything.	evil men ← <i>men of evil</i> , a Hebraic genitive.

Prov 28:6	טוֹב־רֵשׁ הוֹלֵךְ בְּתַמּוֹ מֵעֶקֶשׁ דְּרָכַיִם וְהוּא עָשִׁיר: Is better than <i>one</i> who perverts <u>his</u> ways And who <i>is</i> rich.	An impoverished <i>man</i> who walks in his integrity <i>Is</i> better than <i>one</i> who perverts <u>his</u> ways And who <i>is</i> rich.	his ways: dual, suggesting double-dealing, but the consonantal text could also be plural.
Prov 28:7	נוֹצֵר תּוֹרָה בֶן מִבֵּין וְרָעָה זוֹלָלִים יִכְלִים אָבִיו: He <i>who</i> keeps the law <i>Is</i> an understanding son, But he <i>who</i> associates with the debauched Puts his father to shame.	He <i>who</i> keeps the law <i>Is</i> an understanding son, But he <i>who</i> associates with the debauched Puts his father to shame.	debauched: or <i>prodigal</i> .
Prov 28:8	מְרַבֵּה הוֹנוֹ בְּגִשָּׁף *וּבִתְרִבִּית **וּתְרַבִּית לְחֹנֵן דָּלִים יִקְבְּצֵנוּ: He <i>who</i> increases his wealth by <i>charging</i> interest, And {K: by} [Q: -] <i>exacting</i> a financial return, Accumulates it For him <i>who</i> will be gracious to the poor.	He <i>who</i> increases his wealth by <i>charging</i> interest, And {K: by} [Q: -] <i>exacting</i> a financial return, Accumulates it For him <i>who</i> will be gracious to the poor.	
Prov 28:9	מִסִּיר אָזְנוֹ מִשְׁמַע תּוֹרָה גַּם־תְּפִלָּתוֹ תוֹעֵבָה: As for him <i>who</i> <u>turns a deaf</u> <u>ear</u> to the law, His prayer <i>is</i> an abomination in addition.	As for him <i>who</i> <u>turns a deaf</u> <u>ear</u> to the law, His prayer <i>is</i> an abomination in addition.	turns a deaf ear to ← <i>removes</i> <i>his ear from hearing</i> .
Prov 28:10	מְשַׁגֵּה יְשָׁרִים בְּדַרְךְ רָע בְּשָׁחוֹתָו הוּא־יִפּוֹל וְתַמִּימִים יִנְחִלוּ־טוֹב: He <i>who</i> leads the upright astray into a bad way Will fall into his <i>own</i> pit, Whereas <i>those</i> with integrity Will inherit <i>what is</i> good.	He <i>who</i> leads the upright astray into a bad way Will fall into his <i>own</i> pit, Whereas <i>those</i> with integrity Will inherit <i>what is</i> good.	
Prov 28:11	חֲכָם בְּעֵינָיו אִישׁ עָשִׁיר וְדָל מִבֵּין יִחְקֹרְנוּ: A rich man <i>is</i> wise in his <i>own</i> eyes, But a poor <i>man</i> <i>who</i> has understanding Will <u>examine</u> him.	A rich man <i>is</i> wise in his <i>own</i> eyes, But a poor <i>man</i> <i>who</i> has understanding Will <u>examine</u> him.	examine: perhaps not just perspicacity when the rich man boasts, but a legal examination in the future.
Prov 28:12	בְּעֵלֶץ צְדִיקִים רַבָּה תִפְאָרֶת וּבִקְוִים רָשָׁעִים יִחְפֹּשׂ אָדָם: When the righteous rejoice, There <i>is</i> great glory, But when the wicked rise, A man will be <u>in hiding</u> .	When the righteous rejoice, There <i>is</i> great glory, But when the wicked rise, A man will be <u>in hiding</u> .	in hiding ← (<i>needing to be</i>) <i>sought</i> . Gerundival use of the <i>pual</i> (so passive) participle.
Prov 28:13	מְכַסֶּה פְּשָׁעָיו לֹא יִצְלַח וּמוֹדָה וְעֹזֵב יִרְחָם: He <i>who</i> covers up his transgressions Will not be successful, But he <i>who</i> confesses <i>them</i> and <u>renounces</u> <i>them</i> Will be shown mercy.	He <i>who</i> covers up his transgressions Will not be successful, But he <i>who</i> confesses <i>them</i> and <u>renounces</u> <i>them</i> Will be shown mercy.	renounces ← <i>leaves, abandons</i> .
Prov 28:14	אֲשֵׁרֵי אָדָם מִפְּחַד תָּמִיד וּמִקְשָׁה לְבָבוֹ יִפּוֹל בְּרָעָה: Happy <i>is</i> the man <i>who</i> always fears, But he <i>who</i> hardens his heart Will <u>land in</u> trouble.	Happy <i>is</i> the man <i>who</i> always fears, But he <i>who</i> hardens his heart Will <u>land in</u> trouble.	land in ← <i>fall into</i> .
Prov 28:15	אֲרִי־נָהֵם וְדָב שׁוֹקֵק מִשָּׁל רָשָׁע עַל עַם־דָּל: An evil ruler over a powerless people <i>Is</i> a growling lion and a prowling bear.	An evil ruler over a powerless people <i>Is</i> a growling lion and a prowling bear.	

Prov 28:16	נְגִיד חֶסֶר תְּבוּנוֹת וְרָב מִעֲשָׂקוֹת *שְׂנְאֵי *שְׂנְאֵי בְּצַע יֶאֱרִיךְ יָמָיו: פ	A leader <i>who</i> lacks understanding And a <u>great oppressor</u> – <i>What of him?</i> But {Q: he <i>who</i> hates} [K: those <i>who</i> hate] plunder Will prolong {Q: <i>his</i> } [K: <i>their</i>] days.	a great oppressor ← <i>great of oppressions</i> .
Prov 28:17	אָדָם עָשָׂק בְּדַם-נֶפֶשׁ עַד-בּוֹר יָנוּס אֶל-יַתְמֵי-כּוֹבוֹ:	A man under pressure by <i>having shed</i> the blood of a person Will flee until <i>he goes to the grave</i> . May he not be given support.	person ← <i>soul</i> . grave ← <i>pit</i> . may he not be given support ← <i>may they not support him</i> . Avoidance of the passive.
Prov 28:18	הוֹלֵךְ תְּמִים יוֹשֵׁעַ וְנֶעֱקַשׁ דְּרָכָיו יִפּוֹל בְּאַחַת:	He <i>who</i> walks with integrity Will be saved, But he <i>who</i> is perverse in <i>his ways</i> Will fall on one of <i>them</i> .	<i>his ways</i> : dual; see Prov 28:6.
Prov 28:19	עֲבַד אֲדָמְתוֹ יִשְׁבַּע-לֶחֶם וּמְרִדָּה יִרְקִים יִשְׁבַּע-רִישׁ:	He <i>who</i> cultivates his land Will have plenty of <u>food</u> , But he <i>who</i> pursues vain things Will have plenty of <u>scarcity</u> .	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. scarcity: or <i>poverty</i> .
Prov 28:20	אִישׁ אֱמוּנוֹת רַב-בְּרָכוֹת וְאֵץ לְהַעֲשִׂיר לֹא יִנְקָה:	A <u>faithful man</u> will have many blessings, But he <i>who</i> hastens to enrich <i>himself</i> Will not be held guiltless.	faithful man ← <i>man of faithfulnesses</i> , a Hebraic genitive.
Prov 28:21	הַכֹּרֶפְנִים לֹא-טוֹב וְעַל-פֶּת-לֶחֶם יִפְשַׁע-גֹּבֵר:	<i>It is not good to show partiality</i> , Yet for a <u>piece of bread</u> A man will transgress.	show partiality ← <i>acknowledge faces</i> . yet: adversative use of the <i>vav</i> . piece of bread: perhaps standing for <i>an item of food</i> . See 1 Sam 28:22-24.
Prov 28:22	נִבְהַל לְהוֹן אִישׁ רַע עֵין וְלֹא-יָדַע בִּיחָסֶר יְבֹאֵנוּ:	A man <i>with</i> a covetous eye hastens to riches, But he does not know That <u>scarcity</u> will come upon him.	a man <i>with</i> (etc.): AV differs in syntactical arrangement. scarcity: or <i>lack</i> .
Prov 28:23	מְזוֹכֵיחַ אָדָם אַחֲרֵי חֵן יִמְצֵא מִמַּחְלִיק לְשׁוֹן:	He <i>who</i> reproves a man Will find more goodwill afterwards Than he <i>who</i> flatters with his tongue.	afterwards: we take the <i>yod</i> as paragogic; otherwise, the meaning is <i>after me</i> .
Prov 28:24	גּוֹזֵל אָבִיו וְאִמּוֹ וְאָמַר אִין-פֶּשַׁע חֵבֵר הוּא לְאִישׁ מִשְׁחִית:	<i>As for him who robs his father and his mother</i> , Saying <i>that it isn't wrong</i> , He is an accomplice To a <u>ruinous man</u> .	wrong ← <i>a transgression</i> . ruinous man ← <i>man of ruin</i> , a Hebraic genitive.

Prov 28:25	רַחֲבֵנָפֶשׁ יִגְרֶה מְדוֹן וּבוֹטָח עַל־יְהוָה יִדְשָׁן:	He of an overbearing manner Arouses strife, But he <i>who</i> trusts in the LORD Will be richly satisfied.	of an overbearing manner ← <i>wide of soul</i> . richly satisfied ← <i>made fat</i> .
Prov 28:26	בוֹטָח בְּלִבּוֹ הוּא כֶּסֶל וְהוֹלֵךְ בְּחִכְמָה הוּא יִמְלָט:	He <i>who</i> trusts his <i>own</i> heart Is a fool, But he <i>who</i> walks in wisdom Will be delivered.	
Prov 28:27	נוֹתֵן לָרֶשׁ אֵין מַחְסוֹר וּמַעֲלִים עֵינָיו רַב־מְאָרוֹת:	He <i>who</i> gives to the poor Does not <i>suffer</i> lack, But he <i>who</i> turns his eyes <i>away</i> Incurs an abundance of curses.	turns his eyes away ← <i>hides his</i> <i>eyes</i> .
Prov 28:28	בְּקוֹם רְשָׁעִים יִסְתָּר אָדָם וּבְאָבָדָם יִרְבוּ צְדִיקִים:	When the wicked rise up, A man will go into hiding, But when they perish The righteous will be numerous.	go into hiding ← <i>hide</i> <i>themselves, or be hidden</i> .
Prov 29:1	אִישׁ תּוֹכַחֹת מְקַשֶּׁה־עֲרָף פִּתְעַ יִשְׁבֵּר וְאֵין מִרְפָּא:	A man who <i>has been</i> <i>reproved</i> many times Becomes stiff-necked And will suddenly suffer a <i>downfall</i> With no remedy.	a man who <i>has been</i> reproved many times ← <i>a man of</i> <i>reproofs</i> . becomes stiff-necked ← <i>stiffens</i> <i>his neck</i> . suffer a downfall ← <i>be broken</i> .
Prov 29:2	בְּרַבּוֹת צְדִיקִים יִשְׂמַח הָעָם וּבְמִשְׁלַח רָשָׁע יֵאָנַח עָם:	When the righteous have power, The people are joyful, But when a wicked <i>man</i> rules, The people sigh.	but: adversative use of the <i>vav</i> .
Prov 29:3	אִישׁ־אֱהָב חֲכָמָה יִשְׂמַח אָבִיו וְרַעְיָה זֹנֹת יֵאָבֵד־הוֹן:	A man who loves wisdom Pleases his father, But he <i>who</i> associates with prostitutes Dissipates wealth.	dissipates ← <i>destroys</i> .
Prov 29:4	מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוֹמוֹת יִהְרָסֶנָּה:	A king <i>reigning</i> judiciously Establishes a country, But a man <i>open to bribes</i> Demolishes it.	judiciously ← <i>in justice</i> . bribes ← <i>offerings</i> . Also used of <i>heave-offerings</i> .
Prov 29:5	גִּבֹּר מַחְלִיק עַל־רֵעֵהוּ רָשָׁת פוֹרֵשׁ עַל־פְּעָמָיו:	A man <i>who</i> flatters his neighbour Spreads a net at his steps.	
Prov 29:6	בְּפִשְׁעַי אִישׁ רֶעַ מוֹקֵשׁ וְצִדִּיק יִרְוֵן וְשִׂמַּח:	An evil man <i>is</i> a snare with <i>his</i> transgression, But a righteous <i>man</i> shouts for joy And rejoices.	

Prov 29:7	יִדְעַ צְדִיק דִּין דְּלִים רָשָׁע לֹא־יִבִּין דַּעַת:	A righteous <i>man</i> recognizes the <u>legal rights</u> of the poor, <i>But</i> a wicked <i>man</i> does not <u>care to acknowledge</u> them.	legal rights ← <i>judgment</i> ; (<i>legal</i>) <i>defence</i> . care to acknowledge ← <i>attend to</i> know.
Prov 29:8	אֲנָשֵׁי לָצוֹן יַפְיחוּ קִרְיָה וְחֲכָמִים יִשְׁבוּ אָף:	Scornful men <u>incite</u> a town, But the wise <u>avert</u> anger.	scornful men ← <i>men of scorn</i> , a Hebraic genitive. incite: from root פוּח. AV differs (<i>bring into a snare</i>), from root פָּחַח.
Prov 29:9	אִישׁ־חָכָם גִּשְׁפֹּט אֶת־אִישׁ אֹיִל וְרָגַז וְשָׂחַק וְאִין נַחַת:	As for a wise man litigating with a fool, Whether he rages or laughs, There is no rest.	
Prov 29:10	אֲנָשֵׁי דָמִים יִשְׁנְאוּ־תָם וְיִשְׂרָיִם יִבְקְשׁוּ נַפְשׁוֹ:	<u>Bloodthirsty</u> men hate an <u>integrous man</u> , But the upright seek to <u>preserve</u> his <u>life</u> .	bloodthirsty men ← <i>men of blood</i> . life ← <i>soul</i> .
Prov 29:11	כָּל־רוּחוֹ יוֹצִיא כְּסִיל וְחָכָם בְּאַחֹר יִשְׁבַּח־נָה:	A fool <u>gives vent</u> to all his <u>temperament</u> , But a wise <i>man</i> keeps it quiet <u>in the background</u> .	gives vent to all his temperament ← <i>brings out all his spirit</i> . in the background: AV differs (<i>till afterwards</i>), which is לְאַחֹר; see [AnLx].
Prov 29:12	מֶשֶׁל מְקַשֵּׁב עַל־דְּבַר־שָׁקֶר כָּל־מְשָׁרְתָיו רָשָׁעִים:	If a ruler heeds <u>lying words</u> , All his servants <u>will be recruited</u> from the wicked.	lying words ← <i>a word of falsehood</i> , a Hebraic genitive.
Prov 29:13	רָשׁ וְאִישׁ תִּכְכִּים נִפְגְּשׁוּ מֵאִיר־עֵינֵי שְׁנֵיהֶם יְהוָה:	When a poor man and a violent man meet, The LORD enlightens the eyes of both of them.	violent man ← <i>man of injuries</i> , a Hebraic genitive.
Prov 29:14	מֶלֶךְ שׁוֹפֵט בְּאֵמֶת דְּלִים כְּסֵאוֹ לְעַד יִבּוֹן:	If a king judges the poor truthfully, His throne will be established in perpetuity.	
Prov 29:15	שֶׁבֶט וְתוֹכַחַת יִתֵּן חֲכָמָה וְנִעַר מְשַׁלַּח מִבֵּית אִמּוֹ:	The rod and reproof yield wisdom, But a child <u>excused</u> brings shame on his mother.	excused ← <i>dismissed</i> , so <i>remitted</i> .
Prov 29:16	בְּרַבּוֹת רָשָׁעִים יִרְבֶּה־פְּשָׁע וְצַדִּיקִים בְּמַפְלֹתָם יִרְאוּ:	When the wicked increase, Transgression increases <i>too</i> , But the righteous will see their <i>downfall</i> .	
Prov 29:17	יִסַּר בְּנֶךְ וַיִּנְיַחֲךָ וַיִּתֵּן מַעַדְנִים לְנַפְשֶׁךָ: פ	Correct your son, And he will give you rest, And he will give your <u>being</u> <u>great pleasure</u> .	being ← <i>soul</i> . great pleasure ← <i>pleasures</i> .
Prov 29:18	בְּאִין חֲזוֹן יִפְרַע עַם וְשֹׁמֵר תּוֹרָה אֲשֶׁר־הוּא:	When <i>there is</i> no vision, The people will <u>behave</u> <u>wildly</u> , But <i>as for</i> him who keeps the law, Blessed <i>is</i> he.	behave wildly: AV differs (<i>perish</i>).

Prov 29:19	בְּדַבְרִים לֹא-יוֹסֵר עֶבֶד כִּי-יָבִין וְאִין מַעֲנָה:	A servant will not be corrected by words; <i>Even if he understands,</i> There <i>will not be</i> a response.	
Prov 29:20	חֲזִיתָ אִישׁ אֵץ בְּדַבְרָיו תְּקוּהָ לְכִסִּיל מִמֶּנּוּ:	Have you seen a man <i>Who</i> was rash with his words? <i>There is more hope</i> for a fool than him.	
Prov 29:21	מִפֶּנֶק מִנְעֵר עֲבָדוֹ וְאַחֲרֵיתוֹ יִהְיֶה מִנּוֹן:	When one spoils one's servant from <i>his</i> youth, The result of it will be <u>ingratitude</u> .	the result of it will be ingratitude ← <i>his latter (time) will be ingratitude</i> . AV differs (<i>shall have him become his son at the length</i>).
Prov 29:22	אִישׁ-אָף יִגְרֶה מְדוֹן וּבַעַל חַמָּה רַב־פֶּשַׁע:	A bad-tempered man stirs up strife, And a man prone to fury <i>Is in</i> great transgression.	bad-tempered man ← <i>man of anger</i> . prone to ← <i>of</i> .
Prov 29:23	גִּאּוֹנֹת אָדָם תִּשְׁפִּילֵנוּ וּשְׁפַל־רוּחַ יִתְמַד כְּבוֹד:	A man's pride will bring him low, But he of <u>humble spirit</u> will acquire honour.	but he of humble spirit will acquire honour: or <i>but honour will support (him of) humble spirit</i> . AV differs, taking the alternative.
Prov 29:24	חֹלֶק עִם-גַּנֵּב שׁוֹנֵא נַפְשׁוֹ אֵלֶּה יִשְׁמַע וְלֹא יַגִּיד:	He <i>who</i> shares <i>spoil</i> with a thief Hates <u>himself</u> ; He hears <u>an oath</u> , But he does not tell <i>anyone</i> .	himself ← <i>his soul</i> . an oath: or <i>a curse</i> , i.e. <i>a plot</i> .
Prov 29:25	חֲרָדַת אָדָם יִתֵּן מוֹקֵשׁ וּבוֹטָח בִּיהוָה יִשָּׁגב:	A man's disquiet constitutes a snare, But he <i>who</i> trusts in the LORD Will be placed in security.	
Prov 29:26	רַבִּים מִבְּקָשִׁים פְּנֵי-מוֹשֵׁל וּמִיָּהוָה מִשְׁפָּט-אִישׁ:	Many seek <u>an audience</u> with a ruler, But a man's justice <i>will come</i> from the LORD.	an audience with ← <i>the face of</i> .
Prov 29:27	תּוֹעֵבַת צְדִיקִים אִישׁ עוֹל וְתוֹעֵבַת רָשָׁע יִשְׂרֵד־רָדָד: פ	<u>An iniquitous man</u> is an abomination to the righteous, Whereas he <i>who is upright in his way</i> <i>Is</i> an abomination to the wicked <i>man</i> .	an iniquitous man ← <i>a man of iniquity</i> , a Hebraic genitive. upright in ← <i>upright of</i> .
Prov 30:1	דְּבָרֵי אֲגוּר בֶּן-יִקֵּה הַמִּשָּׁא נֹאֵם הַגִּבֹּר לְאִיתֵיאל לְאִיתֵיאל וְאַכַּל:	The words of Agur the son of Jakeh. The <u>burden</u> <i>which</i> the man spoke to Ithiel, to Ithiel and Ucal.	burden: see Isa 13:1.
Prov 30:2	כִּי בַעַר אֲנֹכִי מֵאִישׁ וְלֹא-בִינַת אָדָם לִי:	Now I <i>am</i> more unrefined than <i>any</i> individual, And I <i>do</i> not <i>have</i> a man's erudition,	

Prov 30:3	וְלֹא־לִמְדַתִּי חִכְמָה וְדַעַת קִדְשֵׁי אֲדַע:	And I have not learned wisdom, But I do have knowledge of holy things.	but I do have knowledge: or, as AV, allowing the previous negation to apply to this clause as well, <i>nor do I have</i> , but surely Agur has been given some positive insight for his words to be admitted into scripture. So AV differs.
Prov 30:4	מִי עָלָה־שָׁמַיִם וַיֵּרֵד מִי אֶסְפֵּי־רוּחַ בְּחַפְזָיו מִי צָרַר־מַיִם בִּשְׂמֹלֶה מִי הַקַּיִם כָּל־אֲפְסֵי־אָרֶץ מִה־שָׁמַיִם וּמִה־שָׁם־בָּנוּ כִּי תִדְעַע:	Who has ascended to heaven and descended? Who gathers the wind in his cupped hands? Who has bound up the waters in a garment? Who established all the ends of the earth? What is his name, And what is his son's name, If you know?	a garment ← <i>the garment</i> . An unexpected definite article. See Gen 22:9.
Prov 30:5	כָּל־אִמְרַת אֱלֹוִה צְרוּפָה מְגִן הִוא לְחֹסִים בּוֹ:	Every saying of G O D has been refined; It is a shield to those who take refuge in him.	
Prov 30:6	אַל־תוֹסֵף עַל־דְּבָרָיו פְּוִי־יֹכִיחַ בְּךָ וְנִכְזַבְתָּ: פ	Do not add to his words, Lest he reprove you, And you are proved false.	Rev 22:18.
Prov 30:7	שְׁתֵּים שָׁאַלְתִּי מֵאַתָּה אַל־תִּמְנַע מִמֶּנִּי בְטָרִם אַמּוֹת:	I have asked two things from you; Do not withhold them from me Before I die.	
Prov 30:8	שׁוֹא וְדַבֵּר־כָּזָב הִרְחַק מִמֶּנִּי רֶאֶשׁ וְעֶשֶׂר אֶל־תִּתֶן־לִי הִטְרִיפְנִי לֶחֶם חֲקִי:	Keep falsity and lying words away from me, Do not give me poverty or riches; Feed me on the food appointed for me,	lying words ← <i>a word of lying</i> , a Hebraic genitive. food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. appointed for me ← <i>of my</i> <i>statute</i> .
Prov 30:9	פֶּן אֶשְׂבַע וְכַחֲשֵׁתִי וְאַמְרַתִּי מִי יְהוִה וּפִן־אֲרֹשׁ וּגְנַבְתִּי וְתִפְשֵׁתִי שֵׁם אֱלֹהֵי: פ	Lest I should become excessively provided for, And disavow, and say, “Who is the LORD?” And lest I should become impoverished and steal, And use the name of my God irreverently.	excessively provided for ← <i>satiated</i> , and so <i>blasé</i> . use the name of my God irreverently ← <i>seize the name of</i> <i>my God</i> .
Prov 30:10	אַל־תִּלְשֵׁן עֶבֶד אֶל־*אֲדֹנָי **אֲדֹנָיו פֶּן־יִקְלַלְךָ וְאַשְׁמַתָּ:	Do not speak slanderously of a servant to his master, Lest he should curse you, And you incur guilt.	his master: the <i>ketiv</i> uses the singular form of <i>master</i> ; the <i>qeré</i> the plural (of majesty).
Prov 30:11	דֹּר אָבִיו יִקְלַל וְאֶת־אִמּוֹ לֹא יְבָרֵךְ:	A generation curses their father And does not bless their mother.	their (2x) ← <i>its</i> .

Prov 30:12	דֹר טָהוֹר בְּעֵינָיו וּמְצֹאָתוֹ לֹא רָחַץ:	A generation <i>is</i> pure in its <i>own</i> eyes, But it is not washed clean of its excrement.	but: adversative use of the <i>vav</i> .
Prov 30:13	דֹר מְה־רָמוּ עֵינָיו וְעָפְעָפוּ יַנְשָׁאוּ:	How a generation's eyes are haughty And its eyelids lifted up!	
Prov 30:14	דֹר חֲרָבוֹת שֵׁנָיו וּמִאֲכָלוֹת מִתְלַעְתְּיוּ לְאֹכְלֵי עֲנִיִּים מֵאֶרֶץ אֲבִיוֹנִים מֵאָדָם: פ	– A generation whose teeth <i>are</i> swords And whose incisors <i>are</i> knives For devouring the poor of the land And the needy among mankind.	of the land ← <i>from the land</i> . <hr/> among mankind ← <i>from (sons of) Adam</i> .
Prov 30:15	לְעֹלוּקָה שְׁתֵּי בָנוֹת הֵב הֵב שְׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אֲרִבֵּעַ לֹא־אָמְרוּ הוּן:	A leech <i>had</i> two daughters, <i>Who</i> said, “Give, give.” When there were three of them, They were not satisfied, And when they were four, they did not say, “That is plenty.”	satisfied: or <i>sufficient (for her)</i> .
Prov 30:16	שְׂאוֹל וְעֶצֶר רַחַם אֶרֶץ לֹא־שִׂבְעָה מֵיִם וְאֵשׁ לֹא־אָמְרָה הוּן:	<i>They are</i> the grave, A closed womb, Land not satisfied with water, And a fire which does not say, “That is plenty.”	closed womb ← <i>restraining of womb</i> .
Prov 30:17	עֵין תִּלְעַג לְאָבִי וְתִבּוֹז לִיקְה־תֵּאֵם יְקָרוּהָ עֲרִב־נַחַל וַיֹּאכְלוּהָ בְנֵי־נֶשֶׁר: פ	<i>As for</i> an eye which mocks <i>his</i> father And scorns obedience to <i>his</i> mother, The ravens of the brook will peck at it, And the young of the eagle will consume it.	
Prov 30:18	שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי *וְאַרְבַּע *וְאֵי אֲרִבֵּעָה לֹא יִדְעָתִים:	<i>There are</i> three things too wonderful for me, And four which I do not comprehend:	four: the <i>ketiv</i> is masculine in form; the <i>qere</i> feminine, as is the word <i>three</i> . <hr/> <hr/> comprehend ← <i>know</i> .
Prov 30:19	דֶּרֶךְ הַנְּשֵׁר בְּשָׁמַיִם דֶּרֶךְ נָחָשׁ עָלֵי צוּר דֶּרֶךְ־אֲנִיָּה בְּלִבַּיִם וְדֶרֶךְ גִּבּוֹר בְּעֵלְמָה:	The way of the eagle in the sky, The way of the serpent on a rock, The way of a ship in the middle of the sea And the way of a man with a maiden.	in the middle of the sea: more loosely <i>on the high sea</i> .

Prov 30:20	כִּן דֶּרֶךְ אִשָּׁה מְנַאֲפֶת אֲכָלָה וּמַחֲתָה פִּיהָ וְאָמְרָה לֹא־פָעַלְתִּי אֲנוֹן: פ	This <i>is</i> the way of an adulterous woman: She eats and wipes her mouth, And says, “I haven't done <i>anything</i> wrong.”	this ← <i>thus</i> .
Prov 30:21	תַּחַת שְׁלוֹשׁ רַגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא־תוּכַל שָׂאת:	At three <i>things</i> the earth is agitated, And <u>four</u> it is not able to bear:	at ← <i>under</i> . four ← <i>under four</i> .
Prov 30:22	תַּחַת־עֶבֶד בִּי יִמְלֹךְ וְנָבֵל בִּי יִשְׁבַּע־לֶחֶם:	A <u>servant</u> who reigns, And a fool when he has had his fill of <u>food</u> ,	a servant ← <i>under / at a servant</i> . food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Prov 30:23	תַּחַת שְׁנוּאָה בִּי תִבְעַל וְשִׁפְחָה בִּי־תִירַשׁ גְּבֻרָתָהּ: פ	A <u>detestable woman</u> if she marries, And a maidservant who dispossesses her mistress.	a detestable woman ← <i>under / at</i> <i>a detestable (woman)</i> .
Prov 30:24	אַרְבַּעָה הֵם קְטַנֵּי־אֶרֶץ וְהֵמָּה חֲכָמִים מְחֻכְמָיִם:	There are four <u>creatures</u> Which are <u>small on</u> the earth, But they <i>are</i> wise, Most wise:	small on ← <i>small of</i> .
Prov 30:25	הַנְּמָלִים עִם לֹא־עָז וַיְכִינּוּ בִקְיֹז לַחֲמָם:	The ants <i>are</i> not a strong people, But in summer they make provision for their food;	
Prov 30:26	שִׁפְנִים עִם לֹא־עָצוּם וַיִּשְׂימוּ בַסֶּלַע בֵּיתָם:	The <u>rock hyraxes</u> which <i>are</i> not a powerful people, But they make their home in a rock;	rock hyraxes: see Lev 11:5.
Prov 30:27	מִלֶּךְ אֵין לְאַרְבֵּה וַיֵּצֵא חֲצָץ כָּלוֹ:	The locust which <i>does</i> not <i>have</i> a king, Yet they go out in a <u>pincer</u> <u>movement</u> ;	in a pincer movement ← <i>the</i> <i>whole of it dividing</i> .
Prov 30:28	שִׁמְמִית בְּיָדֶיהָ תִּתְפֹּשׂ וְהִיא בְּהִיבְלֵי מֶלֶךְ: פ	The <u>lizard</u> which holds on with its arms And <i>is found</i> in <u>royal</u> <u>palaces</u> .	lizard: AV differs (<i>spider</i>). royal palaces ← <i>palaces of a</i> <i>king</i> .
Prov 30:29	שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צֶעֶד וְאַרְבָּעָה מֵיטִבֵי לָכֶת:	There are three <u>creatures</u> Which are good in <i>their</i> <u>motion</u> , And four which are good in <i>their</i> <u>movement</u> :	motion ← <i>step</i> . movement ← <i>going</i> .
Prov 30:30	לֵישׁ גְּבוּר בְּבִהְמָה וְלֹא־יָשׁוּב מִפְּנֵי־כָל:	The lion <i>is</i> mighty among the animals – It does not back away <u>from</u> <u>anything</u> ;	from ← <i>from the face of</i> . anything ← <i>everything</i> .
Prov 30:31	זְרִיר מִתְנַיִם אוֹ־תִישׁ וּמֶלֶךְ אַלְקוּם עִמוֹ:	The <u>zebra</u> <i>girded around</i> the loins, And the he-goat, And the king against whom <i>there is</i> <u>no insurrection</u> .	zebra: AV differs (<i>greyhound</i>). Others, <i>gazelle, starling</i> . no insurrection ← <i>no rising with</i> <i>him</i> .

Prov 30:32	אִם-נִבְלַתְּ בְּהִתְנַשֵּׂא וְאִם-זִמּוֹת יָד לָפֶה:	If you have acted foolishly in exalting yourself, Or if you have been devious, <i>Put your hand to your</i> <i>mouth.</i>	in exalting: gerundial use of the infinitive.
Prov 30:33	כִּי מִיַּן חֶלֶב יוֹצֵיא חֶמְאָה וּמִיַּן-אֶף יוֹצֵיא דָם וּמִיַּן אֲפִים יוֹצֵיא רִיב: פ	For the churning of milk produces butter, But the churning of wrath produces bloodshed, And the churning of anger produces contention.	churning of wrath: AV differs (wringing of the nose).
Prov 31:1	דְּבָרֵי לְמוֹאֵל מֶלֶךְ מְשָׂא אֲשֶׁר-יִסְרְתוּ אִמּוֹ:	The words of Lemuel the king – the burden which his mother taught him.	burden: see Isa 13:1. taught ← instructed.
Prov 31:2	מַה-בְּרִי וּמַה-בְּרִבְטָנִי וְמַה בְּרִנְדָּרַי:	What, my son? And what, O son of my womb? And what, O son of my vows?	what (3x): i.e. what do you know. son (3x): an Aramaic form.
Prov 31:3	אַל-תִּתֵּן לַנְּשִׂים חֵילֶךָ וְדַרְכֶיךָ לְמַחֲתוֹת מְלָכִין:	Do not give your strength to women, Or engage on ways Liable to wipe out kings.	ways ← your ways. kings: in an Aramaic form.
Prov 31:4	אַל לְמַלְכִים לְמוֹאֵל אֶל לְמַלְכִים שְׁתוּ-יַיִן וְלְרוֹזְזִים *או *אי שִׁכָּר:	It is not fitting for kings, Lemuel, It is not fitting for kings to drink wine, Nor for princes to drink {Q: any strong liquor} [K: strong liquor either],	The <i>ketiv</i> / <i>qere</i> issue is a <i>vav</i> / <i>yod</i> issue.
Prov 31:5	פֶּן-יִשְׁתֶּה וְיִשְׁכַּח מִחֻק וְיִשְׁנֶה דֵין כָּל-בְּנֵי-עָנִי:	Lest he should drink and forget what is decreed, And he subverts the justice of any of the afflicted.	he ... he: referring to a king or prince from the previous → any ← all. afflicted ← sons of affliction.
Prov 31:6	תִּנוּ-שִׁכָּר לְאוֹבֵד וַיִּיָּן לְמָרִי נֶפֶשׁ:	Give strong liquor to him who is perishing, And wine to the inwardly bitter.	↳ verse. A change of grammatical number (not uncommon in Hebrew). inwardly bitter ← bitter of soul.
Prov 31:7	יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וְעַמְלֹו לֹא יִזְכֶּר-עוֹד:	Let him drink and forget his poverty, And no longer remember his sorrow.	
Prov 31:8	פִּתַח-פִּיךָ לְאֵלִים אֶל-דֵּין כָּל-בְּנֵי חִלּוֹף:	Open your mouth to the mute And for the justice of all those passing away.	those passing away ← sons of a passing away.
Prov 31:9	פִּתַח-פִּיךָ שְׁפֹט-צַדִּיק וְדִין עָנִי וְאֲבִיוֹן: פ	Open your mouth, Judge righteously, And defend the poor and needy.	

Prov 31:10	אִשְׁת־חַיִל מִי יִמְצָא וְרָחֵק מִפְּנִינִים מְכָרָה:	Who <i>can</i> find a <u>virtuous</u> <u>wife</u> , Whose value <i>is</i> far above <u>red</u> <u>corals</u> ?	virtuous wife ← <i>wife of virtue</i> , a Hebraic genitive. red corals: or <i>pearls</i> , but see Lam 4:7.
Prov 31:11	בִּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֵר:	Her husband's heart will put trust in her, And <u>gain</u> will not be lacking.	gain will not be lacking: AV differs (<i>he shall have no need of</i> <i>spoil</i>).
Prov 31:12	גָּמְלָתָהּ טוֹב וְלֹא־רָע כָּל יְמֵי חַיֶּיהָ:	She will bestow good <i>on</i> him, and not evil, All the days of her life.	
Prov 31:13	דָּרְשָׁה צֹמֶר וּפְשִׁתִּים וְתַעֲשׂ בְּחִפְזָא כַּפֵּיהָ:	She asks for wool and flax, And works <i>with</i> her hands with pleasure.	
Prov 31:14	הִי־תָהּ כְּאֶנְיוֹת סוֹחֵר מְמָרְחֵק תָּבִיא לַחֲמָה:	She <i>is</i> like a merchant's ships; She brings her food in from a long way off.	
Prov 31:15	וְתָקַם בְּעוֹד לַיְלָה וְתָתֵן טַרְף לְבֵיתָהּ וְחֵק לְנַעֲרֹתֶיהָ:	And she arises while <i>it is</i> still night And gives food to her household And <u>instructions</u> to her maidservants.	instructions ← <i>a statute</i> .
Prov 31:16	זָמְמָה שָׂדֵה וּתְקַחְתָּהּ מִפְּרֵי כַּפֵּיהָ *נֹטַע *נֹטְעָה כָּרֵם:	She considers a field And acquires it; By the fruitful work of her hands {K: A vineyard <u>is planted</u> } [Q: she plants a vineyard].	is planted (<i>ketiv</i>): we take it as <i>niphal</i> , as in Isa 40:24.
Prov 31:17	חָגְרָה בְּעוֹז מִתְנִיָּה וְתֵאֱמָן זְרַעוֹתֶיהָ:	She girds her loins with strength And puts energy into her arms.	
Prov 31:18	טַעְמָהּ כִּי־טוֹב סַחְרָה לֹא־יִכָּבֵה *בַּלַּיִל **בַּלַּיְלָה נֵרָה:	She <u>verifies</u> that her merchandise <i>is</i> good, And her lamp does not go out at <u>night</u> .	night: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. verifies ← <i>tastes, discerns</i> .
Prov 31:19	יָדֶיהָ שִׁלְחָה בְּבִישׁוֹר וְכַפֵּיהָ תִּמְכּוּ פִלָּד:	She applies her arm to the <u>distaff</u> , And her hand holds the spindle.	distaff: i.e. the rod on which wool is wound prior to spinning. AV differs, exchanging <i>distaff</i> and <i>spindle</i> .
Prov 31:20	כַּפָּהּ פָּרְשָׁה לְעֵנֵי אִידִיָּה שִׁלְחָה לְאַבְיוֹן:	Her hand distributes to the poor, And she extends her arms to the needy.	
Prov 31:21	לֹא־תִירָא לְבֵיתָהּ מִשֶּׁלֶג כִּי כָל־בֵּיתָהּ לְבָשׁ שָׁנִים:	She does not fear snow in her house, For all her household are clothed <i>in scarlet</i> .	scarlet: [CB]= <i>double change of</i> <i>garments</i> , from a root meaning <i>two</i> . In any case, <i>warm clothes</i> .
Prov 31:22	מְרַבְּדִים עֲשֵׂתָהּ־לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ:	She makes herself drapery; Fine linen and purple <i>are</i> her attire.	

Prov 31:23	נוֹדַע בְּשַׁעְרֵים בַּעֲלָהּ בְּשַׁבְּתָו עַם־זְקֵנֵי־אֶרֶץ:	Her husband <i>is</i> known at the gates When he sits with the elders of the land.	
Prov 31:24	סָדִין עֲשֵׂתָהּ וְתַמְכֵר וְחָגוֹר נִתְּנָה לְכַנְעֵנִי:	She makes linen and sells <i>it</i> , And she supplies the merchant with <u>girdles</u> .	girdles ← <i>a girdle</i> .
Prov 31:25	עֲזֹהֶדֶר לְבוּשָׁה וְתִשְׁחֹק לְיוֹם אַחֲרוֹן:	Strength and dignity <i>are</i> her attire, And she will laugh on the last day.	
Prov 31:26	פִּיהָ פִּתְחָהּ בְּחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ:	She opens her mouth with wisdom, And the law of kindness <i>is</i> on her tongue.	
Prov 31:27	צוֹפִיָּה הַלִּיכוֹת בַּיִתָּהּ וּלְחֶם עֲצָלוֹת לֹא תֹאכַל:	She watches the proceedings of her household closely, And she does not eat the bread of laziness.	
Prov 31:28	קָמוּ בָנֶיהָ וַיִּאֲשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלֶהָ:	Her sons arise and call her <u>blessed</u> , <i>As does</i> her husband, And he praises her.	blessed: we normally translate <i>happy</i> to distinguish from מְבָרַךְ.
Prov 31:29	רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְזָאת עָלִית עַל־כָּל־נָהּ:	Many daughters have <u>conducted themselves virtuously</u> , But you have surpassed them all.	conducted themselves virtuously ← <i>done virtue</i> .
Prov 31:30	שֶׁקֶר הַחֹן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת־יְהוָה הִיא תִתְהַלֵּל:	Elegance <i>is</i> a delusion, And beauty <i>is</i> a vain thing, But <i>it is a woman</i> who fears the LORD Who will be praised.	delusion ← <i>lie</i> . <hr/> a woman who fears ... who: from the adjective יָרָא. Alternatively, <i>fear of ... which</i> , from the noun יִרְאָה.
Prov 31:31	תִּנְנוּ־לָהּ מִפְּרֵי יָדֶיהָ וַיְהַלְלוּהָ בְּשַׁעְרֵים מִעֲשֵׂיהָ:	Give her the fruit of her hands, And may her deeds occasion her praise at the gates.	
Ecc 1:1	דְּבַר־יְהוָה בְּיַד־דָּוִד מֶלֶךְ בִּירוּשָׁלַם:	The words of the convener, the son of David, the king in Jerusalem.	
Ecc 1:2	הַבֵּל הַבָּלִים אָמַר קְהֵלֶת הַבֵּל הַבָּלִים הַכֹּל הַבֵּל:	“Vanity of vanities,” Says the <u>convener</u> , “Vanity of vanities; All <i>is</i> vanity.”	vanity: the meaning often seems to be <i>pointlessness</i> (Ecc 2:15) or <i>unfairness</i> (Ecc 8:14). <hr/> convener: a grammatically feminine word with a masculine verb here and Ecc 12:8-10. Only with a feminine verb in Ecc 7:27.
Ecc 1:3	מַה־יִּתְרוֹן לְאָדָם בְּכָל־עֲמָלוֹ שִׁיעֵמַל תַּחַת הַשָּׁמֶשׁ:	What <i>is</i> the benefit to a man Of all his toil which he toils <i>at</i> Under the sun?	

Eccl 1:4	דָּוָר הַלֵּל וְדָוָר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:	A generation goes and a generation comes, But the world stands age-abidingly.	
Eccl 1:5	וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְאֶל־מְקוֹמוֹ שׁוֹאֵף זֹרַח הוּא שָׁם:	And the sun rises, and the sun sets, Then it draws towards its place Where it rises <i>again</i> .	
Eccl 1:6	הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב סָבַב הוֹלֵךְ הָרוּחַ וְעַל־סְבִיבֹתָיו שָׁב הָרוּחַ:	It goes to the south, and it turns to the north; Turning and turning, the wind goes, And by its round trips The wind returns.	
Eccl 1:7	כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינָנוּ מֵלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת:	All the streams go to the sea, But the sea <i>is</i> not full. To the place where the streams <u>flow</u> , There they <u>return to flow</u> <i>again</i> .	flow (2x) ← go.
Eccl 1:8	כָּל־הַדְּבָרִים יִגְעִים לֹא־יִוָּכַל אִישׁ לְדַבֵּר לֹא־תִשְׂבַּע עֵיִן לְרִאוֹת וְלֹא־תִמְלֵא אָזֶן מִשְׁמָע:	Everything <i>is</i> wearisome; No-one can utter <i>it</i> . The eye is not satisfied with seeing, And the ear is not filled with hearing.	
Eccl 1:9	מִה־שֶּׁהָיָה הוּא שֶׁיְהִי וּמִה־שֶּׁנַּעֲשָׂה הוּא שֶׁיַּעֲשֶׂה וְאֵין כָּל־חֲדָשׁ תַּחַת הַשֶּׁמֶשׁ:	What has been <i>is</i> what will be, And what has been done <i>is</i> what will be done, And <i>there is</i> nothing new under the sun.	
Eccl 1:10	יֵשׁ דְּבַר שֶׁיֵּאמַר רְאֵה־זֶה חֲדָשׁ הוּא כִּבְרַל הֵיךְ לְעוֹלָמִים אֲשֶׁר הֵיךְ מִלְּפָנֵינוּ:	Is there anything <i>of</i> which it <u>can</u> be said, 'Look, this <i>is</i> new'? It was already <i>in existence</i> <u>in</u> ancient times – <i>Something</i> which existed before us.	it <u>can</u> be said ← <i>one says</i> . <hr/> in ancient times ← <i>of the ages</i> .
Eccl 1:11	אֵין זְכוֹרֹן לְרֵאשִׁימִים וְגַם לְאַחֲרָנִים שֶׁיְהִיוּ לֹא־יְהִי לָהֶם זְכוֹרֹן עִם שֶׁיְהִיוּ לְאַחֲרָנָה: פ	<i>There is</i> no remembrance of the former <i>things</i> , Nor will there be <i>any</i> remembrance of the latter <i>things</i> which will be, With <i>those</i> who will be <i>in existence</i> In the latter <i>time</i> .	
Eccl 1:12	אֲנִי קִהַלְתִּי הָיִיתִי מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלַם:	I, the convener, became king over Israel in Jerusalem,	

Eccl 1:13	<p>וּנְתַתִּי אֶת-לְבִי לְדַרוֹשׁ וּלְתוֹר בַּחֲכָמָה עַל כָּל-אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַיִם הוּא עֲנִין רָע נָתַן אֱלֹהִים לְבְנֵי הָאָדָם לְעִנּוֹת בּוֹ:</p>	<p>and I <u>decided</u> to seek and investigate by <i>means of</i> wisdom everything that has been done under heaven. <i>It is</i> a troublesome matter <i>that</i> God has given the sons of Adam to be afflicted by.</p>	<p>decided ← <i>gave / put my heart.</i> everything ← <i>concerning everything.</i></p>
Eccl 1:14	<p>רְאִיתִי אֶת-כָּל-הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשָּׁמַשׁ וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוֹת רוּחַ:</p>	<p>I have seen all the works which are done under the sun, and look, everything <i>is</i> vanity and <u>idle pursuit</u>.</p>	<p>idle pursuit ← <i>feeding on wind.</i></p>
Eccl 1:15	<p>מַעוֹת לֹא-יֻכָּל לְתַקֵּן וְחֶסְרוֹן לֹא-יֻכָּל לְהַמְנוֹת:</p>	<p>That <i>which is</i> crooked Cannot be made straight, And that <i>which is</i> lacking Cannot be counted.</p>	
Eccl 1:16	<p>דִּבַּרְתִּי אֲנִי עִם-לְבִי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חֲכָמָה עַל כָּל-אֲשֶׁר-הָיָה לִפְנֵי עַל-יְרוּשָׁלַם וּלְבִי רָאָה הַרְבֵּה חֲכָמָה וְדַעַת:</p>	<p>I spoke to myself <u>deep down</u> and said, ‘Here I <i>am</i>; I have become great, and I have increased <i>in</i> wisdom more than everyone who was before me <i>in</i> Jerusalem, and my heart has seen much wisdom and knowledge.’</p>	<p>deep down ← <i>with my heart.</i> here I <i>am</i> ← <i>I, behold.</i> AV differs in extent of direct speech. in Jerusalem: or <i>over Jerusalem</i>, but only Saul and David were really <i>over</i> Jerusalem.</p>
Eccl 1:17	<p>וְאֶתְנָה לְבִי לְדַעַת חֲכָמָה וְדַעַת הוֹלָלוֹת וְשִׁכְלוֹת יִדְעֵתִי שֶׁגַם-זֶה הוּא רַעִיוֹן רוּחַ:</p>	<p>And I <u>devoted</u> my heart to knowing wisdom, and to knowledge of folly and foolishness, <i>and</i> I came to know that this too <i>is</i> <u>idle pursuit</u>.</p>	<p>devoted ← <i>gave.</i> idle pursuit ← <i>pursuit of wind.</i> A similar word for <i>pursuit</i> to the one used in Eccl 1:14.</p>
Eccl 1:18	<p>כִּי בְרַב חֲכָמָה רַב-כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מְכָאוֹב:</p>	<p>For in much wisdom <i>there is</i> much annoyance, And he <i>who</i> increases knowledge Increases sorrow.</p>	
Eccl 2:1	<p>אָמַרְתִּי אֲנִי בְלִבִּי לְכַהֲנֵא אֲנִסְכֶּה בְּשִׂמְחָה וְרָאָה בְּטוֹב וְהִנֵּה גַם-הוּא הֶבֶל:</p>	<p>I said in my heart, ‘Go now; I will test you with joy. And <u>discern</u> <i>what is</i> good.’ But behold, this <i>is</i> also vanity.</p>	<p>discern ← <i>look on</i>, but often with some emotion (delight, grief etc.), so perhaps <i>rejoice in</i>.</p>
Eccl 2:2	<p>לְשִׁחוק אָמַרְתִּי מִהוֹלָל וּלְשִׂמְחָה מֵהֵזָה עֲשֵׂה:</p>	<p>To laughter I said, ‘<i>It is</i> foolish’, and to joy, ‘What is it doing?’</p>	
Eccl 2:3	<p>תָּרַתִּי בְלִבִּי לְמַשׂוֹךְ בֵּין אֶת-בְּשָׂרִי וּלְבִי נִהַג בַּחֲכָמָה וּלְאַחֲזוֹ בְּסִכְלוֹת עַד אֲשֶׁר-אֶרְאֶה אִי-זָה טוֹב לְבְנֵי הָאָדָם אֲשֶׁר יַעֲשׂוּ תַּחַת הַשָּׁמַיִם מִסְפֵּר יְמֵי חַיֵּיהֶם:</p>	<p>I purposed in my heart to invigorate my <u>body</u> with wine, yet familiarizing my heart with wisdom, and to lay hold of foolishness until I had seen what <i>was</i> good for the sons of Adam, for them to do under heaven for the number of the days of their life.</p>	<p>body ← <i>flesh.</i></p>
Eccl 2:4	<p>הִגְדַּלְתִּי מַעֲשֵׂי בְנִיתִי לִי בְּתֵימִים נִטַּעְתִּי לִי בְּרִמִּים:</p>	<p>I <u>was great</u> <i>in</i> my works – I built myself houses; I planted myself vineyards.</p>	<p>was great ← <i>did great (things).</i></p>

Eccl 2:5	עָשִׂיתִי לִי גַנּוֹת וּפְרָדְסִים וְנִטְעֵתִי בָהֶם עֵץ כָּל־פְּרִי:	I made gardens for myself, and parks, and I planted <u>all kinds of fruit trees</u> in them.	all <i>kinds of</i> fruit trees ← <i>trees of all (kinds of) fruit</i> .
Eccl 2:6	עָשִׂיתִי לִי בְרִכּוֹת מַיִם לְהִשְׁקוֹת מֵהֶם יַעַר צוֹמַח עֵצִים:	I made pools of water for myself, with which to irrigate <u>the orchard where the trees were growing</u> .	the orchard where the trees were growing ← <i>the growing orchard / forest of trees</i> .
Eccl 2:7	קָנִיתִי עֲבָדִים וְשִׁפְחוֹת וּבְנֵי־בַיִת הָיָה לִי גַם מִקְנֵה בָּקָר וְצֹאֵן הַרְבֵּה הָיָה לִי מִכֹּל שֶׁהָיוּ לִפְנֵי בִירוֹשָׁלַם:	I acquired menservants and maidservants, and I had servants <i>born</i> in the household; I also had much livestock – oxen and sheep – more than <u>anything</u> there had been in Jerusalem before me.	anything ← <i>everything</i> .
Eccl 2:8	כָּנֶסְתִּי לִי גֶם־כֶּסֶף וְזָהָב וְסִגְלַת מַלְכִים וְהַמְדִינּוֹת עָשִׂיתִי לִי שָׂרִים וְשָׂרוֹת וְחַטְנוֹנֹת בְּנֵי הָאָדָם שָׂדֵה וְשָׂדוֹת:	I also collected for myself silver and gold and <i>what is</i> particular to kings and <u>states</u> . I acquired for myself <i>men</i> singers and <i>women</i> singers and the delights of the sons of Adam, and <u>mistresses one after another</u> .	states: or <i>jurisdiction</i> . mistresses one after another ← <i>a mistress and mistresses</i> . AV differs (<i>musical instruments</i>).
Eccl 2:9	וַגִּדְלֹתִי וְהוֹסֵפְתִּי מִכֹּל שֶׁהָיָה לִפְנֵי בִירוֹשָׁלַם אִף חֲכַמְתִּי עֲמָדָה לִי:	And I became great and surpassed everyone who was before me in Jerusalem, and my wisdom stood me <i>in good stead</i> .	
Eccl 2:10	וְכֹל אֲשֶׁר שָׁאֲלוּ עֵינָי לֹא אֶצְלַתִּי מֵהֶם לֹא־מִנְעֵתִי אֶת־לִבִּי מִכָּל־שִׂמְחָה כִּי־לִבִּי שָׂמַח מִכָּל־עֲמָלִי וְזֶה־הָיָה חֶלְקִי מִכָּל־עֲמָלִי:	And I did not deny my eyes <u>anything</u> they asked for; I did not refuse my heart <u>any</u> pleasure, For my heart obtained joy from all my toil, And this was my portion of all my toil.	anything ... any ← <i>everything ... everything ... everything ... everything</i> .
Eccl 2:11	וּפְנִיתִי אֲנִי בְכָל־מַעֲשֵׂי שִׁעְשׂוֹ יָדַי וּבְעַמְלֵי שְׂעִמְלֹתִי לְעִשׂוֹת וְהִנֵּה הַכֹּל הִבֵּל וְרַעוֹת רֹיַח וְאֵין יִתְרוֹן תַּחַת הַשֶּׁמֶשׁ:	And I turned to all my works Which my hands had made, And to the toil which I had toiled <i>at</i> by <u>working</u> , And behold, <i>it was</i> all vanity and <u>idle pursuit</u> , And <i>there was</i> no benefit under the sun.	by working: gerundial use of the infinitive. idle pursuit: see Eccl 1:14.
Eccl 2:12	וּפְנִיתִי אֲנִי לְרֵאוֹת חֲכָמָה וְהוֹלְלוֹת וְסִכְלוֹת כִּי מֶה הָאָדָם שִׁיבּוֹא אַחֲרַי הַמְּלֹךְ אֵת אֲשֶׁר־כָּבַר עָשׂוּהוּ:	And I turned to look <i>into</i> wisdom, And folly and foolishness, For what will the man who comes after the king <i>do</i> ? Something that they have already done.	
Eccl 2:13	וַרְאִיתִי אֲנִי שֵׁישׁ יִתְרוֹן לְחֲכָמָה מִן־הַסִּכְלוֹת כִּי־יִתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ:	And I saw that wisdom has more benefit than foolishness, As <i>light has</i> more benefit than darkness.	

Eccl 2:14	הַחֶכֶם עֵינָיו בְּרֹאשׁוֹ וְהַכֹּסִיל בְּחֹשֶׁךְ הוֹלֵךְ וַיֵּדַעְתִּי גַם־אֲנִי שֶׁמִקְרָה אֶחָד יִקְרָה אֶת־כָּלֵם:	The wise <i>man</i> has his eyes in his head, But the fool walks in darkness. And I myself know that one event Takes place with all of them.	
Eccl 2:15	וְאָמַרְתִּי אֲנִי בְלִבִּי כַמִּקְרָה הַכֹּסִיל גַם־אֲנִי יִקְרָנִי וְלָמָּה חֲכַמְתִּי אֲנִי אֲזִי יוֹתֵר וְדַבַּרְתִּי בְּלִבִּי שֶׁגַם־זֶה הֵבֵל:	And I said in my heart, ‘As <i>is</i> the event with the fool, So it will happen to me too. So why then should I become wiser still?’ And I <u>concluded</u> That this too <i>was</i> vanity.	concluded ← <i>said in my heart</i> .
Eccl 2:16	כִּי אֵין זְכוֹרֹן לַחֲכָם עַם־הַכֹּסִיל לְעוֹלָם בְּשֶׁבֶבֶר הַיָּמִים הַבָּאִים הַכֹּל נִשְׁכַּח וְאִיךָ יָמוּת הַחֶכֶם עַם־הַכֹּסִיל:	For <i>there is</i> no age-abiding remembrance of the wise Any more than of the fool, In that the days are already coming When everything will be forgotten. And how will the wise <i>man</i> die? With the fool.	any more than of ← <i>with</i> .
Eccl 2:17	וְשָׂנֵאתִי אֶת־הַחַיִּים כִּי רַע עָלַי הַמַּעֲשֵׂה שֶׁנַּעֲשֵׂה תַחַת הַשָּׁמֶשׁ כִּי־הַכֹּל הֵבֵל וְרַעוּת רוּחַ:	And I hated life. For the matter which was done under the sun <i>was</i> baneful to me, because everything <i>is</i> vanity and <u>idle pursuit</u> .	idle pursuit: see Eccl 1:14.
Eccl 2:18	וְשָׂנֵאתִי אֲנִי אֶת־כָּל־עֲמָלִי שֶׁאֲנִי עֹמֵל תַּחַת הַשָּׁמֶשׁ שֶׁאֲנִיחָנוּ לְאָדָם שִׁיחֵיהָ אַחֲרָי:	And I hated all my toil which I had toiled <i>at</i> under the sun, which I will leave to the man who <u>comes</u> after me.	comes ← <i>will be</i> .
Eccl 2:19	וּמִי יוֹדֵעַ הַחֶכֶם יִהְיֶה אִם סָכָל וְיִשְׁלֹט בְּכָל־עֲמָלִי שֶׁעֲמַלְתִּי וְשֶׁחֲכַמְתִּי תַחַת הַשָּׁמֶשׁ גַם־זֶה הֵבֵל:	And who knows whether he will be a wise <i>man</i> or a fool when he rules over all my toil which I have toiled <i>at</i> , and which I was wise <i>in</i> under the sun? This too <i>is</i> vanity.	
Eccl 2:20	וְסָבוֹתִי אֲנִי לִיֵּאֵשׁ אֶת־לִבִּי עַל כָּל־הָעֲמָל שֶׁעֲמַלְתִּי תַחַת הַשָּׁמֶשׁ:	Then I <u>had reason</u> to let my heart despair of all the toil which I had toiled <i>at</i> under the sun.	I had reason ← <i>I turned</i> . AV differs somewhat (<i>I went about to cause</i>).
Eccl 2:21	כִּי־יֵשׁ אָדָם שֶׁעֲמָלוֹ בְּחִכְמָה וּבְדַעַת וּבְכִשְׂרוֹן וּלְאָדָם שֶׁלֹּא עָמַל־בוֹ יִתְּנֶנּוּ חֶלְקוֹ גַם־זֶה הֵבֵל וְרַעַה רַבָּה:	For there is <i>one</i> man whose toil <i>is</i> in wisdom and knowledge and skill, but to <i>another</i> who has not toiled in this way he will <u>legate a share</u> . This too <i>is</i> vanity and a great evil.	legate a share ← <i>give his share</i> .

Eccl 2:22	כִּי מִהֵיוֹה לְאָדָם בְּכָל־עֲמָלוֹ וּבְרַעְיוֹן לְבָבוֹ שֶׁהוּא עֹמֵל תַּחַת הַשֶּׁמֶשׁ:	For what accrues to a man in all his toil and in his pursuit of his heart's <i>desire</i> at which he toils under the sun?	
Eccl 2:23	כִּי כָל־יָמָיו מְכַאֲבִים וְלַעַס עֲנִיָּו גַּם־בְּלֵילָה לֹא־שָׁכַב לְבָבוֹ גַּם־זֶה הֶבֶל הוּא:	For all his days <i>are</i> sorrows, and his <i>affairs are</i> an irritation. Moreover his heart does not <i>rest</i> at night. This too <i>is</i> vanity.	affairs <i>are</i> ← <i>affair is</i> . rest ← <i>lie down</i> .
Eccl 2:24	אֵין־טוֹב בְּאָדָם שִׁיאֲכַל וְשָׁתָה וְהִרְאָה אֶת־נַפְשׁוֹ טוֹב בְּעֲמָלוֹ גַּם־זֶה רְאִיתִי אֲנִי כִּי מִיַּד הָאֱלֹהִים הִיא:	<i>There is</i> nothing good in <i>the fact</i> that a man eats and drinks and provides <i>himself with</i> good <i>things</i> in his toil. I have seen this too – that it <i>is</i> from the hand of God.	good in <i>the fact</i> : others have <i>better than</i> , but there is no mark of a comparative, unlike Eccl 5:5 with a <i>mem</i> . [BDB] proposes, with others, adding a <i>mem</i> to the text, reading מְשִׂאֲכֵל, which we do not accept. himself ← <i>his soul</i> .
Eccl 2:25	כִּי מִי יֵאָכֵל וּמִי יַחֲוֶשׁ חוּץ מִמֶּנִּי:	For who eats and who experiences <i>pleasure more than me</i> ?	more than me: or, if the reader prefers, <i>more than I</i> . [AnLx] has <i>except me</i> , as in Modern Hebrew. The suggestion is that even with all his pleasures, Solomon finds nothing good in the situation.
Eccl 2:26	כִּי לְאָדָם שְׂטוֹב לְפָנָיו נָתַן חֵכְמָה וְדַעַת וְשִׂמְחָה וְלַחֹטֵא נָתַן עֲנָן לְאֶסְרוֹף וְלַכְנֹס לָתֵת לְטוֹב לְפָנָיו הָאֱלֹהִים גַּם־זֶה הֶבֶל וְרַעוּת רוּחַ:	For he gives a man who <i>is</i> good in <i>his sight</i> wisdom and knowledge and joy, <i>but</i> to the sinner he gives a task of <i>gathering and collecting things</i> , to give to a good <i>man</i> before God. This too <i>is</i> vanity and <i>idle</i> pursuit.	in his sight ← <i>before him</i> . but: adversative use of the <i>vav</i> . of gathering and collecting: gerundial use of the infinitives. idle pursuit: see Eccl 1:14.
Eccl 3:1	לְכֹל זְמַן וְעַת לְכָל־חֶפֶץ תַּחַת הַשָּׁמַיִם: ס	<i>There is</i> a time for everything, And a season for every <i>concern</i> under heaven.	concern: or <i>delight</i> .
Eccl 3:2	עֵת לְלֹדֵת וְעֵת לָמוֹת עַת לְטַעַת וְעֵת לְעַקֹּר נְטוּעַ:	A time <i>to bear children</i> , And a time to die; A time to plant, And a time to uproot that <i>which has been</i> planted;	to bear <i>children</i> : many others, <i>to be born</i> , but the verb (in <i>qal</i>) is always transitive.
Eccl 3:3	עֵת לְהַרוֹג וְעֵת לְרַפֹּא עַת לְפָרוֹץ וְעֵת לְבָנוֹת:	A time to kill, And a time to heal; A time to demolish, And a time to build;	
Eccl 3:4	עֵת לְבָכוֹת וְעֵת לְשִׂחוֹק עַת סִפּוּד וְעֵת רִקּוּד:	A time to weep, And a time to laugh; A time to mourn, And a time to dance;	
Eccl 3:5	עֵת לְהַשְׁלִיךְ אֲבָנִים וְעַת כְּנוּס אֲבָנִים עַת לְחַבּוֹק וְעַת לְרַחֵק מִחֻבֵּק:	A time to throw stones, And a time to gather stones; A time to embrace, And a time to be far from embracing;	

Eccl 3:6	<p>עֵת לְבַקֵּשׁ וְעֵת לְאַבֹּד עֵת לְשָׁמֹר וְעֵת לְהַשְׁלִיךְ:</p>	<p>A time to demand, And a time to forego; A time to keep, And a time to throw away;</p>	
Eccl 3:7	<p>עֵת לְקַרֹּעַ וְעֵת לְתַפּוֹר עֵת לְחֹשֶׁת וְעֵת לְדַבֵּר:</p>	<p>A time to tear, And a time to sew; A time to be silent, And a time to speak;</p>	
Eccl 3:8	<p>עֵת לְאַהֲבַת וְעֵת לְשִׂנְאָה עֵת מִלְחָמָה וְעֵת שָׁלוֹם: ס</p>	<p>A time to love, And a time to hate; A time for war, And a time for peace.</p>	
Eccl 3:9	<p>מַה־יִּתְרוֹן הָעוֹשֶׂה בְּאִשֶּׁר הוּא עֹמֵל:</p>	<p>What <i>is</i> the benefit <i>to</i> the maker of what he toils <i>at</i>?</p>	
Eccl 3:10	<p>רָאִיתִי אֶת־הַעֲנִין אֲשֶׁר נָתַן אֱלֹהִים לְבְנֵי הָאָדָם לְעֲנוּת בּוֹ:</p>	<p>I have seen the task which God has given to the sons of Adam to be exercised by.</p>	
Eccl 3:11	<p>אֶת־הַכֹּל עָשָׂה יִפְּהַ בְּעֵתוֹ גַּם אֶת־הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹהִים מִרֵּאשִׁית וְעַד־סוֹף:</p>	<p>He has made everything beautiful in its season; he has also put the <u>world</u> into their heart, <u>because of man's failure</u> to find the work which God has done from the beginning to the end.</p>	<p>world ← <i>age</i>. [BDB] includes <i>age of the world</i>. [Ges-HCL] includes <i>world</i>, and by extension <i>worldly things</i>. because of man's failure ← <i>for lack of that man has not found (implicit double negative, lack ... not)</i>.</p>
Eccl 3:12	<p>יָדַעְתִּי כִּי אֵין טוֹב בָּם כִּי אִם־לְשִׂמּוֹחַ וּלְעֲשׂוֹת טוֹב בְּחַיּוֹ:</p>	<p>I know that <i>there is</i> no good in them, except to rejoice and to do good in one's life,</p>	
Eccl 3:13	<p>וְגַם כָּל־הָאָדָם שֵׂיֵאָכֵל וְשָׁתָה וְרָאָה טוֹב בְּכָל־עֲמָלוֹ מִתַּת אֱלֹהִים הִיא:</p>	<p>and also for every man to eat and drink and to see the good in all his toil – <i>it is</i> the gift of God.</p>	
Eccl 3:14	<p>יָדַעְתִּי כִּי כָל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יְהִי לְעוֹלָם עָלִיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגַרֵעַ וְהָאֱלֹהִים עָשָׂה שִׂירָאוֹ מִלְּפָנָיו:</p>	<p>I know that everything that God does will be age-abiding. <i>There is</i> nothing to add to it, and <i>there is</i> nothing to take away from it, and God made <i>it</i> so that <i>men</i> should fear in his presence.</p>	
Eccl 3:15	<p>מַה־שֶּׁהָיָה כְּבָר הוּא וְאֲשֶׁר לְהִיֹּת כְּבָר הָיָה וְהָאֱלֹהִים יִבְקֹשׁ אֶת־נִרְדָּפוֹ:</p>	<p>That which has been <i>is</i> still <i>here</i>, And <i>that</i> which <i>is</i> to be has already been. And God demands <i>an account</i> Of <i>what has been</i> pursued.</p>	

Eccl 3:16	ועוד ראיתי תחת השמש מקום המשפט שמה הרשע ומקום הצדק שמה הרשע:	And I saw more under the sun, <i>In</i> the place of justice, <u>There <i>there was</i> wickedness,</u> And <i>in</i> the place of righteousness, <u>There <i>there was</i> wickedness.</u>	there <i>there was</i> wickedness (2x): otiose, but see Gen 12:5.
Eccl 3:17	אמרתי אני בלבי את הצדיק ואת הרשע ישפט האלהים כיעת לכל חפץ ועל כל המעשה שם:	I said in my heart, 'God will judge the righteous and the wicked. For <i>there is</i> a time for every <u>concern,</u> And <u>then</u> for every work.'	concern: see Eccl 3:1. <hr/> then: the far more common meaning is <i>there</i> .
Eccl 3:18	אמרתי אני בלבי על דברת בני האדם לברם האלהים ולראות שהם בבהמה המה להם:	I said in my heart, ' <i>It is</i> because of the <i>behaviour of the</i> sons of Adam, that God will examine them and <u>see</u> whether they <i>are</i> beasts <u>towards each other.</u> '	and see: AV differs (<i>that they</i> <i>might see</i>). <hr/> towards each other ← <i>they to</i> <i>them</i> .
Eccl 3:19	כל מקרה בני האדם ומקרה הבהמה ומקרה אחד להם כמות זה כן מות זה ורוח אחד לכל ומותר האדם מזהבהמה אין כי הכל הבל:	For the sons of Adam <i>are subject</i> <i>to</i> an event, and <i>cattle are subject</i> <i>to</i> an event, and they <i>share</i> one event. As <i>is</i> the death of one, so <i>is</i> the death of the other, and all <i>have</i> one breath, and <i>there is</i> no superiority of man over the cattle, for everything <i>is</i> vanity.	
Eccl 3:20	הכל הולך אל מקום אחד הכל היה מן העפר והכל שב אל העפר:	All go to one place, all came from the dust and all return to the dust.	
Eccl 3:21	מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה הירדת היא למטה לארץ:	Who knows the spirit of the sons of Adam, <u>which goes up,</u> and the spirit of cattle <u>which goes down</u> to the earth?	which goes up ... which goes down: a possible amendment by the Sopherim, but, [CB], <i>not in</i> <i>the official list</i> . We do not reverse this alleged change. See [CB] at the verse and App. 33. MT points ↪
Eccl 3:22	וראיתי כי אין טוב מאשר ישמח האדם במעשיו כיהוא חלקו כי מי יביאנו לראות במה שיהיה אחריו:	And I saw that <i>there is</i> nothing better than that man should rejoice in his works, for that <i>is</i> his apportionment. For who <i>can</i> bring him to look at what will take place after him?	↳ as the Hebrew article, ה; the claim is that the original was as the interrogative particle, ה, so reading <i>whether it goes up ...</i> <i>whether it goes down</i> .
Eccl 4:1	ושבתי אני ואראה את כל העשקים אשר נעשים תחת השמש והנה דמעת העשקים ואין להם מנחם ומיד עשקהם כח ואין להם מנחם:	So I returned, and I saw all the oppressions which <i>are</i> perpetrated under the sun. And <u>what I saw was</u> the tear of the oppressed, Who <i>have</i> no comforter, While from the hand of those who oppress them <i>comes</i> force. And they <i>have</i> no comforter.	what <i>I saw was</i> ← <i>behold</i> .

Eccl 4:2	<p>וְשִׁבַּח אֲנִי אֶת־הַמֵּתִים שְׂכָרָם מִתּוֹ מִן־הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֹדְנָה:</p>	<p>Then I praised the dead, Who have already died, More than the living, Who <i>are</i> still alive.</p>	
Eccl 4:3	<p>וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר־עֹדֵן לֹא הָיָה אֲשֶׁר לֹא־רָאָה אֶת־הַמַּעֲשֵׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשֶּׁמֶשׁ:</p>	<p>Yet better than both <i>is</i> he Who has not yet come into being, Who has not seen the wicked work Which has been done under the sun.</p>	
Eccl 4:4	<p>וְרָאִיתִי אֲנִי אֶת־כָּל־עֵמֶל וְאֵת כָּל־כְּשָׁרוֹן הַמַּעֲשֵׂה כִּי הִיא קִנְיַת־אִישׁ מִרְעוּהוּ גַם־זֶה הֶבֶל וְרַעוּת רוּחַ:</p>	<p>And I saw all the toil and all the skill <i>applied</i> to the work, for it <i>is</i> a man's <u>rivalry</u> with his neighbour. This too <i>is</i> vanity and <u>idle pursuit</u>.</p>	<p>rivalry ← <i>zeal</i>. <hr/> idle pursuit: see Eccl 1:14.</p>
Eccl 4:5	<p>הַכְּסִיל חָבַק אֶת־יָדָיו וְאָכַל אֶת־בְּשָׂרוֹ:</p>	<p>The fool <u>fold</u>s his arms And eats his <i>own</i> flesh.</p>	<p>folds his arms ← <i>embraces his hands</i>.</p>
Eccl 4:6	<p>טוֹב מִלֵּא כֶּף נַחַת מִמְּלֵא חֲפָנִים עֵמֶל וְרַעוּת רוּחַ:</p>	<p>A handful <i>in</i> quiet <i>is</i> better Than two fistfuls <i>in</i> toil and <u>idle pursuit</u>.</p>	<p>idle pursuit: see Eccl 1:14.</p>
Eccl 4:7	<p>וְשָׁבַתִּי אֲנִי וְאָרְאָה הֶבֶל תַּחַת הַשֶּׁמֶשׁ:</p>	<p>Then I returned and saw vanity under the sun.</p>	
Eccl 4:8	<p>יֵשׁ אֶחָד וְאֵין שְׁנַי גַּם בֵּן וְאָח אֵין־לוֹ וְאֵין קָץ לְכָל־עֵמֶלָו גַּם־*עֵינָיו *עֵינָיו לֹא־תִשְׁבַּע עֶשֶׂר וּלְמִי אֲנִי עֵמֶל וּמְחַסֵּר אֶת־נַפְשִׁי מִטּוֹבָה גַם־זֶה הֶבֶל וְעֵינָיו רָע הוּא:</p>	<p>There is a <u>certain</u> <i>man</i>, And <i>there is</i> <u>no-one</u> in his <u>company</u>, Neither does he <i>have</i> son or brother, And <i>there is</i> no end to all his toil, Nor <i>is</i> his <u>eye</u> satisfied <i>with</i> riches. And <i>he says</i>, ‘For whom do I toil, And deprive <u>myself</u> of goodness?’ This too <i>is</i> vanity, And it <i>is</i> a bad <i>state of</i> affairs.</p>	<p>is his eye: the <i>ketiv</i> has <i>eyes</i>, but with a singular verb. <hr/> a certain ← <i>one</i>. <hr/> no-one in his company ← <i>no second</i>. <hr/> myself ← <i>my soul</i>.</p>
Eccl 4:9	<p>טוֹבִים הַשְּׁנָיִם מִן־הָאֶחָד אֲשֶׁר יִשְׁלָהֶם שְׂכָר טוֹב בְּעֵמֶלָם:</p>	<p>Two <i>are</i> better than one, In that they have good wages for their toil.</p>	
Eccl 4:10	<p>כִּי אִם־יִפְּלוּ הָאֶחָד יִקָּם אֶת־חֵבְרוֹ וְאֵילוֹ הָאֶחָד שִׁיפּוֹל וְאֵין שְׁנַי לְהַקִּימוֹ:</p>	<p>For if they fall, One will get his colleague up. But alas for one <i>on his own</i> who falls When <i>there is</i> no <u>other</u> to get him up.</p>	<p>other ← <i>second</i>.</p>

Eccl 4:11	גַּם אִם יִשְׁכְּבוּ שְׁנַיִם וְחַם לָהֶם וּלְאַחַד אֵיךְ יִחַם:	Also if two lie down together Then they <i>have</i> warmth. But how will one <i>on his own</i> Become warm?	
Eccl 4:12	וְאִם יִתְקַפּוּ הָאֶחָד הַשְּׁנַיִם יַעֲמְדוּ נִגְדּוֹ וְהַחוּט הַמְּשֻׁלָּשׁ לֹא בְמַהֲרָה יִנְתָּק:	If <i>anyone</i> would overpower the one, Two will stand against him. And a triple thread Is not quickly broken.	
Eccl 4:13	טוֹב יֶלֶד מְסִבֵּן וְחָכֵם מִמֶּלֶךְ זָקֵן וְכֹסִיל אֲשֶׁר לֹא יָדַע לְהִזְהַר עוֹד:	<i>It is better to be</i> a poor but wise child Than an old and foolish king Who no longer knows how to receive admonition.	
Eccl 4:14	כִּי־מִבֵּית הַסּוּרִים יֵצֵא לְמֶלֶךְ כִּי גַם בְּמַלְכוּתוֹ נוֹלַד רָשׁ:	For he comes out of prison to reign, But also in his kingdom A poor <i>man</i> is born.	
Eccl 4:15	רָאִיתִי אֶת־כָּל־הַחַיִּים הַמְהַלְכִים תַּחַת הַשֶּׁמֶשׁ עִם הַיֶּלֶד הַשֵּׁנִי אֲשֶׁר יַעֲמַד תַּחְתָּיו:	I have seen all who <i>are</i> alive, Walking under the sun, With the <u>heir apparent</u> Who will <u>succeed</u> him.	heir apparent ← <i>second child</i> . <hr/> succeed ← <i>stand instead of</i> .
Eccl 4:16	אֵין־קֶץ לְכָל־הָעַם לְכֹל אֲשֶׁר־הָיָה לְפָנֵיהֶם גַּם הָאֲחֵרוֹנִים לֹא יִשְׂמְחוּ־בּוֹ כִּי־גַם־זֶה הֶבֶל וְרַעְיוֹן רוּחַ:	<i>There is</i> no end to all the people – To all who were before them – Neither will the latter <i>ones</i> rejoice in him, For this too <i>is</i> vanity and <u>idle</u> <u>pursuit</u> .	idle pursuit: see Eccl 1:14.
Eccl 5:1	שָׁמַר *רַגְלֶיךָ *רַגְלֶיךָ כַּאֲשֶׁר תֵּלֵךְ אֶל־בַּיִת הָאֱלֹהִים וְקָרַב לְשֹׁמֵעַ מִתַּת הַכִּסֵּיִם זָבַח כִּי־אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע:	Mind your {K: feet} [Q: foot] when you go into the house of God, and <i>be</i> near so as to hear, rather than to let fools <i>give</i> a sacrifice, for they do not know <i>anything other than doing</i> wrong.	doing: gerundial use of the infinitive. AV differs in this clause (<i>they consider not that</i> <i>they do evil</i>).
Eccl 5:2	אַל־תִּבְהַל עַל־פִּיךָ וּלְבָבְךָ אַל־יִמְהַר לְהוֹצִיא דָבָר לְפָנַי הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה עַל־הָאָרֶץ עַל־כֵּן יְהִי דְבָרֶיךָ מְעֻטִּים:	Do not be rash with your mouth, And do not let your heart be hasty <u>in uttering</u> a word in God's presence, For God <i>is</i> in heaven, But you <i>are</i> on the earth, So let your words be few.	in uttering: gerundial use of the infinitive.
Eccl 5:3	כִּי בָא הַחֲלוֹם בְּרַב עֲנִיָּן וְקוֹל כֹּסִיל בְּרַב דְּבָרִים:	For a dream comes with much <u>to occupy one</u> , But the voice of the fool <i>Comes with</i> many words.	to occupy one ← <i>occupation</i> .

Eccl 5:4	<p>בְּאִשֶּׁר תִּדְרֹךְ לְאֱלֹהִים אֶל־תֵּאָחֵר לְשִׁלְמוֹ כִּי אִין חֶפֶץ בְּכִסְיִלִים אֶת אֲשֶׁר־תִּדְרֹךְ שִׁלְמִים:</p>	<p>When you <u>make a vow</u> to God, Do not be late in <u>fulfilling</u> it, For <i>there is</i> no pleasure in fools. What you have vowed, fulfil!</p>	<p>make a vow ← <i>vow a vow</i>. in fulfilling: gerundial use of the infinitive.</p>
Eccl 5:5	<p>טוֹב אֲשֶׁר לֹא־תִדְרֹךְ מִשְׁתַּדּוֹר וְלֹא תִשְׁלַם:</p>	<p><i>It is</i> better for you not to make a vow Than to <u>vow</u> but not fulfil.</p>	<p>to vow but not fulfil ← <i>that you vow, but you do not fulfil</i>.</p>
Eccl 5:6	<p>אַל־תִּתֵּן אֶת־פִּיךָ לַחֲטִיָּא אֶת־בְּשָׂרְךָ וְאֶל־תֵּאֲמַר לִפְנֵי הַמַּלְאָךְ כִּי שָׁגַגְתָּ הֲיֵא לָמָּה יִקְצֹף הָאֱלֹהִים עַל־קוֹלְךָ וְחָבַל אֶת־מַעֲשֵׂה יְדֶיךָ:</p>	<p>Do not let your mouth <u>cause you</u> to commit carnal sin, and do not say in the presence of an angel that it <i>was</i> a sin through ignorance. Why should God become angry at your <u>utterance</u> and destroy the work of your hands?</p>	<p>cause you to commit carnal sin ← <i>cause your flesh to sin</i>. utterance ← <i>voice</i>.</p>
Eccl 5:7	<p>כִּי בְרַב חֲלֵמוֹת וְהַבָּלִים וּדְבָרִים הַרְבֵּה כִּי אֶת־הָאֱלֹהִים יִרָא:</p>	<p>For in many dreams <i>there are</i> many vain things, as <i>in</i> many words. But fear God.</p>	
Eccl 5:8	<p>אִם־עֵשֶׂק רָשָׁע וְגִזּוֹל מִשְׁפָּט וְצִדְקַת תְּרָאָה בְּמִדְיָנָה אַל־תִּתְמָה עַל־הַחֶפֶץ כִּי גְבָהָ מֵעַל גְּבָהָ שֹׁמֵר וּגְבָהָם עֲלֵיהֶם:</p>	<p>If you see oppression of the impoverished, and wresting of justice and righteousness in a state, do not be <u>surprised</u> at the matter, for <i>there is</i> high rank <u>watching</u> over high rank, and <u>higher ranks</u> above them.</p>	<p>surprised ← <i>amazed</i>. watching ← <i>guarding</i>. higher ← <i>high</i>.</p>
Eccl 5:9	<p>וַיִּתְרוֹן אֶרֶץ בְּכָל *הִיא **הוּא מִלֶּךְ לְשָׂדֵה נִעְבָּד:</p>	<p>And the benefit of the earth <i>is</i> for all. The king is served by the field.</p>	<p><i>is</i>: the word is represented by a feminine pronoun in the <i>ketiv</i>, and a masculine one in the <i>qeré</i>. But it does not qualify for non-italicization; see the Introduction.</p>
Eccl 5:10	<p>אֲהַב כֶּסֶף לֹא־יִשְׂבַע כֶּסֶף וּמִי־אֲהַב בְּהֶמוֹן לֹא תִבּוֹאָה גְּסֻזָּה הַבָּל:</p>	<p>He <i>who</i> loves <u>money</u> Will never be satisfied <i>with</i> <u>money</u>, Nor <i>will</i> he <i>who</i> loves wealth <i>be satisfied with</i> profit. This too <i>is</i> vanity.</p>	<p>money (2x): or <i>silver</i>, but when not associated with gold, it is likely to mean <i>money</i>, which in any case involved silver coins. The repetition is otiose, but see Gen 12:5.</p>
Eccl 5:11	<p>בְּרַבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֵיהָ וּמִה־כִּשְׂרוֹן לִבְעֻלְיָהּ כִּי אִם־רֵאִיתָ **רֵאִיתָ עֵינָיו:</p>	<p>With an increase in good <u>things</u> Comes an increase in those that eat them, So what <i>is</i> the advantage to their owner Except a <u>sight</u> for his eyes?</p>	<p>a sight: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p>

Eccl 5:12	מְתוֹקָה שְׁנַת הָעֵבֶד אֶם־מְעַט וְאִם־הִרְבֶּה יֹאכַל וְהִשְׁבַּע לְעֹשִׂיר אֵינְנוּ מְנַיֵּחַ לוֹ לִישׁוֹן:	The workman's sleep <i>is</i> sweet Whether he eats little or much, But the abundance of the rich <i>man</i> Does not permit him to sleep.	
Eccl 5:13	יֵשׁ רָעָה חוֹלָה רָאִיתִי תַּחַת הַשֶּׁמֶשׁ עֹשֶׂר שְׁמֹר לְבַעְלָיו לְרָעָתוֹ:	There is a grievous injustice <i>That</i> I have seen under the sun: Riches kept by their owner To his detriment.	grievous injustice ← <i>sick evil</i> .
Eccl 5:14	וְאֵבֶד הָעֹשֶׂר הֵהוּא בְּעִנְיֵן רָע וְהוֹלִיד בֶּן וְאֵין בְּיָדוֹ מְאוֹמָה:	Then those riches are lost In a calamitous affair, And he begets a son But <i>has</i> nothing in his hand.	
Eccl 5:15	כַּאֲשֶׁר יֵצֵא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב לְלֶכֶת בְּשָׁבָא וּמְאוֹמָה לֹא־יִשָּׂא בְּעַמְלּוֹ שִׁלְדָּ בְיָדוֹ:	As when he came out of his mother's womb – Naked – <i>so</i> he will return, Going as he came, And he will not take <i>any</i> of his toil <i>with him</i> Which he might <u>take</u> in his hand.	Compare the verse to Job 1:21. <hr/> take ← <i>lead (away)</i> .
Eccl 5:16	וְגַם־זֹה רָעָה חוֹלָה כָּל־עֲמַת שָׁבָא בֶּן יֵלֵךְ וּמֵה־יִתְרוֹן לוֹ שִׁיעֵמַל לְרוּחַ:	And this too <i>is</i> a grievous injustice: <u>In exactly the same way that</u> he comes, so he goes. So what benefit does he <i>have</i> By toiling for the wind?	grievous injustice: see Eccl 5:13. <hr/> in exactly the same way that ← <i>all over against (how) that</i> .
Eccl 5:17	גַּם כָּל־יְמֵיו בַּחֹשֶׁךְ יֹאכַל וּכְעַס הִרְבֶּה וַחֲלָיו וּקְצָף:	Moreover all his days he eats in darkness And is much grieved And <i>is</i> sick and angry.	<i>is</i> sick and angry ← <i>and his sickness and anger</i> .
Eccl 5:18	הִנֵּה אֲשֶׁר־רָאִיתִי אֲנִי טוֹב אֲשֶׁר־יִפֶּה לְאֹכֹל־וּלְשָׂתוֹת וּלְרֵאוֹת טוֹבָה בְּכָל־עַמְלּוֹ שִׁיעֵמַל תַּחַת־הַשֶּׁמֶשׁ מִסֶּפֶר יְמֵי־*חַיּוֹ** אֲשֶׁר־נָתַן־לוֹ הָאֱלֹהִים כִּי־הוּא חֶלְקוֹ:	Behold <u>what I have seen</u> . <i>It is right that it is</i> pleasant to eat and drink and to see goodness in all one's toil which one toils <i>at</i> under the sun for the number of days of one's life which God gives him, for <i>that is</i> his apportionment.	life: the <i>ketiv</i> is a <i>scriptio defectiva</i> spelling of the <i>qere</i> . <hr/> what I have seen: in a Hebrew “OVS” (object-verb-subject) sentence. <hr/> right that: AV differs (<i>good and</i>).
Eccl 5:19	גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לוֹ הָאֱלֹהִים עֹשֶׂר וּנְכָסִים וְהִשְׁלִיטוֹ לְאֹכַל מִמֶּנּוּ וּלְשֵׂאת אֶת־חֶלְקוֹ וּלְשִׂמְחָה בְּעַמְלּוֹ זֹה מִתַּת אֱלֹהִים הִיא:	Also <i>as regards</i> every man to whom God has given riches and property and has <u>allowed him</u> to eat from them, and to take his portion, and to rejoice in his toil – <i>this is</i> a gift of God.	allowed him ← <i>given him rule</i> .

Eccl 5:20	כִּי לֹא הִרְבֵּה יִזְכֹּר אֶת־יָמָיו חַיָּיו כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לְבוֹ: בְּשִׂמְחַת לְבוֹ:	For one will not remember the days of his life much, for <i>it is</i> God <i>who</i> causes a response in the joy of his heart.	
Eccl 6:1	יֵשׁ רָעָה אֲשֶׁר רָאִיתִי תַחַת הַשָּׁמַשׁ וְרַבָּה הִיא עַל־הָאָדָם: הַשָּׁמַשׁ וְרַבָּה הִיא עַל־הָאָדָם:	There is an injustice which I have seen under the sun, and it <i>is</i> severe among mankind,	severe among ← <i>great at</i> .
Eccl 6:2	אִישׁ אֲשֶׁר יִתְּנוּ לּוֹ הָאֱלֹהִים עֵשֶׂר וְנִכְסִים וְכָבוֹד וְאִינְנו חָסֵר לְנַפְשׁוֹ מִכָּל אֲשֶׁר־יִתְּאוֹה וְלֹא־יִשְׁלִיטֵנו הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ כִּי אִישׁ נִכְרִי יֹאכְלֵנו זֶה הֵבֶל וְחֲלִי רָע הוּא: רָע הוּא:	<i>about</i> a man to whom God has given riches and property and honour, and whose <u>heart</u> does not lack <u>anything</u> he <i>could</i> wish for, but God does not allow him to eat from it, but a foreigner eats it. This <i>is</i> vanity and a grievous <u>injustice</u> .	heart ← <i>soul</i> . anything ← <i>everything</i> . injustice ← <i>sickness</i> , but also <i>affliction, grief, calamity</i> .
Eccl 6:3	אִם־יֹלִיד אִישׁ מֵאָה וּשְׁנַיִם רַבּוֹת יְחִיָּה וְרַב שְׂיֵהִיו יְמֵי־שָׁנָיו וְנִפְשׁוֹ לֹא־תִשְׁבַּע מִן־הַטּוֹבָה וְגַם־קְבוּרָה לֹא־הִיְתָה לוֹ אִם־רָתִי טוֹב מִמֶּנּוּ הַנֶּפֶל: מִמֶּנּוּ הַנֶּפֶל:	If a man begets a hundred <i>children</i> and lives for many years, and many are the days of his years, but his <u>heart</u> is not satisfied with the goodness, and also <i>if</i> he does not have a burial, I say <i>that</i> a miscarriage <i>would</i> have been better <u>than that</u> .	heart ← <i>soul</i> . than that ← <i>than it / he</i> .
Eccl 6:4	כִּי־בִהְבֵּל בָּא וּבִחְשֶׁךְ יֵלֵךְ וּבִחְשֶׁךְ שְׁמוֹ יִכְסֶה: וּבִחְשֶׁךְ שְׁמוֹ יִכְסֶה:	For he arrives in vanity and departs in <u>darkness</u> , and in <u>darkness</u> his name is covered.	darkness ... darkness: otiose, but see Gen 12:5.
Eccl 6:5	גַּם־שָׁמַשׁ לֹא־רָאָה וְלֹא יָדַע נַחַת לָזֶה מִזֶּה: נַחַת לָזֶה מִזֶּה:	And he did not see the sun or know <i>about</i> it. <u>This one</u> has more rest than <u>the former</u> .	this ... the former ← <i>this ... this</i> .
Eccl 6:6	וְאִלוֹ חַיָּה אֶלֶף שָׁנִים פַּעַמִּים וְטוֹבָה לֹא רָאָה הֲלֹא אֶל־מְקוֹם אֶחָד הַכֹּל הוֹלֵךְ: אֶל־מְקוֹם אֶחָד הַכֹּל הוֹלֵךְ:	And even if he were to live a thousand years twice <i>over</i> but did not see goodness, <i>is</i> it not <i>still</i> <u>the case that</u> all go to <u>the same</u> place?	the same ← <i>one</i> .
Eccl 6:7	כָּל־עֲמַל הָאָדָם לְפִיָּהוּ וְגַם־הַנֶּפֶשׁ לֹא תִמְלָא: וְגַם־הַנֶּפֶשׁ לֹא תִמְלָא:	All man's toil <i>is</i> for his mouth, But his <u>heart</u> is <u>nevertheless</u> not fulfilled.	heart ← <i>soul</i> . nevertheless ← <i>also</i> , but the word can be adversative; compare 2 Sam 12:13.
Eccl 6:8	כִּי מֵה־יֹתֵר לְחָכְמָה מִן־הַכְּסִיל מֵה־לְעֵגִי יוֹדֵעַ לְהֵלֵךְ נֶגֶד הַחַיִּים: הַחַיִּים:	For what <i>does</i> a wise man <i>have</i> More than a fool? And what <i>advantage</i> does a poor man <i>have</i> , Knowing how to walk before the living?	
Eccl 6:9	טוֹב מֵרְאֵה עֵינַיִם מִהֵלֵךְ־נַפְשׁ גַּם־זֶה הֵבֶל וְרַעוּת רוּחַ: וְרַעוּת רוּחַ:	A sight <i>seen</i> by the eyes <i>is</i> better Than a wandering <u>mind</u> . This too <i>is</i> <u>vanity</u> and <u>idle</u> <u>pursuit</u> .	mind ← <i>soul</i> . idle pursuit: see Eccl 1:14.

Eccl 6:10	מה־שֶׁהָיָה כְּבֹר נִקְרָא שְׁמוֹ וְנוֹדַע אֲשֶׁר־הוּא אָדָם וְלֹא־יֻכַל לְדִין עִם *שֶׁהַתְּקִיף **שֶׁתְּקִיף מִמֶּנּוּ:	What has taken place Has already been called <i>by</i> its name. And <i>it is</i> known that it <i>is</i> Adam, And <i>that</i> he cannot contend With <i>him who is</i> more powerful than he.	<i>him</i> who <i>is</i> more powerful: the <i>ketiv</i> has a double relative (שֶׁהַתְּקִיף). A <i>hiphil</i> pointing seems unlikely.
Eccl 6:11	כִּי יִשְׁדַּבְּרִים הַרְבֵּה מְרִבִּים הַגָּל מֵה־יִתֵּר לְאָדָם:	For there are many things that increase vanity, But what <i>is</i> the advantage to man?	
Eccl 6:12	כִּי מִי־יֹדַע מֵה־טוֹב לְאָדָם בְּחַיִּים מִסֶּפֶר יְמֵי־חַיֵּי הַבָּלוּ וַיַּעֲשֶׂם כַּצֶּל אֲשֶׁר מִי־יֹגִיד לְאָדָם מֵה־יְהִיָּה אַחֲרָיו תַּחַת הַשֶּׁמֶשׁ:	For who knows what <i>is</i> good for man in life <i>in</i> the number of the days of <i>his</i> vain life which he spends like a shadow? Who <i>can</i> tell a man what will take place after him under the sun?	his vain life ← <i>the life of his</i> vanity, a Hebraic genitive. spends ← <i>does</i> .
Eccl 7:1	טוֹב שֵׁם מִשֶּׁמֶן טוֹב וַיּוֹם הַמָּוֶת מִיּוֹם הַוּלְדוֹ:	A reputation <i>is</i> better than fine oil, And the day of death than the day of one's birth.	
Eccl 7:2	טוֹב לָלֶכֶת אֶל־בַּיִת־אֲבֵל מִלָּכֶת אֶל־בַּיִת מְשֻׁתָּה בְּאֲשֶׁר הוּא סוֹף כָּל־הָאָדָם וְהַחַי יִתֵּן אֶל־לִבּוֹ:	<i>It is</i> better to go to the house of mourning Than to go to a house of banqueting, For that <i>is</i> the end of every man. And may he who is alive lay <i>it</i> to his heart.	banqueting: or <i>drinking</i> .
Eccl 7:3	טוֹב כְּעַס מִשְׂחֹק כִּי־בָרַע פָּנִים יֵיטֵב לֵב:	Grief <i>is</i> better than laughter, For in a sad <u>expression</u> the heart is benefited.	expression ← <i>face</i> .
Eccl 7:4	לֵב חֲכָמִים בְּבַיִת אֲבֵל וְלֵב כְּסִילִים בְּבַיִת שִׂמְחָה:	The heart of the wise <i>is</i> in the house of mourning, Whereas the heart of fools <i>is</i> in the house of rejoicing.	whereas: adversative use of the <i>vav</i> .
Eccl 7:5	טוֹב לְשִׁמְעַת גְּעֵרַת חָכָם מֵאִישׁ שֹׁמֵעַ שִׁיר כְּסִילִים:	<i>It is</i> better to hear the rebuke of a wise <i>man</i> Than for a man to hear the song of fools.	
Eccl 7:6	כִּי כִקּוֹל הַסִּירִים תַּחַת הַפֵּי כֵּן שִׂחֹק הַכְּסִיל וְגַם־זֶה הַבָּל:	For as <i>is</i> the sound of the thorns under the pot, So <i>is</i> the laughter of the fool. And this too <i>is</i> vanity.	thorns: i.e. <i>thorn bush cuttings</i> burning.
Eccl 7:7	כִּי הָעֶשֶׂק יְהוֹלֵל חָכָם וַיֵּאבֹד אֶת־לֵב מִתְּנָה:	For unjust <u>gain</u> shames the wise, And a bribe <u>makes</u> the heart stray.	unjust gain ← <i>oppression</i> . makes ... stray: or <i>destroys</i> .
Eccl 7:8	טוֹב אַחֲרִית דְּבַר מִרְאשִׁיתוֹ טוֹב אֶרְדָּרוֹחַ מִגְּבוּהַ־רוּחַ:	The end of a matter <i>is</i> better than its beginning, And longsuffering <i>is</i> better than arrogance.	arrogance ← <i>high of spirit</i> , or, with alternative pointing (גְּבוּהַ), <i>height of spirit</i> .

Ecc 7:9	אַל־תִּבְהַל בְּרוּחְךָ לְכַעֵס כִּי כַעַס בַּחֵיק בְּסִלִּים יִגּוּחַ:	Do not be quick in your spirit to become angry, For anger lodges in the bosom of fools.	
Ecc 7:10	אַל־תֹּאמַר מַה הָיָה שְׁהַיָּמִים הָרִאשׁוֹנִים הָיוּ טוֹבִים מֵאֵלֶּה כִּי לֹא מַחְכְּמָה שְׂאֵלָתָ עַל־זֶה:	Do not say, 'What has taken place? Because the first days <i>were</i> better than these', For you would not be asking wisely about this.	
Ecc 7:11	טוֹבָה חֲכָמָה עִם־נַחֲלָה וַיִּתֵּר לְרֹאֵי הַשֶּׁמֶשׁ:	Wisdom with an inheritance <i>is</i> good, And <i>is</i> advantageous to those who see the sun.	
Ecc 7:12	כִּי בְצֵל הַחֲכָמָה בְּצֵל הַכֶּסֶף וַיִּתְרוֹן דַּעַת הַחֲכָמָה תַּחֲיֶיהָ בְּעֵלְיָהּ:	For <i>one may be</i> under the protection of wisdom, <i>Or</i> under the protection of money, But the advantage of knowledge <i>Is that</i> wisdom gives life to its owners.	
Ecc 7:13	רְאֵה אֶת־מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֶת אֲשֶׁר עָשָׂה:	Look at the work of God, For who can straighten That which he has made bent?	
Ecc 7:14	בְּיוֹם טוֹבָה הָיָה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַם אֶת־זֶה לְעַמְת־זֶה עָשָׂה הָאֱלֹהִים עַל־דְּבַר־תְּשׁוּבָה שֶׁלֹּא יִמָּצֵא הָאָדָם אַחֲרָיו מֵאוֹמָה:	On a day of prosperity, <u>enjoy</u> the success, But on a day of adversity, observe: God has made <u>both</u> one thing <u>and</u> another In order that man should not find out <i>About</i> anything <i>coming</i> after him.	enjoy ← <i>be in</i> . <hr/> both ... and ← <i>also ... even as</i> .
Ecc 7:15	אֶת־הַכֹּל רָאִיתִי בְיָמַי הַבְּלָי יֵשׁ צַדִּיק אֲבָד בְּצַדִּיקוֹ וַיֵּשׁ רָשָׁע מֵאָרִיךְ בְּרַעְתּוֹ:	I have seen everything in my <u>vain days</u> . There is a righteous <i>man</i> who perishes in his righteousness, And there is a wicked <i>man</i> <i>Who lives a long time</i> in his wickedness.	in my vain days ← <i>in the days of</i> <i>my vanity</i> , a Hebraic genitive. <hr/> <i>lives a long time</i> ← <i>prolongs</i> .
Ecc 7:16	אַל־תִּהְיֶה צַדִּיק הַרְבֵּה וְאַל־תַּחֲכַם יוֹתֵר לְמָה תִּשׁוּמָם:	Do not be <u>over-righteous</u> , And do not make yourself <u>too wise</u> . Why should you destroy yourself?	over-righteous ← <i>very</i> <i>righteous</i> . <hr/> too wise ← <i>more wise</i> .
Ecc 7:17	אַל־תַּרְשַׁע הַרְבֵּה וְאַל־תִּתֵּי סָכַל לְמָה תָּמוּת בְּלֹא עֵתָךְ:	Do not do much wrong, And do not be foolish. Why should you die When <i>it is</i> not your time?	

Eccl 7:18	טוֹב אֲשֶׁר תִּאָחַז בְּזֶה וְגַם-מִזֶּה אַל-תִּנַּח אֶת-יָדְךָ כִּי-יִירָא אֱלֹהִים יֵצֵא אֶת-כֻּלָּם:	It is good if you hold on to this, And do not let your hands drop this either, For he who fears God Will leave with everyone else.	leave ← go out. with everyone else ← with all of them. AV differs (came forth of them all).
Eccl 7:19	הַחֲכָמָה תַּעֲזֹז לַחֲכָם מֵעֲשָׂרָה שְׁלִיטִים אֲשֶׁר הֵיוּ בְּעִיר:	Wisdom will strengthen the wise man More than ten rulers Who are in the city.	
Eccl 7:20	כִּי אָדָם אֵין צַדִּיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא יַחֲטֵא:	For there is not a just man on the earth Who does good and does not sin.	Rom 3:10.
Eccl 7:21	גַּם לְכָל-הַדְּבָרִים אֲשֶׁר יִדְבְּרוּ אַל-תִּתֵּן לִבְךָ אֲשֶׁר לֹא-תִשְׁמַע אֶת-עַבְדְּךָ מִקְלָלְךָ:	Moreover do not concern yourself With all the words spoken, So that you do not hear Your servant cursing you.	concern yourself with ← put your heart to. spoken ← they speak. Avoidance of the passive.
Eccl 7:22	כִּי גַם-פְּעָמִים רַבּוֹת יָדַע לִבְךָ אֲשֶׁר גַּם-אֵת *אֵת *אֵתָהּ קָלַלְתָּ אַחֲרַיִם:	For also your heart knows That you have also cursed others Many times.	you: the <i>ketiv</i> is perhaps a form under Aramaic influence (אֵתָהּ). Otherwise, it is feminine.
Eccl 7:23	כָּל-זֶה נִסִּיתִי בַחֲכָמָה אֲמַרְתִּי אֲחַכְּמָה וְהִיא רְחוּקָה מִמֶּנִּי:	I have tested all this with wisdom. I said, 'I will be wise', But it was far from me.	
Eccl 7:24	רְחוּק מֵה-שְׁהִיָּה וְעֵמֶק עֵמֶק מִי יִמְצָאנוּ:	Who can find what is distant And very deep?	
Eccl 7:25	סְבוֹתִי אָנִי וּלְבִי לִדְעַת וּלְתוֹר וּבִקֵּשׁ חֲכָמָה וְחִשְׁבוֹן וּלְדַעַת רִשְׁע זָסָל וְהַסְכָּלוֹת הַזֵּלוֹת:	Then I applied my heart To know and to investigate and to seek wisdom, And an explanation of things, And to know the wickedness of foolhardiness, And foolishness and folly.	
Eccl 7:26	וּמוֹצָא אָנִי מֵר מִמָּוֶת אֶת-הָאִשָּׁה אֲשֶׁר-הִיא מְצוּדִים וְחַרְמִים לִבָּהּ אֲסוּרִים יְדִיהָ טוֹב לִפְנֵי הָאֱלֹהִים יִמְלֹט מִמֶּנָּה וְחוֹטֵא יִלְכָּד בָּהּ:	And I found more bitter than death The woman who is out to catch, And whose heart is set on enticements, Whose hands are bonds. It is good in God's sight that one should escape from her, But the sinner will be caught by her.	

Eccl 7:27	<p>רֵאָה לִּזְה מָצָאתִי אִמְרָה קִהַלְתָּ אַחַת לְאַחַת לְמִצָּא חִשְׁבוֹן:</p>	<p>‘See <u>what</u> I have found’, Says the convener, ‘Putting one <i>thing</i> and another <i>together</i> To find the result.’</p>	<p>what ← <i>this</i>, but also a relative pronoun; compare Ps 74:2, Ps 104:8.</p> <hr/> <p>says: feminine here, a grammatical agreement. See Eccl 1:2 and the references there for use with a masculine verb, an agreement with the sense.</p>
Eccl 7:28	<p>אֲשֶׁר עוֹד־בְּקִשָּׁה נִפְשִׁי וְלֹא מִצָּאתִי אָדָם אֶחָד מֵאֲלֵף מִצָּאתִי וְאִשָּׁה בְּכָל־אֵלֶּה לֹא מִצָּאתִי:</p>	<p>So my <u>mind</u> is still seeking And I have not found <i>it</i>. I have found one man in a thousand, But I have not found <i>such</i> a woman among all these.</p>	<p>mind ← <i>soul</i>.</p>
Eccl 7:29	<p>לְבַד רֵאָה־זֶה מִצָּאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם יֵשֶׁר וְהֵמָּה בִקְשׁוּ חִשְׁבֹנוֹת רַבִּים:</p>	<p>Just look at this <i>that</i> I have found, That God made man upright, <u>Yet</u> they seek <u>all</u> sorts of schemes.</p>	<p>yet: adversative / concessive use of the <i>vav</i>.</p> <hr/> <p>all sorts of ← <i>many</i>.</p>
Eccl 8:1	<p>מִי כִהְחָכֶם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבַר חֲכָמַת אָדָם תִּאִיר פָּנָיו וְעֵז פָּנָיו יִשְׁנֵא:</p>	<p>Who <i>is</i> like the wise <i>man</i>? And who knows the interpretation of a matter? <u>A man's wisdom</u> enlightens <u>his face</u>, And the harshness of <u>his</u> <u>face</u> is changed.”</p>	<p>a man's wisdom: i.e. the wisdom a man acquires from God (Eccl 2:26). So not the same as <i>human</i> <i>wisdom</i>.</p> <hr/> <p>his face ... his face: otiose, but see Gen 12:5.</p>
Eccl 8:2	<p>אֲנִי פִי־מִלֶּךְ שְׁמוֹר וְעַל דְּבַרְתָּ שְׁבוּעַת אֱלֹהִים:</p>	<p>I <i>say</i>, “Keep the king's <u>commandment</u>, and <i>do so</i> on account of God's oath.</p>	<p>commandment ← <i>mouth</i>.</p>
Eccl 8:3	<p>אַל־תִּבְהַל מִפָּנָיו תִּלְדָּךְ אַל־תִּעַמַּד בְּדַבַּר רַע כִּי כָל־אֲשֶׁר יַחְפֹּץ יַעֲשֶׂה:</p>	<p>Do not hasten <i>away</i> from his presence, <i>but</i> walk. Do not <u>defend</u> an evil matter, for he will do whatever he pleases.</p>	<p>defend ← <i>stand in</i>.</p>
Eccl 8:4	<p>בְּאֲשֶׁר דְּבַר־מֶלֶךְ שְׁלֹטוֹן וּמִי יֹאמַר־לוֹ מִה־תַּעֲשֶׂה:</p>	<p>Where the word of the king <i>is</i>, <i>There is</i> authority. And who will say to him, ‘What are you doing?’</p>	
Eccl 8:5	<p>שׁוֹמֵר מִצְוָה לֹא יֵדַע דְּבַר רַע וְעֵת וּמִשְׁפָּט יֵדַע לֵב חָכָם:</p>	<p>He <i>who</i> keeps the commandment Will not <u>experience</u> <i>any</i> harmful thing, And a wise heart will know Both time and <u>custom</u>,</p>	<p>experience ← <i>know</i>.</p> <hr/> <p>custom: or <i>judgment</i>.</p>
Eccl 8:6	<p>כִּי לְכָל־חֹפֶץ יֵשׁ עֵת וּמִשְׁפָּט כִּי־רַעַת הָאָדָם רַבָּה עָלָיו:</p>	<p>Because for every matter there is a time and a <u>custom</u>, For the wickedness of man <i>Is</i> heavily against him.</p>	<p>custom: or <i>judgment</i>.</p>
Eccl 8:7	<p>כִּי־אֵינְנוּ יוֹדְעֵי מַה־שִּׁיְהִיָּה כִּי כְּאֲשֶׁר יִהְיֶה מִי יִגִּיד לוֹ:</p>	<p>For he does not know what will <u>come to pass</u>, For who <i>can</i> tell him when it will <u>come to pass</u>?</p>	<p>come to pass ... come to pass: otiose, but see Gen 12:5.</p>

Eccl 8:8	אִין אָדָם שְׁלִיט בְּרוּחַ לְכָלוֹא אֶת-הַרוּחַ וְאִין שְׁלוֹטוֹן בְּיוֹם הַמּוֹת וְאִין מְשַׁלַּחַת בַּמְלַחְמָה וְלֹא-יִמְלֹט רָשָׁע אֶת-בְּעַלְיוֹ:	<i>There is no man with power over the wind</i> To restrain the wind, And no-one <i>has</i> power over the day of death. And <i>there is</i> no leave of absence in war, Nor will wickedness save those who practise it.	the wind ... the wind: otiose, but see Gen 12:5. <hr/> those who practise it ← <i>its owners</i> .
Eccl 8:9	אֶת-כָּל-זֶה רָאִיתִי וְנִתְּוֹן אֶת-לִבִּי לְכָל-מַעֲשֵׂה אֲשֶׁר נַעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ:	I have seen all this, and <i>I have applied</i> my heart to every <i>kind of</i> occupation which is practised under the sun. <i>It is</i> a time when <i>one</i> man rules over <i>another</i> man to his detriment.	I have applied: infinitive absolute in the role of a finite verb.
Eccl 8:10	וּבְכוֹן רָאִיתִי רְשָׁעִים קְבָרִים וּבְאוּ וּמִמְקוֹם קְדוֹשׁ יִהְיוּ וַיִּשְׁתַּכְּחוּ בְעִיר אֲשֶׁר כּוֹנְעִישׁוּ גַם-זֶה הִבָּל:	And so I looked at the wicked <i>who were</i> buried, <i>who</i> had come <i>to</i> , and <i>who</i> had departed from, the <u>holy place</u> , and <i>who</i> were forgotten in the city where they had <u>done this</u> . This too <i>is</i> vanity.	the holy place ← <i>a holy place</i> . <hr/> done this ← <i>done thus</i> .
Eccl 8:11	אֲשֶׁר אֵין-נַעֲשֶׂה פְתוּגָם מַעֲשֵׂה הָרָעָה מְהֵרָה עַל-כֵּן מָלֵא לֵב בְּנֵי-הָאָדָם בָּהֶם לַעֲשׂוֹת רָע:	Where sentence is not executed, the work of the wicked <i>is</i> prompt, which <i>is</i> why the heart of the sons of men is full of <i>boldness</i> in them to do evil.	
Eccl 8:12	אֲשֶׁר חָטָא עֲשֵׂה רַע מְאֹד וּמֵאֲרִיךְ לוֹ כִּי גַם-יִוָּדַע אָנִי אֲשֶׁר יִהְיֶה-טוֹב לִירְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלְּפָנָיו:	<i>Even</i> if a sinner does wrong a hundred times, and <u>lives long</u> , yet I also know that it will <u>go well</u> with those who fear God, who fear in his presence.	lives long ← <i>prolongs for himself</i> . <hr/> go well ← <i>be well</i> .
Eccl 8:13	וְטוֹב לֹא-יִהְיֶה לְרָשָׁע וְלֹא-יֵאֲרִיךְ יָמִים כַּצֶּל אֲשֶׁר אֵינְנוּ יִרָא מִלְּפָנֵי אֱלֹהִים:	But it will not <u>go well</u> with the wicked <i>man</i> , and he will not <u>live long</u> , <i>being</i> as a shadow, because he does not fear in God's presence.	go well ← <i>be well</i> . <hr/> live long ← <i>prolong days</i> .
Eccl 8:14	יִשְׁהַבֵּל אֲשֶׁר נַעֲשֶׂה עַל-הָאָרֶץ אֲשֶׁר יֵשׁ צְדִיקִים אֲשֶׁר מֵגִיעַ אֱלֹהִים כְּמַעֲשֵׂה הָרְשָׁעִים וַיֵּשׁ רְשָׁעִים שְׂמֵגִיעַ אֱלֹהִים כְּמַעֲשֵׂה הַצְּדִיקִים אֲמַרְתִּי שְׂגִם-זֶה הִבָּל:	There is a vanity which is committed on the earth, whereby there are righteous <i>men</i> upon whom <u>the consequences of the work of the wicked comes</u> , and there are wicked <i>men</i> upon whom <u>the consequences of the work of the righteous comes</u> . I say <i>that</i> this also <i>is</i> vanity.	<i>the consequences of the work (2x)</i> ← <i>as the work</i> . <hr/> comes (2x) ← <i>arrives</i> .

Eccl 8:15	<p>וּשְׁבַחְתִּי אֲנִי אֶת־הַשְּׂמֵחָה אֲשֶׁר אֵין־טוֹב לְאָדָם תַּחַת הַשָּׁמַשׁ כִּי אִם־לֶאֱכוֹל וְלִשְׁתּוֹת וְלִשְׂמוּחַ וְהוּא יִלְוֶנוּ בְּעַמְלֹו יְמֵי חַיָּיו אֲשֶׁר־נָתַן־לּוֹ הָאֱלֹהִים תַּחַת הַשָּׁמַשׁ:</p>	<p>And I praised joy, because man <i>has</i> nothing good under the sun other than to eat and drink and be merry, and that will accompany him in his toil for the days of his life which God has given him under the sun.</p>	
Eccl 8:16	<p>כַּאֲשֶׁר נָתַתִּי אֶת־לְבִי לְדַעַת חֻכְמָה וְלִרְאוֹת אֶת־הָעֲנִיּוֹן אֲשֶׁר נֹעֵשֶׂה עַל־הָאָרֶץ כִּי גַם בַּיּוֹם וּבַלַּיְלָה שְׁנָה בְּעֵינָיו אֵינְנו רֹאֶה:</p>	<p>When I applied my heart to know wisdom and to look into the matter which is being done on the earth – for <i>it</i> neither by day nor by night sees sleep in its eyes –</p>	<p>it: i.e. <i>the heart</i>.</p>
Eccl 8:17	<p>וּרְאִיתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל הָאָדָם לְמַצּוֹא אֶת־הַמַּעֲשֵׂה אֲשֶׁר נֹעֵשֶׂה תַּחַת־הַשָּׁמַשׁ בְּשׂוֹל אֲשֶׁר יַעֲמַל הָאָדָם לְבַקֵּשׁ וְלֹא יִמָּצֵא וְגַם אִם־יֹאמֶר הַחֲכָם לְדַעַת לֹא יוּכַל לְמַצּוֹא:</p>	<p>I saw the whole of God's work. For man cannot discover the work which is done under the sun, because man toils to seek <i>it out</i>, <i>but</i> he does not discover <i>it</i>, and even if a wise <i>man</i> says he knows <i>it</i>, he cannot discover <i>it</i>.</p>	<p>but: adversative use of the <i>vav</i>.</p>
Eccl 9:1	<p>כִּי אֶת־כָּל־זֶה נָתַתִּי אֶל־לְבִי וּלְבוֹר אֶת־כָּל־זֶה אֲשֶׁר הַצְּדִיקִים וְהַחֲכָמִים וְעַבְדֵי־יְהוָה בְּיַד הָאֱלֹהִים גַּם־אֶהְבֶּה גַּם־שִׂנְאָה אֵין יוֹדֵעַ הָאָדָם הַכֹּל לִפְנֵיהֶם:</p>	<p>For I applied my heart to all this, to examine all this – <i>the fact</i> that the righteous and the wise and their works <i>are</i> in the hand of God. Mankind does not know <i>whether</i> either love or hatred <i>will come</i> – everything <i>lies</i> in front of them.</p>	<p>I applied my heart to all this ← <i>I applied all this to my heart</i>.</p>
Eccl 9:2	<p>הַכֹּל כַּאֲשֶׁר לְכֹל מְקַרְה אֶחָד לְצַדִּיק וְלָרָשָׁע לְטוֹב וְלִטְהוֹר וְלִטְמֵא וְלִזְבַּח וְלֹאֲשֶׁר אֵינְנו זֹבַח כְּטוֹב כַּחֲטָא הַנִּשְׁבָּע כַּאֲשֶׁר שְׂבוּעָה יֵרָא:</p>	<p>Everything <i>happens</i> similarly to everyone. <i>There is</i> one result for the righteous and for the wicked, for the good and for the clean and for the unclean, and for him who sacrifices and for him who does not sacrifice. As for the good, So for the sinner, As for him who swears an <i>oath</i>, So for <i>him</i> who fears an <i>oath</i>.</p>	<p>everything <i>happens</i> similarly to everyone ← <i>all (is) as to all</i>.</p>

Eccl 9:3	<p>זֶה רָע בְּכֹל אֲשֶׁר־נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ כִּי־מִקְרָה אֶחָד לְכֹל וְגַם לֵב בְּנֵי־הָאָדָם מְלֹא־רָע וְהוֹלִלּוֹת בְּלִבָּם בְּחַיֵּיהֶם וְאַחֲרָיו אֶל־הַמָּתִים:</p>	<p>This <i>is</i> an evil <i>thing</i> among everything that has been done under the sun, for <i>there is</i> one result for all, and also the heart of the sons of Adam is full of evil. And folly <i>is</i> in their heart during their life, and afterwards <i>they proceed</i> to the dead.</p>	
Eccl 9:4	<p>כִּי־מִי אֲשֶׁר *יבחר* **יִחְבֹּר אֵל כָּל־הַחַיִּים יֵשׁ בְּטָחוֹן כִּי־לְכָלֵב חַי הוּא טוֹב מִן־הָאֲרִיָּה הַמֵּת:</p>	<p>For whoever {Q: is joined} [K: is chosen] to all the living has confidence. For A living dog <i>is</i> better than a dead lion.</p>	
Eccl 9:5	<p>כִּי הַחַיִּים יוֹדְעִים שְׂיָמָתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָה וְאִין־עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זְכָרָם:</p>	<p>Yet the living know that they will die, But the dead don't know anything, Nor do they <i>have</i> a reward any more, For memory of them is forgotten.</p>	
Eccl 9:6	<p>גַּם אֶהְבַּתָּם גַּם־שָׂנְאָתָם גַּם־קִנְיָתָם כְּבָר אֶבְדָּה וְחִלַּק אִין־לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר־נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ:</p>	<p>Also their love and their hatred And their jealousy <u>have</u> <u>already</u> <u>passed</u> <u>away</u>. And they age-abidingly no longer <i>have</i> a portion In <u>anything</u> that has been done under the sun.</p>	<p>have already ← <i>has already</i>, the verb being attracted to one noun. <hr/> passed away ← <i>perished</i>. <hr/> anything ← <i>everything</i>.</p>
Eccl 9:7	<p>לֶךְ אֶכֶל בְּשִׂמְחָה לַחֲמֹץ וּשְׂתֵה בְּלִב־טוֹב יִינֶה כִּי כָבֵד רָצָה הָאֱלֹהִים אֶת־מַעֲשֵׂיךָ:</p>	<p>Go <i>and</i> eat your <u>bread</u> with joy, And drink your wine with a <u>merry</u> heart, For God has already accepted your works.</p>	<p>bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. <hr/> merry ← <i>good</i>.</p>
Eccl 9:8	<p>בְּכָל־עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים וּשְׁמֹן עַל־רֹאשְׁךָ אֶל־יִחָסֵר:</p>	<p>Let your clothes be white at all times, And <u>let not oil be lacking on your head</u>.</p>	<p>let not oil be lacking on your head ← <i>let your oil on your head not be lacking</i>.</p>
Eccl 9:9	<p>רְאֵה חַיִּים עִם־אִשָּׁה אֲשֶׁר־אֶהְבַּתָּ כָּל־יְמֵי חַיֵּי הַבְּלָדָה אֲשֶׁר נָתַן־לְךָ תַּחַת הַשָּׁמֶשׁ כֹּל יְמֵי הַבְּלָדָה כִּי הוּא חֶלְקְךָ בְּחַיִּים וּבַעֲמָלְךָ אֲשֶׁר־אַתָּה עֹמֵל תַּחַת הַשָּׁמֶשׁ:</p>	<p>Spend life with the woman you love all the days of your <u>vain life</u> which he has given you under the sun – all the days of your vanity – for that <i>is</i> your portion in life and in your toil at which you toil under the sun.</p>	<p>spend ← <i>see</i>. <hr/> your vain life ← <i>the life of your vanity</i>, a Hebraic genitive.</p>

Eccl 9:10	<p>כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה כִּי אֵין מַעֲשֵׂה וְחִשְׁבוֹן וְדַעַת וְחִכְמָה בַּשָּׂאוֹל אֲשֶׁר אַתָּה הַלֹּךְ שָׁמָּה: ס</p>	<p>Do with your strength whatever your hand finds to do, for <i>there is</i> no occupation or explanation or knowledge or wisdom in the <u>underworld</u> to which you are going.</p>	<p>underworld: or <i>grave</i>. The place of the dead.</p>
Eccl 9:11	<p>שָׁבִיתִי וְרָאָה תַּחַת-הַשָּׁמַשׁ כִּי לֹא לְקָלִים הַמְרוֹץ וְלֹא לְגִבּוֹרִים הַמְלַחֲמָה וְגַם לֹא לְחִכְמִים לֶחֶם וְגַם לֹא לְנֹבְנִים עֵשֶׂר וְגַם לֹא לַיְדְעִים חָן כִּי־עַתּוֹת וּפְגַעַת יִקְרָה אֶת־כָּלֵם:</p>	<p>I again <u>saw</u> under the sun that The race <i>is</i> not for the swift, And war <i>is</i> not for the valiant, Nor <i>is</i> bread for the wise, Nor <i>is</i> wealth for the prudent, Nor <i>is</i> grace for those who have knowledge, For an occasion and an incident <u>befall</u> them all.</p>	<p>saw: infinitive absolute in the role of a finite verb. befall ← <i>befalls</i>, suggesting that <i>occasion</i> and <i>incident</i> are in apposition.</p>
Eccl 9:12	<p>כִּי גַם לֹא־יָדַע הָאָדָם אֶת־עֵתוֹ כַּדְּגִים שֶׁנֶּאֱחָזִים בַּמְצוּדָה רְעָה וְכַצְּפָרִים הָאֶחָזוֹת בַּפֶּחַ כֵּהֶם יוֹקְשִׁים בְּגִי הָאָדָם לַעֲת רְעָה כַּשֶּׁת־פּוֹל עֲלֵיהֶם פֹּתְאִם:</p>	<p>For man does not know his time either; <i>He is</i> like a fish caught in a nasty net, Or like birds caught in a snare. The sons of Adam <i>are</i> ensnared like them, In an evil <u>hour</u>, When it suddenly falls on them.</p>	<p>hour ← <i>time</i>.</p>
Eccl 9:13	<p>גַּם־זֶה רָאִיתִי חִכְמָה תַּחַת הַשָּׁמַשׁ וּגְדוּלָהּ הִיא אֵלַי:</p>	<p>I have also seen this wisdom under the sun, and it <i>seems</i> to me <i>to be</i> great:</p>	
Eccl 9:14	<p>עִיר קְטַנָּה וְאֲנָשִׁים בָּהּ מְעַט וּבֵאֵלֶיהָ מֶלֶךְ גָּדוֹל וְסָבַב אֶתָּהּ וּבָנָה עָלֶיהָ מְצוּדִים גְּדָלִים:</p>	<p><i>there was</i> a small town, with few people in it, and a great king came against it and surrounded it, and he built great siegeworks against it.</p>	
Eccl 9:15	<p>וּמְצָא בָּהּ אִישׁ מְסֻכֵּן חָכֵם וּמְלִטָּה־הוּא אֶת־הָעִיר בְּחִכְמָתוֹ וְאָדָם לֹא זָכַר אֶת־הָאִישׁ הַמְּסֻכֵּן הַהוּא:</p>	<p>But in it <u>was found</u> a poor man, <i>but</i> wise, and he delivered the city by his wisdom. Yet no man remembered that poor man.”</p>	<p>was found ← <i>one / he found</i>.</p>
Eccl 9:16	<p>וְאָמַרְתִּי אֲנִי טוֹבָה חִכְמָה מִגְּבוּרָה וְחִכְמַת הַמְּסֻכֵּן בְּזוּיָהּ וּדְבָרָיו אֵינָם נִשְׁמָעִים:</p>	<p>And I said, “Wisdom <i>is</i> better than valour, <u>But</u> the wisdom of the poor <i>man is</i> despised, And his words <i>are</i> not heard.</p>	<p>but: adversative use of the <i>vav</i>.</p>
Eccl 9:17	<p>דְּבָרֵי חִכְמִים בְּנִחַת גִּשְׁמָעִים מִזַּעֲקַת מוֹשֵׁל בַּכְּסִילִים:</p>	<p>The words of the wise <i>are</i> heard in quiet More than the shout of a ruler among fools.</p>	

Eccl 9:18	טובה חכמה מכלי קרב וחוטא אחד יאבד טובה הרבה:	Wisdom is better than equipment for battle, But one sinner <i>can</i> ruin much good.	but: adversative use of the <i>vav</i> .
Eccl 10:1	זבובי מות יבאיש יביע שמן רוקח יקר מחכמה מפבוד סכלות מעט:	As deadly flies make the pharmacist's oil stink and go putrid, So does a little foolishness with him who is esteemed with wisdom and with honour.	deadly flies ← flies of death, a Hebraic genitive. AV differs (dead flies).
Eccl 10:2	לב חכם לימינו ולב כסיל לשמאלו:	The heart of a wise man Is on his right, But the heart of a fool Is on his left.	
Eccl 10:3	וגם בדדך *כשהסכל **כשסכל הלך לבו חסר ואמר לכל סכל הוא:	And also when {Q: a fool} [K: the fool] is walking along a road, His heart fails him, And he says to everyone That he is a fool.	The <i>ktiv</i> could also be translated a fool. See Gen 22:9.
Eccl 10:4	אם רוח המושל תעלה עליך מקומך אל תנח כי מפא יניח חטאים גדולים:	If the spirit of the ruler rises against you, Do not leave your place, For calmness bears with great sins.	calmness bears with great sins: perhaps (through) calmness one remits great sins, but calmness seems to be the subject of the verb.
Eccl 10:5	יש רעה ראיתי תחת השמש כשגגה שיצא מלפני השליט:	There is an evil thing which I have seen under the sun: A sin through ignorance Which proceeds from the ruler.	a sin ← as a sin. from ← from before.
Eccl 10:6	נתן הסכל במרומים רבים ועשירים בשפל ישבו:	Foolishness is instituted in many high places, But the rich will sit in a low place.	
Eccl 10:7	ראיתי עבדים על-סוסים ושרים הלכים בעבדים על-הארץ:	I have seen servants on horses, And princes walking like servants on the ground.	
Eccl 10:8	חפר גומץ בו יפול ופרץ גדר ישכנו נחש:	He who digs a pit will fall into it, And as for him who demolishes a wall, A serpent will bite him.	
Eccl 10:9	מסיע אבנים יעצב בהם בוקע עצים יסכן בהם:	He who quarries stones Will be hurt by them, And he who chops wood Will be endangered by it.	will be hurt ... will be endangered: one could translate may be hurt ... may be endangered, but compare the previous verse, where will seems more appropriate.

Eccl 10:10	אִם-קִהָה הַבְּרֹזֶל וְהוּא לֹא-פָנִים קִלְקַל וְחִילִים יִגְבֵּר וַיִּתְרוֹן *הַכְּשִׁיר *הַכֶּשֶׁר חֲכָמָה:	If the iron <i>implement</i> is blunt, And he does not sharpen its edge, Then he <i>must use more</i> <i>force</i> . But wisdom <i>has</i> the benefit of bringing success.	of bringing success: the <i>ketiv</i> is an infinitive construct, used gerundially, or a discordant finite form; the <i>qere</i> an infinitive absolute. <hr/> use more force ← <i>increase</i> <i>force</i> .
Eccl 10:11	אִם-יִשָּׁךְ הַנָּחַשׁ בְּלוֹא-לֶחֶשׁ וְאִין יִתְרוֹן לְבַעַל הַלְּשׁוֹן:	If a serpent bites, <i>It is</i> because it has not been charmed, So the <i>talkative man has</i> nothing illustrious.	a serpent ← <i>the serpent</i> . An unexpected definite article. See Gen 22:9. <hr/> talkative ← <i>owner of a tongue</i> .
Eccl 10:12	דְּבָרֵי פִי-חָכָם תּוֹן וְשִׁפְתוֹת כֶּסֶל תִּבְלַעְנֵנוּ:	The words of a wise <i>man's</i> mouth <i>are</i> gracious, But the lips of a fool will swallow him up.	gracious ← <i>grace</i> . <hr/> but: adversative use of the <i>vav</i> .
Eccl 10:13	תְּחִלַּת דְּבָרֵי-פִיהוּ סִכְלוֹת וְאַחֲרֵית פִּיהוּ הוֹלְלוֹת רָעָה:	The beginning of the words of his <i>mouth is</i> foolishness, And the end of his <i>speech is</i> calamitous folly.	mouth ... speech ← <i>mouth ...</i> <i>mouth</i> . Otiose, but see Gen 12:5.
Eccl 10:14	וְהַסְכֵּל יִרְבֶּה דְּבָרִים לֹא-יָדַע הָאָדָם מִה-שִׁיחִיָּהּ וְאִשֶּׁר יְהִי מֵאַחֲרָיו מִי יֵגִיד לוֹ:	And the fool <i>is very</i> <i>talkative</i> . <i>But</i> man does not know what <i>will come to pass</i> , And who <i>can</i> tell him What <i>will come to pass</i> after him?	is very talkative ← <i>increases</i> <i>words</i> . <hr/> will come to pass ... will come to pass: otiose, but see Gen 12:5.
Eccl 10:15	עֲמַל הַכְּסִילִים תִּיגַעְנוּ אֲשֶׁר לֹא-יָדַע לָלֶכֶת אֶל-עִיר:	The <i>fool's</i> toil will weary him Because he does not know <i>how</i> to go to the city.	fool's ← <i>fools'</i> , but followed by a singular suffix of the verb.
Eccl 10:16	אֵי-לֶךְ אֶרֶץ שְׂמֹלֶכֶךָ נָעַר וְשָׂרִיךְ בַּבֶּקֶר יֹאכְלוּ:	Woe to you, <i>O land</i> , Where your king <i>is</i> a boy, And your princes <i>dine</i> in the morning.	dine ← <i>eat</i> , but here even <i>hold a</i> <i>banquet</i> .
Eccl 10:17	אֲשֶׁרִיךְ אֶרֶץ שְׂמֹלֶכֶךָ בְּנִחְוָרִים וְשָׂרִיךְ בַּעֲת יֹאכְלוּ בְּגִבּוֹרָה וְלֹא בַשְּׂתִי:	Blessed <i>are</i> you, <i>O land</i> , Where your king <i>is</i> a nobleman, And your princes eat in season, In valour and not in drinking.	
Eccl 10:18	בַּעֲצִלְתִּים יִמָּךְ הַמְּקָרָה וּבְשִׁפְלוֹת יָדִים יִדְלֹף הַבַּיִת:	Through slackness the rafter- work decays, And through idleness in <i>maintenance</i> the house leaks.	maintenance ← <i>hands</i> , French <i>les mains</i> , giving English <i>maintenance</i> .
Eccl 10:19	לְשֹׁחֵק עֲשִׂים לֶחֶם וַיִּין יִשְׂמַח חַיִּים וְהַכֶּסֶף יַעֲנֶה אֶת-הַכֹּל:	A meal <i>is made</i> for <i>entertainment</i> , And wine makes life merry, But money answers everything.	a meal ← <i>bread</i> . <hr/> is made ← <i>they make</i> . Avoidance of the passive. <hr/> entertainment ← <i>laughter</i> .

Eccl 10:20	גַּם בְּמִדְעָךְ מִלֶּךְ אֶל־תִּקְלָל וּבַחֲדָרֵי מִשְׁכְּבְּךָ אֶל־תִּקְלָל עֹשִׂיר כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת־הַקּוֹל וּבֶעַל *הַכְּנָפִים **כְּנָפִים יִגִּיד דְּבָר:	And do not curse the king in your mind, And do not curse the rich in your bedrooms, For a <u>bird</u> of the sky will carry <i>your</i> voice, And the <u>winged one</u> will divulge the matter.	winged one ← <i>owner of wings</i> , the <i>ktiv</i> strictly reading <i>owner</i> of the wings. <hr/> bird ... winged one: an example where the Hebrew is not otiose.
Eccl 11:1	שֶׁלַח לַחֲמָךְ עַל־פְּנֵי הַמַּיִם כִּי־בִרְבַּב הַיָּמִים תִּמְצָאֵנּוּ:	Cast <i>seed</i> for your bread <u>alongside</u> water, For then after many days You will find it.	alongside: compare Gen 16:12, Gen 25:18, Ex 20:3 (<i>beside</i>), Num 3:4, Num 21:11, Deut 5:7, 2 Sam 15:18, 2 Chr 3:17.
Eccl 11:2	תִּזְחַלֵּק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תִדְעַ מַה־יְהִיָּה רָעָה עַל־הָאָרֶץ:	Give a part to seven, And also to eight, For you do not know What will become a calamity on the earth.	
Eccl 11:3	אִם־יִמְלְאוּ הָעָבִים גֶּשֶׁם עַל־הָאָרֶץ יִרְיקוּ וְאִם־יִפּוֹל עֵץ בַּדְרוֹם וְאִם בַּצָּפוֹן מְקוֹם שִׁיפּוֹל הָעֵץ שָׁם יִהְיֶה:	If the thick clouds are full of rain, They will empty <i>it</i> on the land, And whether a tree falls to the south or to the north, <i>In</i> the place where the tree falls, There it <u>remains</u> .	remains ← <i>will be</i> .
Eccl 11:4	שֹׁמֵר רוּחַ לֹא יִזְרַע וְרֹאֵה בָּעָבִים לֹא יִקְצוֹר:	He <i>who</i> takes note of the wind will not sow, And he <i>who</i> observes the clouds will not reap.	
Eccl 11:5	כַּאֲשֶׁר אַיִן יוֹדֵעַ מִהֲדַרְדֵּר הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה כִּכְהָ לֹא תִדְעַ אֶת־מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל:	<i>Just</i> as you do not know the route of the wind, Nor <i>the way</i> of the bones in the womb of her that <i>is</i> <u>pregnant</u> , So you do not know the work of God, Who makes everything.	pregnant ← <i>full</i> .
Eccl 11:6	בְּבֹקֶר זָרַע אֶת־זֵרְעֶךָ וּלְעֶרֶב אַל־תִּנַּח יָדְךָ כִּי אַיִן יוֹדֵעַ אִי זֶה יִכָּשֵׁל הַזֶּה אוֹ־זֶה וְאִם־שְׁנֵיהֶם כָּאֶחָד טוֹבִים:	Sow your seed in the morning, And do not rest your hand in the evening, Because you do not know what will give success – This or that – Or whether both <u>alike</u> <i>will be</i> good.	alike ← <i>as one</i> .
Eccl 11:7	וּמִתּוֹק הָאֹר וְטוֹב לְעֵינַיִם לְרֹאוֹת אֶת־הַשֶּׁמֶשׁ:	Light <i>is</i> sweet, And <i>it is</i> also good for the eyes to see the <i>sunlight</i> .	Be aware that it is harmful to the eyes to stare at the sun. This verse is metaphorical about being alive.

Eccl 11:8	<p>כִּי אִם־שָׁנִים הִרְבֵּה יִחִיה הָאָדָם בְּכֻלָּם יִשְׂמַח וְיִזְכֹּר אֶת־יָמֵי הַחֹשֶׁךְ כִּי־הִרְבֵּה יִהְיוּ כָּל־שֶׁבֶא הֶבֶל:</p>	<p>For if a man lives for many years, May he rejoice in them all, But may he remember the days of darkness, For they will be many. Everything that comes <i>is</i> vanity.</p>	
Eccl 11:9	<p>שְׂמַח בְּחֹר בְּיַלְדוּתְיָךְ וְיִטִּיבָךְ לִבְךָ בְּיָמֵי בְּחֹרוֹתְךָ וְהִלֵּךְ בְּדַרְכֵי לִבְךָ וּבְמַרְאֵי עֵינֶיךָ וְדַע כִּי עַל־כָּל־אֵלֶּה יִבְיֹאֵךְ הָאֱלֹהִים בַּמִּשְׁפָּט:</p>	<p>Rejoice, <i>O</i> young man, in your youth, And let your heart make you cheerful in <u>your youthful days</u>, And walk in the ways of your heart And in the sight of your eyes, But know that concerning all these <i>things</i> God will bring you into judgment.</p>	<p>your youthful days ← <i>days of your youth</i>, a Hebraic genitive.</p>
Eccl 11:10	<p>וְהִסַּר כַּעַס מִלִּבְךָ וְהִעֲבֵר רָעָה מִבְּשָׂרְךָ כִּי־הִילָדוֹת וְהַשְׁחָרוֹת הֶבֶל:</p>	<p>Put away anger from your heart, And remove evil from your flesh, For childhood and tender age <i>are</i> vanity.</p>	
Eccl 12:1	<p>וְזָכַר אֶת־בּוֹרְאֶיךָ בְּיָמֶיךָ בְּחֹרוֹתֶיךָ עַד אֲשֶׁר לֹא־יָבֹאוּ יָמֵי הָרָעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין־לִי בָהֶם חִפְּזָ:</p>	<p>And remember your <u>creator</u> in the days of your youth, While the <u>bad days</u> have not <i>yet</i> come, Nor have the years arrived <i>of</i> which you will say, ‘I <i>have</i> no pleasure in them’,</p>	<p>creator: plural, like <i>Elohim</i> (God). bad days ← <i>days of badness</i>, a Hebraic genitive.</p>
Eccl 12:2	<p>עַד אֲשֶׁר לֹא־תִחַשֵׁךְ הַשֶּׁמֶשׁ וְהָאֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים וְשָׁבוּ הָעָבִים אַחַר הַגֶּשֶׁם:</p>	<p>While the sun has not gone dark, Nor the light, nor the moon and the stars, Nor have the thick clouds returned after the rain,</p>	
Eccl 12:3	<p>בְּיוֹם שִׁילְעוּ שִׁמְרֵי הַבַּיִת וְהִתְעוּתוּ אַנְשֵׁי הַחֵיל וּבִטְלוּ הַטְּחָנוֹת כִּי מֵעֵטוּ וְחָשְׁכוּ הָרְאוֹת בְּאַרְבּוֹת:</p>	<p>On the day when the guardians of the house shake, And the <u>strong men</u> have become bowed, And the grinders have become unserviceable, Because they are few, And the lookers <i>out of</i> the windows have become dark,</p>	<p>The verse depicts the hands, legs, teeth and eyes. strong men ← <i>men of strength</i>, a Hebraic genitive.</p>

Eccl 12:4	<p>וּסְגָרוּ דְלֹתַיִם בְּשׁוֹק בְּשֹׁפֵל קוֹל הַטְּחִנָּה וַיְקוּם לְקוֹל הַצִּפּוֹר וַיִּשְׁחוּ כָּל-בָּנוֹת הַשִּׁיר:</p>	<p>And the doors have closed in the street, When the sound of the mill is low, And one rises at the sound of a bird, And all the daughters of song are faint,</p>	<p>The verse depicts the mouth and the ears, and insomnia and inability to appreciate song and music.</p> <hr/> <p>a bird ← <i>the bird</i>. An unexpected definite article. See Gen 22:9.</p>
Eccl 12:5	<p>גַּם מִגְבָּה יִרְאוּ וַחֲתַחֲתִים בְּדֶרֶד וַיִּנְאַץ הַשֶּׁקֶד וַיִּסְתַּבֵּל הַחֲזָב וַתִּפֹּר הָאֲבִיוֹנָה כִּי-הִלֵּךְ הָאָדָם אֶל-בֵּית עוֹלָמוֹ וְסָבְבוּ בְּשׁוֹק הַסְּפָדִים:</p>	<p>When also they are afraid of heights, With trepidation on the road, And the almond tree <i>sheds its blossom</i>, And the grasshopper is a burden, And the caperberry fails, For man goes to his age-abiding house, And mourners circulate in the street.</p>	<p>The verse depicts fear of falling, grey hair falling out (or perhaps wakefulness), difficulty in carrying a weight, lack of libido, and death and mourning.</p> <hr/> <p><i>sheds its blossom</i>: the almond tree is deciduous, so perhaps supply <i>its foliage</i>. Others translate <i>put forth blossom</i>, for fading of hair.</p>
Eccl 12:6	<p>עַד אֲשֶׁר לֹא-יִרְחַק *יִרְתֵּק חֶבֶל הַכֶּסֶף וַתִּרְצַץ גִּלְתֵּי הַזָּהָב וַתִּשְׁבֵּר כָּד עַל-הַמַּבּוּעַ וַיִּנְרַץ הַגִּלְגָּל אֶל-הַבּוֹר:</p>	<p>For a while the silver cord is not {Q: constrained} [K: removed], And the golden bowl is <i>not</i> crushed, And the pitcher is <i>not</i> fractured at the fountain, And the wheel is <i>not</i> broken at the cistern,</p>	<p>The verse depicts the spinal cord (compressed by herniating disks?), the skull (containing the brain), the heart, and poor circulation.</p>
Eccl 12:7	<p>וַיָּשָׁב הָעֶפְרַר עַל-הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹהִים אֲשֶׁר נָתַנָּה:</p>	<p>Then dust returns onto the earth, As it was, And the spirit returns to God Who gave it.”</p>	
Eccl 12:8	<p>הֵבֵל הַבָּלִים אָמַר הַקּוֹהֵלֵת הַכֹּל הֵבֵל:</p>	<p>“Vanity of vanities,” Says the convener, “Everything <i>is</i> vanity.”</p>	<p>convener: masculine, also in the next two verses. See Eccl 1:2.</p>
Eccl 12:9	<p>וַיֵּתֵר שֶׁהָיָה קֹהֵלֵת חָכֵם עוֹד לְמַד-דַּעַת אֶת-הָעָם וַאֲזַן וַחֲקַר תִּקּוֹן מִשְׁלֵי הַרְבֵּה:</p>	<p>And the more that the convener was wise, the more he taught the people knowledge, and he weighed <i>it up</i>, and he sought <i>it out</i>, and he <i>composed</i> many proverbs.</p>	<p>composed: or <i>set in order</i>. But many are attributed to Solomon (Prov 1:1, Prov 10:1, Prov 25:1), and this book itself is attributed to Solomon as <i>the son of David</i> (Eccl 1:1).</p>
Eccl 12:10	<p>בִּקֵּשׁ קֹהֵלֵת לְמַצָּא דְּבָרֵי-חֶפְזָא וְכֹתוּב יִשָּׁר דְּבָרֵי אַמֶּת:</p>	<p>The convener <i>set out</i> to find <i>pleasing words</i>, and <i>honest writing</i> – words of truth.</p>	<p>set out ← <i>sought</i>.</p> <hr/> <p>pleasing words ... honest writing ← <i>words of pleasure ... (thing) written of honesty</i>, Hebraic genitives.</p>
Eccl 12:11	<p>דְּבָרֵי חֲכָמִים כְּדָרְבָנוֹת וְכַמְשֻׁמְרוֹת נְטוּעִים בְּעֵלֵי אַסְפּוֹת נִתְּנוּ מֵרֵעָה אֶחָד:</p>	<p>The words of the wise <i>are</i> like goads and like nails <i>driven in</i>. <i>They are</i> masters of gatherings, given by <i>one shepherd</i>.</p>	<p>driven in ← <i>planted</i>.</p> <hr/> <p>one shepherd: i.e., [CB], <i>the Inspirer</i>.</p>

Eccl 12:12	וְיִתֵּר מִהֵמָּה בְּנֵי הַזֵּהָר עֲשׂוֹת סִפְרִים הַרְבֵּה אֵין קֵץ וְלֹהֵג הַרְבֵּה יִגְעַת בְּשָׂר׃	And, my son, be warned of <i>anything</i> more than these. <i>There is no end</i> of making many books, and much study <i>is</i> weariness to the flesh.	
Eccl 12:13	סוֹף דְּבַר הַכֹּל נִשְׁמַע אֶת־הָאֱלֹהִים יִרְאֵ וְאֶת־מִצְוֹתָיו שְׂמֹר כִּי־זֶה כָּל־הָאָדָם׃	We will hear the whole conclusion of the matter: Fear God and keep his commandments, For this is the whole <i>duty</i> of man.	
Eccl 12:14	כִּי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים יָבֵא בַּמִּשְׁפָּט עַל כָּל־נֶעְלָם אִם־טוֹב וְאִם־רָע׃	For God will bring every deed into judgment, With every hidden <i>thing</i> , Whether good or bad.	
Song 1:1	שִׁיר הַשִּׁירִים אֲשֶׁר לְשֻׁלְמָה׃	Solomon's Song of Songs.	We broadly follow the notes in [CB] on the speakers, and we separately enclose each speech in quotes.
Song 1:2	יִשְׁקֹנֵי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ מִיַּיִן׃	“May <u>he</u> kiss me with kisses of his mouth, For your love <i>is</i> better than wine.	The Shulamite, a beautiful lady from Shulem, speaks. he ... your: a change of grammatical person like this is not uncommon in Hebrew. Compare Lev 1:3, Num 15:9, Ps 91, Ruth 4:4, 1 Chr 17:21, 2 Chr 6:2, 2 Chr 7:20.
Song 1:3	לְרִיחַ שְׁמֵנֶיךָ טוֹבִים שְׁמֹן תוֹרַק שְׁמֶךָ עַל־כֶּן עֲלָמוֹת אֶהְבֹּד׃	At the fragrance of your good oils, Your name <i>is as</i> oil poured out, Which <i>is</i> why the <u>virgins</u> love you.	virgins: distinct from <i>queens</i> and <i>mistresses</i> (all three terms are used in Song 6:8).
Song 1:4	מִשְׁכְּנֵי אַחֲרֶיךָ נִרוּצָה הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו נִגְלָה וְנִשְׁמַחָה בְּךָ נִזְכְּרָה דְּדִיךְ מִיַּיִן מִיִּשְׂרָיִם אֶהְבֹּד׃ ס	<u>Draw me after you</u> ; we will run <i>away</i> . The king has brought me to his rooms.” “We will rejoice and be glad with you; We will remember your love more than wine. Those <i>who are</i> upright love you.”	draw me after you: AV differs in word grouping, as does MT (<i>draw me, we will run after thee</i>). [CB] agrees with our grouping. A looser translation would be <i>get me out of here</i> . Friends or family speak in support.
Song 1:5	שְׁחוֹרָה אֲנִי וְנֹאוֹה בָנוֹת ירוּשָׁלַם כְּאֹהֲלֵי קֶדָר כִּי־רִיעוֹת שְׁלֹמָה׃	“I <i>am</i> swarthy and comely, <i>You</i> daughters of Jerusalem, Like the tents of Kedar, Like Solomon's curtains.	The Shulamite speaks specifically to the court-ladies.

Song 1:6	אֶל-תִּראוּנִי שְׂאֵנִי שְׁחַרְחֶרֶת שִׁשְׁזַפְתָּנִי הַשֶּׁמֶשׁ בְּנִי אִמִּי נַחְרוּ-בִי שְׁמִנִי נֹטְרָה אֶת-הַכְּרָמִים בְּרַמִּי שְׁלִי לֹא נֹטְרָתִי:	Do not look at me, because I <i>am</i> swarthy – Because the sun has given me a tan. The sons of my mother have become angry with me. They appointed me <i>as</i> a guardian of <i>their</i> vineyards; I have not guarded my own vineyard.	do not look: plural.
Song 1:7	הַגִּידָה לִי שְׂאֵהֶבָה נִפְשִׁי אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בְּצִהָרִים שְׁלֹמָה אֶהְיֶה כְּעֵטִיָּה עַל עֲדְרֵי חִבְרִיָּד:	Tell me, <i>you</i> whom my <u>being</u> loves, Where are you tending <i>your</i> <i>flock</i> ? Where do you make <i>them</i> lie down at noon? For why should I be <u>languishing</u> Alongside the flocks of your fellow <i>shepherds</i> ?"	The Shulamite soliloquizes. <hr/> being ← <i>soul</i> . <hr/> languishing ← <i>as languishing</i> .
Song 1:8	אִם-לֹא תִדְעִי לָךְ הַיִּפָּה בְּנָשִׁים צְאִי-לָךְ בְּעַקְבֵי הַצֹּאן וּרְעִי אֶת-גְּדִיתֶיךָ עַל מִשְׁכְּנוֹת הָרָעִים: ס	“If you do not <u>know</u> , O most beautiful among women, Then <u>go out</u> along the tracks of the flock And tend your goat-kids By the <u>tabernacles</u> of the shepherds.”	The court-ladies answer ironically. <hr/> know ... go out ← <i>know for</i> <i>yourself</i> ... <i>go out for yourself</i> , ethic datives adding to the irony. <hr/> tabernacles: i.e. <i>tents</i> , but we translate this word concordantly.
Song 1:9	לְסִסְתִּי בְרַכְבֵּי פָרְעֹה דְמִיתֶיךָ רַעִיתִי:	“I have compared you to my mare Among Pharaoh's chariots, my beloved.	Solomon speaks, trying to gain the Shulamite's affection.
Song 1:10	נֶאֱוֹן לְחִיָּיךָ בַּתָּרִים צְוֹאֲרֶךָ בְּחִרוּזִים:	How beautiful <i>would</i> be your cheeks With rows <i>of</i> <i>beads</i> , And your neck with strings <i>of</i> <i>pearls</i> !	
Song 1:11	תֹּזְרֵי זָהָב נַעֲשֶׂה-לָךְ עֵם נִקְדֹּת הַכֶּסֶף:	We will make you rows of golden <i>beads</i> With studs of <u>silver</u> .”	silver ← <i>the silver</i> . An unexpected definite article. See Gen 22:9.
Song 1:12	עַד-שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ נִרְדֵּי נִתַּן רִיחֹו:	“While the king <i>is</i> on his couch, My spikenard emits its fragrance.	The Shulamite speaks.
Song 1:13	צֹרֵר הַמָּר דֹּדְלִי לִי בֵּין שְׁדֵי יָלִין:	My lover <i>is</i> a bundle of myrrh to me. <u>He</u> shall pass the night between my breasts.	he: [CB] and others, but not AV, translate as <i>it</i> , referring to the bundle of myrrh.
Song 1:14	אֶשְׁבֵּל הַכֶּפֶר דֹּדְלִי לִי בְּכַרְמֵי עֵין גֵּדִי: ס	My lover <i>is</i> a bunch of henna flowers to me, In the vineyards of En- Gedi.”	

Song 1:15	הַנָּדָד יִפְהַל רַעֲיָתִי הַנָּדָד יִפְהַל עֵינַיֶךָ יוֹנִים:	“Behold <i>how</i> beautiful you <i>are</i> , my beloved; Behold <i>how</i> beautiful you <i>are</i> <i>With</i> your eyes of a <u>dove</u> .”	The shepherd lover speaks. <hr/> a dove ← <i>doves</i> .
Song 1:16	הַנָּדָד יִפְהַל דּוֹדִי אֶף נָעִים אֶף-עֲרֻשָׁנוּ רַעֲנָנָה:	“Behold <i>how</i> handsome you <i>are</i> my lover – Indeed delightful – Moreover our couch <i>is</i> fresh.”	The Shulamite speaks.
Song 1:17	קִרְוֹת בְּתֵינֵנוּ אֲרָזִים *רַחֲטֵנוּ **רַהֲטֵנוּ בְּרוֹתִים:	“The joists of our house <i>are</i> cedars, And our <u>wainscoting</u> <i>is</i> of <u>cypress</u> .”	wainscoting: the <i>ktiv</i> has to be regarded as a dialectal equivalent to the <i>qere</i> . <hr/> A joint statement by the Shulamite and the shepherd lover. <hr/> cypress: in an Aramaic form.
Song 2:1	אֲנִי חֲבַצְלֵת הַשְּׂרֹזִן שׁוֹשַׁנַּת הָעֲמָקִים:	“I <i>am</i> a lily of <u>Sharon</u> And a lily of the valley.”	The Shulamite speaks. <hr/> Sharon ← <i>the Sharon</i> . The name of a plain.
Song 2:2	כְּשׁוֹשַׁנָּה בֵּין הַחוֹתִים כֵּן רַעֲיָתִי בֵּין הַבָּנוֹת:	“Like a lily among the brambles, So <i>is</i> my beloved among the daughters.”	The shepherd lover speaks.
Song 2:3	כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר כֵּן דּוֹדִי בֵּין הַבָּנִים בְּצֵלוֹ חֲמֻדָּתִי וַיִּשְׁבְּתִי וּפְרִיּוֹ מִתּוֹק לְחֻפִּי:	“Like an apple tree among the trees of the forest, So <i>is</i> my lover among the sons. In his shadow I delight and sit, And his fruit <i>is</i> sweet to my <u>taste</u> .”	The Shulamite speaks. <hr/> taste ← <i>palate</i> .
Song 2:4	הֵבִיאֲנִי אֶל-בַּיִת הַיַּיִן וּדְגָלוֹ עָלַי אֶהְבֵּה:	He brought me to the house of wine, And the ensign over me <i>was</i> love.	
Song 2:5	סַמְכוּנִי בְּאֲשִׁישׁוֹת רַפְדּוּנִי בַּתְּפוּחִים כִּי-חֹלֵת אֶהְבֵּה אֲנִי:	Sustain me with <u>raisin cake</u> , <u>Refresh</u> me with apples, For I <i>am</i> lovesick.	sustain me ... refresh me: plural imperatives. <hr/> raisin cake: AV differs (<i>flagons</i>).
Song 2:6	שְׂמְאֹלֹ תַחַת לְרֵאשִׁי וַיְמִינֵנוּ תַּחֲבֻקֵּנוּ:	His left <i>hand</i> will be under my head, And his right <i>hand</i> will embrace me.	
Song 2:7	הַשְּׁבַעְתִּי אֶתְכֶם בָּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה אִם-תִּעְרְוּ וְאִם-תִּעְוְרוּ אֶת-הָאֶהְבֵּה עַד שֶׁתִּחַפֵּץ: ס	I adjure you, O daughters of Jerusalem, By the wild gazelles and deer hinds, <u>Do not</u> by any means awaken or arouse love, Until <u>it</u> is willing.	A plea to the court-ladies (discordant in gender) not to incite affections for Solomon. <hr/> do not by any means: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. <hr/> it is willing: AV differs (<i>he please</i>).

Song 2:8	קול דודי הנהיזה בא מדלג עלה ההרים מקפץ עלה הגבעות:	The voice of my lover – Behold, he is coming – Leaping over the mountains And bounding over the hills.	
Song 2:9	דומה דודי לצבי או לעפר האילים הנהיזה עומד אחר כתלנו משגיח מן החלונות מציץ מן החרכים:	My lover is like a gazelle or a deer fawn. See how he is standing behind our wall, Gazing from the windows, Glancing from the grille.	
Song 2:10	ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי לך:	My lover answered and said to me, 'Get yourself up, my beloved, my beauty, And get going.	The Shulamite quotes the shepherd lover. <hr/> get yourself up ... get going: ethic datives.
Song 2:11	כִּי־הִגָּה *הסתו**הסתיו עבר הגשם חלף הלך לו:	For behold, the winter has passed, The rain has passed on And gone its way.	winter: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. The Modern Hebrew meaning is <i>autumn</i> .
Song 2:12	הנצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו:	The blossoms have appeared in the land, The time of pruning has arrived, And the sound of the turtle- dove Is heard in our land.	pruning: [AnLx]= <i>pruning-time</i> ; [BDB], [Ges-HCL] have <i>pruning, trimming</i> ; [BDB] others, <i>singing</i> ; [Ges-HCL] others, <i>time of the singing of birds</i> . NH= <i>pruning</i> ; <i>nightingale</i> . <i>Nightingale</i> would balance <i>turtle-dove</i> .
Song 2:13	התאנה חנטה פניה והגפנים סמדר נתנו ריח קומי *לכי **לך רעיתי יפתי ולכי לך: ס	The fig tree has ripened its unripe figs, And the vines with vine blossom have produced a fragrance. {K: Arise, come} [Q: Arise, <i>will you</i> ,] my beloved, my beauty, And get moving.	arise, will you (<i>qere</i>) ← arise for yourself, taking לך as an ethic dative. <hr/> get moving ← go for yourself, an ethic dative.
Song 2:14	יונתי בחגוי הסלע בסתר המדרגה הראיני אתמראיך השמיעני אתקולך כיקולך ערב ומראיך נאווה: ס	O dove of mine in the clefts of the rock, In the shelter of the precipice, Show me what you look like, And let me hear your voice, For your voice is mellow And your appearance is becoming.'	what you look like ← your appearances.
Song 2:15	אחזו-לנו שועלים שועלים קטנים מחבלים כרמים וכרמינו סמדר:	'Catch the foxes for us, The little foxes which spoil the vineyards, For our vineyards are in blossom.'	The Shulamite quotes her brothers. <hr/> for: causal use of the <i>vav</i> .
Song 2:16	דודי לי ואני לו הרעה בשושנים:	My lover is mine, And I am his – The shepherd among the lilies.	The Shulamite speaks her own words.

Song 2:17	עַד שִׁפּוּחַ הַיּוֹם וְנָסוּ הַצִּלּוֹת סָבַר דְּמַה־לָּךְ דּוֹדִי לָצְבִי אֹ לְעֹפֵר הָאֵילִים עַל־הַרִי בִתֵּר: ס	Before the day grows cool, And the shadows flee, Return, my beloved; Be like a gazelle or a deer fawn On the mountains of Bether.	
Song 3:1	עַל־מִשְׁכְּבִי בַלַּיְלוֹת בִּקְשָׁתִי אֵת שְׂאֵהְבָה נַפְשִׁי בִקְשָׁתִי וְלֹא מָצָאתִיו:	On my couch at night I sought him Whom my <i>whole being</i> loves; I sought him, <u>But</u> I did not find him.	being ← <i>soul</i> . <hr/> but: adversative use of the <i>vav</i> .
Song 3:2	אֶקוּמָה נָא וְאֶסּוּבְבָה בְעִיר בְּשׁוּקִים וּבְרַחֲבוֹת אֲבַקֶּשֶׁה אֵת שְׂאֵהְבָה נַפְשִׁי בִקְשָׁתִי וְלֹא מָצָאתִיו:	Let me get up, then, And I will go around the city; In the squares and the streets, I will seek him Whom my <i>whole being</i> loves. I sought him, <u>But</u> I did not find him.	being ← <i>soul</i> . <hr/> but: adversative use of the <i>vav</i> .
Song 3:3	מִצְאוּנֵי הַשְּׂמָרִים הַסְּבָבִים בְּעִיר אֵת שְׂאֵהְבָה נַפְשִׁי רְאִיתֶם:	The watchmen who <u>patrol</u> the city found me. I asked, ‘Have you seen the one Whom my <i>whole being</i> loves?’	patrol ← <i>go around in</i> . <hr/> being ← <i>soul</i> .
Song 3:4	כִּמְעַט שְׁעַבְרָתִי מֵהֶם עַד שִׁמְצָאתִי אֵת שְׂאֵהְבָה נַפְשִׁי אֲחֻזְתִּיו וְלֹא אֲרַפְּנוּ עַד־שֶׁהֵבִיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֹדֶר הַוּרְתִּי:	I had hardly passed on from them When I found him Whom my <i>whole being</i> loves. I held on to him And would not let him go Until I had brought him to my mother's house, And to the room of her who conceived me.	being ← <i>soul</i> .
Song 3:5	הַשְּׁבַעְתִּי אֶתְכֶם בָּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוּ בְאֵילוֹת הַשָּׂדֶה אֲסַתְּעִירוּ וְאֲסַתְּעוֹרְרוּ אֶת־הָאֵהָבָה עַד שֶׁתְּחַפֵּץ: ס	I adjure you, O daughters of Jerusalem, By the wild gazelles and deer hinds, <u>Do not by any means</u> awaken or arouse love, Until it is willing.”	A plea to the court-ladies (discordant in gender) not to incite affections for Solomon, as in Song 2:7. AV differs likewise. <hr/> do not by any means: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Song 3:6	מִי זֹאת עֹלָה מִן־הַמִּדְבָּר כְּתִימְרוֹת עֶשֶׂן מְקַטְרֶת מוֹר וּלְבוֹנָה מְכֹל אֲבָקַת רוּכָל:	“Who <i>is</i> this coming up from the desert, Like pillars of smoke, <u>Perfumed with myrrh and</u> frankincense, With all the <i>aromatic</i> powder of the merchant?”	A first inhabitant of Jerusalem speaks. <hr/> perfumed with: wider use of the construct state.

Song 3:7	הִנֵּה מִטַּתוֹ שְׁלֹשָׁה שָׁשִׁים גְּבָרִים סָבִיב לָהּ מִגְּבֻרֵי יִשְׂרָאֵל:	“Behold Solomon's bed. <i>There are sixty warriors</i> around it From the warriors of Israel.	A second inhabitant of Jerusalem speaks, answering the question.
Song 3:8	כֻּלָּם אֲחֻזֵי חֶרֶב מִלְמַדֵי מִלְחָמָה אִישׁ חָרְבוֹ עַל-יָרְכוֹ מִפֶּחַד בַּלַּיְלוֹת: ס	They are all wielding a sword <i>And are trained in warfare.</i> Each <i>has</i> his sword on his thigh Because of fear at night.”	trained in: wider use of the construct state.
Song 3:9	אֶפְרַיִם עָשָׂה לֹו הַמֶּלֶךְ שְׁלֹמֹה מֵעֵצֵי הַלְּבָנוֹן:	“King Solomon has made himself a litter From the wood of Lebanon.	A third inhabitant of Jerusalem speaks.
Song 3:10	עֲמוּדָיו עָשָׂה כֶּסֶף רְפִידָתוֹ זָהָב מְרַכְּבוֹ אֲרָגְמָן תּוֹכוֹ רְצוּף אֶהְבָּה מִבָּנוֹת יְרוּשָׁלַם:	He made its posts <i>of</i> silver And its backing <i>of</i> gold And its seat <i>of</i> purple <i>material.</i> Its inside <i>is</i> a mosaic of love <i>themes</i> From the daughters of Jerusalem.”	
Song 3:11	צֵאתִי וְרֵאֵינָה בָנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בְּעֵטְרָה שֶׁעֵטְרָה-לֹו אָמוּ בַיּוֹם חֲתָנָתוֹ וּבַיּוֹם שִׂמְחַת לְבוֹ: ס	“Come out, O daughters of Zion, And look at King Solomon, With the crown <i>with</i> which his mother crowned him On his wedding day, And on the day of joy <i>in</i> his <u>heart.</u> ”	A fourth inhabitant of Jerusalem speaks. <hr/> in his heart ← <i>of his heart.</i> Wider use of the construct state.
Song 4:1	הַנָּךְ יָפָה רְעִיתִי הַנָּךְ יָפָה עֵינֶיךָ יוֹנִים מִבַּעַד לְצַמְתֶּךָ שְׁעָרֶךָ כְּעֵדֶר הָעֹזִים שֶׁגִּלְשׁוּ מִהָר גִּלְעָד:	“How beautiful you <i>are</i> , my beloved, <u>How beautiful you are!</u> Your eyes <i>are those of</i> doves through your veil. Your hair <i>is</i> like a flock of goats Which <u>shine</u> from Mount Gilead.	The shepherd lover speaks. <hr/> how beautiful you <i>are</i> (2x) ← <i>behold you beautiful.</i> <hr/> shine: AV differs (<i>appear</i>). <hr/> Gilead: see Gen 31:21.
Song 4:2	שִׁנְיֶךָ כְּעֵדֶר הַקְּצוּבוֹת שְׁעָלוּ מִן-הַרְחֻצָּה שְׁכָלָם מִתְּאִמוֹת וְשִׁכְלָה אֵין בָּהֶם:	Your teeth <i>are</i> like a flock Which <i>has been</i> shorn, Which has come up from the washing place, Which <i>are all</i> paired And among which none <i>is</i> <u>bereft of young.</u>	all paired: referring to the matching top and bottom teeth. <hr/> bereft of young: by analogy a missing tooth in the row.
Song 4:3	כְּחוּט הַשָּׁנִי שִׁפְתֶיךָ וּמִדְּבָרֶיךָ נְאוּהָ כְּפֶלֶחַ הָרְמוֹן רִקְתֶּךָ מִבַּעַד לְצַמְתֶּךָ:	Your lips <i>are</i> like a scarlet thread, And your speech <i>is</i> delightful. Your cheek <i>is</i> like the segment of a pomegranate Through your veil.	

Song 4:4	בְּמַגְדָּל דָּוִד צִנְאוֹרֶךְ בְּנוֹי לְתַלְפִּיזוֹת אֶלֶף הַמַּגֵּן תְּלוּי עָלָיו כָּל שְׁלֵטֵי הַגְּבוּרִים:	Your neck <i>is</i> like the Tower of David, Built as an armoury. A thousand <u>bucklers</u> hang from it – All the shields of warriors.	bucklers: see Jer 46:3.
Song 4:5	שְׁנֵי שְׂדֵיךָ כְּשְׁנֵי עֶפְרַיִם תְּאוֹמֵי צְבִיָּה הָרוּעִים בְּשׁוֹשַׁנִּים:	Your two breasts <i>are</i> like two deer fawn twins Of the gazelle hind, Grazing among the lilies.”	
Song 4:6	עַד שִׁפּוֹחַ הַיּוֹם וְנָסוּ הַצִּלְלִים אֶלְךָ לִי אֶל־הַר הַמּוֹר וְאֶל־גִּבְעַת הַלְּבוֹנָה:	“Before the day grows cool, And the shadows flee, I will <u>betake myself</u> To the mountain of myrrh And to the hill of frankincense.”	The Shulamite speaks. <hr/> betake myself ← <i>go for myself</i> .
Song 4:7	כְּלֶךְ יִפָּה רַעֲיָתִי וּמוֹם אֵין בָּךְ: ס	“ <u>You are beautiful all over</u> , my beloved, And <i>there is</i> no blemish on you.	The shepherd lover speaks. <hr/> you <i>are</i> beautiful all over ← <i>all of you (is) beautiful</i> .
Song 4:8	אֲתִי מִלְּבָנוֹן כְּלָה אֲתִי מִלְּבָנוֹן תְּבוֹאֵי תְּשׁוּרֵי מְרָאשׁ אֲמָנָה מְרָאשׁ שְׁנִיר וְחַרְמוֹן מִמְעַנּוֹת אֲרִיּוֹת מֵהַרְרֵי נְמָרִים:	Come with me from Lebanon, <i>my</i> bride, With me from Lebanon. Look from the peak of Amana, From the peak of <u>Senir</u> and Hermon, From the dens of lions And from the mountains of leopards.	Senir: AV= <i>Shenir</i> . See Deut 3:9.
Song 4:9	לִבְבַתְּנִי אַחֲתִי כְלָה לִבְבַתְּנִי *בְּאֶחָד *בְּאַחַת מֵעֵינֶיךָ בְּאֶחָד עֵנֶק מִצְּוֹרְנֶיךָ:	You have given me heart, my sister, <i>my</i> bride, You have given me heart With <u>one of</u> your eyes, With <u>one</u> necklace of your necklace stack.	one of: the <i>ketiv</i> is masculine, the <i>qere</i> feminine (the usual gender for <i>eye</i>).
Song 4:10	מֵה־יָפּוֹ דְדִיךָ אַחֲתִי כְלָה מֵה־טָבוֹ דְדִיךָ מִיַּיִן וְרִיחַ שְׁמֶנֶיךָ מִכָּל־בְּשָׂמִים:	How beautiful your love is, my sister, <i>my</i> bride! How your love is better than wine, And the fragrance of your oils than all the perfumes!	
Song 4:11	נֶפֶת תִּטְפְּנָה שְׂפָתוֹתֶיךָ כְּלָה דְּבַשׁ וְחָלָב תַּחַת לְשׁוֹנְךָ וְרִיחַ שְׁלִמְתֶיךָ כְּרִיחַ לְבָנוֹן: ס	Your lips distil honey <i>from</i> <i>the</i> <u>honeycomb</u> , <i>my</i> bride. Honey and milk <i>are</i> under your tongue, And the fragrance of your clothes <i>Is</i> like the fragrance of Lebanon.	
Song 4:12	גֵּן נְעוּל אַחֲתִי כְלָה גֵּל נְעוּל מֵעַיִן חֲתוּם:	My sister – <i>my</i> bride – <i>is</i> a locked garden, A blocked spring, a sealed water-source.	

Song 4:13	שְׁלַחֲיֶדְךָ פְּרָדִים רְמוּזִים עִם פְּרֵי מְגַדִּים כְּפָרִים עִם־נַרְדִּים:	Your shoots <i>are</i> a park of pomegranates, With <u>exquisite fruit</u> , Henna flowers with spikenard plants,	exquisite fruit ← <i>fruit of exquisitenesses</i> , a Hebraic genitive.
Song 4:14	נַרְדָּ וְכַרְפָּס קָנָה וְקַנְמוֹן עִם כָּל־עֵצֵי לְבוֹנָה מֵר וְאַהֲלוֹת עִם כָּל־רֵאשֵׁי בְשָׂמִים:	Spikenard and saffron, Sweet cane and cinnamon, With all <i>kinds of</i> frankincense trees, Myrrh and aloes, With all the prime <i>sorts of</i> perfumes,	
Song 4:15	מַעַיִן גַּיְוִים בְּאֵר מַיִם חַיִּים וְנִזְלִים מִן־לְבָנוֹן:	A source for gardens, A well of living water, And distillations from Lebanon.	
Song 4:16	עוֹרֵי צָפוֹן וּבֹאֵי תִימָן הִפִּיחֵי גַּיְוֵי יִזְלוּ בְשָׂמֵי יָבָא דוֹדִי לְגַזֹּ וַיֹּאכַל פְּרֵי מְגַדִּיו:	Awake, <i>O North</i> , And come, <i>O South</i> , Blow <i>on</i> my garden and let its perfumes distil.” “Let my lover come to his garden, And eat <u>its exquisite fruit</u> .”	The Shulamite interposes. <hr/> its: AV differs (<i>his</i>), also possible. <hr/> exquisite fruit: see Song 4:13.
Song 5:1	בָּאתִי לְגַנִּי אֲחֹתִי כֹלָה אֶרְיִתִי מִזְרֵי עִם־בְּשָׂמֵי אֶכְלֵתִי יַעֲרִי עִם־דְּבָשֵׁי שְׁתִּיתִי יַיִן עִם־חֶלְבֵי אֶכְלוּ רְעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים: ס	“I have come to my garden, my sister, <i>my bride</i> ; I have gathered my myrrh with my perfume, I have eaten my honeycomb with my honey, I have drunk my wine with my milk.” “Eat, friends, Drink, and imbibe strong drink, <i>You lovers</i> .”	The shepherd lover speaks, then the court-ladies.
Song 5:2	אָנִי יִשְׁנָה וְלִבִּי עָר קוֹל דוֹדִי דוֹפֵק פֶּתַח־יָלִי אֲחֹתִי רַעֲיִתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֹל קוֹצוֹתֵי רְסִיסֵי לַיְלָה:	“I was asleep, But my heart was awake; The voice of my lover was knocking, ‘Open to me, my sister, <i>My beloved</i> , my dove, my undefiled, For my head is full of dew, <i>As are</i> my locks of hair <i>With</i> dewdrops of the night.	The Shulamite tells the court- ladies her dream, including the shepherd lover speaking in the dream. <hr/> but: adversative use of the <i>vav</i> .
Song 5:3	פָּשַׁטְתִּי אֶת־כִּתְנֹתַי אֵיכָכָה אֶלְבָּשְׁנָה רַחֲצֵתִי אֶת־רַגְלֵי אֵיכָכָה אֶטְנַפֵּם:	I have taken my tunic off; How <i>can</i> I put it on <i>again</i> ? I have washed my feet; How <i>can</i> I soil them <i>again</i> ?”	
Song 5:4	דוֹדִי שָׁלַח יָדוֹ מִן־הַחֵר וּמַעֵי הָמוּ עָלָיו:	My lover stretched out his hand by the <i>lock</i> hole, And I <u>was moved inwardly</u> because of him.	The Shulamite speaks her own words. <hr/> was moved inwardly ← <i>my innards moved</i> .

Song 5:5	קָמַתִּי אֲנִי לִפְתָּח לְדוֹדַי וַיִּדְּי נִטְפוּ מִזֹּר וַאֲצַבְעֵתִי מִזֹּר עֲבָר עַל כַּפּוֹת הַמְּנַעוּל: עַרְב	I arose to open to my lover, And my hands exuded drops of myrrh, And my fingers liquid myrrh On the handles of the lock.	liquid ← <i>passing across, overflowing</i> . AV differs (<i>sweet smelling</i>), perhaps translating עַרְב.
Song 5:6	פָּתַחְתִּי אֲנִי לְדוֹדַי וְדוֹדִי חָמַק עָבַר נַפְשִׁי יִצְאָה בְּדַבְּרוֹ בְּקִשְׁתִּיהוּ וְלֹא מָצָאתִיהוּ קָרָאתִיו וְלֹא עָנָנִי:	I opened to my lover, But my lover withdrew <i>and</i> vanished. My heart went out <i>to him</i> when he spoke. I sought him, But I did not find him; I called to him, But he did not answer me.	but (3x): adversative use of the <i>vav</i> . <hr/> my heart ← <i>my soul</i> .
Song 5:7	מִצְאָנִי הַשְּׂמָרִים הַסְּבָבִים בָּטְעוּ הַכּוֹנֵי פִצְעוּנִי נִשְׂאוּ אֶת־רִדְדִי מֵעַלִי שְׂמָרֵי הַחֲמוֹת:	The watchmen who patrol in the city found me. They struck me, they wounded me; The guardians of the walls lifted my veil off me.	patrol ← <i>go round in</i> .
Song 5:8	הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם אִסְתַּמְצְאוּ אֶת־דּוֹדִי מֵהִתְגִּידוּ לֹא שְׁחֹלֶת אֶהְבֶּה אֲנִי:	I adjure you, O daughters of Jerusalem, If you find my lover, That you tell him That I am lovesick.”	that you tell him ... that ← <i>what you tell him (is) that</i> .
Song 5:9	מֵה־דוֹדְךָ מִדּוֹד הֵיפָה בְּנָשִׁים מֵה־דוֹדְךָ מִדּוֹד שְׂכָכָה הַשְּׁבַעְתָּנוּ:	“In what way is your lover <i>different</i> From <i>any other</i> lover, O beautiful <i>one</i> among women? In what way is your lover <i>different</i> From <i>any other</i> lover, That you should adjure us like this?”	The court-ladies speak.
Song 5:10	דוֹדִי צֹה וְאֲדוֹם דָּגוּל מִרְבָּבָה:	“My lover <i>is</i> bright and red, Conspicuous among ten thousand.	The Shulamite speaks. <hr/> red: or <i>ruddy</i> , but that is somewhat incompatible with <i>bright</i> . <hr/> among ← <i>from</i> .
Song 5:11	רֹאשׁוֹ כֶּתֶם פָּז קוֹצוֹתָיו תְּלַתְלִים שְׁחֹרֹת כְּעוֹרְב:	His head <i>is</i> pure gold; His locks of hair <i>are</i> swaying palm fronds, And they <i>are</i> black like a raven.	
Song 5:12	עֵינָיו כִּיּוֹנִים עַל־אֲפִיקֵי מַיִם רְחֻצוֹת בְּחֶלֶב יִשְׁבּוֹת עַל־מְלֵאָת:	His eyes <i>are</i> like a dove's By the torrents of water – Eyes washed in milk, Set like a gemstone in a bezel.	like a dove's ← <i>like doves</i> . <hr/> set ← <i>sitting</i> .

Song 5:13	לְחִי כְּעֵרוֹגַת הַבָּשָׂם מִגְדְּלוֹת מְרַקְחִים שִׁפְתוֹתָיו שׁוֹשְׁנִים נֹטְפוֹת מִזֶּרַע עֵבֶר:	His cheeks <i>are</i> like a raised garden of <u>balsam</u> plants – Raised beds of aromatic herbs; His lips <i>are like</i> lilies, Exuding <u>liquid</u> myrrh.	balsam: or <i>aromatic</i> plants in general. <hr/> liquid: see Song 5:5.
Song 5:14	יָדָיו גְּלִילֵי זָהָב מִמְּלֵאִים בְּתַרְשִׁישׁ מְעִי עֵשֶׂת שֵׁן מְעֻלְפֵת סַפִּירִים:	His <u>forearms</u> <i>are</i> cylinders of gold Set with Tarshish <i>gemstones</i> ; His midriff <i>is</i> polished ivory, Covered <i>with</i> sapphires.	forearms: the word includes the hands, and it is often translated <i>hands</i> .
Song 5:15	שׁוֹקוֹ עַמּוּדֵי יָשׁ מִיִּסְדָּים עַל-אֲדָנִי-פֶז מְרֵאָהוּ כְּלַבָּנוֹן בְּחֹר כְּאַרְזִים:	His legs <i>are</i> pillars of marble, Founded on socles of pure gold. His appearance <i>is</i> as Lebanon; <i>He is</i> a young man like the cedars.	
Song 5:16	חֵכוֹ מִמֶּתְקִים וְכֹלּוֹ מִחֲמָדִים זֶה דוֹדִי וְזֶה רְעִי בְּנוֹת יְרוּשָׁלַם:	His <u>mouth</u> <i>is</i> most sweet. And all of him <i>is</i> most desirable. This <i>is</i> my lover And this <i>is</i> my beloved, <i>O daughters of Jerusalem.</i> ”	mouth ← <i>palate</i> . <hr/> most sweet ... most desirable ← <i>sweet (things) ... desirable (things)</i> .
Song 6:1	אָנָּה הֲלָךְ דוֹדְךָ הֵיפָּה בְּנָשִׁים אָנָּה פָּנָה דוֹדְךָ וּנְבַקְשֶׁנּוּ עִמָּךְ:	“Where has your lover gone, O most beautiful among women? <u>Which way</u> has your lover turned? Then let us look for him with you.”	The court-ladies speak. <hr/> which way ← <i>to where</i> .
Song 6:2	דוֹדִי יָרַד לְגִזּוֹ לְעֵרוֹגוֹת הַבָּשָׂם לְרְעוֹת בַּגְּנִים וּלְלֶקֶט שׁוֹשְׁנִים:	“My lover went down to his garden, To the raised beds of <u>balsam</u> To <u>graze</u> in the gardens And to gather lilies.	The Shulamite speaks. <hr/> balsam: see Song 5:13. <hr/> graze: either <i>graze his flock</i> , or of himself, perhaps figuratively, as in <i>feast one's eyes</i> .
Song 6:3	אֲנִי לְדוֹדִי וְדוֹדִי לִי הֲרֵעָה בְּשׁוֹשְׁנִים: ס	I <i>belong</i> to my lover, And my lover <i>belongs</i> to me, The one <u>grazing</u> among the lilies.”	grazing: see Song 6:2.
Song 6:4	יִפָּה אֶת רַעֲיָתִי כְּתִרְצָה נְאוּהָ כִּירוּשָׁלַם אֵימָה כְּנֹדְגָלוֹת:	“You <i>are</i> beautiful, my beloved, like <u>Tirzah</u> , As delightful as Jerusalem, As awe-inspiring as <i>a display of banners</i> .	Solomon speaks. He has a liking for geographical similes. <hr/> Tirzah: the royal residence.
Song 6:5	הֲסִבֵי עֵינֶיךָ מִנְּגִדֵי שֵׁהָם הֲרַהֲבֵנִי שְׂעָרְךָ כְּעֵדֶר הָעֵזִים שֶׁגִּלְשׁוּ מִן-הַגִּלְעָד:	Turn your eyes away from me, For they have excited me. Your hair <i>is</i> like a flock of goats Which <u>shine</u> from <u>Gilead</u> .	shine: AV differs (<i>appear</i>). <hr/> Gilead: see Gen 31:21.

Song 6:6	שֵׁנֶיךָ כְּעֶדְר הַרְחָלִים שְׁעָלוּ מִן־הַרְחֻצָּה שְׂבָלָם מִתְּאַיְמוֹת וְשִׁבְלָהּ אֵין בָּהֶם:	Your teeth <i>are</i> like a flock of ewes Which have come up from the washing-place, Which <i>are</i> all paired, And among which none <i>is</i> bereft of young.	bereft of young: see Song 4:2. <hr/> Solomon appears to be imitating the shepherd lover in this verse and the next. See Song 4:2, Song 4:3.
Song 6:7	כְּפֶלַח הָרְמוֹן רִקְתָּךְ מִבְּעַד לְצַמְתְּךָ:	Your cheek <i>is</i> like the segment of a pomegranate Through your veil.	
Song 6:8	שֵׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנַיִם פִּילֻגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:	<i>There are</i> sixty queens and eighty mistresses, And virgins without number.	
Song 6:9	אַחַת הִיא יוֹנְתִי תִמְתִּי אַחַת הִיא לְאַמָּה בְּרָהּ הִיא לְיוֹלְדֶתָהּ רְאוּהָ בָנוֹת וַיֵּאֱשְׂרוּהָ מְלָכוֹת וּפִילֻגְשִׁים וַיְהַלְלוּהָ: ס	<i>But there is just</i> one of my dove, My undefiled. She <i>is</i> the <i>only</i> one of her mother's; She <i>is</i> the favourite of her who bore her. The daughters saw her and blessed her, And the queens and mistresses praised her <i>And said,</i>	
Song 6:10	מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שַׁחַר יִפָּה כְּלַבְנָה בְּרָהּ כַּחֲמָה אַיִמה בְּנִדְגָלוֹת: ס	‘Who <i>is</i> this peeping out like the dawn, As beautiful as the moon, As clear as the sun, As awesome as a <i>display of</i> banners?’ ”	Solomon quotes the queens and mistresses.
Song 6:11	אֶל־גִּנַּת אֶגְזוֹ יֵרְדְתִי לְרֹאוֹת בְּאַבְי הַנַּחַל לְרֹאוֹת הַפְּרֻחָה הַגֶּפֶן הַנִּצֵּץ הַרְמְנַיִם:	“I went down to the nut garden To see the plant life of the valley, To see if the vine was blossoming – <i>If</i> the pomegranates were blooming.	The Shulamite speaks. <hr/> valley: or <i>torrent</i> , but referring to the banks.
Song 6:12	לֹא יָדַעְתִּי נִפְשִׁי שְׁמַתְנִי מִרְכָּבוֹת עַמִּי־נָדִיב:	I don't know <i>how</i> I <u>landed myself</u> <i>In</i> the chariots of my noble people.”	I landed myself ← <i>my soul put me</i> . <hr/> The Shulamite does not know how it happened that she ended up in the king's chariots (to be taken to Solomon as a potential mistress or wife) [CB].
Song 6:13	שׁוּבִי שׁוּבִי הַשְׁוֹלְמִית שׁוּבִי שׁוּבִי וְנַחֲזֶה־בְךָ מִהֶתְחַזֵּן בְּשׁוֹלְמִית כְּמַחְלַת הַמַּחְנַיִם:	“Come back, come back, O Shulamite, come back. Come back, and let us look at you.” “What do you see in the Shulamite?” “ <i>You are like</i> the <u>dance of Mahanaim</u> .	Solomon speaks. The Shulamite answers. Then Solomon answers again [CB]; see Song 7:5, <i>king</i> , and the geographical similes. <hr/> dance of Mahanaim: AV differs (<i>company of two armies</i>), translating the place name.

Song 7:1	<p>מֵה־יָפּוֹ פְּעָמַיִךְ בְּנַעֲלָיִם בַּת־נְדִיב חֲמוּקֵי יֶרֶכְיָךְ כְּמוֹ חֲלָאִים מֵעֲשֵׂה יָדֵי אָמֹן:</p>	<p>How beautiful your <u>feet are</u> in <i>your</i> shoes, <i>O</i> daughter of a noble. Your figure <u>at your thighs is</u> like necklaces – Craftsmanship <u>in the hands</u> of an artisan.</p>	<p>feet ← <i>steps</i>. at your thighs ... in the hands of: wider use of the construct state.</p>
Song 7:2	<p>שָׂרָרְךָ אֶגֶן הַסֹּהַר אֶל־יַחְסָר הַמִּזְג בְּטִנְדָּךְ עֶרְמַת חֲטִיִּם סוּגָה בְּשׁוֹשַׁנִּים:</p>	<p>Your navel <i>is like a round</i> <u>bowl</u>; <i>Let it</i> not lack <u>spiced</u> wine. Your stomach <i>is a pile of</i> wheat Enclosed by lilies.</p>	<p>round bowl ← <i>bowl of</i> <i>roundness</i>, a Hebraic genitive. spiced ← <i>mixed</i>.</p>
Song 7:3	<p>שְׁנֵי שְׂדֵיךָ כְּשְׁנֵי עֲפָרִים תְּאֵמִי צְבִיָּה:</p>	<p>Your two breasts <i>are</i> like two deer fawn – Twins of the gazelle hind.</p>	
Song 7:4	<p>צְוָארְךָ כְּמִגְדַּל הַשָּׁן עֵינֶיךָ בְּרִכּוֹת בְּחֶשְׁבּוֹן עַל־שֵׁעַר בַּת־רָבִים אֶפְדָּךְ כְּמִגְדַּל הַלְּבָנוֹן צוּפָה פָּנֶי דַמְשֶׁק:</p>	<p>Your neck <i>is</i> like a tower of ivory. Your eyes <i>are</i> <u>pools in</u> Heshbon At the Gate of Bath-Rabbim. Your nose <i>is</i> like the Tower of Lebanon, Which looks out towards Damascus.</p>	<p>pools in ← <i>pools of</i>.</p>
Song 7:5	<p>רֵאשֶׁךָ עָלֶיךָ כְּכַרְמֶל וְדֹלֵת רֵאשֶׁךָ כְּאַרְגָּמָן מִלֶּךְ אֶסּוּר בְּרֵהֲטִים:</p>	<p>Your head <i>rests</i> on you like <u>Carmel</u>, And the locks of your head <i>are</i> like purple <i>material</i>; The king <i>is</i> captivated by the shocks of hair.</p>	<p>Carmel ← <i>the Carmel</i>.</p>
Song 7:6	<p>מֵה־יָפִית וּמֵה־נִעְמָת אֶהְבֶּה בִּתְעִנוּגִים:</p>	<p>How beautiful you are and how delightful you are, <i>O</i> love among the pleasures!</p>	
Song 7:7	<p>זֹאת קוֹמַתְךָ דְּמַתָּה לְתַמָּר וְשְׂדֵיךָ לְאַשְׁכְּלוֹת:</p>	<p>This stature of yours is like a date palm, And your breasts <i>are like</i> bunches of grapes.</p>	
Song 7:8	<p>אָמַרְתִּי אֵעֲלֶה בְּתַמָּר אַחֲזָה בְּסִנְסִנְיָו וַיְהִי־נָא שְׂדֵיךָ כְּאַשְׁכְּלוֹת הַגֶּפֶן וְרִיחַ אֶפְדָּךְ כְּתַפּוּחִים:</p>	<p>I said, ‘I will go up to the date palm; I will take hold of its palm- branches.’ And now may your breasts become like bunches of grapes of the vine, And the smell of your nose like apples.</p>	
Song 7:9	<p>וּחִכְךָ כִּינּוֹ הַטּוֹב הוֹלֵךְ לְדוּדֵי לְמִישְׁרַיִם דּוֹבֵב שְׁפָתַי יִשְׁנִים:</p>	<p>And your <u>mouth is</u> like good wine Going straight to my beloved, Flowing past the lips of the sleepy.”</p>	<p>mouth ← <i>palate</i>.</p>
Song 7:10	<p>אֲנִי לְדוּדֵי וְעָלִי תִשׁוּקְתּוֹ: ס</p>	<p>“I <i>am</i> my lover's, And his desire <i>is</i> for me.</p>	<p>The Shulamite refuses Solomon's advances.</p>

Song 7:11	לָכֵּה דוֹדִי נִצָּא הַשָּׂדֶה נְלִינָה בְּכַפְרִים:	Come, my lover, let us go out <i>into</i> the countryside; Let us lodge in the villages.	
Song 7:12	נִשְׁלִימָה לְכַרְמִים נִרְאֶה אִם פָּרְחָה הַגֶּפֶן פָּתַח הַסְּמָדָר הִנְצוּ הָרְמוֹנִים שָׁם אֶתֶן אֶת־דְּדֵי לִדִּי:	Let us get up early <i>to go</i> to the vineyards; Let us see whether the vine is blossoming, <i>Whether</i> the vine blossom has opened, <i>Whether</i> the pomegranates have flourished. There I will give you my <u>love</u> .	love ← <i>loves</i> .
Song 7:13	הַדּוּדָאִים נִתְנוּ־רִיחַ וְעַל־פֶּתַח־יְנֹוּ כָּל־מִגְדֵי חֲדָשִׁים גַּם־יִשְׁנִים דּוֹדִי צָפַנְתִּי לָדִי:	The mandrakes give a fragrance, And at our gates <i>are</i> all <i>kinds</i> <i>of</i> exquisite <i>fruit</i> , <i>Both new and old</i> , my lover, <i>Which</i> I have stowed away for you.	<i>both</i> new and old: the emphasis comes from the word גַּם, <i>gam</i> .
Song 8:1	מִי יִתְנֶה כְּאָח לִי יוֹנֵק שְׂדֵי אִמִּי אֶמְצְאֶה בְּחוּץ אֶשְׁקֶה גַּם לֹא־יְבוֹזוּ לִי:	<u>If only</u> you were as my brother, <i>Who</i> sucked my mother's breasts. I would find you outdoors; I would kiss you, And <u>I would not be despised</u> .	if only ← <i>who will give?</i> <hr/> I would not be despised ← <i>they</i> <i>would not despise me</i> . Avoidance of the passive.
Song 8:2	אֶנְהַגִּיד אֲבִיָּאֶךָ אֶל־בֵּית אִמִּי תִּלְמַדְנִי אֶשְׁקֶה מִיַּיִן הַרְקָח מֵעֵסִיס רְמוֹנִי:	I would lead you And bring you to my mother's house. <u>She</u> would teach me. I would give you some spiced wine to drink <i>Made</i> from my pomegranate must.	she: or you.
Song 8:3	שְׂמַאלוֹ תַּחַת רֵאשִׁי וַיְמִינִי תַּחֲבֹקֵנִי:	Let his left <i>hand</i> be under my head, And his right <i>hand</i> embrace me.	
Song 8:4	הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם מִה־תִּעְרְוּ וּמִה־תִּעְרְרוּ אֶת־הָאֲהָבָה עַד שֶׁתַּחֲפֹץ: ס	I adjure you, O daughters of Jerusalem, Why awaken or why arouse love <u>Before</u> it is willing?"	before ← <i>until</i> , but in a negative context (here implicit) also <i>before</i> .
Song 8:5	מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתְּפוּחַ עוֹרְרֵתִיךְ שָׁמָּה חֲבַלְתִּיךְ אִמְךָ שָׁמָּה חֲבַלָה יִלְדְתִיךְ:	"Who <i>is</i> this coming up from the desert, Leaning on her lover?" "I aroused you under the apple tree. Your mother <u>bore</u> you there. She <i>who</i> gave birth to you <u>Bore</u> you there.	The shepherd's companions speak. Then the Shulamite answers. <hr/> bore (2x) ← <i>was in labour pain</i> .

Song 8:6	שִׁמְנֵי כַחוֹתֶם עַל־לִבִּי כַחוֹתֶם עַל־זְרוֹעֵיךָ כִּי־עֲזָה כַמּוֹת אֶהְבֶּה קָשָׁה כַשְּׂאוֹל קִנְיָה רִשְׁפֵיָהּ רִשְׁפֵי אֵשׁ שְׁלֵה־בַתֶּיהָ:	Place me like a seal on your heart, Like a seal on your arm, For <i>love is as strong as death</i> <i>And jealousy is as harsh as the grave;</i> Its flames <i>are</i> fiery flames – <u>An intense blaze.</u>	an intense blaze ← <i>a blaze of the LORD</i> , but written as one word; an idiom using JAH (the LORD), for an extreme quality. Compare Gen 23:6, Gen 30:8, Ex 9:28, Job 1:16, Jonah 3:3. In the NT similarly at Acts 7:20, 2 Cor 10:4, 2 Cor 11:2.
Song 8:7	מִים רַבִּים לֹא יוֹכְלוּ לִכְבּוֹת אֶת־הָאֶהָבָה וְנַהֲרוֹת לֹא יִשְׁטַפּוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֶהָבָה בּוֹז יְבוֹזוּ לוֹ: ס	<i>Even</i> much water cannot quench love, Nor <i>can</i> rivers wash it away. If a man were to give all the wealth of his household for love, <u>It would be utterly contemptible of him.”</u>	Perhaps the shepherd lover speaks here. it would be utterly contemptible of him ← <i>they would despisingly despise him</i> . Infinitive absolute.
Song 8:8	אֲחוֹת לָנוּ קִטְנָה וְשָׂדִים אֵין לָהּ מָה־נַּעֲשֶׂה לְאַחֲתָנוּ בַיּוֹם שֶׁיִּדְבַר־בָּהּ:	“We have a little sister, Who <i>does not yet have</i> breasts. What should we do with our sister On the day when she is proposed to?”	One of the Shulamite's brothers speaks.
Song 8:9	אִם־חוֹמָה הִיא נִבְנְהָ עָלֶיהָ טִירַת כֶּסֶף וְאִם־דֶּלֶת הִיא נִצּוֹר עָלֶיהָ לוֹחַ אֲרָז:	“If she <i>is</i> a wall, We will build silver castellations on her. And if she <i>is</i> a door, We will enclose her with panels of cedar.”	Another brother speaks. wall: i.e. she keeps intruders out [CB]. door: i.e. she is accessible to anyone [CB].
Song 8:10	אֲנִי חוֹמָה וְשָׂדֵי כַמְגִדְלוֹת אֲזוּ הֵייתִי בְעֵינָיו כַּמוֹצֵאת שָׁלוֹם: פ	“I <i>am</i> a wall, And my breasts <i>are</i> like towers. Then I was <i>the one</i> <i>Who</i> found peace in his sight.	The Shulamite speaks.
Song 8:11	כָּרֶם הָיָה לְשִׁלְמָה בְּבַעַל הַמּוֹן נָתַן אֶת־הַכָּרֶם לְנֹטְרִים אִישׁ יָבֵא בַפְּרִיֹו אֶלֶף בָּסָף:	Solomon had a vineyard in Baal-Hamon. He <u>let the vineyard out to tenants.</u> Each <i>one</i> was to bring one thousand <i>pieces of silver</i> For <u>his</u> fruit.	let the vineyard out to tenants ← <i>gave the vineyard to the keepers.</i> his: or <i>its</i> .
Song 8:12	כְּרָמִי שְׁלִי לִפְנֵי הָאֶלֶף לִי שִׁלְמָה וּמְאֹתָיִם לְנֹטְרִים אֶת־פְּרִיֹו:	My own vineyard <i>is</i> in front of me. You <i>can have</i> your thousand, Solomon, And <i>you who</i> keep its fruit, <i>your</i> two hundred.”	
Song 8:13	הַיּוֹשֶׁבֶת בַּגְּנִים חֲבָרִים מִקְשִׁיבִים לְקוֹלֵךְ הַשְּׂמִיעֵינִי:	“ <i>You</i> garden-dweller, <i>My</i> companions <i>can</i> hear your voice. Let me hear it <i>too</i> .”	The shepherd lover speaks. you garden-dweller: feminine singular.

Song 8:14	<p>בְּרַח דוֹדִי וְדַמְה־לָּךְ לְצִבִּי אוֹ לְעֵפֶר הָאֵילִים עַל הָרֵי בְּשָׁמִים:</p>	<p>“Hasten, my lover, And be like a gazelle or a fawn of the deer On the mountains of balsam.”</p>	<p>The Shulamite speaks.</p> <hr/> <p>hasten ← <i>flee, bolt.</i></p>
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