

# The *Far Above All* Translation of the Bible

2025 Edition [preview – 1]

## 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](http://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

First made available in December 2014

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## *Acknowledgments*

Thanks are due to:

- Staff at the Groves Center and <https://tanach.us>, and predecessors in the work, for making the Hebrew and Aramaic text of the Westminster Leningrad Codex available in digital form.
- 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 translations<sup>1</sup>, that אֵלַי (*elai*, on me) is wrong and that it should be re-pointed to אֵלַי (*elei*, 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 woman<sup>2</sup>. 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 4.18<sup>3</sup>, 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](http://www.tanach.us/TextFiles), a page on a site which hosts the WLC text. The web page [www.tanach.us/License.html](http://www.tanach.us/License.html) reads (as of 28 October 2014):

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<sup>1</sup> 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).

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

<sup>3</sup> 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, וְיָצַח and (2) at Jer 44:19, where לְהַעֲצֹבָה has a mappiq, giving לְהַעֲצֹבָה. Further and future changes can be tracked at [www.tanach.us](http://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>
<b>TextFiles</b>	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.”<sup>4</sup>

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](http://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.

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<sup>4</sup> Email from Kirk Lowery at the Groves Center to the present author on Monday 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<sup>AV</sup> (14:8<sup>MT</sup>), 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<sup>AV</sup> (44:15<sup>MT</sup>), 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 <sup>†††</sup> , 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 <sup>†</sup>	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 <sup>††</sup> , 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
Where in A.V. and R.V. it still appears		Ps	14:1, 2, 5
as "God". It is printed "GOD*" in the		Ps	53:1, 2, 4, 5
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 <sup>amended</sup> 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 <sup>AV</sup> )	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 <sup>AV</sup> ) 2 Sam 19:20 (2 Sam 19:19 <sup>AV</sup> )	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](http://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*<sup>5</sup>. 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. חֵמָה, which may be positive (*thoughtfulness, discretion, deliberation*) or negative (*scheming, machination*).

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<sup>5</sup> 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.

הִמָּלֵט אֶמְלֵט

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 בְּבֵית הַזֶּה מִמֶּנִּי

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

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

כִּי־לִי אֵימִים יָקוּוּ

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

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

הָרַבּוּ עָלַי מְאֹד מְהֵרָא

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 אֶחָיֶךָ

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](http://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](http://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<sup>AV</sup> (1 Sam 24:10<sup>MT</sup>)]

*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 unmistakeably 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<sup>AV</sup> (Ps 80:18<sup>MT</sup>)?

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 *הָלַךְ*, *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, *שָׁמַר*, *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 *אֲשֶׁם*, *טָהָר*, *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:

וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת

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

- *אין*, *אינו*, *אֵינוּ*, *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 אָרוּר אַתָּה 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:

וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה | בַּצָּרוּר הַחַיִּים

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

וַתְּהִי נִבְלָתוֹ מְשֻׁלָּכֶת בַּדֶּרֶךְ

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

וְהַמֶּלֶךְ הָיָה מֵעֲמֹד  
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 hithpoel participle constructed with the verb *to be*  
מִתְבּוֹסֵסֶת בְּדַמָּךְ הָיִיתָ  
you were trodden under foot in your own blood [Ezek 16:22]

- negation by *אין* or *לא* without a verb or *יש*:  
וְאִישׁ אֵין בְּאֶרֶץ  
and *there is* not a man in the land [Gen 19:31]

An example of a negation constructed with *יש*, so not italicized, is 1 Sam 21:8<sup>AV</sup> (1 Sam 21:9<sup>MT</sup>):

וְאֵין יָשׁ-פֶּה תַּחַת-יָדְךָ תִּנֵּית 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 *לא* 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	וַיִּישֶׁם* לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכֹל עַד אֶם-דִּבַּרְתִּי דְּבָרִי וַיֹּאמֶר דְּבַר:	And { K: he set a meal before him } [ Q: a meal was set before him ] to eat, and he said, “I will not eat until I have explained my mission.” And he said, “Explain it.”	explained my mission ← spoken my things, words.
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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 אֲנִכִּי וְגַם יֵשׁ 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	וַיֵּצֵא אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמִשָּׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַנֶּחֱמָ כָּל-הַהֶמְדוֹן *הַהֶמְדוֹן *הַהֶמְדוֹן *הַהֶמְדוֹן נִשְׁאָרוּ-בָּהּ הַנֶּחֱמָ כָּל-הַהֶמְדוֹן *הַהֶמְדוֹן *הַהֶמְדוֹן אֲשֶׁר-תִּמְדוּ וְנִשְׁלַחְתָּה וְנִרְאָה:	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](http://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 <sup>AV</sup>	וַיֵּעָקֹב הַלֵּךְ לְדֶרֶכוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאָכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.
Gen 32:3 Gen 32:2b <sup>AV</sup>	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא מַחֲנֵיִם: 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 <sup>AV</sup>	וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שִׁעִיר שְׂדֵה אֱדוֹם:	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 superscription 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 changing the verse renumbering, but by a blank line and upwards arrow, ↑, e.g.

#### Psalms Chapter 3

....

<sup>9</sup>Salvation is of the Lord;  
Your blessing is on your people.  
Selah.

#### Psalms Chapter 4

<sup>1</sup>To the choirmaster, in songs set to stringed music.↑

A Psalm of David.

<sup>2</sup>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.

## 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 *Jehezkeel*; *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 *Issiah* (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 אֱלֹהֵי	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 <sup>MT</sup> (Ps 45:11 <sup>AV</sup> )).
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 יְהוָה, altered by the Sopherim	Adonai where the primitive text was Jehovah, altered by the Sopherim	=	the LORD*	
אֱלֹהִים where the primitive text was יְהוָה, altered by the Sopherim	Elohim where the primitive text was Jehovah, altered by the Sopherim	=	the LORD**	
אֲדֹנִים	Adonim	=	the LORD	
שַׁדַּי	Shaddai	=	ALMIGHTY	
עֶלְיוֹן	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 אֲבְרָם אֲדֹנָי יְהוָה

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

2025 Edition, Volume 2 [preview-1]

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 וַיְכַסֵּהוּ בַּבְּגָדִים וְלֹא יָחַם לוֹ:	Now when King David <i>was</i> old, becoming <u>advanced in years</u> , they covered him with clothes, <u>but</u> he didn't become warm,	advanced in years ← <i>advanced in days</i> .  but: adversative use of the vav.
1 Ki 1:2	וַיֹּאמְרוּ לוֹ עֲבָדָיו יִבְקֹשׁוּ לְאִדְנֵי הַמֶּלֶךְ נַעֲרָה בְּתוּלָה וְעֹמֶדָה לִפְנֵי הַמֶּלֶךְ וְתֵהִי-לוֹ סִכְנֶת וְשֹׁכְבָה בְּחִיקוֹךָ וְחִם לְאִדְנֵי הַמֶּלֶךְ:	and his servants said to him, “Let <u>us</u> 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 there be sought</i> .  your: a change of grammatical person is not uncommon in Hebrew. See Lev 1:3.
1 Ki 1:3	וַיִּבְקְשׁוּ נַעֲרָה יְפָה בְּכָל גְּבוּל יִשְׂרָאֵל וַיִּמְצְאוּ אֶת-אֲבִישָׁג הַשֻּׁנַּמִּית וַיָּבִיאוּ אֹתָהּ לַמֶּלֶךְ:	So they sought a pretty girl in all the <u>territory</u> of Israel, and they found Abishag the Shunammitess, and they brought her to the king.	territory ← <i>border</i> .
1 Ki 1:4	וְהַנַּעֲרָה יְפָה עַד-מְאֹד וְתֵהִי לַמֶּלֶךְ סִכְנֶת 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 her</u> .	know her: i.e. carnally.
1 Ki 1:5	וַאֲדֹנִיָּה בֶן-חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ וַיַּעַשׂ לוֹ רֶכֶב וּפָרָשִׁים וְחֲמִשִּׁים אִישׁ רָצִים לִפְנָיו:	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-עָצְבּוּ אָבִיו מִיָּמָיו לֵאמֹר מִדּוּעַ כָּכָה עָשִׂיתָ וְגַם-הוּא טוֹב-תֵּאֵל מְאֹד וְאָתוּ יִלְדָה אַחֲרֵי אֲבִשָׁלוֹם:	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 אַחֲרָיו אֲדֹנִיָּה:	And there were <u>dealings</u> with Joab the son of Zeruiah and with <u>Abiathar</u> the priest, and they supported Adonijah.	dealings ← <i>words, things, matters</i> .  Abiathar: see 1 Sam 22:20.  supported ← <i>helped after</i> .

1 Ki 1:8	וַצִּדּוֹק הַכֹּהֵן וּבְנֵיָהוּ בֶן־יְהוֹיָדָע וְנָתָן הַנָּבִיא וְשִׁמְעִי וְרֵעִי וְהַגִּבּוֹרִים אֲשֶׁר לְדָוִד לֹא הָיוּ עִם־אֲדֹנֵיהוּ:	But Zadok the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and the warriors who were attached 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 אֲדֹנֵיהוּ צֹאן וּבָקָר וּמְרִיא עִם אֲבֹן הַזֹּחֶלֶת אֲשֶׁר־אֶצֶּל עֵיץ רֹגֵל וַיִּקְרָא אֶת־כָּל־אֲחֵיו בְּנֵי הַמֶּלֶךְ וְלִכְל־אֲנָשֵׁי יְהוּדָה עֲבָדֵי הַמֶּלֶךְ:	And Adonijah sacrificed sheep and cattle and fattened calves at the <u>Crawling Stone</u> which is by En-Rogel, and he invited all his brothers – the king's sons – and all men of Judah who were 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 וּבְנֵיָהוּ וְאֶת־הַגִּבּוֹרִים וְאֶת־שְׁלֹמֹה אָחִיו 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־בֵּת־שֶׁבַע אִם־שְׁלֹמֹה לֹא־אָמַר הֲלוֹא שָׁמַעְתָּ כִּי מֶלֶךְ אֲדֹנֵיהוּ בֶן־חַגִּית וְאֲדֹנֵינוּ 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 realize it?”	realize ← <i>know</i> .
1 Ki 1:12	וַעֲתָה לְכִי אֵיעָצְךָ נָא עֲצָה וּמִלְטִי אֶת־נַפְשְׁךָ וְאֶת־נַפְשׁ בְּנֶךָ שְׁלֹמֹה:	So now, depart and please let me give you <i>some</i> advice, and save your life and your son Solomon's life.	give you some advice ← <i>advise you advice</i> .  life (2x) ← <i>soul</i> .
1 Ki 1:13	לְכִי וּבֹאִי   אֶל־הַמֶּלֶךְ דָּוִד וְאָמַרְתְּ אֵלָיו הֲלֹא־אָתָּה אָדֹנִי הַמֶּלֶךְ נִשְׁבַּעְתָּ לֵאמֹתְךָ לֹא־אָמַר כִּי־שְׁלֹמֹה בְּנִךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי וּמִדּוּעַ מֶלֶךְ אֲדֹנֵיהוּ:	Depart and go to King David and say to him, “Did you not, my lord the king, swear to your maidservant and say, «Solomon your son will reign after me, and he will sit on my throne?» So how come Adonijah is reigning?”	say ← <i>say that</i> , but introducing direct speech.  Adonijah ← <i>Adonijahu</i> .
1 Ki 1:14	הִנֵּה עוֹדֶךָ מְדַבֵּרַת שָׁם עִם־הַמֶּלֶךְ וְאֲנִי אָבוֹא אַחֲרֶיךָ וּמִלֵּאתִי אֶת־דְּבָרֶיךָ:	While you are still speaking there with the king, you will see that I will come after you and complement your words.”	you will see that ← <i>behold</i> .
1 Ki 1:15	וַתָּבֹא בֵּת־שֶׁבַע אֶל־הַמֶּלֶךְ הַחֲדָרָה וְהַמֶּלֶךְ זָקֵן מְאֹד וְאַבִּישָׁג הַשְּׁוֹנַמִּית מְשֻׁרֶת אֶת־הַמֶּלֶךְ:	So Bathsheba went to the king, to the room where he was, and the king was very old, and Abishag the Shunammite was attending to the king.	
1 Ki 1:16	וַתִּקְדַּב בֵּת־שֶׁבַע וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ מַה־לָּךְ:	And Bathsheba bowed and prostrated herself to the king, and the king said, “What do you want?”	what do you want ← <i>what to you</i> .

1 Ki 1:17	וַתֹּאמֶר לוֹ אֲדֹנִי אֵתָּה נִשְׁבַּעְתָּ בַיהוָה אֱלֹהֶיךָ לֵאמֹתְךָ כִּי־שְׁלֹמֹה בְנִךָ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי:	And she said to him, “My lord, you swore by the LORD your God to your maidservant <u>and</u> said, ‘Solomon your son will reign after me, and he will sit on my throne.’	and said ← <i>that</i> , but introducing direct speech.
1 Ki 1:18	וְעַתָּה הִנֵּה אֲדֹנִיָּה מֶלֶךְ וְעַתָּה אֲדֹנִי הַמֶּלֶךְ לֹא יֵדְעֶתָ:	But now look, Adonijah is reigning, <u>although</u> , my lord the king, you do not now <u>realize</u> it.	although: concessive use of the <i>vav</i> . <hr/> realize ← <i>know</i> .
1 Ki 1:19	וַיִּזְבַּח שׁוֹר וּמְרִיא־וָצֹאן לָרֶבֶץ וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ וּלְאַבְיָתָר הַכֹּהֵן וּלְיֹאָב שֶׁר הַצָּבָא וּלְשְׁלֹמֹה עַבְדְּךָ לֹא קָרָא:	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.	Abiathar: see 1 Sam 22:20.
1 Ki 1:20	וְאַתָּה אֲדֹנִי הַמֶּלֶךְ עֵינֵי כָּל־יִשְׂרָאֵל עָלֶיךָ לְהַגִּיד לָהֶם מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו:	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.	
1 Ki 1:21	וְהִיא כְּשֶׁכַּב אֲדֹנִי־הַמֶּלֶךְ עַם־אֲבֹתָיו וְהִיְתִי אֲנִי וּבְנִי שְׁלֹמֹה חֲטָאִים:	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 failures</i> .”	otherwise: contrastive use of the <i>vav</i> . <hr/> failures ← <i>sinners</i> . Compare Judg 20:16 (the word <i>miss</i> ).
1 Ki 1:22	וְהִנֵּה עֹדְדָנָה מִדְּבָרָתָהּ עַם־הַמֶּלֶךְ וְנָתַן הַנָּבִיא בָּא:	And behold, while she was still speaking with the king, Nathan the prophet arrived.	
1 Ki 1:23	וַיַּגִּידוּ לַמֶּלֶךְ לֵאמֹר הִנֵּה נָתַן הַנָּבִיא וַיָּבֹא לִפְנֵי הַמֶּלֶךְ וַיִּשְׁתַּחוּ לַמֶּלֶךְ עַל־אָפְיוֹ אַרְצָה:	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.	here is ← <i>behold</i> . <hr/> face down ← <i>on his face</i> .
1 Ki 1:24	וַיֹּאמֶר נָתַן אֲדֹנִי הַמֶּלֶךְ אֵתָּה אֲמַרְתָּ אֲדֹנִיָּהוּ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל־כִּסְאִי:	And Nathan said, “My lord the king, <u>have you said</u> , ‘Adonijah will reign after me, and he will sit on my throne?’	have you said ← <i>you have said</i> . No interrogative particle, but the context requires a question.
1 Ki 1:25	כִּי   יָרַד הַיּוֹם וַיִּזְבַּח שׁוֹר וּמְרִיא־וָצֹאן לָרֶבֶץ וַיִּקְרָא לְכָל־בְּנֵי הַמֶּלֶךְ וּלְשָׂרֵי הַצָּבָא וּלְאַבְיָתָר הַכֹּהֵן וְהַנָּשִׁים אֲכָלִים וּשְׂתִים לִפְנֵי וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ אֲדֹנִיָּהוּ:	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!’	Abiathar: see 1 Sam 22:20. <hr/> there they are ← <i>behold them</i> .

1 Ki 1:26	וְלִי אֲנִי-עֲבָדְךָ וְלִצְדֹק הַכֹּהֵן וּלְבִנְיָהוּ בֶן-יְהוֹיָדָע וְלִשְׁלֹמֹה עֲבָדְךָ 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 אֲדֹנִי הַמֶּלֶךְ נִהְיָה הַדְּבָר הַזֶּה וְלֹא הוֹדַעְתָּ אֶת-עֲבָדֶיךָ *עֲבָדְךָ מִי יֵשֵׁב עַל-כִּסֵּא אֲדֹנִי-הַמֶּלֶךְ אַחֲרָיו: ס	Was this <u>event</u> <u>instigated</u> by my lord the king, yet <u>without</u> you informing your {K: servants} [Q: servant] who would sit on the throne of my lord the king after him?"	event ← <i>word, thing</i> . instigated ← <i>brought to pass</i> . by ← <i>from with</i> . without you informing ← <i>and you did not inform</i> .
1 Ki 1:28	וַיַּעַן הַמֶּלֶךְ דָּוִד וַיֹּאמֶר קְרְאוּ-לִי לְבַת-שֶׁבַע וּתְבֹא לִפְנֵי הַמֶּלֶךְ וּתַעֲמֵד לִפְנֵי הַמֶּלֶךְ:	Then King David answered and said, "Call for Bathsheba <i>to come</i> to me." And she came <u>before the king</u> , and <u>before the king</u> 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 <u>person</u> from all adversity,	person ← <i>soul</i> .
1 Ki 1:30	כִּי כַּאֲשֶׁר נִשְׁבַּעְתִּי לָךְ בֵּיהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כִּי-שְׁלֹמֹה בְנִךְ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל-כִּסְאִי תַּחְתָּי כִּי כֵן אֶעֱשֶׂה הַיּוֹם הַזֶּה:	for <i>just</i> as I swore to you by the LORD God of Israel and <u>said</u> , 'Solomon your son will reign after me, and he will sit on my throne instead of me', so I will perform <i>it</i> this day."	said ← <i>said that</i> . Although this verse could be construed as indirect speech, compare 1 Ki 1:13, 1 Ki 1:17. so ← <i>so likewise</i> .
1 Ki 1:31	וַתִּקֹּד בַּת-שֶׁבַע אֲפִים אָרֶץ וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַתֹּאמֶר יְחִי אֲדֹנִי הַמֶּלֶךְ דָּוִד לְעֹלָם: פ	At this Bathsheba bowed face <i>down to</i> 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 לִצְדֹק הַכֹּהֵן וּלְנָתָן הַנָּבִיא וּלְבִנְיָהוּ 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-עֲבָדֵי אֲדֹנֵיכֶם וְהִרְכַּבְתֶּם אֶת-שְׁלֹמֹה בְנִי עַל-הַפֶּרָדָּה אֲשֶׁר-לִי וְהוֹרִדְתֶּם 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	וּמִשַּׁח אֹתוֹ שָׁם צְדֹק הַכֹּהֵן וּנָתָן הַנָּבִיא לַמֶּלֶךְ עַל-יִשְׂרָאֵל וּתְקַעְתֶּם בַּשּׁוֹפָר 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 וּבֹא יוֹשֵׁב עַל־כִּסְאִי וְהוּא יִמְלֹךְ תַּחְתָּי וְאַתָּה צִוִּיתִי לְהִיְוֹת 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 בְּנֵיָהוּ בֶן־יְהוֹיָדָע 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 *יְהִינָה 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 צָדוֹק הַכֹּהֵן וְנָתָן הַנָּבִיא וּבְנֵיָהוּ בֶן־יְהוֹיָדָע וְהַכֵּרֶתִי וְהַפְּלִתִי וַיִּרְכְּבוּ אֶת־שְׁלֹמֹה עַל־פָּרָדָת הַמֶּלֶךְ דָּוִד וַיֵּלְכוּ אֹתוֹ עַל־גִּחוֹן:	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 צָדוֹק הַכֹּהֵן אֶת־קֶרֶן הַשֶּׁמֶן מִן־הָאֵהָל וַיִּמָּשַׁח אֶת־שְׁלֹמֹה וַיִּתְּקְעוּ בַשּׁוֹפָר וַיֹּאמְרוּ כָּל־הָעָם יְחִי 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 כָל־הָעָם אַחֲרָיו וְהָעָם מְחַלְלִים בַּחֲלָלִים וּשְׂמֵחִים שִׂמְחָה גְדוֹלָה וַתִּבָּקַע 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 אֲדֹנִיָּהוּ וְכָל־הַקְּרָאִים אֲשֶׁר אִתּוֹ וְהֵם כָּלוּ לֶאֱכֹל וַיִּשְׁמַע יוֹאָב אֶת־קוֹל הַשּׁוֹפָר וַיֹּאמֶר מַדּוּעַ קוֹל־הַקְּרִיָּה הַזֹּאת:	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 asked, “Why <u>is the town in an uproar?</u> ”	asked ← <i>said.</i>  is the town in an uproar ← <i>is the voice of the town roaring.</i>
1 Ki 1:42	עוֹדְנוּ מְדַבֵּר וְהִנֵּה יוֹנָתָן בֶּן־אֲבִיתָר הַכֹּהֵן בָּא וַיֹּאמֶר אֲדֹנִיָּהוּ בָּא כִּי אִישׁ חַיִּל אֵתָהּ 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 אֲדֹנֵינוּ 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-צֹדֶק הַכֹּהֵן וְאֶת-נָתָן הַנָּבִיא וּבְנֵיָהוּ בֶן-יְהוֹיָדָע וְהַכֵּרֶתִי וְהַפְּלֵתִי וַיִּרְכְּבוּ אֹתוֹ עַל פָּרָדֶת 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 him on the king's she-mule.	him: i.e. <i>Solomon</i> .
1 Ki 1:45	וַיִּמְשְׁחוּ אֹתוֹ צֹדֶק הַכֹּהֵן וְנָתָן הַנָּבִיא לְמֶלֶךְ בְּגִחוֹן וַיַּעֲלוּ מִשָּׁם שִׂמְחִים וְתִהְיֶה הַקֶּרֶיָה הַזֹּאת 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 royal throne.	royal throne ← <i>throne of the royalty</i> , a Hebraic genitive.
1 Ki 1:47	וְגַם-בָּאוּ עֲבָדֵי הַמֶּלֶךְ לְבָרֵךְ אֶת-אֲדֹנֵינוּ הַמֶּלֶךְ דָּוִד לֵאמֹר יִיטֵב *אֱלֹהֶיךָ *אֱלֹהִים אֶת-שֵׁם שְׁלֹמֹה מִשְׁמֶךָ וַיַּגְדֵּל 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] favour 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-כִּכָּה אָמַר הַמֶּלֶךְ בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר נָתַן הַיּוֹם יֹשֵׁב עַל-כִּסְאִי וְעֵינַי רְאוֹת:	And the king also said this: ‘Blessed be the LORD God of Israel who has provided <i>one</i> to sit on my throne while my eyes see it.’ ”	this ← <i>thus</i> . <hr/> <i>one</i> to sit ← <i>a sitter</i> .
1 Ki 1:49	וַיַּחֲרְדוּ וַיִּקָּמוּ כָּל-הַקְּרָאִים אֲשֶׁר לְאַדְנִיָּהוּ וַיֵּלְכוּ אִישׁ לְדַרְכּוֹ:	And all Adonijah's guests were afraid, and they arose, and each went his own way.	guests ← <i>called, invited (ones)</i> .
1 Ki 1:50	וַאֲדֹנִיָּהוּ יָרָא מִפְּנֵי שְׁלֹמֹה וַיָּקָם וַיֵּלֶךְ וַיַּחֲזֵק 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	וַיִּגֵּד לְשֹׁלֹמֹה לֵאמֹר הִנֵּה אֲדֹנִיָּהּ יָרָא אֶת־הַמֶּלֶךְ שֹׁלֹמֹה וְהִנֵּה אָחִיו בְּקֶרְנוֹת הַמִּזְבֵּחַ לֵאמֹר יִשְׁבַּע־לִי כִּי־ הַמֶּלֶךְ שֹׁלֹמֹה אֶם־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</u> servant <u>to death</u> by the sword.’ ”	as follows ← <i>saying</i> .  in fact ← <i>behold</i> .  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 שֹׁלֹמֹה אִם־יְהִי לְבֶן־חַיִּל לֹא־יִפֹּל מִשְׁעֶרְתּוֹ אֶרֶצָּה וְאֶם־רָעָה תִּמָּצֵא־בּוֹ וָמָת:	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 שֹׁלֹמֹה וַיִּרְדּוּ מֵעַל הַמִּזְבֵּחַ וַיָּבֹא וַיִּשְׁתַּחוּ לַמֶּלֶךְ שֹׁלֹמֹה וַיֹּאמְרוּ־לּוֹ שֹׁלֹמֹה לֵךְ לְבֵיתְךָ: פ	Then King Solomon sent <i>a</i> <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 לָמוֹת וַיֹּצֵו אֶת־שֹׁלֹמֹה 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 בְּדֶרֶךְ כָּל־הָאָרֶץ וְחִזְקָתָ וְהָיִיתָ 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־מִשְׁמֶרֶת   יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּדַרְכּוֹ לְשֹׁמֵר חֻקָּתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֵדוּתָיו כַּכְּתוּב בְּתוֹרַת מֹשֶׁה לַמַּעַן תִּשְׁכִּיל אֶת כָּל־אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל־אֲשֶׁר תִּפְּנֶה שָׁם:	And keep the charge of the LORD your God, by <u>walking</u> in his ways <i>and keeping</i> 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	לַמַּעַן יָקִים יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר עָלַי לֵאמֹר אֶם־יִשְׁמְרוּ בְּנֵיךָ אֶת־דִּרְכָּם לָלֶכֶת לִפְנֵי בְּאֵמַת כָּל־לִבָּבָם וּבְכָל־נַפְשָׁם לֵאמֹר 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</u> <u>walking</u> before me in truth with all their heart and with all their <u>soul</u> ’ – <u>as 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	<p>וְגַם אַתָּה יָדַעְתָּ אֵת אֲשֶׁר-עָשָׂה לִי יוֹאָב בֶּן-צֵרוּיָה אֲשֶׁר עָשָׂה לְשְׁנֵי-שָׂרֵי צְבָאוֹת יִשְׂרָאֵל לְאַבְנֵר בֶּן-נֵר וְלַעֲמָשָׂא בֶּן-יֵתֵר וַיַּהֲרֹגם וַיִּשֶׂם דְּמֵי-מִלְחָמָה בְּשֵׁלֶם וַיִּתֵּן דְּמֵי מִלְחָמָה בַּחֲגֹרְתּוֹ אֲשֶׁר בְּמַתְּנוֹ וּבִנְעָלוֹ אֲשֶׁר בְּרַגְלָיו:</p>	<p>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 <i>a course of warlike bloodshed</i> in peacetime, and he applied the blood of war to his girdle around his waist and to his shoes on his feet.</p>	<p>warlike ← <i>of war</i>.</p> <hr/> <p>shoes ← <i>shoe</i>.</p>
1 Ki 2:6	<p>וַעֲשִׂיתָ כְּחִכְמָתְךָ וְלֹא-תוֹרֵד שִׁיבְתּוֹ בְּשֵׁלֶם שְׂאֵל: ס</p>	<p>And you <i>must</i> act according to your wisdom, and <u>do not</u> let his grey hair go down to the grave in peace.</p>	<p>do not let: Joab is killed in 1 Ki 2:34.</p>
1 Ki 2:7	<p>וּלְבָנֵי בָרְזַלִּי הַגִּלְעָדִי תַּעֲשֶׂה-חֶסֶד וְהָיוּ בְּאֶכְלִי שִׁלְחָנְךָ כִּי-כֵן קָרְבוּ אֵלַי בְּבִרְחִי מִפְּנֵי אַבְשָׁלוֹם אָחִיךָ:</p>	<p>But <u>show</u> kindness to the sons of Barzillai the Gileadite and let them be <i>present</i> among those who eat at your table, for they <u>similarly</u> came up to me when I fled <u>from</u> Absalom your brother.</p>	<p>show ← <i>do</i>.</p> <hr/> <p>Gileadite: see Gen 31:21.</p> <hr/> <p>similarly ← <i>so</i>.</p> <hr/> <p>from ← <i>from the face of</i>.</p>
1 Ki 2:8	<p>וְהִנֵּה עֹמֵד שְׁמַעִי בֶן-גֵּרָא בֶּן-הַיְמִינִי מִבְּחָרִים וְהוּא קָלְלָנִי קִלְלָה נִמְרָצֶת בַּיּוֹם לְכַתִּי מַחֲנֵים וְהוּא-יָרַד לִקְרָאתִי הַיַּרְדֵּן וַאֲשָׁבַע לִי בַּיהוָה לֵאמֹר אִם-אֶמִּיתְךָ בַּחֶרֶב:</p>	<p>And look, Shimei the son of Gera the Benjaminite from Bahurim <i>is</i> with you, who cursed me with a pernicious curse on the day when I went <i>to</i> Mahanaim, but he came down to meet me <i>at</i> the Jordan, and I swore to him by the LORD and said, ‘<u>I will definitely not</u> put you to death by the sword.’</p>	<p>Shimei: see 2 Sam 16:5.</p> <hr/> <p>I will definitely not ← <i>if I do</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
1 Ki 2:9	<p>וַעֲתָה אֶל-תִּנְקָהוּ כִּי אִישׁ חָכָם אַתָּה וַיִּדְעָתָ אֵת אֲשֶׁר תַּעֲשֶׂה-לּוֹ וְהוֹרֵדְתָּ אֶת-שִׁיבְתּוֹ בַּדָּם שְׂאוֹל:</p>	<p>But now, do not acquit him, for you are a wise man, and you know what you will do to him, but <u>bring</u> his grey hair <u>down</u> to the grave with blood.”</p>	<p>bring ... down: Shimei is killed in 1 Ki 2:46.</p>
1 Ki 2:10	<p>וַיִּשְׁכַּב דָּוִד עִם-אֲבֹתָיו וַיִּקָּבֵר בְּעִיר דָּוִד: פ</p>	<p>And David lay with his fathers, and he was buried in the City of David.</p>	
1 Ki 2:11	<p>וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד עַל-יִשְׂרָאֵל אַרְבָּעִים שָׁנָה בַּחֶבְרוֹן מָלַךְ שֶׁבַע שָׁנִים וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וּשְׁלֹשׁ שָׁנִים:</p>	<p>And the days for which David reigned over Israel <i>amounted to</i> forty years. In Hebron he reigned for seven years, and in Jerusalem he reigned for thirty-three years.</p>	<p>   2 Sam 5:4, 2 Sam 5:5, 1 Chr 29:27.</p>
1 Ki 2:12	<p>וּשְׁלֹמֹה יָשָׁב עַל-כִּסֵּא דָּוִד אָבִיו וַתִּכֶּן מַלְכָּתּוֹ מְאֹד:</p>	<p>And Solomon sat on the throne of David his father, and his kingdom became very <i>well</i>-established.</p>	

1 Ki 2:13	וַיָּבֹא אֲדֹנִיָּהוּ בֶן־חַגִּית אֶל־בֵּת־שֶׁבַע אִם־שָׁלֹמָה וַתֹּאמֶר הַשָּׁלוֹם בָּאָדָּ וַיֹּאמֶר שָׁלוֹם:	Then Adonijah the son of Haggith went to Bathsheba, Solomon's mother. And she said, “Is your <u>visit</u> in peace?” And he said, “Yes, <i>in</i> 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 <i>to</i> <i>discuss</i> with you.” And she said, “Tell <i>me</i> .”	tell ← <i>speak</i> .
1 Ki 2:15	וַיֹּאמֶר אַתָּה יָדַעְתָּ כִּי־לִי הָיְתָה הַמְּלוּכָה וְעַלִּי שָׁמוּ כָּל־יִשְׂרָאֵל פְּנִיָּהֶם לַמֶּלֶךְ וַתִּסָּב הַמְּלוּכָה וַתְּהִי לְאָחִי כִּי מִיָּהוּהָ הָיְתָה לוֹ:	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</i> <i>faces on me</i> .  fell ← <i>was</i> .
1 Ki 2:16	וְעַתָּה שְׁאַלָה אַחַת אֲנֹכִי שֶׁאֵל מֵאַתָּךְ אֶל־תִּשְׁבִּי אֶת־פָּנַי וַתֹּאמֶר אֵלָיו דָּבָר:	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, “Carry <u>on</u> .”	me ← <i>my face</i> .  carry on ← <i>speak</i> .
1 Ki 2:17	וַיֹּאמֶר אֶמְרִי־נָא לְשָׁלֹמָה הַמֶּלֶךְ כִּי לֹא־יִשְׁבֵּי אֶת־פָּנַיִךְ וַיִּתֵּן־לִי אֶת־אֲבִישָׁג הַשֹּׁנַמִּית לְאִשָּׁה:	And he said, “Please <u>ask</u> King Solomon not to turn <u>you</u> away, and to give me Abishag the Shunammite as <i>my</i> wife.”	ask ← <i>say to</i> .  you ← <i>your face</i> .
1 Ki 2:18	וַתֹּאמֶר בַּת־שֶׁבַע טוֹב אֲנֹכִי אֲדַבֵּר עֲלֶיךָ אֶל־הַמֶּלֶךְ:	And Bathsheba said, “ <i>Very well</i> , I will speak on your behalf to the king.”	very well ← <i>good</i> .
1 Ki 2:19	וַתָּבֹא בַת־שֶׁבַע אֶל־הַמֶּלֶךְ שָׁלֹמָה לְדַבֵּר־לוֹ עַל־אֲדֹנִיָּהוּ וַיָּקָם הַמֶּלֶךְ לִקְרֹאתָהּ וַיִּשְׁתַּחוּ לָהּ וַיֵּשֶׁב עַל־כִּסְאוֹ וַיֵּשֶׁם כִּסֵּא לְאִם הַמֶּלֶךְ וַתֵּשֶׁב לִימִינוֹ:	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	וַתֹּאמֶר שְׁאַלָה אַחַת קְטָנָה אֲנֹכִי שֶׁאֵלָת מֵאַתָּךְ אֶל־תִּשְׁבֵּי אֶת־פָּנַי וַיֹּאמֶר־לָהּ הַמֶּלֶךְ שֶׁאֵלִי אֲמִי כִּי לֹא־אֶשְׁבֵּי אֶת־פָּנַיִךְ:	And she said, “I am asking you for a small request. Do not turn <u>me</u> away.” And the king said to her, “Ask <i>it</i> , my mother, for I will not turn <u>you</u> away.”	me ← <i>my face</i> .  you ( <i>second occurrence in</i> <i>verse</i> ) ← <i>your face</i> .
1 Ki 2:21	וַתֹּאמֶר יִתֵּן אֶת־אֲבִישָׁג הַשֹּׁנַמִּית לְאֲדֹנִיָּהוּ אַחִיךָ לְאִשָּׁה:	And she said, “Let Abishag the Shunammite be given to Adonijah your brother as <i>his</i> wife.”	

1 Ki 2:22	וַיַּעַן הַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר לְאִמּוֹ וּלְמָה אַתְּ שֹׁאֵלָת אֶת־אֲבִישָׁג הַשְּׁנַמִּית לְאֲדֹנֶיהָ וְשֹׁאֲלִי־לֹ אֶת־הַמְּלוּכָה כִּי הוּא אָחִי הַגָּדוֹל מִמֶּנִּי וְלֹא אֲבִיתָר הַכֹּהֵן וְלִי־זָאֵב בֶּן־צִרְיָה: 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	וַיִּשָּׁבַע הַמֶּלֶךְ שְׁלֹמֹה בַּיהוָה לֵאמֹר כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף כִּי בִנְפָשׁוֹ דִּבֶּר אֲדֹנֶיהָ אֶת־הַדָּבָר הַזֶּה:	And King Solomon swore by the LORD and said, “May God do <u>this</u> to me and add <u>more</u> , if Adonijah has not spoken these words at <i>the expense of</i> his <u>life</u> .”	this ... more ← <i>thus ... thus</i> .  life ← <i>soul</i> .
1 Ki 2:24	וְעַתָּה חַי־יְהוָה אֲשֶׁר הֵכִינִי *וַיּוֹשִׁיבֵנִי *וַיַּזְכֵּינֵנִי עַל־כִּסֵּא דָּוִד אָבִי וְאֲשֶׁר עָשָׂה־לִּי בֵּית כְּאֲשֶׁר דִּבֶּר כִּי הַיּוֹם יוֹמָת אֲדֹנֶיהָ:	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 <u>house</u> 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>qeré</i> .  a house: i.e. <i>a line of succession</i> . Compare 2 Sam 7:11.
1 Ki 2:25	וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה בֶּיֶד בְּנֵיהָ בֶן־יְהוֹיָדָע וַיַּפְּעֵם 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	וְלִאֲבִיתָר הַכֹּהֵן אָמַר הַמֶּלֶךְ עֲנֵתָ לִךְ עַל־שִׁדְיֶךָ כִּי אִישׁ מָוֶת אָתָּה וּבַיּוֹם הַזֶּה לֹא אֲמִיתֶךָ כִּי־נִשְׂאתָ אֶת־אֲרוֹן אֲדֹנִי יְהוָה לִפְנֵי דָּוִד אָבִי וְכִי הִתְעַנִּית בְּכָל אֲשֶׁר־הִתְעַנָּה אָבִי:	And the king said to <u>Abiathar</u> the priest, “Go to Anathoth, to your estate, for you <u>deserve to die</u> , 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.  estate ← <i>field</i> .  you deserve to die ← <i>you (are) a man of death</i> .
1 Ki 2:27	וַיִּגְרֹשׁ שְׁלֹמֹה אֶת־אֲבִיתָר מִהֵיכָל כֹּהֵן לַיהוָה לְמַלְא אֶת־דָּבָר יְהוָה אֲשֶׁר דִּבֶּר עַל־בֵּית עֲלִי בְשִׁלָּה: פ	So Solomon ousted <u>Abiathar</u> 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	וְהַשְׁמָעָה בָּאָה עַד־יֹאָב כִּי יֹאָב נָטָה אַחֲרֵי אֲדֹנֶיהָ וְאַחֲרֵי אֲבִשָׁלוֹם לֹא נָטָה וַיִּגָּס יֹאָב אֶל־אַהֲלֵי יְהוָה וַיַּחֲזֶק בְּקַרְנוֹת הַמִּזְבֵּחַ:	And the report came to Joab, for Joab had <u>gravitated towards</u> Adonijah, <u>although</u> he had not <u>gravitated towards</u> 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> .  although: concessive use of the <i>vav</i> .

1 Ki 2:29	וַיִּגֵּד לַמֶּלֶךְ שְׁלֹמֹה כִּי גָס יֹאבָב אֶל־אֹהֶל יְהוָה וְהִנֵּה אֶצֶל הַמִּזְבֵּחַ וַיִּשְׁלַח שְׁלֹמֹה אֶת־בְּנִיָּהוּ בֶן־יְהוֹיָדָע לֵאמֹר לֵךְ פִּגְעֵבּוֹ:	And it was reported to King Solomon that Joab had fled to the tent of the LORD, and <u>there</u> <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	וַיָּבֹא בְנִיָּהוּ אֶל־אֹהֶל יְהוָה וַיֹּאמֶר אֵלָיו כֹּה־אָמַר הַמֶּלֶךְ עָא וַיֹּאמֶר   לֹא כִּי פֹה אָמוּת וַיֹּשֶׁב בְּנִיָּהוּ אֶת־הַמֶּלֶךְ דְּבַר לֵאמֹר כֹּה־דִבַּר יֹאבָב וְכֹה עֲנִי:	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 <u>this</u> , and he answered me <u>this way</u> .”	this <i>is what</i> ← <i>thus</i> .  this ... this way ← <i>thus ... thus</i> .
1 Ki 2:31	וַיֹּאמֶר לוֹ הַמֶּלֶךְ עֲשֵׂה כַּאֲשֶׁר דִּבַּר וּפִגְעֵבּוֹ וּקְבֹרְתּוֹ וְהִסִּירְתָּ   דָּמֵי חַנָּם אֲשֶׁר שָׁפַךְ יֹאבָב מֵעָלַי וּמֵעַל בֵּית אָבִי:	Then the king said to him, “Do as he said, and fall on him, and bury him, and <u>requite</u> the <u>innocent blood</u> which Joab shed of <u>my house</u> and my father's house.	requite ← <i>remove</i> .  innocent ← <i>gratuitous</i> .  blood ← <i>bloods</i> .  of my house ← <i>on me</i> .
1 Ki 2:32	וְהָשִׁיב יְהוָה אֶת־דָּמּוֹ עַל־רֹאשׁוֹ אֲשֶׁר פָּגַע בְּשְׁנֵי־אֲנָשִׁים צַדִּיקִים וְטָבִים מִמֶּנּוּ וַיַּהֲרֹגֵם בַּחֶרֶב וְאָבִי דָּוִד לֹא יָדַע אֶת־אֲבִנֵּר בֶּן־נֵר שֶׁר־צָבָא יִשְׂרָאֵל וְאֶת־עֲמָשָׂא בֶן־יֶתֶר שֶׁר־צָבָא יְהוּדָה:	And the LORD will <u>requite</u> 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 <i>of it</i> , <i>namely</i> Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.	requite ← <i>return</i> .
1 Ki 2:33	וְשָׁבוּ דָמֵיהֶם בְּרֹאשׁ יֹאבָב וּבְרֹאשׁ זֶרְעוֹ לְעֹלָם וּלְדָוִד וּלְזֶרְעוֹ וּלְבֵיתוֹ וּלְכִסְאוֹ יִהְיֶה שָׁלוֹם עַד־עוֹלָם מֵעַם יְהוָה:	And their blood will <u>rebound</u> 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.”	rebound ← <i>return</i> .
1 Ki 2:34	וַיַּעַל בְּנִיָּהוּ בֶן־יְהוֹיָדָע וַיִּפְגַּע־בּוֹ וַיִּמָּתֶהוּ וַיִּקְבֹּר בְּבֵיתוֹ בַּמִּדְבָּר:	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.	
1 Ki 2:35	וַיִּתֵּן הַמֶּלֶךְ אֶת־בְּנִיָּהוּ בֶן־יְהוֹיָדָע תַּחְתּוֹ עַל־הַצָּבָא וְאֶת־צָדוֹק הַכֹּהֵן נָתַן הַמֶּלֶךְ תַּחַת אֲבִיתָר:	Then the king appointed Benaiah the son of Jehoiada instead of him over the army, and the king appointed Zadok the priest instead of <u>Abiathar</u> .	Abiathar: see 1 Sam 22:20.

1 Ki 2:36	וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר לוֹ בְּנֵה-לָךְ בַּיִת בִּירוּשָׁלַם וְיִשְׁבֶּתָ שָׁם וְלֹא-תֵצֵא מִשָּׁם אָנָּה וְאָנָּה:	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> .”	Shimei: see 2 Sam 16:5.  moving around ← <i>hither and thither</i> ← <i>where and where</i> .
1 Ki 2:37	וְהָיָה   בְּיוֹם צֵאתְךָ וְעִבְרָתְךָ אֶת-נַחַל קִדְרוֹן יָדַע תִּדַּע כִּי מוֹת תָּמוּת דָּמְךָ יִהְיֶה בְּרֹאשְׁךָ:	For <i>know without doubt</i> that it will be <i>the case that</i> on the day when you go out and cross the Kidron Brook <i>you will certainly die</i> – your blood will be on your head.”	know without doubt ... you will certainly die: both infinitive absolute.
1 Ki 2:38	וַיֹּאמֶר שִׁמְעִי לַמֶּלֶךְ טוֹב הַדָּבָר כַּאֲשֶׁר דִּבֶּר אֲדֹנִי הַמֶּלֶךְ כֵּן יַעֲשֶׂה עַבְדְּךָ וַיֵּשֶׁב שִׁמְעִי בִירוּשָׁלַם יָמִים רַבִּים: ס	And Shimei said to the king, “The <i>arrangement is</i> good. As my lord the king has spoken, so your servant will do.” And Shimei 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-עַבְדָּיִם לְשִׁמְעִי אֶל-אֲכִישׁ בֶּן-מַעַכָּה מֶלֶךְ גָּת וַיִּגִּדּוּ לְשִׁמְעִי לֵאמֹר הִנֵּה עַבְדֶּיךָ בְּגָת:	But it came to pass <i>after</i> three years that two of Shimei's servants fled to Achish the son of Maachah, the king of Gath. And they reported <i>it</i> to Shimei 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 שִׁמְעִי וַיַּחֲבֹשׁ אֶת-חֲמֹרוֹ וַיֵּלֶךְ גָּתָה אֶל-אֲכִישׁ לִבְקֹשׁ אֶת-עַבְדָּיו וַיֵּלֶךְ שִׁמְעִי וַיָּבֵא אֶת-עַבְדָּיו מִגָּת:	Then Shimei arose and saddled his donkey and went to Gath, to Achish, to seek his servants. So Shimei set off, and he fetched his servants from Gath.	Shimei: see 2 Sam 16:5.
1 Ki 2:41	וַיִּגַּד לְשִׁלֹּמֹה בֶּי-הָלֶךְ שִׁמְעִי מִירוּשָׁלַם גָּת וַיָּשָׁב:	And it was reported to Solomon that Shimei had gone from Jerusalem to Gath and had returned.	Shimei: see 2 Sam 16:5.
1 Ki 2:42	וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשִׁמְעִי וַיֹּאמֶר אֵלָיו הֲלוֹא הִשְׁבַּעְתִּיךָ בַּיהוָה וְאַעֲד בְּךָ לֵאמֹר בְּיוֹם צֵאתְךָ וְהִלַּכְתָּ אָנָּה וְאָנָּה יָדַע תִּדַּע כִּי מוֹת תָּמוּת וְתֹאמַר אֵלַי טוֹב הַדָּבָר שִׁמְעִי:	So the king sent <i>men</i> and called for Shimei and said to him, “Did I not adjure you by the LORD and testify to you and say, ‘ <i>Know without doubt</i> that on the day when you go out and <i>move around</i> that you <i>will certainly die</i> ’, and you said to me, ‘The <i>arrangement 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	וּמָדוּעַ לֹא שָׁמַרְתָּ אֶת שְׁבַעַת יְהוָה וְאֶת-הַמִּצְוָה אֲשֶׁר-צִוִּיתִי עָלֶיךָ:	So why did you not heed the <i>oath</i> to the LORD and the commandment which I <i>gave</i> you?”	oath to ← <i>oath of</i> .  gave you ← <i>commanded on you</i> .



1 Ki 2:44	וַיֹּאמֶר הַמֶּלֶךְ אֶל-שִׁמְעִי אַתָּה יָדַעְתָּ אֵת כָּל-הָרָעָה אֲשֶׁר יָדַע לַבָּבֶד אֲשֶׁר עָשִׂיתָ לְדָוִד אָבִי וְהִשִּׁיב יְהוָה אֶת-רָעַתְךָ בְּרֹאשְׁךָ:	And the king said to Shimei, “You know all the evil which your heart is <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.  is conscious of ← <i>knows</i> .
1 Ki 2:45	וְהַמֶּלֶךְ שְׁלֹמֹה בָּרוּךְ וְכֶסֶף 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	וַיִּצַּו הַמֶּלֶךְ אֶת-בְּנֵיָהוּ בֶן-יְהוֹיָדָע וַיֵּצֵא וַיִּפְּגַע-בּוֹ וַיָּמָת וְהַמְּמֻלְכָה נִכְוְנָה 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	וַיִּתְּחַתֵּן שְׁלֹמֹה אֶת-פָּרְעָה מֶלֶךְ מִצְרַיִם וַיִּקַּח אֶת-בַּת-פָּרְעָה וַיְבִיאָהּ אֶל-עִיר דָּוִד עַד כִּלְתּוֹ לִבְנוֹת אֶת-בֵּיתוֹ וְאֶת-בֵּית יְהוָה וְאֶת-חֹמַת 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</i> <i>(it)</i> .
1 Ki 3:2	רַק הָעָם מִזְבְּחִים בְּבִמּוֹת כִּי לֹא-נִבְנְהָ בַּיֵּת לַשֵּׁם יְהוָה עַד הַיָּמִים הָהֵם: פ	Nevertheless, the people would sacrifice on <u>idolatrous</u> raised <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 לָלֶכֶת בְּחֻקֹּת דָּוִד אָבִיו רַק בְּבִמּוֹת 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</u> raised sites.	<i>idolatrous</i> raised sites: see 1 Ki 3:2.
1 Ki 3:4	וַיֵּלֶךְ הַמֶּלֶךְ גִּבְעֹנָה לְזִבְחַ שָׁם כִּי הִיא הַבָּמָה הַגְּדוֹלָה אֲלֵף עֲלוֹת יַעֲלֶה שְׁלֹמֹה עַל הַמִּזְבֵּחַ הַהוּא:	And the king went to Gibeon to sacrifice there, for that <i>was</i> the great <i>idolatrous</i> 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	בַּגִּבְעוֹן נִרְאָה יְהוָה אֶל-שְׁלֹמֹה בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים שְׂאֵל מֶה אֶתְנֶלְךָ:	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 כַּאֲשֶׁר הָלַךְ לִפְנֶיךָ בְּאֵמֶת וּבִצְדָקָה וּבִישׁוּרֵת לִבָּב עִמָּךְ וַתִּשְׁמַר-לוֹ אֶת-הַחֶסֶד הַגָּדוֹל הַזֶּה וַתִּתֵּן-לוֹ בֶּן יֹשֵׁב עַל-כִּסֵּאוֹ 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	וְעַתָּה יְהוָה אֱלֹהֵי אֶתָּה הַמְלַכְתָּ אֶת-עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאֲנֹכִי גֶעֶר קָטָן לֹא אֵדַע 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	וְעַבְדְּךָ בְּתוֹךְ עַמָּךְ אֲשֶׁר בַּחֲרַתָּ 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 לִשְׁפֹט אֶת-עַמְּךָ לְהַבִּין בֵּין-טוֹב לָרַע כִּי מִי יוֹכֵל לִשְׁפֹט אֶת-עַמְּךָ הַכָּבֵד 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 people?</u> ”	2 Chr 1:10.  substantial ← <i>weighty</i> .
1 Ki 3:10	וַיִּיטֹב הַדָּבָר בְּעֵינֵי אֲדֹנָי כִּי שָׁאַל שְׁלֹמֹה אֶת-הַדָּבָר הַזֶּה:	And the <u>words were</u> 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-הַדָּבָר הַזֶּה וְלֹא-שָׁאַלְתָּ לְךָ יָמִים רַבִּים וְלֹא-שָׁאַלְתָּ לְךָ עֹשֶׁר וְלֹא שָׁאַלְתָּ נֶפֶשׁ אִיבִיד וְשָׁאַלְתָּ לְךָ הָבִין לִשְׁמֹעַ מִשְׁפָּט:	And God said to him, “Since you have asked for this thing, and you did not <u>ask</u> for a long life, 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 כָּמוֹךָ לֹא-הָיָה לִפְנֶיךָ וְאַחֲרֶיךָ לֹא-יִקּוּם כָּמוֹךָ:	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 גֶּם-עֹשֶׁר גֶּם-כְּבוֹד אֲשֶׁר לֹא-הָיָה כָמוֹךָ אִישׁ בְּמִלְכִּים 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   תֵּלֶךְ בְּדַרְכֵי לְשֹׁמֵר חֻקִּי וּמִצְוֹתַי כַּאֲשֶׁר הִלָּךְ דִּיּוֹד אָבִיךָ וְהֶאֱרַכְתִּי אֶת־יָמֶיךָ: ס	And if you walk in my ways, by keeping 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 ← walked.
1 Ki 3:15	וַיִּקֶץ שְׁלֹמֹה וְהִנֵּה חֲלוֹם וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֵד   לִפְנֵי   אֲרוֹן בְּרִית־אֲדֹנָי וַיַּעַל עֲלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו: פ	Then Solomon woke up and realized that <i>it was</i> a dream, and he went to Jerusalem and stood before the ark of the covenant of the LORD*, and he <u>made</u> burnt offerings, and he <u>made</u> 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> ← behold.  made (2x) ← offered.
1 Ki 3:16	אָז תְּבִאֲנָה שְׂתֵּי־נָשִׁים זָנוֹת אֶל־הַמֶּלֶךְ וְתַעֲמִדְנָה לִפְנָיו:	Then two prostitutes came to the king and stood before him.	prostitutes ← prostitute women.
1 Ki 3:17	וְתֹאמַר הָאִשָּׁה הָאֶחָת בִּי אֲדֹנָי אֲנִי וְהָאִשָּׁה הַזֹּאת יָשְׁבָת בְּבֵית אֶחָד וְאֶלֶד עָמָה בְּבֵית:	And one woman said, “Oh my lord, I and this woman live in the <u>same</u> house, and I gave birth, with her in the house.	the same ← one.
1 Ki 3:18	וַיְהִי בַיּוֹם הַשְּׁלִישִׁי לְלִדְתִּי וְתֵלֶד גַּם־הָאִשָּׁה הַזֹּאת וַאֲנַחְנוּ יַחְדָּו אֵין־זָר אֶתָּנוּ בְּבֵית זֹולָתִי שְׂתֵּי־אֲנַחְנוּ בְּבֵית:	And <u>it so</u> happened on the third day after me giving birth, that this woman also gave birth, and we <u>were</u> together; <u>there is no-one else</u> with us in the house – just the two of us in the house.	it <u>so</u> 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 בְּנֵהָ־אִשָּׁה 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 וְאֶמְתָּד יְשֻׁנָּה וַתִּשְׁכְּבֵהוּ בְּחִיקָה וְאֶת־בְּנָה הַמֵּת הִשְׁכְּבָה 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	וְאֶקַּם בְּבֹקֶר לְהִינִיק אֶת־בְּנִי וְהִנֵּה־מֵת וְאֶתְבּוֹנֵן אֵלָיו בְּבֹקֶר וְהִנֵּה לֹא־הָיָה בְּנִי אֲשֶׁר יִלְדָתִי:	And when I arose in the morning to breastfeed my son, <u>I realized</u> that the child was dead, but I <u>examined</u> him in the morning and <u>saw</u> that he was not my son, whom I had given birth to.”	<i>I realized that ... saw that</i> ← behold ... behold.  examined ← marked, attended to.
1 Ki 3:22	וְתֹאמַר הָאִשָּׁה הָאֲחֵרָת לֹא כִּי בְנִי הָחַי וּבְנֶךָ הַמֵּת וְזֹאת אֲמַרְתָּ לֹא כִּי בְנֶךָ הַמֵּת וּבְנִי הָחַי וְתַדְבֵּרְנָה לִפְנֵי 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 אִמֶּרְתָּ וְהַבְנִי הַחַי וּבְנֶךְ הַמֵּת וְזֹאת אִמֶּרְתָּ לֹא כִי בְנֶךְ הַמֵּת וּבְנִי הַחַי: פ	Then the king said, “ <u>One</u> says, ‘This <i>is</i> my son who <i>is</i> alive, and your son <i>is</i> dead’, whereas <u>the</u> <u>other</u> 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 קַח וּלִי-חֶרֶב וַיָּבֹאוּ הַחֶרֶב לִפְנֵי הַמֶּלֶךְ:	Then the king said, “Fetch me a sword.” So they brought a sword before the king.	fetch ← <i>take</i> .
1 Ki 3:25	וַיֹּאמֶר הַמֶּלֶךְ גְּזְרוּ אֶת-הַיֶּלֶד הַחַי לְשְׁנַיִם וּתְנוּ אֶת-הַחֲצִי לְאַחַת וְאֶת-הַחֲצִי לְאַחַת:	Then the king said, “Divide the living child into two, and give half to one <i>woman</i> and half to <u>the other</u> .”	the other ← <i>one</i> .
1 Ki 3:26	וַתֹּאמֶר הָאִשָּׁה אֲשֶׁר-בְּנָהּ הַחַי אֶל-הַמֶּלֶךְ כִּי-נִכְמְרוּ רַחֲמֶיהָ עַל-בְּנָהּ וַתֹּאמֶר   בִּי אֲדֹנִי תִּנּוּ-לָהּ אֶת-הַיֶּלֶד הַחַי וְהַמֵּת אֶל-תִּמְיָתָהּ וְזֹאת אִמֶּרְתָּ גַם-לִי גַם-לְךָ לֹא יִהְיֶה גְזֻרוֹ:	At <u>this</u> the woman whose son was the one who <i>was</i> alive spoke to the king, for her tender affections flared up for her son, and she said, “Please, my lord, give her the <u>baby</u> who <i>is</i> alive, and <u>don't kill him at any event</u> .” But <u>the other</u> was saying, “Neither I nor you will have him; divide him <i>up</i> .”	at this: wider use of the <i>vav</i> .  baby ← <i>born (one)</i> .  don't kill him at any event: with infinitive absolute.  the other ← <i>this</i> .
1 Ki 3:27	וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר תִּנּוּ-לָהּ אֶת-הַיֶּלֶד הַחַי וְהַמֵּת לֹא תִּמְיָתָהּ הִיא אִמּוֹ:	Then the king answered and said, “Give the <u>baby</u> who <i>is</i> alive to her, and <u>do not kill him under</u> any circumstances. She <i>is</i> 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 שִׁפֵּט הַמֶּלֶךְ וַיֵּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי-חֲכָמָת אֱלֹהִים בְּקִרְבּוֹ לַעֲשׂוֹת מִשְׁפָּט: ס	And all Israel heard of the judgment which the king had <u>given</u> , and they feared the king, for they saw that the wisdom of God <i>was</i> in him to execute justice.	given ← <i>judged</i> .
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 <i>are</i> the ministers whom he <i>had</i> : Azariah the son of Zadok the priest;	
1 Ki 4:3	אֶלִּיהוֹרֶפֶת וְאַחִיָּה בְנֵי שִׁישָׁא סֹפְרִים יְהוֹשָׁפָט בֶּן-אֲחִילוּד הַמְזָכִּיר:	Elihoreph and Ahiah the sons of Shisha, <i>who were</i> scribes; Jehoshaphat the son of Ahilud the secretary <i>of state</i> ,	
1 Ki 4:4	וּבְנֵיהוּ בֶן-יְהוֹיָדָע עַל-הָעֶבֶא וְצָדוֹק וְאַבְיָתָר כֹּהֲנִים: ס	and Benaiah the son of Jehoiada, <i>who was</i> over the army, and Zadok and Abiathar <i>who were</i> priests,	Abiathar: see 1 Sam 22:20.

1 Ki 4:5	וְעֲזַרְיָהוּ בֶן־נָתַן עַל־הַנְּצָבִים וְזָבֻד בֶּן־נָתַן כֹּהֵן רֵעֵה הַמֶּלֶךְ:	and Azariah the son of Nathan <i>who was in charge of</i> the officials, and Zabud the son of Nathan <i>who was priest and friend to the king</i> ,	in charge of ← <i>over</i> . Similarly in 1 Ki 4:6.
1 Ki 4:6	וְאַחִישָׁר עַל־הַבַּיִת וְאַדְנִירָם בֶּן־עַבְדָּא עַל־הַמָּס: ס	and Ahishar <i>who was in charge of</i> the household, and Adoniram the son of Abda <i>who was in charge of</i> taxation.	
1 Ki 4:7	וְלִשְׁלֹמֹה שְׁנֵים־עָשָׂר נָצָבִים עַל־כָּל־יִשְׂרָאֵל וְכָל־כְּלוֹ אֶת־הַמֶּלֶךְ וְאֶת־בֵּיתוֹ חֹדֶשׁ בַּשָּׁנָה יְהִיָּה עַל־*אֶחָד **הָאֶחָד לְכָל־כָּל: ס	And Solomon <i>had</i> twelve officials over all Israel, who sustained the king and his household. <i>Each had to sustain him for one month per year.</i>	each ← <i>one (ktiv) / the one (qeré)</i> .  had to ← <i>it was (incumbent) on</i> .
1 Ki 4:8	וְאֵלֶּה שְׁמוֹתֵם בֶּן־חֹר בְּהָר אֶפְרָיִם: ס	And these <i>are</i> their names: Ben-Hur in Mount Ephraim,	Ben-Hur: AV differs ( <i>son of Hur</i> ), translating <i>ben (=son)</i> , also in the verses following.
1 Ki 4:9	בֶּן־דֶּקֶר בְּמַקַּץ וּבְשַׁעְלָבִים וּבֵית שֹׁמֶשׁ וְאֵילֹן בֵּית חָנוּ: ס	Ben-Deker in Makaz and in Shaalbim and Beth-Shemesh and Elon-Beth-Hanan,	Deker: AV= <i>Dekar</i> .
1 Ki 4:10	בֶּן־חֶסֶד בְּאַרְבּוֹת לֹו שֹׁכָה וְכָל־אֶרֶץ חֶפֶר: ס	Ben-Hesed in Arubboth, who <i>had</i> Sochoh and all the land of Hephher,	Arubboth: AV= <i>Aruboth</i> .  Sochoh: see 1 Sam 17:1.
1 Ki 4:11	בֶּן־אֲבִינָדָב כָּל־נֶגְפֵת דָּאֵר טַפַּת בַּת־שְׁלֹמֹה הָיְתָה לֹו לְאִשָּׁה: ס	Ben-Abinadab <i>in</i> all the heights of Dor, whose wife was Taphath Solomon's daughter,	
1 Ki 4:12	בַּעְנָא בֶן־אֲחִילוּד תַּעְנָד וּמִגְדוֹ וְכָל־בֵּית שְׁאָן אֲשֶׁר אֶצֶל צִרְתָּנָה מִתַּחַת לְיִזְרְעֵאל מִבֵּית שְׁאָן עַד אֲבֵל מְחוּלָה עַד מַעְבֵּר לְיִקְמֹעַם: ס	Baana the son of Ahilud <i>who had</i> Taanach and Megiddo and all Beth-Shean, which <i>is</i> by Zarethan beneath Jezreel, from Beth-Shean to Abel-Meholah, and to beyond Jokmoam,	Zarethan: with a locative ending. AV= <i>Zartanah</i> . See Josh 3:16.  Jezreel: see Josh 15:56.  Jokmoam: AV= <i>Jokneam</i> . Presumably the same place, with [LHG] etc.
1 Ki 4:13	בֶּן־גֶּבֶר בְּרִמְת גִּלְעָד לֹו חֹתָ יָאִיר בֶּן־מְנַשֶּׁה אֲשֶׁר בְּגִלְעָד לֹו חֶבֶל אֲרֻגָב אֲשֶׁר בְּבָשָׁן שְׁשִׁים עָרִים גְּדֻלוֹת חוֹמָה וּבְרִיחַ נְחֹשֶׁת: ס	Ben-Geber in Ramoth-Gilead, who <i>had</i> the villages of Jair the son of Manasseh, which <i>are</i> in Gilead, <i>having</i> the district of Argob, which <i>is</i> in Bashan – sixty large cities <i>with</i> a wall and copper bolt,	Ramoth-Gilead ... Gilead: see Gen 31:21.  Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.
1 Ki 4:14	אֲחִינָדָב בֶּן־עֲדָא מַחְנִימָה:	Ahinadab the son of Iddo <i>in</i> Mahanaim,	
1 Ki 4:15	אֲחִימַעַץ בְּנַפְתָּלִי גַם־הוּא לָקַח אֶת־בִּשְׁמַת בַּת־שְׁלֹמֹה לְאִשָּׁה:	Ahimaaz in Naphtali, who also took a daughter of Solomon's as <i>his</i> wife, Bosmath,	Bosmath: AV= <i>Basmath</i> here (elsewhere <i>Bashemath</i> ). See Gen 26:34.

1 Ki 4:16	בַּעֲנָא בֶן־חוּשִׁי בָאֲשֶׁר וּבְעָלוֹת: ס	Baanah the son of Hushai in Asher and in Aloth,	Baanah ← <i>Baana</i> here, but elsewhere always <i>Baanah</i> .
1 Ki 4:17	יְהוֹשָׁפָט בֶּן־פְּרוּחַ בִּישָׁשְׁכָר: ס	Jehoshaphat the son of Paruah in Issachar,	
1 Ki 4:18	שִׁמְעִי 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	גִּבֵּר בֶּן־אֲרִי בְּאֶרֶץ גִּלְעָד אֶרֶץ סִיחֹון   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</i> <i>only</i> official who <i>was</i> in the land.	Gilead: see Gen 31:21.  Amorites: see Gen 10:16.  the only ← <i>one</i> .
1 Ki 4:20	יְהוּדָה וְיִשְׂרָאֵל רַבִּים כְּחוֹל אֲשֶׁר־עַל־הַיָּם לֶרֶב 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	וְשִׁלְמֹה הָיָה מוֹשֵׁל בְּכָל־הַמְּמַלְכוֹת מִן־הַנָּהָר אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרַיִם מִגִּשְׁשִׁים מִנַּחָה וְעַבְדִּים אֶת־שִׁלְמֹה כָּל־יְמֵי חַיָּיו: פ	And Solomon was ruler over all the kingdoms <i>in</i> the land of the Philistines from the <i>river</i> 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 לַחֶם־שִׁלְמֹה לְיוֹם אֶחָד שְׁלֹשִׁים כֹּר סֶלֶת וְשֵׁשִׁים כֹּר קֶמַח:	And Solomon's <i>revenue</i> per day was thirty <i>cors</i> of fine flour and sixty <i>cors</i> 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 לְבָד מֵאֵל 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 רֹדֶה   בְּכָל־עֵבֶר הַנָּהָר מִתְּפֹסֶחַ וְעַד־עֶזְרָה בְּכָל־מַלְכֵי עֵבֶר הַנָּהָר וְשָׁלוֹם הָיָה לוֹ מִכָּל־עֵבֶר וּמִסָּבִיב:	For he had control of all <i>this</i> side of <i>the river</i> , from Tiphseh to Gaza, of all the kings <i>on this</i> side of <i>the river</i> . And he had peace in all <i>quarters</i> 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 אַרְבָּעִים אֲלָף אֲרוֹת סוּסִים לְמַרְכָּבוֹ 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	וְכָל־כָּלְלֵי הַנֶּצְצִים הָאֵלֶּה אֶת־הַמֶּלֶךְ שְׁלֹמֹה וְאֵת כָּל־הַקָּרֵב אֶל־שִׁלְחָן הַמֶּלֶךְ־שְׁלֹמֹה אִישׁ חֲדָשׁוֹ לֹא יַעֲדְרוּ דָבָר:	These officials sustained King Solomon and everyone who <u>came to</u> King Solomon's table – each <i>official</i> in his month – and they did not neglect anything.	came to ← <i>approached</i> .
1 Ki 4:28	וְהַשְּׁעָרִים וְהַתְּבֵן לְסוּסִים וְלָרֶכֶשׁ יָבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר יִהְיֶה־שָׁם אִישׁ כַּמִּשְׁפָּטוֹ: ס	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> .	<i>these were</i> ← <i>it was</i> .  duty ← <i>custom, judgment</i> .
1 Ki 4:29	וַיֵּתֶן אֱלֹהִים חֲכָמָה לְשְׁלֹמֹה וְתְבוּנָה רַבָּה מְאֹד וְרוּחַ לֵב כַּחֲוֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם:	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.	insight ← <i>understanding</i> .  broad understanding ← <i>breadth of heart</i> . [AnLx]= <i>comprehensive understanding</i> .
1 Ki 4:30	וַתֵּרֶב חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל־בְּנֵי־קֶדֶם וּמִכָּל חֲכָמַת מִצְרַיִם:	And Solomon's wisdom increased beyond the wisdom of all the <i>eastern people</i> and beyond all the wisdom of Egypt.	eastern people ← <i>people of the east</i> .
1 Ki 4:31	וַיְחַכֵּם מִכָּל־הָאָדָם מֵאִיתָן הָאֶזְרָחִי וְהַיִּמִּן וְכָל־כָּל דֹּדַדָּע בְּנֵי מַחֹל וַיְהִי־שְׁמוֹ בְּכָל־הַגּוֹיִם סָבִיב:	And he became wiser than <i>any</i> man, than Ethan the Ezhahite and Heman, and Chalcol and Darda the sons of Mahol, and his fame was <i>present</i> in all the nations round about.	any ← <i>every</i> .
1 Ki 4:32	וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מִשָּׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וְאַלְף:	And he spoke three thousand proverbs, and his songs <u>amounted to</u> one thousand and five.	amounted to ← <i>were</i> .
1 Ki 4:33	וַיְדַבֵּר עַל־הָעֵצִים מִן־הָאֶרֶז אֲשֶׁר בְּלִבָּנוֹן וְעַד הָאֶזְזֹב אֲשֶׁר יֵצֵא בְקִיר וַיְדַבֵּר עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הָרֶמֶשׂ וְעַל־הַדְּגִים:	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.	

1 Ki 4:34	וַיָּבֹאוּ מִכָּל־הָעַמִּים לִשְׁמֹעַ אֶת חֲכָמַת שְׁלֹמֹה מֵאֵת כָּל־מְלָכֵי הָאָרֶץ אֲשֶׁר שָׁמְעוּ אֶת־חֲכָמָתוֹ: ס	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.	
1 Ki 5:1	וַיִּשְׁלַח חִירָם מֶלֶךְ־צֹר אֶת־עֲבָדָיו אֶל־שְׁלֹמֹה בֶן שָׁמֹעַ בֶּן אֹתוֹ מִשְׁחָו לְמֶלֶךְ תַּחַת אֲבִיהוּ בֶן אֱהָב הָיָה חִירָם לְדָוִד כָּל־הַיָּמִים: ס	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 at all times.	at all times ← <i>all the days</i> .
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	אֲתָה יָדַעְתָּ אֶת־דָּוִד אָבִי בֶן לֹא יָכֹל לִבְנוֹת בַּיִת לַשֵּׁם יְהוָה אֱלֹהָיו מִפְּנֵי הַמְּלָחָמָה אֲשֶׁר סָבְבָהוּ עַד תַּת־יְהוָה אֹתָם תַּחַת כַּפּוֹת *רַגְלוֹ **רַגְלָיו:	“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 הִנֵּחַ יְהוָה אֱלֹהֵי לִי מִסָּבִיב אֵין שָׁטָן וְאֵין פֶּגַע רָע:	And now the LORD my God has given me rest round about; <i>there</i> <i>is</i> no adversary, and <i>there is</i> no harmful conflict.	
1 Ki 5:5	וְהִנֵּנִי אֹמֵר לִבְנוֹת בַּיִת לַשֵּׁם יְהוָה אֱלֹהֵי כְּאֶשֶׁר   דִּבֶּר יְהוָה אֶל־דָּוִד אָבִי לֵאמֹר בְּנֵךְ אֲשֶׁר אֶתֶּן תַּחְתָּיִךְ עַל־כִּסְאֶךָ הוֹאֵיבִנָה הַבַּיִת לִשְׁמִי:	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 וַיִּכְרְתוּ־לִי אֲרָזִים מִן־הַלְבָּנוֹן וְעֲבָדֵי יְהוָה עִם־עֲבָדֶיךָ וּשְׂכָר עֲבָדֶיךָ אֶתֶּן לָךְ כָּכֹל אֲשֶׁר תֹּאמַר בֶּן   אֲתָה יָדַעְתָּ בֶּן אֵין בְּנוֹ אִישׁ יָדַע לִכְרֹת־עֵצִים כַּצְדָּנִים:	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 כִשְׁמֹעַ חִירָם אֶת־דְּבָרֵי שְׁלֹמֹה וַיִּשְׂמַח מְאֹד וַיֹּאמֶר בָּרוּךְ יְהוָה הַיּוֹם אֲשֶׁר נָתַן לְדָוִד בֶּן חָכָם עַל־הָעָם הָרַב 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 אֵלַי אֲנִי אֶעֱשֶׂה אֶת־כָּל־חֲפָצְךָ בַּעֲצֵי אֲרָזִים וּבַעֲצֵי 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	עֲבָדֵי יִרְדּוּ מִן־הַלְּבָנוֹן יָמָה וְאֲנִי אֲשִׁימָם דְּבָרוֹת בֵּיַם עַד־הַמָּקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי וְנִפְצְתִּים שָׁם וְאַתָּה תִּשָּׂא וְאַתָּה תַעֲשֶׂה אֶת־חֲפָצִי לֶחֶם לְבֵיתִי:	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</i> away, and you will carry out my wish <i>by giving bread</i> to my household.”	2 Chr 2:16. unload ← <i>disperse</i> . by giving: gerundial use of the infinitive. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 5:10	וַיְהִי חִירָם נָתַן לְשְׁלֹמֹה עֲצֵי אֲרָזִים וַעֲצֵי בְרוֹשִׁים כָּל־חֲפָצוֹ:	So Hiram gave Solomon cedar wood and cypress wood – <u>as much as he wanted</u> .	Hiram: MT= <i>Hirom</i> here. as much as he wanted ← <i>all his desire</i> .
1 Ki 5:11	וַיִּשְׁלַח נָתַן לְחִירָם עֶשְׂרִים אֵלֶף כָּר חֲטִיִּם מִכֹּלֶת לִבְיָתוֹ וְעֶשְׂרִים כָּר שֶׁמֶן כָּתִית כֹּה־יִתֵּן שְׁלֹמֹה לְחִירָם שָׁנָה בְּשָׁנָה: פ	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.	cor (2x): about 60 imperial gallons or 270 litres. this is what ← <i>thus</i> .
1 Ki 5:12	וַיְהִי נָתַן חֲכֻמָּה לְשְׁלֹמֹה כַּאֲשֶׁר דִּבֶּר־לוֹ וַיְהִי שָׁלֵם בֵּין חִירָם וּבֵין שְׁלֹמֹה וַיִּכְרְתוּ בְרִית שְׁנֵיהֶם:	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.	
1 Ki 5:13	וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מִס מִכַּל־יִשְׂרָאֵל וַיְהִי הַמָּס שְׁלָשִׁים אֵלֶף אִישׁ:	And King Solomon raised <i>a workforce</i> with a levy on all Israel, and the <u>workforce</u> consisted of thirty thousand men.	2 Chr 2:17. workforce ← <i>levy</i> . consisted of ← <i>was</i> .
1 Ki 5:14	וַיִּשְׁלַח לְבָנוֹנָה עֲשָׂרַת אֲלָפִים בַּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ יָהִיו בְּלִבְנוֹן שְׁנָיִם חֳדָשִׁים בְּבֵיתוֹ וְאַדְנִירָם עַל־הַמָּס: ס	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</i> charge of the <u>workforce</u> .	2 Chr 2:17. shifts ← <i>alternations</i> . at home ← <i>in his house</i> . in charge of ← <i>over</i> . workforce ← <i>levy</i> .
1 Ki 5:15	וַיְהִי לְשְׁלֹמֹה שִׁבְעִים אֵלֶף נָשָׂא סָבֵל וּשְׁמֹנִים אֵלֶף חֲצָב בְּהָר:	And Solomon had seventy thousand burden bearers and eighty thousand hewers at the mountain,	2 Chr 2:18.

1 Ki 5:16	לְבַד מְשָׁרֵי הַנִּצָּבִים לְשִׁלְמָה אֲשֶׁר עַל־הַמְּלָאכָה שְׁלֹשֶׁת אַלְפִים וּשְׁלֹשׁ מֵאוֹת הָרֹדִים בָּעַם הָעֹשִׂים בַּמְּלָאכָה:	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.	2 Chr 2:18.
1 Ki 5:17	וַיֵּצֵא הַמֶּלֶךְ וַיַּסְעוּ אַבְנִים גְּדֹלוֹת אַבְנִים יְקָרוֹת לִיסֹד הַבַּיִת אַבְנֵי 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 חִירֹם וְהַגְּבִלִים וַיִּכְיֶנוּ הָעֵצִים וְהָאֲבָנִים לִבְנוֹת 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 בְשָׁמוֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרָיִם בְּשָׁנָה הָרְבִיעִית בְּחֹדֶשׁ זו הוּא הַחֹדֶשׁ הַשֵּׁנִי לַמֶּלֶךְ 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 <u>Ziv</u> , 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 רְחָבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתּוֹ:	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</i> <i>height</i> .
1 Ki 6:3	וְהָאוֹלָם עַל־פְּנֵי הַיֵּכַל הַבַּיִת עֶשְׂרִים אַמָּה אַרְבּוֹ עַל־פְּנֵי רֹחַב הַבַּיִת עֶשֶׂר בָּאַמָּה רְחָבּוֹ 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 חֲלוּנֵי שְׁקָפִים אַטְמִים:	And he made <u>overhanging</u> <u>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 *יִצְוֶה **יִצְיֵעַ סָבִיב אֶת־קִירוֹת הַבַּיִת סָבִיב לַהֵיכָל וּלְדָבִיר 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	<p>*היצוע **הַיָּצִיעַ הַתַּחְתָּנָה חֲמֵשׁ בָּאַמָּה רְחֹבָה וְהַתִּיכְנָה שֵׁשׁ בָּאַמָּה רְחֹבָה וְהַשְׁלִישִׁית שִׁבְעַת בָּאַמָּה רְחֹבָה כִּי מִגִּרְעוֹת נָתַן לְבֵית סָבִיל חוּצָה לְבִלְתִּי אָחוּז בְּקִירוֹת־הַבַּיִת:</p>	<p>The lowest <u>storey</u> was five cubits <u>in width</u> and the middle <u>one</u> was six cubits <u>in width</u> and the third <u>one</u> was seven cubits <u>in width</u>, for he <u>made the house</u> with overhanging storeys round about on the outside, so that <i>they</i> would not join <i>flush</i> to the walls of the house.</p>	<p>storey: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>in width (3x) ← <i>its width</i>.</p> <hr/> <p>made the house with overhanging storeys ← <i>he gave rebates to the house</i>, i.e. greater setbacks on the lower storeys.</p>
1 Ki 6:7	<p>וְהַבֵּית בַּהֲבִנָּתוֹ אֲבָן־שְׁלֵמָה מִסֵּעַ נִבְנָה וּמִקְבּוֹת וְהַגִּרְזָן כָּל־כְּלִי בְרָזָל לֹא־נִשְׁמַע בַּבֵּית בַּהֲבִנָּתוֹ:</p>	<p>Now the <u>construction</u> of the house was <i>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>.</p>	<p>construction (2x) ← <i>in its being built</i>, gerundial use of the infinitive.</p> <hr/> <p><i>pre-fashioned</i> ← <i>built</i>.</p>
1 Ki 6:8	<p>פֶּתַח הַצֵּלַע הַתִּיכְנָה אֶל־כֶּתֶף הַבַּיִת הַיְּמָנִית וּבְלוּלִים יַעֲלוּ עַל־הַתִּיכְנָה וּמִן־הַתִּיכְנָה אֶל־הַשְּׁלֵשִׁים:</p>	<p>The door to the middle <u>row</u> of side-rooms was 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>.</p>	<p>row ← <i>rib</i>.</p> <hr/> <p>side ← <i>shoulder</i>.</p> <hr/> <p>third <i>one</i> ← <i>third ones</i>.</p>
1 Ki 6:9	<p>וַיִּבֶן אֶת־הַבַּיִת וַיְכַלֵּהוּ וַיְסַפֵּן אֶת־הַבַּיִת גִּבִּים וּשְׁדָרֹת בְּאַרְזִים:</p>	<p>So he built the house and completed it, and he panelled the house with boards, including the suites of rooms, with cedar.</p>	
1 Ki 6:10	<p>וַיִּבֶן אֶת־הַיִּצּוֹעַ *הַיָּצִיעַ עַל־כָּל־הַבַּיִת חֲמֵשׁ אַמּוֹת קוֹמָתוֹ וַיֵּאָחוּז אֶת־הַבַּיִת בַּעֲצֵי אֲרָזִים: פ</p>	<p>And he built the <u>side-structure</u> against all the house. Its height was five cubits, and <u>it was joined</u> to the house by beams of cedar.</p>	<p>side-structure: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>it was joined to ← <i>it gripped</i>.</p>
1 Ki 6:11	<p>וַיְהִי דְבַר־יְהוָה אֶל־שְׁלֹמֹה לֵאמֹר:</p>	<p>And the word of the LORD came to Solomon, <u>as follows</u>:</p>	<p>as follows ← <i>to say</i>.</p>
1 Ki 6:12	<p>הַבַּיִת הַזֶּה אֲשֶׁר־אַתָּה בֹנֶה אִם־תֵּלֵךְ בְּחֻקָּתִי וְאֶת־מִשְׁפָּטֵי תִעֲשֶׂה וְשָׁמַרְתָּ אֶת־כָּל־מִצְוֹתִי לִלְכֹת בָּהֶם וְהִקְמַתִּי אֶת־דְּבָרִי אִתָּךְ אֲשֶׁר דִּבַּרְתִּי אֶל־דָּוִד אָבִיךָ:</p>	<p>“<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,</p>	<p>by walking: gerundial use of the infinitive.</p>
1 Ki 6:13	<p>וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְלֹא אֶעָזֵב אֶת־עַמִּי יִשְׂרָאֵל: ס</p>	<p>and I will dwell among the sons of Israel, and I will not leave my people Israel.”</p>	
1 Ki 6:14	<p>וַיִּבֶן שְׁלֹמֹה אֶת־הַבַּיִת וַיְכַלֵּהוּ:</p>	<p>And Solomon built the house and completed it.</p>	

1 Ki 6:15	וַיִּבֶן אֶת־קִירוֹת הַבַּיִת מִבֵּיתָהּ בְּצִלְעוֹת אֲרָזִים מִקְרָקַע הַבַּיִת עַד־קִירוֹת הַסָּפֶן צָפָה עַץ מִבֵּית 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 ceiling height he overlaid the walls with wood on the inside, and he overlaid the floor of the house with panels of cypress.	to ceiling height he overlaid the walls ← up to the walls of the ceiling he overlaid.
1 Ki 6:16	וַיִּבֶן אֶת־עֲשָׂרִים אַמָּה *מִירְכוּתִי *מִיִּרְכַּתִּי הַבַּיִת בְּצִלְעוֹת אֲרָזִים מִן־הַקְּרָקַע עַד־הַקִּירוֹת וַיִּבֶן לוֹ מִבֵּית לְדָבָר לְקֹדֶשׁ הַקֹּדְשִׁים:	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 them 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 בָּאֲמָה הָיָה הַבַּיִת הוא הַהִיכָל לִפְנֵי:	And the house was forty cubits in length – that is the temple in front.	
1 Ki 6:18	וְאֲרָז אֶל־הַבַּיִת פָּנִימָה מִקְלַעַת פִּקְעִים וּפִטוּרֵי צָצִים הַכֹּל אֲרָז אֵין אָבֹן נִרְאָה:	And the cedar of the house inside was carved into hemispheres and blossoming flowers. Everything was cedar – there was no stone to be seen.	hemispheres: perhaps, with [AnLx], cucumbers or mushrooms. [BDB] has ball shaped ornaments. blossoming ← burst (things open) of. to be seen ← seen.
1 Ki 6:19	וַדָּבָר בְּתוֹךְ־הַבַּיִת מִפְּנִימָה הָכִין לְתֵתָן שָׁם אֶת־אֲרוֹן בְּרִית יְהוָה:	And he prepared the place of address inside the house, on the inside, for putting 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	וּלְפָנֵי הַדָּבָר עֲשָׂרִים אַמָּה אַרְדָּ וְעֲשָׂרִים אַמָּה רָחֵב וְעֲשָׂרִים אַמָּה קוֹמָתוֹ וַיִּצְפֹּהוּ זָהָב סָגוֹר וַיִּצַּף מִזְבֵּחַ אֲרָז:	And in front of the place of address was a space of twenty cubits in length and twenty cubits in width and twenty cubits in height, and he overlaid it with seamless gold, and he overlaid the altar of cedar.	in height ← its height.
1 Ki 6:21	וַיִּצַּף שְׁלֹמֹה אֶת־הַבַּיִת מִפְּנִימָה זָהָב סָגוֹר וַיַּעֲבֵר *בְּרִתִּיקוֹת *בְּרִתּוֹקוֹת זָהָב לְפָנֵי הַדָּבָר וַיִּצְפֹּהוּ זָהָב:	And Solomon overlaid the house inside with seamless gold, and he fixed golden chains in front of the place of address, which he had overlaid with 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 ← made pass.
1 Ki 6:22	וְאֶת־כָּל־הַבַּיִת צָפָה זָהָב עַד־תָּמָס כָּל־הַבַּיִת וְכָל־הַמִּזְבֵּחַ אֲשֶׁר־לְדָבָר צָפָה זָהָב:	And he overlaid the whole house with gold, so that the whole house was completed, and he overlaid with gold the whole altar which is for the place of address.	2 Chr 3:6, 2 Chr 3:7, 2 Chr 3:8, 2 Chr 3:9. so that ← up to.
1 Ki 6:23	וַיַּעַשׂ בַּדָּבָר שְׁנֵי כְרוּבִים עֲצֵי־שִׁמֹן עֲשָׂר אַמּוֹת קוֹמָתוֹ:	And in the place of address he made two cherubim of olive tree wood, which were ten cubits tall.	2 Chr 3:10. olive ← oil. tall ← its height.

1 Ki 6:24	וְחִמְשׁ אַמּוֹת כְּנָף הַכְּרוּב הָאַחַת וְחִמְשׁ 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 <i>other</i> wing of a cherub <i>was</i> five cubits – ten cubits from <i>one end</i> of its wings to the <i>other end</i> 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 הַכְּרָבִים:	And the second cherub <i>was</i> ten cubits <i>across</i> ; the two cherubim <i>had</i> the <i>same</i> size and the <i>same</i> shape.	2 Chr 3:12. the same (2x) ← <i>one</i> .
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 וַיִּפְרְשׁוּ אֶת־כְּנָפֵי הַכְּרָבִים וַתִּגַּע כְּנַף־הָאֶחָד בְּקִיר וְכַנֵּף הַכְּרוּב הַשֵּׁנִי נִגְעַת בְּקִיר הַשֵּׁנִי וְכַנְפֵיהֶם אֶל־תּוֹךְ הַבַּיִת נִגְעַת כְּנָף אֶל־כְּנָף:	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	וַיִּצָּף אֶת־הַכְּרוּבִים זָהָב:	And he overlaid the cherubim <i>with</i> gold.	
1 Ki 6:29	וְאֵת כָּל־קִירוֹת הַבַּיִת מִסָּב   קָלַע פְּתוּחֵי מְקֻלְעוֹת כְּרוּבִים וְתַמְרֹת וּפְטוּרֵי צָצִים מִלְּפָנִים וּלְחִיצוֹן:	And on all the walls of the house round about he <i>made</i> <i>carved</i> figures of cherubim and palm trees and <i>blossoming</i> 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־קֶרֶקַע הַבַּיִת צָפָה זָהָב לְפָנֶיהָ וּלְחִיצוֹן:	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־שֹׁמֶן הָאֵיל מְזוּזוֹת חֲמִשִּׁית:	And he made the entrance to the place of address <i>with</i> doors of <i>olive</i> tree wood, <i>as well as</i> 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	וְשְׁתֵּי דְלָתוֹת עֲצֵי־שֹׁמֶן וּמְקֻלְע עֲלֵיהֶם מְקֻלְעוֹת כְּרוּבִים וְתַמְרֹת וּפְטוּרֵי צָצִים וְצָפָה זָהָב וַיִּרְדּוּ עַל־הַכְּרוּבִים וְעַל־הַתַּמְרֹת אֶת־הַזָּהָב:	So the two doors <i>were</i> of <i>olive</i> tree wood, and he <i>made</i> <i>carvings</i> on them of cherubim and palm trees and <i>blossoming</i> 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 לִפְתַּח הַהֵיכָל מְזוּזוֹת עֲצֵי־שֶׁמֶן מֵאֵת רַבְעִית:	And similarly he made the entrance to the temple – the doorposts, <i>from olive</i> tree wood, <i>a set of four parts</i> –	olive ← <i>oil</i> .  four <i>parts</i> : no wooden lintel mentioned here. Compare 1 Ki 6:31.
1 Ki 6:34	וּשְׁתֵּי דִלְתוֹת עֲצֵי בְרוֹשִׁים שְׁנֵי צִלְעִים הִדְלֹת הָאֶחָת גִּלְלִים וּשְׁנֵי קִלְעִים הִדְלֹת הַשֵּׁנִית גִּלְלִים:	and the two doors were of cypress wood. The two <u>leaves</u> of the <u>first</u> door were <u>hinged</u> and the two <u>leaves</u> of the second door were <u>hinged</u> .	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> .  first ← <i>one</i> .  hinged (2x) ← <i>rotating</i> .
1 Ki 6:35	וְקָלַע כְּרוּבִים וְתַמְרוֹת וּפְטָרִי צִצִּים וְצִפָּה זָהָב מִיָּשָׁר עַל־הַמַּחֲקָה:	And he carved the cherubim and the palm trees and <u>blossoming</u> flowers, and he overlaid <i>them</i> with gold <i>which was applied</i> over what <i>was</i> carved.	blossoming: see 1 Ki 6:18.  applied ← <i>smoothed, directed</i> .
1 Ki 6:36	וַיִּבֶן אֶת־הַחֲצָר הַפְּנִימִית שְׁלֹשָׁה טוּרֵי גִזִּית וְטוּר כְּרֹת אֲרָזִים:	And he built the inner courtyard <i>with</i> three rows of hewn stone and a row of hewn cedar beams.	
1 Ki 6:37	בַּשָּׁנָה הָרְבִיעִית יָסַד בֵּית יְהוָה בִּירַח זֹו:	In the fourth year the house of the LORD was founded, in the month of <u>Ziv</u> .	Ziv: AV= <i>Zif</i> , but we use the modern English name. Also called Iyyar (or Iyar).
1 Ki 6:38	וּבַשָּׁנָה הָאֶחָת עָשְׂרָה בִּירַח בּוֹל הוּא הַחֹדֶשׁ הַשְּׁמִינִי כָּלָה הַבִּיט לְכָל־דְּבָרָיו וּלְכָל־*מִשְׁפָּטוֹ **מִשְׁפָּטָיו וַיִּבְנֶהוּ שִׁבְעַת שָׁנִים:	And in the eleventh year, in the month of <u>Bul</u> – 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.	features <i>qeré</i> ← <i>judgments, customs</i> . The <i>ketiv</i> is the same word in the singular.  aspects ← <i>things</i> .
1 Ki 7:1	וַאֲתִבִּיתוֹ בָּנָה שְׁלֹמֹה שְׁלֹשׁ עָשְׂרָה שָׁנָה וַיִּכַּל אֶת־כָּל־בֵּיתוֹ:	And Solomon built his <i>own</i> house <i>in</i> thirteen years, and he completed all of his house.	
1 Ki 7:2	וַיִּבֶן אֶת־בֵּית יְיָ יַעַר הַלְבָּנוֹן מֵאָה אַמָּה אָרְכוֹ וְחֲמִשִּׁים אַמָּה רָחְבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ עַל אַרְבַּעַת טוּרֵי עַמּוּדֵי אֲרָזִים וְכִרְתּוֹת אֲרָזִים עַל־הָעַמּוּדִים:	And he built the house of the Forest of Lebanon. Its length <i>was</i> one hundred cubits, and its width <i>was</i> fifty cubits, and its height <i>was</i> thirty cubits, on four rows of cedar columns, and <i>there were</i> hewn beams of cedar on the columns.	cubit (3x): about 18 inches or 45 cm.
1 Ki 7:3	וּסְפָן בָּאֲרָז מִמַּעַל עַל־הַצִּלְעוֹת אֲשֶׁר עַל־הָעַמּוּדִים אַרְבָּעִים וְחֲמִשָּׁה תַּמָּשָׁה עָשָׂר הַטּוּר:	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.	sides ← <i>ribs</i> .

1 Ki 7:4	וּשְׁקָפִים שְׁלֹשָׁה טוֹרִים וּמַחְזָה אֶל-מַחְזָה שְׁלֹשׁ פְּעָמִים:	And <i>there were</i> three rows of overhanging windows, with window light <u>paired with</u> window light three times <i>over</i> .	paired with ← <i>to</i> .
1 Ki 7:5	וְכָל-הַפִּתְחִים וְהַמְּזוּזוֹת רַבְעִים שֶׁקֶף וּמֹל מַחְזָה אֶל-מַחְזָה שְׁלֹשׁ פְּעָמִים:	And all the entrances and doorposts <i>were</i> square <i>and</i> protruding, and at the front was window light paired with window light three times <i>over</i> .	protruding ← <i>covering, coping</i> , but related to <i>overhanging</i> .
1 Ki 7:6	וְאֵת אוֹלָם הָעַמּוּדִים עָשָׂה חֲמִשִּׁים אַמָּה אָרְכּוֹ וּשְׁלֹשִׁים אַמָּה רָחְבּוֹ וְאוֹלָם עַל-פְּנֵיהֶם וְעַמּוּדִים וְעַב עַל-פְּנֵיהֶם:	And he made a colonnaded portico. Its length <i>was</i> fifty cubits, and its width <i>was</i> thirty cubits. And <i>another</i> portico <i>was</i> in the front of it, with columns and steps in front of it.	it (2x) ← <i>them</i> .  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.
1 Ki 7:7	וְאוֹלָם הַכֶּסֶּא אֲשֶׁר יִשְׁפֹּט-שָׁם אֵלֶם הַמִּשְׁפָּט עָשָׂה וְסָפּוֹן בְּאֶרֶז מִהַקְרָקַע עַד-הַקְרָקַע:	Then he made a hall for the throne where he judged – the hall of judgment. And <i>it was</i> installed with cedar <u>on the floor from wall to wall</u> .	installed ← <i>panelled</i> , but here apparently for the floor.  on the floor from wall to wall ← <i>from floor to floor</i> .
1 Ki 7:8	וּבֵיתוֹ אֲשֶׁר-יָשָׁב שָׁם חָצֵר הָאַחֶרֶת מִבֵּית לְאוֹלָם בְּמַעֲשֵׂה הַזֶּה הָיָה וּבֵית יַעֲשֶׂה לְבַת-פָּרְעֹה אֲשֶׁר לָקַח שְׁלֹמֹה כְּאוֹלָם הַזֶּה:	And his house where he <u>stayed</u> <i>had</i> another court inside the hall, <i>which</i> was of similar design. And he made a house like this hall for Pharaoh's daughter whom Solomon took <i>as his wife</i> .	stayed: or <i>sat</i> .  <i>which</i> was of similar design ← <i>it was like this work</i> .
1 Ki 7:9	כָּל-אַלֶּה אֲבָנִים יְקָרֹת בְּמִדָּת גָּזִית מְגֻרָרוֹת בְּמִגְרָה מִבֵּית וּמִחוּץ וּמִמָּסָל עַד-הַטִּפְחוֹת וּמִחוּץ עַד-הַחֲצֵר הַגְּדוֹלָה:	All of these <i>were of</i> expensive stone, according to the <i>required</i> dimensions of hewn stone, sawn with a saw, <i>for</i> the inside and the outside, and <i>they were</i> from the foundation to the coping stones, and on the outside up to the great court.	stone ← <i>stones</i> .
1 Ki 7:10	וּמִיָּסֹד אֲבָנִים יְקָרוֹת אֲבָנִים גְּדֹלוֹת אֲבָנֵי עֶשֶׂר אַמּוֹת וְאֲבָנֵי שְׁמֹנֶה אַמּוֹת:	So <i>it was</i> founded in expensive and large stones – stones of ten cubits and stones of eight cubits.	
1 Ki 7:11	וּמִלְּמַעְלָה אֲבָנִים יְקָרוֹת בְּמִדּוֹת גָּזִית וְאַרְזִי:	And above <i>were</i> expensive stones – hewn stones and cedar according to the <i>required</i> dimensions.	
1 Ki 7:12	וְחָצֵר הַגְּדוֹלָה סָבִיב שְׁלֹשָׁה טוֹרִים גָּזִית וְטוֹר כֶּרֶתֶת אַרְזִים וְלִחְצֵר בֵּית-יְהוָה הַפְּנִימִית וְלֵאלֹם הַבַּיִת: פ	And the great surrounding court <i>was</i> of three rows of hewn stone, and a row of hewn beams of cedar, <i>and so it was</i> both for the inner court of the house of the LORD and for the hall of the house.	
1 Ki 7:13	וַיִּשְׁלַח הַמֶּלֶךְ שְׁלֹמֹה וַיִּקַּח אֶת-חִירָם מִצֹּר:	And King Solomon sent <i>men to</i> bring Hiram from Tyre.	to bring ← <i>and he took</i> . Purposive use of the <i>vav</i> .

1 Ki 7:14	בֶּן-אִשָּׁה אֱלֹמָנָה הוּא מִמָּטָה נִפְתָּלִי וְאָבִיו אִישׁ-צִרִי חֲרָשׁ נְחֹשֶׁת וַיִּמָּלֵא אֶת-הַחֲכֵמָה וְאֶת-הַתְּבוּנָה וְאֶת-הַדַּעַת לַעֲשׂוֹת כָּל-מְלָאכָה בַּנְּחֹשֶׁת 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 <u>in making</u> all <i>kinds of</i> artisanry in copper. And he came to King Solomon, and he made all his artisanry.	widow ← <i>widow woman</i> .  in making: gerundial use of the infinitive.
1 Ki 7:15	וַיַּצַּר אֶת-שְׁנֵי הָעַמֻּדִים נְחֹשֶׁת שְׁמֹנֶה עָשָׂרָה אַמָּה קוֹמַת הָעַמֻּד הָאֶחָד וְחוּט שְׁתֵּים-עָשָׂרָה אַמָּה יָסֹבֵב אֶת-הָעַמֻּד הַשֵּׁנִי:	And he fashioned the two copper columns, and the height of the <u>first</u> column was eighteen cubits, and a thread of <u>twelve cubits</u> would go around the <u>second</u> column.	2 Chr 3:15.  the first ... the second ← <i>one ... the second</i> . We presume the columns were identical, so one could translate <i>each ... each</i> .  twelve cubits: if this is the circumference, then the ↻
1 Ki 7:16	וַשְׁתֵּי כְתֹרֶת עָשָׂה לָתֵת עַל-רֹאשֵׁי הָעַמֻּדִים מִצָּר נְחֹשֶׁת חֲמֵשׁ אַמּוֹת קוֹמַת הַכְּתֹרֶת הָאֶחָת וְחֲמֵשׁ אַמּוֹת קוֹמַת הַכְּתֹרֶת הַשֵּׁנִית:	And he made two capitals to go 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.     2 Chr 3:15, 2 Chr 3:16.  go ← <i>give; put</i> .  other ← <i>second</i> .
1 Ki 7:17	שִׁבְכִים מַעֲשֵׂה שִׁבְכָה גְּדִלִים מַעֲשֵׂה שְׂרָשְׁרוֹת לַכְּתֹרֶת אֲשֶׁר עַל-רֹאשׁ הָעַמֻּדִים שִׁבְעָה לַכְּתֹרֶת הָאֶחָת וּשְׁבַע לַכְּתֹרֶת הַשֵּׁנִית:	<i>And he made</i> 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-הָעַמֻּדִים וּשְׁנֵי טוֹרִים סָבִיב עַל-הַשִּׁבְכָה הָאֶחָת לְכֶסֶת אֶת-הַכְּתֹרֶת אֲשֶׁר עַל-רֹאשׁ הָרְמוֹנִים וְכֵן עָשָׂה לַכְּתֹרֶת 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	וַכְּתֹרֶת אֲשֶׁר עַל-רֹאשׁ הָעַמֻּדִים 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 lilies in the hall – four cubits <i>of them</i> ,	made ← <i>a work</i> .  lilies ← <i>lily</i> . Collective usage.
1 Ki 7:20	וַכְּתֹרֶת עַל-שְׁנֵי הָעַמֻּדִים גַּם-מִמַּעַל מִלְּעֻמַּת הַבֵּטָן אֲשֶׁר לְעֵבֶר *שִׁבְכָה **הַשִּׁבְכָה וְהָרְמוֹנִים מֵאֲתֵּי טָרִים סָבִיב עַל הַכְּתֹרֶת 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 הַיְכָל 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 וְתֵתָם מְלֹאכֶת הָעַמֻּדִים׃	And on top of the columns was the lily work. And the column work was completed.	
1 Ki 7:23	וַיַּעַשׂ אֶת־הַיָּם מוֹצָק עֶשֶׂר בָּאַמָּה מְשֻׁפָּתוֹ עַד־שֻׁפְתּוֹ עָגֹל   סָבִיב וְחֻמֶּשׁ בָּאַמָּה קוֹמָתוֹ *וְקוֹה *וְקוֹ שְׁלֹשִׁים בָּאַמָּה יָסֵב אֹתוֹ סָבִיב׃	And he made the cast <i>artificial</i> sea, ten cubits in <i>diameter</i> , circular <i>all</i> round, and its height was five cubits, and {K: a cord} [Q: a line] of thirty cubits <i>would fit round it</i> .	2 Chr 4:2.  in diameter ← <i>from its rim to its rim</i> .  would fit round it ← <i>will surround it around</i> .  This is the famous pi = 3 (approximately) verse.
1 Ki 7:24	וּפָקָעִים מִתַּחַת לְשֻׁפְתּוֹ   סָבִיב סָבִיבִים אֹתוֹ עֶשֶׂר בָּאַמָּה מְקַפִּים אֶת־הַיָּם סָבִיב שְׁנֵי טוֹרִים הַפָּקָעִים יֻצְקִים בִּיצְקָתוֹ׃	And below its rim encircling it <i>all</i> around were <i>hemispheres</i> , ten to the cubit, encircling the <i>artificial</i> sea. <i>There were</i> two rows of hemispheres, <i>cast integrally</i> .	2 Chr 4:3.  hemispheres: see 1 Ki 6:18.  cast integrally ← <i>cast in their casting</i> .
1 Ki 7:25	עָמַד עַל־שְׁנֵי עֶשֶׂר בָּקָר שְׁלֹשָׁה פָּנִים   צָפוֹנָה וּשְׁלֹשָׁה פָּנִים   יָמָה וּשְׁלֹשָׁה   פָּנִים נֹגְבָה וּשְׁלֹשָׁה פָּנִים מִזְרָחָה וְהֵיָם עֲלֵיהֶם מִלְמַעְלָה וְכָל־אַחֲרֵיהֶם בִּיתָה׃	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	וְעָבְיוֹ טֶפַח וּשְׁפָתוֹ כַּמַּעֲשֵׂה שְׁפַת־כּוֹס פָּרַח שׁוֹשַׁן אֲלָפִים 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 <i>baths in volume</i> .	2 Chr 4:5.  in the style ← <i>like the work</i> .  bath: about 6 imperial gallons or 27 litres.
1 Ki 7:27	וַיַּעַשׂ אֶת־הַמְּכֻנּוֹת עֶשֶׂר נְחֹשֶׁת אַרְבַּע בָּאַמָּה אָרְדּוֹ הַמְּכֻנָּה הָאֶחָת וְאַרְבַּע בָּאַמָּה רְחֻבָּהּ וּשְׁלֹשׁ בָּאַמָּה קוֹמָתָה׃	And he made ten copper <i>stands</i> . 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 ← <i>the one</i> .  in width ... in height ← <i>its width ... its height</i> .
1 Ki 7:28	זֶה מַעֲשֵׂה הַמְּכֻנָּה מְסֻגָּרָת לָהֶם וּמְסֻגָּרָת בֵּין הַשְּׁלֵבִים׃	And this was the style of the stand. They <i>had</i> borders, and borders between sections.	the style ← <i>the work</i> .  sections: or <i>joints</i> .

1 Ki 7:29	וְעַל-הַמִּסְגְּרוֹת אֲשֶׁר   בֵּין הַשְּׁלֵבִים אֲרִיּוֹת   בָּקָר וְכִרְוּבִים וְעַל-הַשְּׁלֵבִים כֵּן מִמַּעַל וּמִתַּחַת לְאֲרִיּוֹת וּלְבָקָר לִיּוֹת מַעֲשֵׂה מוֹרָד:	And on the borders which <i>were</i> between the <u>sections</u> <i>were</i> lions and oxen and cherubim, and on the <u>sections</u> <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 down</i> .	sections (2x): see 1 Ki 7:28.  support ← <i>base</i> .  <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.  <i>facing down</i> : AV differs ( <i>thin work</i> ).
1 Ki 7:30	וְאַרְבַּעָה אוֹפְנֵי נְחֹשֶׁת לְמִכּוֹנֶה הָאֶחָת וְסֻרְגֵּי נְחֹשֶׁת וְאַרְבַּעָה פַּעֲמֻתָיו כְּתֻפֹת לָהֶם מִתַּחַת לְכִיל הַכְּתֻפֹת יִצְקוֹת מֵעֵבֶר אִישׁ לִיּוֹת:	And <u>each</u> stand <i>had</i> four copper wheels, and copper axles, and <u>its</u> four units of <u>axle bearing surfaces</u> for them, below the laver. The bearing surfaces <i>were</i> cast and <i>were</i> opposite each wreath.	each ← <i>one</i> .  its ← <i>their</i> .  <i>axle bearing surfaces</i> ← <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.
1 Ki 7:31	וּפִיהוּ מִבֵּית לְכַתְּרַת וּמַעְלָה בְּאַמָּה וּפִיהָ עָגֹל מַעֲשֵׂה-כֶן אִמָּה וַחֲצֵי הָאִמָּה וְגַם-עַל-פִּיהָ מְקֻלָּעוֹת וּמִסְגְּרֹתֵיהֶם מִרְבָּעוֹת לֹא עָגֻלוֹת:	And its <u>aperture</u> on the inside of the <u>capital</u> and <i>what was</i> above it <i>was one</i> cubit, and the aperture <i>was</i> round, <i>like</i> the base work, a cubit and a <u>half</u> , and also at its <u>aperture</u> <i>were</i> carvings and unrounded square borders.	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> .  <u>aperture</u> (2x) ← <i>mouth</i> .  a half ← <i>a half cubit</i> .
1 Ki 7:32	וְאַרְבַּעַת הָאוֹפְנִים לְמִתַּחַת לְמִסְגְּרוֹת וִידוֹת הָאוֹפְנִים בְּמִכּוֹנֶה וְקוֹמַת הָאוֹפֵן הָאֶחָד אִמָּה וַחֲצֵי הָאִמָּה:	And the four wheels below the borders, and the axles of the wheels, <i>supported the stand</i> , and the height of <u>each</u> wheel <i>was</i> one and a half cubits.	<i>supported the stand</i> ← ( <i>were</i> ) <i>at the stand</i> .  each ← <i>one</i> .
1 Ki 7:33	וּמַעֲשֵׂה הָאוֹפְנִים כְּמַעֲשֵׂה אוֹפֵן הַמְּרַכָּבָה יְדוֹתָם וְגִבֵּיהֶם וַחֲשָׁקֵיהֶם וַחֲשָׁרֵיהֶם הַכֹּל מוֹצֵק:	And the <u>construction</u> of the wheels <i>was</i> like the <u>construction</u> of a wagon wheel: their axles and their rims and their spokes and their hubs <i>were</i> all cast.	construction (2x) ← <i>work</i> .
1 Ki 7:34	וְאַרְבַּע כְּתֻפֹת אֶל אַרְבַּע פְּנוֹת הַמִּכְנָה הָאֶחָת מִן-הַמִּכְנָה כְּתֻפִּיהָ:	And the four <u>axle bearing surfaces</u> <i>were</i> at the four corners of <u>each</u> stand. Its bearing surfaces <i>were</i> <u>integral to</u> the stand <i>itself</i> .	<i>axle bearing surfaces</i> : see 1 Ki 7:30.  each ← <i>one</i> .  <u>integral to</u> ← <i>from</i> .
1 Ki 7:35	וּבִרְאֵשׁ הַמִּכּוֹנֶה חֲצֵי הָאִמָּה קוֹמָה עָגֹל   סָבִיב וְעַל רֹאשׁ הַמִּכְנָה יְדֵתֶיהָ וּמִסְגְּרֹתֶיהָ מִמֶּנָּה:	And at the top of the stand <i>was</i> a <u>cylinder</u> half a cubit high, <i>all the way</i> around, and on top of the stand <i>were</i> its <u>handles</u> and its borders <i>which were</i> <u>integral to</u> it.	cylinder ← <i>round</i> . The cylinder supports the hemispherical laver.  <u>handles</u> ← <i>hands</i> .  <u>integral to</u> ← <i>from</i> .

1 Ki 7:36	וַיִּפְתָּח עַל־הַלַּחַת יְדֹתֶיהָ וְעַל *וּמִסְגְּרֹתֶיהָ *מִסְגְּרֹתֶיהָ כְּרוּבִים אֲרָיוֹת 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	כִּזָּאת עָשָׂה אֶת עֵשָׂר הַמִּכְנֹזֹת מוֹצֵק אֶחָד מִדָּה אֶחָת קָצֵב אֶחָד לְכָל־הֶנָּה: 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 כִּיּוֹרֹת נְחֹשֶׁת אֲרָבַעַיִם בֵּת יָכִיל   הַכִּיּוֹר הָאֶחָד אֲרָבַע בָּאֲמָה הַכִּיּוֹר הָאֶחָד כִּיּוֹר אֶחָד עַל־הַמִּכְנֹזָה הָאֶחָת לְעֵשָׂר הַמִּכְנֹזֹת:	And he made ten copper lavers. Each laver held forty <u>baths</u> . 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־הַמִּכְנֹזֹת חָמֵשׁ עַל־כַּתֵּף הַבַּיִת מִיָּמִין וְחָמֵשׁ עַל־כַּתֵּף הַבַּיִת מִשְׁמָאלוֹ וְאֶת־הַיָּם נָתַן מִכַּתֵּף הַבַּיִת הַיְמָנִית 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</i> sea 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 חִירָם אֶת־הַכִּיּוֹרֹת וְאֶת־הַיָּעִים וְאֶת־הַמְזֻרְקוֹת וַיְכַל חִירָם לַעֲשׂוֹת אֶת־כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה לְמֶלֶךְ 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</i> <i>verse</i> ) ← <i>Hirom</i> here, but elsewhere mostly <i>Hiram</i> .
1 Ki 7:41	עַמֻּדִים שְׁנַיִם וְגִלְתֵּי הַכְּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמֻּדִים שְׁתֵּי וְהַשְּׁבָכוֹת שְׁתֵּי לְכַסּוֹת 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־הָרַמְּנִים אֲרָבַע מֵאוֹת לְשְׁתֵּי הַשְּׁבָכוֹת שְׁנֵי־טוּרִים רַמְּנִים לְשְׁבָכָה הָאֶחָת לְכַסּוֹת 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־הַמִּכְנוֹת עֲשֹׂה וְאֶת־הַכִּיֹּרֹת עֲשֹׂה עַל־הַמִּכְנוֹת:	and the ten stands and the ten lavers on the stands,	2 Chr 4:14.
1 Ki 7:44	וְאֶת־הַיָּם הָאֶחָד וְאֶת־הַבֶּקֶר שְׁנַיִם־עֶשְׂרֵת תַּחַת הַיָּם:	and the <u>single</u> <i>artificial</i> sea and the twelve oxen under the <i>artificial</i> sea,	2 Chr 4:15. <hr/> single ← one.
1 Ki 7:45	וְאֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־הַמְזִרְקוֹת וְאֵת כָּל־הַכֵּלִים *הָאֵלֶּה** הָאֵלֶּה אֲשֶׁר עָשָׂה חִירָם לַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה נְחֹשֶׁת מְמָרָט:	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	בְּכֶבֶד הִירְדָן יִצְקֵם 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 <u>Zarethan</u> .	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	וַיִּנָּח שְׁלֹמֹה אֶת־כָּל־הַכֵּלִים מְרֹב 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־הַכֵּלִים אֲשֶׁר בֵּית יְהוָה אֵת מִזְבֵּחַ הַזָּהָב וְאֶת־הַשֻּׁלְחָן 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־הַמְנֹרֹת חָמֵשׁ מִיְמִין וְחָמֵשׁ מִשְּׂמָאוֹל לִפְנֵי הַדָּבִיר זָהָב סָגוֹר וְהַפָּרַח וְהַנֶּרֶת וְהַמִּלְקָחִים 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 וְהַמְזִמְרוֹת וְהַמְזִרְקוֹת וְהַכִּפּוֹת וְהַמַּחְתּוֹת זָהָב סָגוֹר וְהַפִּתּוֹת לְדִלְתוֹת הַבַּיִת הַפְּנִימִי לְקֹדֶשׁ הַקֹּדְשִׁים לְדִלְתֵי הַבַּיִת לַהֵיכָל 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</i> for 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	וַתְּשֵׁלֶם כָּל־הַמְּלָאכָה אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בֵּית יְהוָה וַיָּבֵא שְׁלֹמֹה אֶת־קִדְשֵׁי   דָּוָד אָבִיו אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים נָתַן בְּאֲצֻרוֹת 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	אָז יָקָהָל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל אֶת־כָּל־רָאשֵׁי הַמִּטּוֹת נְשִׂאֵי הָאָבוֹת לְבְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלַם לְהַעֲלוֹת אֶת־אָרוֹן 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	וַיָּקָהְלוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה כָּל־אִישׁ יִשְׂרָאֵל בִּירוֹחַ 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 כָל זִקְנֵי יִשְׂרָאֵל וַיִּשָּׂאוּ הַכֹּהֲנִים אֶת־הָאָרוֹן:	So all the elders of Israel came, and the priests carried the ark.	2 Chr 5:4.
1 Ki 8:4	וַיַּעֲלוּ אֶת־אָרוֹן 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</i> <i>was</i> the priests and Levites <i>who</i> brought it up.	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־עַדַּת יִשְׂרָאֵל הַנוֹעֲדִים עָלָיו אָתּוּ לִפְנֵי הָאָרוֹן מִזִּבְחִים צֹאן וּבָקָר 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</u> with him before the ark sheep and oxen which <i>could</i> not be numbered and <i>could</i> not be counted for abundance.	2 Chr 5:6.  with him ( <i>first occurrence in 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־אָרוֹן בְּרִית־יְהוָה אֶל־מְקוֹמוֹ אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ הַקֹּדֶשִׁים אֶל־תַּחַת כְּנָפֵי 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 הַכְּרוּבִּים פָּרְשִׁים כְּנָפֵיהֶם אֶל־מְקוֹם הָאָרוֹן וַיִּסְכּוּ הַכְּרָבִים עַל־הָאָרוֹן וְעַל־בְּדֵי מִלְמַעְלָה:	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	וַיֹּאדָמוּ הַבַּדִּים וַיֵּרָאוּ רָאשֵׁי הַבַּדִּים מִן־הַקֹּדֶשׁ עַל־פְּנֵי הַדְּבִיר וְלֹא יֵרָאוּ הַחוּצָה וַיְהִי שָׁם עַד הַיּוֹם הַזֶּה:	And they extended the staves such that the ends 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 vav.  ends ← heads.
1 Ki 8:9	אֵין בָּאָרוֹן רֶק שְׁנֵי לַחֹת 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 וְהֶעֱנָן מָלֵא אֶת־בֵּית יְהוָה:	Then it came to pass when the priests came out of the sanctuary that <b>a cloud filled the house of the LORD.</b>	<b>Rev 15:8.</b>     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 לַעֲמֹד לְשֶׁרֶת מִפְּנֵי הָעֲנָן כִּי־מָלֵא כְּבוֹד־יְהוָה אֶת־בֵּית 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 לְשָׁפָן בְּעֶרְפָּל:	Then Solomon said, “The LORD said that <i>he</i> would dwell In thick clouds.	2 Chr 6:1.
1 Ki 8:13	בָּנָה בְּגִיתִי בֵּית זָבֵל לָךְ מִכּוֹן לְשִׁבְתֶּךָ עוֹלָמִים:	I <u>have conscientiously built</u> A dwelling place for you – An age-abiding abode For you to reside <i>in</i> .”	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	וַיִּסֹּב הַמֶּלֶךְ אֶת־פָּנָיו וַיְבָרֵךְ אֶת כָּל־קְהֵל יִשְׂרָאֵל וְכָל־קְהֵל יִשְׂרָאֵל עֹמֵד:	Then the king <u>turned round</u> 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 בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּפִי אֶת דְּוֹד אָבִי וּבִידּוֹ מָלֵא לֵאמֹר:	as he said, “Blessed <i>be</i> the LORD God of Israel who spoke by his own mouth with David my father, and <i>who accomplished it</i> , 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־בַחֲרָתִי בְעִיר מִכָּל־שִׁבְטֵי יִשְׂרָאֵל לִבְנוֹת בַּיִת לַיהוָה שְׁמִי שָׁם וְאֶבְחַר 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 עַם־לִבָּב דָּוִד אָבִי לִבְנוֹת בַּיִת לַשֵּׁם 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 יָעַן אֲשֶׁר הָיָה עַם־לִבָּבְךָ לִבְנוֹת בַּיִת לַשֵּׁמִי הֵטִיבְתָּ כִּי הָיָה עַם־לִבָּבְךָ:	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 הֵיכָא מִחֻלְצֶיךָ הוּא־יִבְנֶה הַבַּיִת לַשֵּׁמִי:	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־דְּבָרֹו אֲשֶׁר דִּבֶּר וְאָקָם תַּחַת דָּוִד אָבִי וַיֹּשֶׁב עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה וְאִבְנֶה הַבַּיִת לַשֵּׁם 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	וַאֲשֶׁם שָׁם מָקוֹם לְאָרוֹן אֲשֶׁר־שָׁם בְּרִית יְהוָה אֲשֶׁר כָּרַת עַם־אֲבוֹתֵינוּ בְּהוֹצִיאֹו אֹתָם 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 מִזְבַּח יְהוָה נֹגֵד כָּל־קְהֵל יִשְׂרָאֵל וַיִּפְרֹשׁ 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־כֶּמוֹךָ אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת שֹׁמְרֵי הַבְּרִית וְהַחֲסִיד לְעִבְדֶיךָ 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 וַתִּדְבֹּר בְּפִיךָ וּבִידְךָ מְלֵאֶת כִּיּוֹם הַזֶּה:	in that what you <u>said to your</u> <u>servant</u> – David my father – you <u>kept for him</u> , for you spoke with your mouth, and you have <u>accomplished it</u> , as <i>it is</i> today.	2 Chr 6:15.  said to your servant ... kept for him ← <i>kept for your servant ...</i> <i>said to him</i> .  <u>accomplished it</u> ← <i>fulfilled (it)</i> <i>by your hand</i> . Compare 1 Ki 8:15.
1 Ki 8:25	וְעַתָּה יְהוָה   אֱלֹהֵי יִשְׂרָאֵל שָׁמַר לְעַבְדְּךָ דָּוִד אָבִי אֶת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא-יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יָשֵׁב עַל-כִּסֵּא יִשְׂרָאֵל רַק אִם-יִשְׁמְרוּ בְנֶיךָ אֶת-דִּרְכָּם לֵלֶכֶת לִפְנֵי כַּאֲשֶׁר הָלַכְתָּ לִפְנֵי:	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 <u>by 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 יֶאֱמֹן נָא *דַּבְרִיד *דִּבְרֶךָ 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 הֲאֵמֶנָּם יֵשֵׁב אֱלֹהִים עַל-הָאָרֶץ הַנְּהַה הַשָּׁמַיִם וְשָׁמַיִ הַשָּׁמַיִם לֹא יִכְלְלוּךָ אֵף כִּי-הִבֵּיתִי הַזֶּה אֲשֶׁר בָּנִיתִי:	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	וּפָנִיתָ אֶל-תְּפִלַּת עַבְדְּךָ וְאֶל-תַּחֲנֻתוֹ יְהוָה אֱלֹהֵי לִשְׁמֹעַ אֶל-הֶרְנָה וְאֶל-הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְפַּלֵּל לִפְנֶיךָ 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 פְּתֻחוֹת אֶל-הַבַּיִת הַזֶּה לַיְלָה וַיּוֹם אֶל-הַמָּקוֹם אֲשֶׁר אָמַרְתָּ יְהִי שְׁמִי שָׁם לִשְׁמֹעַ אֶל-הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עַבְדְּךָ אֶל-הַמָּקוֹם 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</u> <u>place</u> .	2 Chr 6:20.  facing this place ← <i>to, towards</i> <i>this place</i> . Compare Dan 6:10.
1 Ki 8:30	וְשָׁמַעְתָּ אֶל-תַּחֲנֻת עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְּלוּ אֶל-הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמָע אֶל-מְקוֹם שְׁבִיתְךָ אֶל-הַשָּׁמַיִם וְשָׁמַעְתָּ וְסָלַחְתָּ:	And do hear the supplication of your servant and your people Israel, who will pray <u>facing this</u> <u>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	<p>אֶת־אֲשֶׁר יַחֲטֵא אִישׁ לְרֵעֵהוּ וְנִשְׁאֲבוּ אֱלֹהִים לְהִאֲלֹתוֹ וּבֵא אֱלֹהִים לִפְנֵי מִזְבִּיחֶךָ בְּבֵית הַזֶּה:</p>	<p>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,</p>	<p>is imposed ← <i>he bears</i>. Here with a <i>shin</i> dot (ש), but we read it re-pointed as in 2 Chr 6:22 with a <i>sin</i> (ש) dot.</p> <hr/> <p>   2 Chr 6:22.</p>
1 Ki 8:32	<p>וְאַתָּה   תִּשְׁמַע הַשָּׁמַיִם וַעֲשֵׂיתָ וְשִׁפְטָתָ אֶת־עַבְדֶּיךָ לְהַרְשִׁיעַ רִשְׁעַ לְתֵת דְּרָכּוֹ בְּרֹאשׁוֹ וּלְהַצְדִּיק צְדִיק לְתֵת לוֹ כְּצִדְקָתוֹ: ס</p>	<p>then hear <i>in</i> heaven and take action, and judge your servants, <u>in condemning</u> the wicked, <u>in bringing</u> his way <i>back</i> on his head, and <u>in justifying</u> the righteous, <u>in rewarding</u> him according to his righteousness.</p>	<p>   2 Chr 6:23.</p> <hr/> <p>in condemning ... in bringing ... in justifying ... in rewarding: gerundial use of the infinitive.</p> <hr/> <p>in rewarding ← <i>in giving</i>.</p>
1 Ki 8:33	<p>כִּהְנָגְףָ עַמְּךָ יִשְׂרָאֵל לִפְנֵי אֹיֵב אֲשֶׁר יַחֲטֹאוּ־לָךְ וְשָׁבוּ אֵלֶיךָ וְהוֹדוּ אֶת־שִׁמְךָ וְהִתְפַּלְּלוּ וְהִתְחַנְּנוּ אֵלֶיךָ בְּבֵית הַזֶּה:</p>	<p>When your people Israel are struck down <u>in confrontation</u> with an enemy because they have sinned against you, and they return to you and confess your name, and they pray and <u>make supplications</u> to you in this house,</p>	<p>   2 Chr 6:24.</p> <hr/> <p>in confrontation with ← <i>before</i>.</p> <hr/> <p>make supplications: or <i>plead for grace</i>.</p>
1 Ki 8:34	<p>וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם וְסִלַּחְתָּ לַחַטָּאת עַמְּךָ יִשְׂרָאֵל וְהִשְׁבַּתְם אֶל־הָאֲדָמָה אֲשֶׁר נָתַתָּ ל־אֲבוֹתָם: ס</p>	<p>then do hear <i>in</i> heaven and forgive the sin of your people Israel, and bring them back into the <u>land</u> which you gave to their fathers.</p>	<p>   2 Chr 6:25.</p> <hr/> <p>land ← <i>ground</i>.</p>
1 Ki 8:35	<p>כִּהִעָצַר שָׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יַחֲטֹאוּ־לָךְ וְהִתְפַּלְּלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שִׁמְךָ וּמַחֲטָאֲתָם 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>   2 Chr 6:26.</p> <hr/> <p>heavens: or <i>sky</i>.</p> <hr/> <p>facing this place: see 1 Ki 8:29.</p>
1 Ki 8:36	<p>וְאַתָּה   תִּשְׁמַע הַשָּׁמַיִם וְסִלַּחְתָּ לַחַטָּאת עַבְדֶּיךָ וְעַמְּךָ יִשְׂרָאֵל כִּי תוֹרֵם אֶת־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יָלְכוּ־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>   2 Chr 6:27.</p> <hr/> <p>right ← <i>good</i>.</p>
1 Ki 8:37	<p>רָעָב כִּי־יִהְיֶה בָּאָרֶץ דָּבָר כִּי־יִהְיֶה שְׂדֵפוֹן יִרְקוֹן אֲרָבָה חֲסִיל׃ כִּי יִהְיֶה כִּי יִצַּר־לוֹ אִיְּבוֹ בָּאָרֶץ שְׁעָרָיו כָּל־נִגְעַ כָּל־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 <i>or</i> consuming locusts, if <u>their enemy besieges them</u> in the land <i>at their gates</i>, <i>if there is any</i> affliction <i>or any</i> sickness,</p>	<p>   2 Chr 6:28.</p> <hr/> <p>besieges: or <i>distresses</i>, from roots צור and צר respectively.</p> <hr/> <p>their ... them ... their ← <i>it... it ... its</i>. Collective use of <i>the people</i>.</p> <hr/> <p>any (2x) ← <i>every</i>.</p>

1 Ki 8:38	<p>כָּל־תְּפִלָּה כָּל־תַּחֲנֻה אֲשֶׁר תִּהְיֶה לְכָל־הָאָדָם לְכָל עֲמָךְ יִשְׂרָאֵל אֲשֶׁר יִדְעוּן אִישׁ נִגַּע לִבָּבוֹ וּפָרַשׁ כַּפָּיו אֶל־הַבַּיִת הַזֶּה:</p>	<p>then for 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</i> for the affliction of his heart – he will stretch out his hands towards this house.</p>	<p>   2 Chr 6:29.</p> <hr/> <p>any ← <i>every</i>.</p>
1 Ki 8:39	<p>וְאַתָּה תִשְׁמַע הַשָּׁמַיִם מִכּוֹן שְׁבִתְךָ וְסִלַּחַת וְעֲשִׂיתָ וְנָתַתָּ לְאִישׁ כַּכ־דֶּרֶכְיוֹ אֲשֶׁר תִּדַּע אֶת־לִבָּבוֹ כִּי־אַתָּה יָדַעְתָּ לְבַדְּךָ אֶת־לֵבב 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 <u>you</u> alone <u>know</u> the heart of all the sons of Adam,</p>	<p>   2 Chr 6:30.</p> <hr/> <p>repay ← <i>give</i>.</p> <hr/> <p>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 לְאַבְתִּינוּ:</p>	<p>so that they may fear you for all the days that they live on the surface of the <u>land</u> which you have given to our fathers.</p>	<p>   2 Chr 6:31.</p> <hr/> <p>land ← <i>ground</i>.</p>
1 Ki 8:41	<p>וְגַם אֶל־הַנֹּכְרִי אֲשֶׁר לֹא־מֵעַמְּךָ יִשְׂרָאֵל הוּא וּבָא מֵאַרְץ 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 הַחֲזָקָה וְזִרְעֶךָ 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 <u>facing this house</u>.</p>	<p>   2 Chr 6:32, 2 Chr 6:33.</p> <hr/> <p>facing this house: see 1 Ki 8:29.</p>
1 Ki 8:43	<p>אֲתָה תִשְׁמַע הַשָּׁמַיִם מִכּוֹן שְׁבִתְךָ וְעֲשִׂיתָ כָּכָל אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנֹּכְרִי לְמַעַן יִדְעוּן כָּל־עַמֵּי הָאָרֶץ אֶת־שִׁמְךָ לִירְאָה אֶתְךָ כְּעַמְּךָ יִשְׂרָאֵל וּלְדַעַת כִּי־שִׁמְךָ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי:</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 <u>this</u> <u>house</u> which I have built.</p>	<p>   2 Chr 6:33.</p> <hr/> <p>at this house: or <i>on / over this</i> <i>house</i>.</p>
1 Ki 8:44	<p>כִּי־יֵצֵא עַמְּךָ לְמִלְחָמָה עַל־אִיְבוֹ בְּדֶרֶךְ אֲשֶׁר תִּשְׁלַח־ם וְהִתְפַּלְלוּ אֶל־יְהוָה דֶּרֶךְ הָעִיר אֲשֶׁר בָּחַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בָּנִיתִי 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 <u>in the direction</u> of the city which you have chosen, and of the house which I have built for your name.</p>	<p>   2 Chr 6:34.</p> <hr/> <p>in the direction ← <i>in the way</i>. Compare Deut 28:7 and see 1 Ki 8:29.</p>

1 Ki 8:45	וּשְׁמַעְתָּ הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־תַּחֲנָנָתָם וְעָשִׂיתָ מִשְׁפָּטָם:	And do hear <i>in</i> heaven their prayer and their supplication, and do execute judgment for them.	2 Chr 6:35.  for them ← <i>of them</i> .
1 Ki 8:46	כִּי יַחֲטִאוּ־לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא־יַחֲטִיא וְאַנְפָּתָ בָּם וְנָתַתָּם לִפְנֵי אוֹיֵב וְשָׁבוּם שְׁבִיהֶם 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 <u>deliver them to the</u> 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</i> <i>before</i> .
1 Ki 8:47	וְהָשִׁיבוּ אֶל־לִבָּם בְּאֶרֶץ אֲשֶׁר נִשְׁבוּ־שָׁם וְשָׁבוּ   וְהִתְחַנְּנוּ אֵלַי בְּאֶרֶץ שְׁבִיהֶם לֵאמֹר חָטָאנוּ וְהִעֲוִינוּ רָשָׁעֵנוּ:	<i>then</i> when they <u>have a change of</u> <u>heart</u> in the land in which they have been taken captive, and they <u>repent</u> , 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</i> <i>in their heart back</i> .  repent ← <i>return</i> .
1 Ki 8:48	וְשָׁבוּ אֵלַי בְּכָל־לִבָּבָם וּבְכָל־נַפְשָׁם בְּאֶרֶץ אֹיְבֵיהֶם אֲשֶׁר־שָׁבוּ אֹתָם וְהִתְפַּלְּלוּ אֵלַי דֶּרֶךְ אֶרֶצָם אֲשֶׁר נָתַתָּה לְאַבוֹתָם הָעִיר אֲשֶׁר בְּחֵרָתָ 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 <u>in the direction of their</u> 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.  in the direction ← <i>in the way</i> . See 1 Ki 8:29.
1 Ki 8:49	וּשְׁמַעְתָּ הַשָּׁמַיִם מְכוֹן שְׁבִתְךָ אֶת־תְּפִלָּתָם וְאֶת־תַּחֲנָנָתָם וְעָשִׂיתָ מִשְׁפָּטָם:	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</i> <i>judgment</i> .
1 Ki 8:50	וּסְלַחַת לַעֲמָךְ אֲשֶׁר חָטְאוּ־לָךְ וּלְכָל־פְּשָׁעֵיהֶם אֲשֶׁר פָּשְׁעוּ־בְךָ וְנָתַתָּם לְרַחֲמִים לִפְנֵי שְׁבִיהֶם וּרְחֻמוֹם:	And do forgive your people who have sinned against you, and all their transgressions with which they have transgressed against you, and do <u>grant them</u> <u>compassion</u> in the presence of their captors, so that they have compassion on them.	2 Chr 6:39.  grant them compassion ← <i>give</i> <i>them to compassion</i> .
1 Ki 8:51	כִּי־עַמְּךָ וְנַחֲלֹתֶךָ הֵם אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם מִתּוֹךְ כּוּר הַבְּרִזָּל:	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 פְּתֻחוֹת אֶל־תַּחֲנַת עַבְדְּךָ וְאֶל־תַּחֲנַת עַמְּךָ יִשְׂרָאֵל לְשִׁמְעַ אֲלֵיהֶם בְּכָל קְרָאָם אֵלַיךָ:	so that your eyes should be open to the supplication of your servant and to the supplication of your people Israel <u>in hearing</u> them whenever they call out to you.	2 Chr 6:40.  in hearing: gerundial use of the infinitive.

1 Ki 8:53	כִּי־אַתָּה הִבְדַּלְתָּם לְךָ לַנַּחֲלָה מִכָּל עַמֵּי הָאָרֶץ כְּאֲשֶׁר דִּבַּרְתָּ בֵּיד   מֹשֶׁה עַבְדְּךָ בְּהוֹצִיאֲךָ אֶת־אֲבֹתֵינוּ מִמִּצְרַיִם אֲדֹנָי יְהוֹה: 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 intermediacy 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   כִּכְלוֹת שְׁלֹמֹה לְהִתְפַּלֵּל אֶל־יְהוָה אֵת כָּל־הַתְּפִלָּה וְהַתְחִנָּה הַזֹּאת קָם מִלִּפְנֵי מִזְבֵּחַ יְהוָה מִכְרַע עַל־בְּרָכָיו וְכַפָּיו פִּרְשָׁוּת 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, <i>from kneeling</i> , 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־קֹהֶל יִשְׂרָאֵל קוֹל גָּדוֹל לֵאמֹר:	And he stood and blessed the whole convocation of Israel <i>in</i> a loud voice and said,	loud ← <i>great</i> .
1 Ki 8:56	בָּרוּךְ יְהוָה אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל כְּכֹל אֲשֶׁר דִּבֶּר לֹא־נִפְלָד דְּבַר אֶחָד מִכָּל דְּבָרוֹ הַטּוֹב אֲשֶׁר דִּבֶּר בֵּיד מֹשֶׁה עַבְדּוֹ:	“Blessed <i>be</i> the LORD, who has given rest to his people Israel in accordance with everything he has spoken. <u>Not one thing has failed</u> from all his good words which he spoke through the intermediacy 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 כְּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ 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 לִבְבָנוּ אֵלָיו לָלֶכֶת בְּכָל־דַּרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה אֶת־אֲבֹתֵינוּ:	while <i>we incline</i> our heart to him, so that <i>we</i> walk 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 דְבַרִּי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קִרְבִּים אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם וּלְיָלָה לַעֲשׂוֹת   מִשְׁפָּט עַבְדּוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ:	And may these words of mine <i>with which</i> 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 אֱלֹהֵינוּ לִלְכֹת בְּחֻקָּיו וּלְשָׁמֵר מִצְוֹתָיו כִּיּוֹם הַזֶּה:	And may your heart be <u>sincere</u> with the LORD our God <u>in</u> <u>walking</u> in his statutes and <u>in</u> keeping his commandments, as <i>on</i> 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 זִבְחִים זָבַח לִפְנֵי יְהוָה:	And the king and all of Israel with him <u>offered</u> 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 שְׁלֹמֹה אֶת זִבְחֵ הַשְּׁלָמִים אֲשֶׁר זָבַח לַיהוָה בֶּקָר עֶשְׂרִים וּשְׁנַיִם אֵלֶּף וְצֹאֵן מֵאָה וְעֶשְׂרִים אֵלֶּף וַיַּחֲנוּכּוּ אֶת־בֵּית יְהוָה הַמֶּלֶךְ וְכָל־בְּנֵי יִשְׂרָאֵל:	And Solomon <u>offered</u> the peace- sacrifice, which he <u>offered</u> to the LORD – twenty-two thousand oxen and one hundred and twenty thousand sheep. And the king and all the sons of Israel <u>dedicated</u> 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 הַחֲצֵר אֲשֶׁר לִפְנֵי בֵּית־יְהוָה כִּי־עָשָׂה שָׁם אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֵת חֲלָבֵי הַשְּׁלָמִים כִּי־מִזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְהוָה קָטָן מִהַכִּיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֵת חֲלָבֵי הַשְּׁלָמִים:	On that day the king sanctified the <u>inside</u> of the court which <i>was</i> in front of the house of the LORD, for <i>it is</i> there <i>that</i> he made the burnt offering and the meal-offering <i>and offered</i> the <u>fat</u> of the peace-offerings, because the copper altar which <i>was</i> before the LORD <i>was</i> too small to hold the burnt offering and the meal-offering and the <u>fat</u> of the peace-offerings.	2 Chr 7:7.  inside: or <i>middle</i> .  fat (2x) ← <i>fats</i> .
1 Ki 8:65	וַיַּעַשׂ שְׁלֹמֹה בַּעֲת־הַהִיא   אֶת־הַחֹג וְכָל־יִשְׂרָאֵל עִמּוֹ קָהָל גָּדוֹל מִלְּבֹא חֲמַת   עַד־נַחַל מִצְרַיִם לִפְנֵי יְהוָה אֱלֹהֵינוּ שִׁבְעַת יָמִים וּשְׁבַעַת יָמִים אַרְבַּעַת עָשָׂר יוֹם:	And at that time Solomon and all Israel with him <u>celebrated</u> the festival – a large convocation, from <u>the approach to Hamath</u> to the <u>Brook of Egypt</u> – before the LORD our God, for seven days and seven days, <i>that is</i> , 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 לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:	On the eighth day he dismissed the people, and they blessed the king, and they went to their tents happy and <u>in good spirits</u> 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 כְּכֵלֹות שְׁלֹמֹה לִבְנוֹת 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 שֵׁנִית בְּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעֹון:	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־תַּחֲנוּנְךָ אֲשֶׁר הִתְחַנַּנְתָּה לִפְנֵי הַקֹּדֶשׁשְׁתִּי אֶת־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתָה לְשׁוֹם־שְׁמִי 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 <u>made</u> 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 <u>continually</u> .	2 Chr 7:12, 2 Chr 7:16.  made ← <i>supplcated</i> .  continually ← <i>all the days</i> .
1 Ki 9:4	וְאַתָּה אִם־תֵּלֵךְ לִפְנֵי בְּאֲשֶׁר הָלַךְ דָּוִד אָבִיךָ בְּתֵם־לֵבָב וּבְיֶשֶׁר לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ חֻקִּי וּמִשְׁפָּטַי תִּשְׁמֹר:	And <i>as for</i> you, if you walk before me as your father David walked, wholeheartedly and in integrity, <u>in doing everything</u> that I have commanded you, and <i>if</i> 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 בְּאֲשֶׁר 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 <u>expounded</u> 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 תִּשְׁבֹּן אַתֶּם וּבְנֵיכֶם מֵאַחֲרַי וְלֹא תִשְׁמְרוּ מִצְוֹתֵי חֻקֹּתַי אֲשֶׁר נָתַתִּי לְפָנֵיכֶם וְהִלַּכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:	<i>But if</i> you turn away from me at all, <u>you</u> or your sons, and <u>you</u> do not keep my commandments <i>and</i> my statutes which I have <u>set</u> before <u>you</u> , and <u>you</u> go <i>your way</i> and serve other gods and worship them,	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 הִקְדַּשְׁתִּי לְשְׁמִי אֲשַׁלַּח מֵעַל פְּנֵי וְהָיָה יִשְׂרָאֵל לְמַשָּׁל וּלְשִׁנְיָנָה בְּכָל־הָעַמִּים:	then I will cut Israel off from the face of the <u>land</u> which I have given them, and I will cast the house which I have sanctified for my name out of my <u>sight</u> , and Israel will be <i>the subject of</i> taunting and jeering among all the nations.	2 Chr 7:20.  land ← <i>ground</i> .  sight ← <i>face</i> .

1 Ki 9:8	וְהַבֵּית הַזֶּה יִהְיֶה עֲלִיזָן כָּל-עֹבֵר עָלָיו יִשֹּׁם וְשָׂרָק וְאָמְרוּ עַל-מָה עָשָׂה יְהוָה כֹּכָה לָאָרֶץ 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 *וַיִּשְׁתַּחֲוּ 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-בֵּית יְהוָה וְאֶת-בֵּית 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 וּבְזָהָב לְכָל-חֲפָצֹו אֲזִי יִתֵּן הַמֶּלֶךְ שְׁלֹמֹה לְחִירָם עֶשְׂרִים עִיר בְּאֶרֶץ הַגָּלִיל:	with 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 לִרְאוֹת אֶת-הָעָרִים אֲשֶׁר נָתַן-לּוֹ שְׁלֹמֹה וְלֹא יָשָׁרוּ 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 לִי 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</i> <i>are called</i> up to this day.	Cabul: i.e. <i>fettered</i> (?).
1 Ki 9:14	וַיִּשְׁלַח חִירָם לַמֶּלֶךְ מֵאָה וְעֶשְׂרִים כֶּכָר 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 דְּבַר־הַמָּס אֲשֶׁר־הָעֵלָה   הַמֶּלֶךְ שְׁלֹמֹה לְבָנוֹת אֶת־בֵּית יְהוָה וְאֶת־בֵּיתוֹ וְאֶת־הַמְּלֹא וְאֶת חוֹמַת יְרוּשָׁלַם וְאֶת־חֶצֶר וְאֶת־מְגִדּוֹ וְאֶת־גֶּזֶר:	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> .  Millo: root meaning <i>infilling</i> . See [CB] and [Wikipedia].
1 Ki 9:16	פָּרָעָה מֶלֶךְ־מִצְרַיִם עָלָה וַיִּלְכֹּד אֶת־גֶּזֶר וַיִּשְׂרֹפָהּ בָּאֵשׁ וְאֶת־הַכְּנַעֲנִי הַיֹּשֵׁב בָּעִיר הָרַג וַיִּתְּנָהּ שְׁלָחִים 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	וַיְבֹן שְׁלֹמֹה אֶת־גֶּזֶר וְאֶת־בֵּית חֶרֶן תַּחְתָּיוֹן:	Then Solomon <u>rebuilt</u> Gezer and Lower Beth-Horon,	2 Chr 8:5.  rebuilt ← <i>built</i> .
1 Ki 9:18	וְאֶת־בַּעַלְת וְאֶת־*תָּמַר **תִּדְמֹר בַּמִּדְבָּר 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.     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 מִמְּשָׁלָתוֹ:	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 ambitions of Solomon which he aspired to build in Jerusalem and Lebanon and in every <u>land under his rule</u> .	2 Chr 8:6.  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 his rule</i> . Wider use of the construct state.
1 Ki 9:20	כָּל־הָעָם הַנּוֹתָר מִן־הָאֱמֹרִי הַחֹתִי הַפְּרִזִּי הַחִנִּי וְהַיְבוּסִי אֲשֶׁר לֹא־מִבְנֵי יִשְׂרָאֵל הָמָּה:	On all the people who remained from the <u>Amorites</u> , the Hittites, the Perizzites, the Hivites and the Jebusites, who <i>were</i> not of the sons of Israel,	2 Chr 8:7.  on: the word comes from the next verse.  Amorites: see Gen 10:16.
1 Ki 9:21	בְּנֵיהֶם אֲשֶׁר נָתְרוּ אַחֲרֵיהֶם בְּאֶרֶץ אֲשֶׁר לֹא־יָכְלוּ בְנֵי יִשְׂרָאֵל לְהַחְרִימָם וַיַּעֲלֵם שְׁלֹמֹה לְמַס־עֲבָד עַד הַיּוֹם הַזֶּה:	on 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	וּמִבְנֵי יִשְׂרָאֵל לֹא־נָתַן שְׁלֹמֹה עֶבֶד כִּי־הֵם אַנְשֵׁי הַמִּלְחָמָה וְעַבְדָּיו וְשָׂרָיו וְשֹׁלְשָׁיו 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 <u>his officers</u> , and the commanders of his charioteers and his horsemen.	2 Chr 8:9.  bondmen ← <i>a bondman</i> .  his officers ← <i>his men of the third rank</i> .



1 Ki 9:23	אֵלֶּה   שְׂרֵי הַנְּצָבִים אֲשֶׁר עַל־הַמְּלָאכָה לְשִׁלְמֹה חֲמִשִּׁים וַחֲמִשָּׁה מֵאוֹת הָרָדִים בָּנִים 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	אָךְ בַּת־פַּרְעֹה עָלְתָה מִעִיר דָּוִד אֶל־בֵּיתָהּ אֲשֶׁר בָּנָה־לָּהּ אִזּוּ בָּנָה אֶת־הַמִּלּוֹ:	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	וְהָעֵלָה שְׁלֹמֹה שָׁלַשׁ פְּעָמִים בְּשָׁנָה עֹלוֹת וּשְׁלָמִים עַל־הַמִּזְבֵּחַ אֲשֶׁר בָּנָה לַיהוָה וְהַקְטִיר אֹתוֹ אֲשֶׁר לִפְנֵי יְהוָה וְשָׁלַם 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</i> burned incense with them, 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	וְאֲנִי עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה בְּעֶצְיוֹן־גִּבֹּר אֲשֶׁר אֶת־אֵלוֹת עַל־שִׁפְתַי יַם־סוּף בְּאֶרֶץ אֲדוֹם:	And King Solomon built a fleet of ships in Ezion-Geber, which is joint with Eloth 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 בָּאֲנִי אֶת־עַבְדָּיו אֲנָשִׁי אֲנִיּוֹת יָדָעִי הֵם עַם עַבְדֵי שְׁלֹמֹה:	And Hiram sent his servants by ship – seafarers 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 וָעֶשְׂרִים כֶּכֶר וַיָּבֹאוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה: פ	and they arrived in Ophir, and they took gold from there – four hundred and twenty talents of it – 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 וַתָּבֹא לִנְסוֹתוֹ 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	וַתָּבֹא יְרוּשָׁלַיִם בְּחִיל־כָּבֵד מְאֹד גְּמָלִים נֹשָׂאִים בְּשָׁמִים וְזָהָב רַב־מְאֹד וְאֲבָן יָקָרָה וַתָּבֹא אֶל־שְׁלֹמֹה וַתְּדַבֵּר אֵלָיו אֵת כָּל־אֲשֶׁר הָיָה עִם־לִבָּהּ:	And she came to Jerusalem with a very large retinue of camels bearing fragrances, and a very large quantity of gold, and precious stones. And she came to Solomon, and she told him everything that was on her heart.	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	וַיַּגִּד־לָהּ שְׁלֹמֹה אֶת־כָּל־דִּבְרֶיהָ לֹא־הָיָה דָּבָר 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 מַלְכַּת־שֶׁבָא 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	וּמֵאֵכֶל שֻׁלְחָנוֹ וּמוֹשָׁב עֲבָדָיו וּמֵעֵמֶד *מִשְׁרָתוֹ *מִשְׁרָתָיו וּמִלְבָּשֵׁיהֶם וּמִשְׁקֵיו וְעֵלְתּוֹ 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 body], and their apparel, and his butlers, and his ascent by which he went up to 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 אֱמֶת הִיא הַדְּבָר אֲשֶׁר שָׁמַעְתִּי בָאָרֶץ 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 true.	2 Chr 9:5.  report ← <i>word</i> .  true ← <i>truth</i> .
1 Ki 10:7	וְלֹא־הֵאֱמַנְתִּי לְדִבְרִים עַד אֲשֶׁר־בָּאתִי וַתֵּרָאֵנִי עֵינִי וְהִנֵּה לֹא־הִגַּדְתִּי הַחֲצִי הַזֶּה חֲכֻמָּה וְטוֹב אֶל־הַשְּׁמוּעָה 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	אֲשֶׁרִי אֲנָשֶׁיךָ אֲשֶׁרִי עֲבָדֶיךָ אֱלֹהֵי הָעֹמְדִים לְפָנֶיךָ תָּמִיד הַשְּׁמָעִים אֶת־חֲכֻמָּתְךָ:	Blessed are your men, blessed are these servants of yours who stand before you continually, who hear your wisdom.	2 Chr 9:7.
1 Ki 10:9	יְהִי יְהוָה אֱלֹהֶיךָ בָּרוּךְ אֲשֶׁר חָפֵץ בָּךְ לְתֵתְךָ עַל־כִּסֵּא יִשְׂרָאֵל בְּאַהֲבַת יְהוָה אֶת־יִשְׂרָאֵל לְעֹלָם וַיִּשְׁמָךְ לְמַלְךְ לַעֲשׂוֹת מִשְׁפָּט וַצִּדִּיקָה:	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	וַתֵּתֵן לְמֶלֶךְ מֵאָה וְעֶשְׂרִים   כֶּכֶר זָהָב וּבִשְׁמִים הֲרֵבָה מְאֹד וְאֲבָן יָקָרָה לֹא־בָא כַּבֶּשֶׂם הַהוּא עוֹד לְרֹב אֲשֶׁר־נִתְּנָה מִלְכַּת־שֶׁבָא 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 its 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 הֵבִיא מְאֹד עֲצֵי אֱלִמְגִּים הַרְבֵּה מְאֹד וְאֲבָן יָקָרָה:	And also Hiram's fleet, which transported gold from Ophir, brought from Ophir a very large quantity of <u>almug</u> wood and precious stones.	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 הָאֱלִמְגִּים מִסְעָד לְבֵית־יְהוָה וּלְבֵית הַמֶּלֶךְ וְכִנּוֹרוֹת וְנִבְלִים לְשָׂרִים לֹא בָּא־כֵן עֲצֵי אֱלִמְגִּים 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 לְמַלְכַּת־שֶׁבָּא אֶת־כָּל־חֲפָצָהּ אֲשֶׁר שָׁאַלָה מִלְּבַד אֲשֶׁר נָתַן־לָהּ כִּיד הַמֶּלֶךְ שָׁלְמָה וַתָּפֹן וַתֵּלֶךְ לְאַרְצָהּ הִיא וְעַבְדֶּיהָ: 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 <i>back</i> 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 וְשֵׁשׁ כִּכָּר 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 הַתָּרִים וּמִסַּחֲר הַרְכָּלִים וְכָל־מַלְכֵי הָעָרָב 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 מֵאֲתִים צָנָה זָהָב שְׁחוּט שְׁש־מֵאוֹת זָהָב יַעֲלֶה עַל־הַצָּנָה הָאֶחָת:	And King Solomon made two hundred shields <i>of</i> alloyed 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	וּשְׁלֹשׁ־מֵאוֹת מִגְנִים זָהָב שְׁחוּט שְׁלֹשֶׁת מָנִים זָהָב יַעֲלֶה עַל־הַמָּגֵן הָאֶחָת וַיִּתֵּנָם הַמֶּלֶךְ בֵּית יַעֲר הַלְבָנוֹן: פ	and <i>he made</i> three hundred <u>bucklers</u> <i>of</i> alloyed gold. Three <u>manehs</u> <i>of</i> gold <u>went</u> <i>in</i> <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 בֶּסֶא־שָׁן גָּדוֹל וַיַּצְפֶּהוּ זָהָב מוֹפָּז:	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 מַעְלוֹת לִכְסֵה וְרֹאשׁ-עֵגֹל לִכְסֵה מֵאַחֲרָיו וַיֵּדֶת מִזֶּה וּמִזֶּה אֶל-מְקוֹם הַשְּׁבֵת וּשְׁנַיִם אַרְיֹת עֹמְדִים אֶצֶל הַיְּדוֹת:	There were six steps <i>up</i> to the throne, and the throne <i>had</i> a round canopy <i>extending from its back</i> , 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 עֹמְדִים שָׁם עַל-שֵׁשׁ הַמַּעְלוֹת מִזֶּה וּמִזֶּה לֹא-נַעֲשֶׂה כֵן 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 מִשְׁקֵה הַמֶּלֶךְ שְׁלֹמֹה זָהָב וְכָל כְּלֵי בֵּית-יַעַר הַלְבָּנוֹן זָהָב סָגוֹר אֵין פָּסוּף לֹא נִחְשַׁב בְּיָמֵי שְׁלֹמֹה לְמֵאוֹמָה:	And all King Solomon's tableware for drinking was of gold, and all the articles of the house of the Forest of Lebanon were of seamless gold. Nothing was of 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 אָנֹכִי תַרְשִׁישׁ לַמֶּלֶךְ בַּיָּם עַם אָנֹכִי חִירָם אַחַת לְשָׁלֹשׁ שָׁנִים תָּבוֹא   אָנֹכִי תַרְשִׁישׁ נִשְׂאֵת זָהָב וְכֶסֶף 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 מִכָּל מַלְכֵי הָאָרֶץ לְעֹשֶׂר וּלְחֻכְמָה:	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-פָּנָיו שְׁלֹמֹה לְשִׁמְעַל אֶת-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	וְהָמָּה מִבָּאִים אִישׁ מִנְחָתוֹ כְּלֵי כֶסֶף וְכְלֵי זָהָב וּשְׁלֵמוֹת וְנִשְׁק וּבִשְׁמִים 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 which took place year in year out.	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	וַיֵּאסֹף שְׁלֹמֹה רֶכֶב וּפָרָשִׁים וַיְהִי-לּוֹ אֶלֶף וָאַרְבַּע-מֵאוֹת רֶכֶב וּשְׁנַיִם-עָשָׂר אֶלֶף פָּרָשִׁים וַיִּנְחֵם בְּעָרֵי הָרֶכֶב וְעַם-הַמֶּלֶךְ בִּירוּשָׁלַם:	And Solomon assembled a chariot fleet 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	וַיַּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף בִּירוּשָׁלַם כַּאֲבָנִים וְאֵת הָאֲרָזִים נָתַן כַּשְׁקָמִים אֲשֶׁר־בְּשִׁפְלָה לָרֹב:	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 וּמִקְוֶה סַחְרֵי הַמֶּלֶךְ יִקְחוּ מִקְוֶה בְּמַחִיר:	And the origin of Solomon's horses <i>was that they were</i> from Egypt, and the <i>company</i> of the king's merchants obtained the <i>company of animals</i> 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 מִרַכָּבָהּ מִמִּצְרַיִם בְּשֵׁשׁ מֵאוֹת כֶּסֶף וְסוֹס בַּחֲמִשִּׁים וּמֵאָה וְכֹן לְכָל־מַלְכֵי הַחֲתִיִּים וּלְמַלְכֵי אַרֶם בְּיָדָם יֵצְאוּ: פ	And a chariot went up and departed from Egypt for six hundred <i>shekels of</i> silver, and a horse for one hundred and fifty, and so they dispatched <i>them</i> through their <i>agency</i> 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 שָׁלַמָּה אָהָב נָשִׁים נִכְרִיּוֹת רַבּוֹת וְאֶת־בַּת־פְּרָעָה מוֹאָבִיּוֹת עַמֹּנִיּוֹת אֲדָמִיּוֹת צִדְנִית חֲתִיּוֹת:	Now King Solomon loved many foreign women, including Pharaoh's daughter, Moabite-, Ammonite-, Edomite-, <i>Sidonian-</i> <i>and Hittite women</i> ,	Sidonian: see Gen 10:15.
1 Ki 11:2	מִן־הַגּוֹיִם אֲשֶׁר אָמַר־יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל לֹא־תִבְאוּ בָהֶם וְהֵם לֹא־יָבֹאוּ בָכֶם אֲכֹן יִטּוּ אֶת־לִבְבְּכֶם אַחֲרָי אֱלֹהֵיהֶם בָּהֶם דָּבַק שָׁלַמָּה לְאַהֲבָה:	from the nations <i>about</i> which the LORD had said to the sons of Israel, “Do not <i>have intercourse</i> <i>with</i> them, and they shall not <i>have intercourse with</i> 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־לּוֹ נָשִׁים שְׁרוֹת שִׁבְעַ מֵאוֹת וּפְלִגְשִׁים שְׁלֹשׁ מֵאוֹת וַיִּטּוּ נַפְשׁוֹ אֶת־לְבָבוֹ:	And he had seven hundred wives <i>who were</i> princesses, and three hundred concubines, and his wives <i>turned</i> his heart <i>aside</i> .	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 לְעֵת זְקִנְתָּ שָׁלַמָּה נָשִׁיו הִטּוּ אֶת־לִבְבָּהּ אַחֲרָי אֱלֹהִים אַחֲרִים וְלֹא־הָיָה לָבָבָהּ שָׁלֵם עִם־יְהוָה אֱלֹהֵיו כַּלָּבָב דָּוִד אָבִיו:	So it came to pass in the time of Solomon's old age, <i>that</i> his wives <i>turned</i> his heart towards other gods, and his heart was not <i>sincere</i> 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</i> ; <i>at peace</i> .
1 Ki 11:5	וַיֵּלֶךְ שָׁלַמָּה אַחֲרָי עֲשֻׁתָּרֶת אֱלֹהֵי צִדְנִים וְאַחֲרָי מִלְכָם שִׁקָן עַמֹּנִים:	And Solomon went after <i>Astarte</i> , the goddess of the <i>Sidonians</i> , and after Milcom, the abomination 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 מְלֵא אַחֲרֵי 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	אֲזַיְבֵנָה שְׁלֹמֹה בָמָה לְכֻמוֹשׁ שֶׁקֶץ מוֹאָב בְּהָר אֲשֶׁר עַל-פְּנֵי יְרוּשָׁלַם וּלְמֹלֶךְ שֶׁקֶץ בְּנֵי עַמּוֹן:	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	וְכֵן עָשָׂה לְכָל-נִשְׁוֵי הַנְּכָרִיּוֹת מִקְטִירוֹת וּמִזְבְּחוֹת לְאֱלֹהֵיהֶן:	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	וַיִּתְאַנֶּף יְהוָה בְּשֹׁלֹמֹה כִּי-נָטָה לִבּוֹ מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַנִּרְאָה אֵלָיו פַּעַמַּיִם:	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	וַיֹּצִוֵה אֵלָיו עַל-הַדָּבָר הַזֶּה לְבַלְתִּי-לָקֶחַת אַחֲרֵי אֱלֹהִים אַחֲרִים וְלֹא שָׁמַר אֶת אֲשֶׁר-צִוָּה יְהוָה: 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	וַיֹּאמֶר יְהוָה לְשֹׁלֹמֹה יֵעַן אֲשֶׁר הֵיטֵה-נָא אֶת עֲמֻךְ וְלֹא שָׁמַרְתָּ בְרִיתִי וְחֻקֹּתִי אֲשֶׁר צִוִּיתִי עָלֶיךָ קִרְעַת אֶקְרַע אֶת-הַמַּמְלָכָה מֵעַלְיֶךָ וְנָתַתִּיהָ לְעַבְדְּךָ:	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 concerning you</i> .  tear ... asunder: infinitive absolute.
1 Ki 11:12	אֲדַבְּימִיךָ לֹא אֶעֱשֶׂנָה לְמַעַן דָּוִד אָבִיךָ מִיַּד בְּנֶךָ אֶקְרַענָה:	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	רַק אֶת-כָּל-הַמַּמְלָכָה לֹא אֶקְרַע שְׁבֵט אֶחָד אֶתָּן לְבִנְךָ לְמַעַן דָּוִד עַבְדִּי וּלְמַעַן יְרוּשָׁלַם אֲשֶׁר בָּחַרְתִּי:	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	וַיִּקֶּם יְהוָה שָׂטָן לְשֹׁלֹמֹה אֶת הַדָּד הָאֱדוֹמִי מִזֶּרַע הַמֶּלֶךְ הוּא בְּאֲדוֹם:	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	וַיְהִי בַּהֲיוֹת דָּוִד אֶת־אַדֹּם בְּעֵלוֹת יוֹאָב שֶׁר הָעֶבֶא לְקַבֵּר אֶת־הַחֲלָלִים וַיִּד כָּל־זָכָר בְּאַדֹּם:	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 יוֹאָב וְכָל־יִשְׂרָאֵל עַד־הַכֶּרֶת כָּל־זָכָר בְּאַדֹּם:	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 אֲדָמִיִּים מֵעֲבָדֵי אָבִיו אֲתָו לָבוֹא מִצְרַיִם וְהָדָד נֶעַר קָטָן:	And Hadad had fled – he and some Edomite men from his father's servants with him – and <i>they had headed for</i> Egypt, when Hadad was a small boy.	Hadad ( <i>first occurrence in verse</i> ): here, Adad.  <i>they had headed for</i> ← <i>to come (to)</i> .
1 Ki 11:18	וַיָּקֻמוּ מִמִּדְיָן וַיָּבֹאוּ פָּאֲרָן וַיִּקְחוּ אֲנָשִׁים עִמָּם מִפָּאֲרָן וַיָּבֹאוּ מִצְרַיִם אֶל־פֶּרְעֹה מֶלֶךְ־מִצְרַיִם וַיִּתֵּן־לוֹ בַּיִת וְלֶחֶם אָמַר לוֹ וְאֶרֶץ 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 ordered food for him, and he gave him land.	ordered ← <i>said</i> .  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 פֶרְעֹה מְאֹד וַיִּתֵּן־לוֹ אִשָּׁה אֶת־אֲחֻזַּת אִשְׁתּוֹ אֲחֻזַּת תַּחֲפִנִּיס הַגְּבִירָה:	And Hadad 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 אֲחֻזַּת תַּחֲפִנִּיס אֶת גִּנְיָבַת בְּנוֹ וַתִּגְמְלֶהוּ תַּחֲפִנִּיס בְּתוֹךְ בֵּית פֶּרְעֹה וַיְהִי גִנְיָבַת בֵּית פֶּרְעֹה בְּתוֹךְ בְּנֵי פֶרְעֹה:	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 יוֹאָב שֶׁר־הָעֶבֶא וַיֹּאמֶר הָדָד אֶל־פֶּרְעֹה שְׁלַחֲנִי וְאֵלַי אֶל־אַרְצִי:	Then when Hadad heard in Egypt that David had lain with his fathers, and that Joab the commander of the army had died, Hadad said to Pharaoh, “Let me go, and I will go to my country.”	
1 Ki 11:22	וַיֹּאמֶר לוֹ פֶּרְעֹה כִּי מָה־אַתָּה חָסֵר עִמִּי וְהִנֵּנִי מִבְּקֵשׁ לָלֶכֶת אֶל־אַרְצְךָ וַיֹּאמֶר   לֹא כִּי שְׁלַח תְּשַׁלַּחֲנִי:	But Pharaoh <i>said</i> to him, “But what do you lack with me <i>that</i> you should <i>be</i> here requesting to go to your country?” And he replied, “Nothing, but <i>let me go</i> anyway.”	said ← <i>said ... that</i> , as if indirect speech.  that you should <i>be</i> here ← <i>and behold you</i> .  let me go anyway: infinitive absolute.
1 Ki 11:23	וַיִּקַּם אֱלֹהִים לוֹ שָׂטָן אֶת־רִזֹּן בֶּן־אֵלִידַע אֲשֶׁר בָּרַח מֵאֵת הָדָדְעֶזֶר מֶלֶךְ־צוּבָה אֲדָנָיו:	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 אַנְשִׁים וַיְהִי שֶׁר־גָּדוֹד בַּהֲלֹךְ דָּוִד אֹתָם וַיֵּלְכוּ דְמָשֶׁק וַיֵּשְׁבוּ בָּהּ וַיִּמְלְכוּ בְּדְמָשֶׁק:	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> .  them: AV differs ( <i>them of Zobah</i> ).
1 Ki 11:25	וַיְהִי שָׂטָן לְיִשְׂרָאֵל כָּל־יְמֵי שְׁלֹמֹה וְאֶת־הָרָעָה אֲשֶׁר הָדָד וַיִּקָּץ בִּישְׂרָאֵל 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	וַיְרֻבְעָם בֶּן־נֶבֶט אֶפְרָתִי מִן־הָעֲרָדָה וְשֵׁם אִמּוֹ צְרוּעָה אִשָּׁה אֱלִמָּנָה עֶבֶד לְשֹׁלֹמֹה וַיֶּרֶם יָד בַּמֶּלֶךְ:	And Jeroboam the son of Nebat, an Ephrathite from Zeredah, a servant of Solomon's, whose mother's name <i>was</i> 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־פֶּרֶץ 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 יְרֻבְעָם גִּבּוֹר חָלִל וַיֵּרָא שְׁלֹמֹה אֶת־הַנָּעַר כִּי־עָשָׂה מְלָאכָה הוּא וַיִּפְקֹד אֹתוֹ לְכָל־סִבְלַי בֵּית יוֹסֵף: ס	Now the man Jeroboam <i>was</i> a valiant warrior, and Solomon had seen that the young man <u>was</u> <u>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 בַּעֲתָה הַהִיא וַיִּרְבְּעָם יֵצֵא מִירוּשָׁלַם וַיִּמָּצֵא אֹתוֹ אַחִיָּה הַשִּׁילֹנִי הַנָּבִיא בְּדֶרֶךְ וְהוּא מִתְבַּסֵּה בְּשֹׁלֹמֹה חֲדָשָׁה וַשְׁנֵיהֶם לְבָדִם בַּשָּׂדֶה:	And it came to pass at that time that Jeroboam departed from Jerusalem, and Ahijah the Shilonite prophet found him on <i>his</i> journey, and he <u>had</u> <u>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	וַיִּתְפָּשׂ אַחִיָּה בַּשֹּׁלֹמֹה הַחֲדָשָׁה אֲשֶׁר עָלָיו וַיִּקְרַעָהָ שָׁנִים עָשָׂר קָרָעִים:	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 לִירְבְּעָם קַח־לָךְ עֲשָׂרָה קָרָעִים כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנְנִי קָרַעַ אֶת־הַמְּמֹלָכָה מִיַּד שְׁלֹמֹה וְנָתַתִּי לָךְ 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.  this is what ← <i>thus</i> .  I am about to ← <i>behold me</i> .



1 Ki 11:32	וְהַשִּׁבְטַתְּ אֶחָד יְהִי־לּוֹ לְמַעַן אֶבְדִּי דָוִד וּלְמַעַן יְרוּשָׁלַם הָעִיר אֲשֶׁר בַּחֲרָתִי בָּהּ מִכָּל שִׁבְטֵי 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	יַעַן   אֲשֶׁר עֲזָבוּנִי וַיִּשְׁתַּחֲוּ לְעִשְׁתָּרֶת אֱלֹהֵי צִדְנִין לְכִמּוֹשׁ אֱלֹהֵי מוֹאָב וּלְמִלְכָם אֱלֹהֵי בְנֵי־עַמּוֹן וְלֹא־הָלְכוּ בְּדַרְכֵי לַעֲשׂוֹת הַיָּשָׁר בְּעֵינַי וַחֲקָתִי וּמִשְׁפָּטַי כְּדוֹד אָבִיו:	because they have deserted me and have worshipped <u>Astarte</u> , the goddess of the <u>Sidonians</u> , Chemosh the god of Moab, and Milcom the god of the sons of Ammon, and they have not walked in my ways <u>when they</u> <u>should have observed</u> what <i>is</i> right in my sight – both my statutes and my regulations – as David his father <i>did</i> .	Astarte ← <i>Ashtoreth</i> , i.e. <i>Venus</i> .  Sidonians: see Gen 10:15. Here in an Aramaic form.  when they should have observed ← to do.
1 Ki 11:34	וְלֹא־אֶקַּח אֶת־כָּל־הַמַּמְלָכָה מִיָּדוֹ כִּי   נָשִׂיא אֲשֶׁתְּנֻנִּי כָּל יְמֵי חַיָּיו לְמַעַן דָּוִד עַבְדִּי אֲשֶׁר בַּחֲרָתִי אֹתוֹ אֲשֶׁר נָשָׂר מִצְוֹתַי וַחֲקָתַי:	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.	control ← <i>hand</i> .
1 Ki 11:35	וְלִקְחֹתִי הַמְּלוּכָה מִיָּד בְּנוֹ וְנָתַתִּיהָ לָךְ אֶת עֶשְׂרֵת הַשִּׁבְטִים:	So I will take the kingdom from his son's <u>control</u> and give you it – the ten tribes.	control ← <i>hand</i> .
1 Ki 11:36	וְלִבְנוֹ אֶתֶּן שִׁבְט־אֶחָד לְמַעַן הִיֹּזֶת־נֵיר לְדֹוִד־עַבְדִּי כָּל־הַיָּמִים   לִפְנֵי בִירוּשָׁלַם הָעִיר אֲשֶׁר בַּחֲרָתִי לִי לְשׁוֹם שְׁמִי שָׁם:	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.	continually ← <i>all the days</i> .
1 Ki 11:37	וְאֵתָךְ אֶקַּח וּמַלְכָּתְךָ בְּכָל אֲשֶׁר־תֵּאָוָה נַפְשְׁךָ וְהָיִיתָ מֶלֶךְ עַל־יִשְׂרָאֵל:	And I will take you, and you will reign over everyone whom your <u>heart</u> desires, and you will be king over Israel.	heart ← <i>soul</i> .
1 Ki 11:38	וְהָיָה אִם־תִּשְׁמַע אֶת־כָּל־אֲשֶׁר אֲצַוְךָ וְהָלַכְתָּ בְּדַרְכֵי וַעֲשִׂיתָ הַיָּשָׁר בְּעֵינַי לְשִׁמּוֹר חֻקֹּתַי וּמִצְוֹתַי כַּאֲשֶׁר עָשָׂה דָּוִד עַבְדִּי וְהָיִיתִי עִמָּךְ וּבִנִּיתִי לָךְ בֵּית־נֶאֱמָן כַּאֲשֶׁר בִּנִּיתִי לְדָוִד וְנָתַתִּי לָךְ אֶת־יִשְׂרָאֵל:	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.	in keeping: gerundial use of the infinitive.

1 Ki 11:39	וְאֵנָּה אֶת־זֶרַע דָּוִד לְמַעַן זֹאת אֲךָ לֹא כָּל־הַיָּמִים: ס	But because of this I will afflict David's seed, but <u>not</u> incessantly.' "	not incessantly ← <i>not all the days</i> , implying that the affliction is neither continuous (unbroken) nor continual (endless).
1 Ki 11:40	וַיִּבְקֹשׁ שְׁלֹמֹה לְהָמִית אֶת־יִרְבֵּעַם וַיָּקָם יִרְבֵּעַם וַיִּבְרַח מִצָּרִים אֶל־שִׁישַׁק מֶלֶךְ־מִצְרַיִם וַיְהִי בְּמִצְרַיִם עַד־מוֹת שְׁלֹמֹה:	Then Solomon <u>looked for a way</u> 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 הַלְּוָאֵהֶם 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 רְחֹבָאָם 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 רְחֹבָאָם 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 כִשְׁמֹעַ יִרְבֵּעַם בֶּן־נִבָּט וְהוּא עֹדְדָנוּ 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־לֹ*וַיָּבֹאוּ **וַיָּבֹא יִרְבֵּעַם וְכָל־קְהֵל יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רְחֹבָאָם 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>ketiv</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־עֲלֵנוּ וְאַתָּה עַתָּה הִקַּל מֵעֲבֹדֶת אָבִיךָ הַקְשָׁה וַיַּמְעִלָּהּ הַכֶּבֶד אֲשֶׁר־נָתַן עָלֵינוּ וְנַעֲבֹדָךְ:	“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>וַיִּנָּעַן הַמֶּלֶךְ רְחֹבָעַם  אֶת־הַזִּקְנִים אֲשֶׁר־הָיוּ עִמָּדִים  אֶת־פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיטּוֹ  חַי לֵאמֹר אֵיךְ אַתֶּם נוֹעֲצִים  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.</p> <hr/> <p>do you advise ← are you consulted.</p> <hr/> <p>to reply ← to return word.</p>
1 Ki 12:7	<p>*וַיֹּדֹבֵר **וַיְדַבְּרוּ אֵלָיו לֵאמֹר  אִם־הַיּוֹם תְּהִי־הָעֶבֶד לָעָם  הַזֶּה וְעַבַּדְתֶּם וְעִנִּיתֶם וְדִבַּרְתָּ  אֲלֵיהֶם דְּבָרִים טוֹבִים וְהָיוּ  לְךָ 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.</p> <hr/> <p>pleasing ← good.</p> <hr/> <p>all the time ← all the days.</p>
1 Ki 12:8	<p>וַיַּעֲזֹב אֶת־עֲצַת הַזִּקְנִים אֲשֶׁר  יַעֲצָהוּ וַיִּנָּעַן 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.</p> <hr/> <p>ignored ← left.</p>
1 Ki 12:9	<p>וַיֹּאמֶר אֲלֵיהֶם מָה אַתֶּם  נוֹעֲצִים וְנָשִׁיב דְּבַר אֶת־הָעָם  הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלָי 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>וַיְדַבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר  גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה־תֹאמַר  לָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַיךְ  לֵאמֹר אָבִיךָ הַכְבִּיד  אֶת־עַלְלִנוּ וְאַתָּה הַקֵּל מֵעַלְלִנוּ  כֹּה תְדַבֵּר אֲלֵיהֶם קָטְנֵי עֲבָה  מִמַּתְנֵי 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.</p> <hr/> <p>this (2x) ← thus.</p> <hr/> <p>on us ← from us.</p>
1 Ki 12:11	<p>וְעַתָּה אָבִי הָעַמִּים עָלֵיכֶם עָל  כָּבֵד וְאַנִּי אוֹסִיף עַל־עַלְכֶם  אָבִי יִסֶּר אֶתְכֶם בְּשׁוֹטִים  וְאַנִּי אֵיִסֵּר אֶתְכֶם בְּעִקְרָבִים:</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>*וַיָּבוֹא **וַיָּבֹא יִרְבֵּעָם  וְכָל־הָעָם אֶל־רְחֹבָעַם בַּיּוֹם  הַשְּׁלִישִׁי כַּאֲשֶׁר דִּבְּרַתְּ הַמֶּלֶךְ  לֵאמֹר שׁוּבוּ אֵלַי בַּיּוֹם  הַשְּׁלִישִׁי:</p>	<p>Then Jeroboam came to Rehoboam, as did 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>.</p> <hr/> <p>   2 Chr 10:12.</p>

1 Ki 12:13	וַיַּעַן הַמֶּלֶךְ אֶת־הָעָם קָשָׁה וַיַּעֲזֹב אֶת־עֲצַת הַזִּקְנִים אֲשֶׁר יַעֲצָהוּ:	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.  ignored ← <i>left</i> .
1 Ki 12:14	וַיְדַבֵּר אֵלֵיהֶם כַּעֲצַת הַיְלָדִים לֵאמֹר אָבִי הַכְּבִיד אֶת־עַלְכֶּם וְאֲנִי אֶסִּיף עַל־עַלְכֶּם אָבִי יִסֵּר אֶתְכֶם בְּשׁוֹטִים וְאֲנִי אִיסֵּר אֶתְכֶם בַּעֲקָרִבִּים:	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־נֶבַט:	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.  intermediacy ← <i>hand</i> .
1 Ki 12:16	וַיֵּרָא כָּל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֵלֵיהֶם וַיֵּשְׁבוּ הָעָם אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר מִה־לָּנוּ חֶלֶק בְּדָוִד וְלֹא־נַחֲלָה בְּבֶן־יִשִּׁי לְאַהֲלֵיךָ יִשְׂרָאֵל עָתָה רְאֵה בֵּיתְךָ דָּוִד וַיֵּלֶךְ יִשְׂרָאֵל לְאַהֲלָיו:	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= אֶלֶּהֶיךָ. 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, ↗     2 Chr 10:16.  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.     2 Chr 10:17.
1 Ki 12:18	וַיִּשְׁלַח הַמֶּלֶךְ רְחַבְעָם אֶת־אַדְרָם 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 him</u> , and he died. And King Rehoboam <u>scrambled</u> to board a carriage to flee <i>to</i> Jerusalem.	2 Chr 10:18.  stoned him ← “bouldered” him (with) stone.  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 יִרְבֹּעָם וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֹתוֹ אֶל־הָעֵדָה וַיַּמְלִיכוּ אֹתוֹ עַל־כָּל־יִשְׂרָאֵל לֹא הָיָה אַחֲרֵי בֵית־דָּוִד זֹלָתִי שִׁבְט־יְהוּדָה לְבָדוֹ:	Then it came to pass, when all Israel heard that Jeroboam had returned, that they sent <i>messengers</i> and called him to the congregation, and they made him king over all Israel. <i>There</i> was 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	*וַיָּבֹאוּ *וַיָּבֹא רַחֲבֵעָם יְרוּשָׁלַם וַיִּקְהַל אֶת־כָּל־בְּנֵי־ יְהוּדָה וְאֶת־שִׁבְט בְּנִימִן מֵאָה וּשְׁמָנִים אֲלָף בָּחוּר עֹשֶׂה מִלְחָמָה לְהִלָּחֵם עִם־בְּנֵי־ יִשְׂרָאֵל לְהָשִׁיב אֶת־הַמְּלוּכָה לְרַחֲבֵעָם בֶּן־שְׁלֹמֹה: פ	Then when Rehoboam <i>arrived in</i> 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 <i>against</i> the house of Israel, so as to restore the kingdom to Rehoboam the son of Solomon.	arrived: the <i>ketiv</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	וַיְהִי דְבַר הָאֱלֹהִים אֶל־שִׁמְעִיָּה אִישׁ־הָאֱלֹהִים לֵאמֹר:	And the word of God <i>came</i> to Shemaiah, a man of God, and it said,	2 Chr 11:2.  came ← <i>became</i> .
1 Ki 12:23	אָמַר אֶל־רַחֲבֵעָם בֶּן־שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֶל־כָּל־בְּנֵי־ יְהוּדָה וּבְנֵימִן וְיֵתֶר הָעָם לֵאמֹר:	“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	כֹּה אָמַר יְהוָה לֹא־תֵעָלִי וְלֹא־תִלָּחֲמוֹן עִם־אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאִתִּי נְהִיָּה הַדָּבָר הַזֶּה וַיִּשְׁמְעוּ אֶת־דְּבַר יְהוָה וַיָּשֻׁבוּ לִלְכֹת כַּדְּבַר יְהוָה: ס	“ <i>This is what</i> the LORD says: «Do not go up and do not fight <i>against</i> 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	וַיְבִן יִרְבֹּעָם אֶת־שֶׁכֶם בְּהָר אֶפְרַיִם וַיָּשָׁב בָּהּ וַיֵּצֵא מִשָּׁם וַיְבִן אֶת־פְּנוּאֵל:	<i>Meanwhile</i> Jeroboam built Shechem on Mount Ephraim, and he resided in it, and he went out from there and <i>built</i> 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	וַיֹּאמֶר יִרְבֹּעָם בְּלִבּוֹ עֲתָה תָּשׁוּב הַמְּלָכָה לְבֵית דָּוִד:	But Jeroboam said in his heart, “The kingdom will return now to the house of David.	

1 Ki 12:27	אִם-יֵעָלֶה   הָעָם הַזֶּה לַעֲשׂוֹת זִבְחִים בְּבֵית-יְהוָה בִּירוּשָׁלַם וְיָשֹׁב לֵב הָעָם הַזֶּה אֶל-אֲדֹנֵיהֶם אֶל-רְחָבֶעַם מֶלֶךְ יְהוּדָה וְהִרְגָנִי וְשָׁבוּ אֶל-רְחָבֶעַם 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	וַיַּעַן הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֹלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב-לָכֶם מַעֲלֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֶיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלֹךְ מִמִּצְרַיִם 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 <i>the other</i> in Dan.	<i>the other</i> ← <i>the one</i> .
1 Ki 12:30	וַיְהִי הַדָּבָר הַזֶּה לְחַטָּאת וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד-דָּן:	And this matter became a <i>source of sin</i> , and the people went into the presence of one <i>of them</i> – <i>the one</i> in Dan.	
1 Ki 12:31	וַיַּעַשׂ אֶת-בֵּית בָּמֹת וַיַּעַשׂ כֹּהֲנִים מִקְצֹת הָעָם אֲשֶׁר לֹא-הָיוּ מִבְּנֵי לֵוִי:	And he made an <i>elevated idolatrous temple</i> , and he appointed priests from <i>the common</i> people who were not the sons of Levi.	an <i>elevated idolatrous temple</i> ← <i>a house of (idolatrous) raised sites</i> .  appointed ← <i>made</i> .  <i>the common</i> ← <i>the extreme part of</i> , but ⚡
1 Ki 12:32	וַיַּעַשׂ יִרְבֵּעַם   חֹג בַּחֹדֶשׁ הַשְּׁמִינִי בַחֲמִשָּׁה-עָשָׂר יוֹם   לַחֹדֶשׁ כָּחָג   אֲשֶׁר בִּיהוּדָה וַיַּעַל עַל-הַמִּזְבֵּחַ בֵּן עֹשֶׂה בְּבֵית-אֵל לְזִבְחַת לַעֲגֹלִים אֲשֶׁר-עָשָׂה וְהָעֲמִיד בְּבֵית אֵל אֶת-כֹּהֲנֵי הַבָּמֹת אֲשֶׁר עָשָׂה:	And Jeroboam <i>instituted</i> 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 <i>in sacrificing</i> to the calves which he had made, and he <i>appointed</i> 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-בָּדָא *מַלְבֹּד *מִלְּבֹו וַיַּעַשׂ חֹג 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 <i>institute</i> 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	וַהֲנָה   אִישׁ אֱלֹהִים בָּא מִיְהוּדָה בְּדִבֶּר יְהוָה אֶל-בֵּית-אֵל וִירְבֹּעַם עֹמֵד עַל-הַמִּזְבֵּחַ לְהַקְטִיר:	Then it <i>so 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 <i>so happened</i> that ← <i>behold</i> .
1 Ki 13:2	וַיִּקְרָא עַל-הַמִּזְבֵּחַ בְּדִבֶּר יְהוָה וַיֹּאמֶר מִזְבֵּחַ מִזְבֵּחַ כֹּה אָמַר יְהוָה הִנֵּה-בֶן נוֹלָד לְבֵית-דָּוִד יֵאָשִׁיָּהוּ שְׁמוֹ וְזָבַח עָלֶיךָ אֶת-כֹּהֲנֵי הַבַּמֹּת הַמְקַטְרִים עָלֶיךָ וְעֵצְמוֹת 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, and his name <i>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 <u>man's bones will burn on you</u> .’ ”	man's bones will burn on you: see 2 Ki 23:16. One could re-point as <i>niphal</i> , <i>will be burnt</i> .  this is what ← <i>thus</i> .  <i>is to be born</i> : gerundival use of the participle.  Josiah ← <i>Joshiah</i> , but we retain the AV / traditional English name.
1 Ki 13:3	וַנִּתֵּן בַּיּוֹם הַהוּא מוֹפֵת לְאֹמֶר זֶה הַמּוֹפֵת אֲשֶׁר דִּבֶּר יְהוָה הִנֵּה הַמִּזְבֵּחַ נִקְרַע וַנִּשְׁפֹּךְ 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 <u>ashes</u> 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 כְשִׁמְעַ הַמֶּלֶךְ אֶת-דִּבְרֵי אִישׁ-הָאֱלֹהִים אֲשֶׁר קָרָא עַל-הַמִּזְבֵּחַ בְּבֵית-אֵל וַיִּשְׁלַח יִרְבֹּעַם אֶת-יָדוֹ מֵעַל הַמִּזְבֵּחַ לֵאמֹר   תִּפְשְׁהוּ וּתִיבֹשׂ 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 <u>retract it</u> .	retract it ← <i>return it to himself</i> .
1 Ki 13:5	וְהַמִּזְבֵּחַ נִקְרַע וַיִּשְׁפֹּךְ הַדֶּשֶׁן מִן-הַמִּזְבֵּחַ כַּמּוֹפֵת אֲשֶׁר נָתַן אִישׁ הָאֱלֹהִים בְּדִבֶּר 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-פָּנַי יְהוָה אֱלֹהֶיךָ וְהַתְּפַלֵּל בְּעַדִּי וּתִשָּׁב יָדִי אֵלַי וַיַּחֲל אִישׁ-הָאֱלֹהִים אֶת-פָּנָיו יְהוָה וּתִשָּׁב יַד-הַמֶּלֶךְ אֵלָיו וַתְּהִי כְּבָרָאשְׁנָה:	Then the king <i>reacted</i> and said to the man of God, “ <u>Plead with</u> the LORD your God, please, and pray for me that my hand may be restored to me.” And the man of God <i>pleaded with</i> 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</i> ... <i>softened the face of</i> .
1 Ki 13:7	וַיִּדְבֹּר הַמֶּלֶךְ אֶל-אִישׁ הָאֱלֹהִים בָּאָה-אִתִּי הַבֵּיתָה וְסָעַדָה וְאֶתַּנָּה 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	וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ אֶם־תִּתֶּן־לִי אֶת־חֲצִי בֵיתְךָ לֹא אֶבָּא עִמָּךְ וְלֹא־אֲכַל לֶחֶם וְלֹא אֶשְׁתֶּה־מַּיִם בַּמָּקוֹם הַזֶּה:	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.	bread: standing for <i>food</i> in general. See 1 Sam 14:24.
1 Ki 13:9	כִּי־כֵן   צִוָּה אֹתִי בְּדִבְרֵי יְהוָה לֵאמֹר לֹא־תֹאכַל לֶחֶם וְלֹא תִשְׁתֶּה־מַּיִם וְלֹא תָשׁוּב בַּדֶּרֶךְ אֲשֶׁר הָלַכְתָּ:	For <u>that is what</u> 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.’ ”	that is what ← <i>thus</i> .  the LORD commanded me by his word ← <i>he commanded me by the word of the LORD</i> .  bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 13:10	וַיֵּלֶךְ בַּדֶּרֶךְ אֲחֵר וְלֹא־שָׁב בַּדֶּרֶךְ אֲשֶׁר בָּא בָּהּ אֶל־בֵּית־אֵל: פ	So he went by another way, and he did not return by the way by which he came to Beth-El.	
1 Ki 13:11	וַנָּבִיא אֶחָד זָקֵן יָשֵׁב בְּבֵית־אֵל וַיָּבֹא בָנוּ וַיְסַפֵּר־לוֹ אֶת־כָּל־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה אִישׁ־הָאֱלֹהִים   הַיּוֹם בְּבֵית־אֵל אֶת־הַדְּבָרִים אֲשֶׁר דִּבֶּר אֶל־הַמֶּלֶךְ וַיְסַפְּרוּם לְאֲבִיהֶם:	Now a <u>certain</u> 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.	a certain ... prophet ← <i>one prophet</i> . A false prophet (1 Ki 13:18).  on that day ← <i>today</i> , the time frame of direct speech.  they told: perhaps plural because several sons came (see next verse), or perhaps impersonal avoidance of the passive <i>it was told</i> .
1 Ki 13:12	וַיְדַבֵּר אֱלֹהִים אֲבִיהֶם אֵיזָה הַדֶּרֶךְ הַלֵּךְ וַיֵּרְאוּ בָנָיו אֶת־הַדֶּרֶךְ אֲשֶׁר הָלַךְ אִישׁ הָאֱלֹהִים אֲשֶׁר־בָּא מִיהוּדָה:	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.	which way ( <i>second occurrence in verse</i> ) ← <i>the way which</i> .
1 Ki 13:13	וַיֹּאמֶר אֶל־בָּנָיו חֲבֹשׁוּ־לִי הַחֲמֹר וַיַּחֲבֹשׁוּ־לוֹ הַחֲמֹר וַיֵּרֶכֶב עָלָיו:	And he said to his sons, “Saddle the donkey for me.” So they saddled the donkey for him, and he rode on it.	
1 Ki 13:14	וַיֵּלֶךְ אַחֲרֵי אִישׁ הָאֱלֹהִים וַיִּמְצְאוּהוּ יֹשֵׁב תַּחַת הָאֵלֶּה וַיֹּאמֶר אֵלָיו הֲאֵתָה אִישׁ־הָאֱלֹהִים אֲשֶׁר־בָּאתָ מִיהוּדָה וַיֹּאמֶר אָנִי:	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> .”	a terebinth tree ← <i>the terebinth tree</i> . An unexpected definite article. See Gen 22:9.
1 Ki 13:15	וַיֹּאמֶר אֵלָיו לֵךְ אִתִּי הַבֵּיתָה וְאֲכַל לֶחֶם:	Then he said to him, “Come home with me and eat <u>bread</u> .”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.



1 Ki 13:16	וַיֹּאמֶר לֹא אוֹכַל לָשׁוּב אִתְּךָ וּלְבוֹא אִתְּךָ וְלֹא-אֲכַל לֶחֶם וְלֹא-אֶשְׁתֶּה אִתְּךָ מִיָּם בַּמָּקוֹם הַזֶּה:	But he said, “I am not able to return with you and to go with you, and I shall not eat <u>bread</u> , 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 בְּדִבְרֵי יְהוָה לֹא-תֹאכַל לֶחֶם וְלֹא-תִשְׁתֶּה שָׁם מִיָּם לֹא-תָשׁוּב לָלֶכֶת בַּדֶּרֶךְ אֲשֶׁר-הֵלַכְתָּ בָּהּ:	For the word to me, by the word of the LORD, <i>was</i> , ‘You shall not eat <u>bread</u> , and you shall not drink water there. You shall not return <i>by going back</i> by the way you <i>came</i> .’ ”	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 גַּם-אֲנִי נְבִיא כָמוֹךָ וּמִלֵּאָךְ דִּבֶּר אֵלַי בְּדִבְרֵי יְהוָה לֵאמֹר הֲשִׁבְהוּ אִתְּךָ אֶל-בֵּיתְךָ וְיֹאכַל לֶחֶם וְיִשְׁתֶּה מִיָּם 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 <u>bread</u> 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	וַיָּשָׁב אִתּוֹ וַיֹּאכַל לֶחֶם בְּבֵיתוֹ וַיִּשְׁתֶּה מִיָּם:	And he returned with him and ate <u>bread</u> 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-הַשֻּׁלְחָן פ וַיְהִי דִבְרֵי-יְהוָה אֶל-הַנָּבִיא אֲשֶׁר הֵשִׁיבוֹ:	Then it came to pass while they were sitting at the table that the word of the LORD <i>came</i> to the prophet who had brought him back,	came ← <i>became</i> .
1 Ki 13:21	וַיִּקְרָא אֶל-אִישׁ הָאֱלֹהִים אֲשֶׁר-בָּא מִיְּהוּדָה 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 <u>utterance</u> 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	וַתָּשָׁב וַתֹּאכַל לֶחֶם וַתִּשְׁתֶּה מִיָּם בַּמָּקוֹם אֲשֶׁר דִּבֶּר אֵלַיךָ אֶל-תֹּאכַל לֶחֶם וְאֶל-תִּשְׁתֶּה מִיָּם לֹא-תָבוֹא נְבִלְתְּךָ אֶל-קֶבֶר אֲבֹתֶיךָ:	but you went back, and you have eaten <u>bread</u> and drunk water in a place <i>for</i> which he said to you, «Do not eat <u>bread</u> 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 אַחֲרֵי אֲכָלוֹ לֶחֶם וְאַחֲרֵי שִׁתּוֹ וַיַּחֲבֹשׁ-לוֹ הַחֲמֹר לַנָּבִיא אֲשֶׁר הֵשִׁיבוֹ:	And it came to pass, after he had eaten <u>bread</u> 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 וַיִּמְצָאֵהוּ אַרְיֵה בַּדֶּרֶךְ וַיִּמִּיתֵהוּ וַתְּהִי נְבִלְתּוֹ מְשֻׁלָּכֶת בַּדֶּרֶךְ וְהַחֲמֹר עֲמֵד אֶצְלָהּ וְהַאֲרִיָּה עֲמֵד אֶצֶל הַנְּבִילָה:	And as <i>he was travelling</i> , a lion <i>came across</i> 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	וַהֲנֶה אַנְשִׁים עֹבְרִים וַיֵּראוּ אֶת־הַנִּבְלָה מְשֻׁלַּכַת בַּדֶּרֶךְ וְאֶת־הָאֲרִיָּה עֹמֵד אֵצֶל הַנִּבְלָה וַיָּבֹאוּ וַיִּדְבְּרוּ בְעִיר אֲשֶׁר הַנָּבִיא הִזְקֵן יֹשֵׁב בָּהּ:	Then it <i>so happened</i> that <i>some</i> men were passing by, and they saw the corpse discarded on the road and the lion standing next to the corpse, and they went <i>away</i> and reported <i>it</i> in the city in which the elderly prophet lived.	it <i>so happened</i> that ← <i>behold</i> .
1 Ki 13:26	וַיִּשְׁמַע הַנָּבִיא אֲשֶׁר הָשִׁיבוּ מִן־הַדֶּרֶךְ וַיֹּאמֶר אִישׁ הָאֱלֹהִים הוּא אֲשֶׁר מָרָה אֶת־פִּי יְהוָה וַיִּתְּנֵהוּ יְהוָה לָאֲרִיָּה וַיִּשְׁבְּרֵהוּ וַיִּמָּתֵהוּ כַּדְּבַר יְהוָה אֲשֶׁר דִּבֶּר־לוֹ:	And the prophet who had brought him back <i>when he was</i> on <i>his way</i> heard <i>it</i> , and he said, “It <i>is</i> the man of God who was disobedient to the <i>utterance</i> of the LORD, and the LORD gave him over to the lion, and it <i>tore him to pieces</i> and killed him, according to the word of the LORD, who had spoken to him.”	<i>when he was</i> on his way ← <i>from the way</i> .  utterance ← <i>mouth</i> .  tore him to pieces ← <i>broke him</i> .
1 Ki 13:27	וַיִּדְבֹר אֶל־בָּנָיו לֵאמֹר חַבְּשׁוּ־לִי אֶת־הַחֲמֹר וַיַּחְבְּשׁוּ:	Then he spoke to his sons and said, “Saddle the donkey for me.” So they saddled <i>it</i> .	
1 Ki 13:28	וַיֵּלֶךְ וַיִּמָּצֵא אֶת־נִבְלָתוֹ מְשֻׁלַּכַת בַּדֶּרֶךְ וְחֲמֹר וְהָאֲרִיָּה עֹמֵד אֵצֶל הַנִּבְלָה לֹא־אָכַל הָאֲרִיָּה אֶת־הַנִּבְלָה וְלֹא שָׁבַר אֶת־הַחֲמֹר:	Then he set out and found his corpse <i>which had been</i> 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 <i>tear at</i> the donkey.	tear at ← <i>break</i> .
1 Ki 13:29	וַיֵּשֶׂא הַנָּבִיא אֶת־נִבְלָת אִישׁ־הָאֱלֹהִים וַיִּנְחֵהוּ אֶל־הַחֲמֹר וַיִּשִׁיבֵהוּ וַיָּבֹא אֶל־עִיר הַנָּבִיא הִזְקֵן לְסֶפֶד וּלְקָבְרוֹ:	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 <i>for him</i> and to <i>bury him</i> .	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	וַיִּנַּח אֶת־נִבְלָתוֹ בְּקִבְרוֹ וַיִּסְפְּדוּ עָלָיו הוּא אָחִי:	And he placed his corpse in his grave, and they mourned for him, <i>saying</i> , “Alas, my brother.”	
1 Ki 13:31	וַיְהִי אַחֲרֵי קָבְרוֹ אֹתוֹ וַיֹּאמֶר אֶל־בָּנָיו לֵאמֹר בְּמוֹתִי וּקְבֹרְתֶם אֹתִי בְּקִבְרֵי אֲשֶׁר אִישׁ הָאֱלֹהִים קָבֹר בּוֹ אֵצֶל עַצְמוֹתָיו הַנִּיחוּ אֶת־עַצְמוֹתַי:	Then it came to pass, after <i>he</i> had buried <i>him</i> , that he spoke to his sons and said, “On my death, bury me in the grave in which the man of God <i>is</i> 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	כִּי הִיא יְהִיָּה הַדֹּבֵר אֲשֶׁר קָרָא בַּדֶּבֶר יְהוָה עַל־הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית־אֵל וְעַל כָּל־בֵּיתֵי הַבְּמוֹת אֲשֶׁר בְּעָרֵי שְׁמֶרוֹן: פ	For the <i>words</i> will surely <i>come to pass</i> which he called out by the word of the LORD at the altar which <i>was</i> in Beth-El and in all the <i>temples</i> of the <i>idolatrous</i> raised sites which <i>were</i> in the cities of Samaria.”	words ← <i>word</i> .  will surely come to pass: infinitive absolute.  temples ← <i>houses</i> .

1 Ki 13:33	<p>אַחַר הַדְּבָר הַזֶּה לֹא־שָׁב יִרְבְּעָם מִדְּרָכּוֹ הָרָעָה וַיֹּשֶׁב וַיַּעַשׂ מִקְצֹת הָעָם כַּהֲנִי בְּמוֹת הַחֹפֶל יִמְלֵא אֶת־יָדוֹ וַיְהִי כַּהֲנֵי בְּמוֹת:</p>	<p>After this affair Jeroboam did not turn back from his evil way, and he <u>again</u> appointed priests for the <i>idolatrous</i> raised sites from the <u>common people</u>. He installed whoever wished <i>it</i>, who <i>then</i> became priests of the <i>idolatrous</i> raised sites.</p>	<p>again: or <i>returned and</i>.</p> <hr/> <p>appointed ← <i>made</i>.</p> <hr/> <p>the common people: see 1 Ki 12:31.</p> <hr/> <p>installed ← <i>filled the hand of</i>.</p>
1 Ki 13:34	<p>וַיְהִי בַדְּבָר הַזֶּה לְחַטָּאת בֵּית יִרְבְּעָם וּלְהַכְחִיד וּלְהַשְׁמִיד מֵעַל פְּנֵי הָאֲדָמָה: פ</p>	<p>And <u>this affair</u> became the sin of the house of Jeroboam, and <i>it</i> was <i>cause</i> to destroy <i>it</i> and to obliterate <i>it</i> from the face of the <u>earth</u>.</p>	<p>this affair ← <i>in this affair</i>.</p> <hr/> <p>earth ← <i>ground</i>.</p>
1 Ki 14:1	<p>בָּעֵת הַהִיא חָלָה אֲבִיָּה בֶן־יִרְבְּעָם:</p>	<p>At that time Abijah the son of Jeroboam fell ill.</p>	
1 Ki 14:2	<p>וַיֹּאמֶר יִרְבְּעָם לְאִשְׁתּוֹ קוּמִי נָא וְהַשְׁתַּנִּיתִי וְלֹא יֵדְעוּ כִּי־אֲנִי *אֶתְּ אִשְׁתְּ יִרְבְּעָם וְהִלַכְתְּ שָׁלֹה הִנֵּה־שָׁם אַחִיָּה הַנְּבִיא הוּא־דֹבֵר עָלַי לִמְלֹךְ עַל־הָעָם הַזֶּה:</p>	<p>And Jeroboam said to his wife, “Arise, please, and disguise yourself <u>so that</u> they won't know that you <i>are</i> Jeroboam's wife, and go <i>to</i> Shiloh. You will <u>see that</u> Ahijah the prophet <i>is</i> there. He <i>is the one who</i> told me <i>that I</i> would become king over this people.</p>	<p>you (<i>first occurrence in verse</i>): the <i>ketiv</i> is an older form, [Ges-HG] §32h.</p> <hr/> <p>so that: purposive use of the <i>vav</i>.</p> <hr/> <p>you will see that ← <i>behold</i>.</p>
1 Ki 14:3	<p>וּלְקַחַת בִּידֶךָ עֶשְׂרֵה לֶחֶם וְנִקְנָדִים וּבִקְבֶּקֶב דָּבֶשׁ וּבָאת אֵלָיו הוּא יַגִּיד לָךְ מִה־יְהִיָּה לְנֶעַר:</p>	<p>And take <u>with you</u> ten loaves, and cakes and a jar of honey, and go to him. He will tell you what will become of the child.”</p>	<p>with you ← <i>in your hand</i>.</p> <hr/> <p>jar: or <i>bottle</i>.</p>
1 Ki 14:4	<p>וַתַּעַשׂ כֵּן אִשְׁתְּ יִרְבְּעָם וַתֵּקֶם וַתֵּלֶךְ שָׁלֹה וַתָּבֹא בֵּית אַחִיָּה וְאַחִיָּהּ לֹא־יָכַל לִרְאוֹת כִּי קָמוּ עֵינָיו מִשִּׁיבוֹ: ס</p>	<p>And Jeroboam's wife did so, and she arose and went <i>to</i> Shiloh, and she went <i>to</i> Ahijah's house, but Ahijah could not see because his eyes were <u>unable to focus</u> because of his <u>old age</u>.</p>	<p>unable to focus ← <i>fixed</i>. Compare 1 Sam 4:15.</p> <hr/> <p>old age ← <i>grey hair</i>.</p>
1 Ki 14:5	<p>וַיְהִי־אָמַר אֶל־אַחִיָּהּ הִנֵּה אִשְׁתְּ יִרְבְּעָם בָּאָה לְדָרְשׁ דָּבָר מֵעִמָּךְ אֶל־בְּנֶהָ כִּי־חָלָה הוּא כֹזֶה וְכֹזֶה תִּדְבֹּר אֵלֶיהָ וַיְהִי כְּבֹאָהּ וְהִיא מִתְנַפְּרָה:</p>	<p>But the LORD said to Ahijah, “Look, Jeroboam's wife is coming to ask you for an <u>oracle</u> about her son, because he is ill. You will say this and that to her, and it will be <i>the case that</i> when she comes, she will be <u>concealing her identity</u>.”</p>	<p>oracle ← <i>word, thing</i>.</p> <hr/> <p>concealing her identity: <i>hithpael</i> for feigning. See Gen 42:7.</p>
1 Ki 14:6	<p>וַיְהִי כַשְׁמַע אַחִיָּהּ אֶת־קוֹל רַגְלֶיהָ בָּאָה בַּפֶּתַח וַיֹּאמֶר בָּאִי אִשְׁתְּ יִרְבְּעָם לָמָּה זֶה אַתְּ מִתְנַפְּרָה וְאַנְכִי שְׁלוֹחַ אֵלַיִךְ קָשָׁה:</p>	<p>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 <u>have been commissioned</u> with <i>something severe</i> for you.</p>	<p>I have been commissioned ... for you ← <i>I (am) sent ... to you</i>. The sense of <i>commissioning</i> is present in 2 Sam 11:22.</p>

1 Ki 14:7	לְכִי אֲמַרְי לִירֵבְעָם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר הִרְמַתִּיךָ מִתּוֹךְ הָעָם וָאֶתָּנָךְ נָגִיד עַל עַמִּי יִשְׂרָאֵל:	Go and 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	וָאֶקְרַע אֶת־הַמַּמְלָכָה מִבֵּית דָּוִד וָאֶתָּנָה לָךְ וְלֹא־הָיִיתָ כְּעַבְדִּי דָּוִד אֲשֶׁר שָׁמַר מִצְוֹתַי וָאֲשֶׁר־הָלַךְ אַחֲרַי בְּכָל־לִבּוֹ לַעֲשׂוֹת רָק 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 מִכָּל אֲשֶׁר־הָיוּ לִפְנֶיךָ וַתֵּלֶךְ וַתַּעֲשֶׂה־לָּךְ אֱלֹהִים אֲחֵרִים וּמַסְכּוֹת לְהַכְעִיסֵנִי וְאֹתִי הִשְׁלַכְתָּ אֲחֵרֵי גִידִי: 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	לָכֵן הִנְנִי מֵבִיא רָעָה אֶל־בֵּית יִרְבְּעָם וְהִכְרַתִּי לִירֵבְעָם מִשְׁתֵּינִ בְּקִיר עֲצוּר וְעָזוּב בְּיִשְׂרָאֵל וּבַעֲרַתִּי אַחֲרַי בֵּית־יִרְבְּעָם כַּאֲשֶׁר יִבְעַר הַגָּלִל 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 urinates</i> against a wall, <i>leaving it shut off</i> 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	הַמֵּת לִירֵבְעָם בָּעִיר יֹאכְלוּ הַכְּלָבִים וְהַמֵּת 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 וּמֵת הַיֶּלֶד:	So you arise and go to your home. As your feet enter the city, the child will die.	
1 Ki 14:13	וְסָפְדוּ־לּוֹ כָּל־יִשְׂרָאֵל וְקָבְרוּ אֹתוֹ כִּי־זֶה לְבָדּוֹ יָבֹא לִירֵבְעָם אֶל־קֶבֶר יַעֲנֶן נִמְצָא־בּוֹ דְּבַר טוֹב אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּבֵית יִרְבְּעָם:	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 יִרְבְּעָם זֶה הַיּוֹם וְזֶה 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</u> now.	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	וְהָפָה יְהוָה אֶת־יִשְׂרָאֵל כַּאֲשֶׁר יִנּוּד הַקִּנָּה בַּמַּיִם וְנָתַשׂ אֶת־יִשְׂרָאֵל מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לַאֲבוֹתֵיהֶם וְזָרַם מֵעַבְרָה לְנָהָר יַעַן אֲשֶׁר עָשָׂו אֶת־אֲשֵׁרֵיהֶם מִכְעִיסִים אֶת־יְהוָה:	So the LORD will strike Israel, as a reed is <u>driven about</u> 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 <u>the river</u> , because they have constructed their phallic parks, provoking the LORD to anger.	is driven about: <i>qal</i> for passive of <i>hiphil</i> .  the river: [CB] notes as <i>the Euphrates</i> .
1 Ki 14:16	וַיִּתֵּן אֶת־יִשְׂרָאֵל בְּגִלָּל חַטָּאוֹת יִרְבְּעָם אֲשֶׁר חָטָא וְאֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל:	And he will deliver up Israel on account of Jeroboam's sins which he <u>committed</u> , and because he caused Israel to sin."	committed ← <i>sinned</i> .
1 Ki 14:17	וַתָּקָם אִשְׁת׃ יִרְבְּעָם וַתֵּלֶךְ וַתָּבֹא תִרְצָתָהּ הִיא בֵּאתָהּ בְּסוֹף־הַבַּיִת וַהֲנֵעַר מֵת:	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־עַבְדּוֹ אַחֲחִיהוּ הַנָּבִיא:	And they buried him, and all Israel mourned for him, according to the word of the LORD which he had spoken through the <u>intermediacy</u> of his servant <u>Ahijah</u> the prophet.	intermediacy ← <i>hand</i> .  Ahijah ← <i>Ahijahu</i> here.
1 Ki 14:19	וַיִּתֵּר דְּבָרֵי יִרְבְּעָם אֲשֶׁר נָלַחַם וְאֲשֶׁר מָלַךְ הֵנָּם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לַמֶּלֶכִּי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Jeroboam, who waged war and who reigned, <u>they are</u> written in the Book of the <u>Chronicles</u> of the Kings of Israel.	they are ← <i>behold them</i> .  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 תַּחֲתָיו: פ	And the <u>period</u> 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	וַרְחֲבָעָם בֶּן־שְׁלֹמֹה מָלַךְ בִּיהוּדָה בֶּן־אַרְבָּעִים וְאַחַת שָׁנָה רְחֲבָעָם בְּמָלְכוֹ וַיִּשְׁבַּע עֲשָׂרָה שָׁנָה   מָלַךְ בִּירוּשָׁלַם הָעִיר אֲשֶׁר־בָּחַר יְהוָה לְשׁוּם אֶת־שְׁמוֹ שֵׁם מְכַל שִׁבְטֵי 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.  meanwhile: wider use of the <i>vav</i> .

1 Ki 14:22	וַיַּעַשׂ יְהוּדָה הָרַע בְּעֵינֵי יְהוָה וַיִּקְנְאוּ אֹתוֹ מְכַל אֲשֶׁר עָשׂוּ אֲבֹתָם בְּחַטָּאתָם 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.  anything ← <i>everything</i> .  committed ← <i>sinned</i> .
1 Ki 14:23	וַיִּבְנוּ גַם־הֵמָּה לָהֶם בְּמוֹת וּמַצְבּוֹת וְאֲשֵׁרִים עַל כָּל־גִּבְעָה גְבוּהָהּ וְתַחַת כָּל־עֵץ רֹעֵנָן:	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־קָדַשׁ הָיָה בָּאָרֶץ עָשׂוּ כָּכָל הַתּוֹעֵבֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה מִפָּנֵי בְנֵי יִשְׂרָאֵל: פ	And there were also <u>male</u> prostitutes 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.  all ← <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.     2 Chr 12:2.
1 Ki 14:26	וַיִּקַּח אֶת־אֲצִרוֹת בֵּית־יְהוָה וְאֶת־אֲצִרוֹת בֵּית הַמֶּלֶךְ וְאֶת־הַכֹּל לָקַח וַיִּקַּח אֶת־כָּל־מִגְנֵי 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 מִגְנֵי נְחֹשֶׁת וְהַפְקִיד עַל־יָד שָׂרֵי הָרָצִים הַשְּׂמָרִים פֶּתַח בֵּית 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.  care ← <i>hand</i> .  couriers ← <i>runners</i> .
1 Ki 14:28	וַיְהִי מִדִּי־בֹא הַמֶּלֶךְ בֵּית יְהוָה יִשְׁאוּם הָרָצִים וְהַשִּׁיבוּם 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.  repository: or <i>side-room</i> .
1 Ki 14:29	וַיִּתֵּר דְּבָרֵי רְחַבְעָם וְכָל־אֲשֶׁר עָשָׂה הִלְאֵה־הֶמָּה 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</u> <u>time</u> .	2 Chr 12:15.  all the time ← <i>all the days</i> .

1 Ki 14:31	וַיִּשְׁכַּב רְחֹבָם עִם־אֲבֹתָיו וַיִּקְבְּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וְשֵׁם אִמּוֹ נַעֲמָה הָעַמֹּנִית וַיִּמְלֹךְ אֲבִיָּם בֶּן־וְחַתָּיו: פ	And Rehoboam lay with his fathers, and he was buried with his fathers in the City of David. And his mother's name <i>was</i> 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	וּבְשָׁנָה שְׁמֹנֶה עָשָׂרָה לְמָלְךְ יִרְבֵּעַם בֶּן־נִבַּט 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 מָלְךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מַעַכָּה בַּת־אֲבִישָׁלוֹם:	He reigned for three years in Jerusalem. And the name of his mother <i>was</i> Maachah, the daughter of Abishalom.	2 Chr 13:2.
1 Ki 15:3	וַיֵּלֶךְ בְּכָל־חַטָּאוֹת אָבִיו אֲשֶׁר־עָשָׂה לִפְנָיו וְלֹא־הָיָה לִבּוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו כְּלָבֵב דָּוִד אָבִיו:	And he walked in all the sins of his father which he did before him, and his heart was not <i>sincere</i> with the LORD his God, as the heart of David his <i>father</i> <i>was</i> .	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 לְהָקִים אֶת־בְּנוֹ אַחֲרָיו וּלְהַעֲמִיד אֶת־יְרוּשָׁלַם:	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 דָּוִד אֶת־הַיָּשָׁר בְּעֵינֵי יְהוָה וְלֹא־סָר מִכָּל אֲשֶׁר־צִוָּהוּ כָּל יְמֵי חַיָּיו רַק בְּדָבָר אֲוִרְיָה הַחִתִּי:	because David did what <i>was</i> <i>right</i> in the eyes of the LORD, and he did not depart from <i>anything</i> 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־רְחֹבָם וּבֵין יִרְבֵּעַם כָּל־יְמֵי חַיָּיו:	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	וְיֵתֶר דְּבָרֵי אֲבִיָּם וְכָל־אֲשֶׁר עָשָׂה הֲלֹוא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה וּמִלְחָמָה הָיְתָה בֵּין אֲבִיָּם וּבֵין יִרְבֵּעַם:	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 בֶּן־וְחַתָּיו: 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	וּבִשְׁנַת עֶשְׂרִים לִירְבֵּעַם מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אָסָא מֶלֶךְ יְהוּדָה:	And in the twentieth year of Jeroboam king of Israel, Asa reigned <i>as</i> king of Judah.	
1 Ki 15:10	וְאַרְבָּעִים וְאַחַת שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מַעַכָּה בַּת־אַבִּישָׁלוֹם:	And he reigned in Jerusalem for forty-one years, and his mother's name <i>was</i> Maachah, the daughter of Abishalom.	
1 Ki 15:11	וַיַּעַשׂ אָסָא הַיָּשָׁר בְּעֵינֵי יְהוָה כְּדוֹד אָבִיו:	Now Asa did what <i>was</i> right in the LORD's sight, as David his father <i>did</i> .	2 Chr 14:2.
1 Ki 15:12	וַיַּעֲבֵר הַקִּדְּשִׁים מִן־הָאָרֶץ וַיִּסֶּר אֶת־כָּל־הַגִּלְּלִים אֲשֶׁר עָשׂוּ אֲבֹתָיו:	And he <u>ejected</u> the male prostitutes from the land, and he removed all the idols which his father had made.	2 Chr 14:3. ejected ← <i>transferred; removed</i> .
1 Ki 15:13	וְגַם   אֶת־מַעַכָּה אִמּוֹ וַיִּסְרָהּ מִגְּבִירָהּ אֲשֶׁר־עָשְׂתָה מִפְּלֶצֶת לְאַשְׁרָה וַיִּכְרֹת אָסָא אֶת־מִפְּלֶצֶתָהּ וַיִּשְׂרֹף בְּנַחַל קִדְרוֹן:	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.	2 Chr 15:16. excluded ← <i>removed</i> .
1 Ki 15:14	וְהַבְּמוֹת לֹא־סִרּוּ רַק לְבַב־אָסָא הָיָה שָׁלֵם עִם־יְהוָה כָּל־יָמָיו:	But the <i>idolatrous</i> raised sites were <u>not removed</u> , yet Asa's heart was <u>sincere</u> with the LORD all his days.	2 Chr 15:17. were not removed ← <i>did not depart</i> . <i>Qal</i> for passive of <i>hiphil</i> . sincere ← <i>whole; at peace</i> .
1 Ki 15:15	וַיָּבֹא אֶת־קִדְּשֵׁי אָבִיו *וּקְדָשׁוֹ *וּקְדָשֵׁי בֵּית יְהוָה כֶּסֶף וְזָהָב וְכֵלִים:	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.	The <i>ketiv</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	וּמִלְחָמָה הָיְתָה בֵּין אָסָא וּבֵין בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל כָּל־יָמֵיהֶם:	And there was war between Asa and Baasha king of Israel all their days.	2 Chr 15:19.
1 Ki 15:17	וַיַּעַל בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה וַיִּבֶן אֶת־הָרָמָה לְבִלְתִּי תָת יֵצֵא וּבָא לְאָסָא מֶלֶךְ יְהוּדָה:	And Baasha king of Israel went up against Judah, and he built <u>Ramah</u> , in order to <u>prevent</u> traffic to and from Asa king of Judah.	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 אָסָא אֶת־כָּל־הַכֶּסֶּף וְהַזָּהָב הַנּוֹתָרִים   בְּאוֹצְרוֹת בֵּית־יְהוָה וְאֶת־אוֹצְרוֹת בֵּית *מֶלֶךְ *הַמֶּלֶךְ וַיִּתְּנֵם בְּיַד־עֲבָדָיו וַיִּשְׁלַחֵם הַמֶּלֶךְ אָסָא אֶל־בֶּן־הַדָּד בֶּן־טַבְרִמֹן בֶּן־חַזִּיזֹן מֶלֶךְ אֲרָם הַיֹּשֵׁב בְּדַמָּשֶׁק 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.</p> <hr/> <p>committed them to the care ← <i>gave them to the hand.</i></p> <hr/> <p>living ← <i>sitting, dwelling.</i></p>
1 Ki 15:19	<p>בְּרִית בֵּינִי וּבֵינְךָ בֵּין אָבִי וּבֵין אָבִיךָ הִנֵּה שְׁלַחְתִּי לָךְ שִׁחָד כֶּסֶף וְזָהָב לְךָ הַפֶּה אֶת־בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל וַיַּעֲלֶה מֵעָלָי:</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 a gift – silver and gold. Go and break your covenant with Baasha king of Israel so that I am rid of him.</i>”</p>	<p>   2 Chr 16:3.</p> <hr/> <p>gift: or <i>bribe.</i></p> <hr/> <p>I am rid of him ← <i>he goes up from on me.</i></p>
1 Ki 15:20	<p>וַיִּשְׁמַע בֶּן־הַדָּד אֶל־הַמֶּלֶךְ אָסָא וַיִּשְׁלַח אֶת־שָׂרָיו הַחֲיִלִּים אֲשֶׁר־לוֹ עַל־עָרֵי יִשְׂרָאֵל וַיִּדֹּף אֶת־עֵיזֹן וְאֶת־דָּן וְאֶת אָבֶל 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.</p> <hr/> <p>heeded ← <i>heard.</i></p> <hr/> <p>Kinnereth ← <i>Kinroth</i> with AV= <i>Cinneroth</i> here (a plural form which we singularize and regularize). See Num 34:11 and Josh 11:2.</p>
1 Ki 15:21	<p>וַיְהִי כִשְׁמַע בַּעֲשָׂא וַיַּחְדֵּל מִבְנוֹת אֶת־הַרְמָה וַיֹּשֶׁב בְּתִרְצָה:</p>	<p>And when Baasha heard <i>about it</i>, he discontinued building Ramah, and he lived in Tirzah.</p>	<p>   2 Chr 16:5.</p> <hr/> <p>and when ← <i>and it was as.</i></p> <hr/> <p>Ramah ← <i>the Ramah.</i></p>
1 Ki 15:22	<p>וְהַמֶּלֶךְ אָסָא הִשְׁמִיעַ אֶת־כָּל־יְהוּדָה אֲזַן נָקִי וַיִּשְׁאֹ אֶת־אֲבָנֵי הַרְמָה וְאֶת־עֵצֶיהָ אֲשֶׁר בָּנָה בַּעֲשָׂא וַיְבִן בָּם הַמֶּלֶךְ אָסָא אֶת־גִּבְעַת בִּנְיָמִן וְאֶת־הַמִּצְפָּה:</p>	<p>And King Asa made a proclamation to the whole of Judah – no-one <i>was</i> exempt – and they carried away the stones of Ramah and its timbers, <i>with</i> which Baasha had been building <i>it</i>. And King Asa built Geba of Benjamin and Mizpah with them.</p>	<p>   2 Chr 16:6.</p> <hr/> <p>Ramah ... Mizpah ← <i>the Ramah ... the Mizpah.</i></p>
1 Ki 15:23	<p>וַיֵּתֶר כָּל־דְּבָרֵי־אָסָא וְכָל־גְּבוּרָתוֹ וְכָל־אֲשֶׁר עָשָׂה וְהָעָרִים אֲשֶׁר בָּנָה הֲלֹא־הֵמָּה כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמֶלְכֵי יְהוּדָה רַק לַעֲת 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 – <i>are</i> 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 <i>his</i> feet.</p>	<p>   2 Chr 16:11, 2 Chr 16:12.</p> <hr/> <p>in his feet ← <i>with his feet.</i></p>

1 Ki 15:24	וַיִּשְׁכַּב אָסָא עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ יְהוֹשָׁפָט בְּנֹ תַחְתָּיו: 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־יִרְבֶּעַם מֶלֶךְ עַל־יִשְׂרָאֵל בְּשָׁנָת שְׁתִּים לְאָסָא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ עַל־יִשְׂרָאֵל שְׁנָתִים:	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 וַיֵּלֶךְ בְּדֶרֶךְ אָבִיו וּבַחֲטָאתוֹ 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 לְבֵית יִשָּׁשכָר וַיַּכְהוּ בַּעֲשָׂא בְּגִבְתָּוֹן אֲשֶׁר לַפְּלִשְׁתִּים וַנָּדָב וְכָל־יִשְׂרָאֵל צָרִים עַל־גִּבְתָּוֹן:	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	וַיִּמָּתְהוּ בַּעֲשָׂא בְּשָׁנָת שָׁלֹשׁ לְאָסָא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ תַּחְתָּיו:	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 כַּמֶּלֶכְו הִכָּה אֶת־כָּל־בֵּית יִרְבֶּעַם לֹא־הָשָׁאִיר כָּל־נִשְׁמָה לִירְבֶּעַם עַד־הַשְּׁמָדוֹ כְּדָבָר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד־עֲבָדוֹ אֲחִיהָ הַשִּׁילֹנִי:	And it came to pass while he reigned <i>that</i> he struck the whole house of Jeroboam down until <i>he</i> <i>had eradicated it</i> – he did not leave <i>anyone</i> of Jeroboam's <i>family</i> with breath remaining – according to the word of the LORD which he spoke through the <i>intermediacy</i> 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 יִרְבֶּעַם אֲשֶׁר חָטָא וְאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל בְּכַעֲסוֹ אֲשֶׁר הִכְעִיס אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	because of the sins of Jeroboam which he <i>committed</i> , 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 הֵלֵא־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</u> <u>time</u> .	all the time ← <i>all the days</i> .
1 Ki 15:33	בְּשָׁנָת שְׁלֹשׁ לְאָסָא מֶלֶךְ יְהוּדָה מָלַךְ בַּעֲשָׂא בֶן־אֲחִיהָ עַל־כָּל־יִשְׂרָאֵל בְּתִרְצָה עָשָׂרִים 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 בְּדֶרֶךְ יִרְבֹּעָם וּבַחֲטָאתוֹ 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־חֲנָנִי 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 הִרִמְתִּיךָ מִן־הָעֹפָר וְאֶתָּנְךָ נָגִיד עַל עַמִּי יִשְׂרָאֵל וְתִלֶּךָ   בְּדֶרֶךְ יִרְבֹּעָם וַתַּחֲטֵא אֶת־עַמִּי יִשְׂרָאֵל לְהַכְעִיסַנִי בַּחֲטָאתָם:	“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 מַבְעִיר אַחֲרַי בַּעֲשָׂא וְאַחֲרַי בֵּיתוֹ וְנִתְּתִי אֶת־בֵּיתְךָ כְּבֵית יִרְבֹּעָם בֶּן־נֶבֶט:	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</i> <i>me</i> .  eject: AV differs ( <i>take away the</i> <i>posterity of</i> ). We take אַחֲרַי as the linking preposition. AV takes it as a noun ( <i>posterity</i> ).
1 Ki 16:4	הַמָּת לְבַעֲשָׂא בָעִיר וְיֹאכְלוּ הַכְּלָבִים וְהַמָּת לֹא בַשָּׂדֶה 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	וַיֵּתֶר דְּבָרֵי בַעֲשָׂא וְאֲשֶׁר עָשָׂה וּגְבוּרָתוֹ הִלֵּאֵהֶם 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־אֲבֹתָיו וַיִּקְבֹּר בְּתִרְצָה וַיְמָלֶךְ אֵלָה בְּנוֹ תַחְתָּיו:	And Baasha lay with his fathers, and he was buried in Tirzah, and Elah his son reigned in his place.	

1 Ki 16:7	וְגַם בִּיד־יְהוּא בֶן־חֲנָנִי הַנָּבִיא דִּבְר־יְהוָה הָיָה אֶל־בַּעֲשָׁא וְאֶל־בֵּיתוֹ וְעַל כָּל־הָרָעָה   אֲשֶׁר־עָשָׂה   בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בַּמַּעֲשֵׂה יָדָיו לְהִיזֹת כְּבֵית יִרְבֵּעַם וְעַל אֲשֶׁר־הִכָּה אֹתוֹ: פ	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 – <u>in 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.	intermediacy ← <i>hand</i> .  duly: from גַּם, <i>gam</i> . Compare Ps 95:9.  in provoking: gerundial use of the infinitive.  undertakings ← <i>deeds</i> .  that <i>house</i> ← <i>it</i> , or <i>him</i> , referring to striking Nadab down.
1 Ki 16:8	בְּשָׁנַת עֶשְׂרִים וָשֵׁשׁ שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה מֶלֶךְ אֱלָה בֶּן־בַּעֲשָׁא עַל־יִשְׂרָאֵל בְּתִרְצָה שְׁנָתַיִם:	In twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel in Tirzah, for two years.	
1 Ki 16:9	וַיִּקְשֹׁר עָלָיו עֲבָדוֹ זִמְרִי שֹׁר מִחֲצִית הָרֶכֶב וְהוּא בְּתִרְצָה שֹׁתֵה שִׁכּוֹר בֵּית אֲרָצָא אֲשֶׁר עַל־הַבַּיִת בְּתִרְצָה:	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.	
1 Ki 16:10	וַיָּבֹא זִמְרִי וַיַּכְּהוּ וַיָּמִיתֵהוּ בְּשָׁנַת עֶשְׂרִים וָשֶׁבַע לְאַסָּא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ תַּחֲתָיו:	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.	
1 Ki 16:11	וַיְהִי בַּמֶּלֶכוֹ כְּשִׁבְתּוֹ עַל־כִּסְאוֹ הִכָּה אֶת־כָּל־בֵּית בַּעֲשָׁא לֹא־הִשְׁאִיר לוֹ מִשְׁתִּין בְּקִיר וְגִאֲלָיו וְרַעְהוּ:	And it came to pass when he <i>started to reign</i> , 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> .	entourage ← <i>neighbour, companion</i> .
1 Ki 16:12	וַיִּשְׁמַד זִמְרִי אֶת כָּל־בֵּית בַּעֲשָׁא כְּדִבְר־יְהוָה אֲשֶׁר דִּבֶּר אֶל־בַּעֲשָׁא בִּיד־יְהוּא הַנָּבִיא:	So Zimri eliminated the whole house of Baasha according to the word of the LORD which he spoke to Baasha through the <u>intermediacy</u> of Jehu the prophet,	to Baasha: or (עַל for אֶל), <i>against Baasha</i> .  intermediacy ← <i>hand</i> .
1 Ki 16:13	אֶל כָּל־חַטָּאוֹת בַּעֲשָׁא וְחַטָּאוֹת אֱלָה בְּנוֹ אֲשֶׁר חָטְאוּ וְאֲשֶׁר הִחֲטִיאוּ אֶת־יִשְׂרָאֵל לְהַכְעִים אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַבְלִיָּהֶם:	for all the sins of Baasha, and the sins of Elah his son, which they <u>committed</u> and because they caused Israel to sin, by <u>provoking</u> the LORD God of Israel to anger with their <u>idols</u> .	committed ← <i>sinned</i> .  by provoking: gerundial use of the infinitive.  idols ← <i>vanities</i> , but also <i>idols</i> , with [AnLx].

1 Ki 16:14	וַיִּתֵּר דְּבָרֵי אֱלֹהִים וְכָל־אֲשֶׁר עָשָׂה הֶלְוֵא־הֶם 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	בְּשָׁנָה עֶשְׂרִים וְשִׁבְעַת שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה מֶלֶךְ זִמְרִי שָׁבַעַת יָמִים בְּתִרְצָה וְהָעָם חָנִים עַל־גִּבְתֹּן אֲשֶׁר לְפָלֶשֶׁתִּים:	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 הַחֲנִים לְאַמֹּר קֶשֶׁר זִמְרִי וְגַם הִכָּה אֶת־הַמֶּלֶךְ וַיִּמָּלְכוּ כָּל־יִשְׂרָאֵל אֶת־עֹמְרִי שֶׁר־צָבָא עַל־יִשְׂרָאֵל בַּיּוֹם הַהוּא בַּמַּחֲנֶה:	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 מִגִּבְתֹּן 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־אַרְמֹן 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־חֲטָאתוֹ **חֲטָאתָיו אֲשֶׁר חָטָא לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לָלֶכֶת בְּדֶרֶךְ יִרְבְּעָם וּבַחֲטָאתוֹ 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</u> <u>walking</u> in the way of Jeroboam and in his sin, which he committed <u>by causing</u> Israel to sin.	committed ( <i>first occurrence in</i> <i>verse</i> ): sinned.  by doing ... by walking ... by causing: gerundial use of the infinitive.
1 Ki 16:20	וַיִּתֵּר דְּבָרֵי זִמְרִי וְקֶשֶׁרוֹ אֲשֶׁר קֶשֶׁר הֶלְוֵא־הֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ	And the rest of the affairs of Zimri, and his conspiracy which he <u>made</u> , <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	אֲזַי יִחַלַּק הָעָם יִשְׂרָאֵל לְחָצִי חָצִי הָעָם הָיָה אַחֲרֵי תִבְנִי בֶן־גִּינָתַלְהַמְלִיכוֹ וְהַחֲצִי אַחֲרֵי עֹמְרִי:	Then the people of Israel were divided in <u>two</u> – half of the people were <u>in favour of</u> making Tibni the son of Ginath king, and half were <u>in favour of</u> Omri.	two ← <i>half</i> .  in favour of (2x) ← <i>after</i> .

1 Ki 16:22	וַיַּחֲזֶק הָעָם אֲשֶׁר אַחֲרָי עִמָּרִי אֶת־הָעָם אֲשֶׁר אַחֲרָי תִּבְנִי בֶן־גִּינָת וַיָּמָת תִּבְנִי וַיִּמְלֹךְ עִמָּרִי: 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	בְּשָׁנָתוֹ שְׁלֹשִׁים וְאַחַת שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה מֶלֶךְ עִמָּרִי עַל־יִשְׂרָאֵל שָׁתִים עֶשְׂרֵה שָׁנָה בְּתִרְצָה מֶלֶךְ שִׁש־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־הָהָר שֶׁמֶר מֵאֵת שֶׁמֶר בְּכֶכְרִים כֶּסֶף וַיְבֹן אֶת־הָהָר וַיִּקְרָא אֶת־שֵׁם הָעִיר אֲשֶׁר בָּנָה עַל שֵׁם־שֶׁמֶר אֲדָנֵי הָהָר שֶׁמֶרוֹן:	And he purchased Mount Samaria from Shemer for two talents of silver, and he built <i>on</i> 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 עִמָּרִי הָרַע בְּעֵינֵי יְהוָה וַיֵּרַע מִכָּל 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־דֶּרֶךְ יִרְבָּעָם בֶּן־נִבָּט *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, by provoking the LORD God of Israel to anger with their idols.	by provoking: gerundial use of the infinitive. idols: see 1 Ki 16:13.
1 Ki 16:27	וְיֹתֵר דְּבָרֵי עִמָּרִי אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ אֲשֶׁר עָשָׂה הִלָּאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the exploits of Omri which he undertook, 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 ← <i>things</i> ... <i>did</i> .
1 Ki 16:28	וַיִּשְׁכַּב עִמָּרִי עִם־אֲבֹתָיו וַיִּקְבֹּר בְּשֶׁמֶרוֹן וַיִּמְלֹךְ אַחָאב בְּנוֹ תַחְתָּיו: 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	וְאַחָאב בֶּן־עִמָּרִי מֶלֶךְ עַל־יִשְׂרָאֵל בְּשָׁנָתוֹ שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה לְאַסָּא מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ אַחָאב בֶּן־עִמָּרִי עַל־יִשְׂרָאֵל בְּשֶׁמֶרוֹן עֶשְׂרִים וּשְׁתַּיִם שָׁנָה:	And Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa king of Judah, and Ahab the son of Omri 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 אַחָאב בֶּן־עֹמְרִי הָרָע בְּעֵינֵי יְהוָה מְכַל אֲשֶׁר לִפְנָיו:	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 לִכְתּוֹ בַּחֲטָאוֹת יִרְבֹּעַם בֶּן־נֶבַט וַיִּקַּח אִשָּׁה אֶת־אִיצְבֵּל בַּת־אֶתְבָּעַל מֶלֶךְ צִידֹנִים 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 <b>Jezebel</b> , the daughter of Ethbaal king of the Sidonians, and he went <i>his way</i> and served Baal, and he worshipped him.	<b>Rev 2:20.</b>  really: from the ת  insufficient ← <i>slight</i> .  Jezebel ← <i>Izebel</i> , but we retain the AV / traditional English name.  Sidonians: see Gen 10:15.
1 Ki 16:32	וַיָּקֶם מִזְבֵּחַ לַבַּעַל בֵּית הַבַּעַל אֲשֶׁר בָּנָה בְּשֶׁמְרוֹן:	And he set up an altar to Baal <i>in</i> the house of Baal which he built in Samaria.	ל interrogative particle ה, expressing astonishment (see [BDB]).
1 Ki 16:33	וַיַּעַשׂ אַחָאב אֶת־הָאִשָּׁרָה וַיִּזְסַף אַחָאב לַעֲשׂוֹת לְהַכְעִיס אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִכָּל מַלְכֵי יִשְׂרָאֵל אֲשֶׁר הָיוּ לִפְנָיו:	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	בִּימֵיו בָּנָה חִיאֵל בֵּית הָאֵלִי אֶת־יְרִיחָהּ בְּאַבִּירָם בְּכֹרוֹ יִסְדָּהּ *וּבִשְׁגִיב *וּבִשְׁגִיב צָעִירוֹ הַצֵּיב דִּלְתֶיהָ כְּדָבָר יְהוָה אֲשֶׁר דִּבֶּר בְּיַד יְהוֹשֻׁעַ בֶּן־נוּן: ס	In his days Hiel, a Beth-Elite, <u>built</u> 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 Joshua the son of Nun.	built: or <i>rebuilt</i> .  intermediacy ← <i>hand</i> .  Joshua: for the prophecy, see Josh 6:26.
1 Ki 17:1	וַיֹּאמֶר אֵלֶיהוּ הַתִּשְׁבִּי מִתְשָׁבִי גִלְעָד אֶל־אַחָאב חִי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עֲמַדְתִּי לִפְנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפִּי דְבָרִי: ס	And Elijah the Tishbite, an <u>inhabitant of Gilead</u> , said to Ahab, “ <i>As</i> the LORD God of Israel lives, before whom I stand, <u>there certainly will not be any dew or rain</u> for <u>the coming</u> years, but <i>it will be</i> according to my word.”	<b>Rev 11:6.</b>  an inhabitant of ← <i>from the inhabitants of</i> , a play on words with <i>Tishbite</i> .  Gilead: see Gen 31:21.  there certainly will not be ← <i>if there is</i> , standing ת  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,	ל 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 וּפְגַתָּ לְךָ קִדְמָה וְנִסְתַּרְתָּ בְּגִחַל 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 alongside</i> the Jordan.	turn ← <i>turn for yourself</i> .  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 מִהֲנַחַל תִּשְׁתֶּה וְאֶת־הָעֲרָבִים צִוִּיתִי לְכַלְכֶּלְךָ נָשׁ:	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</i> alongside the Jordan.	alongside: see 1 Ki 17:3.
1 Ki 17:6	וְהָעֲרָבִים מְבִיאִים לוֹ לֶחֶם וּבֶשֶׂר בַּבֹּקֶר וּלְחֶם וּבֶשֶׂר בָּעֶרֶב וּמִן־הַנַּחַל יִשְׁתֶּה:	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 מִקֵּץ יָמִים וַיִּבֶשׁ הַנַּחַל כִּי לֹא־הָיָה גֶשֶׁם בָּאָרֶץ: 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 צִרְפָּתָה אֲשֶׁר לְצִידוֹן וְיֹשְׁבֶתָ שָׁם הִנֵּה צִוִּיתִי נָשׁ אִשָּׁה אֶלְמָנָה לְכַלְכֶּלְךָ:	“Arise <i>and</i> go to <u>Zarephath</u> , which <i>is</i> <u>subservient</u> to <u>Sidon</u> , and stay there. Look, I have instructed a <u>widow</u> there to sustain you.”	Zarephath: Sarepta in <b>Luke 4:26</b> , where this incident is mentioned.  Sidon: see Gen 10:15.  widow ← widow woman.
1 Ki 17:10	וַיָּקָם   וַיֵּלֶךְ צִרְפָּתָה וַיָּבֹא אֶל־פֶּתַח הָעִיר וְהָנָה שָׁם אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת עֵצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קַח־נָא לִי מִעֵט־מִים בְּכֶלִי וְאִשְׁתֶּה:	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 vav.
1 Ki 17:11	וַתֵּלֶךְ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקַח־נָא לִי פֶתֶל־לֶחֶם בִּידְךָ:	Then as she went to get <i>it</i> , he called out to her, “Please bring a piece of bread for me <u>with</u> you.”	with you ← in your hand.
1 Ki 17:12	וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיךָ אִם־יֵשׁ־לִי מַעֲוֹג כִּי אִם־מֶלֶא כַּף־קֶמַח בַּבֹּד וּמִעֵט־שֶׁמֶן בַּצִּפְחַת וְהִנְנִי מְקַשֶּׁשֶׁת שָׁנִים עֵצִים וּבָאתִי וְעָשִׂיתִיהוּ לִי וּלְבָנִי וְאֶכְלָנָהּ וּמָתָנוּ:	And she said, “ <i>As</i> the LORD your God lives, I <u>certainly do not</u> have <i>any</i> cake, except 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 vav.
1 Ki 17:13	וַיֹּאמֶר אֵלֶיהָ אֱלֹהֶיהָ אֶל־תִּירָאִי בְּאִי עֲשֵׂי כְּדִבְרֶךָ אֶךְ עֲשֵׂי־לִי מִשֶּׁם עֲגָה קִטְנָה בְּרֹאשָׁנָה וְהוֹצֵאתָ לִי וְלֶךְ וּלְבִנְךָ תַעֲשֵׂי בְּאַחֲרָנָה: ס	Then Elijah said to her, “Do not be afraid. Go <i>off</i> and do <u>what</u> you <u>have</u> said, but make me a small cake <u>from</u> it first, and bring <i>it</i> out to me, and afterwards make <i>something</i> for yourself and your son.	what you have said ← according to your word.  from it ← from there.



1 Ki 17:14	כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּדֹ הַקֶּמֶחַ לֹא תִכְלֶה וְצִפְחַת הַשֶּׁמֶן לֹא תִחְסַר עַד יוֹם *תִּתֶּן* **תִּתֵּן יְהוָה גֶּשֶׁם עַל־פְּנֵי הָאָדָמָה:	For this <i>is what</i> 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 over the ground.’ ”	gives: the <i>ketiv</i> is a variant form of the <i>qere</i> , seen in 1 Ki 6:19.  this <i>is what</i> ← <i>thus</i> .  over ← <i>on the face of</i> .
1 Ki 17:15	וַתֵּלֶךְ וַתַּעֲשֶׂה כְּדִבְרֵי אֱלֹהֵי וַתֹּאכַל *הוּא* *וְהִיא **הֵיא *וְהוּא *וּבֵיתָה יָמִים:	Then she went and did according to Elijah's words, and {Q: she and he} [K: he and she] and her household ate <i>from it</i> for many days.	The <i>ketiv</i> is discordant with the verb.  words ← <i>word</i> .
1 Ki 17:16	בְּדֹ הַקֶּמֶחַ לֹא כָלְתָה וְצִפְחַת הַשֶּׁמֶן לֹא חָסַר כְּדִבְרֵי יְהוָה אֲשֶׁר דִּבֶּר בְּיַד אֱלֹהֵיוֹ: 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 <i>intermediacy</i> of Elijah.	intermediacy ← <i>hand</i> .
1 Ki 17:17	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה בְּנֵהָאִשָּׁה בַּעֲלַת הַבַּיִת וַיְהִי חֲלָיו חָזָק מְאֹד עַד אֲשֶׁר לֹא־נֹתְרָה־בּוֹ נְשָׁמָה:	Then it came to pass after these things <i>that</i> the son of the woman <i>who was</i> 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־אֱלֹהֵיוֹ מַה־לִּי וְלָךְ אִישׁ הָאֱלֹהִים בָּאתָ אֵלַי לְהַזְכִּיר אֶת־עֲוֹנִי וּלְהָמִית אֶת־בְּנִי:	And she said to Elijah, “ <i>What have I got to do with you</i> , 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 with you</i> ← <i>what to me and to you</i> .
1 Ki 17:19	וַיֹּאמֶר אֵלֶיהָ תְּנִי־לִי אֶת־בְּנִיךָ וַיִּקְחֶהוּ מִחִיקָהּ וַיֵּלֶכְהוּ אֶל־הָעֵלִיָּה 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 הָגֶם עַל־הָאִלְמָנָה אֲשֶׁר־אֲנִי מְתַגֹּרֵר עִמָּה הֲרַעוֹתָ לְהָמִית אֶת־בְּנָהּ:	And he called on the LORD and said, “O LORD my God, have you <i>really</i> done harm to the widow with whom I am lodging, <i>by killing</i> her son?”	really ← <i>also</i> , but with wider usage. Compare 1 Sam 22:7.  by <i>killing</i> : gerundial use of the infinitive.
1 Ki 17:21	וַיִּתְמַדַּד עַל־הַיֵּלֶד שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תָשֻׁב נָא נַפְש־הַיֵּלֶד 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 <i>life</i> of this child return <i>within</i> him.”	life ← <i>soul</i> .  within him ← <i>to his inside</i> .
1 Ki 17:22	וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלֹהֵיוֹ וַתָּשֻׁב נַפְש־הַיֵּלֶד עַל־קִרְבּוֹ וַיַּחֲיֶ:	And the LORD <i>heeded</i> Elijah, and the child's <i>life</i> returned <i>within him</i> , 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 אֱלִיָּהוּ אֶת־הַיֶּלֶד וַיֵּרְדֵהוּ מִן־הָעֲלִיָּה הַבֵּיתָה וַיִּתְּנֵהוּ לְאִמּוֹ וַיֹּאמֶר אֱלִיָּהוּ רְאֵי חַי בְּנִי:	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־אֱלִיָּהוּ עַתָּה 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־אֱלִיָּהוּ בַשָּׁנָה הַשְּׁלִישִׁית לֵאמֹר לְךָ הִרְאָה אֶל־אֲחָאָב וְאַתָּנָה מָטָר עַל־פְּנֵי הָאֲדָמָה:	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 <i>over</i> the ground.”	show yourself ← <i>be seen; appear</i> .  over ← <i>on the face of</i> .
1 Ki 18:2	וַיֵּלֶךְ אֱלִיָּהוּ לְהִרְאוֹת אֶל־אֲחָאָב וְהָרֶעֶב חָזָק 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־עַבְדֵּיהוּ אֲשֶׁר עַל־הַבַּיִת וְעַבְדֵּיהוּ הָיָה יֵרָא 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 אֵיזֹבֵל אֶת נְבִיאֵי יְהוָה וַיִּקַּח עַבְדֵּיהוּ מֵאָה נְבָאִים וַיַּחְבִּיֵאם חֲמִשִּׁים אִישׁ בַּמְעָרָה וּכְלָכֻלָם 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 food</i> 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־עַבְדֵּיהוּ לֵךְ בָּאָרֶץ אֶל־כָּל־מַעְיָנֵי הַמַּיִם וְאֵל כָּל־הַנַּחֲלִים אוּלֵי   נִמְצָא חֲצִיר וּנְחִיָּה סוֹס וּפֶרֶד וְלֹא נִכְרִית מִהֶבֱהֵמָה:	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	וַיַּחְלִקוּ לָהֶם אֶת־הָאָרֶץ לְעִבְרִיָּבָה אֲחָאָב הֵלֵךְ בְּדֶרֶךְ אֶחָד לְבָדּוֹ וְעַבְדֵּיהוּ הֵלֵךְ בְּדֶרֶךְ־אַחַד לְבָדּוֹ:	Then they divided up the land, so as to <u>cover</u> 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 עַבְדֵּיהוּ בַדֶּרֶךְ וְהִנֵּה אֵלָיו לְקִרְאָתוֹ וַיִּכְרְהוּ וַיִּפֹּל עַל-פָּנָיו וַיֹּאמֶר הֲאֵתָה זֶה אֲדֹנָי אֱלֹהָיו:	And it came to pass while Obadiah <i>was</i> on the road that, <i>as</i> <i>it happened</i> , Elijah <i>came</i> towards him, and he recognized him, and he fell <i>face down</i> and said, “ <i>Is it really you</i> , my lord Elijah?”	as it <i>happened</i> ← <i>behold</i> .  <i>face down</i> ← <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 הִנֵּה אֵלָיו:	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 מֶה חֲטָאתִי בִּי-אֵתָה נָתַן אֶת-עַבְדְּךָ בְּיַד-אַחָאָב לְהַמִּיתָנִי:	And he said, “ <i>In what way</i> have I sinned that you should <i>hand</i> <i>your servant over to</i> Ahab, so as to put me to death?”	hand your servant over to ← <i>put</i> <i>your servant in the hand of</i> .
1 Ki 18:10	חַי   יְהוָה אֱלֹהֶיךָ אִם-יִשְׁגָּוִי וּמַמְלָכָה אֲשֶׁר לֹא-שָׁלַח אֲדֹנָי שָׁם לְבַקֵּשְׁךָ וַיֹּאמְרוּ אִין וְהַשְׁבִּיעַ אֶת-הַמַּמְלָכָה וְאֶת-הַגָּוִי כִּי לֹא יִמָּצְאָכָה:	As the LORD your God lives, there is <i>certainly no nation</i> or kingdom to which my lord has not sent <i>scouts</i> to search for you, and they have said, ‘ <i>He is not</i> <i>there</i> .’ And he made the kingdom or the nation swear that they had not found you.	there is <i>certainly no nation</i> ← <i>if</i> <i>there is a nation</i> , standing for <i>if</i> <i>there is ... may God do this to</i> <i>me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Ki 18:11	וְעַתָּה אֵתָה אָמֵר לְךָ אָמֵר לְאֲדֹנֶיךָ הִנֵּה אֵלָיו:	And now you say, ‘Go <i>and</i> say to your lord, «Behold, Elijah <i>is</i> <i>here</i> .» ’	
1 Ki 18:12	וְהָיָה אֲנִי   אֵלַיךָ מֵאֲתָךְ וְרוּחַ יְהוָה   יִשָּׂאֲךָ עַל אֲשֶׁר לֹא-אֲדַע וּבֹאֲתִי לְהִגִּיד לְאַחָאָב וְלֹא יִמָּצְאֶךָ וְהִרְגָּנִי וְעַבְדְּךָ יֵרָא אֶת-יְהוָה מִנְעֹרִי:	And it will come to pass, <i>when</i> I depart from you, while the spirit of the LORD <i>takes</i> 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-הִגַּדְתָּ לְאֲדֹנָי אֵת אֲשֶׁר-עָשִׂיתִי בַּהֲרֹג אֵיזֶבֶל אֶת נְבִיאֵי יְהוָה וְאַחָבָא מִנְּבִיאֵי יְהוָה מֵאָה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בְּמַעְרָה וְאָכְלִלְכֶם 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, <i>in groups of fifty</i> men to a cave, and I sustained them <i>with food</i> and water?	in groups of fifty ← <i>fifty fifty</i> .  <i>food</i> ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 18:14	וְעַתָּה אֵתָה אָמֵר לְךָ אָמֵר לְאֲדֹנֶיךָ הִנֵּה אֵלָיו וְהִרְגָּנִי: ס	Yet now you say, ‘Go <i>and</i> say to your lord, «Behold, Elijah <i>is</i> <i>here</i> », and he will kill me.”	
1 Ki 18:15	וַיֹּאמֶר אֵלָיו חַי יְהוָה צָבָאוֹת אֲשֶׁר עִמָּדָתִי לְפָנָיו כִּי הַיּוֹם אֶרְאֶה אֵלָיו:	Then Elijah said, “As the LORD of hosts lives, in whose presence I stand, I will <i>certainly show</i> <i>myself</i> to him today.”	show myself ← <i>be seen</i> ; <i>appear</i> .

1 Ki 18:16	וַיֵּלֶךְ עֹבַדְיָהוּ לִקְרַאת אַחָאב וַיַּגִּדֵּלּוּ וַיֵּלֶךְ אַחָאב לִקְרַאת אֵלֵיהֶם:	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 אַחָאב אֶת־אֵלֵיהֶם וַיֹּאמֶר אַחָאב אֵלָיו הֲאֵתָה זֶה עֹבֵר יִשְׂרָאֵל:	And it came to pass, when Ahab saw Elijah, that Ahab said to him, “ <i>Are you <u>the one</u> who is causing sorrow to Israel?</i> ”	<i>the one who ← this.</i>
1 Ki 18:18	וַיֹּאמֶר לֹא עָכַרְתִּי אֶת־יִשְׂרָאֵל כִּי אִם־אֶתָּה וּבֵית אָבִיךָ בַּעֲזֹבְכֶם אֶת־מִצְוֹת יְהוָה וּתְלַךְ אַחֲרֵי הַבַּעֲלִים:	And he said, “I have not caused Israel sorrow, but rather you <i>have</i> , and the house of your father, in that you have forsaken the LORD's commandments and have walked after <u>the idols of Baal</u> .	the idols of Baal ← <i>the Baalim</i> or <i>the Baals</i> .
1 Ki 18:19	וַעֲתָה שְׁלַח קִבְּצַן אֲלֵי אֶת־כָּל־יִשְׂרָאֵל אֶל־הָרִ הַכַּרְמֶל וְאֶת־נְבִיאֵי הַבַּעַל אַרְבַּע מֵאוֹת וַחֲמִשִּׁים וּנְבִיאֵי הָאִשְׁרָה אַרְבַּע מֵאוֹת אֲכָלֵי שֶׁלֶחַן אִיזָבֵל:	So now, send <i>men</i> to gather the whole of Israel to me at Mount Carmel, including Baal's prophets – four hundred and fifty <i>of them</i> – and the prophets of the <u>phallic park</u> – four hundred <i>of them</i> – <u>who eat at Jezebel's table</u> .”	phallic park: AV differs ( <i>groves</i> ), plural.  who eat at ← <i>eaters of</i> .
1 Ki 18:20	וַיִּשְׁלַח אַחָאב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־הָרִ הַכַּרְמֶל:	And Ahab sent <i>men</i> to all the sons of Israel, and he gathered the prophets <u>at Mount Carmel</u> .	at Mount Carmel ← <i>to Mount Carmel</i> .
1 Ki 18:21	וַיֵּגֶשׁ אֵלֵיהֶם אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסַּעֲפִים אִם־יְהוָה הָאֱלֹהִים לָכֵן אַחֲרָיו וְאִם־הַבַּעַל לָכֵן אַחֲרָיו וְלֹא־עָנּוּ הָעָם אֹתוֹ 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> .  positions: or <i>branches</i> .  anything: or <i>a word</i> .
1 Ki 18:22	וַיֹּאמֶר אֵלֵיהֶם אֶל־הָעָם אֲנִי נֹתַרְתִּי נָבִיא 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 <i>are</i> <u>four hundred and fifty in number</u> .	four hundred and fifty ← <i>four hundred and fifty men</i> .
1 Ki 18:23	וַיִּתְּנוּ־לָנוּ שְׁנַיִם פָּרִים וַיְבַחֲרוּ לָהֶם הַפָּר הָאֶחָד וַיִּנְתְּחֵהוּ וַיִּשְׁימוּ עַל־הָעֵצִים וְאֵשׁ לֹא יִשְׂימוּ וְאֲנִי אַעֲשֶׂה   אֶת־הַפָּר הָאֶחָד וְנִתְחֵהוּ 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	<p>וּקְרָאתֶם בְּשֵׁם אֱלֹהֵיכֶם וְאֲנִי אֶקְרָא בְּשֵׁם־יְהוָה וְהָיָה הָאֱלֹהִים אֲשֶׁר־יַעֲנֶנָּה בָּאֵשׁ הוא הָאֱלֹהִים וַיַּעַן כָּל־הָעָם וַיֹּאמְרוּ טוֹב הַדָּבָר:</p>	<p>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> is good.”</p>	<p>proposal ← <i>word, matter.</i></p>
1 Ki 18:25	<p>וַיֹּאמֶר אֵלֵיהֶם לִבְיָאֵי הַבֶּעַל בַּחֲרוּ לָכֶם הַפָּר הָאֶחָד וַעֲשׂוּ רֹאשֹׁנָה כִּי אַתֶּם הָרַבִּים וּקְרָאוּ בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תִשִּׁימוּ:</p>	<p>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.”</p>	<p>choose ← <i>choose for yourselves.</i></p>
1 Ki 18:26	<p>וַיִּקְחוּ אֶת־הַפָּר אֲשֶׁר־נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרָאוּ בְּשֵׁם־הַבֶּעַל מִבֹּקֶר וְעַד־הָעֶצְרִים לֹא־מָלַל הַבֶּעַל עֲנָנוּ וְאֵין קוֹל וְאֵין עֲנָה וַיִּפְסְחוּ עַל־הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה:</p>	<p>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>.</p>	<p>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.</p> <hr/> <p>selected ← <i>gave themselves.</i></p>
1 Ki 18:27	<p>וַיְהִי בַּצָּהֳרַיִם וַיִּהְיֶה בָהֶם אֵלֵיהֶם וַיֹּאמֶר קְרָאוּ בְּקוֹל־גָּדוֹל כִּי־אֱלֹהִים הוּא כִּי שֵׁיחַ וְכִי־שָׁיג לוֹ וְכִי־דָרַךְ לוֹ אוֹלִי יִשָּׁן הוּא וַיִּקָּץ:</p>	<p>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.”</p>	
1 Ki 18:28	<p>וַיִּקְרָאוּ בְּקוֹל גָּדוֹל וַיַּתְּגְּדוּ כַּמִּשְׁפָּטִים בַּחֲרָבוֹת וּבִרְמָחִים עַד־שִׁפְךָ־דָם עֲלֵיהֶם:</p>	<p>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.</p>	
1 Ki 18:29	<p>וַיְהִי כַּעֲבַר הַצָּהֳרַיִם וַיִּתְּנַבְּאוּ עַד לַעֲלוֹת הַמִּנְחָה וְאֵין־קוֹל וְאֵין־עֲנָה וְאֵין קֶשֶׁב:</p>	<p>Then it came to pass, when noon had passed, that they prophesied <u>until the <i>time</i> of</u> the meal-offering, but <i>there was</i> no voice, and no-one answering, and no attention <i>paid</i>.</p>	<p>until the <i>time of</i> ← <i>until to offer up.</i></p>
1 Ki 18:30	<p>וַיֹּאמֶר אֵלֵיהֶם לְכֹל־הָעָם גִּשּׁוּ אֵלַי וַיִּגֹּשׁוּ כָל־הָעָם אֵלָיו וַיִּרְפָּא אֶת־מִזְבֵּחַ יְהוָה הַהָרוּס:</p>	<p>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.</p>	

1 Ki 18:31	וַיִּקַּח אֵלִיהוּ שְׁתֵּים עָשָׂר אֲבָנִים כַּמִּסְפָּר שְׁבָטֵי בְנֵי־יַעֲקֹב אֲשֶׁלָּהּ הָיָה דְּבַר־יְהוָה אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמִי׃	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־הָאֲבָנִים מִזְבֵּחַ בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעֻלָּה כְּבֵית סֻאתִים זֶרַע סָבִיב לְמִזְבֵּחַ׃	And he <i>fashioned</i> the stones <i>into</i> an altar in the name of the LORD, and he <i>dug</i> a trench around the altar with the capacity of about two <i>seahs</i> 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 וַיַּנְתֵּחַ 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.	<b>Verse division:</b> part of 1 Ki 18:34MT is in 1 Ki 18:33AV.
1 Ki 18:34	וַיֹּאמֶר מָלְאוּ אַרְבַּעָה כַּדִּים מַיִם וַיַּצְקוּ 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, “ <i>Do it again</i> .” And they <i>did it again</i> . Then he said, “ <i>Do it a third time</i> .” And they did <i>it</i> a third time.	¶ <b>Verse division:</b> part of 1 Ki 18:34MT is in 1 Ki 18:33AV.  do <i>it</i> again ... did <i>it</i> again ← <i>do</i> ( <i>it</i> ) a second time ... did ( <i>it</i> ) second time.
1 Ki 18:35	וַיִּלְכּוּ הַמַּיִם סָבִיב לְמִזְבֵּחַ וְגַם אֶת־הַתְּעֻלָּה מָלֵא־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 וַיָּגֶשׁ אֵלִיהוּ הַנָּבִיא וַיֹּאמֶר יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל 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 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 וַיַּדְעוּ הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסַּבְתָּ אֶת־לִבָּם אֲחֵרָנִית׃	Answer me, O LORD, answer me, <i>so that</i> 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 vav.
1 Ki 18:38	וַתִּפֹּל אֵשׁ־יְהוָה וַתֹּאכַל אֶת־הָעֻלָּה וְאֶת־הָעֵצִים וְאֶת־הָאֲבָנִים וְאֶת־הָעָפָר וְאֶת־הַמַּיִם אֲשֶׁר־בַּתְּעֻלָּה לַחֲכָה׃	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 כָל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים׃	And all the people saw <i>it</i> , and they fell <i>face down</i> 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 לֹא תִפְּשׁוּ   אֶת־נְבִיאֵי הַבַּעַל אִישׁ אֶל־יְמָלְט מֵהֶם וַיִּתְּפְּשׂוּם וַיּוֹרְדֵם אֵלֵיהֶם אֶל־נַחַל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם׃	And Elijah said to them, “Seize the prophets of Baal. Do not let any 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 לֵאחָאֵב עֲלֵה אֶכֶל וּשְׁתֵּה כִּי־קוֹל הַמָּוֶן הַגָּשָׁם׃	And Elijah said to Ahab, “Go up and eat and drink, for <i>there is</i> the sound of a large quantity of rain.”	
1 Ki 18:42	וַיַּעֲלֶה אַחָאֵב לֶאֱכֹל וּלְשָׁתוֹת וַאֲלֵיהֶם עָלָה אֶל־רֹאשׁ הַכַּרְמֶל וַיִּגָּהֶר אַרְצָה וַיִּשֶׁם פָּנָיו בֵּין * בָּרוּכוֹ * בְּרַכָּיו׃	So Ahab went up to eat and drink, and Elijah went up to the peak of Carmel, 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> .  Carmel ← <i>the Carmel</i> .
1 Ki 18:43	וַיֹּאמֶר אֶל־נַעֲרָו עֲלֵה־נָא הַבֵּט דָּרָד־יָם וַיַּעַל וַיִּבֹט וַיֹּאמֶר אֵין מָאוֹמָה וַיֹּאמֶר שֶׁב שְׁבַע 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 בַשְּׁבַע־עִית וַיֹּאמֶר הַנְּהַעֲב קִטְנָה כְּכַף־אִישׁ עָלָה מִיָּם וַיֹּאמֶר עָלָה אָמַר אֶל־אַחָאֵב אָסֹר וְדֹד וְלֹא יַעֲצֹרְכָה הַגָּשָׁם׃	And it came to pass on the seventh <i>time</i> that he said, “ <i>There 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 is ← <i>behold</i> .
1 Ki 18:45	וַיְהִי   עַד־כֹּה וְעַד־כֹּה וְהַשָּׁמַיִם הִתְקַדְּדוּ עָבִים וְרוּחַ וַיְהִי גֶשֶׁם גָּדוֹל וַיִּרְכַּב אַחָאֵב וַיֵּלֶךְ יִזְרְעֶאלָה׃	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 Jezreel.	Jezreel: see Josh 15:56.
1 Ki 18:46	וַיִּדְּ־יְהוָה הַיָּתֵה אֶל־אֵלֵיהֶם וַיִּשְׁנֹס מִתְּגִיּוֹ וַיִּרְץ לִפְנֵי אַחָאֵב עַד־בֹּאֲכָה יִזְרְעֶאלָה׃	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> .  Jezreel: see Josh 15:56.
1 Ki 19:1	וַיַּגֵּד אַחָאֵב לְאִיזָבֵל אֵת כָּל־אֲשֶׁר עָשָׂה אֵלֵיהֶם וְאֵת כָּל־אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים בַּחֶרֶב׃	And Ahab told Jezebel everything that Elijah had done, and everything <u>about how</u> he had killed all the prophets by the sword.	about how ← <i>that</i> .

1 Ki 19:2	וַתִּשְׁלַח אֵיזֶבֶל מַלְאָךְ אֶל־אֱלִיהוּ לֵאמֹר כֹּה־יַעֲשֹׂן אֱלֹהִים וְכֹה יוֹסֵפוֹן כִּי־כַעַת מֵחַר אָשִׁים אֶת־נַפְשְׁךָ כַּנֶּפֶשׁ אֶחָד מֵהֶם:	Then Jezebel sent a messenger to Elijah to say, “May the gods do <u>this to me</u> and add to <u>it if</u> at <u>this time tomorrow</u> I <i>don’t</i> make your life like one of their lives.”	gods: the verb is plural.  this ... it ← <i>thus ... thus</i> .  if ... I <i>don’t</i> : the conjunction כִּי, <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 לִיהוּדָה וַיַּנִּחַ אֶת־נַעֲרוֹ שָׁם:	Then when he saw <i>the message</i> , he arose and <u>fled</u> for his <u>life</u> , and he arrived <i>in</i> Beersheba, which <i>belongs</i> to Judah. And he left his <i>servant-lad</i> there,	fled ← <i>went</i> .  life ← <i>soul</i> .
1 Ki 19:4	וְהוּא־הֵלֵךְ בַּמִּדְבָּר דֶּרֶךְ יוֹם וַיָּבֹא וַיָּשֶׁב תַּחַת רֶתֶם *אֶחָת **אֶחָד וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוֹת וַיֹּאמֶר   רַב עֲתָה יְהוָה קָח נַפְשִׁי כִּי־לֹא־טוֹב אֲנֹכִי מֵאֲבֹתִי:	while he went into the desert – a day’s journey – and he came and sat under a <u>broom shrub</u> . And he asked for his <u>life to end</u> , and he said, “ <i>It is enough now</i> , O LORD. Take my <u>life</u> , for I <i>am</i> no better than my fathers.”	a broom <i>shrub</i> ← <i>one broom (shrub)</i> . The <i>ketiv</i> is feminine; the <i>qeré</i> masculine.  life (2x) ← <i>soul</i> .  to end ← <i>die</i> .
1 Ki 19:5	וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רֶתֶם אֶחָד וְהִנֵּה־זֶה מַלְאָךְ נֹגֵעַ בּוֹ וַיֹּאמֶר לוֹ קוּם אֲכֹל:	Then he lay down and fell asleep under a broom <i>shrub</i> , and <u>what then happened was that</u> an angel touched him and said to him, “Get up and eat.”	what then <i>happened was that</i> ← <i>behold this</i> .
1 Ki 19:6	וַיִּבֹט וְהִנֵּה מֵרָאשְׁתּוֹ עֵגֶת רְצָפִים וְצַפְחַת מַיִם וַיֹּאכַל וַיִּשֶׁת וַיִּשָּׁב וַיִּשְׁכַּב:	And he looked, and <u>there was</u> at his head-end a <u>stone-baked</u> cake and a jug of water. And he ate and drank, then he lay down again.	there <i>was</i> ← <i>behold</i> .  stone-baked: AV differs ( <i>baken on coals</i> ), an alternative given in [AnLx].
1 Ki 19:7	וַיֵּשֶׁב מַלְאָךְ יְהוָה   שְׁנִית וַיַּגַּע־בּוֹ וַיֹּאמֶר קוּם אֲכֹל כִּי רַב מִמֶּךָ הַדֶּרֶךְ:	And the angel of the LORD <u>touched him a second time</u> and said, “Get up and eat, for <i>otherwise</i> the journey <i>will be</i> 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	וַיָּקָם וַיֹּאכַל וַיִּשְׁתֶּה וַיֵּלֶךְ בְּכֹחַ   הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה עַד הָר הָאֱלֹהִים חֲרִב:	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־הַמְּעָרָה וַיֵּלֶן שָׁם וְהִנֵּה דְבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַה־לְּךָ פֹּה אֱלִיהוּ:	And he went to the cave there and spent the night there, and <u>what happened was that</u> the word of the LORD <i>came</i> to him, and he said to him, “What <i>are</i> you <i>doing</i> here, Elijah?”	what <i>happened was that</i> ← <i>behold</i> .



1 Ki 19:10	<p>וַיֹּאמֶר קָנָא קָנֵאתִי לַיהוָה    אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתִךָ  בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ  הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ  בַּחֶרֶב וְאֹתָר אֲנִי לְבִדִּי  וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ:</p>	<p>And he said, “I <u>have been</u>  extremely <u>zealous</u> for the LORD  God of hosts, <u>but</u> the sons of  Israel have forsaken your  covenant. <b>They have</b>  <b>demolished your altars, and</b>  <b>they have killed your prophets</b>  <b>by the sword, and I remain on</b>  <b>my own, and they are trying to</b>  <b>take my life.”</b></p>	<p><b>Rom 11:3.</b></p> <hr/> <p>I have been extremely zealous:  infinitive absolute.</p> <hr/> <p>but: or <i>for</i>.</p> <hr/> <p>trying to take my life ← <i>seeking</i>  my soul, to take it.</p>
1 Ki 19:11	<p>וַיֹּאמֶר צֵא וְעַמַּדְתָּ בַּהָר לִפְנֵי  יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ  גְּדוֹלָה וְחֹזֶק מִפָּרֶקֶת הָרִים  וּמִשֹּׁבֵר סִלְעִים לִפְנֵי יְהוָה לֹא  בְּרוּחַ יְהוָה וְאַחֲרֵי הָרוּחַ  לָעֵשׂ לֹא בָרַעַשׂ יְהוָה:</p>	<p>And he said, “Go out and stand  at the mountain before the  LORD.” And <u>what happened next</u>  <u>was that</u> 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  <i>there was</i> an earthquake. <i>But</i> the  LORD <i>was not</i> in the earthquake.</p>	<p>what <i>happened</i> next was that ←  <i>behold</i>.</p>
1 Ki 19:12	<p>וְאַחֲרֵי הָרַעַשׂ אֵשׁ לֹא בָאָשׁ  יְהוָה וְאַחֲרֵי הָאֵשׁ קוֹל דְּמָמָה  דָּקָה:</p>	<p>And after the earthquake <i>came</i>  fire, <i>but</i> the LORD was not in the  fire. And after the fire <i>came</i> a  quiet, faint voice.</p>	<p>a quiet, faint voice ← <i>a voice of</i>  <i>fine silence</i>.</p>
1 Ki 19:13	<p>וַיְהִי   כְּשָׁמַע אֵלֵיהֶו וַיִּלֵּט  פָּנָיו בְּאַדְרָתּוֹ וַיֵּצֵא וַיַּעֲמֵד  פֶּתַח הַמְעָרָה וְהִנֵּה אֵלָיו קוֹל  וַיֹּאמֶר מַה־לָּךְ פֹּה אֵלֵיהֶו:</p>	<p>And it came to pass, when Elijah  heard <i>it</i>, that he covered his face  with his cloak and went out and  stood <i>at</i> the entrance to the cave,  and <u>what happened was that</u> a  voice <i>came</i> to him and said,  “<i>What are you doing here,</i>  <i>Elijah?</i>”</p>	<p>what <i>happened</i> was that ←  <i>behold</i>.</p>
1 Ki 19:14	<p>וַיֹּאמֶר קָנָא קָנֵאתִי לַיהוָה    אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתִךָ  בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ  הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ  בַּחֶרֶב וְאֹתָר אֲנִי לְבִדִּי  וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ:  ס</p>	<p>And he said, “I <u>have been</u>  extremely <u>zealous</u> for the LORD  God of hosts, <u>but</u> the sons of  Israel have forsaken your  covenant. <b>They have</b>  <b>demolished your altars and</b>  <b>killed your prophets by the</b>  <b>sword, and I remain on my</b>  <b>own, and they are trying to</b>  <b>take my life.”</b></p>	<p><b>Rom 11:3.</b></p> <hr/> <p>I have been extremely zealous:  infinitive absolute.</p> <hr/> <p>but: or <i>for</i>.</p> <hr/> <p>trying to take my life ← <i>seeking</i>  my soul to take it.</p>
1 Ki 19:15	<p>וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב  לְדֶרֶכְךָ מְדְבָרָה דַּמָּשֶׁק וּבֹאתָ  וּמִשְׁחַת אֶת־חֲזָאֵל לְמֶלֶךְ  עַל־אַרְם:</p>	<p>Then the LORD said to him, “Go  and return to your way – <u>to the</u>  <u>Desert of</u> Damascus – and when  you arrive, anoint Hazael as king  over Aramaea.</p>	<p>to the Desert of: from the  construct state and locative of  <i>desert</i>.</p>

1 Ki 19:16	וַאֲתָ יֵהוּא בֶן-נִמְשִׁי תִמְשַׁח לְמֶלֶךְ עַל-יִשְׂרָאֵל וְאֶת-אֵלִישָׁע בֶּן-שַׁפְטָן מֵאֲבִל מִחוּלָּה 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 יֵהוּא וְהַנִּמְלָט מִחֶרֶב יֵהוּא יָמִית אֵלִישָׁע:	And it will happen <i>that</i> Jehu will kill him who escapes from Hazeal's sword, and <i>that</i> Elisha will kill him who escapes from Jehu's sword.	
1 Ki 19:18	וְהִשְׁאֲרֵתִי בִּישְׂרָאֵל שִׁבְעַת אַלְפִים כָּל-הַבְּרָכִים אֲשֶׁר לֹא-כָרְעוּ לַבַּעַל וְכָל-הַפֹּהַ אֲשֶׁר לֹא-נָשַׁק לוֹ:	But <b>I have retained seven thousand in Israel – all the knees which did not bow to Baal</b> , and every mouth which did not kiss him.”	<b>Rom 11:4.</b>  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 וַיִּמְצָא אֶת-אֵלִישָׁע בֶּן-שַׁפְטָן וְהוּא חֹרֵשׁ שְׁנַיִם-עֶשְׂרֵי צִמְדִּים לִפְנָיו וְהוּא בַשְּׁנַיִם הָעֹשֶׂר וַיַּעֲבֵר אֵלָיו וַיַּלְצֵהוּ וַיִּשְׁלַךְ אֶדְרֵתוֹ אֵלָיו:	So he departed from there, and he found Elisha the son of Shaphat, while he was ploughing with twelve pairs <i>of oxen</i> in front of him, he <i>being</i> with the twelfth, and Elijah crossed over to him and cast his cloak <i>over</i> him.	over ← <i>to</i> , but more likely אֶל for על.
1 Ki 19:20	וַיַּעֲזֹב אֶת-הַבָּקָר וַיֵּרָץ אַחֲרַי אֵלָיו וַיֹּאמֶר אֶשְׁקֶה-נָּא לְאָבִי וּלְאִמִּי וְאַלְכֶּה אַחֲרֶיךָ וַיֹּאמֶר לוֹ לֵךְ שׁוּב כִּי מִה-עֲשִׂיתִי 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-צִמְדֵּי הַבָּקָר וַיִּזְבְּחֵהוּ וּבִכְלֵי הַבָּקָר בִּשְׁלֵם הַבָּשָׂר וַיִּתֵּן לָעָם וַיֹּאכְלוּ וַיִּקֶּם וַיֵּלֶךְ אַחֲרַי אֵלָיו וַיִּשְׁרְתֵהוּ: פ	So <i>Elisha</i> went back, <i>leaving</i> him behind, and he took the pair of oxen, and he sacrificed <i>them</i> , and he cooked <i>their meat</i> 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> .  their meat ← <i>them the meat</i> .
1 Ki 20:1	וּבֶן-הַדָּד מֶלֶךְ-אַרָּם קָבַץ אֶת-כָּל-חֵילוֹ וּשְׁלָשִׁים וּשְׁנַיִם מֶלֶךְ אִתּוֹ וְסוֹס וּרְכָב וַיַּעַל וַיִּצֹר עַל-שֹׁמְרוֹן וַיִּלָּחֶם בָּהּ:	And Ben-Hadad king of Aramaea assembled all his forces, and <i>there were</i> thirty-two kings with him, and <i>cavalry</i> and a chariot <i>fleet</i> , and <i>he went up</i> and besieged Samaria and waged war against it.	cavalry ← <i>horse</i> .  he went up: the verb often has connotations of <i>going to war</i> .
1 Ki 20:2	וַיִּשְׁלַח מַלְאָכִים אֶל-אַחָאב מֶלֶךְ-יִשְׂרָאֵל הָעִירָה:	And he sent messengers to Ahab king of Israel, to the city,	<b>Verse division:</b> 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 וּבָנֶיךָ 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.’ ”	¶ <b>Verse division:</b> part of 1 Ki 20:3MT is in 1 Ki 20:2AV.  this is what ← thus.
1 Ki 20:4	וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר כַּדְּבָרְךָ אֲדֹנָי הַמֶּלֶךְ לְךָ אָנִי וְכָל־אֲשֶׁר־לִי:	At <u>this</u> the king of Israel replied and said, “As <u>you say</u> , 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	וַיָּשׁוּבוּ הַמַּלְאָכִים וַיֹּאמְרוּ כֹּה־אָמַר בֶּן־הַדָּד לֵאמֹר כִּי־שְׁלַחְתִּי אֵלֶיךָ לֵאמֹר כִּסְפְּךָ וְזָהָבְךָ וְנָשֶׁיךָ וּבָנֶיךָ לִי תֵתֶנּוּ:	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־כָּעֵת מָחָר אֶשְׁלַח אֶת־עַבְדִּי אֵלֶיךָ וַחֲפָשׁוּ אֶת־בֵּיתְךָ וְאֶת בְּתֵי עַבְדֶּיךָ וְהָיָה כָל־מַחֲמַד עֵינֶיךָ יִשְׁימוּ בִידָם וּלְקַחוּ:	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</i> pleasing to the eye and take <i>it</i> 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 דַּעֲוֹנָא וּרְאוּ כִי רָעָה זֶה מִבְּקֶשׁ כִּי־שָׁלַח אֵלַי לְנָשִׁי וּלְבָנִי וּלְכֶסֶף וּלְזָהָבִי וְלֹא מָנַעְתִּי מִמֶּנּוּ:	Then the king of Israel called for all the elders of the land and said, “Kindly be aware and observe <u>how</u> this <i>man</i> is seeking a pretext 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 תֹאבָה:	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 אֲמֹרוּ לְאֲדֹנָי הַמֶּלֶךְ כֹּל אֲשֶׁר־שְׁלַחְתָּ אֵלַי עַבְדְּךָ בְּרֹאשׁוֹנָה אֶעֱשֶׂה וְהַדְּבָר הַזֶּה לֹא אוּכַל לַעֲשׂוֹת וַיָּלְכוּ הַמַּלְאָכִים וַיִּשְׁבְּהוּ דְבָר:	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 <i>to do</i> the first <i>time</i> , <u>but</u> 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 יוֹסֶפּוּ אִם־יִשְׁפֹּק עָפָר שְׁמֹרֹן לְשַׁעֲלִים לְכָל־הָעָם אֲשֶׁר בְּרַגְלֵי:	Then Ben-Hadad sent <i>word</i> to him and said, “May the <i>gods</i> do <i>this</i> to me and add <i>more</i> if the dust of Samaria is sufficient for all the people <i>following in my footsteps</i> to have a <i>handful</i> 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־יְהוֹלֵל חֲגֹר כַּמִּפְתָּח:	At <i>this</i> the king of Israel replied and said, “Say, ‘Don’t let him <i>who</i> girds himself boast like <i>him who</i> 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 כַשְׁמַע אֶת־הַדְּבָר הַזֶּה וְהוּא שָׁתָה הוּא וְהַמְּלָכִים בַּסֻּכּוֹת וַיֹּאמֶר אֶל־עַבְדָּיו שִׁימוּ וַיִּשִּׁימוּ עַל־הָעִיר:	And it came to pass when he heard <i>these words</i> , while he was drinking – he and the kings in the <i>out-houses</i> – that he said to his servants, “ <i>Fall into rank</i> .” So they <i>fell into rank</i> against the city.	these words ← <i>this word, speech</i> .  <i>out-houses</i> ← <i>booths, tabernacles</i> .  fall into rank ... fell into rank ← <i>set (in array)</i> .
1 Ki 20:13	וְהִנֵּה   נָבִיא אֶחָד נֹגֵשׁ אֶל־אַחֲזָאב מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר כֹּה אָמַר יְהוָה הֲרֹאִיתָ אֶת כָּל־הַהֶמְזֶן הַגָּדוֹל הַזֶּה הַנִּלְנִי נִתְּנָו בְּיָדְךָ הַיּוֹם וַיִּדְעַתָּ כִּי־אֲנִי יְהוָה:	Now it so <i>happened</i> that a certain prophet approached Ahab king of Israel and said, “ <i>This is what</i> the LORD says: ‘Have you seen all this large mass of people? I <i>am</i> about to deliver <i>them</i> into your hand today, and you will know that I <i>am</i> 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 אַחֲזָאב בְּמִי וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּנַעֲרֵי שָׂרֵי הַמְּדִינֹת וַיֹּאמֶר מִי־אַסֹּר הַמְּלַחֲמָה וַיֹּאמֶר אַתָּה:	Then Ahab said, “By <i>means</i> of whom?” And he said, “ <i>This is what</i> the LORD says: ‘By <i>means</i> of the youths <i>serving</i> the governors of the provinces.’ ” Then he said, “Who will <i>start</i> the war?” And he said, “You <i>will</i> .”	<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 מֵאַתִּים שָׁנִים וּשְׁלָשִׁים וְאַחֲרֵיהֶם פָּקֹד אֶת־כָּל־הָעָם כָּל־בְּנֵי יִשְׂרָאֵל שִׁבְעַת אֲלָפִים:	Then he counted the youths <i>serving</i> the governors of the <i>provinces</i> , 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 בַּסֻּכּוֹת הוּא וְהַמְּלָכִים שְׁלָשִׁים וּשְׁנַיִם מֶלֶךְ עֲזָר אֹתוֹ:	Then they went out at noon, while Ben-Hadad was drinking <i>himself</i> drunk in the <i>out-houses</i> , he and the kings – thirty-two kings helping him.	out-houses: see 1 Ki 20:12.
1 Ki 20:17	וַיֵּצְאוּ נַעֲרֵי שָׂרֵי הַמְּדִינֹת בְּרֹאשָׁנָה וַיִּשְׁלַח בֶּן־הַדָּד וַיִּגִּידוּ לוֹ לֵאמֹר אֲנָשִׁים יָצְאוּ מִשְׁמֹרֹן:	So the youths <i>serving</i> the governors of the <i>provinces</i> went out first, and Ben-Hadad sent <i>scouts</i> , and they reported <i>back</i> to him and said, “ <i>Some</i> men have come out from Samaria.”	<i>serving</i> ← <i>of</i> .  provinces ← <i>jurisdictions</i> .

1 Ki 20:18	וַיֹּאמֶר אִם-לְשָׁלוֹם יֵצְאוּ תִּפְשׂוּם 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	וְאַלֶּה יֵצְאוּ מִן-הָעִיר נְעָרֵי שָׂרֵי הַמְּדִינֹת וְהַחִיל אֲשֶׁר אֲחֲרֵיהֶם:	So these youths <i>serving</i> the governors of the <i>provinces</i> went out of the city, with the army which <i>was</i> behind them.	<i>serving</i> ← <i>of</i> . <i>provinces</i> ← <i>jurisdictions</i> .
1 Ki 20:20	וַיַּכּוּ אִישׁ אִישׁוֹ וַיִּנָּסוּ אֲרָם וַיִּרְדְּפֵם יִשְׂרָאֵל וַיִּמָּלֹט בֶּן-הַדָּד מֶלֶךְ אֲרָם 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 וַיַּךְ אֶת-הַסּוּס וְאֶת-הָרֶכֶב וְהָכָה 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.	<i>cavalry</i> ← <i>horse</i> .
1 Ki 20:22	וַיִּגַּשׁ הַנָּבִיא אֶל-מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר לוֹ לֵךְ הַתְּחִזֵּק וְדַע וְרֹאֵה אֵת אֲשֶׁר-תַּעֲשֶׂה כִּי לְתִשׁוּבַת הַשָּׁנָה מֶלֶךְ אֲרָם עָלֶיךָ: ס	Then the prophet approached the king of Israel and said to him, “Go <i>and</i> be encouraged, but <i>be</i> <i>wary</i> and watch <i>out</i> with what you do, for <i>in the new year</i> the king of Aramaea will come up against you.”	<i>be wary</i> ← <i>know</i> . <i>in the new year</i> ← <i>at the turn of the year</i> .
1 Ki 20:23	וְעַבְדֵי מֶלֶךְ-אֲרָם אָמְרוּ אֵלָיו אֱלֹהֵי הָרִים אֱלֹהֵיהֶם עַל-כֵּן חֲזָקוֹ מִמֶּנּוּ וְאוּלָם נִלְחָם אַתָּם בְּמִישׁוֹר אִם-לֹא נִחָזֵק מֵהֶם:	And the servants of the king of Aramaea said to him, “ <i>Their god</i> is 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</i> certainly <i>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. <i>than us ... than them</i> : or, if the reader prefers, <i>than we ... than they</i> . <i>we will certainly be</i> ← <i>if we are not</i> . Asseveration ⇣
1 Ki 20:24	וְאֶת-הַדָּבָר הַזֶּה עָשָׂה הָסֵר הַמְּלָכִים אִישׁ מִמְּקוֹמוֹ וְשָׂם פְּחֻת 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-לָּךְ   חֵיל כַּחֲלִי הַנָּפֵל מֵאוֹתְךָ וְסוּס בָּסוּס   וְרֶכֶב כָּרֶכֶב וְנִלְחָמָה אוֹתָם בְּמִישׁוֹר אִם-לֹא נִחָזֵק מֵהֶם וַיִּשְׁמַע לְקֹלָם 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</i> certainly <i>be</i> stronger <i>than them</i> .” And he <i>heeded their proposal</i> and did so.	<i>recruit</i> ← <i>appoint</i> . <i>we will certainly</i> : asseveration using an abbreviation of the oath formula of 2 Sam 19:13. <i>than them</i> : or, if the reader prefers, <i>than they</i> . <i>heeded their proposal</i> ← <i>listened to their voice</i> .

1 Ki 20:26	וַיְהִי לְתַשׁוּבַת הַשָּׁנָה וַיִּפְקֹד בֶּן־הַדָּד אֶת־אֲרָם וַיַּעַל אֶפְקָה לַמִּלְחָמָה עִם־יִשְׂרָאֵל:	And it came to pass at the <u>new</u> year that Ben-Hadad <u>mobilized</u> the <u>Aramaeans</u> , 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], so perhaps, recruited or conscripted.</i>  Aramaeans ← <i>Aramaea.</i>
1 Ki 20:27	וּבְנֵי יִשְׂרָאֵל הִתְּפַקְדּוּ וְכָלְכָלוּ וַיֵּלְכוּ לִקְרֹאתָם וַיַּחֲנוּ בְּנֵי־יִשְׂרָאֵל נֶגְדָם כְּשֵׁנִי חֲשִׁפֵי עֲזִים וְאֲרָם מָלְאוּ אֶת־הָאָרֶץ:	And the sons of Israel were <u>mobilized</u> and given supplies, and they went to <u>confront</u> them, and the sons of Israel encamped opposite them, like two little flocks of goats, <u>whereas</u> the Aramaeans filled the land.	mobilized: see 1 Ki 20:26.  to confront ← <i>towards.</i>  whereas: wider use of the vav.
1 Ki 20:28	וַיָּגֶשׁ אִישׁ הָאֱלֹהִים וַיֹּאמֶר אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר כֹּה־אָמַר יְהוָה יֵעַן אֲשֶׁר אָמְרוּ אֲרָם אֱלֹהֵי הָרִים יְהוָה וְלֹא־אֱלֹהֵי עֲמָקִים הוּא וְנָתַתִּי אֶת־כָּל־הַהֶמּוֹן הַגָּדוֹל הַזֶּה בְּיָדְךָ וַיִּדְעָתָם כִּי־אֲנִי יְהוָה:	Then the man of God approached and spoke to the king of Israel and said, “ <u>This is</u> <u>what</u> the LORD says: ‘Since the Aramaeans have said, «The LORD <i>is</i> a god of the hills, and he <i>is</i> not a god 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 נֶכַח אֱלֹהֵי שְׁבַעַת יָמִים וַיְהִי   בַּיּוֹם הַשְּׁבִיעִי וַתִּקְרַב הַמִּלְחָמָה וַיִּבּוּ בְּנֵי־יִשְׂרָאֵל אֶת־אֲרָם מֵאֶה־אַלְף רִגְלֵי 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	וַיָּנָסוּ הַנּוֹתָרִים   אֶפְקָה אֶל־הָעִיר וַתִּפֹּל הַחוֹמָה עַל־עַשְׂרִים וְשִׁבְעָה אֶלְף אִישׁ הַנּוֹתָרִים וּבֶן־הַדָּד נָס וַיָּבֹא אֶל־הָעִיר חֹדֶר בְּחֹדֶר: ס	And the <u>remainder</u> 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 אֲלָיו עֲבָדָיו הִנֵּה־נָא שָׂמְעֵנוּ כִּי מַלְכֵי בֵּית יִשְׂרָאֵל כִּי־מַלְכֵי חֶסֶד הֵם נִשְׁמָה נָא שָׁקִים בְּמַתְּנֵינוּ וּחִבָּלִים בְּרֹאשֵׁנוּ וְנִצֵּא אֶל־מֶלֶךְ יִשְׂרָאֵל אוֹלֵי יְחִיָּה 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 <u>let's</u> put sackcloth round our waist and cords on our head and go out to the king of Israel – perhaps he will <u>let you live</u> .”	merciful kings ← <i>kings of mercy, a Hebraic genitive.</i>  let's ← <i>please.</i>  let you live ← <i>preserve your soul alive.</i>

1 Ki 20:32	<p>וַיַּחְגְּרוּ שָׁלִים בְּמַתְנֵיהֶם וַיַּחְבְּלוּ בְּרֹאשֵׁיהֶם וַיָּבֹאוּ אֶל-מֶלֶךְ יִשְׂרָאֵל וַיֹּאמְרוּ עֲבָדְךָ בֶן-הַדָּד אָמַר תְּחִינָא נַפְשִׁי וַיֹּאמֶר הֲעוֹדֵנּוּ חַי אָחִי הוּא:</p>	<p>So they girded <i>themselves with</i> 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>”</p>	<p>let me live ← <i>let my soul live.</i></p>
1 Ki 20:33	<p>וְהָאֲנָשִׁים יִנְחָשׁוּ וַיִּמְהָרוּ וַיַּחְלְטוּ הַמַּמְנוֹ וַיֹּאמְרוּ אַחִיד בֶּן-הַדָּד וַיֹּאמֶר בָּאוּ קַחְהוּ וַיֵּצֵא אֵלָיו בֶּן-הַדָּד וַיַּעֲלֵהוּ עַל-הַמָּרְכָבָה:</p>	<p>At <u>this</u> the men <u>were enchanted</u> and were quick <u>to confirm what was asked</u> 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.</p>	<p>were enchanted: perhaps re-point as <i>pual</i>, but the <i>piel</i> may be intransitive.</p> <p>to confirm <i>what was asked</i> about him ← <i>to confirm whether from him</i>. The →</p> <p>at this: wider use of the vav.</p>
1 Ki 20:34	<p>וַיֹּאמֶר אֵלָיו הָעָרִים אֲשֶׁר-לָקַח-אָבִי מֵאֵת אָבִיד אָשִׁיב וְחוּצוֹת תְּשִׁים לָךְ בְּדַמְשֶׁק כַּאֲשֶׁר-שָׂם אָבִי בְּשִׁמְרוֹן וְאֲנִי בְּבִרְיָת אֲשַׁלְּחֶךָ וַיַּכְתָּ-לוֹ בְּרִית וַיִּשְׁלַחְהוּ: ס</p>	<p>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 to establish suburbs</i> 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.</p>	<p>↳ eastern pointing is וַיַּחְלְטוּהָ [BHS-CA], <i>to confirm what (was said) of him</i>.</p> <p>suburbs: AV differs somewhat (<i>streets</i>). [CB]= <i>broadways or bazaars</i>.</p>
1 Ki 20:35	<p>וְאִישׁ אֶחָד מִבְּנֵי הַנְּבִיאִים אָמַר אֶל-רֵעֵהוּ בְּדִבְרֵי יְהוָה הַכִּינִי נָא וַיִּמָּאֵן הָאִישׁ לְהַכְתּוֹ:</p>	<p>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.</p>	<p>a certain ← <i>one</i>.</p>
1 Ki 20:36	<p>וַיֹּאמֶר לוֹ יֵעַן אֲשֶׁר לֹא-שָׁמַעְתָּ בְּקוֹל יְהוָה הִנֵּה הוֹלֵךְ מֵאִתִּי וְהַכָּךְ הָאֲרִיָּה וַיִּלְךְ מֵאֲצִלוֹ וַיִּמְצָאֵהוּ הָאֲרִיָּה וַיַּכֵּהוּ:</p>	<p>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, a <u>lion</u> will strike you.” And when he left <u>his company</u>, a <u>lion</u> found him and struck him.</p>	<p>it will transpire that when ← <i>behold</i>.</p> <p>a lion (2x) ← <i>the lion</i>. An unexpected definite article. See Gen 22:9.</p> <p>his company ← <i>from with him</i>.</p>
1 Ki 20:37	<p>וַיִּמְצָא אִישׁ אֲחֵר וַיֹּאמֶר הַכִּינִי נָא וַיַּכֵּהוּ הָאִישׁ הַבֵּה וּפָצַע:</p>	<p>Subsequently, he found another man, and he said, “Please strike me.” And the man <u>struck</u> him and <u>wounded him</u> in the process.</p>	<p>struck ... wounded ... in the process ← <i>struck ... to strike and to wound</i>. Infinitive absolute of <i>to wound</i>.</p>
1 Ki 20:38	<p>וַיֵּלֶךְ הַנְּבִיא וַיַּעֲמֵד לַמֶּלֶךְ עַל-הַדֶּרֶךְ וַיִּתְחַפֵּשׂ בְּאַפָּר עַל-עֵינָיו:</p>	<p>Then the prophet departed and stood in the street <i>waiting</i> for the king, having disguised himself with a <u>head-band</u> around his eyes.</p>	<p>head-band: AV differs (<i>ashes</i>), from אָפָר.</p> <p>around ← <i>on</i>.</p>

1 Ki 20:39	וַיְהִי הַמֶּלֶךְ עֹבֵר וְהוּא צָעֵק אֶל־הַמֶּלֶךְ וַיֹּאמֶר עֲבֹדֶךָ   יֵצֵא בִקְרֹב־הַמִּלְחָמָה וְהִנֵּה־אִישׁ סָר וַיָּבֵא אֵלַי אִישׁ וַיֹּאמֶר שְׂמֵל אֶת־הָאִישׁ הַזֶּה אִם־הִפְקֹד יִפְקֹד וְהִיתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ אוֹ כִּבְר־כֶּסֶף תִּשְׁקוֹל:	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 <i>so happened</i> that a man turned aside and brought a man to me and said, ‘Guard this man. If he <i>in any way goes missing</i> , then your life will be <i>forfeited</i> for his life, or <i>else</i> you will weigh <i>me</i> out a talent of silver.’	heart ← <i>midst</i> .  it <i>so 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 עֲבֹדֶךָ עֹשֶׂה הֵנָּה וְהֵנָּה וְהוּא אֵינְנוּ וַיֹּאמֶר אֵלָיו מֶלֶךְ־יִשְׂרָאֵל בֵּן מִשְׁפָּטְךָ אֵתָּה חֲרָצָת:	And <i>the way things went</i> , 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	וַיִּמָּהֵר וַיִּסֹּר אֶת־הָאָפֶר *מַעַל **מַעַלִי עֵינָיו וַיָּכֹר אֹתוֹ מֶלֶךְ יִשְׂרָאֵל כִּי מִהַנְּבָאִים 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>geré</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 יַעַן שְׁלַחְתָּ אֶת־אִישׁ־חֲרָמִי מִיָּד וְהִיתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ וְעַמְּךָ תַּחַת עַמּוֹ:	And he said to him, “ <i>This is what</i> the LORD says: ‘Since you let <i>the man</i> go out of <i>your</i> hand, whom I had condemned, your life will be <i>forfeited</i> for his life, and your people for his people.’ ”	this <i>is what</i> ← <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 שִׁמְרוֹנָה: פ	Then the king of Israel went to his house, sullen and resentful. And he went to Samaria.	
1 Ki 21:1	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה כָּרַם הָיָה לְנָבוֹת הַיִּזְרְעֵאלִי אֲשֶׁר בְּיִזְרְעֶאל אֶצֶל הַיֵּכָל אַחָאָב מֶלֶךְ שִׁמְרוֹן:	And it came to pass after these things <i>that</i> Naboth the Jezreelite had a vineyard which <i>was</i> in Jezreel, next to the palace of Ahab king of Samaria,	Jezreelite ... Jezreel: see Josh 15:56.
1 Ki 21:2	וַיְדַבֵּר אַחָאָב אֶל־נָבוֹת   לֵאמֹר   תִּנֶּה־לִּי אֶת־כַּרְמְךָ וַיְהִי־לִי לְגַן־יֵרֶק כִּי הוּא קָרוֹב אֶצֶל בֵּיתִי וְאֶתְנָה לְךָ תַּחְתּוֹ כָּרֶם טוֹב מִמֶּנּוּ אִם טוֹב בְּעֵינֶיךָ אֶתְנָה־לְךָ כֶּסֶף מִחִיר זֶה:	and Ahab spoke to Naboth and said, “Give me your vineyard, so it <i>can</i> be my vegetable garden, for it <i>is</i> nearby my house, and I will give you a better vineyard than it in exchange for it. <i>Or if it meets with your approval</i> , I will give you <i>its value</i> in money.”	<i>meets with your approval</i> ← <i>(is) good in your eyes</i> .  its value ← <i>the price of this</i> .
1 Ki 21:3	וַיֹּאמֶר נָבוֹת אֶל־אַחָאָב חֲלִילָה לִּי מִיְּהוָה מִתַּתִּי אֶת־נַחֲלַת אֲבֹתִי לְךָ:	But Naboth said to Ahab, “Far <i>be it</i> from the LORD for me to give you the inheritance of my fathers.”	



1 Ki 21:4	וַיָּבֹא אַחָאָב אֶל־בֵּיתוֹ סָר וְזָעַף עַל־הַדָּבָר אֲשֶׁר־דִּבֶּר אֵלָיו נָבוֹת הַיִּזְרְעֵאֵלִי וַיֹּאמֶר לֹא־אֶתֶּן לְךָ אֶת־נַחֲלַת אֲבוֹתַי וַיִּשְׁכַּב עַל־מִטָּתוֹ וַיִּסָּב 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 vav.  sullen and resentful: see 1 Ki 20:43.  words ← word.  Jezreelite: see Josh 15:56.  bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Ki 21:5	וַתָּבֹא אֵלָיו אִיזָבֵל אִשְׁתּוֹ וַתִּדְבֹּר אֵלָיו מִהֲזֶה רוּחְךָ סָרָה וְאֵינְךָ 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	וַיִּדְבֹּר אֵלֶיהָ כִּי־אָדַבֵּר אֶל־נָבוֹת הַיִּזְרְעֵאֵלִי וַאֲמַר לוֹ תִּנֶּה־לִּי אֶת־כַּרְמְךָ בְּכֶסֶף אוֹ אֶסְחָפֶץ אֹתָהּ אֶתְנֶה־לְךָ כֶּרֶם 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 <i>if you prefer</i> , 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)</i> <i>pleased</i> .
1 Ki 21:7	וַתֹּאמֶר אֵלָיו אִיזָבֵל אִשְׁתּוֹ אֵתָהּ עָתָה תַעֲשֶׂה מְלוּכָה עַל־יִשְׂרָאֵל קוּם אֲכָל־לֶחֶם וַיֵּטֵב לִפְדָּאֵנִי אֶתְּנֵן לְךָ אֶת־כָּרֶם נָבוֹת 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 vav.  <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</i> <i>well</i> .  Jezreelite: see Josh 15:56.
1 Ki 21:8	וַתִּכְתֹּב סִפְרִים בְּשֵׁם אַחָאָב וַתַּחֲתֶם בְּחַתְמוֹ וַתִּשְׁלַח *הַסִּפְרִים *סִפְרִים אֶל־הַזִּקְנִים וְאֶל־הַחֲרִים אֲשֶׁר בְּעִירוֹ הַיֹּשְׁבִים אֶת־נָבוֹת:	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 בְּסִפְרִים לֵאמֹר קְרְאוּ־צוֹם וְהוֹשִׁיבוּ אֶת־נָבוֹת 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 בְּגִיב־לֵיעַל נִגְדּוֹ וַיַּעֲדֵהוּ לֵאמֹר בֵּרַכְתָּ אֱלֹהִים וּמָלָךְ וְהוֹצִיאָהוּ וְסִקְלָהוּ 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= קָלָלָהּ. 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 בַּסִּפְרִים 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 נֹגְדֵי וַיַּעֲדֵהוּ אַנְשֵׁי הַבְּלִיעֵל אֶת-נָבוֹת נֹגֵד הָעָם לֵאמֹר בְּרַךְ נָבוֹת אֱלֹהִים וּמֶלֶךְ וַיֵּצְאֵהוּ מִחוּץ לָעִיר וַיִּסְקְלֵהוּ בָּאֲבָנִים וַיָּמָת:	And the two good-for-nothing men came and sat opposite him, and the good-for-nothing 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 stoned 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.  good-for-nothing (2x) ← <i>useless</i> .  stoned him ← <i>pelted him with stones</i> .
1 Ki 21:14	וַיִּשְׁלְחוּ אֶל-אִיזָבֵל לֵאמֹר סָקַל נָבוֹת וַיָּמָת:	Then they sent <i>word</i> to Jezebel 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-סָקַל נָבוֹת וַיָּמָת וְתֹאמַר אִיזָבֵל אֶל-אֲחָאָב קוּם רֵשׁ אֶת-כָּרֶם   נָבוֹת הַיִּזְרְעֵאֵלִי אֲשֶׁר מָאֵן לָתֶת-לִךָ 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 Jezreelite 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.  Jezreelite: see Josh 15:56.
1 Ki 21:16	וַיְהִי כִשְׁמַע אֲחָאָב כִּי מָת נָבוֹת וַיָּקָם אֲחָאָב לָרֶדֶת אֶל-כָּרֶם נָבוֹת הַיִּזְרְעֵאֵלִי לָרִשְׁתּוֹ: 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 Jezreelite to inherit it.	Jezreelite: see Josh 15:56.
1 Ki 21:17	וַיְהִי דְבַר-יְהוָה אֶל-אֵלִיָּהוּ הַתִּשְׁבִּי לֵאמֹר:	And the word of the LORD came to Elijah the Tishbite and said,	
1 Ki 21:18	קוּם יֵד לִקְרֹאת אֲחָאָב מִלֶּךְ-יִשְׂרָאֵל אֲשֶׁר בְּשֶׁמְרוֹן הִנֵּה בְּכָרֶם נָבוֹת אֲשֶׁר-יָרַד שָׁם לָרִשְׁתּוֹ:	“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	וְדַבַּרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה הִרְצַחְתָּ וְגַם־יִרְשָׁתָּ וְדַבַּרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה בַּמָּקוֹם אֲשֶׁר לָקְקוּ הַכְּלָבִים אֶת־דָּם נָבוֹת יִלְקוּ הַכְּלָבִים אֶת־דַּמְךָ גַּם־אֹתָהּ:	and speak to him and say, ‘ <u>This 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, ‘ <u>This is what</u> the LORD says: «In the place where the dogs licked Naboth's blood, the dogs will lick your blood – yours too.» ’ ”	this is what (2x) ← thus.
1 Ki 21:20	וַיֹּאמֶר אַחָאֵב אֶל־אֵלִיהוּ הַמְצֵאתָנִי אֲבִי וַיֹּאמֶר מִצָּאתִי יַעַן הִתְמַכְּרָךְ לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה:	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</u> evil in the sight of the LORD.	in doing: gerundial use of the infinitive.
1 Ki 21:21	הֲנִנִי *מִבִּי *מְבִיא אֵלֶיךָ רָעָה וּבְעֵרְתִי אַחֲרֶיךָ וְהִכְרַתִּי לְאַחָאֵב מִשִּׁתִּין בְּקִיר וְעָצוֹר וְעָזוֹב בְּיִשְׂרָאֵל:	Now I <u>am about to</u> bring evil on you, and to <u>eradicate you</u> , and I will cut off from Ahab <i>whoever</i> urinates against a wall, <i>leaving him shut off and abandoned</i> in Israel.	bring: the <i>ketiv</i> could →  I am about to ← <i>behold me</i> .  eradicate you ← <i>burn up after you</i> .  shut off and abandoned: see 1 Ki 14:10.
1 Ki 21:22	וְנָתַתִּי אֶת־בֵּיתְךָ כְּבֵית יִרְבֵּעָם בֶּן־נִבָּט וּכְבֵית בַּעֲשָׂא בֶּן־אֲחִיָּה אֶל־הַלַּעַס אֲשֶׁר הִכְלַעְסָתָּ וְתַחֲטֵא אֶת־יִשְׂרָאֵל:	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.”	↳ be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .
1 Ki 21:23	וְגַם־לְאַיִזָּבֵל דָּבַר יְהוָה לֵאמֹר הַכְּלָבִים יֹאכְלוּ אֶת־אִיזָבֵל בְּחָל יִזְרְעָאֵל:	And the LORD also spoke to Jezebel and said, “The dogs will eat Jezebel at the <u>fortification</u> of <u>Jezreel</u> .	fortification: AV differs somewhat ( <i>wall</i> ).  Jezreel: see Josh 15:56.
1 Ki 21:24	הַמֵּת לְאַחָאֵב בָּעִיר יֹאכְלוּ הַכְּלָבִים וְהַמֵּת בַּשָּׂדֶה יֹאכְלוּ עוֹף הַשָּׁמַיִם:	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.”	
1 Ki 21:25	רַק לֹא־הָיָה כְּאַחָאֵב אֲשֶׁר הִתְמַכָּר לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה אֲשֶׁר־הִסְתָּה אֹתוֹ אִיזָבֵל אִשְׁתּוֹ:	There was no-one <u>anything</u> like Ahab, whom Jezebel his wife incited, who sold himself <u>in doing</u> evil in the sight of the LORD.	anything ← <i>only; surely</i> .  in doing: gerundial use of the infinitive.
1 Ki 21:26	וַיַּעֲבֵב מְאֹד לָלֶכֶת אַחֲרֵי הַגִּלְלִים כְּכֹל אֲשֶׁר עָשׂוּ הָאֲמֹרִי אֲשֶׁל הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל: ס	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.	most ← <i>very</i> .  in walking: gerundial use of the infinitive.  Amorites: see Gen 10:16.

1 Ki 21:27	וַיְהִי כְשֶׁמַּע אַחָאָב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו וַיֵּשֶׁם־שָׂק עַל־בָּשָׂרוֹ וַיֵּצֵא וַיִּשְׁכַּב בַּשָּׂק וַיֵּהְלֶךְ 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 דְּבַר־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 מִלִּפְנֵי יָעַן כִּי־נִכְנַע מִפְּנֵי לֹא־אָבִי *אָבִי **אָבִיא הָרָעָה בִּימֵי בְנוֹ אָבִיא הָרָעָה עַל־בֵּיתוֹ:	“Have you seen <u>how</u> Ahab has humbled himself before me? Since he has humbled himself before me, I will not <u>bring</u> 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 <u>they</u> spent three years <u>without</u> a war between Aramaea and Israel.	they: referring to the king of Israel and the king of Aramaea (?). <hr/> spent ← <i>sat; remained</i> . <hr/> without ← ( <i>and there was</i> ) <i>no</i> .
1 Ki 22:2	וַיְהִי בַשָּׁנָה הַשְּׁלִישִׁית וַיֵּרֶד יְהוֹשָׁפָט מֶלֶךְ־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־עֲבָדָיו הַיְדַעְתֶּם כִּי־לָנוּ רָמַת גִּלְעָד וְאֶנְחָנוּ מִחֲשִׁים מִקַּחַת אֹתָהּ מִיַּד מֶלֶךְ אָרָם:	and the king of Israel said to his servants, “Do you know that Ramoth in <u>Gilead</u> <i>is</i> 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 כַּמוֹנִי כַמוֹךְ כְּעַמִּי כְּעַמֶּךָ כְּסוּסֵי כְּסוּסֶיךָ:	And he said to Jehoshaphat, “Will you go to war with me <i>to</i> <u>Ramoth-Gilead</u> ?” And Jehoshaphat said to the king of Israel, “I <i>am</i> as you <i>are</i> , my people <i>are</i> as your people; my horses <i>are</i> as your horses.”	2 Chr 18:3. <hr/> Ramoth-Gilead: see Gen 31:21.
1 Ki 22:5	וַיֹּאמֶר יְהוֹשָׁפָט אֶל־מֶלֶךְ יִשְׂרָאֵל דָּרֵשׁ־נָא 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 הֲאֵלֹד  עַל־רִמְתָּ גִלְעָד לְמַלְחָמָה  אִם־אֶחָדֶל וַיֹּאמְרוּ עָלָה וַיִּתֵּן  אֶדְנִי בְיַד 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 <u>LORD</u>* will deliver <i>it</i> into the king's hand.”</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhwh</i>, to אֲדֹנָי, <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 הֲאֵין פֹּה  נָבִיא 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  לְדָרֵשׁ אֶת־יְהוָה מֵאוֹתוֹ וְאֲנִי  שֹׂנְאֵתִיו כִּי לֹא־יִתְּנִיבָא עָלַי  טוֹב כִּי אִם־רָע מִכִּיָּהוּ  בֶן־יִמְלָה וַיֹּאמֶר יְהוֹשָׁפָט  אֶל־יֹאמֶר הַמֶּלֶךְ כֹּן:</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 מַהֲרָה  מִכִּיָּהוּ 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־כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים  בְּגֶזֶן 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 צִדְקִיָּה בֶן־כְּנַעֲנָה  קֶרֶן בְּרִזָּל וַיֹּאמֶר כֹּה־אָמַר  יְהוָה בְּאֵלָה תִּנְגַּח אֶת־אַרְם  עַד־כָּלָתָם:</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 is <i>what</i> ← <i>thus</i>.</p>
1 Ki 22:12	<p>וְכָל־הַנְּבִיאִים נִבְּאִים כֹּן  לֵאמֹר עָלָה רִמְתָּ גִלְעָד  וְהִצַּלַּח 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	וְהַמִּלְאָךְ אֲשֶׁר־הָלַךְ   לִקְרֹא מִכִּיָּהוּ דִּבֶּר אֵלָיו לֵאמֹר הִנֵּה־נָא דִּבְרֵי הַנְּבִיאִים פֶּה־אֶחָד טוֹב אֶל־הַמֶּלֶךְ יְהִי־נָא *דְּבָרֶיךָ *דְּבָרֶיךָ כְּדִבֵּר אֶחָד מֵהֶם וּדְבַרְתָּ טוֹב:	Then the messenger who had gone to fetch Micaiah spoke to him and said, “ <u>These are, then,</u> the <u>unanimously</u> favourable words of the prophets to the king. Now may your {K: words} [Q: word] be similar to the pronouncement of any of them, and speak favourably.”	2 Chr 18:12.  fetch ← call.  these are, then ← behold please.  unanimously ← one mouth.  pronouncement ← word.  any ← one.
1 Ki 22:14	וַיֹּאמֶר מִכִּיָּהוּ חִי־יְהוָה כִּי אֶת־אֲשֶׁר יֹאמַר יְהוָה אֵלַי אֲתוֹ אֲדַבֵּר:	But Micaiah said, “ <i>As</i> 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 ← nevertheless; but; for.
1 Ki 22:15	וַיָּבֹא אֶל־הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו מִכִּיָּהוּ הִנֵּלֶךְ אֶל־רֶמֶת גִּלְעָד לְמַלְחָמָה אִם־נִחְדָּל וַיֹּאמֶר אֵלָיו עֲלֵה וְהִצַּלְח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ:	And when he went to the king, the king said to him, “Micaiah, should we go up to Ramoth-Gilead 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 מַשְׁבַּעְךָ אֲשֶׁר לֹא־תִדְבֹר 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> except the truth in the name of the LORD?”	2 Chr 18:15.  except ← only.
1 Ki 22:17	וַיֹּאמֶר רָאִיתִי אֶת־כָּל־יִשְׂרָאֵל נִפְצָצִים אֶל־הָהָרִים כַּצֹּאֵן אֲשֶׁר אֵין־לָהֶם רֹעִה וַיֹּאמֶר יְהוָה לֹא־אֲדַנִּים לָאֱלֹהִים יָשׁוּבוּ אִישׁ־לְבֵיתוֹ בְּשָׁלוֹם:	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 <u>all</u> return to <u>their homes</u> in peace.’ ”	2 Chr 18:16.  on the mountains ← to the mountains.  all ← each, but a plural verb.  their homes ← his home.
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 vav.
1 Ki 22:19	וַיֹּאמֶר לָכֵן שָׁמַע דְּבַר־יְהוָה רָאִיתִי אֶת־יְהוָה יֹשֵׁב עַל־כִּסְאוֹ וְכָל־צְבָא הַשָּׁמַיִם עֹמֵד עָלָיו מִיְּמִינוֹ וּמִשְׁמָאלוֹ:	And Micaiah 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 ← and.  in attendance to ← at.
1 Ki 22:20	וַיֹּאמֶר יְהוָה מִי יִפְתֶּה אֶת־אֲחָאָב וַיַּעַל וַיִּפֹּל בְּרֶמֶת גִּלְעָד וַיֹּאמֶר זֶה בָּכָה וְזֶה אָמַר בָּכָה:	And the LORD said, ‘Who will entice Ahab to go up and <u>attack</u> Ramoth-Gilead?’ 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 לִפְנֵי יְהוָה וַיֹּאמֶר אֲנִי אֶפְתָּנוּ וַיֹּאמֶר יְהוָה אֵלָיו בָּמָה:	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> ?’	<b>Verse division:</b> 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 וְהָיִיתִי רוּחַ שָׁקֶר בְּפִי כָל־נְבִיאָיו וַיֹּאמֶר תַּפְתָּהּ 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.’	<b>¶ Verse division:</b> 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 אֵלֶּה וַיְהִי דְבַר עָלֶיךָ רָעָה:	So now you <u>see that</u> 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	וַיָּגֶשׁ צִדְקִיָּהוּ בֶן־כְּנַעְנָה וַיִּכֶּה אֶת־מִיכָיְהוּ עַל־הַלְּחִי וַיֹּאמֶר אֵי־זֶה עָבַר רוּחַ־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 רֹאֶה בַּיּוֹם הַהוּא אֲשֶׁר תָּבֹא חֲדָר בְּחֲדָר לְהַחֲבֹה:	And Micaiah said, “ <u>You will see just that</u> on that day when you go <i>into an inner room</i> 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 וְהָשִׁיבֵהוּ אֶל־אֲמֹן 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,	2 Chr 18:25.
1 Ki 22:27	וַאֲמַרְתָּ כֹּה אָמַר הַמֶּלֶךְ שִׁימוּ אֶת־זֶה בֵּית הַכֶּלָּא וְהָאֲכִילֵהוּ לֶחֶם לֶחֶץ וּמַיִם לֶחֶץ 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.  this is <i>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 לֹא־דָבַר יְהוָה בִּי וַיֹּאמֶר שִׁמְעוּ עַמִּים כָּלָם:	Then Micaiah said, “Whether you will <u>come back at all</u> in peace, the LORD has not pronounced <u>on</u> 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 <i>to Ramoth-Gilead</i> .	2 Chr 18:28.  Ramoth-Gilead: see Gen 31:21.

1 Ki 22:30	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הַתַּחֲפֹשׁ וּבֹא בַּמִּלְחָמָה וְאַתָּה לְבָשׁ בְּגָדֶיךָ וַיִּתַּחֲפֹשׁ מֶלֶךְ יִשְׂרָאֵל וַיָּבֹא בַּמִּלְחָמָה:	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 went into battle.	2 Chr 18:29.  A plot to have Jehoshaphat killed.
1 Ki 22:31	וּמֶלֶךְ אֲרָם צִוָּה אֶת־שָׂרֵי הָרֶכֶב אֲשֶׁר־לֹ שְׁלֹשִׁים וּשְׁנַיִם לֵאמֹר לֹא תִלָּחֲמוּ אֶת־קָטָן 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 וְהָמָּה אָמְרוּ אִךְ 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</u> him to do battle. 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	וְאִישׁ מִשָּׁד בִּקְשָׁת לְתֻמּוֹ וַיַּכֵּה אֶת־מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וּבֵין הַשָּׁרִין 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</u> and get me out of the battle theatre, for I have been wounded.”	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	וַתַּעֲלֶה הַמִּלְחָמָה בַּיּוֹם הַהוּא וְהַמֶּלֶךְ הָיָה מַעֲמֵד בַּמֶּרְכָּבָה נָכַח אֲרָם וַיָּמָת בָּעֶרֶב וַיֶּצֶק 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</u> of the chariot.	2 Chr 18:34.  inside ← <i>bosom.</i>
1 Ki 22:36	וַיַּעֲבֵר הָרָנָה בַּמַּחֲנֶה כָּבֵד הַשֵּׁמֶשׁ לֵאמֹר אִישׁ אֶל־עִירוֹ וְאִישׁ אֶל־אַרְצוֹ:	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 שְׁמֶרֶון וַיִּקְבְּרוּ אֶת־הַמֶּלֶךְ בְּשְׁמֶרֶון:	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   בְּרֶכֶת שְׁמֶרֶון וַיִּלְקוּ הַכְּלָבִים אֶת־דָּמּוֹ וְהַזְנוֹת רַחֲצוּ כְּדָבָר 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 אַחְאָב וְכָל־אֲשֶׁר עָשָׂה וּבֵית הַשָּׁן אֲשֶׁר בָּנָה וְכָל־הָעָרִים אֲשֶׁר בָּנָה הֲלֹא־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 אַחְאָב עִם־אֲבֹתָיו וַיִּמְלֹךְ אַחֲזִיָּהוּ בְּנוֹ תַּחְתָּיו: 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 בִּשְׁנַת אַרְבַּע לְאַחְאָב 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־שְׁלֹשִׁים וְחֲמִשׁ שָׁנָה בְּמָלְכוֹ וְעֶשְׂרִים וְחֲמִשׁ 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	אֲךָ הַבָּמֹת לֹא־סָרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבָּמֹת:	But 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.	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	וַיִּשְׁלַם יְהוֹשָׁפָט עִם־מֶלֶךְ יִשְׂרָאֵל:	And Jehoshaphat made peace with the king of Israel.	
1 Ki 22:45	וַיִּתֵּר דְּבָרֵי יְהוֹשָׁפָט וּגְבוּרָתוֹ אֲשֶׁר־עָשָׂה וְאֲשֶׁר נִלָּחַם הֲלֹא־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 נִשְׁאַר בְּיָמֵי אָסָא אֲבָיו בְּעַר מִן־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	וַיִּמְלֹךְ אֵין בְּאֶדוֹם נֹצֵב מֶלֶךְ:	And <i>there was</i> no king in Edom – <u><i>no-one was appointed as king</i></u> .	<i>no-one</i> was appointed as king: AV differs ( <i>a deputy was king</i> ).

1 Ki 22:48	<p>יְהוֹשָׁפָט *עֶשֶׂר **עָשָׂה  אֲנִיּוֹת תַּרְשִׁישׁ לִלְכֹת  אוֹפִירָה לְזָהָב וְלֹא הָלַךְ  כִּי-נִשְׁבְּרָה *נִשְׁבְּרוּ אֲנִיּוֹת  בְּעֶצְיוֹן גִּבֹר:</p>	<p>And Jehoshaphat {Q: built} [K: <i>had</i> ten] ships of Tarshish to go to Ophir for gold, but <u>they</u> did not go, because the {Q: ships were} [K: <i>fleet of ships</i> was] broken up in Ezion-Geber.</p>	<p>   2 Chr 20:36.</p> <hr/> <p>Tarshish: see 1 Ki 10:22.</p> <hr/> <p>they ← <i>he / it</i>. We take it as collective usage.</p> <hr/> <p>Ezion-Geber: see Num 33:35.</p>
1 Ki 22:49	<p>אָז אָמַר אַחֲזִיָּהוּ בֶן-אֲחָאָב  אֶל-יְהוֹשָׁפָט יֵלְכוּ עִבְדֵי  עִם-עִבְדֶיךָ 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 <u>declined the offer</u>.</p>	<p>declined <i>the offer</i> ← <i>was not willing</i>.</p>
1 Ki 22:50	<p>וַיִּשְׁכַּב יְהוֹשָׁפָט עִם-אֲבֹתָיו  וַיִּקְבֹּר עִם-אֲבֹתָיו בְּעִיר דָּוִד  אָבִיו וַיִּמְלֹךְ יְהוֹרָם בְּנוֹ  תַּחְתָּיו: ס</p>	<p>And Jehoshaphat lay <u>with his fathers</u>, and <u>with his fathers</u> he was buried, in the City of David his <u>father</u>, and Jehoram his son reigned in his place.</p>	<p>   1 Chr 3:11, 2 Chr 21:1.</p> <hr/> <p>with his fathers ... with his fathers: otiose, but see Gen 12:5.</p> <hr/> <p>father: standing for <i>forefather</i>.</p>
1 Ki 22:51	<p>אַחֲזִיָּהוּ בֶן-אֲחָאָב מָלַךְ  עַל-יִשְׂרָאֵל בְּשִׁמְרוֹן בְּשָׁנָה  שִׁבְעָה עָשָׂרָה לַיהוֹשָׁפָט מָלַךְ  יְהוּדָה וַיִּמְלֹךְ עַל-יִשְׂרָאֵל  שְׁנָתַיִם:</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  בְּדֶרֶךְ אָבִיו וּבְדֶרֶךְ אִמּוֹ  וּבְדֶרֶךְ יִרְבֵּעַם בֶּן-נִבָט אֲשֶׁר  הִחֲטִיא 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  לֹו 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 <i>it was with</i> everything his father did.</p>	
2 Ki 1:1	<p>וַיִּפְשַׁע מוֹאָב בְּיִשְׂרָאֵל אַחֲרֵי  מֹות 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 מַלְאָכִים וַיֹּאמֶר  אֲלֵהֶם לָכוּ דְרֹשׁוּ בְּבַעַל זְבוּב  אֱלֹהֵי עֶקְרוֹן אִם-אֶתִּיהָ מַחְלִי  זֶה: ס</p>	<p>And Ahaziah fell through the <u>window</u> in his upper room in Samaria and <u>was wounded</u>, and he sent messengers and said to them, “Go <i>and</i> inquire of Baal-Zebub the god of Ekron whether I will survive this injury.”</p>	<p>was wounded: <i>qal</i> of חלה, usually <i>to be sick</i>, but also <i>to be sick from wounds</i> [BDB]. Re-pointing to יָחַל, <i>niphal</i> from root חלל, would more explicitly be <i>was wounded</i>.</p> <hr/> <p>window: or <i>lattice-work</i>.</p> <hr/> <p>injury: often <i>sickness</i>, ➔</p>

2 Ki 1:3	<p>וּמְלָאךְ יְהוָה דָּבַר אֶל־אֵלִיָּה הַתִּשְׁבִּי קוּם עֲלֵה לִקְרֹאת מִלְאכֵי מֶלֶךְ־שַׁמְרוֹן וּדְבַר אֲלֵהֶם הַמְבִלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתֶּם הַלְכִים לְדָרֵשׁ 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 wound [BDB].</p>
2 Ki 1:4	<p>וְלִכֹּן כֹּה־אָמַר יְהוָה הַמָּטָה אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרָד מִמָּנָה כִּי מוֹת תָּמוּת וְיִלָּךְ אֵלֶיָּה:</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 <u>you shall surely die</u>.» ’” And Elijah departed.</p>	<p>this is what ← thus.</p> <hr/> <p>you shall surely die: infinitive absolute.</p>
2 Ki 1:5	<p>וַיָּשׁוּבוּ הַמְּלָאכִים אֵלָיו וַיֹּאמֶר אֲלֵיהֶם מִהֲזֶה שִׁבַּתְתֶּם:</p>	<p>Then when the messengers returned to <i>Ahaziah</i>, he said to them, “What have you returned for?”</p>	<p><i>Ahaziah</i> ← him. Where we supply ↻</p> <hr/> <p>what have you returned for? ← what (is) this you have returned?</p>
2 Ki 1:6	<p>וַיֹּאמְרוּ אֵלָיו אִישׁ   עָלָה לִקְרֹאתָנוּ וַיֹּאמֶר אֵלֵינוּ לָכוּ שׁוּבוּ אֶל־הַמֶּלֶךְ אֲשֶׁר־שָׁלַח אֲתֶכֶם וּדְבַרְתֶּם אֵלָיו כֹּה אָמַר יְהוָה הַמְבִלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה שָׁלַח לְדָרֵשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן לָכֵן הַמָּטָה אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרָד מִמָּנָה 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</i> for want of God in Israel <i>that</i> you are sending <i>messengers</i> to inquire of Baal-Zebub the god of Ekron? That <i>is</i> why you shall not come down from the bed which you went up into, but <u>you shall surely die</u>.’ » ’”</p>	<p>↳ an explicit name for clarity, there is usually a pronoun or a personal verbal form in the Hebrew.</p> <hr/> <p>this is what ← thus.</p> <hr/> <p>you shall surely die: infinitive absolute.</p>
2 Ki 1:7	<p>וַיְדַבֵּר אֲלֵיהֶם מִה מִשְׁפָּט הָאִישׁ אֲשֶׁר עָלָה לִקְרֹאתְכֶם וַיְדַבֵּר אֲלֵיכֶם אֶת־הַדְּבָרִים הָאֵלֶּה:</p>	<p>Then he said to them, “What <u>were the characteristics</u> of the man who came up to meet you and told you these things?”</p>	<p>were the characteristics ← (was) the judgment / custom / manner.</p>
2 Ki 1:8	<p>וַיֹּאמְרוּ אֵלָיו אִישׁ בָּעַל שַׁעַר וְאַזְזוֹר עוֹר אֶזְזוֹר בְּמִתְּנָיו וַיֹּאמֶר אֲלֵיָּה הַתִּשְׁבִּי 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 שְׂרָחֻמָּשִׁים וַחֲמִשָּׁיו וַיַּעַל אֵלָיו וְהִנֵּה יֹשֵׁב עַל־רֹאשׁ הָהָר וַיְדַבֵּר אֵלָיו אִישׁ הָאֱלֹהִים הַמֶּלֶךְ דְּבַר רָדָה:</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 <u>there he was</u> 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 he was ← behold.</p>

2 Ki 1:10	וַיַּעֲנֶה אֵלִיָּהוּ וַיְדַבֵּר אֶל־שָׂר הַחֲמִשִּׁים וְאִם־אִישׁ אֱלֹהִים אָנִי תֵרֶד אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֶתְּךָ וְאֶת־חֲמִשֶּׁיְּךָ וְתֵרֶד אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֹתוֹ וְאֶת־חֲמִשָּׁיו׃	To <u>this</u> 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.	to this: wider use of the vav.  heaven (2x): or <i>the sky</i> . Also in 2 Ki 1:12 and 1:14.
2 Ki 1:11	וַיָּשָׁב וַיִּשְׁלַח אֵלָיו שָׂר־חֲמִשִּׁים אֲחֵר וְחֲמִשָּׁיו וַיַּעַן וַיְדַבֵּר אֵלָיו אִישׁ הָאֱלֹהִים כֹּה־אָמַר הַמֶּלֶךְ מְהֵרָה רֵדָה׃	Then <i>Ahaziah</i> sent to him again – another commander of fifty and his fifty <i>men</i> – and he addressed <i>Elijah</i> and said to him, “ <i>You</i> man of God, <u>this is what</u> the king says: ‘Come down quickly.’”	addressed ← <i>answered</i> , but no question asked. Compare Matt 11:25.  this is what ← <i>thus</i> .  come down quickly ← <i>hasten</i> , <i>come down</i> .
2 Ki 1:12	וַיַּעַן אֵלִיָּהוּ וַיְדַבֵּר אֲלֵיהֶם אִם־אִישׁ הָאֱלֹהִים אָנִי תֵרֶד אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֶתְּךָ וְאֶת־חֲמִשֶּׁיְּךָ וְתֵרֶד אֵשׁ־אֱלֹהִים מִן־הַשָּׁמַיִם וְתֹאכַל אֹתוֹ וְאֶת־חֲמִשָּׁיו׃	To <u>this</u> 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.	to this: wider use of the vav.  fire of God: alternatively meaning <i>ferocious fire</i> ; see Gen 23:6.
2 Ki 1:13	וַיָּשָׁב וַיִּשְׁלַח שָׂר־חֲמִשִּׁים שְׁלִשִּׁים וְחֲמִשָּׁיו וַיַּעַל וַיִּבֹּא שָׂר־הַחֲמִשִּׁים הַשְּׁלִישִׁי וַיִּכְרַע עַל־בִּרְכָּיו   לִנְגֹּד אֵלִיָּהוּ וַיִּתְחַנֵּן אֵלָיו וַיְדַבֵּר אֵלָיו אִישׁ הָאֱלֹהִים תִּיקֶר־נָא נַפְשִׁי וְנַפֵּשׁ עַבְדֶּיךָ אֵלָּה חֲמִשִּׁים בְּעֵינֶיךָ׃	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.	life (2x) ← <i>soul</i> .
2 Ki 1:14	הִנֵּה יֵרֶדָה אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֶת־שְׁנֵי שָׂרֵי הַחֲמִשִּׁים הָרִאשֹׁנִים וְאֶת־חֲמִשֵּׂיהֶם וְעַתָּה תִיקֶר נַפְשִׁי בְּעֵינֶיךָ׃	Look, fire came down from heaven and consumed the first two commanders of fifty and <u>their fifty men each</u> , so now, let my <u>life</u> be <i>considered</i> valuable in your sight.”	their fifty <i>men</i> each ← <i>their</i> <i>fifties</i> .  life ← <i>soul</i> .
2 Ki 1:15	וַיְדַבֵּר מֶלֶאךָ יְהוָה אֶל־אֵלִיָּהוּ רַד אֹתוֹ אַל־תִּירָא מִפָּנָיו וַיָּקָם וַיֵּרֶד אֹתוֹ אֶל־הַמֶּלֶךְ׃	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.	

2 Ki 1:16	<p>וַיֹּדֶבֶר אֵלָיו כֹּה־אָמַר יְהוָה  יֵעַן אֲשֶׁר־שְׁלַחְתָּ מַלְאָכִים  לְדָרֵשׁ בְּבַעַל זְבוּב אֱלֹהֵי  עֶקְרוֹן הַמִּבְלִי אֵין־אֱלֹהִים  בְּיִשְׂרָאֵל לְדָרֵשׁ בְּדַבְּרוֹ לָבוֹן  הַמָּטָה אֲשֶׁר־עָלִיתָ שָׁם  לֹא־תֵרֶד מִמֶּנָּה כִּי־מוֹת  תָּמוּת:</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 ← <i>thus</i>.</p> <hr/> <p>because ... that ← <i>because ... therefore</i>.</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 כַּדְּבַר יְהוָה    אֲשֶׁר־דִּבֶּר אֵלָיו וַיִּמְלֹךְ  יְהוֹרָם תַּחְתָּיו פַּ בְּשָׁנָת  שְׁתַּיִם לַיהוֹרָם 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><i>Ahaziah</i> ← <i>he</i>.</p>
2 Ki 1:18	<p>וַיֵּתֶר דְּבָרֵי אַחְזִיָּהוּ אֲשֶׁר  עָשָׂה הֲלֹוא־הֵמָּה כְּתוּבִים  עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי  יִשְׂרָאֵל: פ</p>	<p>And the rest of the exploits 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 ← <i>things ... did</i>.</p>
2 Ki 2:1	<p>וַיְהִי בְּהַעֲלוֹת יְהוָה  אֶת־אֱלִיָּהוּ בְּסַעֲרָה הַשָּׁמַיִם  וַיֵּלֶךְ אֵלָיו וְאִישָׁע  מִן־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 Gilgal.</p>	<p>with ← <i>and</i>.</p> <hr/> <p>Gilgal ← <i>the Gilgal</i>.</p>
2 Ki 2:2	<p>וַיֹּאמֶר אֵלָיו אֶל־אִישָׁע  שֶׁב־נָא פֹה כִּי יְהוָה שְׁלַחְנִי  עַד־בֵּית־אֵל וַיֹּאמֶר אֱלִישָׁע  חַי־יְהוָה וְחִי־נַפְשִׁי  אִם־אֶעֱזָבְךָ 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, I <u>certainly will not</u> leave you.” So they <i>both</i> went down <i>to</i> Beth-El.</p>	<p>you yourself ← <i>your soul</i>.</p> <hr/> <p>I certainly will not ← <i>if I leave you</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
2 Ki 2:3	<p>וַיֵּצְאוּ בְנֵי־הַנְּבִיאִים  אֲשֶׁר־בֵּית־אֵל אֶל־אֱלִישָׁע  וַיֹּאמְרוּ אֵלָיו הֲיִדְּעָתָ כִּי הַיּוֹם  יְהוָה לִקַּח אֶת־אֲדֹנֶיךָ מֵעַל  רֹאשְׁךָ וַיֹּאמֶר גַּם־אֲנִי יָדַעְתִּי  הַחֹשׁ:</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 <u>company</u> today?” And he said, “I am <u>well</u> aware <i>of it</i>; you keep quiet.”</p>	<p>company ← <i>head</i>, but also <i>band, company</i> [AnLx].</p> <hr/> <p>well ← <i>truly; also</i>.</p>

2 Ki 2:4	<p>וַיֹּאמֶר לוֹ אֵלִיהוּ אֵלִישָׁע    שֶׁב־נָא פֹה כִּי יְהוָה שְׁלַחְנִי  יְרִיחוֹ וַיֹּאמֶר חִי־יְהוָה  וְחִי־נַפְשְׁךָ אִם־אֶעֱזֹבְךָ וַיָּבֹאוּ  יְרִיחוֹ:</p>	<p>Then Elijah said to him, “Elisha, stay here, please, for the LORD has sent me <i>to Jericho</i>.” But he said, “<i>As the LORD lives, and as you yourself live, I certainly will not leave you.</i>” So they <i>both</i> went <i>to Jericho</i>.</p>	<p>you yourself ← <i>your soul</i>.</p> <hr/> <p>I certainly will not ← <i>if I leave you</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
2 Ki 2:5	<p>וַיֵּגְשׁוּ בְנֵי־הַנְּבִיאִים  אֲשֶׁר־בְּיְרִיחוֹ אֶל־אֵלִישָׁע  וַיֹּאמְרוּ אֵלָיו הֲיִדְעָתָּ כִּי הַיּוֹם  יְהוָה לִקַּח אֶת־אֲדֹנֶיךָ מֵעַל  רֹאשְׁךָ וַיֹּאמֶר גַּם־אֲנִי יָדַעְתִּי  הַחַשׁוֹ:</p>	<p>And the sons of the prophets who <i>were</i> in Jericho approached Elisha and said to him, “Are you aware that the LORD is about to take your master away from your <i>company</i> today?” And he said, “I am <i>well</i> aware <i>of it</i>; you keep quiet.”</p>	<p>company ← <i>head</i>, but also <i>band, company</i> [AnLx].</p> <hr/> <p>well ← <i>truly; also</i>.</p>
2 Ki 2:6	<p>וַיֹּאמֶר לוֹ אֵלִיהוּ שֶׁב־נָא פֹה  כִּי יְהוָה שְׁלַחְנִי הִירְדְנָה  וַיֹּאמֶר חִי־יְהוָה וְחִי־נַפְשְׁךָ  אִם־אֶעֱזֹבְךָ וַיֵּלְכוּ שְׁנֵיהֶם:</p>	<p>Then Elijah said to him, “Stay here, please, for the LORD has sent me <i>to the Jordan</i>.” But he said, “<i>As the LORD lives, and as you yourself live, I certainly will not leave you.</i>” So they <i>both</i> went <i>there</i>.</p>	<p>you yourself ← <i>your soul</i>.</p> <hr/> <p>I certainly will not ← <i>if I leave you</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
2 Ki 2:7	<p>וְחַמְשִׁים אִישׁ מִבְּנֵי הַנְּבִיאִים  הָלְכוּ וַיַּעֲמֵדּוּ מִמָּגֵד מֵרְחוֹק  וּשְׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן:</p>	<p>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.</p>	
2 Ki 2:8	<p>וַיִּקַּח אֵלִיהוּ אֶת־אֲדָרְתּוֹ  וַיִּגְלֹם וַיַּכֶּה אֶת־הַמַּיִם וַיַּחְצּוּ  הַנָּה וְהַנָּה וַיַּעֲבְרוּ שְׁנֵיהֶם  בַּחֲרָבָה:</p>	<p>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.</p>	
2 Ki 2:9	<p>וַיְהִי כַּעֲבָרָם וְאֵלִיהוּ אָמַר  אֶל־אֵלִישָׁע שְׂאֵל מָה  אֶעֱשֶׂה־לָּךְ בְּטָרִם אֶלְקָח  מֵעַמְּךָ וַיֹּאמֶר אֵלִישָׁע  וַיְהִי־נָא פִי־שְׁנַיִם בְּרוּחְךָ  אֵלַי:</p>	<p>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 <i>in me</i>.”</p>	<p>in me ← <i>towards me</i>.</p>
2 Ki 2:10	<p>וַיֹּאמֶר הַקְשִׁיתָ לְשֹׂאֹל  אִם־תֵּרְאָה אֹתִי לִקַּח מֵאִתְּךָ  יְהִי־לָךְ כֵּן וְאִם־אֵין לֹא יְהִיָּה:</p>	<p>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.”</p>	<p>you have made a weighty request ← <i>you have been hard in asking</i>.</p> <hr/> <p>being taken: a rare <i>pual</i> participle without a preformative <i>mem</i>. See [Ges-HG] §52s.</p>

2 Ki 2:11	וַיְהִי הַמָּה הַלְכִים הִלּוּךְ וַדְבָר וְהִנֵּה רֶכֶב-אֵשׁ וְסוּסֵי אֵשׁ וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בַּסְעָרָה 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	וְאֵלִישָׁע רָאָה וְהוּא מַצְעֵק אָבִי   אָבִי רֶכֶב יִשְׂרָאֵל וַיִּפְרְשׂוּ וְלֹא רָאָהוּ עוֹד וַיַּחֲזֶק בְּבִגְדָיו וַיִּקְרַעֵם לְשֵׁנַיִם קָרְעִים:	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> .	tore them in half ← <i>tore them into two tears</i> .
2 Ki 2:13	וַיֵּרָם אֶת-אַדְרֶת אֵלֵיהֶם אֲשֶׁר נָפְלָה מֵעָלָיו וַיֵּשֶׁב וַיַּעֲמֵד עַל-שֵׁפַת הַיַּרְדֵּן:	And he picked up Elijah's cloak which fell off him, and he returned and stood on the bank of the Jordan.	
2 Ki 2:14	וַיִּקַּח אֶת-אַדְרֶת אֵלֵיהֶם אֲשֶׁר-נָפְלָה מֵעָלָיו וַיַּכֶּה אֶת-הַמַּיִם וַיֹּאמֶר אֵלֶּה יְהוָה אֱלֹהֵי אֵלֵיהֶם אֶף-הוּא   וַיַּכֶּה אֶת-הַמַּיִם וַיַּחֲצוּ הַנָּהָ וְהִנֵּה וַיַּעֲבֵר אֵלִישָׁע:	And he took Elijah's cloak which had fallen off him, and he struck the water, and he said, “ <u>Where is the LORD God of Elijah?</u> <i>And the man himself?</i> ” And he struck the water, and it parted this way and that way, and Elisha crossed over.	Where <i>is</i> the LORD God of Elijah: re-pointing (אֵלֶּה) one would read, <i>Where, (O) LORD my God, (is) Elijah?</i>  <i>and the man himself</i> : AV differs (and when he also).
2 Ki 2:15	וַיֵּרְאוּהוּ בְנֵי-הַנְּבִיאִים אֲשֶׁר-בְּיָרִיחוֹ מִנְּגֵד וַיֹּאמְרוּ נָחָה רֹחַ אֵלֵיהֶם עַל-אֵלִישָׁע וַיָּבֹאוּ לִקְרָאתוֹ וַיִּשְׁתַּחֲוּ-לוֹ אָרְצָה:	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> .	on the ground ← <i>to the ground</i> .
2 Ki 2:16	וַיֹּאמְרוּ אֵלָיו הִנֵּה-נָא יִשְׁ-אֶת-עַבְדֶּיךָ חֲמִשִּׁים אָנָשִׁים בְּנֵי-חֵיל יֵלְכוּ נָא וַיִּבְקְשׁוּ אֶת-אֲדֹנָיִךְ פֶּן-נִשְׂאֹ רוּחַ יְהוָה וַיִּשְׁלַכְהוּ בְּאֶחָד הַהָרִים אֹו בְּאֶחָת *הַגִּיאוֹת **הַגִּיאֹת וַיֹּאמֶר לֹא תִשְׁלַחוּ:	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.”	valleys: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> .  soldiers ← <i>sons of valour</i> .  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> .
2 Ki 2:17	וַיַּפְצְרוּ-בּוֹ עַד-בֶּשׂ וַיֹּאמֶר שְׁלַחוּ וַיִּשְׁלַחוּ חֲמִשִּׁים אִישׁ וַיִּבְקְשׁוּ שְׁלֹשֶׁה-יָמִים וְלֹא מָצְאוּהוּ:	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.	to an embarrassing extent ← <i>up to shame</i> .

2 Ki 2:18	וַיָּשְׁבוּ אֵלָיו וְהוּא יֹשֵׁב בִּירִיחוֹ וַיֹּאמֶר אֲלֵהֶם הֲלוֹא־אָמַרְתִּי אֲלֵיכֶם אֶל־תֵּלְכוּ:	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?’”	
2 Ki 2:19	וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל־אֵלִישָׁע הֲנֵה־נָא מוֹשֵׁב הָעִיר טוֹב כַּאֲשֶׁר אָדְנִי רָאָה וְהַמַּיִם רָעִים וְהָאָרֶץ מִשְׁכָּלֶת:	Then the men of the city said to Elisha, “Now you see <i>that</i> the housing in the city is good, as my lord <i>can</i> see, but the water is bad, and the ground is barren.”	now you see <i>that</i> ← behold please. housing in: or <i>siting of</i> . ground ← <i>land</i> . barren ← <i>bereaving</i> .
2 Ki 2:20	וַיֹּאמֶר קְחוּ־לִי צִלְחִית חֲדָשָׁה וְשִׁימוּ שָׁם מֶלַח וַיִּקְחוּ אֵלָיו:	And he said, “Fetch me a new plate, and put salt <i>on it</i> .” 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־יְהִיָּה מָשָׁם עוֹד מוֹת וּמִשְׁכָּלֶת:	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 <i>from it</i> .’”	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 כַּדְּבַר אֲלִישָׁע 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 בְּדֶרֶךְ וְנַעֲרִים קְטָנִים יֵצְאוּ מִן־הָעִיר וַיִּתְּקִלְסוּ־בּוֹ וַיֹּאמְרוּ לוֹ עָלָה קִרְחַ עָלָה קִרְחַ:	Then he went up from there <i>to</i> Beth-El, and as he was going up on the road, some <i>small boys</i> came out of the city and mocked him and said to him, “Up you go, bald <i>man</i> , up you go, bald <i>man</i> .”	small boys: perhaps <i>young lads</i> .
2 Ki 2:24	וַיִּפֹּן אַחֲרָיו וַיִּרְאֵם וַיִּקְלָלֵם בְּשֵׁם יְהוָה וַתֵּצְאָנָה שְׁתֵּי־ דָּבִים מִן־הַיָּעַר וַתִּבְקַעְנָה מֵהֶם אַרְבָּעִים וּשְׁנֵי יְלָדִים:	And he turned <i>round</i> , and he saw them, and he cursed them in the name of the LORD, and two <i>bears</i> 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 הַכַּרְמֶל וּמִשָּׁם שָׁב שָׁמְרוֹן: פ	And he went from there to Mount Carmel, and from there he returned <i>to</i> Samaria.	
2 Ki 3:1	וַיְהוֹרָם בֶּן־אֲחָזָב מֶלֶךְ עַל־יִשְׂרָאֵל בְּשִׁמְרוֹן בִּשְׁנַת שְׁמֹנֶה עָשָׂר לַיהוֹשָׁפָט מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ שְׁתֵּים־עָשָׂר 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 וַיֹּסֶר אֶת־מִצְבַּת הַבָּעַל 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	רָק בַּחֲטָאוֹת יִרְבָּעָם בֶּן־נִבְטָן אֲשֶׁר־הִחֲטִיֵּא אֶת־יִשְׂרָאֵל דָּבַק לֹא־סָר מִמֶּנָּה: ס	But he clung to the sins of Jeroboam the son of Nebat, who caused Israel to sin – he did not depart from <u>them</u> .	them ← <i>it</i> .
2 Ki 3:4	וּמִישַׁע מֶלֶךְ־מוֹאָב הָיָה נֹקֵד וְהָשִׁיב לְמֶלֶךְ־יִשְׂרָאֵל מֵאֵה־אַלְף כָּרִים וּמֵאֵה אֶלְף אֵילִים צֹמֶר:	Now Mesha king of Moab was a herdsman, and he <u>handed over</u> to the king of Israel one hundred thousand fatted lambs, and one hundred thousand rams <i>for</i> wool.	handed over ← <i>returned, restored</i> .
2 Ki 3:5	וַיְהִי בַּמּוֹת אַחֲזָב וַיִּפְשַׁע מֶלֶךְ־מוֹאָב בְּמֶלֶךְ יִשְׂרָאֵל:	But it came to pass when Ahab died that the king of Moab rebelled against the king of Israel.	
2 Ki 3:6	וַיֵּצֵא הַמֶּלֶךְ יְהוֹרָם בַּיּוֹם הַהוּא מִשְׁמָרוֹן וַיִּפְקֹד אֶת־כָּל־יִשְׂרָאֵל:	And King Jehoram went out from Samaria on that day, and he counted all of Israel.	
2 Ki 3:7	וַיֵּלֶךְ וַיִּשְׁלַח אֶל־יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה לֵאמֹר מֶלֶךְ מוֹאָב פָּשַׁע בִּי הִתְלַךְ אֹתִי אֶל־מוֹאָב לְמַלְחָמָה וַיֹּאמֶר אֶעֱלֶה בְּמוֹנֵי כְמוֹךָ כְּעַמִּי כְּעַמֶּךָ כְּסוּסֵי כְּסוּסֵיךָ:	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.”	
2 Ki 3:8	וַיֹּאמֶר אֵי־זֶה הַדֶּרֶךְ נַעֲלֶה וַיֹּאמֶר דֶּרֶךְ מִדְבַּר אֲדוֹם:	And <u>he</u> said, “Which way shall we go up?” And <u>he</u> said, “By the way of the Desert of Edom.”	he said ... he said: i.e. <i>Jehoshaphat said ... Jehoram said</i> , as [CB].
2 Ki 3:9	וַיֵּלֶךְ מֶלֶךְ יִשְׂרָאֵל וּמֶלֶךְ־יְהוּדָה וּמֶלֶךְ אֲדוֹם וַיִּסְבּוּ דֶּרֶךְ שִׁבְעַת יָמִים וְלֹא־הָיָה מַיִם לַמַּחֲנֶה וּלְבַהֲמָה אֲשֶׁר בְּרִגְלֵיהֶם:	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.	moved ← <i>went</i> .  circled round ← <i>went round a road</i> .  beasts of burden: mentioned with ordinary cattle in 2 Ki 3:17.  in their footsteps ← <i>at their feet</i> .
2 Ki 3:10	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֵלֶּה כִּי־קָרָא יְהוָה לְשְׁלֹשֶׁת הַמְּלָכִים הָאֵלֶּה לְתֹת אוֹתָם בְּיַד־מוֹאָב:	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.”	three kings: i.e. <i>Israel, Judah and Edom</i> , against Moab.

2 Ki 3:11	וַיֹּאמֶר יְהוֹשָׁפָט הֲאֵין פֹּה נָבִיא לַיהוָה וְנִדְרָשָׁה אֶת־יְהוָה מֵאוֹתוֹ וַיַּעַן אֶחָד מֵעַבְדֵי מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר פֹּה אֵלִישָׁע בֶּן־שָׁפָט אֲשֶׁר־יָצַק מִים עַל־יְדֵי אֱלִיהוּ:	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.”	through him ← <i>from him</i> .
2 Ki 3:12	וַיֹּאמֶר יְהוֹשָׁפָט יֵשׁ אוֹתוֹ דְּבַר־יְהוָה וַיֵּרְדּוּ אֵלָיו מֶלֶךְ יִשְׂרָאֵל וַיהוֹשָׁפָט וּמֶלֶךְ אֲדוֹם:	Then Jehoshaphat said, “ <u>He has</u> the word of the LORD.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.	he has ← <i>there is with him</i> .
2 Ki 3:13	וַיֹּאמֶר אֵלִישָׁע אֶל־מֶלֶךְ יִשְׂרָאֵל מִה־לִּי וְלָךְ לָךְ אֶל־נְבִיאֵי אָבִיךָ וְאֶל־נְבִיאֵי אִמֶּךָ וַיֹּאמֶר לוֹ מֶלֶךְ יִשְׂרָאֵל אֵל כִּי־קָרָא יְהוָה לְשַׁלֵּשֶׁת הַמְּלָכִים הָאֵלֶּה לְתֵת אוֹתָם בְּיַד־מֹאָב:	And Elisha said to the king of Israel, “ <u>What 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.”	what <i>have</i> I got to do with you ← <i>what to me and to you</i> .
2 Ki 3:14	וַיֹּאמֶר אֵלִישָׁע חִי־יְהוָה צָבָאוֹת אֲשֶׁר עִמָּדָתִי לִפְנֵי כִּי לוֹלִי פָנַי יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֲנִי נָשָׂא אִם־אֲבִיט אֵלֶיךָ וְאִם־אֶרְאֶךָ:	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.	respect ← <i>bear / lift the face of</i> .  I certainly would not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.  glance at ← <i>see</i> , but the context requires a more nuanced verb.
2 Ki 3:15	וַעֲתָה קְחוּ־לִי מִנְּגִן וְהָיָה כַּנְּגִן הַמִּנְּגִן וְתָהִי עָלָיו יַד־יְהוָה:	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.”	as it <i>is</i> ← <i>now</i> .
2 Ki 3:16	וַיֹּאמֶר כֹּה אָמַר יְהוָה עֲשֵׂה הַנַּחֲל הַזֶּה גְּבִים   גְּבִים:	And he said, “ <u>This is what</u> the LORD says: ‘ <u>Make</u> many cisterns <i>which feed off</i> this watercourse’,	this <i>is what</i> ← <i>thus</i> .  make: infinitive absolute in the role of an imperative.
2 Ki 3:17	כִּי־כֹה   אָמַר יְהוָה לֹא־תִרְאוּ רוּחַ וְלֹא־תִרְאוּ גֶשֶׁם וְהַנַּחֲל הַהוּא יִמְלֵא מַיִם וּשְׁתִּיתֶם אֲתָם וּמִקְנֵיכֶם וּבְהֶמְתְּכֶם:	for <u>this 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</i> burden.’	this <i>is what</i> ← <i>thus</i> .  yet: adversative / concessive use of the vav.
2 Ki 3:18	וְנִקַּל זֹאת בְּעֵינֵי יְהוָה וְנָתַן אֶת־מֹאָב בְּיָדְכֶם:	And this is easy in the LORD's sight, and he will deliver Moab into your hands.	

2 Ki 3:19	וְהִכִּיתֶם כָּל-עִיר מְבֻצָּר וְכָל-עִיר מְבָחוּר וְכָל-עֵץ טוֹב תִּפְּלוּ וְכָל-מַעְיְנֵי-מַיִם תִּסְתְּמוּ וְכָל הַחֲלָקָה הַטּוֹבָה תִּכְאָבוּ בְּאֲבָנִים:	And you will attack every fortified city and every <u>strategic</u> city, and you will fell every good tree, and you will block all sources of water, and you will ravage every fine plot <i>of land</i> with stones.”	strategic ← <i>chosen, select</i> , i.e. for its strategic significance.
2 Ki 3:20	וַיְהִי בִבְקֹר פַּעֲלוֹת הַמִּנְחָה וַהֲנִיחַ מַיִם בְּאִים מִדֶּרֶךְ אֲדוֹם וַתִּמְלֵא הָאָרֶץ אֶת-הַמַּיִם:	And it came to pass in the morning when the meal-offering was made, <u>that there was</u> water coming from the <u>direction</u> 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 חֹגֶר חֲגֵרָה וּמֵעֵלָה וַיַּעֲמְדוּ עַל-הַגְּבוּל:	And all of Moab heard that the kings had come up to wage war against them, and <i>people</i> were called up from all <i>who could gird themselves</i> and of higher <i>rank</i> , and they stood at the border.	gird themselves ← <i>gird a girdle</i> .
2 Ki 3:22	וַיִּשְׁכְּמוּ בִבְקֹר וַהֲשִׁמָּשׁ 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 <u>Moabites</u> saw water on the opposite <i>side</i> , as red as blood.	Moabites ← <i>Moab</i> .
2 Ki 3:23	וַיֹּאמְרוּ דָם זֶה הַחֶרֶב נִחְרְבוּ הַמְּלָכִים וַיָּכּוּ אִישׁ אֶת-רֵעֵהוּ וַעֲתָה לִשְׁלָל מוֹאָב:	And they said, “ <u>It is blood</u> . The kings <u>must have been cut to pieces</u> , and they <i>must</i> have struck each other down. And now, Moab, <i>off</i> 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 וַיָּכּוּ אֶת-מוֹאָב וַיִּגְסוּ מִפְּנֵיהֶם *וַיָּבּוּ* וַיָּכּוּ בָּהּ וְהָכּוֹת אֶת-מוֹאָב:	And they went to Israel's camp, but Israel arose and attacked the <u>Moabites</u> , and they fled from their presence, and <i>the Israelites</i> {Q: attacked} [K: shouted against] <i>them</i> , and they attacked Moab <i>itself</i> .	We take the <i>ketiv</i> as being from root יָבַב, as in Judg 5:28. Moabites ... them ← <i>Moab ... it</i> .
2 Ki 3:25	וְהָעָרִים יִהָרְסוּ וְכָל-חֲלָקָה טוֹבָה יִשְׁלִיכוּ אִישׁ-אֲבָנוֹ וּמִלְאוּהָ וְכָל-מַעְיְנֵי-מַיִם יִסְתְּמוּ וְכָל-עֵץ-טוֹב יִפְּלוּ עַד-הַשָּׂאִיר אֲבִנֶיהָ בְּקִיר חֲרָשֹׁת וַיִּסְבּוּ הַקִּלְעִים וַיָּכּוּהָ:	And they demolished the cities, and each <i>man</i> hurled his stone <i>at</i> every fine plot <i>of land</i> , and they filled it in, and they blocked every source of water, and they felled every good tree, until they had <i>only</i> left the stones at <u>Kir-Hareseth</u> . But the slingers surrounded <i>it</i> 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-חֲזָק מִמֶּנּוּ הַמִּלְחָמָה וַיִּקַּח אוֹתוֹ שֶׁבַע-מֵאוֹת אִישׁ שֶׁלֶף חֶרֶב לְהִבָּקִיעַ אֶל-מֶלֶךְ אֲדוֹם וְלֹא יָכְלוּ:	Then when the king of Moab saw that the war <u>was too</u> strongly against <u>him</u> , he took seven hundred men with him <i>who</i> drew the sword, to break through to the king of Edom, but they could not <i>do it</i> .	was too strongly against him ← <i>was stronger than him</i> .

2 Ki 3:27	וַיִּקַּח אֶת־בְּנוֹ הַבְּכוֹר אֲשֶׁר־יָמְלִךְ תַּחְתָּיו וַיַּעֲלֶהוּ עָלָה עַל־הַחֹמָה וַיְהִי קֶצֶף־גָּדוֹל עַל־יִשְׂרָאֵל וַיִּסְעוּ מֵעָלָיו וַיָּשֻׁבוּ לָאָרֶץ: פ	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.	there was great wrath against Israel: it is not clear on whose part – the Moabites, or Judah and Edom, or God. See [PC].  they departed from him: i.e. Israel departed from the king of Moab. See [CB].
2 Ki 4:1	וְאִשָּׁה אֶחָת מִנְּשֵׁי בְנֵי־הַנְּבִיאִים צָעָקָה אֶל־אֵלִישָׁע לֵאמֹר עֲבָדְךָ אִישִׁי מָתָ וְאַתָּה יָדַעְתָּ כִּי עֲבָדְךָ הִיָּה יָרָא אֶת־יְהוָה וְהַנְּשָׂה בָּא לְקַחַת אֶת־שְׁנֵי יְלָדָי לֹא לְעֲבָדִים:	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.”	a certain ← one.  a creditor ← the creditor. An unexpected definite article. See Gen 22:9.
2 Ki 4:2	וַיֹּאמֶר אֵלֶיהָ אֵלִישָׁע מָה אֶעֱשֶׂה־לָּךְ הַגִּידִי לִי מַה־יֵּשׁ־לְכִי *לָךְ בַּבַּיִת וְתֹאמְרִי אֲנִי לְשִׁפְחָתְךָ כֹּל בַּבַּיִת כִּי אִם־אֶסּוֹד שֶׁמֶן:	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.”	you: the <i>ketiv</i> is an Aramaic form.  anything ← everything.
2 Ki 4:3	וַיֹּאמֶר לְכִי שְׁאַלִי־לָךְ בָּלִים מִן־הַחוּץ מֵאֵת כָּל־שְׁכֵנֵי **שְׁכֵנֶיךָ בָּלִים רַקִּים אֶל־תִּמְעִיטִי:	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.	the <i>ketiv</i> is an Aramaic form.  ask for ← ask for yourself. Perhaps meaning borrow.  those round about ← the outside.  ask for a few ← make few.
2 Ki 4:4	וּבָאת וּסְגַרְתָּ הַדֶּלֶת בְּעַדְךָ וּבְעַד־בְּנֶיךָ וַיִּצְקֶתָ עַל כָּל־הַכֵּלִים הָאֵלֶּה וְהַמָּלֵא תִּסִּיעִי:	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.”	pots and pans ← utensils. This also applies in 2 Ki 4:3.
2 Ki 4:5	וַתֵּלֶךְ מֵאֵתוֹ וַתִּסְגֹּר הַדֶּלֶת בְּעַדָּהּ וּבְעַד בְּנֵיהָ הֵם מִגִּשִׁים אֵלֶיהָ וְהִיא *מִיצַקַת **מוֹצֶקֶת:	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.	did the pouring: the <i>ketiv</i> is <i>piel</i> ; the <i>qeré hipil</i> [BDB], but somewhat irregularly so (expect מוֹצִיקָה) and with the same meaning.
2 Ki 4:6	וַיְהִי   כַּמְּלֵאת הַכֵּלִים וְתֹאמְרִי אֶל־בְּנֶה הַגִּישָׁה אֵלַי עוֹד כֵּלִי וַיֹּאמֶר אֵלֶיהָ אֲנִי עוֹד כֵּלִי וַיַּעֲמֵד הַשֶּׁמֶן:	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.	pots and pans ... pot ← utensils ... utensil.  there aren't any more pots ← (there is) no utensil any more.  held out ← stood.

2 Ki 4:7	<p>וַתָּבֹא וַתִּגַּד לְאִישׁ הָאֱלֹהִים וַיֹּאמֶר לְכִי מְכֹרִי אֶת־הַשֶּׁמֶן וְשִׁלְמִי אֶת־נְשִׁיכִי *וְנָשִׁיךְ וְאֶת *בְּנִיכִי *וּבְנֶיךָ תַחֲיִי 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 <u>your debt</u>, and you and <u>your sons</u> live from the rest.”</p>	<p>your debt ... your sons: the <i>ketiv</i> is in both cases an Aramaic form.</p>
2 Ki 4:8	<p>וַיְהִי הַיּוֹם וַיַּעֲבֹר אֵלִישָׁע אֶל־שׁוֹנִים וְשָׁם אִשָּׁה גְדוֹלָה וַתַּחֲזֹקֵבּוּ לֶאֱכֹל־לֶחֶם וַיְהִי מִדֵּי עָבְרוֹ יִסֵּר שָׁמָּה לֶאֱכֹל־לֶחֶם:</p>	<p>And it came to pass, <i>on</i> the day when Elisha crossed over to Shunem, where a <u>high-ranking</u> woman <i>was</i>, that she <u>urged</u> him to eat <u>bread</u>, and it was <i>the case</i> that every time he passed by, he turned aside there to eat <u>bread</u>.</p>	<p>high-ranking ← <i>large; great</i>, also in dignity.  urged ← <i>took hold of</i>.  bread (2x): standing for <i>food</i> in general. See 1 Sam 28:22-24.</p>
2 Ki 4:9	<p>וַתֹּאמֶר אֶל־אִישָׁהּ הֲנֵה־נָא יָדַעְתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא עֹבֵר עָלֵינוּ תָמִיד:</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 <u>calling in on</u> 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 וְהָיָה בְּבֹאוֹ 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, <u>so that</u> 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 וַיָּבֹא שָׁמָּה וַיִּסֵּר 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 לִפְנָיו:</p>	<p>and he said to Gehazi his <i>servant-lad</i>, “Call this Shunammitess.” So he called her, and she stood before him.</p>	
2 Ki 4:13	<p>וַיֹּאמֶר לוֹ אֶמְרָנָא אֵלֶיהָ הֲנֵה חֲרָדָתָ   אֵלֵינוּ אֶת־כָּל־הַחֲרָדָה הַזֹּאת מָה לַעֲשׂוֹת לָךְ הֲיֵשׁ לְדַבֵּר־לָךְ אֶל־הַמֶּלֶךְ אוֹ אֶל־שָׂר הָעֶבֶא וַתֹּאמֶר בְּתוֹךְ עַמִּי אֲנִי 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 a <i>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 אָבִל בֶּן אִיזָלָה וְאִשָּׁה זָקֵן:</p>	<p>And <i>Elisha</i> said, “What <i>can</i> we do for her?” And Gehazi said, “Truly, she <i>does</i> not <i>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 חַיָּה *אֵתִי *אֶתְּ חֲבֵקֶת בֶּן וְתֹאמַר אֶל־אֲדֹנָי אִישׁ הָאֱלֹהִים אֶל־תִּכְזֹּב בְּשִׁפְחָתְךָ:	And he said, “ <u>At this time next year</u> , 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.  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 חַיָּה אֲשֶׁר־דִּבֶּר אֵלֶיהָ אֱלִישָׁע:	And the woman conceived and bore a son, <u>at that time in the next year</u> , 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־הַנֶּעֱר 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 וַיְבִיֵּאֵהוּ אֶל־אִמּוֹ וַיֵּשֶׁב עַל־בְּרִכְיָה עַד־הַצֹּהֲרִים 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־אִשְׁתָּהּ וַתֹּאמֶר שְׁלַחָה נָא לִי אֶחָד מִן־הַנֶּעֱרִים וְאַחַת הָאֲתָנּוֹת וְאֶרְוֶצָה עַד־אִישׁ הָאֱלֹהִים וְאָשׁוּבָה:	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> .  hasten ← <i>run</i> .
2 Ki 4:23	וַיֹּאמֶר מָדוּעַ *אֵתִי *אֶתְּ *הַלַּכְתִּי *הַלַּכְתְּ אֵלָיו הַיּוֹם לֹא־חֻדַּשׁ וְלֹא שַׁבָּת וַתֹּאמֶר שְׁלוֹם:	And he said, “Why are you <u>going</u> 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.  welfare ← <i>peace</i> , but with wider scope.
2 Ki 4:24	וַתַּחֲבֹשׁ הָאֲתָנוֹן וַתֹּאמֶר אֶל־נַעֲרָה נִהְגִּי וּלְךָ אֶל־תַּעֲצֹר־לִי לְרֹכֵב 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	וַתֵּלֶךְ וַתָּבֹא אֶל-אִישׁ הָאֱלֹהִים אֶל-הָרַר הַכַּרְמֶל וַיְהִי כִּרְאוֹת אִישׁ-הָאֱלֹהִים אֹתָהּ מִנֶּגֶד וַיֹּאמֶר אֶל-גִּיחִזִּי נִעְרֹ הִנֵּה הַשּׁוֹנְמִית הַלְּזוֹ:	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 approaching, that he said to Gehazi his <i>servant-lad</i> , “Look, <i>it</i> <i>is that Shunammite</i> .”	approaching ← <i>opposite</i> .  that Shunammite ← <i>this</i> <i>Shunammite</i> .
2 Ki 4:26	עַתָּה רוּץ-נָא לִקְרֹאתָהּ וַאֲמַר-לָהּ הַשָּׁלוֹם לְךָ הַשָּׁלוֹם לְאִישֶׁךָ הַשָּׁלוֹם לְיִלְדָּךָ וְתֹאמַר שָׁלוֹם:	Now run to meet her and <i>ask</i> her, ‘Are you <i>well</i> , and is your husband <i>well</i> , and is the child <i>well</i> ?’ ” And she said, “We are <i>well</i> .”	ask ← <i>say to</i> .  well (4x) ← <i>peace</i> .
2 Ki 4:27	וַתָּבֹא אֶל-אִישׁ הָאֱלֹהִים אֶל-הָרַר וַתִּחַזַּק בְּרַגְלָיו וַיִּגַּשׁ גִּיחִזִּי לְהִדְפָּהּ וַיֹּאמֶר אִישׁ הָאֱלֹהִים הִרְפָּה-לָּהּ כִּי-נִפְשָׁה מְרֵה-לָּהּ וַיְהוּה הָעֵלִים מִמֶּנִּי וְלֹא הִגִּיד לִי:	Then she came to the man of God <u>at the mountain</u> , and she held onto his feet, and Gehazi approached to thrust her away, <u>but</u> the man of God said, “Leave her <i>alone</i> , for she <i>is</i> feeling very <i>bitter</i> , <u>but</u> the LORD has hidden <i>the matter</i> from me and has not told me <i>about it</i> .”	at the mountain ← <i>to the</i> <i>mountain</i> .  but (2x): adversative use of the vav.  she is feeling very bitter ← <i>her</i> <i>soul (is) bitter to her</i> .
2 Ki 4:28	וְתֹאמַר הַשְׂאֵלְתִּי בֶן מֵאֵת אֲדֹנָי הֲלֹא אָמַרְתִּי לֹא תִשְׁלַח אֹתִי:	Then she said, “Did I ask my lord for a son? Didn’t I say, ‘Don’t deceive me’?”	
2 Ki 4:29	וַיֹּאמֶר לְגִיחִזִּי חָגֵר מִתְנִיךָ וְקַח מִשְׁעֲנֹתַי בְּיָדְךָ וּלֵךְ כִּי-תִמְצָא אִישׁ לֹא תִבְרַכְנֹ וְכִי-יִבְרַכְךָ אִישׁ לֹא תַעֲנֶנּוּ וְשַׁמַּת מִשְׁעֲנֹתַי עַל-פָּנָי הַנֶּעֱר:	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.”	come across ← <i>find</i> .  greet ... greets ← <i>bless ...</i> <i>blesses</i> .
2 Ki 4:30	וְתֹאמַר אִם הִנֵּער חַי־יְהוּה וְחַי־נַפְשֶׁךָ אִם-אֶעֱזֹבְךָ וַיָּקָם וַיֵּלֶךְ אַחֲרֶיהָ:	Then the boy’s mother said, “ <i>As</i> the LORD lives and <i>as you</i> yourself live, I certainly will <u>not</u> leave you.” And he arose and followed her.	you yourself ← <i>your soul</i> .  I certainly will not: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Ki 4:31	וַיַּחֲזִי עָבַר לִפְנֵיהֶם וַיִּשֶׁם אֶת-הַמִּשְׁעֲנֹת עַל-פָּנָי הַנֶּעֱר וְאִין קוֹל וְאִין קָשֶׁב וַיֵּשֶׁב לִקְרֹאתוֹ וַיַּגִּד-לוֹ לֵאמֹר לֹא הָקִיץ הַנֶּעֱר:	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.”	<i>Elisha</i> ← <i>him</i> .
2 Ki 4:32	וַיָּבֹא אֱלִישָׁע הַבֵּיתָה וְהִנֵּה הַנֶּעֱר מֵת מִשְׁכָּב עַל-מִטָּתוֹ:	Then Elisha went to the house, and <i>it was clear that</i> the boy was dead, laid out on his bed.	it was clear that ← <i>behold</i> .
2 Ki 4:33	וַיָּבֹא וַיִּסְגֹּר הַדֶּלֶת בֵּעֶד שְׁנֵיהֶם וַיִּתְפַּלֵּל אֶל-יְהוּה:	And he went in, and he closed the door behind both of them, and he prayed to the LORD.	

2 Ki 4:34	וַיַּעַל וַיִּשְׁכַּב עַל-הַיֶּלֶד וַיָּשֶׁם פִּיו עַל-פִּיו וְעֵינָיו עַל-עֵינָיו וְכַפָּיו עַל-כַּפו *כַּפו *כַּפָּיו וַיִּגְהַר עָלָיו וַיַּחֵם בֶּשֶׁר הַיֶּלֶד:	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 <u>hands</u> , 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 בַּבַּיִת אַחַת הַנָּה וְאַחַת הַנָּה וַיַּעַל וַיִּגְהַר עָלָיו וַיִּזְוֹר הַנַּעַר עַד-שִׁבְעַ פְּעָמִים וַיִּפְקַח הַנַּעַר אֶת-עֵינָיו:	Then he returned and <u>paced up</u> and <u>down</u> 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-גִּיחִזִּי וַיֹּאמֶר קְרָא אֶל-הַשְּׁנַמִּית הַזֹּאת וַיִּקְרָאָהּ וַתָּבֹא אֵלָיו וַיֹּאמֶר שָׂאִי בְנִי:	Then he called Gehazi and said, “Call this Shunammitess.” 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 אֶרֶצָה וַתָּשָׂא 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	וַאֲלִישָׁעָ שָׁב הַגִּלְגָּל וְהָרֶעֱב בְּאֶרֶץ וּבְנֵי הַנְּבִיאִים יֹשְׁבִים לִפְנָיו וַיֹּאמֶר לְנַעֲרוֹ שְׂפֹת הַסֵּיר הַגְּדוֹלָה וּבִשְׁלֵ נֶזֶד לְבְנֵי הַנְּבִיאִים:	Then Elisha returned to <u>Gilgal</u> , 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-הַשָּׂדֶה לְלַקֵּט אֹרֶת וַיִּמְצָא גִפְנוֹ שָׂדֶה וַיִּלְקֹט מִמֶּנּוּ פִקְעֹת שָׂדֶה מְלֵא בִגְדוֹ וַיָּבֹא וַיִּפְלַח אֶל-סִיר הַנֶּזֶד כִּי-לֹא יָדְעוּ:	And one <i>of them</i> went out into the countryside to gather <i>some</i> herbs, and he <u>came across</u> a <u>desert gourd</u> , and he gathered its <u>fruit</u> , filling his <u>pockets</u> . 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 לְאֻנְשִׁים לֶאֱכֹל וַיְהִי כְּאֹכֵלִם מִהַנֶּזֶד וְהָמָּה צָעֲקוּ וַיֹּאמְרוּ מוֹת בְּסִיר אִישׁ הָאֱלֹהִים וְלֹא יָכֹלוּ לֶאֱכֹל:	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 in the pot, O man of God.</i> ” 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-קֹמַח וַיִּשְׁלַךְ אֶל-הַסֵּיר וַיֹּאמֶר צַק לָעָם וַיֹּאכְלוּ וְלֹא הָיָה דָּבָר 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</i> they <i>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 שְׁלֶשֶׁה וַיָּבֹא לְאִישׁ הָאֱלֹהִים לֶחֶם בְּכוֹרִים עֲשָׂרִים-לֶחֶם שְׁעָרִים וְכֶרֶם בְּצֻקְלָנוּ 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</i> his best field – <i>in his bag</i> . And Elisha 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 מִשְׁרָתוֹ מָה אַתָּן זֶה לִפְנֵי מֵאָה אִישׁ וַיֹּאמֶר תֵּן לָעָם וַיֹּאכְלוּ כִּי כֹה אָמַר יְהוָה אֵכֹל וְהוֹתֵר:	But his attendant said, “What? Am I to <i>serve</i> this to a hundred people?” And Elisha said, “ <i>Serve it</i> to the people so that they may eat, for <i>this is what</i> the LORD says: ‘ <i>They will eat</i> and <i>have some left over</i> .’”	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 וַיֹּתֵרוּ כַּדְּבַר יְהוָה: פ	Then he <i>served it</i> 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 מִלִּדְ-אַרָם הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וְנִשְׂא פָנִים כִּי-יָבֹוּ נִתְּן-יְהוָה תְּשׁוּעָה לְאַרָם וְהָאִישׁ הָיָה גִּבּוֹר חֵיל מְצָרַע:	Now Naaman, a commander of the army of the king of Aramaea, was an <i>important</i> man before his master, and <i>high-ranking</i> , because through him the LORD had given <i>victory</i> 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	וְאַרָם יָצְאוּ גְדוּדִים וַיֵּשְׁבוּ מֵאַרְץ יִשְׂרָאֵל נַעֲרָה קִטְנָה וּתְהִי 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	וּתְאֵמַר אֶל-גְּבֵרָתָהּ אַחֲלִי אֲדֹנִי לִפְנֵי הַנְּבִיא אֲשֶׁר בְּשַׁמְרוֹן אִזּוּ יֹאסֹף 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 <i>relieve</i> him of his leprosy.”	relieve ← gather; take away.
2 Ki 5:4	וַיָּבֹא וַיַּגֵּד לְאֲדֹנָיו לֵאמֹר כָּזָאת וְכֹזֶאת דִּבְרָה הַנַּעֲרָה אֲשֶׁר מֵאַרְץ 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 מִלִּדְ-אַרָם לְדָבָא וְאַשְׁלַח סֵפֶר אֶל-מֶלֶךְ יִשְׂרָאֵל וַיֵּלֶךְ וַיִּקַּח בְּיָדוֹ עֶשֶׂר כִּכְרֵי-כֶסֶף וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפוֹת בְּגָדִים:	At <i>this</i> 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 <i>talents</i> of silver, and six thousand <i>pieces of</i> gold, and ten <i>sets</i> 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	<p>וַיָּבֹא הַסִּפֵּר אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבֹא הַסִּפֵּר הַזֶּה אֵלַיִךְ הִנֵּה שְׁלַחְתִּי אֵלַיִךְ אֶת־נָעֲמָן עַבְדִּי וְאִסְפָּתוּ מִצָּרְעָתוֹ:</p>	<p>And he brought the communiqué to the king of Israel, which said, “Now when this communiqué comes to you, <u>you will see that</u> I have sent my servant Naaman to you for you to relieve him of his leprosy.”</p>	<p>you will see that ← <i>behold</i>.</p>
2 Ki 5:7	<p>וַיְהִי בִקְרָא מֶלֶךְ־יִשְׂרָאֵל אֶת־הַסִּפֵּר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הָאֱלֹהִים אֲנִי לְהַמִּית וּלְהַחְיֹת כִּי־זֶה שִׁלַּח אֵלַי לְאַסֹּף אִישׁ מִצָּרְעָתוֹ כִּי אֶדְדְּעוֹנָא וְרָאוּ כִי־מִתְאַנֶּה הוּא לִי:</p>	<p>Then it came to pass, when the king of Israel read the communiqué, that he tore his clothes and said, “<i>Am</i> I God, <i>able</i> to kill and make alive? For this <i>man</i> is <u>instructing me</u> to relieve a man of his leprosy. Well be aware then, and see <u>how</u> he is looking for a pretext against me.”</p>	<p>is instructing me ← <i>is sending to me</i>, but also used of <i>sending a charge</i>.</p> <hr/> <p>how ← <i>that</i>.</p>
2 Ki 5:8	<p>וַיְהִי כְשֶׁמַּע   אֱלִישָׁע אִישׁ־הָאֱלֹהִים כִּי־קָרַע מֶלֶךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ יְבֹא־נָא אֵלַי וַיֵּדַע כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל:</p>	<p>But it came to pass, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent <i>word</i> 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.”</p>	
2 Ki 5:9	<p>וַיָּבֹא נָעֲמָן *בְּסוֹסוֹ **בְּסוּסָיו וּבְרֶכְבּוֹ וַיַּעֲמֵד פֶּתַח־הַבַּיִת לְאֱלִישָׁע:</p>	<p>So Naaman came <u>by horse</u> and chariot and stood <i>at</i> the entrance to Elisha's house.</p>	<p>by horse ← {<i>K: by his horse</i>} [<i>Q: by his horses</i>], so in the <i>qeré</i> the chariot is pulled by more than one horse, not made explicit in our translation.</p>
2 Ki 5:10	<p>וַיִּשְׁלַח אֵלָיו אֱלִישָׁע מַלְאָךְ לֵאמֹר הֲלוֹךְ וְרַחֲצֵתָ שִׁבְעַת־פְּעָמִים בִּירְדֵּן וְיָשָׁב בְּשֹׂרֶךְ לָךְ וְטָהַר:</p>	<p>And Elisha sent a messenger to him, who said, “<u>Go</u> and wash seven times in the Jordan, and your flesh will be restored to you, and <u>become clean</u>.”</p>	<p>go: infinitive absolute in the role of an imperative.</p> <hr/> <p>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.</p>
2 Ki 5:11	<p>וַיִּקְצֹף נָעֲמָן וַיֵּלֶךְ וַיֹּאמֶר הִנֵּה אֲמַרְתִּי אֵלַי   יֵצֵא יֵצֵא וַיַּעֲמֵד וַיִּקְרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהִנֵּף יָדוֹ אֶל־הַמָּקוֹם וַאֲסָף הַמִּצָּרֵעַ:</p>	<p>But Naaman became angry and went <i>off</i> and said, “Look, I said to myself, ‘<u>Surely he will come out</u> 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.</p>	<p>surely he will come out: infinitive absolute.</p>
2 Ki 5:12	<p>הֲלֹא טוֹב *אֲבָנָה **אֲמָנָה וּפְרָפָר נְהָרוֹת דְּמִשְׁק מְבֹלִי מִיַּמי יִשְׂרָאֵל הֲלֹא־אֶרְחֹץ בָּהֶם וְטָהַרְתִּי וַיִּפֹּן וַיֵּלֶךְ בַּחֲמָה:</p>	<p>Are not the {<i>K: Abana</i>} [<i>Q: Amana</i>] and <i>Parpar</i> – rivers of Damascus – better than all the water of Israel? <i>Can</i> I not wash in them and become clean?” ” And he turned and went <i>off</i> in fury.</p>	<p>Parpar: AV= <i>Pharpar</i>, the lenited form (<i>ph</i> for <i>p</i>).</p>

2 Ki 5:13	<p>וַיִּגְשׁוּ עֲבָדָיו וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אֲבִי דָבָר גָּדוֹל הִנֵּבִיא דָבָר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה וְאָף כִּי־אָמַר אֵלֶיךָ רַחֵץ וְטָהֵר:</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</i> you because he said to you, ‘Wash and become clean’?”</p>	
2 Ki 5:14	<p>וַיֵּרֶד וַיִּטְבֹּל בִּירְדֵּן שֶׁבַע פַּעַמִּים כַּדְּבַר אִישׁ הָאֱלֹהִים וַיֵּשֶׁב בְּשָׂרוֹ כַּבָּשָׂר גֶּעֶר קָטָן וַיִּטָּהֵר:</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 <i>was restored</i> like the flesh of a small boy, and he became clean.</p>	<p>was restored ← returned.</p>
2 Ki 5:15	<p>וַיָּשֶׁב אֶל־אִישׁ הָאֱלֹהִים הוּא וְכָל־מַחֲנֵהוּ וַיָּבֹא וַיַּעֲמֵד לִפְנֵיָו וַיֹּאמֶר הִנֵּה־נָא יִדְעִתִּי 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 <i>entourage</i> – 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 <i>gift</i> from your servant.”</p>	<p>entourage ← camp.</p> <hr/> <p>gift ← blessing. Compare 1 Sam 25:27, 1 Sam 30:26, 2 Cor 9:5.</p>
2 Ki 5:16	<p>וַיֹּאמֶר חִי־יְהוָה אֲשֶׁר־עִמָּדָתִי לִפְנֵי אִם־אֶקַּח וַיִּפְצַר־בּוֹ לִקְחַת וַיִּמָּאֵן:</p>	<p>But <i>Elisha</i> said, “<i>As</i> the LORD lives, before whom I stand, I <i>certainly will not</i> accept <i>anything</i>.” And <i>although</i> 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.</p> <hr/> <p>although: concessive use of the vav. The two vav consecutives in the sentence justify <i>and although</i>.</p>
2 Ki 5:17	<p>וַיֹּאמֶר נִעְמָן וְלֹא יִתֵּן־נָא לְעַבְדְּךָ מִשָּׂא צִמְד־פָּרָדִים אֲדָמָה כִּי לֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עָלָה וְזִבַּח לָאֱלֹהִים אַחֲרַיִם כִּי אִם־לַיהוָה:</p>	<p>Then Naaman said, “So <i>can't</i> just a burden's <i>worth</i> of <i>soil</i> as borne 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 – <i>only</i> to the LORD.</p>	<p>soil: perhaps a reference to Ex 20:24.</p> <hr/> <p>only ← except.</p>
2 Ki 5:18	<p>לְדַבֵּר הִזָּה יִסְלַח יְהוָה לְעַבְדְּךָ בְּבֹא אֲדָנִי בֵּית־רִמּוֹן לְהִשְׁתַּחֲוֹת שָׁמָּה וְהוּא   נִשְׁעָן עַל־יָדַי וְהִשְׁתַּחֲוִיתִי בֵּית רִמּוֹן בְּהִשְׁתַּחֲוִיתִי בֵּית רִמּוֹן יִסְלַח־נָא יְהוָה לְעַבְדְּךָ בַּדְּבָר הַזֶּה:</p>	<p>May the LORD forgive your servant in this matter, when <i>my</i> master goes into the house of Rimmon to bow down there, and <i>he leans on my arm</i>, and I bow <i>in</i> the house of Rimmon. When I <i>bow</i> in 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>.</p> <hr/> <p>he leans on my arm: compare 2 Ki 7:17.</p> <hr/> <p>I bow (<i>third occurrence in verse</i>): in an Aramaic form.</p>
2 Ki 5:19	<p>וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וַיֵּלֶךְ מֵאֵתוֹ כְּבֶרֶת־אֶרֶץ: 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	וַיֹּאמֶר גִּיחֲזִי נַעֲרֹ אֱלִישָׁע אִישׁ־הָאֱלֹהִים הַזֶּה   חָשָׁד אֲדֹנִי אֶת־נַעֲמָן הָאֲרָמִי הַזֶּה מִקַּחַת מִיָּדוֹ אֶת אֲשֶׁר־הֵבִיא חַי־יְהוָה בְּיָאִם־רַעְיָתִי אַחֲרָיו וְלִקְחֹתִי מֵאִתּוֹ מְאוֹמָה:	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 we should receive from his hand what he brought. <i>As</i> the LORD lives, I will run after him and obtain something from him.”	declined ← <i>spared; held back</i> .
2 Ki 5:21	וַיִּרְדֹּף גִּיחֲזִי אַחֲרֵי נַעֲמָן וַיֵּרְאֶה נַעֲמָן רֶגֶל אַחֲרָיו וַיִּפֹּל מֵעַל הַמָּרְכָבָה לִקְרֹאתוֹ וַיֹּאמֶר הֲשָׁלוֹם:	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> ”	alighted ← <i>fell</i> .  well ← <i>peace</i> .
2 Ki 5:22	וַיֹּאמֶר   שָׁלוֹם אֲדֹנִי שְׁלַחְנִי לְאֹמֶר הִנֵּה עַתָּה זֶה בָּאוּ אֵלַי שְׁנֵי־נְעָרִים מִהָר אֶפְרַיִם מִבְּנֵי הַנְּבִיאִים תְּנֶה־נָּא לָהֶם כֶּכֶר־כֶּסֶף וּשְׁתֵּי חִלְפוֹת בְּגָדִים:	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?’ ”	well ← <i>peace</i> .  talent: see Ex 25:39.  sets: see 2 Ki 5:5.
2 Ki 5:23	וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כֶּכֶרִים וַיִּפְרֹץ־בּוֹ וַיֵּצֵר כֶּכֶרִים כֶּסֶף בְּשָׁנֵי חֲרָטִים וּשְׁתֵּי חִלְפוֹת בְּגָדִים וַיִּתֵּן אֶל־שְׁנֵי נַעֲרָיו וַיֵּשְׂאוּ לִפְנָיו:	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 <i>his servant</i> -lads, and they carried <i>them</i> before him.	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.
2 Ki 5:24	וַיָּבֹא אֶל־הָעֵפֶל וַיִּקַּח מִיָּדָם וַיִּפְקֹד בַּבַּיִת וַיִּשְׁלַח אֶת־הָאֲנָשִׁים וַיֵּלְכוּ:	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.	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.
2 Ki 5:25	וְהוּא־בָּא וַיַּעֲמֵד אֶל־אֲדָנָיו וַיֹּאמֶר אֵלָיו אֱלִישָׁע *מֵאן **מֵאֵן גִּיחֲזִי וַיֹּאמֶר לֹא־הֵלֵךְ עַבְדְּךָ אֲנִי וְאֲנִי:	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> .”	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> .
2 Ki 5:26	וַיֹּאמֶר אֵלָיו לֹא־לִבִּי הֵלֵךְ כַּאֲשֶׁר הִפַּדְתָּ אִישׁ מֵעַל מָרְכָבְתוֹ לִקְרֹאתְךָ הָעֵת לִקְחַת אֶת־הַכֶּסֶף וְלִקְחַת בְּגָדִים וַיִּזְיָתִים וְכִרְמִים וְצֹאן וּבָקָר וְעַבְדִּים וּשְׁפָחוֹת:	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?	sink ← <i>go, depart</i> .  in ← <i>from at</i> .

2 Ki 5:27	וְצָרַת נַעֲמָן תִּדְבַּק בָּךְ וּבְזָרַעְךָ לְעוֹלָם וַיֵּצֵא מִלְּפָנָיו מִצָּרַע כַּשָּׁלֵג: ס	Now Naaman's leprosy will cling to you and to your seed age-abidingly.” And he departed from his presence leprous like snow.	
2 Ki 6:1	וַיֹּאמְרוּ בְנֵי-הַנְּבִיאִים אֶל-אֱלִישָׁע הִנֵּה-נָא הַמָּקוֹם אֲשֶׁר אָנַחְנוּ יֹשְׁבִים שָׁם לִפְנֵיךָ צָר מִמֶּנּוּ:	And the sons of the prophets said to Elisha, “Just look, the place where we live in your company <i>is</i> too confined for us.	in your company ← <i>before you</i> .  <i>is</i> too confined for us ← ( <i>is</i> ) <i>more narrow than we</i> .
2 Ki 6:2	נִלְכֶּה-נָּא עַד-הַיַּרְדֵּן וְנִקְחָהּ מִשָּׁם אִישׁ קוֹרֶה אֶחָת וְנַעֲשֶׂה-לָּנוּ שָׁם מָקוֹם לַשָּׁבֶת שֵׁם וַיֹּאמֶר לָכֵן:	So please let us go to the Jordan, and let us each take from there a tree, and let us make ourselves a place to live there.” And he said, “Go.”	tree: the word usually means <i>beam</i> , but see 2 Ki 6:5.  a place to live there ← <i>there a</i> <i>place to live there</i> .
2 Ki 6:3	וַיֹּאמֶר הָאֶחָד הַזֶּה הוּא וְלֹךְ אֶת-עַבְדֶּיךָ וַיֹּאמֶר אֲנִי אֵלַי:	And one said, “Would you be willing to go with your servants?” And he said, “I will go <i>with you</i> .”	would you be willing ← <i>be</i> <i>willing, please</i> .
2 Ki 6:4	וַיֵּלֶךְ אִתָּם וַיָּבֹאוּ הַיַּרְדֵּנָה וַיִּגְזְרוּ הָעֵצִים:	So he went with them, and they came to the Jordan, and they cut the trees down.	
2 Ki 6:5	וַיְהִי הָאֶחָד מִפִּיל הַקּוֹרֶה וְאֶת-הַבֶּרֶזֶל נָפַל אֶל-הַמַּיִם וַיִּצְעַק וַיֹּאמֶר אֵהָא אֲדֹנִי וְהוּא שָׂאוֹל:	And it came to pass, <i>when</i> one was felling a tree, that the axe- head fell into the water. And he shouted out and said, “Oh no, my lord, and it <i>was borrowed</i> .”	tree: the word usually means <i>beam</i> .  axe-head ← <i>iron</i> .  oh no ← <i>alas</i> .  borrowed ← <i>asked</i> .
2 Ki 6:6	וַיֹּאמֶר אִישׁ-הָאֱלֹהִים אָנָּה נָפַל וַיֵּרָאֵהוּ אֶת-הַמָּקוֹם וַיִּקְצֹב-עֵץ וַיִּשְׁלַךְ-שָׁמָּה וַיִּצֹף הַבֶּרֶזֶל:	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 axe- head to float.	axe-head ← <i>iron</i> .  float ← <i>swim</i> [AnLx].
2 Ki 6:7	וַיֹּאמֶר הָרֶם לָךְ וַיִּשְׁלַח יָדוֹ וַיִּקְחֶהוּ: פ	And he said, “Pick <i>it</i> up.” So he stretched out his hand and took hold of it.	pick <i>it</i> up ← <i>raise (it) to</i> <i>yourself</i> .
2 Ki 6:8	וּמֶלֶךְ אֲרָם הָיָה נֹלָחַם בְּיִשְׂרָאֵל וַיּוֹעֵץ אֶל-עַבְדָּיו לֵאמֹר אֶל-מָקוֹם כָּלֵנִי אֶלְמִנִי תַּחֲנֹתִי:	Then when the king of Aramaea was waging war against Israel, he consulted with his servants and said, “My <u>encampment</u> <i>is to</i> <i>be</i> in such and such a place.”	encampment: the word is pointed irregularly. It could be re-pointed to a regular singular (תַּחֲנֹתִי) or plural (תַּחֲנֹתֵי).
2 Ki 6:9	וַיִּשְׁלַח אִישׁ הָאֱלֹהִים אֶל-מֶלֶךְ יִשְׂרָאֵל לֵאמֹר הִשָּׁמֶר מֵעַבְרַת הַמָּקוֹם הַזֶּה כִּי-שָׁם אֲרָם נֹחֲתִים:	And the man of God sent <i>word</i> to the king of Israel <i>as follows</i> : “Beware of passing by this place, for <i>that is</i> where the Arameans <i>are</i> coming down.”	as follows ← <i>to say</i> .

2 Ki 6:10	וַיִּשְׁלַח מֶלֶךְ יִשְׂרָאֵל אֶל־הַמָּקוֹם אֲשֶׁר אָמַר לּוֹ אִישׁ־הָאֱלֹהִים *וְהַזְהִירָה **וְהַזְהִירוּ וְנִשְׁמַר שָׁם לֹא אַחַת וְלֹא שְׁתֵּים:	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.	The <i>ketiv</i> suffix refers to the place warned about; the <i>qere</i> to the person warned.
2 Ki 6:11	וַיִּסְעַר לֵב מֶלֶךְ־אַרָּם עַל־הַדָּבָר הַזֶּה וַיִּקְרָא אֶל־עֲבָדָיו וַיֹּאמֶר אֲלֵיהֶם הֲלוֹא תִגִּידוּ לִי מִי מְשַׁלְּנו אֶל־מֶלֶךְ יִשְׂרָאֵל:	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?”	
2 Ki 6:12	וַיֹּאמֶר אֶחָד מֵעֲבָדָיו לֹא אֲדֹנִי הַמֶּלֶךְ כִּי־אֵלִישָׁע הַנָּבִיא אֲשֶׁר בְּיִשְׂרָאֵל יֹגִיד לְמֶלֶךְ יִשְׂרָאֵל אֶת־הַדְּבָרִים אֲשֶׁר תִּדְבֹּר בַּחֲדָר מִשְׁכְּבְּךָ:	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.”	tells ... speak: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. Compare Gen 2:6. Here there is an iterative aspect.
2 Ki 6:13	וַיֹּאמֶר לָכֵן וְרָאוּ אֵיכָה הוּא וַאֲשַׁלַּח וְאֶקְחָהוּ וַיַּגִּד לּוֹ לֵאמֹר הִנֵּה בְּדוּתָן:	To <u>this</u> 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 <u>as follows</u> : “Look, <i>he is</i> in Dothan.”	to this: wider use of the <i>vav</i> . as follows ← <i>to say</i> .
2 Ki 6:14	וַיִּשְׁלַח־שָׂמָּה סוּסִים וְרֶכֶב וַחֲיִל כָּבֵד וַיָּבֹאוּ לַיְלָה וַיִּקְפוּ עַל־הָעִיר:	Then he sent horses and chariots and a <i>large</i> force there, and they came <i>by</i> night and surrounded the city.	large ← <i>heavy</i> .
2 Ki 6:15	וַיֵּשְׁבִם מִשְׁרַת אִישׁ הָאֱלֹהִים לָקוֹם וַיֵּצֵא וְהִנֵּה־חֵיל סוּבָב אֶת־הָעִיר וְסוֹס וְרֶכֶב וַיֹּאמֶר נַעֲרֹ אֵלָיו אָהָה אֲדֹנִי אֵיכָה נַעֲשֶׂה:	And when a servant of the man of God arose early, he went out, and what <i>he saw was</i> that a force was surrounding the city – both <i>cavalry</i> and <i>chariots</i> – and his attendant said to him, “Alas, my lord. How do we act <i>now</i> ?”	and what <i>he saw was</i> that ← <i>and behold</i> . cavalry ... chariots ← <i>horse ...chariot</i> .
2 Ki 6:16	וַיֹּאמֶר אֶל־תִּירָא כִּי רַבִּים אֲשֶׁר אִתָּנוּ מֵאֲשֶׁר אִתָּם:	But he said, “Do not fear, for <i>there are</i> more with us than with them.”	
2 Ki 6:17	וַיִּתְפַּלֵּל אֵלִישָׁע וַיֹּאמֶר יְהוָה פָּקַח־נָא אֶת־עֵינָיו וַיִּרְאָה וַיִּפְקַח יְהוָה אֶת־עֵינֵי הַנָּעַר וַיִּרָא וְהִנֵּה הָהָר מָלֵא סוּסִים וְרֶכֶב אֵשׁ סְבִיבַת אֵלִישָׁע:	And Elisha prayed and said, “O LORD, please open his eyes <u>so</u> <u>that</u> he may see.” And the LORD opened the lad's eyes <u>so that</u> he might see, and <u>what he saw was</u> the mountain brimming with horses, and <i>chariots</i> of fire around Elisha.	so that (2x): purposive use of the <i>vav</i> . what <i>he saw was</i> ← <i>behold</i> . chariots ← <i>a chariot</i> , but one would expect several to surround a person. Collective usage.

2 Ki 6:18	וַיֵּרְדּוּ אֵלָיו וַיִּתְפַּלֵּל אֵלִישָׁע אֶל־יְהוָה וַיֹּאמֶר הִדְגָּא אֶת־הַגּוֹי־הַזֶּה בְּסַנּוּרִים וַיִּכֶם בְּסַנּוּרִים כַּדְּבַר אֵלִישָׁע:	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 אֵלִישָׁע לֹא זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר לָבוּ אַחֲרַי וְאוֹלִיכָה אֶתְכֶם אֶל־הָאִישׁ אֲשֶׁר תִּבְקְשׁוּן וַיֵּלֶךְ אוֹתָם שְׁמֶרֶוֹנָה:	Then Elisha said to them, "This is not the <i>right</i> way and this is not the <i>right</i> 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 כִּבְאֹם שְׁמֶרֶוֹן וַיֹּאמֶר אֵלִישָׁע יְהוָה פָּקַח אֶת־עֵינֵי־אֵלֶּה וַיֵּרְאוּ וַיִּפְקַח יְהוָה אֶת־עֵינֵיהֶם וַיֵּרְאוּ וַהֲנֵה בְּתוֹךְ שְׁמֶרֶוֹן:	And it came to pass when they arrived <i>in</i> Samaria that Elisha said, "O LORD, open the eyes of these <i>people</i> <u>so that</u> they may see." And the LORD opened their eyes <u>so that</u> they might see, and <u>what they saw was that they were</u> in Samaria.	so that (2x): purposive use of the vav.  what <i>they</i> saw was that ← behold.
2 Ki 6:21	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־אֵלִישָׁע כִּרְאֹתוֹ אוֹתָם הֲאֵכָה אֵכָה אָבִי:	Then the king of Israel said to Elisha when he saw them, "Should I <u>attack them</u> ? Should I <u>attack them</u> , 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 תִפֹּה הָאִשָּׁר שְׁבִית בְּחֶרֶבְךָ וּבִקְשֶׁתְּךָ אֶתְהָ מִכָּה שִׁים לֶחֶם וּמַיִם לִפְנֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיֵּלְכוּ אֶל־אֲדֹנֵיהֶם:	And he said, "You shall not attack. Should you attack <i>those</i> whom you have taken captive by your sword and by your bow? <u>Serve them bread</u> and water so that they may eat and drink, and let them go to their master."	serve ← <i>set before</i> .  bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
2 Ki 6:23	וַיִּכְרֶה לָהֶם כֶּרֶה גְדוֹלָה וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּשְׁלָחֵם וַיֵּלְכוּ 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 <i>back</i> 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־אַרָם אֶת־כָּל־מַחֲנֵהוּ וַיַּעַל וַיִּצֹר עַל־שְׁמֶרֶוֹן:	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 בְּשְׁמֶרֶוֹן וַהֲנֵה צָרִים עָלֶיהָ עַד הָיֹת רֹאשׁ־חֲמוֹר בְּשִׁמְנִים כֶּסֶף וְרֹבַע הֶקֶב *חֲרִיּוֹנִים **דְּבִיּוֹנִים בְּחֲמִשָּׁה־כֶּסֶף:	And there was a <u>severe</u> famine in Samaria, <u>and there they were</u> besieging it, until a donkey's head was <i>worth</i> eighty <i>pieces of</i> silver, and a quarter <i>cab</i> of dove's <u>dung</u> was <i>worth</i> five <i>pieces of</i> silver.	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 מֶלֶךְ יִשְׂרָאֵל עָבַר עַל־הַחֹמָה 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־יוֹשִׁעֵךָ יְהוָה מֵאֵין אֲוֹשִׁיעֶךָ הַמֶּן־הַגֶּרֶן אוֹ מִן־הַיֵּקֶב:	And he said, “ <i>If the LORD will</i> <i>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</i> ; <i>may the LORD</i> <i>save you</i> ; (2) theoretically, <i>may</i> <i>the LORD not save you</i> .
2 Ki 6:28	וַיֹּאמֶר־לָהּ הַמֶּלֶךְ מַה־לָּךְ וְתֹאמַר הָאִשָּׁה הִזָּאת אָמְרָה אֵלַי תִּנֵּנִי אֶת־בְּנֶךָ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכֵל מָחָר:	And the king said to her, “ <i>What</i> <i>is the matter?</i> ” And she said, “This woman said to me, ‘Give <i>us</i> your son to eat today, and we will eat my son <i>tomorrow</i> .’	what <i>is the matter?</i> ← <i>what to</i> <i>you?</i>  tomorrow: this can stand for some day in the future.
2 Ki 6:29	וַנִּבְשֵׁל אֶת־בְּנִי וְנֹאכַלְהוּ וְאָמַר אֵלֶיהָ בַּיּוֹם הָאֲחֵר תִּנֵּנִי אֶת־בְּנֶךָ וְנֹאכְלֶנּוּ וְתַחֲבֹא 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 עָבַר עַל־הַחֹמָה וַיֵּרָא הָעָם וְהִנֵּה הֶשֶׁק עַל־בָּשָׂרוֹ 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 <i>they saw</i> sackcloth on his <i>body</i> <i>as an</i> <i>undergarment</i> .	they saw ← <i>behold</i> .  body ← <i>flesh</i> .  <i>as an undergarment</i> ← <i>on the</i> <i>inside</i> .
2 Ki 6:31	וַיֹּאמֶר כֹּה־יַעֲשֶׂה־לִּי אֱלֹהִים וְכִה יוֹסֵף אִם־יַעֲמֹד רֹאשׁ אֵלִישָׁע בֶּן־שַׁפְט עָלָיו הַיּוֹם:	And he said, “ <i>May God so do to</i> <i>me and more besides</i> if the head of Elisha the son of Shaphat <i>remains</i> 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	וַאֲלִישָׁע יָשָׁב בְּבֵיתוֹ וְהַזְקֵנִים יֹשְׁבִים אִתּוֹ וַיִּשְׁלַח אִישׁ מִלְּפָנָיו בְּטָרֶם יָבֹא הַמַּלְאָךְ אֵלָיו וְהוּא   אָמַר אֶל־הַזְקֵנִים הֲרֵאִיתֶם כִּי־שָׁלַח בֶּן־הַמְּרִצָּח הַזֶּה לְהַסִּיר אֶת־רֹאשִׁי רְאוּ   כִּבְּא הַמַּלְאָךְ סָגְרוּ הַדֹּלֶת וּלְחַצְתֶּם אֹתוֹ בַּדֹּלֶת הַלּוֹא קוֹל רַגְלִי אֲדֹנָי אַחֲרָיו:	Now Elisha was sitting in his house, and the elders were sitting with him, when <i>the king</i> sent a man <i>away</i> , and before the messenger had come to him, he said to the elders, “Have you seen <i>how</i> this son of a murderer has sent <i>someone</i> to remove my head? Look, when the messenger comes, shut the door and <i>pin</i> 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 מְדַבֵּר עִמָּם וְהִנֵּה הַמַּלְאָךְ יָרַד אֵלָיו וַיֹּאמֶר הִנֵּה-זֹאת הָרָעָה מֵאֵת יְהוָה מִה-אוֹחִיל לִיהוָה 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>.  just see ← <i>behold</i>.</p>
2 Ki 7:1	<p>וַיֹּאמֶר אֵלִישָׁע שְׁמָעוּ דְּבַר-יְהוָה כֹּה   אָמַר יְהוָה כָּעֵת   מָחָל סָאֵה-סֵלֶת בְּשֶׁקֶל וְסֵאֲתִים שְׁעָרִים בְּשֶׁקֶל בְּשַׁעַר שִׁמְרוֹן:</p>	<p>But Elisha said, “Hear the word of the LORD. <u>This is what</u> the LORD says: ‘At about <i>this</i> time tomorrow, a <i>seah</i> of fine flour will be sold for a shekel, and two <i>seahs</i> of barley for a shekel at the Gate of Samaria.’ ”</p>	<p>this is <i>what</i> ← <i>thus</i>.  <i>seah</i> (2x): about 2 imperial gallons or 9 litres.</p>
2 Ki 7:2	<p>וַיַּעַן הַשָּׁלִישׁ אֲשֶׁר-לְמֶלֶךְ נִשְׁעַן עַל-יָדוֹ אֶת-אִישׁ הָאֱלֹהִים וַיֹּאמֶר הִנֵּה יְהוָה עוֹשֶׂה אַרְבּוֹת בְּשָׁמַיִם הִיְהִי הַדָּבָר הַזֶּה וַיֹּאמֶר הִנֵּכָה רֹאֶה בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכַל: ס</p>	<p>Then the king's adjutant, <i>with the king</i> 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 <i>it</i> with your <i>own</i> eyes, but you will not eat <i>any of it</i>.”</p>	<p>even if ← <i>behold</i>.  of it ← <i>from there</i>.</p>
2 Ki 7:3	<p>וְאַרְבַּעָה אַנְשִׁים הָיוּ מִצָּרְעִים פָּתַח הַשַּׁעַר וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים כֹּה עַד-מָתָנוּ:</p>	<p>Now there were four lepers <i>at</i> 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-אֲמַרְנוּ נָבֹא הָעִיר וְהָרָעַב בָּעִיר וּמָתָנוּ שָׁם וְאִם-יֹשְׁבֵנוּ כֹּה וּמָתָנוּ וְעַתָּה לָכּוּ וְנִפְלֵה אֶל-מַחֲנֵה אָרָם אִם-יַחֲיֵינוּ נִחְיֶה וְאִם-יָמִיתָנוּ וּמָתָנוּ:</p>	<p>If we say, ‘Let us go <i>to</i> the city’, and <i>there is</i> a famine in the city, then we will die there. But if we sit here, then we will <i>also</i> 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>וַיָּקוּמוּ בַּזְּשָׁף לָבֹא אֶל-מַחֲנֵה אָרָם וַיָּבֹאוּ עַד-קִצֵּה מַחֲנֵה אָרָם וְהִנֵּה אִין-שָׁם אִישׁ:</p>	<p>And they arose in the <u>darkness</u> to go <u>to the Aramaean camp</u>, and <u>to the perimeter of the Aramaean camp</u> they came, and <u>what</u> should they see but <i>there was</i> no-one there.</p>	<p>darkness: or <i>twilight</i>.  to the Aramaean camp ... to the ... Aramaean camp: otiose, but see Gen 12:5.  what should they see but ← <i>behold</i>.  no-one ← <i>not a man</i>.</p>

2 Ki 7:6	<p>וַאֲדֹנֵי הַשָּׁמַיִם   אֶת־מַחֲנֶה  אֲרָם קוֹל רֶכֶב קוֹל סוֹס קוֹל  חֵיל גָּדוֹל וַיֹּאמְרוּ אִישׁ  אֶל־אֲחִיו הִנֵּה שָׁכַרְעָלְנוּ  מֶלֶךְ יִשְׂרָאֵל אֶת־מַלְכֵי  הַחֲתִים וְאֶת־מַלְכֵי מִצְרַיִם  לָבוֹא עָלֵינוּ:</p>	<p>For the <u>LORD*</u> 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 <u>each other</u>, “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 ← <i>a chariot ... a horse</i>. Collective usage.</p> <hr/> <p>to each other ← <i>each / a man to his brother</i>.</p>
2 Ki 7:7	<p>וַיָּקוּמוּ וַיָּנוּסוּ בַּנֶּשֶׁף וַיַּעֲזְבוּ  אֶת־אֹהֲלֵיהֶם וְאֶת־סוּסֵיהֶם  וְאֶת־חֲמֹרֵיהֶם הַמַּחֲנֶה  כַּאֲשֶׁר־הָיָא 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 <u>lives</u>.</p>	<p>darkness: or <i>twilight</i>.</p> <hr/> <p>lives ← <i>soul</i>.</p>
2 Ki 7:8	<p>וַיָּבֹאוּ הַמִּצְרָעִים הָאֵלֶּה  עַד־קֶצֶה הַמַּחֲנֶה וַיָּבֹאוּ  אֶל־אֹהֶל אֶחָד וַיֹּאכְלוּ וַיִּשְׁתּוּ  וַיֵּשְׂאוּ מִשָּׁם כֶּסֶף וְזָהָב  וּבִגְדִים וַיָּלְכוּ וַיִּטְמְנוּ וַיָּשְׁבוּ  וַיָּבֹאוּ אֶל־אֹהֶל אֲחֵר וַיֵּשְׂאוּ  מִשָּׁם 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> <i>them</i>, 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> <i>them</i>.</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 עֹשִׂים הַיּוֹם הַזֶּה  יוֹם־בִּשְׂרָה הוּא וְאֲנַחְנוּ  מַחֲשִׂים וְחֹכְנִים עַד־אֹר  הַבֹּקֶר וּמִצָּאֵנוּ עוֹז וְעַתָּה  לָכוּ וְנִבְּאָה וְנִגִּידָה בֵּית  הַמֶּלֶךְ:</p>	<p>And they said to each other, “<i>It's</i> 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 ← <i>an iniquity will find us</i>.</p>
2 Ki 7:10	<p>וַיָּבֹאוּ וַיִּקְרְאוּ אֶל־שַׁעַר הָעִיר  וַיִּגִּידוּ לָהֶם לֵאמֹר בָּאנוּ  אֶל־מַחֲנֶה אֲרָם וְהִנֵּה  אִין־שָׁם אִישׁ וְקוֹל אָדָם כִּי  אִם־הַסּוֹס אֲסוּר וְהַחֲמֹר  אֲסוּר וְאֵהָלִים כַּאֲשֶׁר־הָמָה:</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</u> <u>should we see but that</u> <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</u> <i>for</i> and told <i>the 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>וַיָּקָם הַמֶּלֶךְ לַיְלָה וַיֹּאמֶר אֶל־עֲבָדָיו אֲגִידָה־נָא לָכֶם אֵת אֲשֶׁר־עָשׂוּ לָנוּ אַרְם יִדְעוּ כִּי־רָעִיבִים אָנַחְנוּ וַיֵּצְאוּ מִן־הַמַּחֲנֶה לְהַחֲבֹה *בַּהֲשָׁדָה *בְּשָׂדָה 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 הַנֶּם כָּל־*הַהֶמוֹן *הַמֶּמֶן יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ־בָהּ הַנֶּם כָּל־הַמֶּמֶן 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 the city. Here they are, just like {K: the whole population – Israel – } [Q: the whole population of Israel] which has remained in the city. Here they are, just like the whole population of Israel who are perishing. Let us send them and see what happens.”</p>	<p>to this: wider use of the vav.</p> <hr/> <p>in the city (2x) ← in it (feminine), agreeing with city.</p> <hr/> <p>here they are (2x) ← behold.</p> <hr/> <p>perishing ← ending.</p>
2 Ki 7:14	<p>וַיִּקְחוּ שְׁנֵי רֶכֶב סוּסִים וַיִּשְׁלַח הַמֶּלֶךְ אַחֲרֵי מַחֲנֶה־אַרְם לֵאמֹר לָכוּ וּרְאוּ:</p>	<p>So they took two chariots and their horses, and the king sent them to the Aramaeans' camp, and he said, “Go and see.”</p>	<p>to ← after.</p>
2 Ki 7:15	<p>וַיֵּלְכוּ אַחֲרֵיהֶם עַד־הַיַּרְדֵּן וְהָיָה כָּל־הַדֶּרֶךְ מְלֵאָה בְּגָדִים וּבְכֵלִים אֲשֶׁר־הִשְׁלִיכוּ אַרְם *בַּחֲפֹז *בַּחֲפֹז וַיָּשֻׁבוּ הַמְּלָאכִים וַיִּגְדּוּ לַמֶּלֶךְ:</p>	<p>And they went after them as far as the Jordan, and what they saw was that the whole road was full of clothes and weapons which the Aramaeans had discarded in their haste. 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 they saw was that ← behold.</p> <hr/> <p>weapons: or instruments; utensils.</p>
2 Ki 7:16	<p>וַיֵּצֵא הָעָם וַיִּבְּזוּ אֵת מַחֲנֶה אַרְם וַיְהִי סֵאֶה־סֵּלֶת בְּשֶׁקֶל וְסֵאֵתִים שְׁעָרִים בְּשֶׁקֶל כַּדְּבָר יְהוָה:</p>	<p>Then the people went out and plundered the Aramaeans' camp, and it came to pass that a seah of fine flour was sold for a shekel, and two seahs 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־הַשָּׁלִישׁ אֲשֶׁר־נִשְׁעַן עַל־יָדוֹ עַל־הַשַּׁעַר וַיִּרְמָסְהוּ הָעָם בַּשַּׁעַר וַיָּמָת כְּאִשֶּׁר דִּבֶּר אִישׁ הָאֱלֹהִים אֲשֶׁר דִּבֶּר בְּרַדְתַּת הַמֶּלֶךְ אֵלָיו:</p>	<p>Then the king appointed the adjutant on whose arm he had leant to be 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 כַּדְּבַר אִישׁ הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֵאמֹר סָאֲתִים שְׁעָרִים בְּשֶׁקֶל וְסָאֵה־סִלָּה בְּשֶׁקֶל יִהְיֶה כָּעֵת 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 <i>sold</i> 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 הַשָּׁלִישׁ אֶת־אִישׁ הָאֱלֹהִים וַיֹּאמֶר וְהִנֵּה יְהוָה עֹשֶׂה אַרְבּוֹת בְּשָׁמַיִם הִיא כַּדְּבַר הַזֶּה וַיֹּאמֶר הַנָּדָר רָאָה בְּעֵינַיִךְ וּמִשָּׁם 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 of <i>it</i> <i>there</i> .”	even if ← <i>and behold</i> .  pronouncement ← <i>word</i> .  of it ← <i>from there</i> .
2 Ki 7:20	וַיְהִי־לֹ כֵן וַיִּרְמְסוּ אֹתוֹ הָעָם בְּשַׁעַר וַיָּמָת: ס	And <u>that is what</u> happened to <u>the adjutant</u> , 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	וְאֵלִישָׁע דִּבֶּר אֶל־הָאִשָּׁה אֲשֶׁר־הֵחִיָּה אֶת־בְּנָהּ לֵאמֹר קוּמִי וּלְכִי *אִתִּי אַתָּה וּבֵיתְךָ וְגֻרִי בְּאֶשֶׁר תִּגְוְרִי כִּי־קָרָא יְהוָה לָרָעַב וְגַם־בָּא אֶל־הָאָרֶץ שִׁבַּע 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> <u>wherever 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>ketiv</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	וַתָּקָם הָאִשָּׁה וַתַּעַשׂ כַּדְּבַר אִישׁ הָאֱלֹהִים וַתֵּלֶךְ הִיא וּבֵיתָהּ וַתָּגֵר בְּאֶרֶץ־פְּלִשְׁתִּים שִׁבַּע 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 שִׁבַּע שָׁנִים וַתָּשָׁב הָאִשָּׁה מֵאֶרֶץ פְּלִשְׁתִּים וַתֵּצֵא לִצְעֶק 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־גִּיחִזִּי נָעַר אִישׁ־הָאֱלֹהִים לֵאמֹר סִפְּרָה־נָּא לִּי אֵת כָּל־הַגְּדֻלוֹת אֲשֶׁר־עָשָׂה אֱלֹהִישָׁע:	<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־הֵחִיָּה אֶת־הַמֵּת וְהִנֵּה הָאִשָּׁה אֲשֶׁר־הֵחִיָּה אֶת־בְּנָהּ צֹעֲקָה אֶל־הַמֶּלֶךְ עַל־בֵּיתָהּ וְעַל־שָׂדֶה וַיֹּאמֶר גִּיחִזִּי אֲדֹנָי הַמֶּלֶךְ זֹאת הָאִשָּׁה וְזֶה־בְּנָהּ אֲשֶׁר־הֵחִיָּה אֵלַיִשָׁע:</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 <i>along came</i> 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>וַיִּשְׁאַל הַמֶּלֶךְ לָאִשָּׁה וַתְּסַפֵּר־לוֹ וַיִּתֵּן־לָהּ הַמֶּלֶךְ סָרִיס אֶחָד לֵאמֹר הַשִּׁיב אֶת־כָּל־אֲשֶׁר־לָהּ וְאֵת כָּל־תְּבוּאַת 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 <i>eunuch 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 אֵלַיִשָׁע דְּמָשֶׁק וּבֶן־הַדָּד מֶלֶךְ־אַרָּם חָלָה וַיִּגְדֹּל 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־חִזְהָאֵל קַח בְּיָדְךָ מִנְחָה וְלֵךְ לִקְרֹאת אִישׁ הָאֱלֹהִים וּדְרֹשׁתָּ אֶת־יְהוָה מֵאוֹתוֹ לֵאמֹר הָאֲחִיָּה מַחְלִי 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 (חִזָּה).  survive ← <i>live from</i>.</p>
2 Ki 8:9	<p>וַיֵּלֶךְ חִזְהָאֵל לִקְרֹאתוֹ וַיִּקַּח מִנְחָה בְּיָדוֹ וְכָל־טוֹב דְּמָשֶׁק מִשָּׂא אַרְבָּעִים גָּמַל וַיָּבֹא וַיַּעֲמֵד לִפְנָיו וַיֹּאמֶר בְּנֵךְ בֶּן־הַדָּד מֶלֶךְ־אַרָּם שָׁלַחַנִּי אֵלַיִךְ לֵאמֹר הָאֲחִיָּה מַחְלִי זֶה:</p>	<p>So Hazael went to meet him, and he took a gift in his hand, and all the <i>best produce</i> 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 אֵלַיִשָׁע לֵךְ אָמַר־לֹא** לֹא חַיָּה תְּחִיָּה וְהִרְאֵנִי יְהוָה כִּי־מוֹת יָמוּת:</p>	<p>And Elisha said to him, “Go <i>and</i> say, {Q: to him, ‘<i>You will certainly survive</i>.’ But} [K: ‘No.’ <i>You are the one who will certainly survive</i>. So] the LORD has shown me that <i>he will certainly die</i>.”</p>	<p>The <i>ketiv</i> is rather strained.  you will certainly ... he will certainly: both infinitive absolute.  (In the <i>qeré</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 וַיֵּשֶׁם עַד־בֹּשׁ וַיִּבְךְּ אִישׁ הָאֱלֹהִים:	And he <u>stared inscrutably</u> , and he did <i>so</i> for an <u>embarrassingly long time</u> , 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 אֲדֹנִי בָכָה וַיֹּאמֶר כִּי־יָדַעְתִּי אֶת אֲשֶׁר־תַּעֲשֶׂה לְבְנֵי יִשְׂרָאֵל רָעָה מִבְּצָרֵיהֶם תִּשְׁלַח בָּאֵשׁ וּבַחֲרִיָּהֶם בַּחֶרֶב תַּהַרֵּג וְעַל־לֵיהֶם תִּרְטֹשׁ וְהִרְתִּיהֶם 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 עֲבָדְךָ הַכָּלָב כִּי יַעֲשֶׂה הַדָּבָר הַגָּדוֹל הַזֶּה וַיֹּאמֶר אֱלִישָׁע הֲרָאֲנִי יְהוָה אֲתָךְ 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</i> you <i>will be</i> king over Aramaea.”	Hazael: see 2 Ki 8:8.
2 Ki 8:14	וַיֵּלֶךְ   מֵאֵת אֱלִישָׁע וַיָּבֹא אֶל־אֲדֹנָיו וַיֹּאמֶר לוֹ מָה־אָמַר לְךָ אֱלִישָׁע וַיֹּאמֶר אָמַר לִי חַיָּה תִּחְיֶה:	Then he departed from Elisha and went to his <u>master</u> . 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 <u>will</u> certainly survive.’ ”	master: a plural form.  you will certainly survive: infinitive absolute.
2 Ki 8:15	וַיְהִי מִמָּחֳרָת וַיִּקַּח הַמֶּכְבֵּר וַיִּטְבֵּל בַּמַּיִם וַיִּפְרֹשׁ עַל־פָּנָיו וַיָּמָת וַיִּמְלֹךְ חֲזָאֵל תַּחְתָּיו: 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	וּבִשְׁנַת חָמֵשׁ לְיֹרָם בֶּן־אֲחָאָב מֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט 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</i> reign as 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</i> reign: i.e. jointly with his father (a co-regency).
2 Ki 8:17	בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה הָיָה בְּמָלְכוֹ וּשְׁמֹנֶה *שָׁנָה **שָׁנִים מֶלֶךְ בִּירוּשָׁלַם:	He was thirty-two years old when he <i>started to</i> reign, and he reigned for eight years 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 בְּדַרְךָ   מִלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר עָשָׂה בֵּית אֲחָאָב כִּי בֵּת־אֲחָאָב הָיְתָה־לּוֹ 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	וְלֹא־אָבָה יְהוָה לְהַשְׁחִית אֶת־יְהוּדָה לְמַעַן דָּוִד עַבְדּוֹ כַּאֲשֶׁר אָמַר־לוֹ לָתֵת לוֹ נֵיר לְבָנָיו כָּל־הַיָּמִים:	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> .	2 Chr 21:7. continually ← <i>all the days</i> .
2 Ki 8:20	בְּיָמָיו פָּשַׁע אֱדוֹם מִתַּחַת יַד־יְהוּדָה וַיִּמְלְכוּ עָלֶיהֶם מֶלֶךְ:	In his days Edom rebelled against Judah's <u>control</u> , and they appointed a king over themselves.	2 Chr 21:8. against ← <i>from under</i> . control ← <i>hand</i> .
2 Ki 8:21	וַיַּעֲבֹר יוֹרָם צָעִירָה וְכָל־הָרֶכֶב עִמּוֹ וַיְהִי־הוּא קָם לַיְלָה וַיָּבֶה אֶת־אֱדוֹם הַסָּבִיב אֵלָיו וְאֵת שָׂרֵי הָרֶכֶב וַיָּנֶס הָעָם לְאֹהֲלָיו:	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> .	2 Chr 21:9. their tents ← <i>his / its tents</i> .
2 Ki 8:22	וַיִּפְשַׁע אֱדוֹם מִתַּחַת יַד־יְהוּדָה עַד הַיּוֹם הַזֶּה אַזְּ תִּפְשַׁע לְבָנָה בַּעַת הַהִיא:	So Edom rebelled against Judah's <u>control</u> , <i>as it is</i> up to this day. Then Libnah rebelled, at that time.	2 Chr 21:10. against ← <i>from under</i> . control ← <i>hand</i> . rebelled: Hebrew future “tense”.
2 Ki 8:23	וַיִּתֵּר דְּבָרֵי יוֹרָם וְכָל־אֲשֶׁר עָשָׂה הַלּוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	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?	
2 Ki 8:24	וַיִּשְׁכַּב יוֹרָם עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ אַחַזְיָהוּ בְּנוֹ תַחְתָּיו: פ	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.	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.
2 Ki 8:25	בְּשָׁנָת שְׁתֵּים־עָשָׂרָה שָׁנָה לְיוֹרָם בֶּן־אֲחָזָב מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אַחַזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה:	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.	2 Chr 22:1.
2 Ki 8:26	בֶּן־עֶשְׂרִים וּשְׁתַּיִם שָׁנָה אַחַזְיָהוּ בְּמָלְכּוֹ וּשְׁנָה אַחַת מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עַתְלִיָּהוּ בַת־עֲמֹרִי מֶלֶךְ יִשְׂרָאֵל:	Ahaziah <i>was</i> twenty-two years old 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.	2 Chr 22:2. twenty-two years old: see 2 Chr 22:2. daughter: standing for granddaughter.

2 Ki 8:27	וַיֵּלֶךְ בְּדֶרֶךְ 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־חֲזִיהָאֵל מִלֶּד־אָרָם בְּרִמָּת גִּלְעָד וַיָּכּוּ אֲרָמִים 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	וַיָּשֶׁב יֹרָם הַמֶּלֶךְ לְהִתְרַפָּא בִּיִּזְרְעָאֵל מִן־הַמַּכִּים אֲשֶׁר יָכְהוּ אֲרָמִים בְּרִמָּה בְּהַלְחָמֹו אֶת־חֲזִיהָאֵל מֶלֶךְ אָרָם וַאֲחִיזִיָּהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה יָרַד לִרְאוֹת אֶת־יֹרָם בֶּן־אַחָאָב בִּיִּזְרְעָאֵל 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 הַנָּבִיא קָרָא לְאַחַד מִבְּנֵי הַנָּבִיאִים וַיֹּאמֶר לוֹ חָגֵר מִתְנִיד וְקַח פֶּדֶךְ הַשֶּׁמֶן הַזֶּה בְּיָדְךָ וְלֵךְ רִמָּת 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 יְהוּ בֶן־יְהוֹשָׁפָט בֶּן־נִמְשִׁי וּבֹאֵת וְהִקְמַתֹו מִתּוֹךְ אֶחָיו וְהִבִּיאתֹו אֵתֹו 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 וַאֲמַרְתָּ כֹּה־אָמַר יְהוָה מְשַׁחְתִּיד לְמֶלֶךְ אֶל־יִשְׂרָאֵל וּפֶתַחְתָּ הַדֶּלֶת וְנִסַּתָּה וְלֹא תַחְכֶּה:	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 הַנָּעַר הַנָּעַר הַנָּבִיא רִמָּת 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 שְׂרֵי הַחֵיל יֹשְׁבִים וַיֹּאמֶר דָּבָר לִי אֵלֶיךָ הַשָּׂר וַיֹּאמֶר יְהוּא אֶל־מִי מִכֻּלָּנוּ 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	וַיָּקָם וַיָּבֹא הַבַּיִתָּה וַיַּצֵּק הַשֶּׁמֶן אֶל-רֹאשׁוֹ וַיֹּאמֶר לוֹ כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְשַׁחְתִּיךָ לְמֶלֶךְ 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 what</u> the LORD God of Israel says: ‘I have anointed you as king over the people of the LORD – over Israel.	inside: or <i>to the house</i> .  <i>this is what</i> ← <i>thus</i> .
2 Ki 9:7	וְהַכִּיתָה אֶת-בֵּית אַחָאב אֲדֹנֶיךָ וְנִקְמַתִּי דָמִי   עַבְדֵּי הַנְּבִיאִים וְדָמִי כָל-עַבְדֵּי 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 <b>Jezebel</b> .	<b>Rev 2:20.</b>
2 Ki 9:8	וְאָבַד כָּל-בֵּית אַחָאב וְהִכְרַתִּי לְאַחָאב מִשְׁתָּין בְּקִיר וְעֶצוֹר וְעֶזֶב 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 him</i> shut off and abandoned in Israel.	<i>leaving him</i> shut off and abandoned: see 1 Ki 14:10.
2 Ki 9:9	וְנָתַתִּי אֶת-בֵּית אַחָאב כְּבֵית יִרְבֵּעַם בֶּן-נֶבַט וְכְבֵית בַּעֲשָׂא בֶן-אֲחִיָּה:	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 וְאֵין קֹבֵר וַיִּפְתַּח הַדֶּלֶת וַיָּנָס:	And dogs <u>will eat</u> Jezebel in a plot <i>of land</i> in <u>Jezreel</u> , and <i>there will be</i> no-one to bury <i>her</i> .’ ” Then he opened the door and fled.	will eat: in a Hebrew “OVS” (object-verb-subject) sentence.  Jezreel: see Josh 15:56.
2 Ki 9:11	וַיְהִי וַיָּצֵא אֶל-עַבְדֵּי אֲדֹנָיו וַיֹּאמֶר לוֹ הַשְׁלוֹם מַדּוּעַ בֹּא-הַמִּשְׁגָּע הַזֶּה אֵלֶיךָ וַיֹּאמֶר אֲלֵיהֶם אַתֶּם יֹדְעִתֶם אֶת-הָאִישׁ וְאֶת-שִׁיחוֹ:	But Jehu came out to his master's servants, and <i>one</i> said to him, “ <i>Are you all right?</i> Why did this madman come to you?” And he said to them, “You know the man and his oratory.”	<i>are you all right</i> ← ( <i>is there</i> ) <i>peace</i> .
2 Ki 9:12	וַיֹּאמְרוּ שֶׁקֶר הִגְדַּנָּא לָנוּ וַיֹּאמֶר כְּזָאת וְכְזָאת אָמַר אֵלַי לֵאמֹר כֹּה אָמַר יְהוָה מְשַׁחְתִּיךָ לְמֶלֶךְ אֶל-יִשְׂרָאֵל:	But they said, “ <b>Nonsense!</b> Kindly tell us <i>properly</i> .” So he said, “He said such and such to me and said, ‘ <i>This is what</i> the LORD says: «I have anointed you as king over Israel.» ’ ”	nonsense ← <i>a lie</i> .  <i>this is what</i> ← <i>thus</i> .
2 Ki 9:13	וַיַּמְהָרוּ וַיִּקְחוּ אִישׁ בִּגְדוֹ וַיֵּשִׁימוּ תַּחְתָּיו אֶל-גִּגְרָם הַמַּעֲלוֹת וַיִּתְקְעוּ בַשּׁוֹפָר וַיֹּאמְרוּ מֶלֶךְ יְהוּא:	Then they acted quickly, and each <i>one</i> took his <u>cloak</u> and laid it <i>to be</i> under him on the <u>flight</u> of steps, and they sounded the ramshorn and said, “Jehu has become king.”	cloak ← <i>clothing</i> .  <i>flight</i> ← <i>substance; body; also bone; strength</i> .

2 Ki 9:14	<p>וַיִּתְקַשֶּׁר יְהוּא בֶן־יְהוֹשָׁפָט בֶּן־נִמְשִׁי אֶל־יֹרָם וַיֹּרֶם הָיָה שׂוֹמֵר בְּרִמָּת גִּלְעָד הוּא וְכָל־יִשְׂרָאֵל מִפְּנֵי חֲזָאֵל מֶלֶךְ־אַרָּם:</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>וַיָּשֶׁב יְהוֹרָם הַמֶּלֶךְ לְהִתְרַפֵּא בְּיִזְרְעֵאל מִן־הַמַּכִּים אֲשֶׁר יָכָהוּ אַרְמִים בְּהִלָּחְמוֹ אֶת־חֲזָאֵל מֶלֶךְ אֲרָם וַיֹּאמֶר יְהוּא אִם־יֵישׁ נַפְשְׁכֶם אֶל־יָצֵא פְּלִיט מִן־הָעִיר לְלַכֶּת *לִגִּיד **לְהַגִּיד בְּיִזְרְעֵאל:</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 <i>it</i> 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>וַיֵּרֶכֶב יְהוּא וַיֵּלֶךְ יִזְרְעֵאלָה כִּי יוֹרָם שָׁכַב שָׁמָּה וְאַחֲזִיָּה 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 בְּיִזְרְעֵאל וַיֵּרָא אֶת־שָׁפְעַת יְהוּא בָּבֹאוֹ וַיֹּאמֶר שָׁפְעַת אֲנִי רֹאֶה וַיֹּאמֶר יְהוֹרָם קַח רֶכֶב וְשִׁלַּח לִקְרֹאתָם 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 <i>can</i> 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</i>, or <i>let him say</i>.</p>
2 Ki 9:18	<p>וַיֵּלֶךְ רֶכֶב הַסּוֹס לִקְרֹאתוֹ וַיֹּאמֶר כֹּה־אָמַר הַמֶּלֶךְ הַשָּׁלוֹם וַיֹּאמֶר יְהוּא מַה־לָּךְ וּלְשָׁלוֹם סָב אַל־אַחֲרֵי וַיִּגֵּד הַצִּפֹּה לְאֹמֶר בְּאֵה־מִלֵּאָד עַד־הֵם וְלֹא־שָׁב:</p>	<p>So the horserider went to meet him, and he said, “This <i>is what</i> the king says: ‘Do we have peace?’ ” And Jehu said, “What <i>have you got to do</i> 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 is what ← <i>thus</i>.</p> <hr/> <p>get ← <i>turn to</i>.</p>
2 Ki 9:19	<p>וַיִּשְׁלַח רֶכֶב סוֹס שֵׁנִי וַיָּבֹא אֵלֵהֶם וַיֹּאמֶר כֹּה־אָמַר הַמֶּלֶךְ שָׁלוֹם וַיֹּאמֶר יְהוּא מַה־לָּךְ וּלְשָׁלוֹם סָב אַל־אַחֲרֵי:</p>	<p>Then he sent a second horserider, and he went to them and said, “This <i>is what</i> the king says: ‘Peace.’ ” But Jehu said, “What <i>have you got to do</i> with peace? Get behind me.”</p>	<p>this is what ← <i>thus</i>.</p> <hr/> <p>get ← <i>turn to</i>.</p>

2 Ki 9:20	וַיַּגֵּד הַצֹּפֶה לְאַמֶּר בָּא עַד־אֵלֵיהֶם וְלֹא־שָׁב וְהַמְנִהֵג כַּמְנִהֵג יֵהוּא בֶן־נִמְשִׁי כִּי בְשֹׁעֶזֶן יִנְהֹג:	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.”	
2 Ki 9:21	וַיֹּאמֶר יְהוֹרָם אֶסֶר וַיֹּאסֶר רֶכֶבוֹ וַיֵּצֵא יְהוֹרָם מִלְּדֹד־יִשְׂרָאֵל וְאַחֲזִיָּהוּ מִלְּדֹד־יְהוּדָה אִישׁ בְּרֶכֶבוֹ וַיֵּצְאוּ לִקְרַאת יְהוּא וַיִּמְצְאוּהוּ בְּחִלְקַת נָבוֹת הַיִּזְרְעֵלִי:	Then Jehoram said, “Harness <i>it</i> .” So they harnessed his chariot, and Jehoram king of Israel and Ahaziah 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 Jezreelite.	Jehoram (2x): see 2 Ki 9:14.  to confront ← towards.  Jezreelite: see Josh 15:56.
2 Ki 9:22	וַיְהִי כִּרְאֹת יְהוֹרָם אֶת־יְהוּא וַיֹּאמֶר הַשָּׁלוֹם יְהוּא וַיֹּאמֶר מָה הַשָּׁלוֹם עַד־זְנוּנֵי אִיזָבֶל אִמִּי וְכַשְׁפֵּי הָרַבִּים:	And it came to pass, when Jehoram saw Jehu, that he said, “Do we have peace, Jehu?” And he said, “What peace is there as long as there are the harlotries of Jezebel your mother and her many sorceries?”	Jehoram: see 2 Ki 9:14.
2 Ki 9:23	וַיִּהְיֶה יְהוֹרָם יָדָיו וַיִּנָּס וַיֹּאמֶר אֶל־אַחֲזִיָּהוּ מִרְמָה אַחֲזִיָּה:	At this Jehoram changed course and fled, and he said to Ahaziah, “This is treason, Ahaziah.”	Jehoram: see 2 Ki 9:14.  changed course ← turned his hand.  treason ← deceit.
2 Ki 9:24	וַיְהִי וְיָדוֹ בַּקֶּשֶׁת וַיִּךְ אֶת־יְהוֹרָם בֵּין זְרָעָיו וַיֵּצֵא הַחֲצִי מִלְּבוֹ וַיִּכְרַע בְּרֶכְבוֹ:	Then Jehu took up the bow and hit Jehoram between his arms, and the arrow came out from his heart, and he collapsed in his chariot.	took up ← filled his hand with.
2 Ki 9:25	וַיֹּאמֶר אֶל־בִּדְקָר *שְׁלֹשָׁה **שָׁלְשׁוּ שָׂא הַשְּׁלֹכָהוּ בְּחִלְקַת שָׂדֵה נָבוֹת הַיִּזְרְעֵלִי כִּי־זָכַר אֲנִי וְאַתָּה אֶת רֶכְבִּים צְמָדִים אַחֲרַי אֲחָאָב אָבִיו וַיְהוּה נָשָׂא עָלָיו אֶת־הַמָּשָׂא הַזֶּה:	Then Jehu said to Bidkar his adjutant, “Pick him up and throw him down in the grounds of Naboth the Jezreelite, for remember how you and I were riding alongside each other in pursuit of Ahab his father, and how the LORD laid this burden on him,	his: the <i>ketiv</i> ending is a <i>hé</i> , usually a feminine pronominal suffix, but rarely masculine. Compare Gen 13:3.  Jezreelite: see Josh 15:56.  alongside each other ← as pairs.  laid ← uttered, and cognate with burden.
2 Ki 9:26	אִם־לֹא אֶת־דָּמִי נָבוֹת וְאֶת־דָּמִי בָנָיו רָאִיתִי אֲמַשׁ נֹאם־יְהוָה וְשַׁלַּמְתִּי לָךְ בְּחִלְקָה הַזֹּאת נֹאם־יְהוָה וְעַתָּה שָׂא הַשְּׁלֹכָהוּ בְּחִלְקָה כַּדְּבַר יְהוָה:	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 down on these grounds, according to the word of the LORD.”	I most certainly saw: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.

2 Ki 9:27	וַאֲחִזְיָה מֶלֶךְ־יְהוּדָה רָאָה וַיָּנֶס דֶּרֶךְ בֵּית הַגֶּן וַיִּרְדֹּף אַחֲרָיו יְהוָה וַיֹּאמֶר גַּם־אֹתוֹ הִכְּהוּ אֶל־הַמָּרְכָבָה בְּמַעְלֵה־גּוֹר אֲשֶׁר אֶת־יִבְלָעַם וַיָּנֶס מִגִּדּוֹ וַיָּמָת שָׁם:	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.	2 Chr 22:9.
2 Ki 9:28	וַיִּרְכְּבוּ אֹתוֹ עֲבָדָיו יְרוּשָׁלַיִם וַיִּקְבְּרוּ אֹתוֹ בַּקֶּבֶרֶתוֹ עִם־אֲבֹתָיו בְּעִיר דָּוִד: פ	Then his servants brought him by chariot to Jerusalem, and they buried him in his tomb with his fathers in the City of David.	2 Chr 22:9.
2 Ki 9:29	וּבִשְׁנַת אַחַת עָשָׂר שָׁנָה לְיֹרָם בֶּן־אַחֲזָב מֶלֶךְ אֲחִזְיָה עַל־יְהוּדָה:	And <i>it</i> was in the eleventh year of Joram the son of Ahab <i>that</i> Ahaziah became king over Judah.	
2 Ki 9:30	וַיָּבֹא יְהוָה יִזְרְעֶאלָה וַאֲיִזָּבֵל שָׁמְעָה וַתִּשֶׂם בַּפּוֹד עֵינֶיהָ וַתִּיטֵב אֶת־רֹאשָׁהּ וַתִּשְׁקֹף בְּעֵד הַחֲלוֹן:	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.	Jezreel: see Josh 15:56.  applied <i>eye-shadow</i> to her eyes ← <i>put her eyes in antimony</i> .
2 Ki 9:31	וַיְהִי כִּי בָּא בַשָּׁעַר וַתֹּאמֶר הַשָּׁלוֹם זִמְרִי הֲרָג אֲדֹנָיו:	And when Jehu arrived at the gate, she said, “ <i>Did</i> Zimri, who killed his master, <i>have</i> peace?”	
2 Ki 9:32	וַיִּשָּׂא פָנָיו אֶל־הַחֲלוֹן וַיֹּאמֶר מִי אִתִּי מִי וַיִּשְׁקִיפוּ אֵלָיו שְׁנַיִם שְׁלֹשָׁה סָרִיסִים:	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.	
2 Ki 9:33	וַיֹּאמֶר *שִׁמְטָהּ *שִׁמְטוּהָ וַיִּשְׁמְטוּהָ וַיִּזּ מִדָּמָהּ אֶל־הַקִּיר וְאֶל־הַסּוּסִים וַיִּרְמֶסְנָה:	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.	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> .
2 Ki 9:34	וַיָּבֹא וַיֹּאכַל וַיִּשְׂתֵּי וַיֹּאמֶר פְּקֹדוּ־נָא אֶת־הָאִשָּׁה הַזֹּאת וּקְבְּרוּהָ כִּי בַת־מֶלֶךְ הִיא:	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.”	dispose of ← <i>deposit; visit</i> . AV differs ( <i>see</i> ), in the sense of <i>visit</i> .
2 Ki 9:35	וַיֵּלְכוּ לְקַבְּרָהּ וְלֹא־מָצְאוּ בָּהּ כִּי אִם־הִגְלָגְלֹת וְהָרֵגְלִים וּכְפֹת הַיָּדִים:	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.	
2 Ki 9:36	וַיָּשְׁבוּ וַיַּגִּידוּ לוֹ וַיֹּאמֶר דְּבַר־יְהוָה הוּא אֲשֶׁר דִּבֶּר בְּיַד־עֲבָדָיו אֵלֵיהֶם הַתִּשְׁבִּי לֵאמֹר בְּחֹלֶק יִזְרְעָאֵל יֹאכְלוּ הַכְּלָבִים אֶת־בֶּשֶׂר אִיזָּבֵל:	When they went back and told him, he said, “It <i>is</i> the word of the LORD which he spoke through the <i>intermediacy</i> of his servant Elijah the Tishbite when he said, ‘Dogs will eat Jezebel’s flesh on the plot of <i>land</i> in Jezreel.	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.

2 Ki 9:37	<p>*וְהָיָה כְּדָמָן עַל-פְּנֵי הַשָּׂדֶה בְּחֹלֶק יִזְרְעֵאל 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 Jezreel, <i>so that people won't be able to say</i>, «This is Jezebel.» ’ ’</p>	<p>the <i>qeré</i> is the reading of many manuscripts [BHS-CA] <i>mlt Mss.</i></p> <hr/> <p>Jezreel: see Josh 15:56.</p>
2 Ki 10:1	<p>וְלֶאֱחָאָב שִׁבְעִים בָּנִים בְּשִׁמְרוֹן וַיִּכְתֹּב יְהוּא סִפְרִים וַיִּשְׁלַח שִׁמְרוֹן אֶל-שָׂרֵי יִזְרְעֵאל הַזְּקֵנִים וְאֶל-הָאֻמָּנִים אַחָאָב לֵאמֹר:</p>	<p>Now Ahab <i>had</i> seventy sons in Samaria, and Jehu wrote communiqués and sent <i>them to</i> Samaria, to the elder officials of Jezreel, and to the foster parents of Ahab's <i>family</i>, <i>reading as follows</i>:</p>	<p>Jezreel: see Josh 15:56.</p> <hr/> <p>reading as follows ← <i>to say</i>.</p>
2 Ki 10:2	<p>וְעַתָּה כְּבֹא הַסֵּפֶר הַזֶּה אֲלֵיכֶם וְאֶתְכֶם בְּנֵי אֲדֹנֵיכֶם וְאֶתְכֶם הֶרֶבָּב וְהַסּוּסִים וְעִיר מִבְּצָר וְהַנֶּשֶׁק:</p>	<p>“And now, when this communiqué <i>reaches</i> you, your master's sons <i>being</i> with you, and <i>who have got</i> chariots and horses, and a fortified city and weaponry,</p>	<p>reaches ← <i>comes to</i>.</p> <hr/> <p>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-כִּסֵּא אָבִיו וְהִלַּחְמוּ עַל-בֵּית אֲדֹנֵיכֶם:</p>	<p>select the best and most eligible 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>.</p> <hr/> <p>for ← <i>concerning; also against</i>.</p>
2 Ki 10:4	<p>וַיֵּרְאוּ מְאֹד מְאֹד וַיֹּאמְרוּ הִנֵּה שְׁנֵי הַמְּלָכִים לֹא עָמְדוּ לִפְנֵינוּ וַאֲיֵךְ נִעֲמֵד אֲנַחְנוּ:</p>	<p>At <i>this</i> they were very, very afraid, and they said, “Look, <i>two kings</i> didn't withstand him, so how are we to withstand <i>him</i>?”</p>	<p>at this: wider use of the <i>vav</i>.</p> <hr/> <p>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-הָעִיר וְהַזְּקֵנִים וְהָאֻמָּנִים אֶל-יְהוּא   לֵאמֹר עֲבַדְךָ אֲנַחְנוּ וְכָל אֲשֶׁר-תֹּאמַר אֲלֵינוּ 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 <i>are</i> your servants, and we will do everything you say to us. We will not appoint <i>anyone</i> 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).</p> <hr/> <p>anyone ← <i>a man</i>.</p>
2 Ki 10:6	<p>וַיִּכְתֹּב אֲלֵיהֶם סֵפֶר   שְׁנִית לֵאמֹר אִם-לִי אַתֶּם וְלִקְלִי   אַתֶּם שֹׂמְעִים קְחוּ אֶת-רָאשֵׁי אַנְשֵׁי בְנֵי-אֲדֹנֵיכֶם וּבָאוּ אֵלַי כָּעֵת מָחָר יִזְרְעֵאלָהּ וּבְנֵי הַמֶּלֶךְ שִׁבְעִים אִישׁ אֶת-גְּדָלִי הָעִיר מְגַדְלִים אוֹתָם:</p>	<p>Then he sent a communiqué a second time, which said, “If you <i>are</i> for me and will <i>comply with me</i>, 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 seventy in number, being</i> with high-ranking <i>men</i> of the city <i>who were</i> 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	וַיְהִי כִּבְּאֵה הַסֵּפֶל אֲלֵיהֶם וַיִּקְחוּ אֶת־בְּנֵי הַמֶּלֶךְ וַיִּשְׁחֲטוּ שִׁבְעִים אִישׁ וַיִּשְׂמוּ אֶת־רָאשֵׁיהֶם בַּדּוֹדִים וַיִּשְׁלְחוּ אֵלָיו יִזְרְעֵאלָהּ׃	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> .	reached ← <i>came to</i> .  in Jezreel ← <i>to Jezreel</i> . On Jezreel, see Josh 15:56.
2 Ki 10:8	וַיָּבֹא הַמַּלְאָךְ וַיַּגִּד־לּוֹ לֵאמֹר הֵבִיאוּ רָאשֵׁי בְנֵי־הַמֶּלֶךְ וַיֹּאמֶר שִׂימוּ אֹתָם שְׁנֵי צִבְרִים פֶּתַח הַשַּׁעַר עַד־הַבֹּקֶר׃	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.”	leave ← <i>put</i> .
2 Ki 10:9	וַיְהִי בַבֹּקֶר וַיֵּצֵא וַיַּעֲמֵד וַיֹּאמֶר אֶל־כָּל־הָעָם צַדִּיקִים אַתֶּם הִנֵּה אֲנִי קִשְׁרָתִי עַל־אֲדֹנִי וְאֶהְרָגְהוּ וּמִי הֵכָה אֶת־כָּל־אֱלֹהִים׃	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?”	admittedly ← <i>behold</i> . Concessive usage.
2 Ki 10:10	דַּעוּ אֲפֹא כִּי לֹא יִפֹּל מִדְּבַר יְהוָה אֶרְצָה אֲשֶׁר־דִּבֶּר יְהוָה עַל־בֵּית אַחְזָאב וַיְהוֹה עֲשֵׂה אֵת אֲשֶׁר דִּבֶּר בְּיַד עֲבָדוֹ אֱלֹהֵיו׃	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.”	intermediacy ← <i>hand</i> .
2 Ki 10:11	וַיֵּךְ יְהוּא אֶת כָּל־הַנְּשָׂאִים לְבֵית־אַחְזָאב בְּיִזְרְעֵאל וְכָל־גִּדְלָיו וּמִידְעָיו וְכַהֲנָיו עַד־בִּלְתִּי הַשְּׂאִיר־לּוֹ שָׂרִיד׃	So Jehu struck down all <i>those</i> of the house of Ahab in <u>Jezreel</u> who remained, and all his high-ranking <i>men</i> , and his acquaintances, and his priests, until no survivor was left to him.	Jezreel: see Josh 15:56.
2 Ki 10:12	וַיָּקָם וַיָּבֹא וַיֵּלֶךְ שֹׁמְרוֹן הוּא בֵּית־עֶקֶד הָרָעִים בְּדָרֶךְ׃	Then Jehu arose and departed, and he went <i>to</i> Samaria. <i>And</i> on the way he <i>was at</i> a shepherd's <u>shearing</u> house.	shearing ← <i>binding</i> . [ST] gives <i>binding for shearing</i> , or <i>meeting place</i> .
2 Ki 10:13	וַיְהוּא מָצָא אֶת־אֲחֵי אַחֲזִיָּהוּ מִלֶּךְ־יְהוּדָה וַיֹּאמֶר מִי אַתֶּם וַיֹּאמְרוּ אֲחֵי אַחֲזִיָּהוּ אֲנַחְנוּ וּנְגִיד לְשָׁלוֹם בְּנֵי־הַמֶּלֶךְ וּבְנֵי הַגְּבִירָה׃	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 <u>to greet</u> the sons of the king and the sons of the queen consort.”	came across ← <i>fount</i> .  to greet ← <i>for the peace of</i> .
2 Ki 10:14	וַיֹּאמֶר תִּפְשׂוּם חַיִּים וַיִּתְּפְשׂוּם חַיִּים וַיִּשְׁחָטוּם אֶל־בּוֹר בֵּית־עֶקֶד אַרְבָּעִים וּשְׁנַיִם אִישׁ וְלֹא־הִשְׁאִיר אִישׁ מֵהֶם׃ ס	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.	take ... took ← <i>seize ... seized</i> .  shearing: see 1 Ki 10:12.  any ← <i>a man</i> .

2 Ki 10:15	<p>וַיֵּלֶךְ מִשָּׁם וַיִּמָּצֵא אֶת־יְהוֹנָדָב בֶּן־רֵכָב לְקִרְאָתוֹ וַיְבָרְכֵהוּ וַיֹּאמֶר אֵלָיו הֲיֵשׁ אֶת־לִבְבְּךָ יֵשׁר כַּאֲשֶׁר לְבָבִי עִם־לִבְבְּךָ וַיֹּאמֶר יְהוֹנָדָב יֵשׁ וַיֵּשׂ תְּנָה אֶת־יָדְךָ וַיִּתֵּן יָדוֹ וַיַּעֲלֵהוּ אֵלָיו אֶל־הַמָּרְכָבָה׃</p>	<p>Then he departed from there and came across Jehonadab the son of Rechab <i>coming</i> towards him, and he greeted him and said to him, “Are your intentions good, <i>just as I am well-disposed to you?</i>” And Jehonadab said, “They are.” <i>Then Jehu said</i>, “If they are, give <i>me</i> your hand.” And he gave him his hand, and he <i>hauled</i> him into the chariot with him.</p>	<p>greeted ← <i>blessed</i>.</p> <hr/> <p>are your intentions good ← <i>is your heart upright</i>.</p> <hr/> <p><i>just as I am well-disposed to you</i> ← <i>as my heart (is) with your heart</i>.</p> <hr/> <p>hauled ← <i>raised to</i>.</p> <hr/> <p>with him ← <i>to him</i>.</p>
2 Ki 10:16	<p>וַיֹּאמֶר לָכֵה אִתִּי וְרֹאֵה בְּקִנְיָתִי לַיהוָה וַיִּרְכְּבוּ אֹתוֹ בְּרִכְבָּו׃</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 שְׁמֶרֶון וַיִּדֹּף אֶת־כָּל־הַנְּשָׂאִים לְאַחָאב בְּשְׁמֶרֶון עַד־הַשְּׁמִידוֹ כַּדְּבַר יְהוָה אֲשֶׁר דִּבֶּר אֶל־אֵלִיָּהוּ׃ 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 יְהוּ אֶת־כָּל־הָעָם וַיֹּאמֶר אֲלֵהֶם אַחָאב עָבַד אֶת־הַבַּעַל מְעַט יְהוּא יַעֲבֹדֵנּוּ 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־כַּהֲנָיו קְרָאוּ אֵלַי אִישׁ אֶל־יִפְקֹד כִּי זָבַח גָּדוֹל לִי לַבַּעַל כָּל אֲשֶׁר־יִפְקֹד לֹא יֵחִיָּה וַיְהוּא עָשָׂה בְּעֻקְבָּה לְמַעַן הָאָבִיד אֶת־עַבְדֵי הַבַּעַל׃</p>	<p>So now, <i>tell</i> all the prophets of Baal, <i>and</i> all his servants, and all his priests, <i>to come</i> to me. No-one <i>must</i> be absent, for I <i>have</i> a great sacrifice to Baal. <i>Anyone</i> 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>.</p> <hr/> <p>anyone ← <i>everyone</i>.</p>
2 Ki 10:20	<p>וַיֹּאמֶר יְהוּא קְדָשׁוּ עֲצָרָה לַבַּעַל וַיִּקְרְאוּ׃</p>	<p>Then Jehu said, “<i>Announce</i> a <i>solemn</i> assembly to Baal.” So they proclaimed <i>it</i>.</p>	<p>announce ... solemn ← <i>consecrate</i>.</p>
2 Ki 10:21	<p>וַיִּשְׁלַח יְהוּא בְּכָל־יִשְׂרָאֵל וַיָּבֹאוּ כָּל־עַבְדֵי הַבַּעַל וְלֹא־נִשְׂאָר אִישׁ אֲשֶׁר לֹא־בָא וַיָּבֹאוּ בֵּית הַבַּעַל וַיִּמְלֵא בֵּית־הַבַּעַל פֶּה לִפִּי׃</p>	<p>And Jehu sent <i>word</i> throughout all Israel, and all those who served Baal came, and <i>there was</i> no-one 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>.</p>	<p>no-one ← <i>not a man</i>.</p> <hr/> <p>cheek by jowl ← <i>mouth to mouth</i>. Alternatively, <i>from one end to the other</i>.</p>
2 Ki 10:22	<p>וַיֹּאמֶר לְאִשְׁרֵי עַל־הַמְּלִתָּהָ הוֹצֵא לְבוּשׁ לְכָל עַבְדֵי הַבַּעַל וַיֵּצֵא לָהֶם הַמְּלָבוּשׁ׃</p>	<p>And he said to the <i>outfitter</i>, “Bring out vesture for all the servants of Baal.” So he brought out vesture for them.</p>	<p>the outfitter ← <i>him who was over the wardrobe</i>.</p>

2 Ki 10:23	וַיָּבֹא יֵהוּא וַיהוֹנָדָב בְּנוֹ רֵכָב בֵּית הַבַּעַל וַיֹּאמֶר לְעַבְדֵי הַבַּעַל חַפְּשׁוּ וּרְאוּ פְּנֵי־יְשׁ־פָה עִמָּכֶם מֵעַבְדֵי יְהוָה כִּי אִם־עַבְדֵי הַבַּעַל לְבָדָם:	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, <u>rather than</u> servants of Baal only.”	rather than ← <i>except; besides</i> .
2 Ki 10:24	וַיָּבֹאוּ לַעֲשׂוֹת זִבְחִים וְעֹלוֹת וַיְהִי שָׁם־לּוֹ בַּחוּץ שְׁמֹנִים אִישׁ וַיֹּאמֶר הָאִישׁ אֲשֶׁר־יִמָּלֵט מִן־הָאֲנָשִׁים אֲשֶׁר אָנֹכִי מְבִיא עַל־יְדֵיכֶם נַפְשׁוֹ תַּחַת נַפְשׁוֹ:	Then when they went to offer sacrifices and burnt offerings, Jehu <u>stationed</u> 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 כִכְלֹתּוֹ   לַעֲשׂוֹת הָעֹלָה וַיֹּאמֶר יְהוּא לְרָצִים וְלַשְׁלֵשִׁים בָּאוּ הַכּוֹס אִישׁ אֶל־יָצָא וַיִּכּוּם לְפִי־חֶרֶב וַיִּשְׁלְכוּ הָרָצִים וְהַשְׁלֵשִׁים וַיִּלְכוּ עַד־עֵיר בֵּית־הַבַּעַל:	And it came to pass, when he had finished making the burnt offering, that Jehu said to the <u>infantrymen</u> 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 <u>infantrymen</u> and the brigadiers <u>disposed of</u> <i>them</i> and went down to the <u>citadel</u> 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	וַיֵּצְאוּ אֶת־מַצֵּבֹת בֵּית־הַבַּעַל וַיִּשְׂרְפוּהָ:	And they brought out the statues of the house of Baal and burned <u>them</u> .	them ← <i>it</i> , concordant in gender with <i>statue</i> , not <i>house</i> .
2 Ki 10:27	וַיִּתְּצוּ אֶת מַצֵּבַת הַבַּעַל וַיִּתְּצוּ אֶת־בֵּית הַבַּעַל וַיִּשְׁמְהוּ *לְמַחֲרָאוֹת **לְמוֹצָאוֹת עַד־הַיּוֹם:	And they demolished the statue of Baal, and they demolished the house of Baal, and they made it a <u>cess-pool</u> <i>as it has been</i> up to today.	cess-pool: the <i>qeré</i> is a more refined word than the <i>ketiv</i> , with the same meaning.
2 Ki 10:28	וַיִּשְׁמַד יְהוּא אֶת־הַבַּעַל מִיִּשְׂרָאֵל:	So Jehu destroyed Baal <u>in</u> Israel,	in ← <i>from</i> .
2 Ki 10:29	רַק חֲטָאֵי יִרְבְּעָם בְּנוֹ נָבַט אֲשֶׁר הִחָטִיא אֶת־יִשְׂרָאֵל לֹא־סָר יְהוּא מֵאַחֲרֵיהֶם עַגְלֵי הַזֹּהָב אֲשֶׁר בֵּית־אֵל וְאֲשֶׁר בְּדָן: ס	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.	



2 Ki 10:30	וַיֹּאמֶר יְהוָה אֶל־יְהוּא יֶעַן אֲשֶׁר־הִטִּיבְתָּ לַעֲשׂוֹת הַיָּשָׁר בְּעֵינַי כְּכֹל אֲשֶׁר בִּלְבָבִי עָשִׂיתָ לְבֵית אַחָאב בְּנִי רַבְעִים יֵשְׁבוּ לָךְ עַל־כִּסֵּא יִשְׂרָאֵל:	And the LORD said to Jehu, “Since you have acted well <u>in</u> <u>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.”	in doing: gerundial use of the infinitive. <hr/> everything ← <i>according to</i> <i>everything</i> .
2 Ki 10:31	וַיְהִי וְלֹא שָׁמַר לַלֶּכֶת בְּתוֹרַת־יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בְּכָל־לִבָּבוֹ לֹא סָר מֵעַל חַטָּאוֹת יִרְבְּעָם אֲשֶׁר הִחֲטִיא אֶת־יִשְׂרָאֵל:	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.	walking: gerundial use of the infinitive.
2 Ki 10:32	בַּיָּמִים הָהֵם הִחֵל יְהוָה לְקַצֹּת בְּיִשְׂרָאֵל וַיָּבֹם חִזְאֵל בְּכָל־גְּבוּל יִשְׂרָאֵל:	In those days the LORD began to <u>chip away at</u> Israel, and Hazael attacked them at every border of Israel,	chip away at ← <i>cut off at</i> .
2 Ki 10:33	מִן־הַיַּרְדֵּן מִזְרַח הַשֶּׁמֶשׁ אֶת כָּל־אֶרֶץ הַגִּלְעָד הַגָּדִי וְהָרְאוּבֵנִי וְהַמְנַשִּׁי מֵעָרֶר אֲשֶׁר עַל־נַחַל אַרְנוֹן וְהַגִּלְעָד וְהַבָּשָׁן:	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> .	Gilead (2x): see Gen 31:21. Here: <i>the Gilead</i> . <hr/> Bashan ← <i>the Bashan</i> .
2 Ki 10:34	וְיֹתֵר דְּבָרֵי יְהוּא וְכָל־אֲשֶׁר עָשָׂה וְכָל־גְּבוּרָתוֹ הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	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?	
2 Ki 10:35	וַיִּשְׁכַּב יְהוּא עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּשִׁמְרוֹן וַיִּמְלֹךְ יְהוֹאָחָז בְּנוֹ תַּחְתָּיו:	And Jehu lay with his fathers, and they buried him in Samaria, and Jehoahaz his son became king in his place.	
2 Ki 10:36	וְהַיָּמִים אֲשֶׁר מָלַךְ יְהוּא עַל־יִשְׂרָאֵל עֶשְׂרִים וּשְׁמֹנֶה־שָׁנָה בְּשִׁמְרוֹן: פ	And the days for which Jehu reigned over Israel <i>amounted to</i> twenty-eight years in Samaria.	
2 Ki 11:1	וַעֲתִלְיָה אִם אַחֲזִיָּהוּ *וְרֹאֲתָה **רֹאֲתָהּ כִּי מֵת בָּנָה וַתִּקֶּם וַתֵּאֵבֵד אֶת כָּל־זֶרַע הַמַּמְלָכָה:	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. <hr/> royal seed: i.e. <i>heirs to the</i> <i>throne</i> . <hr/> The statement has an exception (one royal seed not destroyed), about to be explained. Compare 1 Cor 1:14.

2 Ki 11:2	<p>וַתִּקַּח יְהוֹשֻׁבֶעַ בִּתְהַמְלֶכֶת יֹרָם אֲחוֹת אֲחִזְיָהוּ אֶת־יֹאָשׁ בֶּן־אֲחִזְיָה וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ *הַמּוֹתָתִים *הַמּוֹתָתִים אֹתוֹ וְאֶת־מִינִקְתּוֹ בַּחֲדָר הַמְטוֹת וַיִּסְתְּרוּ אֹתוֹ מִפְּנֵי עַתְלִיָּהוּ וְלֹא הוּמָת:</p>	<p>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 <u>who were killed</u> – him and his nurse – to the bedroom, and they had hidden him from Athaliah, so he was not killed.</p>	<p>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.</p> <hr/> <p>   2 Chr 22:11.</p> <hr/> <p>from ← <i>from the midst of</i>.</p>
2 Ki 11:3	<p>וַיְהִי אִתָּהּ בֵּית יְהוָה מִתְחַבֵּא שֵׁשׁ שָׁנִים וַעֲתָלְיָה מַלְכָּת עַל־הָאָרֶץ: פ</p>	<p>And he was with her <i>in</i> the house of the LORD, hidden for six years, while Athaliah reigned over the land.</p>	<p>   2 Chr 22:12.</p>
2 Ki 11:4	<p>וּבִשְׁנָה הַשְּׁבִיעִית שָׁלַח יְהוֹיָדָע וַיִּקַּח   אֶת־שָׂרֵי *הַמַּאֲוִיּוֹת *הַמַּאֲוִיּוֹת לִפְרִי וְלָרָצִים וַיָּבֵא אֹתָם אֵלָיו בֵּית יְהוָה וַיַּכְרֹת לָהֶם בְּרִית וַיִּשָּׁבַע אֹתָם בְּבֵית יְהוָה וַיֵּרָא אֹתָם אֶת־בֶּן־הַמֶּלֶךְ:</p>	<p>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.</p>	<p>a hundred: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>   2 Chr 23:1.</p> <hr/> <p>infantry: see 2 Ki 10:25.</p> <hr/> <p>convened ← <i>brought to him</i>.</p>
2 Ki 11:5	<p>וַיִּצְוֶם לֵאמֹר זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּן הַשְּׁלִישִׁית מִכֶּם בְּאֵי הַשָּׁבָת וּשְׁמָרִי מִשְׁמֶרֶת בֵּית הַמֶּלֶךְ:</p>	<p>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.</p>	<p>   2 Chr 23:3, 2 Chr 23:4.</p> <hr/> <p>operation ← <i>thing</i>.</p>
2 Ki 11:6	<p>וְהַשְּׁלִישִׁית בְּשַׁעַר סוּר וְהַשְּׁלִישִׁית בְּשַׁעַר אַחֵר הָרָצִים וּשְׁמָרְתֶּם אֶת־מִשְׁמֶרֶת הַבַּיִת מִסָּח:</p>	<p>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>.</p>	<p>   2 Chr 23:5.</p> <hr/> <p>infantry: see 2 Ki 10:25.</p> <hr/> <p>abduction: AV differs (<i>be broken down</i>), which is also possible. See [ST] for many other translation options.</p>
2 Ki 11:7	<p>וּשְׁתֵּי הַיָּדוֹת בָּכֶם כָּל יֵצְאֵי הַשָּׁבָת וּשְׁמָרוּ אֶת־מִשְׁמֶרֶת בֵּית־יְהוָה אֶל־הַמֶּלֶךְ:</p>	<p>And you <i>will be</i> in two <u>divisions</u>. All who go out on the Sabbath will keep guard of the house of the LORD, defending the king.</p>	<p>   2 Chr 23:6.</p> <hr/> <p>you <i>will be</i> in two divisions ← <i>the two parts</i> (← <i>hands</i>) (<i>will be</i>) in you.</p> <hr/> <p>defending ← <i>towards</i>.</p>
2 Ki 11:8	<p>וְהִקְפַּתֶּם עַל־הַמֶּלֶךְ סָבִיב אִישׁ וּכְלָיו בְּיָדוֹ וְהָבֵא אֶל־הַשְּׂדֵרוֹת יוֹמָת וְהָיוּ אֶת־הַמֶּלֶךְ בְּצֵאתוֹ וּבְבֹאוֹ:</p>	<p>And you will form a circle round the king, each <i>man</i> <i>having</i> 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.”</p>	<p>   2 Chr 23:7.</p> <hr/> <p>accompany ← <i>be with</i>.</p>

2 Ki 11:9	וַיַּעֲשׂוּ שָׂרֵי *הַמַּאֲוִיּוֹת *הַמַּאֲוִיּוֹת כָּל־אֲשֶׁר-צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת-אַנְשָׁיו בְּאֵי הַשַּׁבָּת עִם יֶצְאֵי הַשַּׁבָּת וַיָּבֹאוּ אֶל-יְהוֹיָדָע הַכֹּהֵן:	And the commanders of a hundred did everything 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>qeré</i> , as in 2 Ki 11:4.     2 Chr 23:8.  everything ← according to everything.
2 Ki 11:10	וַיִּתֵּן הַכֹּהֵן לְשָׂרֵי *הַמַּאֲוִיּוֹת *הַמַּאֲוִיּוֹת אֶת-הַחֲנִית וְאֶת-הַשְּׁלֵטִים אֲשֶׁר לַמֶּלֶךְ דָּוִד אֲשֶׁר בְּבֵית 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>qeré</i> , as in 2 Ki 11:4.  spears ← spear. The word could be re-pointed to a plural.     2 Chr 23:9.
2 Ki 11:11	וַיַּעֲמֵדוּ הָרָצִים אִישׁ   וְכָלְיוּ בְּיָדוֹ מִכַּתֵּף הַיְּמִנִית עַד-כַּתֵּף הַיְּמִנִית הַשְּׂמָאלִית לְמִזְבֵּחַ וּלְבֵית עַל-הַמֶּלֶךְ סָבִיב:	And the infantrymen 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, and around the altar and the house in defence of the king.	2 Chr 23:10.  infantrymen: see 2 Ki 10:25.  side (2x) ← shoulder.  in defence of ← at.
2 Ki 11:12	וַיּוֹצֵא אֶת-בֶּן-הַמֶּלֶךְ וַיִּתֵּן עָלָיו אֶת-הַנִּזֹּל וְאֶת-הָעֵדוּת וַיִּמְלְכוּ אֹתוֹ וַיִּמְשְׁחוּהוּ וַיְבַרְכּוּ 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 וַתָּבֹא אֶל-הָעַם בֵּית יְהוָה:	And when Athaliah heard the sound of the <i>infantry and</i> the people, she went to the people and to 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	וַתִּרְא וְהִנֵּה הַמֶּלֶךְ עֹמֵד עַל-הָעַמּוּד כַּמִּשְׁפָּט וְהַשָּׂרִים וְהַחֲצָצְרוֹת אֶל-הַמֶּלֶךְ וְכָל-עַם הָאָרֶץ שִׂמְחָה וְתִקְעָה בַּחֲצָצְרוֹת וְתִקְרַע עֲתָלְיָה אֶת-בְּגָדֶיהָ וַתִּקְרָא קוֹשֶׁר קוֹשֶׁר: ס	And she looked, and <i>what she saw was</i> 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. <i>At this</i> Athaliah tore her clothes and shouted, “A conspiracy, a conspiracy!”	2 Chr 23:13.  what she saw was ← behold.  at this: wider use of the vav.

2 Ki 11:15	<p>וַיֵּצֵא יְהוֹיָדָע הַכֹּהֵן אֶת־שָׂרֵי  *הַמִּיָּאוֹת *הַמְּאֹזוֹת   פְּקֻדֵּי  הַחֵיל וַיֹּאמֶר אֲלֵיהֶם הוֹצִיאוּ  אֹתָהּ אֶל־מִבֵּית לְשֹׁדְרוֹת  וְהִבֵּא אַחֲרֶיהָ הַמֶּת בְּחֶרֶב כִּי  אָמַר הַכֹּהֵן אֶל־תּוֹמַת בֵּית  יְהוָה:</p>	<p>Then Jehoiada the priest instructed the commanders of a <u>hundred</u> who were in charge of the army, and he said to them, “Take her away <i>but</i> within the ranks, 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</i> the house of the LORD.”</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</i> within the ranks ← <i>towards from inside the ranks</i>.</p>
2 Ki 11:16	<p>וַיִּשְׁמוּ לָהּ יָדַיִם וַתָּבֹא  דֶּרֶךְ־מִבֹּאֵה הַסּוּסִים בֵּית  הַמֶּלֶךְ וַתּוֹמַת שָׁם: ס</p>	<p>So they laid hands on her as she went in the <u>direction</u> 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>וַיְכַלֵּת יְהוֹיָדָע אֶת־הַבְּרִית  בֵּין יְהוָה וּבֵין הַמֶּלֶךְ וּבֵין  הָעָם לַהֲיוֹת לְעָם לַיהוָה וּבֵין  הַמֶּלֶךְ וּבֵין הָעָם:</p>	<p>And Jehoiada <u>made</u> 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 כָל־עַם הָאָרֶץ  בֵּית־הַבַּעַל וַיִּתְּצוּהוּ  אֶת־*מִזְבַּחַתּוֹ *מִזְבַּחַתּוֹ  וְאֶת־צִלְמֵי שִׁבְרוּ הַיֵּטֵב וְאֵת  מִתְּנֵי כֹהֵן הַבַּעַל הִרְגוּ לִפְנֵי  הַמִּזְבְּחוֹת וַיִּשֶׁם הַכֹּהֵן  פְּקֻדּוֹת עַל־בֵּית יְהוָה:</p>	<p>And all the people of the land went <i>to</i> the house of Baal and demolished it. They <u>smashed up</u> <u>his altars</u> and his images, and they killed Mattan, Baal's priest, in front of the altars. Then the priest appointed <u>duties</u> 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 הַמִּיָּאוֹת  וְאֶת־הַכֹּרִי וְאֶת־הָרָצִים וְאֵת    כָּל־עַם הָאָרֶץ וַיְרִידוּ  אֶת־הַמֶּלֶךְ מִבֵּית יְהוָה וַיָּבֹאוּ  דֶּרֶךְ־שַׁעַר הָרָצִים בֵּית הַמֶּלֶךְ  וַיֵּשֶׁב עַל־כִּסֵּא הַמְּלָכִים:</p>	<p>And he took the commanders of a hundred and the special guard, and the <u>infantry</u>, 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־עַתְלִיָּהּ הָמִיתוּ  בְּחֶרֶב בֵּית *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־שִׁבְעַת שָׁנִים יְהוֹאָשׁ  בְּמִלְכוֹ: 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	בִּשְׁנַת־שֶׁבַע לַיהוָה מָלַךְ יְהוֹאָשׁ וְאַרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שֶׁבַע:	In the seventh year of Jehu, Joash <i>started to</i> reign, and he reigned for forty years in Jerusalem. And the name of his mother <i>was</i> Zibiah from Beersheba.	2 Chr 24:1.
2 Ki 12:2	וַיַּעַשׂ יְהוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּלִימֵי אֲשֶׁר הוֹרָהוּ יְהוֹיָדָע הַכֹּהֵן:	And Joash did what <i>was</i> 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	כִּי הַבָּמֹת לֹא־סָרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבָּמֹת:	except that the <i>idolatrous</i> raised sites <u>were not removed</u> . The people would still sacrifice and burn incense on the <i>idolatrous</i> 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 עָרְכוּ כָּל־כֶּסֶף אֲשֶׁר יַעֲלֶה עַל לֵב־אִישׁ לְהָבִיא בֵּית יְהוָה:	And Joash said to the priests, “All the money from the sacred <i>donations</i> which is brought <i>into</i> the house of the LORD <i>is</i> money passing <i>under the counting rod</i> . <i>And each person brings a</i> <i>voluntary amount of money</i> <i>according to his valuation or</i> <i>whatever sum</i> arises in the heart of a man to bring <i>to</i> 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 <i>brings</i> a voluntary amount of money <i>according to</i> his valuation ← <i>each, money of</i> <i>souls of his valuation</i> .  whatever sum ← <i>all money</i> .
2 Ki 12:5	יִקְחוּ לָהֶם הַכֹּהֲנִים אִישׁ מֵאֶת מִכָּרוֹ וְהֵם יִחְזְקוּ אֶת־בֵּדֶק הַבַּיִת לְכָל אֲשֶׁר־יִמָּצֵא שָׁם בֵּדֶק: פ	Let the priests take <i>money</i> , each <i>one</i> from his <i>acquaintances</i> , and let them <i>repair</i> the <i>breaches</i> in the house – all <i>of them</i> – wherever a breach is found.”	acquaintances ← <i>acquaintance</i> .  repair ← <i>strengthen</i> .  breaches ← <i>breach</i> .
2 Ki 12:6	וַיְהִי בִשְׁנַת עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה לַמֶּלֶךְ יְהוֹאָשׁ לֹא־חִזְקוּ הַכֹּהֲנִים אֶת־בֵּדֶק הַבַּיִת:	But it came to pass in the twenty-third year of king Joash, <i>when</i> the priests had not <i>repaired</i> the breach in the house,	Joash ← <i>Jehoash</i> here, but more often <i>Joash</i> . We regularize.  repaired ← <i>strengthened</i> .
2 Ki 12:7	וַיִּקְרָא הַמֶּלֶךְ יְהוֹאָשׁ לַיהוֹיָדָע הַכֹּהֵן וְלַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם מָדוּעַ אֵינְכֶם מְחַזְּקִים אֶת־בֵּדֶק הַבַּיִת וְעַתָּה אֶל־תִּקְחוּ־כֶסֶף מֵאֶת מִכָּרֵיכֶם כִּי־לִבְדֶּק הַבַּיִת תִּתְּנֶהוּ:	that King Joash called for Jehoiada the priest and the <i>other</i> priests, and he said to them, “Why are you not <i>repairing</i> the breach in the house? So now, do not take money from your acquaintances <i>for yourselves</i> , but <i>spend</i> it on the <i>breach</i> in the house.”	2 Chr 24:6.  repairing ← <i>strengthening</i> .  spend ← <i>give</i> .  breach in ← <i>breach of</i> .
2 Ki 12:8	וַיָּאָתּוּ הַכֹּהֲנִים לְבִלְתִּי קַחַת־כֶּסֶף מֵאֶת הָעָם וּלְבִלְתִּי חֲזֹק אֶת־בֵּדֶק הַבַּיִת:	Then the priests agreed not to <i>accumulate</i> money from the people, and <i>so</i> failing to <i>repair</i> the breach in the house.	accumulate ← <i>take</i> .  repair ← <i>strengthen</i> .

2 Ki 12:9	<p>וַיִּקַּח יְהוֹיָדָע הַכֹּהֵן אֲרוֹן אֶחָד וַיִּקָּב חֹר בְּדִלְתּוֹ וַיִּתֵּן אֹתוֹ אֶצֶל הַמִּזְבֵּחַ *בִּימִין **מִיָּמִין בְּבֹא-אִישׁ בֵּית יְהוָה וַנִּתְּנוּ-שָׁמָּה הַכֹּהֲנִים שֹׁמְרֵי הַסֹּף אֶת-כָּל-הַכֶּסֶף הַמּוֹבָא 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, <u>on the right</u> as <u>one</u> enters the house of the LORD. And the priests who kept the <u>door</u> put all the money which <i>had been</i> brought <i>into</i> the house of the LORD there.</p>	<p>on the right: the <i>ketiv</i> and <i>qeré</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 כִּרְאוּתָם כִּי-רַב הַכֶּסֶף בְּאֲרוֹן וַיַּעַל סֹפֵר הַמֶּלֶךְ וְהַכֹּהֵן הַגָּדוֹל וַיֵּצְרוּ וַיִּמְנוּ אֶת-הַכֶּסֶף הַנִּמְצָא בֵּית-יְהוָה:</p>	<p>And it came to pass, when they saw that the <i>amount of</i> money in the chest <i>was</i> large, that the king's scribe and the high priest went up and put <i>it</i> in bags, and they counted the money which <i>was present</i> 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>וַנִּתְּנוּ אֶת-הַכֶּסֶף הַמֵּתָכֵן עַל-יָד **יְדֵי עֹשֵׂי הַמְּלָאכָה *הַפְּקָדִים **הַמִּפְקָדִים בֵּית יְהוָה וַיּוֹצִיָּאֵהוּ לְחַרְשֵׁי הָעֵץ וּלְבָנִים הָעֹשִׂים בֵּית יְהוָה:</p>	<p>And they paid the money which <i>had been</i> weighed out to those who carried out the work, who <i>had been appointed</i> over the house of the LORD, and they spent it on <u>carpenters</u> and builders who worked on the house of the LORD,</p>	<p>paid ... to those who carried out the work ← <i>gave onto the {K: hand of} [Q: hands of] the doers of the work</i>.</p> <hr/> <p>had been appointed: the <i>ketiv</i>, <i>qal</i> passive, and <i>qeré</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>וּלְגִדְרִים וּלְחֻצְבֵי הָאֶבֶן וּלְקִנּוֹת עֵצִים וְאֲבָנֵי מַחֲבֵב לְחֹזֶק אֶת-בֵּדֶק 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 <u>repair</u> the breach in the house of the LORD, and on <u>everyone who went out</u> for the sake of the house, to <u>repair it</u>.</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 <i>everything that was an outgoing (expense)</i>.</p>
2 Ki 12:13	<p>אֲךָ לֹא יַעֲשֶׂה בֵּית יְהוָה סִפּוֹת כֶּסֶף מְזֻמְרוֹת מְזֻרְקוֹת חֲצִצְרוֹת כָּל-כֶּלִי זָהָב וּכְלִי-כֶסֶף מִן-הַכֶּסֶף הַמּוֹבָא בֵּית-יְהוָה:</p>	<p>But no silver drain pans, snuffers, sprinkling basins, trumpets, <i>or any</i> utensils of gold or <i>any</i> utensils of silver were made <i>for</i> the house of the LORD from the money which <i>was</i> brought <i>to</i> 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-לָעֹשֵׂי הַמְּלָאכָה יִתְּנָהוּ וַחֲזָקוּ-בּוֹ אֶת-בֵּית יְהוָה:</p>	<p>because they gave it to those doing the work, and they <u>repaired</u> the house of the LORD <i>by means of</i> it.</p>	<p>repaired ← <i>strengthened</i>.</p>

2 Ki 12:15	וְלֹא יַחֲשִׁבוּ אֶת־הָאֲנָשִׁים אֲשֶׁר יִתְּנוּ אֶת־הַכֶּסֶף עַל־יָדָם לַתַּת לַעֲשֵׂי הַמִּלָּאכָה כִּי בַאֲמֶנֶה הֵם עֹשִׂים:	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.	faithfully ← <i>in faith</i> .
2 Ki 12:16	כֶּסֶף אֲשֶׁם וְכֶסֶף חֲטָאוֹת לֹא יֹבֵא בֵּית יְהוָה לַפְּהָנִים יְהוִי: פ	No money <i>as</i> a guilt-offering or money as 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	אִזְ יַעֲלֶה חֲזָאֵל מֶלֶךְ אַרָם וַיִּלָּחֶם עַל־גַּת וַיִּלְכְּדָהּ וַיֵּשֶׁם חֲזָאֵל פָּנָיו לַעֲלֹת עַל־יְרוּשָׁלַם:	Then Hazael king of Aramæa 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 אֶת כָּל־הַקְּדָשִׁים אֲשֶׁר־הִקְדִּישׁוּ יְהוֹשָׁפָט וִיהוֹרָם וְאַחֲזִיָּהוּ אֲבֹתָיו מִלְכֵי יְהוּדָה וְאֶת־קְדָשָׁיו וְאֵת כָּל־הַזָּהָב הַנִּמְצָא בַּאֲצֵרוֹת בֵּית־יְהוָה וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח לְחֲזָאֵל 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</i> <i>all</i> to Hazael king of Aramæa. 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	וַיֵּתֶר דְּבָרֵי יוֹאָשׁ וְכָל־אֲשֶׁר עָשָׂה הֲלֹוא־הֵם בְּתוֹבִים 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	וַיִּזְבַּד בֶּן־שִׁמְעָת וַיהוֹזָבָד בֶּן־שֹׁמֶר   עֲבָדָיו הִכְּהוּ וַיָּמָת וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ אֲמַצְיָה בֶּן־ תַּחַתָּיו: פ	And Jozabad the son of Shimath 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	בִּשְׁנַת עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה לְיוֹאָשׁ בֶּן־אֲחִזְיָהוּ מֶלֶךְ יְהוּדָה מֶלֶךְ יְהוֹאָחָז בֶּן־יְהוֹאָשׁ עַל־יִשְׂרָאֵל בִּשְׁמֹנָה עָבָר שָׁנָה:	In the twenty-third year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu <i>started to reign</i> over Israel in Samaria, <i>and he did so</i> for seventeen years.	
2 Ki 13:2	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיִּלְךְ אַחֵר חַטָּאת יִרְבָּעַם בֶּן־נִבְטַן אֲשֶׁר־הִחֲטִיִּיא אֶת־יִשְׂרָאֵל לֹא־סָר מִמֶּנָּה:	But he did evil in the sight of the LORD, and he <u>followed</u> 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	וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתֵּן בְּיַד חֲזָאֵל מֶלֶךְ־אַרָּם וּבְיַד בֶּן־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 <u>all the time</u> .	all the time ← <i>all the days</i> .
2 Ki 13:4	וַיַּחַל יְהוֹאָחָז אֶת־פָּנָיו יְהוָה וַיִּשְׁמַע אֵלָיו יְהוָה כִּי רָאָה אֶת־לַחֲץ יִשְׂרָאֵל כִּי־לַחֲץ אַתֶּם מֶלֶךְ אָרָם:	And Jehoahaz <u>suppllicated</u> the LORD, and the LORD heard him, for he saw <u>the oppression</u> Israel <i>was under</i> , because the king of Aramaea was oppressing them.	suppllicated ← <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 וַיִּצְאוּ מִתַּחַת יַד־אַרָּם וַיָּשֻׁבוּ בְּנֵי־יִשְׂרָאֵל בְּאֹהֲלֵיהֶם כַּתְּמוּל שְׁלֹשׁוֹם:	And the LORD gave Israel a saviour, and they <u>escaped</u> <u>the</u> hegemony of Aramaea, and the sons of Israel dwelt in their tents as <i>they had done previously</i> .	escaped the hegemony ← <i>went out from under the hand of</i> .  they had done previously ← yesterday (and) the day before yesterday.
2 Ki 13:6	אֲדָּ לֹא־סָרוּ מִחַטָּאוֹת בֵּית־יִרְבָּעַם אֲשֶׁר־הִחֲטִי **הִחֲטִיִּיא אֶת־יִשְׂרָאֵל בָּהּ הֶלֶךְ וְגַם הָאֲשֶׁרָה עֹמְדָה בְּשֹׁמְרוֹן:	But they did not depart from the sins of the house of Jeroboam who <u>caused</u> Israel <u>to sin</u> . He walked <u>that way</u> . And <u>moreover</u> the phallic park <i>remained</i> standing in Samaria.	caused ... to sin: the <i>ktiv</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 (led in).  that way ← <i>in it</i> .  moreover ← <i>also</i> , but with wider scope.
2 Ki 13:7	כִּי לֹא הִשְׁאִיר לְיְהוֹאָחָז עָם כִּי אִם־חֲמִשִּׁים פָּרָשִׁים וְעֶשְׂרֵה רֶכֶב וְעֶשְׂרֵת אֲלָפִים רַגְלִי כִּי אֲבָדָם מֶלֶךְ אָרָם וַיִּשְׁמֵם כַּעֲפַר לָדָשׁ:	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 <u>tread on</u> .	tread on: the word also means <i>thresh</i> .
2 Ki 13:8	וְיֹתֵר דְּבָרֵי יְהוֹאָחָז וְכָל־אֲשֶׁר עָשָׂה וְגִבּוֹרָתוֹ הִלּוּאֵיהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Jehoahaz and everything he did, and his bravery, <i>are</i> they not written in the Book of the Chronicles of the Kings of Israel?	



2 Ki 13:9	וַיִּשְׁכַּב יְהוֹאָחָז עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בְּשֶׁמְרוֹן 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	בְּשָׁנַת שְׁלֹשִׁים וּשְׁבַע שָׁנָה לְיֹאָשׁ מֶלֶךְ יְהוּדָה מֶלֶךְ יְהוֹאָשׁ בֶּן־יְהוֹאָחָז עַל־יִשְׂרָאֵל בְּשֶׁמְרוֹן שָׁשׁ עֶשְׂרֵה שָׁנָה:	In the thirty-seventh year of Joash king of Judah, <u>Joash</u> the son of Jehoahaz <i>started to reign</i> over Israel in Samaria <i>and he did so</i> 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	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִכָּל־חַטָּאוֹת יִרְבֵּעַם בֶּן־נֶבַט אֲשֶׁר־הִחֲטִיא אֶת־יִשְׂרָאֵל בָּהֶן הָלַךְ:	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	וְיֹתֵר דְּבָרֵי יֹאָשׁ וְכָל־אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ אֲשֶׁר נָלַחַם עִם אֲמַצְיָה מֶלֶךְ־יְהוּדָה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And the rest of the affairs of Joash, and everything he did, and his bravery <i>with</i> which he <u>fought against</u> 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 13:13	וַיִּשְׁכַּב יֹאָשׁ עִם־אֲבֹתָיו וַיִּרְבְּעַם יֹשֵׁב עַל־כִּסְאוֹ וַיִּקְבְּר יֹאָשׁ בְּשֶׁמְרוֹן עִם מַלְכֵי יִשְׂרָאֵל: 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	וַאֲלִישָׁע חָלָה אֶת־חַלְוֵי אֲשֶׁר יָמוּת בּוֹ וַיֵּרֶד אֵלָיו יֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל וַיִּבֶךְ עַל־פָּנָיו וַיֹּאמֶר אָבִי   אָבִי רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו:	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	וַיֹּאמֶר לוֹ אֲלִישָׁע קַח קֶשֶׁת וְחֲצִים וַיִּקַּח אֵלָיו קֶשֶׁת וְחֲצִים:	And Elisha said to him, “Fetch a bow and arrows.” So he fetched him a bow and arrows.	
2 Ki 13:16	וַיֹּאמֶר   לְמֶלֶךְ יִשְׂרָאֵל הֲרֶכֶב יָדְךָ עַל־הַקֶּשֶׁת וַיִּרְכֹּב יָדוֹ וַיִּשֶׂם אֲלִישָׁע יָדָיו עַל־יָדָיו הַמֶּלֶךְ:	Then he said to the king of Israel, “ <u>Place</u> your hand on the bow.” So he <u>placed</u> his hand <i>there</i> , and Elisha put his hands on the king's hands.	place ... placed ← <i>mount ... mounted</i> .

2 Ki 13:17	<p>וַיֹּאמֶר פֶּתַח הַחֲלוֹן קִדְמָה וַיִּפְתָּח וַיֹּאמֶר אֶלְיָשָׁע יְרֵה וַיֹּזֶר וַיֹּאמֶר חֵץ־תְּשׁוּעָה לִיהוָה וְחֵץ תְּשׁוּעָה בְּאַרְם וְהִכִּיתָ אֶת־אַרְם בְּאַפֶּק עַד־כֹּלָה:</p>	<p>Then he said, “Open the window to the east.” So he opened <i>it</i>. Then Elisha said, “Shoot.” So he shot. Then he said, “<i>It is an arrow of the LORD's salvation, and an arrow of salvation from Aramaea, and you will strike the Aramaeans down in Aphek, until you have annihilated them.</i>”</p>	<p>salvation from ← <i>salvation in, but also against.</i></p> <p><i>you have annihilated them: infinitive absolute in the role of a finite verb or substantive (annihilation).</i></p>
2 Ki 13:18	<p>וַיֹּאמֶר קַח הַחֲצִים וַיִּקַּח וַיֹּאמֶר לְמֶלֶךְ־יִשְׂרָאֵל הֲדֹאֲרָצָה וַיִּד שְׁלֹשׁ־פַּעַמִּים וַיַּעֲמֹד:</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 <i>stopped</i>.</p>	<p>stopped ← <i>stood.</i></p>
2 Ki 13:19	<p>וַיִּקְצֹף עָלָיו אִישׁ הָאֱלֹהִים וַיֹּאמֶר לְהַכּוֹת חֲמֵשׁ אוֹשֵׁשׁ פַּעַמִּים אֲזִי הִכִּיתָ אֶת־אַרְם עַד־כֹּלָה וְעַתָּה שְׁלֹשׁ פַּעַמִּים 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 he said, “If you had done what I said, then you would have struck the Aramaeans down until you had annihilated them.</i> But now you will strike the Aramaeans just three times.”</p>	<p><i>you had annihilated them: infinitive absolute in the role of a finite verb or substantive (annihilation).</i></p>
2 Ki 13:20	<p>וַיָּמָת אֶלְיָשָׁע וַיִּקְבְּרוּהוּ וַגְּדוּדֵי מוֹאָב יָבֹאוּ בְּאַרְצָן בֹּא 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   קִבְּרִים אִישׁ וְהִנֵּה רָאוּ אֶת־הַגְּדוּד וַיִּשְׁלִיכוּ אֶת־הָאִישׁ בְּקִבְרֵי אֶלְיָשָׁע וַיִּלָּךְ וַיִּגַּע הָאִישׁ בְּעַצְמוֹת אֶלְיָשָׁע וַיְחִי וַיָּקָם עַל־רַגְלָיו: פ</p>	<p>Then it came to pass as they were burying a man that, <i>as it happened</i>, 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 לַחֵץ 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>וַיַּחֲנוּ יְהוָה אֹתָם וַיִּרְחַמֵם וַיִּפְּן אֲלֵיהֶם לְמַעַן בְּרִיתוֹ אֶת־אַבְרָהָם יִצְחָק וַיַּעֲקֹב וְלֹא אָבָה הַשְׁחִיתָם וְלֹא־הִשְׁלִיכֵם מֵעַל־פָּנָיו 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 בֶּן־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 בֶּן־הַדָּד בֶּן־חֲזָאֵל אֲשֶׁר לָקַח מִיַּד יְהוֹאָחָז אָבִיו בַּמִּלְחָמָה שְׁלֹשׁ פְּעָמִים הִבְהֹו יוֹאָשׁ וַיָּשָׁב אֶת־עָרֵי יִשְׂרָאֵל: פ</p>	<p>Then Joash the son of Jehoahaz retook the cities from the grip 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.</p> <hr/> <p>grip ... control ← <i>hand ... hand</i>.</p>
2 Ki 14:1	<p>בְּשָׁנָת שְׁתַּיִם לְיוֹאָשׁ בֶּן־יֹאחָז מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ אֲמַצְיָהוּ בֶן־יֹאָשׁ מֶלֶךְ יְהוּדָה:</p>	<p>In the second year of Joash the son of Jehoahaz, the king of Israel, Amaziah reigned, the son of Joash, the king of Judah.</p>	<p>Jehoahaz ← <i>Joahaz</i>, a shortened form of the usual spelling, but we retain the AV / traditional English name.</p>
2 Ki 14:2	<p>בֶּן־עֲשָׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמָלְכֹו וְעֶשְׂרִים וְתֵשַׁע שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *יְהוֹעַדִּין** יְהוֹעַדָּן מִן־יְרוּשָׁלַם:</p>	<p>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 <i>was</i> {K: Jehoaddin} [Q: Jehoaddan] from Jerusalem.</p>	<p>   2 Chr 25:1.</p>
2 Ki 14:3	<p>וַיַּעַשׂ הַיִּשְׂרָאֵל בְּעֵינֵי יְהוָה רָק לֹא כְדוֹד אָבִיו כֹּכָל אֲשֶׁר־עָשָׂה יוֹאָשׁ אָבִיו עָשָׂה:</p>	<p>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.</p>	<p>   2 Chr 25:2.</p> <hr/> <p>father (<i>first occurrence in verse</i>): standing for <i>forefather</i>.</p>
2 Ki 14:4	<p>רַק הַבְּמֹזֹת לֹא־סָרוּ עוֹד הָעַם מִזִּבְחִים וּמִקְטָרִים בַּבְּמֹזֹת:</p>	<p>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.</p>	<p>were not removed: <i>qal</i> for passive of <i>hiphil</i>.</p>
2 Ki 14:5	<p>וַיְהִי כַּאֲשֶׁר חֲזָקָה הַמַּמְלָכָה בְּיָדֹו וַיִּדָּל אֶת־עַבְדָּיו הַמְּכִים אֶת־הַמֶּלֶךְ אָבִיו:</p>	<p>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.</p>	<p>   2 Chr 25:3.</p> <hr/> <p>stronger ← <i>strong</i>.</p> <hr/> <p>control ← <i>hand</i>.</p>
2 Ki 14:6	<p>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 **יוֹמֵת:</p>	<p>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.”</p>	<p>   2 Chr 25:4.</p>

2 Ki 14:7	<p>הוֹאֵהָהָה אֶת־אֲדוֹם בְּגִיא־הַמֶּלֶח *מֶלֶח עֲשֶׂרֶת אֲלָפִים וְתִפַּשׂ אֶת־הַסֵּלַע בַּמִּלְחָמָה וַיִּקְרָא אֶת־שְׁמָהּ יֶזְכֵּאֵל עַד הַיּוֹם הַזֶּה: פ</p>	<p>He attacked Edom in the Valley of <u>Salt</u>, <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.</p>	<p>Salt: the <i>ktiv</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.</p> <hr/> <p>   2 Chr 25:11.</p> <hr/> <p>Sela: AV= <i>Selah</i>, an irregular transliteration of the <i>ayin</i> as <i>hé</i>.</p> <hr/> <p>Joktheel: see Josh 15:38.</p>
2 Ki 14:8	<p>אָז שָׁלַח אַמְצִיָּה מַלְאָכִים אֶל־יְהוֹאָשׁ בֶּן־יְהוֹאָחָז בֶּן־יְהוּא מֶלֶךְ יִשְׂרָאֵל לֵאמֹר לָכֶה נִתְרָאָה פָּנִים:</p>	<p>Then Amaziah 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>.”</p>	<p>   2 Chr 25:17.</p> <hr/> <p>Joash ← <i>Jehoash</i> here.</p>
2 Ki 14:9	<p>וַיִּשְׁלַח יְהוֹאָשׁ מַלְךְ־יִשְׂרָאֵל אֶל־אַמְצִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר הַחֹזֶה אֲשֶׁר בַּלְבָּנוֹן שָׁלַח אֶל־הָאֶרֶז אֲשֶׁר בַּלְבָּנוֹן לֵאמֹר תִּנְהֶאֱתֶבֶתָךְ לְבָנִי לְאִשָּׁה וְתַעֲבֹר חֵית הַשָּׂדֶה אֲשֶׁר בַּלְבָּנוֹן וְתִרְמָס אֶת־הַחֹזֶה:</p>	<p>Then <u>Joash</u> king of Israel sent <i>a reply</i> to Amaziah 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 <i>and</i> 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.</p>	<p>   2 Chr 25:18.</p> <hr/> <p>Joash ← <i>Jehoash</i> here.</p>
2 Ki 14:10	<p>הִכָּה הִכִּיתָ אֶת־אֲדוֹם וְנָשָׂאתָ לְבָדָה הַכְּבֹד וְשָׁב בְּבֵיתְךָ וְלָמָּה תִתְגַּרְרֶה בְּרָעָה וְנִפְלִיתָ אֹתָהּ וַיְהוּדָה עִמָּךְ:</p>	<p>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?”</p>	<p>   2 Chr 25:19.</p> <hr/> <p>thoroughly defeated: infinitive absolute.</p> <hr/> <p>stay at home ← <i>sit in your house</i>.</p> <hr/> <p>trouble ← <i>harm, evil</i>.</p>
2 Ki 14:11	<p>וְלֹא־שָׁמַע אַמְצִיָּהוּ וַיַּעַל יְהוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל וַיִּתְרָאוּ פָּנִים הוּא וְאַמְצִיָּהוּ מֶלֶךְ־יְהוּדָה בְּבֵית שֶׁמֶשׁ אֲשֶׁר לַיהוּדָה:</p>	<p>But Amaziah 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 Amaziah king of Judah – in Beth-Shemesh which <i>belongs</i> to Judah.</p>	<p>   2 Chr 25:20, 2 Chr 25:21.</p>
2 Ki 14:12	<p>וַיִּנְגַּף יְהוּדָה לִפְנֵי יִשְׂרָאֵל וַיִּנָּסוּ אִישׁ *לְאֹהֵלוֹ *לְאֹהֲלָיו:</p>	<p>And Judah was defeated <u>in confrontation with</u> Israel, and each <i>man</i> fled to {K: his tent} [Q: <u>his tents</u>].</p>	<p>his tents (<i>qeré</i>): the plural attracted by <i>each</i>.</p> <hr/> <p>   2 Chr 25:22.</p> <hr/> <p>in confrontation with ← <i>before, in the face of</i>.</p>

2 Ki 14:13	<p>וְאֵת אֲמַצְיָהוּ מֶלֶךְ־יְהוּדָה בֶּן־יְהוֹאָשׁ בֶּן־אֲחִזְיָהוּ תִּפְּשׁ יְהוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל בְּבֵית שֹׁמֶשׁ *וַיָּבֹאוּ יְרוּשָׁלַם וַיִּפְרֹץ בְּחוֹמַת יְרוּשָׁלַם בְּשַׁעַר אֶפְרַיִם עַד־שַׁעַר הַפְּנֵה אַרְבַּע מֵאוֹת אַמָּה:</p>	<p>And Joash king of Israel seized Amaziah king of Judah, the son of Joash, the son of Ahaziah, in Beth-Shemesh, {K: and they went} [Q: and he went] to Jerusalem. And he demolished the wall of Jerusalem at the Gate of Ephraim as far as the Corner Gate – four hundred cubits of wall.</p>	<p>   2 Chr 25:23.</p> <hr/> <p>seized: an example of a Hebrew “OVS” (object-verb-subject) sentence.</p> <hr/> <p>Joash (<i>second occurrence in verse</i>) ← Jehoash here.</p> <hr/> <p>cubit: about 18 inches or 45 cm.</p>
2 Ki 14:14	<p>וַלָּקַח אֶת־כָּל־הַזָּהָב וְהַכֶּסֶף וְאֵת כָּל־הַבָּלִים הַנִּמְצָאִים בֵּית־יְהוָה וּבְאֲצֻרוֹת בֵּית הַמֶּלֶךְ וְאֵת בְּנֵי הַתַּעֲרָבוֹת וַיָּשָׁב שָׁמְרוֹנָה:</p>	<p>And he took all the gold and the silver and all the equipment which <i>were present</i> in the house of the LORD, and in the treasuries of the king's house. And <i>he took</i> hostages and returned to Samaria.</p>	<p>   2 Chr 25:24.</p> <hr/> <p>present ← <i>found</i>.</p> <hr/> <p>hostages ← <i>the hostages</i>. An unexpected definite article. See Gen 22:9.</p>
2 Ki 14:15	<p>וַיִּתֵּר דְּבָרֵי יְהוֹאָשׁ אֲשֶׁר עָשָׂה וּגְבוּרָתוֹ וְאֲשֶׁר נָלָחַם עִם אֲמַצְיָהוּ מֶלֶךְ־יְהוּדָה הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:</p>	<p>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?</p>	<p>fought against ← <i>fought with</i>. See Gen 14:8.</p>
2 Ki 14:16	<p>וַיִּשְׁכַּב יְהוֹאָשׁ עִם־אֲבֹתָיו וַיִּקְבֹּר בְּשַׁמְרוֹן עִם מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יִרְבֵּעַם בְּנוֹ תַּחְתָּיו: פ</p>	<p>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.</p>	
2 Ki 14:17	<p>וַיְחִי אֲמַצְיָהוּ בֶן־יְהוֹאָשׁ מֶלֶךְ יְהוּדָה אַחֲרֵי מוֹת יְהוֹאָשׁ בֶּן־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עָשָׂר שָׁנָה:</p>	<p>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.</p>	<p>   2 Chr 25:25.</p>
2 Ki 14:18	<p>וַיִּתֵּר דְּבָרֵי אֲמַצְיָהוּ הֲלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:</p>	<p>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?</p>	<p>   2 Chr 25:26.</p>
2 Ki 14:19	<p>וַיִּקְשְׁרוּ עָלָיו קֶשֶׁר בִּירוּשָׁלַם וַיִּנְסוּ לְכִישָׁה וַיִּשְׁלְחוּ אַחֲרָיו לְכִישָׁה וַיִּמָּתוּ שָׁם:</p>	<p>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.</p>	<p>   2 Chr 25:27.</p> <hr/> <p>made a conspiracy ← <i>conspired a conspiracy</i>.</p>
2 Ki 14:20	<p>וַיִּשְׂאוּ אֹתוֹ עַל־הַסּוּסִים וַיִּקְבֹּר בִּירוּשָׁלַם עִם־אֲבֹתָיו בְּעִיר דָּוִד:</p>	<p>And they bore him on horses, and he was buried in Jerusalem with his fathers in the City of David.</p>	<p>   2 Chr 25:28.</p> <hr/> <p>horses ← <i>the horses</i>. An unexpected definite article. See Gen 22:9.</p>

2 Ki 14:21	וַיִּקְחוּ כָל-עַם יְהוּדָה אֶת-עֲזַרְיָה וְהוּא בֶן-שָׁשׁ עָשָׂרָה שָׁנָה וַיַּמְלִכוּ אֹתוֹ תַּחַת אָבִיו אֲמַצִּיָּהוּ׃	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.  Azariah: sometimes called Uzziyah.
2 Ki 14:22	הוּא בָּנָה אֶת-אֵילַת וַיִּשְׁבֶּה לְיְהוּדָה אַחֲרֵי שִׁכְב־הַמֶּלֶךְ עַם-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	בְּשָׁנָה 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-נִבְטָא אֲשֶׁר הָחֹטִיא אֶת-יִשְׂרָאֵל׃	And he did evil in the LORD's sight, and he did not depart from <i>any</i> 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 הָשִׁיב אֶת-גְּבוּל יִשְׂרָאֵל מִלְּבֹא חֲמַת עַד-יָם הָעַרְבָּה בְּדִבְרֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּיַד-עֲבָדָו יוֹנָה בֶּן-אֲמִתַּי הַנָּבִיא אֲשֶׁר מִגַּת הַחֶפֶר׃	He restored the border of Israel from <u>the access to Hamath</u> to <u>the Dead Sea</u> 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-עֲנִי יִשְׂרָאֵל מְרָה מְאֹד וְאָפָס עָצוֹר וְאָפָס עָזוֹב וְאֵין עֹזֵר 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 וַיּוֹשִׁיעֵם 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-נִלָּחֵם וְאֲשֶׁר הָשִׁיב אֶת-דַּמָּשֶׁק 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 יִרְבֵּעַם עִם־אֲבֹתָיו עִם מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ זְכַרְיָה בֶּנּוּ תַחְתָּיו: פ	And Jeroboam lay with his fathers, with the kings of Israel, and <u>Zēchariah</u> 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 לִירְבֵּעַם מֶלֶךְ יִשְׂרָאֵל מָלַךְ עֲזַרְיָה בֶן־אֲמָצִיָּה מֶלֶךְ יְהוּדָה:	In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah, the king of Judah, <i>started to reign</i> .	↳ 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	בֶּן־שֵׁשׁ עָשָׂרָה שָׁנָה הָיָה בְּמָלְכוֹ וַחֲמִשִּׁים וּשְׁתַּיִם שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְכֹלִיָּהוּ מִירוּשָׁלַם:	He was sixteen years old when he <i>started to reign</i> , and he reigned in Jerusalem for fifty-two years. And his mother's name <i>was</i> Jecholiah from Jerusalem.	2 Chr 26:3.
2 Ki 15:3	וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה אֲמָצִיָּהוּ 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־סֻרוּ 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>qal</i> as passive of <i>hiphil</i> .
2 Ki 15:5	וַיִּגַּעַ יְהוָה אֶת־הַמֶּלֶךְ וַיְהִי מִצָּרַע עַד־יוֹם מָתוֹ וַיֵּשֶׁב בְּבֵית הַחֲפָשִׁית וַיּוֹתֶם 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 הֵלֵאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the affairs of Azariah, and everything he did, <i>are they not written</i> 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 בֶּנּוּ 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־יִרְבֵּעַם עַל־יִשְׂרָאֵל בְּשֶׁמֶרֶזֶן שָׁשָׁה חֳדָשִׁים:	In the thirty-eighth year of Azariah king of Judah, <u>Zēchariah</u> the son of Jeroboam <i>started to reign</i> 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 בְּיָנֹכְט אֲשֶׁר הֶחֱטִיא 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 שָׁלֹם בֶּן־יִבְשׁ וַיַּכְהוּ קִבְלָעַם וַיְמִיתֵהוּ וַיִּמְלֹךְ תַּחְתּוֹ:	And Shallum the son of Jabesh conspired against him and struck him down in public 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	וַיֵּתֶר דְּבָרֵי זְכַרְיָה הַנֶּגֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of <i>Zechariah</i> , <u>they are to be seen</u> written in the Book of the Chronicles of the Kings of Israel.	Zechariah: see 2 Ki 14:29.  <u>they are to be seen</u> ← <i>behold</i> <i>them</i> .
2 Ki 15:12	הוּא דְּבַר־יְהוָה אֲשֶׁר דִּבֶּר אֶל־יְהוּא לֵאמֹר בְּנֵי רְבִיעִים יָשְׁבוּ 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 <u>to the</u> <u>fourth generation</u> will sit on the throne of Israel.” And it was so.	to the fourth generation ← <i>of</i> <i>the fourth generation</i> . The four after Jehu were Jehoahaz, Jehoash, Jeroboam and Zechariah. Then Shallum broke the line.
2 Ki 15:13	שָׁלֹם בֶּן־יִבְיִשׁ מֶלֶךְ בִּשְׁנַת שְׁלֹשִׁים וְחָשַׁע שָׁנָה לַעֲזִיָּה מֶלֶךְ יְהוּדָה וַיִּמְלֹךְ יָרַח־יָמִים בְּשִׁמְרוֹן:	Shallum the son of Jabesh <i>started to</i> reign in the thirty- ninth year of <i>Uzziah</i> king of Judah, and he reigned for a <u>full</u> <u>month</u> 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.  <u>a full month</u> ← <i>a month of days</i> .
2 Ki 15:14	וַיַּעַל מְנַחֵם בֶּן־גָּדִי מִתִּרְצָה וַיָּבֹא שִׁמְרוֹן וַיִּךְ אֶת־שָׁלֹם בֶּן־יִבְיִשׁ בְּשִׁמְרוֹן וַיְמִיתֵהוּ וַיִּמְלֹךְ תַּחְתּוֹ:	Then Menahem the son of Gadi from Tirzah went up and came <i>to</i> 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	וַיֵּתֶר דְּבָרֵי שָׁלֹם וְקִשְׁרוֹ אֲשֶׁר קָשַׁר הֵגֶם 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 <u>made</u> , <u>they are to be</u> <u>seen</u> written in the Book of the Chronicles of the Kings of Israel.	made ← <i>conspired</i> .  <u>they are to be seen</u> ← <i>behold</i> <i>them</i> .
2 Ki 15:16	אֲזִי יָכַח־מְנַחֵם אֶת־תִּפְסַח וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־גְּבוּלֶיהָ מִתִּרְצָה כִּי לֹא פָּתַח וַיִּכֶּה אֶת כָּל־הָהָרֹתִיָּה בִּקְעָה: פ	Then Menahem attacked Tiphseh and everyone in it, and its <u>territories by</u> Tirzah. Because it did not open <i>up</i> , he attacked <i>it</i> , <i>and</i> he ripped all its pregnant <i>women</i> open.	territories by ← <i>borders from</i> , but the preposition has a wider scope.
2 Ki 15:17	בִּשְׁנַת שְׁלֹשִׁים וְחָשַׁע שָׁנָה לַעֲזַרְיָה מֶלֶךְ יְהוּדָה מֶלֶךְ מְנַחֵם בֶּן־גָּדִי עַל־יִשְׂרָאֵל עָשָׂה שָׁנִים בְּשִׁמְרוֹן:	In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi <i>started to</i> reign over Israel, <i>and</i> <i>he did so</i> for ten years in Samaria.	



2 Ki 15:18	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מֵעַל חַטָּאוֹת יִרְבְּעָם בֶּן־נִבַּט אֲשֶׁר־הִחֲטִיֵּא 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 לְפֹל אַלֶּף כֶּבֶד־כֶּסֶף לְהִיזֹת 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 אֶל, <i>el</i> for עַל, <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 <i>Menahem's hand</i> , translate <i>have the capability</i> .  grip ← <i>hand</i> .
2 Ki 15:20	וַיֵּצֵא מִנְחָם אֶת־הַכֶּסֶף עַל־יִשְׂרָאֵל עַל כָּל־גִּבּוֹרֵי הַחֵיל לָתֵת לְמֶלֶךְ אַשּׁוּר חֲמִשִּׁים שְׁקָלִים כֶּסֶף לְאִישׁ אֶחָד וַיֵּשֶׁב מֶלֶךְ אַשּׁוּר וְלֹא־עָמַד שָׁם בָּאָרֶץ:	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־אֲשֶׁר עָשָׂה הִלּוּאֵיהֶם 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־אֲבֹתָיו וַיִּמְלֹךְ פִּקְחִיָּה בְּנוֹ תַּחְתָּיו: פ	And Menahem lay with his fathers, and Pekahiah his son reigned in his place.	
2 Ki 15:23	בְּשָׁנַת חֲמִשִּׁים שָׁנָה לַעֲזַרְיָה מֶלֶךְ יְהוּדָה מָלַךְ פִּקְחִיָּה בֶּן־מִנְחָם 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 יִרְבְּעָם בֶּן־נִבַּט אֲשֶׁר הִחֲטִיֵּא 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	<p>וַיִּקְשֹׁר עָלָיו פֶּקַח בֶּן־רִמְלִיָּהוּ שְׁלִישׁוֹ וַיַּכְהוּ בְּשֹׁמְרוֹן בְּאַרְמוֹן בֵּית־מֶלֶךְ *הַמֶּלֶךְ אֶת־אַרְגֹּב וְאֶת־אַרְיֵה וְעִמּוֹ חֲמִשִּׁים אִישׁ מִבְּנֵי גִלְעָדִים וַיְמִיתֵהוּ וַיִּמְלֹךְ תַּחְתָּיו:</p>	<p>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 Arieḥ, and with him fifty men from the sons of the Gileadites. And he killed him, and he reigned in place of him.</p>	<p>Gileadites: see Gen 31:21.</p>
2 Ki 15:26	<p>וַיִּתֵּר דְּבָרֵי פִקְחִיָּהּ וְכָל־אֲשֶׁר עָשָׂה הֵנָּם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ</p>	<p>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.</p>	<p>they <i>are</i> to be seen ← <i>behold them.</i></p>
2 Ki 15:27	<p>בְּשָׁנָת חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה לְעֶזְרִיָּה מֶלֶךְ יְהוּדָה מָלַךְ פֶּקַח בֶּן־רִמְלִיָּהוּ עַל־יִשְׂרָאֵל בְּשֹׁמְרוֹן עֶשְׂרִים שָׁנָה:</p>	<p>In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah <i>started to</i> reign over Israel in Samaria, <i>and he did so</i> for twenty years.</p>	
2 Ki 15:28	<p>וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה לֹא סָר מִן־חַטָּאוֹת יִרְבְּעָם בֶּן־נִבַּט אֲשֶׁר הֵחֲטִיא אֶת־יִשְׂרָאֵל:</p>	<p>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.</p>	
2 Ki 15:29	<p>בַּיָּמִי פֶקַח מֶלֶךְ־יִשְׂרָאֵל בָּא תִּגְלַת פְּלֶאֶסֶר מֶלֶךְ אַשּׁוּר וַיִּקַּח אֶת־עִיּוֹן וְאֶת־אַבְל בֵּית־מַעֲכָה וְאֶת־יָנוּחַ וְאֶת־קֶדֶשׁ וְאֶת־חֲצוֹר וְאֶת־הַגִּלְעָד וְאֶת־הַגָּלִילָה כֹּל אֶרֶץ נַפְתָּלִי וַיִּגְלֵם אֲשׁוּרָה:</p>	<p>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.</p>	<p>Tiglath-Pileser: in 1 and 2 Chronicles, <i>Tilgath-Pilneser</i>.  Gilead: see Gen 31:21.</p>
2 Ki 15:30	<p>וַיִּקְשֹׁר־קֶשֶׁר הוֹשֵׁעַ בֶּן־אֵלָה עַל־פֶּקַח בֶּן־רִמְלִיָּהוּ וַיַּכְהוּ וַיְמִיתֵהוּ וַיִּמְלֹךְ תַּחְתָּיו בְּשָׁנָת עֶשְׂרִים לְיוֹתָם בֶּן־עֲזִיָּה:</p>	<p>Then Hōshea 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.</p>	<p>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.</p>
2 Ki 15:31	<p>וַיִּתֵּר דְּבָרֵי־פֶקַח וְכָל־אֲשֶׁר עָשָׂה הֵנָּם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל: פ</p>	<p>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.</p>	<p>they <i>are</i> to be seen ← <i>behold them.</i></p>

2 Ki 15:32	בִּשְׁנַת שְׁתַּיִם לִפְקַח בֶּן־רִמְלִיָּהוּ מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ יֹתָם 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 ← Uziah. See 2 Ki 15:13.
2 Ki 15:33	בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמָלְכֹו וַיִּשְׁעֶשְׂרָה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְרוּשָׁא בַת־צָדֹק:	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 הַיֵּשֶׁר בְּעֵינֵי יְהוָה כָּכָל 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 ← Uziah. See 2 Ki 15:13.
2 Ki 15:35	רַק הַבְּמוֹת לֹא סָרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבְּמוֹת הוּא בָנָה אֶת־שַׁעַר בֵּית־יְהוָה הָעֶלְיוֹן:	However, the <i>idolatrous</i> raised sites <i>were not removed</i> . 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.	2 Chr 27:2, 2 Chr 27:3. were not removed: <i>qal</i> for passive of <i>hiphil</i> .
2 Ki 15:36	וַיִּתֵּר דְּבָרֵי יֹתָם אֲשֶׁר עָשָׂה הֵלֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And the rest of the exploits of Jotham <i>which</i> he undertook, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 27:7. which: many manuscripts (see [BHS-CA]), and AV, but not [WLC], read <i>and everything that</i> . So AV differs.
2 Ki 15:37	בַּיָּמִים הָהֵם הִחֵל יְהוָה לְהַשְׁלִיחַ בִּיהוּדָה רָצִין מֶלֶךְ אַרָם וְאֵת פֶּקַח בֶּן־רִמְלִיָּהוּ:	In those days the LORD started sending Rezin king of Aramaea, and Pekah the son of Remaliah, against Judah.	
2 Ki 15:38	וַיִּשְׁכַּב יֹתָם עִם־אֲבֹתָיו וַיִּקְבֹּל עִם־אֲבֹתָיו בְּעִיר דָּוִד אָבִיו וַיִּמְלֹךְ אַחָז בְּנוֹ תַחְתָּיו: פ	And Jotham lay <i>with his fathers</i> , and <i>with his fathers</i> he was buried, in the City of David his father, and Ahaz his son reigned in his place.	1 Chr 3:13, 2 Chr 27:9. with his fathers ... with his fathers: otiose; compare 2 Ki 8:24.
2 Ki 16:1	בִּשְׁנַת שִׁבְע־עָשָׂרָה שָׁנָה לִפְקַח בֶּן־רִמְלִיָּהוּ מֶלֶךְ אַחָז בֶּן־יֹתָם מֶלֶךְ יְהוּדָה:	In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham <i>started to reign as</i> the king of Judah.	
2 Ki 16:2	בֶּן־עֶשְׂרִים שָׁנָה אָחָז בְּמָלְכֹו וַיִּשְׁעֶשְׂרָה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְלֹא־עָשָׂה הַיֵּשֶׁר בְּעֵינֵי יְהוָה אֱלֹהָיו כְּדָוִד אָבִיו:	Ahaz <i>was</i> twenty years old when he <i>started to reign</i> , and he reigned for sixteen years in Jerusalem. But he did not do what <i>was</i> right in the eyes of the LORD his God like David his father.	2 Chr 28:1.

2 Ki 16:3	וַיֵּלֶךְ בְּדֶרֶךְ מַלְכֵי יִשְׂרָאֵל וְגַם אֶת־בְּנוֹ הָעֶבֶר בָּאֵשׁ כַּתְעֲבוֹת הַגּוֹיִם אֲשֶׁר הוֹרִישׁ יְהוָה אֹתָם מִפְּנֵי בְנֵי יִשְׂרָאֵל:	And he walked in the way of the kings of Israel, and he made even his <i>own</i> son pass over fire, like the abominations of the Gentiles whom the LORD dispossessed before the sons of Israel.	2 Chr 28:2, 2 Chr 28:3.
2 Ki 16:4	וַיִּזְבַּח וַיִּקְטֹר בַּבִּמּוֹת וְעַל־הַגְּבְעוֹת וְתַחַת כָּל־עֵץ רִעְנָן:	And he sacrificed and burned incense on the <i>idolatrous</i> raised sites and on the hills and under every luxuriant tree.	2 Chr 28:4.
2 Ki 16:5	אָז יַעֲלֶה רִצִּין מֶלֶךְ־אַרָם וּפִקָּח בֶּן־רִמְלִיָּהוּ מֶלֶךְ־יִשְׂרָאֵל יְרוּשָׁלַם לְמַלְחָמָה וַיֵּצְרוּ עַל־אַחָז וְלֹא יָכְלוּ לְהִלָּחֵם:	Then Rezin king of Aramaea and Pekah the son of Remaliah, the king of Israel, went up <i>to</i> Jerusalem to war, and they besieged Ahaz, but they could not do battle.	
2 Ki 16:6	בַּעֲת הַהִיא הֵשִׁיב רִצִּין מֶלֶךְ־אַרָם אֶת־אֵילַת לְאָרָם וַיִּנָּשֶׁל אֶת־הַיְּהוּדִים מֵאֵילוֹת *וְאַרְמִים* וַיֵּשְׁבוּ שָׁם עַד הַיּוֹם הַזֶּה: פ	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 <i>to</i> Elath and lived there, <i>as they</i> do up to this day.	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.  Elath: AV differs, aligning it with <i>Elath</i> . The two are equated in [LHG]. We maintain the distinction.
2 Ki 16:7	וַיִּשְׁלַח אַחָז מַלְאָכִים אֶל־תִּגְלַת־פִּלְסֵר מֶלֶךְ־אַשּׁוּר לֵאמֹר עֲבֹדָךְ וּבְנֶךָ אֲנִי עֹלָה וְהוֹשַׁעֲנִי מִכַּף מֶלֶךְ־אַרָם וּמִכַּף מֶלֶךְ יִשְׂרָאֵל הַקּוֹמִים עָלַי:	And Ahaz sent messengers to Tiglath-Pileser king of Assyria and said, “I <i>am</i> 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.”	2 Chr 28:16.  Pileser ← <i>Peleser</i> here; elsewhere in 2 Kings <i>Pileser</i> . See also 2 Ki 15:29.  grip (2x) ← <i>palm</i> .
2 Ki 16:8	וַיִּקַּח אַחָז אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב הַנִּמְצָא בֵּית יְהוָה וּבְאֲצֻרוֹת בֵּית הַמֶּלֶךְ וַיִּשְׁלַח לְמֶלֶךְ־אַשּׁוּר שְׂחָד:	And Ahaz took the silver and the gold which <i>were</i> present <i>in</i> the house of the LORD and in the treasuries of the king's house, and he sent a bribe to the king of Assyria.	2 Chr 28:21.
2 Ki 16:9	וַיִּשְׁמַע אֵלָיו מֶלֶךְ אַשּׁוּר וַיַּעַל מֶלֶךְ אַשּׁוּר אֶל־דַּמָּשֶׁק וַיִּתְּפֹשֶׂה וַיַּגְלֶה קִירָה וְאֶת־רִצִּין הַמִּית:	And the <u>king of Assyria</u> heeded him, and the <u>king of Assyria</u> went up to Damascus and took possession of it, and he exiled <i>the population</i> to Kir, and he killed Rezin.	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.  heeded ← <i>heard</i> .

2 Ki 16:10	<p>וַיֵּלֶךְ הַמֶּלֶךְ אָחָז לִקְרַאת תִּגְלַת פִּלְאֶסֶר מֶלֶךְ-אַשּׁוּר דּוֹמֶשֶׁק וַיֵּרָא אֶת-הַמִּזְבֵּחַ אֲשֶׁר בְּדֹמֶשֶׁק וַיִּשְׁלַח הַמֶּלֶךְ אָחָז אֶל-אֹרִיָּה הַכֹּהֵן אֶת-דְּמוֹת הַמִּזְבֵּחַ וְאֶת-תְּבִנֹתָיו לְכָל-מַעֲשָׂהּ:</p>	<p>Then King Ahaz went to meet Tiglath-Pileser king of Assyria in Damascus, and he saw the altar which <i>was</i> in Damascus, and King Ahaz sent Uriah the priest a <u>drawing</u> of the altar and its design in all its <u>detail</u>.</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> <hr/> <p>drawing ← <i>likeness</i>.</p> <hr/> <p>detail ← <i>workmanship</i>.</p>
2 Ki 16:11	<p>וַיִּבֶן אֹרִיָּה הַכֹּהֵן אֶת-הַמִּזְבֵּחַ כְּכֹל אֲשֶׁר-שָׁלַח הַמֶּלֶךְ אָחָז מִדְּמֶשֶׁק בֵּן עֲשָׂה אֹרִיָּה הַכֹּהֵן עַד-בּוֹא הַמֶּלֶךְ-אָחָז מִדְּמֶשֶׁק:</p>	<p>And Uriah the priest built the altar. According to everything that King Ahaz had sent from Damascus, so Uriah the priest made <i>it</i>, <u>ready for when King Ahaz would come</u> from Damascus.</p>	<p>Uriah (2x): AV= <i>Urijah</i> here. See 2 Ki 16:10.</p> <hr/> <p>ready for when King Ahaz would come ← <i>up to the coming of King Ahaz</i>.</p> <hr/> <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	<p>וַיָּבֹא הַמֶּלֶךְ מִדְּמֶשֶׁק וַיֵּרָא הַמֶּלֶךְ אֶת-הַמִּזְבֵּחַ וַיִּקְרַב הַמֶּלֶךְ עַל-הַמִּזְבֵּחַ וַיַּעַל עָלָיו:</p>	<p>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.</p>	<p>went up to: the verb could be re-pointed to <i>hiphil</i> (וַיִּקְרַב) so as to read <i>and offered on</i>.</p>
2 Ki 16:13	<p>וַיַּקְטֵר אֶת-עֹלֹתָו וְאֶת-מִנְחָתוֹ וַיִּסֹּךְ אֶת-נִסְכּוֹ וַיִּזְרַק אֶת-דָּם-הַשְּׁלָמִים אֲשֶׁר-לוֹ עַל-הַמִּזְבֵּחַ:</p>	<p>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.</p>	<p>made ← <i>burnt</i>.</p>
2 Ki 16:14	<p>וְאֵת הַמִּזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְהוָה וַיִּקְרַב מֵאֵת פְּנֵי הַבַּיִת מִבֵּין הַמִּזְבֵּחַ וּמִבֵּין בֵּית יְהוָה וַיִּתֵּן אֹתוֹ עַל-יְרֵךְ הַמִּזְבֵּחַ צָפוֹנָה:</p>	<p>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.</p>	<p>side ← <i>thigh</i>.</p>
2 Ki 16:15	<p>*וַיֹּצִיאוּ *וַיִּצְוֶה הַמֶּלֶךְ-אָחָז אֶת-אֹרִיָּה הַכֹּהֵן לֵאמֹר עַל הַמִּזְבֵּחַ הַגָּדוֹל הַקָּטָן אֶת-עֹלֹת-הַבֶּקָר וְאֶת-מִנְחַת הָעֶרֶב וְאֶת-עֹלֹת הַמֶּלֶךְ וְאֶת-מִנְחָתוֹ וְאֵת עֹלֹת כָּל-עַם הָאָרֶץ וּמִנְחָתָם וְנִסְפֵיהֶם וְכָל-דָּם עֲלֶיהָ וְכָל-דָּם-זִבְחַת עָלָיו תִּזְרַק וּמִזְבֵּחַ הַנְּחֹשֶׁת יִהְיֶה-לִּי לְבִקָּר:</p>	<p>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>.”</p>	<p>Uriah (2x): AV= <i>Urijah</i> here. See 2 Ki 16:10.</p> <hr/> <p>consider: as [AnLx]. [CB]= <i>consider further (what shall be done with it)</i>.</p>

2 Ki 16:16	וַיַּעַשׂ אֲוִרְיָה הַכֹּהֵן כְּכֹל אֲשֶׁר־צִוָּה הַמֶּלֶךְ אָחָז:	And <u>Uriah</u> 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 אָחָז אֶת־הַמִּסְגָּרוֹת הַמַּכְנוֹת וַיִּסֶּר מֵעֲלֵיהֶם *וְאֶת־**אֶת־הַכֹּיֹר וְאֶת־הַיָּם הַזֶּה הוֹרֵד מֵעַל הַבָּקָר הַנִּחֲשֵׁת אֲשֶׁר תַּחְתֶּיהָ וַיִּתֵּן אֹתוֹ עַל מַרְצֶפֶת 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־מִסְךְ **מוֹסֵד הַשַּׁבָּת אֲשֶׁר־בָּנוּ בַּבַּיִת וְאֶת־מִבְּוֹא הַמֶּלֶךְ הַחִיצוֹנָה הִסֵּב בֵּית יְהוָה מִפְּנֵי מֶלֶךְ אַשּׁוּר:	And he <u>altered</u> the <u>veranda</u> for the Sabbath, which they had built <u>adjoining</u> the house and the king's outer entrance <u>to 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> .  altered ... to go ← <i>made turn</i> .  adjoining ← <i>in / at</i> .
2 Ki 16:19	וַיִּתֵּר דְּבָרֵי אָחָז אֲשֶׁר עָשָׂה הֲלֹא־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	וַיִּשְׁכַּב אָחָז עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ חִזְקִיָּהוּ בֶן־וְיָהוּ בְּנֵי 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	בְּשָׁנָה שְׁתִּיתִים עָשָׂרָה לְאָחָז מֶלֶךְ יְהוּדָה מָלַךְ הַיֹּשֵׁעַ בֶּן־אֵלָה בְּשֶׁמֶרֶזֶן עַל־יִשְׂרָאֵל תִּשְׁעַת שָׁנִים:	In the twelfth year of Ahaz king of Judah, <u>Hoshea</u> the son of Elah <i>started to</i> reign 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 רַק לֹא כַּמֶּלֶךְ 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	עָלָיו עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ אַשּׁוּר וַיְהִי־לּוֹ הַיֹּשֵׁעַ עֶבֶד וַיָּשֶׁב 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	<p>וַיִּמְצֵא מֶלֶךְ-אַשּׁוּר בְּהוֹשֵׁעַ  קֶשֶׁר אֲשֶׁר שָׁלַח מַלְאָכִים  אֶל-סּוּא מֶלֶךְ-מִצְרַיִם  וְלֹא-הָעֵלָה מִנְחָה לַמֶּלֶךְ  אַשּׁוּר כַּשָּׁנָה בַּשָּׁנָה וַיַּעֲזֹרְהוּ  מֶלֶךְ אַשּׁוּר וַיֹּאסְרֵהוּ בֵּית  כְּלָא:</p>	<p>And the king of Assyria <u>discovered</u> a conspiracy by <u>Hoshea</u>, because <u>he had sent</u> 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</i> prison.</p>	<p>discovered ← <i>found</i>.</p> <p>Hoshea: see 2 Ki 15:30.</p> <p>because he had sent: or <i>when he sent</i>.</p>
2 Ki 17:5	<p>וַיַּעַל מֶלֶךְ-אַשּׁוּר בְּכָל-הָאָרֶץ  וַיַּעַל שְׁמֶרֶון וַיֵּצֵר עָלֶיהָ שָׁלֹשׁ  שָׁנִים:</p>	<p>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.</p>	
2 Ki 17:6	<p>בְּשָׁנַת הַתְּשִׁיעִית לְהוֹשֵׁעַ  לְכַד מֶלֶךְ-אַשּׁוּר אֶת-שְׁמֶרֶון  וַיִּגַּל אֶת-יִשְׂרָאֵל אֲשׁוּרָה  וַיֵּשֶׁב אֹתָם בַּחֲלָח וּבְחָבוּר  נְהַר גּוּזָן וְעַרֵי מְדִי: פ</p>	<p>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>.</p>	<p>Hoshea: see 2 Ki 15:30.</p> <p>relocated ← <i>made dwell</i>.</p> <p>Halah: or <i>Helah</i>.</p> <p>Media: i.e. the land of <i>the Medes</i>, the Median →</p>
2 Ki 17:7	<p>וַיְהִי כִי-יַחֲטִיאוּ בְנֵי-יִשְׂרָאֵל  לַיהוָה אֱלֹהֵיהֶם הַמַּעֲלָה  אֹתָם מֵאֶרֶץ מִצְרַיִם מִתַּחַת  יַד פַּרְעֹה מֶלֶךְ-מִצְרַיִם וַיִּירָאוּ  אֱלֹהִים אֲחֵרִים:</p>	<p>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 of</i> Pharaoh king of Egypt – and they had feared other gods,</p>	<p>↳ empire. Not the same as <i>Midian</i>.</p> <p>under the control ← <i>under the hand</i>.</p>
2 Ki 17:8	<p>וַיֵּלְכוּ בַּחֲקֹת הַגּוֹיִם אֲשֶׁר  הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי  יִשְׂרָאֵל וּמִלְכֵי יִשְׂרָאֵל אֲשֶׁר  עָשׂוּ:</p>	<p>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.</p>	
2 Ki 17:9	<p>וַיַּחֲפְאוּ בְנֵי-יִשְׂרָאֵל דְּבָרִים  אֲשֶׁר לֹא-כֵן עַל-יְהוָה  אֱלֹהֵיהֶם וַיִּבְנוּ לָהֶם בָּמֹת  בְּכָל-עֲרֵיָהֶם מִמִּגְדָּל נֹצְרִים  עַד-עִיר מְבֻצָּר:</p>	<p>And the sons of Israel did things secretly, <i>things</i> which <i>were</i> dishonest, against the LORD their God, and they built themselves <i>idoltrous</i> raised sites in all their cities, from the watchman's tower to the fortified city.</p>	
2 Ki 17:10	<p>וַיַּעֲבֹדוּ לָהֶם מַצְבֹּת וְאֲשָׁרִים  עַל כָּל-גִּבְעָה גְּבוּהָה וְתַחַת  כָּל-עֵץ רַענָן:</p>	<p>And they set up <i>idoltrous</i> images and phallic parks on every high hill and under every luxuriant tree.</p>	
2 Ki 17:11	<p>וַיִּקְטְרוּ-שָׁם בְּכָל-בָּמֹת  כַּגּוֹיִם אֲשֶׁר-הִגְלָה יְהוָה  מִפְּנֵיהֶם וַיַּעֲשׂוּ דְבָרִים רָעִים  לְהַכְעִיס אֶת-יְהוָה:</p>	<p>And they burned incense there on all the <i>idoltrous</i> raised sites, like the Gentiles whom the LORD had driven into exile <i>at their advance</i>, and they did evil things, <i>so that they</i> provoked the LORD to anger.</p>	<p>at their advance ← <i>before them</i>, spatially, not temporally.</p> <p>so that <i>they</i> provoked: consecutive (result), rather than purposive, use of the infinitive.</p>

2 Ki 17:12	וַיַּעֲבֹדוּ הַגִּלְלִים אֲשֶׁר אָמַר יְהוָה לָהֶם לֹא תַעֲשׂוּ אֶת־הַדָּבָר 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־נְבִיאָיו *נְבִיאִי כָל־חִזָּה לֵאמֹר שׁוּבוּ מִדְרָכֵיכֶם הָרָעִים וְשִׁמְרוּ מִצְוֹתַי חֻקֹּתַי כְּכֹל־הַתּוֹרָה אֲשֶׁר צִוִּיתִי אֶת־אֲבֹתֵיכֶם וְאֲשֶׁר שְׁלַחְתִּי אֲלֵיכֶם בְּיַד עֲבָדֵי הַנְּבִיאִים:	And the LORD testified to Israel and to Judah through the intermediacy 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 intermediacy of my servants the prophets.”	intermediacy (2x) ← <i>hand</i> .
2 Ki 17:14	וְלֹא שָׁמְעוּ וַיִּקְשׂוּ אֶת־עַרְפָּם כַּעֲרַף אֲבוֹתָם אֲשֶׁר לֹא הֶאֱמִינוּ בַיהוָה אֱלֹהֵיהֶם:	But they did not <u>heed</u> <i>it</i> , 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> .  necks ... necks ← <i>neck ... neck</i> . Singular in Hebrew because one item per person. Compare Ezek 33:26.
2 Ki 17:15	וַיִּמָּאֲסוּ אֶת־חֻקָּיו וְאֶת־בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אֲבוֹתָם וְאֵת עֵדוּתָיו אֲשֶׁר הֵעִיד בָּם וַיֵּלְכוּ אַחֲרֵי הַהֶבֶל וַיִּהְיוּ וַאֲחֵרֵי הַגּוֹיִם אֲשֶׁר סָבִיבָתָם אֲשֶׁר צִוָּה יְהוָה אֹתָם לִבְלֹתִי עֲשׂוֹת כִּהֶם:	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 מִסְכָּה *שְׁנַיִם *שְׁנֵי עֲגֻלִּים וַיַּעֲשׂוּ אֲשִׁירָה וַיִּשְׁתַּחֲווּ לְכָל־צַבָּא הַשָּׁמַיִם וַיַּעֲבֹדוּ אֶת־הַבַּעַל:	And they forsook all the commandments of the LORD their God, and they made themselves cast imagery – <u>two</u> calves. And they made a phallic park, and they worshipped every celestial <u>body</u> , and they served Baal.	two: the <i>ketiv</i> and <i>qeré</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 קִסְמִים וַיִּנְחָשׁוּ וַיִּתְמַכְּרוּ לַעֲשׂוֹת הָרָע 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> <u>they</u> <u>provoked</u> 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 נִשְׁאַר רַק שִׁבְט יְהוּדָה לְבָדוֹ:	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	<p>גַּם־יְהוּדָה לֹא שָׁמְרָה אֶת־מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיֵּלְכוּ בַּחֲקֹת יִשְׂרָאֵל אֲשֶׁר עָשׂוּ:</p>	<p>But neither did Judah keep the commandments of the LORD their God, and they walked in the statutes of Israel which they had instituted.</p>	
2 Ki 17:20	<p>וַיִּמָּאֵס יְהוָה בְּכָל־זֶרַע יִשְׂרָאֵל וַיַּעֲזֵם וַיִּתֶּנֶם בְּיַד־שֹׁסִים עַד אֲשֶׁר הִשְׁלִיכֵם מִפָּנָיו:</p>	<p>And the LORD rejected 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 presence.</p>	<p>rejected: i.e. for a while.</p> <hr/> <p>presence ← <i>face</i>.</p>
2 Ki 17:21	<p>כִּי־קָרַע יִשְׂרָאֵל מֵעַל בֵּית דָּוִד וַיַּמְלִיכוּ אֶת־יִרְבֵּעַם בֶּן־נִבְט *וִידָא **וַיִּדַּח יִרְבֵּעַם אֶת־יִשְׂרָאֵל מֵאַחֲרַי יְהוָה וַהֲחִטִּיאוּם חַטָּאת גְּדוֹלָה:</p>	<p>For he had torn Israel away from the house of David, and they made Jeroboam the son of Nebat king, and Jeroboam {K: directed Israel away} [Q: drove Israel away] from following the LORD, and he caused them to commit a great sin.</p>	<p>directed (<i>ketiv</i>) ← <i>pointed</i> (with the hand). See יָדָה in [MJ], but also נָדָא in [AnLx].</p> <hr/> <p>following ← <i>behind</i>.</p> <hr/> <p>commit ← <i>sin</i>.</p>
2 Ki 17:22	<p>וַיֵּלְכוּ בְנֵי יִשְׂרָאֵל בְּכָל־חַטָּאוֹת יִרְבֵּעַם אֲשֶׁר עָשָׂה לֹא־סֵרוּ מִמֶּנָּה:</p>	<p>And the sons of Israel walked in all the sins of Jeroboam which he committed, and they did not depart from it,</p>	<p>committed ← <i>sinned</i>.</p> <hr/> <p>it: perhaps a generic reference to the <i>walking</i>.</p>
2 Ki 17:23	<p>עַד אֲשֶׁר־הִסִּיר יְהוָה אֶת־יִשְׂרָאֵל מֵעַל פָּנָיו כַּאֲשֶׁר דִּבֶּר בְּיַד כָּל־עֲבָדָיו הַנְּבִיאִים וַיִּגַּל יִשְׂרָאֵל מֵעַל אֲדָמָתוֹ 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>.</p> <hr/> <p>presence ← <i>face</i>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p>
2 Ki 17:24	<p>וַיָּבֵא מֶלֶךְ־אֲשׁוּר מִבָּבֶל וּמִכּוּתָה וּמִעֲנָא וּמִחַמַּת וּסְפָרַיִם וַיָּשֶׁב 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 Aya and from Hamath and Sepharvaim, and he relocated them 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.</p> <hr/> <p>relocated ← <i>made dwell</i>.</p>
2 Ki 17:25	<p>וַיְהִי בַתְּחִלַּת שְׁבָתָם שֶׁם לֹא יָרְאוּ אֶת־יְהוָה וַיִּשְׁלַח יְהוָה בָּהֶם אֶת־הָאֲרִיֹּת וַיְהִי הִרְגִים 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 lions 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 אַשּׁוּר לֵאמֹר הַגּוֹיִם אֲשֶׁר הִגְלִיתָ וְתוֹשֵׁב בְּעָרֵי שְׁמֶרֶון לֹא יָדְעוּ אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ וַיִּשְׁלַח־בָּם אֶת־הָאֲרִיזוֹת וְהֵנֵם מִמִּיתִים 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 <u>relocated</u> in the cities of Samaria do not know the <u>custom</u> of the God of the land, and he has sent lions against them, and <u>there</u> <u>they are</u> killing them, because they do not know the <u>custom</u> of the God of the land.”</p>	<p>relocated ← <i>made dwell</i>.</p> <hr/> <p>custom (2x): or <i>judgment</i>.</p> <hr/> <p>there they <i>are</i> ← <i>behold them</i>.</p>
2 Ki 17:27	<p>וַיֵּצֵא מֶלֶךְ־אַשּׁוּר לֵאמֹר הֲלִיכּוּ שָׁמָּה אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלִיתֶם מִשָּׁם וַיֵּלְכוּ וַיֵּשְׁבוּ שָׁם וַיִּרְאֵם אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ:</p>	<p>Then the king of Assyria gave a command and said, “<u>Take</u> one of the priests there, whom you deported from there, and let <u>them</u> go and live there, and let him teach them the <u>custom</u> of the God of the land.”</p>	<p>take ← <i>lead</i>.</p> <hr/> <p>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).</p> <hr/> <p>custom: see 2 Ki 17:26.</p>
2 Ki 17:28	<p>וַיָּבֹא אֶחָד מֵהַכֹּהֲנִים אֲשֶׁר הִגְלוּ מִשְׁמֶרֶון וַיֵּשֶׁב בְּבֵית־אֵל וַיְהִי מוֹרֶה אוֹתָם אֵיךְ יִירָאוּ אֶת־יְהוָה:</p>	<p>So one of the priests whom they had deported from Samaria came and <u>stayed</u> 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>וַיְהִיו עֲשִׂים גּוֹי גּוֹי אֱלֹהָיו וַיִּנְיְחוּ   בְּבֵית הַבָּמוֹת אֲשֶׁר עָשׂוּ הַשְּׁמֶרֶנִּים גּוֹי גּוֹי בְּעָרֵיהֶם אֲשֶׁר הֵם יֹשְׁבִים שָׁם:</p>	<p>But each nation would make its <u>own</u> gods and place <u>them</u> in the <u>house on</u> 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	<p>וְאֲנָשֵׁי בָבֶל עָשׂוּ אֶת־סִכּוֹת בְּנוֹת וְאֲנָשֵׁי־כּוּת עָשׂוּ אֶת־נֶרְגַל וְאֲנָשֵׁי חֲמַת עָשׂוּ אֶת־אַשִּׁימָא:</p>	<p>And the <u>men from</u> Babylon made Succoth-Benoth, and the <u>men from</u> Cuth made Nergal, and the <u>men from</u> Hamath made Ashima.</p>	<p>men from (3x) ← <i>men of</i>. Wider use of the construct state.</p>
2 Ki 17:31	<p>וְהָעִיטִים עָשׂוּ נִבְחַז וְאֶת־תַּרְתַּק וְהַסְפָּרָיִם שָׂרְפִים אֶת־בְּנֵיהֶם בָּאֵשׁ לְאֶדְרַמְלֵךְ וְעֶנְמֶלֶךְ *אֵלָה **אֱלֹהֵי *סַפְרַיִם **סַפְרָיוֹם:</p>	<p>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].</p>	
2 Ki 17:32	<p>וַיְהִיו יֹרְאִים אֶת־יְהוָה וַיַּעֲשׂוּ לָהֶם מִקְצוֹתָם כִּהְנִי בָמוֹת וַיְהִיו עֲשִׂים לָהֶם בְּבֵית הַבָּמוֹת:</p>	<p>But they feared the LORD, yet they made themselves priests of the <i>idolatrous</i> raised sites from their <u>common</u> people, and they <u>officiated</u> for them in the <u>house on</u> the <i>idolatrous</i> raised sites.</p>	<p>common people: see 1 Ki 12:31.</p> <hr/> <p>officiated ← <i>did</i>.</p> <hr/> <p>house on ← <i>house of</i>. Wider use of the construct state.</p>

2 Ki 17:33	<p>אֶת־יְהוָה הָיוּ יִרְאִים וְאֶת־אֱלֹהֵיהֶם הָיוּ עֹבְדִים כַּמִּשְׁפָּט הַגּוֹיִם אֲשֶׁר־הִגְלוּ אֹתָם מִשָּׁם:</p>	<p>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.</p>	
2 Ki 17:34	<p>עַד הַיּוֹם הַזֶּה הֵם עֹשִׂים כַּמִּשְׁפָּטִים הָרִאשֹׁנִים אֵינָם יִרְאִים אֶת־יְהוָה וְאֵינָם עֹשִׂים כַּחֲקֹתָם וּכְמִשְׁפָּטָם וְכַתּוּרָה וְכַמִּצְוָה אֲשֶׁר צִוָּה יְהוָה אֶת־בְּנֵי יַעֲקֹב אֲשֶׁר־שָׂם שְׁמוֹ יִשְׂרָאֵל:</p>	<p>Up to this day <i>they</i> have been acting according to their <u>original</u> customs. <i>They</i> do not fear the LORD and <i>they</i> 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 <u>name</u> Israel.</p>	<p>they (3x): i.e. <i>the Israelites</i>. The context is clear in the verses following.</p> <hr/> <p>original ← <i>first</i>.</p> <hr/> <p>customs: see 2 Ki 17:26.</p> <hr/> <p>the name ← <i>his name</i>.</p>
2 Ki 17:35	<p>וַיְכַלֵּת יְהוָה אֹתָם בְּרִית וַיִּצְוֵם לֵאמֹר לֹא תִירָאוּ אֱלֹהִים אֲחֵרִים וְלֹא־תִשְׁתַּחֲוּוּ לָהֶם וְלֹא תַעֲבֹדוּם וְלֹא תִזְבְּחוּ לָהֶם:</p>	<p>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,</p>	<p>for: causal use of the vav.</p>
2 Ki 17:36	<p>כִּי אִם־אֶת־יְהוָה אֲשֶׁר הֵעֲלָה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם בְּכַח גָּדוֹל וּבִזְרוֹעַ נְטוּיָה אֹתוֹ תִירָאוּ וְלֹא תִשְׁתַּחֲוּוּ וְלֹא תִזְבְּחוּ:</p>	<p>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.</p>	<p>him: or, if the reader prefers, <i>he</i>.</p>
2 Ki 17:37	<p>וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַב לָכֶם תִּשְׁמְרוּן לַעֲשׂוֹת כָּל־הַיָּמִים וְלֹא תִירָאוּ אֱלֹהִים אֲחֵרִים:</p>	<p>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</u> <i>them</i> every day, and you shall not fear other gods.</p>	<p>principles ← <i>judgments</i>.</p> <hr/> <p>observing ← <i>doing</i>. Gerundial use of the infinitive.</p> <hr/> <p>every day ← <i>all the days</i>.</p>
2 Ki 17:38	<p>וְהַבְרִית אֲשֶׁר־כָּרַתִּי אִתְּכֶם לֹא תִשְׁכַּחוּ וְלֹא תִירָאוּ אֱלֹהִים אֲחֵרִים:</p>	<p>And you shall not forget the covenant which I made with you, and you shall not fear other gods,</p>	
2 Ki 17:39	<p>כִּי אִם־אֶת־יְהוָה אֱלֹהֵיכֶם תִירָאוּ וְהוּא יַצִּיל אֶתְכֶם מִיַּד כָּל־אֹיְבֵיכֶם:</p>	<p>but rather <i>it is</i> the LORD your God whom you shall fear, and he will deliver you from the grip of all your enemies.”</p>	<p>grip ← <i>hand</i>.</p>
2 Ki 17:40	<p>וְלֹא שָׁמְעוּ כִּי אִם־כַּמִּשְׁפָּט הָרִאשֹׁן הֵם עֹשִׂים:</p>	<p>But they did not <u>heed</u> <i>it</i>, but rather acted according to their former <u>customs</u>.</p>	<p>heed ← <i>hear</i>.</p> <hr/> <p>customs: see 2 Ki 17:26.</p>

2 Ki 17:41	וַיִּהְיוּ   הַגּוֹיִם הָאֵלֶּה יִרְאִים אֶת־יְהוָה וְאֶת־פְּסִלֵיהֶם הָיוּ עֹבְדִים גַּם־בְּנֵיהֶם   וּבְנֵי בְנֵיהֶם כַּאֲשֶׁר עָשׂוּ אֲבֹתָם הֵם עֹשִׂים 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 לְהוֹשָׁע בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ חֻזְקִיָּה בֶן־אֲחִז מֶלֶךְ יְהוּדָה:	And it was in the third year of <u>Hoshea</u> the son of Elah, the king of Israel, <i>that</i> Hezekiah the son of Ahaz <i>started to reign as</i> the king of Judah.	Hoshea: see 2 Ki 15:30.
2 Ki 18:2	בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה הָיָה בְּמָלְכוֹ וְעֶשְׂרִים וְתֵשַׁע שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ אֲבִי בֶת־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 <u>Zechariah</u> .	2 Chr 29:1. Zechariah: see 2 Ki 14:29.
2 Ki 18:3	וַיַּעַשׂ הַיֵּשֶׁר 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־הַבַּמֹּת וְשִׁבַּר אֶת־הַמַּצֵּבֹת וְכָרַת אֶת־הָאֲשֵׁרָה וְכָתַת נָחֹשׁ הַנְּחֹשֶׁת אֲשֶׁר־עָשָׂה מֹשֶׁה כִּי עַד־הַיָּמִים הָהֵמָּה הָיוּ בְּנֵי־יִשְׂרָאֵל מְקַטְּרִים לוֹ וַיִּקְרָאֵלוּ נְחֹשֶׁתָן:	He removed the <i>idolatrious</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 כָמֹהוּ 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	וַיִּדְבֹּק בִּיהוָה לֹא־סָר מֵאֲחֲרָיו וַיִּשְׁמַר מִצְוֹתָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:	And he clung to the LORD; he did not <u>turn away from</u> him, 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־יַצָּא יִשְׂכָּיל וַיִּמָּרֹד בְּמֶלֶךְ־אַשּׁוּר וְלֹא עָבְדוֹ:	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	הוּא־הִכָּה אֶת־פְּלִשְׁתִּים עַד־עֵזָה וְאֶת־גְּבוּלֶיהָ מִמִּגְדֹּל נוֹצְרִים עַד־עִיר מִבְּצָר: 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 לַמֶּלֶךְ חִזְקִיָּהוּ הִיא הַשָּׁנָה הַשְּׁבִיעִית לְהוֹשֵׁעַ בֶּן-אֵלָה מֶלֶךְ יִשְׂרָאֵל עָלָה שַׁלְמָנֶאֱסֶר מֶלֶךְ-אַשּׁוּר עַל-שָׁמְרוֹן וַיִּצֹר 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 מִקֶּצֶה שְׁלֹשׁ שָׁנִים בַּשָּׁנָה שֵׁשׁ לַחִזְקִיָּה הִיא שְׁנַת-תֵּשַׁע לְהוֹשֵׁעַ מֶלֶךְ יִשְׂרָאֵל נִלְכְּדָה שָׁמְרוֹן:	And they captured it <u>after</u> 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 וַיִּנְחֵם בַּחֲלָח וּבְחָבוֹר 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</i> the River Gozan 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</u> give heed <u>to</u> the LORD their God, 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	וּבְאַרְבַּע עָשָׂר שָׁנָה לַמֶּלֶךְ חִזְקִיָּה עָלָה סַנְחֶרִיב מֶלֶךְ-אַשּׁוּר עַל כָּל-עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשֶׁם:	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	וַיִּשְׁלַח חִזְקִיָּה מֶלֶךְ-יְהוּדָה אֶל-מֶלֶךְ-אַשּׁוּר   לִבְיָשָׁה   לֵאמֹר   חֲטֵאתִי שׁוּב מִעָלַי אֶת אֲשֶׁר-תִּתֵּן עָלַי אֲשָׂא וַיִּשֶׂם מֶלֶךְ-אַשּׁוּר עַל-חִזְקִיָּה מֶלֶךְ-יְהוּדָה שְׁלֹשׁ מֵאוֹת כֶּבֶד-כֶּסֶף וּשְׁלֹשִׁים כֶּבֶד זָהָב:	And Hezekiah king of Judah sent <i>a messenger</i> to the king of Assyria <i>in</i> <u>Lachish</u> to say, “I have been wrong. <u>Leave me</u> ; I will bear whatever you impose on me.” And the king of Assyria imposed on Hezekiah king of Judah three hundred <u>talents</u> of silver and thirty <u>talents</u> of gold.	in Lachish ← <i>to Lachish</i> . leave me ← <i>return from on me</i> . talents (2x): see Ex 25:39.
2 Ki 18:15	וַיִּתֵּן חִזְקִיָּה אֶת-כָּל-הַכֶּסֶף הַנִּמְצָא בֵּית-יְהוָה וּבְאֲצֻרוֹת בֵּית הַמֶּלֶךְ:	And Hezekiah gave all the silver which <i>was present</i> <i>in</i> the house of the LORD and in the treasuries of the king's house.	present ← <i>found</i> .

2 Ki 18:16	<p>בַּעַת הַהִיא קָצַץ חִזְקִיָּה אֶת־דִּלְתוֹת הַיְּבֹל יְהוָה וְאֶת־הָאֲמֹנוֹת אֲשֶׁר צָפָה חִזְקִיָּה מֶלֶךְ יְהוּדָה וַיִּתֵּן 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 <i>proceeds</i> to the king of Assyria.</p>	<p>the <i>proceeds</i> ← <i>them</i>.</p>
2 Ki 18:17	<p>וַיִּשְׁלַח מֶלֶךְ־אַשּׁוּר אֶת־תַּרְתָּן וְאֶת־רַב־סָרִיס   וְאֶת־רַב־שָׁקָה מִן־לִכְישׁ אֶל־הַמֶּלֶךְ חִזְקִיָּהוּ בְּחִיל כָּבֵד יְרוּשָׁלַם וַיַּעֲלוּ וַיָּבֹאוּ יְרוּשָׁלַם וַיַּעֲלוּ וַיָּבֹאוּ וַיַּעֲמְדוּ בַתְּעֵלַת הַבְּרֵכָה הָעֲלִיזָּה אֲשֶׁר בְּמִסְלַת שְׂדֵה כֹּבֵס:</p>	<p>And the king of Assyria sent Tartan and the chief eunuch and the chief butler from Lachish to King Hezekiah with a <i>sizeable army</i> to Jerusalem, and they went up and arrived <i>in</i> Jerusalem, and when they had gone up and arrived, they stood at the <i>conduit</i> at the upper pool, <i>which is</i> at the <i>aqueduct</i> to the <i>washer's</i> site.</p>	<p>   Isa 36:2, 2 Chr 32:9.</p> <p>chief butler: AV differs, regarding the words as a name, <i>Rab-shakeh</i>. He had more responsibilities than just for wine.</p> <p>sizeable army ← <i>heavy force</i>.</p> <p>conduit at ← <i>conduit of</i>.</p> <p>aqueduct to ← <i>raised way of</i>.</p> <p>washer's: perhaps <i>fuller's</i>.</p>
2 Ki 18:18	<p>וַיִּקְרְאוּ אֶל־הַמֶּלֶךְ וַיֵּצֵא אֵלֵיהֶם אֱלִיאִקִים בֶּן־חִלְקִיָּהוּ אֲשֶׁר עַל־הַבַּיִת וְשִׁבְנָה הַסֹּפֵר וַיֹּאחַז בֶּן־אַסָּף הַמְּזִכִּיר:</p>	<p>And they called out to the king, and Eliakim, Hilkiyah's son, who <i>was</i> in charge of the house, came out to them, as <i>did</i> Shebna the scribe and Joah the son of Asaph, the <i>state</i> secretary.</p>	<p>   Isa 36:3.</p>
2 Ki 18:19	<p>וַיֹּאמֶר אֵלֵיהֶם רַב־שָׁקָה אֲמַרוּ־נָא אֶל־חִזְקִיָּהוּ כֹּה־אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר מָה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטַחַת:</p>	<p>And the chief butler said to them, “Kindly say to Hezekiah, ‘<i>This is what</i> the great king, the king of Assyria, says: «What <i>is</i> this <i>object of trust</i> in which you trust?</p>	<p>   Isa 36:4.</p> <p>this <i>is what</i> ← <i>thus</i>.</p>
2 Ki 18:20	<p>אָמַרְתָּ אֲדֹ־דְבַר־שְׁפָתַיִם עָצָה וּגְבוּרָה לְמַלְחָמָה עָתָה עַל־מִי בְטַחַת כִּי מָרַדְתָּ בִּי:</p>	<p>You have said – but <i>it is vain talk</i> – <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.</p> <p>vain talk ← <i>word of the lips</i>.</p>
2 Ki 18:21	<p>עָתָה הִנֵּה בְטַחַת לְךָ עַל־מְשַׁעֲנַת הַקֶּנֶה הָרָצוֹן הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסְמָךְ אִישׁ עָלָיו וּבָא בְכַפּוֹ וּנְקָבָה בֶּן פֶּרַעַה מֶלֶךְ־מִצְרַיִם לְכָל־הַבְּטָחִים עָלָיו:</p>	<p>Now look, you have put your trust in this <i>buckled reed staff</i> – in Egypt – and if a man leans on it, it <i>slips</i> into his hand and pierces it. Such <i>is</i> Pharaoh king of Egypt to all who trust in him.</p>	<p>   Isa 36:6.</p> <p>buckled reed staff: compare Isa 42:3, quoted in Matt 12:20.</p> <p>slips ← <i>goes</i>.</p>

2 Ki 18:22	<p>וְכִי־תֹאמְרוּן אֵלַי אֶל־יְהוָה אֱלֹהֵינוּ בָּטַחְנוּ הֲלוֹא־הוּא אֲשֶׁר הִסִּיר חֲזָקֶיהָ אֶת־בְּמֹתָיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לַיהוּדָה וּלְיְרוּשָׁלַם לִפְנֵי הַמִּזְבֵּחַ הַזֶּה תִּשְׁתַּחֲוּ בִירוּשָׁלַם:</p>	<p>And if you say to me, ‹We trust in the LORD our God›, <i>is that</i> not he whose raised sites and whose altars Hezekiah removed, when he said to Judah and to Jerusalem, ‹<i>It is</i> before this altar <i>that</i> you will worship in Jerusalem›?» ’</p>	<p>   Isa 36:7, 2 Chr 32:12.</p>
2 Ki 18:23	<p>וְעַתָּה הִתְעַרְב נָא אֶת־אֲדָנִי אֶת־מֶלֶךְ אַשּׁוּר וְאַתָּנָה לָךְ אַלְפִים סוּסִים אִם־תּוּכֵל לָתֵת לָךְ רֹכְבִים עֲלֵיהֶם:</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>וְאִיךָ תִּשָּׁיב אֶת פְּנֵי פֶתַח אֶחָד עַבְדֵי אֲדָנִי הַקְּטָנִים וְתִבָּטַח לָךְ עַל־מִצְרַיִם לְרֶכֶב וּלְפָרָשִׁים:</p>	<p>And how <i>can</i> you <u>decline the offer</u> 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.</p> <hr/> <p>decline the offer ← <i>repulse the face</i>.</p> <hr/> <p>a governor among ← <i>a governor of one of</i>.</p>
2 Ki 18:25	<p>עַתָּה הֲמַבְלַעְדִי יְהוָה עָלִיתִי עַל־הַמָּקוֹם הַזֶּה לְהַשְׁחִתוֹ 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 אֶלְיָקִים בֶּן־חִלְקִיָּהוּ וְשִׁבְנָה וַיֹּאחַז אֶל־רַב־שָׁקָה דְּבַר־נָא אֶל־עַבְדֶּיךָ אַרְמִית כִּי שְׁמָעִים אֲנַחְנוּ וְאֶל־תְּדַבֵּר עִמָּנוּ יְהוּדִית בְּאָזְנֵי הָעָם אֲשֶׁר עַל־הַחֲמָה:</p>	<p>Then Eliakim the son of Hilkiah and Shebna and Joah said to the chief butler, “Please speak to your servants <i>in Aramaic</i>, for we <u>understand it</u>, and do not speak to us <i>in Judaeen</i>, <i>it being intelligible to the people who are on the wall</i>.”</p>	<p>   Isa 36:11, 2 Chr 32:18.</p> <hr/> <p>understand ← <i>hear</i>.</p> <hr/> <p>intelligible to ← <i>in the ears of</i>.</p> <hr/> <p>on the wall: or <i>at the wall</i>.</p>
2 Ki 18:27	<p>וַיֹּאמֶר אֶלְיָהֶם רַב־שָׁקָה הֵעֵל אֲדָנֶיךָ וְאֵלֶיךָ שְׁלַחְנִי אֲדָנִי לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה הֵלֵא עַל־הָאֲנָשִׁים הַיֹּשְׁבִים עַל־הַחֲמָה לֶאֱכֹל אֶת *חֲרִיהֶם *צֹאֲתָם וּלְשִׁתּוֹת 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 <u>on the wall</u>, <i>in that they will have to eat their excrement</i> and drink <u>their urine</u> with you?”</p>	<p>their excrement ... their urine: the <i>qeré</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>וַיַּעַמַד רַב־שָׁקָה וַיִּקְרָא בְּקוֹל־גָּדוֹל יְהוּדִית וַיִּדְבֹּר וַיֹּאמֶר שְׁמְעוּ דְּבַר־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 לָכֶם 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 Sennacherib’s grip.’</p>	<p>   Isa 36:14, 2 Chr 32:15.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>grip ← <i>hand</i>.</p>
2 Ki 18:30	<p>וְאַל־יִבְטַח אֶתְכֶם חֲזַקְיָהוּ אֶל־יְהוָה לֵאמֹר הֶעָל 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 certainly deliver 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־תִּשְׁמָעוּ אֶל־חֲזַקְיָהוּ כִּי כֹּה אָמַר מֶלֶךְ אַשּׁוּר עֲשׂוּ־אִתִּי בִּרְכָה וּצְאוּ אֵלַי וְאָכְלוּ אִישׁ־גִּפְנוֹ וְאִישׁ תִּאֲנַתּוֹ וּשְׁתּוּ אִישׁ מִי־בּוֹרוֹ:</p>	<p>Do not listen to Hezekiah, for <i>this is what</i> the king of Assyria says: ‘Make <i>things</i> a blessing in partnership with me, and come out to me, then let each <i>man</i> eat from his vine, and each <i>man</i> from his fig tree, and let each <i>man</i> drink water from 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 וְלָקַחְתִּי אֶתְכֶם אֶל־אֶרֶץ כְּאֶרְצְכֶם אֶרֶץ דָּגָן וְתִירֹשׁ אֶרֶץ לֶחֶם וְכֶרֶמִים אֶרֶץ זֵית יִצְהָר וּדְבַשׁ וְחִיו וְלֹא תָמָתוּ וְאַל־תִּשְׁמָעוּ 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>הֶהָעָל הֶעָלּוּ אֱלֹהֵי הַגּוֹיִם אִישׁ אֶת־אֶרְצוֹ מִיַּד מֶלֶךְ אַשּׁוּר:</p>	<p>Have the gods of the nations ever delivered anyone’s 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	<p>אֵי־הָ אֱלֹהֵי חֲמַת וְאַרְפָּד אֵי־הָ אֱלֹהֵי סַפְרַוַּיִם הִנֵּעַ וְעוֹה כִּי־הֶצִּילוּ אֶת־שַׁמְרוֹן מִיָּדִי:</p>	<p>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?</p>	<p>   Isa 36:19, 2 Chr 32:14.</p> <hr/> <p>Ivvah: AV= <i>Ivah</i>, not recognizing the <i>dagesh</i> in the <i>vav</i>.</p> <hr/> <p>grip ← <i>hand</i>.</p>
2 Ki 18:35	<p>מִי בְּכָל־אֱלֹהֵי הָאֲרָצוֹת אֲשֶׁר־הֶצִּילוּ אֶת־אֶרְצָם מִיָּדִי כִּי־יַצִּיל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי:</p>	<p>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?”</p>	<p>   Isa 36:20.</p> <hr/> <p>grip (2x) ← <i>hand</i>.</p>
2 Ki 18:36	<p>וְהַחֲרִישׁוּ הָעָם וְלֹא־עָנוּ אֹתוֹ דָּבָר כִּי־מִצְוַת הַמֶּלֶךְ הִיא לֵאמֹר לֹא תַעֲנֶהוּ:</p>	<p>And the people became silent and did not answer him a word, for the king’s commandment <i>was</i>, “Do not answer him.”</p>	<p>   Isa 36:21.</p> <hr/> <p><i>was</i> ← (<i>was</i>) to say, but acting as a direct speech marker.</p>



2 Ki 18:37	<p>וַיָּבֹא אֱלִיאִקִּים בֶּן־חִלְקִיָּה אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וְיוֹאָח בֶּן־אַסָּף הַמְזָכִּיר אֶל־חֲזַקְיָהוּ קְרוּעֵי בְּגָדִים וַיִּגְדּוּ לוֹ דְּבָרֵי רַב־שָׂקָה:</p>	<p>Then Eliakim the son of Hilkiah, 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.</p>	<p>   Isa 36:22.</p>
2 Ki 19:1	<p>וַיְהִי כִשְׁמַעַת הַמֶּלֶךְ חֲזַקְיָהוּ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּתְכַּס בַּשָּׂק וַיָּבֹא בֵּית יְהוָה:</p>	<p>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.</p>	<p>   Isa 37:1.</p>
2 Ki 19:2	<p>וַיִּשְׁלַח אֶת־אֱלִיאִקִּים אֲשֶׁר־עַל־הַבַּיִת וְשִׁבְנָא הַסֹּפֵר וְאֵת זְקַנֵּי הַכֹּהֲנִים מִתְכַּסִּים בַּשָּׂקִים אֶל־יִשְׁעֵיהוּ הַנָּבִיא בֶן־אַמּוּץ:</p>	<p>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.</p>	<p>   Isa 37:2.</p>
2 Ki 19:3	<p>וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חֲזַקְיָהוּ יוֹם־צָרָה וְתוֹכַחַה וְנֹאצָּה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מִשְׁבֶּר וְכַח אֵין לִלְדָּה:</p>	<p>And they said to him, “<u>This is what</u> Hezekiah says: ‘This day is 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.’”</p>	<p>   Isa 37:3.  this is what ← thus.</p>
2 Ki 19:4	<p>אוֹלֵי יִשְׁמַעַת יְהוָה אֱלֹהֶיךָ אֵת   כָּל־דְּבָרֵי רַב־שָׂקָה אֲשֶׁר שָׁלַח מֶלֶךְ־אַשּׁוּר   אֲדַנִּי לְחַרְף אֱלֹהִים חַי וְהוֹלִיחַ בְּדַבָּרִים אֲשֶׁר שָׁמַע יְהוָה אֱלֹהֶיךָ וְנִשְׁאַתַּ תְּפִלָּה בְּעַד הַשְּׂאֲרִית הַנִּמְצָאָה:</p>	<p>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.’”</p>	<p>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].</p>
2 Ki 19:5	<p>וַיָּבֹאוּ עֲבָדֵי הַמֶּלֶךְ חֲזַקְיָהוּ אֶל־יִשְׁעֵיהוּ:</p>	<p>And when King Hezekiah's servants came to Isaiah,</p>	<p>   Isa 37:5.</p>
2 Ki 19:6	<p>וַיֹּאמֶר לָהֶם יִשְׁעֵיהוּ כֹּה תֹאמְרוּן אֶל־אֲדֹנֵיכֶם כֹּה   אָמַר יְהוָה אֱלֹהֵי־יִרְאָה מִפְּנֵי הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ אֲשֶׁר גִּדְּפוּ נַעֲרֵי מֶלֶךְ־אַשּׁוּר אֵתִי:</p>	<p>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.’”</p>	<p>   Isa 37:6.  this is what (2x) ← thus.</p>

2 Ki 19:7	הִנְנִי נֹתֵן בּוֹ רוּחַ וְשָׁמַע שְׁמוּעָה וְשָׁב לְאַרְצוֹ וְהִפְלִיתוּ בְּחֶרֶב 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	וַיָּשָׁב רֶב־שָׁקָה וַיִּמָּצֵא אֶת־מֶלֶךְ אַשּׁוּר נֹלְחָם עַל־לִבְנָה כִּי שָׁמַע כִּי נָסַע מִלְכִּישׁ:	Then the chief butler returned and found the king of Assyria at war with Libnah, for he had heard that he <u>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־תִּרְהַקָּה מֶלֶךְ־כוּשׁ לֵאמֹר הִנֵּה יָצָא לְהִלָּחֵם אִתְּךָ וַיָּשָׁב וַיִּשְׁלַח מַלְאָכִים אֶל־חִזְקִיָּהוּ 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־חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר אֵל־יִשְׁאָךְ אֱלֹהֶיךָ אֲשֶׁר אַתָּה בֹטָח בּוֹ לֵאמֹר לֹא תִנָּתֵן יְרוּשָׁלַם בְּיַד מֶלֶךְ אַשּׁוּר:	“This <i>is</i> <i>what</i> 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.  <i>this is what</i> ← <i>thus</i> .
2 Ki 19:11	הִנֵּה   אַתָּה שֹׁמַעַת אֵת אֲשֶׁר עָשׂוּ מַלְכֵי אַשּׁוּר לְכָל־הָאַרְצוֹת לְהַחְרִימָם וְאַתָּה תִּנָּצֵל:	Look, you have heard what the kings of Assyria have done to all the countries, <u>in obliterating them</u> . So will you be delivered?	Isa 37:11, 2 Chr 32:17.  in obliterating them: gerundial use of the infinitive.
2 Ki 19:12	הֲהִצִּילוּ אֹתָם אֱלֹהֵי הַגּוֹיִם אֲשֶׁר שָׁחְתוּ אֲבוֹתַי אֶת־גּוֹזָן וְאֶת־חֶרֶן וְרֶצֶף וּבְנֵי־עֶדֶן אֲשֶׁר בְּתֵּל־אַשּׁוּר:	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>Thelasar</i> here.
2 Ki 19:13	אִיזוֹ מֶלֶךְ־חַמַּת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לַעִיר סֶפְרַוַיִם הִנֵּעַ וְעָוָה:	Where <i>is</i> the king of Hamath <u>or</u> the king of Arpad <u>or</u> the king of the city of Sepharvaim, Hena <u>or</u> 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־הַסִּפְרִים מִיַּד הַמַּלְאָכִים וַיִּקְרָאֻם וַיַּעַל בֵּית יְהוָה וַיִּפְרֹשֶׁהוּ חִזְקִיָּהוּ לִפְנֵי 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.  <i>communiqué ... it ... it</i> ← <i>writings / books ... them ... it</i> . We take it as a single document.

2 Ki 19:15	וַיִּתְפַּלֵּל חִזְקִיָּהוּ לִפְנֵי יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִּים אַתָּה הוּא הָאֱלֹהִים לְבַדָּךְ לְכָל מַמְלָכוֹת הָאָרֶץ אַתָּה עָשִׂיתָ 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 פִּקַּח יְהוָה עֵינֶיךָ וּרְאָה וּשְׁמַע אֶת דְּבָרֵי סַנְחֶרִיב אֲשֶׁר שְׁלָחוּ לְחַרֵּף אֱלֹהִים חַי:	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	אָמֵנָם יְהוָה הִחְרִיבוּ מַלְכֵי 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 בָּאֵשׁ כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם־מַעֲשֵׂה יְדֵי־אָדָם עֵץ וְאֶבֶן וַיֵּאבְדוּם:	and they have put their gods in a fire – 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 הוֹשִׁיעֵנוּ נָא מִיָּדוֹ וַיִּדְעוּ כָּל־מַמְלָכוֹת הָאָרֶץ כִּי אַתָּה יְהוָה אֱלֹהִים לְבַדָּךְ: ס	So now, O LORD our God, please save us from his grip, so that all the kingdoms of the earth will know that you <i>are</i> the LORD God, <i>and</i> only you.”	Isa 37:20.  grip ← <i>hand</i> .
2 Ki 19:20	וַיִּשְׁלַח יִשְׁעִיָּהוּ בֶן־אֲמוֹץ אֶל־חִזְקִיָּהוּ לֵאמֹר כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר הִתְפַּלֵּלְתָּ אֵלַי אֶל־סַנְחֶרִיב מֶלֶךְ־אֲשׁוּר שִׁמְעֵתִי:	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.’	Isa 37:21.  as follows ← <i>to say</i> .  this is what ← <i>thus</i> .
2 Ki 19:21	זֶה הַדְּבָר אֲשֶׁר־דִּבֶּר יְהוָה עָלַי בָּזָה לִּי לַעֲגָה לִּי בְּתוֹלַת בֵּת־צִיּוֹן אַחֲרֶיךָ רָאשׁ הַנִּיעָה בֵּת יְרוּשָׁלַם:	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</u> you.	Isa 37:22.  these <i>are</i> the words ← <i>this is the word</i> .  virgin ← <i>virgin of the</i> .  at you ← <i>after you</i> .
2 Ki 19:22	אֶת־מִי חִלַּפְתָּ וְגִדַּפְתָּ וְעַל־מִי הִרִימוֹתָ קוֹל וּתְשָׂא מְרוֹם עֵינֶיךָ עַל־קִדּוֹשׁ יִשְׂרָאֵל:	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.	Isa 37:23.  well: wider use of the <i>vav</i> , introducing an answer to a rhetorical question.  haughtily ← <i>height</i> .

2 Ki 19:23	<p>בֵּיַד מַלְאָכָיוֹ חֲרַפְתָּ   אֲדֹנָי וְתֹאמַר *בִּרְכַב *בְּרֶבֶב רֶכְבִּי אֲנִי עָלִיתִי מְרוֹם הָרִים יִרְפְּתִי לְבָנוֹן וְאַכְרֹת קוֹמַת אֲרָזָיו מִבְּחוֹר בְּרֹשָׁיו וְאַבְוֹאֵה מְלוֹן קִצֵּה יַעַר כְּרַמְלוֹ:</p>	<p>Through your messengers you have defied the <u>LORD</u>.* And said, «By {K: the <u>chariots</u>} [Q: numerical weight] of my chariot <u>fleet</u> I have ascended <i>to</i> the heights of mountains <i>In</i> the remote parts of Lebanon, And I will cut down the <u>tallest</u> of its cedars <i>And</i> the choice of its cypresses, And I will come <i>to</i> its <u>remotest abode</u> <i>In</i> 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.</p> <hr/> <p>   Isa 37:24.</p> <hr/> <p>through ← <i>by the hand of</i>.</p> <hr/> <p>chariots ← <i>chariot</i>. Collective usage.</p> <hr/> <p>tallest ← <i>height</i>.</p> <hr/> <p>remotest abode ← <i>abode of its end</i>.</p>
2 Ki 19:24	<p>אֲנִי קָרָתִי וְשָׁתִיתִי מֵיִם זָרִים וְאַחֲרַב בְּכַף־פַּעֲמִי כָּל יֹאֲרֵי מְצֹר:</p>	<p>I have dug <u>wells</u> 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.</p> <hr/> <p>expeditions ← <i>the sole of my steps</i>. The infix “ped” = <i>foot</i>.</p> <hr/> <p>to places ← <i>of places</i>.</p>
2 Ki 19:25	<p>הֲלֹא־שָׁמַעְתָּ לְמַרְחוֹק אֶתָּה עָשִׂיתִי לְמִימֵי קֶדֶם וַיִּצְרְתִּיהָ עַתָּה הִבִּיאֲתִיהָ וְתִהְיֶה לְהִשּׁוֹת גְּלִים נָצִים עָרִים בְּצֻרוֹת:</p>	<p>Have you not heard from long ago <i>That</i> 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 <i>To</i> desolate heaps of stones.</p>	<p>   Isa 37:26.</p> <hr/> <p>this ← <i>it</i>.</p>
2 Ki 19:26	<p>וַיִּשְׁבִּיֵּהוּן קִצְרֵי־יָד חֲתוּ וַיִּבְשּׁוּ הָיוּ עֹשֶׁב שָׂדֶה וִירֵק דָּשָׁא חֲצִיר גִּגּוֹת וּשְׂדֵפָה לִפְנֵי קָמָה:</p>	<p>And their inhabitants <i>were</i> <u>powerless</u>. 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 <u>on standing corn</u>.</p>	<p>   Isa 37:27.</p> <hr/> <p>powerless ← <i>short of hand</i>.</p> <hr/> <p>wild vegetation ← <i>vegetation of the field / countryside</i>.</p> <hr/> <p>grassy verdure ← <i>greenery of grass</i>.</p> <hr/> <p>on standing corn ← <i>in the presence of standing (corn)</i>.</p>
2 Ki 19:27	<p>וְשִׁבְתֶּךָ וַיֵּצֵאֲתָךְ וּבֹאֲךָ יִדְעָתִי וְאֵת הַתְּרַגּוּזֶךָ אֵלַי:</p>	<p>Now I have known your <u>way of life</u> And your <u>coming and going</u>, And your rage against me.</p>	<p>   Isa 37:28.</p> <hr/> <p>way of life ← <i>sitting, dwelling</i>.</p> <hr/> <p>coming and going ← <i>going out and coming in</i>.</p>

2 Ki 19:28	<p>יֵעַן הַתְּרַגְּזוֹן אֵלַי וְשֹׂאֲנֶנְךָ עָלָה בְּאָזְנִי וְשִׁמְתִּי חֹחִי בְּאַפִּי וּמִתְּגִל בְּשִׁפְתֵיךָ וְהִשְׁבַּתִּיךָ בַּדֶּרֶךְ אֲשֶׁר-בָּאתָ בָּהּ:</p>	<p>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.'</p>	<p>   Isa 37:29.</p>
2 Ki 19:29	<p>וְזֶה-לִּי הָאוֹת אֲכֹל הַשָּׁנָה סְפִיחַ וּבִשְׁנָה הַשְּׁנִית סְחִישׁ וּבִשְׁנָה הַשְּׁלִישִׁית זֶרְעוּ וְקִצְרוּ וְנִטְעוּ כֶרְמִים וְאָכְלוּ פְּרִים:</p>	<p>'And <i>this will be</i> a sign to you: This year <i>you will eat</i> 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.</p>	<p>   Isa 37:30.</p> <p>and this: the addressee changes from Sennacherib to Judah.</p> <p><i>you</i> will eat: infinitive absolute in the role of a finite verb.</p>
2 Ki 19:30	<p>וְיִסְפָּה פְּלִיטַת בֵּית-יְהוּדָה הַנִּשְׁאָרָה שָׂרֵשׁ לְמִטָּה וְעֵשָׂה פְּרִי לְמַעְלָה:</p>	<p>And the remnant of the house of Judah which remains Will again <i>strike</i> root downward And yield fruit upward.</p>	<p>   Isa 37:31.</p>
2 Ki 19:31	<p>כִּי מִירוּשָׁלַם תֵּצֵא שְׂאֲרִית וּפְלִיטָה מִהַר צִיּוֹן קְנָאת יְהוָה *צִבְאוֹת תַּעֲשֶׂה-זֹאת: ס</p>	<p>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.'</p>	<p>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.</p> <p>   Isa 37:32.</p>
2 Ki 19:32	<p>לָכֵן כֹּה-אָמַר יְהוָה אֱלֹהֵי-מֶלֶךְ אֲשׁוּר לֹא יָבֹא אֶל-הָעִיר הַזֹּאת וְלֹא-יִזְרֶה שָׁם חֵץ וְלֹא-יִקְדֹּמְנָה מִגֶּן וְלֹא-יִשְׁפֹּךְ עָלֶיהָ סִלְלָה:</p>	<p>Therefore <i>this is what</i> the LORD says concerning the king of Assyria: 'He shall not come to this city, And he shall not shoot an arrow there, And <i>he shall not advance on it with a shield</i>, And he shall not raise an earthwork against it.</p>	<p>   Isa 37:33.</p> <p><i>this is what</i> ← <i>thus</i>.</p> <p>he shall not advance on it <i>with</i> a shield: or <i>no shield shall advance on it</i>.</p>
2 Ki 19:33	<p>בַּדֶּרֶךְ אֲשֶׁר-יָבֹא בָּהּ יָשׁוּב וְאֶל-הָעִיר הַזֹּאת לֹא יָבֹא נְאֻם-יְהוָה:</p>	<p>He will return by the road on which he comes, And he shall not come to the city, Says the LORD,</p>	<p>   Isa 37:34.</p>
2 Ki 19:34	<p>וְגִנֹּתַי אֶל-הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעְנִי וּלְמַעַן דָּוִד עַבְדִּי:</p>	<p>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.'</p>	<p>   Isa 37:35.</p>

2 Ki 19:35	וַיְהִי בַלַּיְלָהָ הַהוּא וַיֵּצֵא   מֶלֶאכְדָּ יְהוָה וַיַּךְ בַּמַּחֲנֶה אֶשׂוּר מֵאָה שְׁמוֹנִים וַחֲמִשָּׁה אַלְף וַיִּשְׁכְּמוּ בַבֹּקֶר וְהִנֵּה כָּלם פְּגָרִים 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, they <u>saw that they</u> <u>were all dead – corpses.</u>	Isa 37:36, 2 Chr 32:21.  they saw that ← <i>behold.</i>  dead – corpses: MT pointing conjoins ( <i>dead corpses</i> ).
2 Ki 19:36	וַיֵּסַע וַיָּלֶךְ וַיָּשָׁב סְנַחֲרִיב מֶלֶךְ-אַשּׁוּר וַיָּשָׁב בְּנִינֻוֹה:	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 מִשְׁתַּחֲוֶה בֵּית   נִסְרוֹךְ אֱלֹהָיו וְאַדְרַמְלֵךְ וּשְׂרָאֲצָר *בָּנָיו הִכּוּהוּ בַחֶרֶב וְהֵמָּה נִמְלְטוּ אֶרֶץ אֲרָרַט וַיִּמְלֹךְ אֶסְרַחְדֹּן בֶּן־וֹתָנִי: פ	And it came to pass, <i>while</i> he was worshipping <i>in</i> the house of Nisroch his god, that Adrammelech and Sarezer {K: - } [Q: his sons] struck him down with the sword, and they escaped <i>to</i> the land of Ararat. And Esarhaddon his son reigned in his place.	Isa 37:38.  Sarezer: AV= <i>Sharezer.</i>  Esarhaddon: hyphenated in the Hebrew, <i>Esar-Haddon.</i>
2 Ki 20:1	בַּיָּמִים הָהֵם חָלָה חִזְקִיָּהוּ לָמוּת וַיָּבֹא אֵלָיו יִשְׁעִיָּהוּ בֶן-אֲמוּזַן הַנְּבִיא וַיֹּאמֶר אֵלָיו כֹּה-אָמַר יְהוָה צִו לְבֵיתְךָ כִּי מֵת אַתָּה וְלֹא תֵחִיָּה:	In those days Hezekiah became mortally 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.  mortally ← <i>to die.</i>  this is what ← <i>thus.</i>
2 Ki 20:2	וַיִּסָּב 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	אָנֹכִי יְהוָה זָכַר-נָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ בְּאֵמֶת וּבְלִבָּב שָׁלֵם וְהֵטוֹב בְּעֵינֶיךָ עָשִׂיתִי וַיִּבֶךְ חִזְקִיָּהוּ בְּכִי גָדוֹל: ס	“I implore <i>you</i> , O LORD, do <u>remember how</u> I have walked before you in truth, and with a <u>sincere</u> heart, and <i>how</i> I have done what <i>is right</i> in your sight.” And Hezekiah wept <i>with</i> great weeping.	Isa 38:3.  remember how ← <i>remember</i> <i>that.</i>  sincere ← <i>whole, perfect.</i>  right ← <i>good.</i>
2 Ki 20:4	וַיְהִי יִשְׁעִיָּהוּ לֹא יֵצֵא *הָעִיר **חֲצָר 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 <u>came</u> to him <u>as follows</u> :	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 שְׁמַעְתִּי אֶת-תְּפִלָּתְךָ רָאִיתִי אֶת-דַּמְעָתְךָ הִנְנִי רָפָא לְךָ בַּיּוֹם הַשְּׁלִישִׁי תַעֲלֶה בֵּית יְהוָה:	“Go back and say to Hezekiah the leader of my people, ‘ <u>This is</u> <u>what</u> the LORD God of David your <u>father</u> says: «I have heard your prayer; I have seen your tears. I <u>am about to</u> 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 עֶשְׂרֵה שָׁנָה וּמִכָּר מֶלֶךְ־אַשּׁוּר אֶצִּילְךָ וְאֶת הָעִיר הַזֹּאת וְגִנּוֹתַי עַל־הָעִיר הַזֹּאת לְמַעַנִי וּלְמַעַן דָּוִד עַבְדִּי:	And I will add fifteen years to your days, and I will deliver you and this city from the <u>grip</u> 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 יִשְׁעִיָּהוּ קְחוּ דִבְלַת תְּאֵנִים וַיִּקְחוּ וַיִּשְׁמֹו עַל־הַשָּׁחִין וַיַּחֲיִ:	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 <u>recovered</u> .	Isa 38:21.  take: plural.  recovered ← <i>lived</i> .
2 Ki 20:8	וַיֹּאמֶר חֲזַקְיָהוּ אֶל־יִשְׁעִיָּהוּ מָה אוֹת כִּי־יִרְפָּא יְהוָה לִי וְעָלִיתִי בַיּוֹם 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 יִשְׁעִיָּהוּ זֶה־לְךָ הָאוֹת מֵאֵת יְהוָה כִּי יַעֲשֶׂה יְהוָה אֶת־הַדָּבָר אֲשֶׁר דִּבֶּר הָלֹךְ הַצֵּל עֶשְׂרֵה מַעֲלֹת אִם־יָשׁוּב עֶשְׂרֵה מַעֲלֹת:	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 לָצֵל לְנִטּוֹת עֶשְׂרֵה מַעֲלֹת לֹא כִי יָשׁוּב הַצֵּל אַחֲרָנִית עֶשְׂרֵה מַעֲלֹת:	And Hezekiah said, “It is easy for the shadow to <u>advance</u> ten degrees, <i>but</i> not that the shadow should go <u>back</u> ten degrees.”	Isa 38:8.  advance ← <i>decline</i> , as of the day.  go back ← <i>return backwards</i> .
2 Ki 20:11	וַיִּקְרָא יִשְׁעִיָּהוּ הַנְּבִיא אֶל־יְהוָה וַיַּשֵּׁב אֶת־הַצֵּל בַּמַּעֲלֹת אֲשֶׁר יָרְדָּה בַּמַּעֲלֹת אַחַז אַחֲרָנִית עֶשְׂרֵה מַעֲלֹת: פ	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 <u>was cast</u> by Ahaz's <i>sundial</i> – ten degrees backwards.	Isa 38:8.  was cast by ← <i>went down on</i> .
2 Ki 20:12	בַּעֲת הַהִיא שָׁלַח בְּרָאדַן בֶּלְאָדָן בֶּן־בִּלְאָדָן מֶלֶךְ־בָּבֶל סִפְרִים וּמִנְחָה אֶל־חֲזַקְיָהוּ כִּי שָׁמַע כִּי חָלָה חֲזַקְיָהוּ:	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.	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].

2 Ki 20:13	<p>וַיִּשְׁמַע עֲלֵיהֶם חִזְקִיָּהוּ וַיֵּרָאם אֶת-כָּל-בֵּית נִכְתָּה אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב וְאֶת-הַבְּשָׂמִים וְאֵת   שְׁמֹן הַטּוֹב וְאֵת בֵּית כְּלָיו וְאֵת כָּל-אֲשֶׁר נִמְצָא בְּאֻצְרוֹתָיו לֹא-הָיָה דְבַר אֲשֶׁר לֹא-הָרָאם חִזְקִיָּהוּ בְּבֵיתוֹ וּבְכָל-מִמְשַׁלְתּוֹ:</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 <i>was</i> 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.</p> <hr/> <p>attended to ← <i>heard, heeded</i>.</p> <hr/> <p>spice: AV differs (<i>precious things</i>).</p> <hr/> <p>present ← <i>found</i>.</p> <hr/> <p>realm ← <i>rule</i>.</p>
2 Ki 20:14	<p>וַיָּבֹא 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 דְבַר אֲשֶׁר לֹא-הָרָאִיתֶם בְּאֻצְרוֹתַי:</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 שִׁמַּע 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 אֲצֻר אֲבִיתְךָ עַד-הַיּוֹם הַזֶּה בָּבֶלָה 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 <i>away</i> to Babylon. Nothing will remain, says the LORD,</p>	<p>   Isa 39:6.</p>
2 Ki 20:18	<p>וּמִבְּנֵיךָ אֲשֶׁר יֵצְאוּ מִמֶּךָ אֲשֶׁר תּוֹלִיד *יִקַּח *יִקָּחוּ וְהָיוּ סְרִיסִים בְּהֵיכַל מֶלֶךְ בָּבֶל:</p>	<p>and {K: he} [Q: they] will take <i>away some</i> of your sons who will <i>descend from you</i>, whom you will beget, and they will be eunuchs in the palace of the king of Babylon.’ ”</p>	<p>   Isa 39:7.</p> <hr/> <p>descend from you ← <i>come out of you</i>.</p>
2 Ki 20:19	<p>וַיֹּאמֶר חִזְקִיָּהוּ אֶל-יִשְׁעִיָּהוּ טוֹב דְּבַר-יְהוָה אֲשֶׁר דִּבַּרְתָּ וַיֹּאמֶר הֲלוֹא אִם-שָׁלוֹם וְאַמֶּת יִהְיֶה בִּימֵי:</p>	<p>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?”</p>	<p>   Isa 39:8.</p> <hr/> <p>right ← <i>good</i>.</p>



2 Ki 20:20	וַיֵּתֶר דְּבָרֵי חִזְקִיָּהוּ וְכָל־גִּבּוֹרָתוֹ וְאֲשֶׁר עָשָׂה אֶת־הַבֵּרֶכָה וְאֶת־הַתְּעָלָה וַיָּבֵא אֶת־הַמַּיִם הָעֵיִרָה הֵלֹא־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 <u>water</u> to the city, <i>are</i> they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 32:32.  water ← <i>the water</i> . An unexpected definite article. See Gen 22:9.
2 Ki 20:21	וַיִּשְׁכַּב חִזְקִיָּהוּ עִם־אֲבֹתָיו וַיִּמְלֹךְ מְנַשֶּׁה בְּנוֹ תַּחְתָּיו: פ	And Hezekiah lay with his fathers, and <u>Manasseh</u> his son reigned in place of him.	1 Chr 3:13, 2 Chr 32:33.  Manasseh: see Gen 41:51.
2 Ki 21:1	בֶּן־שְׁתַּיִם עָשָׂרָה שָׁנָה מְנַשֶּׁה בְּמָלְכוֹ וְחֲמִשִּׁים וְחֲמָשׁ 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 כְּתוֹעֲבַת 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־הַבָּמֹת אֲשֶׁר אָבָד חִזְקִיָּהוּ אָבִיו וַיִּקֶּם מִזְבְּחֹת לְבָעַל וַיַּעַשׂ אֲשֶׁרָה כְּאֲשֶׁר עָשָׂה אַחָאֵב מֶלֶךְ יִשְׂרָאֵל וַיִּשְׁתַּחֲוּ לְכָל־צַבָּא הַשָּׁמַיִם וַיַּעֲבֹד 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.  body ← <i>power</i> .
2 Ki 21:4	וַבֵּנָה מִזְבְּחֹת בְּבֵית יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַם אֲשִׁים 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 חֲצֵרוֹת 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.  body ← <i>power</i> .
2 Ki 21:6	וַהֲעֵבִיר אֶת־בְּנוֹ בָּאֵשׁ וַעֲוָן וַנְּחֹשׁ וַעֲשָׂה אוֹב וַיִּדְּעָנִים הִרְבָּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיס:	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 <u>in</u> <u>doing</u> evil in the sight of the LORD, <u>so that</u> <i>he provoked him</i> to anger.	2 Chr 33:6.  in doing: gerundial use of the infinitive.  so that <i>he</i> provoked: consecutive (result), rather than purposive, use of the infinitive.

2 Ki 21:7	וַיֵּשֶׁם אֶת־פֶּסֶל הָאֲשֶׁרָה אֲשֶׁר עָשָׂה בְּבֵית אֲשֶׁר אָמַר יְהוָה אֶל־דָּוִד וְאֶל־שְׁלֹמֹה בְּנֹו בְּבֵית הַזֶּה וּבִירוּשָׁלַם אֲשֶׁר בְּחֶרְתִּי מִכָּל שְׁבֵטֵי יִשְׂרָאֵל אֲשִׁים אֶת־שְׁמִי לְעוֹלָם:	And he set up the <u>phallic carved</u> <u>image</u> which he had made, in the house <i>concerning</i> 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.  phallic carved image ← <i>image</i> <i>of the phallic park.</i>
2 Ki 21:8	וְלֹא אֲסִיף לְהִנִּיחַ רֶגֶל יִשְׂרָאֵל מִן־הָאֲדָמָה אֲשֶׁר נָתַתִּי לְאֲבוֹתָם רַק   אִם־יִשְׁמְרוּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִים וְלִכְלֹל־הַתּוֹרָה אֲשֶׁר־צִוָּה אַתֶּם עַבְדֵי מֹשֶׁה:	And I will not <u>chase</u> <u>Israel</u> <u>around</u> again from the land which I gave their fathers, <i>but</i> only if they take care to do <u>everything</u> 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.  chase Israel around ← <i>make the</i> <i>foot of Israel wander.</i>  everything ← <i>according to</i> <i>everything.</i>
2 Ki 21:9	וְלֹא שָׁמְעוּ וַיִּתְּעוּ מְנַשֶּׁה לַעֲשׂוֹת אֶת־הָרָע מִן־הַגּוֹיִם אֲשֶׁר הִשְׁמִיד יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:	But they did not <u>take heed</u> , 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.  take heed ← <i>hear.</i>
2 Ki 21:10	וַיְדַבֵּר יְהוָה בְּיַד־עַבְדּוֹ הַנְּבִיאִים לֵאמֹר:	Then the LORD spoke through the <u>intermediacy</u> of his servants the prophets and said,	2 Chr 33:10.  intermediacy ← <i>hand.</i>
2 Ki 21:11	יַעַן אֲשֶׁר עָשָׂה מְנַשֶּׁה מִלֶּד־יְהוּדָה הַתַּעֲבוֹת הָאֵלֶּה הָרָע מִכָּל אֲשֶׁר־עָשׂוּ הָאֲמֹרִי אֲשֶׁר לִפְנֵיו 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 <u>Amorites</u> did before him, and also caused Judah to sin through his idols,	Amorites: see Gen 10:16.
2 Ki 21:12	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַנְּגִי מִבֵּיא רָעָה עַל־יְרוּשָׁלַם וְיְהוּדָה אֲשֶׁר כָּל־*שִׁמְעוּ *שִׁמְעָה תִּצְלַנָּה שְׁתֵּי אָזְנוֹי:	<u>this is what</u> the LORD God of Israel says: ‘I <u>am about to</u> 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).  this is what ← <i>therefore thus.</i>  I am about to ← <i>behold me.</i>
2 Ki 21:13	וְנָטִיתִי עַל־יְרוּשָׁלַם אֶת קו שִׁמְרוֹן וְאֶת־מִשְׁקַלֶּת בֵּית אֲחָאָב וּמַחִיתִי אֶת־יְרוּשָׁלַם כַּאֲשֶׁר־יִמְחָה אֶת־הַצִּלְחָת 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 <u>dish</u> – 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	וְנִשְׁתִּי אֶת שְׂאֲרִית נַחֲלָתִי וְנָתַתִּים בְּיַד אֹיְבֵיהֶם וְהָיוּ לְבִז וּלְמִשְׁסָה לְכָל-אֹיְבֵיהֶם:	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-הָרָע בְּעֵינַי וַיְהִיו מְכַעְסִים אֹתִי מִן-הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתָם מִמִּצְרַיִם 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 מִנִּשְׁה הָרַבָּה מֵאֵד עַד אֲשֶׁר-מָלָא אֶת-יְרוּשָׁלַם פֶּה לַפֶּה לְבַד מִחֲטָאתוֹ אֲשֶׁר הֶחֱטִיא אֶת-יְהוּדָה לַעֲשׂוֹת הָרָע בְּעֵינַי יְהוָה:	And Manasseh also shed very much innocent blood, until he had filled Jerusalem from one end to the other, apart from his sin whereby he caused Judah to sin by doing evil in the sight of the LORD.	shed: in a Hebrew “OVS” (object-verb-subject) sentence.  from one end to the other ← mouth to mouth.  by doing: gerundial use of the infinitive.
2 Ki 21:17	וְיֹתֵר דְּבָרֵי מִנִּשְׁה וְכָל-אֲשֶׁר עָשָׂה וְחֲטָאתוֹ אֲשֶׁר חָטָא הֲלֹא-הֵם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:	And as for the rest of the affairs of Manasseh, and everything he did, and his sin which he committed, are they not written in the Book of the Chronicles of the Kings of Judah?	2 Chr 33:18.  committed ← sinned.
2 Ki 21:18	וַיִּשְׁכַּב מִנִּשְׁה עִם-אֲבֹתָיו וַיִּקְבֹּר בְּגִן-בֵּיתוֹ בְּגִן-עֶזְא וַיִּמְלֹךְ אָמוֹן בְּנוֹ תַּחְתָּיו: פ	And Manasseh lay with his fathers, and he was buried in the garden of his house, in the garden of Uzza, 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 בָּמָלְכוֹ וּשְׁתַּיִם שָׁנִים מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מִשְׁלֵמֶת בַּת-חֲרוּץ מִן-יֹטְבָה:	Amon was twenty-two years old when he started to reign, and he reigned for two years in Jerusalem, and his mother's name was Meshullemeth the daughter of Haruz from Jotbah.	2 Chr 33:21.  Jotbah: perhaps Jatebah (no dagesh in the beth, 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 הָרָע בְּעֵינַי יְהוָה כַּאֲשֶׁר עָשָׂה מִנִּשְׁה אָבִיו:	And he did what was 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-הַגִּלּוּלִים אֲשֶׁר עָבַד אָבִיו וַיִּשְׁתַּחֲוֶה לָהֶם:	And he walked in the whole way in 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 אֲבֹתָיו 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-אָמוֹן עָלָיו וַיָּמִיתוּ 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	וַיִּדְּ עַם־הָאָרֶץ אֶת כָּל־הַקְּשָׁרִים עַל־הַמֶּלֶךְ אָמֹן וַיַּמְלִיכוּ עַם־הָאָרֶץ אֶת־יֹאשִׁיָּהוּ בֶן־זִכְרְיָאֵל תַּחְתָּיו:	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.  Josiah ← <i>Joshiahu</i> , but we retain the AV / traditional English name.
2 Ki 21:25	וְהַיְשָׁרִים אֲשֶׁר עָשָׂה הֵלֵא־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	וַיִּקְבֹּר אֹתוֹ בְּקִבְרָתוֹ בְּגִן־עֶזְרָא וַיַּמְלֹךְ יֹאשִׁיָּהוּ בֶן־זִכְרְיָאֵל תַּחְתָּיו: 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.  Uzza: see 2 Sam 6:3.
2 Ki 22:1	בֶּן־שְׁמֹנֶה שָׁנָה יֹאשִׁיָּהוּ בְּמָלְכּוֹ וּשְׁלֹשִׁים וָאֶחָת שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְדִידָה בַת־עֲדִיָּה 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 Adaiah from <u>Bozkath</u> .	2 Chr 34:1.  Bozkath: AV= <i>Boscath</i> , devoicing the sibilant and rendering <i>qoph</i> as if <i>kaph</i> .
2 Ki 22:2	וַיַּעַשׂ הַיְשָׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּכָל־דֶּרֶךְ דָּוִד אָבִיו וְלֹא־סָר יָמִין וּשְׂמֹאלוֹ: 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 בְּשָׁמְנָה עָשָׂרָה שָׁנָה לְמָלְכּוֹ יֹאשִׁיָּהוּ שָׁלַח הַמֶּלֶךְ אֶת־שַׁפָּן בֶּן־אַצְלִיָּהוּ בֶּן־מְשֻׁלָּם 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 וְיִתֵּם אֶת־הַכֶּסֶף הַמּוּבָא בֵּית יְהוָה אֲשֶׁר אֶסְפוּ שְׁמָרֵי הַסֶּף מֵאֵת הָעָם:	“Go up to Hilkiah 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.  count ← <i>complete</i> . Perhaps, with [CB], <i>pay out</i> .  doorkeepers ← <i>threshold</i> <i>keepers</i> .
2 Ki 22:5	*וַיִּתְּנָה *וַיִּתְּנֵהוּ עַל־יַד עֹשֵׂי הַמְּלָאכָה הַמִּפְקָדִים *בְּבֵית *בֵּית יְהוָה וַיִּתְּנוּ אֹתוֹ לְעֹשֵׂי הַמְּלָאכָה אֲשֶׁל בְּבֵית יְהוָה לְחַזֵּק בְּדֶק הַבַּיִת:	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 in</u> the house	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.
2 Ki 22:6	לְחַרְשִׁים וּלְבָנִים וּלְגִדְרִים וּלְקִנּוֹת עֵצִים וְאֲבָנֵי מַחְצָב לְחַזֵּק אֶת־הַבַּיִת:	– to the craftsmen and the builders and the wall-builders – and to buy wood and hewn stone, to <u>refurbish</u> the house.	2 Chr 34:11.  refurbish ← <i>strengthen</i> .

2 Ki 22:7	אֲדָ לֹא־יִחַשְׁבּ אַתֶּם הַכֶּסֶף הַנָּתַן עַל־יָדָם כִּי בְאֲמוּנָה הֵם עֹשִׂים:	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.”	2 Chr 34:12.  which they are paid ← <i>which</i> ( <i>is</i> ) <i>given to their hand</i> .
2 Ki 22:8	וַיֹּאמֶר חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל עַל־שָׁפָן הַסֹּפֵר סֵפֶר הַתּוֹרָה מִצָּאתִי בְּבֵית יְהוָה וַיִּתֵּן חִלְקִיָּהוּ אֶת־הַסֵּפֶר אֶל־שָׁפָן וַיִּקְרָאֵהוּ:	And Hilkiyah the high priest 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, and he read it.	2 Chr 34:15.
2 Ki 22:9	וַיָּבֹא שָׁפָן הַסֹּפֵר אֶל־הַמֶּלֶךְ וַיֵּשֶׁב אֶת־הַמֶּלֶךְ דָּבָר וַיֹּאמֶר הַתִּיכּוֹ עֲבָדֶיךָ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבֵית יְהוָה עַל־יְדֵי עֹשֵׂי הַמְּלָאכָה הַמִּפְקָדִים בֵּית יְהוָה:	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 it to</u> those doing the work who <i>were</i> charged with the house of the LORD.”	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</i> <i>of</i> .
2 Ki 22:10	וַיַּגֵּד שָׁפָן הַסֹּפֵר לַמֶּלֶךְ לֵאמֹר סֵפֶר נָתַן לִי חִלְקִיָּהוּ הַכֹּהֵן וַיִּקְרָאֵהוּ שָׁפָן לִפְנֵי הַמֶּלֶךְ:	And Shaphan the scribe explained to the king and said, “Hilkiyah the priest gave me a book.” And Shaphan read it in the king's presence.	2 Chr 34:18.
2 Ki 22:11	וַיְהִי כִשְׁמַע הַמֶּלֶךְ אֶת־דִּבְרֵי סֵפֶר הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו:	And it came to pass, when the king heard the words of the book of the law, that he tore his clothes.	2 Chr 34:19.
2 Ki 22:12	וַיִּצְוֶה הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ הַכֹּהֵן וְאֶת־אַחִיקָם בֶּן־שָׁפָן וְאֶת־עֲכָבּוֹר בֶּן־מִיכָיָה וְאֶת שָׁפָן הַסֹּפֵר וְאֶת עֲשִׂיָּה עֲבַד־הַמֶּלֶךְ לֵאמֹר:	And the king gave orders to Hilkiyah 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,	2 Chr 34:20.  Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.  Asaiah: AV= <i>Asahiah</i> .
2 Ki 22:13	לְכוּ דַרְשׁוּ אֶת־יְהוָה בְּעַדִּי וּבְעַד־הָעָם וּבְעַד כָּל־יְהוּדָה עַל־דִּבְרֵי הַסֵּפֶר הַנִּמְצָא הַזֶּה כִּי־גְדוֹלָה חֲמַת יְהוָה אֲשֶׁר־הִיא נִצְתָה בָּנוּ עַל אֲשֶׁר לֹא־שָׁמְעוּ אֲבֹתֵינוּ עַל־דִּבְרֵי הַסֵּפֶר הַזֶּה לַעֲשׂוֹת בְּכָל־הַכְּתוּב עָלֵינוּ:	“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</i> <i>should</i> do <u>everything</u> written concerning us.”	2 Chr 34:21.  heed ← <i>hear</i> .  everything ← <i>according to</i> <i>everything</i> .

2 Ki 22:14	וַיֵּלֶךְ חִלְקִיָּהוּ הַכֹּהֵן וְאַחִיקָם וְעַכְבּוֹר וְשַׁפָּן וְעַשְׂיָה אֶל-חִלְדָּה הַנְּבִיאָה אֵשֶׁת   שָׁלֹם בֶּן-תְּקוּהָ בֶן-חֲרָחִס שֹׁמֵר הַבְּגָדִים וְהִיא יֹשֶׁבֶת בִּירוּשָׁלַם בַּמִּשְׁנָה וַיְדַבְּרוּ אֵלֶיהָ:	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.	2 Chr 34:22.  Asaiah: AV= Asahiah.
2 Ki 22:15	וַתֹּאמֶר אֵלֵיהֶם כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָמְרוּ לְאִישׁ אֲשֶׁר-שָׁלַח אֲתָכֶם אֵלַי:	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 Chr 34:23.  this is what ← thus.
2 Ki 22:16	כֹּה אָמַר יְהוָה הַנְּנִי מִבֵּיא רָעָה אֶל-הַמָּקוֹם הַזֶּה וְעַל-יֹשְׁבָיו אֵת כָּל-דִּבְרֵי הַסֵּפֶר אֲשֶׁר קָרָא מְלֶכְךָ יְהוֹדָה:	« <u>This is what</u> the LORD says: <u>I am about to</u> bring evil on this place and on its inhabitants – all the words of the book which the king of Judah read –	2 Chr 34:24.  this is what ← thus.  I am about to ← behold me.
2 Ki 22:17	תַּחַת   אֲשֶׁר עֲזָבוּנִי וַיִּקְטְרוּ לֵאלֹהִים אֲחֵרִים לְמַעַן הַכְעִיסֵנִי בְּכָל מַעֲשֵׂה יְדֵיהֶם וְנִצַּתָּה חֲמָתִי בַּמָּקוֹם הַזֶּה וְלֹא תִכָּבֵּה:	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.» »	2 Chr 34:25.  against this place: or in this place.
2 Ki 22:18	וְאֶל-מְלֶכְךָ יְהוֹדָה הַשָּׁלַח אֲתָכֶם לְדָרֹשׁ אֶת-יְהוָה כֹּה תֹאמְרוּ אֵלָיו כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ:	And to the king of Judah who sent you to consult the LORD, <u>this is what</u> you shall say: « <u>This is what</u> the LORD God of Israel says: <i>As for</i> the things which you have heard,	2 Chr 34:26.  this is what (2x) ← thus.  say ← say to him.
2 Ki 22:19	יַעַן רָדִי-לְבַבְךָ וַתִּכְנַע   מִפְּנֵי יְהוָה בְּשִׁמְעֶךָ אֲשֶׁר דִּבַּרְתִּי עַל-הַמָּקוֹם הַזֶּה וְעַל-יֹשְׁבָיו לְהִיּוֹת לְשִׁמָּה וּלְקָלָלָהּ וַתִּקְרַע אֶת-בְּגָדֶיךָ וַתִּבְכֶּה לְפָנַי וְגַם אֲנֹכִי שָׁמַעְתִּי נֹאם-יְהוָה:	on account of <u>your contrition</u> and <u>the fact that</u> you have humbled yourself before the LORD, <u>in that you have heard</u> what I have spoken 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,	2 Chr 34:27.  your contrition ← the soft of your heart.  in that you have heard ← in your hearing. Gerundial use of the infinitive.  for my part ← also.

2 Ki 22:20	<p>לְכֹן הִנְנִי אֶסְפֶּף עַל־אֲבֹתֶיךָ וְנִאֲסַפְתָּ אֶל־קְבָרֹתֶיךָ בְּשָׁלוֹם וְלֹא־תִרְאֶנָּה עֵינֶיךָ בְּכָל הָרָעָה אֲשֶׁר־אֲנִי מְבִיא עַל־הַמָּקוֹם הַזֶּה וַיֹּשִׁיבוּ אֶת־הַמֶּלֶךְ דָּבָר:</p>	<p>«which is 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 reported it to the king.</p>	<p>   2 Chr 34:28.</p> <p>I am about to ← <i>behold me</i>.</p> <p>grave ← <i>graves</i>.</p> <p>reported ← <i>returned word</i>.</p>
2 Ki 23:1	<p>וַיִּשְׁלַח הַמֶּלֶךְ וַיֹּאסְפוּ אֵלָיו כָּל־זִקְנֵי יְהוּדָה וִירוּשָׁלַם:</p>	<p>Then the king sent <i>word</i>, and they assembled all the elders of Judah and Jerusalem before him.</p>	<p>   2 Chr 34:29.</p> <p>before ← <i>to</i>.</p>
2 Ki 23:2	<p>וַיַּעַל הַמֶּלֶךְ בֵּית־יְהוָה וְכָל־אִישׁ יְהוּדָה וְכָל־יֹשְׁבֵי יְרוּשָׁלַם אִתּוֹ וְהַכֹּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם לְמִקְטָן וְעַד־גָּדוֹל וַיִּקְרָא בְּאָזְנֵיהֶם אֶת־כָּל־דְּבָרֵי סֵפֶר הַבְּרִית הַנִּמְצָא בְּבֵית יְהוָה:</p>	<p>And the king went up to 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, both small and great, and he read, with them hearing, all the words of the book of the covenant which was found in the house of the LORD.</p>	<p>   2 Chr 34:30.</p> <p>both small and great ← <i>from small and to great</i>. Compare Gen 6:7.</p> <p>with them hearing ← <i>in their ears</i>.</p>
2 Ki 23:3	<p>וַיַּעֲמֵד הַמֶּלֶךְ עַל־הָעַמּוּד וַיִּכְרֹת אֶת־הַבְּרִית   לִפְנֵי יְהוָה לְלָכֶת אַחֵר יְהוָה וּלְשֹׁמֵר מִצְוֹתָיו וְאֶת־עֲדוּתָיו וְאֶת־חֻקֹּתָיו בְּכָל־לֵב וּבְכָל־נֶפֶשׁ לְהִקָּים 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 covenant 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 were written in this book. And all the people committed themselves to the covenant.</p>	<p>   2 Chr 34:31.</p> <p>a covenant ← <i>the covenant</i>. An unexpected definite article. See Gen 22:9.</p> <p>soul: i.e. <i>mind</i>.</p> <p>committed themselves to ← <i>stood in</i>.</p>
2 Ki 23:4	<p>וַיִּצַו הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וְאֶת־כֹּהֲנֵי הַמִּשְׁנָה וְאֶת־שֹׁמְרֵי הַסֵּף לְהוֹצִיא מֵהֵיכָל יְהוָה אֵת כָּל־הַכֵּלִים הָעֲשׂוּיִם לְבַעַל וּלְאַשְׁרָה וּלְכָל צָבָא הַשָּׁמַיִם וַיִּשְׂרָפֵם מִחוּץ לִירוּשָׁלַם בְּשָׂדֵמוֹת קִדְרֹן וְנָשָׂא אֶת־עֲפָרָם 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> <p>body ← <i>power</i>.</p> <p>ashes ← <i>dust</i>.</p>

2 Ki 23:5	וְהִשְׁבִּית אֶת־הַכֹּמָרִים אֲשֶׁר נָתַנוּ מְלָכֵי יְהוּדָה וַיִּקְטֹר בַּבָּמֹת בְּעָרֵי יְהוּדָה וּמִסָּבִי יְרוּשָׁלַם וְאֶת־הַמִּקְטָרִים לִבְעַל לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְמִזְלֹת וּלְכָל צָבָא הַשָּׁמַיִם:	And he put an end to the idolatrous priests whom the kings of Judah had appointed, and <u>he burned incense</u> on the <i>idolatrous</i> raised sites in the cities of Judah and the <i>vicinity</i> of Jerusalem, and <i>he put an end</i> 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 <u>body</u> .	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.  vicinity ← <i>vicinities</i> .  body ← <i>power</i> .
2 Ki 23:6	וַיֵּצֵא אֶת־הָאֱשֶׁרָה מִבֵּית יְהוָה מִחוּץ לִירוּשָׁלַם אֶל־נַחַל קִדְרֹון וַיִּשְׂרֹף אֹתָהּ בְּנַחַל קִדְרֹון וַיַּדֵּק לְעָפָר וַיִּשְׁלֹךְ אֶת־עֲפָרָהּ עַל־קֶבֶר בְּנֵי הָעָם:	And he brought the phallic image out of the house of the LORD, <i>to</i> outside Jerusalem, to the Kidron Brook, and he burnt it at the Kidron Brook, and he ground <i>it</i> to dust, and he threw its dust on the <u>graves</u> of the <u>common people</u> .	graves ← <i>grave</i> .  common people ← <i>sons of the people</i> ; see [CB]. AV differs ( <i>children of the people</i> ).
2 Ki 23:7	וַיִּתֵּן אֶת־בֵּתֵי הַקְּדֻשִׁים אֲשֶׁר בְּבֵית יְהוָה אֲשֶׁר הַנָּשִׁים אֲרָגוֹת שָׁם בָּתִּים לְאֲשֶׁרָה:	And he demolished the houses of the male prostitutes which <i>were</i> in <i>the precinct</i> of the house of the LORD, where the women would weave <u>canopies</u> for the phallic image.	canopies ← <i>houses</i> .
2 Ki 23:8	וַיָּבֵא אֶת־כָּל־הַכֹּהֲנִים מֵעָרֵי יְהוּדָה וַיְטַמֵּא אֶת־הַבָּמֹת אֲשֶׁר קִטְרוּ־שָׁמָּה הַכֹּהֲנִים מִגִּבְעַ עַד־בְּאֵר שָׁבַע וְנָתַן אֶת־בָּמֹת הַשָּׁעָרִים אֲשֶׁר־פָּתַח שַׁעַר יְהוֹשֻׁעַ שַׁר־הָעִיר אֲשֶׁר־עַל־שְׂמֹאלוֹ אִישׁ בְּשַׁעַר הָעִיר:	And he brought all the priests from the cities of Judah, and he defiled the <i>idolatrous</i> raised sites where the priests burned incense, from Geba to Beersheba. And he demolished the <i>idolatrous</i> raised sites <i>at</i> the gates which <i>were at</i> the entrance of the Gate of Joshua the governor of the city, which <i>was</i> on a man's left at the city gate.	
2 Ki 23:9	אָךְ לֹא יָעָלוּ כֹהֲנֵי הַבָּמֹת 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	וַיְטַמֵּא אֶת־הַתֶּפֶת אֲשֶׁר בְּגִי בְנֵי־**בֶן־הַנֶּם לְבִלְתִּי לְהַעֲבִיר אִישׁ אֶת־בָּנוֹ וְאֶת־בָּתּוֹ בָּאֵשׁ לְמֹלֵךְ:	And he defiled Topheth, which <i>is</i> in the Valley of {K: the Sons} [Q: the Son] of Hinnom, <i>so that</i> <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	<p>וַיִּשְׁבֹּת אֶת־הַסּוּסִים אֲשֶׁר נָתַנוּ מַלְכֵי יְהוּדָה לְשֹׁמֵשׁ מִבֵּא בֵּית־יְהוָה אֶל־לְשֹׁכַת נֹתָן־מֶלֶךְ הַסָּרִיס אֲשֶׁר בַּפְּרוּרִים וְאֶת־מִרְכָּבוֹת הַשֹּׁמֵשׁ שָׂרָף בָּאֵשׁ:</p>	<p>And he removed the horses which the kings of Judah had furnished for the sun, from the entrance to the house of the LORD to the office of <u>Nathan-</u> <u>Melech</u> the eunuch, which <i>is</i> in the suburbs, and he burnt the chariots of the sun with fire.</p>	<p>entrance ← <i>entering</i>.</p> <hr/> <p>Nathan-Melech ← <i>Nethan-</i> <i>Melech</i>, but we retain the AV / traditional English name.</p>
2 Ki 23:12	<p>וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר עַל־הַגֹּגֹ עֲלִית אַחֲזוּ אֲשֶׁר־עָשׂוּ   מַלְכֵי יְהוּדָה וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר־עָשָׂה מְנַשֶּׁה בְּשָׂתֵי חֲצֵרוֹת בֵּית־יְהוָה נָתַן הַמֶּלֶךְ וַיִּרֶץ מִשָּׁם וְהַשְׁלִיךְ אֶת־עַפְרָם אֶל־נַחַל קִדְרוֹן:</p>	<p>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.</p>	<p>ran: from root רָבַץ. Alternatively, from root רָצַץ, <i>crushed</i>, but “from there” suggests running rather than crushing.</p> <hr/> <p>ashes ← <i>dust</i>.</p>
2 Ki 23:13	<p>וְאֶת־הַבָּמֹת אֲשֶׁר   עַל־פְּנֵי יְרוּשָׁלַם אֲשֶׁר מִימִין לְהַר־הַמִּשְׁחִית אֲשֶׁר בָּנָה שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל לַעֲשֹׂתָתָהּ   שֶׁקֶץ צִידֹנִים וְלִכְמוֹשׁ שֶׁקֶץ מוֹאָב וְלִמְלֹכָם תוֹעֵבַת בְּנֵי־עַמּוֹן טָמֵא הַמֶּלֶךְ:</p>	<p>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.</p>	<p>Astarte ← <i>Ashtoreth</i>, i.e. <i>Venus</i>.</p> <hr/> <p>Sidonians: see Gen 10:15.</p>
2 Ki 23:14	<p>וַשְׁבֵּר אֶת־הַמַּצֵּבוֹת וַיִּכְרֹת אֶת־הָאֲשָׁרִים וַיִּמְלֵא אֶת־מְקוֹמָם עֲצָמוֹת אָדָם:</p>	<p>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.</p>	
2 Ki 23:15	<p>וְגַם אֶת־הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית־אֵל הַבָּמָה אֲשֶׁר עָשָׂה יִרְבֹּעַם בֶּן־נֶבַט אֲשֶׁר הִחָטִיא אֶת־יִשְׂרָאֵל גַּם אֶת־הַמִּזְבֵּחַ הַהוּא וְאֶת־הַבָּמָה נָתַן וַיִּשְׂרֹף אֶת־הַבָּמָה הַדָּק לְעָפָר וְשָׂרָף אֶשְׁרָה:</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 <i>it</i> to dust, and he burned the phallic park.</p>	

2 Ki 23:16	<p>וַיִּפֶּן יֹאשִׁיָּהוּ וַיֵּרָא  אֶת־הַקְּבָרִים אֲשֶׁר־שָׁם בְּהָר  וַיִּשְׁלַח וַיִּקַּח אֶת־הָעֵצִמוֹת  מִן־הַקְּבָרִים וַיִּשְׂרֹף  עַל־הַמִּזְבֵּחַ וַיִּטְמְאֵהוּ כַּדָּבָר  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 הֵלֹז אֲשֶׁר  אָנִי רֹאֶה וַיֹּאמְרוּ אֵלָיו אֲנָשֵׁי  הָעִיר הַקֹּבֶר אִישׁ־הָאֱלֹהִים  אֲשֶׁר־בָּא מִיהוּדָה וַיִּקְרָא  אֶת־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר  עָשִׂיתָ עַל הַמִּזְבֵּחַ בֵּית־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  עֲצָמָתוֹ וַיִּמְלְטוּ עֲצָמָתָיו אֶת  עֲצָמוֹת הַנָּבִיא אֲשֶׁר־בָּא  מִשְׁמֶרֶז:</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־בֵּיתֵי הַבַּמֹּת  אֲשֶׁר   בְּעָרֵי שְׁמֶרֶן אֲשֶׁר  עָשׂוּ מַלְכֵי יִשְׂרָאֵל לְהַכְעִים  הִסִּיר יֹאשִׁיָּהוּ 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 in the same way</u> 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 הַבַּמֹּת  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)</i> there.  human bones ← <i>bones of a man</i>.</p>
2 Ki 23:21	<p>וַיִּצַּו הַמֶּלֶךְ אֶת־כָּל־הָעָם  לֵאמֹר עָשׂוּ פֶסַח לַיהוָה  אֱלֹהֵיכֶם כַּכְּתוּב עַל סֵפֶר  הַבְּרִית הַזֶּה:</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  מִיָּמֵי הַשֹּׁפְטִים אֲשֶׁר שָׁפְטוּ  אֶת־יִשְׂרָאֵל וְכָל יָמֵי מַלְכֵי  יִשְׂרָאֵל וּמַלְכֵי יְהוּדָה:</p>	<p>For Passover <u>had not been celebrated like this</u> since the days of the judges who judged Israel, <u>not</u> 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 vav, as in Deut 33:6.</p>

2 Ki 23:23	כִּי אִם־בְּשִׁמְנֶה עֶשְׂרֵה שָׁנָה לְמִלְךָ יֵאָשִׁיאוּ נַעֲשֶׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלַם׃	But in the eighteenth year of King Josiah this Passover was celebrated to the LORD in Jerusalem.	2 Chr 35:19.  but ← <i>rather</i> .  celebrated ← <i>done</i> .
2 Ki 23:24	וְגַם אֶת־הָאֲבֹת וְאֶת־הַיִּדְּעָנִים וְאֶת־הַתְּרָפִים וְאֶת־הַגָּלִלִים וְאֵת כָּל־הַשִּׁקְצִים אֲשֶׁר נִרְאוּ בָאָרֶץ יְהוּדָה וּבִירוּשָׁלַם בְּעַר יֵאָשִׁיאוּ לְמַעַן הַקָּיִם אֶת־דְּבָרֵי הַתּוֹרָה הַכְּתוּבִים עַל־הַסֵּפֶר אֲשֶׁר מָצָא חִלְקִיָּהוּ הַכֹּהֵן בֵּית יְהוָה׃	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.	amulets: see Gen 31:19.
2 Ki 23:25	וְכִמְהוֹ לֹא־הָיָה לִפְנָיו מֶלֶךְ אֲשֶׁר־שָׁב אֶל־יְהוָה בְּכָל־לִבּוֹ וּבְכָל־נַפְשׁוֹ וּבְכָל־מְאֹדוֹ כְּכֹל תּוֹרַת מֹשֶׁה וְאַחֲרָיו לֹא־קָם כִּמְהוֹ׃	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 soul and with all his might, according to all the law of Moses, and after him there arose no-one like him.	soul: see 2 Ki 23:3.
2 Ki 23:26	אָדָּה   לֹא־שָׁב יְהוָה מִחֲרוֹן אָפוֹ הַגָּדוֹל אֲשֶׁר־חָרָה אָפוֹ בִּיהוּדָה עַל כָּל־הַכְּעָסִים אֲשֶׁר הִכְעִיסוּ מְנַשֶּׁה׃	But the LORD did not <i>relent</i> from <i>his great and furious anger</i> , because his anger had been kindled against Judah on account of all the provocations <i>with</i> which Manasseh had provoked him.	relent ← <i>return</i> .  his great and furious anger ← <i>the great fury of his anger</i> .
2 Ki 23:27	וַיֹּאמֶר יְהוָה גַּם אֶת־יְהוּדָה אֲסִיר מֵעַל פְּנֵי כֹאֲשֶׁר הִסְרֹתִי אֶת־יִשְׂרָאֵל וּמֵאֶסְתִּי אֶת־הָעִיר הַזֹּאת אֲשֶׁר־בְּחִרְתִּי אֶת־יְרוּשָׁלַם וְאֶת־הַבַּיִת אֲשֶׁר אֲמַרְתִּי יְהִי שְׁמִי שָׁם׃	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 <i>of</i> which I said, ‘My name will be there.’ ”	
2 Ki 23:28	וְיֵתֶר דְּבָרֵי יֵאָשִׁיאוּ וְכָל־אֲשֶׁר עָשָׂה הֵלֵאֵהֶם כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה׃	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?	2 Chr 35:26, 2 Chr 35:27.

2 Ki 23:29	<p>בִּימֵיו עָלָה פֶּרְעָה נָכָה מֶלֶךְ-מִצְרַיִם עַל-מֶלֶךְ אֲשׁוּר עַל-נְהַר-פְּרָת וַיֵּלֶךְ הַמֶּלֶךְ יֹאשִׁיָּהוּ לִקְרֹאתוֹ וַיְמִיתֵהוּ בְּמִגְדּוֹ 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 <i>Josiah</i> in Megiddo when he saw him.</p>	<p>   2 Chr 35:20.</p> <hr/> <p>confront ← <i>towards</i>, with the idea of <i>meeting</i> or <i>confronting</i>.</p> <hr/> <p><i>the king of Egypt</i> killed <i>Josiah</i> ← <i>he killed him</i>.</p>
2 Ki 23:30	<p>וַיִּרְכְּבֵהוּ עַבְדָּיו מֵת מִמִּגְדּוֹ וַיְבִאֵהוּ יְרוּשָׁלַם וַיִּקְבְּרֵהוּ בְּקִבְרֹתָיו 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 <i>to</i> 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 בְּמָלְכּוֹ וּשְׁלֹשָׁה חֳדָשִׁים מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ חַמּוּטַל 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 פֶּרְעָה נָכָה בְּרִבְלָה בְּאֶרֶץ חֲמַת *בְּמֶלֶךְ **מִמֶּלֶךְ בִּירוּשָׁלַם וַיִּתֵּן-עֲנֹשׁ עַל-הָאָרֶץ מָאָה כֶּבֶד-כֶּסֶף וְכֶבֶד 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 <i>of</i> one hundred <u>talents</u> of silver and a <u>talent</u> of gold.</p>	<p>   2 Chr 36:3.</p> <hr/> <p>imposed ← <i>gave</i>.</p> <hr/> <p>talents ... talent: see Ex 25:39.</p>
2 Ki 23:34	<p>וַיַּמְלֵךְ פֶּרְעָה נָכָה אֶת-אֱלִיאִקִּים בֶּן-יֹאשִׁיָּהוּ תַּחַת יֹאשִׁיָּהוּ אָבִיו וַיִּסַּב אֶת-שְׁמוֹ יְהוִיאִקִּים 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 יְהוִיאִקִּים לְפֶרְעָה אֶדְ הָעֵרִיד אֶת-הָאָרֶץ לְתֵת אֶת-הַכֶּסֶף עַל-פִּי פֶּרְעָה אִישׁ כְּעֶרְכּוֹ נָגַשׁ אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב אֶת-עַם הָאָרֶץ לְתֵת לְפֶרְעָה 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	בֶּן-עֶשְׂרִים וְחֲמֵשׁ שָׁנָה יְהוֹיָקִים בְּמָלְכֹו וְאַחַת עֲשָׂרָה שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *זְבִידָה **זְבוּדָה בֶּת-פָּדִיָה מִן-רֹמָה:	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.	2 Chr 36:5.
2 Ki 23:37	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכָל אֲשֶׁר-עָשׂוּ אֲבֹתָיו:	And he did what <i>was</i> wrong in the sight of the LORD, like everything that his <i>fathers</i> did.	2 Chr 36:5. fathers: i.e. <i>forefathers</i> .
2 Ki 24:1	בִּימֵיו עָלָה נְבֻכַדְנֶצַּר מֶלֶךְ בָּבֶל וַיְהִי-לֹו יְהוֹיָקִים עֶבֶד שָׁלֹשׁ שָׁנִים וַיֵּשֶׁב וַיִּמְרֹד-בּוֹ:	In his days Nebuchadnezzar king of Babylon <i>came up</i> , and Jehoiakim became his servant for three years, then he <i>turned away</i> and rebelled against him.	2 Chr 36:6. came up ← <i>went up</i> . turned away: or ( <i>rebelled</i> ) <i>again</i> .
2 Ki 24:2	וַיִּשְׁלַח יְהוָה   בָּו אֶת-גְּדוּדֵי כַּשְׂדִּים וְאֶת-גְּדוּדֵי אַרְם וְאֶת גְּדוּדֵי מוֹאָב וְאֶת גְּדוּדֵי בְּנֵי-עַמּוֹן וַיִּשְׁלַחם בְּיְהוּדָה לְהֶאֱבִידוֹ כְּדִבְרֵי יְהוָה אֲשֶׁר דִּבֶּר בְּיַד עֲבָדָיו הַנְּבִיאִים:	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 <i>intermediacy</i> of his servants the prophets.	intermediacy ← <i>hand</i> .
2 Ki 24:3	אָדָּ   עַל-פִּי יְהוָה הִיָּתָה בְּיְהוּדָה לְהִסָּר מֵעַל פָּנָיו בְּחַטָּאת מְנִשָּׁה כְּכָל אֲשֶׁר עָשָׂה:	Indeed <i>this came</i> on Judah according to the <i>command</i> of the LORD, to remove <i>it</i> from his presence, on account of Manasseh's sins, according to everything he did.	came ← <i>became</i> . command ← <i>mouth</i> .
2 Ki 24:4	וְגַם דָּם-הַנָּקִי אֲשֶׁר שָׁפַךְ וַיִּמְלֵא אֶת-יְרוּשָׁלַם דָּם נָקִי וְלֹא-אָבָה יְהוָה לְסַלֵּחַ:	And <i>in particular</i> the innocent blood which he shed – <i>how</i> he filled Jerusalem <i>with</i> innocent blood – which the LORD was not willing to forgive.	in particular ← <i>also</i> . how ← <i>and</i> .
2 Ki 24:5	וַיִּתֵּר דְּבָרֵי יְהוֹיָקִים וְכָל-אֲשֶׁר עָשָׂה הֲלֹא-הֵם כְּתוּבִים עַל-סֵפֶר דְּבָרֵי 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 לְצֵאת מֵאֶרֶצוֹ כִּי-לָקַח מֶלֶךְ בָּבֶל מִנְחָל מִצְרַיִם עַד-נְהַר-פָּרָת 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 <i>Brook of Egypt</i> 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 עָשָׂרָה שָׁנָה יְהוֹיָכִין בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלַךְ 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	בָּעֵת הַהִיא *עֹלָה** עָלוּ עֲבָדֵי נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַתָּבֵא הָעִיר בַּמָּצוֹר:	At that time the servants of Nebuchadnezzar king of Babylon <u>campaign</u> ed <i>against</i> Jerusalem, and the city came under siege.	campaigned ← <i>came up</i> . The <i>ketiv</i> is discordant in number, or it is infinitive absolute.  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 נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל עַל־הָעִיר וַעֲבָדָיו 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 וַעֲבָדָיו וּשְׂרָיו וְסָרִיסָיו וַיִּקַּח אֹתוֹ מֶלֶךְ בָּבֶל בַּשָּׁנָה שְׁמֹנֶה לְמָלְכוֹ:	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 בֵּית יְהוָה וְאוֹצְרוֹת בֵּית 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	וַהֲגִלָּה אֶת־כָּל־יְרוּשָׁלַם וְאֶת־כָּל־הַשָּׂרִים וְאֶת כָּל־גִּבּוֹרֵי הַחֵיל *עֹשֶׂה *עֲשֻׁרֹת אֲלָפִים גּוֹלָה וְכָל־הַחֲרָשׁ וְהַמְּסַגֵּר לֹא נִשְׁאַר זֹלָת דָּלַת עַם־הָאָרֶץ:	And he deported the whole of Jerusalem, and all the officials and all the valiant warriors – <u>ten thousand</u> deportees – and every craftsman and blacksmith. No- one remained except the <u>poor</u> 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>qeré</i> .  poor ← <i>poverty</i> .
2 Ki 24:15	וַיִּגְלֵה אֶת־יְהוֹיָכִין בְּבִלָּה וְאֶת־אִמּוֹ הַמֶּלֶךְ וְאֶת־נָשָׁיו הַמֶּלֶךְ וְאֶת־סָרִיסָיו וְאֶת *אוֹלֵי *אֵילֵי הָאָרֶץ הוֹלִיד גּוֹלָה מִירוּשָׁלַם בְּבִלָּה:	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 <i>into</i> exile from Jerusalem to Babylon.	

2 Ki 24:16	וְאֵת כָּל־אַנְשֵׁי הַחֵיל שְׁבַעַת אַלְפִים וְהַחֲרָשׁ וְהַמְסָגָר אֶלֶף הַכֹּל גִּבּוֹרִים עֹשֵׂי מִלְחָמָה וַיְבִיֵאֵם מֶלֶךְ־בָּבֶל גּוֹלָה בְּבִלָּה:	And <i>he deported</i> all the soldiers – seven thousand <i>of them</i> – and craftsmen and blacksmiths – a thousand <i>of them</i> . All <i>were</i> warriors and professionals in war, and the king of Babylon took them <i>in exile</i> to Babylon.	professionals in ← <i>doers of</i> .
2 Ki 24:17	וַיִּמְלֹךְ מֶלֶךְ־בָּבֶל אֶת־מַתְנִיָּה דָּדוֹ תַּחְתָּיו וַיִּסֹּב אֶת־שְׁמוֹ צִדְקִיָּהוּ: פ	And the king of Babylon made Mattaniah his uncle king instead of him, and <i>he changed</i> his name to Zedekiah.	1 Chr 3:16, 2 Chr 36:10. he changed: i.e. <i>the king of Babylon changed</i> . See [CB].
2 Ki 24:18	בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *חַמִּיטַל *חַמּוּטַל בַּת־יִרְמְיָהוּ מִלִּבְנָה:	Zedekiah was twenty-one years old when he <i>started to</i> 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>qeré</i> aligns the name with 2 Ki 23:31.    Jer 52:1, 2 Chr 36:11. Zedekiah's parentage makes him a brother of Jehoahaz.
2 Ki 24:19	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה יְהוֹיָקִים:	And he did what <i>was</i> 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־אֲף יְהוָה הָיְתָה בִּירוּשָׁלַם וּבִיהוּדָה עַד־הִשְׁלָכוֹ אֹתָם מֵעַל פָּנָיו וַיִּמְרֹד צִדְקִיָּהוּ בְּמֶלֶךְ בָּבֶל: ס	For <i>it was</i> on account of the wrath of the LORD <i>that this</i> happened in Jerusalem and Judah, until he had <i>banished</i> them from his presence. Now Zedekiah rebelled against the king of Babylon.	Jer 52:3, 2 Chr 36:13. happened ← <i>became</i> . banished ← <i>cast</i> .
2 Ki 25:1	וַיְהִי בְּשָׁנַת הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ בָּא נְבֻכַדְנֶאצַּר 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 <i>day</i> of the month, <i>that</i> Nebuchadnezzar king of Babylon – he <i>himself</i> 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	וַתָּבֹא הָעִיר בַּמָּצוֹר עַד עֲשָׂתֵי עֶשְׂרֵה שָׁנָה לְמָלְךְ צִדְקִיָּהוּ:	And the city came under siege until the eleventh year of King Zedekiah.	Jer 52:5.
2 Ki 25:3	בַּתְּשַׁעָה לַחֹדֶשׁ וַיִּחְזַק הָרָעָב בָּעִיר וְלֹא־הָיָה לָחֶם לָעָם הָאָרֶץ:	On the ninth <i>day</i> of the month, the famine in the city became <i>severe</i> , and there was no bread for the people of the land.	Jer 52:6. the month: Jer 52:6 has <i>the fourth month</i> . severe ← <i>strong</i> .

2 Ki 25:4	וַתִּבָּקַע הָעִיר וְכָל־אֲנָשֵׁי הַמְּלָחָמָה   הַלֵּילָה דָּרָךְ שָׁעָר   בֵּין הַחֲמַתִּים אֲשֶׁר עַל־גֵּן הַמֶּלֶךְ וּבְשָׂדִים עַל־הָעִיר סָבִיב וַיֵּלֶךְ דָּרָךְ הָעֲרָבָה:	And the city was breached, and all the warriors <i>fled at</i> night through the gate between the two walls which <i>were</i> alongside the king's garden, while the Chaldeans <i>were</i> alongside the city around <i>it</i> . And <i>the king</i> went <i>by</i> the <u>road</u> <u>through</u> the arid tract.	Jer 52:7.  road through ← <i>road of</i> . Wider use of the construct state.
2 Ki 25:5	וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרֵי הַמֶּלֶךְ וַיִּשְׁגּוּ אֹתוֹ בְּעֲרֵבוֹת יֶרִיחוֹ וְכָל־חֵילוֹ נָפְצוּ 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 רִבְלָה וַיִּדְּבְרוּ אֹתוֹ מִשְׁפָּט:	And they caught the king, and they brought him up to the king of Babylon <u>in Riblah</u> , and they <u>passed sentence on</u> him.	Jer 52:9.  in Riblah ← <i>to Riblah</i> .  passed sentence on ← <i>spoke sentence with</i> .
2 Ki 25:7	וְאֶת־בְּנֵי צִדְקִיָּהוּ שָׁחֲטוּ לְעֵינָיו וְאֶת־עֵינֵי צִדְקִיָּהוּ עָזָר וַיֹּאסְרֵהוּ בַּנְּחָשִׁתַּיִם וַיְבֵאֵהוּ 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 בִּשְׁבַעַה לַחֹדֶשׁ הָיָא שְׁנַת תִּשְׁע־עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ נְבֻכַדְנֶאצַּר 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 <i>is</i> the nineteenth year of King Nebuchadnezzar king of Babylon, Nebuzaradan the chief guard, a servant of the king of Babylon, came <i>to</i> Jerusalem,	Jer 52:12.  guard ← <i>executioner</i> , but here the head of the elite guard, who would also be executioner as the occasion arises.
2 Ki 25:9	וַיִּשְׂרֹף אֶת־בֵּית־יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְאֵת כָּל־בֵּתֵי יְרוּשָׁלַם וְאֶת־כָּל־בֵּית 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 <i>person's</i> house with fire.	Jer 52:13, 2 Chr 36:19.
2 Ki 25:10	וְאֶת־חוֹמֹת יְרוּשָׁלַם סָבִיב נָתַצוּ כָל־חֵיל כַּשְׂדִּים אֲשֶׁר רַב־טַבָּחִים:	And the whole army of the Chaldeans, who <i>were under</i> the chief guard, <u>demolished</u> the walls of Jerusalem surrounding <i>it</i> .	Jer 52:14.  demolished: in a Hebrew “OVS” (object-verb-subject) sentence. Similarly many verses following.
2 Ki 25:11	וְאֵת יֶתֶר הָעָם הַנִּשְׁאָרִים בָּעִיר וְאֶת־הַנִּפְלִיִּם אֲשֶׁר נָפְלוּ עַל־הַמֶּלֶךְ בָּבֶל וְאֵת יֶתֶר הַהֶמְזֹן הַגָּלָה נְבוּזַרְאֲדָן רַב־טַבָּחִים:	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> .	Jer 52:15.  population ← <i>multitude</i> .



2 Ki 25:12	וּמִדֹּלֶת הָאָרֶץ הַשָּׂאִיר רַב־טַבָּחִים לְכַרְמִים וּלְיֹגְבִים:	But the chief guard left <i>some</i> of the poor of the land <i>to be</i> vine-growers and ploughmen.	Jer 52:16.  but: adversative use of the vav.
2 Ki 25:13	וְאֶת־עַמּוּדֵי הַנְּחֹשֶׁת אֲשֶׁר בֵּית־יְהוָה וְאֶת־הַמְּכֻלּוֹת וְאֶת־יָם הַנְּחֹשֶׁת אֲשֶׁר בְּבֵית־יְהוָה שָׂבְרוּ כְּשֵׁדִים וַיִּשְׂאוּ אֶת־נְחֹשֶׁתָם בַּבֵּלָה:	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 <u>them</u> to Babylon.	Jer 52:17, 2 Chr 36:19.  the copper <i>taken</i> from them ← <i>their copper</i> .
2 Ki 25:14	וְאֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻמְרוֹת וְאֶת־הַכַּפּוֹת וְאֵת כָּל־כְּלֵי הַנְּחֹשֶׁת אֲשֶׁר יִשְׂרָתוּ־בָם לִקְחוּ:	And they took the pans and the shovels and the snuffers and the ladles and all the copper equipment with which they served.	Jer 52:18.
2 Ki 25:15	וְאֶת־הַמַּחְתּוֹת וְאֶת־הַמְּזֻרְקוֹת אֲשֶׁר זָהָב זָהָב וְאֲשֶׁר־כֶּסֶף כֶּסֶף לִקַּח רַב־טַבָּחִים:	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> .	Jer 52:19.  of solid gold ... of solid silver ← <i>gold gold ... silver silver</i> .
2 Ki 25:16	הָעַמּוּדִים   שְׁנַיִם הֵימָּה הָאֶחָד וְהַמְּכֻלּוֹת אֲשֶׁר־עָשָׂה שְׁלֹמֹה לְבֵית יְהוָה לֹא־הָיָה מִשְׁקָל לְנֹחֶשֶׁת כָּל־הַבָּלִים הָאֵלֶּה:	<i>As for</i> 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 inestimable weight</i> .	Jer 52:20.  was of inestimable weight ← <i>had no weight</i> , i.e. <i>had no bounds to its weight</i> .
2 Ki 25:17	שְׁמֹנֶה עָשָׂרָה אַמָּה קוֹמַת   הָעַמּוּד הָאֶחָד וְכֹתֶרֶת עָלָיו   נְחֹשֶׁת וְקוֹמַת הַכֹּתֶרֶת שְׁלֹשׁ *אֵמָה *אֲמוֹת וְשִׁבְכָה וְרִמָּנִים עַל־הַכֹּתֶרֶת סָבִיב הַכֹּל נְחֹשֶׁת וְכֹאֵלָה לְעַמּוּד הַשֵּׁנִי עַל־הַשִּׁבְכָה:	The height of <u>the 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 work.	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.     Jer 52:21, Jer 52:22.  the first ← <i>one</i> .  the same ← <i>like these</i> .
2 Ki 25:18	וַיִּקַּח רַב־טַבָּחִים אֶת־שֶׁרָיָה כֹּהֵן הָרִאשׁוֹן וְאֶת־צַפְנִיָּהוּ כֹהֵן מִשְׁנֶה וְאֶת־שְׁלֹשֶׁת שְׁמָרֵי הַסֶּף:	And the chief guard took Seraiah the head priest, and Zephaniah the second <i>most senior</i> priest, and the three <u>doorkeepers</u> ,	Jer 52:24.  doorkeepers ← <i>threshold keepers</i> .

2 Ki 25:19	<p>וּמִן־הָעִיר לָקַח סָרִיס אֶחָד  אֲשֶׁר־הוּא פֶּקִיד   עַל־אֲנָשֵׁי  הַמִּלְחָמָה וַחֲמֵשָׁה אֲנָשִׁים  מֵרָאִי פָנֵי־הַמֶּלֶךְ אֲשֶׁר  נִמְצְאוּ בָּעִיר וְאֵת הַסֹּפֵר שֶׁר  הָעֶבֶא הַמַּצָּבָא אֶת־עַם  הָאָרֶץ וְשֵׁשִׁים אִישׁ מֵעַם  הָאָרֶץ הַנִּמְצָאִים בָּעִיר:</p>	<p>and from the city he took one  eunuch who <i>was in charge of</i> 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 present</i> in the city.</p>	<p>   Jer 52:25.</p> <hr/> <p>in charge of ← <i>the overseer</i>  over.</p> <hr/> <p>attended to ← <i>see the face of</i>.</p> <hr/> <p>present (2x) ← <i>found</i>.</p>
2 Ki 25:20	<p>וַיִּקַּח אֹתָם נְבוּזַרְאֲדָן  רִב־טַבָּחִים וַיִּלְךָ אִתָּם  עַל־מֶלֶךְ בָּבֶל רִבְלָה:</p>	<p>And Nebuzaradan the chief  guard took them and led them to  the king of Babylon <i>in Riblah</i>.</p>	<p>   Jer 52:26.</p> <hr/> <p>in Riblah ← <i>to Riblah</i>.</p>
2 Ki 25:21	<p>וַיִּדֹּךְ אֹתָם מֶלֶךְ בָּבֶל וַיָּמִיתֵם  בְּרִבְלָה בְּאֶרֶץ חֲמַת וַיָּגֵל  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 הִשָּׁאִיר נְבוּכַדְנֶצַּצַּר  מֶלֶךְ בָּבֶל וַיִּפְקֹד עֲלֵיהֶם  אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם  בֶּן־שַׁפָּן: 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  הָמָּה וְהָאֲנָשִׁים כִּי־הִפְקִיד  מֶלֶךְ־בָּבֶל אֶת־גְּדַלְיָהוּ וַיָּבֹאוּ  אֶל־גְּדַלְיָהוּ הַמַּצָּפָה  וַיִּשְׁמַעְאֵל בֶּן־נְתַנְיָה וַיּוֹחָנָן  בֶּן־קֶרַח וְשָׂרְיָה בֶן־תַּנְחֻמֶּת  הַנְּטַפְתִּי וַיֹּאזִנְיָהוּ  בֶן־הַמַּעֲכָתִי הָמָּה 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.</p> <hr/> <p>Mizpah ← <i>the Mizpah</i>.</p> <hr/> <p>Kareah: AV differs (<i>Careah</i>),  but elsewhere <i>Kareah</i>.</p>
2 Ki 25:24	<p>וַיֹּשְׁבַע לָהֶם גְּדַלְיָהוּ  וַלְאֲנָשֵׁיהֶם וַיֹּאמֶר לָהֶם  אַל־תִּירְאוּ מֵעֲבָדֵי הַכַּשְׂדִּים  שָׁבוּ בְּאֶרֶץ וְעַבְדוּ אֶת־מֶלֶךְ  בָּבֶל וַיְטֹב 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. <i>Stay</i>  in the land, and serve the king of  Babylon, and <i>things will go well</i>  for you.”</p>	<p>   Jer 40:9.</p> <hr/> <p>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</i>  of.</p> <hr/> <p>stay ← <i>sit, dwell</i>.</p> <hr/> <p><i>things will go well</i> ← <i>it will be</i>  well.</p>

2 Ki 25:25	וַיְהִי   בַּחֹדֶשׁ הַשְּׁבִיעִי בָּא יִשְׁמָעֵאל בֶּן־נְתַנְיָה בֶּן־אֱלִישָׁמָע מִזֶּרַע הַמְּלוּכָה וְעֶשְׂרֵה אַנְשִׁים אִתּוֹ וַיָּכּוּ אֶת־גְּדַלְיָהוּ וַיָּמָת וְאֶת־הַיְּהוּדִים 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 <u>royal seed</u> came, with <u>ten men</u> 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 מְקַטָּן וְעַד־גָּדוֹל וְשָׂרֵי הַחֲיָלִים וַיָּבֹאוּ מִצְרַיִם כִּי יִרְאוּ מִפְּנֵי כַּשְׂדִּים: פ	Then all the people, both <u>small</u> and <u>great</u> , including officers of the forces, arose and went <i>to</i> 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 בְשָׁלְשִׁים וּשְׁבַע שָׁנָה לְגָלוּת יְהוֹיָכִן מֶלֶךְ־יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וּשְׁבַע לַחֹדֶשׁ נָשָׂא אֲוִיל מֶרְדַּךְ מֶלֶךְ בָּבֶל בְּשַׁנַּת מָלְכוֹ אֶת־רֹאשׁ יְהוֹיָכִין מֶלֶךְ־יְהוּדָה מִבֵּית 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 <u>liberty</u> from <i>being in</i> prison.	Jer 52:31.  gave ... liberty ← <i>raised the head of</i> .
2 Ki 25:28	וַיְדַבֵּר אִתּוֹ טֹבוֹת וַיִּתֵּן אֶת־כִּסְאוֹ מֵעַל כִּסֵּא הַמְּלָכִים אֲשֶׁר אִתּוֹ בְּבָבֶל:	And he spoke <i>some welcome words to him</i> , and he appointed his throne above the <u>thrones</u> 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 בִּגְדֵי כְּלָאוֹ וְאָכַל לֶחֶם תָּמִיד לִפְנֵי כָּל־יְמֵי חַיָּו:	And he changed his prison clothes, and he ate <u>food</u> 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	וְאַרְחַתּוֹ אַרְחַת תָּמִיד נִתְּנָה־לּוֹ מֵאֵת הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ כָּל יְמֵי חַיָּו:	And <i>as for</i> his <u>meals</u> , 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 אֵנוֹשׁ:	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	חֲנוֹךְ מֶתוּשֶׁלַח לָמֶךְ:	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 וַיָּפֶת: ס	Noah, Shem, Ham, Japheth.	Gen 5:29, Gen 5:32.
1 Chr 1:5	בְּנֵי יָפֶת גֹּמֶר וּמָגוֹג וּמָדַי וַיָּוָן וְתוּבַל וּמִשְׁכֶּחַ 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 וְדִפַּת 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 וְכַנְעַן:	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 סֶבָא וְחַוִּילָה וְסַבְתָּא וְרַעְמָא וְסַבְתְּכָא וּבְנֵי רַעְמָא שְׁבָא וְדָדָן: 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 וְ*לוֹדִים וְאֶת־עֲנָמִים וְאֶת־לִהְבִּים וְאֶת־נַפְתְּחִים:	And Mizraim begot {Q: Ludim} [K: Ludiim] and Anamim and Lehabim and Naphtuhim,	Gen 10:13.
1 Chr 1:12	וְאֶת־פַּתְרֻסִּים 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	וְכַנְעַן יָלַד אֶת־צִידוֹן בְּכוֹר וְאֶת־חֶת:	And Canaan begot Sidon his firstborn and Heth,	Gen 10:15 (1 Chr AV= <i>Zidon</i> ).
1 Chr 1:14	וְאֶת־הִיבּוּסִי 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־הַצִּמְרִי וְאֶת־הַחֲמָתִי: ס	and the Arvadite and the Zemarite and the Hamathite.	Gen 10:18.
1 Chr 1:17	בְּנֵי שֵׁם עִילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוֹד וְאַרָם וְעוּז וְחוּל וְגֶתֶר וּמִשְׁכֶּחַ: ס	The sons of Shem <i>were</i> Elam and <i>Ashshur</i> 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). <i>Ashshur</i> : AV= <i>Asshur</i> .
1 Chr 1:18	וְאַרְפַּכְשָׁד יָלַד אֶת־שֶׁלַח וְשֶׁלַח יָלַד אֶת־עֶבֶר:	And Arphaxad begot Shelah, and Shelah begot Eber.	Gen 10:24 (Gen MT, 1 Chr MT AV= <i>Shelah</i> ).

1 Chr 1:19	וּלְעֵבֶר יָלֵד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יֹקְטָן:	And by Eber two sons were begotten. The name of one <i>was</i> Peleg, for in his days the earth became divided, and the name of his brother <i>was</i> Joktan.	Gen 10:25.
1 Chr 1:20	וַיִּקְטֶן יָלֵד אֶת־אֱלֻמֹּדָד וְאֶת־שֵׁלֶף וְאֶת־חֲצַרְמָוֶת וְאֶת־יֶרַח:	And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah,	Gen 10:26.
1 Chr 1:21	וְאֶת־הָדוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה:	and Hadoram and Uzal and Diklah,	Gen 10:27.
1 Chr 1:22	וְאֶת־עִיבָל וְאֶת־אֲבִימָאֵל 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־יֹזָבָב כָּל־אֵלֶּה בְנֵי יֹקְטָן: ס	and Ophir and Havilah and Jobab. All of those <i>were</i> the sons of Joktan.	Gen 10:29.
1 Chr 1:24	שֵׁם   אֶרְפַּכְשָׁד 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 נָחוֹר תֶּרַח:	Serug, Nahor, Terah,	Gen 11:20, Gen 11:22, Gen 11:24.
1 Chr 1:27	אַבְרָם הוּא אַבְרָהָם: ס	Abram, who <i>is</i> Abraham.	Gen 11:26.
1 Chr 1:28	בְּנֵי אַבְרָהָם יִצְחָק וְיִשְׁמָעֵאל: ס	The sons of Abraham <i>were</i> Isaac and Ishmael.	Gen 16:15, Gen 17:19, Gen 21:3.
1 Chr 1:29	אֵלֶּה תְּלִדוֹתָם בְּכוֹר יִשְׁמָעֵאל נְבִיּוֹת וְקֶדָר וְאַדְבֵּאֵל וּמִבְשָׁם:	This <i>is</i> their genealogy: the firstborn of Ishmael <i>was</i> 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	יֶטוּר נָפִישׁ וְקֶדְמָה אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל: ס	Jetur, Naphish and Kedemah. Those <i>were</i> the sons of Ishmael.	Gen 25:15, Gen 25:16.
1 Chr 1:32	וּבְנֵי קֶטוּרָה פִּילֶגֶשׁ אַבְרָהָם יִלְדָּה אֶת־זִמְרָן וַיִּקְשֶׁן וּמְדָן וּמִדְיָן וְיִשְׁבָּק וְשׁוּחַ וּבְנֵי יִקְשָׁן שֶׁבָא וְדֶדָן: ס	And <i>as for</i> 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 <i>were</i> Sheba and Dedan.	Gen 25:2, Gen 25:3.
1 Chr 1:33	וּבְנֵי מִדְיָן עִיפָה וְעֶפֶר וְחֲנוּךְ וְאַבִּידָע וְאֶלְדָּעָה כָּל־אֵלֶּה בְּנֵי קֶטוּרָה: ס	And the sons of Midian <i>were</i> Ephah and Ephher 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	וַיֵּלֶד אֲבְרָהָם אֶת־יִצְחָק ס בְּנֵי יִצְחָק עָשָׂו 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 עָשָׂו אֱלִיפַז רְעוּאֵל וְיֵעוּשׁ וְיַעֲלָם 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 אֱלִיפַז תִּימָן וְאוֹמֶר צִפִּי וְגַעְתָּם קִנָּז 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 וּמִיזָה: ס	And the sons of Reuel <i>were</i> Nahath and Zerah, Shammah and Mizzah.	Gen 36:13.
1 Chr 1:38	וּבְנֵי שֵׁעִיר לוֹטָן וְשׁוֹבָל וְצִבְעוֹן 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 וְאַחֻזָּה 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 שׁוֹבָל עֲלִיָּן וּמִנַּחַת וְעִיבָל שִׁפִּי וְאוֹנָם ס וּבְנֵי צִבְעוֹן אֲיָה 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 בִּלְהָן וְזַעוֹן יַעֲקֹן בְּנֵי דִישׁוֹן עוֹז וְאַרָּן: 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 <i>יאַעֲקֹן</i> here).  Jaakan: AV= <i>Jakan</i> . Not the same Hebrew as <i>Jachan</i> in 1 Chr 5:13.
1 Chr 1:43	וְאַלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לְבָנִי יִשְׂרָאֵל בֶּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה:	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 בֶּלַע 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 חוּשָׁם מֵאֶרֶץ הַתִּמְנִי:	Then Jobab died, and Husham from the land of the <u>Temanites</u> reigned in place of him.	Gen 36:34.  the Temanites ← <i>the Temanite</i> .

1 Chr 1:46	וַיָּמָת חוּשָׁם וַיִּמְלֹךְ תַּחְתָּיו הָדָד בֶּן־בְּדָד הַמִּדְיָה אֶת־מִדְיָן בְּשָׂדֵה 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 was {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 שָׁאוּל מִרְחֹבוֹת הַנָּהָר:	Then Samlah died, and Šaul from Rehoboth-upon-the-River reigned in place of him.	Gen 36:37 (Gen MT, 1 Chr MT AV = <i>Shaul</i> ).  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 שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בָּעַל חֲנָן בֶּן־עַכְבָּזֹר:	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 בָּעַל חֲנָן וַיִּמְלֹךְ תַּחְתָּיו הָדָד וְשֵׁם עִירוֹ פַּי וְשֵׁם אִשְׁתּוֹ מְהִיטָבָאֵל בַּת־מֶטְרֵד 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 was Mehetabel, the daughter of Matred, the daughter of Me- Zahab.	Gen 36:39 (Gen = <i>Hadar</i> , <i>Pau</i> ).
1 Chr 1:51	וַיָּמָת הָדָד ס וַיְהִיו אֱלֹפִי אֲדֹם אֱלֹף תִּמְנָע אֱלֹף *עֲלִיָּה *עֲלִיָּה אֱלֹף יִתָּת:	Then Hadad died, and there arose chieftains of Edom: Chieftain Timna, Chieftain {Q: Alvah} [K: Aliah], Chieftain Jetheth,	The AV reads similarly to the <i>ketiv</i> , <i>Aliah</i> .     Gen 36:40.  arose ← <i>became</i> , <i>were</i> .  Timna: AV= <i>Timnah</i> here.
1 Chr 1:52	אֱלֹף אֲהֹלִיבָמָה אֱלֹף אֵלָה אֱלֹף פִּינוֹן:	Chieftain Aholibamah, Chieftain Elah, Chieftain Pinon,	Gen 36:41.  Aholibamah ← <i>Oholibamah</i> , [AnLx], but not necessarily so, and we retain the AV / traditional English name.
1 Chr 1:53	אֱלֹף קִנָּז אֱלֹף תִּימָן אֱלֹף מִבְצָר:	Chieftain Kenaz, Chieftain Teman, Chieftain Mibzar,	Gen 36:42.
1 Chr 1:54	אֱלֹף מַגְדִּיֵּאל אֱלֹף עִירָם אֵלָה אֱלֹפִי אֲדֹם: 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 וִיהוּדָה יִשָּׁשְׁכָר וְזִבְלוֹן:	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 וּבִנְיָמִן נַפְתָּלִי גָד וְאַשֶּׁר: 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 נִלְדוּ לוֹ 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	וַתֵּמַל כְּלָתוֹ יִלְדָה לוֹ 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 <i>in</i> 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 חֲצֹרֹן 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 וְאֵתָן וְהֵמָן וְכַלְכַּל וְדָרָע כָּל־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 עֹכֵר יִשְׂרָאֵל אֲשֶׁר מָעַל בַּחֶרֶם: ס	And the sons of Carmi <i>were</i> Achar the plague of Israel who acted treacherously with the condemned <i>spoils</i> .	Josh 7:1.  Achar: in Joshua MT AV = <i>Achan</i> .  plague ← <i>sorrow maker</i> .
1 Chr 2:8	וּבְנֵי אֵתָן 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 חֲצֹרֹן אֲשֶׁר נִלְדוּ-לוֹ 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-עֲמִינָדָב וְעֲמִינָדָב הוֹלִיד אֶת-נַחֲשֹׁן נָשִׂיא בֶּנִי 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	וְנַחֲשֹׁן הוֹלִיד אֶת-שַׁלְמָא וְשַׁלְמָא הוֹלִיד אֶת-בֹּעַז:	And Nahshon begot Salma, and Salma begot Boaz.	Ruth 4:20, Ruth 4:21 (Ruth MT AV = <i>Salmon</i> ).
1 Chr 2:12	וּבֹעַז הוֹלִיד אֶת-עֹבֵד וְעֹבֵד הוֹלִיד אֶת-יֵשָׁע:	And Boaz begot Obed, and Obed begot Jesse,	Ruth 4:21, Ruth 4:22.  Jesse ← <i>Jishai</i> , but we retain the AV / traditional English name.
1 Chr 2:13	וַאֲשֵׁי הוֹלִיד אֶת-בְּכֹרוֹ אֶת-אֱלִיאָב וְאֶבְיָנָדָב הַשֵּׁנִי וְשִׁמְעָא הַשְּׁלִישִׁי:	and Jesse begot his firstborn, Eliab, and Abinadab the second <i>son</i> , and Shimah the third,	1 Sam 16:6, 1 Sam 16:8, 1 Sam 16:9 (1 Sam MT AV = <i>Shimmah</i> ).  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	נִתְנָאֵל הָרְבִיעִי רַדִּי הַחֲמִישִׁי:	and Nethaneel the fourth, Raddai the fifth,	Nethaneel: see Num 1:8.
1 Chr 2:15	אֶצֶם הַשֵּׁשִׁי דָּוִיד 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	<p>וְאֶחָיוֹתֵיהֶם *וְאֶחָיוֹתֵיהֶם  צְרוּיָה וְאַבִּיגַיִל וּבְנֵי צְרוּיָה  אַבְשָׁי וְיֹאָב וְעָשָׂה־אֵל  שְׁלֹשָׁה:</p>	<p>And their <u>sisters</u> were Zeruiah and Abigail. And Zeruiah's sons were <u>Abishai</u> and Joab and Asahel – three <i>of them</i>.</p>	<p>sisters: the <i>ketiv</i> is a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p> <hr/> <p>   2 Sam 2:18 (2 Sam MT AV, 1 Chr AV= <i>Abishai</i>; 1 Chr MT= Asah-El).</p> <hr/> <p>Abishai ← <i>Abshai</i> in 1 Chr; frequently Abishai elsewhere.</p>
1 Chr 2:17	<p>וְאַבִּיגַיִל יָלְדָה אֶת־עַמְשָׂא  וְאַבִּי עַמְשָׂא יֶתֶר  הִשְׁמַעֲלִי:</p>	<p>And Abigail bore Amasa, and the father of Amasa was <u>Jether</u> the <u>Ishmaelite</u>.</p>	<p>   2 Sam 17:25.</p> <hr/> <p>Jether: almost identical spelling to <i>Ithra</i> of 2 Sam 17:25.</p> <hr/> <p>Ishmaelite: see Gen 37:25.</p>
1 Chr 2:18	<p>וְכָלֵב בֶּן־חֶצְרוֹן הוֹלִיד  אֶת־עֲזוּבָה אִשָּׁה וְאֶת־יִרְיעוֹת  וְאֵלָה בְנוֹיָה יֶשֶׁר וְשׁוֹבָב  וְאַרְדּוֹן:</p>	<p>And Caleb the son of Hezron begot <i>offspring</i> by Azubah <i>his</i> wife and by Jerioth, and these were <u>their</u> sons: Jeshur and Shobab and Ardon.</p>	<p>their ← <i>her</i>, perhaps standing for <i>each one's</i>.</p>
1 Chr 2:19	<p>וְתָמָר עֲזוּבָה וַיִּקַּח־לָּהּ כָּלֵב  אֶת־אֶפְרַת וַתֵּלֶד לּוֹ אֶת־חֹר:  אֶת־חֹר:</p>	<p>Then when Azubah died, Caleb took Ephrath <i>as his wife</i>, and she bore him Hur.</p>	<p>   Ex 31:2.</p> <hr/> <p>took ... <i>as his wife</i> ← <i>took to himself</i>.</p>
1 Chr 2:20	<p>וְחֹר הוֹלִיד אֶת־אֹרִי וְאֹרִי  הוֹלִיד אֶת־בְּצַלְאֵל: ס</p>	<p>And Hur begot Uri, and Uri begot <u>Bezalel</u>.</p>	<p>   Ex 31:2.</p> <hr/> <p>Bezalel: see Ex 31:2.</p>
1 Chr 2:21	<p>וְאַחֲרַיִם בֶּן־חֶצְרוֹן  אֶל־בֵּת־מַכִּיר אָבִי גִלְעָד  וְהָיָה לְקַחָהּ וְהָיָה בֶּן־שֵׁשִׁים  שָׁנָה וַתֵּלֶד לּוֹ אֶת־סֶגוּב:</p>	<p>And afterwards Hezron went in to the daughter of Machir the father of <u>Gilead</u>. And when he took her <i>as wife</i>, he <i>was</i> sixty years old, and she bore him Segub.</p>	<p>   Num 32:40, Deut 3:15.</p> <hr/> <p>Gilead: see Gen 31:21.</p>
1 Chr 2:22	<p>וְסֶגוּב הוֹלִיד אֶת־יָאִיר  וַיְהִי־לּוֹ עָשָׂרִים וְשְׁלוֹשׁ עָרִים  בְּאֶרֶץ גִּלְעָד:</p>	<p>And Segub bore Jair, who had twenty-three cities in the land of Gilead.</p>	
1 Chr 2:23	<p>וַיִּקַּח גִּשּׁוּר וְאַרָם אֶת־חֲנוֹת  יָאִיר מֵאֵתֶם אֶת־קִנְיָת  וְאֶת־בְּנוֹתֶיהָ שְׁשִׁים עָרִים  כָּל־אֵלָה בְּנֵי מַכִּיר  אֲבִי־גִלְעָד:</p>	<p>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.</p>	<p>   Num 26:29.</p>
1 Chr 2:24	<p>וְאַחֲרַיִם מוֹת־חֶצְרוֹן בְּכָלֵב  אֶפְרַתָּה וְאִשָּׁת חֶצְרוֹן אֲבִיָּה  וַתֵּלֶד לּוֹ אֶת־אֶשְׁחֹר אָבִי  תְּקוּעַ:</p>	<p>And after the death of Hezron in Caleb-Ephrathah, Hezron's wife <u>Abijah</u> bore him <u>Ashhur</u> the father of Tekoa.</p>	<p>Abijah: see 1 Sam 8:2.</p> <hr/> <p>Ashhur: AV= <i>Ashur</i>.</p>
1 Chr 2:25	<p>וַיְהִי בְנֵי־יֶרַחְמֵאל בְּכוֹר  חֶצְרוֹן הַבְּכוֹר   רָם וּבֹנָה  וְאֹרֶן וְאֶצֶם אֲחֵיהֶם:</p>	<p>And the sons of Jerahmeel the firstborn of Hezron were Ram the firstborn and Bunah and Oren and Ozem <i>and</i> Ahijah.</p>	

1 Chr 2:26	וְתָהִי אִשָּׁה אַחֶרֶת לִירְחֵמְאֵל וְשִׁמָּה עֲטָרָה 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	וַיְהִיו בְּנֵי־רָם בְּכוֹר יֶרְחֵמְאֵל מַעַז וַיָּמִין וְעֶקֶר:	And the sons of Ram, the firstborn of Jerahmeel, were Maaz and Jamin and Eker.	
1 Chr 2:28	וַיְהִיו בְּנֵי־אוֹנָם שַׁמַּי וַיָּדָע וּבְנֵי שַׁמַּי 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 אַבִּיהֵיל וַתֵּלֶד לוֹ אֶת־אַחְבָּן וְאֶת־מוֹלִיד:	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 שֵׁשָׁן וּבְנֵי שֵׁשָׁן אַחֲלָי:	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 אָחִי שַׁמִּי יֶתֶר וַיּוֹנָתָן וַיָּמָת יֶתֶר 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 יוֹנָתָן פִּלֶּת וְזָזָא אֵלֶּה הֵיוּ בְנֵי יֶרְחֵמְאֵל:	And the sons of Jonathan <i>were</i> Peleth and Zaza. Those were the sons of Jerahmeel.	
1 Chr 2:34	וְלֹא־הָיָה לְשֵׁשָׁן בָּנִים כִּי אִם־בָּנוֹת וּלְשֵׁשָׁן עֶבֶד מִצְרִי וְשִׁמוֹ יֶרְחָע:	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	וַיֵּתֶן שֵׁשָׁן אֶת־בָּתּוּ לִירְחָע עֶבְדּוֹ 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־אֶפְלָל וְאֶפְלָל הוֹלִיד אֶת־עוֹבֵד:	and Zabad begot Ephlal, and Ephlal begot Obed,	
1 Chr 2:38	וְעוֹבֵד הוֹלִיד אֶת־יְהוּ וַיְהוּ הוֹלִיד אֶת־עֲזַרְיָה:	and Obed begot Jehu, and Jehu begot Azariah,	
1 Chr 2:39	וְעֲזַרְיָה הֵלִיד אֶת־חֶלֶץ וְחֶלֶץ הֵלִיד אֶת־אֶלְעָשָׂה:	and Azariah begot Helez, and Helez begot Elāṣah,	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	וְאֶלְעָשָׂה הַלֵּיד אֶת־סִסְמַי וְסִסְמַי הַלֵּיד אֶת־שָׁלוּם:	and Elāṣah begot Sīṣmai, and Sīṣmai 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	וְשָׁלוּם הוֹלִיד אֶת־יְקַמְיָה וְיְקַמְיָה הַלֵּיד אֶת־אֵלִישָׁמַע:	and Shallum begot Jekamiah, and Jekamiah begot Elishama.	
1 Chr 2:42	וּבְנֵי כָלֵב אָחִי יֶרַחְמֵאֵל מִיֶּשֶׁעַ בְּכֹרֹוּ הוּא אָבִי־זִיף וּבְנֵי מָרְשָׁה אָבִי חֶבְרוֹן:	And the sons of Caleb, the brother of Jerahmeel <i>were</i> Mesha his firstborn <i>and his line</i> . He <i>is</i> the father of Ziph, and <i>the</i> <i>forefather of</i> 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 וְתַפְּחַ וְרֵקֶם וְשִׁמְעַ:	And the sons of Hebron <i>were</i> Korah and Tappuah and Rekem and Shema,	
1 Chr 2:44	וְשִׁמְעַ הוֹלִיד אֶת־רַחַם אָבִי יֶרֶקֶם וְרֵקֶם הוֹלִיד אֶת־שָׁמַי:	and Shema begot Raham, the father of Jorkoam, and Rekem begot Shammai.	
1 Chr 2:45	וּבֶן־שָׁמַי מַעֲזֹן וּמַעֲזֹן אָבִי בֵּית־צֹר:	And the son of Shammai <i>was</i> Maon. And Maon <i>was</i> the father of Beth-Zur.	
1 Chr 2:46	וְעִיפָה פִּילָגְשׁ כָּלֵב יְלֵדָה אֶת־חָרֹן וְאֶת־מוֹצָא וְאֶת־גָּזֹז וְחָרֹן הַלֵּיד אֶת־גָּזֹז: ס	And Ephah, Caleb's concubine, bore Haran and Moza and Gazez. And Haran begot Gazez.	
1 Chr 2:47	וּבְנֵי יְהוֹדָי רֵגֶם וְיוֹתָם וְגִישָׁן וּפֶלֶט וְעִיפָה וְשַׁאֲפִ:	And the sons of Jōhdai <i>were</i> 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	פִּלָּגְשׁ כָּלֵב מַעַכָּה יְלֵד שֶׁבֶר וְאֶת־תִּרְחָנָה:	Caleb's concubine Maachah bore Sheber and Tirhanah.	
1 Chr 2:49	וְהָלַד שַׁאֲפִ אָבִי מַדְמָנָה אֶת־שֵׁוָא אָבִי מַכְבֵּנָה וְאָבִי גִבְעָא וּבֵת־כָּלֵב עַכְסָה: ס	And she bore Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeā. And Caleb's daughter was Achsah.	Gibeā ← <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 שׁוּבָל 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	שַׁלְמָא אָבִי בֵית־לָחֶם חָרָף אָבִי בֵית־גָּדֵר:	Salma the father of Bethlehem, and Hareph the father of Beth- Gader.	Bethlehem: see Gen 35:19.
1 Chr 2:52	וַיְהִיו בָּנִים לְשׁוּבָל אָבִי קִרְיַת יַעֲרִים הָרֹאֶה חֲצִי הַמָּנַחְתִּים:	And Shobal the father of Kiriath- Jearim had sons: Haroeh <i>and</i> half of the Manahethites.	Kiriath-Jearim: see Josh 9:17.  Manahethites ← <i>Menuhites</i> , but, with AV, aligned to verse 54.

1 Chr 2:53	וּמִשְׁפַּחוֹת קְרִית יְעָרִים הִיתָרִי וְהַפּוּתִי וְהַשְׁמַתִּי וְהַמִּשְׂרָעִי מֵאֵלָה יֵצְאוּ הַצִּרְעָתִי וְהָאֶשְׁתָּאֵלִי: ס	And the families of <u>Kiriath-Jearim</u> were the Ithrites and the Puthites and the Shumathites and the Mishraites. 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 שַׁלְמָא בֵּית לָחֶם וְנִטּוּפָתִי עֶטְרוֹת בֵּית יוֹאָב וְחֶצִי הַמְּנַחֲתִי הַצִּרְעִי:	The sons of Salma were <u>Bethlehem</u> and the Netophathites, <u>Ataroth</u> the house of Joab, and half of the Manahethites, the Zorites.	Bethlehem: see Gen 35:19.  Ataroth ← <i>Atroth</i> here, but see Num 32:34.
1 Chr 2:55	וּמִשְׁפַּחוֹת סֹפְרִים *יִשְׁבּוּ **יִשְׁבֵּי יַעֲבֹץ תִּרְעָתִים שִׁמְעָתִים שׁוּכָתִים הָמָה הַקִּינִים הַבָּאִים מִחֻמַּת אָבִי בֵּית־רֶכָב: ס	And the families of the scribes {Q: – the inhabitants of} [K: <i>who</i> inhabited] Jabez – were the Tirathites, the <u>Shimathites</u> and the Suchathites. These were the Kenites 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	וְאֵלָה הָיוּ בְּנֵי דָוִד אֲשֶׁר נִוְלַדְלוּ בְּחֶבְרוֹן הַבְּכוֹר   אֲמֹנָן לְאֲחִינוֹעַם הַיִּזְרְעֵאלִית שֵׁנִי דָנִיֵּאל לְאֲבִיגַיִל הַכַּרְמֶלִית:	And these were the sons of David who were born to him in Hebron. The firstborn was Amnon by Ahinoam the Jezreelitess; the second was Daniel, by Abigail the Carmelitess;	2 Sam 3:2, 2 Sam 3:3.
1 Chr 3:2	הַשְּׁלִישִׁי לְאַבְשָׁלוֹם בֶּן־מַעֲכָה בִּתְּלָמִי מֶלֶךְ גִּשּׁוּר הָרַבִּיעִי אַדְנִיָּה בֶן־חַגִּית:	the third was <u>Absalom</u> , the son of Maachah, the daughter of Talmi king of Geshur; the fourth was 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> (position belonged) to Absalom.
1 Chr 3:3	הַחֲמִישִׁי שִׁפְטִיָּה לְאַבִּיטָל הַשֵּׁשִׁי יִתְרֵעַם לְעִגְלָה אִשְׁתּוֹ:	the fifth was Shephatiah by Abital; the sixth was Ithream by Eglah his wife.	2 Sam 3:4, 2 Sam 3:5.
1 Chr 3:4	שֵׁשׁ נִוְלַדְלוּ בְּחֶבְרוֹן וְיָמְלֹךְ־שָׁם שִׁבְעַת 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	וְאֵלָה נִוְלְדוּ־לוֹ בִּירוּשָׁלַם שְׁמֵעָא וְשׁוּבָב וְנָתָן וְשִׁלְמָה אֲרַבְעָה לְבַת־שׁוּעַ בִּתְּעַמְיָאֵל:	And these were born to him in Jerusalem: <u>Shimah</u> and Shobab and Nathan and Solomon – four by Bath-Shua the daughter of Ammiel –	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 וַאֲלִישָׁמַע וַאֲלִיפְלֵט:	and Ibhar and Elishama and Eliphelet,	2 Sam 5:15, 1 Chr 14:5 (2 Sam MT AV = <i>Elishua</i> ).

1 Chr 3:7	וְנֹגַח וְנֶפֶג וְיָפִיעַ:	and Nogah and Nepheg and Japhia,	2 Sam 5:15, 1 Chr 14:6.
1 Chr 3:8	וְאֵלִישָׁמַע וְאֵלִידָע וְאֵלִיפֶלֶט תִּשְׁעָה:	and Elishama and Eliada and Eliphelet – nine <i>of them</i> .	2 Sam 5:16, 1 Chr 14:7.
1 Chr 3:9	כָּל בְּנֵי דָוִיד מִלְּבָד בְּנֵי־פִלְגִּישִׁים וְתָמָר אֲחֻתָּם: פ	<i>These were</i> all the sons of David, apart from the sons of <i>his</i> concubines, and Tamar <i>was</i> their sister.	2 Sam 13:1.
1 Chr 3:10	וּבֶן־שְׁלֹמֹה רְחַבְעָם אָבִיהָ בְּנוֹ אֲסָא בְּנוֹ יְהוֹשָׁפָט בְּנוֹ:	And Solomon's son <i>was</i> Rehoboam, whose son <i>was</i> Abijah, whose son <i>was</i> Asa, whose son <i>was</i> Jehoshaphat,	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 אַחְזִיָּהוּ בְּנוֹ יוֹאָשׁ בְּנוֹ:	whose son <i>was</i> Joram, whose son <i>was</i> Ahaziah, whose son <i>was</i> Joash,	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	אַמְצִיָּהוּ בְּנוֹ עֲזַרְיָה בְּנוֹ יוֹתָם בְּנוֹ:	whose son <i>was</i> Amaziah, whose son <i>was</i> Azariah, whose son <i>was</i> Jotham,	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	אַחָז בְּנוֹ חִזְקִיָּהוּ בְּנוֹ מְנַשֶּׁה בְּנוֹ:	whose son <i>was</i> Ahaz, whose son <i>was</i> Hezekiah, whose son <i>was</i> Manasseh,	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	אָמֹן בְּנוֹ יֹאשִׁיָּהוּ בְּנוֹ:	whose son <i>was</i> Amon, whose son <i>was</i> Josiah.	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 Josiah <i>were</i> Johanan the firstborn, Jehoiakim the second <i>son</i> , Zedekiah the third, Shallum the fourth.	2 Ki 23:34, 2 Chr 36:4.
1 Chr 3:16	וּבְנֵי יְהוֹיָקִים יְכֹנִיָּה בְּנוֹ צְדָקְיָה בְּנוֹ:	And the sons of Jehoiakim <i>were</i> Jeconiah his son, <i>and</i> Zedekiah his son.	2 Ki 24:6, 2 Ki 24:17, 2 Chr 36:8, 2 Chr 36:10.
1 Chr 3:17	וּבְנֵי יְכֹנִיָּה אֲסִיר שְׁאַלְתִּיאֵל בְּנוֹ:	And the sons of Jeconiah <i>were</i> Assir, Shealtiel his son,	Shealtiel: AV= <i>Salathiel</i> . He is in the line to Christ (Matt 1:12).
1 Chr 3:18	וּמַלְכִּירָם וּפְדִיָּה וּשְׁנַאֲצָר יְקַמְיָה הוֹשָׁמַע וְנְדַבְיָה:	and Malchiram and Pedaiah and Shenazar, Jecamiah, Hoshama and Nedabiah.	
1 Chr 3:19	וּבְנֵי פְדִיָּה זְרֻבָּבֶל וְשִׁמְעִי וּבֶן־זְרֻבָּבֶל מְשֻׁלָּם וְחַנְנִיָּה וּשְׁלֹמִית אֲחֻתָּם:	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 וּבְרַכְיָה וְחִסְדִּיָּה יוֹשֵׁב חֶסֶד חֲמִשָּׁה:	and Hashubah and Ohel and Berechiah and Hasadiah <i>and</i> Jushab-Hesed – five <i>of them</i> .	

1 Chr 3:21	וּבְנֵי־חַנְנִיָּה פְּלִטְיָה וְיִשְׁעִיָּה בְּנֵי רִפְיָה בְּנֵי אֲרָנָן בְּנֵי עַבְדִּיָּה בְּנֵי שְׁכַנְיָה: ס	And the <u>sons</u> 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.  Isaiah: AV= <i>Jesaiah</i> here.
1 Chr 3:22	וּבְנֵי שְׁכַנְיָה שְׁמַעְיָה וּבְנֵי שְׁמַעְיָה חֲטוּשׁ וִיגְאָל וּבְרִיחַ 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 אֱלִיעֶזֶר וְחִזְקִיָּה וְעִזְרִיקָם שְׁלֹשָׁה:	And the <u>sons</u> of Neariah <i>were</i> <u>Elioenai</u> 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.  Elioenai: see Ezra 8:4.
1 Chr 3:24	וּבְנֵי אֱלִיעֶזֶר הַדְיווָה **הוּדְוִיָּהוּ וְאֵלִישִׁיב וּפְלִיָּה וְעֶקֶב וְיֹחָנָן וְדַלְיָה וְעֲנָנִי שִׁבְעָה: ס	And the sons of <u>Elioenai</u> <i>were</i> <u>Hodaviah</u> and Eliashib and Pelaiah and Akkub and Johanan and <u>Delaiah</u> and Anani – seven <i>of them</i> .	Elioenai: see Ezra 8:4.  Hodaviah ← { <i>K: Hodivah</i> } [ <i>Q: Hodaviah</i> ]; AV= <i>Hodaiah</i> here.  Delaiah: AV= <i>Dalaiah</i> here, but not in 1 Chr 24:18.
1 Chr 4:1	בְּנֵי יְהוּדָה פֶּרֶץ חֶצְרוֹן וְכַרְמִי וְחוּר וְשׁוּבָל:	The sons of Judah <i>were</i> <u>Perez</u> and Hezron and Carmi and Hur and Shobal.	Perez: see Gen 38:29.
1 Chr 4:2	וּרְאִיָּה בֶן־שׁוּבָל הוֹלִיד אֶת־יַחַת וַיַּחַת הָלִיד אֶת־אֲחֻמִּי וְאֶת־לָהָד אֱלֵה מִשְׁפָּחוֹת הַצֹּרְתִּיתִים: 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 יִזְרְעָאֵל וְיִשְׁמָא וִידְבָּשׁ וְשֵׁם אֲחוֹתָם הַצִּלְלֹפוֹנִי:	And these <i>were the fathers</i> of Etam: <u>Jezreel</u> and Ishma and Idbash. And the name of their sister <i>was</i> <u>Hazlelponi</u> .	the fathers ← <i>the father</i> . An ascending line?  Jezreel: see Josh 15:56.  sister: perhaps including (grand)daughter in an ascending line.  Hazlelponi: AV= <i>Hazelelponi</i> , not recognizing that the first syllable is closed.
1 Chr 4:4	וּפְנוּאֵל אֲבִי גֶדֶר וְעֶזֶר אֲבִי חוּשָׁה אֱלֵה 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 <u>Ephrathah</u> , the father of <u>Bethlehem</u> .	Ephrathah: see Ruth 4:11.  Bethlehem: see Gen 35:19.
1 Chr 4:5	וְלֹאֲשָׁחוּר אֲבִי תְקוּעַ הָיוּ שְׁתֵּי נָשִׁים חִלָּאָה וְנַעֲרָה:	And <u>Ashhur</u> the father of Tekoa had two wives, Helah and Naarah.	Ashhur: see 1 Chr 2:24.
1 Chr 4:6	וַיִּלְד לָהּ נַעֲרָה אֶת־אֲחֻזָּם וְאֶת־חֶפֶר וְאֶת־תֵּמֶנִי וְאֶת־הָאֲחַשְׁתָּרִי אֱלֵה בְנֵי 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 חֵלָאָה צֶרֶת *יִצְחָר **וְצֶחָר וְאַתְנָן:	And the sons of Helah were Zereth, {K: <u>Izhar</u> } [Q: <u>and Zohar</u> ], 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	וְקוֹץ הוֹלִיד אֶת־עֲנוּב וְאַתְהָצְבָּבָה וּמִשְׁפְּחוֹת אַחֲרָחֵל בֶּן־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 יַעֲבֹץ נִכְבָּד מֵאֶחָיו וְאָמֹ קָרָאָה שְׁמוֹ יַעֲבֹץ לֵאמֹר כִּי יִלְדָתִי בְעָצָב:	Now Jabez was more honoured than his brothers, and his mother called him Jabez and said, “ <i>It is because I bore him in sorrow.</i> ”	
1 Chr 4:10	וַיִּקְרָא יַעֲבֹץ לֵאלֹהֵי יִשְׂרָאֵל לֵאמֹר אֶסְבְּרֶךְ תְּבָרְכָנִי וְהִרְבִּיתָ אֶת־גְּבוּלִי וְהִיתָה יָדְךָ עִמָּי וְעָשִׂיתָ מִרְעָה לְבִלְתִּי עָצָבִי וַיָּבֹא אֱלֹהִים אֶת אֲשֶׁר־שָׂאֵל:	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 אַחִי־שׁוּחָה הוֹלִיד אֶת־מְחִיר הוּא אָבִי אֶשְׁתּוֹן:	And Chelub the brother of Shuhah begot Mehir – he was the father of Eshton.	Shuhah: AV= <i>Shuah</i> .
1 Chr 4:12	וְאֶשְׁתּוֹן הוֹלִיד אֶת־בֵּית רָפָא וְאֶת־פָּסֶח וְאֶת־תַּחְנָה אָבִי עִיר נַחֲשׁ אֵלֶּה אֲנָשֵׁי רֶכָה: ס	And Eshton begot Beth-Rapha and Paseah and Tehinnah the father of Ir-Nahash. Those were the men of Rechah.	
1 Chr 4:13	וּבְנֵי קִנֹּז עֲתַנְיָאֵל וּשְׂרָיָה וּבְנֵי עֲתַנְיָאֵל חֲתַת:	And the sons of Kenaz were Othniel and Seraiah. And the sons of Othniel were 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	וּמַעֲזֹנָתִי הוֹלִיד אֶת־עֹפְרָה וּשְׂרָיָה הוֹלִיד אֶת־יֹאבָב 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 בֶּן־יִפְנָה עִירוֹ אֵלֶּה וְנַעֲמָן וּבְנֵי אֵלֶּה וְקִנֹּז:	And the sons of Caleb the son of Jephunneh were Iru, Elah and Naam. And the sons of Elah were <i>Kenaz 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 יְהֻלֵּלָאֵל זִיף וְזִיפָה תִּירְיָא וְאַשְׂרָאֵל:	And the sons of Jehalelel 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	<p>וּבְנֵי-עֶזְרָה יֶתֶר וּמֶרֶד וְעֶפֶר וְיָלֹן וְתֹהֵר אֶת-מִרְיָם וְאֶת-שְׁמִי וְאֶת-יִשְׁבָּח אָבִי אֶשְׁתִּמֶּעַ:</p>	<p>And the <u>sons</u> of <u>Ezrah</u> <i>were</i> Jether and Mered and Ephher and Jalon. And she <u>bore</u> Miriam and Shammai and Ishbah the father of Eshtemoa.</p>	<p>sons ← <i>son</i>.</p> <hr/> <p>Ezrah: AV= <i>Ezra</i>. Distinct from <i>Ezra</i> elsewhere.</p> <hr/> <p>bore ← <i>conceived</i>.</p>
1 Chr 4:18	<p>וְאִשְׁתּוֹ הִיְהוּדִיָּה יִלְדָּה אֶת-יֶרֶד אָבִי גְדוֹר וְאֶת-חֶבֶר אָבִי שׁוֹכֹ וְאֶת-יְקוֹתִיאֵל אָבִי זִנּוּחַ וְאַלְהָה בְּנֵי בִתְיָה בֶּת-פֶּרְעָה אֲשֶׁר לָקַח מֶרֶד: ס</p>	<p>And his wife <u>Jehudijah</u> bore <u>Jered</u> the father of Gedor, and Heber the father of <u>Sochoh</u>, and Jekuthiel the father of Zanoah. And those <i>were</i> the sons of Bithiah, Pharaoh's daughter, whom Mered took.</p>	<p>Jehudijah ← <i>the Jehudijah, the Jewess</i>. [CB] proposes that Jehudijah is Bithiah, who became a Jewess.</p> <hr/> <p>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.</p> <hr/> <p>Sochoh: AV= <i>Socho</i> here, ↗</p>
1 Chr 4:19	<p>וּבְנֵי אִשְׁת הַיְּהוּדִיָּה אַחֲוֹת נָחַם אָבִי קַעִילָה הַגַּרְמִי וְאֶשְׁתִּמֶּעַ הַמַּעַכְתִּי:</p>	<p>And the sons of the wife of <u>Hodijah</u>, the sister of Naham, <i>were</i> the father of Keilah the Garmite, and Eshtemoa the Maachathite.</p>	<p>↳ but for essentially the same name, <i>Sochoh</i> in 1 Sam 17:1, 1 Ki 4:10.</p> <hr/> <p>Hodijah: AV= <i>Hodiah</i> here; <i>Hodijah</i> elsewhere.</p>
1 Chr 4:20	<p>וּבְנֵי שִׁמְעוֹן אֲמִנּוֹן וְרִנָּה בְּזַחְנָן *וְתוֹלוֹן *וְתִילּוֹן וּבְנֵי יִשְׁעִי זֹחֶת וּבְזַחְת:</p>	<p>And the sons of Shimon <i>were</i> Amnon and Rinnah, Ben-Hanan and {Q: Tilon} [K: Tolon]. And the sons of Ishi <i>were</i> Zoheth and Ben-Zoheth.</p>	
1 Chr 4:21	<p>בְּנֵי שֵׁלָה בְּזִיהוּדָה עֵר אָבִי לֶכָּה וְלַעְדָּה אָבִי מַרְשָׁה וּמִשְׁפַּחֹת בֵּית-עֲבֹדֶת הַבָּץ לְבֵית אֲשִׁבַּע:</p>	<p>The sons of Shelah the son of Judah <i>were</i> 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,</p>	
1 Chr 4:22	<p>יֹזְקִים וְאֲנָשֵׁי כִזְבָּא וְיֹאָשׁ וְשָׂרָף אֲשֶׁר-בָּעֵלוּ לְמוֹאָב וְיֹשְׁבֵי לַחֵם וְהַדְּבָרִים עֲתִיקִים:</p>	<p>and Jokim and the men of Chozeba, and Joash and Saraph <u>who ruled</u> over Moab and Jashubi-Lehem. And the <u>records</u> <i>are</i> ancient.</p>	<p>who ruled: plural.</p> <hr/> <p>records ← <i>words, things, matters</i>.</p>
1 Chr 4:23	<p>הָמָה הַיּוֹצְרִים וְיֹשְׁבֵי גִטָּעִים וְגִדְרָה עִם-הַמֶּלֶךְ בְּמִלְאֲכָתוֹ יֹשְׁבוֹ שָׁם: ס</p>	<p>Those <i>were</i> the potters and the inhabitants of <u>Netaim</u> and <u>Gederah</u>. They <u>accompanied</u> the king in his work, and they lived there.</p>	<p>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>.</p> <hr/> <p>accompanied ← (<i>were</i>) <i>with</i>.</p>
1 Chr 4:24	<p>בְּנֵי שִׁמְעוֹן נְמוּאֵל וְיָמִין יָרִיב זֶרַח שָׂאוּל:</p>	<p>The sons of Simeon <i>were</i> Nemuel and Jamin, Jarib, Zerach, <u>Saul</u>,</p>	<p>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 ↗</p>
1 Chr 4:25	<p>שָׁלֹם בְּנוֹ מִבְּשָׁם בְּנוֹ מִשְׁמַע בְּנוֹ:</p>	<p>Shallum his son, Mibsam his son, Mishma his son.</p>	<p>↳ regularize this name for other personages. AV= <i>Saul</i> here, but <i>Shaul</i> in Gen 46:10.</p>



1 Chr 4:26	וּבְנֵי מִשְׁמַע חֲמוּאֵל בְּנוֹ זָכוֹר בְּנוֹ שְׁמַעִי בְּנוֹ:	And the sons of Mishma <i>were</i> Hamuel his son, Zaccur 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.  Shimei: see Ex 6:17.
1 Chr 4:27	וּלְשִׁמְעִי בָנִים שֵׁשׁ עָשָׂר וּבָנוֹת שֵׁשׁ וּלְאָחִיו אֵין בָּנִים רַבִּים וְכָל מִשְׁפַּחָתָם 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</i> a whole did not multiply to <i>the extent</i> the sons of Judah <i>did</i> .	
1 Chr 4:28	וַיֵּשְׁבוּ בְּבֶאֱר־שֶׁבַע וּמוֹלָדָה וַחֲצֹר 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	וּבְבִתּוֹאֵל וּבְחֶרְמָה וּבְצִיקְלָג:	and in Bethuel and in Hormah and in Ziklag,	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 מַרְכָּבוֹת וּבְחֶצֶר סוּסִים וּבְבֵית בְּרָאִי וּבְשַׁעְרִים אֶלֶּה עָרֵיהֶם עַד־מֶלֶךְ דָּוִיד:	and in Beth-Marcaboth and in Hazar-Susim and in Beth-Birei 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	וַחֲצֵרֵיהֶם עֵיטָם וְעֵין רִמּוֹן וְתֹכֶן וְעֶשֶׂן עָרִים חֲמִשׁ:	And their <i>villages 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־חֲצֵרֵיהֶם אֲשֶׁר סְבִיבוֹת הָעָרִים הָאֵלֶּה עַד־בָּעַל זֹאת מוֹשְׁבָתָם וְהַתִּיחָשׁם 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 <i>homeland</i> and their <i>place of</i> genealogical registration <i>which</i> they <i>had</i> .	homeland ← <i>domiciles</i> .
1 Chr 4:34	וּמִשׁוֹבָב וַיְמִלֵּךְ וַיּוֹשָׁה בֶּן־אֲמִצִּיה:	And <i>as for</i> Meshobab and Jamlech and Joshah the son of Amaziah,	
1 Chr 4:35	וַיּוֹאֵל וַיְהוּא בֶּן־יֹשִׁבְיָה בֶּן־שָׂרִיָּה בֶּן־עֲשִׂיאל:	and Joel and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel,	Joshibiah: AV= <i>Josibiah</i> .
1 Chr 4:36	וְאֶלְיוֹעִנַי וַיַּעֲקֹבָה וַיְשׁוּחִיָּה וְעֲשִׂיָּה וְעַדִּיאל וַיְשִׁימְאֵל וּבְנֵיהֶם:	and Elioenai and Jaakobah and Jeshohaiah and Asaiah and Adiel and Jesimiel and Benaiah,	Elioenai: see Ezra 8:4.
1 Chr 4:37	וַיִּזָּא בֶּן־שַׁפְעִי בֶּן־אֱלֹון בֶּן־יֵדִיָּה בֶּן־שִׁמְרִי בֶּן־שִׁמְעִיָּה:	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 בְּשִׁמּוֹת נְשִׂאִים בְּמִשְׁפְּחוֹתָם וּבֵית אֲבוֹתֵיהֶם פָּרְצוּ לְרֹב:	these <i>are</i> those who came in high <u>standing</u> – leaders among their families – and the house of their fathers expanded <u>profusely</u> .	standing ← <i>names, renown</i> . profusely ← <i>for abundance</i> .
1 Chr 4:39	וַיֵּלְכוּ לַמְּבֹא גֶדֹר עַד לְמִזְרַח הַגֵּיָא לְבַקֵּשׁ מִרְעָה 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 מִרְעָה שְׁמֵן וְטוֹב וְהָאֶרֶץ רַחֲבַת יָדַיִם וְשָׁקֵטָה וְשִׁלוֹהָ כִּי מִן־חָם הַיֹּשְׁבִים נָשָׁם לִפְנֵים:	And they found <u>rich</u> and good <u>quality</u> pasture, and the land <u>was</u> <u>wide on both sides</u> , and quiet and calm, for the inhabitants there <i>had</i> for a long time <i>been</i> <i>those descended</i> from Ham.	rich ← <i>fat</i> . wide on both sides ← <i>wide of</i> <i>hands</i> .
1 Chr 4:41	וַיָּבֹאוּ אֵלֶּה הַכְּתוּבִים בְּשִׁמּוֹת בִּימֵי   יְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וַיָּכּוּ אֶת־אֱהֲלֵיהֶם וְאֶת־הַמַּעֲנִים *הַמְּעוֹנִים אֲשֶׁר נִמְצְאוּ־שָׁמָּה וַיַּחְרִימֵם עַד־הַיּוֹם הַזֶּה וַיֵּשְׁבוּ תַּחְתֵּיהֶם כִּי־מִרְעָה לְצֹאֲנָם נָשָׁם:	And those who <i>were</i> <u>registered</u> by <i>their</i> names in the days of Hezekiah king of Judah came and attacked their tents and the <u>dwelling places</u> which were found there, and they obliterated them, <i>as they are</i> up to this day. And they lived <i>there</i> in place of them, for <i>there was</i> pasture for their sheep there.	dwelling places: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</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   מִן־בְּנֵי שִׁמְעוֹן הָלְכוּ לְהָר שֵׁעִיר אַנְשִׁים חֲמֵשׁ מֵאוֹת וּפְלִטְיָה וְנַעֲרִיָּה וּרְפָיָה וְעִזִּיאֵל בְּנֵי יִשְׁעִי בְּרֵאשִׁם:	And <i>some</i> 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 <i>were</i> at their head.	
1 Chr 4:43	וַיַּכּוּ אֶת־שְׂאֵרֵית הַפְּלִטָּה לְעַמְלֶק 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 וּבַחֲלָלוֹ יְצוּעִי אָבִיו נִתְּנָה בְּכֹרְתּוֹ לְבִנְיָ יוֹסֵף בֶּן־יִשְׂרָאֵל וְלֹא לְהַתִּיחַשׁ לְבְּכָרָה:	And <i>concerning</i> the sons of Reuben, Israel's firstborn, although he <i>was</i> 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 <i>having</i> firstborn status.	
1 Chr 5:2	כִּי יְהוּדָה גָּבַר בְּאַחִיו וּלְנָגִיד מִמֶּנּוּ וְהַבְּכָרָה לְיוֹסֵף: ס	For Judah became strong among his brothers, and <i>he was destined</i> for a <u>leader</u> to <i>stem</i> from him, but the firstborn status <i>was</i> Joseph's.	a leader: this turns out to be the Messiah, via David's line.
1 Chr 5:3	בְּנֵי רְאוּבֵן בְּכוֹר יִשְׂרָאֵל חֲנֹךְ וּפְלֹא חֲצֹרֹן וְכַרְמִי:	The sons of Reuben, Israel's firstborn, <i>were</i> Hanoah and Pallu and Hezron and Carmi.	Gen 46:9.

1 Chr 5:4	בְּנֵי יוֹאֵל שְׁמַעְיָה בֶּנוֹ גֹּג בֶּנוֹ שְׁמַעִי בֶּנוֹ:	The sons of Joel <i>were</i> Shemaiah his son, Gog his son, Shimei his son,	
1 Chr 5:5	מִיכָה בֶּנוֹ רְאִיָּה בֶּנוֹ בְּעַל בֶּנוֹ:	Micah his son, Reaiah his son, Baal his son,	Reaiah: AV= <i>Reaia</i> here, but not in 1 Chr 4:2.
1 Chr 5:6	בְּאֶרְחָה בֶּנוֹ אֲשֶׁר הִגְלָה תִּלְגַּת פְּלִנְאֶסֶר מֶלֶךְ אֲשֶׁר הוּא נָשִׂיא לְרֵאוּבֵנִי:	Beerah his son whom Tilgath-Pilnešer 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 לְתִלְדוּתָם הָרֹאשׁ יְעִיָּאל וְזִכְרְיָהוּ:	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	וּבֶלַע בֶּן-עֲזָז בֶּן-שֹׁמֶעַ בֶּן-יֹאֵל הוּא יוֹשֵׁב בְּעֶרְוֶר וְעַד-נְבֹו וּבְעַל מְעֹון:	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	וּלְמִזְרַח יוֹשֵׁב עַד-לְבֹא מִדְּבָרָה לְמוֹן-הַנָּהָר פָּרָת כִּי מִקְנֵיהֶם רָבוּ בָּאָרֶץ 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 שָׁאוּל עָשׂוּ מִלְחָמָה עִם-הַחֲגָרָאִים וַיִּפְּלוּ בְיָדָם וַיֵּשְׁבוּ בְּאֶהְלֵיהֶם עַל-כָּל-פְּנֵי מִזְרַח לְגִלְעָד: 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 לִנְגָדִים יוֹשְׁבוּ בָּאָרֶץ הַבָּשָׁן עַד-סֹלְכָה:	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 הָרֹאשׁ וְשַׁפָּם הַמִּשְׁנָה 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 וּמִשְׁלָם וְשִׁבְעָה וַיֹּרִי וַיַּעֲכֹן וַיִּזִּיעַ וְעֶבֶר 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 אֲבִיחַיִל בֶּן-חֹרִי בֶּן-יָרוּחַ בֶּן-גִּלְעָד בֶּן-מִיכָאֵל בֶּן-יִשִּׁישַׁי בֶּן-יַחְדֹּו בֶּן-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-עֲבְדִיָּאל בֶּן-גּוּנִי רֹאשׁ לְבֵית אֲבוֹתָם:	Ahi, the son of Abdiel, the son of Guni, <i>was</i> the head of their paternal house.	

1 Chr 5:16	וַיֵּשְׁבוּ בְּגִלְעָד בְּבָשָׁן וּבְבִנְתָּיָה וּבְכָל־מִגְרָשֵׁי שָׂרֹון 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־הַתִּיחֹשׁוּ בִּימֵי יוֹתָם מֶלֶךְ־יְהוּדָה וּבִימֵי יִרְבֶּעַם 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 וַחֲצִי שִׁבְט־מְנַשֶּׁה מִן־בְּנֵי־חִיל אֲנָשִׁים נֹשְׂאֵי מִגֶּן וְחֶרֶב וְדֹרְכֵי קֶשֶׁת וּלְמוֹדֵי מִלְחָמָה אַרְבָּעִים וְאַרְבַּעַת אָלֶף וּשְׁבַע־מֵאוֹת וְשָׁשִׁים יֶצְאָי צָבָא:	The sons of Reuben and the Gadites and <u>half of the tribe of Manasseh</u> , <i>with some</i> of the <u>soldiers</u> – men who bore a shield and sword and drew a bow and <i>who were skilled in war</i> – were forty-four thousand seven hundred and sixty <i>in number</i> <i>who went out to war</i> .	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 עִם־הַהַגְרִיאִים וַיְטֹוּר וְנַפִּישׁ וְנוֹדָב:	And they waged war <u>against</u> 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 וַיִּנָּתְנוּ בְיָדָם הַהַגְרִיאִים וְכָל־שְׁעֵמָהֶם כִּי לֹאֱלֹהִים זָעֲקוּ בַּמִּלְחָמָה וַנִּעֲתֹוֹר לָהֶם כִּי־בִטְחוּ בּוֹ:	And they were helped <i>in fighting</i> against them, and the Hagarites were delivered into their hand, as <i>were</i> all who <i>were</i> with them, for they cried out to God in the war, and <i>he</i> <u>acceded</u> to them, because they had put <i>their</i> trust in him.	<i>he</i> acceded: <i>niphal</i> infinitive absolute taking the role of a past tense.
1 Chr 5:21	וַיִּשְׁבּוּ מִקְנֵיהֶם גַּמְלִיָּהִם חֲמִשִּׁים אָלֶף וּצְאֹן מֵאֹתַיִם וְחֲמִשִּׁים אָלֶף וְחֲמֹוֹרִים אַלְפִים וְנַפֶּשׁ אָדָם מֵאָה אַלְף:	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 <u>men, alive</u> .	men, alive ← <i>soul / life of man</i> .
1 Chr 5:22	כִּי־חָלְלִים רַבִּים נָפְלוּ כִּי מִהָאֱלֹהִים הַמִּלְחָמָה וַיֵּשְׁבוּ תַּחְתֵּיהֶם עַד־הַגָּלָה: פ	For many fell <u>defeated</u> , for the war <i>was</i> from God, and they lived <i>there</i> 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 חֲצִי שִׁבְט־מְנַשֶּׁה יֵשְׁבוּ בְּאֶרֶץ מִבְּשָׁן עַד־בְּעַל חֶרְמוֹן וּשְׁנִיר 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 רָאשֵׁי בֵּית־אֲבוֹתָם וְעֶפֶר וְיִשְׁעִי וְאֵלִיאֵל וְעֶזְרִיאֵל וִירְמְיָה וְהוֹדַבְיָה וִיחִדְיָאֵל אֲנָשִׁים גְּבוּרֵי חַיִּל אֲנָשִׁי שְׁמוֹת רָאשִׁים לְבֵית אֲבוֹתָם:	And these <i>are</i> the heads of their paternal house: both Eph <sup>er</sup> 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	וַיַּמְעֲלוּ בִּאלֹהֵי אֲבוֹתֵיהֶם וַיִּזְנוּ אַחֲרֵי אֱלֹהֵי עַמִּי-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 וַיִּגְלֹם לְרֵאשֻׁבָּי וְלִגְדֵי וְלַחֲצִי שֵׁבֶט מְנַשֶּׁה וַיְבִיאֵם לַחֲלָח וְחִבּוֹר 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> .  that <i>is</i> : ה acting as a relative; compare Lam 1:15.  half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.  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 עֲמָרָם יִצְחָר וְחִבְרוֹן 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 עֲמָרָם אֶהֱרֹן וּמֹשֶׁה וּמֵרָרִים ס וּבְנֵי אֶהֱרֹן נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאַיֹּתָמָר: ס	And the <u>sons of Amram</u> <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.  sons of Amram: the expression includes daughters.  Eleazar: see Ex 6:23.
1 Chr 6:4	אֶלְעָזָר הוֹלִיד אֶת־פִּינְחָס פִּינְחָס הִלִּיד אֶת־אֲבִישׁוּעַ:	Eleazar begot Phinehas, Phinehas begot Abishua,	Phinehas (2x): see Ex 6:25.
1 Chr 6:5	וְאַבִּישׁוּעַ הוֹלִיד אֶת־בִּקְיָי וּבִקְיָי הוֹלִיד אֶת־עִזִּי:	and Abishua begot Bukki, and Bukki begot Uzzi,	
1 Chr 6:6	וְעִזִּי הוֹלִיד אֶת־זֶרְחִיָּה וְזֶרְחִיָּה הוֹלִיד אֶת־מֵרַיּוֹת:	and Uzzi begot Zerahiah, and Zerahiah begot Meraioth.	
1 Chr 6:7	מֵרַיּוֹת הוֹלִיד אֶת־אַמְרִיָּה וְאַמְרִיָּה הוֹלִיד אֶת־אַחִיטוּב:	Meraioth begot Amariah, and Amariah begot Ahitub,	
1 Chr 6:8	וְאַחִיטוּב הוֹלִיד אֶת־צָדוֹק וְצָדוֹק 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	וַיֹּחֲנָן הוֹלִיד אֶת־עֲזַרְיָה הוּא אֲשֶׁר כָּהֵן בְּבֵית אֶשְׁר־בְּנֵה שְׁלֹמֹה בִּירוּשָׁלַם:	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	וַיֹּלֶד עֲזַרְיָה אֶת־אַמְרִיָּה וְאַמְרִיָּה הוֹלִיד אֶת־אַחִיטוֹב:	and Azariah begot Amariah, and Amariah begot Ahitub,	
1 Chr 6:12	וְאַחִיטוֹב הוֹלִיד אֶת־צִדּוֹק וְצִדּוֹק הוֹלִיד אֶת־שָׁלוּם:	and Ahitub begot Zadok, and Zadok begot Shallum,	
1 Chr 6:13	וְשָׁלוּם 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	וַיְהוֹצֵדָק הָלַךְ בַּהֲגָלוֹת 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 וּמֶרָרִי:	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 לְבָנִי וְשִׁמְעִי:	And these <i>are</i> the names of the sons of Gershom: Libni and Shimei.	
1 Chr 6:18	וּבְנֵי קָהַת עַמְרָם וִיצְהָר וְחֶבְרֹן וְעִזִּיאֵל:	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 מֶרָרִי מַחְלִי וּמֹשִׁי וְאֵלֶּה מִשְׁפְּחוֹת הַלֵּוִי לְאַבְוֹתֵיהֶם:	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 לְבָנִי בְנוֹ יַחַת בְּנוֹ זִמְמָה בְּנוֹ:	of Gershom, Libni his son, Jahath his son, Zimmah his son,	
1 Chr 6:21	יֹאחָם בְּנוֹ עִדּוֹ בְנוֹ זֶרַח בְּנוֹ יֶאֱתָרִי בְנוֹ:	Joah his son, Iddo his son, Zerah his son, Jeatherai his son.	Jeatherai: or with a closed syllable, <i>Jeothrai</i> . AV= <i>Jeaterai</i> .
1 Chr 6:22	בְּנֵי קָהַת עַמִּינָדָב בְּנוֹ קֹרַח בְּנוֹ אַסִּיר בְּנוֹ:	The sons of Kohath <i>were</i> Amminadab his son, Korah his son, Assir his son,	
1 Chr 6:23	אֶלְקָנָה בְּנוֹ וְאַבְיָסָף בְּנוֹ וְאַסִּיר בְּנוֹ:	Elkanah his son and Ebiasaph his son and Assir his son,	
1 Chr 6:24	תַּחַת בְּנוֹ אוּרִיאֵל בְּנוֹ עֲזִיָּה בְּנוֹ וְשָׂאוּל בְּנוֹ:	Tahath his son, Uriel his son, Uziah his son and <u>Sau</u> l 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 עֲמָשִׁי וְאַחִימֹת:	And the sons of Elkanah <i>were</i> Amasai and Ahimoth.	

1 Chr 6:26	אֶלְקָנָה *בְּנוֹ **בְּנֵי אֶלְקָנָה צוֹפִי בְּנוֹ וְנַחַת בְּנוֹ:	{Q: <i>As for Elkanah, the sons of Elkanah were</i> } [K: Elkanah's son was Elkanah, <i>as were</i> ] Zophai his son, Nahath his son,	
1 Chr 6:27	אֱלִיאָב בְּנוֹ יֶרֶחַם בְּנוֹ אֶלְקָנָה בְּנוֹ:	Eliab his son, Jeroham his son, Elkanah his son.	
1 Chr 6:28	וּבְנֵי שְׁמוּאֵל הַבְּכֹר וְשִׁנִּי וְאַבִּיָּה: ס	And the sons of <u>Samuel</u> were the firstborn Vashni, and <u>Abijah</u> .	Samuel ← <i>Shemuel</i> . AV maintains <i>Samuel</i> here, as in 1 Sam 1:20, but not 1 Chr 7:2.  Abijah: see 1 Sam 8:2.
1 Chr 6:29	בְּנֵי מֶרָרִי מַחְלִי לְבָנֵי בְנוֹ שְׁמַעִי בְנוֹ עִזָּה בְנוֹ:	The sons of Merari were 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 בְנוֹ חַגִּיָּה בְנוֹ עֲשִׂיָּה בְנוֹ: פ	<u>Shimah</u> his son, Haggiah his son, Asaiah his son.	Shimah: see 1 Chr 2:13.
1 Chr 6:31	וְאֵלֶּה אֲשֶׁר הָעִמִּיד דָּוִיד עַל־יְדֵי־שִׁיר בֵּית יְהוָה מִמְנוּחַ הָאָרוֹן:	And these <i>are they</i> whom David set up to attend to singing <i>in</i> 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 מְשָׁרְתִּים לִפְנֵי מִשְׁכָּן אֶהֱל־מוֹעֵד בְּשִׁיר עַד־בָּגְנוֹת שְׁלֹמֹה אֶת־בֵּית יְהוָה בִּירוּשָׁלַם וַיַּעֲמְדוּ כַּמְשָׁפְטָם 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.  schedule ← <i>judgment, custom</i> .
1 Chr 6:33	וְאֵלֶּה הָעֹמְדִים וּבְנֵיהֶם מִבְּנֵי הַקֹּהָתִי הַיָּמִן 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 <u>Samuel</u> ,	Samuel ← <i>Shemuel</i> , which the AV has here, unlike 1 Chr 6:28.  The long sentence ends at 1 Chr 6:47.
1 Chr 6:34	בֶּן־אֶלְקָנָה בֶּן־יֶרֶחַם בֶּן־אֱלִיאָל בֶּן־תּוֹחַ:	the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,	
1 Chr 6:35	בֶּן־צִיף **צוֹף בֶּן־אֶלְקָנָה בֶּן־מַחַת בֶּן־עַמְּשָׁי:	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־אַבְיָסָף 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־קָהָת בֶּן־לֵוִי בֶּן־יִשְׂרָאֵל:	the son of Izhar, the son of <u>Kohath</u> , the son of Levi, the son of Israel,	Kohath: see Gen 46:11.
1 Chr 6:39	וְאַחִיו אֶסָּף הָעֹמֵד עַל־יְמִינוֹ אֶסָּף בֶּן־בְּרַכְיָהוּ בֶּן־שְׁמַעְיָא:	and his brother Asaph who stands on his right <i>hand side</i> , Asaph <i>being</i> the son of Berechiah, the son of <u>Shima</u> ,	Berechiah: AV differs ( <i>Berachiah</i> ).  Shima: see 1 Chr 2:13.

1 Chr 6:40	בֶּן־מִיכָאֵל בֶּן־בַּעְשִׂיָּה בֶּן־מַלְכִּיָּהּ:	the son of Michael, the son of Baaseiah, the son of <u>Malchijah</u> ,	Malchijah: AV differs here ( <i>Malchiah</i> ). See Jer 21:1.
1 Chr 6:41	בֶּן־אֶתְנִי בֶן־זֶרַח בֶּן־עֲדָיָה:	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־יַחֲת 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־מַלְלֹךְ:	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־חִלְקִיָּה:	the son of Hashabiah, the son of Amaziah, the son of Hilkiah,	
1 Chr 6:46	בֶּן־אֲמָצִי בֶן־בָּנִי בֶן־שֹׁמֶר:	the son of Amzi, the son of Bani, the son of <u>Shemer</u> ,	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 בֵּית 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	וְאַהֲרֹן וּבָנָיו מְקַטְרִים עַל־מִזְבֵּחַ הָעוֹלָה וְעַל־מִזְבֵּחַ הַקְטָרֶת לְכָל מְלָאכַת קֹדֶשׁ הַקְּדָשִׁים 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</i> <i>appointed</i> for all <u>service</u> concerning the holy of holies, and to atone for Israel according to everything that Moses the servant of God commanded.	service concerning ← <i>service</i> <i>of</i> .
1 Chr 6:50	וְאַלֶּה בְנֵי אַהֲרֹן אֶלְעָזָר בֶּנוֹ פִּינְחָס בֶּנוֹ אֲבִישׁוּעַ בֶּנוֹ:	And these <i>were</i> the sons of Aaron: Eleazar his son, <u>Phinehas</u> his son, Abishua his son,	Phinehas: see Ex 6:25.
1 Chr 6:51	בִּקְיָ בֶנוֹ עֲזִי בֶנוֹ זְרַחְיָה בֶנוֹ:	Bukki his son, Uzzi his son, Zerahiah his son,	
1 Chr 6:52	מֵרַיֹת בֶּנוֹ אֲמַרְיָה בֶנוֹ אֲחִיטוּב בֶּנוֹ:	Meraioth his son, Amariah his son, Ahitub his son,	
1 Chr 6:53	צָדוֹק בֶּנוֹ אַחִימַעַז בֶּנוֹ: ס	Zadok his son, Ahimaaz his son.	
1 Chr 6:54	וְאַלֶּה מוֹשְׁבוֹתָם לְטִירוֹתָם בְּגִבּוֹלָם לְבְנֵי אַהֲרֹן 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. territory ← <i>border</i> .



1 Chr 6:55	וַיִּתְּנוּ לָהֶם אֶת־חֶבְרוֹן בְּאֶרֶץ יְהוּדָה וְאֶת־מִגְרָשֶׁיהָ סְבִיבֹתֶיהָ:	that they were given Hebron in the land of Judah, and its pasture lands around it,	Josh 21:11.  they were given ← <i>they gave them</i> . Avoidance of the passive.
1 Chr 6:56	וְאֶת־שָׂדֵה הָעִיר וְאֶת־חֲצֵרֶיהָ נָתַנוּ לְכָלֵב בֶּן־יִפְנֹה: ס	but the fields of the city and its courtyards were given to Caleb the son of Jephunneh.	Josh 21:12.  fields ← <i>field; countryside</i> .  were given ← <i>they gave</i> . Avoidance of the passive.
1 Chr 6:57	וּלְבָנֵי אֶהֱרֹן נָתַנוּ אֶת־עָרֵי הַמִּקְלָט אֶת־חֶבְרוֹן וְאֶת־לִבְנָה וְאֶת־מִגְרָשֶׁיהָ וְאֶת־יָתֵר וְאֶת־אֶשְׁתֵּמוֹא וְאֶת־מִגְרָשֶׁיהָ:	So they gave the sons of Aaron the cities of refuge: Hebron and Libnah and its pasture lands, and Jattir and Eshtemoa and its pasture lands,	Josh 21:13, Josh 21:14.  refuge: AV differs ( <i>Judah</i> ), dating from the 1611 edition.
1 Chr 6:58	וְאֶת־חִילָז וְאֶת־מִגְרָשֶׁיהָ אֶת־דִּבְרִיר וְאֶת־מִגְרָשֶׁיהָ:	and Hilez and its pasture lands, Debir and its pasture lands,	Hilez: <i>Holon</i> in Josh 21:15; <i>Hilen</i> here in many manuscripts [BHS-CA].     Josh 21:15 (MT AV = <i>Holon</i> ).
1 Chr 6:59	וְאֶת־עָשָׁן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־בֵּית שֶׁמֶשׁ וְאֶת־מִגְרָשֶׁיהָ: ס	and Ashan and its pasture lands, and Beth-Shemesh and its pasture lands.	Josh 21:16.
1 Chr 6:60	וּמִמֶּטֶה בְּנִימֵן אֶת־גִּבְעָה וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עֲלֻמֶּת וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עֲנָתוֹת וְאֶת־מִגְרָשֶׁיהָ כָּל־עָרֵיהֶם שְׁלֹש־עֶשְׂרֵה עִיר בְּמִשְׁפְּחוֹתֵיהֶם: 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	וּלְבָנֵי קָהָת הַנּוֹתָרִים מִמִּשְׁפַּחַת הַמֹּטֶה מִמִּחְצִית מֹטֶה חֲצִי מְנַשֶּׁה בְּגֹזֶל עָרִים עֶשֶׂר: ס	And to the sons of Kohath who remained of the family of the tribe <i>were given</i> – <del>from a half-</del> <del>tribe, the half-tribe of Manasseh</del> – ten cities by lot.	Josh 21:5.  from a half-tribe, the half-tribe of Manasseh: or <i>from half of the</i> <i>half-tribe of Manasseh</i> .
1 Chr 6:62	וּלְבָנֵי גֵרְשׁוֹם לְמִשְׁפְּחוֹתָם מִמֶּטֶה יִשָּׁשְׁכָר וּמִמֶּטֶה אָשֵׁר וּמִמֶּטֶה נַפְתָּלִי וּמִמֶּטֶה 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 Bashan – thirteen cities.	Josh 21:6.  Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.
1 Chr 6:63	לְבָנֵי מֶרָרִי לְמִשְׁפְּחוֹתָם מִמֶּטֶה רְאוּבֵן וּמִמֶּטֶה־גָּד וּמִמֶּטֶה זְבוּלֹן בְּגֹזֶל עָרִים שְׁתֵּים 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 לְלוֹוִים 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 בְּגֻזְלֵ מַמְטָה בְּנֵי־יְהוּדָה וּמַמְטָה בְּנֵי־שִׁמְעוֹן וּמַמְטָה 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 specified by name.	Josh 21:9. specified ← called.
1 Chr 6:66	וּמַמְשַׁפְחוֹת בְּנֵי קָהָת וַיְהִי עָרֵי גְבוּלָם מַמְטָה אֶפְרַיִם:	And as for a certain part of the families of the sons of Kohath, the cities of their territory were from the tribe of Ephraim.	Josh 21:20. territory ← border. were ← and it was.
1 Chr 6:67	וַיִּתְּנוּ לָהֶם אֶת־עָרֵי הַמִּקְלָט אֶת־שֶׁכֶם וְאֶת־מִגְרָשֶׁיהָ בְּהַר אֶפְרַיִם וְאֶת־גִּזְר 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־יֹקְמֵעַם 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־אֵיִלּוֹן 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	וּמִמַּחֲצִית מַטֵּה מְנַשֶּׁה אֶת־עֲנַל וְאֶת־מִגְרָשֶׁיהָ וְאֶת־בִּלְעָם וְאֶת־מִגְרָשֶׁיהָ לְמִשְׁפַּחַת לְבִנְי־קָהָת הַנּוֹתָרִים: פ	and from the half-tribe of Manasseh: Aner and its pasture lands, Bilam and its pasture lands, given to the family of the sons of Kohath who remained.	Josh 21:25, Josh 21:26. Bilam ← Bil'am. AV= Bileam, not recognizing that the first syllable is closed. But AV renders Balaam for the name elsewhere; see Num 22:5. See Gen 31:21.
1 Chr 6:71	לְבִנְי־גֶרְשׁוֹם מִמִּשְׁפַּחַת חֲצִי מַטֵּה מְנַשֶּׁה אֶת־גּוֹלָן בְּבָשָׁן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־עֲשָׂתָרוֹת וְאֶת־מִגְרָשֶׁיהָ: ס	To the sons of Gershon, from the family of the half-tribe of Manasseh, they gave Golan in Bashan and its pasture lands, and Ashtaroth and its pasture lands,	Josh 21:27.
1 Chr 6:72	וּמַמְטָה יִשְׁשָׁכָר אֶת־קֶדֶשׁ וְאֶת־מִגְרָשֶׁיהָ אֶת־דָּבֶרֶת וְאֶת־מִגְרָשֶׁיהָ:	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־מִגְרָשֶׁיהָ וְאֶת־עָנָם וְאֶת־מִגְרָשֶׁיהָ: 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־מִגְרָשֶׁיהָ וְאֶת־עֶבְדֹּן וְאֶת־מִגְרָשֶׁיהָ:	and from the tribe of Asher: Mashal and its pasture lands, and <u>Abdon</u> 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־מִגְרָשֶׁיהָ וְאֶת־רְחֹב וְאֶת־מִגְרָשֶׁיהָ:	and <u>Hukok</u> 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 בְּגִלָּיִל וְאֶת־מִגְרָשֶׁיהָ וְאֶת־חֲמוֹן וְאֶת־מִגְרָשֶׁיהָ וְאֶת־קִרְיָתַיִם וְאֶת־מִגְרָשֶׁיהָ: ס	and from the tribe of Naphtali: Kedesh in Galilee and its pasture lands, and Hammon and its pasture lands, and <u>Kiriathaim</u> and its pasture lands.	Josh 21:32.  Kiriathaim: AV= <i>Kirjathaim</i> here.
1 Chr 6:77	לְבָנֵי מֶרָרִי הַנּוֹתָרִים מִמֶּטֶה זְבוּלֹן אֶת־רְמוֹנוֹ וְאֶת־מִגְרָשֶׁיהָ אֶת־תָּבוֹר וְאֶת־מִגְרָשֶׁיהָ:	To the remaining sons of Merari <i>were given</i> : from the tribe of Zebulun, <u>Rimmono</u> and its pasture lands, and Tabor and its pasture lands,	Josh 21:34.  Rimmono: AV= <i>Rimmon</i> .
1 Chr 6:78	וּמֵעֵבֶר לִירְדֵן יֶרֶחוֹ לְמִזְרַח הַיַּרְדֵּן מִמֶּטֶה רְאוּבֵן אֶת־בֶּצֶר בַּמִּדְבָּר וְאֶת־מִגְרָשֶׁיהָ וְאֶת־יַהֲצָה וְאֶת־מִגְרָשֶׁיהָ:	and on the other side of the Jordan, <u>Jericho</u> , 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־מִגְרָשֶׁיהָ וְאֶת־מִיפְעַת וְאֶת־מִגְרָשֶׁיהָ:	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־רָאֵמוֹת בְּגִלְעָד וְאֶת־מִגְרָשֶׁיהָ וְאֶת־מַחְנֵיִם וְאֶת־מִגְרָשֶׁיהָ:	and from the tribe of Gad, Ramothe in <u>Gilead</u> 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־מִגְרָשֶׁיהָ וְאֶת־יַעְזִיר וְאֶת־מִגְרָשֶׁיהָ: 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 יִשָּׁשְׁכָר תּוֹלַע וּפּוּאָה *יִשִּׁיב *יָשׁוּב וְשִׁמְרֹן אַרְבָּעָה: ס	And <i>as for</i> the sons of Issachar, <i>they were</i> Tola and <u>Puah</u> , {Q: Jashub} [K: Jashib] and <u>Shimron</u> – <i>four of them</i> .	Gen 46:13 (Gen = <i>Puvah</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 תוֹלָע עֲזִי וּרְפָיָה וִירֵיָאֵל וַיַּחְמִי וַיִּבְשָׁם וּשְׁמוּאֵל רָאשִׁים לְבֵית־אֲבוֹתָם לְתוֹלָע גְּבוּרֵי חַיִּל לְתַלְדוּתָם מִסְפָּרָם בְּיָמֵי דָוִיד עֶשְׂרִים וּשְׁנַיִם אֶלֶף וְשֵׁשׁ מֵאוֹת: ס</p>	<p>And the sons of Tola <i>were</i> Uzzi and Rephaiah and Jeriel and Jahmai and Jibsam and <u>Samuel</u> – 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 וְעֻבְדִּיָּה וְיֹאֵל יִשִּׁיָּה חֲמִשָּׁה רָאשִׁים כָּלָם:</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>וְעִלְיָהֶם לְתַלְדוּתָם לְבֵית אֲבוֹתָם גְּדוּדֵי צָבָא מִלְחָמָה שְׁלֹשִׁים וְשֵׁשָׁה אֶלֶף כִּי־הָרְבוּ נָשִׁים וּבָנִים:</p>	<p>And alongside them <i>according</i> to their genealogies, <i>according</i> to 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>וְאֶחֱיָהֶם לְכָל מִשְׁפָּחוֹת יִשְׁשָׁכָר גְּבוּרֵי חַיִּלִּים שְׁמוֹנִים וְשִׁבְעָה אֶלֶף 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>בְּנֵימָן בֶּלַע וּבְכָר וַיְדִיעָאֵל שְׁלֹשָׁה:</p>	<p><i>The sons of</i> Benjamin <i>were</i> Bela and Becher and Jediahel – <i>three of them</i>.</p>	<p>   Gen 46:21.</p>
1 Chr 7:7	<p>וּבְנֵי בֶלַע אֶצְבּוֹן וְעֲזִי וְעִזִּיָּאֵל וִירִמּוֹת וְעִירִי חֲמִשָּׁה רָאשֵׁי בֵּית אֲבוֹת גְּבוּרֵי חַיִּלִּים וְהִתְיַחֲשָׁם עֶשְׂרִים וּשְׁנַיִם אֶלֶף וּשְׁלֹשִׁים 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 וְאֵלִיעֶזֶר וְאֵלִיזְעִיָּה וְעֹמְרִי וִירְמוֹת וְאַבְיָה וְעֲנַתּוֹת וְעֹלְמֶת כָּל־אֵלֶּה בְּנֵי־בְּכָר:</p>	<p>And the sons of Becher <i>were</i> Zemira and Joash and Eliezer and <u>Elioēnai</u> and Omri and <u>Jeremoth</u> and <u>Abijah</u> and Anathoth and <u>Alemeth</u>. All those <i>were</i> the sons of Becher.</p>	<p>Elioēnai: 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 לְתַלְדוּתָם רָאשֵׁי בֵּית אֲבוֹתָם גְּבוּרֵי חַיִּל עֶשְׂרִים אֶלֶף וּמֵאוֹתָיִם: 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	וּבְנֵי יִדְיָעָאֵל בְּלָהָן וּבְנֵי בְלָהָן *יְעִישׁ *יְעוֹשׁ וּבְנֵימָן וְאַהוּד וּכְנַעְנָה וְזִיתָן וְתַרְשִׁישׁ וְאַחִישָׁחַר:	And the sons of Jediahel <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.	<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.
1 Chr 7:11	כָּל-אֵלֶּה בְּנֵי יִדְיָעָאֵל לְרֹאשֵׁי הָאֲבוֹת גְּבוּרֵי חַיִּלִּים שִׁבְעָה-עָשָׂר אֶלֶף וּמֵאתַיִם יֵצְאִי צָבָא לְמִלְחָמָה:	All those <i>were</i> the sons of Jediahel <i>according to</i> 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	וּשְׁפָם וְחֻפִּם בְּנֵי עִיר חֲשִׁם 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 <i>someone else</i> .	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 וְשָׁלּוּם בְּנֵי בְלָהָה: פ	The sons of Naphtali <i>were</i> Jahziel and Guni and Jezer and Shallum, <i>being</i> the sons of Bilhah.	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 אֲשֶׁרִיאֵל אֲשֶׁר יִלְדָה פִּילְגֶשׁוֹ הָאֲרָמֶיָּה יִלְדָה אֶת-מָכִיר אָבִי גִלְעָד:	The sons of Manasseh <i>were</i> Asriel 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	וּמָכִיר לָקַח אִשָּׁה לְחָפִים וּלְשָׁפִים וְשֵׁם אֶחָתָו מַעֲכָה וְשֵׁם הַשֵּׁנִי צֶלְפָּחַד וְתִהְיֶינָה לְצֶלְפָּחַד 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> Zelophehad, and Zelophehad <i>had</i> daughters.	Num 26:33.  Zelophehad (2x): see Num 26:33.
1 Chr 7:16	וְתִלְדַּ מַּעֲכָה אֶת-מָכִיר בֶּן וְתִקְרָא שְׁמוֹ פֶּרֶשׁ וְשֵׁם אָחִיו שֶׁרֶשׁ וּבָנָיו אוּלָם וְרָקֵם:	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> Sheresh, and his sons were Ulam and Rekem.	Rekem: AV= <i>Rakem</i> , the pausal form. See Gen 4:2.
1 Chr 7:17	וּבְנֵי אוּלָם בֶּדָן אֶלֶּה בְּנֵי גִלְעָד בֶּן-מָכִיר בֶּן-מְנַשֶּׁה:	And the sons of Ulam <i>were</i> Bedan <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	וְאַחֲתָו הַמְּלָכֶת יִלְדָה אֶת-אִישֶׁהוּד וְאֶת-אַבְיֶזֶר וְאֶת-מַחֲלָה:	And his sister Hammolecheth gave birth to Ishhod and Abiezer and Mahlah.	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 אַחִין וְשָׁכֶם וְלִקְחִי וְאַנִּיָּאם: פ	And the sons of Shemida were Ahian and Shechem and Likhi and Aniam.	

1 Chr 7:20	וּבְנֵי אֶפְרַיִם שׁוּתֶלַח וּבֶרֶד בָּנוֹ וְתַחַת בָּנוֹ וְאֶלְעָדָה בָּנוֹ וְתַחַת בָּנוֹ:	And the sons of Ephraim <i>were</i> Shuthelah, and Bered his son, and Tahath his son, and Eladah his son and Tahath his son,	Num 26:35 (Num = <i>Becher, Tahan</i> ).  Shuthelah: AV correctly normalizes the pausal form.
1 Chr 7:21	וּזְבָד בָּנוֹ וְשׁוּתֶלַח בָּנוֹ וְעֶזֶר וְאֶלְעָד וְהַרְגֹּם אֲנָשֵׁי־גַת הַנּוֹלָדִים בְּאֶרֶץ כִּי יָרְדּוּ 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	וַיָּבֹא אֶל־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא אֶת־שְׁמוֹ בְּרִיעָה 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 <i>troublesome</i> in his house.	troublesome ← <i>in badness</i> .
1 Chr 7:24	וּבִתּוֹ שְׂאֵרָה וַתִּבֶּן אֶת־בֵּית־חֹרֶזֶן הַתַּחְתּוֹן וְאֶת־הָעֲלִיֹן וְאֵת אֲזֶן שְׂאֵרָה:	And his daughter <i>was</i> Sheerah, and she built Lower and Upper Beth-Horon and Uzzen-Sheerah.	Sheerah ... Uzzen-Sheerah: AV= <i>Sherah ... Uzzen-sherah</i> .
1 Chr 7:25	וּרְפָח בָּנוֹ וְרֶשֶׁף וְתֵלַח בָּנוֹ וְתַחַן בָּנוֹ:	And Rephah <i>was</i> his son, as <i>were</i> Resheph, and Telah his son, and Tahan his son,	
1 Chr 7:26	לָעָדָן בָּנוֹ עַמִּיהוּד בָּנוֹ אֶלִישָׁמַע בָּנוֹ:	Ladan his son, Ammihud his son, Elishama his son,	Ladan ← <i>La'dan</i> . AV= <i>Laadan</i> .
1 Chr 7:27	נֹן בָּנוֹ יְהוֹשֻׁעַ בָּנוֹ:	Non his son <i>and</i> Joshua his son.	Joshua: AV= <i>Jehoshua</i> here, as MT.
1 Chr 7:28	וְאַחֲזֵתָם וּמִשְׁבוֹתָם בֵּית־אֵל וּבְנֵתֵיהֶם וְלִמְזֹרַח נַעֲרָן וְלִמְעָרֵב גֶּזֶר וּבְנֵתֵיהֶם וּשְׁכֶם וּבְנֵתֵיהֶם עַד־עֵיָה וּבְנֵתֵיהֶם:	And their estate and place of residence <i>was</i> 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 Ajah and its satellite villages.	1 Chr 6:67, Josh 21:21.  Ajah: AV= <i>Gaza</i> .
1 Chr 7:29	וְעַל־יָדַי בְּנֵי־מְנַשֶּׁה בֵּית־שֶׁאֵן וּבְנֵתֵיהֶם תַּעֲנָךְ וּבְנֵתֵיהֶם מִגִּידוֹ וּבְנֵתֵיהֶם דּוֹר וּבְנֵתֵיהֶם בְּאֵלָה יֵשְׁבוּ בְנֵי יוֹסֵף בֶּן־יִשְׂרָאֵל: 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 וַיִּשְׁוֶה וַיִּשְׁוִי וּבְרִיעָה וְשֶׁרָח אֲחוֹתָם:	The sons of Asher <i>were</i> Jimnah and Jishvah and Jishvi 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 וּמַלְכִּיָּאל הוּא אָבִי * בְּרוּזוֹת * בְּרִזְיָת:	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	וְחֶבֶר הוֹלִיד אֶת־יִפְלֹט וְאֶת־שׁוֹמֵר וְאֶת־חוֹתָם וְאֶת שׁוּעָא אֲחוֹתָם:	And Heber begot Japhlet and Shomer and Hotham and Shua their sister.	
1 Chr 7:33	וּבְנֵי יִפְלֹט פָּסַח וּבִמְחַל וְעֲשׂוֹת אֵלֶּה בְּנֵי יִפְלֹט:	And the sons of Japhlet <i>were</i> Pasach and Bimhal and Ashvath. Those <i>were</i> the sons of Japhlet.	
1 Chr 7:34	וּבְנֵי שֶׁמֶר אָחִי * רוּהַגָּה * וְרַהֲגָה * יַחְבָּה * וְחֻבָּה וְאַרָּם:	And the sons of Shemer <i>were</i> Ahi and {Q: <u>Rohgah</u> } [K: <u>Rohagah</u> ] {K: <i>and Jahbah</i> } [Q: <i>and Hubbah</i> ] and Aram.	Rohgah ( <i>qeré</i> ) ... Rohagah ( <i>ketiv</i> ): AV= <i>Rohgah</i> . 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= <i>Jehubbah</i> , 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 וִימְנָע וְשֵׁלֶשׁ וְעַמְלָא:	And the sons of Helem his brother <i>were</i> Zophah and Imna and Shelesh and Amal.	sons ← <i>son</i> .
1 Chr 7:36	בְּנֵי צוֹפַח סוּחַ וְחַרְנֶפֶר וְשׁוּעַל וּבְרִי וִימְרָה:	And the sons of Zophah <i>were</i> Suah and Harnepher and Shual and Beri and Imrah,	
1 Chr 7:37	בְּצֹר וְהוֹד וְשַׁמְחָה וְשִׁלְשָׁה וְיִתְרָן וּבְעֵרָא:	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 יֵתֶר יִפְנֶה וּפְסִפָּה וְאַרָּא:	And the sons of Jether <i>were</i> Jephunneh and Pispah and Ara.	
1 Chr 7:39	וּבְנֵי עֵלָא אָרַח וְחַנִּיָּאל וְרִזְיָא:	And the sons of Ulla <i>were</i> Arah and Hannel and Rizia.	Hanniel: AV= <i>Haniel</i> .  Rizia: AV= <i>Reziah</i> .
1 Chr 7:40	כָּל־אֵלֶּה בְּנֵי־אָשֶׁר רָאשֵׁי בֵּית־הָאָבוֹת בְּרוּרִים גְּבוּרִים חֵילִים רָאשֵׁי הַנְּשִׂאִים וְהַתִּיחָשׁם בְּצָבָא בְּמִלְחָמָה מִסְפָּרָם אֲנָשִׁים עֶשְׂרִים וּשְׁשָׁה אֶלֶף: ס	All of those <i>were</i> the sons of Asher – heads of the paternal house, elite <i>men</i> , valiant soldiers, top ranking leaders – and their genealogical registration <i>was</i> in the army for warfare. They <i>were</i> twenty-six thousand men <i>in</i> number.	top ranking ← <i>heads of</i> .  they <i>were</i> ... in number ← <i>their number (was)</i> .
1 Chr 8:1	וּבְנֵימֶן הוֹלִיד אֶת־בִּלְע בְּכֹרוֹ אֲשֶׁבֶל הַשְּׁנִי וְאַחֲרָה הַשְּׁלִישִׁי:	And Benjamin begot Bela his firstborn, Ashbel the second <i>son</i> and Ahrah the third,	Num 26:38 (Num = <i>Ahiram</i> ).  Ahrah: AV= <i>Aharah</i> .
1 Chr 8:2	נוֹחָה הָרְבִיעִי וְרָפָא הַחֲמִישִׁי: ס	Nohah the fourth, and Rapha the fifth.	

1 Chr 8:3	וַיְהִיו בְּנֵי לִבְלַע אַדָּר וְגֵרָא וְאַבִּיהוּד:	And Bela's sons were Addar and Gera and Abihud,	
1 Chr 8:4	וְאַבִּישׁוּא וְנַעֲמָן וְאַחֹחַ:	and Abishua and Naaman and Ahoah,	
1 Chr 8:5	וְגֵרָא וְשִׁפּוּפָן וְחוּרָם:	and Gera and Shephuphan and Hiram.	
1 Chr 8:6	וְאַלֶּה בְּנֵי אַחֻד אֶלֶּה הֵם רָאשֵׁי אֲבוֹת לְיוֹשְׁבֵי גִבְעָה וַיִּגְלוּם אֶל־מִנַּחַת:	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	וְנַעֲמָן וְאַחִיָּה וְגֵרָא הוּא הַגִּלָּם וְהוֹלִיד אֶת־עֲזָא וְאֶת־אַחִיהוּד:	both Naaman and Ahiah, and Gera who deported them and begot Uzza and Ahihud.	Uzza: see 2 Sam 6:3.
1 Chr 8:8	וְשַׁחֲרָיִם הוֹלִיד בְּשֹׁדֵּה מוֹאָב מִן־שְׁלָחוֹ אֹתָם חֻשִׁים וְאֶת־בַּעְרָא נְשָׁיו:	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. <hr/> AV differs in word ↗
1 Chr 8:9	וַיֹּלֶד מִן־חֹדֶשׁ אִשְׁתּוֹ אֶת־יֹבָב וְאֶת־צִבְיָא וְאֶת־מִישָׁא 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. <hr/> Malcam: see Zeph 1:5.
1 Chr 8:10	וְאֶת־יְעוּז וְאֶת־שַׁחִיָּה וְאֶת־מִרְמָה אֶלֶּה בְּנֵיו רָאשֵׁי אֲבוֹת:	and Jeuz and Sachiah and Mirmah. Those <i>were</i> his sons – paternal heads.	Sachiah: AV= <i>Shachia</i> . <hr/> Mirmah: AV= <i>Mirma</i> .
1 Chr 8:11	וּמִחֻשִׁים הוֹלִיד אֶת־אַבִּיטוּב וְאֶת־אֶלְפָּעַל:	And by Hushim he begot Abitub and Elpaal.	
1 Chr 8:12	וּבְנֵי אֶלְפָּעַל עֶבֶר וּמִשָּׁעַם וְשִׁמְדָּה 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 הָמָּה רָאשֵׁי הָאֲבוֹת לְיוֹשְׁבֵי אֵילָוֶן הָמָּה 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 וִירְמוֹת:	and Ahio, Shashak and Jeremoth,	
1 Chr 8:15	וְזִבְדִּיָּה 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 וְיִשְׁפָּה יוֹחָא 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> . <hr/> <i>were also paternal heads</i> : confirmed in 1 Chr 8:28.



1 Chr 8:17	וְזִבְדִּיָּה וּמְשֻׁלָּם וְחִזְקִי וְחֶבֶר:	as were Zebadiah and Meshullam and <u>Hezeki</u> 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	וְיִשְׁמֵרַי וְיִזְלִיָּהּ וְיֹוֹבָב בְּנֵי אֶלְפָּעַל:	and Ishmerai and <u>Jizliah</u> and Jobab, the sons of Elpaal,	Jizliah: AV= <i>Jezliah</i> .
1 Chr 8:19	וְיָקִים וְזִכְרִי וְזַבְדִּי:	as were Jakim and Zichri and Zabdi,	
1 Chr 8:20	וְאֵלִיעֵנִי וְצִלְתִּי וְאֵלִיָּאֵל:	and Elienai and <u>Zillethai</u> and Eliel,	Zillethai: AV= <i>Zilthai</i> .
1 Chr 8:21	וְעַדִּיָּה וּבְרָאִיָּה וְשִׁמְרָת בְּנֵי שִׁמְעִי:	and Adaiah and Beraiah and Shimrath the sons of <u>Shimei</u> ,	Shimei: AV= <i>Shimhi</i> here; elsewhere for this name <i>Shimei</i> .
1 Chr 8:22	וְיִשְׁפָן וְעֶבֶר וְאֵלִיָּאֵל:	and Ishpan and <u>Eber</u> and Eliel,	Eber: AV= <i>Heber</i> here.
1 Chr 8:23	וְעַבְדֹּון וְזִכְרִי וְחָנָן:	and Abdon and Zichri and Hanan,	
1 Chr 8:24	וְחֲנַנְיָהּ וְעִילָם וְעֲנַתְתִּיָּה:	and Hananiah and Elam and <u>Anthothijah</u> ,	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	וְיִפְדִּיָּה *וּפְנִיָּאֵל *וּפְנוּאֵל 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	וְשַׁמְשֵׁרַי וְשִׁחְרִיָּה וְעַתְלִיָּה:	and Shamsherai and Shehariah and Athaliah,	
1 Chr 8:27	וְיַעֲרֵשִׁיָּה וְאֵלִיָּה וְזִכְרִי בְנֵי יִרְחָם:	and <u>Jareshiah</u> and Eliah and Zichri, the sons of Jeroham.	Jareshiah: AV= <i>Jaresiah</i> .
1 Chr 8:28	אֵלֶּה רָאשֵׁי אֲבוֹת לְתִלְדוֹתָם רָאשִׁים 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	וּבְגִבְעֹון יָשָׁב אָבִי גִבְעֹון 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 עֲבְדֹון וְצֹור וְקִישׁ וּבָעַל וְנָדָב:	And his firstborn son <i>was</i> Abdon, then Zur and Kish and Baal and Nadab,	
1 Chr 8:31	וְגִדְדֹור וְאַחִיו וְזֶחֶר:	and Gedor and Ahio and <u>Zecher</u> .	Zecher: AV= <i>Zacher</i> , the pausal form. See Gen 4:2.
1 Chr 8:32	וּמִקְלוֹת הוֹלִיד אֶת־שִׁמְאָה וְאַחֶיהָ נִגְדוּ אֲחֵיהֶם יָשְׁבוּ בִירוּשָׁלַם עִם־אֲחֵיהֶם: ס	And Mikloth begot <u>Shimah</u> . 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־מַלְכִּי־שׁוּעַ וְאֶת־אַבִּינָדָב וְאֶת־אַשְׁבָּעַל:	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 בָּעַל וּמְרִיב בָּעַל הוֹלִיד אֶת־מִיכָה: ס	And the son of Jonathan was Merib-Baal, and Merib-Baal begot Micah.	
1 Chr 8:35	וּבְנֵי מִיכָה פִּיתוֹן וּמֶלֶךְ וְתָאֲרַע וְאַחָז:	And the sons of Micah were Pithon and Melech and Tarea and Ahaz.	
1 Chr 8:36	וְאַחָז הוֹלִיד אֶת־יְהוֹעָדָה וְיְהוֹעָדָה 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 ← Bin'a. AV= Binea, not recognizing that the first syllables is closed. See Gen 31:21.  Elasa: see 1 Chr 2:39.
1 Chr 8:38	וְלְאֶזֶל שֵׁשׁ בָּנִים וְאֵלָה שְׁמוֹתָם עֲזִרְיָקָם   בְּכֹרוֹ וְיִשְׁמַעְאֵל וְשַׁעְרִיָּה וְעֹבַדְיָה וְחָנָן כָּל־אֵלָה בְּנֵי אֶזֶל:	And Azel had six sons, and these are their names: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. All those were the sons of Azel.	Bocheru: the consonantal text would normally be read as <i>his</i> <i>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 עֶשֶׂק אָחִיו אוּלָם בְּכֹרוֹ יְעוּשׁ הַשֵּׁנִי וְאֶלִּיפֶלֶט הַשְּׁלִישִׁי:	And the sons of Eshek his brother were Ulam his firstborn, Jeush the second son, and Eliphelet the third.	Jeush: AV= Jehush.
1 Chr 8:40	וַיְהִיו בְּנֵי־אוּלָם אַנְשִׁים גִּבְרִי־חַיִל דֹּרְכֵי קֶשֶׁת וּמִרְבִּים בָּנִים וּבְנֵי בָנִים מֵאָה וְחֲמִשִּׁים כָּל־אֵלָה מִבְּנֵי בִנְיָמִן: פ	And the sons of Ulam were men who were valiant warriors, who drew the bow, who had many sons and grandsons – one hundred and fifty of them. All these were from the sons of Benjamin.	
1 Chr 9:1	וְכָל־יִשְׂרָאֵל הִתְיַחֲשׁוּ וְהָגַם כְּתוּבִים עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וַיְהוּדָה הִגְלוּ לְבָבֶל בְּמַעֲלָם: ס	And all Israel was registered by genealogy, and they were 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.  they were ← behold them.  We group the words as MT; AV differs (the kings of Israel and Judah, who were carried away to Babylon for their transgression).

1 Chr 9:2	וְהַיּוֹשְׁבִים הָרִאשֹׁנִים אֲשֶׁר בְּאַחֲזָתָם 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 יֵשְׁבוּ מִן־בְּנֵי יְהוּדָה וּמִן־בְּנֵי בְנִימִן 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	עוּתִי בֶן־עַמְיָהוּד בֶּן־עֲמָרִי בֶּן־אֲמָרִי בֶן־*בְּנִימִן* בְּנֵי *מִן־בְּנֵי־פֶרֶץ בֶּן־יְהוּדָה:	Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of {Q: Bani, <i>one</i> of} [K: Benjamin, <i>one</i> of] the sons of Perez, the son of Judah;	Neh 11:4.
1 Chr 9:5	וּמִן־הַשִּׁילוֹנִי עֲשָׂיָה הַבְּכוֹר וּבָנָיו:	and from the Shilonites, Asaiah the firstborn and his sons;	Neh 11:5.
1 Chr 9:6	וּמִן־בְּנֵי־זֶרַח יְעוּאֵל וְאֶחֱיָהֶם 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 בְנִימִן סָלוּא בֶּן־מִשְׁלֵם בֶּן־הוֹדָבְיָה בֶּן־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.  Hassenuah: AV= <i>Hasenuah</i> .
1 Chr 9:8	וַיְבָנֶיָה בֶּן־יִרְחָם וְאֵלָה בֶּן־עֲזִי בֶּן־מִכְרִי וּמִשְׁלֵם בֶּן־שִׁפְטִיָּה בֶּן־רְעוּאֵל בֶּן־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	וְאֶחֱיָהֶם לְתַלְדוֹתָם תִּשְׁעַ מֵאוֹת וַחֲמִשִּׁים וּשְׁשָׁה כָּל־אֵלָה אֲנָשִׁים רִאשֵׁי אָבוֹת לְבֵית אֲבֹתֵיהֶם: ס	and their brothers according to their genealogies – nine hundred and fifty-six <i>of them</i> . All these <i>were</i> men <i>who were</i> paternal heads over the house of their fathers.	Neh 11:8.
1 Chr 9:10	וּמִן־הַכֹּהֲנִים יְדַעְיָה וִיהוֹיָרִיב וַיִּכְזִן:	And <i>in Jerusalem there lived</i> : from the priests, Jedaiah and Jehoiarib and Jachin,	Neh 11:10.  The ellipsis comes from 1 Chr 9:3.
1 Chr 9:11	וַעֲזַרְיָה בֶּן־חִלְקִיָּה בֶּן־מִשְׁלֵם בֶּן־צָדוֹק בֶּן־מֵרַיּוֹת בֶּן־אֲחִיטוּב נָגִיד 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</u> <u>house of God</u> –	Neh 11:11.  in the house of God ← <i>of the</i> <i>house of God</i> . Wider use of the construct state.
1 Chr 9:12	וַעֲדִיָּה בֶּן־יִרְחָם בֶּן־פֶּשְׁחוּר בֶּן־מַלְכִּיָּה וּמַעֲשֵׂי בֶּן־עֲדִיָּאֵל בֶּן־יְחִזְרָה בֶּן־מִשְׁלֵם בֶּן־מִשְׁלֵמִית בֶּן־אֲמֵר:	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.  Pashhur: see Ezra 2:38.  Maasai: AV= <i>Maasiai</i> .  Meshillemith: <i>Meshillemoth</i> in Neh 11:13.

1 Chr 9:13	וְאַחֵיהֶם רָאשִׁים לְבֵית אֲבוֹתָם אֶלֶף וּשְׁבַע מֵאוֹת וְשִׁשִּׁים גִּבּוֹרֵי 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 בֶן־חֲשׁוּב בֶן־עֲזִרְיָקָם בֶּן־חֲשַׁבְיָה מִן־בְּנֵי מֶרָרִי:	and from the Levites, Shemaiah the son of Hāshshūb, the son of Azrikam, the son of Hashabiah, from the sons of Merari,	Neh 11:15.  Hashshub: AV= <i>Hasshub</i> here, elsewhere <i>Hashub</i> .
1 Chr 9:15	וּבִקְבָקָר חֶרֶשׁ וְגָלָל וּמַתַּנְיָה בֶּן־מִיכָא בֶן־זִכְרִי בֶן־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	וְעֹבַדְיָה בֶן־שְׁמַעְיָה בֶן־גָּלָל בֶּן־יְדוּתוֹן וּבְרֻכְיָה בֶן־אַסָּא בֶּן־אֶלְקָנָה הַיּוֹשֵׁב בְּחֲצָרֵי נֶטוֹפָתִי:	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 <u>villages</u> of the Netophathites;	Neh 11:17.  villages: or <i>courtyards</i> .
1 Chr 9:17	וְהַשְּׁעָרִים שָׁלוּם וְעֻקּוֹב וְטַלְמוֹן וְאַחִימָן וְאַחֵיהֶם שָׁלוּם הָרֹאשׁ:	and the gatekeepers, Shallum and Akkub and Talmon and Ahiman, and their <u>brother</u> – 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 הַמֶּלֶךְ מִזְרָחָה הָמָּה הַשְּׁעָרִים לְמַחֲנֹת בְּנֵי לֵוִי:	who <i>are the ones</i> who have been gatekeeping at the king's gate in the east up to now, as <u>companies</u> of the sons of Levi.	companies ← <i>encampments</i> , <i>hosts</i> .
1 Chr 9:19	וְשָׁלוּם בֶּן־קֹרָא בֶן־אַבְיָטָף בֶּן־קָרַח וְאַחֵיו לְבֵית־אָבִיו הַקְּרָחִים עַל מְלָאכֶת הָעֲבוֹדָה שְׁמָרֵי הַסָּפִים לְאַהֵל וְאַבְתִּיהֶם עַל־מַחֲנֶה יְהוָה שְׁמָרֵי הַמָּבוֹא:	And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brothers of his paternal house, the <u>Korhites</u> , <i>were</i> in charge of the execution of the work, <i>they being</i> the <u>doorkeepers</u> of the tent. And their fathers <i>had been</i> in charge of the LORD's <u>precinct</u> <i>as</i> keepers of the entrance.	Korhites: AV= <i>Korahites</i> , but elsewhere often <i>Korhites</i> .  doorkeepers ← <i>threshold</i> <i>keepers</i> .  precinct ← <i>encampment, host</i> .
1 Chr 9:20	וּפִינָחַס בֶּן־אֶלְעָזָר נָגִיד הָיָה עֲלֵיהֶם לִפְנֵים יְהוָה   עַמּוֹ:	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 מְשֻׁלֵּמְיָה שַׁעַר פֶּתַח לְאַהֵל 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 מֵאֲתָיִים וּשְׁנַיִם עָשָׂר הָמָּה בְּחֲצֵרֵיהֶם הַתִּיחָשׁוּם הָמָּה יֶסֶד דָּוִיד וְשָׁמוּאֵל הָרֹאֶה בְּאַמּוֹנָתָם:	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 <u>villages</u> . 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־הָאֹהֶל לְמִשְׁמָרוֹת:	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 <i>on guard</i> .
1 Chr 9:24	לְאַרְבַּע רוּחוֹת יְהִיו הַשְּׁעָרִים מִזְרַח יָמָה צָפוֹנָה וְנֹגֶבָה:	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 בְּחֻצְרֵיהֶם לָבוֹא לְשִׁבְעַת הַיָּמִים מֵעַתָּה אֶל־עַתָּה עִם־אֵלֶּה:	And their brothers in their <i>villages were charged</i> to come for seven days from time to time, with these.	villages: or <i>courtyards</i> .
1 Chr 9:26	כִּי בְּאִמּוּנָה הָמָּה אֲרַבְעַת גִּבְרֵי הַשְּׁעָרִים הֵם הַלְוִיִּם וְהָיוּ עַל־הַלְשָׁכוֹת וְעַל הָאֲצֻרוֹת 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 יִלְּנוּ כִּי־עָלִיהֶם מִשְׁמָרָתָם וְהֵם עַל־הַמִּפְתָּח וְלִבְקֹר לְבֹקֵר:	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־כָּלִי הָעֲבוֹדָה כִּי־בְמִסְפָּר יָבִיאוּם וּבְמִסְפָּר יוֹצִיאוּם:	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־הַכֵּלִים וְעַל כָּל־כָּלִי הַקֹּדֶשׁ וְעַל־הַסֻּלָּת וְהַיֵּין וְהַשֶּׁמֶן וְהַלְבָּנוֹה וְהַבְשָׂמִים:	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 רַקְחִי הַמְרַקְחֵת לְבִשְׂמִים:	And <i>some</i> of the sons of the priests <i>were</i> preparers of the ointment for the fragrances.	
1 Chr 9:31	וּמַתִּיתִיָּה מִן־הַלְוִיִּם הוּא הַבְּכוֹר לְשֵׁלֶם הַקָּרְחִי בְּאִמּוּנָה עַל מַעֲשֵׂה הַחֲבָתִים:	And Mattithiah from the Levites – he <i>was</i> the firstborn of Shallum the <i>Korhite</i> – <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 הַקָּהָתִי מִן־אַחֵיהֶם עַל־לֶחֶם הַמַּעֲרֹכֶת לְהַכִּין שִׁבְתָּ שַׁבָּת: ס	And <i>some</i> of the sons of the <i>Kohathites</i> , <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 לְלוֹיִם בְּלִשְׁכָּת *פְּטִירִים *פְּטוּרִים כִּי־יוֹמָם וּלְיָלָה עָלִיהֶם בַּמִּלְאכָּה:	And these <i>were</i> the singers, paternal heads of the Levites in the annexes; they <i>were there</i> when <i>discharged</i> between shifts, 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 לַלְוִיִּם לְתִלְדוֹתָם רָאשִׁים אֵלֶּה יָשְׁבוּ בִירוּשָׁלַם: פ	These <i>were</i> the paternal heads of the Levites in their genealogies <i>as</i> heads, <i>and</i> <u>they</u> lived in Jerusalem,	they ← <i>these</i> .
1 Chr 9:35	וּבְגִבְעוֹן יָשְׁבוּ אֲבִי־גִבְעוֹן *יַעֲוָאל *יַעֲיָאֵל וְשֵׁם אִשְׁתּוֹ מַעַכָּה:	and the father of Gibeon, {Q: <u>Jeiel</u> } [K: <u>Jeuel</u> ], lived in Gibeon, and his wife's name <i>was</i> 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 וְצוּר וְקִישׁ וּבְעַל וְנֵר וְנָדָב:	and <i>there was</i> his firstborn son Abdon, and Zur and Kish and Baal and Ner and Nadab,	
1 Chr 9:37	וְגִדְדוֹר וְאַחִיו וְזַכְרְיָה וּמִקְלוֹת:	and Gedor and Ahio and Zechariah and Mikloth.	
1 Chr 9:38	וּמִקְלוֹת הוֹלִיד אֶת־שִׁמְאָם וְאַחֵיהֶם נִגְדְּ אַחֵיהֶם יָשְׁבוּ בִירוּשָׁלַם עִם־אַחֵיהֶם: ס	And Mikloth begot <u>Shimam</u> . 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־מַלְכִּי־שׁוּעַ וְאֶת־אַבִּינָדָב וְאֶת־אַשְׁבַּעַל:	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 בָּעַל וּמְרִיב־בַּעַל הוֹלִיד אֶת־מִיכָה:	And the son of Jonathan <i>was</i> <u>Merib-Baal</u> , and <u>Meri-Baal</u> 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 פִּיתוֹן וּמֶלֶךְ וְתַחֲרֵעַ:	And the sons of Micah <i>were</i> Pithon and Melech <i>and Tahrea</i> .	and Tahrea: AV differs, supplying <i>and Ahaz</i> from 1 Chr 8:35.
1 Chr 9:42	וְאַחֲזִי הוֹלִיד אֶת־יַעֲרָה וְיַעֲרָה הוֹלִיד אֶת־עֲלֵמֶת וְאֶת־עֲזִמּוֹת וְאֶת־זִמְרִי וְזִמְרִי הוֹלִיד אֶת־מוֹצָא:	And <u>Ahaz</u> 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)</i> <i>begot</i> .
1 Chr 9:43	וּמוֹצָא הוֹלִיד אֶת־בִּנְעָא וְרַפְיָה בְּנוֹ אֶלְעָשָׂה בְּנוֹ אֶזֶל בְּנוֹ:	And Moza begot <u>Bīnā</u> and Rephaiah his son, <u>Elāṣaḥ</u> his son <i>and</i> Azel his son.	Bina: see 1 Chr 8:37. Elasah: see 1 Chr 2:39.
1 Chr 9:44	וּלְאַזֵּל שֵׁשׁ בָּנִים וְאֵלֶּה שְׁמוֹתָם עֲזִרְקָם   בֹּכֶרוֹ וְשִׁמְעֵאל וְשַׁעֲרִיָּה וְעַבְדִּיָּה וְחָנָן אֵלֶּה בְּנֵי אֶזֶל: פ	And Azel <i>had</i> six sons, and these <i>are</i> their names: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. These <i>were</i> Azel's sons.	

1 Chr 10:1	וּפְלִשְׁתִּים נִלְחְמוּ בְיִשְׂרָאֵל וַיָּנֹס אִישׁ־יִשְׂרָאֵל מִפְּנֵי פְּלִשְׁתִּים וַיִּפְּלוּ חֲלָלִים בְּהַר גִּלְבֹּעַ:	And the Philistines fought against Israel, and the men of Israel fled from the Philistines, and they fell <i>as casualties</i> on Mount Gilboa.	1 Sam 31:1.  casualties ← <i>pierced</i> , covering wounded and killed.
1 Chr 10:2	וַיִּדְבְּקוּ פְּלִשְׁתִּים אַחֲרֵי שָׁאוּל וְאַחֲרֵי בָנָיו וַיַּכּוּ פְּלִשְׁתִּים אֶת־יוֹנָתָן וְאֶת־אַבִּינָדָב וְאֶת־מַלְכִי־שׁוּעַ בְּנֵי שָׁאוּל:	And the Philistines <i>hotly</i> pursued Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-Shua, Saul's sons.	1 Sam 31:2.  <i>hotly</i> pursued ← <i>made cleave to</i> , but also <i>followed closely</i> .
1 Chr 10:3	וַתִּכְבֹּד הַמִּלְחָמָה עַל־שָׁאוּל וַיִּמָּצְאוּ הַמּוֹרִים בַּקֶּשֶׁת וַיַּחַל מִן־הַיּוֹרִים:	And the war went heavily against Saul, and the <i>archers</i> hit him, and he <i>was wounded</i> by the archers.	1 Sam 31:3.  <i>archers</i> ( <i>first occurrence in verse</i> ) ← <i>shooters with the bow</i> .  was wounded: we parse as →
1 Chr 10:4	וַיֹּאמֶר שָׁאוּל אֶל־נִשְׂא כְלָיו שְׁלֹף חֶרֶבְךָ   וְדַקְרְנִי בָּהּ פֶּן־יָבֹאוּ הָעֲרָלִים הָאֵלֶּה וְהִתְעַלְלוּ־בִי וְלֹא אָבָה נִשְׂא כְּלָיו 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.     1 Sam 31:4.
1 Chr 10:5	וַיֵּרָא נִשְׂא־כְּלָיו 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 מֵתוּ:	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 לִפְשֹׁט אֶת־הַחֲלָלִים וַיִּמָּצְאוּ אֶת־שָׁאוּל וְאֶת־בָּנָיו נָפְלִים בְּהַר גִּלְבֹּעַ:	And it came to pass on the next day, when the Philistines came to strip the <i>fallen</i> , that they found Saul and his sons <i>lying fallen</i> at Mount Gilboa.	1 Sam 31:8.  <i>fallen</i> ( <i>first occurrence in verse</i> ) ← <i>pierced</i> , covering wounded and killed.  <i>fallen</i> ( <i>second occurrence in verse</i> ) ← <i>falling</i> , but →
1 Chr 10:9	וַיִּפְשִׁטֻהוּ וַיִּשְׂאוּ אֶת־רֹאשׁוֹ וְאֶת־כְּלָיו וַיִּשְׁלְחוּ בְּאֶרֶץ־פְּלִשְׁתִּים סָבִיב לְבָשָׂר אֶת־עֲצֵבֵיהֶם 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].     1 Sam 31:9.

1 Chr 10:10	וַיִּשְׂמוּ אֶת־כִּלְיוֹ בֵּית אֱלֹהֵיהֶם וְאֶת־גִּלְגָּלְתּוֹ תָּקְעוּ בֵּית דָּגוֹן: ס	And they put his weaponry <i>in</i> the house of their gods, and they mounted his skull <i>in</i> the house of Dagon.	1 Sam 31:10.  gods: or <i>god</i> . Compare Dan 1:2.
1 Chr 10:11	וַיִּשְׁמְעוּ כָּל יִבְיֵשׁ גִּלְעָד אֵת כָּל־אֲשֶׁר־עָשָׂו 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	וַיָּקוּמוּ כָּל־אִישׁ חִיל וַיִּשְׂאוּ אֶת־גּוֹפֹת שָׂאוֹל וְאֵת גּוֹפֹת בָּנָיו וַיְבִיאוּם יְבִישָׁה וַיִּקְבְּרוּ אֶת־עַצְמוֹתֵיהֶם תַּחַת הָאֵלֶּה בִּיבֶשׁ 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 בְּמַעַלּוֹ אֲשֶׁר מָעַל בִּיהוָה עַל־דְּבַר יְהוָה אֲשֶׁר לֹא־שָׁמַר וְגַם־לְשָׂאוֹל בָּאוֹב לְדָרוֹשׁ:	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 וַיָּמִיתָהוּ וַיִּסַּב אֶת־הַמְּלֹכָה לְדָוִיד בֶּן־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־דָּוִיד חֲבֵרוֹנָה לֵאמֹר הִנֵּה עֲצָמְךָ וּבָשָׂרְךָ אֲנַחֲנוּ:	And all Israel converged on David, <u>in Hebron</u> , and they said, “ <u>Here we are</u> ; we <u>are</u> <u>your bone</u> and <u>your flesh</u> .”	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</i> <i>blood</i> .
1 Chr 11:2	גַּם־תָּמּוּל גַּם־שְׁלֹשׁוֹם גַּם בַּהֲיוֹת שָׂאוֹל מִלְּךְ אֹתָהּ הַמוֹצִיא וְהַמְּבִיא אֶת־יִשְׂרָאֵל וַיֹּאמֶר יְהוָה אֱלֹהֶיךָ לְךָ אֹתָהּ 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</i> <i>from yesterday and from the day</i> <i>before yesterday</i> .
1 Chr 11:3	וַיָּבֹאוּ כָּל־זִקְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ חֲבֵרוֹנָה וַיַּכְרֹת לָהֶם דָּוִיד בְּרִית בְּחֵבְרוֹן לִפְנֵי יְהוָה וַיִּמְשְׁחוּ אֶת־דָּוִיד לְמֶלֶךְ עַל־יִשְׂרָאֵל כַּדְּבַר יְהוָה בְּיַד־שְׁמוּאֵל: ס	And all the elders of Israel came to the king <u>in Hebron</u> , 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 <u>intermediacy</u> of Samuel.	2 Sam 5:3.  in Hebron ← <i>to Hebron</i> .  intermediacy ← <i>hand</i> .



1 Chr 11:4	וַיֵּלֶךְ דָּוִיד וְכָל־יִשְׂרָאֵל יְרוּשָׁלַם הִיא יְבוּס וְשָׁם הַיְבוּסִי יֹשְׁבֵי הָאָרֶץ:	And David and the whole of Israel went <i>to</i> Jerusalem, which <i>is</i> Jebus, and the Jebusites <i>were</i> there, inhabiting the land.	2 Sam 5:6.
1 Chr 11:5	וַיֹּאמְרוּ יֹשְׁבֵי יְבוּס לְדָוִיד לֹא תָבוֹא הֵנָּה וַיִּלְכְּד דָּוִיד אֶת־מְצָדֶת צִיּוֹן הִיא עִיר דָּוִיד:	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 דָּוִיד כָּל־מִבְּהָ יְבוּסִי בְּרֵאשׁוֹנָה יִהְיֶה לְרֹאשׁ וּלְשָׂר 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 ← <i>everyone (who)</i> .
1 Chr 11:7	וַיָּשֶׁב דָּוִיד בְּמִצְד עַל־כֵּן קָרְאוּ־לָו עִיר דָּוִיד:	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 מִסְבִּיב מִן־הַמִּלּוֹא וְעַד־הַסְּבִיב וַיּוֹאֵב יְחִיָּה 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	וַיֵּלֶךְ דָּוִיד הַלּוֹךְ וַיִּגְדֹּל וַיְהוּה צָבָאוֹת עִמּוֹ: פ	And David <u>continued to become</u> greater, and the LORD of hosts <i>was</i> 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 רָאשֵׁי הַגְּבֹרִים אֲשֶׁר לְדָוִיד הַמִּתְחַזְּקִים עִמּוֹ בְּמַלְכוּתוֹ עִם־כָּל־יִשְׂרָאֵל לְהַמְלִיכוֹ 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 מִסְפֵּר הַגְּבָרִים אֲשֶׁר לְדָוִיד יֹשְׁבֵעַם בֶּן־חַכְמוֹנִי רֹאשׁ *הַשְּׁלוּשִׁים **הַשְּׁלִישִׁים הוּא־עוֹרֵר אֶת־חֲנִיתוֹ עַל־שְׁלֹש־מֵאוֹת חָלָל בְּפַעַם אַחַת:	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 ← <i>Jashob'am</i> . AV= <i>Jashobeam</i> , not recognizing that the middle syllable is closed. See Gen 31:21. member ← <i>son</i> .
1 Chr 11:12	וְאַחֲרָיו אֶלְעָזָר בֶּן־דָּדוּ הָאֲחֻחִי הוּא בְּשָׁלוֹשָׁה הַגְּבָרִים:	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־דָּוִיד בַּפֶּס דָּמִים וְהַפְּלִשְׁתִּים נֶאֱסְפוּ־שָׁם לְמַלְחָמָה וְתָהִי חֵלֶקֶת הַשָּׂדֶה מְלֵאָה שְׁעוּרִים וְהָעָם נָסוּ מִפְּנֵי פְּלִשְׁתִּים:	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	וַיִּתְּצוּ בְּתוֹךְ־הַחֵלֶקֶת וַיַּצִּילוּהָ 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	וַיֵּרְדּוּ שְׁלוֹשָׁה מִן־הַשְּׁלוֹשִׁים רֹאשׁ עַל־הַצֹּר אֶל־דָּוִיד אֶל־מַעֲרַת עֵדְלָם וּמַחֲנֶה פְּלִשְׁתִּים חָנָה בְּעֶמֶק רֶפְאִים:	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	וְדָוִיד אָז בַּמְּצוּדָה וְנָצִיב פְּלִשְׁתִּים אָז בְּבֵית לָחֶם:	And David <i>was</i> then in the stronghold, whereas the garrison of the Philistines <i>was</i> at that time in Bethlehem.	2 Sam 23:14.
1 Chr 11:17	*וַיִּתְּאוּ *וַיִּתְּאוּ דָּוִיד וַיֹּאמֶר מִי יִשְׁקֵנִי מִיָּם מְבוֹר בֵּית־לָחֶם אֲשֶׁר בַּשָּׁעַר:	And David <u>had a longing</u> and said, “Who will give me a drink of water from the <u>cistern in</u> 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 בְּמַחֲנֶה פְּלִשְׁתִּים וַיִּשְׁאֲבוּ־מִיָּם מְבוֹר בֵּית־לָחֶם אֲשֶׁר בַּשָּׁעַר וַיִּשְׂאוּ וַיָּבִאוּ אֶל־דָּוִיד וְלֹא־אָבָה דָּוִיד לִשְׁתּוֹתָם 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 <i>it</i> , and they brought <i>it</i> 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 הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁתָּה בְּנַפְשׁוֹתָם כִּי בְּנַפְשׁוֹתָם הֵבִיאוּם וְלֹא אָבָה לִשְׁתּוֹתָם אֵלֶּה עָשׂוּ שְׁלֹשֶׁת הַגִּבּוֹרִים:	And he said, “Far <i>be it</i> from me, O God of mine, that <i>I</i> should do this. Shall I drink the blood of these men <i>who went at the risk of</i> their <i>lives</i> ? For they brought <i>it</i> at <i>the risk of</i> their <i>lives</i> .” So he was not willing to drink it. The three warriors did these <i>things</i> .	2 Sam 23:17. O God of mine ← <i>from my God</i> . lives (2x) ← <i>souls</i> .

1 Chr 11:20	וַאֲבִישַׁי אֶחָיוֹאֵב הָיָה רֹאשׁ הַשְּׁלוֹשָׁה וְהוּא עֹזֵר אֶת־חֲנִיתוֹ עַל־שֵׁלֶשׁ מֵאוֹת חֹלָל *וְלֹא* וְלֹא־שֵׁם בַּשְּׁלוֹשָׁה:	And Abishai the brother of Joab was the head of the three, and he raised his spear against three hundred <i>who were</i> struck down <i>by him</i> , and {Q: he <i>had</i> } [K: <i>he</i> <i>did not have</i> ] 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 וַעֲד־הַשְּׁלוֹשָׁה לֹא־בָא: ס	Of the three he <i>was</i> more honoured than the two, and he became their commander, but he did not <i>equal</i> the three.	2 Sam 23:19.  equal ← <i>come up to</i> .
1 Chr 11:22	בְּנֵיהַ בְּנֵיהוֹיָדָע בֶּן־אִישׁ־חֵיל רַב־פְּעָלִים מִן־קַבְצָאֵל הוּא הָכָה אֶת שְׁנֵי אַרְיֵאל מוֹאֵב וְהוּא יָרַד וְהָכָה 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 <i>lion</i> inside a pit on a snowy day.	2 Sam 23:20.  Ariel ... a lion: see 2 Sam 23:20.
1 Chr 11:23	וְהוּא־הָכָה אֶת־הָאִישׁ הַמִּצְרִי אִישׁ מִדָּה   חֲמֵשׁ בָּאַמָּה וּבִיד הַמִּצְרִי חֲנִית כַּמְנֹר אֲרָגִים וַיֵּרַד אֵלָיו בַּשָּׁבֶט וַיִּגְזַל אֶת־הַחֲנִית מִיַּד הַמִּצְרִי 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 <i>weaver's</i> 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 וְלֹא־שֵׁם בַּשְּׁלוֹשָׁה הַגִּבּוֹרִים:	Benaiah the son of Jehoiada <i>did</i> 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 וַיְשִׁימָהוּ דָּוִד עַל־מִשְׁמַעְתּוֹ: ס	You <i>see how he was the most</i> honoured of the thirty, but he did not <i>equal</i> the three, and David appointed him to his <i>council</i> .	2 Sam 23:23.  you see <i>how he</i> ← <i>behold him</i> .  equal ← <i>come up to</i> .  council ← <i>audience; hearing</i> . AV differs somewhat, apparently reading מִשְׁמָרְתּוֹ ( <i>guard</i> ).
1 Chr 11:26	וַגִּבּוֹרֵי הַחֵילִים עָשָׂה־אֵל אֶחָי יוֹאֵב אֶלְחָנָן בֶּן־דָּוִד מִבֵּית לַחֵם: ס	And the valiant warriors <i>were</i> Asahel the brother of Joab, Elhanan the son of Dodo from Bethlehem,	2 Sam 23:24.  Bethlehem: see Gen 35:19.
1 Chr 11:27	שִׁמּוֹת הַהֲרֹרִי חֶלֶץ הַפְּלוֹנִי: ס	Shammoth the Harorite, Helez the Pelonite,	2 Sam 23:25, 2 Sam 23:26.
1 Chr 11:28	עִירָא בֶן־עֲקֵשׁ הַתְּקוּעִי אַבְיֶעֶזֶר הָעֲנָתוֹתִי: ס	Ira the son of Ikkeshe the Tekoite, Abiezer the Anathothite,	2 Sam 23:26, 2 Sam 23:27.  Anathothite ← <i>Annethothite</i> , in an unmorphological form. AV= <i>Antothite</i> here. See 2 Sam 23:27.

1 Chr 11:29	סִבְכַּי הַחֻשָּׁתִי עִלֵּי הָאֲחֻזִּי: ס	Sibbecai the Hushathite, Ilai the Ahohite,	2 Sam 23:27, 2 Sam 23:28.
1 Chr 11:30	מַהְרִי הַנֶּטְפָּתִי חֵלֶד בֶּן־בַּעְנָה הַנְּטוֹפָתִי: 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 מִגִּבְעַת בְּנֵי בְּנִימָן ס בְּנֵיהַ הַפִּרְעָתִי:	Ithai the son of Ribai from Gibeah 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	חֹרִי מִנַּחֲלֵי גָעַשׁ ס אֲבִיאל הָעֶרְבָתִי: ס	Hurai of the brooks of Gaash, Abiel the Arbathite,	2 Sam 23:30, 2 Sam 23:31.
1 Chr 11:33	עֲזֹמֹת הַבַּחְרוּמִי אֶל־חַבָּא 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־שָׁגֵה הַהֲרָרִי: ס	the sons of Hashem the Gizonite, Jonathan the son of Shageh 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	אַחִיאָם בֶּן־שָׁכָר הַהֲרָרִי אֶל־פֶּל בֶּן־אֹור: ס	Ahiam the son of Sacar the Hararite, Eliphai the son of Ur,	2 Sam 23:33, 2 Sam 23:34.
1 Chr 11:36	חֶפֶר הַמִּכְרָתִי אַחִיהַּ הַפִּלְזִי: ס	Hepher the Mecherathite, Ahijah the Pelonite,	
1 Chr 11:37	חֶצְרוֹ הַכַּרְמֶלִי נַעֲרִי בֶן־אֶזְבַּי: ס	Hezro the Carmelite, Naarai the son of Ezbai,	2 Sam 23:35.
1 Chr 11:38	יֹאֵל אָחִי נָתָן מִבְּחָר בֶּן־הַגְּרִי: ס	Joel the brother of Nathan, Mibhar the son of Hagri,	2 Sam 23:36. Hagri: AV= <i>Haggeri</i> , not recognizing that the first syllable is closed.
1 Chr 11:39	צֶלֶק הָעַמּוֹנִי נַחֲרִי הַבִּרְתִּי נִשָּׂא כָּלִי יוֹאָב בֶּן־צְרוּיָה: ס	Zelek the Ammonite, Nahrai the Berothite, the arms-bearer of Joab the son of Zeruiah,	2 Sam 23:37. Nahrai: AV= <i>Naharai</i> . See 2 Sam 23:37.
1 Chr 11:40	עִירָא הִיתְרִי גָרֵב הִיתְרִי: ס	Ira the Ithrite, Gareb the Ithrite,	2 Sam 23:38.
1 Chr 11:41	אֹורִיָהּ הַחִתִּי זָבָד בֶּן־אֶחְלִי: ס	Uriah the Hittite, Zabad the son of Ahlai,	2 Sam 23:39.
1 Chr 11:42	עֲדִינָא בֶן־שִׁיזָא הָרְאוּבִנִי רֹאשׁ לְרְאוּבִנֵי וְעָלָיו שְׁלוֹשִׁים: ס	Adina the son of Shiza the Reubenite, a head of the Reubenites, with thirty alongside him,	
1 Chr 11:43	חָנָן בֶּן־מַעֲכָה וְיוֹשָׁפָט הַמִּתְנִי: ס	Hanan the son of Maachah and Joshaphat the Mithnite,	

1 Chr 11:44	עֲזִיָּא הָעֲשֵׂתְרָתִי שָׁמַע *ויעואל *ויעיאל ס בְּנֵי חֹתָם הָעֲרֵעֵרִי: ס	Uz <sup>ia</sup> the Asht <sup>er</sup> athite, Shama and {Q: Jeiel} [K: Jeuel] the sons of Hotham 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 עזע).  Hotham: AV differs ( <i>Hothan</i> ).
1 Chr 11:45	יְדִיעֵאל בֶּן-שִׁמְרִי וַיְחָא אָחִיו הַתִּזְיִי: ס	Jediael the son of Shimri, and Joha his brother the Tizite,	
1 Chr 11:46	אֱלִיאל הַמַּחֲוִים וִירִבִּי וַיֹּשִׁיָּה בְנֵי אֶלְנָעַם וַיְתִמָּה הַמּוֹאָבִי:	Eliel of the Mahavites and Jeribai and Joshaviah the sons of Elnaam, and Ithmah the Moabite,	
1 Chr 11:47	אֱלִיאל וְעוֹבֵד וַיַּעֲשִׂיאל הַמְּצַבִּיָּה: פ	Eliel and Obed, and Jasiel the Mezobaite.	Mezobaite: AV= <i>Mesobaite</i> .
1 Chr 12:1	וְאֵלֶּה הַבָּאִים אֶל-דָּוִיד לְצִיקְלָג עוֹד עֲצוּר מִפְּנֵי שָׁאוּל בֶּן-קִישׁ וְהָמָה בְּגִבּוֹרִים עֲזָרֵי הַמִּלְחָמָה:	And these <i>were</i> those who came to David in Ziklag 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 <i>helpers</i> 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	נָשְׁקֵי קֶשֶׁת מִיְמִינִים וּמִשְׁמָאלִים בְּאַבְנִים וּבַחֲצִים בִּקְשֵׁת מֵאֲחֵי שָׁאוּל מִבְּנֵימִן:	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 וַיֹּאשׁ בְּנֵי הַשְּׁמַעְיָה הַגְּבֵעָתִי *וַיִּזּוּאֵל *וַיִּזִּיאֵל וּפְלֵט בְּנֵי עֲזֻמָּוֶת וּבִרְכָּה וַיְהִיָּה הָעֲנָתְתִי:	The head <i>was</i> Ahiezer, as <i>were</i> Joash, the sons of Shemaah the Gibeathite, and {Q: Jeziel} [K: Jezuel] and Pelet the sons of Azmaveth, and Berachah, and Jehu the Anathothite,	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	וַיִּשְׁמַעְיָה הַגְּבֵעוֹנִי גִבּוֹר בְּשָׁלָשִׁים וְעַל-הַשְּׁלָשִׁים:	and Ishmaiah 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	וַיִּרְמִיָּה וַיַּחֲזִיאֵל וַיִּחֲזָנוּ וַיִּזְבָּד הַגְּדֵרָתִי:	and Jeremiah and Jahaziel and Johanan and Jozabad the Gederathite,	Jozabad ← <i>Josabad</i> .
1 Chr 12:5	אֶלְעֻזַּי וִירִימוֹת וּבְעִלְיָה וְשִׁמְרִיָּהוּ וְשַׁפְטִיָּהוּ *הַחֲרִיפִי *הַחֲרוּפִי:	Eluzai and Jerimoth and Bealiah and Shemariah and Shephatiah the {Q: Haruphite} [K: Hariphite],	
1 Chr 12:6	אֶלְקָנָה וַיִּשְׁיָהוּ וְעִזְרָאֵל וַיִּעְזֹר וַיִּשְׁבַּעַם הַקֹּרְחִיתִים:	Elkanah and Jishshiah and Azarel and Joezer and Jashobam, the Korhites,	Jishshiah: AV= <i>Jesiah</i> .  Azarel: see Ezra 10:41.  Jashobam: see 1 Chr 11:11.
1 Chr 12:7	וַיִּזְעֲאֵלָה וְזִבְדִּיָּה בְנֵי יִרְחָם מִן-הַגְּדּוֹר:	and Joelah and Zebadiah the sons of Jeroham from Gedor.	Gedor ← <i>the Gedor</i> .

1 Chr 12:8	וּמִן־הַגָּדִי נִבְדְּלוּ אֶל־דָּוִיד לְמִצַּד מְדִבְרָה גִבְרֵי הַחֵיל אֲנָשֵׁי צָבָא לְמִלְחָמָה עֲרֹכֵי צִנָּה וְרֶמַח וּפָגִי אַרְיֵה פְּנֵיהֶם וּכְצִבְאִים 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, men of the army of warfare, handling shield and spear, whose faces <i>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 עֲבָדִיהָ הַשֵּׁנִי אֱלִיאָב הַשְּׁלִישִׁי:	Ezer the <u>head</u> , Obadiah the second, Eliab the third,	head ← <i>first</i> .
1 Chr 12:10	מִשְׁמָנָה הָרְבִיעִי יֵרֵמְיָה הַחֲמִשִּׁי:	Mishmannah the fourth, Jeremiah the fifth,	
1 Chr 12:11	עַתַּי הַשֵּׁשִׁי אֱלִיאֵל הַשְּׁבִיעִי:	Attai the sixth, Eliel the seventh,	
1 Chr 12:12	יוֹחָנָן הַשְּׁמִינִי אֶלְזָבָד הַתְּשִׁיעִי:	Johanan the eighth, Elzabad the ninth,	
1 Chr 12:13	יֵרֵמְיָהוּ הָעֲשִׂירִי ס מַכְבְּנִי עֲשָׂתִי עָשָׂר:	Jeremiah the tenth, <u>Machbannai</u> the eleventh.	Machbannai: AV= <i>Machbanai</i> .
1 Chr 12:14	אֵלֶּה מִבְּנֵי־גַד רָאשֵׁי הַצָּבָא אֶחָד לְמֵאָה הַקָּטָן וְהַגָּדוֹל לְאֶלְפֵי:	These, <i>who were</i> of the sons of Gad, <i>were</i> heads of the army – a junior one over a hundred and a senior <i>one</i> over a thousand.	
1 Chr 12:15	אֵלֶּה הֵם אֲשֶׁר עָבְרוּ אֶת־הַיַּרְדֵּן בַּחֹדֶשׁ הָרִאשׁוֹן וְהוּא מָמְלָא עַל־כָּל־גְּדִיתוֹ **גְּדוּתָיו וַיִּבְרִיחוּ אֶת־כָּל־הָעַמֻּקִּים לַמִּזְרָח וּלְמַעַרְב: ס	These <i>are</i> they who crossed the Jordan in the first month, when it flooded all its <u>banks</u> , and they put all the <i>inhabitants of the</i> valleys to flight eastwards and westwards.	banks: the <i>ketiv</i> is a variant form of the <i>qeré</i> .  flooded ← <i>filled over</i> .
1 Chr 12:16	וַיָּבֹאוּ מִן־בְּנֵי בִנְיָמִן וְיְהוּדָה עַד־לְמִצַּד לְדָוִיד:	And <i>some</i> of the sons of Benjamin and Judah came up to David's fortification.	
1 Chr 12:17	וַיֵּצֵא דָוִיד לִפְנֵיהֶם וַיַּעַן וַיֹּאמֶר לָהֶם אִם־לְשָׁלוֹם בָּאתֶם אֵלַי לְעֻזְרִי יִהְיֶה־לִּי עֲלֵיכֶם לִבָּב לִיחָד וְאִם־לְרִמּוֹתַי לְצָרִי בְּלֹא חֶמֶס בְּכַפִּי יֵרָא אֱלֹהֵי אֲבוֹתֵינוּ וַיּוֹכַח: ס	And David went out to <u>confront</u> <u>them</u> , and he <u>addressed</u> <i>them</i> and said to them, “If you have come to me in peace to assist me, <i>my</i> <i>heart will be united with you</i> , but if <i>you have come</i> to betray me to my adversaries – with <i>there</i> <i>being</i> no violence <i>on my part</i> – may the God of my fathers see it and convict it.”	to confront them ← <i>before</i> <i>them</i> .  addressed ← <i>answered</i> , but no question asked. Compare Gen 18:27, Gen 31:36.  my heart will be united with you ← <i>I will have on you a heart of</i> <i>union</i> . Compare Heb 4:2.  on my part ← <i>in my hands</i> .

1 Chr 12:18	<p>וְרוּחַ לְבָשָׁה אֶת־עַמְשֵׁי רָאשׁ  הַשְּׁלוֹשִׁים *הַשְּׁלִישִׁים לָךְ  דָּוִיד וְעַמָּךְ בֶּן־יִשִּׁי שָׁלוֹם    שָׁלוֹם לָךְ וְשָׁלוֹם לְעֹזְרֶיךָ כִּי  עֲזָרְךָ אֱלֹהֶיךָ וַיִּקְבְּלֵם דָּוִיד  וַיִּתְּנֵם בְּרָאשֵׁי הַגָּדוֹד: פ</p>	<p>Then a spirit invested Amasai, a head of {K: thirty} [Q: those of the third rank], <i>and it said</i>,  <i>“We are for you, David,</i>  <i>And with you, son of Jesse.</i>  <i>Peace, peace be to you,</i>  <i>And peace to your helpers,</i>  <i>For your God has helped you.”</i>  Then David accepted them and appointed them among the heads of the troop.</p>	
1 Chr 12:19	<p>וּמִמְנַשֶּׁה נָפְלוּ עַל־דָּוִיד בְּבֹאוֹ  עִם־פְּלִשְׁתִּים עַל־שָׁאוּל  לְמַלְחָמָה וְלֹא עֲזָרָם כִּי  בַעֲצָה שִׁלְחָהּ סִרְגֵי פְלִשְׁתִּים  לֹא־מָר בְּרָאשֵׁינוּ יָפוּל  אֶל־אֲדֹנָיו שָׁאוּל:</p>	<p>And <i>some men</i> of Manasseh defected to David when he came with Philistines against Saul in the war, but <u>they did not help them</u>, for the barons of the Philistines sent him <i>away</i> by counsel and said, “He will <u>defect</u> to his master Saul at <i>the cost of</i> our heads.”</p>	<p>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.</p>
1 Chr 12:20	<p>בְּלִכְתּוֹ אֶל־צִיקְלָג נָפְלוּ עָלָיו    מִמְנַשֶּׁה עֲדֹנָח וַיִּזְבֹּד  וַיְדִיעֵאל וּמִיכָאֵל וַיִּזְבֹּד  וַאֲלִיהוּא וְצִלְתִּי רָאשֵׁי  הָאֲלָפִים אֲשֶׁר לְמִנְשָׁה:</p>	<p>When he went to Ziklag, <i>these</i> defected to him from Manasseh: Adnah and Jozabad and Jediahel and Michael and Jozabad and Elihu and Zillethai – heads of thousands who <i>were</i> from Manasseh.</p>	<p>Ziklag ← Zikelag, in <i>scriptio plena</i> spelling. See 1 Chr 4:30.  Zillethai: AV= Zilthai.</p>
1 Chr 12:21	<p>וְהֵמָּה עֲזָרוּ עִם־דָּוִיד  עַל־הַגָּדוֹד כִּי־גִבּוֹרֵי חַיִל כָּלָם  וַיְהִיו שָׂרִים בַּצָּבָא:</p>	<p>And they <u>helped</u> David against the <i>hostile</i> troop, for they <i>were</i> all valiant warriors, and they became commanders in the army.</p>	<p>helped ← <i>helped with</i>. Unusual prepositional linkage for an English direct object (dative in modern Hebrew (ל), NT Greek, German, Russian etc.).</p>
1 Chr 12:22	<p>כִּי לַעֲתֵי־יוֹם בְּיוֹם יָבֹאוּ  עַל־דָּוִיד לְעֲזָרוֹ עַד־לְמַחְנֶה  גָּדוֹל כְּמַחְנֶה אֱלֹהִים: פ</p>	<p>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, <u>like a camp of God</u>.</p>	<p>like a camp of God: perhaps an idiom for <i>as a mighty camp</i>; compare Gen 23:6.</p>
1 Chr 12:23	<p>וְאֵלֶּה מִסְפְּרֵי רָאשֵׁי הַחֲלוּץ  לָצֵבָא בָּאוּ עַל־דָּוִיד חֲבֵרוֹנָה  לְהָסֵב מַלְכוּת שָׁאוּל אֵלָיו  כְּפִי יְהוָה: ס</p>	<p>And <i>these are</i> the numbers of the heads of the army's armed soldiery. They came to David <u>in Hebron</u> to direct Saul's kingdom to him, according to the pronouncement of the LORD:</p>	<p>in Hebron ← <i>to Hebron</i>.  pronouncement ← <i>mouth</i>.</p>
1 Chr 12:24	<p>בְּנֵי יְהוּדָה נִשְׂאֵי צִנָּה וְרֶמַח  שֵׁשֶׁת אֲלָפִים וּשְׁמוֹנֶה מֵאוֹת  חֲלוּצֵי צָבָא: ס</p>	<p>the sons of Judah who bore a shield and spear, six thousand eight hundred <u>armed soldiers</u>;</p>	<p>armed soldiers ← <i>armed (ones) of the army</i>.</p>
1 Chr 12:25	<p>מִזִּבְנֵי שִׁמְעוֹן גִּבּוֹרֵי חַיִל  לָצֵבָא שִׁבְעַת אֲלָפִים וּמֵאָה:  ס</p>	<p>from the sons of Simeon, valiant warriors in the army, seven thousand one hundred;</p>	

1 Chr 12:26	מִן־בְּנֵי לֵוִי אַרְבַּעַת אֲלָפִים וְשֵׁשׁ מֵאוֹת: ס	from the sons of Levi, four thousand six hundred;	
1 Chr 12:27	וַיהוֹיָדָע הַנָּגִיד לְאַהֲרֹן וְעִמּוֹ שְׁלֹשֶׁת אֲלָפִים וּשְׁבַע מֵאוֹת: ס	and Jehoiada the leader of <i>the</i> <i>sons of</i> Aaron, and with him three thousand seven hundred <i>men</i> ;	
1 Chr 12:28	וְצָדוֹק נֶעַר גִּבּוֹר חֵיל וּבֵית־אָבִיו שָׂרִים עֲשָׂרִים וּשְׁנָיִם: ס	and Zadok, a lad, a valiant warrior; and his paternal house, twenty-two commanders;	
1 Chr 12:29	וּמִן־בְּנֵי בְנִימִן אַחִי שָׁאוּל שְׁלֹשֶׁת אֲלָפִים וְעַד־הַנָּה מִרְבֵּיתָם שֹׁמְרִים מִשְׁמֶרֶת בֵּית שָׁאוּל: ס	and from the sons of Benjamin, Saul's <i>kin</i> , 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 עֲשָׂרִים אֶלֶף וּשְׁמוֹנֶה מֵאוֹת גִּבּוֹרֵי חֵיל אֲנָשֵׁי שִׁמּוֹת לְבֵית 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 מְטֵה מְנוּשָׁה שְׁמוֹנֶה עָשָׂר אֶלֶף אֲשֶׁר נִקְבּוּ בְּשִׁמוֹת לָבוֹא לְהַמְלִיךְ אֶת־דָּוִיד: 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. <hr/> name ← <i>names</i> .
1 Chr 12:32	וּמִבְּנֵי יִשָּׁשַׁכָּר יוֹדְעֵי בִינָה לְעֵתִים לָדַעַת מַה־יַּעֲשֶׂה יִשְׂרָאֵל רָאשֵׁיהֶם מֵאֲתֵים וְכָל־אֲחֵיהֶם עַל־פִּיהֶם: ס	and from the sons of Issachar, <i>who were knowledgeable in</i> <i>timely tactics</i> , so as to know what Israel should do, their heads <i>who were</i> two hundred in <i>number</i> and all of whose brothers were at their <u>command</u> ;	knowledgeable in timely tactics ← <i>knowing intelligence for</i> <i>times</i> . <hr/> command ← <i>mouth</i> .
1 Chr 12:33	מִזְבֻּלָּוִן יוֹצְאֵי צָבָא עֲרֵכִי מִלְחָמָה בְּכָל־כְּלֵי מִלְחָמָה חֲמִשִּׁים 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 בַּצֶּנֶה וְחֲנִית שְׁלֹשִׁים וּשְׁבַעֲנָה אֶלֶף: ס	and from Naphtali, a thousand commanders, and with them, with shield and spear, thirty- seven thousand;	
1 Chr 12:35	וּמִן־הַדָּנִי עֲרֵכִי מִלְחָמָה עֲשָׂרִים־וּשְׁמוֹנֶה 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 אַרְבַּעַם אֶלֶף: ס	and from Asher, those <i>who</i> went out <i>in</i> the army, equipped for war, forty thousand;	equipped ← <i>to equip</i> .
1 Chr 12:37	וּמֵעֵבֶר לְיַרְדֵּן מִן־הָרְאוּבֵנִי וְהַגָּדִי וְחֲצִי   שִׁבְט מְנַשֶּׁה בְּכָל כָּלִי 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 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 Manasseh</i> . Josh 22:7 shows when this sense is intended.
1 Chr 12:38	כָּל־אֵלֶּה אַנְשֵׁי מִלְחָמָה עָדְרִי מֵעֶרְכָּה בְּלִבָּב שָׁלֵם בָּאוּ חֶבְרוֹנָה לְהַמְלִיךְ אֶת־דָּוִיד עַל־כָּל־יִשְׂרָאֵל וְגַם כָּל־שְׂרֵית יִשְׂרָאֵל לֵב אֶחָד לְהַמְלִיךְ אֶת־דָּוִיד:	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 in making</u> David king.	unanimous ← <i>one heart</i> .  in making: gerundial use of the infinitive.
1 Chr 12:39	וַיְהִיו־שָׁם עִם־דָּוִיד יָמִים שְׁלוֹשָׁה אֲכָלִים וְשׁוֹתִים בִּי־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 הַקְּרוּבִים־אֲלֵיהֶם עַד־יִשְׁשָׁכָר וְזִבְלוֹן וְנַפְתָּלִי מִבִּיָּאִים לָחֶם בַּחֲמֹרִים וּבִגְמָלִים וּבִפְרָדִים   וּבִבְקָר מֵאֲכָל קֶמַח דְּבָלִים וְצִמּוּקִים וַיְיַוֶּשֶׁמֶן וּבְקָר וְצֹאן לָרֹב כִּי שִׂמְחָה בִּישְׂרָאֵל: 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	וַיִּזְעַק דָּוִיד עִם־שָׂרֵי הָאֲלָפִים וְהַמָּאוֹת לְכָל־נְגִיד:	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 דָּוִיד לְכָל   קָהָל יִשְׂרָאֵל אִם־עֲלִיכֶם טוֹב וּמִן־יְהוָה אֱלֹהֵינוּ נִפְרָצָה נִשְׁלָחָה עַל־אֲחֵינוּ הַנִּשְׁאָרִים בְּכָל אֲרָצוֹת יִשְׂרָאֵל וְעִמָּהֶם הַכֹּהֲנִים וְהַלְוִיִּם בְּעָרֵי מִגְרֵשֵׁיהֶם וַיִּקְבְּצוּ אֲלֵינוּ:	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 <u>the 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> .  the priests: AV differs ( <i>to the priests</i> ).  into ← <i>in</i> .
1 Chr 13:3	וְנִסְבָּה אֶת־אֲרוֹן אֱלֹהֵינוּ אֲלֵינוּ כִּי־לֹא דִרְשָׁנָהּ בִּימֵי שָׁאוּל:	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־הַקָּהָל לַעֲשׂוֹת כִּן כִּי־יָשָׁר הַדָּבָר בְּעֵינֵי כָּל־הָעָם:	And the whole convocation agreed to do <u>this</u> , for the matter was right in the eyes of all the people.	agreed ← <i>said</i> .  this ← <i>thus</i> .
1 Chr 13:5	וַיִּקְהֵל דָּוִיד אֶת־כָּל־יִשְׂרָאֵל מִן־שִׁיחֹר מִצְרַיִם וְעַד־לְבֹא חֲמַת לְהָבִיא אֶת־אֲרוֹן הָאֱלֹהִים מִקְרִית 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 ← <i>of Egypt</i> .  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 דָּוִיד וְכָל־יִשְׂרָאֵל בַּעֲלֹתָהּ אֶל־קְרִית יַעֲרִים אֲשֶׁר לַיהוָה לְהַעֲלוֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים   יְהוָה יוֹשֵׁב הַכְּרוּבִים אֲשֶׁר־נִקְרָא שָׁם:	And David and all Israel went up to Baalah, to Kiriath-Jearim, which <i>belongs</i> to Judah, so as to bring up from there the ark of God – <i>of</i> the LORD, <i>who</i> resides <i>between</i> the cherubim – where <i>his</i> name is called <i>on</i> .	2 Sam 6:2.  Kiriath-Jearim: see Josh 9:17.
1 Chr 13:7	וַיִּרְכִּיבוּ אֶת־אֲרוֹן הָאֱלֹהִים עַל־עֲגֹלָה חֲדָשָׁה מִבֵּית אֲבִינָדָב וְעֹזָא וְאַחִיו נָהֲגִים בָּעֲגֹלָה:	And they <u>loaded</u> the ark of God onto a new wagon <i>obtained</i> from the house of Abinadab, and Uzza and Ahio were driving the wagon.	2 Sam 6:3.  loaded ← <i>mounted</i> .  Uzza: see 2 Sam 6:8.
1 Chr 13:8	וְדָוִיד וְכָל־יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי הָאֱלֹהִים בְּכָל־עֹז וּבְשִׁירִים וּבְכִנּוֹרוֹת וּבְנִבְלִים וּבַתְּפִים וּבַמְּצִלְתִּים וּבַחֲצָצְרוֹת:	Now David and all Israel were playing <i>music</i> before God with all <i>their</i> 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־גֶּרֶן כִּידֹן וַיִּשְׁלַח עֹזָא אֶת־יָדוֹ לֶאֱחֹז 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 <i>it</i> .	2 Sam 6:6.  Uzza: see 2 Sam 6:8.
1 Chr 13:10	וַיַּחַר־אַף יְהוָה בְּעֹזָא וַיַּהֲרֹק עָלָיו אֶשֶׁר־שָׁלַח יָדוֹ עַל־הָאֲרוֹן וַיָּמָת שָׁם לִפְנֵי אֱלֹהִים:	At <u>this</u> 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 לְדָוִיד כִּי־פָרַץ יְהוָה פָּרַץ בְּעֹזָא וַיִּקְרָא לַמָּקוֹם הַהוּא פֶּרֶץ עֹזָא עַד הַיּוֹם הַזֶּה:	And it <u>grieved</u> David that the LORD <u>had burst out</u> against Uzza, and he called that place Perez-Uzza, <i>as it is</i> up to this day.	2 Sam 6:8.  grieved: or <i>infuriated</i> .  had burst out ← <i>had burst a burst</i> .  Uzza ... Perez-Uzza: see 2 Sam 6:8.

1 Chr 13:12	וַיִּירָא דָּוִיד 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 →     2 Sam 6:9.  have ... brought ← <i>bring</i> .
1 Chr 13:13	וְלֹא־הָסִיר דָּוִיד אֶת־הָאֲרוֹן אֵלָיו אֶל־עִיר דָּוִיד וַיֵּטְהוּ אֶל־בֵּית עֲבֹד־אֶדָם 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־בֵּית עֲבֹד אֶדָם בְּבֵיתוֹ שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־בֵּית עֲבֹד־אֶדָם 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 belonged to him.	2 Sam 6:11.
1 Chr 14:1	וַיִּשְׁלַח חִירָם** חֹרֶם מֶלֶךְ־צֹר מַלְאָכִים אֶל־דָּוִיד וַעֲצֵי אֲרָזִים וְחֲרָשֵׁי קִיר וְחֲרָשֵׁי עֵצִים לִבְנוֹת 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 Hiram, the <i>ketiv</i> here. But in Chronicles, he is mainly Hiram.     2 Sam 5:11.  wall masons ← <i>artificers of walls</i> .
1 Chr 14:2	וַיַּדַּע דָּוִיד כִּי־הִכִּינוֹ יְהוָה לְמַלְכּוֹ עַל־יִשְׂרָאֵל כִּי־נִשְׂאֵת לְמַעַל מְלָכוֹתָיו בַּעֲבוּר עַמּוֹ יִשְׂרָאֵל: פ	And David knew that the LORD had established him as king over Israel, because his kingdom was highly exalted, for the sake of his people Israel.	2 Sam 5:12.  highly exalted ← <i>exalted upwards</i> .
1 Chr 14:3	וַיִּקַּח דָּוִיד עוֹד נָשִׁים בִּירוּשָׁלַם וַיּוֹלֵד דָּוִיד 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 הַיְּלֻדִים אֲשֶׁר הָיוּ־לוֹ בִּירוּשָׁלַם שְׁמוֹעַ וְשׁוֹבָב נָתָן וְשִׁלֹּמֹה:	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 וְאַלְפָּלֵט:	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	וְנוֹגַהּ וְנַפֶּג וַיִּפְּעַ:	and Nogah and Nepheg and Japhia,	2 Sam 5:15, 1 Chr 3:7.
1 Chr 14:7	וְאֵלִישָׁמָע וּבְעִלְיָדָע וְאַלְיָפָלֵט:	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 כָל־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 seek David, but David heard <i>about it</i> , and he went out to confront 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 Rephaim.	2 Sam 5:18.  Rephaim: see [CB] App. 25.
1 Chr 14:10	וַיִּשְׁאַל דָּוִד בַּאלֹהִים לֵאמֹר הֲאֵעֲלֶה עַל־*פְּלִשְׁתִּים **פְּלִשְׁתִּים וְנָתַתָּם בְּיָדִי וַיֹּאמֶר לוֹ יְהוָה עֲלֶה וְנָתַתִּים בְּיָדְךָ:	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 וַיִּכּוּ שָׁם דָּוִד וַיֹּאמֶר דָּוִד פָּרֵץ הָאֱלֹהִים אֶת־אוֹיְבֵי בְּיָדִי כַּפָּרֵץ 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 by means of myself, 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 בָּאֵשׁ: פ	And they abandoned their gods there, and David gave the commandment 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	וַיִּסִּיפוּ 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 בַּאלֹהִים וַיֹּאמֶר לוֹ הָאֱלֹהִים לֹא תַעֲלֶה אַחֲרֵיהֶם הִסֵּב מֵעֲלֵיהֶם וּבֵאתָ 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 כַּשֶּׁמֶעַן אֶת־קוֹל הַצִּעָדָה בְּרָאשֵׁי הַבְּכָאִים אָז תָּצֵא בַּמִּלְחָמָה כִּי־יֵצֵא הָאֱלֹהִים לִפְנֵיךָ לְהִכּוֹת 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' camp.”	2 Sam 5:24.  camp: or <i>battalion</i> .

1 Chr 14:16	וַיַּעַשׂ דָּוִד כַּאֲשֶׁר צִוָּהוּ הָאֱלֹהִים וַיַּכּוּ אֶת־מַחֲנֵה פְּלִשְׁתִּים מִגִּבְעֹן וְעַד־גְּזֵרָה:	And David did as <u>God*</u> had commanded him, and they struck the Philistines' camp from Gibeon to <u>Gezer</u> .	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־פֶּחַדוֹ עַל־כָּל־הַגּוֹיִם:	And David's fame <u>spread</u> throughout all the lands, and the LORD put <u>fear of him</u> on all the nations.	spread ← <i>went out</i> .  fear of him: an objective genitive (they fear him).
1 Chr 15:1	וַיַּעַשׂ־לּוֹ בָתִּים בְּעִיר דָּוִד וַיִּכְן מָקוֹם לְאָרְוֹן הָאֱלֹהִים וַיִּט־לּוֹ 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 לִשְׂאֵת אֶת־אָרְוֹן הָאֱלֹהִים כִּי אִם־הַלְוִיִּם כִּי־בָם   בָּחַר יְהוָה לִשְׂאֵת אֶת־אָרְוֹן יְהוָה וּלְשָׂרְתוֹ 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 <u>serve him</u> age-abidingly.	serve him: or <i>officiate (with) it</i> .
1 Chr 15:3	וַיִּקְהַל דָּוִד אֶת־כָּל־יִשְׂרָאֵל אֶל־יְרוּשָׁלַם לְהַעֲלוֹת אֶת־אָרְוֹן יְהוָה אֶל־מְקוֹמוֹ אֲשֶׁר־הֵכִין 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 אֶהֱרֹן וְאֶת־הַלְוִיִּם:	And David gathered the sons of Aaron and the Levites:	
1 Chr 15:5	לְבָנֵי קֹהַת אֹרִיאֵל הַשָּׂר וְאֶחָיו 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 עֲשִׂיָּה הַשָּׂר מֵאָתִים 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 וְאֶחָיו מֵאָה וּשְׁלֹשִׁים: ס	of the sons of Gershon, 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 וְאֶחָיו מֵאָתִים: 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 אֱלִיֵּאל הַשָּׂר וְאֶחָיו 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 עֲזִיזָאֵל עֲמִינָדָב הַשָּׂר וְאַחֲיוֹ 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 וּלְאַבִּיָּתָר הַכֹּהֲנִים וְלִלְוִיִּם לְאַוְרִיאֵל עֲשִׂיָּה וִיוָאֵל שְׁמַעְיָה וְאַלְיָאֵל וְעֲמִנָדָב:	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 רִאשֵׁי הָאָבוֹת לַלְוִיִּם הַתְּקַדְּשׁוּ אַתֶּם וְאַחֵיכֶם וְהַעֲלִיתֶם אֶת אֲרוֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֶל־הַכִּינּוֹתַי לוֹ:	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 לֹמַבְּרָא שׁוֹנָה לֹא אַתֶּם פָּרַץ יְהוָה אֱלֹהֵינוּ בָּנוּ כִּי־לֹא דִרְשָׁנָהוּ בַּמִּשְׁפָּט:	Since <i>it wasn't you 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 wasn't you: Ahio and Uzza were not Levites (2 Sam 6:3, Abinadab being David's brother).
1 Chr 15:14	וַיִּתְקַדְּשׁוּ הַכֹּהֲנִים וְהַלְוִיִּם לְהַעֲלוֹת 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	וַיִּשָּׂאוּ בְנֵי־הַלְוִיִּם אֶת אֲרוֹן הָאֱלֹהִים כַּאֲשֶׁר צִוָּה מֹשֶׁה כַּדְּבַר יְהוָה בְּכַתָּפָם בַּמַּטֹּט עֲלֵיהֶם: פ	And the sons of the Levites bore the ark of God, as Moses had commanded, according to the word of the LORD, <i>with the poles</i> <i>extending onto their shoulders</i> .	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־אֲחֵיהֶם הַמְּשֻׁרָּרִים בְּכָל־יָשִׁיר נִבְלִים וְכַנָּרוֹת וּמְצִלְתִּים מְשַׁמְּעִים לְהַרְיֵם־בְּקוֹל לְשִׂמְחָה: פ	And David told the <i>senior</i> 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־יֹאֵל וּמִן־אַחֲיוֹ אָסָף בֶּן־בִּרְכִיָּהוּ ס וּמִן־בְּנֵי מֶרָרִי אֲחֵיהֶם 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 אֲחֵיהֶם הַמִּשְׁנִים זִכְרִיָּהוּ בֶן יִיעֲזִיָּאל וּשְׁמִירָמוֹת וִיחִיאֵל   וְעֻנִי אֱלִיאָב וּבְנֵיהוּ וּמַעֲשִׂיָּהוּ וּמַתְתִּיָּהוּ וְאֶלִּיפֶלֶהוּ וּמִקְנֵיָהוּ וְעֹבֵד אֶדֹם וַיַּעֲיָל הַשְּׁעָרִים:	And with them <i>were</i> their brothers the <u>juniors in rank</u> : 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</i> ( <i>ones</i> ).
1 Chr 15:19	וְהַמְשֻׁרְרִים הַיָּמֵן אָסָף וְאִיתָן בְּמַצְלֵתִים נְחֹשֶׁת לְהַשְׁמִיעַ:	and the singers, Heman, Asaph and Ethan to produce sound with copper timbrels;	
1 Chr 15:20	וּזְכָרְיָה וְעִזִּיאֵל וּשְׁמִירָמוֹת וִיחִיאֵל וְעֻנִי וְאֱלִיאָב וּמַעֲשִׂיָּהוּ וּבְנֵיהוּ בְּנָבָלִים עַל-עֲלָמוֹת:	and Zechariah and Aziel and Shemiramoth and Jehiel and Unni and Eliab and Maaseiah and Benaiah, with lutes <u>accompanying the maiden's</u> <i>choir</i> ;	accompanying ← <i>at</i> .  the maiden's <i>choir</i> ← <i>Alamoth</i> . See [CB] App. 65 ii.
1 Chr 15:21	וּמַתְתִּיָּהוּ וְאֶלִּיפֶלֶהוּ וּמִקְנֵיָהוּ וְעֹבֵד אֶדֹם וַיַּעֲיָל וְעִזְזִיָּהוּ בְּכַנְרוֹת עַל-הַשְּׁמִינִית לְנֹצֵחַ:	and Mattithiah and Elipheleh and Mikneiah and Obed-Edom and Jeiel and Azaziah, with harps <u>accompanying the eighth</u> <i>day division choir</i> , 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 <i>day division choir</i> : AV differs ( <i>Sheminith</i> ). See [CB] App. 65.
1 Chr 15:22	וּכְנָנִיָּהוּ שֶׁר־הַלִּוִּים בְּמִשָּׁא יִסֹּר בְּמִשָּׁא כִּי מִבֵּין הוּא:	and Chenaniah, a <u>senior</u> Levite <i>who was engaged</i> in the singing – <i>he</i> instructed the singing because he was knowledgeable;	senior ← <i>chief of</i> .  <i>who was engaged</i> in the singing: or, by inference, ( <i>led</i> ) <i>in the singing</i> , but the absence of a verb, strictly speaking, admits only ( <i>was</i> ) <i>in the</i> <i>singing</i> .  <i>he</i> instructed: infinitive absolute in the role of a finite verb.
1 Chr 15:23	וּבִרְכִיָּה וְאֶלְקָנָה שְׁעָרִים לְאָרוֹן:	and Berechiah and Elkanah, gatekeepers for the ark;	
1 Chr 15:24	וּשְׁבַנְיָהוּ וַיִּזְשַׁפֹּט וְנַתְנָאֵל וְעִמְשִׁי וְזִכְרִיָּהוּ וּבְנֵיהוּ וְאֶלִּיעֶזֶר הַכֹּהֲנִים *מַחְצָרִים **מַחְצָרִים בַּחֲצֹצְרוֹת לִפְנֵי אָרוֹן הָאֱלֹהִים וְעֹבֵד אֶדֹם וִיחִיָּה שְׁעָרִים לְאָרוֹן:	and Shebaniah and Jehoshaphat and Nethaneel and Amasai and Zechariah and Benaiah and Eliezer, the priests <i>who blew</i> the trumpets before the ark of God; and Obed-Edom and Jehiah <i>who</i> <i>were</i> 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 וְזִקְנֵי יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים הָהֵלָכִים לְהַעֲלוֹת אֶת-אָרוֹן בְּרִית-יְהוָה מִן-בֵּית עֹבֵד-אֶדֹם 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 בַעֲזֹר הָאֱלֹהִים אֶת־הַלְוִיִּם נֹשְׂאֵי 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 מְכַבֵּב   בַּמַּעֲלִיל בּוֹן וְכָל־הַלְוִיִּם הַנְּשָׂאִים אֶת־הָאֲרוֹן וְהַמְּשָׁרְרִים וְכַנְנְיָה הַשֹּׁר הַמִּשָּׂא הַמְּשָׁרְרִים וְעַל־דָּוִד אֶפֹּד בֹּד:	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 בַּתְּרוּעָה וּבִקּוֹל שׁוֹפָר וּבַחֲצָצְרוֹת וּבַמִּצְלִתִּים מִשְׁמָעִים בְּנִבְלִים וּכְנָרוֹת:	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 בַּת־שָׂאוֹל נִשְׁקָפָה   בְּעֵד הַחֲלוֹן וַתֵּרָא אֶת־הַמֶּלֶךְ דָּוִד מְרַקֵּד וּמִשְׁחֹק וַתִּבֹּז לוֹ בְּלִבָּהּ: 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 בַּתּוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִד וַיִּקְרְבוּ 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): [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 6:17.
1 Chr 16:2	וַיְכַל דָּוִד מִהֶעֱלוֹת הָעֹלָה וְהַשְׁלָמִים 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 לֵאמֹר כֹּכֶר־לֶחֶם וְאַשְׁפֹּר וְאַשִּׁישָׁה:	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</i> roast beef and raisin cake.	2 Sam 6:19.  <i>a portion of</i> roast beef: see 2 Sam 6:19.  raisin cake: AV differs ( <i>flagon of wine</i> ).
1 Chr 16:4	וַיִּתֵּן לִפְנֵי אֲרוֹן יְהוָה מִן־הַלְוִיִּם מְשֻׁרְתִּים וּלְהַזְכִּיר וּלְהוֹדוֹת וּלְהַלֵּל 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	אֶסָפְ הָרֹאשׁ וּמִשְׁנֵהוּ זְכַרְיָה יַעֲיָאֵל וּשְׁמִירָמוֹת וַיְחִיֵּאל וּמַתִּיתִיָּה וְאֵלִיָּאֵב וּבְנֵיהֶם וְעֹבֵד אֲדָם וַיַּעֲיָאֵל בְּכָל־ נְבָלִים וּבְכִנּוֹרוֹת וְאֶסָפְ בְּמִצְלָתִים 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 וַיְחִיֵּאל הַפִּהָגִים בַּחֲצֹצְרוֹת תָּמִיד לִפְנֵי אָרוֹן בְּרִית־הָאֱלֹהִים:	and Benaiah and Jahaziel the priests with trumpets, continually 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 אַזְ נָתַן דָּוִיד בְּרֹאשׁ לַהֲדוֹת לַיהוָה בְּיַד־אֶסָפְ 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 בַעֲמִים 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 זִמְרוּ־לוֹ שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו:	Sing to him, Make psalm melody to him; Meditate on all his wonders.	Ps 105:2. meditate: or <i>speak of</i> .
1 Chr 16:10	הִתְהַלְלוּ בְּשֵׁם קֹדְשׁוֹ יִשְׁמַח לֵב מְבַקְשֵׁי יְהוָה:	Boast in <u>his holy name</u> . Let the heart of those who seek the LORD rejoice.	Ps 105:3. his holy name ← <i>the name of his holiness</i> , a Hebraic genitive.
1 Chr 16:11	דַּרְשׁוּ יְהוָה וְעִזּוּ בַקֶּשׁוֹ פָּנָיו תָּמִיד:	Search for the LORD and his strength; Seek his <u>presence</u> continually.	Ps 105:4. presence ← <i>face</i> .
1 Chr 16:12	זְכְּרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְתּוֹ וּמִשְׁפָּטֵי־פִיהוּ:	Remember his wonders Which he has performed – His miracles And the judgments of <u>his mouth</u> .	Ps 105:5. of his mouth: i.e. <i>which he pronounces</i> .
1 Chr 16:13	זֶרַע יִשְׂרָאֵל עֲבָדוּ בְנֵי יַעֲקֹב בַּחֲרִירָיו:	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	זְכְּרוּ לְעוֹלָם בְּרִיתוֹ דְּבַר צִוָּה לְאַלְף דּוֹר:	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 לַיַּעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם:	Which he established as a statute to Jacob, And as an age-abiding covenant to Israel,	Ps 105:10.
1 Chr 16:18	לֵאמֹר לְךָ אֶתֵּן אֶרֶץ-כְּנָעַן חֶבֶל נַחֲלָתְכֶם:	When he said, “To you I will give the land of Canaan, The allocation of your inheritance”,	Ps 105:11.
1 Chr 16:19	בְּהֵיוֹתְכֶם מְתֵי מִסְפָּר כְּמַעַט וְגֵרִים בָּהּ:	When you were a <u>small</u> <u>company</u> – Few, <u>but residents in it</u> .	Ps 105:12.  a small company ← <i>men of</i> <i>(low) number</i> .  but residents in it: or <i>and</i> <i>foreigners in it</i> .
1 Chr 16:20	וַיֵּתְהֻלְכוּ מִגּוֹי אֶל-גּוֹי וּמִמַּמְלָכָה אֶל-עַם אֲחֵר:	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 לַעֲשׂוֹתָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים:	He did not permit man to oppress them, And he reproved kings concerning them,	Ps 105:14.
1 Chr 16:22	אֶל-תִּגְעוּ בְּמִשְׁיְׁחִי וּבְנָבִיאִי אֶל-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 בַּשָּׁרָו מִיּוֹם-אֶל-יּוֹם יִשׁוּעָתוֹ:	Sing to the LORD, all the earth; <u>Proclaim</u> his salvation From <i>one day to the next</i> .	Ps 96:1, Ps 96:2.  proclaim ← <i>proclaim as good</i> <i>news</i> .  from one day to the next ← <i>from day to day</i> .
1 Chr 16:24	סַפְּרוּ בְּגוֹיִם אֶת-כְּבוֹדּוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:	Tell of his glory among the Gentiles, And of his wondrous <i>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 <i>to be</i> praised; He <i>is</i> awesome Above all gods.	Ps 96:4.  <i>to be</i> praised: 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 וְהֶדָר לִפְנֵי עֹז וְחֵדָה בְּמִקְוֵמוֹ:	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 וָעֹז:	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 שָׂאוּ מִנְחָה וּבָאוּ לִפְנֵי הַשְּׁתַחֲוֹן 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 כָל־הָאָרֶץ אֶף־תִּכְּזֹן תִּבָּל 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 בִּגּוֹיִם יְהוָה מֶלֶךְ:	<b>Let the heavens rejoice</b> And the earth be glad, And let them say among the nations, “The LORD reigns.”	<b>Rev 12:12.</b>     Ps 96:11.
1 Chr 16:32	יִרְעַם הַיָּם וּמָלֵאוֹ יִעֲלֶץ 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	אֲזַיִרְנְנוּ עֲצֵי הָיֵער מִלִּפְנֵי יְהוָה כִּי־בָא לִשְׁפּוֹט 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 חֲסִדּוֹ:	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	וַאֲמָרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם לְהַדּוֹת לְשֵׁם קֹדֶשׁךָ לְהַשְׁתַּבַּח בְּתִהְלָתְךָ:	And say, “Save us, O God of our salvation, And gather us, And save us from the Gentiles, To give thanks to your holy name And to exult in praise of you.	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 be 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־שָׁם לִפְנֵי אֲרֹן בְּרִית־יְהוָה לְאַסָּף וּלְאֶחָיו לְשָׂרֵי לִפְנֵי הָאָרֹן תָּמִיד לְדַבְּרֵי־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 daily matter,	daily ← <i>of day in its day</i> .
1 Chr 16:38	וַעֲבַד אָדָם וְאֶחֱיָהֶם שְׁשִׁים וּשְׁמוֹנֶה וְעֶבֶד אָדָם בֶּן־יִדִיתָוֹן 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	וַאֲתָ   צִדּוֹק הַכֹּהֵן וְאֶחָיו הַכֹּהֲנִים לִפְנֵי מִשְׁכַּן יְהוָה בַּבִּמָּה 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 לְבֹקֶר וּלְעֶרֶב וּלְכָל־הַכֶּתוּב 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 הֵימָן וַיְדוּתוֹן וְשָׂאֵר הַבְּרוּרִים אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת לְהַדוֹת לַיהוָה כִּי לְעוֹלָם חֶסֶדָּו:	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 הֵימָן וַיְדוּתוֹן חֲצִצְרוֹת וּמִצְלִילִים לְמִשְׁמִיעִים וְכִלֵּי שִׁיר הָאֱלֹהִים וּבְנֵי יְדוּתוֹן לְשָׁעַר:	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 כָל־הָעָם אִישׁ לְבֵיתוֹ וַיָּסֹב דָּוִיד לְבִרְךָ 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 כֹאֲשֶׁר יָשָׁב דָּוִיד בְּבֵיתוֹ וַיֹּאמֶר דָּוִיד אֶל־נָתָן הַנָּבִיא הִנֵּה אֲנִכִּי יוֹשֵׁב בְּבֵית הָאֲרָזִים וְאָרוֹן 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.  sheets ← <i>curtains</i> , but here <i>tent fabric</i> .
1 Chr 17:2	וַיֹּאמֶר נָתָן אֶל־דָּוִיד כֹּל אֲשֶׁר בְּלִבְבְּךָ עָשָׂה כִּי הָאֱלֹהִים עִמָּךְ: ס	And Nathan said to David, “ <u>Whatever is</u> in your heart, do, for God <i>is</i> with you.”	2 Sam 7:3.  whatever ← <i>everything</i> .
1 Chr 17:3	וַיְהִי בַלַּיְלָה הַהוּא וַיְהִי דְּבַר־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.  came ← <i>became</i> .
1 Chr 17:4	לֵךְ וְאָמַרְתָּ אֶל־דָּוִיד עַבְדִּי כֹּה אָמַר יְהוָה לֹא אֶתָּה תִּבְנֶה־לִּי הַבַּיִת לְשָׁבֶת:	“Go and say to my servant David, ‘ <u>This is what</u> the LORD says: « <i>It is</i> not you <i>who</i> will build a house for <i>me</i> to dwell <i>in</i> ,	2 Sam 7:5.  this is what ← <i>thus</i> .
1 Chr 17:5	כִּי לֹא יָשַׁבְתִּי בְּבֵית מִן־הַיּוֹם אֲשֶׁר הָעֵלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְאָהִיָּה מֵאָהֶל אֶל־אֹהֶל 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 tabernacle</i> .	2 Sam 7:6.

1 Chr 17:6	בְּכָל־אֶשְׁר־הִתְהַלַּכְתִּי בְּכָל־יִשְׂרָאֵל הַדִּבֵּר דְּבָרַי אֶת־אֶחָד שֹׁפְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לִרְעוֹת אֶת־עַמִּי לֵאמֹר לָמָּה לֹא־בָנִיתָם לִי בֵּית 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 לְדָוִיד ס כֹּה אָמַר יְהוָה צִבָּאוֹת אֲנִי לְקַחְתִּיךָ מִן־הַנֶּזֶה מִן־אַחֲרֵי הַצֹּאן לִהְיוֹת נֹגִיד עַל עַמִּי יִשְׂרָאֵל:	So now, <i>this is what</i> you will say to my servant, to David: 'This <i>is</i> <i>what</i> 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.  this is what (2x) ← thus.
1 Chr 17:8	וְאֵהִיָּה עִמָּךְ בְּכָל־אֲשֶׁר הֵלַכְתָּ וְאֶכְרִית אֶת־כָּל־אוֹיְבֶיךָ מִפְּנֶיךָ וְעָשִׂיתִי לְךָ שֵׁם כָּשֵׁם 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.  at your advance ← from before you.  on the earth: or in the land.
1 Chr 17:9	וְשִׁמַּתִּי מָקוֹם לְעַמִּי יִשְׂרָאֵל וְנִטְעַתִּיהוּ וְשָׁכַן תַּחְתָּיו וְלֹא יִרְגֹז עוֹד וְלֹא־יוֹסִיפוּ בְּנֵי־עוֹלָה לְבַלְתּוֹ כַּאֲשֶׁר 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.  right there ← under it, but also its place.  unrighteous ← sons of iniquity.
1 Chr 17:10	וּלְמִיָּמִים אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל־עַמִּי יִשְׂרָאֵל וְהִכְנַעְתִּי אֶת־כָּל־אוֹיְבֶיךָ וְאָגֵד לְךָ וּבֵית יְבָנָה־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 house.	2 Sam 7:11.  a house: i.e. a line of succession.
1 Chr 17:11	וְהִיָּה כִּי־מָלְאוּ יָמֶיךָ לָלֶכֶת עִם־אַבְתָּיִךְ וְהִקִּימוּתִי אֶת־זֶרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יִהְיֶה מִבְּנֶיךָ וְהִכִּינוּתִי אֶת־מַלְכוּתוֹ:	And it will come to pass that your days will be fulfilled for <i>you</i> to go to <u>your fathers</u> , but <b>I</b> <b>will raise up your seed after</b> <b>you, who will be one of your</b> <b>sons, and I will establish his</b> <b>kingdom.</b>	<b>Acts 2:30.</b>     2 Sam 7:12.  to your fathers ← with your fathers.
1 Chr 17:12	הוּא יְבָנֶה־לִּי בַּיִת וְכִנְנִתִּי 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 כַּאֲשֶׁר הִסִּירוּתִי מֵאֲשֶׁר הָיָה לִפְנֶיךָ:	<b>I will be a father to him, and</b> <b>he will be a son to me</b> , and I will not withdraw my kindness from him, as I withdrew <i>it</i> from <i>him</i> who was before you.	<b>2 Cor 6:18, Heb 1:5.</b>     2 Sam 7:14, 2 Sam 7:15.  <i>him</i> : i.e. Saul.

1 Chr 17:14	וְהִעֲמַדְתִּיהוּ בְּבֵיתִי וּבַמְּלְכוּתִי עַד־הָעוֹלָם וְכִסְאוֹ יִהְיֶה נִכּוֹן 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	כָּכָל הַדְּבָרִים הָאֵלֶּה וְכָכָל הַחֲזוֹן הַזֶּה כֵּן דִּבֶּר נָתָן אֶל־דָּוִיד: 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 דָּוִיד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי־אֲנִי יְהוָה אֱלֹהִים וּמִי בֵיתִי כִּי הֵבִיאָתָנִי עַד־הֵלֶם:	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 וַתְּדַבֵּר 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 ← <i>seen</i> . privilege ← <i>manner</i> .
1 Chr 17:18	מִה־יִּוְסִיף עוֹד דָּוִיד אֵלֶיךָ לְכַבֹּד אֶת־עַבְדְּךָ וְאֶתָּה אֶת־עַבְדְּךָ יִדְעָתָ:	What <i>more</i> can David say 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 בַּעֲבוּר עַבְדְּךָ וְכָל־בָּרָךְ עָשִׂיתָ אֶת כָּל־הַגְּדוֹלָה הַזֹּאת לְהַדְיַע אֶת־כָּל־הַגְּדֻלּוֹת:	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 כָּמוֹךָ וְאֵין אֱלֹהִים זוֹלָתְךָ בְּכָל אֲשֶׁר־שָׁמַעְנוּ בְּאָזְנוֹנוּ:	O LORD, <i>there is</i> none like you, and <i>there is</i> no God except for you in <i>anything</i> which we have heard with our ears.	2 Sam 7:22. anything ← <i>everything</i> .
1 Chr 17:21	וּמִי כַעֲמַךְ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הִלֵּךְ הָאֱלֹהִים לְפָדוֹת לוֹ עַם לְשׁוֹם לָךְ שֵׁם גְּדֻלּוֹת וְנִרְאֹת לְגִרְשׁ מִפְּנֵי עַמְּךָ 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 as 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־עַמְּךָ 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 יֵאֱמָן 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	וַיֵּאֱמָן וַיְגַדֵּל שִׁמְךָ עַד־עוֹלָם לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֱלֹהִים לְיִשְׂרָאֵל וּבֵית־דָּוִיד עַבְדְּךָ נִכּוֹן לִפְנֶיךָ:	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 גְלִית אֶת־אַזָּן עַבְדְּךָ לִבְנוֹת לוֹ בַּיִת עַל־כֵּן מָצָא עַבְדְּךָ לְהִתְפַּלֵּל לִפְנֶיךָ:	For you, O God of mine, have informed your servant <i>that you</i> will build him a <u>house</u> , which <i>is</i> why your servant has found <i>it in</i> <i>his heart</i> to pray before you.	2 Sam 7:27.  informed ← <i>uncovered the ear</i> <i>of</i> .  house: i.e. <i>a line of succession</i> .
1 Chr 17:26	וַעֲתָהּ יְהוָה אַתָּה־הוּא הָאֱלֹהִים 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 אֶל for עַל, <i>to</i> .
1 Chr 17:27	וַעֲתָהּ הוֹאֵלְתָּ לְבָרְךָ אֶת־בֵּית עַבְדְּךָ לְהִיּוֹת לְעוֹלָם לִפְנֶיךָ 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 וַיִּדּוֹ דָּוִיד אֶת־פְּלִשְׁתִּים וַיִּכְנִיעֵם וַיִּקַּח אֶת־גֹּת וּבְנֵתֶיהָ מִיַּד 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' <u>control</u> .	2 Sam 8:1.  control ← <i>hand</i> .
1 Chr 18:2	וַיִּדּוֹ אֶת־מוֹאָב וַיְהִיו מוֹאָב עֲבָדִים לְדָוִיד נִשְׁאֵי מִנְחָה:	And he attacked Moab, and Moab became David's servants <i>and</i> tribute-bearers.	2 Sam 8:2.
1 Chr 18:3	וַיִּדּוֹ דָּוִיד אֶת־הַדְּדַעְזֵר מֶלֶךְ־צוֹבָה חֲמַתָּה בְּלַכְתּוֹ לְהָצִיב יָדוֹ בְּנְהַר־פָּרָת:	And David attacked Hadadezer 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 דָּוִיד מִמֶּנּוּ אֶלֶף רָכָב וּשְׁבַעַת אֲלָפִים פָּרָשִׁים וְעֶשְׂרִים אֶלֶף אִישׁ רִגְלִי וַיַּעֲקֹר דָּוִיד 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</i> <i>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 לַעְזֹר לְהַדְדָּעֶזֶר מֶלֶךְ צוּבָה וַיִּד דָּוִד בְּאֲרָם עֶשְׂרִים-וּשְׁנַיִם אָלֶף אִישׁ׃	Then Aramaea of <u>Damascus</u> 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 נְשָׂאִי מִנְחָה וַיֹּשֶׁעַ 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 <u>sustained</u> 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 וַיְבִיאֵם 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 וּמִכּוֹן עָרֵי הַדְּדָעֶזֶר לָקַח דָּוִד נְחֹשֶׁת רַבָּה מְאֹד בָּהּ   עָשָׂה שְׁלֹמֹה אֶת־הַיָּם הַנְּחֹשֶׁת וְאֶת־הָעַמּוּדִים וְאֶת כָּלִי 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 חֲמַת בִּי הַכָּה 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־הַדּוֹרָם־בִּנּוֹ אֶל־הַמֶּלֶךְ־דָּוִד *לִשְׁאוֹל- *לְשֹׁאֵל־לּוֹ לְשָׁלוֹם וּלְבָרְכּוֹ עַל אֲשֶׁר נִלְחַם בַּהֲדָדָעֶזֶר וַיִּכְּהוּ בִי־אִישׁ מִלְחָמוֹת תֹּעִי הֵיךְ הַדְּדָעֶזֶר וְכָל כָּלִי זָהָב וְכֶסֶף וְנְחֹשֶׁת׃	he sent Hadoram his son to King David to <u>ask</u> him for peace and to bless him, because he had fought against Hadadezer and defeated him, for Hadadezer had been a man of war 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־אַתֶּם הַקְּדִישׁ הַמֶּלֶךְ דָּוִד לַיהוָה עִם־הַכֶּסֶף וְהַזָּהָב אֲשֶׁר נָשָׂא מְכַל־הַגּוֹיִם מֵאֱדוֹם וּמִמּוֹאָב וּמִבְּנֵי עַמּוֹן וּמִפְּלִשְׁתִּים וּמִעַמְלֶק׃	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	וַאֲבִישַׁי בֶּן־צְרוּיָה הַכָּה אֶת־אֱדוֹם בְּגִיא הַמֶּלַח שְׁמוֹנָה עָשָׂר אָלֶף׃	And <u>Abishai</u> the son of Zeruiah defeated <u>Edom</u> 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 בְּאֶדוֹם נְצִיבִים וַיְהִיו כָּל־אֲדָוִם עֲבָדִים לְדָוִד וַיֹּשֶׁעַ יְהוָה אֶת־דָּוִד בְּכָל אֲשֶׁר הָלַךְ׃	And he stationed garrisons in Edom, and all of Edom became David's servants. And the LORD sustained David everywhere he went.	2 Sam 8:14.  sustained ← saved.
1 Chr 18:14	וַיִּמְלֹךְ דָּוִד עַל־כָּל־יִשְׂרָאֵל וַיְהִי עֹשֶׂה מִשְׁפָּט וצֶדֶקָה 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	וַיּוֹאֵב בֶן־זְרוּיָה עַל־הַצָּבָא וַיְהוֹשָׁפָט בֶן־אֲחִילוּד מְזִכִּיר׃	And Joab the son of Zeruiah was in charge of the army, and Jehoshaphat the son of Ahilud was state secretary.	2 Sam 8:16.
1 Chr 18:16	וַצְדֹק בֶן־אֲחִיטוּב וַאֲבִימֶלֶךְ בֶּן־אֲבִיטָר כֹּהֲנִים וְשֹׁשֵׁא סוֹפֵר׃	And Zadok the son of Ahitub and Abimelech the son of Abiathar were priests, and Shavsha was the scribe.	2 Sam 8:17.  Abiathar: see 1 Sam 22:20.  the scribe ← a scribe, but the article is often omitted in Hebrew; compare Num 1:1.
1 Chr 18:17	וּבְנֵיהוּ בֶן־יְהוֹיָדָע עַל־הַכֶּרֶתִי וְהַפְּלִתִי וּבְנֵי־דָוִד הָרִאשֹׁנִים לְיַד הַמֶּלֶךְ׃ פ	And Benaiah the son of Jehoiada was in charge of the Cherethites and the Pelethites, and the first sons of David were at the king's side.	2 Sam 8:18.  and the first sons of David were at the king's side: AV differs (and the sons of David were chief about the king).
1 Chr 19:1	וַיְהִי אַחֲרֵי־כֵן וַיָּמָת נָחָשׁ מֶלֶךְ בְּנֵי־עַמּוֹן וַיִּמְלֹךְ בָּנוּ תַּחֲתָיו׃	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־חֲנֹן בֶּן־נָחָשׁ כִּי־עָשָׂה אָבִיו עִמִּי חֶסֶד וַיִּשְׁלַח דָּוִד מַלְאָכִים לְנַחֲמוֹ עַל־אָבִיו וַיָּבֹאוּ עֲבָדֵי דָוִד אֶל־אֶרֶץ בְּנֵי־עַמּוֹן אֶל־חֲנֹן לְנַחֲמוֹ׃	And David said, "I will show kindness to Hanun the son of Nahash, because his father showed me kindness." 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.  show kindness to ... showed me kindness ← do kindness with ... did kindness with me.
1 Chr 19:3	וַיֹּאמְרוּ שָׂרֵי בְנֵי־עַמּוֹן לְחֲנֹן הֲמִכְבֵּד דָּוִד אֶת־אָבִיךָ בְּעֵינֶיךָ כִּי־שָׁלַח לְךָ מְנַחֲמִים הֲלֹא בָּעֵבוֹר לְחַקֵּר וּלְהַפְּדֹת וּלְרַגֵּל הָאָרֶץ בָּאוּ עֲבָדָיו אֵלֶיךָ׃ פ	But the officials of the sons of Ammon said to Hanun, "Does David honour your father, in your opinion? For he has sent consolors to you. Is it not to investigate and overthrow and spy on the land that his servants have come to you?"	2 Sam 10:3.  opinion ← eyes.
1 Chr 19:4	וַיִּקַּח חֲנֹן אֶת־עֲבָדֵי דָוִד וַיַּגְלִחֵם וַיַּכְרֹת אֶת־מְדוּיָהֶם בַּחֲצִי עַד־הַמִּפְשָׁעָה וַיִּשְׁלַחֵם׃	And Hanun seized David's servants, and he shaved them, and he cut their garments down the middle as far as their buttocks, and he sent them away.	2 Sam 10:4.  down the middle ← in half.

1 Chr 19:5	וַיֵּלְכוּ וַיִּגִּדּוּ לְדָוִד עַל־הָאֲנָשִׁים וַיִּשְׁלַח לְקִרְאָתָם כִּי־הָיוּ הָאֲנָשִׁים נִכְלָמִים מְאֹד וַיֹּאמֶר הַמֶּלֶךְ שִׁבוּ בִּירְחוֹ עַד אֲשֶׁר־יֵצְמַח זְקָנְכֶם וּשְׁבַתְּם:	So they departed, then when David <u>was told</u> 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 grow</u> , 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 עֲמֹן כִּי הִתְבָּאֲשׁוּ עִם־דָּוִד וַיִּשְׁלַח חָנוּן וּבְנֵי עֲמֹן אֶלֶף כֶּבֶר־כֶּסֶף לְשָׂכָר לָהֶם מִן־אַרְם וּנְהָרִים וּמִן־אַרְם מַעַכָּה וּמִצּוֹבָה רָכַב 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 <u>Aramaea-Maachah</u> and from Zobah.	2 Sam 10:6.  talents: see Ex 25:39.  to hire ← <i>to hire for themselves</i> .  Aramaea-Maachah: AV= <i>Syria-maachah</i> . See Gen 22:24.
1 Chr 19:7	וַיִּשְׁכְּרוּ לָהֶם שְׁנַיִם וּשְׁלָשִׁים אֶלֶף רָכַב וְאֶת־מֶלֶךְ מַעַכָּה וְאֶת־עַמּוֹ וַיָּבֹאוּ וַיַּחֲנוּ לִפְנֵי מִידְבָּא וּבְנֵי עֲמֹן נֶאֱסָפוּ מִעָרֵיהֶם 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־יֹאבָב 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 עֲמֹן וַיַּעֲרְכוּ מִלְחָמָה פֶּתַח הָעִיר וְהַמְּלָכִים אֲשֶׁר־בָּאוּ לְבָדָם בִּשְׂדֵה:	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 יֹאבָב כִּי־הִיתָה פְּנִי־הַמִּלְחָמָה אֵלָיו פָּנִים וְאַחֲזֹר וַיִּבְחַר מִכָּל־בָּחוּר בְּיִשְׂרָאֵל וַיַּעֲרֹךְ לְקִרְאָת אַרְם:	And when Joab saw that there was a battlefront against him, ahead <i>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 יֵתֶר הָעָם נָתַן בֶּיֶד אַבְשֵׁי אָחִיו וַיַּעֲרְכוּ לְקִרְאָת בְּנֵי עֲמֹן:	And he placed the remainder of the people in the hand of <u>Abishai</u> 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 אֶסְתַּחֲזֶק מִמָּנִי אַרְם וְהִיֵּיתָ לִּי לְתִשׁוּעָה ס וְאֶם־בְּנֵי עֲמֹן יַחֲזִקוּ מִמֶּנִּי וְהוֹשַׁעְתִּידָךְ:	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	חֲזָק וְנִתְחַזְקָה בְּעַד־עַמּוֹנוֹ וּבְעַד עָרֵי אֱלֹהֵינוּ וַיהוָה 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</i> right in his sight.”	2 Sam 10:12.  right ← <i>good</i> .
1 Chr 19:14	וַיָּגֶשׁ יוֹאָב וְהָעָם אֲשֶׁר־עִמּוֹ לִפְנֵי אָרָם לְמַלְחָמָה וַיָּנוּסוּ מִפָּנָיו:	Then Joab and the people who <i>were</i> with him <i>advanced</i> to the battle against the Aramaeans, who fled <i>from his presence</i> .	2 Sam 10:13.  advanced ← <i>approached</i> .  from his presence ← <i>from before him</i> .
1 Chr 19:15	וּבְנֵי עַמּוֹן רָאוּ כִּי־נָס אָרָם וַיָּנוּסוּ גַם־הֵם מִפְּנֵי אֲבִישַׁי אָחִיו וַיָּבֹאוּ הָעִירָה וַיָּבֹאוּ יֹאָב יְרוּשָׁלַם: פ	Then when the sons of Ammon saw that the Aramaeans had fled, they also fled <i>from Abishai</i> his brother, and they went to the city, and Joab went <i>to Jerusalem</i> .	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 וּשְׁוַפָּח שַׂר־צָבָא הַדְּדַעְזֹר לִפְנֵיהֶם:	But when the Aramaeans saw that they had been defeated <i>by Israel</i> , 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 <i>Hadadezer's</i> 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	וַיַּגֵּד לְדָוִיד וַיֵּאסֹף אֶת־כָּל־יִשְׂרָאֵל וַיַּעֲבֹר הַיַּרְדֵּן וַיָּבֹא אֲלֵהֶם וַיַּעֲרֹךְ אֲלֵהֶם וַיַּעֲרֹךְ דָּוִיד לִקְרַאת אָרָם מַלְחָמָה וַיִּלָּחֲמוּ 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 forces</i> up to <i>confront</i> the Aramaeans <i>for</i> battle and <i>fought</i> against them.	2 Sam 10:17.  to confront: or <i>towards</i> or to <i>meet</i> .  fought against them ← <i>fought with them</i> . See Gen 14:8.
1 Chr 19:18	וַיֵּנָס אָרָם מִלִּפְנֵי יִשְׂרָאֵל וַיַּהַרֵּג דָּוִיד מֵאָרָם שִׁבְעַת אַלְפִים רֶכֶב וְאַרְבָּעִים אֶלֶף אִישׁ רִגְלִי וְאֵת שְׁוַפָּח שַׂר־הַצָּבָא הַמֵּית:	And the Aramaeans fled from Israel. And of the Aramaeans David killed seven thousand chariot <i>crew</i> 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 עֲבָדֵי הַדְּדַעְזֹר כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלִימוּ עִם־דָּוִיד וַיַּעֲבְדֵהוּ וְלֹא־אָבָה אָרָם לְהוֹשִׁיעַ אֶת־בְּנֵי־עַמּוֹן עוֹד: פ	And when Hadadezer's servants saw that they had been defeated <i>by Israel</i> , they made peace with David and served him, and the Aramaeans 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 לַעֲתֹת תְּשׁוּבַת הַשָּׁנָה לַעֲתֹת   צֵאת הַמְּלָכִים וַיִּנְהַג יֹאבָב אֶת־חֵיל הַצָּבָא וַיִּשְׁחַת   אֶת־אֶרֶץ בְּנֵי־עַמּוֹן וַיָּבֹא וַיַּצֵּר אֶת־רַבָּה וְדָוִיד יָשֵׁב בִּירוּשָׁלַם וַיֵּךְ יֹאבָב אֶת־רַבָּה וַיַּהֲרֹסָהּ:	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 the year.</i>
1 Chr 20:2	וַיִּקַּח דָּוִיד אֶת־עֲטֹרַת־מַלְכָם מֵעַל רֹאשׁוֹ וַיִּמָּצְאָהּ   מִשְׁקַל כֶּכֶר־זָהָב וּבָהּ אֶבֶן יָקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִיד וְשָׁלַל הָעִיר הוֹצִיא הֶרְבֵּה מָאֵד:	And David took their king's crown from his head, and he found it to have a weight of a talent of gold, and in it was 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 וַיֵּשֶׁר בַּמִּגְרָה וּבַחֲרִיצִי הַבְּרֹזֶל וּבַמִּגְרֹזֹת וְכָל יַעֲשֶׂה דָּוִיד לְכָל עָרֵי בְנֵי־עַמּוֹן וַיֵּשֶׁב דָּוִיד וְכָל־הָעָם יְרוּשָׁלַם: פ	and he brought out the people who were 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 ← <i>made ... saw with the saw.</i> We take the verb as <i>hiphil</i> of שָׁוַר. AV differs ( <i>cut them</i> ).  axes: the same word as <i>saw</i> , but presumably another →
1 Chr 20:4	וַיְהִי אַחֲרֵיכֵן וַתַּעֲמֵד מִלְחָמָה בְּגֶזֶר עַם־פְּלִשְׁתִּים אֲזִי הָכָה סִבְכִּי הַחֻשְׁתִּי אֶת־סַפִּי מִלִּדְי 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 מִלְחָמָה אֶת־פְּלִשְׁתִּים וַיֵּךְ אֶלְחָנָן בֶּן־יֵעֹר *יַעֲרִי *אֶת־לַחְמִי אֲחִי גִלְיָת הַגִּתִּי וְעֵץ חֲנִיתוֹ כַּמְנֹזֶר אֲרָגִים:	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 was like a weaver's beam.	2 Sam 21:19.  a weaver's beam ← <i>a beam of weavers.</i>
1 Chr 20:6	וַתְּהִי־עוֹד מִלְחָמָה בְּגַת וַיְהִי   אִישׁ מְדָה וְאַצְבָּעָתָיו שֵׁשׁ־וָשֵׁשׁ עֶשְׂרִים וְאַרְבַּע וְגַם־הוּא נֹלַד 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 ← <i>six and six.</i>  Rapha ← <i>the Rapha.</i>
1 Chr 20:7	וַיַּחַרֶּף אֶת־יִשְׂרָאֵל וַיִּפְּהוּ יְהוֹנָתָן בֶּן־שִׁמְעָא אֶחָי דָּוִיד:	And when he showed contempt for Israel, Jonathan the son of Shimah, David's brother, struck him down.	2 Sam 21:21.  Shimah ← <i>Shim'a</i> . See 1 Chr 2:13.
1 Chr 20:8	אֵל נֹלְדוּ לְהָרַפָּא בְּגַת וַיִּפְּלוּ בְּיַד־דָּוִיד 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 ← <i>the Rapha.</i>

1 Chr 21:1	וַיַּעַמַּד שָׁטָן עַל־יִשְׂרָאֵל וַיִּסֹּת אֶת־דָּוִיד לַמִּנּוֹת 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 דָּוִיד אֶל־יֹאבָב וְאֶל־שָׂרֵי הָעָם לֵכּוּ סַפְּרוּ אֶת־יִשְׂרָאֵל מִבְּעֵר שֶׁבַע וְעַד־דָּן וְהֵבִיאוּ אֵלַי וְאֲדַעָה 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</u> to me <u>so that</u> I know the number of them.”	2 Sam 24:2. report back ← <i>bring (word)</i> . so that: purposive use of the vav.
1 Chr 21:3	וַיֹּאמֶר יוֹאָב יוֹסֵף יְהוָה עַל־עַמּוֹ   כִּהֵם מֵאָה פַעַמִּים הֲלֹא אֲדֹנִי הַמֶּלֶךְ כָּלִם לְאֲדֹנִי לְעִבְדִּים לָמָּה יִבְקֹשׁ זֹאת אֲדֹנִי 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 <u>incur</u> this guilt?”	2 Sam 24:3. should Israel incur ← <i>will there be to Israel</i> .
1 Chr 21:4	וַדְּבַר־הַמֶּלֶךְ חָזַק עַל־יֹאבָב וַיֵּצֵא יוֹאָב וַיִּתְּהַלֵּךְ בְּכָל־יִשְׂרָאֵל וַיָּבֹא 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</i> to Jerusalem.	2 Sam 24:4, 2 Sam 24:8. decision ← <i>word, matter</i> . was firmly ← <i>was strong</i> .
1 Chr 21:5	וַיִּתֵּן יוֹאָב אֶת־מִסְפָּר מִפְּקֹד־הָעָם אֶל־דָּוִיד וַיְהִי כָּל־יִשְׂרָאֵל אֶלָּף אֶלְפִים וּמֵאָה אֶלָּף אִישׁ שְׁלֹף חֶרֶב וַיהוּדָה אַרְבַּעַּ מֵאוֹת וּשְׁבַע־עֶם אֶלָּף אִישׁ שְׁלֹף חֶרֶב:	And Joab gave the number of the census of the people to David, and the whole of Israel <u>consisted</u> of 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. consisted of ← <i>was</i> . 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</u> was <u>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 דָּוִיד אֶל־הָאֱלֹהִים חַטָּאתִי מְאֹד אֲשֶׁר עָשִׂיתִי אֶת־הַדָּבָר הַזֶּה וְעַתָּה הֶעֱבַר־נָא אֶת־עֲוֹן עֲבָדֶיךָ 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. remit ← <i>transfer</i> .
1 Chr 21:9	וַיְדַבֵּר יְהוָה אֶל־גָּד חֹזֵה דָּוִיד לֵאמֹר:	Then the LORD spoke to Gad, David's seer, <u>as follows</u> :	2 Sam 24:11. as follows ← <i>to say</i> .

1 Chr 21:10	לְךָ וּדְבַרְתָּ אֶל־דָּוִיד לֵאמֹר כֹּה אָמַר יְהוָה שְׁלוֹשׁ אֲנִי נֹטֶה עֲלֶיךָ בְּחֵרֶלְךָ אַחַת מֵהֵנָּה וְאֶעֱשֶׂה־לָּךְ:	“Go and speak to David and say, ‘This <i>is what</i> the LORD says: «I am <u>offering you</u> 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־דָּוִיד וַיֹּאמֶר לוֹ כֹּה־אָמַר יְהוָה קַבֵּל־לָּךְ:	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־צָרֶיךָ וְחָרָב אוֹיְבֶיךָ   לְמִשְׁגַּת וְאִם־שְׁלֹשַׁת יָמִים חָרָב יְהוָה וּדְבַר בְּאֶרֶץ וּמְלֹאךְ יְהוָה מִשְׁחִית בְּכָל־גִּבּוֹל יִשְׂרָאֵל וְעַתָּה רְאֵה מָה־אֲשִׁיב אֶת־שִׁלְחִי דָּבָר: פ	either three years of famine, or three months <i>of being</i> harassed by your adversaries with the sword of your enemies <u>advancing on you</u> , or three days <i>of the sword of the LORD</i> and pestilence in the land, and the angel of the LORD ravaging in every <u>region</u> of Israel.’ So now, <u>consider what answer I should</u> <u>give to him who sent me.</u> ”	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 דָּוִיד אֶל־גַּד צַר־לִי מְאֹד אֶפְלֶה־נָּא בְּיַד־יְהוָה כִּי־רַבִּים רַחֲמָיו מְאֹד וּבְיַד־אָדָם אֶל־אֶפְלִ:	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 וַיַּפֵּל מִיִּשְׂרָאֵל שִׁבְעִים אָלֶף אִישׁ:	So the LORD <u>caused</u> a pestilence in Israel, and seventy thousand <u>men of Israel</u> fell.	2 Sam 24:15.  caused ← gave, put.  men of Israel ← from Israel ... man / person.
1 Chr 21:15	וַיִּשְׁלַח הָאֱלֹהִים   מַלְאָךְ   לְיִרוּשָׁלַם לְהַשְׁחִיתָהּ וּכְהִשְׁחִית רָאָה יְהוָה וַיִּנָּחֵם עַל־הָרָעָה וַיֹּאמֶר לְמַלְאָךְ הַמִּשְׁחִית רַב עַתָּה הֲרֹף יָדְךָ וּמַלְאָךְ יְהוָה עֹמֵד עַם־גֶּרֶן אֲרָנָן הַיְּבוּסִי: ס	And God sent an angel to Jerusalem to <u>destroy</u> it, but during the <u>destruction</u> , the LORD looked <i>on</i> and grieved over the harm, and he said to the <u>destroying</u> angel, “Enough now; <u>stay your hand.</u> ” And the angel of the LORD was standing at the threshing floor of <u>Ornan</u> 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 וַיֵּרָא אֶת־מַלְאָךְ יְהוָה עֹמֵד בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם וְחֶרְבּוֹ שְׁלֹפָה בְּיָדוֹ נְטוּיָה עַל־יְרוּשָׁלַם וַיִּפֹּל דָּוִד וְהַזְקֵנִים מִכִּסֵּי בִשְׁקִים 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, <i>who were</i> covered in sackcloth, fell <u>face down</u> .	face down ← <i>on their faces</i> .
1 Chr 21:17	וַיֹּאמֶר דָּוִד אֶל־הָאֱלֹהִים הֲלֹא אֲנִי אָמַרְתִּי לַמַּנּוֹת בָּעַם וְאֲנִי־הוּא אֲשֶׁר־חָטָאתִי וְהִרַעַת הָרְעוּתִי וְאֵלֶּה הַצֹּאן מֶה עָשׂוּ יְהוָה אֱלֹהֵי תְהִי נָא יָדְךָ בִּי וּבֵבִית אָבִי וּבַעֲמֻךָ לֹא לַמִּגָּפָה: 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 <u>have caused this terrible harm</u> , 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	וּמַלְאָךְ יְהוָה אָמַר אֶל־גָּד לֵאמֹר לָדוּד כִּי   יַעֲלֶה דָּוִד לְהַקִּים מִזְבֵּחַ לַיהוָה בְּגֵרֶן אֲרָנָן הַיְבֵסִי:	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 בְּדִבְרֵ־גָד אֲשֶׁר דִּבֶּר בְּשֵׁם יְהוָה:	So David went up according to the <u>words</u> of Gad who had spoken in the name of the LORD.	2 Sam 24:19.  words ← <i>word</i> .
1 Chr 21:20	וַיָּשָׁב אֲרָנָן וַיֵּרָא אֶת־הַמַּלְאָךְ וְאַרְבַּעַת בָּנָיו עִמּוֹ מִתְחַבְּאִים וְאֲרָנָן דָּש חֲטִיִּים:	And Ornan returned and saw the angel, and his four sons with him hid themselves. Now Ornan threshed wheat.	
1 Chr 21:21	וַיָּבֹא דָּוִד עַד־אֲרָנָן וַיִּבֶט אֲרָנָן וַיֵּרָא אֶת־דָּוִד וַיֵּצֵא מִן־הַגֶּרֶן וַיִּשְׁתַּחוּ לְדָוִד אֶפְסִים אַרְצָה:	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 <u>face down</u> .	2 Sam 24:20.  down ← <i>to the ground</i> .
1 Chr 21:22	וַיֹּאמֶר דָּוִד אֶל־אֲרָנָן תֵּנֶה־לִּי מָקוֹם הַגֶּרֶן וְאַבְנֶה־בּוֹ מִזְבֵּחַ לַיהוָה בְּכֶסֶף מָלֵא תִּנְהוּ לִי וְתִעְצֹר הַמִּגָּפָה מֵעַל הָעָם:	And David said to Ornan, “Give me the site of the threshing floor <u>so that</u> I <i>can</i> build an altar to the LORD in it. Give it to me for the full <u>price</u> <u>so that</u> the plague on the people stops.”	2 Sam 24:21.  so that (2x): purposive use of the vav.  price ← <i>money</i> .
1 Chr 21:23	וַיֹּאמֶר אֲרָנָן אֶל־דָּוִד קַח־לָךְ וַיַּעַשׂ אֲדָנִי הַמֶּלֶךְ הַטֹּב בְּעֵינָיו רָאֵה נָתַתִּי הַבָּקָר לְעֹלֹת וְהַמִּזְרָגִים לְעֹצִים וְהַחֲטִיִּים לַמִּנְחָה הַכֹּל נָתַתִּי:	And Ornan said to David, “ <u>Take it</u> , and let my lord the king do what <i>is right</i> in his sight. Look, I have given <i>you</i> 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 ← <i>take for yourself</i> .  right ← <i>good</i> .

1 Chr 21:24	וַיֹּאמֶר הַמֶּלֶךְ דָּוִיד לְאַרְנֹן לֹא בִּי־קִנְיָה אֶקְנֶה בְּכֶסֶף מָלֵא כִּי לֹא־אֶשָּׂא אֲשֶׁר־לְךָ לַיהוָה וְהַעֲלֹת עֹלָה חִנָּם:	Then King David said to Ornan, “No, for I <u>insist on buying it</u> for the full price, for I will not take what <i>is</i> 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	וַיֵּתֶן דָּוִיד לְאַרְנֹן בַּמָּקוֹם שֶׁקָּלִי זָהָב מִשְׁקָל שֵׁשׁ מֵאוֹת:	And David gave Ornan <i>by</i> weight six hundred shekels of gold for the site.	2 Sam 24:24.
1 Chr 21:26	וַיִּבֶן שָׁם דָּוִיד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת 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 חֶרְבוֹ אֶל־נִדְנָנָה:	And the LORD spoke to the angel, and he returned his sword to its sheath.	
1 Chr 21:28	בָּעֵת הַהִיא בְּרָאוֹת דָּוִיד בִּי־עֲנָהוּ יְהוָה בְּגֶרֶן אֲרֹנָן 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 בָּעֵת הַהִיא בַּבֶּמֶה בְּגִבְעֹן:	Now the tabernacle of the LORD which Moses had made in the desert, and the altar for the burnt offering, <i>were</i> at that time at the <i>idolatrous</i> raised site in Gibeon.	Gibeon: see Josh 9:3.
1 Chr 21:30	וְלֹא־יָכַל דָּוִיד לָלֶכֶת לִפְנֵי לְדָרֵשׁ אֱלֹהִים כִּי נִבְעַת מִפְּנֵי חֶרֶב מַלְאָךְ יְהוָה: ס	But David could not go before it to inquire <i>of</i> God, for he was terrified because of the sword of the angel of the LORD.	
1 Chr 22:1	וַיֹּאמֶר דָּוִיד זֶה הוּא בֵּית יְהוָה הָאֱלֹהִים וְזֶה־מִּזְבַּח לְעֹלָה לְיִשְׂרָאֵל: ס	And David said, “This <i>is</i> the house of the LORD God, and this <i>is</i> the altar for the burnt offering for Israel.”	
1 Chr 22:2	וַיֹּאמֶר דָּוִיד לְכָנוֹס אֶת־הַגֵּרִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל וַיַּעֲמֵד חֲצָבִים לְחִצּוֹב אֲבָנֵי גִזִּית לִבְנוֹת בֵּית הָאֱלֹהִים:	And David <u>gave word</u> to gather the foreigners who <i>were</i> in the land of Israel, and he appointed hewers to hew <u>stone</u> , to build the house of God.	gave word ← said.  stone ← quarried stones.
1 Chr 22:3	וּבְרִזָּה לְרַב לְמַסְמָרִים לְדֹלְתוֹת הַשְּׁעָרִים וּלְמַחְבְּרוֹת הַכִּיּוֹן דָּוִיד וְנַחֲשֶׁת לְרַב 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 <u>beyond weighing</u> ,	beyond weighing ← (there is) not weight.



1 Chr 22:4	וַעֲצֵי אֲרָזִים לְאֵין מִסְפָּר כִּי הָבִיאוּ הַצִּידֹנִים וְהַצָּרִים עֲצֵי אֲרָזִים לְרֹב לְדָוִיד: פ	and innumerable cedar trees, for the <u>Sidonians</u> and the Tyrians brought cedar trees in abundance to David.	Sidonians: see Gen 10:15.
1 Chr 22:5	וַיֹּאמֶר דָּוִיד שְׁלֹמֹה בְנִי גֶעֶר וְרָךְ וְהַבִּית לְבָנוֹת לַיהוָה לְהַגְדִּיל   לְמַעַלָּה לְשֵׁם וּלְתַפְאֲרַת לְכָל־הָאֲרָצוֹת אֲכִינָה נָא לוֹ וַיַּכֵּן דָּוִיד לְרֹב לִפְנֵי מוֹתוֹ:	And David said, “Solomon my son <i>is just</i> a lad and <i>is</i> tender, but the house <i>which is to be built</i> for the LORD <i>is to be</i> sublimely great, for fame and splendour in all the lands. Let me then make preparations <u>for it</u> .” 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 <i>for him (Solomon)</i> .
1 Chr 22:6	וַיִּקְרָא לְשְׁלֹמֹה בְנוֹ 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 דָּוִיד לְשְׁלֹמֹה *בְנוֹ **בְנִי אֲנִי הִיָּה 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 שָׁפַכְתָּ וּמִלְחָמוֹת גְּדֹלוֹת עָשִׂיתָ לֹא־תִבְנֶה בַיִת לְשְׁמִי כִּי דַמִּים רַבִּים שָׁפַכְתָּ אֶרְצָה לִפְנֵי:	But the word of the LORD <u>came</u> 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 <u>on the</u> <u>earth</u> before me.	came to ← <i>became over</i> , but also <i>to</i> , reading the sense of אֶל, <i>el</i> , for עַל, <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 יְהִיָּה אִישׁ מְנוּחָה וְהִנַּחֲוֹתִי לוֹ מִכָּל־אוֹיְבָיו מִסָּבִיב כִּי שְׁלֹמֹה יְהִיָּה שְׁמוֹ וְשָׁלוֹם וְשָׁקֵט אָתָּן 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 born</i> : gerundival use of the <i>niphal</i> participle.
1 Chr 22:10	הוּא־יִבְנֶה בַיִת לְשְׁמִי וְהוּא יְהִיָּה־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 וּבִנִיתָ 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	אֲדַ יְתֹן־לָךְ יְהוָה שֹׂכֶל וּבִינָה וַיַּצֵּן 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, <i>and charge you</i> to keep the law of the LORD your God.	

1 Chr 22:13	אָז תִּצְלִיחַ אִם־תִּשְׁמֹר לַעֲשׂוֹת 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 בְעֵנַי הַכִּינּוּתִי לְבֵית־יְהוָה זֶהָב כִּכָּרִים מֵאָה־אַלְף וְכֶסֶף אֶלֶף אֲלָפִים כִּכָּרִים וְלִנְחָשֶׁת וְלַבְרָזֶל אֵין מִשְׁקָל כִּי לְרֹב הָיָה וְעֵצִים וְאֲבָנִים הַכִּינּוּתִי וְעַלֵּיהֶם 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 עֹשֵׂי מְלָאכָה חֲצָבִים וְחֹרָשֵׁי אֶבֶן וְעֵץ וְכָל־חָכָם בְּכָל־מְלָאכָה:	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 <i>person</i> in every <i>kind of</i> artisanry –	craftsmen ← <i>doers of craft</i> .
1 Chr 22:16	לְזָהָב לְכֶסֶף וְלִנְחָשֶׁת וְלַבְרָזֶל אֵין מִסְפָּר קוֹם וַעֲשֵׂה וִיהִי 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	וַיֹּצֵא דָוִיד 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 וְהֵנִיחַ לָכֶם מִסָּבִיב כִּי   נָתַן בְּיָדִי אֶת יִשְׁבֵּי הָאָרֶץ וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וְלִפְנֵי עַמּוֹ:	<i>And he said, “Is not the LORD your God with you, and hasn’t he given you rest all around? For he delivered the inhabitants of the land into my hand, and the land was conquered before the LORD and before his people.</i>	
1 Chr 22:19	עַתָּה תִּנּוּ לְבַבְכֶּם וְנַפְשְׁכֶם לְדָרוֹשׁ לַיהוָה אֱלֹהֵיכֶם וְקוּמוּ וּבְנוּ אֶת־מִקְדָּשׁ יְהוָה הָאֱלֹהִים לְהָבִיא אֶת־אֲרוֹן בְּרִית־יְהוָה וְכָלִי קֹדֶשׁ הָאֱלֹהִים לְבֵית הַנִּבְנֶה לְשֵׁם־יְהוָה: פ	Now apply <u>your hearts</u> and souls <u>to 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 built</i> 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	וַדָּוִיד זָקֵן וְשָׁבַע יָמָיו וַיְמַלֵּךְ אֶת־שִׁלְמָה בְּנוֹ עַל־יִשְׂרָאֵל:	Then when David <i>was old and with his fill of days</i> , 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 וְהַכֹּהֲנִים וְהַלְוִיִּם:	And he gathered all the officials of Israel, and the priests and the Levites.	
1 Chr 23:3	וַיִּסְפְּרוּ הַלְוִיִּם מִבֶּן שְׁלֹשִׁים שָׁנָה וּמַעְלָה וַיְהִי מִסְפָּרָם לְגִלְגָּלָתָם לְגַבְרִים שְׁלֹשִׁים וּשְׁמוֹנֶה אָלֶף:	And the Levites were counted, from thirty years old and above, and their number by <u>headcount</u> was thirty-eight thousand <u>men</u> .	headcount ← <i>their skulls</i> .  men ← <i>for men</i> .
1 Chr 23:4	מֵאלֶּה לְנִצָּחַ עַל־מְלָאכֶת בֵּית־יְהוָה עֹשִׂים וְאַרְבָּעָה אָלֶף וּשְׁטָרִים וּשְׁפָטִים שֵׁשֶׁת אֲלָפִים:	Of these, twenty-four thousand <i>were</i> to superintend the work of the house of the LORD, whereas six thousand <i>were</i> overseers and judges.	
1 Chr 23:5	וְאַרְבַּעַת אֲלָפִים שְׁעָרִים וְאַרְבַּעַת אֲלָפִים מְהַלְלִים לַיהוָה בַּכִּלִּים אֲשֶׁר עָשִׂיתִי לְהַלֵּל:	And <i>there were</i> four thousand gatekeepers and four thousand who praised the LORD with instruments, “Which”, <i>David said</i> , “I made for <u>praising</u> .”	praising: gerundial use of the infinitive.
1 Chr 23:6	וַיַּחֲלֶקֶם דָּוִיד מַחְלָקוֹת ס לְבָנָיו לְאִי לְגֶרְשׁוֹן קָהַת וּמֶרָרִי: ס	And David <u>assigned them in divisions</u> , according with the sons of Levi – Gershon, Kohath and Merari.	assigned them in divisions ← <i>divided them</i> .
1 Chr 23:7	לְגֶרְשֵׁנִי לְעֵדֹן וּשְׁמַעִי: ס	According with the Gershonites <i>were</i> <u>Ladan</u> and Shimei.	Ladan: see 1 Chr 7:26.
1 Chr 23:8	בְּנֵי לְעֵדֹן הָרֹאשׁ יְחִיאֵל וְזֵתָם וְיֹזָאֵל שְׁלֹשָׁה: ס	The sons of <u>Ladan</u> <i>were</i> Jehiel the head, and Zetham and Joel – three <i>of them</i> .	Ladan: see 1 Chr 7:26.
1 Chr 23:9	בְּנֵי שְׁמַעִי *שְׁלֹמוֹת **שְׁלֹמוֹת וַחֲזִיאֵל וְהָרָן שְׁלֹשָׁה אֵלֶּה רֹאשֵׁי הָאָבוֹת לְלְעֵדֹן: ס	The sons of Shimei <i>were</i> {Q: Shelomith} [K: Shelomoth] and Haziel and Haran – three <i>of them</i> . These <i>were</i> the paternal heads <i>belonging to</i> <u>Ladan</u> .	Ladan: see 1 Chr 7:26.
1 Chr 23:10	וּבְנֵי שְׁמַעִי יַחַת זִינָא וַיְעוֹשׁ וּבְרִיעָה אֵלֶּה בְנֵי־שְׁמַעִי אַרְבָּעָה:	The sons of Shimei <i>were</i> Jahath, Zina and Jeush and Beriah. These sons of Shimei <i>were</i> four <i>in number</i> .	
1 Chr 23:11	וַיְהִי־יַחַת הָרֹאשׁ וְזִינָה הַשֵּׁנִי וַיְעוֹשׁ וּבְרִיעָה לֹא־הָרְבוּ בָּנִים וַיְהִיו לְבֵית אָב לַפְּקֻדָּה 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 עֲמָרָם יִצְהָר חֶבְרוֹן וְעִזִּיאֵל אַרְבָּעָה: ס	The sons of Kohath <i>were</i> Amram, Izhar, Hebron and Uzziel – four <i>of them</i> .	

1 Chr 23:13	בְּנֵי עֲמֶרָם אֶהֱרֹן וּמֹשֶׁה וַיִּבְדֵּל אֶהֱרֹן לְהַקְדִּישׁ קֹדֶשׁ קִדְשִׁים הוּא וּבָנָיו עַד-עוֹלָם לְהַקְטִיר לִפְנֵי יְהוָה לְשִׁרְתּוֹ וּלְבָרֶךְ 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 בָּנָיו יִקְרָאוּ עַל-שֵׁבֶט הַלֵּוִי:	And <i>as</i> Moses was a man of God, his sons were called after the tribe of Levi.	
1 Chr 23:15	בְּנֵי מֹשֶׁה גֵרְשֹׁם וְאֶלְיָעֶזֶר:	The sons of Moses <i>were</i> Gershom and Eliezer.	
1 Chr 23:16	בְּנֵי גֵרְשֹׁם שְׁבוּאֵל הָרֹאשׁ:	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-אֶלְיָעֶזֶר רְחַבְיָה הָרֹאשׁ וְלֹא-הָיָה לְאֶלְיָעֶזֶר בָּנִים אֲחֵרִים וּבְנֵי רְחַבְיָה רַבּוּ 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 ever so many</i> .	<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 הָרֹאשׁ: 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 חֶבְרֹן יִרְיָהוּ הָרֹאשׁ אֲמַרְיָה הַשֵּׁנִי יַחְזִיאֵל הַשְּׁלִישִׁי וִיקִמָּעַם 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 עֲזִיָּאל מִיכָה הָרֹאשׁ וַיִּשְׂיָה הַשֵּׁנִי: 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 מֶרָרִי 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 וַיִּשָּׂאוּם בְּנֵי-קִישׁ אֲחֵיהֶם:	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 וִירְמוֹת 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-לֵוִי לְבֵית אֲבֹתֵיהֶם רָאשֵׁי הָאָבוֹת לְפָקוּדֵיהֶם בְּמִסְפַּר שְׁמוֹת לְגִלְגָּלָתָם עֲשֵׂה הַמְּלָאכָה לְעִבְדַּת 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 דָּוִיד הִנֵּי יְהוָה אֱלֹהֵי־יִשְׂרָאֵל לָעַמּוֹ וַיִּשְׁכֵּן בִּירוּשָׁלַם עַד־לְעוֹלָם:	For David had said, "The LORD God of Israel has given rest to his people, and <u>he</u> will dwell in Jerusalem age-abidingly,	he: or, with AV, <i>they</i> . The verb is singular, but it could collectively reference <i>his</i> <i>people</i> . So AV differs.
1 Chr 23:26	וְגַם לְלוֹוִים אֵין־לָשָׂאת אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו לְעַבְדָּתוֹ:	and also to the Levites <i>because</i> <i>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 דָוִיד הָאֲחֵרִים הָמָּה מִסֵּפֶר בְּנֵי־לוֹי מִבֶּן עֶשְׂרִים שָׁנָה וְלַמַּעֲלָה:	For in the last words of David, the number of the sons of Levi <i>is</i> <i>reckoned</i> from twenty years old and above,	
1 Chr 23:28	כִּי מֵעַמְדָם לִיד־בְּנֵי אֹהֶל לְעַבְדַּת בֵּית יְהוָה עַל־הַחֲצֹרוֹת וְעַל־הַלְשָׁכוֹת וְעַל־טְהָרַת לְכָל־קֹדֶשׁ וּמַעֲשֵׂה עֲבֹדַת בֵּית 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 וּלְמִרְבֶּכֶת וּלְכָל־מְשׁוֹרָה וּמִדָּה:	<u>including</u> 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</i> <i>which is fried</i> ), but <i>that which</i> <i>is mixed</i> is possible.
1 Chr 23:30	וּלְעֹמֵד בַּבֶּקֶר בַּבֶּקֶר לְהַדּוֹת וּלְהִלֵּל 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 הָעֹלֹת עֹלֹת לַיהוָה לְשַׁבְּתוֹת לַחֲדָשִׁים 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</i> ) <i>months</i> .
1 Chr 23:32	וּשְׁמָרוּ אֶת־מִשְׁמֶרֶת אֹהֶל־מוֹעֵד וְאֶת מִשְׁמֶרֶת הַקֹּדֶשׁ וּמִשְׁמֶרֶת בְּנֵי אֹהֶל אֲחֵיהֶם לְעַבְדַּת בֵּית 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 אֹהֶל מַחֲלֻקוֹתָם בְּנֵי אֹהֶל 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 אֲבֵיהֶם 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	וַיַּחֲלֶקֶם דָּוִיד וְצִדּוֹק מִן־בְּנֵי אֶלְעָזָר וְאַחִימֶלֶךְ מִן־בְּנֵי אִיתָמָר לְפִקְדָּתָם 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	וַיִּמָּצְאוּ בְנֵי־אֶלְעָזָר רַבִּים לְרָאשֵׁי הַגִּבּוֹרִים מִן־בְּנֵי אִיתָמָר וַיַּחֲלֶקֶם לִבְנֵי אֶלְעָזָר רָאשִׁים לְבֵית־אֲבוֹת שֵׁשָׁה עָשָׂר וּלְבְנֵי אִיתָמָר לְבֵית אֲבוֹתָם שְׁמוֹנָה:	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	וַיַּחֲלֶקֶם בְּגוּרָלוֹת אֵלָה עַם־אֵלָה כִּי־הָיוּ שָׂרֵי־קֹדֶשׁ וְשָׂרֵי הָאֱלֹהִים מִבְּנֵי אֶלְעָזָר וּבְבָנֵי 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	וַיַּכְתֹּבֵם שִׁמְעִיָּה בֶן־נְתַנְאֵל הַסּוֹפֵר מִן־הַלְוִי לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים וְצִדּוֹק הַכֹּהֵן וְאַחִימֶלֶךְ בֶּן־אֲבִיתָר וְרָאשֵׁי הָאֲבוֹת לַכֹּהֲנִים וְלַלְוִיִּם בֵּית־אֲב 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	וַיָּצֵא הַגּוּרָל הָרִאשׁוֹן לִיהוֹיָרִיב לַיְדָעִיָּה הַשֵּׁנִי:	And the first lot fell to Jehoiarib; the second to Jedaiah;	fell ← <i>went out</i> .
1 Chr 24:8	לְחָרִם הַשְּׁלִישִׁי לְשַׁעְרִים הָרִבְעִי:	the third to Harim; the fourth to Seorim;	
1 Chr 24:9	לְמַלְכִּיָּה הַחֲמִישִׁי לְמִיָּמִן הַשֵּׁשִׁי:	the fifth to Malchijah; the sixth to Mijamin;	
1 Chr 24:10	לְהַקּוֹז הַשְּׁבַעִי לְאַבִּיָּה הַשְּׁמִינִי:	the seventh to Hakkoz; the eighth to Abijah;	
1 Chr 24:11	לְיֵשׁוּעַ הַתְּשַׁעִי לְשִׁכְנִיָּה הָעֲשָׂרִי:	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	לְאֵלִישִׁיב הָעֲשָׂרִי עָשָׂר לְיָקִים שְׁנֵים עָשָׂר:	the eleventh to Eliashib; the twelfth to Jakim;	
1 Chr 24:13	לְחַפָּה הַשְּׁלֹשָׁה עָשָׂר לְיִשְׁבָּבָב אַרְבָּעָה עָשָׂר:	the thirteenth to Huppah; the fourteenth to Jeshēbab;	Jeshēbab ← <i>Jesheb'ab</i> . AV= <i>Jeshebeab</i> , not recognizing that the middle syllable is closed. See Gen 31:21.

1 Chr 24:14	לְבִלְגָּה חֲמֵשֶׁה עָשָׂר לְאֶמֶר שֵׁשֶׁה עָשָׂר:	the fifteenth to Bilgah; the sixteenth to Immer;	
1 Chr 24:15	לְחִזִּיר שִׁבְעָה עָשָׂר לְהַפְּצֵץ שְׁמוֹנֶה עָשָׂר:	the seventeenth to Hezir; the eighteenth to Hapizzzez;	Happizzzez: AV= <i>Aphses</i> .
1 Chr 24:16	לְפֶתַח־חַיָּה תִשְׁעָה עָשָׂר לְיִחְזְקָאֵל הָעֹשְׂרִים:	the nineteenth to Pethahiah; the twentieth to Eze <sup>z</sup> kiel;	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 פְקֻדֹתָם לְעִבְדָתָם לְבֹא לְבֵית־יְהוָה כְּמִשְׁפָּטָם בְּיַד אַהֲרֹן אֲבִיהֶם כְּאֲשֶׁר 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	וּלְבָנֵי לֵוִי הַנּוֹתָרִים לְבָנֵי עֶמְרָם שׁוּבְאֵל לְבָנֵי שׁוּבְאֵל יַחְדֵּיהוּ:	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 לְבָנֵי רַחֲבִיָּהוּ הָרֹאשׁ יִשִּׁיָּה:	of Rehabiah, of the sons of Rehabiah, the head, Jishshiah;	Jishshiah: AV= <i>Isshiah</i> .
1 Chr 24:22	לְיִצְחָרִי שְׁלֹמֹת לְבָנֵי 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	וּבָנֵי יִרְיָהוּ אֶמְרִיָּהוּ הַשֵּׁנִי יַחְזִיאֵל 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 וּבָנֵי. 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/> <hr/> Jekamam: see 1 Chr 23:19.
1 Chr 24:24	בְּנֵי עֲזִיאֵל מִיכָה לְבָנֵי מִיכָה שְׁמוֹר** שְׁמִיר:	of the sons of Uzziel, Mīcāh; of the sons of Mīcāh, {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 יִשִּׁיָּה לְבָנֵי יִשִּׁיָּה זִכְרִיָּהוּ:	of the brother of Mīcāh, 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 מַחְלִי וּמוּשִׁי בְנֵי יַעֲזִיָּהוּ בָנָו:	The sons of Merari <i>were</i> Mahli and Mushi; the sons of Jaaziah <i>were Beno and his line</i> ;	Beno: this means <i>his son</i> . Compare 1 Chr 15:18 ( <i>Ben</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 24:27	בְּנֵי מֶרָרִי לַיַּעֲזִיָּהוּ בָנָו וְשֵׁהֶם וְזִכּוֹר וְעִבְרִי:	the sons of Merari – <i>those to</i> Jaaziah – <i>were</i> Beno and Shoham and Zaccur and Ibri;	
1 Chr 24:28	לְמַחְלִי אֶלְעָזָר וְלֹא־הָיָה לוֹ בָּנִים:	of Mahli, Eleazar, but he did not have <i>any</i> sons;	
1 Chr 24:29	לְקִישׁ בְּנֵי־קִישׁ יֶרַח־מֵאֵל:	of Kish, the sons of Kish <i>were</i> Jerahmeel <i>and his line</i> ;	Jerahmeel: an accurate transliteration, unlike some other AV names ending in <i>-eel</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 24:30	וּבְנֵי מוּשִׁי מַחְלִי וְעֵדֶר וִירִמּוֹת אֵלֶּה בְּנֵי הַלְוִיִּם לְבֵית 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	וַיַּפִּילוּ גַם־הֵם גּוֹרָלוֹת לְעֹמֶת אֲחֵיהֶם בְּנִי־אֶהֱרֹן לִפְנֵי דָּוִד הַמֶּלֶךְ וְצָדוֹק וְאַחִימֶלֶךְ וְרָאשֵׁי הָאָבוֹת לַכֹּהֲנִים וְלַלְוִיִּם אָבוֹת הָרֹאשׁ לְעֹמֶת אֲחִיו 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 אֲחָיו.
1 Chr 25:1	וַיַּבְדֵּל דָּוִד וְשָׂרֵי הַצָּבָא לְעִבְדָּה לְבָנֵי אָסָף וְהִימָן וַיְדוּתוֹן *הַנְּבִיאִים *הַנְּבָאִים בְּכִנְרוֹת בְּנִבְלִים וּבַמַּצְלִתִּים וַיְהִי מִסְפָּרָם אָנָשִׁי מְלֹאכָה לְעִבְדָתָם:	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 אָסָף זִכּוֹר וַיֹּסֵף וְנַתָּנִיָּה וְאַשְׁרָאֵלָה בְּנֵי אָסָף עַל יַד־אָסָף הַנְּבָא עַל־יָדֵי הַמֶּלֶךְ:	of the sons of Asaph, Zaccur and Joseph and Nethaniah and Asarelah, the sons of Asaph, <u>under the auspices of</u> Asaph the prophet, <u>under the auspices of</u> 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 וּמַתִּיתִיָּהוּ שֵׁשָׁה עַל יְדֵי אֲבִיהֶם יְדוּתוֹן בְּכִנּוֹר הַנְּבָא עַל־הַדּוֹת וְהִלֵּל לַיהוָה: ס	of Jeduthun, the sons of Jeduthun <i>were</i> Gedaliah and Zeri and Isaiah, Hashabiah and Mattithiah – <i>six of them</i> , <u>under the auspices of</u> their father Jeduthun, who prophesied with the harp to give thanks and to praise the LORD;	Isaiah: AV= <i>Jeshaiah</i> here.  six: the sixth, from 1 Chr 25:17, is <i>Shimei</i> .  under the auspices of ← <i>at the hands of</i> .



1 Chr 25:4	<p>לְהִימָן בְּנֵי הִימָן בְּקִיָּהוּ מַתַּנְיָהוּ עֻזִּיאל שְׁבוּאֵל וְיִרְמְיָהוּ חֲנַנְיָה חֲנָנִי אֶלְיָאֲתָה גִּדְּדַלְתִּי וְרֹמַמְתִּי-עֶזֶר יֹשְׁבֵקָשָׁה מַלְלוּתִי הוֹתִיר מַחֲזִיאוֹת:</p>	<p>of Heman, the sons of Heman <i>were</i> Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-Ezer, Joshbekashah, Mallothi, Hothir <i>and</i> Mahazioth.</p>	
1 Chr 25:5	<p>כָּל-אֵלֶּה בָּנִים לְהִימָן חֲזָה הַמֶּלֶךְ בְּדִבְרֵי הָאֱלֹהִים לְהָרִים קָרוֹן וַיִּתֵּן הָאֱלֹהִים לְהִימָן בָּנִים אַרְבַּעַה עָשָׂר וּבָנוֹת שְׁלוֹשׁ:</p>	<p>All those <i>were</i> the sons of Heman, the king's seer in the words of God, to <u>enhance</u> <i>his</i> <u>prestige</u>, and God gave Heman fourteen sons and three daughters.</p>	<p>words: or <i>affairs</i>.  enhance <i>his</i> prestige ← <i>raise a</i> <i>horn</i>.</p>
1 Chr 25:6	<p>כָּל-אֵלֶּה עַל-יְדֵי אָבִיהֶם בְּשִׁיר בֵּית יְהוָה בַּמִּצְלִילִים נְבָלִים וְכִנֹּרוֹת לַעֲבֹדֶת בֵּית הָאֱלֹהִים עַל יְדֵי הַמֶּלֶךְ ס אָסָף וִידוּתוֹן וְהִימָן:</p>	<p>All these <i>were</i> <u>under the</u> <u>auspices</u> of their father, in song <i>at</i> the house of the LORD with timbrels, lutes and harps for the work of the house of God, <u>under</u> <u>the auspices</u> of the king, <i>they</i> <i>being the lines of</i> Asaph, Jeduthun and Heman.</p>	<p>under the auspices of (2x) ← <i>at</i> <i>the hands of</i>.</p>
1 Chr 25:7	<p>וַיְהִי מִסְפָּרָם עִם-אֲחֵיהֶם מְלַמְּדֵי-שִׁיר לַיהוָה כָּל-הַמִּבְיִין מֵאֲתָתִים שְׁמוֹנִים וּשְׁמוֹנֶה:</p>	<p>So the number of them with their brothers <i>who were</i> trained in singing to the LORD – everyone who was skilled – was two hundred and eighty-eight.</p>	
1 Chr 25:8	<p>וַיִּפְּלוּ גִזְרֹת מִשְׁמֶרֶת לְעֹמֶת בְּקֶטֶן כְּגֹדוֹל מִבֵּין עִם-תַּלְמִיד: פ</p>	<p>And they cast lots <u>for</u> the guardianship, small and great in the same way, the skillful with the learner.</p>	<p>for: taking לְעֹמֶת as a postpositive preposition, but this is exceptional, perhaps uniquely so, and compare 1 Chr 26:16.</p>
1 Chr 25:9	<p>וַיָּצֵא הַגִּזְרֹל הָרִאשׁוֹן לְאָסָף לְיוֹסֵף גְּדֻלָּהּוּ הַשֵּׁנִי הוּא-וְאָחִיו וּבָנָיו שְׁנַיִם עָשָׂר:</p>	<p>And Asaph's first lot <u>fell on</u> Joseph; the second <i>on</i> Gedaliah. He and his brothers and his sons <i>were</i> twelve <i>in number</i>.</p>	<p>Asaph: the high priest.  fell on ← <i>went out to</i>.</p>
1 Chr 25:10	<p>הַשְּׁלִישִׁי זַכּוּר בָּנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The third <i>fell on</i> Zaccur; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i>.</p>	
1 Chr 25:11	<p>הָרְבִיעִי לִיצְרִי בָנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The fourth <i>fell on</i> Izri; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i>.</p>	
1 Chr 25:12	<p>הַחֲמִישִׁי נִתְנִיָּהוּ בָנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The fifth <i>fell on</i> Nethaniah; <i>he</i> <i>and</i> his sons and his brothers <i>were</i> twelve <i>in number</i>.</p>	
1 Chr 25:13	<p>הַשִּׁשִּׁי בְּקִיָּהוּ בָנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The sixth <i>fell on</i> Bukkiah; <i>he</i> <i>and</i> his sons and his brothers <i>were</i> twelve <i>in number</i>.</p>	
1 Chr 25:14	<p>הַשְּׁבַעִי יֶשְׂרָאֵלֶּה בָנָיו וְאָחִיו שְׁנַיִם עָשָׂר:</p>	<p>The seventh <i>fell on</i> Jesarelah; <i>he</i> <i>and</i> his sons and his brothers <i>were</i> twelve <i>in number</i>.</p>	<p>Jesarelah: AV= <i>Jesharelah</i>.</p>

1 Chr 25:15	הַשְּׁמִינִי יִשְׁעִיהוּ בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	The eighth <i>fell on</i> Isaiah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	Isaiah: AV= <i>Jeshaiah</i> here.
1 Chr 25:16	הַתְּשִׁיעִי מַתַּנְיָהוּ בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	The ninth <i>fell on</i> Mattaniah; <i>he</i> and his sons and his brothers <i>were</i> twelve <i>in number</i> .	
1 Chr 25:17	הָעִשְׂרִי שִׁמְעִי בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	The tenth <i>fell on</i> Shimei; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	
1 Chr 25:18	עֲשָׂת־עָשָׂר עֲזַרְיָאֵל בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	The eleventh <i>fell on</i> Azarel; <i>he</i> and his sons and his brothers <i>were</i> twelve <i>in number</i> .	Azarel: see Ezra 10:41.
1 Chr 25:19	הַשְּׁנַיִם עָשָׂר לְחִשְׁבִּיָּה בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	The twelfth <i>fell on</i> Hashabiah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	
1 Chr 25:20	לְשִׁלְשֵׁה עָשָׂר שׁוּבְאֵל בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the thirteenth, <i>it fell on</i> Shubael; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	
1 Chr 25:21	לְאַרְבַּעַה עָשָׂר מַתִּיתְיָהוּ בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the fourteenth, <i>it fell on</i> Mattithiah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	
1 Chr 25:22	לְחֲמִשָּׁה עָשָׂר לִירְמוּת בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the fifteenth, <i>it fell on</i> Jeremoth; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	
1 Chr 25:23	לְשִׁשָּׁה עָשָׂר לְחַנְיָהוּ בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the sixteenth, <i>it fell on</i> Hananiah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	
1 Chr 25:24	לְשִׁבְעָה עָשָׂר לְיֹשְׁבִקָּשָׁה בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the seventeenth, <i>it fell on</i> Jashbekashah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	
1 Chr 25:25	לְשְׁמוֹנֶה עָשָׂר לְחַנָּנִי בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the eighteenth, <i>it fell on</i> Hanani; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	
1 Chr 25:26	לְתִשְׁעָה עָשָׂר לְמַלּוּתִי בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the nineteenth, <i>it fell on</i> Mallothi; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	
1 Chr 25:27	לְעֶשְׂרִים לְאֵלִיתָה בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the twentieth, <i>it fell on</i> Eliathah; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	
1 Chr 25:28	לְאַחַד וְעֶשְׂרִים לְהוֹתִיר בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for twenty-first, <i>it fell on</i> Hothir; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in number</i> .	
1 Chr 25:29	לְשָׁנִים וְעֶשְׂרִים לְגִידְלָתִי בְּנֵיו וְאָחָיו שְׁנַיִם עָשָׂר:	As for the twenty-second, <i>it fell</i> on Giddalti; <i>he and</i> his sons and his brothers <i>were</i> twelve <i>in</i> <i>number</i> .	

1 Chr 25:30	לְשִׁלְשָׁה וְעֶשְׂרִים לְמַחְזִיאוֹת בָּנָיו וְאֶחָיו שְׁנַיִם עָשָׂר:	As for the twenty-third, <i>it fell</i> on Mahazioth; <i>he and</i> his sons and his brothers <i>were</i> twelve in number.	
1 Chr 25:31	לְאַרְבָּעָה וְעֶשְׂרִים לְרוֹמַמְתִּי עֶזֶר בָּנָיו וְאֶחָיו שְׁנַיִם עָשָׂר: פ	As for the twenty-fourth <i>it fell</i> on Romamti-Ezer; <i>he and</i> his sons and his brothers <i>were</i> twelve in number.	
1 Chr 26:1	לְמַחְלָקוֹת לְשַׁעֲרֵים לְקֹרְחִים מִשְׁלֵמְיָהוּ בֶן־קֹרָא מִזִּבְנֵי אַסָּף:	For the divisions of the gatekeepers, <i>the lot fell</i> to the Korhites. Meshelemiah was the son of Kore, from the sons of Asaph,	
1 Chr 26:2	וּלְמִשְׁלֵמְיָהוּ בָנִים זִכְרִיָּהוּ הַבְּכוֹר יְדִיעָאֵל הַשֵּׁנִי זְבַדְיָהוּ הַשְּׁלִישִׁי יִתְנִיָּאל הָרְבִיעִי:	and the sons of Meshelemiah were Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth,	
1 Chr 26:3	עֵילָם הַחֲמִישִׁי יְהוֹחָנָן הַשֵּׁשִׁי אֶלְיָהוּעִנַי הַשְּׁבִיעִי:	Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.	Eliehoenai: AV= <i>Elioenai</i> . See Ezra 8:4.
1 Chr 26:4	וּלְעֹבֵד אֶדוֹם 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	עַמִּיֶּאל הַשֵּׁשִׁי יִשָּׁשְׁכָר הַשְּׁבִיעִי פְּעֻלְתִּי הַשְּׁמִינִי כִּי בֵּרְכוּ 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 לְבֵית אָבִיהֶם כִּי־גִבּוֹרֵי חַיִל הָמָּה:	And to Shemaiah his son <i>several</i> sons <i>were born</i> who <i>were</i> rulers in their paternal house, for they <i>were</i> 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 אֱלִיָּהוּ אֶחָיו בְּנֵי־חַיִל אֲלֵיהֶם וְסִמְכִיָּהוּ:	The sons of Shemaiah <i>were</i> Othni and Rephael and Obed-Elzebad, whose brothers <i>were</i> 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   עֹבֵד אֶדוֹם הָמָּה וּבְנֵיהֶם וְאֶחָיהֶם אִישׁ־חַיִל בִּכְחַל לְעִבְדָּה נְשִׂאִים וְשָׂרִים לְעֹבֵד אֶדוֹם:	All those <i>were</i> of the sons of Obed-Edom. They and their sons and their brothers, valiant men with strength for the work, <i>were</i> sixty-two in number, of Obed-Edom's line.	
1 Chr 26:9	וּלְמִשְׁלֵמְיָהוּ בָנִים וְאֶחָים בְּנֵי־חַיִל שְׁמוֹנָה עָשָׂר: ס	And Meshelemiah <i>had</i> sons and brothers – <i>men of valour</i> – eighteen in number.	men of valour ← <i>sons of valour</i> .

1 Chr 26:10	וְלֹחֶסָה מִן־בְּנֵי־מֶרָרִי בָנִים שֶׁמֶרִי הָרֹאשׁ כִּי לֹא־הָיָה בְּכוֹר וַיִּשְׁמָהוּ אָבִיהוּ לְרֹאשׁ:	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 טִבְלִיָּהוּ הַשְּׁלִישִׁי זְכַרְיָהוּ הָרְבִּעִי כָּל־בָּנִים וְאֶחָיו לְחֶסֶה 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 מַחְלָקוֹת הַשְּׁעָרִים לְרֹאשֵׁי הַגְּבָרִים מִשְׁמָרוֹת לְעֹמֶת אֲחֵיהֶם לְשָׂרֵת בְּבֵית יְהוָה:	To these the divisions of the gatekeepers <i>were assigned</i> , <i>that 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 גֻרְלוֹת כַּקָּטָן כַּגָּדוֹל לְבֵית 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 מִזְרָחָה לְשִׁלְמִיָּהוּ וְזְכַרְיָהוּ בְּנוֹ יוֹעָץ   בְּשֶׁכֶּל הַפִּילוֹ גֻרְלוֹת וַיֵּצֵא גֻרְלוֹ צָפוֹנָה: ס	And the lot for the east fell to Shelemiah. Then they cast lots <i>for</i> 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 בֵּית 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	לְשִׁפִּים וּלְחֶסָה לְמַעְרָב עַם שַׁעַר שְׁלֹכֶת בְּמִסְלָה הָעוֹלָה מִשְׁמַר לְעֹמֶת מִשְׁמַר:	To Shuppim and Hosah <i>the lot was</i> for the west with the <u>Shallecheth</u> Gate 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	לְמִזְרָח הַלְוִיִּם שֵׁשָׁה לְצָפוֹנָה לְיוֹם אַרְבַּעָה לַנֶּגֶבָה 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. <hr/> two each ← <i>two two</i> .
1 Chr 26:18	לְפָרָבָר לְמַעְרָב אַרְבַּעָה לְמִסְלָה שְׁנַיִם לְפָרָבָר:	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 מַחְלָקוֹת הַשְּׁעָרִים לְבָנֵי הַקֶּרְחִי 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 אֲחִיָּה עַל־אוֹצְרוֹת בֵּית הָאֱלֹהִים וּלְאֹצְרוֹת הַקִּדְשִׁים:	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 לֵעָדָן בְּנֵי הַגֵּרְשֹׁנִי לֵעָדָן רֵאשֵׁי הָאָבוֹת לֵעָדָן הַגֵּרְשֹׁנִי יְחִיאֵלִי:	The sons of <u>Ladan</u> , the sons of the Gershonite, of <u>Ladan</u> – the paternal heads of <u>Ladan</u> the Gershonite – <i>were</i> Jehieli <i>and his line</i> ,	Ladan (3x): see 1 Chr 7:26.  <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 יְחִיאֵלִי זֶתָם וְיֹאֵל אָחִיו עַל־אֲצָרוֹת בֵּית יְהוָה:	<i>and</i> the sons of Jehieli <i>were</i> Zetham and Joel his brother, <i>who were appointed to be</i> over the treasuries of the house of the LORD.	
1 Chr 26:23	לְעִמְרָמִי לִיצְהָרִי לְחֶבְרוֹנִי לְעִזִּיאֵלִי:	Alongside the Amramites, the Izharites, the Hebronites <i>and</i> the Uzzielites,	Uzzielites ← <i>Ozzielites</i> . Vowel perhaps adapted to the stress pattern of the compound word.
1 Chr 26:24	וּשְׁבָאֵל בֶּן־גֵּרְשֹׁם בֶּן־מֹשֶׁה נָגִיד עַל־הָאֲצָרוֹת:	<i>there was</i> Shebuel the son of Gershom, the son of Moses, <i>who was</i> the overseer of the treasuries,	
1 Chr 26:25	וְאָחִיו לְאֵלִיעֶזֶר רַחֲבִיָּהוּ בְנוֹ וְיִשְׁעִיָּהוּ בְנוֹ וְיֹרָם בְנוֹ וְזִיכְרִי בְנוֹ *וּשְׁלֹמִית *וּשְׁלֹמֹת בְנוֹ:	<i>and there were</i> his <u>brothers</u> <i>the sons</i> of Eliezer <i>who were</i> Rehabiah his son and <u>Isaiah</u> his son and Joram his son and Zichri his son and {Q: Shelomith} [K: Shelomoth] his son.	brothers: standing for members of the wider family.  Isaiah: AV= <i>Jeshaiah</i> here.
1 Chr 26:26	הוּא שְׁלֹמֹת וְאָחִיו עַל כָּל־אֲצָרוֹת הַקֹּדְשִׁים אֲשֶׁר הַקֹּדֶשׁ דָּוִד הַמֶּלֶךְ וְרֵאשֵׁי הָאָבוֹת לְשָׂרֵי־הָאֲלָפִים וְהַמֵּאוֹת וְשָׂרֵי הַצָּבָא:	He <i>is</i> <u>Shelomith</u> <i>who</i> with his brothers <i>was appointed</i> over all the treasuries of the <u>holy places</u> which King David and the paternal heads of the commanders of a thousand and the <i>commanders</i> of a hundred, <i>who were</i> commanders of the army, had consecrated.	Shelomith ← <i>Shelomoth</i> here.  <u>holy places</u> : or <i>holy (things)</i> .  who: relative use of the vav.
1 Chr 26:27	מִן־הַמִּלְחָמוֹת וּמִן־הַשָּׁלָל הַקֹּדֶשׁ לְחֻזֵּק לְבֵית 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	וְכָל־הַהֲקֹדֶשׁ שְׁמוּאֵל הָרָאָה וְשָׂאוּל בֶּן־קִישׁ וְאַבְנֵר בֶּן־נֵר וְיֹאָב בֶּן־צְרוּיָה כָּל־הַמִּקְדָּשִׁי עַל יַד־שְׁלֹמִית וְאָחִיו: פ	And everything that Samuel the seer had consecrated, or Saul the son of Kish, or Abner the son of Ner, or Joab the son of Zeruiah, <i>or from anyone</i> who consecrated <i>anything</i> – <i>it was</i> <u>under the protection</u> of Shelomith and his brothers.	anyone ← <i>everyone</i> .  <u>under the protection</u> ← <i>at the hand of</i> .
1 Chr 26:29	לִיצְהָרִי כְנַנְיָהוּ וּבָנָיו לְמִלְאָכָה הַחִיצוֹנָה עַל־יִשְׂרָאֵל לְשֹׁטְרִים וּלְשֹׁפְטִים:	<i>The lot</i> for the Izharites, Chenaniah and his sons, <i>was for</i> the external work concerning Israel, for officials and for judges.	

1 Chr 26:30	לְחֶבְרוֹנִי חֲשַׁבְיָהוּ וְאָחִיו בְּנֵי־חֵלֵל אֶלֶף וּשְׁבַע־מֵאוֹת עַל פְּקֻדַּת יִשְׂרָאֵל מֵעֵבֶר לִירְדֵן מֵעֶרְבָה לְכָל מְלָאכָה יְהוָה וּלְעִבְדַּת הַמֶּלֶךְ:	<i>The lot</i> for the Hebronites, Hashabiah and his brothers – <u>valiant men</u> , one thousand seven hundred <i>of them</i> according to the census of Israel – <i>was</i> on the side of the Jordan to the west, for all craftsmanship for the LORD and for the king's work.	valiant men ← <i>sons of valour</i> .
1 Chr 26:31	לְחֶבְרוֹנִי יֵרִיָּה הָרֹאשׁ לְחֶבְרוֹנִי לְתִלְדָּתוֹ לְאָבוֹת בְּשָׁנַת הָאַרְבָּעִים לְמַלְכוּת דָּוִיד נִדְרָשׁוּ וַיִּמָּצְאוּ בָּהֶם גִּבּוֹרֵי חֵלֵל בִּיעֲזֵיר גִּלְעָד:	<i>The lot was</i> for the Hebronites, with Jerijah the head, for the Hebronite according to his paternal lineage. In the fortieth year of David's reign <i>the lineage</i> was consulted, and there were found among them valiant warriors in Jazer-Gilead.	Jazer: see Num 21:32. AV here = <i>Jazer</i> , and a few other places.
1 Chr 26:32	וְאָחִיו בְּנֵי־חֵלֵל אֲלָפִים וּשְׁבַע מֵאוֹת רֹאשֵׁי הָאָבוֹת וַיִּפְקִידֵם דָּוִיד הַמֶּלֶךְ עַל־הָרֵאוּבֵנִי וְהַגָּדִי וְחֻצִי שֶׁבֶט הַמְּנַשֵּׁי לְכָל־דָּבָר הָאֱלֹהִים וּדְבַר הַמֶּלֶךְ: פ	And his brothers – valiant men – <i>were</i> two thousand seven hundred paternal heads, and King David appointed them over the Reubenites and the Gadites and <u>half of the tribe of</u> Manasseh, in every <u>matter</u> of God, and <u>concern</u> of the king.	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.  matter ... concern ← <i>word ...</i> <i>word, or thing ... thing</i> .
1 Chr 27:1	וּבְנֵי יִשְׂרָאֵל   לְמִסְפָּרָם רֹאשֵׁי הָאָבוֹת וְשָׂרֵי הָאֲלָפִים   וְהַמֵּאוֹת וְשֹׁטְרֵיהֶם הַמְשָׁרְתִים אֶת־הַמֶּלֶךְ לְכָל   דְּבַר הַמַּחְלָקוֹת הַבָּאָה וְהֵיציאת חֹדֶשׁ בְּחֹדֶשׁ לְכָל חֹדֶשׁ הַשָּׁנָה הַמַּחְלָקָה הָאֶחָת עֶשְׂרִים וָאַרְבָּעָה אַלְף: ס	And <i>of</i> the sons of Israel, regarding their number <i>of</i> paternal heads and commanders of a thousand and <i>commanders</i> <i>of</i> a hundred and their officials who serve the king in every matter of divisions <i>for rotating</i> <i>duty</i> – the <i>one</i> coming in and the <i>one</i> going out, month by month for all the months of the year – <i>each division was</i> twenty-four thousand <i>strong</i> .	each division ← <i>one division</i> .
1 Chr 27:2	עַל הַמַּחְלָקָה הָרִאשׁוֹנָה לְחֹדֶשׁ הָרִאשׁוֹן יִשְׁבָּעָם בֶּן־זַבְדִּיאֵל וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אֲלָף:	In charge of the first division, for the first month, <i>was</i> Jashobam the son of Zabdiel, and in his division <i>were</i> twenty-four thousand <i>men</i> .	Jashobam: see 1 Chr 11:11.
1 Chr 27:3	מִן־בְּנֵי־פֶרֶץ הָרֹאשׁ לְכָל־שָׂרֵי הַצְבָּאוֹת לְחֹדֶשׁ הָרִאשׁוֹן:	<i>One of</i> the sons of Perez <i>was</i> the head of all the commanders <i>of</i> the armies of the first month.	Perez: AV= <i>Perez</i> here, the more accurate rendering, but elsewhere <i>Pharez</i> .
1 Chr 27:4	וְעַל מַחְלָקָה   הַחֹדֶשׁ הַשֵּׁנִי דּוּדַי הָאֲחֹחִי וּמַחְלָקָתוֹ וּמִקְלוֹת הַנָּגִיד וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אֲלָף: ס	And in charge of the division for the second month <i>was</i> Dodai the Ahohite, with his division. And Mikloth <i>was</i> the leader, and in his division <i>were</i> twenty-four thousand <i>men</i> .	

1 Chr 27:5	שָׁר הָעֶבֶא הַשְּׁלִישִׁי לַחֹדֶשׁ הַשְּׁלִישִׁי בְנֵיהוּ בֶן־יְהוֹיָדָע הַכֹּהֵן רֹאשׁ וְעַל מַחְלָקָתוֹ עֶשְׂרִים 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 <i>men</i> .	
1 Chr 27:6	הוא בְנֵיהוּ גִבּוֹר הַשְּׁלִשִׁים וְעַל־הַשְּׁלִשִׁים וּמַחְלָקָתוֹ עַמִּיזָבָד בְּנוֹ: ס	He <i>is the</i> Benaiah who was a warrior of the thirty and <i>in</i> charge of the thirty, and <i>in</i> his division was Ammizabad his son.	in charge of: AV differs somewhat ( <i>above</i> ).
1 Chr 27:7	הָרְבִיעִי לַחֹדֶשׁ הָרְבִיעִי עָשָׂה־אֵל אָחִי יוֹאָב וְזַבְדִּיָּה בְּנוֹ אַחֲרָיו וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אָלֶף: ס	The fourth <i>commander</i> , for the fourth month, was Asahel, Joab's brother, and Zebadiah his son after him, and in his division were twenty-four thousand <i>men</i> .	
1 Chr 27:8	הַחֲמִישִׁי לַחֹדֶשׁ הַחֲמִישִׁי הָשָׂר שִׁמְהוּת הִזְרָח וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אָלֶף: ס	The fifth <i>commander</i> , for the fifth month, was commander Shamhuth the Izrahite, and in his division were twenty-four thousand <i>men</i> .	
1 Chr 27:9	הַשִּׁשִּׁי לַחֹדֶשׁ הַשִּׁשִּׁי עִירָא בֶּן־עֶקֶשׁ הַתְּקוּעִי וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אָלֶף: ס	The sixth <i>commander</i> , for the sixth month, was Ira the son of Ikkesh the Tekoite, and in his division were twenty-four thousand <i>men</i> .	
1 Chr 27:10	הַשְּׁבִיעִי לַחֹדֶשׁ הַשְּׁבִיעִי חֶלֶץ הַפְּלוֹנִי מִן־בְּנֵי אֶפְרַיִם וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אָלֶף: ס	The seventh <i>commander</i> , for the seventh month, was Helez the Pelonite, <i>one</i> of the sons of Ephraim, and in his division were twenty-four thousand <i>men</i> .	
1 Chr 27:11	הַשְּׁמִינִי לַחֹדֶשׁ הַשְּׁמִינִי סִבְכַּי הַחֻשָּׁתִי לִזְרָחִי וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אָלֶף: ס	The eighth <i>commander</i> , for the eighth month, was Sibbecai the Hushathite, <i>in the line</i> of the Zarhites, and in his division were twenty-four thousand <i>men</i> .	
1 Chr 27:12	הַתְּשִׁיעִי לַחֹדֶשׁ הַתְּשִׁיעִי אַבִּיעֶזֶר הָעֲנָתָתִי *לְבַנְיָמִי **לִבְנִי   **יְמִינִי וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אָלֶף: ס	The ninth <i>commander</i> , for the ninth month, was Abiezer the Anathothite, a Benjaminite, and in his division were twenty-four thousand <i>men</i> .	Benjaminite: the <i>ketiv</i> is written as one word, the <i>qeré</i> as two. <hr/> <hr/> Anathothite ← Annethothite. AV= Anethothite. See 2 Sam 23:27.
1 Chr 27:13	הָעֶשְׂרִי לַחֹדֶשׁ הָעֶשְׂרִי מַהֲרַי הַנְּטוּפָתִי לִזְרָחִי וְעַל מַחְלָקָתוֹ עֶשְׂרִים וָאַרְבָּעָה אָלֶף: ס	The tenth <i>commander</i> , for the tenth month, was Mahrai the Netophathite, <i>in the line</i> of the Zarhites, and in his division were twenty-four thousand <i>men</i> .	Mahrai: see 2 Sam 23:28.

1 Chr 27:14	עֲשָׂתֵי-עָשָׂר לְעֶשְׂתֵי-עָשָׂר הַחֹדֶשׁ בְּנֵיהַּ הַפִּרְעָתוֹנִי מִן-בְּנֵי אֶפְרַיִם וְעַל מַחְלָקָתוֹ עָשָׂרִים וָאַרְבָּעָה אָלֶף: 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 לְשָׁנִים עָשָׂר הַחֹדֶשׁ חֵלְדַי הַנְּטוּפָתִי לְעֹתְנִיָּאל וְעַל מַחְלָקָתוֹ עָשָׂרִים וָאַרְבָּעָה אָלֶף: 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 שְׁבִטֵי יִשְׂרָאֵל לְרֵאוּבֵנִי נָגִיד אֱלִיעֶזֶר בֶּן-זִיכְרִי ס לְשִׁמְעוֹנִי שְׁפָטִיָּהוּ 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	לְלֵוִי 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	לְיְהוּדָה אֵלִיהוּ מֵאֲחֵי דָוִיד לְיִשָּׁשְׁכָר עֹמְרִי בֶן-מִיכָאֵל: ס	of Judah <i>it was</i> Elihu, <i>one</i> of David's brothers; of Issachar <i>it</i> <i>was</i> Omri the son of Michael;	
1 Chr 27:19	לְזִבּוּלֹן יִשְׁמַעְיָהוּ בֶן-עֲבִדְיָהוּ לְנַפְתָּלִי יְרִימוֹת בֶּן-עֲזַרְיָאֵל: ס	of Zebulun <i>it was</i> Ishmaiah the son of Obadiah; of Naphtali <i>it</i> <i>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 הוֹשֶׁעַ בֶּן-עֲזַזְיָהוּ לְחֻצֵי שֶׁבֶט מְנַשֶּׁה יוֹאֵל בֶּן-פְּדִיָּהוּ: ס	of the sons of Ephraim <i>it was</i> Hoshea the son of Azariah; of half of the tribe of Manasseh <i>across the Jordan to the west it</i> <i>was</i> Joel the son of Pedaiah;	Hoshea: see 2 Ki 15:30.  <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-זִכְרְיָהוּ 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 עֲזַרְיָאֵל בֶּן-יִרְחָם אֵלֶּה שְׂרֵי שְׁבִטֵי 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-נִשְׂאָ דָוִיד מִסְפָּרָם לְמִבְּן עָשָׂרִים שָׁנָה וּלְמִטָּה כִּי אָמַר יְהוָה לְהַרְבּוֹת אֶת-יִשְׂרָאֵל כְּכּוֹכְבֵי הַשָּׁמַיִם:	But David did not <i>count</i> 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>יֹאבָב בֶּן־זְרוּיָה הָחָל לִמְנוֹת וְלֹא כָלָה וַיְהִי בְזֹאת קֶצֶף עַל־יִשְׂרָאֵל וְלֹא עָלָה הַמִּסְפָּר בַּמִּסְפָּר דְּבָרֵי־הַיָּמִים לַמֶּלֶךְ דָּוִיד: ס</p>	<p>Joab the son of Zeruiah began to count <i>the people</i>, but he did not finish, and wrath <i>came</i> over Israel because of this, and the number did not <i>enter</i> 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 אֲצֵרוֹת הַמֶּלֶךְ עֲזֻמָּוֶת בֶּן־עַדִּיאל ס וְעַל הָאֲצֵרוֹת בַּשָּׂדֶה בְּעָרִים וּבְכִפָּרִים וּבַמִּגְדָּלוֹת יְהוֹנָתָן בֶּן־עֲזִיָּהוּ: 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 מְלָאכֶת הַשָּׂדֶה לְעִבְדַת הָאֲדָמָה עֲזָרִי 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 שְׂבָכָרְמִים לְאֲצֵרוֹת הַיֵּין 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־הַזֵּיתִים וְהַשְּׁקָמִים אֲשֶׁר בַּשְּׂפֵלָה בְּעַל חֲנָן הַגֵּדְרִי ס וְעַל־אֲצֵרוֹת הַשֶּׁמֶן יוֹעָשׁ: ס</p>	<p>And in charge of the olive groves 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 *שִׁרְטַי הַשָּׂרוֹנִי וְעַל־הַבָּקָר בְּעִמְקִים שָׁפֹט בֶּן־עֲדָלִי: ס</p>	<p>And in charge of the cattle grazing in Sharon <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־הָאֲתָנֹת יְחֻדֵּיהוּ הַמֵּרֹנְתִי: 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־הָעֶאֱזָן יֹזִיז הַהַגְרִי כָּל־אֵלֶּה שָׂרֵי הָרְכוּשׁ אֲשֶׁר לַמֶּלֶךְ דָּוִיד:</p>	<p>And in charge of the sheep <i>was</i> Jaziz the Hagrite. 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 דָּוִד־דָּוִיד יוֹעֵץ אִישׁ־מִבֵּין וְסוֹפֵר הוּא וַיְחִיאל 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	וַאֲחִיתֹּפֶל יוֹעֵץ לַמֶּלֶךְ ס וְחוּשֵׁי הָאָרֶכִי רַע הַמֶּלֶךְ:	And Ahithophel <i>was</i> the king's adviser, and Hushai the Archite <i>was</i> the king's friend.	
1 Chr 27:34	וְאַחֲרֵי אֲחִיתֹּפֶל יְהוֹיָדָע בֶּן־בְּנֵיָהוּ וְאַבְיָתָר וְשָׂר־צָבָא לַמֶּלֶךְ יוֹאָב: פ	And after Ahithophel <i>was</i> Jehoiada the son of Benaiah, and Abiathar. And the commander of the king's army <i>was</i> Joab.	Abiathar: see 1 Sam 22:20.
1 Chr 28:1	וַיִּקְהַל דָּוִיד אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל שָׂרֵי הַשְּׁבָטִים וְשָׂרֵי הַמַּחֲלָקוֹת הַמְּשֻׁרְתִּים אֶת־הַמֶּלֶךְ וְשָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת וְשָׂרֵי כָל־רֶכֶשׁ־וּמִקְנֶה   לַמֶּלֶךְ וּלְבָנָיו עַם־הַסְּרִיסִים וְהַגִּבּוֹרִים וְכָל־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, <i>in</i> Jerusalem.	in Jerusalem ← <i>to Jerusalem</i> .
1 Chr 28:2	וַיָּקָם דָּוִיד הַמֶּלֶךְ עַל־רַגְלָיו וַיֹּאמֶר שְׁמַעוּנִי אַחֵי וְעַמִּי אֲנִי עַם־לִבָּבִי לְבָנוֹת בַּיִת מְנוּחָה לְאַרְזֹן 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 warfare, and you have shed blood.’	warfare ← <i>wars</i> .
1 Chr 28:4	וַיִּבְחָר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בִּי מִכָּל בֵּית־אָבִי לְהִיּוֹת לַמֶּלֶךְ עַל־יִשְׂרָאֵל לְעוֹלָם כִּי בִיהוּדָה בָּתָר לְנָגִיד וּבֵבֵית יְהוּדָה בֵּית אָבִי וּבְבָנֵי אָבִי כִּי 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 וַיִּבְחָר בְּשָׁלֹמֹה בָנִי לְשֹׁבֵת עַל־כִּסֵּא מַלְכוּת יְהוָה עַל־יִשְׂרָאֵל:	And of all my sons – for the LORD <i>has given</i> 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 בְנִי הוּא־יִבְנֶה בֵּיתִי וְחִצְרוֹתָי כִּי־בָחַרְתִּי בּוֹ לִי לְבֶן וְאָנִי אֱהִי־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	וְהִכִּינוֹתִי אֶת־מְלֻכוֹתָו עַד־לְעוֹלָם אִם־יִחָזֵק לַעֲשׂוֹת מִצְוֹתַי וּמִשְׁפָּטַי כִּיּוֹם הַזֶּה:	And I will establish his kingdom age-abidingly, providing he is steadfast <u>in carrying out</u> my commandments and my ordinances, as <i>he is</i> today.’	in carrying out: gerundial use of the infinitive.
1 Chr 28:8	וְעַתָּה לְעֵינֵי כָל־יִשְׂרָאֵל קְהֵל־יְהוָה וּבְאֲזָנֵי אֱלֹהֵינוּ שִׁמְרוּ וּדְרֹשׁוּ כָל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם לְמַעַן תִּירְשׁוּ אֶת־הָאָרֶץ הַטּוֹבָה וְהִנַּחְלֶתֶם לְבָנֵיכֶם אַחֲרֵיכֶם עַד־עוֹלָם: פ	So now, in the sight of the whole of Israel – the convocation of the LORD – <u>and with our God</u> 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 וּבְנֶפֶשׁ חֲפָצָה כִּי כָל־לִבָּבוֹת דּוֹרֵשׁ יְהוָה וְכָל־יֵצֵר מַחֲשָׁבוֹת מִבֵּין אִם־תִּדְרֹשְׁנֹו יִמָּצָא לָךְ וְאִם־תִּעְזֹבֵנִי 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 <b>the LORD searches all hearts</b> , 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.	<b>Rev 2:23.</b> <hr/> <u>know ... serve: imperatives.</u> <hr/> <u>mind ← soul.</u> <hr/> <u>thought which presents itself ← formation of thoughts.</u>
1 Chr 28:10	רְאֵה   עַתָּה כִּי־יְהוָה בָּחַר בְּךָ לְבָנוֹת־בֵּית לְמִקְדָּשׁ חֹזֵק וַעֲשֵׂה: פ	Now observe that the LORD has chosen you to build a house as a sanctuary. Be strong and act.”	
1 Chr 28:11	וַיֵּתֶן דָּוִיד לְשְׁלֹמֹה בְּנוֹ אֶת־תְּבִנַּת הָאוּלָם וְאֶת־בִּתְּיוֹ וְגִזְזָיו וְעֲלִיתָיו וְחִדְרָיו הַפְּנִימִים וּבֵית הַכִּפֹּרֶת:	Then David gave to Solomon his son the design of the portico and its houses and its treasures and its upper rooms and its inner rooms and the house of the atonement cover,	
1 Chr 28:12	וְתִבְנִית כָּל־אֲשֶׁר הָיָה בְּרוּחַ עָמָו לְחִצְרוֹת בֵּית־יְהוָה וּלְכָל־הַלְשָׁכוֹת סָבִיב לְאַצְרוֹת בֵּית הָאֱלֹהִים וּלְאַצְרוֹת הַקֹּדְשִׁים:	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 treasures of the house of God, and of the treasures of the <u>holy places</u> ,	had come to him ← <i>had become with him</i> . <hr/> <u>holy places: or holy (things). AV differs (dedicated things).</u>

1 Chr 28:13	וּלְמַחְלָקוֹת הַכֹּהֲנִים וְהַלְוִיִּם וּלְכָל־מְלָאכֶת עֲבוֹדַת בֵּית־יְהוָה וּלְכָל־כְּלֵי עֲבוֹדַת בֵּית־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 בְּמִשְׁקַל לְזָהָב לְכָל־כְּלֵי עֲבוֹדָה וְעֲבוֹדָה לְכָל כְּלֵי הַכֶּסֶף בְּמִשְׁקַל לְכָל־כְּלֵי עֲבוֹדָה וְעֲבוֹדָה:	and <i>the design</i> of the golden equipment with the weight of gold <i>needed</i> , of all equipment for <i>all kinds of service</i> , and of all silver equipment with <i>its</i> weight, for all equipment for <i>all</i> kinds of service,	<i>all</i> kinds of service (2x) ← <i>service and service</i> .
1 Chr 28:15	וּמִשְׁקָל לַמְּנֹרוֹת הַזֹּהָב וְנִרְתֵּיהֶם זָהָב בְּמִשְׁקַל־מְנוֹרָה וּמְנוֹרָה וְנִרְתֵּיהָ וּלְמְנוֹרוֹת הַכֶּסֶף בְּמִשְׁקָל לַמְּנוֹרָה וְנִרְתֵּיהָ כַּעֲבוֹדַת מְנוֹרָה וּמְנוֹרָה:	including the weight of the golden lampstands and their golden lamps, with the weight of each lampstand and its lamps, and <i>the design</i> of the silver lampstands, with the weight of the lampstand and its lamps, according to the service of each lampstand,	each lampstand (2x) ← <i>lampstand and lampstand</i> .
1 Chr 28:16	וְאֶת־הַזָּהָב מִשְׁקַל לְשִׁלְחָנוֹת הַמַּעֲרֶכֶת לְשִׁלְחוֹ וְשִׁלְחוֹ וּכֶסֶף לְשִׁלְחָנוֹת הַכֶּסֶף:	and <i>he specified</i> the weight of gold for the showbread tables for each table, and of the silver for the silver tables,	each table ← <i>table and table</i> .
1 Chr 28:17	וְהַמִּזְלָגוֹת וְהַמִּזְרָקוֹת וְהַקְּשֹׁת זָהָב טָהוֹר וּלְכַפּוֹרִי הַזָּהָב בְּמִשְׁקָל לְכַפּוֹר וּכַפּוֹר וּלְכַפּוֹרֵי הַכֶּסֶף בְּמִשְׁקָל לְכַפּוֹר וּכַפּוֹר:	and <i>gold</i> 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) ← <i>cup and cup</i> .
1 Chr 28:18	וּלְמִזְבֵּחַ הַקְּטֹרֶת זָהָב מְזֻקָּק בְּמִשְׁקָל וּלְתַבְנִית הַמְּרַכָּבָה הַכְּרֻבִּים זָהָב לְפָרָשִׁים וּסְכָכִים עַל־אֲרוֹן בְּרִית־יְהוָה:	and for the incense altar of refined gold <i>he specified its</i> weight, and the design of the carriage, and the golden cherubim who spread <i>their wings</i> and cover the ark of the covenant of the LORD.	<i>he specified its weight</i> ← <i>by</i> <i>weight</i> .
1 Chr 28:19	הַכֵּל בְּכֹתֵב מִיַּד יְהוָה עָלֶי הַשְּׂכִיל כָּל מְלָאכֹת הַתַּבְנִית: פ	<i>David said</i> , “Everything is in writing from the hand of the LORD to me, to give instruction in all the intricacies of the design.”	intricacies ← <i>artisanries</i> .

1 Chr 28:20	<p>וַיֹּאמֶר דָּוִיד לְשִׁלְמֹה בְנוֹ חֲזַק וְאַמֵּץ וְעֲשֵׂה אֶל-תִּירָא וְאַל-תַּחַת כִּי יְהוָה אֱלֹהִים אֱלֹהֵי עִמָּךְ לֹא יִרְפֶּךָ וְלֹא יַעֲזֹבְךָ עַד-לְכָלוֹת כָּל-מְלָאכֶת עֲבוֹדַת בֵּית-יְהוָה:</p>	<p>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 – <i>is</i> with you. He will not forsake you, and he will not desert you <u>during</u> the completion of the execution of all the work of the house of the LORD.</p>	<p>during ← <i>until</i>, which could be mistaken for suggesting that God will desert Solomon after the completion.</p>
1 Chr 28:21	<p>וְהִנֵּה מַחְלָקוֹת הַכֹּהֲנִים וְהַלְוִיִּם לְכָל-עֲבוֹדַת בֵּית הָאֱלֹהִים וְעִמָּךְ בְּכָל-מְלָאכָה לְכָל-נָדִיב בַּחֲכָמָה לְכָל-עֲבוֹדָה וְהַשָּׂרִים וְכָל-הָעָם לְכָל-דְּבָרֶיךָ: פ</p>	<p>And <i>there are</i> divisions of the priests and the Levites for every <i>item</i> of work 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.”</p>	<p><i>there are</i> ← <i>behold</i>.</p>
1 Chr 29:1	<p>וַיֹּאמֶר דָּוִיד הַמֶּלֶךְ לְכָל-הַקָּהָל שְׁלֹמֹה בְנִי אֶחָד בְּחַר-בּוֹ אֱלֹהִים נָעַר וְרַךְ וְהַמְּלָאכָה גְדוֹלָה כִּי לֹא לְאָדָם הַבְּיָרָה כִּי לַיהוָה אֱלֹהִים:</p>	<p>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</i> tender, but the work <i>is</i> great, for the <u>temple</u> <i>is</i> not for man, but for the LORD God.</p>	<p>temple: or <i>palace, castle</i>.</p>
1 Chr 29:2	<p>וְכָכ־כָּל־כְּחִי הַכִּינּוֹתִי לְבֵית-אֱלֹהֵי הַזֶּהָב   לְזָהָב וְהַכֶּסֶף לַכֶּסֶף וְהַנְּחֹשֶׁת לְנַחֲשֶׁת הַבְּרֹזֶל לְבְרֹזֶל וְהָעֵצִים לָעֵצִים אַבְנֵי-שֹׁהַם וּמְלוֹאִים אַבְנֵי-פֹדֶד וְרִקְמָה וְכָל אֲבֹן יָקָרָה וְאַבְנֵי-שִׁישׁ לְרֹב:</p>	<p>And I have with all my might prepared for the house of my God, <i>with</i> gold for <i>what will be made of</i> gold, and silver for <i>what will be made of</i> silver, and copper for <i>what will be made of</i> copper, and iron for <i>what will be made of</i> iron, and wood for <i>what will be made of</i> wood, and onyx gems and <i>gemstones</i> to be set, and antimony gemstones and a range of colours, and every <i>kind</i> of valuable stone, and <u>marble</u> in abundance.</p>	<p>marble ← <i>marble stones</i>.</p>
1 Chr 29:3	<p>וְעוֹד בְּרָצוֹתַי בְּבֵית אֱלֹהֵי יִשְׂרָאֵל סִגְלָה זָהָב וְכֶסֶף נָתַתִּי לְבֵית-אֱלֹהֵי לְמַעַלָּה מִכָּל-הַכִּינּוֹתִי לְבֵית הַקֹּדֶשׁ:</p>	<p>Moreover, in my <u>delight</u> 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 <u>holy house</u>:</p>	<p>delight ← <i>being delighted</i>. <i>Gerundial use of the infinitive.</i></p> <hr/> <p>the holy house ← <i>the house of holiness</i>, a Hebraic genitive.</p>
1 Chr 29:4	<p>שְׁלֹשֶׁת אֲלָפִים כִּכָּרֵי זָהָב מִזָּהָב אוֹפִיר וְשִׁבְעַת אֲלָפִים כִּכָּר־כֶּסֶף מְזָקָק לְטוּחַ קִירוֹת הַבָּתִּים:</p>	<p>three thousand <u>talents</u> of gold – of gold from Ophir – and seven thousand <u>talents</u> of refined silver to overlay the walls of the houses,</p>	<p>talents (2x): see Ex 25:39.</p>

1 Chr 29:5	<p>לְזָהָב לְזָהָב וְלִכֶּסֶף לִכֶּסֶף וּלְכָל־מְלָאכָה בְּיַד חֲרָשִׁים וּמִי מִתְנַדֵּב לְמַלְאוֹת יָדוֹ הַיּוֹם לַיהוָה:</p>	<p>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 <u>hands</u> of the artisans. Now who volunteers <u>to take on work</u> today for the LORD?"</p>	<p>hands ← <i>hand</i>.</p> <hr/> <p>to take on work ← <i>to fill his hand</i>.</p>
1 Chr 29:6	<p>וַיִּתְנַדְּבוּ שָׂרֵי הָאָבוֹת וְשָׂרֵי שִׁבְטֵי יִשְׂרָאֵל וְשָׂרֵי הָאֲלָפִים וְהַמְּאוֹת וְלִשְׂרֵי מְלָאכֶת הַמֶּלֶךְ:</p>	<p>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</i> a hundred, and <u>the officials in the king's</u> <u>operations</u> volunteered.</p>	<p>the officials in the king's operations ← <i>to / for the</i> <i>officials in the king's operations</i>.</p>
1 Chr 29:7	<p>וַיִּתְּנוּ לַעֲבוֹדַת בֵּית־הָאֱלֹהִים זָהָב כִּכָּרִים חֲמִשָּׁת־אֲלָפִים וְאַדְרָכָנִים רַבּוֹ וְכֶסֶף כִּכָּרִים עֶשְׂרֵת אֲלָפִים וְנֹחֶשֶׁת רַבּוֹ וּשְׁמוֹנֶת אֲלָפִים כִּכָּרִים וּבְרָזָל מֵאָה־אַלֶּף כִּכָּרִים:</p>	<p>And they gave for the work of the house of God five thousand <u>talents of</u> gold and ten thousand <u>darics</u>, and ten thousand <u>talents</u> <u>of</u> silver, and eighteen thousand <u>talents of</u> copper, and one hundred thousand <u>talents of</u> iron.</p>	<p>talents (4x): see Ex 25:39.</p> <hr/> <p>darics: a daric is a gold coin.</p>
1 Chr 29:8	<p>וְהַנִּמְצָא אֹתוֹ אֲבָנִים נָתַן לְאֹצֵר בֵּית־יְהוָה עַל־ יַד־יְחִיאֵל הַגֵּרְשֹׁנִי:</p>	<p>And whoever found <i>that they</i> <i>had</i> gemstones, they gave <i>them</i> to the treasury of the house of the LORD through the <u>administration</u> of Jehiel the Gershonite.</p>	<p>whoever found <i>that they had</i> ← <i>(he) who (was) found (that) with</i> <i>him (were)</i>.</p> <hr/> <p>administration ← <i>hand</i>.</p>
1 Chr 29:9	<p>וַיִּשְׂמְחוּ הָעָם עַל־הִתְנַדְּבָם כִּי בָלֵב שָׁלֵם הִתְנַדְּבוּ לַיהוָה וְגַם דָּוִיד הַמֶּלֶךְ שִׂמַּח שִׂמְחָה גְּדוֹלָה: פ</p>	<p>And the people rejoiced at <u>their</u> <u>generosity</u>, because they offered voluntarily to the LORD wholeheartedly, and King David also rejoiced <i>with</i> great joy.</p>	<p>their generosity ← <i>their offering</i> <i>willingly</i>, gerundial use of the infinitive.</p>
1 Chr 29:10	<p>וַיְבָרֶךְ דָּוִיד אֶת־יְהוָה לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ מֵעוֹלָם וְעַד־עוֹלָם:</p>	<p>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.</p>	<p>blessed <i>have you been</i>: AV differs somewhat (<i>blessed be</i> <i>thou</i>). The participle can also be gerundival (<i>worthy of blessing</i>).</p>
1 Chr 29:11	<p>לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְהוָה הַמִּמְלָכָה וְהַמְתַּנְשָׂא לְכָל   לְרֹאשׁ:</p>	<p>Yours, O LORD, <i>is</i> the greatness And the might and the splendour And the <u>pre-eminence</u> and the majesty, For everything in heaven and on earth <i>is yours</i>, O LORD, <i>As is</i> the kingdom, And <i>you</i> are exalted as head over all.</p>	<p>pre-eminence: or <i>victory</i>.</p>

1 Chr 29:12	וְהַעֲשֶׂה וְהַכְבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכָל וּבִידְךָ כָּח וּגְבוּרָה וּבִידְךָ לְגַדֵּל וּלְחַזֵּק לְכָל:	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 וּמַהֲלִלִים לְשֵׁם תִּפְאֶרְתֶּךָ:	So now, O God of ours, We thank you And we praise your <u>splendid</u> <u>name</u> .	your splendid name ← <i>the name</i> <i>of your splendour</i> , a Hebraic genitive.
1 Chr 29:14	וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצֹר כָּח לְהַתְּנִידָב כְּזֹאת כִּי־מִמֶּנִּי הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:	And who <i>am</i> I, and who <i>are</i> my people, that we should <u>withhold</u> <i>any of our</i> substance <u>in giving</u> <u>voluntary offerings</u> 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</i> <i>to</i> ).  in giving voluntary offerings: gerundial use of the infinitive.
1 Chr 29:15	כִּי־גֵרִים אֲנַחְנוּ לְפָנֶיךָ וְתוֹשָׁבִים כְּכֹל־אֲבוֹתֵינוּ כָּצֵל   יָמֵינוּ עַל־הָאָרֶץ וְאִין מִקְוָה:	For we <i>are</i> <b>foreigners before</b> <b>you</b> , and <b>temporary residents</b> like all our fathers. Our days on earth <i>are</i> like a shadow, and <i>there is no hope</i> .	<b>Heb 11:13.</b>  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 כֹּל הַהֶמְזֹן הַזֶּה אֲשֶׁר הֵכִינוּ לְבָנוֹתֶיךָ בַּיִת לְשֵׁם קֹדֶשְׁךָ מִיָּדְךָ *הִיא **הוּא וְלָךְ הַכֹּל:	O LORD our God, all this abundance <i>of resources</i> which we have prepared to build a house for you – for your <u>holy</u> <u>name</u> – <i>is</i> from your hand, and all <i>is</i> yours.	<i>is</i> ( <i>first occurrence in verse</i> ): 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</i> <i>your holiness</i> , a Hebraic genitive.
1 Chr 29:17	וַיֵּדַעְתִּי אֱלֹהִי כִּי אַתָּה בָּחוּן לִבָּב וּמִישָׁרִים תִּרְצֶה אֲנִי בִּישָׁר לִבְבִּי הִתְנַדַּבְתִּי כָּל־אֵלֶּה וְעַתָּה עִמָּךְ הִנֵּמְצְאוּ־פָה רְאִיתִי בְּשִׂמְחָה לְהִתְנַדֵּב־לָךְ:	And I know, O God of mine, that <b>you test the heart</b> and take pleasure <i>in</i> uprightness, <i>and as</i> <i>for</i> me, I have done all these <i>things</i> willingly, <u>with a sincere</u> <u>heart</u> , and now I see with joy your people who <u>are present</u> here <u>voluntarily</u> for you.	<b>Rev 2:23.</b>  with a sincere heart ← <i>in the</i> <i>uprightness of my heart</i> .  are present ← <i>are found</i> .  voluntarily ← <i>to volunteer</i> ; <i>in</i> <i>volunteering</i> .
1 Chr 29:18	יְהוָה אֱלֹהֵי אֲבֹרָהִם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ שְׁמֶרְהֶם זֹאת לְעוֹלָם לִיצֹר מַחְשְׁבוֹת לִבָּב עִמָּךְ וְהִכֵּן לִבָּבָם אֵלֶיךָ:	O LORD God of Abraham, Isaac and Israel our fathers, keep this <i>attitude</i> age-abidingly in the <u>predisposition</u> of the thoughts of the <u>hearts</u> of your people, and direct their <u>hearts</u> towards yourself.	predisposition ← <i>frame</i> ; <i>thought</i> . NH= <i>instinct</i> .  hearts (2x) ← <i>heart</i> .

1 Chr 29:19	וְלִשְׁלֹמֹה בְנִי תֵן לִבָּב שְׁלֵם לְשִׁמּוֹר מִצְוֹתַי עֲדוּתַי וְחֻקַּי וְלַעֲשׂוֹת הַכֹּל וּלְבָנוֹת הַבֵּיירָה אֲשֶׁר־הִכֵּינוּתִי: פ	And give a <u>sincere</u> heart to Solomon my son to keep your commandments, your testimonies and your statutes, and to do <i>them</i> all, and to build the <u>temple</u> which I have made preparations for.”	sincere ← <i>whole</i> .  temple: or <i>palace, castle</i> .
1 Chr 29:20	וַיֹּאמֶר דָּוִיד לְכָל־הַקָּהָל בָּרְכוּ־נָא אֶת־יְהוָה אֱלֹהֵיכֶם וַיְבָרְכוּ כָל־הַקָּהָל לַיהוָה אֱלֹהֵי אֲבֹתֵיהֶם וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ לַיהוָה וּלְמֶלֶךְ:	Then David said to the whole convocation, “ <u>Now</u> 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 לַמַּחֲרֵת הַיּוֹם הַהוּא פָּרִים אֲלֹף אֵילִים אֲלֹף כִּבְשִׂים אֲלֹף וְנִסְכֵּיהֶם וּזְבָחִים לָרֹב 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 the <u>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 וַיִּשְׁתּוּ לִפְנֵי יְהוָה בַּיּוֹם הַהוּא בְּשִׂמְחָה גְדוֹלָה וַיִּמְלִיכוּ שֵׁנִית לְשִׁלֹּמֹה בֶּן־דָּוִיד וַיִּמְשְׁחוּ לַיהוָה לְנָגִיד וּלְצֹדֵק לַכֹּהֵן:	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</i> <i>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־דָּוִיד 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 דָּוִיד נָתַנוּ יָד תַּחַת שְׁלֹמֹה הַמֶּלֶךְ:	And all the commanders and the warriors, and also all the sons of King David gave the hand <i>of</i> <i>allegiance</i> under King Solomon.	
1 Chr 29:25	וַיִּגְדַּל יְהוָה אֶת־שְׁלֹמֹה לְמַעַן לֵעֵינֵי כָל־יִשְׂרָאֵל וַיִּתֵּן עָלָיו הוֹד 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</i> ... <i>upwards</i> .  such as ← <i>which</i> .  never ← <i>not</i> .  any ← <i>every</i> .
1 Chr 29:26	וְדָוִיד בֶּן־יִשִּׁי 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 מָלַךְ שִׁבְעַת שָׁנִים וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וְשָׁלוֹשׁ:	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 בְּשִׂיבָה טוֹבָה שִׁבְעַת יָמִים עֲשָׂר וְכְבוֹד וַיָּמָלֶךְ שְׁלֹמֹה בְּנוֹ תַּחֲתָיו:	And he died in <u>ripe old age</u> , full 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	וְדִבְרֵי דָוִיד הַמֶּלֶךְ הָרִאשֹׁנִים וְהָאַחֲרָיִם הֵנָּם בְּתוֹבִים עַל־דִּבְרֵי שְׁמוּאֵל הָרֹאֶה וְעַל־דִּבְרֵי נָתָן הַנָּבִיא וְעַל־דִּבְרֵי גָד הַחֹזֶה:	And <i>as for</i> the affairs of King David, <i>from the first to the last</i> , <u>they are to be seen</u> 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,	they are to be seen ← <i>behold</i> them.
1 Chr 29:30	עִם כָּל־מַלְכוּתוֹ וּגְבוּרָתוֹ וְהַעֲתִים אֲשֶׁר עָבְרוּ עָלָיו וְעַל־יִשְׂרָאֵל וְעַל כָּל־מַמְלָכוֹת הָאָרֶצוֹת: פ	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.	
2 Chr 1:1	וַיִּתְחַזַּק שְׁלֹמֹה בֶן־דָּוִיד עַל־מַלְכוּתוֹ וַיהוָה אֱלֹהָיו עִמּוֹ וַיִּגְדַּלְהוּ לְמַעַלָּה:	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</u> <u>him highly</u> .	exalted him highly ← <i>magnified</i> him upwards.
2 Chr 1:2	וַיֹּאמֶר שְׁלֹמֹה לְכָל־יִשְׂרָאֵל לְשָׂרֵי הָאֲלָפִים וְהַמְּאוֹת וְלַשִּׁפְטִים וּלְכָל־נָשִׂיא לְכָל־יִשְׂרָאֵל רֹאשֵׁי הָאָבוֹת:	And Solomon spoke to the whole of Israel – to the commanders of a thousand and <i>the commanders of a hundred</i> , and to the judges and to every leading person in the whole of Israel – the paternal heads.	
2 Chr 1:3	וַיֵּלְכוּ שְׁלֹמֹה וְכָל־הַקָּהָל עִמּוֹ לְבָמָה אֲשֶׁר בְּגִבְעוֹן כִּי־שָׁם הָיָה אֹהֶל מוֹעֵד הָאֱלֹהִים אֲשֶׁר עָשָׂה מֹשֶׁה עַבְד־יְהוָה בַּמִּדְבָּר:	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 <u>was the tent of contact</u> of God which Moses the servant of the LORD had made in the desert.	1 Ki 3:4. Gibeon: see Josh 9:3. the tent of contact: see Ex 27:21.
2 Chr 1:4	אֲבָל אֲרוֹן הָאֱלֹהִים הָעֹלָה דָּוִיד מִקְרִית יַעֲרִים בְּהֵכֵן לֹו דָּוִיד כִּי נָטָה־לֹו אֹהֶל בִּירוּשָׁלַם:	But <i>it was</i> David who 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.	but it was David: in a Hebrew “OVS” (object-verb-subject) sentence. Kiriath-Jearim: see Josh 9:17.

2 Chr 1:5	<p>וּמִזְבֵּחַ הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה בְּצִלְאֵל בֶּן-אֹוּרִי בֶן-חֹור שֵׁם לִפְנֵי מִשְׁכַּן יְהוָה וַיִּדְרְשֵׁהוּ שְׁלֹמֹה וְהִקְהֵל:</p>	<p>And he put the copper altar, which Bezael, 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</i> there.</p>	<p>Bezalel: see Ex 31:2.  consulted the <i>LORD</i> ← <i>consulted him / it</i>.</p>
2 Chr 1:6	<p>וַיַּעַל שְׁלֹמֹה שָׁם עַל-מִזְבֵּחַ הַנְּחֹשֶׁת לִפְנֵי יְהוָה אֲשֶׁר לְאַהֲל מוֹעֵד וַיַּעַל עָלָיו עֹלוֹת אַלֶּף:</p>	<p>And Solomon made offerings 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 (a thousand) burnt offerings</i>.</p>
2 Chr 1:7	<p>בַּלֵּילָה הַהוּא נִרְאָה אֱלֹהִים לְשְׁלֹמֹה וַיֹּאמֶר לוֹ שְׂאֵל מֶה אֶתְּנֶלְךָ:</p>	<p>On that night God appeared to Solomon and said to him, “Ask what <i>you want</i> me to give you.”</p>	<p>   1 Ki 3:5.</p>
2 Chr 1:8	<p>וַיֹּאמֶר שְׁלֹמֹה לְאֱלֹהִים אֲתָהּ עָשִׂיתָ עִם-דָּוִיד אָבִי חֶסֶד גָּדוֹל וְהִמְלַכְתָּנִי תַּחְתָּיו:</p>	<p>And Solomon said to God, “You acted <i>with</i> much kindness towards my father David, and you made me king in his place.</p>	<p>   1 Ki 3:6, 1 Ki 3:7.</p>
2 Chr 1:9	<p>עַתָּה יְהוָה אֱלֹהִים יֵאֱמָן דְּבָרְךָ עִם דָּוִיד אָבִי כִּי אֲתָהּ הִמְלַכְתָּנִי עַל-עַם רַב כַּעֲפָר הָאָרֶץ:</p>	<p>Now, O LORD God, may your word <i>in connection</i> with my father David be upheld, for you have made me king over a people <i>as</i> numerous as the <i>particles of dust</i> of the earth.</p>	<p>   1 Ki 3:8.  upheld ← <i>faithful</i>.</p>
2 Chr 1:10	<p>עַתָּה חֲכָמָה וּמִדָּע תֶּן-לִּי וְאֶצְאָה לִפְנֵי הָעָם-הַזֶּה וְאֲבֹאָה בִּי-מִי יִשְׁפֹּט אֶת-עַמְּךָ הַזֶּה הַגָּדוֹל: ס</p>	<p>So now, give me wisdom and knowledge, so that I <i>can</i> conduct myself in the presence of this people, for who <i>can</i> judge this numerous people of yours?”</p>	<p>   1 Ki 3:9.  conduct myself ← <i>go out and come in</i>.  numerous: or <i>great</i>.</p>
2 Chr 1:11	<p>וַיֹּאמֶר-אֱלֹהִים   לְשְׁלֹמֹה יַעַן אֲשֶׁר הִיְתָה זֹאת עִם-לִבְבְּךָ וְלֹא-שָׁאַלְתָּ עֲשָׂר נִכְסִים וְכָבוֹד וְאֵת נַפֶּשׁ שְׂנֹאִיד וְגַם-יָמִים רַבִּים לֹא שָׁאַלְתָּ וַתִּשְׁאַל-לֵךְ חֲכָמָה וּמִדָּע אֲשֶׁר תִּשְׁפּוֹט אֶת-עַמִּי אֲשֶׁר הִמְלַכְתִּיךָ עָלָיו:</p>	<p>Then God said to Solomon, “Since this was in your heart, and you did not ask for wealth and treasures and honour, or the <i>life</i> of those who hate you, and you did not ask for <i>long life</i> 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,</p>	<p>   1 Ki 3:11.  life ← <i>soul</i>.  long life ← <i>many days</i>.</p>
2 Chr 1:12	<p>הַחֲכָמָה וְהַמִּדָּע נָתַן לָךְ וְעֲשָׂר וְנִכְסִים וְכָבוֹד אֶתְּנֶלְךָ אֲשֶׁר   לֹא-הָיָה כֵּן לְמַלְכִּים אֲשֶׁר לִפְנֶיךָ וְאַחֲרֶיךָ לֹא יִהְיֶה-כֵּן:</p>	<p>the wisdom and knowledge <i>are</i> given to you, and I will give you wealth and treasures and honour <i>such as</i> no kings have had before you and will not have after you.”</p>	<p>   1 Ki 3:12, 1 Ki 3:13.  such as ← <i>which ... thus</i>.</p>

2 Chr 1:13	וַיָּבֹא שְׁלֹמֹה לַבָּמָה אֲשֶׁר-בְּגִבְעוֹן יְרוּשָׁלַם מִלְפָּנַי אֶהְיֶה 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, <i>opposite</i> 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 רָכָב וּפָרָשִׁים וַיְהִי-לּוֹ אֶלֶף וָאַרְבַּע־מֵאוֹת רָכָב וּשְׁנַיִם-עָשָׂר אֶלֶף פָּרָשִׁים וַיַּנִּיחֵם בְּעָרֵי הָרָכָב 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	וַיֵּתֶן הַמֶּלֶךְ אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב בִּירוּשָׁלַם כְּאֲבָנִים וְאֵת 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 לְשֹׁלֹמֹה מִמִּצְרַיִם וּמִקְדָּא סַחֲרֵי הַמֶּלֶךְ מִקְנֵא יִקְחוּ בְּמַחִיר:	And the origin of Solomon's horses <i>was that they were</i> from Egypt, and the <i>company</i> of the king's merchants obtained the <i>company of animals</i> at a price.	1 Ki 10:28, 2 Chr 9:28.  company ... company: the same word in each case. AV differs ( <i>linen yarn</i> ).
2 Chr 1:17	וַיָּעֲלוּ וַיֹּצִיאוּ מִמִּצְרַיִם מֶרְכָּבָה בְּשֵׁשׁ מֵאוֹת כֶּסֶף וְסוֹס בַּחֲמִשִּׁים וּמֵאָה וְכֵן לְכָל-מַלְכֵי הַחֲתִיִּים וּמַלְכֵי אֲרָם בְּיָדָם יוֹצִיאוּ:	And they brought up and exported from Egypt a chariot for six hundred <i>shekels of</i> silver, and a horse for one hundred and fifty, and so they dispatched <i>them</i> through their <i>agency</i> to all the kings of the Hittites and to the kings of Aramaea.	1 Ki 10:29.  agency ← <i>hand</i> .
2 Chr 2:1	וַיֹּאמֶר שְׁלֹמֹה לְבָנוֹת בַּיִת לְשֵׁם יְהוָה וּבַיִת לְמִלְכוּתוֹ:	And Solomon <i>gave instructions</i> 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 סָבָל וּשְׁמוֹנִים אֶלֶף אִישׁ חֹצֵב בְּהָר וּמִנְצָחִים עֲלֵיהֶם שְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת: פ	And Solomon <i>counted</i> 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 כַּאֲשֶׁר עָשִׂיתָ עִם-דָּוִיד אָבִי וַתִּשְׁלַח-לּוֹ אֲרָזִים לְבָנוֹת-לּוֹ 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 <i>live</i> in,	1 Ki 5:2, 1 Ki 5:3.  Hiram: see 1 Chr 14:1.  live ← <i>sit, remain</i> .

2 Chr 2:4	<p>הִנֵּה אֲנִי בֹנֶה-בַּיִת לַשֵּׁם    יְהוָה אֱלֹהֵי לְהַקְדִּישׁ לוֹ  לְהַקְטִיר לִפְנֵי קֹטֶרֶת-סַמִּים  וּמַעֲרֹכֶת תָּמִיד וְעֹלֹת לִבְקָר  וּלְעֹרֵב לַשַּׁבָּתוֹת וּלְחֻדָּשִׁים  וּלְמוֹעֲדֵי יְהוָה אֱלֹהֵינוּ לְעוֹלָם  זֹאת עַל-יִשְׂרָאֵל:</p>	<p>so 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 new moons and for  festival times of the LORD our  God, this <i>being enjoined</i> age-  abidingly on Israel.</p>	<p>   1 Ki 5:5.</p> <hr/> <p>I for my part am about to ←  <i>behold me.</i></p> <hr/> <p>new moons: or <i>months</i>.</p>
2 Chr 2:5	<p>וְהַבַּיִת אֲשֶׁר-אֲנִי בֹנֶה גָדוֹל  כִּי-גָדוֹל אֱלֹהֵינוּ  מִכָּל-הָאֱלֹהִים:</p>	<p>And the house which I am  building <i>is</i> great, because our  God <i>is</i> greater than all the gods.</p>	
2 Chr 2:6	<p>וּמִי יַעֲזֹר-כַּחַ לְבָנוֹת-לוֹ בַּיִת  כִּי הַשָּׁמַיִם וּשְׁמַי הַשָּׁמַיִם לֹא  יִכְלְלוּהוּ וּמִי אֲנִי אֲשֶׁר  אֶבְנֶה-לוֹ בַּיִת כִּי  אֶס-לְהַקְטִיר לִפְנָיו:</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 וּבַבָּרָזֶל וּבַאַרְגָּוֹן  וּכְרָמִיל וּתְכֵלֶת וְיָדַע לַפֶּתַח  פְּתוּחִים עִם-הַחֲכָמִים אֲשֶׁר  עִמִּי בִיהוּדָה וּבִירוּשָׁלַם אֲשֶׁר  הָכִין דָּוִיד אָבִי:</p>	<p>So now, send me a man skilled  in working 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  dye, 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  appointed.</p>	<p>   1 Ki 5:6.</p> <hr/> <p>in working: gerundial use of the  infinitive.</p> <hr/> <p>appointed ← <i>prepared</i>.</p>
2 Chr 2:8	<p>וּשְׁלַח-לִי עֵצֵי אֲרָזִים בְּרוֹשִׁים  וְאַלְגֻּמִּים מִהַלְבָּנוֹן כִּי אֲנִי  יָדַעְתִּי אֲשֶׁר עֲבָדֶיךָ יוֹדְעִים  לַכְרוֹת עֵצֵי לְבָנוֹן וְהִנֵּה עֲבָדֶי  עִם-עֲבָדֶיךָ:</p>	<p>And send me cedar and cypress  and aḻmug 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.</p> <hr/> <p>almug: see 1 Ki 10:11.</p>
2 Chr 2:9	<p>וּלְהָכִין לִי עֵצִים לָרֹב כִּי  הַבַּיִת אֲשֶׁר-אֲנִי בֹנֶה גָדוֹל  וְהַפִּלָּא:</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>וְהִנֵּה לַחֲטָבִים   לְכַרְתִּי    הָעֵצִים נְתַתִּי חֲטָיִם   מִכּוֹת  לְעֲבָדֶיךָ כָּרִים עֶשְׂרִים אֶלֶף  וּשְׁעָרִים כָּרִים עֶשְׂרִים אֶלֶף  וַיִּזֶן בָּתִּים עֶשְׂרִים אֶלֶף וּשְׁמֹן  בָּתִּים עֶשְׂרִים אֶלֶף: פ</p>	<p>And look, I will give to the  hewers and to the lumberjacks –  to your servants – twenty  thousand <i>cors</i> of threshed wheat  and twenty thousand <i>cors</i> of  barley, and twenty thousand  <i>baths</i> of wine, and twenty  thousand <i>baths</i> of oil.”</p>	<p>cor (2x): about 60 imperial  gallons or 270 litres.</p> <hr/> <p>threshed ← <i>beaten</i>.</p> <hr/> <p>bath (2x): about 6 imperial  gallons or 27 litres.</p>

2 Chr 2:11	וַיֹּאמֶר חֹרָם מֶלֶךְ-צֹר בְּכָתֹב וַיִּשְׁלַח אֶל-שְׁלֹמֹה בְּאַהֲבַת יְהוָה אֶת-עֲמֹו נִתְּנָה עֲלֵיהֶם מֶלֶךְ:	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.”	1 Ki 5:7. Hiram: see 2 Chr 2:3.
2 Chr 2:12	וַיֹּאמֶר חֹרָם בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עָשָׂה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֲשֶׁר נָתַן לְדָוִד הַמֶּלֶךְ בֶּן חָכָם יוֹדֵעַ שְׂכָל וּבִינָה אֲשֶׁר יִבְנֶה-בַּיִת לַיהוָה וּבַיִת לְמִלְכוּתוֹ:	Then Hiram said, “Blessed be 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.	1 Ki 5:7. Hiram: see 2 Chr 2:3. has ← <i>knows</i> .
2 Chr 2:13	וְעַתָּה שָׁלַחְתִּי אִישׁ-חָכָם יֹדֵעַ בִּינָה לְחֹרָם אָבִי:	So now, I have sent a skilled man who <i>has</i> intelligence, who <i>belonged</i> to Hiram my father,	has ← <i>knows</i> .
2 Chr 2:14	בֶּן-אִשָּׁה מִן-בָּנוֹת דָּן וְאָבִיו אִישׁ-צֹרִי יֹדֵעַ לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף בְּנַחֲשֶׁת בַּבְּרָז בְּאֲבָנִים וּבַעֲצִים בְּאַרְגָּמָן בַּתְּכֵלֶת וּבַבּוּץ וּבַכְרִמִּיל וּלְפִתְחָהּ כָּל-פְּתֻחַ וּלְחֹשֶׁב כָּל-מַחֲשַׁבֶּת אֲשֶׁר יִנָּתֶן-לָהּ עִם-חֲכָמָיִךָ וְחֲכָמֵי אֲדָנִי דָּוִד אָבִיךָ:	the son of a woman <i>who is one</i> of 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 <i>dye</i> , and with byssus 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 לַעֲבָדָיו:	And now what my lord <i>specified</i> 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	וְאֲנַחְנוּ נִכְרֹת עֲצִים מִן-הַלְבָּנוֹן כָּל-צָרְכְּךָ וְנָבִיאִם לָךְ רַפְסָדוֹת עַל-יָם יָפוּ וְאַתָּה תַעֲלֶה אֹתָם יְרוּשָׁלָּם: פ	and we will fell trees in Lebanon according to all your <i>needs</i> , and we will bring them to you <i>as</i> rafts by sea to Joppa, whereupon you <i>can</i> bring them up to 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 וַחֲמִשִּׁים אָלֶף וּשְׁלֹשֶׁת אַלְפִים וְשֵׁשׁ 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 אֶלֶף סָבֵל וְשִׁמְנַיִם אֶלֶף חֹצֵב בְּהָר וּשְׁלֹשָׁת אֲלָפִים וְשֵׁשׁ 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 בְּהָר הַמֹּרִיָּה אֲשֶׁר נִרְאָה לְדָוִד אָבִיהוּ אֲשֶׁר הָכִין בַּמָּקוֹם דָּוִד בָּגָרָן אֲרָנָן 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 Ornan the Jebusite.	1 Ki 6:1. Ornan: see 2 Sam 24:16.
2 Chr 3:2	וַיַּחַל לִבְנוֹת בַּחֹדֶשׁ הַשֵּׁנִי בְּשָׁנִי בִשְׁנַת אַרְבַּע לְמַלְכוּתוֹ:	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 הוֹסֵד שְׁלֹמֹה לִבְנוֹת אֶת־בַּיִת הָאֱלֹהִים הָאֶרֶץ אֲמֹת בַּמֶּדָּה הָרִאשׁוֹנָה אֲמֹת שְׁשִׁים וְרֹחַב אֲמֹת עֶשְׂרִים:	So <i>by these things</i> Solomon <i>was moved to initiate</i> building the house of God. The length in cubits by the <i>former system</i> 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 הוֹסֵד, 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 וַיַּצְפֶּהוּ מִפְּנִימָה זָהָב טָהוֹר:	And the portico which <i>was</i> in front <i>had</i> a length across the width of the house – twenty cubits. And its height <i>was</i> one hundred and twenty cubits. And he overlaid it on the inside <i>with</i> 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 וְשִׁרְשָׁרוֹת:	And he panelled the great house <i>with</i> cypress wood, and he overlaid it <i>with</i> fine gold, and he set palm tree figures and chains on it.	1 Ki 6:21.  fine ← good.  set ← raised.
2 Chr 3:6	וַיַּצֵּף אֶת־הַבַּיִת אֲבָן יָקָרָה לְתִפְאָרֶת וְהַזָּהָב זָהָב פְּרוּיִם:	And he overlaid the house <i>with</i> expensive stone for <i>its</i> splendour. And the gold <i>was</i> Parvaim gold.	1 Ki 6:22.
2 Chr 3:7	וַיַּחֲף אֶת־הַבַּיִת הַקְּרוֹת הַסָּפִים וְקִירוֹתָיו וּדְלֹתוֹתָיו זָהָב וּפְתָח כְּרוּבִים עַל־הַקְּרוֹת: ס	And he overlaid the house – the beams <i>and</i> the thresholds and its walls and its doors <i>with</i> gold, and he engraved cherubim on the walls.	1 Ki 6:22.

2 Chr 3:8	וַיַּעַשׂ אֶת־בֵּית־קֹדֶשׁ הַקִּדְשִׁים אָרְצוֹ עַל־פְּנֵי רֹחַב־הַבַּיִת אַמּוֹת עֶשְׂרִים וּרְחָבּוֹ אַמּוֹת עֶשְׂרִים וַיַּחֲפֹהוּ זָהָב טוֹב לְכַכָּרִים שֵׁשׁ מֵאוֹת:	And he made the <u>room</u> of the holy of holies, whose length <i>was</i> in accordance with the width of the house – twenty <u>cubits</u> – and its width <i>was</i> twenty <u>cubits</u> , and he overlaid it <i>with fine</i> gold, <i>amounting</i> 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	וּמִשְׁקָל לְמִסְמְרוֹת לְשִׁקְלִים חֲמִשִּׁים זָהָב וְהַעֲלִיֹּת חֲפָה זָהָב:	And the weight of the nails <i>was</i> <i>equal to that of</i> fifty shekels of gold. And he overlaid the upper rooms <i>with</i> gold.	1 Ki 6:22.
2 Chr 3:10	וַיַּעַשׂ בְּבֵית־קֹדֶשׁ הַקִּדְשִׁים כְּרוּבִים שְׁנַיִם מַעֲשֵׂה 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 ← house.  <i>the gilders</i> : supplied because the verb is plural. AV differs ( <i>he ...</i> <i>overlayeth</i> ), and even [YLT] fails to recognize the plural verb.
2 Chr 3:11	וְכַנְפֵי הַכְּרוּבִים אָרְכָם אַמּוֹת עֶשְׂרִים כַּנֹּף הָאֶחָד לְאַמּוֹת חֲמֵשׁ מַגֵּעַת לְקִיר הַבַּיִת וְהַכַּנֹּף הָאֲחֵרֶת אַמּוֹת חֲמֵשׁ מַגִּיעַ לַכַּנֹּף הַכְּרוּב הָאֲחֵר:	As for the wings of the cherubim, their length <i>was</i> twenty <u>cubits</u> . One wing <i>had a</i> <i>length</i> of five cubits, touching the wall of the <u>room</u> , while the other wing <i>of</i> five <u>cubits</u> touched the wing of the other cherub.	1 Ki 6:24.  cubit (2x): about 18 inches or 45 cm.  room ← house.
2 Chr 3:12	וְכַנֹּף הַכְּרוּב הָאֶחָד אַמּוֹת חֲמֵשׁ מַגִּיעַ לְקִיר הַבַּיִת וְהַכַּנֹּף הָאֲחֵרֶת אַמּוֹת חֲמֵשׁ דִּבְקָה לַכַּנֹּף הַכְּרוּב הָאֲחֵר:	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 <u>cubits</u> , adjoining the wing of the other cherub.	1 Ki 6:25, 1 Ki 6:27.  cubit (2x): about 18 inches or 45 cm.  room ← house.
2 Chr 3:13	כַּנְפֵי הַכְּרוּבִים הָאֵלֶּה פָּרָשִׁים 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 וְכֹרְמִיל וּבּוּץ 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 לִפְנֵי הַבַּיִת עַמּוּדִים שְׁנַיִם אַמּוֹת שְׁלֹשִׁים וְחֲמֵשׁ אַרְדֹּ וְהַצֵּפֶת 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 on top of</i> them <i>was</i> five <u>cubits high</u> .	1 Ki 7:15, 1 Ki 7:16.  cubit (2x): about 18 inches or 45 cm.  height ← length.  on top of them ← on top of it.

2 Chr 3:16	וַיַּעַשׂ שְׁרָשְׁרוֹת בַּדְּבִיר וַיִּתֵּן עַל־רֹאשׁ הָעַמֻּדִים וַיַּעַשׂ רְמוֹנִים מֵאָה וַיִּתֵּן בְּשְׁרָשְׁרוֹת:	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	וַיָּקָם אֶת־הָעַמֻּדִים עַל־פְּנֵי הַהֵיכָל אֶחָד מִיְּמִין וְאֶחָד מִהַשְּׂמָאוֹל וַיִּקְרָא שֵׁם־*הַיְּמִינִי **הַיְּמָנִי יָכִין וְשֵׁם הַשְּׂמָאֵלִי בֹעָז: 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 <i>hand</i> one Boaz.	right: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.     1 Ki 7:21.
2 Chr 4:1	וַיַּעַשׂ מִזְבֵּחַ נְחֹשֶׁת עֶשְׂרִים אַמָּה אָרְכוֹ וְעֶשְׂרִים אַמָּה רָחְבוֹ וְעֶשֶׂר 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 מוֹצָק עֹשֶׂר בְּאַמָּה מִשְׁפָּתוֹ אֶל־שְׁפָתוֹ עָגוּל   סָבִיב וְחֲמֵשׁ בְּאַמָּה קוֹמָתוֹ וְקוֹ שְׁלֹשִׁים בְּאַמָּה יָסֵב אֹתוֹ סָבִיב:	And he made the cast <i>artificial</i> sea, ten cubits <u>in diameter</u> , circular <i>all</i> round, whose height <i>was</i> five cubits, and a line of thirty cubits <u>would fit round it</u> .	1 Ki 7:23.  in diameter ← <i>from its rim to its</i> <i>rim</i> .  would fit round it ← <i>will</i> <i>surround it around</i> .  On pi, see 1 Ki 7:23.
2 Chr 4:3	וּדְמוֹת בְּקָרִים תַּחַת לוֹ סָבִיב   סָבִיב סוֹבְבִים אֹתוֹ עֹשֶׂר בְּאַמָּה מְקִיפִים אֶת־הַיָּם סָבִיב שְׁנַיִם טוּרִים הַבָּקָר יִצּוּקִים בְּמַצְקָתוֹ:	And below it, encircling it <i>all</i> <i>around</i> <i>was</i> an image of oxen, ten to the cubit, <u>encircling the</u> <i>artificial</i> sea. <i>There were</i> two rows of oxen cast <u>integrally</u> .	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 עֶשֶׂר בָּקָר שְׁלֹשָׁה פָּנִים   צָפוֹנָה וּשְׁלוֹשָׁה פָּנִים   יָמָה וּשְׁלֹשָׁה   פָּנִים נֹגְבָה וּשְׁלֹשָׁה פָּנִים מִזְרָחָה וְהֵימָּה 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 <i>rested</i> on them, above, and all their posteriors <i>were facing</i> inwards.	1 Ki 7:25.
2 Chr 4:5	וְעָבְיוֹ טֶפַח וּשְׁפָתוֹ כְּמַעֲשֵׂה שְׁפַת־כּוֹס פָּרַח שׁוֹשְׁנָה מַחֲזִיק בָּתִּים שְׁלֹשָׁת אֲלָפִים יָכִיל: ס	And its thickness <i>was</i> a handbreadth, and its rim <i>was in</i> <u>the style</u> of the rim of the bud of a lily flower. <u>It held</u> three thousand <u>baths in volume</u> .	1 Ki 7:26.  in the style ← <i>like the work</i> .  it held ... in volume ← <i>holding</i> <i>... it will contain</i> .  bath: about 6 imperial gallons or 27 litres.



2 Chr 4:6	וַיַּעַשׂ עֲשָׂרִים עֲשָׂרָה וַיִּתֵּן חֲמִשָּׁה מִיְּמִין וְחֲמִשָּׁה מִשְׁמָאוֹל לְרַחֲצָה בָּהֶם אֶת־מַעֲשֵׂה הָעוֹלָה יְדִיחוּ בָם וְהֵאֵם לְרַחֲצָה לַכֹּהֲנִים בּוֹ: ס	And he made ten lavers, and he put five <i>of them</i> on the right <i>hand side</i> and five on the left <i>hand side</i> , to wash in them. They washed in them <u>the things to do</u> <u>with the burnt offering</u> , whereas the <i>artificial sea</i> was for the priests to wash.	1 Ki 7:38, 1 Ki 7:39.  the things to do with ← <i>the</i> <i>deed of</i> .
2 Chr 4:7	וַיַּעַשׂ אֶת־מְנֻרֹת הַזָּהָב עֶשֶׂר כַּמִּשְׁפָּטִים וַיִּתֵּן בְּהִיכָל חֲמֵשׁ מִיְּמִין וְחֲמֵשׁ מִשְׁמָאוֹל: ס	And he made ten golden lampstands <u>in the prescribed</u> <u>way for them</u> , and he put <i>them</i> 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 שְׁלֹחַנוֹת עֲשָׂרָה וַיִּנַּח בְּהִיכָל חֲמִשָּׁה מִיְּמִין וְחֲמִשָּׁה מִשְׁמָאוֹל וַיַּעַשׂ מִזְרְקֵי 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 וְהָעֹזֶרֶה הַגְּדוֹלָה וּדְלָתוֹת לָעֹזֶרֶה וּדְלָתוֹתֵיהֶם צָפָה נְחֹשֶׁת:	And he made the priests' courtyard and the great enclosure, and doors for the enclosure, and he overlaid their doors <i>with copper</i> .	
2 Chr 4:10	וְאֶת־הַיָּם נָתַן מִכְּתָף הַיְּמָנִית קִדְמָה מִמּוֹל נִגְבָּה:	And he put the <i>artificial sea</i> on the right <i>hand side</i> , <u>in the</u> <u>southern part of the eastern side</u> .	1 Ki 7:39.  side ← <i>shoulder</i> .  in the southern part of the eastern side ← <i>eastwards</i> <i>opposite south</i> .
2 Chr 4:11	וַיַּעַשׂ חוּרָם אֶת־הַסִּירֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרְקוֹת ס וַיְכַל *חִירָם* **חוּרָם לַעֲשׂוֹת אֶת־הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בְּבֵית 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 וְהַכְתָּרוֹת עַל־רֹאשׁ הָעַמּוּדִים שְׁתֵּים וְהַשְּׁבָכוֹת שְׁתֵּים לְכַסּוֹת אֶת־שְׁתֵּי גִלּוֹת הַכְתָּרוֹת 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־הַרְמוּנִים אַרְבַּע מֵאוֹת לְשְׁתֵּי הַשְּׁבָכוֹת שְׁנַיִם טוּרִים רְמוּנִים לְשְׁבָכָה הָאֶחָת לְכַסּוֹת אֶת־שְׁתֵּי גִלּוֹת הַכְתָּרוֹת 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 <u>were on top of</u> the columns.	1 Ki 7:42.  each ← <i>one</i> .  on top of ← <i>upon the face of</i> .

2 Chr 4:14	וְאֶת־הַמְּכֻנֹת עָשָׂה וְאֶת־הַכִּיּוֹת עָשָׂה עַל־הַמְּכֻנֹת:	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־הַבָּקָר שְׁנַיִם־עָשָׂר תַּחְתָּיו:	and the single <i>artificial</i> sea, and the twelve oxen under it.	1 Ki 7:44.
2 Chr 4:16	וְאֶת־הַסִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻלְגוֹת וְאֶת־כָּל־כְּלִיָּהֶם עָשָׂה חֹרָם אָבִיו לַמֶּלֶךְ שְׁלֹמֹה לְבֵית יְהוָה נְחֹשֶׁת מְרוֹק:	And Hiram his father made the pans and the shovels and the forks and all the equipment for King Solomon for the house of the LORD, <i>in</i> polished copper.	1 Ki 7:45.  and Hiram his father made the pans: in a Hebrew “OVS” (object-verb-subject) sentence.
2 Chr 4:17	בְּכַכְר הִירְדֵן יִצְקֵם הַמֶּלֶךְ בְּעֵבִי הָאֲדָמָה בֵּין סְכוֹת וּבֵין צֶרֶדָתָה:	The king cast them in the tract of the Jordan, in the thickly overgrown land between Succoth and Zeredath.	1 Ki 7:46.  Zeredath: AV= Zeredatha, taking the locative <i>hé</i> as part of the name.
2 Chr 4:18	וַיַּעַשׂ שְׁלֹמֹה כָּל־הַכֵּלִים הָאֵלֶּה לְרֹב מְאֹד כִּי לֹא נִחְקַר מִשְׁקַל הַנְּחֹשֶׁת: פ	So Solomon made all this equipment, <i>which was</i> in great abundance, for the weight of copper was not investigated.	1 Ki 7:47.  made: standing for <i>had (it) made</i> .
2 Chr 4:19	וַיַּעַשׂ שְׁלֹמֹה אֶת כָּל־הַכֵּלִים אֲשֶׁר בֵּית הָאֱלֹהִים וְאֵת מִזְבַּח הַזָּהָב וְאֶת־הַשְּׁלֹחָנוֹת וְעַלֵּיהֶם לֶחֶם הַפָּנִים:	So Solomon made all the equipment <i>which was for</i> the house of God, including the golden altar and the tables, on which the showbread <i>is put</i> ,	1 Ki 7:48.
2 Chr 4:20	וְאֶת־הַמְּנֹרוֹת וְנִרְתֵּיהֶם לְבַעֲרָם כַּמִּשְׁפָּט לִפְנֵי הַדָּבָר זֶהָב סָגוֹר:	and the lampstands and their lamps, for them to burn in the prescribed way before the place of address, <i>of</i> seamless gold,	1 Ki 7:49.
2 Chr 4:21	וְהַפָּרַח וְהַנֵּרוֹת וְהַמְּלָקָחִים זֶהָב הוּא מְכֻלֹּת זָהָב:	and the <u>flowers</u> and the lamps and the golden snuffing-tongs, <u>immaculate</u> in gold,	1 Ki 7:49.  flowers ← <i>flower</i> . See 1 Ki 7:49.  immaculate ← <i>perfections</i> .
2 Chr 4:22	וְהַמְּזֻמְרוֹת וְהַמְּזֻרְקוֹת וְהַכַּפּוֹת וְהַמַּחְתָּוֹת זֶהָב סָגוֹר וּפֶתַח הַבַּיִת דְּלֹתוֹתָיו הַפְּנִמִּיּוֹת לְקֹדֶשׁ הַקִּדְשִׁים וְדֹלְתֵי הַבַּיִת לַהֵיכָל זָהָב:	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 building – <i>again of</i> gold.	1 Ki 7:50.  building ← <i>house</i> .

2 Chr 5:1	<p>וַתְּשֵׁלֶם כָּל־הַמְּלָאכָה אֲשֶׁר־עָשָׂה שְׁלֹמֹה לְבַיִת יְהוָה ס וַיָּבֵא שְׁלֹמֹה אֶת־קַדְשֵׁי   דָּוִד אָבִיו וְאֶת־הַבֶּסֶף וְאֶת־הַזָּהָב וְאֶת־כָּל־הַכֶּלִּים נָתַן בְּאֲצֻרוֹת בֵּית הָאֱלֹהִים: פ</p>	<p>And all the artisanry which Solomon made for the house of the LORD was completed, and Solomon brought the holy <i>articles</i> 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	<p>אָז יָקָהִיל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל וְאֶת־כָּל־רָאשֵׁי הַמִּטּוֹת נְשִׂאֵי הָאָבוֹת לְבְנֵי יִשְׂרָאֵל אֶל־יְרוּשָׁלַם לְהַעֲלוֹת אֶת־אֲרוֹן בְּרִית־יְהוָה מֵעִיר דָּוִד הִיא צִיּוֹן:</p>	<p>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.</p>	<p>   1 Ki 8:1.</p> <p>paternal families ← <i>fathers</i>.</p>
2 Chr 5:3	<p>וַיָּקָהִלוּ אֶל־הַמֶּלֶךְ כָּל־אִישׁ יִשְׂרָאֵל בַּחֹג הוּא הַחֹדֶשׁ הַשְּׁבַעִי:</p>	<p>So every <i>head</i> man of Israel was convened to the king at <u>the festival time</u> – that <i>is in</i> the seventh month.</p>	<p>   1 Ki 8:2.</p> <p>the festival <i>time</i>: i.e. <i>Tabernacles</i>.</p>
2 Chr 5:4	<p>וַיָּבֹאוּ כָל זִקְנֵי יִשְׂרָאֵל וַיִּשָּׂאוּ הַלְוִיִּם אֶת־הָאֲרוֹן:</p>	<p>So all the elders of Israel came, and the Levites carried the ark.</p>	<p>   1 Ki 8:3.</p>
2 Chr 5:5	<p>וַיַּעֲלוּ אֶת־הָאֲרוֹן וְאֶת־אֹהֶל מוֹעֵד וְאֶת־כָּל־כֶּלִּי הַקֹּדֶשׁ אֲשֶׁר בָּאֹהֶל הָעָלוּ אֹתָם הַכֹּהֲנִים הַלְוִיִּם:</p>	<p>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 brought it up</i>.</p>	<p>   1 Ki 8:4.</p> <p>brought it up: in a Hebrew “VOS” (verb-object-subject) sentence.</p>
2 Chr 5:6	<p>וְהַמֶּלֶךְ שְׁלֹמֹה וְכָל־עַדֹּת יִשְׂרָאֵל הַנוֹעֲדִים עָלָיו לִפְנֵי הָאֲרוֹן מִזִּבְחִים צֹאן וּבָקָר אֲשֶׁר לֹא־יִסְפְּרוּ וְלֹא יִמְנוּ מִרְבּ:</p>	<p>Then King Solomon, and the whole congregation of Israel which <i>was</i> assembled with him before the ark, <u>sacrificed</u> sheep and oxen, which <i>could</i> not be numbered and <i>could</i> not be counted for abundance.</p>	<p>   1 Ki 8:5.</p> <p>sacrificed: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.</p>
2 Chr 5:7	<p>וַיָּבִיאוּ הַכֹּהֲנִים אֶת־אֲרוֹן בְּרִית־יְהוָה אֶל־מְקוֹמוֹ אֶל־דְּבִיר הַבַּיִת אֶל־קֹדֶשׁ הַקְּדָשִׁים אֶל־תַּחַת כַּנְּפֵי הַכְּרוּבִים:</p>	<p>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.</p>	<p>   1 Ki 8:6.</p> <p>under ← <i>to under</i>.</p>
2 Chr 5:8	<p>וַיִּהְיוּ הַכְּרוּבִים פְּרָשִׁים כַּנְּפֵיהֶם עַל־מְקוֹם הָאֲרוֹן וַיִּכְסּוּ הַכְּרוּבִים עַל־הָאֲרוֹן וְעַל־בְּדִיו מִלְּמַעְלָה:</p>	<p>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.</p>	<p>   1 Ki 8:7.</p>

2 Chr 5:9	וַיֹּאדְמוּ הַבַּדִּים וַיֵּרְאוּ רָאשֵׁי הַבַּדִּים מִן־הָאָרוֹן עַל־פְּנֵי הַדְּבִיר וְלֹא יֵרְאוּ הַחוּצָה וַיְהִי־שָׁם עַד הַיּוֹם הַזֶּה:	And they extended the staves such that the ends 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.  such that: purposive use of the vav.  ends ← heads.
2 Chr 5:10	אֵין בָּאָרוֹן רַק שְׁנֵי הַלְחֹת אֲשֶׁר־נָתַן מֹשֶׁה בְּחָרֵב אֲשֶׁר כָּרַת יְהוָה עִם־בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם: פ	There was nothing in the ark except the two tablets which Moses put in it 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 אֵין לְשִׁמּוֹר לְמַחְלָקוֹת:	Then it came to pass, when the priests came out of the sanctuary, that all the priests who were present had sanctified themselves. They were not on duty according to their divisions.	1 Ki 8:10.  present ← found.  on duty ← to guard.
2 Chr 5:12	וְהַלְוִיִּם הַמְשַׁרְרִים לְכָל־ לְאֶסָף לְהִימָן לִידֹתָן וּלְבַנְיָהִם וּלְאַחֵיהֶם מְלַבְּשִׁים בּוּץ בְּמַצְלֹתַיִם וּבִנְבָלִים וְכִנּוֹרוֹת עֹמְדִים מִזְרָח לַמִּזְבֵּחַ וְעִמָּהֶם כֹּהֲנִים לְמִנְחָה וְעֹשְׂרִים *מַחְצְרִים *מַחְצְרִים בַּחֲצָצְרוֹת:	And the Levites who sang – all of Asaph's choirs, of Heman's, of Jeduthun's, and those of their sons and their brothers, clothed in byssus – with timbrels and lutes and harps, stood to the east of the altar, and with them were one hundred and twenty priests blowing trumpets.	blowing: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning, <i>trumpeting</i> .  byssus: see 1 Chr 15:27.
2 Chr 5:13	וַיְהִי כִּאֲחַד *לְמַחְצְרִים *לְמַחְצְרִים וְלַמְשַׁרְרִים לְהַשְׁמִיעַ קוֹל־אֶחָד לְהַלֵּל וּלְהַדוֹת לַיהוָה וּכְהָרִים קוֹל בַּחֲצָצְרוֹת וּבְמַצְלֹתַיִם וּבִכְלֵי הַשִּׁיר וּבַהֲלֵל לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ וְהַבַּיִת מָלֵא עָנָן בֵּית יְהוָה:	And it came to pass, as the trumpeters and the singers were in unison in producing a harmonious sound, in praising and giving thanks to the LORD, and in raising their voice with trumpets and timbrels and musical instruments, and 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.	trumpeters: the <i>ketiv</i> and <i>qeré</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 ← one sound.
2 Chr 5:14	וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשֶׁרֶת מִפְּנֵי הָעָנָן כִּי־מָלֵא כְבוֹד־יְהוָה אֶת־בֵּית 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 לְשִׁכּוֹן בְּעֲרֵפֹל:	Then Solomon said, “The LORD said that he would dwell In thick clouds.	1 Ki 8:12.

2 Chr 6:2	וַאֲנִי בָנִיתִי בֵּית־זֶבֶל לַיהוָה וּמִכּוֹן לְשִׁבְתָּךְ 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	וַיִּסֹּב הַמֶּלֶךְ אֶת־פָּנָיו וַיְבָרֵךְ אֶת כָּל־קֹהֵל יִשְׂרָאֵל וְכָל־קֹהֵל יִשְׂרָאֵל עומד:	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 דְּוִיד אָבִי וַיַּבְדִּיז 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 accomplished it</i> , when he said,	1 Ki 8:15.  accomplished it ← <i>fulfilled (it)</i> <i>by his hands</i> . Compare 2 Chr 6:15.
2 Chr 6:5	מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי מֵאֶרֶץ מִצְרַיִם לֹא־בִחַרְתִּי בְּעִיר מִכָּל שְׁבִטֵי יִשְׂרָאֵל לְבָנוֹת בַּיִת לַיהוָה שְׁמִי שָׁם וְלֹא־בִחַרְתִּי 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 בִּירוּשָׁלַם לְהִיּוֹת שְׁמִי שָׁם וַאֲבָחַר בְּדָוִיד 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־לִבָּב דָּוִיד אָבִי לְבָנוֹת בַּיִת לְשֵׁם יְהוָה 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־דָּוִיד אָבִי יַעַן אֲשֶׁר הָיָה עִם־לִבְּךָ לְבָנוֹת בַּיִת לְשְׁמִי הֵטִיבוֹתָ כִּי הָיָה עִם־לִבְּךָ:	But the LORD said to David my father, ‘Inasmuch as it was <u>in</u> <u>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</i> <i>heart</i> .
2 Chr 6:9	רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי בְנֶךָ הַיּוֹצֵא מִחֻלְצִיד 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	וַיִּקָּם יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר וַאֲקוּם תַּחַת דָּוִיד אָבִי וַאֲשֵׁב   עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה וַאֲבָנֶה הַבַּיִת לְשֵׁם יְהוָה 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	וַאֲשֵׁים 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 לִפְנֵי מִזְבַּח יְהוָה נֹגֵד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׁ בְּפָיו:	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 חָמֵשׁ אַמּוֹת אָרְצוֹ וְחָמֵשׁ אַמּוֹת רָחְבּוֹ וְאַמּוֹת שְׁלוֹשׁ קוֹמָתוֹ וַיַּעֲמֵד עָלָיו וַיִּכְרָךְ עַל־בְּרָכָיו נֹגֵד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׁ בְּפָיו הַשָּׁמַיְמָה:	For Solomon had made a copper laver, and he had put it <u>in</u> the enclosure, and its length <i>was</i> five <u>cubits</u> , and its width <i>was</i> five <u>cubits</u> , and its height <i>was</i> three <u>cubits</u> . And he stood on it and <u>knelt down</u> in the presence of the whole convocation of Israel, and he stretched out his hands towards heaven,	1 Ki 8:22. <hr/> in ( <i>first occurrence in verse</i> ): or in the middle of. <hr/> cubit (3x): about 18 inches or 45 cm. <hr/> knelt down ← <i>knelt on his knees</i> .
2 Chr 6:14	וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כִּמּוֹד אֱלֹהִים בַּשָּׁמַיִם וּבָאָרֶץ שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְעֹבְדֶיךָ הַהֹלְכִים לְפָנֶיךָ בְּכָל־לְבָבם:	and he said, “O LORD God of Israel, <i>there is</i> no God like you in heaven or on the earth – <i>you</i> <i>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 לְעֹבְדֶיךָ דָּוִיד אָבִי אֵת אֲשֶׁר־דִּבַּרְתָּ לוֹ וְהַדְּבַר בְּפִיךָ וּבִידְךָ מִלֵּאתָ כִּיּוֹם הַזֶּה:	in that what you <u>said to your servant</u> – David my father – you <u>kept for him</u> , for you spoke with your mouth, and you have <u>accomplished it</u> , as <i>it is</i> today.	1 Ki 8:24. <hr/> said to your servant ... kept for him ← <i>kept for your servant ... said to him</i> . <hr/> accomplished it ← <i>fulfilled (it) by your hand</i> . Compare 2 Chr 6:4.
2 Chr 6:16	וְעַתָּה יְהוָה   אֱלֹהֵי יִשְׂרָאֵל שֹׁמֵר לְעֹבְדֶיךָ דָּוִיד אָבִי אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מִלִּפְנֵי יּוֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בְּנֶיךָ אֶת־דִּרְכָם לִלְכֹת בְּתוֹרָתִי כַּאֲשֶׁר הִלְכָתָּ לִפְנֵי:	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 <u>by walking</u> 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 יֵאָמֶן דְּבַרְךָ אֲשֶׁר דִּבַּרְתָּ לְעֹבְדֶיךָ לְדָוִיד:	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	<p>כִּי הָאֱמָנָם יֵשֵׁב אֱלֹהִים  אֶת־הָאָדָם עַל־הָאָרֶץ הֲנֵה  שָׁמַיִם וּשְׁמַי הַשָּׁמַיִם לֹא  יִכְלְלוּךָ אֵף כִּי־הִבִּיתִי הַזֶּה  אֲשֶׁר בִּנִיתִי:</p>	<p>For will God truly dwell with man on earth? Behold, heaven and the heaven of heavens <i>cannot</i> contain you, so how much less this house which I have built?</p>	<p>   1 Ki 8:27.</p>
2 Chr 6:19	<p>וּפָנִיתָ אֶל־תַּפְלַת עַבְדְּךָ  וְאֶל־תַּחֲנֻתוֹ יְהוָה אֱלֹהֵי  לִשְׁמַע אֶל־הִרְנָה  וְאֶל־הַתַּפְלָה אֲשֶׁר עַבְדְּךָ  מִתְפַּלֵּל לִפְנֶיךָ:</p>	<p>But you have <u>considered</u> the prayer of your servant and his supplication, O LORD my God, <u>in</u> hearing the shout and the prayer which your servant is praying before you,</p>	<p>   1 Ki 8:28.</p> <p>considered ← <i>turned to</i>.</p> <p>in hearing: gerundial use of the infinitive.</p>
2 Chr 6:20	<p>לְהִיזוֹת עֵינֶיךָ פְּתֻחוֹת  אֶל־הַבַּיִת הַזֶּה יוֹמָם וּלְיָלָה  אֶל־הַמָּקוֹם אֲשֶׁר אָמַרְתָּ  לָשׁוּם שְׁמֶךָ שָׁם לִשְׁמוֹעַ  אֶל־הַתַּפְלָה 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.</p> <p>facing this place ← <i>to, towards this place</i>. Compare Dan 6:10.</p>
2 Chr 6:21	<p>וּשְׁמַעַתָּ אֶל־תַּחֲנוּנַי עַבְדְּךָ  וְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְּלוּ  אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה  תִּשְׁמָע מִמָּקוֹם שְׁבִתְךָ  מִן־הַשָּׁמַיִם וּשְׁמַעַתָּ 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.</p> <p>facing this place: see 2 Chr 6:20.</p>
2 Chr 6:22	<p>אִם־יַחֲטֵא אִישׁ לְרֵעֵהוּ  וְנִשְׁאֲבוּ אֱלֹה לְהָאֱלֹתָיו וְבָא  אֱלֹה לִפְנֵי מִזְבִּיחְךָ בַּבַּיִת  הַזֶּה:</p>	<p>If a man sins against his neighbour, and an oath <u>is</u> imposed on him, so as to adjure him, and the oath comes before your altar in this house,</p>	<p>   1 Ki 8:31.</p> <p>is imposed ← <i>he bears</i>.</p>
2 Chr 6:23	<p>וְאַתָּה   תִּשְׁמָע מִן־הַשָּׁמַיִם  וְעָשִׂיתָ וּשְׁפָטָתָ אֶת־עַבְדֶּיךָ  לְהָשִׁיב לְרָשָׁע לְתֵת דָּרְכוֹ  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</u> bringing his way <i>back</i> on his head, and <u>in</u> justifying the righteous, <u>in</u> rewarding him according to his righteousness.</p>	<p>   1 Ki 8:32.</p> <p>in bringing ... in justifying ... in rewarding: gerundial use of the infinitive.</p> <p>in rewarding ← <i>in giving</i>.</p>
2 Chr 6:24	<p>וְאִם־יִנָּגֶף עַמֶּךָ יִשְׂרָאֵל לִפְנֵי  אוֹיֵב כִּי יַחֲטְאוּ־לְךָ וְשָׁבוּ  וְהוֹדוּ אֶת־שְׁמֶךָ וְהִתְפַּלְּלוּ  וְהִתְחַנְּנוּ לִפְנֶיךָ 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.</p> <p>in confrontation with ← <i>before</i>.</p> <p>repent ← <i>return</i>.</p> <p>make supplications: or <i>plead for grace</i>.</p>

2 Chr 6:25	וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם וְסִלַּחְתָּ לַחַטָּאת עַמְּךָ יִשְׂרָאֵל וְהִשִּׁיבוּתָם אֶל־הָאֲדָמָה אֲשֶׁר־נָתַתָּה לָהֶם וְלֹאֲבֹתֵיהֶם: פ	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.	1 Ki 8:34.  land ← <i>ground</i> .
2 Chr 6:26	בְּהִעָצֵר הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יַחֲטִאוּ־לְךָ וְהִתְפַּלְּלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שִׁמְךָ מִחַטָּאתָם יִשׁוּבוּן כִּי תַעֲנֶם:	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.	1 Ki 8:35.  heavens: or <i>sky</i> .  facing this place: see 2 Chr 6:20.
2 Chr 6:27	וְאַתָּה   תִּשְׁמַע הַשָּׁמַיִם וְסִלַּחְתָּ לַחַטָּאת עַבְדֶּיךָ וְעַמְּךָ יִשְׂרָאֵל כִּי תוֹרֵם אֶל־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יָלְכוּ־בָהּ 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 <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.	1 Ki 8:36.  right ← <i>good</i> .
2 Chr 6:28	רָעָב כִּי־יִהְיֶה בָאָרֶץ דָּבָר כִּי־יִהְיֶה שִׁדְפוֹן וִירָקוֹן אֲרֵבָה וְחַסִּיל כִּי יִהְיֶה כִּי יֵצֵר־לוֹ אוֹיְבָיו בָּאָרֶץ שְׁעָרָיו כָּל־נֶגַע וְכָל־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 <u>their enemy besieges them</u> in the land <i>at their gates</i> , <i>if there is any</i> affliction or <i>any</i> sickness,	1 Ki 8:37.  besieges: or <i>distresses</i> , from roots צור and צרר respectively.  their ... them ... their ← <i>it... it ...</i> <i>its</i> . Collective use of <i>the people</i> .  any (2x) ← <i>every</i> .
2 Chr 6:29	כָּל־תְּפִלָּה כָּל־תַּחֲנֻנָּה אֲשֶׁר יִהְיֶה לְכָל־הָאָדָם וּלְכָל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִדְעוּ אִישׁ נֶגְעוֹ וּמַכְאֹבוֹ וּפְרָשׁ כַּפָּיו אֶל־הַבַּיִת הַזֶּה:	<i>then for</i> every prayer <i>and</i> 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.	1 Ki 8:38.  any ← <i>every</i> .
2 Chr 6:30	וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם מְכוֹן שְׁבֹתֶךָ וְסִלַּחְתָּ וְנָתַתָּה לְאִישׁ כָּכָל־דֶּרֶכְיוֹ אֲשֶׁר תֵּדַע אֶת־לִבָּבוֹ כִּי אַתָּה לְבַדְּךָ יִדְעֶתָ אֶת־לִבָּב בְּנֵי הָאָדָם:	Then do hear from heaven, the abode where you reside, and do forgive, and <u>repay</u> each <i>man</i> according to all his ways, whose heart you know, for <u>you</u> alone <u>know</u> the heart of the sons of Adam,	1 Ki 8:39.  repay ← <i>give</i> .  you ... know: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
2 Chr 6:31	לְמַעַן יִירָאוּךָ לְלַכֵּת בְּדֶרֶכֶיךָ כָּל־הַיָּמִים אֲשֶׁר־הֵם חַיִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר נָתַתָּה לֹאֲבֹתֵינוּ: ס	so that they may fear you <u>in</u> <u>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.	1 Ki 8:40.  in walking: gerundial use of the infinitive.  land ← <i>ground</i> .



2 Chr 6:32	וְגַם אֶל־הַנִּכְרִי אֲשֶׁר לֹא מֵעַמְּךָ יִשְׂרָאֵל הוּא וְבֹא   מֵאַרְץ רְחוֹקָה לְמַעַן שְׁמֹךְ הַגָּדוֹל וְיָדְךָ הַחֲזָקָה וְזְרוּעֶךָ הַנְּטוּיָה וּבֹאוּ וְהִתְפַּלְּלוּ אֶל־הַבַּיִת הַזֶּה:	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> ,	1 Ki 8:41, 1 Ki 8:42.  facing this house: see 2 Chr 6:20.
2 Chr 6:33	וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם מִמְּכוֹן שְׁבִתְךָ וְעֲשִׂיתָ כְּכֹל אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנִּכְרִי לְמַעַן יֵדְעוּ כָּל־עַמֵּי הָאָרֶץ אֶת־שְׁמֹךְ וּלְיִרְאָה אֶתְךָ כְּעַמְּךָ יִשְׂרָאֵל וּלְדַעַת כִּי־שְׁמֹךְ נִקְרָא עַל־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי:	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</i> at <u>this house</u> which I have built.	1 Ki 8:42, 1 Ki 8:43.  at this house ← <i>on / over this</i> <i>house</i> .
2 Chr 6:34	כִּי־יֵצֵא עַמְּךָ לְמִלְחָמָה עַל־אוֹיְבָיו בְּדֶרֶךְ אֲשֶׁר תִּשְׁלַחם וְהִתְפַּלְּלוּ אֵלֶיךָ דֶּרֶךְ הָעִיר הַזֹּאת אֲשֶׁר בָּתַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בָּנִיתִי לְשִׁמְךָ:	When your people go out to war against their enemies by the way which you send them, they will pray to you <u>in the direction</u> of this city which you have chosen, and of the house which I have built for your name.	1 Ki 8:44.  in the direction ← <i>in the way</i> . Compare Deut 28:7 and see 2 Chr 6:32.
2 Chr 6:35	וְשִׁמַּעְתָּ מִן־הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־תַּחֲנוּנָם וְעֲשִׂיתָ מִשְׁפָּטָם:	And do hear from heaven their prayer and their supplication, and do execute judgment <u>for</u> <u>them</u> .	1 Ki 8:45.  for them ← <i>of them</i> .
2 Chr 6:36	כִּי יַחֲטְאוּ־לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא־יַחֲטִיא וְאַנְפַּתְךָ בָּם וְנָתַתָּם לַפָּנִי אוֹיֵב וְשָׁבוּם שׁוֹבֵיהֶם אֶל־אַרְץ 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 <u>deliver them</u> to the enemy, and their captors take them captive to a land, <i>be it</i> far or near,	1 Ki 8:46.  when: the balancing clause is in verse 39.  deliver them to ← <i>give them</i> <i>before</i> .
2 Chr 6:37	וְהִשִּׁיבוּ אֶל־לִבָּם בְּאֶרֶץ אֲשֶׁר נִשְׁבוּ־שָׁם וְשָׁבוּ   וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ שְׁבִיָּם לֵאמֹר חָטְאנוּ הָעוֹנוּ וְרָשָׁעֵנוּ:	<i>then</i> when they <u>have a change of</u> <u>heart</u> in the land in which they have been taken captive, and <u>repent</u> , and they make supplication to you in the land of their captivity, and they say, ‘We have sinned and committed iniquity and behaved wickedly’,	1 Ki 8:47.  have a change of heart ← <i>turn</i> <i>in their heart back</i> .  repent ← <i>return</i> .

2 Chr 6:38	<p>וְשָׁבוּ אֵלַי בְּכָל-לֵב וּבְכָל-נַפְשָׁם בְּאֶרֶץ שְׁבִים אֲשֶׁר-שָׁבוּ אֹתָם וְהִתְפַּלְּלוּ דֶּרֶךְ אֶרֶצְם אֲשֶׁר נָתַתָּה לְאֲבוֹתָם וְהָעִיר אֲשֶׁר בָּחַרְתָּ 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 <u>in the direction</u> 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.</p> <hr/> <p>in the direction ← <i>in the way</i>. See 2 Chr 6:34.</p>
2 Chr 6:39	<p>וְשָׁמַעְתָּ מִן-הַשָּׁמַיִם מִמְּכוֹן שְׁבִתְךָ אֶת-תְּפִלָּתָם וְאֶת-תַּחֲנוּנֵיהֶם וְעָשִׂיתָ מִשְׁפָּטָם וְסָלַחְתָּ לְעַמְּךָ אֲשֶׁר חָטְאוּ-לָךְ:</p>	<p>then do hear from heaven – from the abode where you reside – their prayer and their supplications, and do execute <u>judgment for them</u>, and do forgive your people who sinned against you.</p>	<p>   1 Ki 8:49, 1 Ki 8:50.</p> <hr/> <p>judgment for them ← <i>their judgment</i>.</p>
2 Chr 6:40	<p>עַתָּה אֱלֹהֵי יְהוֹנָדָא עֵינֶיךָ פְּתֹחוּ וְאָזְנֶיךָ קִשְׁבוּ לְתַפְּלַת הַמָּקוֹם הַזֶּה: ס</p>	<p>Now, O God of mine, may your eyes be open and your ears <i>be</i> attentive to the prayer of this place.</p>	<p>   1 Ki 8:52.</p>
2 Chr 6:41	<p>וְעַתָּה קוּמָה יְהוָה אֱלֹהִים לְנוֹחֶךָ אֶתָּה וְאַרְוֹן עֲזֶיךָ כְּהֹנֵיךָ יְהוָה אֱלֹהִים יִלְבְּשׁוּ תְּשׁוּעָה וַחֲסִידֶיךָ יִשְׂמְחוּ בְּטוֹב:</p>	<p>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.</p>	
2 Chr 6:42	<p>יְהוָה אֱלֹהִים אֶל-תִּשָּׁב פְּנֶי מְשִׁיחֶיךָ זְכָרָה לְחַסְדֵי דָוִד עַבְדְּךָ: פ</p>	<p>O LORD God, Do not turn the face of your <u>anointed</u> away; Remember the acts of kindness <i>Shown</i> to David your servant.”</p>	<p>anointed: plural in [WLC]; AV differs, capitalizing (<i>Thine Anointed</i>), and [CB] translates <i>Thy Messiah</i>. Singular in many manuscripts [BHS-CA], LXX, Vulgate, and Ps 132:10.</p>
2 Chr 7:1	<p>וּכְכַלּוֹת שְׁלֹמֹה לְהִתְפַּלֵּל וְהָאֵשׁ יֵרָדָה מִהַשָּׁמַיִם וְתֹאכַל הָעֹלָה וְהַזִּבְחִים וּכְבוֹד יְהוָה מָלָא אֶת-הַבַּיִת:</p>	<p>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.</p>	<p>   1 Ki 8:54.</p> <hr/> <p>a fire ← <i>the fire</i>. An unexpected definite article. See Gen 22:9.</p>
2 Chr 7:2	<p>וְלֹא יָכְלוּ הַכֹּהֲנִים לָבוֹא אֶל-בַּיִת יְהוָה כִּי-מָלָא כְּבוֹד-יְהוָה אֶת-בַּיִת יְהוָה:</p>	<p>And the priests could not enter the house of the LORD, because the glory of the LORD filled the house of the LORD.</p>	

2 Chr 7:3	<p>וְכָל בְּנֵי יִשְׂרָאֵל רָאִים בִּרְדַּת הָאֵשׁ וּכְבוֹד יְהוָה עַל־הַבַּיִת וַיִּכְרְעוּ אַפַּיִם אֶרְצָה עַל־הָרֶצֶף וַיִּשְׁתַּחֲוּוּ וַהֲלֹדוּת לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ:</p>	<p>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 gave thanks to the LORD, saying, “For <i>he is</i> good, For his kindness <i>is</i> age-abiding.”</p>	<p>gave thanks: infinitive absolute, with [Ges-HG] §76f, (though infinitive construct in form) in the role of a finite verb.</p>
2 Chr 7:4	<p>וְהַמֶּלֶךְ וְכָל־הָעָם זָבָח לִפְנֵי יְהוָה: ס</p>	<p>And the king and all the people offered a sacrifice before the LORD.</p>	<p>   1 Ki 8:62.  offered ← <i>(were) sacrificing</i>. In an example of a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.</p>
2 Chr 7:5	<p>וַיִּזְבַּח הַמֶּלֶךְ שְׁלֹמֹה אֶת־זֶבַח הַבָּקָר עֶשְׂרִים וּשְׁנַיִם אֵלֶּף וְצֹאן מֵאָה וְעֶשְׂרִים אֵלֶּף וַיַּחֲנֹכוּ אֶת־בַּיִת הָאֱלֹהִים הַמֶּלֶךְ וְכָל־הָעָם:</p>	<p>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.</p>	<p>   1 Ki 8:63.  offered ← <i>sacrificed</i>.  dedicated: in a Hebrew “VOS” (verb-object-subject) sentence.</p>
2 Chr 7:6	<p>וְהַכֹּהֲנִים עַל־מִשְׁמֹרוֹתָם עֹמְדִים וְהַלְלוּ בְכָל־יָשִׁיר יְהוָה אֲשֶׁר עָשָׂה דָּוִיד הַמֶּלֶךְ לְהַלְלוֹת לַיהוָה כִּי־לְעוֹלָם חַסְדּוֹ בְּהַלֵּל דָּוִיד בִּידָם וְהַכֹּהֲנִים *מַחֲצִצְרִים **מַחֲצִרִים נִגְדָּם וְכָל־יִשְׂרָאֵל עֹמְדִים: ס</p>	<p>And the priests were standing at their guard posts, and the Levites <i>were standing</i> with instruments of music to the LORD which King David had made, to give thanks to the LORD, for his kindness <i>is</i> age-abiding, when David gave praise <i>by means of</i> <u>them</u>, and the priests <u>blew trumpets</u> before them, and all Israel stood.</p>	<p>blew trumpets: <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.  by means of them ← <i>by their hand</i>.</p>
2 Chr 7:7	<p>וַיִּקְדַּשׁ שְׁלֹמֹה אֶת־תּוֹךְ הַחֲצֵל אֲשֶׁר לִפְנֵי בֵּית־יְהוָה כִּי־עָשָׂה שָׁם הָעֹלֹת וְאֵת חֻלְבֵי הַשְּׁלָמִים כִּי־מִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה שְׁלֹמֹה לֹא יָכוֹל לְהַכִּיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת־הַחֲלָבִים:</p>	<p>And Solomon sanctified the <u>inside</u> of the court which <i>was</i> in front of the house of the LORD, for <i>it is</i> there <i>that</i> he made the burnt offerings and offered the <u>fat</u> of the peace-offerings, because the copper altar which Solomon had made <i>could</i> not hold the burnt offering and the <i>meal</i>-offering and the fat-offerings.</p>	<p>   1 Ki 8:64.  inside: or <i>middle</i>.  fat ← <i>fats</i>.</p>
2 Chr 7:8	<p>וַיַּעַשׂ שְׁלֹמֹה אֶת־הַחֲגֹג בַּעֲת הַהִיא שִׁבְעַת יָמִים וְכָל־יִשְׂרָאֵל עָמְדוּ קָהָל גָּדוֹל מֵאֵד מִלְּבוֹא חֲמַת עַד־נַחַל מִצְרַיִם:</p>	<p>And Solomon celebrated the festival at that time for seven days, as <i>did</i> all Israel with him – a very large convocation from <u>the approach to Hamath</u> to the <u>Brook of Egypt</u>.</p>	<p>   1 Ki 8:65.  celebrated ← <i>made</i>.  the approach to Hamath: see 1 Ki 8:65.  Brook of Egypt: see Num 34:5.</p>

2 Chr 7:9	וַיַּעֲשׂוּ בַיּוֹם הַשְּׁמִינִי עֲצֶרֶת כִּי   חֲנֻכַּת הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהָיָה שִׁבְעַת יָמִים:	And on the eighth day he <u>held</u> a solemn assembly, for they had <u>conducted</u> the dedication of the altar for seven days, and the festival <i>had been</i> for seven days.	1 Ki 8:65.  held ... conducted ← <i>made ... made.</i>
2 Chr 7:10	וּבַיּוֹם עָשָׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי שָׁלַח אֶת־הָעָם לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה לְדָוִיד וּלְשָׁלֹמֹה וּלְיִשְׂרָאֵל עַמּוֹ:	And on the twenty-third day of the seventh month, he sent the people to their tents, happy and <u>in good spirits</u> 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	וַיְכַל שְׁלֹמֹה אֶת־בֵּית יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְאֵת כָּל־הַבָּא עַל־לֵב שְׁלֹמֹה לַעֲשׂוֹת בְּבֵית־יְהוָה וּבְבֵיתוֹ הַצֶּלִיחַ: פ	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.	1 Ki 9:1.
2 Chr 7:12	וַיֵּרָא יְהוָה אֶל־שְׁלֹמֹה בַּלַּיְלָה וַיֹּאמֶר לוֹ שָׁמַעְתִּי אֶת־תַּפְלִתְךָ וּבַחֲרָתִי בַּמָּקוֹם הַזֶּה לִי לְבַית זִבְחַ:	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.	1 Ki 9:2, 1 Ki 9:3.
2 Chr 7:13	הֵן אֶעֱצֹר הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִנֵּן־אֶצְוֶה עַל־חֲגָב לֶאֱכֹל הָאָרֶץ וְאִם־אֶשְׁלַח דָּבָר בְּעַמִּי:	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,	heaven: or <i>the sky</i> .
2 Chr 7:14	וַיְכַנְעוּ עַמִּי אֲשֶׁר נִקְרָא־שְׁמִי עֲלֵיהֶם וַיִּתְפַּלְּלוּ וַיִּבְקְשׁוּ פָנַי וַיֵּשְׁבוּ מִדַּרְכֵיהֶם הָרָעִים וְאֲנִי אֶשְׁמַע מִן־הַשָּׁמַיִם וְאֶסְלַח לַחַטָּאתָם וְאֶרְפָּא אֶת־אֲרָצָם:	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.	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.
2 Chr 7:15	עֲתָה עֵינִי יִהְיוּ פְתֻחוֹת וְאָזְנִי קִשְׁבוֹת לַתַּפְלַת הַמָּקוֹם הַזֶּה:	Now my eyes will be open and my ears attentive to a <u>prayer</u> <u>from</u> this place.	prayer from ← <i>prayer of</i> . Wider use of the construct state.
2 Chr 7:16	וְעַתָּה בָּחַרְתִּי וְהִקְדֵּשְׁתִּי אֶת־הַבַּיִת הַזֶּה לְהִיט־שְׁמִי שָׁם עַד־עוֹלָם וְהָיוּ עֵינִי וְלִבִּי שָׁם כָּל־הַיָּמִים:	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> .	1 Ki 9:3.  continually ← <i>all the days</i> .

2 Chr 7:17	וְאַתָּה אִם־תֵּלֵךְ לִפְנֵי כָאֲשֶׁר הָלַךְ דָּוִיד אָבִיךָ וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ וְחֻקֵּי וּמִשְׁפָּטַי תִּשְׁמֹר:	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,	1 Ki 9:4.  in doing: gerundial use of the infinitive.  everything ← <i>according to</i> <i>everything</i> .
2 Chr 7:18	וְהִקִּימוֹתִי אֶת כִּסֵּא מַלְכוּתְךָ כָּאֲשֶׁר כָּרַתִּי לְדָוִיד אָבִיךָ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מוֹשֵׁל בְּיִשְׂרָאֵל:	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.’	1 Ki 9:5.  covenanted ← <i>cut</i> , a word associated with <i>covenant</i> .
2 Chr 7:19	וְאִם־תִּשְׁוּבוּן אַתֶּם וְעִזַּבְתֶּם חֻקֹּתַי וּמִצְוֹתַי אֲשֶׁר נָתַתִּי לִפְנֵיכֶם וְהִלַּכְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:	But if <u>you</u> turn away and abandon my statutes and my commandments which I have <u>set</u> before <u>you</u> , and <u>you</u> go <i>your way</i> and serve other gods and worship them,	1 Ki 9:6.  you (3x): plural.  set ← <i>given</i> , but also <i>put</i> .
2 Chr 7:20	וְנִתְּשָׁתִּים מֵעַל אֲדָמְתִי אֲשֶׁר נָתַתִּי לָהֶם וְאֶת־הַבַּיִת הַזֶּה אֲשֶׁר הִקְדַּשְׁתִּי לְשְׁמִי אֲשַׁלֵּךְ מֵעַל פָּנָי וְאֶתְנַנְּנוּ לְמֹשֶׁל וְלִשְׁנֵינָה 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</i> of taunting and jeering among all the nations.	1 Ki 9:7.  them ( <i>first occurrence in verse</i> ): a change of grammatical person, which is not unusual (compare Ps 91).  sight ← <i>face</i> .  make ← <i>give</i> , but also <i>appoint</i> .
2 Chr 7:21	וְהַבַּיִת הַזֶּה אֲשֶׁר הָיָה עָלָיו לְכָל־עֶבֶר עָלָיו יֵשֶׁם וְאָמַר בְּמָה עָשָׂה יְהוָה כִּכָּה 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.  done this ← <i>done thus</i> .
2 Chr 7:22	וְאָמְרוּ עַל־אֲשֶׁר עָזְבוּ אֶת־יְהוָה   אֱלֹהֵי אֲבוֹתֵיהֶם 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.  trouble: or <i>evil</i> .
2 Chr 8:1	וַיְהִי מִקֵּץ   עֶשְׂרִים שָׁנָה אֲשֶׁר בָּנָה שְׁלֹמֹה אֶת־בַּיִת יְהוָה וְאֶת־בֵּיתוֹ:	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.  after ← <i>at the end of</i> .
2 Chr 8:2	וְהָעָרִים אֲשֶׁר נָתַן חֹרֶם לְשְׁלֹמֹה בָּנָה שְׁלֹמֹה אֹתָם 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 צוֹבָה וַיַּחֲזֶק עָלֶיהָ:	that Solomon went <i>to</i> Hamath-Zobah and overpowered it,	
2 Chr 8:4	וַיִּבֶן אֶת־תַּדְמֹר בַּמִּדְבָּר וְאֵת כָּל־עָרֵי הַמִּסְכָּנוֹת אֲשֶׁר בָּנָה בַּחֲמַת:	and he built Tadmor in the desert, and all the storehouse cities which he built in Hamath.	
2 Chr 8:5	וַיִּבֶן אֶת־בֵּית חוֹרוֹן הָעֶלְיוֹן וְאֶת־בֵּית חוֹרוֹן הַתַּחְתּוֹן עָרֵי מְצֹר חוֹמוֹת דְּלָתַיִם וּבָרִיחַ:	And he built Upper Beth-Horon, and Lower Beth-Horon – <u>cities with fortifications, walls, doors and bolts</u> –	1 Ki 9:17.  cities with ← <i>cities of</i> . Wider use of the construct state.
2 Chr 8:6	וְאֶת־בַּעֲלָת וְאֵת כָּל־עָרֵי הַמִּסְכָּנוֹת אֲשֶׁר הָיוּ לְשֹׁלֹמֹה וְאֵת כָּל־עָרֵי הָרֶכֶב וְאֵת עָרֵי הַפָּרָשִׁים וְאֵת   כָּל־חֶשֶׁק שְׁלֹמֹה אֲשֶׁר חָשַׁק לִבְנוֹת בִּירוּשָׁלַם וּבִלְבָּנוֹן וּבְכָל אֶרֶץ מְמִשְׁלָתוֹ:	and Baalath and all the storehouse cities which Solomon had, and all the <u>cities with chariot fleets</u> , and the <u>cities with horsemen</u> , and all the ambitions of Solomon which he aspired to build in Jerusalem and in Lebanon and in all the <u>land</u> under his rule.	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 his rule</i> . Wider use of the construct state.
2 Chr 8:7	כָּל־הָעָם הַנּוֹתָר מִן־הַחֲתִי וְהָאֹמִרִי וְהַפְּרִזִּי וְהַחֲנִי וְהַיְבוּסִי אֲשֶׁר לֹא מִיִּשְׂרָאֵל הָמָּה:	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	1 Ki 9:20.  on: the word comes from the next verse.  Amorites: see Gen 10:16.
2 Chr 8:8	מִן־בְּנֵיהֶם אֲשֶׁר נִוְתָּרוּ אַחֲרֵיהֶם בְּאֶרֶץ אֲשֶׁר לֹא־כָלוּם בְּנֵי יִשְׂרָאֵל וַיַּעֲלֵם שְׁלֹמֹה לָמָּס עַד הַיּוֹם הַזֶּה:	– <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> , <i>which is in force</i> up to this day.	1 Ki 9:21.
2 Chr 8:9	וּמִן־בְּנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־נָתַן שְׁלֹמֹה לַעֲבָדִים לְמִלְאכָתוֹ כִּי־הָמָּה אֲנָשֵׁי מִלְחָמָה וְשָׂרֵי שָׁלִישִׁיו וְשָׂרֵי רֶכֶב וּפָרָשָׁיו: פ	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 <u>officers</u> , and commanders of his charioteers and his horsemen.	1 Ki 9:22.  <i>any</i> : perhaps supply <i>some</i> here.  officers ← <i>his men of the third rank</i> .
2 Chr 8:10	וְאֵלֶּה שָׂרֵי *הַנְּצִיבִים **הַנְּצָבִים אֲשֶׁר־לְמֶלֶךְ שְׁלֹמֹה חֲמִשִּׁים וּמֵאוֹת הָרָדִים בָּעָם:	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.	1 Ki 9:23.

2 Chr 8:11	וְאֶת־בֵּת־פַּרְעֹה הֶעֱלָה שְׁלֹמֹה מֵעִיר דָּוִיד לְבֵית אֲשֶׁר בָּנָה־לָּהּ כִּי אָמַר לֹא־תֵשֵׁב אִשָּׁה לִי בְּבֵית דָּוִיד מִלֶּךְ־יִשְׂרָאֵל כִּי־קֹדֶשׁ הִיא אֲשֶׁר־בָּאָה אֲלֵיהֶם אָרֹן יְהוָה: פ	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."	1 Ki 9:24.
2 Chr 8:12	אִז הֶעֱלָה שְׁלֹמֹה עֹלֹת לַיהוָה עַל מִזְבֵּחַ יְהוָה אֲשֶׁר בָּנָה לִפְנֵי הָאוֹלָם:	And Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built in front of the portico,	1 Ki 9:25.
2 Chr 8:13	וּבְדַבְר־יוֹם בְּיוֹם לְהַעֲלוֹת כְּמִצְוַת מֹשֶׁה לְשִׁבְתוֹת וּלְחֻדְשִׁים וּלְמוֹעֲדוֹת שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה בַּחֹג הַמִּצּוֹת וּבַחֹג הַשָּׁבָעוֹת וּבַחֹג הַסֻּכּוֹת:	and in the <i>duty</i> 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.	1 Ki 9:25.  duty ← <i>thing, matter</i> .  new moons: or <i>months</i> .
2 Chr 8:14	וַיַּעֲמֵד כְּמִשְׁפַּט דָּוִיד־אָבִיו אֶת־מַחְלְקוֹת הַכֹּהֲנִים עַל־עֲבֹדָתָם וְהַלְוִיִּם עַל־מִשְׁמֹרוֹתָם לְהֵלֵל וּלְשַׁרֵּת נֶגֶד הַכֹּהֲנִים לְדַבְר־יוֹם בְּיוֹמוֹ וְהַשּׁוֹעֲרִים בְּמַחְלְקוֹתָם לְשַׁעַר וּשְׁעָר כִּי כֹן מִצְוַת דָּוִיד אִישׁ־הָאֱלֹהִים:	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 <i>duty</i> 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.	duty ← <i>thing, matter</i> .  each individual gate ← <i>gate and gate</i> .
2 Chr 8:15	וְלֹא סָרוּ מִצְוַת הַמֶּלֶךְ עַל־הַכֹּהֲנִים וְהַלְוִיִּם לְכָל־דָּבָר וְלֹא־צָרוֹת:	And they did not turn away <i>from</i> the king's commandment concerning the priests and the Levites in <i>any</i> matter or <i>in relation</i> to the treasuries.	any ← <i>every</i> .
2 Chr 8:16	וַתֵּכֶן כָּל־מְלָאכַת שְׁלֹמֹה עַד־הַיּוֹם מוֹסַד בֵּית־יְהוָה וְעַד־כָּלְתּוֹ שָׁלֵם בֵּית יְהוָה: ס	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.	1 Ki 9:25.
2 Chr 8:17	אִז הָלַךְ שְׁלֹמֹה לְעֶצְיוֹן־גִּבֹּר וְאֶל־אֵילוֹת עַל־שְׂפַת הַיָּם בְּאֶרֶץ אֲדוֹם:	Then Solomon went to <u>Ezion-Geber</u> and to <u>Eloth</u> on the sea coast in the land of Edom.	1 Ki 9:26.  <u>Ezion-Geber</u> : see Num 33:35.  Eloth: equated with Elath in [LHG]. See 2 Ki 16:6 where in Hebrew both forms occur.

2 Chr 8:18	<p>וַיִּשְׁלַח-לוֹ חֹרֶם בֶּיד-עֲבָדָיו  אֹנִיּוֹת *אֲנִיּוֹת וְעֲבָדִים  יֹדְעֵי יָם וַיָּבֹאוּ עִם-עֲבָדֵי  שְׁלֹמֹה אוֹפִירָה וַיִּקְחוּ מִשָּׁם  אַרְבַּע-מֵאוֹת וַחֲמִשִּׁים כֶּכֶר  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>qere</i> are different spellings of the same word.</p> <hr/> <p>   1 Ki 9:27, 1 Ki 9:28.</p> <hr/> <p>agency ← <i>hand</i>.</p> <hr/> <p>talents: see Ex 25:39.</p>
2 Chr 9:1	<p>וּמַלְכַּת-שֶׁבָא שָׁמְעָה  אֶת-שִׁמְעַ שְׁלֹמֹה וַתָּבֹא  לְנִסּוֹת אֶת-שְׁלֹמֹה בְּחִידוֹת  בִּירוּשָׁלַם בַּחֵיל כְּבֹד מְאֹד  וְגַמְלִים נִשְׂאִים בְּשָׁמִים וְזָהָב  לָרֹב וְאַבְנֵי 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 <u>stones</u>. And she came to Solomon and spoke with him <i>about</i> everything that was <u>on her heart</u>.</p>	<p>   1 Ki 10:1, 1 Ki 10:2.</p> <hr/> <p>large ← <i>heavy; weighty</i>.</p> <hr/> <p>retinue ← <i>host, army, force</i>.</p> <hr/> <p>stones ← <i>stone</i>.</p> <hr/> <p>on her heart ← <i>with her heart</i>.</p>
2 Chr 9:2	<p>וַיַּגֵּד-לָהּ שְׁלֹמֹה  אֶת-כָּל-דִּבְרֶיהָ וְלֹא-נִגְעַלְם  דָּבָר מִשְׁלֹמֹה אֲשֶׁר לֹא הֵגִיד  לָהּ:</p>	<p>And Solomon <u>answered</u> all <u>her points raised</u>, and nothing was <u>inexplicable</u> to Solomon which he <i>could</i> not tell her.</p>	<p>   1 Ki 10:3.</p> <hr/> <p>answered all her points raised ← <i>told her all her things</i>.</p> <hr/> <p>inexplicable to ← <i>hidden from</i>.</p>
2 Chr 9:3	<p>וַתֵּרָא מַלְכַּת-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>וּמֵאֵכָל שֻׁלְחָנוֹ וּמוֹשֵׁב עֲבָדָיו  וּמַעֲמָד מְשֻׁרְתָיו וּמַלְבוּשֵׁיהֶם  וּמִשְׁקֵיו וּמַלְבוּשֵׁיהֶם וְעֹלֵיתוֹ  אֲשֶׁר יַעֲלֶה בֵּית יְהוָה  וְלֹא-הָיָה עוֹד בָּהּ רוּחַ:</p>	<p>and the <u>food</u> 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 <i>to</i> the house of the LORD. And <i>it</i> took <u>her breath</u> away.</p>	<p>   1 Ki 10:5.</p> <hr/> <p>food at ← <i>food of</i>. Wider use of the construct state.</p> <hr/> <p>it took her breath away ← <i>there was no longer breath in her</i>.</p>
2 Chr 9:5	<p>וַתֹּאמֶר אֶל-הַמֶּלֶךְ אֵמֶת  הַדָּבָר אֲשֶׁר שָׁמַעְתִּי בְּאַרְצִי  עַל-דִּבְרֶיךָ וְעַל-חֲכָמְתֶּךָ:</p>	<p>And she said to the king, “The <u>report</u> which I heard in my country about your affairs and your wisdom <i>was true</i>.</p>	<p>   1 Ki 10:6.</p> <hr/> <p>report ← <i>word</i>.</p> <hr/> <p>true ← <i>truth</i>.</p>
2 Chr 9:6	<p>וְלֹא-הֵאֱמַנְתִּי לְדִבְרֵיהֶם עַד  אֲשֶׁר-בָּאתִי וַתֵּרָאֵנִי עֵינִי  וְהִנֵּה לֹא הִגַּדְלִי חֲצִי מִרְבִּית  חֲכָמְתֶּךָ יִסְפֹּת עַל-הַשְּׂמוּעָה  אֲשֶׁר שָׁמַעְתִּי:</p>	<p>But I did not believe <i>those</i> things until I came and my eyes saw <i>them</i>, and <i>it turns out that</i> half the greatness of your wisdom was not told me. You have exceeded the report which I heard.</p>	<p>   1 Ki 10:7.</p> <hr/> <p>it turns out that ← <i>behold</i>.</p>



2 Chr 9:7	אֲשֶׁרִי אֲנֹשִׁיךָ וְאֲשֶׁרִי עֲבָדֶיךָ אֱלֹהֵי הָעַמָּדִים לְפָנֶיךָ תָּמִיד וְשִׁמְעִים אֶת־חֲכָמְתְּךָ:	Blessed <i>are</i> your men, and blessed <i>are</i> these servants of yours, who stand before you continually and <i>who</i> hear your wisdom.	1 Ki 10:8.
2 Chr 9:8	יְהִי יְהוָה אֱלֹהֶיךָ בָּרוּךְ אֲשֶׁר   חָפֵץ בָּךְ לְתֵתְךָ עַל־כִּסְאוֹ לְמֶלֶךְ לַיהוָה אֱלֹהֶיךָ בְּאַהֲבַת אֱלֹהֶיךָ אֶת־יִשְׂרָאֵל לְהַעֲמִידוֹ לְעוֹלָם וַיִּתֶּנְךָ עָלֵיהֶם לְמֶלֶךְ לַעֲשׂוֹת מִשְׁפָּט וְצִדְקָה:	Blessed be the LORD your God, who has been favourably disposed to you <u>in setting</u> you on his throne as king for the LORD your God, in the love of your God for Israel, <u>by establishing it</u> age-abidingly. And he has appointed you as king over them, to execute justice and righteousness.”	1 Ki 10:9.  in setting ... by establishing: gerundial use of the infinitive.  establishing it: or <i>establishing</i> <i>him</i> , standing for the people.
2 Chr 9:9	וַתֵּתֶן לְמֶלֶךְ מֵאָה וְעֶשְׂרִים   כֶּכֶר זָהָב וּבִשְׁמִים לְרֹב מְאֹד וְאִבְנֵי יָקָרָה וְלֹא הָיָה כִּבְשֵׁם הַהוּא אֲשֶׁר־נָתַנָּה מִלְכַּת־שֶׁבָא לְמֶלֶךְ שְׁלֹמֹה:	And she gave the king one hundred and twenty <u>talents</u> of gold, and very many fragrances and precious <u>stones</u> , and there <u>never</u> was fragrance like this which the queen of Sheba gave to King Solomon.	1 Ki 10:10.  talents: see Ex 25:39.  stones ← <i>stone</i> .  never ← <i>not</i> .
2 Chr 9:10	וְגַם־עֲבָדֵי *חִירָם **חֹרֶם וְעֲבָדֵי שְׁלֹמֹה אֲשֶׁר־הָבִיאוּ זָהָב מֵאוֹפִיר הָבִיאוּ עֲצֵי אֶלְגֹּמוֹמִים וְאִבְנֵי יָקָרָה:	And {Q: Hiram's} [K: Hiram's] servants, and Solomon's servants – <i>those</i> who had brought gold from Ophir – also brought <u>almug</u> wood and precious stones.	1 Ki 10:11.  almug ← <i>algum</i> here; see 1 Ki 10:11.
2 Chr 9:11	וַיַּעַשׂ הַמֶּלֶךְ אֶת־עֲצֵי הָאֶלְגֹּמוֹמִים מִסְּלוֹת לְבֵית־יְהוָה וּלְבֵית הַמֶּלֶךְ וּכְנָרוֹת וּנְבָלִים לְשָׁרִים וְלֹא־נִרְאוּ כֵהֶם לִפְנֵים בְּאֶרֶץ יְהוּדָה:	And the king made <i>from</i> the <u>almug</u> wood <u>terraces</u> for the house of the LORD and for the king's house, and harps and lutes for the singers. <u>Never</u> had <i>anything</i> like them been seen before in the land of Judah.	1 Ki 10:12.  almug ← <i>algum</i> here; see 1 Ki 10:11.  terraces ← <i>raised ways</i> .  never ← <i>not</i> .
2 Chr 9:12	וְהַמֶּלֶךְ שְׁלֹמֹה נָתַן לְמִלְכַּת־שֶׁבָא אֶת־כָּל־חֲפָצָהּ אֲשֶׁר שָׁאַלָה מֶלֶכְךָ אֲשֶׁר־הָבִיָּאָה אֶל־הַמֶּלֶךְ וַתֵּהַפֹּךְ וַתֵּלֶךְ לְאַרְצָהּ הִיא וְעֲבָדֶיהָ: פ	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 <u>with her</u> <u>servants</u> .	1 Ki 10:13.  with her servants ← <i>she and her</i> <i>servants</i> .
2 Chr 9:13	וַיְהִי מִשְׁקַל הַזָּהָב אֲשֶׁר־בָּא לְשְׁלֹמֹה בְּשָׁנָה אַחַת שֵׁשׁ מֵאוֹת וְשִׁשִּׁים וְשֵׁשׁ כִּכָּרֵי זָהָב:	And the weight of gold which <u>accrued</u> to Solomon in one year was six hundred and sixty-six <u>talents</u> of gold,	1 Ki 10:14.  accrued ← <i>came</i> .  talents: see Ex 25:39.

2 Chr 9:14	לְבַד מְאֲנֵשֵׁי הַתָּרִים וְהַסְחָרִים מְבִיאִים וְכָל-מַלְכֵי עָרָב וּפְחוֹת הָאָרֶץ מְבִיאִים זָהָב וְכֶסֶף לְשִׁלְמֹה:	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.	1 Ki 10:15.  brought gold: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
2 Chr 9:15	וַיַּעַשׂ הַמֶּלֶךְ שְׁלֹמֹה מֵאֲתָיִם צֶנֶה זָהָב שְׁחוּט שֵׁשׁ מֵאוֹת זָהָב שְׁחוּט יַעֲלֶה עַל-הַצֶּנֶה הָאֶחָת:	And King Solomon made two hundred shields of alloyed gold. Six hundred <i>shekels</i> of alloyed gold went in each shield,	1 Ki 10:16.  went ← go up.  each ← one.
2 Chr 9:16	וּשְׁלֹשׁ-מֵאוֹת מִגָּנִים זָהָב שְׁחוּט שְׁלֹשׁ מֵאוֹת זָהָב יַעֲלֶה עַל-הַמִּגָּן הָאֶחָת וַיִּתֵּן הַמֶּלֶךְ בְּבֵית יַעֲר הַלְבָנוֹן: פ	and he made three hundred bucklers of alloyed gold. Three hundred <i>shekels</i> of alloyed gold went into each 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 ← went up.  each ← one.
2 Chr 9:17	וַיַּעַשׂ הַמֶּלֶךְ כִּסֵּא-שֵׁן גָּדוֹל וַיַּצְפֹּהוּ זָהָב טָהוֹר:	And the king made a large ivory throne, and he overlaid it with pure gold.	1 Ki 10:18.
2 Chr 9:18	וַיַּעַשׂ מַעֲלוֹת לְכִסֵּא וְכֶבֶשׂ בְּזָהָב לְכִסֵּא מֵאֲחָזִים וַיִּדְּוֹת מִזָּה וּמִזָּה עַל-מְקוֹם הַשִּׁבְתָּ וּשְׁנַיִם אֲרִיּוֹת עַמֻּדִים אֵצֶל הַיְדוֹת:	And there were six steps up to the throne, and the throne had a footstool in gold, which were all attached, and armrests on each side of the seat. And two lions stood beside the armrests.	1 Ki 10:19.  seat ← place to sit.
2 Chr 9:19	וּשְׁנַיִם עָשָׂר אֲרִיּוֹת עַמֻּדִים שָׁם עַל-שֵׁשׁ הַמַּעֲלוֹת מִזָּה וּמִזָּה לֹא-נַעֲשֶׂה בֵן לְכָל-מַמְלָכָה:	And twelve lions stood there on six steps – six on each side. Nothing had been made like it in any kingdom.	1 Ki 10:20.  like it ← likewise.  any ← every.
2 Chr 9:20	וְכָל כְּלֵי מִשְׁקָה הַמֶּלֶךְ שְׁלֹמֹה זָהָב וְכָל כְּלֵי בֵית-יַעֲר הַלְבָנוֹן זָהָב סָגוֹר אֵין כֶּסֶף נִחְשָׁב בְּיָמֵי שְׁלֹמֹה לְמֵאוֹמָה:	And all King Solomon's tableware for drinking was of gold, and all the articles of the house of the Forest of Lebanon were of seamless gold. Silver was not regarded in Solomon's days as anything special.	1 Ki 10:21.
2 Chr 9:21	כִּי-אֲנִיּוֹת לַמֶּלֶךְ הַלְכוֹת תָּרָשִׁישׁ עִם עֲבָדֵי חוֹרָם אֶחָת לְשָׁלוֹשׁ שָׁנִים תָּבוֹאָנָה   אֲנִיּוֹת תָּרָשִׁישׁ נִשְׂאוֹת זָהָב וְכֶסֶף שְׁנֵהֲבִים וְקוֹפִים וְתוֹכִיִּים: פ	But the king had ships which went to Tarshish with Hiram's servants. Once every three years the ships of Tarshish came transporting gold and silver, ivory and monkeys and peacocks.	1 Ki 10:22.  peacocks: as given by [AnLx], [BDB], [ST]. In Modern Hebrew the word means parrots.
2 Chr 9:22	וַיִּגְדַּל הַמֶּלֶךְ שְׁלֹמֹה מִכָּל מַלְכֵי הָאָרֶץ לְעָשָׂר וְחֻכְמָה:	And King Solomon became greater than all the kings of the earth, in riches and wisdom.	1 Ki 10:23.

2 Chr 9:23	<p>וְכָל מַלְכֵי הָאָרֶץ מְבַקְשִׁים אֶת־פָּנָיו שְׁלֹמֹה לְשִׁמְעַ אֶת־חִכְמָתוֹ אֲשֶׁר־נָתַן הָאֱלֹהִים בְּלִבּוֹ:</p>	<p>And all the kings of the earth would seek <u>an audience with</u> Solomon, so as to hear his wisdom which God had put in his heart.</p>	<p>   1 Ki 10:24.</p> <hr/> <p>an audience with ← <i>the face of</i>.</p>
2 Chr 9:24	<p>וְהֵם מְבִיאִים אִישׁ מִנְחָתוֹ כֶּלִי כֶסֶף וְכֶלִי זָהָב וְשִׁלְמוֹת נֶשֶׁק וּבִשְׁמִים סוּסִים וּפָרָדִים דְּבַר־שָׁנָה בְּשָׁנָה: פ</p>	<p>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</u> <i>place year in year out</i>.</p>	<p>   1 Ki 10:25.</p> <hr/> <p>an event ← <i>a thing</i>.</p> <hr/> <p>year in year out ← <i>year by year</i>, but not necessarily just one event per year.</p>
2 Chr 9:25	<p>וַיְהִי לְשֹׁלֹמֹה אַרְבַּעַת אֲלָפִים אֲרִיֹּת סוּסִים וּמֵרַכְבוֹת וּשְׁנַיִם־עָשָׂר אֲלָף פָּרָשִׁים וַיִּנְיחֵם בְּעָרֵי הָרֶכֶב וְעַם־הַמֶּלֶךְ בִּירוּשָׁלַם:</p>	<p>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.</p>	
2 Chr 9:26	<p>וַיְהִי מִזֶּשֶׁל בְּכָל־הַמְּלָכִים מִן־הַנְּהָרָה וְעַד־אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרַיִם:</p>	<p>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.</p>	<p>the river: i.e. <i>the Euphrates</i> [CB].</p>
2 Chr 9:27	<p>וַיַּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף בִּירוּשָׁלַם כְּאֲבָנִים וְאֶת הָאֲרָזִים נָתַן כְּשִׁקְמִים אֲשֶׁר־בְּשִׁפְלָה לָרֹב:</p>	<p>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.</p>	<p>   1 Ki 10:27, 2 Chr 1:15.</p>
2 Chr 9:28	<p>וּמוֹצִיאִים סוּסִים מִמִּצְרַיִם לְשֹׁלֹמֹה וּמִכָּל־הָאֲרָצוֹת:</p>	<p>And they brought horses to Solomon from Egypt, and from all countries.</p>	<p>   1 Ki 10:28, 2 Chr 1:16.</p>
2 Chr 9:29	<p>וּשְׂאֵר דְּבָרֵי שְׁלֹמֹה הָרִאשֹׁנִים וְהָאַחֲרוֹנִים הֵלֹא־הֵם כְּתוּבִים עַל־דְּבָרֵי נָתַן הַנָּבִיא וְעַל־נְבוּאָת אַחֲיָה הַשִּׁילוֹנִי וּבַחֲזוֹת *יַעֲדִי **יַעֲדוּ הַחֹזֶה עַל־יִרְבְּעָם בֶּן־נֶבֶט:</p>	<p>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: <u>Iddo</u>} [K: Iddi] the seer against Jeroboam the son of Nebat?</p>	<p>Iddo (<i>qeré</i>) ← <i>Jeddo</i> here. The name is variously spelled.</p> <hr/> <p>   1 Ki 11:41.</p>
2 Chr 9:30	<p>וַיִּמְלֹךְ שְׁלֹמֹה בִירוּשָׁלַם עַל־כָּל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה:</p>	<p>And Solomon reigned in Jerusalem over the whole of Israel for forty years.</p>	<p>   1 Ki 11:42.</p>
2 Chr 9:31	<p>וַיִּשְׁכַּב שְׁלֹמֹה עִם־אֲבֹתָיו וַיִּקְבְּרֵהוּ בְּעִיר דָּוִיד אָבִיו וַיִּמְלֹךְ רְחַבְעָם בְּנוֹ תַחְתָּיו: פ</p>	<p>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.</p>	<p>   1 Ki 11:43, 1 Chr 3:10.</p> <hr/> <p>Rehoboam: see 1 Ki 11:43.</p>

2 Chr 10:1	וַיֵּלֶךְ רְחֹבַעַם שְׁכֵמָה כִּי שָׁכַם בָּאוּ כָּל־יִשְׂרָאֵל לְהַמְלִיךְ אֹתוֹ:	And Rehoboam went to Shechem, for all Israel went to Shechem to make him king.	1 Ki 12:1.
2 Chr 10:2	וַיְהִי כְשֶׁמַּע יִרְבֵּעַם בֶּן־נֶבַט וְהוּא בְּמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיָּשָׁב יִרְבֵּעַם מִמִּצְרַיִם:	And it came to pass, when Jeroboam the son of Nebat heard it, when he was in Egypt, where he had fled from King Solomon, that Jeroboam returned from Egypt.	1 Ki 12:2.
2 Chr 10:3	וַיִּשְׁלְחוּ וַיִּקְרְאוּ־לּוֹ וַיָּבֹא יִרְבֵּעַם וְכָל־יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רְחֹבַעַם 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 מִעֲבֹדֶת אָבִיךָ הַקָּשָׁה וּמֵעַלֹ הַכָּבֵד אֲשֶׁר־נָתַן עָלֵינוּ וְנַעֲבֹדָךְ:	“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.”	1 Ki 12:4.  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	וַיִּנָּעַץ הַמֶּלֶךְ רְחֹבַעַם אֶת־הַזְּקֵנִים אֲשֶׁר־הָיוּ עִמָּדִים לִפְנֵי שְׁלֹמֹה אָבִיו בְּהִיּוֹתוֹ חַי לֵאמֹר אֵיךְ אַתֶּם נוֹעֲצִים לְהָשִׁיב לָעַם־הַזֶּה דְּבַר:	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.  do you advise ← are you consulted.  to reply ← to return word.
2 Chr 10:7	וַיְדַבְּרוּ אֵלָיו לֵאמֹר אִם־תִּהְיֶה לְטוֹב לְהָעָם הַזֶּה וּרְצִיתָם וּדְבַרְתָּ 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.  pleasing ← good.  all the time ← all the days.
2 Chr 10:8	וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצָהוּ וַיִּנָּעַץ אֶת־הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ הָעִמָּדִים 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.  ignored ← left.
2 Chr 10:9	וַיֹּאמֶר אֲלֵהֶם מָה אַתֶּם נוֹעֲצִים וְנִשְׁיֵב דְּבַר אֶת־הָעָם הַזֶּה אֲשֶׁר דְּבָרוּ אֵלַי לֵאמֹר הִקְלֵ מִן־הָעֹל 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.

2 Chr 10:10	<p>וַיִּדְבְּרוּ אֹתוֹ הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה־תֵאמָר לָעָם אֲשֶׁר־דִּבְּרוּ אֵלַיְךָ לֵאמֹר אֲבִיךָ הִכְבִּיד אֶת־עֲלֵנוּ וְאַתָּה הֵקַל מֵעַלֵינוּ כֹּה תֵאמָר אֱלֹהִים קֹטְנֵי עֲבָה מִמֶּתְנִי 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.</p> <hr/> <p>this (2x) ← <i>thus</i>.</p> <hr/> <p>on us ← <i>from us</i>.</p>
2 Chr 10:11	<p>וְעַתָּה אֲבִי הָעַמִּים עָלִיכֶם עָל כֶּבֶד וְאֲנִי אֶסִּיף אֶלְעֲלֶכֶם אֲבִי יִסֵּר אֶתְכֶם בְּשׁוֹטִים וְאֲנִי 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>
2 Chr 10:12	<p>וַיָּבֹא יִרְבֵּעָם וְכָל־הָעָם אֶל־רְחֹבָעָם 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>
2 Chr 10:13	<p>וַיַּעֲנֶם הַמֶּלֶךְ קָשָׁה וַיַּעֲזֹב הַמֶּלֶךְ רְחֹבָעָם אֶת עֲצַת הַזִּקְנִים:</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.</p> <hr/> <p>ignored ← <i>left</i>.</p>
2 Chr 10:14	<p>וַיִּדְבֵּר אֱלֹהִים בְּעֲצַת הַיְלָדִים לֵאמֹר אֲכַבִּיד אֶת־עַלְכֶם וְאֲנִי אֶסִּיף עָלָיו אֲבִי יִסֵּר אֶתְכֶם בְּשׁוֹטִים וְאֲנִי בְּעַקְרָבִים:</p>	<p>And he spoke to them according to the advice of the children and said, “I <u>will make</u> 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 אֲבִי הִכְבִּיד (<i>my father ... made heavy</i>); compare [BHS-CA] <i>mlt Mss Vrs</i>.</p> <hr/> <p>   1 Ki 12:14.</p>
2 Chr 10:15	<p>וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הָיְתָה נִסְבָּה מֵעַם הָאֱלֹהִים לְמַעַן הַקִּים יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר בְּיַד אֲחִיהוּ הַשִּׁלֹּנִי אֶל־יִרְבֵּעָם בֶּן־נֶבַט:</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.</p> <hr/> <p>agency ← <i>hand</i>.</p>

2 Chr 10:16	<p>וְכָל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ לָהֶם וַיִּשְׁיבוּ הָעָם אֶת־הַמֶּלֶךְ   לֵאמֹר מֶה־לָּנוּ חֶלֶק בְּדָוִד וְלֹא־נַחֲלָה בְּבֶן־יִשִּׁי אִישׁ לְאֹהֲלָיָה יִשְׂרָאֵל עִתָּה רְאֵה בֵיתְךָ 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>
2 Chr 10:17	<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>
2 Chr 10:18	<p>וַיִּשְׁלַח הַמֶּלֶךְ רְחַבְעָם אֶת־הַדֶּרֶם אֲשֶׁר עַל־הַמָּס וַיִּרְגְּמוּ־בּוֹ בְּנֵי־יִשְׂרָאֵל אֶבֶן וַיָּמָת וְהַמֶּלֶךְ רְחַבְעָם הִתְאַמֵּץ לָעָלוֹת בַּמָּרְכָבָה 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</u> <u>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>
2 Chr 10:19	<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>
2 Chr 11:1	<p>וַיָּבֹא רְחַבְעָם יְרוּשָׁלַם וַיִּקְהַל אֶת־בֵּית יְהוּדָה וּבְנֵימִן מֵאָה וּשְׁמוֹנִים אָלֶף בָּחֹר עֹשֶׂה מִלְחָמָה לְהִלָּחֵם עִם־יִשְׂרָאֵל לְהָשִׁיב אֶת־הַמַּמְלָכָה 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>
2 Chr 11:2	<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>
2 Chr 11:3	<p>אָמַר אֶל־רְחַבְעָם בֶּן־שְׁלֹמֹה מֶלֶךְ יְהוּדָה וְאֶל כָּל־יִשְׂרָאֵל בִּיהוּדָה וּבְנֵימִן 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	כָּה אָמַר יְהוָה לֹא־תֵעָלוּ וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאִתִּי נִהְיָה הַדָּבָר הַזֶּה וַיִּשְׁמְעוּ אֶת־דְּבָרֵי יְהוָה וַיָּשׁוּבוּ מִלִּכְתּוֹ אֶל־יִרְבְּעָם: פ	‘ <i>This 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.  this is what ← thus.  against ← with. See Gen 14:8.
2 Chr 11:5	וַיָּשֶׁב רְחֹבָם בִּירוּשָׁלַם וַיִּבֶן עָרִים לְמִצּוֹר בִּיהוּדָה:	And Rehoboam lived in Jerusalem, and he built cities as fortification in Judah.	lived ← dwelt.
2 Chr 11:6	וַיִּבֶן אֶת־בֵּית־לַחֶם וְאֶת־עֵיטָם וְאֶת־תֵּקוֹעַ:	And he built up Bethlehem and Etam and Tekoa,	
2 Chr 11:7	וְאֶת־בֵּית־צֹר וְאֶת־שׁוֹכּוֹ וְאֶת־עַדְלָם:	and Beth-Zur and Sochoh and Adullam,	Sochoh: AV= Shoco here. See 1 Sam 17:1.
2 Chr 11:8	וְאֶת־גֹּת 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־צֹרֶעָה וְאֶת־אֵילָוִן וְאֶת־חֶבְרוֹן אֲשֶׁר בִּיהוּדָה וּבְבִנְיָמִן עָרֵי מְצֻרוֹת:	and Zorah and Aijalon and Hebron, which are in Judah and Benjamin – cities with fortifications.	cities with ← cities of.
2 Chr 11:11	וַיַּחֲזֶק אֶת־הַמְּצֻרוֹת וַיִּתֵּן בָּהֶם נְגִידִים וְאֶצְרוֹת מֶאֱכָל וְשֶׁמֶן וַיִּזֶן:	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 צָנּוֹת וּרְמָחִים וַיַּחֲזֶקם לְהִרְבֶּה מְאֹד וַיְהִי־לּוֹ יְהוּדָה וּבִנְיָמִן: ס	And in every individual city he put shields and spears, and he strengthened them to a very great extent. So Judah and Benjamin belonged to him.	in every individual city ← in every city and city.  belonged ← was.
2 Chr 11:13	וְהַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר בְּכָל־יִשְׂרָאֵל הֵתִיצְבוּ עָלָיו מִכָּל־גְּבוּלָם:	And the priests and the Levites who were in all Israel stationed themselves beside him, coming from all their territories.	territories ← borders.
2 Chr 11:14	כִּי־עָזְבוּ הַלְוִיִּם אֶת־מִגְרָשֵׁיהֶם וְאֶחְזָזְתָם וַיֵּלְכוּ לְיְהוּדָה וּלְיִרְוּשָׁלַם כִּי־הִזְנִיחַם יִרְבְּעָם וּבָנָיו מִכֶּהֶן לַיהוָה:	For the Levites left their pasture lands and their estates, and they went to Judah and to Jerusalem, because Jeroboam had rejected them, as had his sons, stopping them from officiating as priests to the LORD,	estates ← estate.

2 Chr 11:15	וַיַּעֲמֵד לוֹ כֹהֲנִים לַבַּמֹּת וּלְשֹׁעִירִים וּלְעִגְלִים 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 הִנָּתְנִים אֶת־לִבָּבָם לְבַקֵּשׁ אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בָּאוּ יְרוּשָׁלַם לְזִבּוֹחַ 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־רַחֲבֶעַם בֶּן־שֹׁלֹמֹה לְשָׁנִים שְׁלוֹשׁ כִּי הָלְכוּ בְּדֶרֶךְ דָּוִיד 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 רַחֲבֶעַם אִשָּׁה אֶת־מַחֲלַת *בֶּן־*בֶּת־יְרִימוֹת בֶּן־דָּוִיד אֲבִיהֶּי לִבֶּת־אֵלִיאָב בֶּן־יִשִּׁי:	And Rehoboam took 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־שִׁמְרִיָּה וְאֶת־זָהָם:	And she bore him sons: Jeush and Shemariah and Zaham.	Shemariah: AV differs ( <i>Shamariah</i> ), dating from the 1611 edition, but elsewhere <i>Shemariah</i> .
2 Chr 11:20	וְאַחֲרֶיהָ לָקָח אֶת־מַעַכָּה בֶּת־אֲבִישָׁלוֹם וַתֵּלֶד לוֹ אֶת־אֲבִיָּה וְאֶת־עֲטִי וְאֶת־זִיזָא וְאֶת־שֶׁלֹמִית:	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 רַחֲבֶעַם אֶת־מַעַכָּה בֶּת־אֲבִישָׁלוֹם מִכָּל־נָשָׁיו וּפְלִגְשָׁיו כִּי נָשִׁים שְׁמוֹנֶה־עָשָׂרָה נָשָׂא וּפְלִגְשָׁים שְׁשִׁים וַיֻּלְּדוּ 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 רַחֲבֶעַם אֶת־אֲבִיָּה בֶּן־מַעַכָּה לְנָגִיד בְּאָחָיו כִּי לְהַמְלִיכוֹ:	And Rehoboam appointed Abijah the son of Maachah as head – as leader among his brothers – for <i>it was</i> to make him king.	



2 Chr 11:23	וַיְבֹן וַיִּפְרֹץ מִכָּל-בְּנוֹיו לְכָל-אַרְצוֹת יְהוּדָה וּבְנֵימָן לְכָל עָרֵי הַמְּצֻרוֹת וַיִּתֵּן לָהֶם הַמְּזֹון לָרֹב וַיִּשְׁאַל הַמֶּזֶן נָשִׁים:	And he was astute, and he dispersed all 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 (first occurrence in verse) ← of all.  districts ← lands.
2 Chr 12:1	וַיְהִי כִּהְלִין מַלְכוּת רְחַבְעָם וַיַּחְזֲקֵתוּ עֹזֵב אֶת-תּוֹרַת יְהוָה וְכָל-יִשְׂרָאֵל עִמּוֹ: פ	And it came to pass at the establishing of Rehoboam's kingdom, and when he had strengthened himself, that he forsook the law of the LORD, as did all Israel with him.	at the establishing: gerundial use of the infinitive.
2 Chr 12:2	וַיְהִי בִשְׁנֵה הַחֲמִישִׁית לַמֶּלֶךְ רְחַבְעָם עָלָה שִׁישַׁק מֶלֶךְ-מִצְרַיִם עַל-יְרוּשָׁלַם כִּי מָעֵלוּ בִיהוָה:	And it came to pass in the fifth year of King Rehoboam that Shishak king of Egypt came up against Jerusalem, because they had acted perversely against the LORD,	1 Ki 14:25.
2 Chr 12:3	בְּאַלְף וּמֵאתַיִם רָכֵב וּבִשְׁשִׁים אַלְף פָּרָשִׁים וְאִין מִסְפָּר לָעֵם אֲשֶׁר-בָּאוּ עִמּוֹ מִמִּצְרַיִם לִזְבִּים סִבִּיִּים 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 לַיהוּדָה וַיָּבֹא עַד-יְרוּשָׁלַם: ס	and he took the fortified cities which belonged to Judah, and he came to Jerusalem.	
2 Chr 12:5	וַשְׁמַעְיָה הַנָּבִיא בָּא אֶל-רְחַבְעָם וּשְׂרֵי 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, “This is what the LORD says: ‘You have left me, and I for my part have left you in the hands of Shishak.’”	this is what ← thus.  for my part ← also, moreover.  you have left me ... I ... have left you: examples of a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.  hands ← hand.
2 Chr 12:6	וַיִּכְנְעוּ שְׂרֵי-יִשְׂרָאֵל וְהַמֶּלֶךְ וַיֹּאמְרוּ צַדִּיק   יְהוָה:	At this the senior officials of Israel and the king humbled themselves, and they said, “The LORD is righteous.”	at this: wider use of the vav.
2 Chr 12:7	וּבִרְאוֹת יְהוָה כִּי נִכְנְעוּ הָיָה דְּבַר-יְהוָה אֶל-שְׁמַעְיָה   לֵאמֹר נִכְנְעוּ לֹא אֲשַׁחֲתֶם וְנָתַתִּי לָהֶם כְּמַעַט לַפְּלִיטָה וְלֹא-תִתֵּן חֲמָתִי 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 soon make them like an escaped group, and my wrath will not be poured out on Jerusalem by means of Shishak.	soon: or almost.  means of ← the hand of.

2 Chr 12:8	כִּי יִהְיוּ-לוֹ לַעֲבָדִים וַיֵּדְעוּ עֲבוֹדָתִי וְעִבּוֹדֶת מַמְלָכוֹת הָאֲרָצוֹת: ס	But they will be his servants, and they will know <i>what it means to serve me</i> and <i>to serve</i> 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-אֲצִרּוֹת בֵּית-יְהוָה וְאֶת-אֲצִרּוֹת בֵּית הַמֶּלֶךְ אֶת-הַכָּל לָקַח וַיִּקַּח אֶת-מִגְנֵי הַזָּהָב אֲשֶׁר עָשָׂה שְׁלֹמֹה:	Then Shishak king of Egypt came up against Jerusalem, and he took the <i>treasures</i> of the house of the LORD and the <i>treasures</i> 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 רְחִבָּעַם תַּחְתֵּיהֶם מִגְנֵי נְחֹשֶׁת וְהַפְקִיד עַל-יַד שְׂרֵי הָרָצִים הַשְּׂמָרִים פֶּתַח בֵּית הַמֶּלֶךְ:	Then King Rehoboam made shields of copper instead of them, and he committed <i>them</i> to the <i>care</i> of the captains of the <i>couriers</i> 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-בּוֹא הַמֶּלֶךְ בֵּית יְהוָה בָּאוּ הָרָצִים וְנִשְׂאוֹם וַהֲשִׁבוּם אֶל-תַּת 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 <i>repository</i> 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 בִּיהוּדָה הָיָה דְּבָרִים טוֹבִים: ס	And at him humbling himself, the LORD's anger <i>subsided</i> , and he did not completely ruin <i>him</i> , and also in Judah there were good <i>reports</i> .	subsided ← <i>departed from him</i> .  reports ← <i>words, things</i> .
2 Chr 12:13	וַיַּחֲזֹק הַמֶּלֶךְ רְחִבָּעַם בִּירוּשָׁלַם וַיִּמְלֹךְ כִּי בֶן-אַרְבַּעִים וְאַחַת שָׁנָה רְחִבָּעַם בָּמָלְכוֹ וְשִׁבְעַת עָשָׂרָה שָׁנָה   מֶלֶךְ בִּירוּשָׁלַם הָעִיר אֲשֶׁר-בָּחַר יְהוָה לָשׂוּם 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 הֵכִין לְבָבוֹ לְדָרוֹשׁ אֶת-יְהוָה: ס	Then he did evil, for he did not <i>resolve</i> to seek the LORD.	1 Ki 14:22.  resolve ← <i>prepare / set his heart</i> .

2 Chr 12:15	וְדַבְרֵי רַחֲבֹעַם הָרִאשֹׁנִים וְהָאַחֲרֹנִים הֵלֹא־הֵם כְּתוּבִים בְּדַבְרֵי שְׁמַעְיָה הַנָּבִיא וְעִדּוֹ הַחֹזֶה לְהַתִּיחַשׁ וּמַלְחָמוֹת רַחֲבֹעַם וִירְבֹּעַם 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 wars between</i> Rehoboam and Jeroboam <i>all the time</i> .	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 דָּוִיד וַיִּמְלֹךְ אָבִיָּה בְנוֹ תַחֲתָיו: פ	And Rehoboam lay with his fathers, and he was buried in the City of David, and Abijah 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	בְּשָׁנָה שְׁמוֹנֶה עָשָׂרָה לְמַלְכּוֹ יִרְבֹּעַם וַיִּמְלֹךְ 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	שָׁלוֹשׁ שָׁנִים מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ מִיכָיָה בַּת־אוּרִיָּאֵל מִזִּגְבֵּעָה 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 Abijah and Jeroboam.	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	וַיִּאָּסֶר אָבִיָּה אֶת־הַמַּלְחָמָה בְּחִילִי גִבּוֹרֵי מַלְחָמָה אַרְבַּע־מֵאוֹת אֶלֶף אִישׁ בַּחּוֹר ס וִירְבֹּעַם עֶרְךָ עֲמֹ מַלְחָמָה בְּשָׁמוֹנֶה מֵאוֹת אֶלֶף אִישׁ בַּחּוֹר גִּבּוֹר חִיל: 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.  <i>gave</i> ← <i>bound (battle)</i> . Dutch parallels the Hebrew ( <i>de strijd</i> ) <i>aanbinden</i> .  <i>against him</i> ← <i>with him</i> . See Gen 14:8.
2 Chr 13:4	וַיָּקָם אָבִיָּה מֵעַל לְהָר צְמָרִים אֲשֶׁר בְּהַר אֶפְרַיִם וַיֹּאמֶר שְׁמָעוּנִי יִרְבֹּעַם וְכָל־יִשְׂרָאֵל:	And Abijah stood up <i>on</i> Mount Zemaraim, which <i>is</i> at Mount Ephraim, and he said, “Listen to me, Jeroboam and all Israel.	<i>on</i> ← <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 מִמְּלָכָה לְדָוִיד עַל־יִשְׂרָאֵל לְעוֹלָם לוֹ וּלְבָנָיו בְּרִית מֶלֶח: 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 <i>his sons, in a covenant of salt?</i>	his sons: i.e. <i>his descendants</i> .  a covenant of salt: i.e. <i>an indissoluble covenant</i> .
2 Chr 13:6	וַיָּקָם יִרְבֹּעַם בֶּן־נִבְט עֶבֶד שְׁלֹמֹה בֶן־דָּוִיד וַיִּמְרֹד עַל־אֲדֹנָיו:	But Jeroboam the son of Nebat, a servant of Solomon the son of David, rose up and rebelled against his <i>master</i> .	master: or <i>lord(s)</i> , but we take it as against Solomon, rather than against <i>the Lord</i> .

2 Chr 13:7	<p>וַיִּקְבְּצוּ עָלָיו אֲנָשִׁים רָקִים בְּנֵי בְלִיעַל וַיִּתְאַמְצוּ עַל־רַחֲבֵעַם בֶּן־שְׁלֹמֹה וְרַחֲבֵעַם הָיָה נָעַר וְרַדְּ־לִבָּב וְלֹא הִתְחַזַּק לִפְנֵיהֶם:</p>	<p>And idle men <u>joined</u> 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 <u>confront</u> them.</p>	<p>joined ← <i>gathered to</i>.</p> <hr/> <p>good-for-nothing lads ← <i>sons of</i> <i>without use</i>.</p> <hr/> <p>to confront ← <i>in the face of</i>.</p>
2 Chr 13:8	<p>וַעֲתָה   אַתֶּם אֹמְרִים לְהִתְחַזֵּק לִפְנֵי מַמְלַכַת יְהוָה בְּיַד בְּנֵי דָוִיד וְאַתֶּם הֶמּוֹן רָב וְעִמָּכֶם עֲגֻלֵי זָהָב אֲשֶׁר עָשָׂה לָכֶם יִרְבָּעָם לֵאלֹהִים:</p>	<p>But now you say that <i>you</i> will gather strength to confront the LORD's kingdom, <i>which is under</i> the authority of the sons of David, and <i>that you are</i> a great multitude, and <i>that</i> with you <i>are</i> golden calves which Jeroboam made for you as gods.</p>	<p>under the authority ← <i>in the</i> <i>hand</i>.</p>
2 Chr 13:9	<p>הֲלֹא הִדַּחְתֶּם אֶת־כֹּהֲנֵי יְהוָה אֶת־בְּנֵי אֶהֱרֹן וְהַלֹּוִים וַתַּעֲשׂוּ לָכֶם כֹּהֲנִים כַּעֲמֵי הָאָרְצוֹת כָּל־הַבָּא לְמִלֵּא יָדוֹ בֶּפֶר בֶּן־בָּקָר וְאַיִלִם שִׁבְעָה וְהָיָה כֹּהֵן לֵלֹא אֱלֹהִים: ס</p>	<p>Have you not thrust out the LORD's priests – the sons of Aaron and the Levites – and <u>created</u> for yourselves priests like the nations of the <i>various</i> countries? Everyone who comes to <u>commission himself</u> with a bull-calf and seven rams becomes a priest of non-gods.</p>	<p>created ← <i>made</i>.</p> <hr/> <p>commission himself ← <i>fill his</i> <i>hand</i>.</p>
2 Chr 13:10	<p>וְאַנְחֲנוּ יְהוָה אֱלֹהֵינוּ וְלֹא עֲזַבְנָהּ וְכֹהֲנִים מְשָׁרְתִים לִיהוָה בְּנֵי אֶהֱרֹן וְהַלֹּוִים בַּמְלָאכָה:</p>	<p>But <i>as for</i> us, 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,</p>	
2 Chr 13:11	<p>וּמִקְטָרִים לִיהוָה עֹלוֹת בַּבֶּקֶר־בִּבְקָר וּבַעֲרֵב־בַּעֲרֵב וּקְטֹרֶת־סַמִּים וּמַעֲרֹכֶת לֶחֶם עַל־הַשֻּׁלְחָן הַטָּהוֹר וּמִנֹּחַת הַזָּהָב וְנִרְתִּילָהּ לְבַעַל בַּעֲרֵב בַּעֲרֵב כִּי־שֹׁמְרִים אֲנֻחֲנוּ אֶת־מִשְׁמֶרֶת יְהוָה אֱלֹהֵינוּ וְאַתֶּם עֲזַבְתֶּם אֹתוֹ:</p>	<p>and they make burnt offerings to the LORD with incense every morning and every evening, and <u>incense from</u> fragrances, and <i>see</i> <i>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.</p>	<p>incense from ← <i>incense of</i>. Wider use of the construct state.</p>
2 Chr 13:12	<p>וְהִנֵּה עִמָּנוּ בְּרָאשׁ הָאֱלֹהִים   וְכֹהֲנָיו וְחִצְצָרוֹת הַתְּרוּעָה לְהַרְיֵעַ עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל אֲל־תִּלָּחֲמוּ עִם־יְהוָה אֱלֹהֵי־אֲבֹתֵיכֶם כִּי־לֹא תִצְלִיחוּ:</p>	<p>And look, with us at the head <i>is</i> God, and his priests and the trumpets, the sounding <i>of them</i> <i>being</i> to raise an alarm to you. <i>You</i> sons of Israel, do not fight <u>against</u> the LORD God of your fathers, for you will not succeed.”</p>	<p>against ← <i>with</i>. See Gen 14:8.</p>

2 Chr 13:13	וַיִּרְבְּעֵם הַסָּב אֶת־הַמָּאָרֶב לָבוֹא מֵאַחֲרֵיהֶם וַיְהִי לַפָּנִי יְהוּדָה וְהַמָּאָרֶב מֵאַחֲרֵיהֶם:	But Jeroboam wheeled an ambush round so as to get behind them, so that they – <i>Jeroboam's men</i> – were facing Judah, <u>whereas</u> <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 וְהִנֵּה לָהֶם הַמִּלְחָמָה פָּנִים וְאַחֲוֹר וַיִּצְעֲקוּ לַיהוָה וְהַכֹּהֲנִים *מַחְצָצִים *מַחְצָצִים בַּחֲצָצְרוֹת:	Then when Judah turned round, they became aware that they <i>faced</i> battle in front and behind, and they cried out to the LORD, and the priests <u>blew</u> the trumpets.	blew: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.  they became aware that ← <i>behold</i> .
2 Chr 13:15	וַיִּרְעוּ אִישׁ יְהוּדָה וַיְהִי בְהִלֵּעַ אִישׁ יְהוּדָה וְהָאֱלֹהִים נָגַף אֶת־יִרְבְּעֵם וְכָל־יִשְׂרָאֵל לִפְנֵי אֲבִיָּה 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 מִפָּנֵי יְהוּדָה וַיִּתְּנֵם אֱלֹהִים בְּיָדָם:	And the sons of Israel fled before Judah, and God <u>delivered</u> them into their hand.	delivered ← <i>gave</i> .
2 Chr 13:17	וַיַּכּוּ בָהֶם אֲבִיָּה וְעַמּוֹ מִכָּה רַבָּה וַיִּפְּלוּ חֲלָלִים מִיִּשְׂרָאֵל חֲמִש־מֵאוֹת אֶלֶף אִישׁ בַּחּוֹר:	And Abijah and his people <u>dealt</u> them a severe blow, and five hundred thousand elite men of Israel fell <i>as</i> casualties.	dealt them a severe blow ← <i>struck them (with) a great strike</i> .
2 Chr 13:18	וַיִּכְנְעוּ בְנֵי־יִשְׂרָאֵל בָּעֵת הַהִיא וַיֵּאֱמָצוּ בְנֵי יְהוּדָה כִּי נִשְׁעָנוּ 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 אֲבִיָּה אַחֲרֵי יִרְבְּעֵם וַיִּלְכֹּד מִמֶּנּוּ עָרִים אֶת־בֵּית־אֵל וְאֶת־בְּנוֹתֶיהָ וְאֶת־יִשְׁנָה וְאֶת־בְּנוֹתֶיהָ וְאֶת־*עֶפְרוֹן *עֶפְרוֹן וּבְנוֹתֶיהָ:	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־עָצָר כַּח־יִרְבְּעֵם עוֹד בְּיָמָיו אֲבִיָּה וַיִּגְפָּהוּ יְהוָה וַיָּמָת: פ	And Jeroboam did not <u>regain</u> 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 אֲבִיָּה וַיִּשְׂא־לּוֹ נָשִׁים אַרְבַּע עָשָׂר וַיּוֹלֵד עָשָׂרִים וּשְׁנַיִם בָּנִים וְשֵׁשׁ עָשָׂר בָּנוֹת: ס	But Abijah became stronger, and he <u>took</u> fourteen wives, and he begot twenty-two sons and sixteen daughters.	took ← <i>took to himself</i> .

2 Chr 13:22	וַיֵּתֶר דְּבָרֵי אֲבִיָּה וּדְרָכָיו וּדְבָרָיו כְּתוּבִים בַּמִּדְרָשׁ הַנְּבִיא עֲדָו:	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 אֲבִיָּה עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּעִיר דָּוִיד וַיִּמְלֹךְ אָסָא בְּנוֹ תַּחְתָּיו בְּיָמָיו שְׁקָטָה 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 אָסָא 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	וַיִּסֶּר אֶת־מִזְבְּחוֹת הַנֶּכֶר וְהַבְּמוֹת וַיִּשְׁבֹּר אֶת־הַמַּצֵּבוֹת 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 לַיהוּדָה לְדָרוֹשׁ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וּלְעֲשׂוֹת 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	וַיִּסֶּר מִכָּל־עָרֵי יְהוּדָה אֶת־הַבְּמוֹת וְאֶת־הַחֲמָנִים וַתִּשְׁקֹט הַמַּמְלָכָה לִפְנָיו:	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	וַיְבִן 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 לַיהוּדָה נִבְנֶה   אֶת־הָעָרִים הָאֵלֶּה וְנָסֹב חֹמָה וּמִגְדָּלִים דְּלָתִים וּבְרִיחִים עוֹדְנֵנו הָאָרֶץ לִפְנֵינוּ כִּי דִרְשָׁנוּ אֶת־יְהוָה אֱלֹהֵינוּ דִּרְשָׁנוּ וַיִּנַּח לָנוּ מִסָּבִיב וַיִּבְנוּ וַיַּצְלִיחוּ: 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 לְאָסָא חֵיל נֶשֶׂא צִנָּה וְרֶמַח מִיהוּדָה שְׁלֹשׁ מֵאוֹת אַלְפֵי ס וּמִבִּנְיָמִן נֶשֶׂאִי מִגֹּן וּדְרָכֵי קֶשֶׁת מֵאֲתִים וּשְׁמוֹנִים אַלְפֵי כָל־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 בְּחִיל אֶלֶף אֲלָפִים וּמֵרֶכֶב שָׁלֹשׁ מֵאוֹת וַיָּבֹא 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 אָסָא 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 אָסָא אֶל־יְהוָה אֱלֹהָיו וַיֹּאמֶר יְהוָה אֵין־עִמָּךְ לַעְזוֹר בֵּין רַב לְאֵין כָּח עֲזָרְנוּ יְהוָה אֱלֹהֵינוּ כִּי־עָלִיד נִשְׁעָנוּ וּבִשְׁמֶךְ בָּאנוּ עַל־הַקְּמוֹן הַזֶּה יְהוָה אֱלֹהֵינוּ אַתָּה אֱלֹהֵינוּ עִמָּךְ אָנוּשׁ: 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 obstruct you.”	obstruct you ← <i>restrain with</i> you.
2 Chr 14:12	וַיִּגַּף יְהוָה אֶת־הַכּוּשִׁים לִפְנֵי אָסָא וּלִפְנֵי יְהוּדָה וַיָּגָסוּ הַכּוּשִׁים:	And the LORD struck the Ethiopians before Asa and before Judah, and the Ethiopians fled.	
2 Chr 14:13	וַיִּרְדְּפֻם אָסָא וְהָעָם אֲשֶׁר־עִמּוֹ עַד־לְגֶרָר וַיִּפֹּל מִכּוּשִׁים לְאֵין לָהֶם מַחִיָּה כִּי־נִשְׁבְּרוּ לִפְנֵי־יְהוָה וּלִפְנֵי מַחֲנֵהוּ וַיִּשְׂאוּ שָׁלַל הַרְבֵּה מָאֵד:	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 of</i> spoil.	
2 Chr 14:14	וַיַּזּוּ אֶת כָּל־הָעָרִים סְבִיבוֹת גֶּרָר כִּי־הָיָה פַחַד־יְהוָה עֲלֵיהֶם וַיִּבְזּוּ אֶת־כָּל־הָעָרִים כִּי־בָזָה רַבָּה הָיְתָה בָּהֶם:	And they attacked all the cities around Gerar, for the <u>fear of the</u> LORD 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 וַיָּשֻׁבוּ 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־עֹזֵד הָיְתָה 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 וּבְנֵימָן יְהוָה עִמָּכֶם בְּהִיּוֹתְכֶם עִמּוֹ וְאִם־תִּדְרֹשׁהוּ יִמָּצֵא לָכֶם וְאִם־תִּעֲזֹבֵהוּ יֵעָזֹב 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	וַיְהִי כִּי־לֹא־יָדָע יִשְׂרָאֵל לֵאמֹר אֱלֹהֵי אֲמֹת וְלֹא־כָהֵן מֹרֶה וְלֹא־תֹרָה:	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	וַיָּשֻׁב בְּצָר־לוֹ עַל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּבְקֹשׁהוּ וַיִּמָּצֵא 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	וּבְעֵתִים הָהֵם אֵין שָׁלוֹם לְיוֹצֵא וּלְבָא בִּי מְהוּמַת רַבּוֹת עַל כָּל־יוֹשְׁבֵי הָאָרְצוֹת:	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 various countries.	anyone going about their business ← <i>the comer out and the goer in.</i>
2 Chr 15:6	וַתִּכָּתֶז גּוֹי־בְּגוֹי וְעִיר בְּעִיר בִּי־אֱלֹהִים הַמִּמָּם 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 חֲזָקוּ וְאַל־יִרְפוּ יְדֵיכֶם כִּי יֵשׁ שָׂכָר לַפַּעֲלַתְכֶם: 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 וַהֲנִיבָאָה עֹדֵד הַנְּבִיא הַתְּחִזֵּק וַיַּעֲבֵר הַשְּׁקוּצִים מִכָּל־אֶרֶץ יְהוּדָה וּבְנֵימָן וּמִן־הָעָרִים אֲשֶׁר לָקַד מִהָר אֶפְרַיִם וַיַּחֲדֵשׁ אֶת־מִזְבַּח 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 וּבְנֵימָן וְהַגֵּרִים עִמָּהֶם מֵאֶפְרַיִם וּמְנַשֶּׁה וּמִשִּׁמְעוֹן כִּי־נִפְּלוּ עָלָיו מִיִּשְׂרָאֵל לְרֹב בְּרֹאֲתָם 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 לַשָּׁנָה חֲמֵשֶׁ־עָשָׂרָה 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 מִן־הַשָּׁלָל הַבָּיֵאוּ בָקָר 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 בַּבְּרִית לַדָּרוֹשׁ 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 יוּמָת לְמִן־קֶטֶן וְעַד־גָּדוֹל 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 וּבְחֲצִצְרוֹת 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 כָל־יְהוּדָה עַל־הַשְּׁבוּעָה כִּי בְכָל־לִבָּבָם נִשְׁפָּעוּ וּבְכָל־רְצוֹנָם בִּקְשָׁהוּ וַיִּמָּצָא לָהֶם וַיֵּנַח 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 מִגְּבִירָהּ אֲשֶׁר־עָשְׂתָה לַאֲשֵׁרָה מִפְּלֶצֶת וַיַּכְרֶת אִסָּא אֶת־מִפְּלֶצֶתָהּ 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.  excluded ← <i>removed</i> .
2 Chr 15:17	וְהַבְּמוֹת לֹא־סִרּוּ מִיִּשְׂרָאֵל רַק לְבַב־אִסָּא הָיָה שָׁלֵם כָּל־יָמָיו:	But the <i>idolatrous</i> raised sites <u>were not removed</u> from Israel, yet Asa's heart was <u>sincere</u> all his days.	1 Ki 15:14.  were not removed ← <i>did not depart</i> . <i>Qal</i> for passive of <i>hiphil</i> .  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 וַחֲמֵשׁ 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	בִּשְׁנַת שְׁלֹשִׁים וָשֵׁשׁ לְמַלְכוּת אָסָא עָלָה בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה וַיִּבֶן אֶת־הָרָמָה לְבִלְתִּי תֵּת יוֹצֵא וְבָא לְאָסָא מֶלֶךְ יְהוּדָה:	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.	1 Ki 15:17.  Ramah ← the Ramah.  prevent traffic to and from ← not give exiting and entering.
2 Chr 16:2	וַיָּצֵא אָסָא כֶּסֶף וְזָהָב מֵאֲצִרוֹת בֵּית יְהוָה וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח אֶל־בֶּן־הַדָּד מֶלֶךְ אֲרָם הַיּוֹשֵׁב בְּדַרְמֶשֶׁק לֵאמֹר:	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 living in Damascus, and he said,	1 Ki 15:18.  living ← sitting, dwelling.
2 Chr 16:3	בְּרִית בֵּינִי וּבֵינֶךָ וּבֵין אָבִי וּבֵין אָבִיךָ הִנֵּה שְׁלַחְתִּי לָךְ כֶּסֶף וְזָהָב לָךְ הֲפֹר בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ יִשְׂרָאֵל וַיַּעֲלֵה מֵעָלַי:	“ <i>There is</i> a covenant between me and you, as <i>there was</i> between my father and your father. Look, I have sent you silver and gold. Go <i>and</i> break your covenant with Baasha king of Israel so that I <u>am</u> rid of him.”	1 Ki 15:19.  I am rid of him ← he goes up from on me.
2 Chr 16:4	וַיִּשְׁמַע בֶּן־הַדָּד אֶל־הַמֶּלֶךְ אָסָא וַיִּשְׁלַח אֶת־שָׂרֵי הַחֵילִים אֲשֶׁר־לוֹ אֶל־עָרֵי יִשְׂרָאֵל וַיִּכּוּ אֶת־עֵינוֹן וְאֶת־דָּן וְאֶת אֲבֵל מַיִם וְאֶת כָּל־מִסְכְּנוֹת עָרֵי נַפְתָּלִי:	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 storehouses in the cities of Naphtali.	1 Ki 15:20.  heeded ← heard.  storehouses in ← storehouses of.
2 Chr 16:5	וַיְהִי כִשְׁמַע בַּעֲשָׂא וַיַּחְדֹּל מִבְּנוֹת אֶת־הָרָמָה וַיִּשְׁבֹּת אֶת־מְלָאכְתּוֹ: ס	And when Baasha heard <i>about</i> <i>it</i> , he discontinued building Ramah, and he put a stop to his work.	1 Ki 15:21.  and when ← and it was as.  Ramah ← the Ramah.
2 Chr 16:6	וְאָסָא הַמֶּלֶךְ לָקַח אֶת־כָּל־יְהוּדָה וַיִּשְׁאֹן אֶת־אֲבְנֵי הָרָמָה וְאֶת־עֲצֵיהָ אֲשֶׁר בָּנָה בַּעֲשָׂא וַיִּבֶן בָּהֶם אֶת־גִּבְעָה וְאֶת־הַמִּצְפָּה: ס	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.	1 Ki 15:22.  Ramah ... Mizpah ← the Ramah ... the Mizpah.
2 Chr 16:7	וּבַעֲת הַהִיא בא חֲנָנִי הָרָאָה אֶל־אָסָא מֶלֶךְ יְהוּדָה וַיֹּאמֶר אֵלָיו בַּהֲשָׁעֲנֶךָ עַל־מֶלֶךְ אֲרָם וְלֹא נִשְׁעַנְתָּ עַל־יְהוָה אֱלֹהֶיךָ עַל־כֵּן נִמְלָט חֵיל מֶלֶךְ־אֲרָם מִיָּדְךָ:	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 control.	control ← hand.

2 Chr 16:8	הָלֹא הַכּוּשִׁים וְהַלּוּבִים הָיוּ לְחֵיל   לָרֶב לָרֶכֶב וּלְפָרָשִׁים לְהִרְבֵּה מְאֹד וּבִהְשָׁעֲנָךְ עַל־יְהוָה נָתַנָּם 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 לְהַתְחַזֵּק עִם־לִבְבָם שֶׁלֹּם אֵלָיו נִסְבַּלְתָּ עַל־זֹאת כִּי מֵעַתָּה יֵשׁ עִמָּךְ מִלְחָמוֹת:	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 הַמֶּהֱפָכָת כִּי־בִזְעָף עָמָו עַל־זֹאת וַיִּרְאֶץ אָסָא מִן־הָעָם בָּעֵת 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	וַהֲנִה דְּבָרֵי אָסָא הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים הָנִם כְּתוּבִים עַל־סֵפֶר הַמְּלָכִים לְיִהוּדָה 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	וַיַּחֲלָ אָסָא בְּשָׁנָתוֹ שְׁלוּשִׁים וַתֵּשַׁע לְמַלְכוּתוֹ בְּרָגְלָיו עַד־לְמַעְלָה חָלָיו וְגַם־בָּחֲלָיו לֹא־דָרַשׁ אֶת־יְהוָה כִּי בְּרָפָאִים:	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 לְמָלְכוֹ:	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	וַיִּקְבְּרֵהוּ בְּקִבְרֹתָיו אֲשֶׁר כָּרָה־לּוֹ בְּעִיר דָּוִיד וַיִּשְׁכְּבֵהוּ בַּמִּשְׁכָּב אֲשֶׁר מָלֵא בְשָׂמִים וּזְנוּיִם מְרַקְחִים בְּמִרְקָחַת מַעֲשֶׂה וַיִּשְׂרְפוּ־לוֹ שִׁרְפָּה גְּדוֹלָה עַד־לְמָאֵד: 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 תַּחְתָּיו 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 חֵיל בְּכָל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתֵּן נָצִיבִים בְּאֶרֶץ יְהוּדָה וּבְעָרֵי אֶפְרַיִם אֲשֶׁר לָכַד אֲסָא 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 הָרָאשִׁנִּים וְלֹא דָרַשׁ לְבַעָלִים:	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 לֹא־לָהּ אָבִיו דָּרַשׁ וּבְמִצְוֹתֵי הָלֹךְ 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 כָּל־יְהוּדָה מִנְחָה לְיְהוֹשָׁפָט וַיְהִי־לּוֹ עֲשָׂר־וּכְבוֹד לָרֹב:	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 ← <i>a gift</i> .
2 Chr 17:6	וַיִּגְבֶּה לְבֹו בְּדַרְכֵי יְהוָה וְעוֹד הִסִּיר אֶת־הַבְּמֹת וְאֶת־הָאֲשֵׁרִים מִיְהוּדָה: פ	And his heart was <u>exuberant</u> in the ways of the LORD, and furthermore he removed the <i>idolatrous</i> raised sites and the phallic parks from Judah.	exuberant ← <i>high</i> .
2 Chr 17:7	וּבִשְׁנַת שְׁלוֹשׁ לְמָלְכּוֹ שָׁלַח לְשָׂרָיו לְבֶן־חַיִּל וְלַעֲבָדָיָה וְלִזְכַּרְיָה וְלִנְתָנְאֵל וְלִמְיַכִּיָּהוּ לְלַמֵּד בְּעָרֵי יְהוּדָה:	And in the third year of his reign, he sent <i>teachers</i> 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.	<i>teachers</i> : perhaps translate <i>he sent his senior officials, Ben-Hail etc.</i> , taking the ל as a direct object marker, as frequently in Aramaic.  Nethaneel: see Num 1:8.  Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> .
2 Chr 17:8	וְעִמָּהֶם הַלְוִיִּם שְׁמַעְיָהוּ וְנַתְנִיָּהוּ וְזַבְדִּיָּהוּ וְעִשָּׂהאֵל *וּשְׁמִירָמוֹת *וַיְהוֹנָתָן וְאַדְנִיָּהוּ וְטוֹבִיָּהוּ וְטוֹב אֲדוֹנִיָּה הַלְוִיִּם וְעִמָּהֶם אֱלִישָׁמָע וַיְהוֹרָם הַכֹּהֲנִים:	And with them <i>were</i> 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 <i>were</i> Elishama and Jehoram the priests.	Jonathan ← <i>Jehonathan</i> here and, e.g., Judg 18:30; elsewhere often the shorter form <i>Jonathan</i> . AV= <i>Jehonathan</i> here.  Tobiah: AV= <i>Tobijah</i> here, but the more frequent <i>Tobiah</i> 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 <i>was</i> 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 הָאָרְצוֹת אֲשֶׁר סְבִיבוֹת יְהוּדָה וְלֹא נִלְחְמוּ עִם־יְהוֹשָׁפָט:	And the fear of the LORD <u>came</u> over all the kingdoms of the countries around Judah, and they did not fight <u>against</u> Jehoshaphat.	came ← <i>became</i> .  against ← <i>with</i> . See Gen 14:8.
2 Chr 17:11	וּמִן־פְּלִשְׁתִּים מְבִיאִים לִיהוֹשָׁפָט מִנְחָה וּבָסָף מֶשֶׁא גַּם הָעֲרָבִיאִים מְבִיאִים לוֹ צֹאן אֵילִים שִׁבְעַת אֲלָפִים וּשְׁבַע מֵאוֹת וּתְיָשִׁים שִׁבְעַת אֲלָפִים וּשְׁבַע מֵאוֹת: פ	And <i>some</i> of the Philistines brought gifts 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.	gifts ← <i>a gift</i> .
2 Chr 17:12	וַיְהִי יְהוֹשָׁפָט הַלֵּךְ וְגָדֵל עַד־לְמַעְלָה וַיְבִן בִּיהוּדָה בִּירְנִיּוֹת וְעָרֵי מִסְכְּנוֹת:	And Jehoshaphat <u>became greater</u> and <u>greater in the extreme</u> , and he built palaces and storehouse cities in Judah.	became greater and greater in the extreme ← <i>went and became great to upwards</i> .
2 Chr 17:13	וּמִלֹּאכָה רַבָּה הָיָה לוֹ בְּעָרֵי יְהוּדָה וְאֲנָשֵׁי מִלְחָמָה גְּבוּרֵי חֵיל בִּירוּשָׁלַם:	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.	
2 Chr 17:14	וְאֵלֶּה פְּקֻדֹתָם לְבֵית אֲבוֹתֵיהֶם לִיהוּדָה שָׂרֵי אֲלָפִים עֲדָנָה הַשָּׂר וְעַמּוֹ גְּבוּרֵי חֵיל שְׁלֹשׁ מֵאוֹת אָלֶף: ס	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,	
2 Chr 17:15	וְעַל־יָדָיו יְהוֹחָנָן הַשָּׂר וְעַמּוֹ מֵאֲתָיִים וּשְׁמוֹנִים אָלֶף: ס	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> ,	
2 Chr 17:16	וְעַל־יָדָיו עַמְסִיָּה בֶן־זִכְרִי הַמִּתְנַדֵּב לַיהוָה וְעַמּוֹ מֵאֲתָיִים אָלֶף גְּבוּרֵי חֵיל: ס	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;	
2 Chr 17:17	וּמִן־בְּנֵימִן גְּבוּרֵי חֵיל אֶלִיָּדָע וְעַמּוֹ נִשְׁקִי־קֶשֶׁת וּמָגֵן מֵאֲתָיִים אָלֶף: ס	and from Benjamin <i>was</i> the valiant warrior Eliada, with whom <i>were those</i> armed with bow and buckler – two hundred thousand <i>men</i> ,	buckler: see Jer 46:3.
2 Chr 17:18	וְעַל־יָדָיו יְהוֹזָבָד וְעַמּוֹ מֵאָה וּשְׁמוֹנִים אָלֶף חִלּוּצִי צָבָא: ס	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> .	armed soldiers ← <i>armed (men) of the army</i> .
2 Chr 17:19	אֵלֶּה הַמְּשָׁרְתִּים אֶת־הַמֶּלֶךְ מִלְבָּד אֲשֶׁר־נָתַן הַמֶּלֶךְ בְּעָרֵי הַמִּבְצָר בְּכָל־יְהוּדָה: פ	These <i>were</i> those who served the king, apart from <i>those</i> whom the king put in the fortified cities <u>all</u> <u>over</u> Judah.	all over ← <i>in all of</i> .

2 Chr 18:1	וַיְהִי לַיהוֹשָׁפָט עֹשֶׁר וְכָבוֹד לָרֹב וַיִּתְחַתֵּן לְאַחָאָב:	And Jehoshaphat had riches and honour in abundance, and he contracted an in-law relationship with the family of Ahab.	
2 Chr 18:2	וַיֵּרֶד לְקֶזֶן שָׁנִים אֶל-אַחָאָב לְשִׁמּוֹן וַיִּזְבַּח-לּוֹ אֶחָאָב צֹאן וּבָקָר לָרֹב וְלָעָם אֲשֶׁר עִמּוֹ וַיְסִיתֵהוּ לָעֵלוֹת אֶל-רָמֹת גִּלְעָד:	And after <i>a 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.	
2 Chr 18:3	וַיֹּאמֶר אַחָאָב מֶלֶךְ-יִשְׂרָאֵל אֶל-יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה הֲתֵלֵךְ עִמִּי רַמַּת גִּלְעָד וַיֹּאמֶר לוֹ כְּמוֹנִי כְמוֹךָ וּכְעַמֶּךָ עִמִּי וְעַמְּךָ בַּמִּלְחָמָה:	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.”	1 Ki 22:4.
2 Chr 18:4	וַיֹּאמֶר יְהוֹשָׁפָט אֶל-מֶלֶךְ יִשְׂרָאֵל דִּרְשָׁנָא כִּיּוֹם אֶת־דְּבַר יְהוָה:	And Jehoshaphat said to the king of Israel, “Please consult the word of the LORD today.”	1 Ki 22:5.
2 Chr 18:5	וַיִּקְבֹּץ מֶלֶךְ-יִשְׂרָאֵל אֶת-הַנְּבִאִים אַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֲלֵהֶם הֲנִלְכֶּה אֶל-רָמַת גִּלְעָד לְמִלְחָמָה אִם-אֶחָדֶל וַיֹּאמְרוּ עֲלֵה וַיִּתֵּן הָאֱלֹהִים בְּיַד הַמֶּלֶךְ:	And the king of Israel gathered the prophets – four hundred men – and he <i>asked</i> 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.”	1 Ki 22:6. prophets: i.e. <i>false prophets</i> . asked them ← <i>said to them</i> .
2 Chr 18:6	וַיֹּאמֶר יְהוֹשָׁפָט הֲאִין פֹּה נְבִיא לַיהוָה עוֹד וְנִדְרָשָׁה מֵאֲתוֹ:	And Jehoshaphat said, “ <i>Is there</i> no other prophet of the LORD here <i>for us to</i> inquire of him.”	1 Ki 22:7. for us to ← <i>and we will</i> , purposive use of the vav.
2 Chr 18:7	וַיֹּאמֶר מֶלֶךְ-יִשְׂרָאֵל   אֶל-יְהוֹשָׁפָט עוֹד אִישׁ-אֶחָד לְדְרוֹשׁ אֶת-יְהוָה מֵאֲתוֹ וְאֲנִי שֹׂנְאֵתִיהוּ כִּי-אֵינְנוּ מִתְנַבְּא עָלַי לְטוֹבָה כִּי כָל-יָמָיו לְרָעָה הוּא מִיְכִיָּהוּ בֶן-יְמִלָּא וַיֹּאמֶר יְהוֹשָׁפָט אֶל-יֹאמֶר הַמֶּלֶךְ כֵּן:	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 <i>all the time</i> evil. He <i>is</i> Micaiah the son of Imla.” And Jehoshaphat said, “Let the king not say <i>suchlike</i> .”	1 Ki 22:8. the time ← <i>his days</i> . suchlike ← <i>thus</i> .

2 Chr 18:8	וַיִּקְרָא מֶלֶךְ יִשְׂרָאֵל אֶל-סָרִיס אֶחָד וַיֹּאמֶר מֶהָר *מִיכָהוּ *מִיכָהוּ בֶן-יִמְלָא:	And the king of Israel called for a <u>certain</u> eunuch and said, “ <i>Bring</i> {Q: <u>Micaiah</u> } [K: <u>Micah</u> ] the son of Imla quickly.”	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.     1 Ki 22:9.  a certain ← <i>one</i> .
2 Chr 18:9	וּמֶלֶךְ יִשְׂרָאֵל וַיהוֹשָׁפָט מֶלֶךְ-יְהוּדָה יוֹשְׁבִים אִישׁ עַל-כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים וְיוֹשְׁבִים בְּגֶרֶן פֶּתַח שַׁעַר שֶׁמְרוֹן וְכָל-הַנְּבִיאִים מִתְנַבְּאִים לִפְנֵיהֶם:	And the king of Israel and Jehoshaphat the king of Judah were each sitting on his throne, dressed <i>in royal</i> clothes, and they were sitting in a <u>threshing</u> <u>hall</u> at the entrance of the Gate of Samaria, and all the prophets were prophesying in their presence.	1 Ki 22:10.  threshing hall: this is the usual meaning. [BDB], [ST], [AnLx] give alternatives for this verse: <i>open place, forum</i> .
2 Chr 18:10	וַיַּעַשׂ לוֹ צִדְקִיָּהוּ בֶן-כְּנַעֲנָה קַרְנֵי בַרְזֶל וַיֹּאמֶר כֹּה-אָמַר יְהוָה בְּאֵלֶּה תִּנְגַּח אֶת-אַרְם עַד-כָּלוּתָם:	And Zedekiah the son of Chenaanah had made himself <i>some</i> iron horns, and he said, “ <u>This <i>is what</i></u> the LORD says: ‘With these you will butt the Aramaeans until <i>you</i> have finished them off.’ ”	1 Ki 22:11.  this <i>is what</i> ← <i>thus</i> .
2 Chr 18:11	וְכָל-הַנְּבִיאִים נִבְּאִים כֵּן לֵאמֹר עֲלֵה רָמֹת גִּלְעָד וְהַצֵּלַח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ:	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.”	1 Ki 22:12.  likewise ← <i>thus</i> .
2 Chr 18:12	וְהַמַּלְאָךְ אֲשֶׁר-הָלַךְ   לִקְרֹא לְמִיכָהוּ דִּבֶּר אֵלָיו לֵאמֹר הִנֵּה דִבְרֵי הַנְּבִיאִים כֹּה-אֶחָד טוֹב אֶל-הַמֶּלֶךְ וַיְהִי-נֹא דִּבְרֶךְ כָּאֶחָד מֵהֶם וְדִבַּרְתָּ טוֹב:	Then the messenger who had gone to <u>fetch</u> Micaiah spoke to him and said, “ <u>These <i>are</i></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.”	1 Ki 22:13.  fetch ← <i>call</i> .  these <i>are</i> ← <i>behold</i> .  unanimously ← <i>one mouth</i> .
2 Chr 18:13	וַיֹּאמֶר מִיכָהוּ חִי-יְהוָה כִּי אֶת-אֲשֶׁר-יֹאמַר אֱלֹהֵי אֶתוֹ אֲדַבֵּר:	But Micaiah said, “ <i>As</i> the LORD lives, <u>rather</u> , <i>it is</i> what my God says that I will speak.”	1 Ki 22:14.  rather ← <i>nevertheless; but; for</i> .
2 Chr 18:14	וַיָּבֹא אֶל-הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו מִיכָה הֲנִלְלֶךָ אֶל-רָמֹת גִּלְעָד לְמַלְחָמָה אִם-אֶחָדָל וַיֹּאמֶר עָלַי וְהַצֵּלִיחוּ וְנָתַנּוּ בְיָדְכֶם:	And when he went to the king, the king said to him, “Micaiah, should we go to <u>Ramoth-Gilead</u> to war, or should I refrain?” And he said, “Go up and have success, and they will be delivered into <u>your</u> hand.”	1 Ki 22:15.  Ramoth-Gilead: see Gen 31:21.  your: plural.  Micaiah is speaking →

2 Chr 18:15	וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ עַד-כִּמָּה פְּעָמִים אֲנִי מַשְׁבִּיעֶךָ אֲשֶׁר לֹא-תִדְבֹר אֵלַי רַק-אֱמֶת בְּשֵׁם יְהוָה:	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?”	↳ satirically, which Ahab recognizes (see next verse).     1 Ki 22:16.  except ← <i>only</i> .
2 Chr 18:16	וַיֹּאמֶר רְאִיתִי אֶת-כָּל-יִשְׂרָאֵל נִפּוּצִים עַל-הַהָרִים כַּצֹּאן אֲשֶׁר אֵין-לָהֶן רֹעֶה וַיֹּאמֶר יְהוָה לֹא-אֲדָנִים לְאֵלֶּה יָשׁוּבוּ אִישׁ-לְבֵיתוֹ בְּשָׁלוֹם:	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 <i>all</i> return to <i>their</i> homes in peace.’ ”	1 Ki 22:17.  all ← <i>each</i> , but a plural verb.  their homes ← <i>his</i> home.
2 Chr 18:17	וַיֹּאמֶר מֶלֶךְ-יִשְׂרָאֵל אֶל-יְהוֹשָׁפָט הֲלֹא אָמַרְתִּי אֵלֶיךָ לֹא-יִתְנַבֵּא עָלַי טוֹב כִּי אִם-לָרָע: ס	At <i>this</i> the king of Israel said to Jehoshaphat, “Didn't I tell you <i>that</i> 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 דְּבַר-יְהוָה רְאִיתִי אֶת-יְהוָה יוֹשֵׁב עַל-כִּסְאוֹ וְכָל-צְבֹא הַשָּׁמַיִם עֹמְדִים עַל-יְמִינוֹ וּשְׂמֹאלוֹ:	And <i>Micaiah</i> 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 יִפְתָּה אֶת-אַחָאב מֶלֶךְ-יִשְׂרָאֵל וַיַּעַל וַיִּפֹּל בְּרַמּוֹת גִּלְעָד וַיֹּאמֶר זֶה אָמַר כָּכָה וְזֶה אָמַר כָּכָה:	And the LORD said, ‘Who will entice Ahab king of Israel to go up and <i>attack</i> Ramoth-Gilead?’ 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 הָרוּחַ וַיַּעֲמֵד לִפְנֵי יְהוָה וַיֹּאמֶר אֲנִי אֶפְתָּנּוּ וַיֹּאמֶר יְהוָה אֵלָיו בָּמָה:	And a <i>spirit</i> 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 אֶצֵּא וְהִיתִּי לְרוּחַ שָׁקֶר בְּפִי כָל-נְבִיאָיו וַיֹּאמֶר תִּפְתָּה וְגַם-תּוּכֵל צֹא 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 שָׁקֶר בְּפִי נְבִיאֶיךָ אֵלֶּה וַיְהִי דְּבַר עֲלִיד רָעָה: ס	So now <i>you see that</i> 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	וַיֵּגֶשׁ צִדְקִיָּהוּ בֶן-כְּנַעֲנָה וַיִּדָּךְ אֶת-מִיכָיְהוּ עַל-הַלָּחִי וַיֹּאמֶר אֵי זֶה הַדֶּרֶךְ עָבַר רוּחַ-יְהוָה מֵאִתִּי לְדַבֵּר אֵתְךָ:	Then Zedekiah the son of Chenaanah approached and struck Micaiah on the cheek and said, “Which <i>way</i> did the spirit of the LORD pass from me <i>when</i> I spoke to you?”	1 Ki 22:24.  when I spoke ← <i>in speaking</i> ← <i>to speak</i> .



2 Chr 18:24	וַיֹּאמֶר מִיכָיְהוּ הַנֶּזֶךְ רֹאֵה בַּיּוֹם הַהוּא אֲשֶׁר תָּבוֹא חֹדֶר בְּחֹדֶר לְהִתְבָּא:	And Micaiah said, “You will see just <i>that</i> on that day when you go into an inner room to hide.”	1 Ki 22:25.  you will see just <i>that</i> ← behold you seeing.  inner room ← a room in a room.
2 Chr 18:25	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל קַח אֶת־מִיכָיְהוּ וְהַשִּׁיבֵהוּ אֶל־אֲמֹן 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 שְׁיִמוּ זֶה בֵּית הַכֶּלֶא וְהֶאֱכִלְהוּ לֶחֶם לֶחֶץ וּמַיִם לֶחֶץ עַד שׁוּבִי בְּשָׁלוֹם:	and say, ‘This <i>is what</i> the king says: «Put this <i>man</i> in prison and feed him on baneful bread and water until I return in peace.» ’ ”	1 Ki 22:27.  this is <i>what</i> ← thus.  baneful bread and water ← bread of affliction and water of affliction.
2 Chr 18:27	וַיֹּאמֶר מִיכָיְהוּ אִם־שׁוּב תָּשׁוּב בְּשָׁלוֹם לֹא־דָבַר יְהוָה בִּי וַיֹּאמֶר שְׁמָעוּ עַמִּים כָּל־ם 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> various peoples.”	1 Ki 22:28.  you will come back at all: infinitive absolute.  pronounced on ← spoken.
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 Ramoth-Gilead.	1 Ki 22:29.  Ramoth-Gilead: see Gen 31:21.
2 Chr 18:29	וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הִתְחַפֵּשׂ וְבוֹא בַּמִּלְחָמָה וְאַתָּה לְבַשׁ בְּגָדֶיךָ וַיִּתְחַפֵּשׂ מֶלֶךְ יִשְׂרָאֵל וַיָּבֹאוּ בַּמִּלְחָמָה:	And the king of Israel said to Jehoshaphat, “It is time to disguise oneself and go into the battle, but you wear your royal clothes.” And the king of Israel disguised himself, and they went into battle.	1 Ki 22:30.
2 Chr 18:30	וּמֶלֶךְ אַרָם צִוָּה אֶת־שָׂרֵי הָרֶכֶב אֲשֶׁר־לוֹ לֵאמֹר לֹא תִלָּחֲמוּ 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 וְהָמָּה אָמְרוּ מֶלֶךְ יִשְׂרָאֵל הוּא וַיִּסְבּוּ עָלָיו לְהִלָּחֵם וַיִּזְעַק יְהוֹשָׁפָט וַיְהוָה עֲזָרוֹ וַיְסִיתֵם 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 him</i> .	1 Ki 22:32.  to leave him ← from him.
2 Chr 18:32	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב כִּי לֹא־הָיָה מֶלֶךְ יִשְׂרָאֵל וַיִּשְׁבּוּ 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 stopped pursuing him.	1 Ki 22:33.  stopped pursuing him ← returned from after him.

2 Chr 18:33	וַאִישׁ מִשָּׁד בִּקְשָׁת לְתַמּוֹ וַיִּךְ אֶת־מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וּבֵין הַשָּׁרִיז וַיֹּאמֶר לָרֶכֶב הֲפֹךְ *יָדִיךְ וְהוֹצֵאתָנִי מִן־הַמִּחָנֶה כִּי הִחֲלִיתִי:	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 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> .     1 Ki 22:34.  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 בַּמְּרֻכָּבָה נֹכַח אֲרָם עַד־הָעֶרֶב וַיָּמָת לָעֵת בּוֹא הַשָּׁמֶשׁ:	And the battle intensified on that day, and the king of Israel <u>was propping himself up</u> 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], <i>was standing still</i> .
2 Chr 19:1	וַיָּשָׁב יְהוֹשָׁפָט מֶלֶךְ־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־חֲנָנִי הַחֹזֶה וַיֹּאמֶר אֶל־הַמֶּלֶךְ יְהוֹשָׁפָט הֲלָרָשָׁע לַעֲזֹר וּלְשֹׂנְאֵי יְהוָה תֵּאָהָב וּבָזָאת עָלֶיךָ קֶזֶף מִלִּפְנֵי יְהוָה:	And Jehu the son of Hanani the seer went out <u>to confront him</u> , and he said to King Jehoshaphat, “ <i>Is it right</i> to help the wicked, and will you love those who hate the LORD? And for this <i>reason</i> 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 מִן־הָאָרֶץ וְהַכִּינוֹתָ לְבַבְךָ לְדֶרֶשׁ הָאֱלֹהִים:	But <i>some</i> good things have been found <u>in you</u> , for you have burned the phallic parks <u>in the land</u> , 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 וַיֵּצֵא בָּעָם מִבְּאֵר שֶׁבַע עַד־הָר 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 לָעִיר 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 בְּדִבְרֵי 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 אַלְהֵינוּ 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 הָעֵמִיד יְהוֹשָׁפָט מִן־הַלְוִיִּם וְהַכֹּהֲנִים וּמֵרָאשֵׁי הָאָבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט יְהוָה וְלָרִיב וַיָּשֻׁבוּ 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 <i>to</i> Jerusalem.	
2 Chr 19:9	וַיֵּצֵא עֲלֵיהֶם לֵאמֹר כֹּה תַעֲשׂוּן בִּירְאַת יְהוָה בְּאַמוּנָה וּבִלְבָב 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,	<i>this is what</i> ← <i>thus</i> .
2 Chr 19:10	וְכָל־רִיב אֲשֶׁר־יָבוֹא עֲלֵיכֶם מֵאֲחֵיכֶם   הִישָׁבִים בְּעָרֵיהֶם בֵּין־דָּם   לְדָם בֵּין־תּוֹרָה לְמִצְוָה לְחֻקִּים וּלְמִשְׁפָּטִים וְהִזְהַרְתֶּם אֹתָם וְלֹא יֵאָשְׁמוּ לִיהוָה וְהָיָה־קֶצֶף עֲלֵיכֶם וְעַל־אֲחֵיכֶם כֹּה תַעֲשׂוּן וְלֹא תֵאָשְׁמוּ:	<i>with every dispute which comes before you from your brothers who live in your cities, between blood relations, whether about law or commandment or statutes or judgments: you will warn them not to transgress against the LORD, or wrath will come over you and over your brothers. You shall do this, and you shall not transgress.</i>	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> ↻  <i>this</i> ← <i>thus</i> .
2 Chr 19:11	וְהִנֵּה אֹמְרִיהוּ כֹהֵן הָרֹאשׁ עֲלֵיכֶם לְכָל דְּבַר־יְהוָה וּזְבַדְיָהוּ בֶן־יִשְׁמָעֵאל הַנְּגִיד לְבֵית־יְהוּדָה לְכָל דְּבַר־הַמֶּלֶךְ וְשֹׁטְרִים הַלְוִיִּם לְפָנֶיכֶם חֲזָקוּ וַעֲשׂוּ וְיָהִי יְהוָה עִם־הַטּוֹב: פ	And look, Amariah the high priest <i>is</i> over you in every matter concerning the LORD, as <i>is</i> Zebadiah the son of Ishmael, the leader of the house of Judah, for every matter concerning the king, and <i>as</i> magistrates <i>there are</i> the Levites <i>at your disposal</i> . Take courage and act and may the LORD be with what <i>is</i> good.”	↳ <i>their brothers</i> , as if reported speech of <i>you ... 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־מֹאָב וּבְנֵי עַמּוֹן וְעַמָּהָם   מִהָעֲמוּנִים 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 וַיִּגִּדּוּ לְיְהוֹשָׁפָט לֵאמֹר בָּא עָלֶיךָ הַמֶּזֶן רַב מֵעֶבֶר לִים מֵאֲרָם וְהֵנֶם בְּחֻצְצוֹן תָּמַר 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 <i>they are already</i> in Hazezon-Tamar, which <i>is</i> En-Gedi.”	<i>they are already</i> ← <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	וַיֵּא וַיִּתֵּן יְהוֹשָׁפָט אֶת־פָּנָיו לְדָרוֹשׁ לַיהוָה 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 מִיהוָה 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 וִירוּשָׁלַם בְּבֵית יְהוָה לִפְנֵי הַחֲצֵר 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 בְּשָׂמִים וְאַתָּה מוֹשֵׁל בְּכָל מַמְלָכוֹת הַגּוֹיִם וּבִידְדָךְ כָּח 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> <u>match</u> you.	match you ← <i>station themselves with you</i> .
2 Chr 20:7	הֲלֹא   אַתָּה אֱלֹהֵינוּ הוֹרַשְׁתָּ אֶת־יִשְׂרָאֵל הָאָרֶץ הַזֹּאת מִלִּפְנֵי עַמָּךְ יִשְׂרָאֵל וְתַתָּנָה לְזֶרַע אַבְרָהָם אֹהֶבְךָ לְעוֹלָם:	<i>Are</i> you not our God, who disinherited the inhabitants of this land in the presence of your people Israel and gave it to the seed of <b>Abraham your friend</b> age-abidingly?	<b>James 2:23.</b>
2 Chr 20:8	וַיֵּשְׁבוּ־בָהּ וַיִּבְנוּ לָהּ   בֵּה מִקְדָּשׁ לְשִׁמְךָ יְיָ אֱמֹר:	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 נִעְמָדָה לִפְנֵי הַבַּיִת הַזֶּה וּלְפָנֶיךָ כִּי שִׁמְךָ בְּבֵית הַזֶּה וְנִזְעַק אֵלֶיךָ מִצָּרָתֵנוּ וְתִשְׁמָע 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 וְהַר־שֵׁעִיר אֲשֶׁר לֹא־נָתַתָּה לְיִשְׂרָאֵל לָבוֹא בָהֶם בְּבָאֵם מֵאֶרֶץ מִצְרַיִם כִּי סָרוּ מֵעֲלֵיהֶם 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 לָבוֹא לְגַרְשָׁנוּ מִירוֹשָׁתֵךְ אֲשֶׁר הוֹרַשְׁתָּנוּ:	And <u>here they are</u> requiting us by <u>coming</u> to drive us out of your inheritance which you legated to us.	here they are ← <i>behold them</i> . by coming: gerundial use of the infinitive.

2 Chr 20:12	אֱלֹהֵינוּ הֲלֹא תִשְׁפֹּטֵנָם כִּי אֵין בָּנוּ כֹּחַ לִפְנֵי הַהֶמְכֹּן הָרַב הַזֶּה הַבָּא עָלֵינוּ וְאַנְחֵנוּ לֹא נֵדַע מִה־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 לִפְנֵי יְהוָה גַּם־טַפִּים 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	וַיְחִיזְיֵאל בֶּן־זַכְרְיָהוּ בֶן־בְּנַיָּה בֶּן־יַעֲיָאֵל בֶּן־מַתַּנְיָה הַלֵּוִי מִן־בְּנֵי אֶסָף הֵיטָה 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,	
2 Chr 20:15	וַיֹּאמֶר הַקְּשִׁיבוּ כָל־יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם וְהַמֶּלֶךְ יְהוֹשָׁפָט כֹּה־אָמַר יְהוָה לָכֶם אַתֶּם אַל־תִּירְאוּ וְאַל־תַּחֲתוּ מִפְּנֵי הַהֶמְכֹּן הָרַב הַזֶּה כִּי לֹא לָכֶם הַמִּלְחָמָה כִּי לֵאלֹהִים:	and he said, “Listen, all Judah and inhabitants of Jerusalem, and King Jehoshaphat. <u>This is</u> <u>what</u> the LORD says to you: ‘Don’t you be afraid and do not fear this large multitude, for <i>it</i> is not with you <i>that</i> the war is, but with God.	this is what ← thus.
2 Chr 20:16	מָחָר רְדוּ עָלֵיהֶם הַנֶּגַם עָלִים בְּמַעְלֵה הָעֵץ וּמִצְאֲתָם אַתֶּם בְּסוֹף הַנַּחַל פְּנֵי מִדְבָּר יְרוּאֵל:	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.	
2 Chr 20:17	לֹא לָכֶם לְהִלָּחֵם בַּזֹּאת הַתִּיצְבוּ עִמָּדוֹ וּרְאוּ אֶת־יְשׁוּעַת יְהוָה עִמָּכֶם יְהוּדָה וִירוּשָׁלַם אַל־תִּירְאוּ וְאַל־תַּחֲתוּ מָחָר צֹאוּ לִפְנֵיהֶם וַיהוָה עִמָּכֶם:	<i>It is not up</i> to you to fight this <i>matter</i> . Station yourselves <i>and</i> <i>stand and watch the salvation</i> of the LORD, <i>who is</i> with you, O Judah and Jerusalem. Do not be afraid and do not fear. Go out tomorrow to confront them, and the LORD <i>will be</i> with you.’ ”	stand and watch the salvation (etc.): compare Ex 14:13.
2 Chr 20:18	וַיִּקֹּד יְהוֹשָׁפָט אִפְּסִים אֶרְצָה וְכָל־יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם נָפְלוּ לִפְנֵי יְהוָה לְהִשְׁתַּחֲוֹת לִיהוָה:	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.	in worshipping: gerundial use of the infinitive.
2 Chr 20:19	וַיִּקְמוּ הַלְוִיִּם מִן־בְּנֵי הַקְּהָתִים וּמִן־בְּנֵי הַקֹּרְחִיתִים לְהִלָּל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּקוֹל גָּדוֹל לְמַעְלָה:	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</u> <u>loud voice</u> .	raising a loud voice ← <i>with a</i> <i>great voice upwards</i> .

2 Chr 20:20	<p>וַיִּשְׁכְּמוּ בַבֹּקֶר וַיֵּצְאוּ לַמִּדְבָּר תְּקוּעַ וּבְצֹאתָם עִמָּד יְהוֹשָׁפָט וַיֹּאמֶר שְׁמַעוּנִי יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם הָאֱמִינוּ בַיהוָה אֱלֹהֵיכֶם וְתִאֱמְנוּ הָאֱמִינוּ בְּנִבְיָאֵי 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</u>. Believe his prophets and prosper.”</p>	<p>be faithful: or <i>be established</i>.</p> <hr/> <p>believe his prophets ← <i>believe in his prophets</i>.</p>
2 Chr 20:21	<p>וַיִּזְעַץ אֶל־הָעָם וַיַּעֲמֵד מְשֻׁרְרִים לַיהוָה וּמְהַלְלִים לְהַדְרַת־קֹדֶשׁ בְּצֵאתָ לִפְנֵי הַחֲלוּץ וְאֹמְרִים הִנֵּנוּ לַיהוָה 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 <i>event</i> – when <i>they</i> 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>וּבַעֲתָ הַחֲלוּ בִרְנָה וְתִהְיֶה נִתְּן יְהוָה   מִמָּאֲרָבִים עַל־בְּנֵי עַמּוֹן מוֹאָב וְהַר־שֵׁעִיר הַבָּאִים לַיהוּדָה וַיִּגָּפוּ:</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 עַמּוֹן וּמוֹאָב עַל־יִשְׁבִּי הַר־שֵׁעִיר לְהַחֲרִים וְלַהֲשָׁמִיד וּכְכֹלוֹתָם 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</u> helped to bring his neighbour's downfall.</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>וַיְהוּדָה בָּא עַל־הַמִּצְפָּה לַמִּדְבָּר וַיִּפְּנוּ אֶל־הַמֶּזֶן וְהֵנָּס פְּגָרִים נִפְּלִים אֶרֶצָה וְאֵין פְּלִיטָה:</p>	<p>Then when Judah came to the watchtower overlooking the desert, they cast <i>their eyes on</i> 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>.</p> <hr/> <p>cast <i>their eyes on</i> ← <i>turned to</i>.</p> <hr/> <p>what <i>they</i> saw was that they <i>were</i> ← <i>behold them</i>.</p>
2 Chr 20:25	<p>וַיָּבֹא יְהוֹשָׁפָט וְעַמּוֹ לָבוֹ אֶת־שָׁלָלָם וַיִּמָּצְאוּ בָהֶם לָרֹב וּרְכוּשׁ וּפְגָרִים וְכָל־חֲמֻדוֹת וַיִּנְצְלוּ לָהֶם לֵאמֹן מִשָּׂא וַיְהִי יָמִים שְׁלוֹשָׁה בָּזִים אֶת־הַשָּׁלָל 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 <i>they</i> 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>.</p> <hr/> <p>they spent three days ← <i>they were three days</i>.</p> <hr/> <p>taking the spoil ← <i>spoiling the spoil</i>.</p>

2 Chr 20:26	וּבַיּוֹם הָרְבִּעִי נִקְהְלוּ לְעֶמֶק בְּרָכָה כִּי־שָׁם בֵּרְכוּ אֶת־יְהוָה עַל־כֵּן קָרְאוּ אֶת־שֵׁם הַמָּקוֹם הַהוּא עֶמֶק בְּרָכָה עַד־הַיּוֹם:	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.	
2 Chr 20:27	וַיָּשֻׁבוּ כָל־אִישׁ יְהוּדָה וִירוּשָׁלַם וַיְהוֹשָׁפָט בְּרֹאשׁ לָשׁוּב אֶל־יְרוּשָׁלַם בְּשִׂמְחָה כִּי־שִׂמְחָם יְהוָה מֵאוֹיְבֵיהֶם:	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> .	over their enemies ← <i>from their enemies</i> .
2 Chr 20:28	וַיָּבֹאוּ יְרוּשָׁלַם בְּנִבְלִים וּבְכִנֹּרוֹת וּבַחֲצָצְרוֹת אֶל־בֵּית יְהוָה:	And they arrived <i>in</i> Jerusalem with lutes and with harps and with trumpets at the house of the LORD.	
2 Chr 20:29	וַיְהִי פָתַח אֱלֹהִים עַל כָּל־מַמְלָכוֹת הָאָרֶצוֹת בְּשִׂמְעָם כִּי נִלְחָם יְהוָה עִם אוֹיְבֵי יִשְׂרָאֵל:	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.	came ← <i>became</i> .  fought against ← <i>fought with</i> . See Gen 14:8.
2 Chr 20:30	וַתִּשְׁקֹט מַלְכוּת יְהוֹשָׁפָט וַיָּנַח 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 בְּמָלְכוֹ וְעֶשְׂרִים וְחֲמֵשׁ שָׁנָה מָלַךְ 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 בְּדֶרֶךְ אָבִיו אָסָא 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	אֲךָ הַבַּמּוֹת לֹא־סָרוּ וְעוֹד הָעָם לֹא־הִכְנִינוּ לִבָּם לֵאלֹהֵי אֲבֹתֵיהֶם:	But the <i>idolatrous</i> raised sites <u>were not removed</u> , 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 הָרִאשֹׁנִים וְהָאַחֲרָנִים הַנֶּם כְּתוּבִים בְּדְבָרֵי יְהוָה בֶּן־חֲנָנִי אֲשֶׁר הֶעֱלָה עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Jehoshaphat – the first and the last – <u>they are to be seen</u> 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 are 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</i> or <i>the Chronicles</i> .

2 Chr 20:35	וַאֲחֵרִיכָן אֶת־חֶבֶר יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה עִם אַחֲזִיָּה מֶלֶךְ־יִשְׂרָאֵל הוּא הִרְשִׁיעַ לַעֲשׂוֹת:	And after that Jehoshaphat the king of Judah allied himself with Ahaziah the king of Israel. He acted wrongly in doing this.	allied himself: an Aramaic verbal form.  in doing: gerundial use of the infinitive.  AV differs (... with Ahaziah king of Israel, who did very wickedly). The ־
2 Chr 20:36	וַיַּחְבְּרֵהוּ עִמּוֹ לַעֲשׂוֹת אֲנִיּוֹת לָלֶכֶת תַּרְשִׁישׁ וַיַּעֲשׂוּ אֲנִיּוֹת בְּעֶצְיוֹן גִּבֹּר:	And he allied himself to him to make ships to go to 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 אֶלְיָעָזֹר בֶּן־דָּדָוָהוּ מִמַּרְשָׁה עַל־יְהוֹשָׁפָט לֵאמֹר כִּהְתַּחֲבַרְךָ עִם־אֲחֲזִיָּהוּ פָרַץ יְהוָה אֶת־מַעֲשֶׂיךָ וַיִּשְׁבְּרוּ אֲנִיּוֹת וְלֹא עָצְרוּ לָלֶכֶת אֶל־תַּרְשִׁישׁ:	Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat and said, "Because of you allying yourself with Ahaziah, the LORD has thwarted your affairs." And the ships were broken, and they were not able to go to Tarshish.	allying yourself: gerundial use of the infinitive.  thwarted ← broken.  were not able ← did not retain (strength).
2 Chr 21:1	וַיִּשְׁכֶּב יְהוֹשָׁפָט עִם־אֲבָתָיו וַיִּקְבֹּר עִם־אֲבָתָיו בְּעִיר דָּוִד וַיִּמְלֹךְ יְהוֹרָם בְּנוֹ תַּחְתָּיו:	And Jehoshaphat lay with his fathers, and with his fathers 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	וְלֹא־אֲחִים בָּנֵי יְהוֹשָׁפָט עֲזַרְיָה וַיְחִיאֵל וְזַכְרְיָהוּ וְעֲזַרְיָהוּ וּמִיכָאֵל וּשְׁפָטִיָּהוּ כָּל־אֵלֶּה בָנֵי יְהוֹשָׁפָט מֶלֶךְ־יִשְׂרָאֵל:	And he had brothers – the sons of Jehoshaphat – Azariah and Jehiel and Zechariah and Azariah and Michael and Shephatiah. All those were the sons of Jehoshaphat king of Israel.	
2 Chr 21:3	וַיִּתֵּן לָהֶם   אֲבִיהֶם מַתָּנוֹת רַבּוֹת לְכֶסֶף וְלָזָהָב וּלְמַגְדָּנוֹת עִם־עָרֵי מְצֻרוֹת בִּיהוּדָה וְאֶת־הַמְּמֻלָּכָה 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 was the firstborn.	
2 Chr 21:4	וַיָּקָם יְהוֹרָם עַל־מַמְלַכְתּוֹ אָבִיו וַיִּתְחַזֵּק וַיַּהַרֵּג אֶת־כָּל־אֲחָיו בַּחֶרֶב וְגַם מִשְׁרֵי 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 some of the senior officials of Israel.	
2 Chr 21:5	בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם שָׁנָה יְהוֹרָם בְּמָלְכוֹ וּשְׁמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלַם:	Jehoram was thirty-two years old when he started to reign, and he reigned for eight years in Jerusalem.	2 Ki 8:17.



2 Chr 21:6	וַיֵּלֶךְ בְּדֶרֶךְ   מַלְכֵי יִשְׂרָאֵל כַּאֲשֶׁר עָשָׂו בֵּית אַחָאָב כִּי בִת-אַחָאָב 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 was wrong in the eyes of the LORD.	2 Ki 8:18.
2 Chr 21:7	וְלֹא-אָבָה יְהוָה לְהַשְׁחִית אֶת-בֵּית דָּוִיד לְמַעַן הַבְּרִית אֲשֶׁר כָּרַת לְדָוִיד וְכַאֲשֶׁר אָמַר לָתֵת לוֹ נֵיר וּלְבָנָיו כֹּל-הַיָּמִים:	But the LORD was not willing to bring ruin on the house of David, for the sake of the covenant which he had <i>made</i> for David, and according to <i>how</i> he had said <i>he</i> would give him and his sons a lamp continually.	2 Ki 8:19. made ← <i>cut</i> . continually ← <i>all the days</i> .
2 Chr 21:8	בְּיָמָיו פָּשַׁע אֲדֹם מִתַּחַת יַד-יְהוּדָה וַיִּמְלִיכוּ עֲלֵיהֶם מֶלֶךְ:	In his days Edom rebelled against Judah's <i>control</i> , 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 וַיָּדָ אֶת-אֲדֹם הַסּוֹבֵב אֵלָיו וְאֵת שָׂרֵי הָרֶכֶב:	And Jehoram crossed over with his commanders, and with him was the whole chariot <i>fleet</i> , and it came to pass <i>that</i> he arose in the night and attacked Edom which was surrounding him and the chariot commanders.	2 Ki 8:21.
2 Chr 21:10	וַיִּפְשַׁע אֲדֹם מִתַּחַת יַד-יְהוּדָה עַד הַיּוֹם הַזֶּה אַז תִּפְשַׁע לְבָנָה בַּעַת הַהִיא מִתַּחַת יָדוֹ כִּי עָזַב אֶת-יְהוָה אֱלֹהֵי אֲבֹתָיו:	So Edom rebelled against Judah's <i>control</i> , as it is up to this day. Then Libnah rebelled, at that time, against his <i>control</i> , because he had <i>forsaken</i> the LORD God of his fathers.	2 Ki 8:22. against (2x) ← <i>from under</i> . control (2x) ← <i>hand</i> . he had forsaken: i.e. <i>Jehoram had forsaken</i> .
2 Chr 21:11	גַּם-הָיָה עֹשֶׂה-בָמֹת בְּהָרֵי יְהוּדָה וַיִּזְן אֶת-יֹשְׁבֵי יְרוּשָׁלַם וַיִּדַּח 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	וַיָּבֹא אֵלָיו מִכְתָּב מֵאֵלִיהוּ הַנָּבִיא לֵאמֹר כֹּה   אָמַר יְהוָה אֱלֹהֵי דָוִיד אָבִיךָ תַּחַת אֲשֶׁר לֹא-הֲלַכְתָּ בְּדַרְכֵי יְהוֹשָׁפָט אָבִיךָ וּבְדַרְכֵי אָסָא מֶלֶךְ-יְהוּדָה:	But a letter came to him from Elijah the prophet, which said, “ <i>This 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 is what ← <i>thus</i> .

2 Chr 21:13	וַתֵּלֶךְ בְּדַרְךְ מַלְכֵי יִשְׂרָאֵל וַתַּזְנֶה אֶת־יְהוּדָה וְאֶת־יִשְׁבֵּי יְרוּשָׁלַם כְּהַזְנוֹת בֵּית אַחָאב וְגַם אֶת־אַחִיד בֵּית־אָבִיד הַטּוֹבִים מִמֶּךָ הֲרָגָתָּ:	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</i> <i>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 מַגֵּפָה גְדוֹלָה בְּעַמֶּךָ 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 בַּחֲלִיִּים רַבִּים בְּמַחֲלָה מֵעִיד עַד־יֵצְאוּ מֵעִיד מִן־הַחֲלִי 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> .  day after day ← <i>days upon</i> <i>days</i> .
2 Chr 21:16	וַיַּעַר יְהוָה עַל־יְהוֹרָם אֶת רוּחַ הַפְּלִשְׁתִּים וְהָעֲרָבִים אֲשֶׁר עַל־יַד בּוּשִׁים:	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 נִשְׁאַר־לּוֹ בֶן כִּי אִם־יְהוֹאָחָז קָטָן בָּנָיו:	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> .  present ← <i>found</i> .  Jehoahaz: the same as <i>Ahaziah</i> , exchanging the morphemes.
2 Chr 21:18	וְאַחֲרֵי כָל־זֹאת נִגְפּוֹ יְהוָה   בְּמַעֲוֵי לֶחֱלִי לְאִין מִרְפָּא:	And after all this the LORD struck him in his intestines with an incurable disorder.	
2 Chr 21:19	וַיְהִי לְיָמִים   מֵיָמִים וּכְעַתָּה צֵאת הַקֶּץ לְיָמִים שָׁנִים יֵצְאוּ מֵעִיד עַם־חֲלָיו וַיָּמָת בְּתַחֲלָאִים רָעִים וְלֹא־עָשׂוּ לוֹ עֲמֹ שְׂרָפָה כְּשֶׁרָפָת אֲבֹתָיו:	And it came to pass <u>in the course</u> <u>of time</u> that at the time of the <i>year's close</i> , after <u>two full years</u> , 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</i> <i>from days</i> . Idiomatic uses of expressions with <i>day</i> can mean <i>a long time</i> or <i>yearly</i> [AnLx].  <i>year's close</i> ← <i>going out of the</i> <i>end</i> . We take this as applying to the calendar year.  <i>two full years</i> ← <i>of two days</i> . Compare note above.
2 Chr 21:20	בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם הָיָה בְּמָלְכוֹ וּשְׁמוֹנֶה שָׁנִים מָלָךְ בִּירוּשָׁלַם וַיֵּלֶךְ בְּלֹא חֶמְדָּה וַיִּקְבְּרֵהוּ בְּעִיר דָּוִיד 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 <u>in an</u> <u>unpleasant way</u> , and they buried him in the City of David, <u>but</u> 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	<p>וַיִּמְלִיכוּ יוֹשְׁבֵי יְרוּשָׁלַם  אֶת־אֲחִזְיָהוּ בְנוֹ הַקָּטָן תַּחְתָּיו  כִּי כָל־הָרָאשִׁים הָרַג הַגָּדוֹד  הָבָא בָּעֲרָבִים לְמַחְנֶה וַיִּמְלֹךְ  אֲחִזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ  יְהוּדָה: פ</p>	<p>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>.</p>	<p>   2 Ki 8:24, 2 Ki 8:25, 1 Chr 3:11.</p> <p>killed: in a Hebrew “OVS” (object-verb-subject) sentence.</p> <p>older ← <i>first</i>.</p>
2 Chr 22:2	<p>בֶן־אַרְבָּעִים וּשְׁתַּיִם שָׁנָה  אֲחִזְיָהוּ בְּמָלְכוֹ וּשְׁנָה אַחַת  מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ  עַתְלִיָּהוּ בַת־עֲמֹרִי:</p>	<p>Ahaziah <i>was forty-two years old</i> when he <i>started to reign</i>, and he reigned for one year in Jerusalem. And the name of his mother <i>was</i> Athaliah, the daughter of Omri.</p>	<p>   2 Ki 8:26.</p> <p>forty-two years old: see [CB]'s resolution of the difference compared with 2 Ki 8:26.</p> <p>daughter: standing for granddaughter.</p>
2 Chr 22:3	<p>גַּם־הוּא הֵלֵךְ בְּדַרְכֵי בֵית  אֲחָאָב כִּי אִמּוֹ הִיָּתָה יוֹעֲצָתוֹ  לְהַרְשִׁיעַ:</p>	<p>He also walked in the ways of the house of Ahab, because his mother would advise him to do wrong.</p>	<p>   2 Ki 8:27.</p>
2 Chr 22:4	<p>וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּבֵית  אֲחָאָב כִּי־הָמָּה הָיוּ־לוֹ  יוֹעֲצִים אַחֲרֵי מוֹת אָבִיו  לְמַשְׁחִית לוֹ:</p>	<p>So he did what <i>was</i> 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.</p>	<p>   2 Ki 8:27.</p>
2 Chr 22:5	<p>גַּם בַּעֲצָתָם הֵלֵךְ וַיִּלָּךְ  אֶת־יְהוֹרָם בֶּן־אֲחָאָב מֶלֶךְ  יִשְׂרָאֵל לְמַלְחָמָה עַל־חֲזָאֵל  מֶלֶךְ־אַרָם בְּרָמֹת גִּלְעָד וַיָּבֹאוּ  הָרָמִים אֶת־יֹרָם:</p>	<p>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.</p>	<p>   2 Ki 8:28.</p> <p>Hazael: see 2 Ki 8:8.</p> <p>Ramoth-Gilead: see Gen 31:21.</p> <p>Joram: a shortened form of <i>Jehoram</i>.</p>
2 Chr 22:6	<p>וַיָּשָׁב לְהִתְרַפָּא בִּיזְרְעֵאל כִּי  הַמַּכִּים אֲשֶׁר הִכּוּ בְּרָמָה  בְּהִלָּחְמוֹ אֶת־חֲזָאֵל מֶלֶךְ  אַרָם וַעֲזָרְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ  יְהוּדָה יָרְדוּ לִרְאוֹת  אֶת־יְהוֹרָם בֶּן־אֲחָאָב  בִּיזְרְעֵאל 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.</p> <p>Jezreel (2x): see Josh 15:56.</p> <p>dealt ← <i>struck</i>.</p> <p>Hazael: see 2 Ki 8:8.</p> <p>Azariah: the same as <i>Ahaziah</i>. The meanings are similar (<i>the LORD helps / the LORD holds</i>).</p>
2 Chr 22:7	<p>וּמֵאֲלֹהִים הָיְתָה תְּבוּסָתוֹ  אֲחִזְיָהוּ לָבֹא אֶל־יֹרָם  וּבָבֹאוֹ יֵצֵא עִם־יְהוֹרָם  אֶל־יְהוּא בֶן־נִמְשִׁי אֲשֶׁר  מָשַׁחוּ יְהוָה לְהַכֹּת  אֶת־בֵּית אֲחָאָב:</p>	<p>Now the <u>downfall</u> 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 ← <i>trampling</i>.</p>

2 Chr 22:8	וַיְהִי כִּהְשַׁפֵּט יְהוָה אֶם־בֵּית אֲחָאָב וַיִּמָּצֵא אֶת־שָׂרֵי יְהוּדָה וּבְנֵי אַחִי אַחֲזִיָּהוּ מְשֻׁרְתִּים לְאַחֲזִיָּהוּ וַיַּהַרְגֵם:	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 <i>who</i> served Ahaziah, and he killed them.	
2 Chr 22:9	וַיִּבְקֹשׁ אֶת־אַחֲזִיָּהוּ וַיִּלְכְּדֵהוּ וְהוּא מִתְחַבֵּא בְּשִׂמְרוֹן וַיִּבְאֵהוּ אֶל־יְהוָה וַיִּמָּתֵהוּ וַיִּקְבְּרֵהוּ כִּי אָמְרוּ בֶּן־יְהוֹשָׁפָט הוּא אֲשֶׁר־דָּרַשׁ אֶת־יְהוָה בְּכָל־לְבָבוֹ וְאִין לְבֵית אַחֲזִיָּהוּ לַעְצֹר כֹּחַ לְמַמְלָכָה:	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 <i>is</i> the <i>son</i> of Jehoshaphat who sought the LORD with all his heart.” And <i>there was</i> no-one of the house of Ahaziah to retain power over the kingdom.	2 Ki 9:27, 2 Ki 9:28 (very roughly parallel).  son: standing for <i>grandson</i> .
2 Chr 22:10	וַעֲתִלֵּיהוּ אִם אַחֲזִיָּהוּ רָאָתָהּ כִּי מֵת בָּנָהּ וַתִּקֶּם וַתִּדְבֹּר אֶת־כָּל־זֶרַע הַמַּמְלָכָה לְבֵית יְהוּדָה:	But when Athaliah, Ahaziah's mother, saw that her son was dead, she arose and eradicated all the <i>royal seed</i> of the house of Judah,	2 Ki 11:1.  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 Chr 22:11	וַתִּקַּח יְהוֹשֶׁבֶעֶת בַּת־הַמֶּלֶךְ אֶת־יֹאָשׁ בֶּן־אַחֲזִיָּהוּ וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ הַמּוֹמְתִים וַתִּתֵּן אֹתוֹ וְאֶת־מִינקָתוֹ בַּחֲדָר הַמָּטוֹת וַתִּסְתִּירָהוּ יְהוֹשֶׁבֶעֶת בַּת־הַמֶּלֶךְ יְהוֹרָם אִשְׁתּוֹ יְהוֹיָדָע הַכֹּהֵן כִּי הִיא הָיְתָה אֲחוֹת אַחֲזִיָּהוּ מִפְּנֵי עֲתִלְיָהוּ וְלֹא הִמִּיתָהוּ:	but Jehoshabath the king's daughter had taken Joash the son of Ahaziah and had stolen him away <i>from</i> 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.	2 Ki 11:2.  Jehoshabath (2x) ← <i>Jehoshab'ath</i> . AV= <i>Jehoshabeath</i> , not recognizing the closed syllable (- <i>shab</i> -). See Gen 31:21.  from ← <i>from the midst of</i> .
2 Chr 22:12	וַיְהִי אִתָּם בְּבֵית הָאֱלֹהִים מִתְחַבֵּא שֵׁשׁ שָׁנִים וַעֲתִלְיָה מָלְכָת עַל־הָאָרֶץ: פ	And he was with them in the house of God, hidden for six years, while Athaliah reigned over the land.	2 Ki 11:3.

2 Chr 23:1	<p>וּבִשְׁנָה הַשְּׁבַעִית הִתְחַזַּק יְהוֹיָדָע וַיִּקַּח אֶת־שָׂרֵי הַמַּאֲוֹת לַעֲזָרְיָהוּ בֶן־יִרְחָם וְלִישְׁמַעְיָאל בֶּן־יְהוֹחָנָן וְלַעֲזָרְיָהוּ בֶן־עֹבֵד וְאֶת־מַעֲשִׂיָּהוּ בֶן־עֲדִיָּהוּ וְאֶת־אֵלִישַׁפָּט בֶּן־זִיכְרִי עִמּוֹ 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>
2 Chr 23:2	<p>וַיֵּסְבוּ בִיהוּדָה וַיִּקְבְּצוּ אֶת־הַלְוִיִּם מִכָּל־עָרֵי יְהוּדָה וְרָאשֵׁי 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>	
2 Chr 23:3	<p>וַיְכַלֵּת כָּל־הַקָּהָל בְּרִית בְּבֵית הָאֱלֹהִים עִם־הַמֶּלֶךְ וַיֹּאמֶר לָהֶם הִנֵּה הַנֶּה בֶן־הַמֶּלֶךְ יִמְלֹךְ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל־בְּנֵי דָּוִד:</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>
2 Chr 23:4	<p>זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ הַשְּׁלִשִׁית מִכֶּם בְּאֵי הַשַּׁבָּת לְכֹהֲנִים וְלַלְוִיִּם לְשַׁעְרֵי הַסָּפִים:</p>	<p>This <i>is</i> the operation which you will carry out. One third of you will come on the Sabbath: <i>you</i> of the priests and the Levites, as gatekeepers at the <i>entrance</i> thresholds.</p>	<p>   2 Ki 11:5.</p> <hr/> <p>operation ← <i>thing</i>.</p> <hr/> <p>gatekeepers at ← <i>gatekeepers</i> of.</p>
2 Chr 23:5	<p>וְהַשְּׁלִשִׁית בְּבֵית הַמֶּלֶךְ וְהַשְּׁלִשִׁית בְּשַׁעַר הִיסוֹד וְכָל־הָעָם בְּחֻצְרוֹת בֵּית יְהוָה:</p>	<p>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.</p>	<p>   2 Ki 11:6.</p>
2 Chr 23:6	<p>וְאַל־יָבֹא בֵית־יְהוָה כִּי אִם־הַכֹּהֲנִים וְהַמְשָׁרְתִּים לְלוֹיִם הֵמָּה יָבֹאוּ כִּי־קֹדֶשׁ הֵמָּה וְכָל־הָעָם יִשְׁמְרוּ מִשְׁמֶרֶת יְהוָה:</p>	<p>But do not let <i>anyone</i> go <i>into</i> 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 <i>keep</i> the LORD's guard.</p>	<p>   2 Ki 11:7.</p> <hr/> <p>holy ← <i>holiness</i>.</p> <hr/> <p>keep ← <i>guard</i>.</p>
2 Chr 23:7	<p>וְהַקִּיפוּ הַלְוִיִּם אֶת־הַמֶּלֶךְ סָבִיב אִישׁ וּכְלָיו בְּיָדוֹ וְהָבֹא אֶל־הַבַּיִת יוֹמָת וְהָיוּ אֶת־הַמֶּלֶךְ בָּבֹאוֹ וּבִצְאוֹ:</p>	<p>And the Levites will form a circle around the king, each <i>man</i> <i>having</i> his weapons in his hand, and anyone going <i>inside the</i> <i>circle</i> will be put to death. And accompany the king as he goes out and comes in.”</p>	<p>   2 Ki 11:8.</p> <hr/> <p>inside <i>the circle</i>: or <i>towards the</i> <i>house</i>. AV differs, ≈ our alternative.</p> <hr/> <p>accompany ← <i>be with</i>.</p>

2 Chr 23:8	וַיַּעֲשׂוּ הַלְוִיִּם וְכָל־יְהוּדָה כְּכָל אֲשֶׁר־צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בְּאֵי הַשַּׁבָּת עִם יוֹצְאֵי הַשַּׁבָּת כִּי לֹא פָטַר יְהוֹיָדָע הַכֹּהֵן אֶת־הַמַּחֲלָקוֹת:	And the Levites and all of Judah did everything which Jehoiada the priest commanded, and each one 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 הַמֵּאוֹת אֶת־הַחֲנִיתִים וְאֶת־הַמִּגְנּוֹת וְאֶת־הַשְּׁלֵטִים אֲשֶׁר לַמֶּלֶךְ דָּוִיד אֲשֶׁר בֵּית הָאֱלֹהִים:	And Jehoiada the priest gave to the commanders of a hundred the spears and the bucklers and the shields which had belonged 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 מִכַּתֵּף הַבַּיִת הַיְמָנִית עַד־כַּתֵּף הַבַּיִת הַשְּׂמָאלִית לַמִּזְבֵּחַ וּלְבַיִת עַל־הַמֶּלֶךְ סָבִיב:	And he stationed all the people, each with his weapon in his hand, from the right hand side of the house to the left hand 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־הַגִּזְרֹת וְאֶת־הַעֲדוֹת 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 עֲתָלְיָהוּ אֶת־קוֹל הָעָם הֹרְעִים וְהַמְהַלְלִים אֶת־הַמֶּלֶךְ וַתָּבוֹא אֶל־הָעַם בֵּית יְהוָה:	And when Athaliah heard the sound of the people running and those praising the king, she went to the people and to the house of the LORD.	2 Ki 11:13.
2 Chr 23:13	וַתִּרְא וְהִנֵּה הַמֶּלֶךְ עוֹמֵד עַל־עַמּוּדוֹ בַּמָּבֹאז וְהַשָּׂרִים וְהַחֲצָצְרוֹת עַל־הַמֶּלֶךְ וְכָל־עַם הָאָרֶץ שִׂמְח וְתוֹקֵעַ בַּחֲצָצְרוֹת וְהַמְשׁוֹרְרִים בְּכָלִי הַשִּׁיר וּמוֹדִיעִים לְהַלֵּל וַתִּקְרַע עֲתָלְיָהוּ אֶת־בְּגָדֶיהָ וַתֹּאמֶר קִשָּׁר קִשָּׁר: ס	And she looked, and what she saw was the king standing at his column at the entrance with officials and trumpet-players in attendance to the king, and all the people of the land rejoicing and blowing trumpets, with the singers with musical instruments and directors of praise. At this Athaliah tore her clothes and said, “A conspiracy, a conspiracy!”	2 Ki 11:14.  what she saw was ← behold.  musical ← for singing.  directors of praise ← notifiers of praise.  at this: wider use of the vav.

2 Chr 23:14	וַיֹּצֵא יְהוֹיָדָע הַכֹּהֵן אֶת־שָׂרֵי הַמָּאֹזֹת   פְּקוּדֵי הַחֵיל וַיֹּאמֶר אֲלֵהֶם הוֹצִיאוּהָ אֶל־מִבֵּית הַשְּׂדֵרוֹת וְהִבָּא אַחֲרֶיהָ יוֹמֶת בְּחָרֵב כִּי אָמַר הַכֹּהֵן לֹא תָמִיתוּהָ בֵּית 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 the</i> <i>ranks</i> , 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.  <i>but within the ranks ← towards from inside the ranks.</i>
2 Chr 23:15	וַיִּשְׁמְרוּ לָהּ יָדַיִם וַתָּבֹא אֶל־מִבְּוֹא שַׁעַר־הַסּוּסִים בֵּית הַמֶּלֶךְ וַיָּמִיתוּהָ שָׁם: פ	So they laid hands on her as she went to the entrance of the Horse Gate <i>of the king's house</i> , and they put her to death there.	2 Ki 11:16.
2 Chr 23:16	וַיִּכְרֹת יְהוֹיָדָע בְּרִית בֵּינוֹ וּבֵין כָּל־הָעָם וּבֵין הַמֶּלֶךְ לַיהוָה לָעַם לַיהוָה:	And Jehoiada <i>made</i> a covenant between himself and all the people and the king, to be a people to the LORD.	2 Ki 11:17.  <i>made ← cut.</i>
2 Chr 23:17	וַיָּבֹאוּ כָל־הָעָם בֵּית־הַבַּעַל וַיִּתְּצוּהוּ וְאֶת־מִזְבְּחֹתָיו וְאֶת־צִלְמֹיו שָׂבְרוּ וְאֶת מַתָּן כֹּהֵן הַבַּעַל הִרְגוּ לִפְנֵי הַמִּזְבְּחוֹת:	And all the people went <i>to the</i> 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	וַיִּשֶׁם יְהוֹיָדָע פְּקֻדֹת בֵּית יְהוָה בְּיַד הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר חָלַק דָּוִיד עַל־בֵּית יְהוָה לַהֲעֲלוֹת עֹלוֹת יְהוָה בְּכִתּוּב בְּתוֹרַת מֹשֶׁה בְּשִׂמְחָה וּבִשְׂשִׁיר עַל יְדֵי דָוִיד:	And Jehoiada appointed duties <i>in the house of the LORD to be</i> <i>fulfilled</i> by the Levite priests whom David had <i>assigned</i> over the house of the LORD, to offer the LORD's burnt offerings, as <i>it</i> <i>is</i> written in the law of Moses, with rejoicing and with singing, as <i>set up</i> by David.	2 Ki 11:18 (roughly parallel).  <i>to be fulfilled by ← by the hand of.</i>  <i>assigned ← divided.</i>  <i>as set up by ← at the hands of.</i>
2 Chr 23:19	וַיַּעֲמֵל הַשּׁוֹעֲרִים עַל־שַׁעְרֵי בֵּית 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 <i>approach</i> anything.	approach ← <i>come (to), or enter.</i>  <i>anything ← everything.</i>  AV differs (... <i>that none which was unclean in any thing should enter in</i> ).
2 Chr 23:20	וַיִּקַּח אֶת־שָׂרֵי הַמָּאֹזֹת וְאֶת־הָאֲדִירִים וְאֶת־הַמּוֹשְׁלִים בָּעָם וְאֵת   כָּל־עַם הָאָרֶץ וַיּוֹרֵד אֶת־הַמֶּלֶךְ מִבֵּית יְהוָה וַיָּבֹאוּ בְּתוֹךְ־שַׁעַר הָעֲלִיזֹן בֵּית הַמֶּלֶךְ וַיּוֹשִׁיבוּ אֶת־הַמֶּלֶךְ עַל כִּסֵּא הַמַּמְלָכָה:	And he took the commanders of a hundred and the nobles and <i>those in authority over</i> 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 <i>to the king's house</i> , and they seated the king on the throne of the kingdom.	2 Ki 11:19.  <i>those in authority over ← the rulers among.</i>

2 Chr 23:21	וַיִּשְׂמְחוּ כָּל־עַם־הָאָרֶץ וְהָעִיר שָׁקֵטָה וְאֶת־עַתְלִיָּהוּ הִמָּיתוּ 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 בְּמָלְכוֹ וְאַרְבָּעִים שָׁנָה מָלָךְ 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 <i>was</i> right in the sight of the LORD all the days of Jehoiada the priest.	2 Ki 12:2.
2 Chr 24:3	וַיִּשְׂאֵלֻּ יְהוֹיָדָע נָשִׁים שְׁתַּיִם וַיֹּלֶד 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</i> to 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 לְחֻזֶּק   אֶת־בַּיִת אֱלֹהֵיכֶם מִדֵּי שָׁנָה בְּשָׁנָה וְאַתֶּם תִּמְהָרוּ לְדַבֵּר וְלֹא מִהָרוּ 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	וַיִּקְרָא הַמֶּלֶךְ לַיהוֹיָדָע הָרֹאשׁ וַיֹּאמֶר לוֹ מִדּוּעַ לֹא־דָרַשְׁתָּ עַל־הַלְוִיִּם לְהָבִיא מִיְהוּדָה וּמִירוּשָׁלַם אֶת־מִשְׁאֵת מֹשֶׁה עֶבֶד־יְהוָה וְהַקֹּהֵל לְיִשְׂרָאֵל לְאֶהֱל הַעֲדוֹת:	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?”	2 Ki 12:7.
2 Chr 24:7	כִּי עֲתַלְיָהוּ הַמְרַשֵּׁעַת בְּנִיָּה פָּרְצוּ אֶת־בַּיִת הָאֱלֹהִים וְגַם כָּל־קִדְשֵׁי בֵּית־יְהוָה עָשׂוּ לְבַעֲלִים:	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.	refashioned ← <i>fashioned</i> . See Num 6:12.
2 Chr 24:8	וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אָרוֹן אֶחָד וַיִּתְּנֵהוּ בְּשַׁעַר בֵּית־יְהוָה חוּצָה:	So the king spoke, and they made a <u>chest</u> , and they put it at the gate of the house of the LORD on the outside.	2 Ki 12:9. a chest ← <i>one chest</i> .



2 Chr 24:9	וַיִּתְּנוּ־קוֹל בִּיהוּדָה וּבִירוּשָׁלַם לְהָבִיא לַיהוָה מִשְׁאֵת מִשָּׁה עֲבַד־הָאֱלֹהִים עַל־יִשְׂרָאֵל בַּמִּדְבָּר:	And they issued an <u>appeal</u> 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.	2 Ki 12:9. appeal ← <i>voice</i> . enjoined by ← <i>of</i> .
2 Chr 24:10	וַיִּשְׂמְחוּ כָּל־הַשָּׂרִים וְכָל־הָעָם וַיָּבִיאוּ וַיִּשְׁלִיכוּ לָאָרוֹן עַד־לְכַלְהָ:	And all the officials and all the people rejoiced, and they brought <i>it</i> , and they <u>deposited</u> <i>it</i> in the chest until <u>all was done</u> .	deposited ← <i>cast</i> . all was done ← <i>finishing</i> .
2 Chr 24:11	וַיְהִי בַעַת יָבִיא אֶת־הָאָרוֹן אֶל־פְּקֻדַּת הַמֶּלֶךְ בְּיַד הַלְוִיִּם וַכְּרָאוֹתָם כִּי־רַב הַכֶּסֶף וּבֹא סוֹפֵר הַמֶּלֶךְ וּפְקִיד כָּהֵן הָרֹאשׁ וַיַּעֲרוּ אֶת־הָאָרוֹן וַיִּשְׁאֲהוּ וַיִּשִׁיבֵהוּ אֶל־מְקוֹמוֹ כֹּה עָשׂוּ לְיוֹם   בְּיוֹם וַיֵּאֲסֹפוּ־כֶסֶף לָרֹב:	And it came to pass, at the time <i>when</i> he had the chest brought at the king's behest by the <u>agency</u> 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 <u>emptied</u> the chest and carried it, and they returned it to its place. They did <u>this daily</u> , and they collected money in abundance.	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	וַיִּתְּנֵהוּ הַמֶּלֶךְ וַיהוֹיָדָע אֶל־עוֹשֵׂה מְלָאכָת עֲבוּדַת בֵּית־יְהוָה וַיְהִיו שְׂכָרִים חֲצָבִים וְחִרְשִׁים לְחֹדֶשׁ בֵּית יְהוָה וְגַם לְחִרְשֵׁי בְרָזָל וְנֹחֶשֶׁת לְחַזֵּק אֶת־בֵּית יְהוָה:	And the king and Jehoiada gave it to <u>those who</u> carried out the <u>work of craftsmanship</u> 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.	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 אֲרוּכָה לַמְּלָאכָה בְּיָדָם וַיַּעֲמִידוּ אֶת־בֵּית הָאֱלֹהִים עַל־מַתְכָּנָתוֹ וַיֵּאֱמָצֵהוּ:	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	וַכְּכֹלֹתָם הֵבִיאוּ לִפְנֵי הַמֶּלֶךְ וַיהוֹיָדָע אֶת־שָׂאֵר הַכֶּסֶף וַיַּעֲשֶׂהוּ כָלִים לְבֵית־יְהוָה כְּלֵי שֵׁרֶת וְהַעֲלוֹת וְכַפּוֹת וְכָלִי זָהָב וְכֶסֶף וַיְהִיו מַעֲלִים עֲלוֹת בְּבֵית־יְהוָה תָּמִיד כָּל יְמֵי יְהוֹיָדָע: 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. to the king ← <i>before the king</i> . used it for ← <i>made it</i> .
2 Chr 24:15	וַיִּזְקֶן יְהוֹיָדָע וַיִּשְׁבַּע 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־דָּוִיד עִם־הַמְּלָכִים כִּי־עָשָׂה טוֹבָה בְּיִשְׂרָאֵל וְעִם 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 יְהוֹיָדָע בָּאוּ שָׂרֵי יְהוּדָה וַיִּשְׁתַּחֲווּ לַמֶּלֶךְ אֵז 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־בֵּית יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיַּעֲבְדוּ אֶת־הָאֲשֵׁרִים וְאֶת־הָעֲצָבִים וַיְהִי־קֶצֶף עַל־יְהוּדָה וּירוּשָׁלַם בְּאַשְׁמַתָּם 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 trespass of theirs.	trespass ← <i>guilt</i> .
2 Chr 24:19	וַיִּשְׁלַח בָּהֶם נְבִאִים לְהַשִּׁיבָם אֶל־יְהוָה וַיַּעֲדוּ 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.	
2 Chr 24:20	וְרוּחַ אֱלֹהִים לָבָשָׁה אֶת־זִכְרְיָה בֶן־יְהוֹיָדָע הַכֹּהֵן וַיַּעֲמֵד מַעַל לָעָם וַיֹּאמֶר לָהֶם כֹּה   אָמַר הָאֱלֹהִים לָמָּה אַתֶּם עֹבְרִים אֶת־מִצְוֹת יְהוָה וְלֹא תִצְלִיחוּ כִי־עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם:	Then the spirit of God <i>invested</i> Zechariah the son of Jehoiada the priest, and he stood above the people, and he said to them, “ <i>This is what</i> 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.’ ”	invested: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.  this is what ← <i>thus</i> .
2 Chr 24:21	וַיִּקְשְׁרוּ עָלָיו וַיִּרְגְּמוּהוּ אֲבָן בְּמִצְוֹת הַמֶּלֶךְ בַּחֲצַר בֵּית יְהוָה:	But they conspired against him, and they <i>stoned him</i> at the king’s command, in the courtyard of the house of the LORD.	stoned him ← “bouldered” him (with) stone.
2 Chr 24:22	וְלֹא־זָכַר יוֹאָשׁ הַמֶּלֶךְ הַחֲסֵד אֲשֶׁר עָשָׂה יְהוֹיָדָע אָבִיו עִמּוֹ וַיַּהַרֵג אֶת־בָּנָו וְכִמּוֹתָו אָמַר יֵרָא יְהוָה וַיִּדְרֹשׁ: פ	So Joash the king did not remember the kindness which Jehoiada <i>Zechariah’s</i> father <i>had</i> <i>shown him</i> , but he killed his son, who, as he died, said, “Let the LORD see and requite <i>it</i> .”	<i>Zechariah’s</i> ← <i>his</i> . On the liberal use of the third person pronouns ( <i>he, him, his</i> ), see the note to Gen 41:13.  had shown him ← <i>had done</i> <i>with him</i> .
2 Chr 24:23	וַיְהִי   לְתִקְוַת הַשָּׁנָה עָלָה עָלָיו חֵיל אָרֶם וַיָּבֹאוּ אֶל־יְהוּדָה וּירוּשָׁלַם וַיִּשְׁחִיתוּ אֶת־כָּל־שָׂרֵי הָעָם מֵעַם וְכָל־שָׁלָל שָׁלְחוּ לַמֶּלֶךְ דֶּרֶמְשֶׁק:	And it came to pass at the <i>close</i> 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.	2 Ki 12:17, 2 Ki 12:18.  close ← <i>cycle</i> .

2 Chr 24:24	כִּי בַמֶּצֶלֶר אֲנָשִׁים בָּאוּ   חֵיל אֲרָם וַיהוָה נָתַן בְּיָדָם חֵיל לָרֹב מְאֹד כִּי עָזְבוּ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וְאֶת־יוֹאָשׁ עָשׂוּ שְׁפָטִים:	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 judgment on Joash.	2 Ki 12:18. Very loosely parallel.  judgment ← judgments.
2 Chr 24:25	וּבְלָכְתָּם מִמֶּנּוּ כִּי־עָזְבוּ אֹתוֹ *בַּמַּחֲלִיִּים *בְּמַחֲלוֹיִם רַבִּים הִתְקַשְּׁרוּ עָלָיו עֲבָדָיו בְּדַמִּי בְּנֵי יְהוֹיָדָע הַכֹּהֵן וַיַּהַרְגֵהוּ עַל־מִטָּתוֹ וַיָּמָת וַיִּקְבְּרֵהוּ בְּעִיר דָּוִיד וְלֹא קִבְּרֵהוּ בַּקְּבֻרוֹת הַמְּלָכִים: ס	And when they had departed from him – but they left him with many ailments – 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.	ailments: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.     2 Ki 12:20, 2 Ki 12:21.
2 Chr 24:26	וְאֵלֶּה הַמִּתְקַשְּׁרִים עָלָיו זָבָד בֶּן־שִׁמְעָת הָעַמּוֹנִית וַיְהוֹזָבָד בֶּן־שִׁמְרִית הַמּוֹאֲבִית:	And these were the conspirators against him: Zabad the son of Shimath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess.	2 Ki 12:21.  Shimath: see 2 Ki 12:21.
2 Chr 24:27	וּבָנָיו *וּרֵב *יִרְבִּי הַמֶּשָּׂא עָלָיו וַיְסוֹד בֵּית הָאֱלֹהִים הַנֶּחֱסֵם כְּתוּבִים עַל־מִדְרָשׁ סֵפֶר הַמְּלָכִים וַיִּמְלֹךְ אַמְצִיָּהוּ בְּנוֹ תַּחֲתָיו: פ	And as for 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, they are to be seen written in the Commentary of the Book of the Kings. And Amaziah his son reigned in his place.	2 Ki 12:21, 1 Chr 3:12.  re-establishment ← founding.  they are to be seen ← behold them.  commentary: the Hebrew word is <i>Midrash</i> , but not in its modern sense.
2 Chr 25:1	בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה מָלָךְ אַמְצִיָּהוּ וְעֶשְׂרִים וְתֵשַׁע שָׁנָה מָלָךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְהוֹעָדָן מִירוּשָׁלַם:	Amaziah was twenty-five years old when he started to reign, and he reigned for twenty-nine years in Jerusalem. And the name of his mother was Jehoaddan from Jerusalem.	2 Ki 14:2.
2 Chr 25:2	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה רָק לֹא בְּלִבָּב שָׁלֵם:	And he did what was right in the eyes of the LORD, except that it was not wholeheartedly.	2 Ki 14:3.
2 Chr 25:3	וַיְהִי כַּאֲשֶׁר חֲזָקָה הַמַּמְלָכָה עָלָיו וַיַּהַרְגֵם אֶת־עֲבָדָיו הַמְּכִים אֶת־הַמֶּלֶךְ אָבִיו:	And it came to pass, as the kingdom became stronger under him, that he killed those servants of his who had struck down the king who was his father.	2 Ki 14:5.  stronger ← strong.  under him ← at him.
2 Chr 25:4	וְאֶת־בָּנֵיהֶם לֹא הָמִית כִּי כְּכָתוּב בַּתּוֹרָה בְּסֵפֶר מֹשֶׁה אֲשֶׁר־צֻוָּה יְהוָה לֵאמֹר לֹא־יָמוּתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יָמוּתוּ עַל־אָבוֹת כִּי אִישׁ בְּחַטָּאוֹ יָמוּת: פ	But he did not kill their sons, for as it stands written in the law, in the book of Moses whom the LORD commanded and said, “Fathers shall not die because of their sons, and sons shall not die because of their fathers, for each person shall die because of his own sin.”	2 Ki 14:6.  The reference is to Deut 24:16.

2 Chr 25:5	<p>וַיִּקְבֹּץ אֶמְצִיָּהוּ אֶת־יְהוּדָה וַיַּעֲמִידֵם לְבֵית־אֲבוֹת לְשָׂרֵי הָאֲלָפִים וְלְשָׂרֵי הַמֵּאוֹת לְכָל־יְהוּדָה וּבִנְיָמִן וַיִּפְקְדֵם לְמִבְּנֵי עֶשְׂרִים שָׁנָה וּמַעְלָה וַיִּמְצְאוּם שְׁלֹשׁ־מֵאוֹת אָלֶף בַּחֹר יוֹצֵא צָבָא אַחֲזוּ רֶמֶח וְצֶנָּה:</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 גִּבּוֹר חֵיל בַּמָּאָה כֶּכֶר־כֶּסֶף:</p>	<p>And he hired one hundred thousand valiant warriors from Israel for one hundred <i>talents</i> of silver.</p>	talents: see Ex 25:39.
2 Chr 25:7	<p>וְאִישׁ הָאֱלֹהִים בָּא אֵלָיו לֵאמֹר הַמֶּלֶךְ אֲלִיבָא עִמָּךְ צָבָא יִשְׂרָאֵל כִּי אֵין 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>	any ← <i>all</i> .
2 Chr 25:8	<p>כִּי אִם־בָּא אַתָּה עֲשֵׂה חֲזַק לְמַלְחָמָה יִכְשִׁילֶךְ הָאֱלֹהִים לִפְנֵי אוֹיֵב כִּי יִשְׁכַּח בְּאֱלֹהִים לַעְזֹז וּלְהַכְשִׁיל:</p>	<p>But if you <i>are determined</i> to go, act and show strength for battle. <i>But</i> God <i>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 אֶמְצִיָּהוּ לְאִישׁ הָאֱלֹהִים וּמָה־לַּעֲשׂוֹת לְמַאֲת הַכֶּכֶר אֲשֶׁר נָתַתִּי לַגִּדּוֹד יִשְׂרָאֵל וַיֹּאמֶר אִישׁ הָאֱלֹהִים יֵשׁ לַיהוָה לָתֵת לָךְ הַרְבֵּה מִזֶּה:</p>	<p>Then Amaziah said to the man of God, “Then what <i>am I</i> to do about the one hundred <i>talents</i> 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>וַיִּבְדִּילֵם אֶמְצִיָּהוּ לְהַגְדוֹד אֲשֶׁר־בָּא אֵלָיו מֵאֶפְרַיִם לָלֶכֶת לְמִקְוָם וַיַּחַר אַפָּם מְאֹד בִּיהוּדָה וַיָּשׁוּבוּ לְמִקְוָם בְּחָרִי־אָף:</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>וַאֲמַצִּיָּהוּ הִתְחַזַּק וַיִּנְהַג אֶת־עַמּוֹ וַיֵּלֶךְ גֵּיא הַמֶּלַח וַיַּךְ 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	וַעֲשֶׂרֶת אֲלָפִים חַיִּים שָׁבוּ בְנֵי יְהוּדָה וַיְבִיאוּם לְרֹאשׁ הַסֵּלַע וַיִּשְׁלִיכוּם מֵרֹאשׁ הַסֵּלַע וְכָלם נִבְקְעוּ: ס	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> .	took ... captive: in a Hebrew “OVS” (object-verb-subject) sentence.  the peak of the outcrop ... the peak of the outcrop: otiose, but see Gen 12:5.
2 Chr 25:13	וּבְנֵי הַגָּדוּד אֲשֶׁר אֶשְׁרַח אֲמַצְיָהוּ מִלֶּכֶת עִמּוֹ לְמַלְחָמָה וַיִּפְשְׁטוּ בְּעָרֵי יְהוּדָה מִשְׁמֶרֶז וְעַד־בֵּית חֹרֹן וַיָּכוּ מֵהֶם שְׁלֹשֶׁת אֲלָפִים וַיִּבְזוּ בָזָה רַבָּה: ס	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 spoil.	members ← <i>sons</i> .  took ... spoil ← <i>spoiled ... spoil</i> .
2 Chr 25:14	וַיְהִי אַחֲרַי בּוֹא אֲמַצְיָהוּ מִהַכּוֹת אֶת־אֲדוֹמִים וַיָּבֹא אֶת־אֱלֹהֵי בְנֵי שֵׁעִיר וַיַּעֲמִידֵם לּוֹ לֵאלֹהִים וּלְפָנֵיהֶם יִשְׁתַּחֲוֶה וְלָהֶם יִקְטֹר:	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.	
2 Chr 25:15	וַיַּחֲרֹ־אֵף יְהוָה בְּאַמְצִיָּהוּ וַיִּשְׁלַח אֵלָיו נָבִיא וַיֹּאמֶר לוֹ לָמָּה דֹרַשְׁתָּ אֶת־אֱלֹהֵי הָעַם אֲשֶׁר לֹא־הֶצִּילוּ אֶת־עַמָּם מִיָּדָךְ:	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?”	
2 Chr 25:16	וַיְהִי   בְּדַבְּרוֹ אֵלָיו וַיֹּאמֶר לוֹ הַלִּיזְעָן לְמַלְךְ נִתְנוּד חֲדַל־לֶךְ לָמָּה יָבוֹד וַיַּחֲדַל הַנָּבִיא וַיֹּאמֶר יָדַעְתִּי כִּי־יִזְעַן אֱלֹהִים לְהִשְׁחִיתָךְ כִּי־עָשִׂיתָ זֹאת וְלֹא שָׁמַעְתָּ לַעֲצָתִי: פ	And it came to pass, when he had spoken to him, that <i>the king</i> said to him, “ <u>Have you been appointed</u> as an adviser to the king? <u>Stop</u> . Why should you be <u>struck down</u> ?” 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.”	have you been appointed ... why should you be struck down ← <i>have they appointed you ... why should they strike you down</i> . Avoidance of the passive.  stop ← <i>cease for yourself</i> .  decided ← <i>advised</i> .
2 Chr 25:17	וַיִּזְעַן אֲמַצְיָהוּ מֶלֶךְ יְהוּדָה וַיִּשְׁלַח אֶל־יֹאָשׁ בֶּן־יְהוֹאָחָז בֶּן־יְהוֹאָז מֶלֶךְ יִשְׂרָאֵל לֵאמֹר לֵךְ *לִכְּה נִתְרָאָה פָּנִים:	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, “ <u>Come</u> , let us see each other face <i>to face</i> .”	come: the <i>qeré</i> is a toned down form of the <i>ketiv</i> .     2 Ki 14:8.

2 Chr 25:18	<p>וַיִּשְׁלַח יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל  אֶל־אַמְצִיָּהוּ מֶלֶךְ־יְהוּדָה  לֵאמֹר הַחֹזֶה אֲשֶׁר בַּלְבָּנוֹן  שָׁלַח אֶל־הָאֶרֶז אֲשֶׁר בַּלְבָּנוֹן  לֵאמֹר תִּנְהֶאֱתֶבְתָּךְ לְבָנִי  לְאִשָּׁה וְתַעֲבֹר חֵית הַשָּׂדֶה  אֲשֶׁר בַּלְבָּנוֹן וְתִרְמָס  אֶת־הַחֹזֶה:</p>	<p>Then Joash king of Israel sent <i>a reply</i> to Amaziah 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 <i>and</i> 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.</p>	<p>   2 Ki 14:9.</p>
2 Chr 25:19	<p>אָמַרְתָּ הִנֵּה הִכִּיתָ אֶת־אֱדוֹם  וְנִשְׂאָךְ לִבְךָ לְהִכָּבִיד עִתָּה  שָׁבָה בְּבֵיתְךָ לָמָּה תִּתְגַּרְהָ  בְּרָעָה וְנִפְלַתָּ אִתָּהּ וִיהוּדָה  עִמָּךְ:</p>	<p>You have told <i>me</i> to <u>see how</u> you have defeated Edom, and your heart <u>has given you a high-minded complacency</u>. Stay at home now. Why should you embroil yourself in <u>trouble</u> and fall <i>in war</i>, you and Judah with you?”</p>	<p>   2 Ki 14:10.</p> <p>to see <i>how</i> ← <i>behold</i>.</p> <p>has given you a high-minded complacency ← <i>has lifted you up to make (yourself) honoured</i>.</p> <p>trouble ← <i>harm, evil</i>.</p>
2 Chr 25:20	<p>וְלֹא־שָׁמַע אֲמִצְיָהוּ כִּי  מֵהָאֱלֹהִים הֵיא לְמַעַן תִּתֵּן  בְּיַד כִּי דָרְשׁוּ אֶת אֱלֹהֵי  אֱדוֹם:</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 <i>of 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  וַיִּתְּרֹאוּ פָנִים הוּא וְאַמְצִיָּהוּ  מֶלֶךְ־יְהוּדָה בְּבֵית שֶׁמֶשׁ  אֲשֶׁר לִיהוּדָה:</p>	<p>And Joash king of Israel went up, and they looked at each other <i>face 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	<p>וַיִּגְּף יְהוּדָה לִפְנֵי יִשְׂרָאֵל  וַיָּנֶסוּ אִישׁ לְאֹהֲלָיו:</p>	<p>And Judah was defeated <u>in confrontation with</u> Israel, and each <i>man</i> fled to <u>his tent</u>.</p>	<p>   2 Ki 14:12.</p> <p>in confrontation with ← <i>before, in the face of</i>.</p> <p>his tent ← <i>his tents</i>, the plural attracted by <i>each</i>.</p>
2 Chr 25:23	<p>וְאֵת אֲמִצְיָהוּ מֶלֶךְ־יְהוּדָה  בֶּן־יוֹאָשׁ בֶּן־יְהוֹאָחָז תִּפְּשׁ  יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל בְּבֵית  שֶׁמֶשׁ וַיְבִיאֵהוּ יְרוּשָׁלַם וַיִּפְרֹץ  בַּחוֹמַת יְרוּשָׁלַם מִשְׁעַר  אֶפְרַיִם עַד־שְׁעַר הַפֹּזָה  אַרְבַּע מֵאוֹת אַמָּה:</p>	<p>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 <u>cubits of wall</u>.</p>	<p>   2 Ki 14:13.</p> <p>seized: in a Hebrew “OVS” (object-verb-subject) sentence.</p> <p>Turning Gate: probably the <i>Corner Gate</i>, but the Hebrew is slightly different (a <i>yod / vav</i> difference).</p> <p>cubit: about 18 inches or 45 cm.</p>

2 Chr 25:24	וְכָל־הַזָּהָב וְהַכֶּסֶף וְאֵת כָּל־הַכֵּלִים הַנִּמְצְאִים בְּבֵית־הָאֱלֹהִים עִם־עֹבֵד אֲדֹם וְאֶת־אֲצֻרוֹת בֵּית הַמֶּלֶךְ וְאֵת בְּנֵי הַתַּעֲרָבוֹת וַיָּשָׁב שְׁמֶרֹן: 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 hostages</i> and returned <i>to</i> Samaria.	2 Ki 14:14.  <i>he raided</i> : from demolished (or broke into) 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 אַמְצִיָּהוּ בֶן־יֹאָשׁ מֶלֶךְ יְהוּדָה אַחֲרֵי מוֹת יֹאָשׁ בֶּן־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עָשָׂרָה 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 אַמְצִיָּהוּ הָרָאשִׁימִים וְהָאַחֲרֹנִים הֲלֹא הֵנָּם כְּתוּבִים עַל־סֵפֶר מַלְכ־יְהוּדָה וַיִּשְׂרָאֵל:	And the rest of the affairs of Amaziah – the first and the last – <i>are they not to be seen written</i> 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 אַמְצִיָּהוּ מֵאַחֲרֵי יְהוָה וַיִּקְשְׁרוּ עָלָיו קֶשֶׁר בִּירוּשָׁלַם וַיֵּנֶס לְכִישָׁה וַיִּשְׁלְחוּ אַחֲרָיו לְכִישָׁה וַיְמִיתֵהוּ שָׁם:	And from the time when Amaziah departed from following the LORD, they <i>made a</i> <i>conspiracy</i> 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</i> <i>a conspiracy</i> .
2 Chr 25:28	וַיִּשְׂאֵהוּ עַל־הַסּוּסִים וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר יְהוּדָה:	And they bore him on <i>horses</i> and buried him with his fathers in <i>the</i> <i>City of Judah</i> .	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 כָל־עַם יְהוּדָה אֶת־עֲזִיָּהוּ וְהוּא בֶן־שֵׁשׁ עָשָׂרָה שָׁנָה וַיַּמְלִיכוּ אֹתוֹ תַּחַת אָבִיו אַמְצִיָּהוּ:	And all the people of Judah took <i>Uzziah</i> , 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 וַיִּשְׁיבָה לְיְהוּדָה אַחֲרֵי שִׁכְבַּת־מֶלֶךְ עִם־אֲבֹתָיו: פ	He built <i>Eloth</i> , 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 עָשָׂרָה שָׁנָה עָזִיָּהוּ בְּמָלְכוֹ וַחֲמִשִּׁים וּשְׁתַּיִם שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ *יִכְלִיָּה *יִכְלִיָּה מִן־ירוּשָׁלַם:	<i>Uzziah 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 אִמְצִיָּהוּ 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 זְכַרְיָהוּ הַמְּבִין בְּרָאָת הָאֱלֹהִים וּבְיָמָיו דָּרָשׁוּ אֶת־יְהוָה הִצְלִיחוּ 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 גָּת וְאֶת חוֹמַת יַבְנֵה וְאֶת חוֹמַת אֲשְׁדּוֹד וַיִּבְנֶה עָרִים בְּאֲשְׁדּוֹד 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	וַיַּעֲזְרוּהוּ הָאֱלֹהִים עַל־פְּלִשְׁתִּים וְעַל־הָעֲרַבִּים **הָעֲרַבִּים הַיֹּשְׁבִים בְּגוּר־בָּעַל 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 לְעֻזִּיָּהוּ וַיֵּלֶךְ שָׁמוּ עַד־לְבֹא מִצְרַיִם כִּי הִחְזִיק 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 <u>the extreme</u> .	spread ← <i>went</i> .  in the extreme ← <i>to upwards</i> .
2 Chr 26:9	וַיִּבֶן עֲזִיָּהוּ מִגְדָּלִים בִּירוּשָׁלַם עַל־שַׁעַר הַפֶּנֶה וְעַל־שַׁעַר הַגֵּזַא וְעַל־הַמִּקְצוֹעַ וַיַּחֲזֶקֶם:	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 וַיַּחְצֹב בְּרוֹת רַבִּים כִּי מְקֻנֵּה־רֶב הָיָה לוֹ וּבִשְׂפֵלָה וּבַמִּישׁוֹר אֲכָרִים וְכַרְמִים בְּהָרִים וּבַכְּרָמַל כִּי־אָהַב 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, <i>and</i> 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 עֹשֶׂה מִלְחָמָה יוֹצְאֵי צָבָא לְגָדוֹד בְּמִסְפָּר פְּקֻדָּתָם בְּיַד *יַעֲוָאל **יַעֲיָאֵל הַסּוֹפֵר וּמַעֲשִׂיהוּ הַשּׁוֹטֵר עַל יַד־חֲנַנְיָהוּ מִשְׁרֵי הַמֶּלֶךְ:	And Uzziah had forces waging war, <u>soldiers going out</u> as a battalion, according to the number <i>from when</i> they were counted by {Q: Jeiel} [K: Jeuel] the scribe and Maaseiah the superintendent <u>under the authority</u> of Hananiah, <i>one</i> of the king's officials.	soldiers going out ← <i>goers out of an army</i> .  by ← <i>by the hand of</i> .  under the authority ← <i>at the hand</i> .



2 Chr 26:12	כָּל מִסְפַּר רָאשֵׁי הָאֲבוֹת 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 אֶלֶף וְשִׁבְעֵת אֲלָפִים וְחֲמֵשׁ מֵאוֹת עוֹשֵׂי מִלְחָמָה בְּכַח חֵיל לַעֲזֹר לַמֶּלֶךְ עַל־הָאֹיֵב:	And <u>under</u> their <u>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 hand.</i>  soldiers ← <i>doers of war.</i>  uphold ← <i>help.</i>
2 Chr 26:14	וַיְכֹן לָהֶם עֲזָיָהוּ לְכָל־הַצָּבָא מִגָּנִים וּרְמָחִים וְכוּבָעִים וְשִׁרְיָנוֹת וְקִשְׁתוֹת וְלֹאֲבָנֵי קָלָעִים:	And Uzziah <u>equipped</u> <u>them</u> – the whole army – <u>with</u> shields and spears and helmets and coats of mail and bows and <i>equipment</i> for stone slinging.	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 מִחֲשֶׁבֶת חוֹשֵׁב לַהֲיֹת עַל־הַמִּגְדָּלִים וְעַל־הַפְּנוֹת לִירוֹא בַּחֲצִים וּבְאֲבָנִים גְּדֹלוֹת וַיֵּצֵא שְׁמוֹ עַד־לְמֶרְחֹק כִּי־הִפְלִיא לְהַעֲזֹר עַד כִּי־חָזַק:	And he <u>had</u> <u>war engines</u> <u>made</u> in Jerusalem, feats of engineering <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</u> <u>and</u> <u>wide</u> , for he was helped in a wonderful way until he became strong.	had war engines made ← <i>made 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	וּכְחֻזְקָתוֹ גָּבַהּ לְבוֹ עַד־לְהַשְׁחִית וַיִּמְעַל בִּיהוָה אֱלֹהָיו וַיָּבֹא אֶל־הֵיכַל יְהוָה לְהַקְטִיר עַל־מִזְבֵּחַ הַקֶּטֶרֶת:	But when he became strong, his heart became <u>haughty</u> to the extent of ruining <i>him</i> , 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 וְעֶמְלֹ כַהֲנִים   לִיהוָה שְׁמוֹנִים בְּנֵי־חֵיל:	At <u>this</u> Azariah the priest came after him, and with him <i>were</i> priests to the LORD – eighty <u>valiant men</u> .	at this: wider use of the <i>vav.</i>  valiant men ← <i>sons of valour.</i>
2 Chr 26:18	וַיַּעֲמְדוּ עַל־עֲזָיָהוּ הַמֶּלֶךְ וַיֹּאמְרוּ לוֹ לֹא־לָךְ עֲזָיָהוּ לְהַקְטִיר לַיהוָה כִּי לַכַּהֲנִים בְּנֵי־אַהֲרֹן הַמְּקֻדָּשִׁים לְהַקְטִיר צֵא מִן־הַמִּקְדָּשׁ כִּי מַעַלְתָּ וְלֹא־לָךְ לְכָבוֹד מִיְהוָה אֱלֹהִים:	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 עֲזִיָּהוּ וּבִידּוֹ מִקְטֹרֶת לְהִקְטִיר וּבִזְעָפוֹ עַם־הַכֹּהֲנִים וְהַצִּרְעַת 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	וַיִּפְּנוּ אֵלָיו עֲזָרְיָהוּ כֹהֵן הָרֹאשׁ וְכָל־הַכֹּהֲנִים וְהִנֵּה־הוּא מִצְרַע בְּמִצְחוֹ וַיִּבְהֻלוּהוּ מִשָּׁם וְגַם־הוּא נִדְחָף לָצֵאת כִּי נִגָּעוּ יְהוָה:	And Azariah the head priest and all the priests turned <i>their eyes</i> to him, and <u>what they saw was that</u> 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</i> saw was that ← <i>behold</i> .
2 Chr 26:21	וַיְהִי עֲזִיָּהוּ הַמֶּלֶךְ מִצְרַע   עַד־יוֹם מוֹתוֹ וַיֵּשֶׁב בֵּית *הַחֲפָשׁוֹת *הַחֲפָשִׁית מִצְרַע כִּי נִגְזַר מִבֵּית יְהוָה וַיּוֹתֶם בְּנוֹ עַל־בֵּית הַמֶּלֶךְ שׁוֹפֵט אֶת־עַם הָאָרֶץ:	So King Uzziah was leprous until the day of his death, and he stayed in the infirmary <i>as</i> a leper, because he was <u>excluded</u> 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	וַיִּתֵּל דְּבָרֵי עֲזִיָּהוּ הָרֹאשָׁנִים וְהָאַחֲרָיִם כְּתָב יִשְׁעִיהוּ בֶן־אֲמוֹץ הַנָּבִיא:	And Isaiah the son of Amoz, the prophet, <u>wrote</u> 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 עֲזִיָּהוּ עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּשָׂדֵה הַקְּבוּרָה אֲשֶׁר לְמַלְכִּים כִּי אָמְרוּ מִצְרַע הוּא וַיִּמְלֹךְ יוֹתָם בְּנוֹ תַּחֲתָיו: פ	And Uzziah lay <u>with his fathers</u> , and <u>with his fathers</u> 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	בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה יוֹתָם בְּמָלְכוֹ וַשִּׁשְׁעָשָׂרָה שָׁנָה מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ יְרוּשָׁה בַת־צָדוֹק:	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 הַיֵּשֶׁר בְּעֵינֵי יְהוָה כָּכָל אֲשֶׁר־עָשָׂה עֲזִיָּהוּ אֲבִיו רַק לֹא־בָא אֶל־הֵיכַל יְהוָה וְעוֹד הָעָם מַשְׁחִיתִים:	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	הוא בנה את־שַׁעַר בֵּית־יְהוָה הָעֲלִיּוֹן וּבַחֹמַת הָעֶפְלָ בָּנָה לָרֹב:	He built the upper gate to the house of the LORD, and at the wall of the Ophel he built profusely.	2 Ki 15:35.  Ophel: or rise.
2 Chr 27:4	וְעָרִים בָּנָה בְּהַר־יְהוּדָה וּבְחֶרְשִׁים בָּנָה בִּירְנִיּוֹת וּמִגְדָּלִים:	And he built the cities in the mountain ranges of Judah, and in the woods he built fortresses and towers.	
2 Chr 27:5	וְהוּא נִלָּחַם עִם־מֶלֶךְ בְּנֵי־עַמּוֹן וַיַּחֲזֹק עֲלֵיהֶם וַיִּתְּנוּ־לּוֹ בְּנֵי־עַמּוֹן בַּשָּׁנָה הַהִיא מֵאָה כִּכְרֵ־כֶסֶף וַעֲשָׂרַת אֲלָפִים כָּרִים חֲטִים וּשְׁעוֹרִים עֲשָׂרַת אֲלָפִים זֹאת הֵשִׁיבוּ לוֹ בְּנֵי עַמּוֹן ס וּבַשָּׁנָה הַשְּׁנִית וְהַשְּׁלִישִׁית:	And he fought against the king of the Ammonites, and he prevailed over them, and the Ammonites gave him one hundred talents of silver and ten thousand cors of wheat, and ten thousand of barley in that year. That is what the Ammonites remitted to him, also in the second year and the third.	fought against ← fought with. See Gen 14:8.  Ammonites (2x) ← sons of Ammon.  talents: see Ex 25:39.  cor: about 60 imperial gallons or 270 litres.
2 Chr 27:6	וַיִּתְחַזַּק יוֹתָם בִּי הַכִּין דַּרְכּוֹ לִפְנֵי יְהוָה אֱלֹהָיו:	And Jotham gained strength, for he established his ways before the LORD his God.	
2 Chr 27:7	וַיִּתֵּל דְּבָרֵי יוֹתָם וְכָל־מַלְחַמָּתָיו וּדְרָכָיו הֵנָּה כְּתוּבִים עַל־סֵפֶר מַלְכ־יִשְׂרָאֵל וַיהוּדָה:	And as for the rest of the exploits of Jotham, and all his wars and his ways, they are to be seen written in the Book of the Kings of Israel and Judah.	2 Ki 15:36.  they are to be seen ← behold them.
2 Chr 27:8	בֶּן־עֶשְׂרִים וְחֲמֵשׁ שָׁנָה הָיָה בְּמָלְכוֹ וְשִׁשְׁ־עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם:	He was twenty-five years old when he started to reign, and he reigned for sixteen years in Jerusalem.	
2 Chr 27:9	וַיִּשְׁכַּב יוֹתָם עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּעִיר דָּוִיד וַיִּמְלֹךְ אַחֲז בְּנֹו תַחְתּוֹ: 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	בֶּן־עֶשְׂרִים שָׁנָה אַחֲז בְּמָלְכוֹ וְשִׁשְׁ־עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם וְלֹא־עָשָׂה הַיָּשָׁר בְּעֵינֵי יְהוָה כְּדָוִיד אָבִיו:	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 like David his father.	2 Ki 16:2.
2 Chr 28:2	וַיֵּלֶךְ בְּדַרְכֵי מַלְכֵי יִשְׂרָאֵל וְגַם מַסְכּוֹת עָשָׂה לְבַעַלִּים:	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 בֶן־הַנָּם וַיִּבְעֵר אֶת־בָּנָיו בָּאֵשׁ כַּתְּעֲבוֹת הַגּוֹיִם אֲשֶׁל הָרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:	And he burned incense in the Valley of the Son of Hinnom, and he <u>set</u> his sons <u>on fire</u> 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 בַּבִּמּוֹת וְעַל־הַגְּבָעוֹת 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 שְׂבִיָּה גְדוֹלָה וַיָּבִיאוּ דִרְמָשֶׁק וְגַם בְּיַד־מֶלֶךְ יִשְׂרָאֵל נָתַן וַיַּדְּבּוּ מִכָּה גְדוֹלָה: ס	And the LORD his God delivered him into the hand of the king of Aramaea, and they struck him and <u>took a large body of his men captive</u> , and they brought <i>them</i> to Damascus. And he was also delivered into the hand of the king of Israel, who struck him <i>with a great blow</i> .	took a large body of his <i>men</i> captive ← <i>took captive from him great captivity</i> .
2 Chr 28:6	וַיַּהַרְגׁ פֶּקַח בֶּן־רִמְלִיָּהוּ בִיהוּדָה מֵאָה וְעֶשְׂרִים אָלֶף בְּיוֹם אֶחָד הַכֹּל בְּנֵי־חֵיל בְּעֲזָבָם 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 – <u>because of them forsaking</u> the LORD God of their fathers.	because of them forsaking: gerundial use of the infinitive.
2 Chr 28:7	וַיַּהַרְגׁ זִיכְרִי   גִּבּוֹר אֶפְרַיִם אֶת־מַעֲשִׂיָּהוּ בֶן־הַמֶּלֶךְ וְאֶת־עֲזַרְיָקָם נָגִיד הַבַּיִת וְאֶת־אֶלְקָנָה מְשֻׁנֵּה 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 לְשֹׁמְרוֹן: 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 שִׁמוֹ וַיֵּצֵא לִפְנֵי הַצָּבָא הַבָּא לְשֹׁמְרוֹן וַיֹּאמֶר לָהֶם הִנֵּה בַּחֲמַת יְהוָה אֱלֹהֵי־אֲבוֹתֵיכֶם עַל־יְהוּדָה נָתַנָּם בְּיַדְכֶם וַתַּהַרְגוּ־בָם בְּזַעַף עַד לַשָּׁמַיִם הַגֵּיעַ:	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, “ <u>You see how</u> 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 בְּנֵי־יְהוּדָה וִירוּשָׁלַם אַתֶּם אֹמְרִים לְכַבֵּשׁ לַעֲבָדִים וּלְשִׁפְחוֹת לָכֶם הֲלֹא רַק־אַתֶּם עִמָּכֶם אֲשָׁמוֹת 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 not precisely the case that you are with guilt</i> towards the LORD your God?	you are with guilt ← you (are) with you guilts.
2 Chr 28:11	וְעַתָּה שְׁמָעוּנִי וְהָשִׁיבוּ הַשְׁבִּיָּה אֲשֶׁר שְׁבִיתֶם מֵאֲחֵיכֶם כִּי חָרוֹן אַף־יְהוָה עָלֵיכֶם: ס	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	וַיָּקֻמוּ אַנְשִׁים מֵרָאשֵׁי בְנֵי־אֶפְרַיִם עֲזַרְיָהוּ בֶן־יְהוֹחָנָן בְּרֵכְיָהוּ בֶן־מִשְׁלֵמוֹת וַיְחִזְקִיָּהוּ בֶן־שָׁלֹם וְעַמְּשָׂא בֶן־חַדְלַי עַל־הַבָּאִים מִן־הָעָבָא:	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 <u>Hezekiah</u> 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־תִבְיֹאוּ אֶת־הַשְׁבִּיָּה הַזֹּאת כִּי לְאַשְׁמַת יְהוָה עָלֵינוּ אַתֶּם אֹמְרִים לְהִסִּיף עַל־חַטֹּאתֵינוּ וְעַל־אַשְׁמֹתֵינוּ כִּי־רַבָּה אַשְׁמָה לָנוּ וַחֲרוֹן אָף עַל־יִשְׂרָאֵל: ס	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</u> adding 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־הַשְׁבִּיָּה וְאֶת־הַבָּזָה לִפְנֵי הַשָּׂרִים וְכָל־הַקָּהָל:	At <u>this</u> the army relinquished <i>possession of</i> the body of captives and the spoil in the presence of the officials and the whole convocation.	at this: wider use of the vav.
2 Chr 28:15	וַיָּקֻמוּ הָאֲנָשִׁים אֲשֶׁר־נִקְּבוּ בְשֵׁמוֹת וַיְחִזִּיקוּ בַשְּׁבִיָּה וְכָל־מַעֲרֻמֵּיהֶם הִלְבִּישׁוּ מִן־הַשָּׁלָל וַיַּלְבִּשׁוּם וַיַּנְעִלוּם וַיֵּאֱכִלוּם וַיִּשְׁקִיֵּם וַיִּסְכּוּם וַיַּנְהִיֵּם בַּחֲמָרִים לְכָל־כּוֹשֵׁל וַיְבִיאוּם יְרֵחוֹ עִיר־הַתְּמָרִים אֶצְלָ אֲחֵיהֶם וַיָּשׁוּבוּ שְׁמֶרוֹן: פ	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 <i>to</i> Jericho, the City of Palm Trees, <i>in company</i> with their brothers. Then they returned <i>to</i> Samaria.	refreshed ← <i>strengthened</i> , <i>assisted</i> .  brought ( <i>first occurrence in verse</i> ) ← <i>led</i> .
2 Chr 28:16	בָּעֵת הַהִיא שָׁלַח הַמֶּלֶךְ אַחָז עַל־מַלְכֵי אַשּׁוּר לַעְזֹר לוֹ:	At that time King Ahaz sent <i>a request</i> to the kings of Assyria to help him.	2 Ki 16:7.

2 Chr 28:17	וַעֲדוּ אֲדוֹמִים בָּאוּ וַיַּכּוּ בִּיהוּדָה וַיִּשְׁבּוּ־שָׁבִי:	And the Edomites came again and attacked Judah and <u>took</u> captive <u>s</u> .	took captives ← <i>took captive a body of captives</i> .
2 Chr 28:18	וּפְלִשְׁתִּים פָּשְׁטוּ בְּעָרֵי הַשְּׁפֵלָה וְהַנֶּגֶב לְיִהוּדָה וַיִּלְכְּדוּ אֶת־בֵּית־שֶׁמֶשׁ וְאֶת־אֵילָוֶן וְאֶת־הַגְּדְרוֹת וְאֶת־שׁוֹכּוֹ וּבְנוֹתֶיהָ וְאֶת־תִּמְנָה וּבְנוֹתֶיהָ וְאֶת־גִּמְזוֹ וְאֶת־בְּנֵי־הָאָרֶץ וַיֵּשְׁבוּ שָׁם:	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.	Sochoh: see 1 Sam 17:1.
2 Chr 28:19	כִּי־הִכְנִיעַ יְהוָה אֶת־יְהוּדָה בְּעִבּוֹר אַחַז מֶלֶךְ־יִשְׂרָאֵל כִּי הִפְלִיעַ בִּיהוּדָה וּמַעֲוֹל מַעַל בִּיהוָה:	For the LORD humbled Judah on account of Ahaz king of Israel, because he had caused disorder in Judah and had acted thoroughly, perversely, against the LORD.	Israel: LXX Vulgate and some manuscripts <i>Judah</i> . See [BHS- CA].  because he had caused disorder in Judah: AV differs ( <i>for he made Judah naked</i> ).  acted thoroughly perversely: infinitive absolute.
2 Chr 28:20	וַיָּבֹא עָלָיו תִּלְגַּת פִּלְנֶסֶר מֶלֶךְ אַשּׁוּר וַיַּצֵּר לוֹ וְלֹא חִזְקוֹ:	And Tilgath-Pilneser king of Assyria came to him, and <i>Ahaz</i> was in distress, but <i>Tilgath-</i> <i>Pilneser</i> did not strengthen him.	Tilgath-Pilneser: in 2 Kings, <i>Tiglath-Pileser</i> .  and Ahaz was in distress: AV differs ( <i>and distressed him</i> ), which does not fit the context.
2 Chr 28:21	כִּי־חָלַק אַחַז אֶת־בֵּית יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְהַשָּׂרִים וַיִּתֵּן לְמֶלֶךְ אַשּׁוּר וְלֹא לְעֶזְרָה לוֹ:	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.	2 Ki 16:8.
2 Chr 28:22	וּבְעֵת הַצָּר לוֹ וַיּוֹסֶף לַמַּעֲוֹל בִּיהוָה הוּא הַמֶּלֶךְ אַחַז:	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 לֵאלֹהֵי דָרְמֶשֶׁק הַמְּכִים בּוֹ וַיֹּאמֶר כִּי אֱלֹהֵי מַלְכֵי־אַרָם הֵם מַעֲזְרִים אוֹתָם לָהֶם אֲזַבַּח וַיַּעֲזְרוּנִי וְהֵם הָיוּ־לוֹ לְהִכָּשִׁילוֹ 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</u> <u>stumbling</u> , and of all Israel.	of him stumbling: gerundial use of the infinitive.

2 Chr 28:24	וַיֹּאסֹף אָחָז אֶת־כְּלֵי בֵּית־הָאֱלֹהִים וַיִּקְצֹץ אֶת־כְּלֵי בֵּית־הָאֱלֹהִים וַיִּסְגֹּר אֶת־דִּלְתוֹת בֵּית־יְהוָה וַיַּעַשׂ לּוֹ מִזְבְּחוֹת בְּכָל־פִּנֵּה בִּירוּשָׁלַם:	And Ahaz collected the equipment of <u>the house of God</u> and cut up the equipment of <u>the</u> <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 בָּמוֹת לְקַטֹּר לְאֱלֹהִים אֲחֵרִים וַיִּכְעֵס אֶת־יְהוָה אֱלֹהֵי אֲבֹתָיו:	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 הָרָאשֹׁנִים וְהָאַחֲרוֹנִים הֵנָּם כְּתוּבִים עַל־סֵפֶר מַלְכ־יְהוּדָה וְיִשְׂרָאֵל:	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.  they <i>are</i> to be seen ← <i>behold</i> <i>them</i> .
2 Chr 28:27	וַיִּשְׁכַּב אָחָז עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בְּעִיר בִּירוּשָׁלַם כִּי לֹא הֵבִיאוּהוּ לְקַבְרֵי מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יְחִזְקִיָּהוּ בְּנוֹ תַּחְתָּיו: 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.  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 בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה וְעֶשְׂרִים וְתֵשַׁע שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ אֲבִיָּה 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.  Zechariah: as AV here. See 2 Ki 18:2.
2 Chr 29:2	וַיַּעַשׂ הַיֵּשֶׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה דָּוִיד 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.  father: standing for <i>forefather</i> .
2 Chr 29:3	הוּא בִּשְׁנָה הָרִאשׁוֹנָה לְמַלְכוֹ בַּחֹדֶשׁ הָרִאשׁוֹן פָּתַח אֶת־דִּלְתוֹת בֵּית־יְהוָה וַיַּחֲזִקם:	<i>It was</i> 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	וַיָּבֵא אֶת־הַכֹּהֲנִים וְאֶת־הַלְוִיִּם וַיֹּאסֶפֶם לְרַחוּב הַמִּזְרָח:	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 וּקְדָשׁוּ אֶת־בֵּית יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם וְהוֹצִיאוּ אֶת־הַנִּגְדָּה מִן־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 אָבִיתִינוּ וְעָשׂוּ הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֵינוּ וַיַּעֲזֹבֵהוּ וַיִּסָּבּוּ פְּנֵיהֶם מִמִּשְׁכַּן יְהוָה וַיִּתְּנוּ־עֶרְף:	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 ← <i>gave</i> .
2 Chr 29:7	גַּם סָגְרוּ דִלְתוֹת הָאוֹלָם וַיִּכְבּוּ אֶת־הַנִּירוֹת וּקְטָרֶת לֹא הִקְטִירוּ וְעֹלָה לֹא־הָעִלּוּ בְּקֹדֶשׁ 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 וּירוּשָׁלַם וַיִּתְּנֵם *לְזוּעָה **לְזִעּוּה לְשִׁמָּה וּלְשָׂרְקָה כַּאֲשֶׁר 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</i> <u>jeering</u> , as you see with your eyes.	horror: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. NH is as the <i>ketiv</i> . <hr/> came ← <i>became</i> . <hr/> jeering ← <i>whistling</i> .
2 Chr 29:9	וַהֲנֶה נָפְלוּ אָבוֹתֵינוּ בַּחֶרֶב וּבָנֵינוּ וּבָנוֹתֵינוּ וְנָשֵׁינוּ בַּשָּׁבִי עַל־זֹאת:	And <u>the result was that</u> 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 ← <i>behold</i> .
2 Chr 29:10	עַתָּה עִם־לִבִּי לַכְרוֹת בְּרִית לִיהוָה אֱלֹהֵי יִשְׂרָאֵל וַיָּשָׁב מִמֶּנּוּ חֲרוֹן אַפּוֹ:	<i>It is now</i> 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 ← <i>cut</i> .
2 Chr 29:11	בָּנֵי עַתָּה אֲלֹת־שָׁלוֹ כִּי־בָכֶם בָּחַר יְהוָה לַעֲמֹד לִפְנָיו לְשָׂרְתוֹ וּלְהִיזֹת לוֹ מִשְׁרָתִים וּמִקְטִירִים: 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.”	
2 Chr 29:12	וַיָּקֻמוּ הַלְוִיִּם מַחַת בֶּן־עַמְשִׁי וַיֹּאֵל בֶּן־עֲזַרְיָהוּ מִן־בְּנֵי הַקְּהָתִי וּמִן־בְּנֵי מְרָרִי קִישׁ בֶּן־עַבְדִּי וְעֲזַרְיָהוּ בֶן־יְהִלְלֵאל וּמִן־הַגֵּרְשֹׁנִי יוֹאחַ בֶּן־זִמְחָה וְעֵדֶן בֶּן־יֹאחַ:	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;	
2 Chr 29:13	וּמִן־בְּנֵי אֶלִּיצָפָן שִׁמְרִי *וַיַּעֲוֹאל *וַיַּעֲיֹאל וּמִן־בְּנֵי אַסָּף זְכַרְיָהוּ וּמַטַּנְיָהוּ: ס	and from the sons of Elizaphan, Shimri and {Q: Jeiel} [K: Jeuel]; and from the sons of Asaph, Zechariah and Mattaniah;	
2 Chr 29:14	וּמִן־בְּנֵי הֵימָן *יְחִיֹּואֵל **יְחִיֵּאל וְשִׁמְעִי וּמִן־בְּנֵי יְדוּתוֹן שְׁמַעְיָה וְעִזִּיֵּאל:	and from the sons of Heman, {Q: Jehiel} [K: Jehuel] and Shimei; and from the sons of Jeduthun, Shemaiah and Uzziel.	



2 Chr 29:15	וַיֹּאסְפוּ אֶת־אֲחֵיהֶם וַיִּתְקַדְּשׁוּ וַיָּבֹאוּ כַּמִּצְוֹת־הַמֶּלֶךְ בְּדִבְרֵי יְהוָה לְטַהֵר בֵּית יְהוָה:	And they gathered their brothers and sanctified themselves, and they came in, according to the king's commandment, on the LORD's <i>business</i> – to cleanse the house of the LORD.	business ← <i>words, things, affairs</i> .
2 Chr 29:16	וַיָּבֹאוּ הַכֹּהֲנִים לִפְנֵימָה בֵּית־יְהוָה לְטַהֵר וַיּוֹצִיאוּ אֶת כָּל־הַטְּמְאָה אֲשֶׁר מָצְאוּ בַּהִיבָל יְהוָה לְחָצֵר בֵּית יְהוָה וַיִּקְבְּלוּ הַלְוִיִּם לְהוֹצִיא לְנַחֲל־קִדְרוֹן חוּצָה:	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.	
2 Chr 29:17	וַיַּחֲלוּ בְּאַחַד לַחֹדֶשׁ הָרִאשׁוֹן לְקַדֵּשׁ וּבַיּוֹם שְׁמוֹנֶה לַחֹדֶשׁ בָּאוּ לְאוֹלָם יְהוָה וַיִּקְדְּשׁוּ אֶת־בֵּית־יְהוָה לְיָמִים שְׁמוֹנֶה וּבַיּוֹם שֵׁשֶׁה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן כָּלוּ: ס	And they began on the first <i>day</i> of the first month to <u>do the</u> <i>sanctification</i> , 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.	do the sanctification ← <i>to sanctify</i> .
2 Chr 29:18	וַיָּבֹאוּ פְּנִימָה אֶל־חִזְקִיָּהוּ הַמֶּלֶךְ וַיֹּאמְרוּ טַהֲרֵנוּ אֶת־כָּל־בֵּית יְהוָה אֶת־מִזְבֵּחַ הָעוֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־שֻׁלְחַן הַמִּעֻרָּכֶת וְאֶת־כָּל־כֵּלָיו:	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 <i>showbread</i> table, and all its equipment.	showbread ← <i>arrangement</i> .
2 Chr 29:19	וְאֵת כָּל־הַכֵּלִים אֲשֶׁר הִזְנִיחַ הַמֶּלֶךְ אַחִיז בְּמַלְכוּתוֹ בְּמַעְלוֹ הַכֵּנוּ וְהַקְדָּשְׁנוּ וְהָנֶם לִפְנֵי מִזְבֵּחַ יְהוָה: ס	And we have prepared and sanctified all the equipment which King Ahaz <i>abused</i> in his reign in his perverseness. And <i>they are</i> before the LORD's altar.”	abused ← <i>spurned, rejected</i> .  they are ← <i>behold them</i> .
2 Chr 29:20	וַיָּשָׁכֶם 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 פָּרִים־שִׁבְעָה וְאַיִלִּים שִׁבְעָה וְכִבְשִׁים שִׁבְעָה וְצִפְרִי עֲזִים שִׁבְעָה לַחֲטָאת עַל־הַמִּמְלָכָה וְעַל־הַמִּקְדָּשׁ וְעַל־יְהוּדָה וַיֹּאמֶר לְבָנֵי אַהֲרֹן הַכֹּהֲנִים לְהַעֲלֹת עַל־מִזְבֵּחַ יְהוָה:	And they brought seven bulls and seven rams and seven lambs and seven <i>he-goats</i> 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 הָאֵלִים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחַ וַיִּשְׁחֲטוּ הַכִּבְשִׁים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחַ:	So they slaughtered the bulls, and the priests <u>collected</u> the blood and sprinkled <u>it on the</u> altar, and they slaughtered the rams and sprinkled the blood <u>on</u> <u>the altar</u> , and they slaughtered the lambs and sprinkled the blood <u>on the altar</u> .	collected ← <i>received</i> .  on the altar (3x) ← <i>onto the</i> <i>altar</i> .
2 Chr 29:23	וַיָּגִישׁוּ אֶת־שְׁעִירֵי הַחֲטָאֹת לִפְנֵי הַמֶּלֶךְ וְהַקָּהָל וַיִּסְמְכוּ יְדֵיהֶם עָלֵיהֶם:	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 וַיִּחְטְאוּ אֶת־דָּמָם הַמִּזְבֵּחַ לְכַפֵּר עַל־כָּל־יִשְׂרָאֵל כִּי לְכָל־יִשְׂרָאֵל אָמַר הַמֶּלֶךְ הָעוֹלָה וְהַחֲטָאֹת:	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 בְּמִצֻּלָּתַיִם בְּנִבְלִים וּבִכְנָרוֹת בְּמִצְוַת דָּוִיד וְגַד חֲזֵה־הַמֶּלֶךְ וְנָתַן הַנָּבִיא 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> .  given by ... through the intermediacy ← <i>by the hand of</i> ... <i>by the hand of</i> .
2 Chr 29:26	וַיַּעֲמְדוּ הַלְוִיִּם בְּכָלִי דָוִיד וְהַכֹּהֲנִים בַּחֲצָצְרוֹת: ס	So the Levites stood with the instruments <i>specified</i> by David, as did the priests with trumpets.	
2 Chr 29:27	וַיֹּאמֶר חִזְקִיָּהוּ לְהַעֲלוֹת הָעֹלָה לְהַמְזִיבָהּ וּבָעֵת הַחֵל הָעוֹלָה הֵחֵל שִׁיר־יְהוָה וְהַחֲצָצְרוֹת וְעַל־יְדֵי כָּלִי דָוִיד מִלֶּכֶד־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> <i>were</i> the instruments <i>specified</i> by David king of Israel.	on the altar ← <i>for the altar</i> .  in accompaniment ← <i>at the</i> <i>hands of, or by the side of</i> .
2 Chr 29:28	וְכָל־הַקָּהָל מְשֻׁחָּזִים וְהַשִּׁיר מְשׁוֹרֵר וְהַחֲצָצְרוֹת *מַחֲצִצְרִים *מַחֲצִצְרִים הָכֵל עַד לְכֻלּוֹת הָעֹלָה:	And the whole convocation was worshipping, and the choir was singing, and the trumpet- <i>players</i> <u>were playing the trumpet</u> . 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	וּבְכָלֹת לְהַעֲלוֹת פָּרְעוּ הַמֶּלֶךְ וְכָל־הַנִּמְצָאִים אִתּוֹ וַיִּשְׁתַּחֲוּ:	And when they had completed making the burnt offering, the king and all those <u>present</u> with him bowed and worshipped.	present ← <i>fount</i> .

2 Chr 29:30	וַיֹּאמֶר יְחִזְקִיָּהוּ הַמֶּלֶךְ וְהַשָּׂרִים לְלוֹיִם לְהִלֵּל לַיהוָה בְּדִבְרֵי 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 יָדְכֶם לַיהוָה גָּשׁוּ וְהֵבִיאוּ זִבְחִים וְתֹדֹת לְבֵית יְהוָה וַיָּבִיאוּ הַקֹּהֵל זִבְחִים וְתֹדֹת וְכָל-נְדִיב לֵב עֲלֹת:	Then Hezekiah <u>reacted</u> and said, “You have <u>taken up your</u> responsibility 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.  taken up your responsibility ← <i>filled your hand</i> .
2 Chr 29:32	וַיְהִי מִסְפַּר הָעֹלָה אֲשֶׁר הֵבִיאוּ הַקֹּהֵל בִּבְקָר שִׁבְעִים אֵילִים מֵאָה כְּבָשִׂים מֵאֲתָיִם 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 בִּבְקָר שֵׁשׁ מֵאוֹת וְצֹאן שְׁלֹשָׁת אֲלָפִים:	And the consecrated <i>cattle</i> <i>consisted of</i> six hundred bulls and three thousand sheep.	
2 Chr 29:34	רַק הַכֹּהֲנִים הָיוּ לְמַעַט וְלֹא יָכְלוּ לְהַפְשִׁיט אֶת-כָּל-הָעֲלֹת וַיַּחֲזִקוּם אֲחֵיהֶם הַלְוִיִּם עַד-כָּלֹת הַמִּלְאכָּה 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 לָרֹב בְּחִלָּבִי הַשְּׁלָמִים וּבִנְסֻכִּים לְעֹלָה וַתִּכּוֹן עֲבוֹדַת בֵּית-יְהוָה:	But the burnt offerings <i>were</i> nevertheless in abundance, with the fat of the peace-offerings and the libations to the <u>burnt</u> <u>offerings</u> . And the work of the house of the LORD was established.	burnt offerings ← <i>burnt</i> <i>offering</i> . Collective usage.
2 Chr 29:36	וַיִּשְׂמַח יְחִזְקִיָּהוּ וְכָל-הָעָם עַל הַהִכִּין הָאֱלֹהִים לָעָם כִּי בְּפֶתְאִם הָיָה הַדָּבָר: פ	And Hezekiah rejoiced, as <i>did</i> all the people, at <u>what God had</u> <u>prepared for the people</u> , 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</i> <i>the people</i> ).

2 Chr 30:1	<p>וַיִּשְׁלַח יְחִזְקִיָּהוּ עַל-כָּל-יִשְׂרָאֵל וְיְהוּדָה וְגַם-אֶגְרוֹת כָּתַב עַל-אֶפְרַיִם וּמְנַשֶּׁה לָּבֹא לְבֵית-יְהוָה בִּירוּשָׁלַם לַעֲשׂוֹת פֶּסַח לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:</p>	<p>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 <u>celebrate</u> the Passover of the LORD God of Israel.</p>	celebrate ← <i>do</i> .
2 Chr 30:2	<p>וַיִּזְעַן הַמֶּלֶךְ וְשָׂרָיו וְכָל-הַקְּהָל בִּירוּשָׁלַם לַעֲשׂוֹת הַפֶּסַח בַּחֹדֶשׁ הַשֵּׁנִי:</p>	<p>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.</p>	celebrate ← <i>do</i> .
2 Chr 30:3	<p>כִּי לֹא יָכְלוּ לַעֲשׂוֹתוֹ בְּעֵת הַהִיא כִּי הִכְהִנִּים לֹא-הִתְקַדְּשׁוּ לְמִדֵּי וְהָעָם לֹא-נֶאֱסָפוּ לִירוּשָׁלַם:</p>	<p>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.</p>	celebrate ← <i>do</i> .
2 Chr 30:4	<p>וַיִּישר הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וּבְעֵינֵי כָל-הַקְּהָל:</p>	<p>And the matter was right in the eyes of the king and in the eyes of the whole convocation.</p>	
2 Chr 30:5	<p>וַיַּעֲמִידוּ דָבָר לְהַעֲבִיר קוֹל בְּכָל-יִשְׂרָאֵל מִבְּאֵר-שֶׁבַע וְעַד-דָּן לָבֹא לַעֲשׂוֹת פֶּסַח לַיהוָה אֱלֹהֵי-יִשְׂרָאֵל בִּירוּשָׁלַם כִּי לֹא לְרַב עָשׂוּ בְּכִתּוּב:</p>	<p>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.</p>	<p>announcement ← <i>voice</i>.</p> <hr/> <p>celebrate ← <i>do</i>.</p> <hr/> <p>what ← <i>as</i>.</p>
2 Chr 30:6	<p>וַיֵּלְכוּ הָרָצִים בְּאֶגְרוֹת מִיַּד הַמֶּלֶךְ וְשָׂרָיו בְּכָל-יִשְׂרָאֵל וְיְהוּדָה וּכְמִצְוַת הַמֶּלֶךְ לֵאמֹר בְּנֵי יִשְׂרָאֵל שׁוּבוּ אֶל-יְהוָה אֱלֹהֵי אֲבֹתָהֶם יִצְחָק וְיִשְׂרָאֵל וַיָּשָׁב אֶל-הַפְּלִיטָה הַנִּשְׁאָרָה לָכֶם מִכָּף מַלְכֵי אַשּׁוּר:</p>	<p>And the couriers went with the letters <u>handed to them</u> 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 escaped</u> from the grip of the kings of Assyria.</p>	<p>handed to them by ← <i>from the hand of</i>.</p> <hr/> <p>in order that: purposive use of the <i>vav</i>.</p> <hr/> <p>remnant ... who escaped ← <i>escapees who remain</i>.</p> <hr/> <p>grip ← <i>palm</i>.</p>
2 Chr 30:7	<p>וְאַל-תִּהְיוּ כַּאֲבוֹתֵיכֶם וּכַאֲחֵיכֶם אֲשֶׁר מָעְלוּ בַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיִּתְּנֵם לְשָׂמָה 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	עֲתָה אֶל־תִּקְשׁוּ עֲרֻכְכֶם בְּאֲבוֹתֵיכֶם תִּנּוּיֵד לַיהוָה וּבָאוּ לְמִקְדָּשׁוֹ אֲשֶׁר הִקְדִּישׁ לְעוֹלָם וְעַבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וַיִּשָּׁב מִכֶּם חֲרוֹן אַפּוֹ׃	Do not now <u>be stiff-necked</u> like your fathers; offer the hand <i>of</i> <i>obedience</i> 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.	be stiff-necked ← <i>stiffen your necks</i> .
2 Chr 30:9	כִּי בְשׁוּבְכֶם עַל־יְהוָה אֲחֵיכֶם וּבְנֵיכֶם לְרַחֲמִים לִפְנֵי שׁוֹבֵיהֶם וְלָשׁוּב לָאָרֶץ הַזֹּאת כִּי־חֲנוּן וְרַחוּם יְהוָה אֱלֹהֵיכֶם וְלֹא־יִסֹּר פָּנָיו מִכֶּם אִם־תָּשׁוּבוּ אֵלָיו׃ פ	For <u>in returning</u> to the LORD, your brothers and your sons <i>will</i> <i>find</i> compassion <u>from</u> their captors, so that <i>they can</i> return to this land, for the LORD your God <i>is</i> merciful and compassionate, and he will not turn <i>his</i> face away from you, if you return to him.”	in returning ← <i>in your returning</i> . Gerundial use of the infinitive.  from ← <i>before</i> .
2 Chr 30:10	וַיְהִיו הָרָצִים עֲבָרִים מֵעִיר   לְעִיר בְּאֶרֶץ־אֶפְרַיִם וּמְנַשֶּׁה וְעַד־זְבֻלֹן וַיְהִיו מִשְׁחִיקִים עֲלֵיהֶם וּמִלְעָגִים בָּם׃	And the couriers would cross from city to city in the land of Ephraim and Manasseh, and as far as Zebulun, but <i>the people</i> would mock them and scorn them.	
2 Chr 30:11	אֲדָ־אֲנָשִׁים מֵאֲשֶׁר וּמְנַשֶּׁה וּמִזְבֻלֹן נִכְנָעוּ וַיָּבֹאוּ לִירוּשָׁלַם׃	But men from Asher and Manasseh and from Zebulun humbled themselves and came <i>to</i> Jerusalem.	
2 Chr 30:12	גַּם בִּיהוּדָה הָיְתָה יָד הָאֱלֹהִים לָתֵת לָהֶם לֵב אֶחָד לַעֲשׂוֹת מִצְוֹת הַמֶּלֶךְ וְהַשָּׂרִים בְּדִבְרֵי יְהוָה׃	Also in Judah there was the hand of God to give them <u>unanimity</u> to carry out the commandment of the king and the officials on the LORD's business.	unanimity ← <i>one heart</i> .
2 Chr 30:13	וַיֵּאסְפוּ יְרוּשָׁלַם עַם־רַב לַעֲשׂוֹת אֶת־חֲגֵי הַמִּצּוֹת בַּחֹדֶשׁ הַשֵּׁנִי קָהָל לָרַב מְאֹד׃	So a large number of people assembled <i>in</i> Jerusalem to <u>celebrate</u> the Festival of Unleavened Bread in the second month – a very large convocation.	celebrate ← <i>do</i> .
2 Chr 30:14	וַיָּקֻמוּ וַיִּסְרוּ אֶת־הַמִּזְבְּחוֹת אֲשֶׁר בִּירוּשָׁלַם וְאֵת כָּל־הַמִּקְטָרוֹת הִסִּירוּ וַיִּשְׁלִיכוּ לַנַּחַל קִדְרוֹן׃	And they arose and removed the altars which <i>were</i> in Jerusalem, and they removed all the incense altars, and they threw <i>them</i> in the Kidron Brook.	
2 Chr 30:15	וַיִּשְׁחֲטוּ הַפֶּסַח בְּאַרְבַּעָה 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	וַיַּעֲמֵדוּ עַל-עַמֻּדָם בְּמִשְׁפָּטָם בְּתוֹרַת 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 <i>which was handed to them</i> by the Levites.	<i>which was handed to them by ← from the hand of.</i>
2 Chr 30:17	כִּי-רַבַּת בִּקְהָל אֲשֶׁר לֹא-הִתְקַדְּשׁוּ וְהַלְוִיִּם עַל-שְׁחִיטַת הַפֶּסַחִים לְכָל 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 מִרְבֵּית הָעָם רַבַּת מֵאֶפְרַיִם וּמְנַשֶּׁה יִשָּׂאכָר וּזְבֻלֹן לֹא הִטְהָרוּ כִּי-אָכְלוּ אֶת-הַפֶּסַח בִּלְא כַּכְּתוּב כִּי הַתְּפִלָּה יַחְזִיקֶיהָ עֲלֵיהֶם לֵאמֹר יְהוָה הַטּוֹב יִכְפֹּר 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 a way not as written, but Hezekiah prayed for them and said, “May the good LORD forgive <i>this</i> for	forgive <i>this</i> ← atone for (it).
2 Chr 30:19	כָּל-לִבָּבוּ הֵכִין לְדְרוֹשׁ הָאֱלֹהִים   יְהוָה אֱלֹהֵי אֲבוֹתָיו וְלֹא בְטָהֳרַת הַקֹּדֶשׁ: ס	everyone <i>who</i> has prepared his heart to seek God – the LORD God of his fathers – but <i>is</i> not <i>clean</i> according to the <i>standards</i> of <i>holy cleanness</i> .”	holy cleanness ← <i>cleanness of holiness</i> , a Hebraic genitive, or <i>cleanness of the sanctuary</i> . AV differs, ≈ our alternative.
2 Chr 30:20	וַיִּשְׁמַע יְהוָה אֶל-יַחְזִיקֶיהָ 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 הַמַּצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה גְדוֹלָה וּמְהֻלָּלִים לַיהוָה יוֹם   בַּיּוֹם הַלְוִיִּם וְהַכֹּהֲנִים בְּכָל-יַעַז לַיהוָה: ס	And the sons of Israel who <i>were</i> present in Jerusalem <i>celebrated</i> the Festival of the Unleavened Bread for seven days with great joy, and the Levites and the priests praised the LORD <i>each day accompanied</i> by powerful instruments <i>played</i> to the LORD.	present ← <i>found</i> . celebrated ← <i>did</i> . each day ← <i>day by day</i> .
2 Chr 30:22	וַיְדַבֵּר יַחְזִיקֶיהָ עַל-לֵב כָּל-הַלְוִיִּם הַמְשִׁכִּילִים שְׂכָל-טוֹב לַיהוָה וַיֹּאכְלוּ אֶת-הַמִּזְעֵד שִׁבְעַת הַיָּמִים מִזִּבְחִים וּבְחֵי שְׁלָמִים וּמִתּוֹדִים לַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם: ס	And Hezekiah spoke <i>warmheartedly</i> to all the Levites who <i>officiated with great skill</i> towards the LORD, and they ate the <i>sacrificed animal of the</i> occasion for seven days, <i>as</i> they sacrificed <i>peace-offerings</i> and made confession to the LORD God of their fathers.	warmheartedly ← <i>to the heart</i> . [CB], <i>affectionately</i> . officiated with great skill ← <i>acting skilfully (with) good skill</i> . peace-offerings ← <i>peace-sacrifices</i> .

2 Chr 30:23	וַיִּנָּעֲצוּ כָּל־הַקָּהָל לַעֲשׂוֹת שִׁבְעַת יָמִים אֲחֵרִים וַיַּעֲשׂוּ שִׁבְעַת־יָמִים שִׂמְחָה:	And the whole convocation decided to <u>celebrate</u> another seven days, and they <u>celebrated</u> <i>those</i> seven days with joy.	decided ← <i>consulted</i> .  celebrate ... celebrated ← <i>do ...</i> <i>did</i> .
2 Chr 30:24	כִּי חֲזָקִיחוּ מֶלֶךְ־יְהוּדָה הָרִים לְקָהָל אֶלֶף פָּרִים וְשִׁבְעַת אַלְפִים צֹאֵן ס וְהַשָּׂרִים הָרִימוּ לְקָהָל פָּרִים אֶלֶף וְצֹאֵן עֶשְׂרֵת אַלְפִים וַיִּתְקַדְּשׁוּ כַּהֲנִים לְרֹב:	For Hezekiah king of Judah <u>contributed</u> 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.	contributed ← <i>raised, offered</i> .
2 Chr 30:25	וַיִּשְׂמְחוּ   כָּל־קָהָל יְהוּדָה וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הַקָּהָל הַבָּאִים מִיִּשְׂרָאֵל וְהַגֵּרִים הַבָּאִים מֵאֶרֶץ יִשְׂרָאֵל וְהַיּוֹשְׁבִים בִּיהוּדָה:	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.	
2 Chr 30:26	וַתְּהִי שִׂמְחָה־גְדוֹלָה בִּירוּשָׁלַם כִּי מִיָּמֵי שְׁלֹמֹה בֶּן־דָּוִיד מֶלֶךְ יִשְׂרָאֵל לֹא כָזֹאת בִּירוּשָׁלַם: ס	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.	
2 Chr 30:27	וַיָּקֻמוּ הַכֹּהֲנִים הַלְוִיִּם וַיְבָרְכוּ אֶת־הָעָם וַיִּשְׁמַע בְּקוֹלָם וַתָּבוֹא תְּפִלָּתָם לְמַעַן קִדְּשׁוּ לְשָׁמַיִם: פ	Then the Levite priests arose and blessed the people and <u>their</u> <u>voice was heard</u> , and their prayer came to <u>his holy dwelling place</u> <u>in the heavens</u> .	their voice was heard ← <i>it was</i> <i>heard by their voice</i> .  his holy dwelling place ← <i>the</i> <i>dwelling of his holiness</i> , a Hebraic genitive.  in the heavens ← <i>to the</i> <i>heavens</i> .
2 Chr 31:1	וּכְבָּלוֹת כָּל־זֹאת יָצְאוּ כָּל־יִשְׂרָאֵל הַנִּמְצָאִים לְעָרֵי יְהוּדָה וַיִּשְׁבְּרוּ הַמַּצֵּבֹת וַיִּגְדְּעוּ הָאֲשָׁרִים וַיִּנְתְּצוּ אֶת־הַבָּמֹת וְאֶת־הַמִּזְבְּחֹת מִכָּל־יְהוּדָה וּבִנְיָמִן וְעֵפְרַיִם וּמְנַשֶּׁה עַד־לְכֹלֵה וַיָּשׁוּבוּ כָּל־בְּנֵי יִשְׂרָאֵל אִישׁ לְאַחֲזֹתוֹ לְעָרֵיהֶם: ס	<i>Then</i> 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 <u>in 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> .	present ← <i>found</i> .  in all Judah ← <i>from all Judah</i> .  in their cities ← <i>to their cities</i> .

2 Chr 31:2	וַיַּעֲמֵד יְחִזְקִיָּהוּ אֶת־מַחְלָקוֹת הַכֹּהֲנִים וְהַלְוִיִּם עַל־מַחְלָקוֹתָם אִישׁ   כְּפִי עֲבֹדָתוֹ לַכֹּהֲנִים וְלַלְוִיִּם לַעֲלֹה וּלְשִׁלְמִים לְשֶׁרֶת וּלְהַדֹּת וּלְהַלֵּל בְּשַׁעְרֵי מַחֲנֹת יְהוָה: ס	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 encampment.	encampment ← <i>encampments</i> .
2 Chr 31:3	וּמִנֵּת הַמֶּלֶךְ מִזֶּרְכוֹ לְעֹלוֹת לְעֹלוֹת הַבֶּקֶר וְהָעֶרֶב וְהָעֹלוֹת לְשַׁבָּתוֹת וּלְחֻדָּשִׁים וּלְמַעֲדִים כַּכְּתוּב בְּתוֹרַת יְהוָה: ס	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</i> written in the law of the LORD.	part: or <i>assignment</i> .  new moons: or <i>months</i> .
2 Chr 31:4	וַיֹּאמֶר לָעָם לְיוֹשְׁבֵי יְרוּשָׁלַם לָתֵת מִנֵּת הַכֹּהֲנִים וְהַלְוִיִּם לְמַעַן יַחֲזִקוּ בְּתוֹרַת יְהוָה: ס	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.	portion to ← <i>portion of</i> .
2 Chr 31:5	וּכְפָרָץ הַדָּבָר הִרְבּוּ בְנֵי־יִשְׂרָאֵל רֵאשִׁית דָּגָן תִּירוֹשׁ וַיִּצְהָר וּדְבַשׁ וְכָל תְּבוּאֹת שָׂדֶה וּמִעֵשֶׂר הֵכֵל לִרֹב הַבִּיאוּ: ס	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.	
2 Chr 31:6	וּבְנֵי יִשְׂרָאֵל וַיהוּדָה הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה גָּסִיהֶם מִעֵשֶׂר בָּקָר וְצֹאן וּמִעֵשֶׂר קֳדָשִׁים הַמְּקֻדָּשִׁים לַיהוָה אֱלֹהֵיהֶם הֵבִיאוּ וַיִּתְּנוּ עֲרֻמוֹת עֲרֻמוֹת: ס	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> .	brought: in a Hebrew “SOV” (subject-object-verb) sentence.  heap after heap ← <i>heaps of heaps</i> .
2 Chr 31:7	בַּחֹדֶשׁ הַשְּׁלִישִׁי הֵחֵלוּ הָעֲרֻמוֹת לִיסוֹד וּבַחֹדֶשׁ הַשְּׁבִיעִי כָּלוּ: ס	In the third month <u>they began to form the heaps</u> , and in the seventh month they finished <i>them</i> .	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> .
2 Chr 31:8	וַיָּבֹאוּ יְחִזְקִיָּהוּ וְהַשָּׂרִים וַיֵּרְאוּ אֶת־הָעֲרֻמוֹת וַיְבָרְכוּ אֶת־יְהוָה וְאֵת עַמּוֹ יִשְׂרָאֵל: פ	And Hezekiah and the officials came and saw the heaps, and they blessed the LORD and his people Israel.	



2 Chr 31:9	וַיִּדְרֹשׁ יְחִזְקִיָּהוּ עַל־הַכֹּהֲנִים וְהַלְוִיִּם עַל־הָעֲרָמוֹת:	And Hezekiah inquired <u>of the</u> <u>priests</u> and the Levites about the heaps.	of the priests ← <i>at the priests</i> .
2 Chr 31:10	וַיֹּאמֶר אֵלָיו עֲזַרְיָהוּ הַכֹּהֵן הָרֹאשׁ לְבֵית צְדֹק וַיֹּאמֶר מֵהַחֵל הַתְּרוּמָה לְבֵיא בֵּית־יְהוָה אָכֹל וְשָׂבוּעַ וְהוֹתֵר עַד־לְרֹזֵב כִּי יְהוָה בֵּרַךְ אֶת־עַמּוֹ וְהַנּוֹתֵר אֶת־הַמֶּזֶן הַזֶּה: ס	And Azariah, the head priest of the house of Zadok, spoke to him and said, “Since the start of bringing the offerings <i>to the</i> house of the LORD, <i>there has</i> <i>been enough to eat with a great</i> surplus, for the LORD has blessed his people, and what remains <i>is</i> this large quantity.”	enough to eat with a great surplus ← <i>eating and sufficing</i> <i>and remaining up to abundance</i> . Three verbs in an infinitive absolute.  blessed: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
2 Chr 31:11	וַיֹּאמֶר יְחִזְקִיָּהוּ לְהַכִּין לְשָׁכוֹת בְּבֵית יְהוָה וַיַּכְיֵנוּ:	Then Hezekiah told <i>them</i> to prepare <u>rooms</u> in the house of the LORD. And they prepared <i>them</i> .	rooms ← <i>offices</i> .
2 Chr 31:12	וַיָּבִיאוּ אֶת־הַתְּרוּמָה וְהַמַּעֲשֵׂר וְהַקֹּדָשִׁים בְּאֱמוּנָה וְעַל־יָהֶם נָגִיד *כוֹנְנִיָּהוּ **כַּנְיָהוּ הַלֵּוִי וְשֹׁמְעִי אָחִיהוּ מִשְׁנָה:	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</i> <i>charge</i> .	<i>Conaniah (ketiv)</i> , Cananiah ( <i>qere</i> ): AV= <i>Cononiah</i> , which is possible from the <i>ketiv</i> .
2 Chr 31:13	וַיְחִיֵּאל וְעֲזַרְיָהוּ וְנַחַת וְעִשָּׂהאֵל וִירִימֹת וַיֹּזָבֵד וְאַלִּיאֵל וִיסְמַכְיָהוּ וּמַחַת וּבְנֵיהוּ פְקִידִים מִיַּד *כוֹנְנִיָּהוּ **כַּנְיָהוּ וְשֹׁמְעִי אָחִיו בְּמַפְקֵד יְחִזְקִיָּהוּ הַמֶּלֶךְ וְעֲזַרְיָהוּ נָגִיד בֵּית־הָאֱלֹהִים:	And Jehiel and Azariah 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.	<i>Conaniah (ketiv)</i> , Cananiah ( <i>qere</i> ): see 2 Chr 31:12.  direction ← <i>hand</i> .
2 Chr 31:14	וְקוֹרָא בֶן־יִמְנָה הַלֵּוִי הַשּׁוֹעֵר לְמִזְבֵּחַה עַל נְדָבוֹת הָאֱלֹהִים לְתֵת תְּרוּמַת יְהוָה וְקֹדָשִׁי הַקֹּדָשִׁים:	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</u> allocating the contributions <i>made</i> to the LORD, and the <u>holies</u> <u>of holies</u> .	in allocating: gerundial use of the infinitive.  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.
2 Chr 31:15	וְעַל־יָדָיו עָדָן וּמִיָּאִין וְיֶשׁוּעַ וְשֹׁמְעִיָּהוּ אֲמַרְיָהוּ וְשִׁכְנִיָּהוּ בְּעָרֵי הַכֹּהֲנִים בְּאֱמוּנָה לְתֵת לְאֶחָיהֶם בְּמַחֲלָקוֹת כְּגָדוֹל כְּקָטָן:	And next to him <i>were</i> Eden and Miniamin and <u>Jeshua</u> 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,	Jeshua: see 1 Chr 24:11.

2 Chr 31:16	מִלְבָּד הִתְיַחֲשׁ לְזָכָרִים מִבֶּן שְׁלוֹשׁ שָׁנִים וְלַמַּעֲלָה לְכָל־הַבָּא לְבֵית־יְהוָה לְדַבְּר־יוֹם בְּיוֹמוֹ לַעֲבֹדָתָם בְּמִשְׁמֹרוֹתָם כַּמְחִלְקוֹתֵיהֶם:	apart from <u>them seeing to it that</u> males from three years old and above <u>were registered</u> by 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 –	them seeing to <i>it that</i> ... were registered: gerundial use of the infinitive.
2 Chr 31:17	וְאֵת הִתְיַחֲשׁ הַכֹּהֲנִים לְבֵית אֲבוֹתֵיהֶם וְהַלְוִיִּם מִבֶּן עֶשְׂרִים שָׁנָה וְלַמַּעֲלָה בְּמִשְׁמֹרוֹתֵיהֶם בַּמְחִלְקוֹתֵיהֶם:	and <u>performing the registering</u> by genealogy 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,	the registering by genealogy: gerundial use of the infinitive.
2 Chr 31:18	וּלְהִתְיַחֲשׁ בְּכָל־טַפָּם נְשֵׁיהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם לְכָל־קָהָל כִּי בְּאַמוּנָתָם יִתְקַדְּשׁוּ־קֹדֶשׁ:	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.	
2 Chr 31:19	וּלְבָנֵי אֶהֱרֹן הַכֹּהֲנִים בְּשָׂדֵי מִגְרַשׁ עָרֵיהֶם בְּכָל־עִיר וָעִיר אֲנָשִׁים אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת לְתֵת מְנוֹת לְכָל־זָכָר בַּכֹּהֲנִים וּלְכָל־הִתְיַחֲשׁ בָּלוֹיִם:	And the sons of Aaron who <i>were</i> the priests in the pasture fields <u>of</u> <u>all their individual cities</u> <i>included</i> 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.	of all their individual cities ← <i>of their cities in every city and</i> <i>city</i> .
2 Chr 31:20	וַיַּעַשׂ כִּזְאֵת יְחִזְקִיָּהוּ בְּכָל־יְהוּדָה וַיַּעַשׂ הַטֹּיֵב וְהַיָּשָׁר וְהָאֱמֻת לִפְנֵי יְהוָה אֱלֹהָיו:	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.	this ← <i>like this</i> .
2 Chr 31:21	וּבְכָל־מַעֲשֵׂה אֲשֶׁר־הִחָל   בַּעֲבֹדַת בֵּית־הָאֱלֹהִים וּבַתּוֹרָה וּבַמִּצְוָה לְדָרַשׁ לֵאלֹהֵיו בְּכָל־לִבָּבוֹ עָשָׂה וְהִצְלִיחַ: פ	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</u> <u>seeking</u> his God, he did <i>it</i> with his whole heart, and he prospered.	in seeking: gerundial use of the infinitive.
2 Chr 32:1	אַחֲרֵי הַדְּבָרִים וְהָאֱמֻת הָאֵלָה בָּא סַנְחֶרִיב מִלְד־אֲשׁוּר וַיִּבֶּא בִּיהוּדָה וַיַּחַן עַל־הָעָרִים הַבְּצֻרוֹת וַיֹּאמֶר לְבָקְעָם אֵלָיו:	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.	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.

2 Chr 32:2	וַיֵּרָא יְחִזְקִיָּהוּ כִּי־בָא סְנַחֲרִיב וּפָנָיו לַמִּלְחָמָה עַל־יְרוּשָׁלַם:	And when Hezekiah saw that Sennacherib had come, and that <u>he was intent on war</u> against Jerusalem,	he was intent on ← <i>his face (was) to.</i>
2 Chr 32:3	וַיִּנְעֵץ עִם־שָׂרָיו וְגִבּוֹרָיו לְסַתּוֹם אֶת־מִימֵי הָעֵינֹת אֲשֶׁר מִחוּץ לָעִיר וַיַּעֲזֹרוּהוּ:	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.	
2 Chr 32:4	וַיִּקְבְּצוּ עִם־רָב וַיִּסְתַּמּוּ אֶת־כָּל־הַמַּעֲיָנוֹת וְאֶת־הַנַּחַל הַשּׁוֹטֵף בְּתוֹךְ־הָאָרֶץ לֵאמֹר לָמָּה יָבֹאוּ מַלְכֵי אַשּׁוּר וּמִצְאוּ מַיִם רַבִּים:	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?”	
2 Chr 32:5	וַיַּחֲזִק וַיְבִן אֶת־כָּל־הַחוֹמָה הַפְּרוּצָה וַיַּעַל עַל־הַמְּגִדָּלוֹת וַלְחוּצָה הַחוֹמָה אַחֶרֶת וַיַּחֲזִק אֶת־הַמִּלּוֹא עִיר דָּוִיד וַיַּעַשׂ שֶׁלַח לָרַב וּמִגָּנִים:	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.	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.
2 Chr 32:6	וַיִּתֵּן שָׂרֵי מִלְחָמוֹת עַל־הָעָם וַיִּקְבְּצֵם אֵלָיו אֶל־רְחוֹב שַׁעַר הָעִיר וַיְדַבֵּר עַל־לִבָּם לֵאמֹר:	And he appointed <u>army</u> commanders over the people, and he gathered them to himself in the <u>square at</u> the city gate, and he spoke <u>to them warmly</u> and said,	army ← <i>war</i> .  square at ← <i>square of</i> .  to them warmly ← <i>to their heart</i> .
2 Chr 32:7	חֲזָקוּ וְאַמְצוּ אֶל־תִּירְאוֹ וְאַל־תַּחַתּוּ מִפְּנֵי מֶלֶךְ אַשּׁוּר וּמִלִּפְנֵי כָל־הַחֶמּוֹן אֲשֶׁר־עִמּוֹ כִּי־עִמָּנוּ רַב מִעִמּוֹ:	“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 <i>there is a mightier one</i> with us than <i>the one</i> with him.	a mightier <i>one</i> : AV differs ( <i>more</i> ), as if Hezekiah is talking about his numerical advantage, belied in the next verse.
2 Chr 32:8	עִמּוֹ זְרוּעַ בָּשָׂר וְעִמָּנוּ יְהוָה אֱלֹהֵינוּ לְעֲזָרְנוּ וּלְהִלָּחֵם מִלְחֲמֹתֵנוּ וַיִּסְמְכוּ הָעָם עַל־דְּבָרֵי יְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה: פ	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.	
2 Chr 32:9	אַחֵר זֶה שָׁלַח סְנַחֲרִיב מֶלֶךְ־אַשּׁוּר עֲבָדָיו יְרוּשָׁלַיִם וְהוּא עַל־לָכִישׁ וְכָל־מְמַשְׁלֹתָהּ עִמּוֹ עַל־יְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה וְעַל־כָּל־יְהוּדָה אֲשֶׁר בִּירוּשָׁלַם לֵאמֹר:	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 of</i> Judah which <i>was</i> in Jerusalem, and he said,	2 Ki 18:17, Isa 36:2.

2 Chr 32:10	כֹּה אָמַר סַנְחֶרִיב מֶלֶךְ אַשּׁוּר עַל־מָה אַתֶּם בֹּטְחִים וְיֹשְׁבִים בְּמִצּוֹר בִּירוּשָׁלַם:	“This <i>is what</i> Sennacherib king of Assyria says: ‘In what are you putting your trust, <u>since</u> you are living under siege in Jerusalem?’	2 Ki 18:20, Isa 36:5.  this is what ← thus.  since: causal use of the vav.
2 Chr 32:11	הֲלֹא יַחְזִקְיָהוּ מָסִית אֶתְכֶם לָתֵת אֶתְכֶם לָמוֹת בָּרָעַב וּבְצָמָא לֵאמֹר יְהוָה אֱלֹהֵינוּ יַצִּילֵנוּ מִכַּף מֶלֶךְ אַשּׁוּר:	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 grip of the king of Assyria»?	grip ← palm.
2 Chr 32:12	הֲלֹא־הוּא יַחְזִקְיָהוּ הַסִּיר אֶת־בִּמְתָיו וְאֶת־מִזְבְּחֵתָיו וַיֹּאמֶר לַיהוּדָה וּלְיִרְוּשָׁלַם לֵאמֹר לִפְנֵי מִזְבֵּחַ אֶחָד תִּשְׁתַּחֲוּוּ וְעָלִיו תִּקְטִירוּ:	Was 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»?	2 Ki 18:22, Isa 36:7.  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.
2 Chr 32:13	הֲלֹא תִדְעוּ מֶה עָשִׂיתִי אֲנִי וְאֲבוֹתַי לְכָל עַמֵּי הָאָרְצוֹת הַיְכוֹל יָכְלוּ אֱלֹהֵי גוֹי הָאָרְצוֹת לְהַצִּיל אֶת־אֶרֶץ מִיָּדִי:	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 grip?	could ... possibly: infinitive absolute.  grip ← hand.
2 Chr 32:14	מִי בְּכָל־אֱלֹהֵי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר הִחָרִימוּ אֲבוֹתַי אֲשֶׁר יָכוֹל לְהַצִּיל אֶת־עַמּוֹ מִיָּדִי כִּי יִכָּל אֱלֹהֵיכֶם לְהַצִּיל אֶתְכֶם מִיָּדִי:	Who <i>is there</i> among all the gods of these nations whom my fathers obliterated, who can deliver his people from my grip? So will your God be able to deliver you from my grip?	2 Ki 18:34, Isa 36:19.  grip (2x) ← hand.
2 Chr 32:15	וְעַתָּה אֲלִישִׂיא אֶתְכֶם חִזְקִיָּהוּ וְאֲלִישִׂית אֶתְכֶם כְּזֹאת וְאֶל־תִּאֲמִינוּ לוֹ כִּי־לֹא יִכָּל כָּל־אֱלֹהֵי כָל־גּוֹי וּמִמְלָכָה לְהַצִּיל עַמּוֹ מִיָּדִי וּמִיָּד אֲבוֹתַי אֵף כִּי אֱלֹהֵיכֶם לֹא־יַצִּילוּ אֶתְכֶם מִיָּדִי:	So now, do not let Hezekiah deceive you or mislead you like this, and do not believe him, for <u>no</u> GOD of <u>any</u> nation or kingdom will be able to deliver his people from my grip or from the grip of my fathers, so how much less will your gods deliver you from my grip?’ ”	2 Ki 18:29, 2 Ki 18:30, Isa 36:14, Isa 36:15.  no ← not every.  any ← every.  grip (3x) ← hand.  gods: the verb is plural, probably because the Assyrians assumed the Hebrews had many gods.
2 Chr 32:16	וְעוֹד דִּבְּרוּ עֲבָדָיו עַל־יְהוָה הָאֱלֹהִים וְעַל יַחְזִקְיָהוּ עֲבָדוֹ:	And his servants spoke more against the LORD God and against Hezekiah his servant.	

2 Chr 32:17	וּסְפָרִים כָּתַב לַחֲרֹף לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְלֵאמֹר עָלֵינוּ לֵאמֹר כְּאֱלֹהֵי גוֹי הָאָרְצוֹת אֲשֶׁר לֹא־הֶצִּילוּ עִמָּם מִיָּדִי כִּן לֹא־יֵצִיל אֱלֹהֵי יְחִזְקִיָּהוּ עִמּוֹ מִיָּדִי:	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 grip, so the <u>God</u> of Hezekiah will not deliver his people from my grip.”	2 Ki 19:11, Isa 37:10, Isa 37:11.  grip (2x) ← <i>hand</i> .  God: the verb is singular. We capitalize despite the fact that the Assyrians would only regard God as a god among many.
2 Chr 32:18	וַיִּקְרְאוּ בְּקוֹל־גָּדוֹל יְהוּדִית עַל־עַם יְרוּשָׁלַם אֲשֶׁר עַל־הַחוֹמָה לִירָאָם וּלְבַהֵלָם לְמַעַן יִלְכְּדוּ אֶת־הָעִיר:	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.	2 Ki 18:26, Isa 36:11.
2 Chr 32:19	וַיִּדְבְּרוּ אֶל־אֱלֹהֵי יְרוּשָׁלַם כְּעַל אֱלֹהֵי עַמֵּי הָאָרֶץ מַעֲשֵׂה יְדֵי הָאָדָם: ס	And they spoke <u>against</u> the God of Jerusalem, as they did against the gods of the nations of the land – the product of man's hands.	2 Ki 19:18, Isa 37:19.  against: אֶל for עַל, which is frequent (as is vice versa).
2 Chr 32:20	וַיִּתְפַּלֵּל יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיִּשְׁעִיָּהוּ בֶן־אֲמוּץ הַנְּבִיא עַל־זֹאת וַיִּזְעֻקוּ הַשָּׁמַיִם: פ	And King Hezekiah and the prophet Isaiah the son of Amoz prayed about this, and they cried out <i>to</i> heaven.	2 Ki 19:15, Isa 37:15.
2 Chr 32:21	וַיִּשְׁלַח יְהוָה מַלְאָךְ וַיַּכֵּה כָּל־גִּבּוֹר חֵיל וְנָגִיד וְשָׂר בְּמַחֲנֵה מֶלֶךְ אַשּׁוּר וַיָּשָׁב בְּבֹשֶׁת פָּנִים לְאֶרְצוֹ וּבֹא בֵּית אֱלֹהָיו *וּמִיִּצְיָאוֹ **וּמִיִּצְיָאֵי מַעְיֹז שָׁם הִפִּילָהוּ בַּחֶרֶב:	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.	his own 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> .     2 Ki 19:35, 2 Ki 19:36, Isa 37:36, Isa 37:37.
2 Chr 32:22	וַיִּזְשַׁע יְהוָה אֶת־יְחִזְקִיָּהוּ וְאֶת   יֹשְׁבֵי יְרוּשָׁלַם מִיָּד סַנְחֶרִיב מֶלֶךְ־אַשּׁוּר וּמִיָּד־כָּל וַיְנַהֲלֵם מִסָּבִיב:	So the LORD delivered Hezekiah and the inhabitants of Jerusalem from the grip of Sennacherib king of Assyria, and from the grip of all, and he led them around.	grip ← <i>hand</i> .
2 Chr 32:23	וְרַבִּים מְבִיאִים מִנְחָה לַיהוָה לִירוּשָׁלַם וּמִגְדָּנוֹת לִיְחִזְקִיָּהוּ מֶלֶךְ 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 <u>mortally</u> ill, and he prayed to the LORD, who spoke to him, and <i>who performed</i> 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־כִגְּמַל עָלָיו הָשִׁיב יְחִזְקִיָּהוּ כִּי גָבַהּ לִבּוֹ וַיְהִי עָלָיו קֶצֶף וְעַל־יְהוּדָה וּירוּשָׁלַם:	But Hezekiah did not reciprocate according to <i>what</i> had been <i>shown</i> 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 בְּגִבּוֹהַּ לִבּוֹ הוּא וְיֹשְׁבֵי יְרוּשָׁלַם וְלֹא־בָא עֲלֵיהֶם קֶצֶף יְהוָה בְּיָמָיו 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 וְכַבֹּד הַרְבֵּה מְאֹד וְאַצְרוֹת עָשָׂה־לּוֹ לְכֶסֶף וּלְזָהָב וּלְאַבְנֵי יָקָרָה וּלְבָשִׁמִּים וּלְמִגְנָנִים וּלְכָל כְּלִי 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 desirable items</i> ,	desirable items ← <i>items of desire</i> , a Hebraic genitive.
2 Chr 32:28	וּמִסְכְּנוֹת לְתַבּוּאֹת דָּגָן וְתִירוֹשׁ וַיַּצְהֵר וְאֲרוֹת לְכָל־בְּהֵמָה וּבְהֵמָה וְעֹדְרִים לְאֲוֹרוֹת:	and storehouses for the crop of grain and new wine and fresh oil, and stalls for all <i>kinds of cattle</i> , and <i>he acquired herds for the stalls</i> .	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 לּוֹ וּמִקְנֵה־צֹאן וּבָקָר לָרֶב כִּי נָתַן־לוֹ אֱלֹהִים רַכּוּשׁ רַב מְאֹד:	And he <i>acquired</i> 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 מִיָּמִי גִיחוֹן הָעֹלִיז וַיִּשְׁרַם לְמִטָּה־מַּעֲרָבָה 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 straight</i> 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 וַיִּשְׁרַם, <i>piel</i> , and the <i>qeré</i> is perhaps better corrected to וַיִּשְׁרַם, <i>hiphil</i> , with no mid radical <i>dagesh</i> . The sense is not affected.
2 Chr 32:31	וְכֵן בְּמַלְיָצִי   שָׂרֵי בָבֶל הַמְּשַׁלְּחִים עָלָיו לְדָרֶשׁ הַמוֹפֵת אֲשֶׁר הָיָה בָּאָרֶץ עֲזָבוּ הָאֱלֹהִים לְנִסּוֹתָיו לְדַעַת כָּל־בְּלִבָּבוֹ:	But <i>actually</i> , 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 וַחֲסָדָיו הַנֶּם כְּתוּבִים בַּחֲזוֹן יִשְׁעִיהוּ בֶּן־אֲמוּזַן הַנְּבִיא עַל־סֵפֶר מַלְכֵי־יְהוּדָה וַיִּשְׂרָאֵל:	And <i>as for</i> the rest of the affairs of Hezekiah, and his <i>kind deeds</i> , <i>they 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 are to be seen ← <i>behold them</i> .

2 Chr 32:33	וַיִּשְׁכַּב יְחִזְקִיָּהוּ עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בְּמַעְלֵה קְבָרֵי בְּנֵי־דָוִד וְכָבוֹד עָשׂוּ־לוֹ בְּמוֹתוֹ כָּל־יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם וַיִּמְלֹךְ מְנַשֶּׁה בְּנוֹ תַּחֲתָיו: 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 paid 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 עָשָׂה שָׁנָה מְנַשֶּׁה בְּמָלְכוֹ וַחֲמִשִּׁים וַחֲמִשָּׁה שָׁנָה מָלַךְ בִּירוּשָׁלַם:	Manasseh was twelve years old when he <i>started to</i> reign, 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	וַיָּשָׁב וַיִּבְנֶן אֶת־הַבָּמוֹת אֲשֶׁר נָתַן יְחִזְקִיָּהוּ אָבִיו וַיִּקֶּם מִזְבְּחוֹת לַבַּעַלִּים 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 <i>body</i> , and he served them.	2 Ki 21:3.  body ← <i>power</i> .
2 Chr 33:4	וַבִּנְיָה מִזְבְּחוֹת בְּבֵית יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלַם יִהְיֶה־שְׁמִי לְעוֹלָם:	And he built <i>altars</i> 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	וַיִּבְנֶן מִזְבְּחוֹת לְכָל־צַבָּא הַשָּׁמַיִם בְּשְׁתֵּי חֲצָרוֹת בֵּית־יְהוָה:	And he built altars to every celestial <i>body</i> 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 בָּאֵשׁ בְּגִי בֶן־הֶנֶם וְעֹנִין וְנֹחַשׁ וְכַשָּׁף וְעָשָׂה אוֹב וַיִּדְּעוּנִי הַרְבֵּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ:	And he made his sons pass through the fire in the <i>Valley of</i> the Son of Hinnom, and he divined by clouds and used enchantment and sorcery, and he engaged in necromancy and wizardry. He was profuse <i>in</i> doing evil 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	וַיָּשֶׂם אֶת־פֶּסֶל הַסָּמֶל אֲשֶׁר עָשָׂה בְּבֵית הָאֱלֹהִים אֲשֶׁר אָמַר אֱלֹהִים אֶל־דָּוִד וְאֶל־שְׁלֹמֹה בְּנוֹ בְּבֵית הָזֶה וּבִירוּשָׁלַם אֲשֶׁר בָּחַרְתִּי מִכָּל־ שְׁבֵטֵי יִשְׂרָאֵל אֲשֶׁם אֶת־שְׁמִי לְעִילּוֹם:	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 age-abidingly 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	<p>וְלֹא אֹסִיף לְהִסִּיר אֶת־רַגְלִי  יִשְׂרָאֵל מֵעַל הָאֲדָמָה אֲשֶׁר  הֶעֱמַדְתִּי לְאַבְתִּיכֶם רַק    אִם־יִשְׁמְרוּ לַעֲשׂוֹת אֶת  כָּל־אֲשֶׁר צִוִּיתִים לְכָל־הַתּוֹרָה  וְהַחֲקִים וְהַמִּשְׁפָּטִים  בְּיַד־מֹשֶׁה:</p>	<p>And I will not <u>chase</u> Israel  around again <u>from</u> 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</u>  <u>given</u> through the <u>intermediacy</u>  of Moses.”</p>	<p>   2 Ki 21:8.</p> <hr/> <p>chase Israel around ... from ←  <i>remove the foot of Israel ... from</i>  <i>on.</i></p> <hr/> <p>regulations ← <i>judgments.</i></p> <hr/> <p>intermediacy ← <i>hand.</i></p>
2 Chr 33:9	<p>וַיֵּתֶע מַנַּשֶּׁה אֶת־יְהוּדָה  וַיִּשְׁבִּי יְרוּשָׁלַם לַעֲשׂוֹת רָע  מִן־הַגּוֹיִם אֲשֶׁר הִשְׁמִיד יְהוָה  מִפְּנֵי בְנֵי יִשְׂרָאֵל: פ</p>	<p>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.</p>	<p>   2 Ki 21:9.</p>
2 Chr 33:10	<p>וַיְדַבֵּר יְהוָה אֶל־מַנַּשֶּׁה  וְאֶל־עַמּוֹ וְלֹא הִקְשִׁיבוּ:</p>	<p>And the LORD spoke to  Manasseh and his people, but  they did not listen.</p>	<p>   2 Ki 21:10.</p>
2 Chr 33:11	<p>וַיָּבֹא יְהוָה עֲלֵיהֶם אֶת־שָׂרֵי  הָעֶבֶא אֲשֶׁר לַמֶּלֶךְ אֲשׁוּר  וַיִּלְכְּדוּ אֶת־מַנַּשֶּׁה בַּחֲקִים  וַיֹּאסְרוּהוּ בַּנְּחֹשֶׁתִים וַיּוֹלִיכֵהוּ  בַּבֵּלָה:</p>	<p>So the LORD brought the  commanders of the king of  Assyria's army against them, and  they caught Manasseh <i>and</i>  <i>restrained him with hooks</i>, and  they bound him in fetters and led  him away to Babylon.</p>	<p>with hooks: or <i>in the thorn</i>  <i>bushes</i> (without the preceding  ellipsis supplied). AV differs,  taking the alternative.</p>
2 Chr 33:12	<p>וַכַּהֲצַר לוֹ חָלָה אֶת־פָּנָיו יְהוָה  אֱלֹהָיו וַיִּכְנַע מְאֹד מִלִּפְנֵי  אֱלֹהֵי אֲבֹתָיו:</p>	<p>And as he was in straits, he  pleaded <u>with</u> the LORD his God,  and he humbled himself greatly  before the God of his fathers.</p>	<p>pleaded with ← <i>weakened the</i>  <i>face of.</i></p>
2 Chr 33:13	<p>וַיִּתְפַּלֵּל אֵלָיו וַיַּעֲתָר לוֹ  וַיִּשְׁמַע תְּחִנָּתוֹ וַיִּשְׁיבֵהוּ  יְרוּשָׁלַם לְמַלְכוּתוֹ וַיָּדַע  מַנַּשֶּׁה כִּי יְהוָה הוּא  הָאֱלֹהִים:</p>	<p>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.</p>	
2 Chr 33:14	<p>וְאַחֲרֵי־כֵן בָּנָה חוֹמָה חִיצוֹנָה    לְעִיר־דָּוִיד מִעֶרְבָּהּ לְגִיחוֹן  בְּנַחַל וּלְבֹא בְּשַׁעַר הַדָּגִים  וְסָבַב לַעֲפֹל וַיִּגְבֶּיהָ מְאֹד  וַיִּשֶׂם שָׂרֵי־חַיִל בְּכָל־הָעָרִים  הַבְּצֻרוֹת בְּיְהוּדָה:</p>	<p>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.</p>	<p>at the approach ← <i>to come.</i></p>



2 Chr 33:15	וַיֹּסֶר אֶת־אֱלֹהֵי הַנֹּכַח וְאֶת־הַסֵּמֶל מִבֵּית יְהוָה וְכָל־הַמִּזְבְּחוֹת אֲשֶׁר בָּנָה בְּהָר בֵּית־יְהוָה וּבִירוּשָׁלַם וַיִּשְׁלֹךְ חוּצָה לָעִיר:	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	*וַיֹּכֵן *וַיִּבֶן אֶת־מִזְבֵּחַ יְהוָה וַיִּזְבֹּחַ עָלָיו זִבְחֵי שְׁלָמִים וְתוֹדָה וַיֹּאמֶר לַיהוָה 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/> offerings ← <i>sacrifices</i> .
2 Chr 33:17	אֲבָל עוֹד הָעָם זִבְחִים בַּבָּמֹת רַק לַיהוָה אֱלֹהֵיהֶם:	But the people were still sacrificing on the <i>idolatrous</i> raised sites, except <i>that it was</i> to the LORD their God.	
2 Chr 33:18	וַיֵּתֶר דְּבָרֵי מְנַשֶּׁה וְתַפְלָתוֹ אֶל־אֱלֹהָיו וְדְבָרֵי הַחֲזִים 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/> they <i>are</i> to be seen ← <i>behold them</i> . <hr/> Chronicles ← <i>words</i> , without the usual word for <i>days</i> . Here part of a title.
2 Chr 33:19	וְתַפְלָתוֹ וְהַעֲתָרָתוֹ וְכָל־חַטָּאתוֹ וּמַעֲלֹו וְהַמְקֻמֹּת אֲשֶׁר בָּנָה בָּהֶם בָּמֹת וְהַעֲמִיד הָאֲשֵׁרִים וְהַפְּסָלִים לִפְנֵי הַכְּנָעוּ הַנֵּם כְּתוּבִים עַל דְּבָרֵי חוּזִי:	And his prayer <i>with which 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 says</i> , “ <u>My seers</u> .”	his being humbled: gerundial use of the infinitive. <hr/> they <i>are</i> to be seen ← <i>behold them</i> . <hr/> my seers: AV differs ( <i>the seers</i> ).
2 Chr 33:20	וַיִּשְׁכַּב מְנַשֶּׁה עִם־אֲבֹתָיו וַיִּקְבְּרוּהוּ בֵּיתוֹ וַיִּמְלֹךְ אָמֹן בְּנוֹ תַּחְתָּיו: 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	בֶּן־עֶשְׂרִים וּשְׁתַּיִם שָׁנָה אָמֹן בָּמָלְכוֹ וּשְׁתַּיִם שָׁנִים מָלָךְ 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 אָמֹן וַיַּעֲבֹדָם:	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 כִּהְכָּנַע מְנַשֶּׁה אָבִיו כִּי הוּא אָמוֹן הָרַבָּה אֲשָׁמָה:	And he didn't humble himself before the LORD, as Manasseh his father humbled himself, for <i>this was Amon who</i> was profuse in wrongdoing.	2 Ki 21:22.  this ← <i>he</i> , but the word can have demonstrative force.  wrongdoing ← <i>guilt</i> .
2 Chr 33:24	וַיִּקְשְׁרוּ עָלָיו עֲבָדָיו וַיְמִיתֵהוּ 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 בֶּנוֹ תַּחְתָּיו: פ	Then the people of the land struck down all the conspirators against King Amon, and the people of the land made <i>Josiah</i> his son king in his place.	2 Ki 21:24, 1 Chr 3:14.  <i>Josiah</i> ← <i>Joshiah</i> , but we retain the AV / traditional English name.
2 Chr 34:1	בֶּן-שְׁמוֹנֶה שָׁנִים יֹאשִׁיָּהוּ בְּמָלְכוֹ וּשְׁלָשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלַם:	Josiah was 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 הַיֵּשֶׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדַרְכֵי דָוִד אָבִיו וְלֹא-סָר יָמִין וּשְׂמֹאלוֹ:	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	וּבְשִׁמוֹנֶה שָׁנִים לְמָלְכוֹ וְהוּא עוֹדְדָנוּ נֶעַר הֵחָל לְדָרוֹשׁ לֵאלֹהֵי דָוִד אָבִיו וּבִשְׁתַּיִם עֲשָׂרָה שָׁנָה הֵחָל לְטַהֵר אֶת-יְהוּדָה וִירוּשָׁלַם מִן-הַבָּמוֹת וְהָאֲשָׁרִים וְהַפְּסָלִים וְהַמַּסְכּוֹת:	And after eight years in his reign, when he <i>was</i> still a lad, he began to <i>seek</i> 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	וַיִּנְתְּצוּ לִפְנֵי אֵת מִזְבְּחוֹת הַבַּעַלִּים וְהַחֲמָנִים אֲשֶׁר-לְמַעַלָּה מֵעֲלֵיהֶם גָּדַעַ וְהָאֲשָׁרִים וְהַפְּסָלִים וְהַמַּסְכּוֹת שָׁבַר וְהִדֹּק וַיִּזְרֹק עַל-פְּנֵי הַקְּבָרִים הַזֹּבְחִים לָהֶם:	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.	
2 Chr 34:5	וַעֲצָמוֹת כֹּהֲנִים שָׂרָף עַל-מִזְבְּחוֹתָם *מִזְבְּחוֹתָם וַיְטַהֵר אֶת-יְהוּדָה וְאֶת-יְרוּשָׁלַם:	And he burnt the bones of the priests on the {K: two altars,} [Q: their altars,] and he cleansed Judah and Jerusalem,	

2 Chr 34:6	<p>וּבְעָרֵי מְנַשֶּׁה וְאֶפְרַיִם וְשִׁמְעוֹן וְעַד־נַפְתָּלִי *בְּהָר *בְּתֵיהֶם **בְּחִרְבֵּיתֵיהֶם 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 around</i>.</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 בְּחִרְבֵּיתֵיהֶם, <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>וַיִּנְתֵּן אֶת־הַמִּזְבְּחוֹת וְאֶת־הָאֲשֵׁרִים וְהַפְּסָלִים כָּתַת לְהִדָּק וְכָל־הַחֲמֻנִים גָּדַע בְּכָל־אֶרֶץ יִשְׂרָאֵל וַיָּשָׁב לִירוּשָׁלַם: 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>וּבִשְׁנַת שְׁמוֹנֶה עָשָׂרָה לְמָלְכוֹ לְטֹהַר הָאָרֶץ וְהַבַּיִת שָׁלַח אֶת־שָׁפָן בֶּן־אֶצְלִיָּהוּ וְאֶת־מַעֲשִׂיָּהוּ שֹׂרֵה־עִיר וְאֶת יֹאחַז בֶּן־יֹאחָז הַמְּזִכִּיר לְחַזֵּק אֶת־בַּיִת יְהוָה אֱלֹהָיו:</p>	<p>And in the eighteenth year of his reign, in cleansing 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 cleansing: 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 הַמּוּבָא בֵּית־אֱלֹהִים אֲשֶׁר אֶסְפוּ־הַלְוִיִּם שְׂמֵרֵי הַסֶּף מִיַּד מְנַשֶּׁה וְאֶפְרַיִם וּמְכַל שְׂאֵרֵי יִשְׂרָאֵל וּמִכָּל־יְהוּדָה וּבִנְיָמִן *וַיָּשָׁבוּ יְרוּשָׁלַם:</p>	<p>And when they had come to Hilkiah the <i>high</i> priest, they gave <i>him</i> the money which had been brought <i>to</i> the house of God, which the Levite doorkeepers 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	<p>וַיִּתְּנוּ עַל־יַד עֹשֵׂה הַמְּלָאכָה הַמְּפַקְדִים בְּבֵית יְהוָה וַיִּתְּנוּ אֹתוֹ עוֹשֵׂי הַמְּלָאכָה אֲשֶׁר עֹשִׂים בְּבֵית יְהוָה לְבָדוֹק וּלְחַזֵּק הַבַּיִת:</p>	<p>And they paid 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, in repairing and restoring the house.</p>	<p>   2 Ki 22:5.</p> <hr/> <p>paid ← <i>gave to the hand of</i>.</p> <hr/> <p>in repairing and restoring: gerundial use of the infinitives.</p>
2 Chr 34:11	<p>וַיִּתְּנוּ לַחֲרָשִׁים וּלְבָנִים לְקִנּוֹת אֲבָנֵי מַחְצֵב וְעָצִים לְמַחְבְּרוֹת וּלְקִרּוֹת אֶת־הַבָּתִּים אֲשֶׁר הִשְׁחִיתוּ מֶלְכֵי יְהוּדָה:</p>	<p>And they gave <i>it</i> to the craftsmen and the builders, to buy hewn stone, and wood for the beams, and to provide a roof for the buildings which the kings of Judah had brought to ruin.</p>	<p>   2 Ki 22:6.</p> <hr/> <p>to provide a roof for: AV differs somewhat (<i>to floor</i>).</p> <hr/> <p>buildings ← <i>houses</i>.</p>

2 Chr 34:12	וְהָאֲנָשִׁים עָשִׂים בְּאֵמוּנָה בְּמִלְאָכָה וְעַלֵּיהֶם   מִמְּקַדִּים יַחַת וְעַבְדֵּיהֶוּ הַלְוִיִּם מִן־בְּנֵי מֶרָרִי וְזַכְרְיָה וּמִשְׁלָם מִן־בְּנֵי הַקֹּהָתִים לְנַצַּח וְהַלְוִיִּם כָּל־מִבִּין בְּכָל־יִשְׂרָאֵל:	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</u> instruments.	2 Ki 22:7.  musical ← <i>singing</i> .
2 Chr 34:13	וְעַל הַסְּבָלִים וּמִנְצָחִים לְכָל עֲשֵׂה מִלְאָכָה לַעֲבֹדָה וְעַבְדֹּה וּמִהַלְוִיִּם סוֹפְרִים וְשׁוֹטְרִים וְשׁוֹעָרִים:	And <i>they were</i> in charge of the burden bearers, and they superintended all <i>who</i> carried out the craftsmanship, <u>whatever</u> the work. 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 הַמּוֹבָא בֵּית יְהוָה מָצָא חִלְקִיָּהוּ 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, <i>written</i> through the <u>intermediacy</u> of Moses.	intermediacy ← <i>hand</i> .
2 Chr 34:15	וַיַּעַן חִלְקִיָּהוּ וַיֹּאמֶר אֶל־שַׁפָּן הַסּוֹפֵר סֵפֶר הַתּוֹרָה מֵצָאתִי 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.  reacted ← <i>answered</i> , but no question asked. See Gen 18:27.
2 Chr 34:16	וַיָּבֹא שַׁפָּן אֶת־הַסֵּפֶר אֶל־הַמֶּלֶךְ וַיֹּשֶׁב עוֹד אֶת־הַמֶּלֶךְ דֹּבַר לֵאמֹר כָּל אֲשֶׁר־נָתַן בְּיַד־עַבְדֶּיךָ הֵם עֲשִׂים:	Then Shaphan brought the book to the king, and he <u>reported</u> again to the king and said, “Everything which <u>was</u> committed to your servants, they are <u>carrying out</u> .”	2 Ki 22:9.  reported ← <i>returned word</i> .  was committed to ← <i>given in the hand of</i> .  carrying out: in a Hebrew “OSV” (object-subject-verb) sentence.
2 Chr 34:17	וַיִּתְּנוּ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבֵית־יְהוָה וַיִּתְּנוּהוּ עַל־יַד הַמְּקַדִּים וְעַל־יַד עוֹשֵׂי הַמִּלְאָכָה:	And they poured out the money which <i>was</i> found in the house of the LORD, <i>and</i> they <u>paid it to</u> those who <i>were</i> in charge and to those who carried out the work.	2 Ki 22:9.  paid it to ← <i>put it in the hand of</i> .
2 Chr 34:18	וַיֹּגֵד שַׁפָּן הַסּוֹפֵר לַמֶּלֶךְ לֵאמֹר סֵפֶר נָתַן לִי חִלְקִיָּהוּ הַכֹּהֵן וַיִּקְרָאֵבּוּ שַׁפָּן לִפְנֵי הַמֶּלֶךְ:	And Shaphan the scribe explained to the king and said, “Hilkiyah the priest gave me a book.” And Shaphan read <u>from</u> it in the king's presence.	2 Ki 22:10.  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	<p>וַיִּצַו הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ וְאֶת־אַחִיקָם בֶּן־שָׁפָן וְאֶת־עַבְדּוֹן בֶּן־מִיכָה וְאֶת שָׁפָן הַסּוֹפֵר וְאֶת עֲשִׂיָּה עַבְד־הַמֶּלֶךְ לֵאמֹר:</p>	<p>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,</p>	<p>   2 Ki 22:12.</p>
2 Chr 34:21	<p>לְכוּ דַרְשׁוּ אֶת־יְהוָה בְּעָדֵי וּבְעַד הַנִּשְׁאָר בְּיִשְׂרָאֵל וּבִיהוּדָה עַל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר נִמְצָא בִּיְגֻדָּה חֲמַת־יְהוָה אֲשֶׁר נִתְּנָה בְּנוֹ עַל אֲשֶׁר לֹא־שָׁמְרוּ אֲבוֹתֵינוּ אֶת־דְּבַר יְהוָה לַעֲשׂוֹת כְּכָל־הַכְּתוּב עַל־הַסֵּפֶר הַזֶּה: פ</p>	<p>“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 was 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</i> do <u>everything</u> written in this book.”</p>	<p>   2 Ki 22:13.</p> <p>everything ← <i>according to</i> <i>everything</i>.</p>
2 Chr 34:22	<p>וַיֵּלֶךְ חִלְקִיָּהוּ וְאֲשֶׁר הַמֶּלֶךְ אֶל־חִלְדָּה הַנְּבִיאָה אֵשֶׁת שָׁלֹם בֶּן־תּוֹקָהת *תִּקְהַת בֶּן־חֲסֶרֶה שׁוֹמֵר הַבְּגָדִים וְהִיא יוֹשֶׁבֶת בֵּירוּשָׁלַם בַּמִּשְׁנָה וַיְדַבְּרוּ אֵלֶיהָ כִּזְאֹת: ס</p>	<p>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</u> it.</p>	<p>Tokhath: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i>. AV= <i>Tikvath</i>.</p> <p>   2 Ki 22:14.</p> <p>about it ← <i>as this</i>.</p>
2 Chr 34:23	<p>וַתֹּאמֶר לָהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֹמְרוּ לְאִישׁ אֲשֶׁר־שָׁלַח אֶתְכֶם אֵלַי: ס</p>	<p>And she said to them, “<u>This is</u> <i>what</i> the LORD God of Israel says: ‘Say to the man who sent you to me,</p>	<p>   2 Ki 22:15.</p> <p>this is <i>what</i> ← <i>thus</i>.</p>
2 Chr 34:24	<p>כֹּה אָמַר יְהוָה הַנִּנִּי מִבֵּיא רָעָה עַל־הַמָּקוֹם הַזֶּה וְעַל־יוֹשְׁבָיו אֵת כָּל־הָאֱלֹת הַכְּתוּבוֹת עַל־הַסֵּפֶר אֲשֶׁר קִרְאוּ לִפְנֵי מֶלֶךְ יְהוּדָה:</p>	<p>«<u>This is what</u> the LORD says: (I <u>am about</u> 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.</p> <p>this is <i>what</i> ← <i>thus</i>.</p> <p>I am about to ← <i>behold me</i>.</p>
2 Chr 34:25	<p>תַּחַת   אֲשֶׁר עֲזָבוּנִי *וּיקטירו *וַיִּקְטְרוּ לְאֱלֹהִים אַחֲרַיִם לְמַעַן הַכְּעִיסֵנִי בְּכָל מַעֲשֵׂי יְדֵיהֶם וְתִתֵּן חֲמָתִי בַּמָּקוֹם הַזֶּה וְלֹא תִכָּבֶּה:</p>	<p>because they have forsaken me and have <u>burned incense</u> to other gods, so as to provoke me to anger with every work of their hands, and my fury will be poured out <u>on this place</u>, 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).</p> <p>   2 Ki 22:17.</p> <p>on this place: or <i>against this</i> <i>place</i>.</p>

2 Chr 34:26	וְאֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלַח אֶתְכֶם לְדָרוֹשׁ בִּיהוָה כֹּה תֹאמְרוּ אֵלָיו ס כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ:	And to the king of Judah who sent you to consult the LORD, <i>this is what</i> you shall say, « <i>This is what</i> the LORD God of Israel says: <i>As for</i> the things which you have heard,	2 Ki 22:18.  this is what (2x) ← thus.  say ← say to him.
2 Chr 34:27	יַעַן רָד־לִבְבִי וַתִּכְנַע   מִלִּפְנֵי אֱלֹהִים בְּשָׁמַעְךָ אֶת־דְּבָרָיו עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו וַתִּכְנַע לִפְנֵי וַתִּקְרַע אֶת־בְּגָדֶיךָ וַתִּבְדֹּךְ לִפְנֵי וְגַם־אֲנִי שָׁמַעְתִּי נֹאֵם־יְהוָה:	on account of <i>your contrition</i> and <i>the fact that</i> you have humbled yourself before God, <i>in</i> <i>that you have heard</i> 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 <i>for my part</i> have heard <i>you</i> », the LORD says,	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.
2 Chr 34:28	הִנְנִי אֹסֶפְךָ אֶל־אֲבֹתֶיךָ וְנֹאֲסַפְתָּ אֶל־קְבָרֶתְיָךְ בְּשָׁלוֹם וְלֹא־תִרְאֶינָה עֵינֶיךָ בְּכָל הָרָעָה אֲשֶׁר אָנֹכִי מֵבִיא עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו וַיָּשִׁיבוּ אֶת־הַמֶּלֶךְ דָּבָר: פ	«And I <i>am about to</i> gather you to your fathers, and you will be gathered to your <i>grave</i> in peace, and your eyes will not see all the evil which I am bringing on this place and on its inhabitants.» » ' ' ' And they <i>reported it</i> to the king.	2 Ki 22:20.  I am about to ← <i>behold me</i> .  grave ← <i>graves</i> .  reported it ← <i>returned word</i> .
2 Chr 34:29	וַיִּשְׁלַח הַמֶּלֶךְ וַיֹּאסֹף אֶת־כָּל־זִקְנֵי יְהוּדָה וִירוּשָׁלַם:	Then the king sent <i>word</i> , and he assembled all the elders of Judah and Jerusalem.	2 Ki 23:1.
2 Chr 34:30	וַיַּעַל הַמֶּלֶךְ בֵּית־יְהוָה וְכָל־אִישׁ יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הָעָם מִגְדוֹל וְעַד־קָטָן וַיִּקְרָא בְּאָזְנֵיהֶם אֶת־כָּל־דְּבָרֵי סֵפֶר הַבְּרִית הַנִּמְצָא בֵּית יְהוָה:	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, <i>both great and small</i> , and he read, <i>with them hearing</i> , all the words of the book of the covenant which <i>was found in</i> the house of the LORD.	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> .
2 Chr 34:31	וַיַּעֲמֵד הַמֶּלֶךְ עַל־עַמּוּדוֹ וַיִּכְרֹת אֶת־הַבְּרִית לִפְנֵי יְהוָה לְלַכֵּת אַחֲרֵי יְהוָה וּלְשָׁמֹר אֶת־מִצְוֹתָיו וְעֲדוּתָיו וְחֻקָּיו בְּכָל־לִבָּבוֹ וּבְכָל־נַפְשׁוֹ לַעֲשׂוֹת אֶת־דְּבָרֵי הַבְּרִית הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה:	And the king stood on his <i>rostrum</i> , and he made a <i>covenant</i> 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 <i>soul</i> – to do the words of the covenant which <i>were</i> written in this book.	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> .

2 Chr 34:32	וַיַּעֲמֵד אֶת כָּל־הַנִּמְצָא בִירוּשָׁלַם וּבְנִימָן וַיַּעֲשׂוּ יֹשְׁבֵי יְרוּשָׁלַם כְּבְרִית אֱלֹהִים אֱלֹהֵי אֲבוֹתֵיהֶם:	And he <u>made</u> all who <i>were present</i> in Jerusalem and Benjamin <i>party to it</i> . And the inhabitants of Jerusalem acted in accordance with the covenant of God – the God of their fathers.	present ← <i>found</i> . made ... party to it ← <i>made stand</i> .
2 Chr 34:33	וַיֹּסֶר יֹאשִׁיָהוּ אֶת־כָּל־הַתּוֹעֲבוֹת מִכָּל־הָאֲרָצוֹת אֲשֶׁר לִבְנֵי יִשְׂרָאֵל וַיַּעֲבֹד אֶת־כָּל־הַנִּמְצָא בְיִשְׂרָאֵל לַעֲבֹד אֶת־יְהוָה אֱלֹהֵיהֶם כָּל־יְמָיו לֹא סָרוּ מֵאַחֲרֵי יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם: פ	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 present</i> 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.	present ← <i>found</i> . from following ← <i>from after</i> .
2 Chr 35:1	וַיַּעַשׂ יֹאשִׁיָהוּ בִירוּשָׁלַם פֶּסַח לַיהוָה וַיִּשְׁחָטוּ הַפֶּסַח בָּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן:	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.	2 Ki 23:21. celebrated ← <i>did</i> .
2 Chr 35:2	וַיַּעֲמֵד הַכֹּהֲנִים עַל־מִשְׁמֹרוֹתָם וַיַּחֲזִיקֵם לַעֲבֹדֶת בֵּית יְהוָה:	And he appointed the priests in their duties, and he <u>encouraged</u> them in the work of the house of the LORD.	encouraged ← <i>strengthened</i> .
2 Chr 35:3	וַיֹּאמֶר לְלוֹיִם *הַמְּבוּנִים **הַמְּבִינִים לְכָל־יִשְׂרָאֵל הַקְּדוּשִׁים לַיהוָה תָּנוּ אֶת־אֲרוֹן־הַקֹּדֶשׁ בְּבֵית אֲשֶׁר בָּנָה שְׁלֹמֹה בֶן־דָּוִיד מֶלֶךְ יִשְׂרָאֵל אֵין־לָכֶם מִשָּׂא בִכְתָף עֲתָה עֲבַדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְאֵת עַמּוֹ יִשְׂרָאֵל:	And he said to the Levites who {Q: explained} [K: <i>were</i> wise teachers of] the <u>holy things</u> 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.	the holy things: or <i>the holy words</i> . Alternatively, the words could apply to the Levites, <i>who (were) holy</i> .
2 Chr 35:4	וְהָכֹנוּ לְבֵית־אֲבוֹתֵיכֶם כַּמְּחֻלְקוֹתֵיכֶם בְּכֹתֵב דָּוִיד מֶלֶךְ יִשְׂרָאֵל וּבְמִכְתָּב שְׁלֹמֹה בְּנֵו:	And {Q: prepare <i>yourselves</i> } [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.	There is no marginal <i>qeré</i> reading in [WLC], but it is implicit because of the incompatible consonants and pointing.
2 Chr 35:5	וַעֲמַדּוּ בַקֹּדֶשׁ לַפִּלָּגוֹת בֵּית הָאָבוֹת לְאַחֲיֵיכֶם בְּנֵי הָעָם וּחְלַקְתָּ בֵּית־אָב לְלוֹיִם:	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.	people at large ← <i>sons of the people</i> .

2 Chr 35:6	<p>וַיִּשְׁחֲטוּ הַפֶּסַח וְהִתְקַדְּשׁוּ וְהִכְינוּ לְאַחֵיכֶם לַעֲשׂוֹת כַּדְּבַר־יְהוָה בְּיַד־מֹשֶׁה: פ</p>	<p>And slaughter the Passover <i>lamb</i>, and sanctify yourselves, and prepare your brothers to <i>celebrate</i> according to the word of the LORD, <i>given</i> through the <i>intermediacy</i> of Moses.”</p>	<p>celebrate ← <i>do</i>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p>
2 Chr 35:7	<p>וַיִּרְם יֹאשִׁיָּהוּ לִבְנֵי הָעָם צֹאן כִּבְשִׂים וּבְנֵי־עִזִּים הֲכִיל לַפֶּסַחִים לְכָל־הַנֶּמְצָא לְמִסְפַּר שְׁלֹשִׁים אֶלֶף וּבָקָר שְׁלֹשֶׁת אֲלָפִים אֶלֶּה מִרְכֻשׁ הַמֶּלֶךְ: ס</p>	<p>And Josiah <i>contributed</i> to the people at large 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>.</p> <hr/> <p>people at large ← <i>sons of the people</i>.</p> <hr/> <p>present ← <i>fount</i>.</p>
2 Chr 35:8	<p>וּשְׂרָיו לְנִדְבָה לָעָם לַכֹּהֲנִים וְלִלְוִיִּם הֵרִימוּ חִלְקֶיהָ וַיִּזְכְּרֶיהוּ וַיַּחֲיֵאל נְגִידֵי בֵּית הָאֱלֹהִים לַכֹּהֲנִים נָתַנוּ לַפֶּסַחִים אֲלָפִים וְשֵׁשׁ מֵאוֹת וּבָקָר שְׁלֹשׁ מֵאוֹת:</p>	<p>And his officials <i>contributed</i> generously to the people and to the priests and to the Levites. Hilkiah 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>*וּכּוֹנַנְיָהוּ *וְנֶתְנֵאל אָחִיו וְחִשְׁבִּיָּהוּ וַיַּעֲיָאל וַיִּזְבָּד שְׂרָי הַלְוִיִּם הֵרִימוּ לְלוֹיִם לַפֶּסַחִים חֲמִשָּׁת אֲלָפִים וּבָקָר חֲמִשׁ מֵאוֹת:</p>	<p>And {K: Conaniah} [Q: Cananiah] and Shemaiah and Nethanee! 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.</p> <hr/> <p>Nethaneel: see Num 1:8.</p>
2 Chr 35:10	<p>וַתִּכְּוֶן הָעֲבוּדָה וַיַּעֲמֻדוּ הַכֹּהֲנִים עַל־עֲמֻדָם וְהַלְוִיִּם עַל־מַחְלְקוֹתָם כְּמִצְוַת הַמֶּלֶךְ:</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> <i>with</i> 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־אָבוֹת לִבְנֵי הָעָם לְהַקְרִיב לַיהוָה כַּכְּתוּב בְּסֵפֶר מֹשֶׁה וְכֵן לְבָקָר:</p>	<p>Then they removed the burnt offering <i>so as to allow</i> 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.</p> <hr/> <p>people at large ← <i>sons of the people</i>.</p>



2 Chr 35:13	וַיִּבְשְׁלוּ הַפֶּסַח בָּאֵשׁ כַּמִּשְׁפָּט וְהַקְדָּשִׁים בִּשְׁלוּ בַסִּירֹת וּבַדֹּדִים וּבַצִּלְחוֹת וַיָּרִיצוּ לְכָל־בְּנֵי הָעָם:	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 <u>people at large</u> .	people at large ← <i>sons of the people</i> .
2 Chr 35:14	וְאַחֲרֵי הַכִּינוּ לָהֶם וּלְכֹהֲנָיִם כִּי הַכֹּהֲנִים בְּנֵי אֶהֱרֹן בְּהַעֲלֹת הָעֹלָה וְהַחֲלָבִים עַד־לַיְלָה וְהַלֵּוִים הַכִּינוּ לָהֶם וּלְכֹהֲנָיִם בְּנֵי אֶהֱרֹן:	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> <i>offering</i> 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.	with offering: gerundial use of the infinitive.
2 Chr 35:15	וְהַמְשִׁירִים בְּנֵי־אָסָף עַל־מַעֲמָדָם כַּמִּצְוֹת דָּוִיד וְאָסָף וְהִימָן וַיְדֻתוֹן חֹזֶה הַמֶּלֶךְ וְהַשְׁעָרִים לְשַׁעַר וְשַׁעַר אֵין לָהֶם לְסוּר מַעַל עַבְדָּתָם כִּי־אַחִיהֶם הַלֵּוִים הַכִּינוּ לָהֶם:	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 <u>at each</u> <u>gate</u> . They <i>were</i> not to <u>leave</u> their work, so their brothers the Levites made the <i>various</i> preparations for them.	at each gate ← <i>for gate and gate</i> .  leave ← <i>depart from at</i> .
2 Chr 35:16	וַתִּכּוֹן כָּל־עֲבוֹדַת יְהוָה בַּיּוֹם הַהוּא לַעֲשׂוֹת הַפֶּסַח וְהַעֲלֹת עֹלֹת עַל מִזְבֵּחַ יְהוָה כַּמִּצְוֹת הַמֶּלֶךְ יֹאשִׁיָּהוּ:	So all the LORD's work was prepared on that day – to <u>celebrate</u> the Passover and to make burnt offerings on the LORD's altar, according to the commandment of King Josiah.	celebrate ← <i>do</i> .
2 Chr 35:17	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הַנִּמְצָאִים אֶת־הַפֶּסַח בַּעֲת הַהִיא וְאֶת־חֶג הַמִּצּוֹת שִׁבְעַת יָמִים:	So the sons of Israel who <i>were</i> <u>present</u> <u>celebrated</u> the Passover at that time, and the Festival of the Unleavened Bread, for seven days.	present ← <i>found</i> .  celebrated ← <i>did</i> .
2 Chr 35:18	וְלֹא־נַעֲשָׂה פֶסַח כָּמָהוּ בְיִשְׂרָאֵל מִיָּמֵי שְׁמוּאֵל הַנָּבִיא וְכָל־מְלָכֵי יִשְׂרָאֵל לֹא־עָשׂוּ כַּפֶּסַח אֲשֶׁר־עָשָׂה יֹאשִׁיָּהוּ וְהַכֹּהֲנִים וְהַלֵּוִים וְכָל־יְהוּדָה וְיִשְׂרָאֵל הַנִּמְצָא וַיֹּשְׁבֵי יְרוּשָׁלַם:	And the Passover had not been <u>celebrated</u> like it in Israel since the days of Samuel the prophet, and <u>none</u> of the kings of Israel had <u>celebrated</u> <i>it</i> like the Passover which Josiah <u>celebrated</u> , with the priests and the Levites and all Judah and Israel which <i>was present</i> , and the inhabitants of Jerusalem.	2 Ki 23:22.  celebrated (3x) ← <i>done</i> .  none ← <i>all ... not</i> .  present ← <i>found</i> .
2 Chr 35:19	בַּשְּׁמֹנֶה עָשָׂרָה שָׁנָה לְמַלְכוּת יֹאשִׁיָּהוּ נַעֲשָׂה הַפֶּסַח הַזֶּה:	<i>It was</i> in the eighteenth year of Josiah's reign <i>that</i> this Passover was <u>celebrated</u> .	2 Ki 23:23.  celebrated ← <i>done</i> .

2 Chr 35:20	<p>אַחֲרֵי כָל־זֹאת אֲשֶׁר הָכִין יֹאשִׁיָּהוּ אֶת־הַבַּיִת עָלָה נָכוֹ מִלְךְ־מִצְרַיִם לְהִלָּחֵם בְּכַרְכַּמִּישׁ עַל־פָּרַת וַיֵּצֵא לִקְרָאתוֹ יֹאשִׁיָּהוּ:</p>	<p>After all this when Josiah had prepared the house, <u>Necho</u> king of Egypt came up to fight in <u>Carchemish</u> at the Euphrates, and Josiah went out to confront him.</p>	<p>   2 Ki 23:29.</p> <hr/> <p>Necho: in 2 Ki 23:29, <i>Pharaoh-Nechoh</i>.</p> <hr/> <p>Carchemish: AV= <i>Charchemish</i> here, but not in Isa 10:9 and Jer 46:2.</p> <hr/> <p>to confront ← <i>towards</i>, ⇢</p>
2 Chr 35:21	<p>וַיִּשְׁלַח אֱלֹו מַלְאָכִים   לֵאמֹר   מִה־לִּי וְלֶךְ מֶלֶךְ יְהוּדָה לֹא־עָלֶיךָ אֲתָה הַיּוֹם כִּי אֶל־בַּיִת מִלְחָמָתִי וְאֱלֹהִים אָמַר לְבַהֲלֵנִי חֲדַל־לֶךְ מֵאֱלֹהִים אֲשֶׁר־עִמִּי וְאַל־יִשְׁחִיתֶךָ:</p>	<p>And <i>Necho</i> sent messengers to him, who said, “What <i>have I got to do</i> with you, <i>you</i> king of Judah? <i>It is</i> not against you <i>that I have come</i> today, but against a house <u>with which I am</u> at war. And God has told me to hasten. Stop <i>interfering with God</i>, 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>.</p> <hr/> <p>what <i>have I got to do</i> with you ← <i>what to me and to you</i>.</p> <hr/> <p>with which I <i>am</i> at war ← <i>of my war</i>.</p> <hr/> <p>with God ← <i>from God</i>.</p>
2 Chr 35:22	<p>וְלֹא־הִסָּב יֹאשִׁיָּהוּ פָנָיו מִמֶּנּוּ כִּי לְהִלָּחֵם־בּוֹ הִתְחַפֵּשׂ וְלֹא שָׁמַע אֶל־דְּבָרֵי נָכוֹ מִפִּי אֱלֹהִים וַיָּבֵא לְהִלָּחֵם בְּבִקְעַת מִגְדּוֹ:</p>	<p>But Josiah did not <u>turn away from him</u>; 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	<p>וַיִּרוּ הַיָּרִים לְמֶלֶךְ יֹאשִׁיָּהוּ וַיֹּאמֶר הַמֶּלֶךְ לְעִבְדָּיו הִעֲבִירוּנִי כִּי הִחַלֵּיתִי מְאֹד:</p>	<p>And <u>archers</u> shot at King Josiah, and the king said to his servants, “Move me, for I have been severely wounded.”</p>	<p>archers ← <i>shooters</i>.</p>
2 Chr 35:24	<p>וַיַּעֲבִירָהוּ עֲבָדָיו מִן־הַמָּרְכָבָה וַיִּרְפִּיבֵהוּ עַל רֶכֶב הַמִּשְׁנָה אֲשֶׁר־לוֹ וַיּוֹלִיכֵהוּ יְרוּשָׁלַם וַיָּמָת וַיִּקָּבֶר בְּקִבְרוֹת אֲבֹתָיו וְכָל־יְהוּדָה וִירוּשָׁלַם מִתְאַבְּלִים עַל־יֹאשִׁיָּהוּ: פ</p>	<p>So his servants transferred him from the chariot, and they <u>put him on board</u> in the second chariot which he <i>had</i>, and they conducted him <i>to</i> Jerusalem. And he died and was buried in the tombs of his fathers. And all of Judah and Jerusalem mourned for Josiah.</p>	<p>   2 Ki 23:30.</p> <hr/> <p>put him on board: or <i>conveyed him</i>.</p>
2 Chr 35:25	<p>וַיְקוֹנֶן יֵרֵמְיָהוּ עַל־יֹאשִׁיָּהוּ וַיֹּאמְרוּ כָל־הַשָּׂרִים   וְהַשָּׁרוֹת בְּקִנּוּתֵיהֶם עַל־יֹאשִׁיָּהוּ עַד־הַיּוֹם וַיִּתְּנוּם לְחֹק עַל־יִשְׂרָאֵל וְהָנֹם כְּתוּבִים עַל־הַקִּנּוֹת:</p>	<p>And Jeremiah lamented for Josiah, and all the <i>men</i> and <i>women</i> singers have been speaking of Josiah in their lamentations up to today, and they made them a statute in Israel, and <u>they are to be seen</u> written in the Lamentations.</p>	<p>they <i>are</i> to be seen ← <i>behold them</i>.</p>
2 Chr 35:26	<p>וַיֵּתֶר דְּבָרֵי יֹאשִׁיָּהוּ וְחֻסְדָּיו בְּכָתוּב בְּתוֹרַת יְהוָה:</p>	<p>And the rest of the affairs of Josiah and his kind deeds <i>were</i> in accordance with what <i>is</i> written in the law of the LORD.</p>	<p>   2 Ki 23:28.</p>

2 Chr 35:27	וּדְבָרָיו הָרָאשִׁימִים וְהָאַחֲרָנִים הֵגִם כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יִשְׂרָאֵל וְיְהוּדָה:	And his exploits – the first and the last – <i>are to be seen</i> written in the Book of the Kings of Israel and Judah.	2 Ki 23:28.  <i>are to be seen</i> ← <i>behold them</i> .
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 יֹאחָז בְּמָלְכוֹ וּשְׁלָשָׁה חֳדָשִׁים מָלָךְ בִּירוּשָׁלַם:	Jehoahaz was twenty-three years old when he <i>started to reign</i> , and he reigned in Jerusalem for three months.	2 Ki 23:31.  Jehoahaz ← <i>Joahaz</i> , a shortened form of the usual spelling, but we retain the AV / traditional English name.
2 Chr 36:3	וַיְסִירֵהוּ מֶלֶךְ־מִצְרַיִם בִּירוּשָׁלַם וַיַּעֲנֹשׂ אֶת־הָאָרֶץ מֵאָה כֶּכֶר־כֶּסֶף וְכֶכֶר זָהָב:	Then the king of Egypt removed him in Jerusalem and imposed a tax on the land <i>of</i> one hundred talents of silver and a talent of gold.	2 Ki 23:33.  talents ... talent: see Ex 25:39.
2 Chr 36:4	וַיַּמְלִךְ מֶלֶךְ־מִצְרַיִם אֶת־אֱלִיָּקִים אָחִיו עַל־יְהוּדָה וַיִּרְשָׁלַם וַיִּסָּב אֶת־שְׁמוֹ יְהוֹיָקִים וְאֶת־יֹאחָז אָחִיו לָקַח נָכֹד וַיְבִיֵּאֵהוּ מִצְרָיִמָּה: פ	And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and he changed his name <i>to</i> Jehoiakim. And Necho took Jehoahaz his brother and brought him to Egypt.	2 Ki 23:34, 1 Chr 3:15.  Jehoahaz ← <i>Joahaz</i> , a shortened form of the usual spelling, but we retain the AV / traditional English name.
2 Chr 36:5	בֶּן־עֶשְׂרִים וְחֲמֵשׁ שָׁנָה יְהוֹיָקִים בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלָךְ 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 <i>was</i> wrong in the sight of the LORD his God.	2 Ki 23:36, 2 Ki 23:37.
2 Chr 36:6	עָלָיו עָלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל וַיֹּאסְרֵהוּ בַּנְּחֹשְׁתִּים לְהִלְכֵוּ בַּבֶּלָה:	Nebuchadnezzar king of Babylon <i>campaign</i> ed against him and bound him in fetters so as to lead him to Babylon.	2 Ki 24:1.  <i>campaign</i> ed ← <i>went up</i> .
2 Chr 36:7	וּמִכְלֵי בַּיִת יְהוָה הֵבִיא נְבוּכַדְנֶאצַּר לְבָבֶל וַיִּתֵּנֶם בְּהִיכְלוֹ בַּבֶּלָה:	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 וְתַעֲבָתָיו אֲשֶׁר־עָשָׂה וְהַנְּמָצָא עָלָיו הֵגִם כְּתוּבִים עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וְיְהוּדָה וַיַּמְלִךְ יְהוֹיָכִין בְּנוֹ תַּחְתָּיו: פ	And <i>as for</i> the rest of the affairs of Jehoiakim, and his abominations which he <i>made</i> , and what <i>was</i> found against him, <i>they 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.  <i>made</i> : or <i>did</i> .  <i>they are to be seen</i> ← <i>behold them</i> .

2 Chr 36:9	בֶּן־שְׁמוֹנֶה שָׁנִים יְהוֹיָכִן בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים וַעֲשָׂרַת יָמִים מָלַךְ בִּירוּשָׁלַם וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה:	Jehoiachin <i>was</i> eight years old when he <i>started to</i> reign, and he reigned for three months and ten days in Jerusalem, and he did what <i>was</i> wrong in the sight of the LORD.	2 Ki 24:8, 2 Ki 24:9.
2 Chr 36:10	וְלִתְשׁוּבַת הַשָּׁנָה שָׁלַח הַמֶּלֶךְ נְבוּכַדְנֶאצַּר וַיְבֹאֵהוּ בַבְּלָה עִם־כָּלִי חֲמֻדַּת בֵּית־יְהוָה וַיְמַלֵּךְ אֶת־צִדְקִיָּהוּ אָחִיו עַל־יְהוּדָה וִירוּשָׁלַם: פ	And <u>towards the end</u> of the year, King Nebuchadnezzar sent <u>orders</u> and <u>had him brought</u> 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	בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְּמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלַם:	Zedekiah <i>was</i> twenty-one years old when he <i>started to</i> reign, 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 מִלְּפָנָיִ יִרְמְיָהוּ הַנָּבִיא מִפִּי יְהוָה:	And he did what <i>was</i> 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 נְבוּכַדְנֶאצַּר מָרַד אֲשֶׁר הִשְׁבִּיעָהוּ בָּאֱלֹהִים וַיִּקַּשׁ אֶת־עֶרְפוֹ וַיֹּאמֶן אֶת־לִבּוֹ מִשׁוּב אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And he also rebelled against King Nebuchadnezzar who had made him swear by God, and <u>he was stiff-necked</u> , and he hardened his heart against returning to the LORD God of Israel.	2 Ki 24:20, Jer 52:3.  he was stiff-necked ← <i>he stiffened his neck</i> .  against ← <i>from</i> .
2 Chr 36:14	גַּם כָּל־שָׂרֵי הַכֹּהֲנִים וְהָעָם הִרְבּוּ לַמַּעֲוֹל־מַעַל כָּכָל תַּעֲבוֹת הַגּוֹיִם וַיִּטְמְאוּ אֶת־בֵּית יְהוָה אֲשֶׁר הִקְדִּישׁ בִּירוּשָׁלַם:	Also all the <u>senior priests</u> and the people <u>transgressed all the more</u> , like all the abominations of the Gentiles, and they defiled the house of the LORD which he had sanctified in Jerusalem.	senior priests ← <i>officials / princes of the priests</i> .  transgressed all the more ← <i>increased transgressing transgression</i> .
2 Chr 36:15	וַיִּשְׁלַח יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם עֲלֵיהֶם בְּיַד מַלְאָכָיו הַשָּׁפָם וּשְׁלֹחַ כִּי־חָמַל עַל־עַמּוֹ וְעַל־מְעוֹנּוֹ:	And the LORD God of their fathers sent <i>word</i> to them through the <u>intermediacy of messengers</u> , rising early and sending <i>word</i> , because he had pity on his people and on his dwelling.	intermediacy ← <i>hand</i> .  messengers: the same word as for <i>angels</i> .  rising early and sending: both verbs are an infinitive absolute.

2 Chr 36:16	וַיְהִיו מְלַעְבִּים בְּמַלְאֲכֵי הָאֱלֹהִים וּבוֹזִים דְּבָרָיו וּמַתְעַתְּעִים בְּנִבְאָיו עַד עֲלֹת חֶמֶת יְהוָה בְּעַמּוֹ עַד־לֹאִין 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 <i>the point of</i> <i>there being</i> no remedy.	
2 Chr 36:17	וַיַּעַל עֲלֵיהֶם אֶת־מֶלֶךְ *כַּשְׂדִּיִּים *כְּשָׂדִים וַיַּהַרֵּג בַּחֹרֵיהֶם בַּחֶרֶב בְּבֵית מִקְדָּשָׁם וְלֹא חָמַל עַל־בָּחוּר וּבְתוּלָה זָקֵן וַיִּשֶׁשׁ הַכֹּל נָתַן בְּיָדוֹ:	And he brought the king of the <u>Chaldeans</u> up against them, and he killed their young men with the sword in <u>their temple</u> , and he did not spare young men or virgins, old <i>men</i> or <i>anyone</i> elderly – he delivered everyone into his hand.	Chaldeans: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.  their temple ← <i>the house of</i> <i>their holy place</i> .
2 Chr 36:18	וְכָל כְּלֵי בֵּית הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים וְאַצְרוֹת בֵּית יְהוָה וְאַצְרוֹת הַמֶּלֶךְ וּשְׂרָיו הַכֹּל הֵבִיא בָבֶל:	And <i>as for</i> all the equipment of the house of God – large <i>items</i> and small <i>items</i> , and the treasuries of the house of the LORD and the treasuries of the king and his officials – he brought everything <i>to</i> Babylon.	Jer 52:17.
2 Chr 36:19	וַיִּשְׂרְפוּ אֶת־בֵּית הָאֱלֹהִים וַיִּנְתְּצוּ אֶת חוֹמַת יְרוּשָׁלַם וְכָל־אַרְמְנוֹתֶיהָ שָׂרְפוּ בָאֵשׁ וְכָל־כְּלֵי מַחֲמָדֶיהָ לְהַשְׁחִית: ס	And they burnt the house of God, and they demolished the wall of Jerusalem, and they burnt all its palaces with fire, and <i>they</i> brought all its valuable furnishings to ruin.	2 Ki 25:9, 2 Ki 25:13, Jer 52:13.
2 Chr 36:20	וַיִּגַּל הַשְּׂאֲרִית מִן־הַחֶרֶב אֶל־בָּבֶל וַיְהִיו־לוֹ וּלְבָנָיו לְעֹבָדִים עַד־מֶלֶךְ מַלְכוּת פָּרְס:	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,	survivors ← <i>remainder</i> .  became a royal power ← <i>reigned</i> .
2 Chr 36:21	לְמַלְאוֹת דְּבַר־יְהוָה בְּפִי יִרְמְיָהוּ עַד־רָצְתָה הָאָרֶץ אֶת־שְׁבֻתוֹתֶיהָ כָּל־יָמֶי הַשְּׁמָה שְׁבֻתָּהּ לְמַלְאוֹת שִׁבְעִים שָׁנָה: פ	to fulfil the word of the LORD <u>communicated through</u> Jeremiah, until the land had enjoyed its Sabbaths. For all the days <i>that it was</i> in <u>desolation</u> , it kept the Sabbath, fulfilling seventy years.	communicated through ← <i>by</i> <i>the mouth of</i> .  desolation: as Lev 26:35.  kept the Sabbath: or <i>rested</i> .  fulfilling ← <i>to fulfil</i> .

2 Chr 36:22	<p>וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס לְכָלוֹת דְּבַר־יְהוָה בְּפִי יִרְמְיָהוּ הָעֵיר יְהוָה אֶת־רוּחַ כוֹרֶשׁ מֶלֶךְ־פָּרַס וַיַּעֲבֵר־קוֹל בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִכְתָּב לֵאמֹר: 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.</p> <hr/> <p>Cyrus (2x) ← <i>Coresh</i>, but we retain the AV / traditional English name.</p> <hr/> <p>in fulfilling ← <i>to be completed</i>. Gerundial use of the infinitive.</p> <hr/> <p>speech ← <i>mouth</i>.</p> <hr/> <p>had a proclamation made ← <i>caused a voice to pass through</i>.</p> <hr/> <p>throughout ← <i>in all</i>.</p>
2 Chr 36:23	<p>כֹּה־אָמַר כּוֹרֶשׁ   מֶלֶךְ פָּרַס כָּל־מַמְלָכוֹת הָאָרֶץ נָתַן לִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם וְהוּא־פָקַד עָלַי לְבָנוֹת־לּוֹ בַּיִת בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה מִי־בְכֶם מִכָּל־עַמּוֹ יְהוָה אֱלֹהֵיו עֲמֹ 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.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>has given: in a Hebrew “OVS” (object-verb-subject) sentence.</p> <hr/> <p>of the world: or <i>of the land</i>, i.e. <i>of the eastern world of antiquity</i>.</p>
Ezra 1:1	<p>וּבִשְׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס לְכָלוֹת דְּבַר־יְהוָה מִפִּי יִרְמְיָהוּ הָעֵיר יְהוָה אֶת־רוּחַ כוֹרֶשׁ מֶלֶךְ־פָּרַס וַיַּעֲבֵר־קוֹל בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִכְתָּב לֵאמֹר:</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.</p> <hr/> <p>Cyrus (2x) ← <i>Coresh</i>, but we retain the AV / traditional English name.</p> <hr/> <p>in fulfilling ← <i>to be completed</i>. Gerundial use of the infinitive.</p> <hr/> <p>speech ← <i>mouth</i>.</p> <hr/> <p>had a proclamation made ← <i>caused a voice to pass through</i>.</p> <hr/> <p>throughout ← <i>in all</i>.</p>
Ezra 1:2	<p>כֹּה אָמַר כּוֹרֶשׁ מֶלֶךְ פָּרַס כָּל מַמְלָכוֹת הָאָרֶץ נָתַן לִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם וְהוּא־פָקַד עָלַי לְבָנוֹת־לּוֹ בַּיִת 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.</p> <hr/> <p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>has given: in a Hebrew “OVS” (object-verb-subject) sentence.</p> <hr/> <p>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 עֲמֹ וַיַּעַל לִירוּשָׁלַם אֲשֶׁר בִּיהוּדָה וַיְבִן 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־הַנָּשָׂאֵר מִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הוּא גָר־שָׁם יִנְשְׂאוּהוּ אֲנָשִׁי מְקוֹמוֹ בַּכֶּסֶף וּבַזָּהָב וּבְרִכּוּשׁ וּבִבְהֵמָה עִם־הַנִּדְבָּה לְבֵית הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלַם:</p>	<p>And <i>as for</i> <u>anyone</u> who <u>is not</u> <u>able to move about</u> in <u>any place</u> where he lives, let the men of his home town <u>transport</u> him with <i>his</i> silver and gold and with <i>his</i> property and with <i>his</i> cattle, with <i>his</i> freewill-offering, to the house of God which <i>is</i> in Jerusalem.' ”</p>	<p>anyone ← <i>everyone</i>.</p> <hr/> <p>is not able to move about ← <i>remains</i>.</p> <hr/> <p>any place ← <i>all of the places</i>.</p> <hr/> <p>transport: or <i>help</i>.</p>
Ezra 1:5	<p>וַיָּקוּמוּ רָאשֵׁי הָאָבוֹת לְיְהוּדָה וּבְנֵימֶן וְהַכֹּהֲנִים וְהַלְוִיִּם לְכָל הָעֵיר הָאֱלֹהִים אֶת־רוּחוֹ לַעֲלֹת לִבְנוֹת אֶת־בֵּית 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 בִּידֵיהֶם בְּכָל־כֶּסֶף בַּזָּהָב בְּרִכּוּשׁ וּבִבְהֵמָה וּבַמִּגְדָּנוֹת לְבָד עַל־כָּל־הַתְּנָדָב: ס</p>	<p>And all those around them <u>supplemented their resources</u> 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>.</p> <hr/> <p>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 כּוֹרֵשׁ הוֹצִיא אֶת־כְּלֵי בֵּית־יְהוָה אֲשֶׁר הוֹצִיא נְבוּכַדְנֶצַּר מִירוּשָׁלַם וַיָּתֵּן בְּבֵית אֱלֹהָיו:</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>וַיּוֹצִיָאם כּוֹרֵשׁ מֶלֶךְ פָּרַס עַל־יַד מִתְרֶדַת הַגִּזְבָּר וַיִּסְפְּרֵם לְשִׁשְׁבַּצָר הַנָּשִׂיא לְיְהוּדָה:</p>	<p>So Cyrus king of Persia brought them out <u>under the direction</u> of Mithredath the treasurer, and he registered them with Sheshbazzar the leading person of Judah.</p>	<p>under the direction ← <i>at the</i> <i>hand</i>.</p> <hr/> <p>registered ← <i>counted</i>.</p>
Ezra 1:9	<p>וְאֵלֶּה מִסְפָּרָם אֲגָרְטָלֵי זָהָב שְׁלֹשִׁים אֲגָרְטָלֵי־כֶסֶף אֶלֶף מַחְלָפִים תְּשֻׁעָה וְעֶשְׂרִים: ס</p>	<p>And these <i>are</i> their quantities: thirty golden basins, one thousand silver basins, twenty- nine <i>slaughtering</i> knives,</p>	
Ezra 1:10	<p>כַּפּוֹרֵי זָהָב שְׁלֹשִׁים כַּפּוֹרֵי כֶּסֶף מִשְׁנִים אַרְבַּע מֵאוֹת וְעֶשְׂרֵה בָלִים אֲחֵרִים אֶלֶף: ס</p>	<p>thirty golden <u>bowls</u>, four hundred and ten silver <u>bowls</u> of second quality, <i>and</i> one thousand other items.</p>	<p>bowls (2x): the etymology suggests <i>expiatory</i> bowls.</p>
Ezra 1:11	<p>כָּל־כֵּלִים לְזָהָב וְלַכֶּסֶף חֲמִשָּׁת אֲלָפִים וְאַרְבַּע מֵאוֹת הֶכֶל הָעֹלָה שֶׁשְׁבַצָר עִם הָעֹלֹת הַגּוֹלָה מִבָּבֶל לִירוּשָׁלַם: פ</p>	<p>All the items of gold and silver <i>amounted to</i> five thousand four hundred. Sheshbazzar brought <i>them</i> all up <u>along</u> with the deportees <u>being brought up</u> from Babylon to Jerusalem.</p>	<p>being brought up: gerundial use of the <i>niphal</i> infinitive.</p>

Ezra 2:1	וְאֵלֶּה   בְּנֵי הַמְּדִינָה הָעֵלִים מִשְׁבֵּי הַגּוֹלָה אֲשֶׁר הִגְלָה *נְבוּכַדְנֶצַּר *נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל לְבָבֶל וַיָּשׁוּבוּ לִירוּשָׁלַם וַיהוּדָה אִישׁ לְעִירוֹ:	And the following are the fraternity 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 רַעְלָיָה מֶרְדֳּכַי בִּלְשָׁן מִסְפָּר בְּגֹי רְחוּם בַּעֲנָה מִסְפָּר אַנְשֵׁי עָם יִשְׂרָאֵל: ס	Those who came with Zerubbabel were Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum and Baanah. The number of the men of the people of Israel was as follows:	Neh 7:7.  Jeshua: see 1 Chr 24:11.  Mordecai: see Esth 2:5.  Mispar: AV= <i>Mishpar</i> .
Ezra 2:3	בְּנֵי פֶרֶעַשׁ אֶלְפִים מָאָה שִׁבְעִים וּשְׁנָיִם: ס	the fraternity 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 שִׁפְטִיָּה שְׁלֹשׁ מֵאוֹת שִׁבְעִים וּשְׁנָיִם: ס	the fraternity of Shephatiah <i>numbered</i> three hundred and seventy-two;	Neh 7:9.
Ezra 2:5	בְּנֵי אֶרָח שִׁבְעַת מֵאוֹת חֲמִשָּׁה וּשְׁבַעִים: ס	the fraternity of Arah <i>numbered</i> seven hundred and seventy-five;	Neh 7:10.
Ezra 2:6	בְּנֵי-פַחַת מוֹאָב לְבְנֵי יֵשׁוּעַ יֹאָב אֶלְפִים שְׁמֹנֶה מֵאוֹת וּשְׁנַיִם עָשָׂר: ס	the fraternity of Pahath-Moab, of the line 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 וָאַרְבָּעָה: ס	the fraternity of Elam <i>numbered</i> one thousand two hundred and fifty-four;	Neh 7:12.
Ezra 2:8	בְּנֵי זַטּוּא תִשְׁעַת מֵאוֹת וָאַרְבָּעִים וַחֲמִשָּׁה: ס	the fraternity of Zattu <i>numbered</i> nine hundred and forty-five;	Neh 7:13.  Zattu: see Neh 10:14.
Ezra 2:9	בְּנֵי זַכַּי שִׁבְעַת מֵאוֹת וְשָׁשִׁים: ס	the fraternity of Zaccai <i>numbered</i> seven hundred and sixty;	Neh 7:14.
Ezra 2:10	בְּנֵי בְנֵי שֵׁשׁ מֵאוֹת אַרְבָּעִים וּשְׁנָיִם: ס	the fraternity of Bani <i>numbered</i> six hundred and forty-two;	Neh 7:15.
Ezra 2:11	בְּנֵי בְנֵי שֵׁשׁ מֵאוֹת עֶשְׂרִים וּשְׁלֹשָׁה: ס	the fraternity of Bebai <i>numbered</i> six hundred and twenty-three;	Neh 7:16.
Ezra 2:12	בְּנֵי עֲזָגָד אֶלֶף מֵאוֹת עֶשְׂרִים וּשְׁנָיִם: ס	the fraternity of Azgad <i>numbered</i> one thousand two hundred and twenty-two;	Neh 7:17.



Ezra 2:13	בְּנֵי אֲדֹנִיקָם שֵׁשׁ מֵאוֹת וְשָׁשִׁים וְשָׁשָׁה: ס	the fraternity of Adonikam <i>numbered</i> six hundred and sixty- six;	Neh 7:18.
Ezra 2:14	בְּנֵי בִגְוַי אֶלְפִים חֲמִשִּׁים וְשָׁשָׁה: ס	the fraternity of Bigvai <i>numbered</i> two thousand and fifty-six;	Neh 7:19.
Ezra 2:15	בְּנֵי עֲדִין אַרְבַּע מֵאוֹת חֲמִשִּׁים וְאַרְבָּעָה: ס	the fraternity of Adin <i>numbered</i> four hundred and fifty-four;	Neh 7:20.
Ezra 2:16	בְּנֵי-אֶטֶר לִיחִזְקִיָּה תְּשָׁעִים וְשִׁמְנָה: ס	the fraternity of Ater, of Hezekiah's <i>line</i> , <i>numbered</i> ninety-eight;	Neh 7:21.
Ezra 2:17	בְּנֵי בִצִי שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וְשָׁלֹשָׁה: ס	the fraternity of Bezai <i>numbered</i> three hundred and twenty-three;	Neh 7:23.
Ezra 2:18	בְּנֵי יוֹרָה מֵאָה וּשְׁנַיִם עָשָׂר: ס	the fraternity of Jorah <i>numbered</i> one hundred and twelve;	Neh 7:24.
Ezra 2:19	בְּנֵי חָשׁוּם מֵאֵתִים עֶשְׂרִים וְשָׁלֹשָׁה: ס	the fraternity of Hashum <i>numbered</i> two hundred and twenty-three;	Neh 7:22.
Ezra 2:20	בְּנֵי גִבָּר תְּשָׁעִים וְחֲמִשָּׁה: ס	the fraternity of Gibbar <i>numbered</i> ninety-five;	Neh 7:25.
Ezra 2:21	בְּנֵי בֵית-לָחֶם מֵאָה עֶשְׂרִים וְשָׁלֹשָׁה: ס	the fraternity of Bethlehem <i>numbered</i> one hundred and twenty-three;	Neh 7:26. Bethlehem: see Gen 35:19.
Ezra 2:22	אֲנָשֵׁי נֶטּוֹפָה חֲמִשִּׁים וְשָׁשָׁה:	the men of Netophah <i>numbered</i> fifty-six;	Neh 7:26.
Ezra 2:23	אֲנָשֵׁי עֲנָתוֹת מֵאָה עֶשְׂרִים וְשִׁמְנָה: ס	the men of Anathoth <i>numbered</i> one hundred and twenty-eight;	Neh 7:27.
Ezra 2:24	בְּנֵי עֲזַמְוֶת אַרְבָּעִים וּשְׁנַיִם: ס	the fraternity of Azmaveth <i>numbered</i> forty-two;	Neh 7:28.
Ezra 2:25	בְּנֵי קִרְיַת עָרִים כְּפִירָה וּבְאֵרוֹת שִׁבְעַת מֵאוֹת וְאַרְבָּעִים וְשָׁלֹשָׁה: ס	the fraternity of Kiriath-Arim, Chephirah and Beeroth <i>numbered</i> seven hundred and forty-three;	Neh 7:29. Kiriath-Arim: AV= <i>Kirjath-</i> <i>arim</i> , but sometimes with an “i” in <i>Kiriathaim</i> .
Ezra 2:26	בְּנֵי הָרָמָה וְגִבְעַת שֵׁשׁ מֵאוֹת עֶשְׂרִים וְאַחָד: ס	the fraternity of Ramah and Geba <i>numbered</i> six hundred and twenty-one;	Neh 7:30. Ramah ← <i>the Ramah</i> . 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 Michmas <i>numbered</i> one hundred and twenty-two;	Neh 7:31. Michmas: see 1 Sam 13:2.
Ezra 2:28	אֲנָשֵׁי בֵית-אֵל וְהַעֲי מֵאֵתִים עֶשְׂרִים וְשָׁלֹשָׁה: ס	the men of Beth-El and Ai <i>numbered</i> two hundred and twenty-three;	Neh 7:32. Ai ← <i>the Ai</i> .

Ezra 2:29	בְּנֵי נְבוֹ חֲמִשִּׁים וּשְׁנָיִם: ס	the fraternity of Nebo <i>numbered</i> fifty-two;	Neh 7:33.
Ezra 2:30	בְּנֵי מַגְבִּישׁ מֵאָה חֲמִשִּׁים וְשָׁשָׁה: ס	the fraternity of Magbish <i>numbered</i> one hundred and fifty-six;	
Ezra 2:31	בְּנֵי עֵילָם אַחֵר אֶלֶף מֵאתַיִם חֲמִשִּׁים וָאַרְבָּעָה: ס	the fraternity of the other Elam <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 Harim <i>numbered</i> three hundred and twenty;	Neh 7:35.
Ezra 2:33	בְּנֵי-לֹד חֲדָיד וְאוֹנוֹ שֶׁבַע מֵאוֹת עֶשְׂרִים וְחֲמִשָּׁה: ס	the fraternity of Lod, Hadid and Ono <i>numbered</i> seven hundred and twenty-five;	Neh 7:37.
Ezra 2:34	בְּנֵי יֶרִיחוֹ שְׁלֹשׁ מֵאוֹת אַרְבָּעִים וְחֲמִשָּׁה: ס	the fraternity of Jericho <i>numbered</i> three hundred and forty-five;	Neh 7:36.  Jericho ← <i>Jerecho</i> , but we retain the AV / traditional English name.
Ezra 2:35	בְּנֵי סִנְאָה שְׁלֹשָׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת וּשְׁלֹשִׁים: ס	the fraternity of Senaah <i>numbered</i> three thousand six hundred and thirty;	Neh 7:38.
Ezra 2:36	הַכֹּהֲנִים בְּנֵי יְדַעְיָה לְבֵית יֵשׁוּעַ תִּשְׁעַת מֵאוֹת שֶׁבַעִים 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;	Neh 7:39.  Jeshua: see 1 Chr 24:11.
Ezra 2:37	בְּנֵי אִמֶּר אֶלֶף חֲמִשִּׁים וּשְׁנָיִם: ס	the fraternity of Immer <i>numbered</i> one thousand and fifty-two;	Neh 7:40.
Ezra 2:38	בְּנֵי פִשְׁחוּר אֶלֶף מֵאתַיִם אַרְבָּעִים וְשֶׁבַע: ס	the fraternity of Pashhur <i>numbered</i> one thousand two hundred and forty-seven;	Neh 7:41.  Pashhur: see Jer 20:1.
Ezra 2:39	בְּנֵי חָרִים אֶלֶף וְשֶׁבַע עָשָׂר: ס	the fraternity of Harim <i>numbered</i> one thousand and seventeen;	Neh 7:42.
Ezra 2:40	הַלְוִיִּם בְּנֵי-יֵשׁוּעַ וְקַדְמִיָּאל לְבְנֵי הוֹדָבְיָה שֶׁבַעִים וָאַרְבָּעָה: ס	the Levites, the sons of Jeshua and Kadmiel, of the sons of Hodaviah, <i>numbered</i> seventy-four;	Neh 7:43.  Jeshua: see 1 Chr 24:11.
Ezra 2:41	הַמְשִׁירִים בְּנֵי אֶסָף מֵאָה עֶשְׂרִים וְשִׁמְנָה: 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-עֲקוֹב בְּנֵי חֲטִיטָא בְּנֵי שְׁבִי 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</i> total one hundred and thirty-nine.	Neh 7:45.
Ezra 2:43	הַנְּתִינִים בְּנֵי-צִיחָא בְּנֵי-חֲשׁוּפָא בְּנֵי טַבְעוֹת:	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 פָּדוֹן:	the sons of Keros, the sons of Siaha, the sons of Padon,	Neh 7:47.
Ezra 2:45	בְּנֵי־לִבְנָה בְּנֵי־חַגְבָּה בְּנֵי עֶקוֹב:	the sons of Lebanah, the sons of Hagabah, the sons of Akkub,	Neh 7:48.
Ezra 2:46	בְּנֵי־חַגָּב בְּנֵי־שְׁמַלִי**שְׁלָמִי בְּנֵי חָנָן:	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־גָחַר בְּנֵי רְאִיָּה:	the sons of Giddel, the sons of Gahar, the sons of Reaiah,	Neh 7:49, Neh 7:50.
Ezra 2:48	בְּנֵי־רֶצִין בְּנֵי־נְקוּדָא בְּנֵי גָזָם:	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 בִסִּי:	the sons of Uzza, the sons of Paseah, the sons of Besai,	Neh 7:51, Neh 7:52. Uzza: see 2 Sam 6:3.
Ezra 2:50	בְּנֵי־אֲסָנָה בְּנֵי־מַעֲיָנִים **מַעֲוִיָּים בְּנֵי *נְפִיסִים **נְפִיסִים:	the sons of Asnah, the sons of {Q: Meunim} [K: Meinim], the sons of {Q: Nephusim} [K: Nephisim],	Neh 7:52. Meunim ( <i>qeré</i> ): AV= <i>Mehunim</i> .
Ezra 2:51	בְּנֵי־בַקְבּוּק בְּנֵי־חַקּוּפָא בְּנֵי חֶרְחוֹר:	the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,	Neh 7:53.
Ezra 2:52	בְּנֵי־בַצְלוּת בְּנֵי־מְחִידָא בְּנֵי חֶרְשָׂא:	the sons of Bazluth, the sons of Mehida, the sons of Harsha,	Neh 7:54.
Ezra 2:53	בְּנֵי־בָרְקוֹס בְּנֵי־סִיסְרָא בְּנֵי־תַמַּח:	the sons of Barkos, the sons of Sisera, the sons of Tamah,	Neh 7:55. 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־סֹטִי בְּנֵי־הַסְּפָרֶת בְּנֵי פְרוּדָא:	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 שְׁפַטְיָה בְּנֵי־חַטִּיל בְּנֵי פִכְרֵת הָעֲבָיִים 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 וּשְׁנַיִם: 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	וְאֵלֶּה הָעֲלִים מִתֵּל מֶלַח תֵּל חֲרָשָׁא כְּרוּב אַדָּן אִמֶּר וְלֹא יָכְלוּ לְהַגִּיד בֵּית־אֲבוֹתָם וְזָרְעָם אִם מִיִּשְׂרָאֵל הֵם:	And the following <i>are</i> those who went up from Tel-Melah, Tel- Harsha, Cherub, Addan and 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 ך, but different again in Neh 7:61.  specify ← <i>tell</i> .  family line ← <i>seed</i> .
Ezra 2:60	בְּנֵי־דֹלִיָּה בְנֵי־טוֹבִיָּה בְנֵי נְקוּדָא שֵׁשׁ מֵאוֹת חֲמִשִּׁים וּשְׁנָיִם: ס	the sons of Delaiah, the sons of Tobiah and the sons of Nekoda, who numbered 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	וּמִבְנֵי הַפְּהֻזִּים בְּנֵי חֲבִיָּה בְנֵי הַקּוֹז בְּנֵי בַרְזִלִּי אֲשֶׁר לָקַח מִבָּנוֹת בַּרְזִלִּי הַגִּלְעָדִי אִשָּׁה וַיִּקְרָא עַל־שֵׁמָם:	and <i>those</i> of the sons of the priests who were the sons of Hobaijah, the sons of Hakkoz, and 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</i> <i>after their name</i> .
Ezra 2:62	אֵלֶּה בִּקְשׁוּ כְּתָבָם הַמְתִּיחִשִּׁים וְלֹא נִמְצְאוּ וַיִּגְאָלוּ מִן־הַכֹּהֲנָה:	These looked for their registration among 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־יֵאכְלוּ מִקֹּדֶשׁ הַקֳּדָשִׁים עַד עֹמֵד כֹּהֵן לְאוּרִים וּלְתֻמִּיִּם:	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־הַקָּהָל כָּאֶחָד אַרְבַּע רְבּוּא אַלְפִים שְׁלֹש־מֵאוֹת שָׁנִים:	The whole convocation together numbered forty-two thousand three hundred and sixty <i>people</i> ,	Neh 7:66.
Ezra 2:65	מִלְבָּד עֲבָדֵיהֶם וְאִמָּהֲתֵיהֶם אֵלֶּה שִׁבְעַת אֲלָפִים שָׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וּשְׁבַע וְלָהֶם מְשֻׁרְרִים וּמְשֻׁרָּרוֹת 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	סוֹסֵיָהֶם שִׁבַּע מֵאוֹת שְׁלֹשִׁים וּשְׁשָׁה פְּרִדֵּיהֶם מֵאֲתָיִם אַרְבַּעִים וַחֲמִשָּׁה:	Their horses numbered seven hundred and thirty-six; their mules, two hundred and forty- five;	

Ezra 2:67	גַּמְלִיָּהֶם אַרְבַּע מֵאוֹת שְׁלֹשִׁים וַחֲמֵשֶׁה עָמָרִים שֵׁשֶׁת אֲלָפִים שִׁבְעַת מֵאוֹת וַעֲשָׂרִים: פ	their camels, four hundred and thirty-five; the donkeys, six thousand seven hundred and twenty.	Neh 7:69.
Ezra 2:68	וּמֵרָאשֵׁי הָאֲבוֹת בְּבֹאֲם לְבֵית יְהוָה אֲשֶׁר בִּירוּשָׁלַם הִתְנַדְּבוּ לְבֵית הָאֱלֹהִים לְהַעֲמִידוֹ עַל-מְכוֹנּוֹ:	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	כִּכְחֵם נָתְנוּ לְאוֹצַר הַמֶּלֶאכָה זָהָב דְּרַכְמוֹנִים שִׁשְׁרֵבָאוֹת וְאֶלֶף ס וְכֶסֶף מָנִים חֲמִשָּׁת אֲלָפִים וְכִתְנֹת כֹּהֲנִים מֵאָה: ס	They contributed according to their means to the treasury for the work: sixty-one thousand darics of gold, five thousand manehs of silver, and one hundred priests' gowns.	Neh 7:70, Neh 7:71, Neh 7:72. contributed ← gave. darics: a daric is a gold coin. manehs: 1 maneh = 100 shekels. See 1 Ki 10:17.
Ezra 2:70	וַיֵּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וּמִן-הָעָם וְהַמְשָׁרְרִים וְהַשְׁוֹעֲרִים 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	וַיָּגַע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעָרִים ס וַיֵּאסְפוּ הָעָם כָּאִישׁ אֶחָד אֶל-יְרוּשָׁלַם: ס	And by the time the seventh month came, the sons of Israel were in their cities, and the people gathered in unison in Jerusalem.	Neh 7:73, Neh 8:1. by the time: wider use of the vav. in unison ← like one man. in Jerusalem ← to Jerusalem.
Ezra 3:2	וַיָּקָם יֵשׁוּעַ בֶּן-יֹצָדָק וְאֶחָיו הַכֹּהֲנִים וְזִרְבָבֶל בֶּן-שְׁאֵלְתִּיאל וְאֶחָיו וַיִּבְנוּ אֶת-מִזְבֵּחַ אֱלֹהֵי יִשְׂרָאֵל לְהַעֲלוֹת עָלָיו עֹלוֹת כַּכְּתוּב 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 make 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. to make ← to offer.
Ezra 3:3	וַיָּכִינוּ הַמִּזְבֵּחַ עַל-מְכוֹנֹתָיו כִּי בָּאִימָה עָלִיהֶם מַעֲמִי הָאֲרָצוֹת *וַיַּעַל *וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה עֹלוֹת לַבֹּקֶר וְלָעֶרֶב:	And they set up the altar on its base, because in a dread which had come over them because of the peoples of the various countries, {K: they} [Q: one] made burnt offerings to the LORD on it – burnt offerings of the morning and of the evening.	base ← bases. made ← offered.
Ezra 3:4	וַיַּעֲשׂוּ אֶת-חַג הַסֻּכּוֹת כַּכְּתוּב וְעֹלֹת יוֹם בְּיוֹם בְּמִסְפָּר כְּמִשְׁפַּט דְּבַר-יְיָ בְּיוֹמוֹ:	And they celebrated the Festival of Tabernacles as <i>it is</i> written, and they made burnt offerings daily, in the right quantity, according to the ordinance of the daily proceeding.	celebrated ← did.

Ezra 3:5	וְאַחֲרֵיכֵן עָלָת תָּמִיד וְלַחֲדָשִׁים וְלִכְל־מוֹעֲדֵי יְהוָה הַמְקֻדָּשִׁים וְלִכְל מִתְנַדֵּב נִדְבָה לַיהוָה:	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.	
Ezra 3:6	מִיוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי הֵחִלוּ לְהַעֲלוֹת עֹלוֹת לַיהוָה וְהִכָּל יְהוָה לֹא יָסַד:	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 <u>had its foundations laid</u> .	make ← <i>offer</i> .  although: concessive use of the vav.  had its foundations laid ← <i>been founded</i> .
Ezra 3:7	וַיִּתְּנוּ־כֶסֶף לַחֲצָבִים וְלַחֲרָשִׁים וּמֵאֶכֶל וּמִשְׁתָּה וּשְׁמֵן לְצַדִּינִים וְלִצְרִים לְהָבִיא עֲצֵי אֲרָזִים מִן־הַלְבָּנוֹן אֶל־יָם יָפוֹא כְּרִשְׁיוֹן כּוֹרֶשׁ מֶלֶךְ־פָּרַס עֲלֵיהֶם: פ	And they gave money to the stonemasons and to the craftsmen, as <i>well as</i> food and drink and oil, <i>and</i> to the Sidonians and the Tyrians, for bringing cedar wood from Lebanon to the sea of Joppa, according to the <u>authorization</u> <i>given</i> to them by Cyrus king of Persia.	stonemasons ← <i>hewers</i> .  Sidonians: see Gen 10:15.  authorization ← <i>permission</i> .
Ezra 3:8	וּבִשְׁנָה הַשְּׁנִית לְבֹאֲם אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלַם בַּחֹדֶשׁ הַשְּׁנִי הֵחִלוּ זְרֻבָבֶל בֶּן־שָׁאֲלֻיָּאל וַיִּשׁוּעַ בֶּן־יֹצָדָק וּשְׁאָר אַחֵיהֶם   הַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הַבָּאִים מִהַשְׁבִּי יְרוּשָׁלַם וַיַּעֲמִידוּ אֶת־הַלְוִיִּם מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְנֹצֵחַ עַל־מְלָאכָת בֵּית־יְהוָה: פ	And in the second year <u>after their coming</u> to the house of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua 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.	after their coming: gerundial use of the infinitive.  Jeshua: see 1 Chr 24:11.
Ezra 3:9	וַיַּעֲמֵד יֵשׁוּעַ בָּנָיו וְאָחָיו קַדְמִיָּאל וּבְנָיו בְּנֵי־יְהוּדָה כָּאֶחָד לְנֹצֵחַ עַל־עֲשֵׂה הַמְּלָאכָה בְּבֵית הָאֱלֹהִים ס בְּנֵי חֲנָדָד בְּנֵיהֶם וְאָחֵיהֶם הַלְוִיִּם:	And Jeshua, his sons and his brothers, <i>and</i> Kadmiel and his sons – the sons of Judah – stood in unison to superintend <u>those</u> doing the work in the house of God, <i>with</i> the sons of Henadad, <i>and</i> their sons and their brothers, the Levites.	Jeshua: see 1 Chr 24:11.  Judah: another name for Hodaviah; compare Ezra 2:40.  those doing ← <i>the doer of</i> .
Ezra 3:10	וַיִּסְדּוּ הַבָּנִים אֶת־הִכָּל יְהוָה וַיַּעֲמִידוּ הַכֹּהֲנִים מְלַבְּשִׁים בַּחֲצִצְרוֹת וְהַלְוִיִּם בְּנֵי־אַסָּף בְּמִצְלֹתִים לְהַלֵּל אֶת־יְהוָה עַל־יְדֵי דָוִיד מֶלֶךְ־יִשְׂרָאֵל:	And the builders <u>laid the foundations of</u> the LORD's temple, and <u>they appointed</u> priests <i>in full</i> dress, with trumpets, and <i>also</i> Levites – sons of Asaph – with cymbals, to praise the LORD according to the instructions of David king of Israel.	laid the foundations of ← <i>founded</i> .  they appointed: i.e. <i>the superintendents appointed</i> .  in full dress ← <i>dressed</i> .  instructions ← <i>hands</i> .

Ezra 3:11	וַיִּעֲנוּ בְהַלֵּל וּבְהוֹדֹת לַיהוָה כִּי טוֹב כִּי־לַעֲוֹלָם חֲסִדּוֹ עַל־יִשְׂרָאֵל וְכָל־הָעָם הֲרִיעוּ תְּרוּעָה גְדוֹלָה בְּהַלֵּל לַיהוָה עַל הוֹסֵד בֵּית־יְהוָה: ס	And they sang to the LORD in <u>praise and thanksgiving</u> – that He <i>is</i> good, For his kindness to Israel <i>is</i> age-abiding. And all the people shouted <i>with</i> loud shouting in <u>praising</u> the LORD for <i>the fact that the</i> <u>foundations</u> of the house of the LORD <u>had been laid</u> .	in praise and thanksgiving ... in praising: gerundial use of the infinitive.  the foundations ... had been laid ← <i>was founded</i> .
Ezra 3:12	וְרַבִּים מֵהַכֹּהֲנִים וְהַלְוִיִּם וְרֹאשֵׁי הָאָבוֹת הַזִּקְנִים אֲשֶׁר רָאוּ אֶת־הַבַּיִת הַרְאֻשׁוֹן בִּיָּסְדּוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם בָּכִים בְּקוֹל גָּדוֹל וְרַבִּים בְּתְרוּעָה בְּשִׂמְחָה לְהָרִים קוֹל:	And many of the priests and the Levites and the elderly paternal heads who had seen the first house, <u>when</u> this house <u>had its foundations laid</u> before their eyes, wept with a loud voice, and many <u>raised their voice in shouting for joy</u> .	when ... had its foundations laid ← <i>in the founding of</i> .  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> .
Ezra 3:13	וְאִין הָעָם מְבִירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם כִּי הָעָם מְרִיעִים תְּרוּעָה גְדוֹלָה וְהַקּוֹל נִשְׁמָע עַד־לְמֶרְחֹק: פ	And the people <i>could not distinguish between</i> the sound of shouting for joy and the sound of weeping of the people, because the people were <u>raising</u> a loud shout, and the sound was heard <u>a long way off</u> .	distinguish <i>between</i> ← <i>recognize</i> .  raising ← <i>shouting</i> .  a long way off ← <i>up to from afar</i> .
Ezra 4:1	וַיִּשְׁמְעוּ צָרֵי יְהוּדָה וּבִנְיָמִן כִּי־בָנִי הַגּוֹלָה בּוֹנִים הֵיכָל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	But when the adversaries of Judah and Benjamin heard that the <u>deportees</u> were building a temple to the LORD God of Israel,	deportees ← <i>sons of deportation</i> .
Ezra 4:2	וַיָּגֶשׁוּ אֶל־זִרְבָּבֶל וְאֶל־רָאשֵׁי הָאָבוֹת וַיֹּאמְרוּ לָהֶם נִבְנֶה עִמָּכֶם כִּי כַּכֶּם נִדְרֹשׁ לְאֱלֹהֵיכֶם *וּלֹא *וְלֹא   אֲנַחְנוּ זִבְחִים מִיְּמֵי אֶסְרָחָדְדִּן מֶלֶךְ אַשּׁוּר הַמַּעֲלָה אֶתָּנוּ פֹּה:	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.”	
Ezra 4:3	וַיֹּאמְרוּ לָהֶם זִרְבָּבֶל וַיֵּשׁוּעַ וּשְׂאֵר רָאשֵׁי הָאָבוֹת לְיִשְׂרָאֵל לֹא־לָכֶם וּלָנוּ לִבְנוֹת בֵּית לְאֱלֹהֵינוּ כִּי אֲנַחְנוּ יָחִיד נִבְנֶה לַיהוָה אֱלֹהֵי יִשְׂרָאֵל כְּאֲשֶׁר צִוָּנוּ הַמֶּלֶךְ כּוֹרֶשׁ מֶלֶךְ־פָּרַס:	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 <u>in building</u> the house for our God, for we <u>alone</u> will build to the LORD God of Israel, as King Cyrus king of Persia commanded us.”	Jeshua: see 1 Chr 24:11.  in building: gerundial use of the infinitive.  alone ← <i>together</i> , implying <i>without others</i> .

Ezra 4:4	וַיְהִי עַם־הָאָרֶץ מְרַפִּים יְדֵי עַם־יְהוּדָה *וּמְבַלְהִים **וּמְבַהֲלִים אוֹתָם לְבָנוֹת:	And the people of the land impeded the people of Judah, and they {K: harassed} [Q: terrified] them <u>in building</u> .	impeded ← <i>weakened the hands of</i> .  in building: gerundial use of the infinitive.
Ezra 4:5	וּסְכָרִים עָלֵיהֶם יוֹעֲצִים לְהַפֵּר עֲצָתָם כָּל־יְמֵי כּוֹרֶשׁ מֶלֶךְ פָּרֶס וְעַד־מַלְכוּת דָּרְיוֹשׁ מֶלֶךְ־פָּרֶס:	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.	Darius ← <i>Doriavesh</i> , but we retain the AV / traditional English name.
Ezra 4:6	וּבְמַלְכוּת אַחַשְׁוֵרוֹשׁ בְּתַחֲלַת מַלְכוּתוֹ כָּתְבוּ שְׁטָנָה עַל־יִשְׁבֵּי יְהוּדָה וִירוּשָׁלַם: ס	And in the reign of Ahasuerus, at the start of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.	Ahasuerus: see Esth 1:1.
Ezra 4:7	וּבְיָמֵי אֲרֵתַח־שֵׁשְׁתָּא כָּתַב בְּשֵׁלֶם מִתְרַדָּת טַבְּאָל וְשָׂאֵר *כְּנוֹתוֹ **כְּנוֹתָיו עַל־*אֲרֵתַח־שֵׁשְׁתָּא **אֲרֵתַח־שֵׁשֶׁת מֶלֶךְ פָּרֶס וּכְתַב הַנִּשְׁתָּוֶן כְּתוּב אֲרָמִית וּמִתְרַגֵּם אֲרָמִית: פ	And in the days of Artaxerxes, Bishlam, Mithredath, Tabeel and the rest of his associates wrote to Artaxerxes king of Persia. And the <u>content</u> of the communiqué was written <i>in Aramaic</i> , and <i>on reception it was translated from Aramaic</i> .	Artaxerxes (2x): the second occurrence in the verse is a textual issue, with {K: Artahshasta} [Q: Artahshast], but we retain the AV / traditional English name. The first occurrence is as the <i>ketiv</i> of the second.  his associates: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .  content ← <i>writing</i> .
Ezra 4:8	רְחוּם בְּעַל־טַעַם וְשִׁמְשַׁי סִפְרָא כָּתְבוּ אִגְרָה חֲדָה עַל־יְרוּשָׁלַם לְאֲרֵתַח־שֵׁשְׁתָּא מִלְכָּא כְּנָמָא:	Rehum the chief minister and Shimshai the scribe wrote a letter to Artaxerxes the king against Jerusalem accordingly.	Ezra 4:8 - 6:18 (and Ezra 7:12 -7:26) is in Aramaic.  a letter ← <i>one letter</i> .  accordingly ← <i>according to the thread / saying</i> .
Ezra 4:9	אֲדִין רְחוּם בְּעַל־טַעַם וְשִׁמְשַׁי סִפְרָא וְשָׂאֵר כְּנוֹתָהוֹן דִּינָיָא וְאַפְרִסְתְּכִיָּא טַרְפְּלִיָּא אַפְרָסִיָּא *אֲרָכוּי **אֲרָכוּיָא בְּבִלְיָא שׁוֹשְׁנִכִיָּא *דְּהוּא **דְּהִיָּא עֲלָמִיָּא:	At that time Rehum the chief minister and Shimshai the scribe wrote, <u>along with</u> the rest of their associates, judges and magistrates, Tripolitans, Persians, Urukites, Babylonians, Shushanites ( <i>that is</i> , 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	וְשָׂאֵר אַמְיָא דִּי הִגְלִי אֶסְנַפֵּר רַבָּא וְיִקְרִיא וְהוֹתִיב הַמּוֹ בְּקָרְיָה דִּי שְׁמֶרֶן וְשָׂאֵר עִבְר־נֶהֱרָה וְכַעֲנָת:	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	<p>דְּנָה פִּרְשָׁנוּ אֶגְרָתָא דִּי שְׁלַחוּ עָלוּהִי עַל־אַרְתַּחְשֶׁשְׁתָּא מַלְכָּא עַבְדֵּיךְ אָנֹשׁ עַבְר־נְהֲרָה וּכְעֵנַת: פ</p>	<p>This <i>is</i> a transcript of the letter which they sent to him – to Artaxerxes the king. “<i>From your servants</i>, men from the far side of the river etcetera,</p>	<p>your servants: [BHS] has a <i>qeré</i>, <i>your servant</i>, but not from [WLC].</p> <hr/> <p>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.</p>
Ezra 4:12	<p>יְדִיעַ לְהִנָּא לְמַלְכָּא דִּי יְהוּדִיָּא דִּי סָלְקוּ מִן־לְוִתָּד עָלִינָא אֲתוּ לִירוּשָׁלַם קְרִיתָא מְרֻדָּתָא *וּבְאִישְׁתָּא **וּבִישְׁתָּא בְּנִין *וּשׁוּרִי **וּשׁוּרִיָּא *אֲשַׁכְּלוּ **שְׁכָּלִילוּ וְאֲשִׁיָּא יַחֲסִיטוּ:</p>	<p>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, <i>and they are rebuilding</i> the rebellious and wicked city, and {K: they <i>have completed</i> the walls,} [Q: my walls have been completed,] and they have <i>laid</i> the foundations.</p>	<p>wicked: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>have completed: the <i>ketiv</i> is <i>hishtapal</i>; the <i>qeré</i> is <i>pael</i>.</p> <hr/> <p>rebuilding ← <i>building</i>.</p> <hr/> <p>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.</p>
Ezra 4:13	<p>כְּעֵן יְדִיעַ לְהִנָּא לְמַלְכָּא דִּי הֵן קְרִיתָא דָּד תְּתַבְּנָא וּשׁוּרִיָּה יִשְׁתַּכְּלִלֹן מִנְדָּה־בְּלוּ וְהֶלֶךְ לֹא יִנְתָּנוּן וְאַפְתָּם מַלְכִים תִּהְיֶזְקוּ:</p>	<p>Let it now be known to the king that if that city is <i>rebuilt</i>, and the walls are completed, they will not <i>pay</i> the levy of tax and excise, and in the end <i>it will harm the interests of the monarchy</i>.</p>	<p>rebuilt ← <i>built</i>.</p> <hr/> <p>pay ← <i>give</i>.</p> <hr/> <p>it will harm <i>the interests of</i> the monarchy ← <i>it [feminine generalising] / you will damage kings</i>.</p>
Ezra 4:14	<p>כְּעֵן כָּל־קִבְלִי דִּי־מֶלֶךְ הֵיכְלָא מְלַחְנָא וְעֵרֹנוֹת מַלְכָּא לֹא אַרְיָד לְנָא לְמַחְזָא עַל־דָּנָה שְׁלַחְנָא וְהוֹדַעְנָא לְמַלְכָּא:</p>	<p>Now since our <i>salaries are paid</i> by the palace, and it <i>would not be proper</i> for us to see <i>any ingloriousness</i> of the king, we have sent <i>word</i> and informed the king about this,</p>	<p>salaries <i>are paid</i> by the palace ← <i>we salt-eat salt of the palace</i>.</p> <hr/> <p>ingloriousness ← <i>nakedness</i>.</p>
Ezra 4:15	<p>דִּי יִבְקֹר בְּסִפְר־דְּכִרְנָיָא דִּי אַבְהֶתֶד וְתִהְיֶזְכַּר בְּסִפְר דְּכִרְנָיָא וְתִנְדַּע דִּי קְרִיתָא דָּד קְרִיָּא מְרֻדָּא וּמַהֲנִזְקַת מַלְכִין וּמִדְּנֹן וְאֲשִׁתְּדוּר עַבְדִּין בְּגִיָּה מִן־יוֹמַת עָלְמָא עַל־דָּנָה קְרִיתָא דָּד הִחָרְבַת:</p>	<p>so that <i>it may be investigated</i> in the <i>chronicles</i> of your fathers, and <i>so that</i> you may find <i>it</i> in the <i>chronicles</i> and know that this city <i>is</i> a rebellious city which damages kings and provinces, and that they have been perpetrating an insurrection inside it since <i>days of old</i>, on account of which this city was destroyed.</p>	<p>it may be investigated ← <i>one may investigate</i>. Avoidance of the passive.</p> <hr/> <p>chronicles ← <i>book of records</i>.</p> <hr/> <p>days of old ← <i>days of the age</i>.</p>
Ezra 4:16	<p>מִהוֹדַעִין אֲנַחְנָה לְמַלְכָּא דִּי הֵן קְרִיתָא דָּד תְּתַבְּנָא וּשׁוּרִיָּה יִשְׁתַּכְּלִלֹן לְקַבְּל דְּנָה חֶלֶק בְּעֵבֶר נְהֲרָא לֹא אִתִּי לָד: פ</p>	<p>We <i>hereby</i> inform the king that if this city is <i>rebuilt</i>, and <i>its walls</i> are completed, as a result of <i>it</i> you will not have revenue from the far side of the river.”</p>	<p><i>its</i> walls: re-pointed with a mappiq (שׁוּרִיָּה), the word <i>its</i> would be explicit.</p> <hr/> <p>rebuilt ← <i>built</i>.</p> <hr/> <p>it ← <i>this</i>.</p>

Ezra 4:17	פִּתְגָמָא שְׁלַח מֶלֶכָא עַל־רְחוּם בְּעַל־טֶעַם וְשִׁמְשַׁי סִפְרָא וּשְׂאֵר כְּנֻתָהוֹן דִּי יִתְבִּין בְּשִׁמְרִין וּשְׂאֵר עַבְר־נְהֲרָה שְׁלָם וְכַעַת: ס	The king sent the <i>following</i> message to Rehum the chief minister and Shimshai the scribe and the rest of their associates who were living in Samaria, and the rest <i>who were</i> on the far side of the river: “Peace <i>etcetera</i> .”	etcetera: see Ezra 4:11.
Ezra 4:18	נִשְׁתַּוְּנָא דִּי שְׁלַחְתּוֹן עָלֵינוּ מִפְּרִשׁ קָרִי קֳדָמִי:	The communiqué which you sent <i>us</i> has been translated <i>and</i> read before me,	us: plural of majesty.
Ezra 4:19	וּמִנֵּי שָׁיִם טֶעַם וּבִקְרוּ וְהַשְׁפָּחוּ דִּי קְרִיתָא דָּד מִן־יוֹמָת עֲלָמָא עַל־מַלְכִין מִתְנַשְׂאָה וּמְרַד וְאַשְׁתָּדוּר מִתְעַבְד־בָּהּ:	and a decree has been issued by me, and a <u>search has been carried out</u> , and it was found <i>that</i> this city since <u>days of old</u> has been rising up against kings, and that rebellion and insurrection have been perpetrated in it,	a search has been carried out, and it was found ← <i>they searched, and they found</i> . Avoidance of the passive.  days of old ← <i>days of the age</i> .
Ezra 4:20	וּמַלְכִין תְּקִיפִין הֵּוּ עַל־יְרוּשָׁלַם וְשְׁלִיטִין בְּכָל עַבְר נְהֲרָה וּמִדָּה בָּלוּ וְהִלָּךְ מִתִּיָּהָב לְהוֹן:	and <i>that</i> powerful kings <u>have ruled over</u> Jerusalem, as have rulers in all <i>regions</i> on the far side of the river, and the levy of tax and excise was <u>paid</u> to them.	have ruled over ← <i>have been over</i> .  paid ← <i>given</i> .
Ezra 4:21	כְּעַן שְׁיִמו טֶעַם לְבַטְלָא גְּבַרְיָא אֵלָךְ וּקְרִיתָא דָּד לָא תִּתְבַּנָּא עַד־מִנֵּי טַעְמָא יִתְשָׁם:	Issue a decree now to stop those men, and <i>that</i> that city is not to be <u>rebuilt</u> , until the decree is issued by me.	rebuilt ← <i>built</i> .
Ezra 4:22	וְזִהִירִין הֵּוּ שְׁלוּ לְמַעַבְד עַל־דִּנְהָ לְמַה יִּשְׁגָּא חֲבָלָא לְהַנְזִיקַת מַלְכִין: ס	And be warned against <u>being negligent</u> in this, so that the damage does not increase <u>in harming the monarchy</u> .”	being negligent ← <i>doing negligence</i> .  in harming: gerundial use of the infinitive.  the monarchy ← <i>kings</i> .
Ezra 4:23	אַדִּין מִן־דִּי פִּרְשְׁגֵן נִשְׁתַּוְּנָא דִּי *אֶרְתַּחְשֶׁשְׁתָּא **אֶרְתַּחְשֶׁשְׁתָּ מֶלֶכָא קָרִי קָדַם־רְחוּם וְשִׁמְשַׁי סִפְרָא וּכְנֻתָהוֹן אֲזָלוּ בְּבִהִילוּ לִירוּשָׁלַם עַל־יְהוּדִיָּא וּבִטְלוּ הֵמוּ בְּאַדְרַע וַחֲיִל: ס	Then as soon as a transcript of King <u>Artaxerxes'</u> 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.  might ← <i>an arm</i> .
Ezra 4:24	בְּאִדִּין בְּטִלַת עֲבִידַת בֵּית־אֱלֹהָא דִּי בִירוּשָׁלַם וְהָוַת בְּטָלָא עַד שְׁנַת תְּרִיתִין לְמַלְכוּת דְּרִיּוֹשׁ מֶלֶךְ־פָּרַס: 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	וְהַתְנַבִּי חַגִּי *נְבִיאָה **נְבִיָּא וְזַכְרְיָה בֶרֶעְדּוֹא *נְבִיאִיא **נְבִיָּא עַל־יְהוּדִיא דִּי בִּיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהִי יִשְׂרָאֵל עַל־יְהוֹן: ס	Then Haggai the prophet prophesied, as <i>did</i> Zechariah the son of Iddo – the prophets 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	בְּאֲדִין קָמוּ זִרְבָּבֶל בֶּרֶשָׁא לְתִיאֵל וִישׁוּעַ בֶּרֶשָׁא צִדְקָא וְשָׂרִי לְמַבְנָא בֵּית אֱלֹהִיא דִּי בִירוּשָׁלַם וְעִמָּהוֹן *נְבִיאִיא **נְבִיָּא דִּי־אֱלֹהִיא מִסְעָדִין לְהוֹן: פ	Then Zerubbabel the son of Shealtiel and Jeshua 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 prophets helping them.	prophets: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .  Jeshua: see 1 Chr 24:11.
Ezra 5:3	בְּה־זְמַנָּא אֲתָא עַל־יְהוֹן תַּתְנִי פַּחַת עֲבַר־נְהָרָה וְשֶׁתָּר בּוֹזְנִי וּכְנֻתָּהוֹן וְכָל אַמְרִין לְהֵם מִן־שֵׁם לְכֵם טַעַם בֵּיתָא דְנָה לְבָנָא וְאַשְׁרֵנָא דְנָה לְשַׁכְּלָלָה: ס	At that very moment Tattenai the governor of the region on the far side of the river came to them, with Shethar-Bozenai and their associates, and they said this to them: “Who gave you authorization to build this house and to complete this wall?”	Tattenai: AV= <i>Tatnai</i> .  Shethar-Bozenai: AV= <i>Shetharboznai</i> , as if a closed syllable (-boz-).  said this ← <i>say thus</i> .  gave you authorization ← <i>issued a decree to you</i> .  wall: or <i>furnishings</i> [FR], or <i>sanctuary</i> [BDB].
Ezra 5:4	אֲדִין כְּנָמָא אֲמַרְנָא לְהֵם מִן־אֲנוּן שְׁמַתָּת 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 אֱלֹהֵהֶם הָיָה עַל־שְׂבִי יְהוּדִיא וְלֹא־בִטְלוּ הֵמוֹ עַד־טַעַמָּא לְדַרְיוֹשׁ יְהוּד וְאֲדִין 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 the work, 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	פְּרָשְׁנָא אֲגַרְתָּא דִּי־שֹׁלַח תַּתְנִי   פַּחַת עֲבַר־נְהָרָה וְשֶׁתָּר בּוֹזְנִי וּכְנֻתָּה אַפְרָסְכִיָּא דִּי בְעֶבֶר נְהָרָה עַל־דַּרְיוֹשׁ מְלָכָא:	There follows a transcript of the letter which Tattenai the governor of the regions 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	פְּתַגְמָא שְׁלַחוּ עָלָיוּ וְכִדְנָה כְּתִיב בְּגִזָּה לְדַרְיוֹשׁ מְלָכָא שְׁלָמָא כָּלָא: 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	<p>יְדִיעַ   לְהוֹנָא לְמִלְכָּא  דִּי־אַזְלָנָא לִיהוּד מְדִינְתָּא  לְבֵית אֱלֹהָא רַבָּא וְהוּא  מִתְבְּנֵא אֲבָן גָּלִל וְאֵע מִתְשֵׁם  בְּכַתְלִיא וְעִבְדִּתָּא דָּךְ  אַסְפְּרָנָא מִתְעַבְדָּא וּמַצְלַח  בִּידֵהֶם: ס</p>	<p>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, <i>and</i> it is progressing well in their hands.</p>	<p>progressing well ← <i>being done and succeeding</i>.</p>
Ezra 5:9	<p>אַדִּין שְׂאֵלָנָא לְשִׁבְיָא אֱלִךְ  כְּנָמָא אֲמַרְנָא לְהֶם מִן־שֵׁם  לְכֶם טַעֲם בֵּיתָא דְנָה  לְמִבְנֵיהּ וְאַשְׁרָנָא דְנָה  לְשַׁכְלָלָהּ:</p>	<p>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?’</p>	<p>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.</p>
Ezra 5:10	<p>וְאַף שְׁמַהֲתֵהֶם שְׂאֵלָנָא לְהֶם  לְהוֹדְעוּתָךְ דִּי נִכְתָּב  שֵׁם־גְבָרִיא דִּי בְרָאשֵׁיהֶם: ס</p>	<p>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>.</p>	
Ezra 5:11	<p>וּכְנָמָא פִתְגָמָא הִתִּיבּוּנָא  לְמַמַּר אֲנַחְנָא הִמּוּ עֲבֹדוּהִי  דִּי־אַלֵּה שְׁמִיא וְאַרְעָא וּבְנִין  בֵּיתָא דִּי־הוּא בְנָה מִקְדָּמַת  דְּנָה שְׁנִין שְׁגִיאֵן וּמְלִךְ  לְיִשְׂרָאֵל רַב בְּנֵהִי וְשַׁכְלָלָהּ:</p>	<p>But <i>this is</i> the response 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.</p>	<p>this ← <i>thus</i>.  response which they gave ← <i>message they returned</i>.  rebuilding ← <i>building</i>.  ago ← <i>from before this</i>.</p>
Ezra 5:12	<p>לְהֵן מִן־דִּי הִרְגִּזּוּ אֲבַהֲתָנָא  לְאַלֵּה שְׁמִיא יְהֵב הִמּוּ בִיד  נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל *כַּסְדִּיא  **כַּסְדִּיאָה וּבֵיתָה דְנָה  סִתְרָה וְעַמָּה הִגְלִי 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 <u>Chaldean</u>, 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>בְּרַם בְּשָׁנַת חֲדָה לְכוֹרֶשׁ  מִלְכָּא דִּי בָבֶל כּוֹרֶשׁ מִלְכָּא  שֵׁם טַעֲם בֵּית־אֱלֹהָא 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>וְאִףּ מֵאֲנִיָּא דִּי־בֵית־אֱלֹהָא דִּי  דְּהֶבֶה וְכֶסֶף־אֵי נְבוּכַדְנֶצַּר  הִנָּפַל מִן־הִיכְלָא דִּי  בִּירוּשָׁלַם וְהִיבֵל הֶמּוּ  לְהִיכְלָא דִּי בָבֶל הִנָּפַק הֶמּוּ  כּוֹרֶשׁ מְלָכָא מִן־הִיכְלָא דִּי  בָּבֶל וְהִיבּוּ לְשִׁשְׁבַּצָר שְׁמָה  דִּי פָחָה שְׁמָה:</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 Sheshbazzar by name</i>, whom he had appointed governor,</p>	<p>temple in Babylon (2x) ← <i>temple of Babylon</i>.</p> <hr/> <p>a certain Sheshbazzar by name ← <i>Sheshbazzar his name</i>.</p>
Ezra 5:15	<p>וְאָמַר־לֵהּ   *אלה *אֵל  מֵאֲנִיָּא שָׂא אֶזְל־אַחַת הֶמּוּ  בְּהִיכְלָא דִּי בִירוּשָׁלַם וּבֵית  אֱלֹהָא יִתְבְּנָא עַל־אַתְרָהּ: ס</p>	<p>and he said to him, «Take <i>these</i> articles <i>and go and deposit</i> 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 שִׁשְׁבַּצָר דָּד אֶתָּא יְהִב  אֲשִׁיָּא דִּי־בֵית אֱלֹהָא דִּי  בִּירוּשָׁלַם וּמִן־אֲדִין וְעַד־כְּעַן  מִתְבְּנָא וְלֹא שָׁלַם:</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>וְכַעֲן הֵן עַל־מְלָכָא טָב  יִתְבַּקֵּר בְּבֵית גְּנֻזָּא דִּי־מְלָכָא  תִּמָּה דִּי בְּבַבְלֵי הֵן אִיתִי  דִּי־מִן־כּוֹרֶשׁ מְלָכָא שִׁים  טַעַם לְמִבְנָא בֵּית־אֱלֹהָא דָּד  בִּירוּשָׁלַם וְרַעוּת מְלָכָא  עַל־דְּנָה יִשְׁלַח עֲלִינָא: ס</p>	<p>So now, if <i>the king approves</i>, let a search be made where the king's treasure house <i>is</i> in Babylon, <i>as to</i> whether it is <i>a 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 <i>wishes</i> to us concerning this <i>matter</i>.”</p>	<p>the king approves ← (<i>it is</i>) <i>good to the king</i>.</p> <hr/> <p>wishes ← <i>wish</i>.</p>
Ezra 6:1	<p>בְּאֲדִין דְּרִיּוֹשׁ מְלָכָא שָׁם  טַעַם וּבְקֵרוּ   בְּבֵית סְפָרִיא  דִּי גְנֻזִּיא מְהֻחֲתִין תִּמָּה  בְּבַבְלֵי:</p>	<p>Then Darius the king issued a decree, and they searched in <i>the library</i> where they deposit treasures in Babylon.</p>	<p>the library ← <i>the house of books</i>.</p>
Ezra 6:2	<p>וְהִשְׁתַּכַּח בְּאַחְמֶתָא בְּבִירְתָּא  דִּי בְּמִדֵּי מְדִינְתָּה מְגֻלָּה חֲדָה  וְכִן־כְּתִיב בְּגִוָּה דְּכְרוּנָה: פ</p>	<p>And <i>a scroll</i> was found in Ecbatana, in the fortress which <i>is</i> in the province of Media, and <i>this is what</i> was written on it – a memorandum – :</p>	<p>a scroll ← <i>one scroll</i>.</p> <hr/> <p>Ecbatana ← <i>Achmetha</i>, as AV, but we use the modern name.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>on it ← <i>in it</i>.</p>

Ezra 6:3	בִּשְׁנַת חֲדָה לְכוֹרֶשׁ מֶלֶכָּא כוֹרֶשׁ מֶלֶכָּא שֵׁם טַעַם בֵּית־אֱלֹהִים בִּירוּשָׁלַם בֵּיתָא יִתְבְּנָא אֶת־לְדִבְבִּינָא דְבִחִין וְאִשְׁוִי מְסוֹבְלִין רוּמָה אֲמִין שְׁתִּין פְּתִיָּה אֲמִין שְׁתִּין:	“In the first year of <u>Cyrus the king</u> , <u>Cyrus the king</u> 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 <u>sacrifices are offered</u> . 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	נְדַבְכִין דִּי־אֲבָן גָּלִל תִּלְתָּא וְנְדַבְדָּ דִּי־אָע חֲדָת וְנִפְקָתָא מִן־בֵּית מֶלֶכָּא תִתִּיָּהב:	with three <u>storeys</u> of hewn stone and one <u>storey</u> of wood. And let the expenses be <u>paid</u> from the king's <u>house</u> .	storeys ... storey ← <i>layers ... layer</i> .  paid ← <i>given</i> .  house: i.e. <i>resources</i> .
Ezra 6:5	וְאִף מְאִנֵּי בֵּית־אֱלֹהִים דִּי דִּהְבָּה וְכֶסֶּפָּא דִּי נְבוּכַדְנֶצַּר הִנְפִּיק מִן־הִיכְלָא דִּי־בִירוּשָׁלַם וְהִיבֵל לְבַבְלָא יִתְיַבֹּן וְיִהְיֶה לְהִיכְלָא דִּי־בִירוּשָׁלַם לְאַתְרָהּ וְתַחַת בְּבֵית אֱלֹהִים: 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, <u>let them be returned</u> and <u>let them go</u> to the temple in Jerusalem, to <u>their rightful place</u> , and deposit <i>them</i> 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	כָּעֵן תִּתֵּנִי פַחַת עֲבֵר־נְהָרָה שְׁתֵּר בּוֹזְנֵי וְכַנְנִיתָהוֹן אֲפֹרְסָכִיָּא דִּי בְעֵבֵר נְהָרָה רְחִיקִין הוּן מִן־תַּמָּה:	<i>Darius wrote</i> , “So Tattenai, governor of <i>the region</i> on the far side of the river, <i>and</i> <u>Shethar-Bozenai</u> and your associates, the magistrates <i>who are</i> on the far side of the river, <u>stay away</u> 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 לַעֲבִידַת בֵּית־אֱלֹהִים דָּךְ פַּחַת יְהוּדִיָּא וְלִשְׁבִּי יְהוּדִיָּא בֵּית־אֱלֹהִים דָּךְ יִבְנוּ עַל־אַתְרָהּ:	Leave the <u>work</u> 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	וּמִנֵּי שֵׁים טַעַם לְמָא דִּי־תַעֲבִדוֹן עִם־שְׁבִי יְהוּדִיָּא אֱלֹךְ לְמִבְנָא בֵּית־אֱלֹהִים דָּךְ וּמִנְכֶּסֶי מֶלֶכָּא דִּי מִדַּת עֲבֵר נְהָרָה אֲסַפְרָנָא נִפְקָתָא תְּהוּא מִתִּיָּהבָא לְגַבְרִיָּא אֱלֹךְ דִּי־לֹא לְבַטְלָא:	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 G O D – 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> and that <i>they</i> are <u>not to be hindered</u> .	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.

Ezra 6:9	<p>וּמָה חֲשׁוֹן וּבְנֵי תוֹרִין וּדְכָרִין וְאִמְרִין   לַעֲלוֹן   לְאֵלֶּה שְׁמִיָּא חֲנֻטִין מֶלֶח   חֲמַר וּמִשַּׁח כְּמֵאמַר כְּהֻנֵּי דִּי-בִירוּשָׁלַם לְהֵיזֵא מִתִּיהֶב לְהֵם יוֹם   בְּיוֹם דִּי-לֹא שָׁלוּ:</p>	<p>And let whatever <i>they need</i> – bull-calves and rams and lambs for burnt offerings to the G O D of heaven, wheat, salt, wine and oil, according to the specification of the priests of Jerusalem – be given to them <u>on a daily basis</u> without fail,</p>	<p><i>they need</i>: <i>peal</i> participle feminine plural, <i>the being-needful (things are)</i>.</p> <hr/> <p>specification ← <i>saying</i> ← <i>to say</i>, or a noun, <i>edict</i>.</p> <hr/> <p>on a daily basis ← <i>day on day</i>.</p>
Ezra 6:10	<p>דִּי-לֵהֲוֹן מִהַקְרָבִין נִיחוּחִין לְאֵלֶּה שְׁמִיָּא וּמַצְלִין לְחַיֵּי מֶלֶכָא וּבְנוֹהֵי:</p>	<p>so that they may offer sweet fragrances to the G O D of heaven and pray for the life of the king and his sons.</p>	
Ezra 6:11	<p>וּמִנֵּי שְׁיִם טַעַם דִּי כָל-אַנְשֵׁ דִּי יִהְיֶנָּה פִּתְגָמָא דְנָה יִתְנַסַּח אֶל מִן-בֵּיתָהּ וְזָקִיף יִתְמַחָא עָלֶיהּ וּבֵיתָהּ נִזְלוּ יִתְעַבֵּד עַל-דְּנָה:</p>	<p>And a decree is <i>hereby</i> issued by me that <i>as for any</i> man who changes this pronouncement, the wood be torn out of his house, and let him be <u>vertically affixed</u> to it, and let his house be made a dung heap for this.</p>	<p>any ← <i>every</i>.</p> <hr/> <p>be vertically affixed ← <i>be set upright affixed</i>.</p>
Ezra 6:12	<p>וְאֵלֶּהָא דִּי שְׁכֵן שְׁמֵהּ תַּמָּה יִמְגַּר כָּל-מֶלֶךְ וְעַם דִּי   יִשְׁלַח יָדָהּ לְהַשְׁנִיָּה לְחַבְלָהּ בֵּית-אֵלֶּהָא דָּךְ דִּי בִירוּשָׁלַם אַנְהּ דְרִיזֵשׁ שְׁמַת טַעַם אַסְפְּרָנָא יִתְעַבֵּד: פ</p>	<p>And may the G O D 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 G O D 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 תַּתְנִי פַּחַת עֲבַר-נְהֶרָה שֶׁתַּר בּוּזַנִי וּכְנוּתָהוֹן לְקַבֵּל דִּי-שֶׁלַח דְרִיזֵשׁ מֶלֶכָא כְּנָמָא אַסְפְּרָנָא עֲבָדוּ:</p>	<p>At <u>this</u> 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>.</p> <hr/> <p>Shethar-Bozenai: see Ezra 5:3.</p> <hr/> <p>this: see Ezra 4:8 (<i>accordingly</i>).</p>
Ezra 6:14	<p>וּשְׁבֵי יְהוּדֵיָא בְּנִין וּמַצְלִחִין בְּנִבּוּאָת חַגִּי *נְבִיאָה *נְבִיאָא וּזְכַרְיָה בֶר-עֲדוּא וּבְנֵי וּשְׁכַלְלוּ מִן-טַעַם אֵלֶּה יִשְׂרָאֵל וּמִטַּעַם כּוֹרֶשׁ וּדְרִיזֵשׁ וְאַרְתַּחשֶׁשְׁתָּא מֶלֶךְ פָּרַס:</p>	<p>And the elders of the Jews built and <u>made good progress</u> with the prophecy of Haggai <u>the prophet</u> and Zechariah the son of Iddo <i>being fulfilled</i>, and they built and completed <i>it</i>, 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 ← <i>succeeded</i>. The good progress could be because of ongoing prophesying.</p>
Ezra 6:15	<p>וּשְׂצִיאָא בֵּיתָהּ דְנָה עַד יוֹם תְּלָתָה לִירַח אֲדָר דִּי-הֵיא שְׁנַת-שֵׁת לְמַלְכוּת דְרִיזֵשׁ מֶלֶכָא: פ</p>	<p>This house <u>was completed on</u> the third day of the month of <u>Adar</u>, and it <i>was</i> in the sixth year of the reign of Darius the king.</p>	<p>was completed: [BDB] admits a passive sense.</p> <hr/> <p>on ← <i>up to</i>.</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	וַעֲבָדוּ בְנֵי־יִשְׂרָאֵל כֹּהֲנִיא וְלוֹיָא וּשְׂאֵר בְּנֵי־גִלּוּתָא חֲנֻכַּת בֵּית־אֱלֹהֵא דְנָה בְּחֻדּוּהּ:	And the sons of Israel – the priests and the Levites and the rest of the <u>deportees</u> – <u>celebrated</u> the dedication of this house of G O D with joy.	deportees ← <i>sons of exile</i> .  celebrated ← <i>did</i> .
Ezra 6:17	וְהִקְרְבוּ לְחֻנְכַּת בֵּית־אֱלֹהֵא דְנָה תֹרִינ מֵאָה דְכָרִין מֵאֲתִין אֲמָרִין אַרְבַּע מֵאָה וּצְפִירֵי עֶזֶן *לַחֲטִיא **לְחֻטְאָה עַל־כָּל־יִשְׂרָאֵל תְּרִי־עֶשֶׂר לְמִנֵּין שְׁבַטֵי יִשְׂרָאֵל:	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.	We read the <i>qeré</i> as a <i>pael</i> infinitive; the <i>ketiv</i> as אֲחִיָּא, for אֲחִיָּא; see [MJ].
Ezra 6:18	וְהִקְיִמוּ כֹהֲנִיא בְּפִלְגָתָהוֹן וְלוֹיָא בְּמַחְלָקָתָהוֹן עַל־עֲבִידַת אֱלֹהֵא דִי בִירוּשָׁלַם כְּכַתָּב סֵפֶר מֹשֶׁה: פ	And the <u>priests</u> were <u>appointed</u> in their sections, and Levites in their divisions, for G O D's work in Jerusalem, according to the <u>stipulation</u> in the book of Moses.	the priests were appointed ← <i>they appointed the priests</i> . Avoidance of the passive.  stipulation ← <i>writing</i> .
Ezra 6:19	וַיַּעֲשׂוּ בְנֵי־הַגּוֹלָה אֶת־הַפֶּסַח בְּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן:	And the <u>deportees</u> <u>celebrated</u> the Passover on the fourteenth <i>day</i> of the first month.	The text reverts to Hebrew until Ezra 7:12.  deportees ← <i>sons of</i> <i>deportation</i> .  celebrated ← <i>did</i> .
Ezra 6:20	כִּי הָטְהִירוּ הַכֹּהֲנִים וְהַלְוִיִּם כָּאֶחָד כָּלֶם טְהוֹרִים וַיִּשְׁחָטוּ הַפֶּסַח לְכָל־בְּנֵי הַגּוֹלָה וְלֶאֱחֵיהֶם הַכֹּהֲנִים וְלָהֶם:	So the priests and the Levites purified themselves as a unity – all of them <i>were</i> pure, and they slaughtered the Passover <i>lamb</i> for all the <u>deportees</u> and for their brothers the priests and for themselves.	deportees ← <i>sons of</i> <i>deportation</i> .
Ezra 6:21	וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל הַשָּׂבִים מִהַגּוֹלָה וְכָל הַנִּבְדָּל מִטְּמֵאֵת גּוֹי־הָאָרֶץ אֲלֵהֶם לְדָרֵשׁ 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, <i>in</i> <i>seeking</i> the LORD God of Israel.	in seeking: gerundial use of the infinitive.
Ezra 6:22	וַיַּעֲשׂוּ חַג־מִצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה כִּי   שְׂמַחַם יְהוָה וְהֵסֵב לֵב מֶלֶךְ־אַשּׁוּר עֲלֵיהֶם לְחֻזַּק יְדֵיהֶם בְּמַלְאכָת בֵּית־הָאֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל: פ	And they <u>celebrated</u> 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, <i>in</i> <u>empowering them</u> in the work of the house of God – the God of Israel.	celebrated ← <i>did</i> .  in empowering them ← <i>to</i> <i>strengthen their hands</i> . Gerundial use of the infinitive.



Ezra 7:1	<p>וְאַחֲרֵי הַדְּבָרִים הָאֵלֶּה בְּמַלְכוּת אֲרַתַּחְשֶׁסְתָּא מֶלֶךְ-פָּרְס עֲזָרָא בֶן-שֵׁרָיָה בֶן-עֲזַרְיָה בֶן-חִלְקִיָּה:</p>	<p>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,</p>	
Ezra 7:2	<p>בֶן-שָׁלוּם בֶן-צָדוֹק בֶן-אֲחִיטּוֹב:</p>	<p>the son of Shallum, the son of Zadok, the son of Ahitub,</p>	
Ezra 7:3	<p>בֶן-אַמְרִיָּה בֶן-עֲזַרְיָה בֶן-מְרִיּוֹת:</p>	<p>the son of Amariah, the son of Azariah, the son of Meraioth,</p>	
Ezra 7:4	<p>בֶן-זֶרַחְיָה בֶן-עֻזִּי בֶן-בְּקִי:</p>	<p>the son of Zerahiah, the son of Uzzi, the son of Bukki,</p>	
Ezra 7:5	<p>בֶן-אַבִּישׁוּעַ בֶן-פִּינְחָס בֶן-אַלְעָזָר בֶן-אַהֲרֹן הַכֹּהֵן הָרִאשׁ:</p>	<p>the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the head priest.</p>	<p>Phinehas: see Ex 6:25. Eleazar: see Ex 6:23.</p>
Ezra 7:6	<p>הוא עֲזָרָא עָלָה מִבָּבֶל וְהוּא-סֹפֵר מְהִיל בְּתוֹרַת מֹשֶׁה אֲשֶׁר-נָתַן יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּתֵּן-לּוֹ הַמֶּלֶךְ כִּי-יְהוָה אֱלֹהָיו עָלָיו כָּל בִּקְשָׁתוֹ: פ</p>	<p>This Ezra came up from Babylon, and he <i>was</i> a scribe <i>astute</i> in the law of Moses, <i>whom</i> the LORD God of Israel had <i>appointed</i>, and to whom the king had granted every request of his, according to the hand of the LORD his God on him.</p>	<p>astute ← <i>quick (witted)</i>. whom ... appointed: or <i>which</i> ... gave.</p>
Ezra 7:7	<p>וַיַּעֲלוּ מִבְּנֵי-יִשְׂרָאֵל וּמִן-הַכֹּהֲנִים וְהַלְוִיִּם וְהַמְּשֻׁרִּים וְהַשֹּׁעֲרִים וְהַנְּתִינִים אֶל-יְרוּשָׁלַם בְּשָׁנָת-שִׁבַע לְאַרְתַּחְשֶׁסְתָּא הַמֶּלֶךְ:</p>	<p>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.</p>	
Ezra 7:8	<p>וַיָּבֹא יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי הִיא שְׁנַת הַשְּׁבִיעִית לְמֶלֶךְ:</p>	<p>And he came <i>to</i> Jerusalem in the fifth month, <i>and it was in</i> the king's seventh year.</p>	
Ezra 7:9	<p>כִּי בְּאַחַד לַחֹדֶשׁ הָרִאשׁוֹן הוא יָסַד הַמַּעֲלָה מִבָּבֶל וּבְאַחַד לַחֹדֶשׁ הַחֲמִישִׁי בָּא אֶל-יְרוּשָׁלַם כִּי-יְהוָה אֱלֹהָיו הַטּוֹבָה עָלָיו:</p>	<p>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, <i>with</i> the good hand of his God on him.</p>	<p>with ← <i>according to</i>.</p>
Ezra 7:10	<p>כִּי עֲזָרָא הֵכִין לְבָבוֹ לְדַרוֹשׁ אֶת-תּוֹרַת יְהוָה וּלְעֲשׂוֹת וּלְלַמֵּד בְּיִשְׂרָאֵל חֹק וּמִשְׁפָּט: ס</p>	<p>For Ezra had <i>resolved</i> to seek the law of the LORD, and to <i>observe it</i>, and to teach statute and judgment in Israel.</p>	<p>resolved ← <i>prepared his heart</i>. observe ← <i>do</i>.</p>

Ezra 7:11	וְזֶה   פִּרְשָׁנוּ הַנִּשְׁתָּנוֹן אֲשֶׁר נָתַן הַמֶּלֶךְ אֶרְתַּחְשֶׁסְתָּא לְעֶזְרָא הַכֹּהֵן הַסֹּפֵר סֵפֶר 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 לְעֶזְרָא כְּהֵנָא סֵפֶר דָּתָא דִּי־אַלֵּה שְׁמִיָּא גְמִיר וְכַעֲנַת:	“From Artaxerxes, king of kings, to Ezra the priest, scribe in the law of the G O D of heaven, greetings etcetera.	Ezra 7:12 - 7:26 is in Aramaic.  greetings ← <i>completely</i> , indicating a full complement of formalities.
Ezra 7:13	מִנִּי שְׁמֵי טַעַם דִּי כָל־מִתְנַדָּב בְּמַלְכוּתִי מִן־עַמָּה יִשְׂרָאֵל וְכַהֲנוּהִי וְלוֹיָא לְמַהֲדָּ לִירוּשָׁלַם עִמָּךְ יְהָדָּ:	A decree is <i>hereby</i> issued by me that everyone of the people of Israel in my kingdom – including its priests and the Levites – who wishes to go to Jerusalem, may go with you,	including ← <i>and</i> .
Ezra 7:14	כָּל־קָבֵל דִּי מִן־קָדָם מַלְכָּא וְשַׁבְעַת יַעֲטָהִי שְׁלִיחַ לְבַקְרָא עַל־יְהוּדָא וְלִירוּשָׁלַם בְּדַת אַלֵּהָ דִּי בִידָךְ:	it <i>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	וְלַהֲיַבְלָה בְּסָף וְדָהָב דִּי־מַלְכָּא וְיַעֲטוּהִי הַתְנַדְּבוּ לְאַלֵּה יִשְׂרָאֵל דִּי בִירוּשָׁלַם מִשְׁכָּנָה:	and to <i>take</i> 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	וְכָל בְּסָף וְדָהָב דִּי תִּהְשֹׁכַח בְּכָל מְדִינַת בָּבֶל עִם הַתְנַדְּבוּת עַמָּא וְכַהֲנָיָא מִתְנַדְּבִין לְבֵית אֱלֹהֵהֶם דִּי בִירוּשָׁלַם:	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.	given by the free will ← <i>with giving voluntarily</i> .
Ezra 7:17	כָּל־קָבֵל דְּנָה אֶסְפְּרָנָא תִקְנָא בְּכַסְפָּא דְּנָה תּוֹרִין   דְּכָרִין אֲמִרִין וּמִנְחָתָהוֹן וְנִסְכֵּיהוֹן וְתִקְרַב הַמֹּזַע לְמִדְבָּחָה דִּי בֵּית אֱלֹהֵכֶם דִּי בִירוּשָׁלַם:	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.	
Ezra 7:18	וּמָה דִּי עֲלִיד *עֲלִיד וְעַל־*אֲחִיד *אֲחִיד יִיטֵב בְּשָׂאָר כְּסָפָא וְדָהָבָה לְמַעַבְד כְּרַעוּת אֱלֹהֵכֶם תַּעֲבִדוּן:	And whatever seems right to <i>you</i> and your {K: brothers} [Q: brother] to do with the rest of the silver and gold, <i>do according to</i> the <i>good</i> pleasure of your G O D.	to you: the <i>ketiv</i> could be regarded as <i>scriptio defectiva</i> spelling of the <i>qeré</i> . <i>You</i> is singular in both cases.  do according ... your G O D: second person plural.

Ezra 7:19	<p>וּמֵאֲנִיָּא דִּי־מְתִיבִין לָךְ לְפָלְחֹן בֵּית אֱלֹהֵךְ הַשָּׁלֵם קֳדָם אֱלֹהֵי יְרוּשָׁלַם:</p>	<p>And restore <u>in the presence of</u> the G O D of Jerusalem the articles which are given to you for worship <i>in</i> the house of your G O D.</p>	<p>in the presence of ← <i>before</i>.</p>
Ezra 7:20	<p>וּשְׂאֵר חֲשׁוֹת בֵּית אֱלֹהֵךְ דִּי יִפְל־לָךְ לְמִנְתָּן תַּנְתָּן מִן־בֵּית גִּנְזֵי מַלְכָּא:</p>	<p>And pay for the remaining needs of the house of your G O D which you <u>incur as expenses</u> from the king's treasury.</p>	<p>pay ← <i>give</i>.</p> <hr/> <p>you incur as expenses ← <i>fall to</i> <i>you to give</i>.</p>
Ezra 7:21	<p>וּמִנִּי אֲנִי אֲרִתְחַשְׁסָא מִלְכָּא שְׂיָם טַעַם לְכָל גִּזְבְּרִיא דִּי בַעֲבַר נְהֶרָה דִּי כָּל־דִּי יִשְׁאַלְנָכוּן עֲזָרָא כְּהֵנָה סִפֵּר דָּתָא דִּי־אֱלֹהֵי שְׁמִיא אֶסְפְּרָנָא יְתַעְבֵּד:</p>	<p>And a decree is hereby issued by me, Artaxerxes the king, to all treasurers of <i>the region</i> 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 <u>forthwith</u>,</p>	<p>forthwith: or <i>diligently</i>, <i>precisely</i>.</p>
Ezra 7:22	<p>עַד־כֶּסֶף כְּכֶרֶן מָאָה וְעַד־חֲנֻטִין כֶּרֶן מָאָה וְעַד־חֲמַל בִּתְיִן מָאָה וְעַד־בִּתְיִן מִשַּׁח מָאָה וּמֶלַח דִּי־לֹא כְּתָב:</p>	<p>up to one hundred <u>talents of</u> silver, and up to one hundred <u>cors</u> of wheat, and up to one hundred <u>baths</u> of wine, and up to one hundred <u>baths</u> 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־דִּי מִן־טַעַם אֱלֹהֵי שְׁמִיא יְתַעְבֵּד אֲדַרְזָּא לְבֵית אֱלֹהֵי שְׁמִיא דִּי־לְמָה לְהוּא קֶצֶף עַל־מַלְכוּת מִלְכָּא וּבְנוּהִי:</p>	<p>Let everything which <i>is</i> by decree of the G O D of heaven be done diligently for the house of the G O D of heaven <u>lest</u> anger <u>come</u> 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 מְהוּדְעִין דִּי כָּל־כְּהֵנִיָּא וְלוֹיָא וּמָרִיא תַרְעִיא נְתִינִיָּא וּפְלָחֵי בֵּית אֱלֹהֵי דְנָה מְנַדָּה בְּלוֹ וְהֶלֶךְ לֹא שְׁלִיט לְמַרְמָא עֲלֵיהֶם:</p>	<p>And <i>we</i> 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 <u>worshippers in</u> 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</i> <i>of</i>.</p>
Ezra 7:25	<p>וְאַנְתָּ עֲזָרָא כְּחַכְמַת אֱלֹהֵךְ דִּי־בִידְךָ מְנִי שְׁפָטִין וְדִינִין דִּי־לְהוֹן *דֹּאנִין **דֹּאִינִין לְכָל־עַמָּה דִּי בַעֲבַר נְהֶרָה לְכָל־יְדַעֵי דְתִי אֱלֹהֵךְ וְדִי לֹא יָדַע תְּהוּדְעוּן:</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־לֹא לִהְיוֹא עֲבֹד דָּתָא  דִּי־אַלְהֵךְ וְדָתָא דִּי מַלְכָּא  אַסְפְּרִנָּא דִּינָה לִהְיוֹא מִתְעַבֵּד  מִנָּה הֵן לְמוֹת הֵן *לְשֵׁרְשׁוֹ  **לְשֵׁרְשֵׁי הֵן־לְעֵנֶשׁ נִכְסִין  וְלְאַסּוּרִין: 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 בְּלִב הַמֶּלֶךְ  לְפָאֵר אֶת־בֵּית יְהוָה אֲשֶׁר  בִּירוּשָׁלַם:</p>	<p>Blessed <i>be</i> the LORD God of our fathers who put <u>this</u> 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־חֹסֶד לִפְנֵי הַמֶּלֶךְ  וְיִזְעָצִיּוּ וּלְכָל־שָׂרֵי הַמֶּלֶךְ  הַגִּבּוֹרִים וְאֲנִי הִתְחַזְקִיתִי  כִּי־יְהוָה אֱלֹהֵי עָלִי וְאַקְבְּצָה  מִי־שְׂרָאֵל רָאשִׁים לַעֲלוֹת  עִמִּי: פ</p>	<p>And he <u>showed me kindness</u> 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>וְאַלֶּה רָאשֵׁי אֲבֹתֵיהֶם  וְהִתְיַחֲשׂם הָעָלִים עִמִּי  בְּמַלְכוּת אֲרַתְחַשְׁסֶתָא  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 בֶּרֶשׁם ס מִבְּנֵי  אִיתָמָר דָּנִיֶּאל ס מִבְּנֵי דָוִיד  חֲטוּשׁ: 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	<p>מִבְּנֵי שְׁכַנְיָה ס מִבְּנֵי פֶרְעֵשׁ  זְכַרְיָה וְעִמּוֹ הִתְיַחֲשׂ לְזִכְרִים  מֵאָה וְחֲמִשִּׁים: ס</p>	<p>of the sons of Shechaniah, of the sons of Parosh, Zechariah, and with him one hundred and fifty males were registered by genealogy;</p>	<p>Parosh: AV= <i>Pharosh</i>, the lenited form (<i>ph</i> for <i>p</i>).</p>
Ezra 8:4	<p>מִבְּנֵי פַחַת מֹאָב אֱלִיהוֹעִינִי  בֶן־זְרַחְיָה וְעִמּוֹ מֵאֵתִים  הִזְכָּרִים: ס</p>	<p>of the sons of Pahath-Moab, Eliehoenai the son of Zerahiah, and with him two hundred males;</p>	<p>of the sons of: i.e. <i>in the line of</i>, here and in subsequent verses.</p> <hr/> <p>Eliehoenai: AV= <i>Elihoenai</i>. We distinguish it from <i>Elioenai</i>. Both have a consonantal <i>yod</i>.</p>
Ezra 8:5	<p>מִבְּנֵי שְׁכַנְיָה בֶן־יִחִזְיָאֵל וְעִמּוֹ  שְׁלֹשׁ מֵאוֹת הִזְכָּרִים: ס</p>	<p>of the sons of Shechaniah, the son of Jahaziel, and with him three hundred males;</p>	
Ezra 8:6	<p>וּמִבְּנֵי עֲדִין עֶבֶד בֶּן־יוֹנָתָן  וְעִמּוֹ חֲמִשִּׁים הִזְכָּרִים: ס</p>	<p>and of the sons of Adin, Ebed the son of Jonathan, and with him fifty males;</p>	

Ezra 8:7	וּמִבְנֵי עֵילָם יִשְׁעִיָּה בֶּן־עַתְלִיָּה וְעִמּוֹ שְׁבַעִים הַזְכָּרִים: ס	and of the sons of Elam, <u>Iṣaiāh</u> the son of Athaliah, and with him seventy males;	Isaiah: AV= <i>Jeshaiah</i> here.
Ezra 8:8	וּמִבְנֵי שְׁפַטְיָה זְבַדְיָה בֶּן־מִיכָאֵל וְעִמּוֹ שְׁמֹנִים הַזְכָּרִים: ס	and of the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty males;	
Ezra 8:9	מִבְנֵי יוֹאָב עֹבַדְיָה בֶּן־יְחִיָּאל וְעִמּוֹ מֵאָתַיִם וּשְׁמֹנֶה עָשָׂר הַזְכָּרִים: ס	and of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males;	
Ezra 8:10	וּמִבְנֵי שְׁלוֹמִית בֶּן־יוֹסֵפִיָּה וְעִמּוֹ מֵאָה וְשֵׁשִׁים הַזְכָּרִים: ס	and of the sons of Shelomith, the son of Josiphiah, and with him one hundred and sixty males;	
Ezra 8:11	וּמִבְנֵי בְבַי זְכַרְיָה בֶּן־בְּבַי וְעִמּוֹ עֶשְׂרִים וּשְׁמֹנֶה הַזְכָּרִים: ס	and of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight males;	
Ezra 8:12	וּמִבְנֵי עֲזָגָד יוֹחָנָן בֶּן־הַקָּטָן וְעִמּוֹ מֵאָה וְעֶשְׂרֵה הַזְכָּרִים: ס	and of the sons of Azgad, Johanan the son of Hakkatan, and with him one hundred and ten males;	
Ezra 8:13	וּמִבְנֵי אֲדֹנִיקָם אַחֲרָנִים וְאֵלֶּה שְׁמוֹתָם אֶלִּיפֶלֶט יַעֲיָאֵל וְשִׁמְעִיָּה וְעִמָּהֶם שְׁשִׁים הַזְכָּרִים: 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	וּמִבְנֵי בִגְוַי עוּתַי *וּזְבוּד **וְזַכּוּר וְעִמּוֹ שְׁבַעִים הַזְכָּרִים: פ	and of the sons of Bigvai, Uthai and {Q: Zaccur} [K: Zabbud], and <u>with them</u> seventy males.	with them ← <i>with him</i> .
Ezra 8:15	וְאֶקְבָּצֵם אֶל־הַנָּהָר הַבָּא אֶל־אֲהָוָה וַנַּחֲנָה שָׁם יָמִים שְׁלֹשָׁה וְאַבְיָנָה בָּעָם וּבְכֹהֲנִים וּמִבְנֵי לֵוִי לֹא־מָצָאתִי שָׁם:	And I gathered them at the river which goes to Ahava, where we encamped for three days, and I <u>took stock of</u> 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	וְאֶשְׁלַחָה לְאֵלִיעֶזֶר לְאַרְיֵאֵל לְשִׁמְעִיָּה וּלְאֶלְנָתָן וּלְיָרִיב וּלְאֶלְנָתָן וּלְנָתָן וּלְזַכְרְיָה וּלְמִשְׁלָם רְאשִׁים וּלְיוֹרִיב 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 Joarib and Elnathan – intelligent <i>men</i> .	

Ezra 8:17	<p>*ואוצאה **ואצוה אותם  על־אדו הראש בכספֿיא  המקום ואשימֿה בפיֿהם  דברים לדבר אל־אדו אחיו  *הנתונים **הנתינים  בכספֿיא המקום להביא־לנו  משרתים לבית אלהינו:</p>	<p>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</i> his brother, the temple-servants in Casiphia-the-Resort, to bring us servants for the house of our God.</p>	<p>temple-servants: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>brother: AV differs (<i>brethren</i>).</p> <hr/> <p>resort (2x) ← <i>place</i>.</p>
Ezra 8:18	<p>ויבאו לנו כיד־אלהינו  הטובה עלינו איש שכל  מבני מחלי בן־לוי בן־ישראל  ושרביה ובניו ואחיו שמנה  עשר:</p>	<p>And with the good care 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>,</p>	<p>with the good care ← <i>as the good hand</i>.</p>
Ezra 8:19	<p>ואת־חשביה ואתו ישעיה  מבני מררי אחיו ובניהם  עשרים: ס</p>	<p>and Hashabiah, and with him <i>Isaiah</i> <i>one</i> of the sons of Merari, his brothers and their sons – twenty <i>of them</i>,</p>	<p>Isaiah: AV= <i>Jeshaiah</i> here.</p>
Ezra 8:20	<p>ומן־הנתינים שנתן דוד  והשרים לעבדת הלוים  נתינים מאתים ועשרים כלם  נקבו בשמות:</p>	<p>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.</p>	
Ezra 8:21	<p>ואקרא שם צום על־הנהר  אהוא להתענות לפני אלהינו  לבקש ממנו דרך ישרה לנו  ולטפנו ולכל־רכושנו:</p>	<p>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 <i>that belong to us</i>.</p>	<p>that belong to us ← <i>our property</i>, presumably referring to servants.</p>
Ezra 8:22	<p>כי בשתי לשאול מן־המלך  חיל ופרשים לעזרנו מאויב  בדרך כי־אמרנו למלך  לאמר יד־אלהינו  על־כל־מבקשיו לטובה ועזו  ואפו על כל־עזביו:</p>	<p>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.”</p>	
Ezra 8:23	<p>ונצומה ונבקשה מאלהינו  על־זאת ויעתר לנו:</p>	<p>So we fasted and asked our God about this, and he was entreated by us.</p>	
Ezra 8:24	<p>ואבדילה משרי הכהנים  שנים עשר לשרביה חשביה  ועמהם מאחיהם עשרה:</p>	<p>Then I separated twelve of the high-ranking priests, Sherebiah, Hashabiah and ten of their brothers with them.</p>	

Ezra 8:25	<p>*ואשקולה *ואשקלה להם את־הכסף ואת־הזהב ואת־הכלים תרומת בית־אלהינו ההלִימוּ המֶלֶךְ ויעצוּ ושריו וכל־ישראל הנמצאים:</p>	<p>And I <u>weighed out</u> to them the silver and the gold and the articles – the gifts for the house of our God <u>which</u> the king and his advisers and his officials and all Israel who <u>were present</u> had donated.</p>	<p>weighed out: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i>.</p> <hr/> <p>which: an interesting case of the definite article as a relative with the past tense. See [Ges-HG] §138i.</p> <hr/> <p>were present ← were found.</p>
Ezra 8:26	<p>ואשקלה על־יָדָם כֶּסֶף ככרים שש־מאות וחמשים וכל־כֶּסֶף מאה לככרים זהב מאה ככר:</p>	<p>And I weighed out into their <u>hands</u> six hundred and fifty <u>talents of</u> silver, and silver articles <u>to the value of</u> one hundred <u>talents</u>, and one hundred <u>talents of</u> gold,</p>	<p>hands ← <i>hand</i>.</p> <hr/> <p>talents (3x): see Ex 25:39.</p>
Ezra 8:27	<p>וכפרי זהב עשרים לאֲדָרְכָנִים אֶלֶף וכלִי נחֹשֶׁת מצֻהָב טוֹבָה שְ�נַיִם חֲמוּדֹת בְּזָהָב:</p>	<p>and twenty golden bowls, <u>to the value of</u> one thousand <u>darics</u>, and two articles of <u>high quality</u> <u>gold-coloured copper</u>, as <u>sought after</u> as gold.</p>	<p>darics: a daric is a gold coin.</p> <hr/> <p>high quality ← <i>good</i>.</p> <hr/> <p>gold-coloured copper: copper and silver can be alloyed to a reddish gold colour. Adding gold yellows the colour.</p> <hr/> <p>sought after ← <i>desirable</i>.</p>
Ezra 8:28	<p>ואמַרְהָ אֲלֵהֶם אַתֶּם קֹדֶשׁ לַיהוָה וְהַכֶּלִים קֹדֶשׁ וְהַכֶּסֶף וְהַזָּהָב נְדָבָה לַיהוָה אֱלֹהֵי אַבְתֵּיכֶם:</p>	<p>And I said to them, “You <u>are</u> <u>holy</u> to the LORD, and the articles <u>are</u> <u>holy</u>, and the silver and the gold <u>are</u> a freewill- offering to the LORD God of your fathers.</p>	<p>holy (2x) ← <i>holiness</i>.</p>
Ezra 8:29	<p>שִׁקְדוּ וּשְׁמְרוּ עַד־תִּשְׁקְלוּ לפְנֵי שְׂרֵי הַכֹּהֲנִים וְהַלְוִיִּם וְשָׂרֵי־הָאָבוֹת לְיִשְׂרָאֵל בִּירוּשָׁלַם הַלְשָׁכוֹת בַּיִת יְהוָה:</p>	<p>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, <u>in</u> the offices <u>of</u> the house of the LORD.”</p>	
Ezra 8:30	<p>וּקְבְּלוּ הַכֹּהֲנִים וְהַלְוִיִּם מִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֶּלִים לְהָבִיא לִירוּשָׁלַם לְבֵית אֱלֹהֵינוּ: פ</p>	<p>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.</p>	<p>weighed-out <i>amount of</i> ← <i>weight</i>.</p>
Ezra 8:31	<p>וְנִסְעָה מִנְהַר אַחָוָא בַּשָּׁנִים עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן לָלֶכֶת יְרוּשָׁלַם וַיִּדְּאֲלֵהֵנוּ הִיתָה עָלֵינוּ וַיַּצִּילֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל־הַדֶּרֶךְ:</p>	<p>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.</p>	<p>hand ← <i>palm</i>.</p>
Ezra 8:32	<p>וַנָּבֹא יְרוּשָׁלַם וַנֵּשֶׁב שָׁם יָמִים שְׁלֹשָׁה:</p>	<p>And we arrived <i>in</i> Jerusalem, and we stayed there for three days.</p>	

Ezra 8:33	<p>וּבַיּוֹם הָרְבִיעִי נִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים בְּבֵית אֱלֹהֵינוּ עַל יַד־מֶרְמוֹת בֶּן־אֹרִיָּה הַכֹּהֵן וְעִמּוֹ אֶלְעָזָר בֶּן־פִּינְחָס וְעִמָּהֶם יוֹזָבָד בֶּן־יִשׁוּעַ וְנוֹעֲדִיָּה בֶן־בְּנוּי הַלְוִיִּם:</p>	<p>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 was Eleazar the son of Phinehas, and with them were Jozabad the son of Jeshua and Noadiah the son of Binnui, the Levites.</p>	<p>Eleazar: see Ex 6:23.</p> <hr/> <p>Phinehas: Phinehas: see Ex 6:25.</p> <hr/> <p>Jeshua: see 1 Chr 24:11.</p>
Ezra 8:34	<p>בְּמִסְפָּר בְּמִשְׁקָל לְכֹל וּיְכָתֵב כָּל־הַמִּשְׁקָל בְּעֵת הַהִיא: פ</p>	<p>Everything <i>was done</i> by number <i>and</i> by weight, and the entire weight was written down at that time.</p>	
Ezra 8:35	<p>הַבָּאִים מֵהַשְּׁבִי בְנֵי־הַגּוֹלָה הַקְרִיבוּ עֹלוֹת   לְאֱלֹהֵי יִשְׂרָאֵל פָּרִים שְׁנַיִם־עָשָׂר עַל־כָּל־יִשְׂרָאֵל אֵילִים   תְּשַׁעִים וְשִׁשָּׁה כְּבָשִׂים שִׁבְעִים וְשִׁבְעָה צִפִּירֵי חֲטָאת שְׁנַיִם עָשָׂר הַכֹּל עֹלָה לַיהוָה: פ</p>	<p>Those who came <i>back</i> from captivity – the <i>deportees</i> – <i>made</i> 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.</p>	<p>deportees ← <i>sons of deportation</i>.</p> <hr/> <p>made ← <i>offered</i>.</p>
Ezra 8:36	<p>וַיָּתֵנוּ   אֶת־דִּתֵּי הַמֶּלֶךְ לְאַחֲשֹׁדְרָפְנִי הַמֶּלֶךְ וּפְחוּזַת עֶבֶר הַנָּהָר וְנִשְׂאוּ אֶת־הָעָם וְאֶת־בֵּית־הָאֱלֹהִים: ס</p>	<p>And the king's edicts were <i>delivered</i> 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.</p>	<p>the king's edicts were delivered ← <i>they delivered the king's edicts</i>. Avoidance of the passive, and in English avoiding ambiguity about the antecedent to <i>they</i>.</p>
Ezra 9:1	<p>וּכְכֹלֹת אֱלֹהֵי נַגְשׁוֹ אֵלַי הַשָּׂרִים לֵאמֹר לֹא־נִבְדְּלוּ הָעָם יִשְׂרָאֵל וְהַכֹּהֲנִים וְהַלְוִיִּם מֵעַמֵּי הָאָרָצוֹת כְּתוּעַבְתִּיהֶם לִפְנֵעֵנִי הַחַתִּי הַפְּרָזִי הַיְּבוּסִי הָעַמְנִי הַמִּצְרִי הַמִּצְרִי וְהָאֱמֹרִי:</p>	<p>And when <i>these</i> had <i>discharged</i> <i>their duties</i>, 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, <i>with</i> 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 הָאָרָצוֹת וַיִּד הַשָּׂרִים וְהַסִּגְנִים הָיְתָה בְּמַעַל הַזֶּה רָאשׁוֹנָה: ס</p>	<p>For they have taken <i>some</i> of their daughters as wives for themselves and for their sons, and they have <i>mixed</i> holy seed with the peoples of the <i>various</i> countries. And the <i>involvement</i> of the officials and the administrators was first 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־הַדָּבָר הַזֶּה קָרַעְתִּי אֶת־בִּגְדֵי וּמַעֲלִי וָאִמַּרְטָה מְשֹׁעַר רֹאשִׁי וְזִקְנִי וַאֲשָׁבָה מְשׁוּמָם:</p>	<p>And when I heard this matter, I tore my clothes and my coat, and I pulled the hair out of my head and my chin, 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>וְאֵלֵי יֹאסְפוּ כָּל חֵרֵד בְּדַבְרֵי אֱלֹהֵי־יִשְׂרָאֵל עַל מַעַל הַגּוֹלָה וְאֲנִי יֹשֵׁב מְשׁוּמָם עַד לְמִנְחַת הָעֶרֶב:</p>	<p>Then all <i>who trembled</i> 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>  around ← <i>to.</i></p>
Ezra 9:5	<p>וּבְמִנְחַת הָעֶרֶב קָמָתִי מִתַּעֲנִיטִי וּבִקְרָעִי בִגְדִי וּמַעֲלִי וָאִכְרַעַה עַל־בִּרְכָּי וָאִפְרָשָׁה כַּפֵּי אֶל־יְהוָה 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>וָאִמַּרְהָ אֱלֹהֵי בִשְׁתִּי וְנִכְלָמָתִי לְהָרִים אֱלֹהֵי פָנַי אֵלֶיךָ כִּי עֲוֹנֹתֵינוּ רַבּוּ לְמַעַלְהָ רֹאשׁ וַאֲשַׁמְתָּנוּ גְדֻלָּה עַד לַשָּׁמַיִם:</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 extends to heaven.</p>	<p>unworthy ← <i>ashamed, dishonoured.</i>  risen ← <i>become many.</i>  extends ← <i>is great, has grown.</i></p>
Ezra 9:7	<p>מִיָּמֵינוּ אֲבֹתֵינוּ אֲנַחְנוּ בְּאִשְׁמָה גְּדֻלָּה עַד הַיּוֹם הַזֶּה וּבְעֹנֹתֵינוּ נִתְּנוּ אֲנַחְנוּ מַלְכֵינוּ כַּהֲנֵינוּ בְּיָד   מַלְכֵי הָאֲרָצוֹת בַּחֲרֵב בְּשָׁבִי וּבְבִצָּה וּבְבִשְׁת פָּנִים כְּהַיּוֹם 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>  by ... in ... through ... with ← כִּי ... בְּ ... דְּ ... דְּ ... (the same preposition in each case).</p>
Ezra 9:8	<p>וְעַתָּה כְּמַעַט־רֵגַע הִיְתָה תַּחֲנֻנָּה מֵאֵת   יְהוָה אֱלֹהֵינוּ לְהַשְׁאִיר לָנוּ פְּלִיטָה וּלְתַת־לָנוּ יָתֵד בְּמָקוֹם קִדְשׁוֹ לְהַאִיר עֵינֵינוּ אֱלֹהֵינוּ וּלְתַתָּנוּ מַחֲיָה מְעַט בְּעַבְדָּתָנוּ:</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 <i>a tent-peg hold</i> in <u>his holy place</u>, 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.  <i>a tent-peg hold: i.e. a foothold.</i>  his holy place ← <i>the place of his holiness, a Hebraic genitive.</i>  in reanimating ← <i>in giving ... preservation of life.</i></p>

Ezra 9:9	<p>כִּי־עֲבָדִים אֲנַחְנוּ וּבְעַבְדֻתָּנוּ  לֹא עָזַבְנוּ אֱלֹהֵינוּ וַיִּט־עָלֵינוּ  חֶסֶד לִפְנֵי מַלְכֵי פָרֶס  לְתַת־לָנוּ מַחִיָּה לְרוֹמָם  אֶת־בֵּית אֱלֹהֵינוּ וּלְהַעֲמִיד  אֶת־חֲרֻבָּתוֹ וּלְתַת־לָנוּ גֹּדֶר  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 <i>it</i> ← <i>make (it) stand</i>.</p> <hr/> <p>in giving: gerundial use of the infinitive.</p>
Ezra 9:10	<p>וְעַתָּה מִה־נֹּאמַר אֱלֹהֵינוּ  אֲחֵר־יָזְאת 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 צִוִּיתָ בְּיַד עֲבָדֶיךָ  הַנְּבִיאִים לֵאמֹר הָאָרֶץ אֲשֶׁר  אַתֶּם בָּאִים לְרִשְׁתָּהּ אֶרֶץ  נִדָּה הִיא בְּנִדַת עַמֵּי הָאָרְצוֹת  בְּתוֹעֲבֹתֵיהֶם אֲשֶׁר מָלְאוּהָ  מִפֶּה אֶל־פֶּה בְּטִמְאַתָּם:</p>	<p>which you gave 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 <u>with which they</u> have filled it from <u>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>with which they: or <i>which</i>, or, possibly, <i>who</i>.</p> <hr/> <p>end to end ← <i>mouth to mouth</i>.</p>
Ezra 9:12	<p>וְעַתָּה בְּנוֹתֵיכֶם אֲלֹתֵתָנוּ  לְבָנֵיהֶם וּבְנֹתֵיהֶם אֲלֹתֵשָׁאוּ  לְבָנֵיכֶם וְלֹא־תִדְרָשׁוּ 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>וְאַחֲרֵי כָּל־הַבָּא עָלֵינוּ  בְּמַעֲשֵׂינוּ הָרָעִים וּבְאַשְׁמֹתָנוּ  הַגְּדֹלָה כִּי   אַתָּה אֱלֹהֵינוּ  חֲשָׁכָתָ לְמַטָּה מִעוֹנָנוּ וְנָתַתָּה  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</u> with our <u>iniquities</u> and have given us <u>this very escaped</u> remnant,</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	<p>הֲנִשּׁוּב לְהַפֵּר מִצְוֹתֶיךָ  וְלִהְתַּחַתֵּן בְּעַמֵּי הַתְּעֹבּוֹת  הָאֵלֶּה הֲלֹא תִאָּנֶף־בָּנוּ  עַד־כֵּלָה לְאַיֵּן שְׂאֵרִית  וּפְלִיטָה: פ</p>	<p><i>how could</i> we go back and break your commandments by intermarrying with the <i>various</i> peoples of these abominations? Would you not <u>be incensed</u> at us to <i>the extent of</i> finishing <i>us</i> off without remainder or escaped remnant?</p>	<p>by intermarrying: gerundial use of the infinitive.</p> <hr/> <p>be incensed ← <i>snort</i>. Compare Mark 14:5 and LXX of Lam 2:6.</p>

Ezra 9:15	יְהוָה אֱלֹהֵי יִשְׂרָאֵל צַדִּיק אַתָּה כִּי־נִשְׁאַרְנוּ פְּלִיטָה כְּהִינֹם הַזֶּה הִנָּנוּ לִפְנֶיךָ בְּאַשְׁמֹתֵינוּ כִּי אֵין לַעֲמֹד לִפְנֶיךָ 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 <u>we are</u> before you in our guilt, for <i>there are</i> no grounds for standing before you on account of this.”	on this very day ← <i>as this day</i> . Compare Ezra 9:13.  here we <i>are</i> ← <i>behold us</i> .  for standing: gerundial use of the infinitive.
Ezra 10:1	וַכַּהֲתַפְּלֵל עֶזְרָא וַכַּהֲתוֹדֹתוּ בְּכָה וּמִתְנַפֵּל לִפְנֵי בֵּית 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</u> him. For the people wept <i>with many tears</i> .	gathered around ← <i>gathered to</i> .  many tears ← <i>much weeping</i> .
Ezra 10:2	וַיַּעַן שְׁכַנְיָה בֶן־יְחִיָּאל מִבְּנֵי *עוֹלָם *עִילָם וַיֹּאמֶר לְעֶזְרָא אֲנַחְנוּ מַעֲלָנוּ בְּאַלְהֵינוּ וְנָשָׁב נָשִׁים נְכָרִיּוֹת מֵעַמֵּי הָאָרֶץ וְעַתָּה יִשְׁמְקוּהָ 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 לְאַלְהֵינוּ לְהוֹצִיא כָּל־נָשִׁים וְהַנּוֹלָד מֵהֶם בְּעֶצֶת אֲדָנִי וְהַחֲרָדִים בְּמִצְוַת אֱלֹהֵינוּ וְכַתּוּרָה 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 עֶזְרָא וַיִּשְׁבַּע אֶת־שָׂרֵי הַכֹּהֲנִים הַלְוִיִּם וְכָל־יִשְׂרָאֵל לַעֲשׂוֹת כַּדָּבָר הַזֶּה וַיִּשְׁבְּעוּ:	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	וַיָּקָם עֶזְרָא מִלִּפְנֵי בֵּית הָאֱלֹהִים וַיֵּלֶךְ אֶל־לְשֹׁכַת יְהוֹחָנָן בֶּן־אֵלִישִׁיב וַיֵּלֶךְ שָׁם לֶחֶם לֹא־אָכַל וּמַיִם לֹא־שָׁתָה כִּי מִתְאַבֵּל עַל־מַעַל הַגּוֹלָה: ס	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.	Jehohanan: AV= <i>Johanan</i> here and 2 other places, but not in 6 other places.  deportees ← <i>deportation</i> .
Ezra 10:7	וַיַּעֲבִירוּ קוֹל בִּיהוּדָה וּירוּשָׁלַם לְכָל־בְּנֵי הַגּוֹלָה לְהַקְבֵּץ יְרוּשָׁלַם:	And they <u>had it proclaimed</u> in Judah and Jerusalem for all the deportees to be gathered <i>in</i> Jerusalem.	had it proclaimed ← <i>caused a voice to pass through</i> .  deportees ← <i>sons of deportation</i> .

Ezra 10:8	<p>וְכָל־אֲשֶׁר לֹא־יָבֹא לְשִׁלְשֶׁת הַיָּמִים בְּעֵצַת הַשָּׂרִים וְהַזְקֵנִים יִחָרֵם כָּל־כּוֹשׁוֹ וְהוּא יִבְדֹּל מִקְהַל הַגּוֹלָה: ס</p>	<p>And <i>that as for anyone</i> 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 <u>excluded</u> 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 וּבְנֵימֶן   יְרוּשָׁלַם לְשִׁלְשֶׁת הַיָּמִים הוּא חֹדֶשׁ הַתְּשִׁיעִי בְּעָשְׂרִים בַּחֹדֶשׁ וַיֵּשְׁבוּ כָל־הָעָם בְּרָחוּב בֵּית הָאֱלֹהִים מִרְעִידִים עַל־הַדָּבָר וּמִהַנָּשָׂמִים: פ</p>	<p>At <u>this</u> all the men of Judah and Benjamin gathered <i>in</i> Jerusalem within three days. <i>It was</i> the ninth month, on the twentieth <i>day</i> of the month, and all the people sat in the open <i>at</i> the house of God, trembling at the matter and because of the <u>rain</u>.</p>	<p>at this: wider use of the <i>vav</i>.</p> <hr/> <p>rain ← <i>rains</i>.</p>
Ezra 10:10	<p>וַיָּקָם עֲזָרָא הַכֹּהֵן וַיֹּאמֶר אֲלֵהֶם אַתֶּם מַעֲלֹתֶם וַתְּשִׁיבוּ נָשִׁים נְכָרִיּוֹת לְהוֹסִיף עַל־אַשְׁמַת יִשְׂרָאֵל:</p>	<p>Then Ezra the priest arose and said to them, “You have acted perversely and <u>brought</u> foreign women <i>into your</i> homes, <i>so</i> adding to Israel's guilt.</p>	<p>brought ... into <i>your</i> homes: see Ezra 10:2.</p>
Ezra 10:11	<p>וְעַתָּה תִּנּוּ תוֹדָה לַיהוָה אֱלֹהֵי־אֲבֹתֵיכֶם וַעֲשׂוּ רְצוֹנוֹ וְהִבְדַּלְוּ מֵעַמֵּי הָאָרֶץ וּמִן־הַנָּשִׁים הַנְּכָרִיּוֹת:</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־הַקְהָל וַיֹּאמְרוּ קוֹל גָּדוֹל כֵּן *כְּדַבְרֶיךָ** בְּדַבְרְךָ עָלֵינוּ לַעֲשׂוֹת:</p>	<p>And the whole convocation answered and said <i>in</i> a loud voice, “<u>We must</u> indeed act according to your {K: words} [Q: word].</p>	<p>we must ← (<i>it is incumbent</i>) on <i>us</i>.</p>
Ezra 10:13	<p>אֲבָל הָעָם רַב וְהַעֵת גְּשָׁמִים וְאֵין כֹּחַ לַעֲמֹד בַּחוּץ וְהַמְּלָאכָה לֹא־לְיוֹם אֶחָד וְלֹא לְשָׁנִים כִּי־הִרְבִּינוּ לַפֶּשַׁע בַּדְּבָר הַזֶּה:</p>	<p>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 matter of one day, nor <i>is it</i> of two, for we have <u>transgressed</u> greatly in this matter.</p>	<p>rain ← <i>rains</i>.</p> <hr/> <p>endure ← <i>stand</i>.</p> <hr/> <p>transgressed greatly ← <i>done much to transgress</i>.</p>
Ezra 10:14	<p>יַעֲמְדוּ־נָא שָׂרֵינוּ לְכָל־הַקְהָל וְכָל   אֲשֶׁר בָּעָרֵינוּ הַהִשְׁיִב נָשִׁים נְכָרִיּוֹת יָבֹא לַעֲתִים מְזֻמָּנִים וְעִמָּהֶם זְקֵנֵי־עִיר וְעִיר וְשִׁפְטִיָּה עַד לְהִשְׁיִב חֲרוֹן אַף־אֱלֹהֵינוּ מִמָּנוּ עַד לַדְּבָר הַזֶּה: פ</p>	<p>Please let our officials of the whole convocation <u>superintend</u>, and let everyone who has <u>brought</u> foreign women <i>into his</i> home in our cities come at appointed times, and with them the elders of <u>each</u> city, with its judges, until the fury of our God's anger <i>is averted</i> from us – until this matter <i>is over</i>.”</p>	<p>superintend ← <i>stand</i>. See next verse.</p> <hr/> <p>brought ... into <i>his</i> home: see Ezra 10:2.</p> <hr/> <p>each city ← <i>city and city</i>.</p> <hr/> <p>is averted ← <i>to avert</i>, transitive, i.e. <i>God averts</i>.</p>

Ezra 10:15	אֲדָיִן יֹנָתָן בֶּן־עֲשָׂהָאֵל וַיְחִזִּיָּה בֶּן־תִּקְוָה עָמְדוּ עַל־זֹאת וּמִשְׁלָם וּשְׁבֶתַי הַלֵּוִי עֲזָרָם:	And <u>indeed</u> <i>it was</i> 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 ← <i>surely; but</i> . On disagreement on the force of אַךְ elsewhere, see [BDB].  Jahzeiah: AV differs in vocalization, <i>Jahaziah</i> .  superintended ← <i>stood over</i> . The same verb as in the previous verse. Many others translate differently.
Ezra 10:16	וַיַּעֲשׂוּ־כֵן בְּנֵי הַגּוֹלָהּ וַיִּבְדְּלוּ עֲזָרָא הַכֹּהֵן אֲנָשִׁים רָאשֵׁי הָאֲבוֹת לְבֵית אֲבֹתָם וְכָל־ בְּשֻׁמוֹת וַיֵּשְׁבוּ בַּיּוֹם אֶחָד לְחֹדֶשׁ הָעֲשִׂירִי לְדָרְיוֹשׁ הַדְּבָר:	So the <u>deportees</u> did <u>this</u> . And Ezra the priest, <i>and men who were</i> 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 ← <i>sons of deportation</i> .  this ← <i>thus</i> .  name ← <i>names</i> .
Ezra 10:17	וַיָּכֻלוּ בְּכָל אֲנָשִׁים הֵהָשִׁיבוּ נָשִׁים נִכְרִיּוֹת עַד יוֹם אֶחָד לְחֹדֶשׁ הָרִאשׁוֹן: פ	And they finished <i>investigating</i> all the men who had <u>brought</u> foreign women <u>into their homes</u> <i>by the first day</i> of the first month.	brought ... into <i>their</i> homes: see Ezra 10:2.  by the first day ← <i>until the first day</i> .
Ezra 10:18	וַיִּמָּצֵא מִבְּנֵי הַכֹּהֲנִים אֲשֶׁר הָשִׁיבוּ נָשִׁים נִכְרִיּוֹת מִבְּנֵי יֵשׁוּעַ בֶּן־יֹצָדָק וְאַחֲזִי מַעֲשִׂיָּה וְאַלְעִזָּר וַיְרִיב וְגִדְלִיָּה:	And <u>among</u> the sons of the priests who had <u>brought</u> foreign women <u>into their homes</u> , <i>the following</i> were found: of the sons of <u>Jeshua</u> the son of Jozadak, and <i>the sons of</i> his brothers, <i>were</i> Maaseiah and Eliezer and Jarib and Gedaliah,	among ← <i>from</i> . 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 נָשִׁיהֶם וְאֲשָׁמִים אֵיל־צֶאֱן עַל־אֲשָׁמָתָם: ס	and they <u>pledged</u> to remove their wives, and being guilty, <i>they offered</i> a ram of the flock for their guilt.	pledged ← <i>gave their hand</i> .
Ezra 10:20	וּמִבְּנֵי אֶמֶר חֲנָנִי וְזִבְדִּיָּה: ס	And among the sons of Immer <i>were</i> Hanani and Zebadiah;	
Ezra 10:21	וּמִבְּנֵי חָרִם מַעֲשִׂיָּה וְאַלְיָה וּשְׁמַעְיָה וַיְחִיָּאל וְעֲזִיָּה:	and among the sons of Harim <i>were</i> Maaseiah and Elijah and Shemaiah and Jehiel and <u>Uzziah</u> ;	Uzziah ← <i>Uziah</i> . See 2 Ki 15:13.
Ezra 10:22	וּמִבְּנֵי פַשְׁחֹר אֶלְיוֹעִינַי מַעֲשִׂיָּה יִשְׁמַעְאֵל נְתַנְאֵל יֹזָבָד וְאַלְעָשָׂה: ס	and among the sons of <u>Pashhur</u> <i>were</i> <u>Elioenai</u> , Maaseiah, Ishmael, <u>Nethaneel</u> , Jozabad and Elasah;	Pashhur: see Jer 20:1.  Elioenai: see Ezra 8:4.  Nethaneel: see Num 1:8.
Ezra 10:23	וּמִן־הַלֵּוִיִּם יֹזָבָד וּשְׁמַעִי וְקִלְיָה הוּא קְלִיטָא פְתַחְיָה יְהוּדָה וְאַלְעִזָּר: ס	and among the Levites <i>were</i> Jozabad and <u>Shimei</u> and Kelaiah (he <i>is</i> Kelita), Pethahiah, Judah and Eliezer;	Shimei: see 2 Sam 16:5.
Ezra 10:24	וּמִן־הַמְּשֻׁרָּרִים אֶלִּישִׁיב וּמִן־הַשְּׁעָרִים שָׁלֹם וְטָלֵם וְאוּרִי: ס	and among the singers <i>was</i> Eliashib; and among the gatekeepers <i>were</i> Shallum and Telem and Uri;	

Ezra 10:25	וּמִיִּשְׂרָאֵל מִבְּנֵי פֶרְעֹשׁ רָמְיָה וַיְזִיָּה וּמַלְכִּיָּהּ וּמִיָּמִין וְאַלְעָזָר וּמַלְכִּיָּהּ וּבְנֵיהֶם: ס	and among Israel, among the sons of Parosh <i>were</i> Ramiah and Jiziah and Malchijah and Miamin and Eleazar and Malchijah and Benaiah;	Jiziah: AV= <i>Jeziah</i> .  Malchijah ... Malchijah: AV differs ( <i>Malchiah</i> ... <i>Malchijah</i> ), but the Hebrew is identical. See Jer 21:1.  Eleazar: see Ex 6:23.
Ezra 10:26	וּמִבְּנֵי עֵילָם מַתַּנְיָה זְכַרְיָה וַיְחִיאֵל וְעַבְדֵי וִירְמוֹת וְאַלְיָה: ס	and among the sons of Elam <i>were</i> Mattaniah, Zechariah and Jehiel and Abdi and Jeremoth and Eliah;	
Ezra 10:27	וּמִבְּנֵי זָטוּא אֶלְיוֹעַנַי אֶלְיָשִׁיב מַתַּנְיָה וִירְמוֹת וְזַבָּד וְעִזִּיָּא: ס	and among the sons of Zattu <i>were</i> Elioenai, Eliashib, Mattaniah and Jeremoth and Zabad and Aziza;	Zattu: see Neh 10:14.  Elioenai: see Ezra 8:4.
Ezra 10:28	וּמִבְּנֵי בִבַי יְהוֹחָנָן חֲנַנְיָה זְבַי עַתְלַי: ס	and among the sons of Bebai <i>were</i> Jehohanan, Hananiah, Zabbai and Athlai;	
Ezra 10:29	וּמִבְּנֵי בָנִי מֶשֻׁלָּם מְלוּךְ וְעַדְיָה יָשׁוּב וְשֶׁאֵל *יִרְמוֹת **וִירְמוֹת: ס	and among the sons of Bani <i>were</i> Meshullam, Malluch and Adaiah, Jashub and Sheal {K: and Jeremoth} [Q: and Ramoth];	
Ezra 10:30	וּמִבְּנֵי פַחַת מוֹאָב עֲדְנָא וְכָלֵל בְּנִיָּה מַעֲשִׂיָּה מַתַּנְיָה בְּצַלְאֵל וּבִנְוִי וּמְנַשֶּׁה: ס	and among the sons of Pahath- Moab <i>were</i> 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 חָרִם אֶלְיָעֶזֶר יִשְׁיָה מַלְכִּיָּה שְׁמַעְיָה שְׁמַעוֹן: ס	and among the sons of Harim <i>were</i> 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 מְלוּךְ שְׁמַרְיָה: ס	Benjamin, Malluch and Shemariah;	
Ezra 10:33	מִבְּנֵי חָשׁוּם מַתַּנִּי מַתַּתָּה זָבָד אֶלְיָפֶלֶט 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 בְנֵי מַעְדֵי עַמְרָם וְאוּאֵל: ס	among the sons of Bani <i>were</i> Maadai, Amram and Uel,	
Ezra 10:35	בְּנֵי בִדְיָה *כִּלְהִי **כְּלוּהוּ: ס	Benaiah, Bedeiah, {K: Chelalai} [Q: Cheluhu],	AV= <i>Chelluh</i> , based on the <i>qeré</i> .
Ezra 10:36	וְנִיָּה מֶרְמוֹת אֶלְיָשִׁיב:	Vaniah, Meremoth, Eliashib,	
Ezra 10:37	מַתַּנְיָה מַתַּנִּי *וִיעֶשׂו **וִיעֶשִׂי:	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 וְעַדְיָה:	and Shelemiah and Nathan and Adaiah,	
Ezra 10:40	מַכְנַדְבַּי שָׁשַׁי שָׂרַי:	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	עֲזַרְאֵל וְשִׁלְמִיָּהוּ שְׁמַרְיָה:	Azarel, and Shelemiah, Shemariah,	Azarel ← <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 and Joseph.	
Ezra 10:43	מִבְּנֵי נְבוֹ יַעֲיָאֵל מַתִּתְיָה זָבָד זְבִינָא *ידו **יְדֵי וְיוֹאֵל בְּנֵיה:	Among the sons of Nebo were Jeiel, Mattithiah, Zabad, Zebina, {Q: Jaddai} [K: Jaddo] and Joel and 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 *נְשָׂאֵי **נְשָׂאוֹ נָשִׁים נְכָרִיּוֹת וַיֵּשׁ מֵהֶם נָשִׁים וַיֵּשִׁימוּ 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 נְשָׂאֵי to נְשָׂאוֹ, with a <i>qeré</i> of נְשָׂאוֹ.  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	דְּבָרֵי נְחֵמְיָה בֶן־חַכְלִיָּה וַיְהִי בַּחֹדֶשׁ-כִּסְלוֹ **כֶּסֶלִיו שְׁנַת עֶשְׂרִים וָאֵנִי הָיִיתִי בְּשׁוּשַׁן הַבִּירָה:	The words of Nehemiah the son of Hachaliah. And it came to pass, in the month of <u>Kislev</u> , in 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 מִיְּהוּדָה וְאֲשָׁאִלָם עַל־הַיְּהוּדִים הַפְּלִיטָה אֲשֶׁר־נִשְׁאַרוּ מִן־הַשְּׁבִי 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־הַשְּׁבִי שֵׁם בְּמִדְיָה בְּרָעָה גְדֹלָה וּבְחִרְפָּה וְחוֹמַת יְרוּשָׁלַם מִפְּרָצָת וּשְׁעֶרֶיהָ נִצְתוּ בָאֵשׁ:	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.  a very bad state ← <i>great badness</i> .
Neh 1:4	וַיְהִי כְשָׁמַעִי   אֶת־הַדְּבָרִים הָאֵלֶּה יִשְׁבַּתִּי וְאָבַכָּה וְאֶת־אֲבֹלָה יָמִים וָאֵהִי 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</i> days, and I fasted and prayed before the God of heaven.	

Neh 1:5	<p>וְאָמַר אֲנִי יְהוָה אֱלֹהֵי הַשָּׁמַיִם הָאֵל הַגָּדוֹל וְהַנּוֹרָא שׁוֹמֵר הַבְּרִית וְחֹסֵד לְאַהֲבָיו וְלִשְׁמֵרֵי מִצְוֹתָיו:</p>	<p>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,</p>	
Neh 1:6	<p>תְּהִי נָא אוֹזְנְךָ קֹשֶׁבֶת וְעֵינֶיךָ פְּתוּחוֹת לִשְׁמֹעַ אֶל־תְּפִלַּת עַבְדְּךָ אֲשֶׁר אֲנִי מִתְפַּלֵּל לְפָנֶיךָ הַיּוֹם יוֹמָם וּלְלֵילָה עַל־בְּנֵי יִשְׂרָאֵל עַבְדֶּיךָ וּמִתּוֹדָה עַל־חַטָּאוֹת בְּנֵי־יִשְׂרָאֵל אֲשֶׁר חָטְאוּנוּ לָךְ וְאֲנִי וּבֵית־אָבִי חָטְאוּנוּ:</p>	<p>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 committed against you, and <i>that</i> I and the house of my father have sinned.</p>	<p>committed ← <i>sinned</i>.</p>
Neh 1:7	<p>חָבַל חָבַלְנוּ לָךְ וְלֹא־שָׁמְרֵנוּ אֶת־הַמִּצְוֹת וְאֶת־הַחֻקִּים וְאֶת־הַמְשָׁפָטִים אֲשֶׁר צִוִּית אֶת־מֹשֶׁה עַבְדְּךָ:</p>	<p>We have offended you badly, and we have not kept the commandments and the statutes and the ordinances which you commanded Moses your servant.</p>	<p>we have offended you badly: pointed as infinitive construct; could be re-pointed as (the more natural) infinitive absolute.</p> <hr/> <p>ordinances ← <i>judgments</i>.</p>
Neh 1:8	<p>זָכַר־נָא אֶת־הַדְּבָר אֲשֶׁר צִוִּית אֶת־מֹשֶׁה עַבְדְּךָ לֵאמֹר אַתֶּם תִּמְעְלוּ אֵנִי אֶפְיץ אֶתְכֶם בְּעַמִּים:</p>	<p>Do remember the words which you commanded your servant Moses when you said, ‘If you act perversely, I will scatter you among the nations,</p>	<p>words ← <i>word</i>.</p> <hr/> <p>nations ← <i>peoples</i>.</p>
Neh 1:9	<p>וּשְׁבַתֶּם אֵלַי וּשְׁמַרְתֶּם מִצְוֹתַי וְעָשִׂיתֶם אִתָּם אִם־יְהִיָּה נִדְחַכְכֶם בְּקֶצֶה הַשָּׁמַיִם מִשָּׁם אֶקְבְּצֶם *וְהַבּוֹאֲתִים **וְהַבִּיאוֹתִים אֶל־הַמָּקוֹם אֲשֶׁר בָּחַרְתִּי לְשֹׁכֵן אֶת־שְׁמִי שָׁם:</p>	<p>but <i>if</i> you return to me and keep my commandments and carry them out, <i>even if any of you</i> 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.’</p>	<p>I would gather them: the <i>ketiv</i> has to be regarded as an irregular equivalent to the <i>qere</i>.</p> <hr/> <p>any of you ... driven out ← <i>a driven out one of yours</i>.</p> <hr/> <p>heaven: or <i>the sky</i>.</p> <hr/> <p>set up ← <i>cause to dwell</i>.</p>
Neh 1:10	<p>וְהֵם עַבְדֶּיךָ וְעַמְּךָ אֲשֶׁר פָּדִיתָ בְּכַחֲךָ הַגָּדוֹל וּבְיָדְךָ הַחֲזָקָה:</p>	<p>And they <i>are</i> your servants and your people whom you have redeemed by your great power and with your strong hand.</p>	



Neh 1:11	<p>אָנא אָדנִי תְהִי נָא אֶזְנוֹךָ־קֹשֶׁבֶת אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תְּפִלַּת עַבְדֶּיךָ הַחֹפְצִים לִירְאָה אֶת־שְׁמֹךָ וְהַצְלִיחֶה־נָּא לְעַבְדְּךָ הַיּוֹם וּתְנֶהוּ לְרַחֲמִים לִפְנֵי הָאִישׁ הַזֶּה וְאֲנִי הָיִיתִי מְשֻׁקָּה לְמֶלֶךְ: פ</p>	<p>Please, <u>LORD*</u>, 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.”</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>in fearing: gerundial use of the infinitive.</p> <hr/> <p>be propitious ← <i>make successful</i>.</p> <hr/> <p>show him compassion ← <i>give him to compassion</i>.</p>
Neh 2:1	<p>וַיְהִי   בְּחֹדֶשׁ נִסָּן שְׁנַת עֶשְׂרִים לְאַרְתַּחשֶׁשְׁתָּא הַמֶּלֶךְ יָזַן לִפְנָיו וְאִשָּׁא אֶת־הַיָּיִן וְאַתְנָה לְמֶלֶךְ וְלֹא־הָיִיתִי רָע לִפְנָיו:</p>	<p>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,</p>	<p>available for him ← <i>before him</i>.</p> <hr/> <p>sorrowful ← <i>bad</i>.</p>
Neh 2:2	<p>וַיֹּאמֶר לִי הַמֶּלֶךְ מְדוּעַ   פָּנֶיךָ רָעִים וְאַתָּה אֵינְךָ חוֹלָה אֵין זֶה כִּי־אִם רָע לֵב וְאִירָא הַרְבֵּה מְאֹד:</p>	<p>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.</p>	<p>sorrowful ← <i>bad</i>.</p> <hr/> <p>although: concessive use of the vav.</p> <hr/> <p>a sorrowful heart ← <i>badness of heart</i>.</p>
Neh 2:3	<p>וַאֲמַר לְמֶלֶךְ הַמֶּלֶךְ לְעוֹלָם יְחִיָּה מְדוּעַ לֹא־יָרְעוּ פָנַי אֲשֶׁר הָעִיר בֵּית־קְבָרוֹת אֲבֹתַי חֲרָבָה וּשְׁעָרֶיהָ אֲכָלוּ בָּאֵשׁ: ס</p>	<p>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?”</p>	
Neh 2:4	<p>וַיֹּאמֶר לִי הַמֶּלֶךְ עַל־מַה־זֶּה אַתָּה מְבַקֵּשׁ וְאַתָּה פֹּלֵל אֶל־אֱלֹהֵי הַשָּׁמַיִם:</p>	<p>At <u>this</u> the king said to me, “What <i>is</i> it that you are requesting?” Then I prayed to the God of heaven.</p>	<p>at this: wider use of the vav.</p>
Neh 2:5	<p>וַאֲמַר לְמֶלֶךְ אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־יֵיטֵב עַבְדְּךָ לִפְנֶיךָ אֲשֶׁר תִּשְׁלַחְנִי אֶל־יְהוּדָה אֶל־עִיר קְבָרוֹת אֲבֹתִי וְאֶבְנֶנָּה:</p>	<p>And I said to the king, “If <i>it is</i> acceptable to the king, and if your servant is approved of 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 rebuild it.”</p>	<p>acceptable to ← <i>good at</i>.</p> <hr/> <p>is approved of ← <i>is good</i>.</p> <hr/> <p>rebuild ← <i>build</i>.</p>
Neh 2:6	<p>וַיֹּאמֶר לִי הַמֶּלֶךְ וְהַשְׁגֵּל   יֹשֶׁבֶת אֶצְלוֹ עַד־מָתִי יִהְיֶה מִהֲלִכְךָ וּמָתִי תָשׁוּב וְיֵיטֵב לִפְנֵי־הַמֶּלֶךְ וּיִשְׁלַחְנִי וְאַתְנָה לוֹ זְמַן:</p>	<p>And the king said to me, with the queen sitting next to him, “How long would your journey take and when would you return?” And it was acceptable to the king, and he let me go, and I gave him a timescale.</p>	<p>how long ← <i>up to when</i>.</p> <hr/> <p>take ← <i>be</i>.</p> <hr/> <p>acceptable to ← <i>good before</i>.</p>

Neh 2:7	<p>וְאָמַרְ לַמֶּלֶךְ אִם־עַל־הַמֶּלֶךְ טוֹב אֲגִרוֹת יִתְּנוּ־לִי עַל־פְּחוֹת עֵבֶר הַנָּהָר אֲשֶׁר יַעֲבִירוּנִי עַד אֲשֶׁר־אָבֹא אֶל־יְהוּדָה:</p>	<p>And I said to the king, “If <i>it is acceptable</i> to the king, let letters be given 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>.</p> <hr/> <p>let ... be given ← <i>let them give</i>. Avoidance of the passive.</p> <hr/> <p>I am given passage ← <i>they convey me across</i>. Avoidance of the passive.</p>
Neh 2:8	<p>וְאִגֵּרַת אֶל־אַסָּף שֹׁמֵר הַפָּרָדָס אֲשֶׁר לַמֶּלֶךְ אֲשֶׁר יִתֵּן־לִי עֲצִים לְקִרְוֹת אֶת־שַׁעֲרֵי הַבִּירָה אֲשֶׁר־לְבֵית וּלְחֹמַת הָעִיר וּלְבֵית אֲשֶׁר־אָבֹא אֵלָיו וַיִּתֵּן־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־פְּחוֹת עֵבֶר הַנָּהָר וְאֶתַּנָּה לָהֶם אֶת אֲגִרוֹת הַמֶּלֶךְ וַיִּשְׁלַח עִמִּי 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 הָעַמְּוִנִי וַיֵּרָע לָהֶם רָעָה גְדֹלָה אֲשֶׁר־בָּא אֲדָם 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 וְאֶהֱי־שָׁם יָמִים שְׁלֹשָׁה:</p>	<p>And I arrived in Jerusalem, and I was there for three days.</p>	
Neh 2:12	<p>וְאֶקֻּם   לַיְלָה אֲנִי וְאֲנָשִׁים   מֵעֵט עַמִּי וְלֹא־הִגַּדְתִּי לְאָדָם מָה אֱלֹהֵי נַתֵּן אֶל־לִבִּי לַעֲשׂוֹת לִירוּשָׁלַם וּבִהְמָה אֵין עִמִּי כִי אִסַּה־בִּהְמָה אֲשֶׁר אֲנִי רֹכֵב בָּהּ:</p>	<p>Then I got up <i>at night</i> – I and a few men with me – but I did not tell <i>anyone</i> what my God <i>had</i> put in my heart to do for Jerusalem. And I <i>did not have</i> <i>any</i> animals with me except the animal I rode on.</p>	<p>anyone ← <i>a man</i>.</p> <hr/> <p>had put ← <i>is / was putting</i>.</p>
Neh 2:13	<p>וַאֲצֹאָה בְּשַׁעַר־הַגֵּיא לַיְלָה וְאֶל־פְּנֵי עֵין הַתַּנִּין וְאֶל־שַׁעַר הָאֲשָׁפַת וְאֶהֱי שָׂבֵר בְּחֹמַת יְרוּשָׁלַם אֲשֶׁר־הַמִּפְרוּצִים **הֵם   **פְּרוּצִים וְשַׁעֲרֶיהָ אֶכְלוּ בָאֵשׁ:</p>	<p>And I went out through the Valley Gate <i>by night</i> and <i>came</i> up to the Crocodile Fount and to the Dung Gate, and I examined the walls of Jerusalem which <i>were broken down</i>, and its gates <i>which</i> had been consumed by fire.</p>	<p>were broken down: the <i>qeré</i> as two words; the <i>ketiv</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).</p> <hr/> <p>up to ← <i>to before</i>.</p> <hr/> <p>Crocodile: or <i>Jackals</i> in an Aramaic form.</p>

Neh 2:14	וַאֲעֲבַר אֶל-שַׁעַר הָעֵין וְאֶל-בִּרְכַּת הַמֶּלֶךְ וְאִין-מָקוֹם לְבִהְמָה לַעֲבֹר תַּחְתָּי:	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.	
Neh 2:15	וְאֵהִי עָלָה בַּנְּחֹל לַיְלָה וְאֵהִי שָׁבַר בַּחוּמָה וְאָשׁוּב וְאָבּוֹא בַּשַּׁעַר הַגָּיָא וְאָשׁוּב:	Then I went up by <i>the way of</i> the brook <i>by</i> night, and I examined the wall, and I returned and <u>went in</u> <i>by</i> the Valley Gate, then I came back.	went in by: or <i>came to</i> .
Neh 2:16	וְהַסִּגְנִים לֹא יָדְעוּ אֲנִי הֵלַכְתִּי וּמָה אֲנִי עֹשֶׂה וְלִיהוּדִים וְלִכְהֹנִים וְלַחֲרִים וְלַסִּגְנִים וְלִיתֵר עֹשֶׂה הַמְּלָאכָה עַד-כֵּן לֹא הָגַדְתִּי:	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.	
Neh 2:17	וְאוֹמַר אֲלֵהֶם אַתֶּם רְאִים הָרָעָה אֲשֶׁר אֲנַחְנוּ בָּהּ אֲשֶׁר יְרוּשָׁלַם חֲרָבָה וּשְׁעָרֶיהָ נִצְתּוּ בָאֵשׁ לָכֵן וְנִבְנָה אֶת-חוֹמַת יְרוּשָׁלַם וְלֹא-נִהְיָה עוֹד חֲרָפָה:	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.”	so that: purposive use of the vav.
Neh 2:18	וְאֶגִּיד לָהֶם אֶת-יַד אֱלֹהֵי אֲשֶׁר-הִיא טוֹבָה עָלַי וְאֶף-דִּבְרֵי הַמֶּלֶךְ אֲשֶׁר אָמַר-לִי וַיֹּאמְרוּ נָקוּם וּבִנֵּינוּ וַיַּחֲזְקוּ יְדֵיהֶם לַטּוֹבָה: פ	And I told them <i>that</i> the hand of my God <i>had been</i> good on me, and also the king's words which he spoke to me. Then they said, “We will arise and build.” And they <u>encouraged themselves</u> for the good <i>work</i> .	encouraged themselves ← <i>strengthened their hands</i> .
Neh 2:19	וַיִּשְׁמַע סַנְבַלַּט הַחֹרֲנִי וְטַבְיָה הָעַבְדָּה הָעַמּוֹנִי וְגֶשֶׁם הָעֲרָבִי וַיִּלְעָגוּ לָנוּ וַיִּבְזּוּ עָלֵינוּ וַיֹּאמְרוּ מַה-הַדָּבָר הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים הָעַל הַמֶּלֶךְ אַתֶּם מִרְדִּים:	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?”	
Neh 2:20	וְאָשִׁיב אוֹתָם דָּבָר וְאוֹמַר לָהֶם אֱלֹהֵי הַשָּׁמַיִם הוּא יַעֲלֶיחַ לָנוּ וְאֲנַחְנוּ עַבְדָּיו נָקוּם וּבִנֵּינוּ וְלָכֶם אִין-חֶלֶק וְצִדְקָה וְזִכְרוֹן בִּירוּשָׁלַם:	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.”	replied ← <i>returned word</i> .

Neh 3:1	וַיָּקָם אֱלִישִׁיב הַכֹּהֵן הַגָּדוֹל וְאֶחָיו הַכֹּהֲנִים וַיְבָנוּ אֶת־שַׁעַר הַצֹּאן הַמָּה קִדְּשׁוּהוּ וַיַּעֲמִידוּ דִלְתָתָיו וְעַד־מִגְדַּל הַמָּאָה קִדְּשׁוּהוּ עַד מִגְדַּל חֲנַנְאֵל: ס	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.	the Hundred: AV differs, transliterating ( <i>Meah</i> ).  Hananel: see Jer 31:38.
Neh 3:2	וְעַל־יָדָיו בָּנוּ אַנְשֵׁי יֶרֶחוֹ ס וְעַל־יָדָיו בָּנָה זַכּוּר בֶּן־אִמְרִי: ס	And <u>alongside</u> it men from Jericho did building <i>work</i> , and <u>alongside</u> that Zaccur the son of Imri did building <i>work</i> .	alongside it ... alongside that ← <i>at its / his hand / side</i> (2x).
Neh 3:3	וְאֵת שַׁעַר הַדָּגִים בָּנוּ בְנֵי הַסִּנְאָה הַמָּה קָרוּהוּ וַיַּעֲמִידוּ דִלְתָתָיו מִנְעוּלָיו וּבְרִיחָיו: ס	And the sons of Hassenaah built the Fish Gate. They put a roof over it and installed its doors, its bars and its bolts.	bolts: בְּרִיחַ suggests a moving part (parallel semantics of the two senses of <i>bolt</i> in English).
Neh 3:4	וְעַל־יָדָם הַחֲזִיק מֶרְמוֹת בֶּן־אוּרִיָּה בֶן־הַקּוֹז ס וְעַל־יָדָם הַחֲזִיק מִשְׁלָם בֶּן־בִּרְכִּיָּה בֶן־מְשִׁיזַבְּאֵל ס וְעַל־יָדָם הַחֲזִיק צָדוֹק בֶּן־בַּעֲנָא: ס	And <u>alongside</u> <u>them</u> Meremoth, the son of Uriah, the son of Hakkoz, did repair <i>work</i> . Also <u>alongside</u> <u>them</u> Meshullam, the son of Berechiah, the son of Meshezabel, did repair <i>work</i> . Also <u>alongside</u> <u>them</u> Zadok, the son of Baana, did repair <i>work</i> .	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 <i>work</i> (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.
Neh 3:5	וְעַל־יָדָם הַחֲזִיקוּ הַתְּקוּעִים וְאֲדִירֵיהֶם לֹא־הִבִּיאוּ צוּרָם בַּעֲבֹדֶת אֲדֹנֵיהֶם: ס	And <u>alongside</u> <u>them</u> the Tekoites did repair <i>work</i> , but their nobles did not put their backs into the work of their LORD.	alongside them: see Neh 3:4.  did repair <i>work</i> : see Neh 3:4.  put their backs ← <i>bring their neck</i> .
Neh 3:6	וְאֵת שַׁעַר הַיְּשָׁנָה הַחֲזִיקוּ יֹזִידָע בֶּן־פֶּסַח וּמִשְׁלָם בֶּן־בְּסוּדִיָּה הַמָּה קָרוּהוּ וַיַּעֲמִידוּ דִלְתָתָיו וּמִנְעוּלָיו וּבְרִיחָיו: ס	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.	Jehoiada ← <i>Joiada</i> here, presumably a shortened form of the name.  bolts: see Neh 3:3.
Neh 3:7	וְעַל־יָדָם הַחֲזִיק מְלַטְיָה הַגִּבְעֹנִי וַיְדוֹן הַמֶּרְנָתִי אֲנָשֵׁי גִבְעוֹן וְהַמְצַפָּה לְכֶסֶּא פַחַת עֶבֶר הַנָּהָר: ס	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.	Gibeonite ... Gibeon: see Josh 9:3.  Mizpah ← <i>the Mizpah</i> .

Neh 3:8	<p>עַל־יָדוֹ הַחֲזִיק עֲזִיֶּאֱל בְּחִרְהִיָּה צוֹרְפִים ס וְעַל־יָדוֹ הַחֲזִיק חֲנַנְיָה בְּחִרְקָתָם וַיַּעֲזֹבוּ יְרוּשָׁלַם עַד הַחוֹמָה 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 <i>the pharmacists</i> 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>.</p> <hr/> <p>the pharmacists: perhaps referring to father and mother, otherwise the family line of trade.</p> <hr/> <p>restored: see Ex 23:5.</p>
Neh 3:9	<p>וְעַל־יָדָם הַחֲזִיק רִפְיָה בְּחִחֹר שֶׁר חֲצִי פֶלֶךְ 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 הַחֲזִיק יָדִיָּה בְּחִחֲרוֹמָף וְנֶגֶד בֵּיתוֹ ס וְעַל־יָדוֹ הַחֲזִיק חֲטוּשׁ בְּחִשְׁבֻּנְיָה:</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>מִדָּה שְׁנִית הַחֲזִיק מִלְכִּיָּה בְּחִחֲלָם וְחֲשׁוּב בְּחִפְתָּת מוֹאָב וְאֵת מִגְדַּל הַתְּנוּרִים: ס</p>	<p>Malchijah the son of Harim and Hashshub the son of Pahath-Moab repaired <i>another</i> section, and the Tower of Furnaces.</p>	<p>Hashshub: AV= <i>Hashub</i>.</p> <hr/> <p>another ← <i>a second</i>.</p>
Neh 3:12	<p>וְעַל־יָדוֹ הַחֲזִיק שְׁלוּם בְּחִחֲלוּחַשׁ שֶׁר חֲצִי פֶלֶךְ 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 work – he and his daughters.</p>	
Neh 3:13	<p>אֶת שַׁעַר הַגִּיא הַחֲזִיק חֲנוּן וַיִּשְׁבְּי זָנוּחַ הֶמָּה בָּנוּהוּ וַיַּעֲמִידוּ דִלְתֹתָיו מִנְעָלָיו וּבְרִיחָיו וְאֶלֶף אַמָּה בַּחוֹמָה עַד שַׁעַר 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   שַׁעַר הָאֲשָׁפוֹת הַחֲזִיק מִלְכִּיָּה בְּחִדְרָב שֶׁר פֶּלֶךְ בֵּית־הַכֶּרֶם הוּא יִבְנֶנּוּ וַיַּעֲמִיד דִלְתֹתָיו מִנְעָלָיו וּבְרִיחָיו: ס</p>	<p>And Malchijah the son of Rechab, the official in charge of the district of Beth-Haccereem, repaired the Dung Gate. He <i>would build</i> it and <i>would install</i> its doors, its bars and its bolts.</p>	<p>Malchijah: AV differs here (<i>Malchiah</i>). See Jer 21:1.</p> <hr/> <p>repaired: in a Hebrew “OVS” (object-verb-subject) sentence.</p> <hr/> <p>would build ... would install: in an unexpected nominal future tense, or imperfective aspect.</p>

Neh 3:15	<p>וְאֵת שַׁעַר הָעֵיִן הֶחָזִיק שָׁלוֹן בֶּן-כַּלְחִזָּה שֶׁר פָּלַד הַמַּצְפָּה הוא יִבְנֶנּוּ וְיִטְלְלֶנּוּ *וְיַעֲמִידוּ *וְיַעֲמִיד דִּלְתָתָיו מִנְעָלָיו וּבְרִיחָיו וְאֵת חוֹמַת בְּרַכַּת הַשֹּׁלַח 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>.</p> <hr/> <p>repaired: in a Hebrew “OVS” (object-verb-subject) sentence.</p> <hr/> <p>would (4x): see Neh 3:14.</p> <hr/> <p>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 הֶחָזִיק נְחֶמְיָה בֶּן-עֲזֹבֹק שֶׁר חָצִי פָלַד בֵּית-צֹר עַד-נֶגֶד קְבְּרֵי דָוִד וְעַד-הַבְּרֶכָה הָעֲשׂוּיָה וְעַד בֵּית הַגִּבּוֹרִים: 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 הֶחָזִיקוּ הַלְוִיִּם רְחֹם בֶּן-בְּנִי עַל־יָדוֹ הֶחָזִיק חֲשַׁבְיָה שֶׁר-חֲצִי-פָלַד קַעִילָה לְפָלְכוֹ: 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 הֶחָזִיקוּ אֶחֱיהֶם בָּנֵי בֶּן-חֲנָדָד שֶׁר חָצִי פָלַד 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>וַיַּחֲזֶק עַל-יָדוֹ עֶזֶר בֶּן-יִשׁוּעַ שֶׁר הַמַּצְפָּה מִדֶּה שְׁנִית מִנֶּגֶד עַל־ת הַנֶּשֶׁק הַמִּקְצָע: 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.</p> <hr/> <p>Mizpah ← <i>the Mizpah</i>.</p> <hr/> <p>a further ← <i>a second</i>.</p> <hr/> <p>corner buttress: see Neh 3:24.</p>
Neh 3:20	<p>אַחֲרָיו הֶחָזִיק הַרְוֹד בָּרוּךְ בֶּן-זְבִי *וְכִי מִדֶּה שְׁנִית מִן-הַמִּקְצָע עַד-פֶּתַח בֵּית אֱלִישִׁיב 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>.</p> <hr/> <p>a further ← <i>a second</i>.</p>
Neh 3:21	<p>אַחֲרָיו הֶחָזִיק מֵרֵמּוֹת בֶּן-אֹרִיָּה בֶּן-הַקּוֹז מִדֶּה שְׁנִית מִפֶּתַח בֵּית אֱלִישִׁיב וְעַד-תְּכֵלִית בֵּית אֱלִישִׁיב: ס</p>	<p>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.</p>	<p>Uriah: AV= <i>Urijah</i> here. See 2 Ki 16:10.</p> <hr/> <p>Hakkoz: AV= <i>Koz</i>. One could read <i>the Koz</i>.</p> <hr/> <p>a further ← <i>a second</i>.</p>
Neh 3:22	<p>וְאַחֲרָיו הֶחָזִיקוּ הַכֹּהֲנִים אֲנָשֵׁי הַכֹּפֶר:</p>	<p>And after him the priests, men of the adjoining tract, made repairs.</p>	

Neh 3:23	אַחֲרָיו הַחֲזִיק בְּנִימָן וְחָשׁוּב נִגְדָּ בֵיתָם ס אַחֲרָיו הַחֲזִיק עֲזַרְיָה בֶן־מַעֲשִׂיָּה בֶן־עֲנַנְיָה אֶצֶּל בֵּיתוֹ: ס	After him Benjamin, <u>with</u> 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	אַחֲרָיו הַחֲזִיק בְּנוֹי בֶן־חֲנָדָד מִדָּה שְׁנִית מִבֵּית עֲזַרְיָה עַד־הַמִּקְצוֹעַ וְעַד־הַפָּנֶה:	After him Binnui the son of Henadad repaired a further section from Azariah's house to the <u>corner buttress</u> and to the <u>battlement</u> .	corner buttress ... battlement: perhaps <i>re-entrant (interior) corner ... exterior corner</i> .
Neh 3:25	פָּלַל בֶּן־אוּזַי מִנִּגְדַּת הַמִּקְצוֹעַ וְהַמִּגְדָּל הַיּוֹצֵא מִבֵּית הַמֶּלֶךְ הָעֶלְיוֹן אֲשֶׁר לַחֲצַר הַמִּטְרָה אַחֲרָיו פְּדִיָּה בֶן־פָּרֹשׁ: ס	Palal the son of Uzai <i>repaired</i> from opposite the corner buttress and the tower which protrudes from the king's lofty house towards the prison court. After him <i>came</i> Pedaiah the son of Parosh.	
Neh 3:26	וְהַנְּתִינִים הָיוּ יֹשְׁבִים בְּעֶפְלָ עַד נִגְדַת שַׁעַר הַמַּיִם לַמְּזֹרֶחַ וְהַמִּגְדָּל הַיּוֹצֵא: ס	And the temple-servants were living in the <u>Ophel</u> , 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	אַחֲרָיו הַחֲזִיקוּ הַתִּקְעִים מִדָּה שְׁנִית מִנִּגְדַת הַמִּגְדָּל הַגָּדוֹל הַיּוֹצֵא וְעַד חוֹמַת הָעֶפְלָ:	After him the Tekoites repaired a <u>further</u> section, from opposite the Great Tower which protrudes, as far as the wall of the <u>Ophel</u> .	a further ← <i>a second</i> . Ophel: see Neh 3:26.
Neh 3:28	מֵעַל   שַׁעַר הַסּוּסִים הַחֲזִיקוּ הַכֹּהֲנִים אִישׁ לִנְגַד בֵּיתוֹ: ס	The priests made repairs above the Horse Gate, each opposite his house.	
Neh 3:29	אַחֲרָיו הַחֲזִיק צָדוֹק בֶּן־אִמֶּר נִגְדָּ בֵיתוֹ ס וְאַחֲרָיו הַחֲזִיק שֶׁמַּעְיָה בֶן־שְׁכַנְיָה שֹׁמֵר שַׁעַר הַמְּזֹרֶחַ: ס	After <u>them</u> 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	*אֲחֵרִי **אַחֲרָיו הַחֲזִיק חֲנַנְיָה בֶן־שְׁלֵמְיָה וְחָנוּן בֶּן־צֹלָף הַשֹּׁשִׁי מִדָּה שְׁנִי ס אַחֲרָיו הַחֲזִיק מִשְׁלָם בֶּן־בִּרְכִּיָּה נִגְדַת נִשְׁכַּתוֹ: ס	{Q: After him} [K: <u>after me</u> ] Hananiah the son of Shelemiah made repairs, and Hanun the sixth son of Zalaph <i>repaired a further</i> section. After him Meshullam the son of Berechiah made repairs opposite his office.	after me ( <i>ktiv</i> ): perhaps <i>afterwards</i> , as a disconnected construct state. a further ← <i>a second</i> .
Neh 3:31	*אֲחֵרִי **אַחֲרָיו הַחֲזִיק מַלְכִּיָּה בֶן־הַצֹּרְפִי עַד־בֵּית הַנְּתִינִים וְהַרְכָּלִים נִגְדַת שַׁעַר הַמִּפְקָד וְעַד עֲלִית הַפָּנֶה:	{Q: After him} [K: <u>after me</u> ] Malchijah the son of the refiner made repairs as far as the house of the temple-servants and the traders, opposite the <u>Muster Gate</u> , and as far as the corner ascent.	after me ( <i>ktiv</i> ): see Neh 3:30. Malchijah: AV differs here ( <i>Malchiah</i> ). See Jer 21:1. Muster Gate: AV differs, transliterating ( <i>Miphkad</i> ).
Neh 3:32	וּבֵין עֲלִית הַפָּנֶה לְשַׁעַר הַצֹּאן הַחֲזִיקוּ הַצֹּרְפִים וְהַרְכָּלִים: פ	And between the corner ascent and the Sheep Gate, the refiners and the traders made repairs.	

Neh 4:1	וַיְהִי כַּאֲשֶׁר שָׁמַע סַנְבַּלַּט כִּי־אֲנַחְנוּ בּוֹנִים אֶת־הַחוֹמָה וַיַּחַר לוֹ וַיִּכְעַס הָרַבָּה וַיִּלְעַג עַל־הַיְּהוּדִים:	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,	
Neh 4:2	וַיֹּאמֶר   לִפְנֵי אָחִיו וְחֵיל שְׁמֵרוֹן וַיֹּאמֶר מָה הַיְּהוּדִים הָאֵמֻלִּים עֹשִׂים הֵיעָזְבוּ לָהֶם הַיִּזְבָּחוֹ הֵיכְלוֹ בַּיּוֹם הַיְּחִי אֶת־הָאֲבָנִים מֵעֲרָמוֹת הָעָפָר וְהִמָּה שְׁרוּפוֹת:	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 <i>re-establish</i> 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?”	re-establish: see Neh 3:8, Ex 23:5.
Neh 4:3	וְטוֹבִיָּה הָעַמֹּנִי אָצְלוֹ וַיֹּאמֶר גַּם אֲשֶׁר־הֵם בּוֹנִים אִם־יַעֲלֶה שׁוֹעַל וּפָרָץ חוֹמַת אֲבָנֵיהֶם: פ	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.”	
Neh 4:4	שָׁמַע אֱלֹהֵינוּ כִּי־הֵיִינוּ בּוֹזָה וְהָשָׁב חֲרַפְתָּם אֶל־רֹאשָׁם וַתֵּנָם לְבִזָּה בְּאֶרֶץ שְׁבִיָּה:	“Hear, O God of ours, <i>how</i> we have become an <i>object of</i> contempt, and turn <i>their</i> reproach onto their <i>heads</i> , and make them into a spoil in a land <i>where they are in captivity</i> .	how ← <i>that</i> . their reproach: a subjective genitive (they reproach). heads ← <i>head</i> . <i>where they are in captivity</i> ← <i>of captivity</i> .
Neh 4:5	וְאַל־תִּכַּסּ עַל־עוֹנֵם וְחַטָּאתָם מִלִּפְנֵיךָ אַל־תִּמְחָה כִּי הִכְעִיסוּ לְגַד הַבּוֹנִים:	And do not <i>pardon</i> their iniquity and do not let their sin be blotted out <i>before you</i> , for they have been provocative towards the builders.”	pardon ← <i>cover</i> . before you ← <i>from before you</i> .
Neh 4:6	וַנִּבְנֶה אֶת־הַחוֹמָה וַתִּקְשָׁר כָּל־הַחוֹמָה עַד־חֻצְיָהּ וַיְהִי לֵב לָעָם לַעֲשׂוֹת: פ	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> .	<i>length</i> : or supply <i>height</i> , [CB], but surely it is sections of length which become joined, not disjoint layers?
Neh 4:7	וַיְהִי כַּאֲשֶׁר שָׁמַע סַנְבַּלַּט וְטוֹבִיָּה וְהָעֲרָבִים וְהָעַמֹּנִים וְהָאֲשְׁדּוּדִים כִּי־עֹלְתָה אֲרוֹכָה לְחֻמּוֹת יְרוּשָׁלַם כִּי־הִחֲלוּ הַפְּרָצִים לְהִסָּתֵם וַיַּחַר לָהֶם מְאֹד:	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 <i>progressed</i> , and that the breaches had begun to be closed up, it infuriated them greatly.	progressed ← <i>gone up</i> .
Neh 4:8	וַיִּקְשְׁרוּ כָּלֶם יַחְדָּו לְבֹא לְהִלָּחֵם בִּירוּשָׁלַם וּלְעֲשׂוֹת לוֹ תוֹעָה:	And they all conspired together to go <i>and</i> fight against Jerusalem and to do <i>harm</i> to it.	harm: or, root יָעָה, <i>sweeping away</i> .



Neh 4:9	וַנִּתְפַּלֵּל אֶל־אֱלֹהֵינוּ וַנַּעֲמִיד מִשְׁמַר עֲלֵיהֶם יוֹמָם וּלְיָלָה מִפְּנֵיהֶם:	So we prayed to our God, and we set up a look-out for them by day and night because of them.	
Neh 4:10	וַיֹּאמֶר יְהוּדָה כָּשֶׁל כָּח הַסִּבֵּל וְהַעֲפָר הָרַבָּה וְאַנְחָנוּ לֹא נוֹכֵל לִבְנוֹת בַּחוּמָה:	But <i>the people of Judah</i> said, “The strength of <u>those who carry a load</u> has <u>failed them</u> , and <i>there is much dust</i> , and we will not be able to build the wall.”	those who carry a load ← <i>him who carries a load</i> . failed <i>them</i> ← <i>faltered</i> .
Neh 4:11	וַיֹּאמְרוּ צָרֵינוּ לֹא יָדְעוּ וְלֹא יֵרְאוּ עַד אֲשֶׁר־נִבֹּא אֶל־תּוֹכֶם וְהִרְגָנוּם וְהִשְׁבַּתְנוּ אֶת־הַמְּלָאכָה:	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.”	among them ← <i>to their midst</i> .
Neh 4:12	וַיְהִי כִּאֲשֶׁר־בָּאוּ הַיְּהוּדִים הַיֹּשְׁבִים אֶצְלָם וַיֹּאמְרוּ לָנוּ עֲשֹׂר פְּעָמִים מִכָּל־הַמְּקוֹמוֹת אֲשֶׁר־תָּשׁוּבוּ עָלֵינוּ:	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 upon us</i> .”	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].
Neh 4:13	וַאֲנִי מִתַּחֲתֵיט לַמָּקוֹם מֵאַחֲרֵי לְחֻמָּה *בְּצַחֲחִים **בְּצַחֲחִים וַאֲנִי אֶת־הָעַם לְמִשְׁפָּחוֹת עַם־חֲרֻבְתֵּיהֶם רְמַחֵיהֶם וְקִשְׁתֵּיהֶם:	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.	dry places: the <i>ketiv</i> and <i>qeré</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.
Neh 4:14	וַאֲרָא וָאָקוּם וָאָמַר אֶל־הַחֹרִים וְאֶל־הַסֹּגְנִים וְאֶל־יֵתֶר הָעָם אֶל־תִּירְאוּ מִפְּנֵיהֶם אֶת־אֲדֹנָי הַגָּדוֹל וְהַנּוֹרָא זְכְרוּ וְהִלַּחְמוּ עַל־אֲחֵיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם נְשֵׁיכֶם וּבְתֵיבֵיכֶם פ	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 <u>LORD*</u> , and fight for your brothers, your sons and your daughters, your wives and your houses.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Neh 4:15	וַיְהִי כִּאֲשֶׁר־שָׁמְעוּ אוֹיְבֵינוּ כִּי־נִזְדַּע לָנוּ וַיִּפֹּר הָאֱלֹהִים אֶת־עֲצָתָם *וְנֹשׁוּב **וְנֹשֵׁב כָּלֵנוּ אֶל־הַחוּמָה אִישׁ אֶל־מְלָאכְתּוֹ:	And it came to pass, when our enemies heard that it was known to us that God had frustrated their plan, that <u>we all returned</u> to the wall – each <i>man</i> to his work.	we ... returned: the <i>ketiv</i> can be regarded as a <i>scriptio plena</i> spelling of the <i>qeré</i> .

Neh 4:16	וַיְהִי   מִן־הַיּוֹם הַהוּא חֲצִי נְעָרִי עֹשִׂים בַּמְּלָאכָה וְחֻצִּים מַחֲזִיקִים וְהִרְמָתִים הַמִּגְנָוִים וְהַקְשָׁתוֹת וְהַשְׂרִיגִים וְהַשָּׂרִים אַחֲרַי כָּל־בֵּית יְהוּדָה:	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.	
Neh 4:17	הַבּוֹנִים בַּחוּמָה וְהַנִּשְׂאִים בַּסֶּבֶל עֲמָשִׁים בְּאַחַת יָדוֹ עֹשֶׂה בַּמְּלָאכָה וְאַחַת מִחוּקֶת הַשִּׁלַּח:	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> .	building ← <i>building on</i> . weapon ← <i>missile</i> .
Neh 4:18	וְהַבּוֹנִים אִישׁ חֶרְבוֹ אֲסוּרִים עַל־מִתְנָוֵי וּבוֹנִים וְהַתּוֹקֵעַ בְּשׁוֹפָר אֶצְלִי:	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.	
Neh 4:19	וְאָמַר אֶל־הַחֲרִים וְאֶל־הַסִּגְנִים וְאֶל־יֵתֶר הָעָם הַמְּלָאכָה הַרְבֵּה וּרְחֹבָה וְאַנְחֵנוּ נִפְרָדִים עַל־הַחוּמָה רְחוּקִים אִישׁ מֵאֲחִיו:	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</u> <u>other</u> along the wall.	from each other ← <i>a man from</i> <i>his brother</i> .
Neh 4:20	בְּמָקוֹם אֲשֶׁר תִּשְׁמָעוּ אֶת־קוֹל הַשּׁוֹפָר שָׁמָּה תִּקְבְּצוּ אֵלֵינוּ אֱלֹהֵינוּ יִלָּחֶם לָנוּ:	In a place where you hear the sound of the ramshorn, gather <u>round us</u> there. Our God will fight for us.”	round us ← <i>to us</i> .
Neh 4:21	וְאַנְחֵנוּ עֹשִׂים בַּמְּלָאכָה וְחֻצִּים מַחֲזִיקִים בְּרִמָּחִים מֵעֲלֹת הַשָּׁחַר עַד צֹאת הַכּוֹכָבִים:	So <u>we</u> 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.	we ... them: a change of grammatical person is not uncommon in Hebrew. appearance ← <i>coming out</i> .
Neh 4:22	גַּם בָּעֵת הַהִיא אָמַרְתִּי לָעָם אִישׁ וְנִעְרֹו יָלִינוּ בְּתוֹךְ יְרוּשָׁלַם וְהָיוּ־לָנוּ הַלַּיְלָה מִשְׁמֶר וְהַיּוֹם מְלָאכָה:	Also at that time I said to the people, “Let <u>every</u> <i>man</i> and his <i>servant</i> -lad lodge inside Jerusalem, and they will be our watch <u>at night</u> , and the day <i>will</i> <i>be</i> for work.”	every ← <i>each</i> . at night: or <i>tonight</i> .
Neh 4:23	וְאִין אֲנִי וְאֲחֵי וְנִעְרֵי וְאֲנָשֵׁי הַמִּשְׁמֶר אֲשֶׁר אַחֲרַי אִין־אַנְחֵנוּ פִּשְׁטִים בְּגָדֵינוּ אִישׁ שִׁלְחוֹ 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</u> <u>weapon and water</u> .	each <i>man</i> had his weapon and water: weapon ← <i>missile</i> . AV differs ( <i>saving that every one</i> <i>put them off for washing</i> ).
Neh 5:1	וַתְּהִי צַעֲקַת הָעָם וּנְשֵׁיהֶם גְּדוֹלָה אֶל־אַחֵיהֶם הַיְּהוּדִים:	Then there was a great outcry from the people and their wives to their brothers the Jews.	

Neh 5:2	וַיֵּשׁ אֲשֶׁר אָמְרִים בָּנֵינוּ וּבְנֹתֵינוּ אֲנַחְנוּ רַבִּים וְנִקְחָה דָּגָן וְנֹאכְלָה וְנִחְיָה:	And there were <i>some</i> who said, “We, our sons and our daughters, <i>are</i> many, and we <i>need to</i> get corn and eat <i>to survive</i> .”	to survive ← <i>and we will survive</i> . Purposive use of the vav.
Neh 5:3	וַיֵּשׁ אֲשֶׁר אָמְרִים שְׂדֵתֵינוּ וּכְרָמֵינוּ וּבְתֵינוּ אֲנַחְנוּ עֲרָבִים וְנִקְחָה דָגָן בְּרָעֵב:	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 לֹוֵינוּ כֶּסֶף לְמִדַּת הַמֶּלֶךְ שְׂדֵתֵינוּ וּכְרָמֵינוּ:	And there were <i>some</i> who said, “We have borrowed money for the king's <i>tax on</i> our fields and our vineyards.	tax ← <i>measure</i> .
Neh 5:5	וְעַתָּה כְּבָשָׁר אַחִינוּ בְּשָׂרֵנוּ כְּבָנֵיהֶם בָּנֵינוּ וְהִנֵּה אֲנַחְנוּ כֹּבָשִׁים אֶת־בָּנֵינוּ וְאֶת־בְּנוֹתֵינוּ לְעִבָּדִים וַיֵּשׁ מִבְּנֵינֵינוּ נִכְבָּשׁוֹת וְאִין לְאֵל יָדֵנוּ וּשְׂדֵתֵינוּ 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 <i>how</i> we are reducing our sons and our daughters to <i>slavery</i> , and there are <i>some</i> of our daughters <i>so</i> reduced, and <i>it is out of our</i> <i>control</i> , and others <i>have</i> our fields and our vineyards.”	yet: concessive use of the vav.  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 בְּאֲשֶׁר שָׁמַעְתִּי אֶת־זַעֲקָתָם וְאֵת הַדְּבָרִים הָאֵלֶּה:	And it infuriated me greatly when I heard their cry and these things.	
Neh 5:7	וַיִּמְלֹךְ לִבִּי עָלַי וְאֶלִּיבָה אֶת־הַחֲרִים וְאֶת־הַסֹּגְנוֹת וְאָמַרְהָ לָהֶם מִשָּׂא אִישׁ־בְּאָחִיו אַתֶּם *נִשְׂאִים **נָשִׁים וְאַתֶּן עֲלֵיהֶם קֹהֶלָה גְּדוֹלָה:	And my heart commended itself to me, and I took issue with the nobles and the administrators, and I said to them, “Each of you is <i>bringing</i> his brother <i>into</i> <i>debt</i> .” 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>qere</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־אַחֵינוּ הַיְּהוּדִים הַנִּמְכָּרִים לַגּוֹיִם כְּדִי בָנוּ וְגַם־אַתֶּם תִּמְכְּרוּ אֶת־אַחֵיכֶם וְנִמְכְּרוּ־לָנוּ וַיַּחֲרִישׁוּ וְלֹא מָצְאוּ דָבָר: ס	And I said to them, “We have redeemed our brothers the Jews who were sold to the Gentiles <i>as</i> <i>much as we could</i> . Now would you even sell your brothers, <i>so</i> <i>that they are sold back to us</i> ?” 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	*וַיֹּאמֶר *וְאוֹמַר לֹא־טוֹב הַדָּבָר אֲשֶׁר־אַתֶּם עֹשִׂים הֲלוֹא בִּירְאָת אֱלֹהֵינוּ תֵּלְכוּ מִחֲרַפַּת הַגּוֹיִם אוֹיְבֵינוּ:	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	וְגַם־אֲנִי וְנַעֲרֵי נָשִׁים בֵּהֶם כֶּסֶף וְדָגָן נֶעֱזְבָה־נָא אֶת־הַמָּשָׂא הַזֶּה:	But I too, my brothers, and my <i>servant</i> -lads have been lending them money and corn on interest, but let us please discontinue this lending on interest.	
Neh 5:11	הָשִׁיבוּ נָא לָהֶם כְּהִיּוֹם שְׂדֵתֵיהֶם כְּרִמֵּיהֶם וַיְתִיבֵם וּבִתְיָהֶם וּמֵאֵת הַכֶּסֶף וְהַדָּגָן הַתִּירוֹשׁ וְהַיֵּצֶהָר אֲשֶׁר אַתֶּם נֹשִׂים בָּהֶם:	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 <i>their</i> money and corn and new wine and fresh oil which you have been lending them on interest.”	
Neh 5:12	וַיֹּאמְרוּ נָשִׁיב וּמֵהֶם לֹא נִבְקָשׁ כֵּן נַעֲשֶׂה כְּאֲשֶׁר אַתָּה אוֹמֵר וְאָקְרָא אֶת־הַכֹּהֲנִים וְאֲשָׁבִיעֵם לַעֲשׂוֹת כַּדָּבָר הַזֶּה:	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 <i>this undertaking</i> .	this undertaking ← <i>according to this thing</i> .
Neh 5:13	גַּם־חֻצְנִי נִעְרַתִּי וְאָמַרְהָ בָכָה יִנָּעַר הָאֱלֹהִים אֶת־כָּל־הָאִישׁ אֲשֶׁר לֹא־יִקְוֶה אֶת־הַדָּבָר הַזֶּה מִבֵּיתוֹ וּמִיָּגִיעוֹ וְכִכָּה יִהְיֶה נִעוֹר וָרֶק וַיֹּאמְרוּ כָּל־הַקָּהָל אָמֵן וַיְהִלְלוּ אֶת־יְהוָה וַיַּעַשׂ הָעָם כַּדָּבָר הַזֶּה:	I also shook the <u>breast fold</u> of <u>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> .  undertaking ← <i>thing</i> .  livelihood ← <i>toil, or earnings</i> .  proceeding ← <i>thing, word</i> .
Neh 5:14	גַּם מִיּוֹם   אֲשֶׁר־צִוִּיתִי לִהְיוֹת פָּחַם בְּאַרְצָן יְהוּדָה מִשְׁנַת עֶשְׂרִים וְעַד שְׁנַת שְׁלָשִׁים וּשְׁתַּיִם לֹא־רַחֲמִשְׁטָא הַמֶּלֶךְ שָׁנִים שְׁתַּיִם עֶשְׂרֵה אֲנִי וְאֶחָי לֶחֶם הַפָּחָה לֹא אֲכָלְתִּי:	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.  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	וְהַפְּחוֹת הָרִאשׁוֹנִים אֲשֶׁר־לִפְנֵי הַכְּבִידוֹ עַל־הָעָם וַיִּקְחוּ מֵהֶם בִּלְחֶם וַיִּין אַחֵר כֶּסֶף־שִׁקְלִים אַרְבָּעִים גַּם נִעְרִיָּהֶם שָׁלְטוּ עַל־הָעָם וְאֲנִי לֹא־עָשִׂיתִי כֵן מִפְּנֵי יִרְאַת אֱלֹהִים:	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 <u>to the 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> .	previous ← <i>first</i> .  to the value of ← <i>after the silver / money of</i> .  fear of God: an objective genitive.

Neh 5:16	וְגַם בַּמְּלֶאכֶת הַחוֹמָה הַזֹּאת הִחֲזַקְתִּי וְשָׂדֶה לֹא קִנִּינוּ וְכָל־נַעֲרֵי קְבוּצִים שָׁם עַל־הַמְּלָאכָה:	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</u> work.	persevered in ← <i>held fast to</i> . for the work ← <i>at the work</i> .
Neh 5:17	וְהַיְּהוּדִים וְהַסִּגְנִים מֵאָה וּחֲמִשִּׁים אִישׁ וְהַבָּאִים אֵלָינוּ מִן־הַגּוֹיִם אֲשֶׁר־סָבִיבִתִּינוּ עַל־שֻׁלְחָנִי:	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.	
Neh 5:18	וְאֲשֶׁר הָיָה נַעֲשֶׂה לַיּוֹם אֶחָד שׁוֹר אֶחָד צֹאן שֵׁשׁ־בָּרָרוֹת וְצִפְּרִים נַעֲשׂוּ־לִי וַיְכִין עֲשֶׂרֶת יָמִים בְּכָל־יֵין לְהִרְבֵּה וְעַם־זֶה לֶחֶם הִפָּחֵה לֹא בִקְשָׁתִי כִי־כִבְדָּה הָעֲבֹדָה עַל־הָעָם הַזֶּה:	And <i>this is</i> what was <u>prepared</u> for one day: one ox, six choice sheep; and poultry <u>was 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 <i>fare</i> , because the work was a heavy <i>load</i> on this people.	prepared (2x) ← <i>made</i> . poultry was ← <i>birds were</i> . fare: see Neh 5:14.
Neh 5:19	זָכְרָה־לִּי אֱלֹהֵי לְטוֹבָה כָּל אֲשֶׁר־עָשִׂיתִי עַל־הָעָם הַזֶּה: פ	Remember me, O God of mine, favourably, <i>for</i> everything I have done concerning this people.	
Neh 6:1	וַיְהִי כֹאֲשֶׁר נִשְׁמַע לְסַנְבַּלֵּט וְטוֹבִיָּה וּלְגֶשֶׁם הָעַרְבִי וּלְיִתָּר אִיבֵינוּ כִּי בָנִיתִי אֶת־הַחוֹמָה וְלֹא־נֹתַר בָּהּ פֶּרֶץ גָּם עַד־הַעַת הָיָה דְּלָתוֹת לֹא־הָעִמְדָתִי בַשַּׁעֲרִים:	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,	came to the ear of ← <i>was heard</i> by. at that time ← <i>up to that time</i> .
Neh 6:2	וַיִּשְׁלַח סַנְבַּלֵּט וְגֶשֶׁם אֵלַי לֵאמֹר לָכֵה וְנִוָּעְדָה יַחְדָּו בְּכַפְּרִים בְּבִקְעַת אוֹנוֹ וְהָמָּה חֲשָׁבִים לַעֲשׂוֹת לִי רָעָה:	that Sanballat and Geshem sent <i>word</i> to me and said, “Come and let us meet together in the <i>villages</i> in the plain of Ono.” But they were plotting to do me <i>harm</i> .	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. harm ← <i>evil</i> .
Neh 6:3	וְאֶשְׁלַחָה עֲלֵיהֶם מְלָאכִים לֵאמֹר מְלָאכָה גְדוֹלָה אֲנִי עֹשֶׂה וְלֹא אוּכַל לָרַדֶּת לָמָּה תִּשְׁבֹּת הַמְּלָאכָה כֹּאֲשֶׁר אֲרַפֶּה וִירְדֹתִי אֲלֵיכֶם:	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 בְּדִבְרֵי הַזֶּה אַרְבַּע פְּעָמִים וָאֲשִׁיב אוֹתָם בְּדִבְרֵי הַזֶּה: ס	Then they sent <u>word</u> to me <u>in the same way</u> four times, and I replied to them <u>in the same way</u> .	in the same way (2x) ← <i>as this matter</i> .
Neh 6:5	וַיִּשְׁלַח אֵלַי סַנְבַלַּט בְּדִבְרֵי הַזֶּה פַּעַם חֲמִישִׁית אֶת־נִפְתָּר וְאֶגְרֵת פְּתוּחָה בְּיָדוֹ:	Then Sanballat sent his servant to me <u>in the same way</u> for a fifth time, with the letter open in his hand.	in the same way ← <i>as this way</i> .
Neh 6:6	כְּתוּב בָּהּ בְּגוֹיִם נִשְׁמָע וְנִשְׁמָו אָמַר אֶתָּה וְהַיְּהוּדִים חֹשְׁבִים לְמַרְדּוֹד עַל־כֵּן אֶתָּה בּוֹנֶה הַחוֹמָה וְאַתָּה הוּא לָהֶם לְמֶלֶךְ כְּדִבְרֵי הָאֱלֹהִים:	In it was written, “Among the nations it is <u>reported</u> , 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 ← <i>heard</i> . Gashmu: <i>Geshem</i> of Neh 6:1.
Neh 6:7	וְגַם־נְבִיאִים הָעֹמְדִתָּ לְקִרְאָ עָלֶיךָ בִּירוּשָׁלַם לֵאמֹר מֶלֶךְ בִּיהוּדָה וְעַתָּה יִשְׁמָע לְמֶלֶךְ כְּדִבְרֵי הָאֱלֹהִים וְעַתָּה לָכֵן וְנִנְעֲצָה 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 <u>reported</u> to the king, in accordance with these things. Or come now, and let us take counsel together.”	reported ← <i>heard</i> .
Neh 6:8	וְאֲשַׁלַּחָה אֵלָיו לֵאמֹר לֹא נִהְיָה כְּדִבְרֵי הָאֱלֹהִים אֲשֶׁר אַתָּה אֹמֵר כִּי מִלְבָּדְךָ אֶתָּה בּוֹדָאִם:	At <u>this</u> I sent <u>word</u> to him and said, “No such thing as what you say <u>has happened</u> , for you are devising them <u>in your own heart</u> .”	at this: wider use of the vav. no such thing as what you say has happened ← <i>it has not been brought to pass according to these things which you say</i> . in your own heart ← <i>from your heart</i> .
Neh 6:9	כִּי כָל־מִרְאִים אוֹתָנוּ לֵאמֹר יִרְפוּ יְדֵיהֶם מִן־הַמְּלָאכָה וְלֹא תַעֲשֶׂה וְעַתָּה חַזַּק אֶת־יָדַי:	For they were all <u>intimidating</u> us, saying, “ <i>The strength of their hands for the work will ebb away</i> , and it will not be done.” “But now, strengthen my hands.”	intimidating: or <i>disheartening</i> . <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	וְאֶנִּי־בָאתִי בֵּית שְׁמַעִיָּה בֶּן־דְּלִיָּה בֶּן־מְהִיטָבָאֵל וְהוּא עָצוּר וַיֹּאמֶר נִנְעַד אֶל־בֵּית הָאֱלֹהִים אֶל־תּוֹדֵךְ הַהִיכָל וְנִסְגְּרָה דְלִתּוֹת הַהִיכָל כִּי בָּאִים לְהַרְגֶּךָ וְלִילָה בָּאִים לְהַרְגֶּךָ:	Then I went <i>to</i> the house of Shemaiah, the son of Delaiah, the son of Mehetabel, who was confined <i>there</i> , and he said, “Let us meet at the house of God, inside the temple, and let us close the doors of the temple, for <u>they are coming to kill you</u> , and <i>it is tonight that they are coming to kill you</i> .”	Mehetabel ← <i>Mehetab'el</i> . AV= <i>Mehetabeel</i> , 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	וְאֹמְרָה הָאִישׁ כְּמוֹנִי יִבְרַח וּמִי כְמוֹנִי אֲשֶׁר־יָבוֹא אֶל־הַהִיכָל וְחִי לֹא אָבוֹא:	But I said, “Will a man such as myself flee? And who such as I would go into the temple <u>for his life</u> ? I shall not go.”	for <i>his</i> life ← <i>and be living</i> .

Neh 6:12	וְאֶפְיָרָה וְהַנֶּהָה לֹא־אֱלֹהִים שָׁלְחוּ בִּי הַנְּבוּאָה דְּבַר עָלַי וְטוֹבִיָּה וְסַנְבַּלֵּט שְׂכָרוֹ:	And I became aware <u>that</u> 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.	that ← <i>and behold</i> .
Neh 6:13	לְמַעַן שָׂכוֹר הוּא לְמַעַן־אִירָא וְאֶעֱשֶׂה־כֵּן וְחַטָּאתִי וְהִיא לָהֶם לְשֵׁם רָע לְמַעַן יַחְרֹפוּנִי: פ	He <i>was</i> hired for a purpose – so that I should be afraid and <u>do</u> <u>that</u> , and <i>so</i> sin, and they would have an ill report <i>with which</i> to reproach me.	do that ← <i>do thus</i> .
Neh 6:14	זָכְרָה אֱלֹהֵי לְטוֹבִיָּה וּלְסַנְבַּלֵּט כְּמַעֲשֵׂיוֹ אֵלֶּה וְגַם לְנוֹעֲדִיָּה הַנְּבִיאָה וּלְיִתְר הַנְּבִיאִים אֲשֶׁר הָיוּ מִירָאִים אוֹתִי:	“Remember, O God of mine, Tobiah and Sanballat, according to these works <u>of theirs</u> , and also Noadiah the prophetess, and the rest of the prophets who were <u>intimidating</u> me.”	of theirs ← <i>of his</i> . intimidating: see Neh 6:9.
Neh 6:15	וַתִּשְׁלַם הַחוֹמָה בְּעֶשְׂרִים וַחֲמִשָּׁה לְאַלּוּל לַחֲמִשִּׁים וּשְׁנָיִם יוֹם: פ	And the wall was completed on the twenty-fifth of Elul, in fifty- two days.	Elul: around September.
Neh 6:16	וַיְהִי כֹאֲשֶׁר שָׁמְעוּ כָּל־אוֹיְבֵינוּ וַיֵּרְאוּ כָל־הַגּוֹיִם אֲשֶׁר סְבִיבֹתֵינוּ וַיִּפְּלוּ מְאֹד בְּעֵינֵיהֶם וַיִּדְּעוּ בִּי מְאֹד אֱלֹהֵינוּ נַעֲשֶׂתָה הַמְּלָאכָה הַזֹּאת:	And it came to pass, when all our enemies heard <i>this</i> , that all the nations around us <u>feared</u> and <u>were very downcast</u> , and they knew that this work had been done <u>by inducement</u> from our God.	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 <i>inducement</i> from ← <i>from with</i> .
Neh 6:17	גַּם   בַּיָּמִים הָהֵם מְרַבִּים חָרִי יְהוּדָה אֲגִרְתֵּיהֶם הוֹלְכוֹת עַל־טוֹבִיָּה וְאֲשֶׁר לְטוֹבִיָּה בָּאוֹת אֲלֵיהֶם:	Also in those days the nobles of Judah <u>wrote many</u> letters <i>which</i> went to Tobiah, and <i>those</i> of Tobiah came to them.	wrote many ← <i>did much, multiplied</i> .
Neh 6:18	כִּי־רַבִּים בִּיהוּדָה בְּעָלֵי שְׁבוּעָה לֹא כִי־חָתָן הוּא לְשִׁכְנִיָּה בֶן־אַרָּח וַיהוֹחָנָן בֶּן־ לָקָח אֶת־בִּתְּמִשְׁלָם בֶּן־ בִּרְכִיָּה:	For <i>there were</i> many in Judah <u>who had sworn allegiance</u> 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> .	who had sworn allegiance ← <i>possessors of an oath</i> . Jehohanan: see Ezra 10:6.
Neh 6:19	גַּם טוֹבִתִּיו הָיוּ אֹמְרִים לִפְנֵי וּדְבָרֵי הָיוּ מוֹצִיאִים לוֹ אֲגִרוֹת שָׁלַח טוֹבִיָּה לִירְאֵנִי:	They also <u>recounted his good</u> <u>news to me</u> , and my words <u>were</u> <u>expounded</u> to him, <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> . were expounded ← <i>they brought out</i> . Avoidance of the passive. intimidate: see Neh 6:9.

Neh 7:1	וַיְהִי כַּאֲשֶׁר נִבְנְתָה הַחוֹמָה וְאֶעֱמִיד הַדְּלָתוֹת וַיִּפְקְדוּ הַשׁוֹעֲרִים וְהַלְוִיִּם 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	וְאֶצְוָה אֶת־חֲנַנִי אָחִי וְאֶת־חֲנַנְיָה שֹׂר הַבִּירָה עַל־יְרוּשָׁלַם כִּי־הוּא כָאִישׁ אֱמֶת וִירָא 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</i> was <u>very much</u> 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 שַׁעְרֵי יְרוּשָׁלַם עַד־חֹם הַשֶּׁמֶשׁ וְעַד הֵם עֹמְדִים יִגְפּוּ הַדְּלָתוֹת וְאֶחָזוּ וְהָעֹמְדִים מִשְׁמֹרוֹת יִשְׁבּוּ יְרוּשָׁלַם אִישׁ בְּמִשְׁמָרוֹ וְאִישׁ נֶגֶד 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</i> watches from 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 וְגֹדֹלָה וְהָעָם מְעַט בְּתוֹכָהּ וְאֵין 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 אֱלֹהִי אֶל־לִבִּי וְאֶקְבְּצָה אֶת־הַחֹרִים וְאֶת־הַסֹּגְגִים וְאֶת־הָעָם לְהַתִּיחֵשׁ וְאֶמְצָא סֵפֶר הַיְחֹשׁ הָעוֹלָם בְּרֹאשׁוֹנָה וְאֶמְצָא כְּתוּב 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</i> those who had come up previously, and I found <i>this</i> written in it:	
Neh 7:6	אֵלֶּה   בְּנֵי הַמְּדִינָה הָעֲלִים מִשְׁבֵּי הַגּוֹלָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל וַיָּשׁוּבוּ לְיְרוּשָׁלַם וְלִיהוּדָה אִישׁ לְעִירוֹ:	“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 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־זִרְבָבֶל יֶשׁוּעַ נְחֵמְיָה עֲזַרְיָה רַעְמְיָה נְחֲמָנִי מֶרְדֵּכַי בִּלְשָׁן מִסְפֶּרֶת בִּגְוַי נְחֻם בַּעְנָה מִסְפָּר אַנְשֵׁי עַם יִשְׂרָאֵל: ס	Those who came with Zerubbabel <i>were</i> Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, <u>Mordecai</u> , Bilshan, Mispereth, Bigvai, Nehum <i>and</i> Baanah. The number of men of the people of Israel <i>was as follows</i> :	Ezra 2:2. <hr/> Jeshua: see 1 Chr 24:11. <hr/> Mordecai: see Esth 2:5.



Neh 7:8	בְּנֵי פֶרֶעַשׁ אֲלֻפִּים מֵאָה וְשִׁבְעִים וּשְׁנָיִם: ס	the fraternity of Parosh <i>numbered</i> two thousand one hundred and seventy-two;	Ezra 2:3. fraternity: see Ezra 2:1.
Neh 7:9	בְּנֵי שִׁפְטִיָּה שְׁלֹשׁ מֵאוֹת שִׁבְעִים וּשְׁנָיִם: ס	the fraternity of Shephatiah <i>numbered</i> three hundred and seventy-two;	Ezra 2:4.
Neh 7:10	בְּנֵי אֶרַח שֵׁשׁ מֵאוֹת חֲמִשִּׁים וּשְׁנָיִם: ס	the fraternity of Arah <i>numbered</i> six hundred and fifty-two;	Ezra 2:5.
Neh 7:11	בְּנֵי־פַחַת מוֹאָב לְבִנֵי יֵשׁוּעַ וְיוֹאָב אֲלֻפִּים וּשְׁמֹנֶה מֵאוֹת שְׁמֹנֶה עָשָׂר: ס	the fraternity of Pahath-Moab, of <i>the line of</i> the fraternity of Jeshua-Joab, <i>numbered</i> two thousand eight hundred and eighteen;	Ezra 2:6. Jeshua: see 1 Chr 24:11.
Neh 7:12	בְּנֵי עֵילָם אֶלֶף מֵאתִים חֲמִשִּׁים וָאַרְבָּעָה: ס	the fraternity of Elam <i>numbered</i> one thousand two hundred and fifty-four;	Ezra 2:7.
Neh 7:13	בְּנֵי זַטּוּא שְׁמֹנֶה מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה: ס	the fraternity of Zattu <i>numbered</i> eight hundred and forty-five;	Ezra 2:8. Zattu: see Neh 10:14.
Neh 7:14	בְּנֵי זַכַּי שִׁבְעַת מֵאוֹת וְשִׁשִּׁים: ס	the fraternity of Zaccai <i>numbered</i> seven hundred and sixty;	Ezra 2:9.
Neh 7:15	בְּנֵי בִנְוִי שֵׁשׁ מֵאוֹת אַרְבָּעִים וּשְׁמֹנֶה: ס	the fraternity of Binnui <i>numbered</i> six hundred and forty- eight;	Ezra 2:10.
Neh 7:16	בְּנֵי בִבַי שֵׁשׁ מֵאוֹת עֶשְׂרִים וּשְׁמֹנֶה: ס	the fraternity of Bebai <i>numbered</i> six hundred and twenty-eight;	Ezra 2:11.
Neh 7:17	בְּנֵי עֲזָגָד אֲלֻפִּים שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וּשְׁנָיִם: ס	the fraternity of Azgad <i>numbered</i> two thousand three hundred and twenty-two;	Ezra 2:12.
Neh 7:18	בְּנֵי אֲדֹנִיקָם שֵׁשׁ מֵאוֹת שִׁשִּׁים וְשִׁבְעָה: ס	the fraternity of Adonikam <i>numbered</i> six hundred and sixty- seven;	Ezra 2:13.
Neh 7:19	בְּנֵי בִגְוַי אֲלֻפִּים שְׁשִׁים וְשִׁבְעָה: ס	the fraternity of Bigvai <i>numbered</i> two thousand and sixty-seven;	Ezra 2:14.
Neh 7:20	בְּנֵי עֲדִין שֵׁשׁ מֵאוֹת חֲמִשִּׁים וַחֲמִשָּׁה: ס	the fraternity of Adin <i>numbered</i> six hundred and fifty-five;	Ezra 2:15.
Neh 7:21	בְּנֵי־אֶטֶר לְחִזְקִיָּה תִשְׁעִים וּשְׁמֹנֶה: ס	the fraternity of Ater, of Hezekiah's <i>line</i> , <i>numbered</i> 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 בִצִי שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וָאַרְבָּעָה: ס	the fraternity of Bezai <i>numbered</i> three hundred and twenty-four;	Ezra 2:17.

Neh 7:24	בְּנֵי חֲרִיף מֵאָה שְׁנַיִם עָשָׂר: ס	the fraternity of Hariph <i>numbered</i> one hundred and twelve;	Ezra 2:18.
Neh 7:25	בְּנֵי גִבְעֹן תְּשַׁעִים וַחֲמִשָּׁה: ס	the fraternity of Gibeon <i>numbered</i> ninety-five;	Ezra 2:20. Gibeon: see Josh 9:3.
Neh 7:26	אֲנָשֵׁי בֵּית־לָחֶם וְנֹטָפָה מֵאָה שְׁמֹנִים וּשְׁמֹנֶה: ס	the men of Bethlehem and Netophah <i>numbered</i> one hundred and eighty-eight;	Ezra 2:21, Ezra 2:22. Bethlehem: see Gen 35:19.
Neh 7:27	אֲנָשֵׁי עֲנָתוֹת מֵאָה עָשָׂרִים וּשְׁמֹנֶה: ס	the men of Anathoth <i>numbered</i> one hundred and twenty-eight;	Ezra 2:23.
Neh 7:28	אֲנָשֵׁי בֵּית־עֲזֻמָּוֶת אַרְבָּעִים וּשְׁנָיִם: ס	the men of Beth-Azmaveth <i>numbered</i> forty-two;	Ezra 2:24.
Neh 7:29	אֲנָשֵׁי קִרְיַת יְעָרִים כְּפִירָה וּבְאֵרוֹת שְׁבַע מֵאוֹת אַרְבָּעִים וּשְׁלֹשָׁה: ס	the men of Kiriath-Jearim, Chephirah and Beeroth <i>numbered</i> seven hundred and forty-three;	Ezra 2:25. Kiriath-Jearim: see Josh 9:17.
Neh 7:30	אֲנָשֵׁי הָרָמָה וְגִבְעָה שֵׁשׁ מֵאוֹת עָשָׂרִים וְאַחַד: ס	the men of Ramah and Geba <i>numbered</i> six hundred and twenty-one;	Ezra 2:26. Ramah ← <i>the Ramah</i> .
Neh 7:31	אֲנָשֵׁי מִכְמָס מֵאָה וְעָשָׂרִים וּשְׁנָיִם: ס	the men of Michmas <i>numbered</i> one hundred and twenty-two;	Ezra 2:27. Michmas: see 1 Sam 13:2.
Neh 7:32	אֲנָשֵׁי בֵּית־אֵל וְהַעִי מֵאָה עָשָׂרִים וּשְׁלֹשָׁה: ס	the men of Beth-El and Ai <i>numbered</i> one hundred and twenty-three;	Ezra 2:28. Ai: see Josh 7:2.
Neh 7:33	אֲנָשֵׁי נְבוֹ אַחֵר חֲמִשִּׁים וּשְׁנָיִם: ס	the men of the other Nebo <i>numbered</i> fifty-two;	Ezra 2:29.
Neh 7:34	בְּנֵי עֵילָם אַחֵר אֶלֶף מֵאתִים חֲמִשִּׁים 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 וְעָשָׂרִים: 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 חֲדָיד וְאוֹנוֹ שֶׁבַע מֵאוֹת וְעָשָׂרִים 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 תִּשְׁעַת 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 יִשׁוּעַ תִּשְׁעַת 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 וּשְׁנַיִם: ס	the fraternity of Immer <i>numbered</i> one thousand and fifty-two;	Ezra 2:37.
Neh 7:41	בְּנֵי פִשְׁחוֹר אֶלֶף מֵאתִים אַרְבָּעִים וְשִׁבְעָה: 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 שִׁבְעָה 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 שִׁבְעִים וְאַרְבָּעָה: ס	the Levites, the sons of Jeshua, of Kadmiel, <i>and</i> of the sons of Hodeviah, <i>numbered</i> seventy- four;	Ezra 2:40. Jeshua: see 1 Chr 24:11. Hodeviah: elsewhere usually Hodaviah.
Neh 7:44	הַמְשֻׁרְרִים בְּנֵי אָסָף מֵאה 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 שְׁבִי מֵאה שְׁלָשִׁים 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 טַבְעוֹת:	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־קִירֹס בְּנֵי־סִיעָא בְּנֵי פְדוּז:	the sons of Keros, the sons of Sia, the sons of Padon,	Ezra 2:44.
Neh 7:48	בְּנֵי־לְבָנָה בְּנֵי־חֲגָבָה בְּנֵי שַׁלְמִי:	the sons of Lebanah, the sons of Hagabah, the sons of Shalmi,	Ezra 2:45, Ezra 2:46. Lebanah: AV= <i>Lebana</i> here. Hagabah: AV= <i>Hagaba</i> here.
Neh 7:49	בְּנֵי־חֲנָן בְּנֵי־גִדֶּל בְּנֵי־גַחַר:	the sons of Hanan, the sons of Giddel, the sons of Gahar,	Ezra 2:46, Ezra 2:47.
Neh 7:50	בְּנֵי־רֵאִיָּה בְּנֵי־רֶצִין בְּנֵי נֶקוֹדָא:	the sons of Reaiah, the sons of Rezin, the sons of Nekoda,	Ezra 2:47, Ezra 2:48.
Neh 7:51	בְּנֵי־גִזָּם בְּנֵי־עֲזָא בְּנֵי פָסַח:	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־בְסִי בְּנֵי־מְעוּנִים בְּנֵי *נְפִישִׁים *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־בִקְבוּק בְּנֵי־חֲקוּפָא בְּנֵי חֲרָחוֹר:	the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,	Ezra 2:51.

Neh 7:54	בְּנֵי־בַצְלִית בְּנֵי־מַחֲדָא בְּנֵי חֲרָשָׁא:	the sons of Bazlith, the sons of Mehida, the sons of Harsha,	Ezra 2:52.
Neh 7:55	בְּנֵי־בָרְקוֹס בְּנֵי־סִסְרָא בְּנֵי־תַמַּח:	the sons of Barkos, the sons of Sisera, the sons of Tamah,	Ezra 2:53.
Neh 7:56	בְּנֵי נֶצִיחַ בְּנֵי חֲטִיפָא:	the sons of Nezhiah, 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 גִדֵּל:	the sons of Jaala, the sons of Darkon, the sons of Giddel,	Ezra 2:56.
Neh 7:59	בְּנֵי שִׁפְטִיָּה בְּנֵי־חַטִּיל בְּנֵי פִכְרֵת 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 תְּשַׁעִּים 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	וְאַלֶּה הָעוֹלִים מִתֵּל מֶלֶח תֵּל חֲרָשָׁא כְּרוֹב אֲדוֹן וְאִמֵּר וְלֹא יָכְלוּ לְהַגִּיד בֵּית־אֲבוֹתָם וְזָרְעָם אִם מִי־שְׂרָאֵל הֵם:	And the following are those who came up from Tel-Melah, Tel- Harsha, Cherub, Addon and Immer, but they could not specify their paternal house or their family line – whether they were of Israel – :	Ezra 2:59.  the following ← <i>these</i> .  Tel-Harsha: AV= <i>Tel-haresha</i> here, not recognizing a closed syllable, but different again in Ezra 2:59.  specify ← <i>tell</i> .  family line ← <i>seed</i> .
Neh 7:62	בְּנֵי־דֹלְיָה בְּנֵי־טוֹבְיָה בְּנֵי נְקוּדָא שֵׁשׁ מֵאוֹת וְאַרְבָּעִים וּשְׁנַיִם: ס	the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, <i>who numbered</i> six hundred and forty-two,	Ezra 2:60.
Neh 7:63	וּמִן־הַכֹּהֲנִים בְּנֵי חֲבִיָּה בְּנֵי הַקּוֹץ בְּנֵי בַרְזַלִּי אֲשֶׁר לָקַח מִבָּנוֹת בַּרְזַלִּי הַגִּלְעָדִי אִשָּׁה וַיִּקְרָא עַל־שֵׁמָם:	and <i>those</i> of the priests <i>who were</i> the sons of Hobaiah, the sons of Hakkoz, and the sons of Barzillai who took a wife from the daughters of Barzillai the Gileadite, and he was <i>named</i> after them.	Ezra 2:61.  Hobaiah: see Ezra 2:61.  Hakkoz: see Neh 3:21.  Gileadite: see Gen 31:21.  named after them ← <i>called</i> after their name.
Neh 7:64	אֵלֶּה בִּקְשׁוּ כְּתָבָם הַמְתִּיחִשִּׁים וְלֹא נִמְצָא וַיִּגְאָלוּ מִן־הַכֹּהֲנָה:	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 <i>extraneous</i> .	Ezra 2:62.  registration ← <i>writing</i> .  were disqualified ... as extraneous ← <i>were polluted</i> .

Neh 7:65	וַיֹּאמֶר הַתִּרְשָׁתָא לָהֶם אֲשֶׁר לֹא־יֵאכְלוּ מִקֹּדֶשׁ הַקִּדְשִׁים עַד עֹמֵד הַכֶּהֵן לְאוּרִים וְתוֹמִים:	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 כָּאֶחָד אַרְבַּע רְבֹוא אֲלָפִים 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	מִלִּבְד עַבְדֵיהֶם וְאִמָּהֲתֵיהֶם אֶלֶּה שִׁבְעַת אֲלָפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְשִׁבְעָה וְלָהֶם מְשָׁרְרִים וּמְשָׁרְרוֹת מֵאֲתָם וְאַרְבָּעִים וְחֲמִשָּׁה: ס	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 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 וְחֲמִשָּׁה ס חֲמֹרִים שֵׁשֶׁת אֲלָפִים 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 רֹאשֵׁי הָאָבוֹת נָתַנוּ לְמִלְאכָה הַתִּרְשָׁתָא נָתַן לְאוֹצֵר זָהָב דְּרַבְמָנִים אֶלֶף מִזְרְקוֹת חֲמִשִּׁים כְּתָנוֹת כֹּהֲנִים שְׁלֹשִׁים וְחֲמִשׁ מֵאוֹת:	And <i>some of</i> the paternal heads contributed to the work. The governor gave one thousand darics of 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	וּמִרֹאשֵׁי הָאָבוֹת נָתַנוּ לְאוֹצֵר הַמִּלְאכָה זָהָב דְּרַבְמָנִים שְׁתֵּי רִבּוֹת וְכֶסֶף מָנִים אֲלָפִים וּמֵאֲתָם:	And <i>some of</i> the paternal heads gave twenty thousand darics of gold and two thousand two hundred manehs of 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 נָתַנוּ שְׂאֲרֵית הָעָם זָהָב דְּרַבְמָנִים שְׁתֵּי רִבּוֹא וְכֶסֶף מָנִים אֲלָפִים וְכִתְנַת כֹּהֲנִים שְׁשִׁים וְשִׁבְעָה: פ	And <i>this is</i> what the rest of the people gave: twenty thousand darics of gold, and two thousand manehs of 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	וַיֵּשְׁבוּ הַכֹּהֲנִים וְהַלְוִיִּם וְהַשּׁוֹעֲרִים וְהַמְשָׁרְרִים וּמִן־הָעָם וְהַנְּתִינִים וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם וַיָּגַע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעָרֵיהֶם:	And the priests and the Levites, and the gatekeepers and the singers, and <i>some of</i> the people, and the temple-servants and all Israel lived in their cities, and by the time the seventh month came, the sons of Israel were in their cities.	Ezra 2:70, Ezra 3:1. and by the time: wider use of the vav.

Neh 8:1	<p>וַיֵּאסְפוּ כָּל־הָעָם בְּאִישׁ אָחָד  אֶל־הֶרְחֹב אֲשֶׁר לִפְנֵי  שַׁעַר־הַמַּיִם וַיֹּאמְרוּ לְעֶזְרָא  הַסֵּפֶר לְהָבִיא אֶת־סֵפֶר  תּוֹרַת מֹשֶׁה אֲשֶׁר־צֻוָּה יְהוָה  אֶת־יִשְׂרָאֵל:</p>	<p>And all the people gathered <u>in</u>  <u>unison</u> 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.</p> <hr/> <p>in unison ← <i>as one man</i>.</p>
Neh 8:2	<p>וַיָּבִיא עֶזְרָא הַכֹּהֵן  אֶת־הַתּוֹרָה לִפְנֵי הַקָּהָל  מֵאִישׁ וְעַד־אִשָּׁה וְכָל מִבֵּין  לְשֹׁמֵעַ בַּיּוֹם אֶחָד לַחֹדֶשׁ  הַשְּׁבִיעִי:</p>	<p>And Ezra the priest presented the  law to the convocation, <i>to both</i>  <u>men and women</u>, and everyone  <i>who</i> would understand <u>on</u>  <u>hearing it</u>, on the first day of the  seventh month.</p>	<p>presented the law to ← <i>brought</i>  the law before.</p> <hr/> <p><i>to both men and women</i> ← <i>from</i>  <i>man and to woman</i>.</p> <hr/> <p>on hearing: gerundial use of the  infinitive.</p>
Neh 8:3	<p>וַיִּקְרָא־בּוֹ לִפְנֵי הֶרְחֹב אֲשֶׁר    לִפְנֵי שַׁעַר־הַמַּיִם מִן־הָאוֹר  עַד־מַחְצִית הַיּוֹם נֹגֵד  הָאֲנָשִׁים וְהַנְּשִׁים וְהַמְּבִינִים  וְאָזְנֵי 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 הַסֵּפֶר  עַל־מִגְדַּל־עֵץ אֲשֶׁר עָשׂוּ  לְדָבָר וַיַּעֲמֵד אֶצְלוֹ מַתִּיתִיָּה  וְשָׁמַע וְעֲנִיָּה וְאוּרִיָּה וְחִלְקִיָּה  וּמַעֲשִׂיָּה עַל־יְמִינוֹ וּמִשָּׁמְאֵלוֹ  פְּדִיָּה וּמִישָׁאֵל וּמִלְכִּיָּה וְחָשִׁם  וְחִשְׁבַּדְנָה זְכַרְיָה מְשֻׁלָּם: פ</p>	<p>And Ezra the scribe stood on a  wooden tower which they had  made for the <u>occasion</u>, 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  <u>Malchijah</u> and Hashum and  <u>Hashbaddanah</u>, Zechariah and  Meshullam.</p>	<p>occasion ← <i>thing, word</i>.</p> <hr/> <p>Uriah: AV= <i>Urijah</i> here. See 2  Ki 16:10.</p> <hr/> <p>Malchijah: AV differs here  (<i>Malchiah</i>). See Jer 21:1.</p> <hr/> <p>Hashbaddanah: AV=  <i>Hashbadana</i>.</p>
Neh 8:5	<p>וַיִּפְתָּח עֶזְרָא הַסֵּפֶר לְעֵינָיו  כָּל־הָעָם בְּיַמְעַל כָּל־הָעָם  הָיָה וּכְפַתְחוּ עֲמָדוֹ 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</i>  above.</p>
Neh 8:6	<p>וַיְבָרֶךְ עֶזְרָא 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  <u>their arms raised</u>, then they  bowed to and worshipped the  LORD face <i>down</i> to the ground.</p>	<p>their arms raised ← <i>lifting up of</i>  their arms / hands.</p>

Neh 8:7	<p>וַיֵּשׁוּעַ וּבְנֵי וְשֵׁרֵבְיָהּ   יָמִין  עֲקֹב שַׁבְּתַי   הוֹדִיָּה מַעֲשִׂיָּה  קְלִיטָא עֲזַרְיָהּ יוֹזָבָד חֲנָן  פְּלֵאִיָּה וְהַלְוִיִּם מְבִינִים  אֶת־הָעָם לַתּוֹרָה וְהָעָם  עַל־עַמָּדָם:</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</i> their place.</p>	<p>Jeshua: see 1 Chr 24:11.</p> <hr/> <p><i>stood glued to their place ← (were) on their standing place.</i></p>
Neh 8:8	<p>וַיִּקְרְאוּ בַסֵּפֶר בְּתוֹרַת  הָאֱלֹהִים מִפָּרֶשׁ וְשׁוֹם שִׁכְלָ  וַיְבִינוּ בַּמִּקְרָא: ס</p>	<p>And they read <u>from the book</u> of the law of God distinctly, and <u>they gave insight</u>, and <u>they enabled <i>them</i> to understand the reading</u>.</p>	<p>from the book ← <i>in the book</i>.</p> <hr/> <p>they gave: infinitive absolute.</p> <hr/> <p>they enabled <i>them</i> to understand: compare Neh 8:7, Neh 8:9 (<i>expounded</i>). Alternatively, <i>they understood</i>.</p> <hr/> <p>the reading ← <i>in the reading</i>.</p>
Neh 8:9	<p>וַיֹּאמֶר נְחֶמְיָה הוּא  הַתִּרְשָׁתָא וְעִזְרָא הַכֹּהֵן    הַסֹּפֵר וְהַלְוִיִּם הַמְּבִינִים  אֶת־הָעָם לְכָל־הָעָם הַיּוֹם  קֹדֶשׁ־הוּא לַיהוָה אֱלֹהֵיכֶם  אַל־תִּתְאֲבְלוּ וְאַל־תִּבְכוּ כִּי  בֹכִים כָּל־הָעָם בְּשָׁמְעָם  אֶת־דְּבַר־יְהוָה:</p>	<p>And Nehemiah, who <i>was</i> 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  מִשְׁמָנִים וּשְׂתוּ מִמִּתְקִים  וּשְׁלַחוּ מְנוֹת לְאִין נָכוֹן לוֹ  כִּי־קֹדֶשׁ הַיּוֹם לֹאֲדַגְנוּ  וְאַל־תִּתְעַצְבוּ כִּי־חֲדָתוֹת יְהוָה  הִיא מְעֻזָּכֶם:</p>	<p>And he said to them, “Go <i>and</i> 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 מַחֲשִׁים לְכָל־הָעָם  לֵאמֹר הִסּוּ כִּי הַיּוֹם קֹדֶשׁ  וְאַל־תִּתְעַצְבוּ:</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 כָל־הָעָם לֶאֱכֹל  וּלְשָׂתוֹת וּלְשַׁלַּח מְנוֹת  וּלְעֲשׂוֹת שִׂמְחָה גְדוֹלָה כִּי  הֵבִינוּ בְּדִבְרֵי אֲשֶׁר הוֹדִיעָנוּ  לָהֶם: ס</p>	<p>Then all the people went to eat and to drink and to send portions and to <i>celebrate with</i> great joy, for they understood the words which had been made known to them.</p>	<p>celebrate ← <i>do</i>.</p> <hr/> <p>had been made known ← <i>they made known</i>. Avoidance of the passive.</p>

Neh 8:13	<p>וּבַיּוֹם הַשֵּׁנִי נֶאֱסְפוּ רָאשֵׁי הָאָבוֹת לְכָל־הָעָם הַכֹּהֲנִים וְהַלְוִיִּם אֶל־עֶזְרָא הַסֹּפֵר וְלִהְשִׁכִּיל אֶל־דְּבָרֵי הַתּוֹרָה:</p>	<p>And on the second day, the paternal heads of all the people, and the priests and the Levites, gathered around 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 בְנֵי־יִשְׂרָאֵל בַּסֹּכּוֹת בַּחֹדֶשׁ הַשְּׁבִיעִי:</p>	<p>And they found written in the law which the LORD had commanded through the intermediacy 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 יִשְׁמִיעוּ וַיַּעֲבִירוּ קוֹל בְּכָל־עִרְיָהֶם וּבִירוּשָׁלַם לֵאמֹר צֵאוּ הָהָר וְהָבִיאוּ עֲלֵי־זֵית וְעֲלֵי־עֵץ שִׁמּוֹן וְעֲלֵי הָדָס וְעֲלֵי תְּמָרִים וְעֲלֵי עֵץ עֵבֶת לַעֲשׂוֹת סֹכֹת כַּכְּתוּב: פ</p>	<p>and that they should proclaim and publish an announcement in all their cities and in Jerusalem, saying, “Go out to the mountain and bring back 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־גֻּפוֹ וּבַחֲצֹרְתֵיהֶם וּבַחֲצֹרוֹת בֵּית 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 כָל־הַקְהָל הַשָּׂבִים מִן־הַשָּׁבִי   סֹכּוֹת וַיֵּשְׁבוּ בַּסֹּכּוֹת כִּי לֹא־עָשׂוּ מִימֵי יֵשׁוּעַ בֶּן־נֹון כֵּן בְּנֵי יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְהָיָה וְתָהִי 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 Jeshua 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   בְּיוֹם מִן־הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרוֹן וַיַּעֲשׂוּ־חֹג שִׁבְעַת יָמִים וּבַיּוֹם הַשְּׁמִינִי עֲצָרַת כַּמְּשֻׁפָּט: פ</p>	<p>And he read from the book of the law of God day by day, from the first day to the last day, and they celebrated 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.  celebrated ← <i>did</i>.</p>
Neh 9:1	<p>וּבַיּוֹם עָשְׂרוֹ וְאַרְבָּעָה לַחֹדֶשׁ הַזֶּה נֶאֱסְפוּ בְנֵי־יִשְׂרָאֵל בְּצוֹם וּבְשָׁקִים וְאִדְמָה 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 וַיַּעֲמָדוּ וַיִּתְּוּדוּ עַל־חַטֹּאתֵיהֶם וְעֲוֹנוֹת 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.</p> <hr/> <p>foreigners ← <i>sons of foreigners</i>.</p>
Neh 9:3	<p>וַיָּקוּמוּ עַל־עַמָּדָם 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>.</p> <hr/> <p>from the book ← <i>in the book</i>. See Dan 5:3.</p>
Neh 9:4	<p>וַיָּקָם עַל־מַעֲלֵה הַלְוִיִּם יֵשׁוּעַ וּבְנֵי קַדְמִיָּאֵל שְׁבַנְיָה בֶּנִי שֶׁרֶבְיָה בֶּנִי כַנְנִי וַיִּזְעֲקוּ בְּקוֹל גָּדוֹל אֶל־יְהוָה אֱלֹהֵיהֶם:</p>	<p>Then Jeshua 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 יֵשׁוּעַ וְקַדְמִיָּאֵל בְּנֵי חֲשַׁבְנְיָה שֶׁרֶבְיָה הוֹדִיָּה שְׁבַנְיָה פִּתְחָיָה קוּמוּ בָּרְכוּ אֶת־יְהוָה אֱלֹהֵיכֶם מִן־הָעוֹלָם עַד־הָעוֹלָם וַיְבָרְכוּ שָׁם בְּבוֹדָד וּמְרוֹמָם עַל־כָּל־בְּרָכָה וְתִהְיֶה:</p>	<p>And the Levites, Jeshua 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.” “And <u>may your glorious</u> <u>name be blessed</u>, Which <i>is</i> exalted above all blessing and praise.</p>	<p>Jeshua: see 1 Chr 24:11.</p> <hr/> <p>may your glorious name be blessed ← <i>let them bless the</i> <i>name of your glory</i>. Avoidance of the passive and a Hebraic genitive.</p>
Neh 9:6	<p>אֲתָה־הוּא יְהוָה לְבַדָּךְ *אֵת **אֲתָה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֲתָה מְחִיָּה אֶת־כָּלֶם וּצָבָא 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</i> <i>verse</i>): the <i>ketiv</i> is the feminine form, but it can be regarded as a variant form of the <i>qeré</i>, perhaps under Aramaic influence (אַנָּת).</p>
Neh 9:7	<p>אֲתָה־הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׁדִּים 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>וּמָצָאתָ אֶת־לִבּוֹ נֹאֲמָן  לְפָנֶיךָ וְכָרוֹת עֲמּוֹ הַבְּרִית  לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי  הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי  וְהַגִּרְגָּשִׁי לָתֵת לְזֶרְעוֹ וּתְקַם  אֶת־דְּבָרֶיךָ כִּי צִדִּיק אָתָּה:</p>	<p>And you found his heart <i>to be</i> faithful before you,  And <i>you made a covenant</i> 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>וַתֵּרָא אֶת־עֲנֵי אֲבוֹתֵינוּ  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>וַתַּתֵּן אֹתָת וּמִפְתִּים בְּפָרְעֹה  וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרֶצוֹ  כִּי יָדַעְתָּ כִּי הִזִּידוּ עֲלֵיהֶם  וַתַּעַשׂ־לָךְ שֵׁם כְּהַיּוֹם הַזֶּה:</p>	<p>And you performed 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>וְהָיָם בְּקָעָתָ לִפְנֵיהֶם וַיַּעֲבְרוּ  בְּתוֹךְ־הַיָּם בַּיַּבָּשָׁה  וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ  בְּמִצּוֹלָת כְּמו־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>וּבַעֲמֹד עָנָן הִנַּחִיתָם יוֹמָם  וּבַעֲמֹד 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 מִשְׁפָּטִים וַתִּתֵּן לָהֶם  מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת  אַמֶּת חֻקִּים וּמִצְוֹת טוֹבִים:</p>	<p>And you came down onto Mount Sinai,  And <i>you spoke</i> with them from heaven,  And you gave them upright judgments  And <i>truthful laws</i>  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 Hebraic genitive.</p>

Neh 9:14	וְאֶת־שַׁבַּת קִדְשְׁךָ 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 לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר־נָשָׂאתָ אֶת־יָדְךָ לָתֵת 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> <u>thirsty</u> , And you <u>instructed</u> them to come and inherit the land Concerning which you <u>took</u> <u>an oath</u> To give <i>it</i> to them.	when they <i>were</i> hungry ... thirsty ← <i>in their hunger ...</i> <i>thirst</i> .  instructed them ← <i>said to them</i> .  took an oath ← <i>raised your</i> <i>hand</i> .
Neh 9:16	וְהֵם וְאֲבֹתֵינוּ הִזְדוּ וַיִּקְשׁוּ אֶת־עַרְפָּם וְלֹא שָׁמְעוּ אֶל־מִצְוֹתֶיךָ:	But they and our fathers acted presumptuously, And they became stiff- <u>necked</u> And did not heed your commandments.	became stiff-necked ← <i>hardened their necks</i> .
Neh 9:17	וַיִּמָּאֲנוּ לִשְׁמֹעַ וּלֹא־זָכְרוּ נִפְלְאוֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשׁוּ אֶת־עַרְפָּם וַיִּתְּנוּ־רֹאשׁ לְשׁוֹב לַעֲבֹדְתָם בְּמַרְיָם וְאָתָּה אֱלֹהִי סְלִיחוֹת חֲנוּן וְרַחוּם אֶרְךָ־אַפִּים וְרַב־*וַחֲסֵד**חֶסֶד וְלֹא עֲזַבְתָּם:	And they refused to hear, And they did not remember your wonders Which you performed with them, And they <u>became</u> stiff- <u>necked</u> , 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</i> <i>their necks</i> .  forgiveness ← <i>“forgivenesses”</i> .
Neh 9:18	אֲףִי בִי־עָשׂוֹ לָהֶם עֲגָל מִסִּכָּה וַיֹּאמְרוּ זֶה אֱלֹהֶיךָ אֲשֶׁר הֶעֱלִיךָ מִמִּצְרַיִם וַיַּעֲשׂוּ נִאֲצוֹת גְּדֻלוֹת:	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)</i> <i>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 הַרְבֵּים לֹא  עָזַבְתָּם בְּמִדְבָּר אֶת־עַמּוּד  הָעָנָן לֹא־סָר מֵעֲלֵיהֶם בְּיוֹמָם  לְהִנָּחֵתָם בַּהֲדָרְךָ וְאֶת־עַמּוּד  הָאֵשׁ בַּלַּיְלָה לְהַאֲרִיר לָהֶם  וְאֶת־הַדָּרְךָ אֲשֶׁר יֵלְכוּ־בָהּ:</p>	<p>You still 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 vav,  translated adverbially.</p>
Neh 9:20	<p>וְרוּחְךָ הַטּוֹבָה נָתַתָּ  לְהַשְׁכִּילָם 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־כֶּלֶתָם  בְּמִדְבָּר לֹא חָסְרוּ שְׁלֵמֹתֵיהֶם  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>וְתָתַן לָהֶם מַמְלָכוֹת וְעַמִּמִּים  וְתַחֲלֶקֶם לִפְּאָה וַיִּירָשׁוּ  אֶת־אֶרֶץ סִיחֹן וְאֶת־אֶרֶץ  מֶלֶךְ חֶשְׁבֹּן וְאֶת־אֶרֶץ עֹג  מֶלֶךְ־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>וּבְיַנְיָהֶם הִרְבִּיתָ כְּכֹכְבֵי  הַשָּׁמַיִם וַתְּבִיאֵם אֶל־הָאָרֶץ  אֲשֶׁר־אָמַרְתָּ לְאֲבֹתֵיהֶם  לָבוֹא 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</i> inherit.</p>	
Neh 9:24	<p>וַיָּבֹאוּ הַבָּנִים וַיִּירָשׁוּ  אֶת־הָאָרֶץ וַתִּכְנַע לִפְנֵיהֶם  אֶת־יֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים  וַתִּתֵּנָם בְּיָדָם וְאֶת־מְלִכֵיהֶם  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 – <u>at their</u>  <u>advance</u>,  And you delivered them into  their hand,  Including their kings and the  <i>various</i> 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</i>  <i>to their will</i>.</p>

Neh 9:25	<p>וַיִּלְכְּדוּ עָרִים בְּצִרּוֹת וְאֲדָמָה שְׂמֵנָה וַיִּירְשׁוּ בָתִּים מְלֵאִים כָּל־טוֹב בְּרוֹת חֲצוּבִים כְּרָמִים וְזֵיתִים וְעֵץ מֵאֵל לָרֹב וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיִּשְׂמְנוּ וַיִּתְעַדְּנוּ בְּטוֹבָךְ הַגָּדוֹל:</p>	<p>And they captured fortified cities and fertile land, And they inherited houses full of all good accessories – Hewn cisterns, vineyards and olive groves And orchard 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>. orchard ← <i>food</i>.</p>
Neh 9:26	<p>וַיִּמְרוּ וַיִּמְרְדּוּ בְּךָ וַיִּשְׁלְכוּ אֶת־תּוֹרַתְךָ אַחֲרֵי גֹם וְאֶת־נְבִיאֶיךָ הֲרֹגוּ אֲשֶׁר־הָעִידוּ בָּם לְהָשִׁיבָם אֵלֶיךָ וַיַּעֲשׂוּ נְאָצוֹת גְּדוֹלוֹת:</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 וּבָעַת צָרָתָם יִצְעֲקוּ אֵלֶיךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמַע וּכְרַחֲמֶיךָ הָרַבִּים תִּתֵּן לָהֶם מוֹשִׁיעִים וַיּוֹשִׁיעֵם מִיַּד 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>וּכְנֻחַ לָהֶם יָשׁוּבוּ לַעֲשׂוֹת רָע לְפָנֶיךָ וַתַּעֲזֹבֵם בְּיַד אֹיְבֵיהֶם וַיִּרְדּוּ בָהֶם וַיִּשׁוּבוּ וַיִּזְעָקוּךָ וְאַתָּה מִשְׁמַיִם תִּשְׁמַע וַתַּצִּילֵם כְּרַחֲמֶיךָ רַבּוֹת עֲתִים:</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>וַתֵּעַד בָּהֶם לְהִשִּׁיבם  אֶל־תּוֹרַתְךָ וְהִמָּה הִזִּידוּ  וְלֹא־שָׁמְעוּ לְמִצְוֹתֶיךָ  וּבְמִשְׁפָּטֶיךָ חָטְאוּ־בָם  אֲשֶׁר־יַעֲשֶׂה אָדָם וְחַיָּה בָהֶם  וַיִּתְּנוּ כְּתָל סוּרָת וְעָרְפָם  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>וַתִּמָּשָׁךְ עֲלֵיהֶם שָׁנִים רַבּוֹת  וַתֵּעַד בָּם בְּרוּחְךָ בְּיַד־נְבִיאֶיךָ  וְלֹא הִאֲזִינוּ וַתִּתְּנֵם בְּיַד עַמִּי  הָאֲרָצֹת:</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>וּבִרְחֻמֶיךָ הָרַבִּים לֹא־עָשִׂיתָם  כָּלָה וְלֹא עֲזַבְתָּם כִּי אֶל־חַנוּן  וְרַחוּם אַתָּה:</p>	<p>But in your many mercies,  You did not <u>finish with</u> <u>them</u>,  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>וַעֲתָה אֱלֹהֵינוּ הָאֵל הַגָּדוֹל  הַגִּבּוֹר וְהַנּוֹרָא שׁוֹמֵר הַבְּרִית  וְהַחֲסֵד אֱלֹהֵי־מִעַט לִפְנֶיךָ אַתָּה  כָּל־הַתְּלָאָה אֲשֶׁר־מְצַאֲתָנוּ  לְמַלְכֵינוּ לְשָׂרֵינוּ וּלְכַהֲנֵינוּ  וּלְנְבִיאָנוּ וּלְאַבְתֵּינוּ  וּלְכָל־עַמָּךְ מִיְמֵי 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 <u>our 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>flood</i>.    over our kings ← <i>to our kings</i>.</p>

Neh 9:33	וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ כִּי־אִמַּת עָשִׂיתָ וְאֶנְחָנוּ הִרְשָׁעֵנוּ:	But you <i>are</i> righteous Concerning everything which has come over us, For you have <u>acted</u> truthfully, Whereas we have acted wickedly,	acted truthfully ← <i>done truth</i> .  whereas: adversative use of the <i>vav</i> .
Neh 9:34	וְאַת־מְלָכֵינוּ שָׂרֵינוּ כֹּהֲנֵינוּ וְאַבְתֵּינוּ לֹא עָשׂוּ תוֹרָתְךָ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיךָ וְלַעֲדוּתֶיךָ אֲשֶׁר הָעִידְתָּ בָּהֶם:	And <u>our</u> kings, 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.	our kings: preceded by אֶת, but not as an object marker (a rarity). See [Ges-HG] §117m.
Neh 9:35	וְהֵם בְּמַלְכוּתָם וּבִטְוִבְךָ הָרַב אֲשֶׁר־נָתַתָּ לָהֶם וּבְאֶרֶץ הָרְחֹבָה וְהַשְׂמִנָּה אֲשֶׁר־נָתַתָּ לִפְנֵיהֶם לֹא עֲבָדוּךָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הָרָעִים:	And they – in their kingdom And <u>despite</u> your great generosity which you <u>showed</u> 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.	despite ← <i>in</i> , but also with concessive usage; see [BDB] V.3.  generosity ← <i>goodness</i> .  showed ← <i>gave</i> .
Neh 9:36	הִנֵּה אֲנַחְנוּ הַיּוֹם עֲבָדִים וְהָאֶרֶץ אֲשֶׁר־נָתַתָּה לְאַבְתֵּינוּ לֶאֱכֹל אֶת־פְּרִיָּהּ וְאֶת־טוֹבָהּ הִנֵּה אֲנַחְנוּ עֲבָדִים עָלֶיהָ:	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 <i>produce</i> , Behold, we <i>are</i> servants on it.	
Neh 9:37	וַתְּבוֹאֲתָה מִרְבָּה לְמַלְכִּים אֲשֶׁר־נָתַתָּה עָלֵינוּ בְּחַטֹּאוֹתֵינוּ וְעַל גְּוִיֹּתֵינוּ מִשְׁלִים וּבְבִהְמָתָנוּ כְּרָצוֹנָם וּבְצָרָה גְּדוֹלָה אֲנַחְנוּ: פ	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.	as they wish ← <i>according to</i> <i>their will</i> .
Neh 9:38	וּבְכָל־זֹאת אֲנַחְנוּ כֹּתְרִים אִמְנָה וְכֹתְבִים וְעַל הַחֲתוּם שָׂרֵינוּ לוֹיֵנוּ כֹהֲנֵינוּ:	And because of all this, we are <u>making</u> a treaty And putting <i>it</i> in writing, And <i>the parties</i> <i>participating in sealing it</i> <i>Are</i> our officials, Levites and priests.”	making ← <i>cutting</i> .  sealing <i>it</i> ← ( <i>the writing / the</i> <i>people being</i> ) sealed.
Neh 10:1	וְעַל הַחֲתוּמִּים נְחֻמְיָה הַתִּרְשָׁתָא בֶן־חַחְלִיָּה וְצִדְקִיָּה:	Now <i>the individuals</i> <i>participating in sealing it</i> 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 יִרְמְיָה:	Seraiah, Azariah, Jeremiah,	
Neh 10:3	פִּשְׁחוּר אֲמַרְיָה מַלְכִּיָּה:	<u>Pashhur</u> , Amariah, Malchijah,	Pashhur: see Jer 20:1.

Neh 10:4	חָטוּשׁ שְׁבַנְיָה מְלוּךְ:	Hattush, Shebaniah, Malluch,	
Neh 10:5	חָרִם מֵרֵמוֹת עֹבְדִיָּה:	Harim, Meremoth, Obadiah,	
Neh 10:6	דָּנְיָאֵל גִּנְנֶתְוֹן בָּרוּךְ:	Daniel, Ginnethon, Baruch,	
Neh 10:7	מִשְׁלָם אֲבִיָּה מִיָּמֹן:	Meshullam, Abijah, Mijamin,	
Neh 10:8	מַעֲזִיָּה בִלְגַי שְׁמַעְיָה אֵלֶּה הַכֹּהֲנִים: ס	Maaziah, Bilgai <i>and</i> Shemaiah. Those <i>were</i> the priests.	
Neh 10:9	וְהַלִּוִּים וַיְשׁוּעַ בֶּן־אֲזַנְיָה בְנוֹי מִבְנֵי חֲנַדָּד קַדְמִיָּאֵל:	And the Levites <i>were</i> Jeshua the son of Azaniah, Binnui, <i>who was one</i> of the sons of Henadad, Kadmiel,	Jeshua: see 1 Chr 24:11. Here it reads <i>and Jeshua</i> , or <i>both Jeshua</i> .
Neh 10:10	וְאֶחָיָהם שְׁבַנְיָה הוֹדִיָּה קְלִיטָא פִּלְאִיָּה חֲנָן:	and their brothers, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,	
Neh 10:11	מִיכָא רְחוֹב חֲשַׁבְיָה:	Mīcāh, Rehob, Hashabiah,	Micah: AV= <i>Micha</i> here, but not in 1 Chr 9:15 for this spelling.
Neh 10:12	זַכּוּר שְׂרֵבְיָה שְׁבַנְיָה:	Zaccur, Sherebiah, Shebaniah,	
Neh 10:13	הוֹדִיָּה בְנֵי בְנִינוּ: ס	Hodijah, Bani <i>and</i> Beninu.	
Neh 10:14	רָאשֵׁי הָעָם פָּרְעֹשׁ פַּחַת מֹאָב עֵילָם זַתּוּא בְנֵי:	The heads of the people <i>were</i> Parosh, Pahath-Moab, Elam, Zattu, 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	אֲדֹנִיָּה בִּגְוַי אֲדִין:	Adonijah, Bigvai, Adin,	
Neh 10:17	אֶטֶר חֲזִקְיָה עֲזוּר:	Ater, Hezekiah, 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 חֲשֹׁם בְּצַי:	Hodijah, Hashum, Bezai,	
Neh 10:19	חָרִיף עֲנַתּוֹת *נוֹבִי **נִיבִי:	Hariph, Anathoth, {Q: Nebai} [K: Nobai],	
Neh 10:20	מַגְפִּיעֵשׁ מִשְׁלָם חֲזִיר:	Magpiash, Meshullam, Hezir,	
Neh 10:21	מִשִּׁיזְבָּאֵל צָדוֹק יָדוּעַ:	Meshezabel, Zadok, Jaddua,	Meshezabel: see Neh 3:4.
Neh 10:22	פִּלְטִיָּה חֲנָן עֲנִיָּה:	Pelatiah, Hanan, Anaiah,	
Neh 10:23	הוֹשֶׁעַ חֲנַנְיָה חֲשׁוּב:	Hoshea, Hananiah, Hashshub,	Hoshea: see 2 Ki 15:30.  Hashshub: see Neh 3:11.
Neh 10:24	הַלּוּחֶשׁ 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	וְאֶחָיָה חֲנָן עֲנָן:	and Ahijah, Hanan, Anan,	



Neh 10:27	מִלּוּךְ חָרִים בַּעֲנָה:	Malluch, Harim <i>and</i> Baanah.	
Neh 10:28	וְשָׂאֵר הָעָם הַכֹּהֲנִים הַלְוִיִּם הַשּׁוֹעֲרִים הַמְשֻׁרְרִים הַנְּתִינִים וְכָל־הַנִּבְדָּל מֵעַמִּי הָאֲרָצוֹת אֶל־תּוֹרַת הָאֱלֹהִים נָשִׂיָּהֶם בָּנֵיהֶם וּבָנִיתֵיהֶם כָּל יוֹדְעַ מִבֵּין:	And the rest of the people, <i>that is</i> 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	מִחֻזִּיקִים עַל־אַחֵיהֶם אֲדִירֵיהֶם וּבָאִים בְּאֻלָּה וּבִשְׁבוּעָה לָלֶכֶת בְּתוֹרַת הָאֱלֹהִים אֲשֶׁר נָתַן בְּיַד מֹשֶׁה עֶבֶד־הָאֱלֹהִים וְלִשְׁמֹר וְלַעֲשׂוֹת אֶת־כָּל־מִצְוֹת יְהוָה אֲדֹנֵינוּ 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 <i>intermediacy</i> 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 בְּנִתָּנוּ לְעַמִּי הָאֲרָץ וְאֶת־בָּנִיתֵיהֶם לֹא נָקַח 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 לַמָּכּוֹר לֹא־נִקַּח מֵהֶם בַּשַּׁבָּת וּבְיוֹם קָדֵשׁ וְנוֹטֵשׁ אֶת־הַשָּׁנָה הַשְּׁבִיעִית וּמַשָּׂא כָּל־יָד:	And that <i>as for</i> the <i>various</i> peoples of the land who brought merchandise and <i>any</i> 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 <i>claimant</i> .	any ← <i>all</i> . claimant ← <i>hand</i> .
Neh 10:32	וְהָעֲמִדְנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִשִׁית הַשֶּׁקֶל בַּשָּׁנָה לְעִבְדַת בֵּית אֱלֹהֵינוּ:	And we instituted <i>obligations</i> on ourselves <i>to be obliged</i> to give a third of a shekel per year for the work of the house of our God,	obligations ← <i>commandments</i> . <i>to be obliged</i> ← <i>on us</i> .
Neh 10:33	לֶלֶחֶם הַמַּעֲרֹכֶת וּמִנְחַת הַתָּמִיד וְלַעֲוֹלַת הַתָּמִיד הַשַּׁבָּתוֹת הַחֲדָשִׁים לְמוֹעֲדִים וּלְקֹדְשִׁים וּלְחַטָּאוֹת לְכַפֵּר עַל־יִשְׂרָאֵל וְכָל מְלָאכָת בֵּית־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	וְהַגְדִּילוּת הַפָּלְנוּ עַל־קִרְבָּן הָעֵצִים הַכֹּהֲנִים הַלְוִיִּם וְהָעָם לְהָבִיא לְבֵית אֱלֹהֵינוּ לְבֵית־אֲבֹתֵינוּ לְעֵתִים מְזֻמָּנִים שָׁנָה בְּשָׁנָה לִבְעֹר עַל־מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ כַּכָּתוּב 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	וּלְהָבִיא אֶת־בְּכוֹרֵי אֲדָמָתָנוּ וּבְכוֹרֵי כָל־פְּרִי כָל־עֵץ שָׁנָה בְּשָׁנָה לְבֵית 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 בָּנֵינוּ וּבְהֶמְתָּינוּ כַּכָּתוּב בַּתּוֹרָה וְאֶת־בְּכוֹרֵי בְּקָרֵינוּ וְצֹאֲנֵינוּ לְהָבִיא לְבֵית אֱלֹהֵינוּ לַכֹּהֲנִים הַמְשָׁרְתִּים בְּבֵית 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 עֲרִיסָתֵינוּ וְתִירוֹמֵתֵינוּ וּפְרִי כָל־עֵץ תִּירוֹשׁ וְיִצְהָר נָבִיא לַכֹּהֲנִים אֶל־לְשָׁכוֹת בֵּית־אֱלֹהֵינוּ וּמַעֲשֵׂר אֲדָמָתָנוּ לַלְוִיִּם וְהֵם הַלְוִיִּם הַמַּעֲשִׂיִּים 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 <u>at the 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”.  at the offices ← <i>to the offices</i> . Pregnant usage of the preposition.  where we work ← <i>of our work</i> .
Neh 10:38	וְהָיָה הַכֹּהֵן בֶּן־אַהֲרֹן עִם־הַלְוִיִּם בַּעֲשֹׂר הַלְוִיִּם וְהַלְוִיִּם יַעֲלוּ אֶת־מַעֲשֵׂר הַמַּעֲשֵׂל לְבֵית אֱלֹהֵינוּ אֶל־הַלְשָׁכוֹת לְבֵית 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	כִּי אֶל־הַלְשָׁכוֹת יָבִיאוּ בְנֵי־יִשְׂרָאֵל וּבְנֵי הַלְוִי אֶת־תִּירוֹמַת הַדָּגָן הַתִּירוֹשׁ וְהַיִּצְהָר וְשֵׁם כָּל־הַמִּקְדָּשׁ וְהַכֹּהֲנִים הַמְשָׁרְתִּים וְהַשׁוֹעֲרִים וְהַמְשָׁרְרִים וְלֹא נִעְזָב אֶת־בֵּית אֱלֹהֵינוּ:	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 <u>neglect</u> the house of our God.	neglect: or <i>abandon</i> .

Neh 11:1	<p>וַיֵּשְׁבוּ שְׂרֵי־הָעָם בִּירוּשָׁלַם וְשָׂאֵר הָעָם הִפְּלוּ גוֹרְלוֹת לְהָבִיא   אֶחָד מִן־הָעִשָּׂה לְשִׁבְתָּ בִירוּשָׁלַם עִיר הַקֹּדֶשׁ וְתִשַּׁע הַיָּדוֹת בְּעָרִים:</p>	<p>And the officials <u>among</u> the people lived in Jerusalem, but the rest of the people cast lots <u>for</u> bringing one in ten to live in Jerusalem – the <u>holy city</u> – whereas <u>nine out of ten would be</u> 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 לְשִׁבְתָּ בִירוּשָׁלַם: פ</p>	<p>And the people blessed all the men who were willing to live in Jerusalem.</p>	
Neh 11:3	<p>וְאֵלֶּה רָאשֵׁי הַמְּדִינָה אֲשֶׁר יָשְׁבוּ בִירוּשָׁלַם וּבְעָרֵי יְהוּדָה יָשְׁבוּ אִישׁ בְּאַחְזוֹתוֹ 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>	<p>   1 Chr 9:2.</p>
Neh 11:4	<p>וּבִירוּשָׁלַם יָשְׁבוּ מִבְּנֵי יְהוּדָה וּמִבְּנֵי בְנִימִן מִבְּנֵי יְהוּדָה עֲתָיָה בֶן־עֲזִיָּה בֶן־זִכְרִיָּה בֶן־אֲמַרְיָה בֶן־שִׁפְטִיָּה בֶן־מֶהֱלֵאֵל מִבְּנֵי־פֶרֶץ:</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 Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of <u>Mahalalel</u>, <i>he being</i> of the sons of <u>Perez</u>,</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>וּמַעֲשִׂיָּה בֶן־בָּרוּךְ בֶן־כָּל־חֹזֶה בֶן־חֲזִיָּה בֶן־עֲדָיָה בֶן־יוֹרִיב בֶן־זִכְרִיָּה בֶן־הַשְׁלָנִי:</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 <u>Shiloni</u>.</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־פֶרֶץ הַיֹּשְׁבִים בִירוּשָׁלַם אַרְבַּע מֵאוֹת שָׁשִׁים וּשְׁמֹנֶה אֲנָשֵׁי־חֵיל: ס</p>	<p>All the sons of Perez who lived in Jerusalem <i>amounted to</i> four hundred and sixty-eight <u>valiant men</u>.</p>	<p>valiant men ← <i>men of valour</i>, a Hebraic genitive.</p>
Neh 11:7	<p>וְאֵלֶּה בְּנֵי בְנִימִן סָלָא בֶן־מְשֻׁלָּם בֶן־יֹעֵד בֶן־פְּדִיָּה בֶן־קוֹלִיָּה בֶן־מַעֲשִׂיָּה בֶן־אִיתִיָּאל בֶן־יִשְׁעִיָּה:</p>	<p>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>,</p>	<p>   1 Chr 9:7.</p> <hr/> <p>Isaiah: AV= <i>Jesaiah</i> here. Compare Ezra 8:7.</p>
Neh 11:8	<p>וְאַחֲרָיו גַּבַּי סָלָא תִשַּׁע מֵאוֹת עָשָׂרִים וּשְׁמֹנֶה:</p>	<p>and after him, Gabbai <i>and</i> Sallai – nine hundred and twenty-eight <i>in all</i>.</p>	<p>   1 Chr 9:9.</p>

Neh 11:9	וַיֹּאֶל בֶּן־זִכְרִי פֶקִיד עֲלֵיהֶם וַיהוּדָה בֶּן־הַסְנוּאָה 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 יְדַעְיָה בֶן־יֹאֲרִיב יָכִין:	From the priests <i>were</i> Jedaiah the son of Joiarib, Jachin,	1 Chr 9:10.
Neh 11:11	שֶׂרַיָּה בֶן־חִלְקִיָּה בֶן־מִשְׁלָם בֶּן־צְדוֹק בֶּן־מֶרַיִת בֶּן־אַחִיטוּב נֶגֶד בֵּית 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.  in the house of God ← <i>of the house of God</i> . Wider use of the construct state.
Neh 11:12	וְאַחֵיהֶם עָשִׂי הַמְּלָאכָה לְבֵית שְׁמֹנֶה מֵאוֹת עֶשְׂרִים וּשְׁנָיִם וְעֵדָיָה בֶן־יֶרֶחַם בֶּן־פְּלִלְיָה בֶּן־אַמְצִי בֶן־זִכְרִיָּה בֶּן־פִּשְׁחוּר בֶּן־מִלְכִּיָּה:	with their brothers 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.  with ← <i>and</i> .  Pashhur: see Jer 20:1.  Malchijah: AV differs here ( <i>Malchiah</i> ). See Jer 21:1.
Neh 11:13	וְאַחֵיו רָאשֵׁים לְאַבֹּת מֵאַתָּים אַרְבָּעִים וּשְׁנָיִם וְעַמְשָׁסִי בֶן־עֲזַרְאֵל בֶּן־אַחֲזִי בֶּן־מְשִׁלֵּמוֹת בֶּן־אַמֶּר:	and his brothers the paternal heads – two hundred and forty-two <i>in number</i> – and Amashsai, the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,	Amashsai: AV= <i>Amashai</i> .  Azarel: see Ezra 10:41.  Ahzai: AV= <i>Ahasai</i> .  Meshillemoth: <i>Meshillemith</i> in 1 Chr 9:12.
Neh 11:14	וְאַחֵיהֶם גִּבּוֹרֵי חֵיל מְאֹד 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 בֶן־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.  Hashshub: see Neh 3:11.
Neh 11:16	וּשְׁבַתְיָ וַיִּזְבֹּד עַל־הַמְּלָאכָה הַחִיצוֹנָה לְבֵית הָאֱלֹהִים מֵרָאשֵׁי 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	וּמַתַּנְיָה בֶן־מִיכָה בֶן־זַבְדִּי בֶּן־אַסָּף רֹאשׁ הַתְּחִלָּה יְהוּדָה לְתַפְלָה וּבִקְבֻקָּה מִשְׁנָה מֵאַחֲזִי וְעַבְדָּא בֶּן־שְׁמוּעַ בֶּן־גָּלָל בֶּן־יְדֻתָּן יְדֻתָּן:	And Mattaniah the son of <u>Micah</u> , the son of Zabdi, the son of Asaph, <i>was</i> head – <i>at the start</i> he would give thanks in prayer – and Bakbukiah <i>was</i> <u>assistant head</u> among his brothers, with Abda the son of Shammua, the son of Galal, the son of {Q: Jeduthun} [K: Jedithun].	1 Chr 9:15, 1 Chr 9:16.  Micah: AV= <i>Micha</i> here, but not for the same name in Mic 1:1.  assistant head ← <i>second</i> .  with Abda ← <i>and Abda</i> .

Neh 11:18	כָּל־הַלְוִיִּם בְּעִיר הַקֹּדֶשׁ מֵאתָיִם שְׁמֹנִים וָאַרְבָּעָה: פ	All the Levites in the <u>holy city</u> <i>were</i> two hundred and eighty- four <i>in number</i> .	holy city: see Neh 11:1.
Neh 11:19	וְהַשְׁוֹעָרִים עֲקֹב וְטַלְמוֹן וְאַחֵיהֶם הַשְּׁמָרִים בַּשְּׁעָרִים מֵאָה שִׁבְעִים וּשְׁנָיִם:	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> .	1 Chr 9:17.
Neh 11:20	וְשָׂאֵר יִשְׂרָאֵל הַכֹּהֲנִים הַלְוִיִּם בְּכָל־עָרֵי יְהוּדָה אִישׁ בְּנַחֲלָתוֹ:	And the rest of Israel <i>and</i> the Levite priests <i>were</i> in all the cities of Judah, each in his inheritance.	
Neh 11:21	וְהַנְּתִינִים יֹשְׁבִים בְּעֶפְלָי וְצִיחָא וְגִשְׁפָּא עַל־הַנְּתִינִים: פ	And the temple-servants lived in the Ophel, and Ziha and Gishpa <i>were</i> in charge of the temple- servants.	Ophel: see Neh 3:26. Gishpa: AV= <i>Gispah</i> .
Neh 11:22	וּפְקִיד הַלְוִיִּם בִּירוּשָׁלַם עֹזִי בֶן־בְּנִי בֶן־חֲשַׁבְיָה בֶן־מַתַּנְיָה בֶן־מִיכָא מִבְּנֵי אָסָף הַמְּשָׁרְרִים לִנְגִיד מְלָאכַת בֵּית־הָאֱלֹהִים:	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 Mīcāh. The singers <i>were</i> from the sons of Asaph, <i>appointed</i> for the work of the house of God.	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> . <i>appointed</i> for ← <i>over against</i> .
Neh 11:23	כִּי־מִצְוַת הַמֶּלֶךְ עָלֵיהֶם וְאַמְנָה עַל־הַמְּשָׁרְרִים דְּבַר־יוֹם בְּיוֹמוֹ:	For a commandment <u>from the</u> <u>king</u> <i>had been imposed</i> on them, as <i>had</i> an obligation on the singers <i>as</i> a daily <u>undertaking</u> .	from the king ← <i>of the king</i> . Wider use of the construct state. <i>undertaking</i> ← <i>thing</i> .
Neh 11:24	וּפֶתַחְיָה בֶן־מִשִּׁיזַבְאֵל מִבְּנֵי־זֶרַח בֶּן־יְהוּדָה לִיד הַמֶּלֶךְ לְכָל־דְּבַר לָעָם:	And Pethahiah the son of Meshezabel from the sons of Zerah the son of Judah <i>was</i> at the king's side in every matter of the people.	Meshezabel: see Neh 3:4.
Neh 11:25	וְאַל־הַחֲצָרִים בְּשֹׂדְתָם מִבְּנֵי יְהוּדָה יֹשְׁבוֹ בְּקִרְיַת הָאֲרָבָה וּבְנִתְיָה וּבְדִיבֹן וּבְנִתְיָה וּבִקְבָצֵאל וַחֲצָרִיהָ:	And <i>some</i> of the sons of Judah lived in the outlying areas in their countryside, in Kiriath- Arba and its satellite villages, and in Dibon and its satellite villages, and in Jekabzeel and its outlying areas,	countryside ← <i>fields</i> . Kiriath-Arba ← <i>the Kiriath-</i> <i>Arba</i> . See Gen 23:2.
Neh 11:26	וּבִישׁוּעַ וּבְמוֹלָדָה וּבְבֵית פֶּלֶט:	and in Jeshua and in Moladah and in Beth-Pelet,	Jeshua: see 1 Chr 24:11. Beth-Pelet: AV= <i>Beth-phelet</i> , the lenited form ( <i>ph</i> for <i>p</i> ). Compare Josh 15:27.
Neh 11:27	וּבְחָצֵר שׁוּעַל וּבְבֶאֱרַ שֶׁבַע וּבְנִתְיָה:	and in Hazar-Shual and in Beersheba and its satellite villages,	
Neh 11:28	וּבְצִקְלָג וּבְמִכְנָה וּבְנִתְיָה:	and in Ziklag and in Mekonah and its satellite villages,	
Neh 11:29	וּבְעֵין רִמּוֹן וּבְצָרְעָה וּבִירְמוֹת:	and in En-Rimmon and in Zareah and in Jarmuth,	

Neh 11:30	זָנוּחַ עֲדָלָם וְחֲצִירֵיהֶם לְכִישׁ וּשְׁדֹתֶיהָ עֶזְקָה וּבִנְתֶיהָ וַיִּחַנּוּ מִבְּאֵר־שֶׁבַע עַד־גִּיא־הַנֹּחַם:	Zanoah, Adullam and their outlying areas, Lachish and its countryside, <i>and</i> Azekah and its satellite villages. And they encamped <i>in places</i> from Beersheba to the <u>Valley of Hinnom</u> .	Valley of Hinnom: see Josh 15:8.
Neh 11:31	וּבְנֵי בִנְיָמִן מִגֶּבַע מִכְמָשׁ וְעֵיָהּ וּבֵית־אֵל וּבִנְתֶיהָ:	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	עֲנַתּוֹת נֹב עֲנַנְיָהּ:	<i>and in</i> Anathoth, Nob, Ananiah,	
Neh 11:33	חֲצֹר   רָמָה גִּתַּיִם:	Hazor, Ramah, Gittaim,	
Neh 11:34	חֲדִיד צְבֹעִים נִבְלָט:	Hadid, Zeboim, Neballat,	
Neh 11:35	לֹד וְאוֹנוֹ גִּי 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 מַחְלָקוֹת יְהוּדָה לְבִנְיָמִין: פ	And <i>among the Levites were</i> divisions of Judah <i>assigned to</i> Benjamin.	among the Levites ← <i>from the Levites</i> .
Neh 12:1	וְאֵלֶּה הַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר עָלוּ עִם־זְרֻבָּבֶל בֶּן־שְׁאֲלִיָּאֵל וַיְשׁוּעַ שֶׁרִיָּה 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	שֶׁכַּנְיָה רְחֻם מֶרֶמֶת:	Shechaniah, Rehum, Meremoth,	
Neh 12:4	עִדּוֹא גִּנְתְּהוֹי אֲבִיָּה:	Iddo, Ginnethoi, Abijah,	Ginnethoi: AV= <i>Ginnetho</i> . Elsewhere the name is <i>Ginnethon</i> .
Neh 12:5	מִיָּמִין מַעַדְיָה בִּלְגָה:	Miamin, Maadiah, Bilgah,	
Neh 12:6	שִׁמְעִיָּה וַיֹּיָרִיב יְדַעְיָה:	Shemaiah and Joiarib, Jedaiah,	
Neh 12:7	סָלּוּ עֲמֹזַק חִלְקִיָּה יְדַעְיָה אֵלֶּה רֹאשֵׁי הַכֹּהֲנִים וְאֶחָיהֶם 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 קַדְמִיָּאֵל שֶׁרֶבְיָה יְהוּדָה מַתַּנְיָה עַל־הַיְדוֹת 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	וּבְקֻבְקֻיָּה *וְעֵנו *וְעֲנִי אֶחָיהֶם לְנִגְדָם לְמִשְׁמְרוֹת:	and Bakbukiah and {Q: Unni} [K: Unno], their brothers, corresponding to them in guard duties.	
Neh 12:10	וַיְשׁוּעַ הוֹלִיד אֶת־יֹיָקִים וַיֹּיָקִים הוֹלִיד אֶת־אֱלִישִׁיב וְאֱלִישִׁיב אֶת־יֹיָדָע:	Now Jeshua begot Joiakim, and Joiakim begot Eliashib, and Eliashib begot Joiada,	Jeshua: see 1 Chr 24:11.

Neh 12:11	וַיִּזְדַּע הוֹלִיד אֶת־יוֹנָתָן וַיּוֹנֹתָן הוֹלִיד אֶת־יְדוּעַ:	and Joiada begot Jonathan, and Jonathan begot Jaddua.	
Neh 12:12	וּבְיָמֵי יוֹאִקִּים הָיוּ כֹהֲנִים רָאשֵׁי הָאָבוֹת לְשֵׁרָיָה מְרַיָּה לִירְמְיָה חֲנַנְיָה:	And in the days of Joiakim, the priests – the paternal heads – were: in <u>Seraiah's line</u> , Meraiah; in <u>Jeremiah's line</u> , Hananiah;	in Seraiah's <i>line</i> ← <i>to Seraiah</i> . Similarly in the verses following.
Neh 12:13	לְעֶזְרָא מְשֻׁלָּם לְאַמְרִיָּה יְהוֹחָנָן:	in Ezra's <i>line</i> , Meshullam; in Amariah's <i>line</i> , Jehohanan;	
Neh 12:14	*למלוכי *למליכו יונתן לשבניה יוסף:	in {Q: Melicu's} [K: Melucu's] <i>line</i> , Jonathan; in Shebaniah's <i>line</i> , Joseph;	
Neh 12:15	לְחָרִם עֲדָנָא לְמַרְיֹת חֶלְקִי:	in Harim's <i>line</i> , Adna; in Meraioth's <i>line</i> , Helkai;	
Neh 12:16	*לעדיא *לעדוא זכריה לגנתון משלם:	in {Q: Iddo's} [K: Iddi's] <i>line</i> , Zechariah; in Ginnethon's <i>line</i> , Meshullam;	
Neh 12:17	לְאַבְיָה זִכְרִי לְמִיָּאִין לְמוֹעֲדִיָּה פִּלְטַי:	in Abijah's <i>line</i> , Zichri; in Miniamin's <i>line</i> , in Moadiah's <i>line</i> , Piltai;	
Neh 12:18	לְבִלְגָּה שַׁמוּעַ לְשִׁמְעִיָּה יְהוֹנָתָן:	in Bilgah's <i>line</i> , Shammua; in Shemaiah's <i>line</i> , <u>Jonathan</u> ;	Jonathan: AV= <i>Jehonathan</i> here, as MT.
Neh 12:19	וּלְיֹאֲרִיב מַתַּנִּי לִידְעָיָה עֲזִי:	in Joiarib's <i>line</i> , Mattenai; in Jedaiah's <i>line</i> , Uzzi;	
Neh 12:20	לְסַלִּי קָלִי לְעָמוֹק עֶבֶר:	in Sallai's <i>line</i> , Kallai; in Amok's <i>line</i> , Eber;	
Neh 12:21	לְחִלְקִיָּה חֲשַׁבְיָה לִידְעָיָה נְתַנְאֵל:	in Hilkiah's <i>line</i> , Hashabiah; <i>and</i> in Jedaiah's <i>line</i> , <u>Nethaneel</u> .	Nethaneel: see Num 1:8.
Neh 12:22	הַלְוִיִּם בְּיָמֵי אֱלִישִׁיב יוֹדָע וַיּוֹחֲזֵן וַיִּדְּעוּ 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 לֵוִי רָאשֵׁי הָאָבוֹת כְּתוּבִים עַל־סֵפֶר דְּבָרֵי הַיָּמִים וְעַד־יָמֵי יוֹחָנָן 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	וְרָאשֵׁי הַלְוִיִּם חֲשַׁבְיָה שִׁרְבְיָה וַיִּשׁוּעַ בֶּן־קַדְמִיֵּאל וְאֶחְיָהֶם לְנִגְדָם לְהַלֵּל לְהוֹדוֹת בְּמִצְוֹת דָּוִיד אִישׁ־הָאֱלֹהִים מְשֻׁמַּר לְעִמָּת מְשֻׁמַּר:	And the heads of the Levites <i>were</i> Hashabiah, Sherebiah and <u>Jeshua</u> 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, <i>one duty alongside another</i> .	Jeshua: see 1 Chr 24:11. one duty alongside another ← <i>duty opposite duty</i> .

Neh 12:25	מַתַּנְיָה וּבְקַבְּקִיָּה עֲבָדֵיהָ מְשֻׁלָּם טַלְמוֹן עֲקוּב שְׁמָרִים שׁוֹעָרִים מְשָׁמֵר בְּאַסְפֵּי הַשְּׁעָרִים:	Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were guards gatekeeping, <i>in</i> a watch at the gate storehouses.	
Neh 12:26	אֵלֶּה בְּיָמֵי יוֹיָקִים בֶּן־יֵשׁוּעַ בֶּן־יֹצָדָק וּבְיָמֵי 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	וּבְחֻנָּפֹת חוֹמַת יְרוּשָׁלַם בִּקְשׁוּ אֶת־הַלְוִיִּם מִכָּל־מְקוֹמֹתָם לְהַבִּיאֵם לְיְרוּשָׁלַם לַעֲשׂת חֲנֻכָּה וְשִׂמְחָה וּבְתוֹדוֹת וּבִשְׂרִיר מִצִּלְתֵּימָם נְבָלִים וּבְכִנּוֹרוֹת:	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 timbrels and</i> lutes and with harps.	in all their places ← <i>from all their places</i> .
Neh 12:28	וַיֵּאסְפוּ בְנֵי הַמְּשֻׁרָּרִים וּמִן־הַכֹּכֵר סְבִיבוֹת יְרוּשָׁלַם וּמִן־חֲצָרֵי נֶטֶפְתִּי:	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 וּמִשְׂדוֹת גִּבְעָה וְעִזְמֹת כִּי חֲצִירִים בָּנוּ לָהֶם הַמְּשֻׁרָּרִים 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	וַיְטַהְרוּ הַכֹּהֲנִים וְהַלְוִיִּם וַיְטַהְרוּ 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	וָאֵעָלָה אֶת־שָׂרֵי יְהוּדָה מֵעַל לְחוֹמָה וָאֶעֱמִידָה שְׁתֵּי תוֹדוֹת גְּדוֹלֹת וְתַהֲלַכְתָּ לְיָמִין 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	וַיֵּלֶךְ אַחֲרֵיהֶם הוֹשֵׁעִיָּה וְחֲצִי שָׂרֵי יְהוּדָה:	And after them came Hoshaiah and half the officials of Judah,	
Neh 12:33	וְעֶזְרִיָּה עֶזְרָא וּמְשֻׁלָּם:	and Azariah, Ezra and Meshullam,	
Neh 12:34	יְהוּדָה וּבִנְיָמִן וְשִׁמְעִיָּה וִירְמְיָה: ס	Judah and Benjamin and Shemaiah and Jeremiah,	



Neh 12:35	<p>וּמִבְנֵי הַכֹּהֲנִים בַּחֲצֹצְרוֹת זִכְרִיָּה בֶן־יֹנָתָן בֶּן־שִׁמְעִיָּה בֶּן־מַתַּנְיָה בֶּן־מִיכָיָה בֶן־זַכּוֹר בֶּן־אַסָּף:</p>	<p>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 <u>Micaiah</u>, the son of Zaccur, the son of Asaph,</p>	<p>Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.</p>
Neh 12:36	<p>וְאַחֲיוֹ שִׁמְעִיָּה וְעִזְרָאֵל מְלִלִי גִלְלִי מַעֲיִי נְתַנְיָאֵל וִיהוּדָה חֲנָנִי בְּכָל־יָד־שִׁיר דָּוִיד אִישׁ הָאֱלֹהִים וְעִזְרָא הַסּוֹפֵר לִפְנֵיהֶם:</p>	<p>and his brothers, Shemaiah and <u>Azarel</u>, Milalai, Gilalai, Maai, <u>Nethaneel</u> 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.</p>	<p>Azarel: see Ezra 10:41.  Nethaneel: see Num 1:8.</p>
Neh 12:37	<p>וְעַל־שַׁעַר הָעֵינַן וְנִגְדָּם עָלוּ עַל־מַעְלוֹת עִיר דָּוִיד בַּמַּעְלָה לַחֹמָה מֵעַל לְבֵית דָּוִיד וְעַד שַׁעַר הַמַּיִם מִזְרָח:</p>	<p>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.</p>	
Neh 12:38	<p>וְהַתּוֹדָה הַשֵּׁנִית הַהוֹלֶכֶת לְמוֹאֵל וְאֲנִי אַחֲרֶיהָ וְחֲצִי הָעָם מֵעַל לַחֹמָה מֵעַל לְמַגְדֵּל הַתְּנוּרִים וְעַד הַחֹמָה הָרְחֹבָה:</p>	<p>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,</p>	<p>followed ← (<i>went</i>) <i>after</i>.</p>
Neh 12:39	<p>וּמֵעַל לְשַׁעַר־אֶפְרַיִם וְעַל־שַׁעַר הַיִּשְׁשָׁנָה וְעַל־שַׁעַר הַדְּגָיִם וּמַגְדֵּל חֲנַנְיָאֵל וּמַגְדֵּל הַמֶּאֱהָ וְעַד שַׁעַר הָעֶזְרָא וְעַמְדוֹ בְּשַׁעַר הַמַּטְרָה:</p>	<p>and above the Gate of Ephraim, and on the Old Gate, and on the Fish Gate, and the Tower of <u>Hananel</u> and the <u>Tower of the Hundred</u>, and as far as the Sheep Gate, and they stood at the Prison Gate.</p>	<p>Hananel: see Jer 31:38.  Tower of the Hundred: see Neh 3:1.</p>
Neh 12:40	<p>וְתַעֲמִידָנָה שְׁתֵּי הַתּוֹדֹת בְּבֵית הָאֱלֹהִים וְאֲנִי וְחֲצִי הַסֹּגְגִים עִמִּי:</p>	<p>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,</p>	
Neh 12:41	<p>וְהַכֹּהֲנִים אֱלִיָּקִים מַעֲשִׂיָּה מִנִּיָּמִין מִיכָיָה אֶלְיוֹעִנַי וְזִכְרִיָּה חֲנַנְיָה בַּחֲצֹצְרוֹת:</p>	<p>and the priests, <i>namely</i> Eliakim, Maaseiah, Miniamin, <u>Micaiah</u>, <u>Elioenai</u>, Zechariah <i>and</i> Hananiah, with trumpets,</p>	<p>Micaiah: AV= <i>Michaiah</i> here; more commonly <i>Micaiah</i> for this name.  Elioenai: see Ezra 8:4.</p>
Neh 12:42	<p>וּמַעֲשִׂיָּה וְשִׁמְעִיָּה וְאַלְעָזָר וְעִזִּי וִיהוֹחָנָן וּמַלְכִּיָּה וְעִילָם וְעֶזֶר וַיִּשְׁמְעוּ הַמְּשֻׁרְרִים וַיִּזְרְחִיהָ הַפֶּקִיד:</p>	<p>and Maaseiah and Shemaiah and <u>Eleazar</u> 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>.</p>	<p>Eleazar: see Ex 6:23.  Jizrahiah: AV= <i>Jezrahiah</i>.</p>

Neh 12:43	<p>וַיִּזְבְּחוּ בַיּוֹם הַהוּא זְבָחִים גְּדוֹלִים וַיִּשְׂמְחוּ כִּי הָאֱלֹהִים שָׂמַח שְׂמִיחָה גְדוֹלָה וְגַם הַנָּשִׁים 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>.</p> <hr/> <p>gave them great joy ← <i>made them rejoice (with) great joy</i>.</p> <hr/> <p>in Jerusalem ← <i>of Jerusalem</i>.</p>
Neh 12:44	<p>וַיִּפְקְדוּ בַיּוֹם הַהוּא אַנְשֵׁים עַל־הַנְּשֻׁכּוֹת לְאַצְרוֹת לְתַרּוּמוֹת לְרֹאשִׁית וּלְמַעֲשֵׂרוֹת לְכֶנֶס בָּהֶם לְשֹׁדֵי הָעָרִים מִנְּאוֹת הַתּוֹרָה לְכֹהֲנִים וּלְלֵוִיִּם כִּי שְׂמִיחַת יְהוּדָה עַל־הַכֹּהֲנִים וְעַל־הַלְוִיִּם 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.</p> <hr/> <p>contributions ← <i>portions</i>.</p>
Neh 12:45	<p>וַיִּשְׁמְרוּ מִשְׁמֶרֶת אֱלֹהֵיהֶם וּמִשְׁמֶרֶת הַטְּהָרָה וְהַמְּשָׁרְרִים וְהַשְּׁעָרִים בְּמִצְוֹת 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 דָוִד וְאַסָּף מִקֵּדָם *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 נְחֵמְיָה נְתַנִּים מְנוֹת הַמְּשָׁרְרִים וְהַשְּׁעָרִים דְּבַר־יוֹם בְּיוֹמוֹ וּמִקְדָּשִׁים לְלֵוִיִּם וְהַלְוִיִּם מִקְדָּשִׁים לְבְנֵי 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 <i>the contributions</i> to the Levites, and the Levites consecrated <i>them</i> 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 וְנִמְצָא כְּתוּב בּוֹ אֲשֶׁר לֹא־יָבוֹא עַמּוֹנִי וּמֹאבִי 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.</p> <hr/> <p>with the people hearing ← <i>in the ears of the people</i>.</p> <hr/> <p>Ammonite or Moabite: masculine. Ruth not excluded.</p> <hr/> <p>ever ← <i>up to the age</i>.</p>

Neh 13:2	כִּי לֹא קָדְמוּ אֶת־בְּנֵי יִשְׂרָאֵל בִּלְחֵם וּבִמֵּים וַיִּשְׁכֹּר עָלָיו אֶת־בִּלְעָם לְקַלְלוֹ וַיְהִפֹּךְ אֱלֹהֵינוּ הַקֶּלֶל לְבִרְכָּה:	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 כִשְׁמַעֲם אֶת־הַתּוֹרָה וַיִּבְדְּלוּ כָל־עָרֵב 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 מָזָה אֶלְיָשִׁיב הַכֹּהֵן נָתַן בְּלִשְׁכַּת בֵּית־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 לִשְׁכָּה גְדוֹלָה וְשָׁם הָיוּ לִפְנֵים נְתָנִים אֶת־הַמִּנְחָה הַלְּבֹנָה וְהַכֵּלִים וּמַעֲשֵׂר הַדָּגָן הַתִּירוֹשׁ וְהַיֶּצֶהָר מִצֹּת הַלְוִיִּם וְהַמְשַׁרְרִים וְהַשְּׁעָרִים וְתַרְוִמַת הַכֹּהֲנִים:	and he had acquired for him a large office where people 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 לְאַרְתַּחְשֶׁשְׁתָּא 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 בִּרְעָה אֲשֶׁר עָשָׂה אֶלְיָשִׁיב לְטוֹבִיָּה לַעֲשׂוֹת לוֹ נִשְׁכָּה בְּחֻצְרֵי בֵּית 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 בֵּית־טוֹבִיָּה הַחוּץ מִן־הַלִּשְׁכָּה:	And it was very hurtful to me, and I threw all Tobiah's household articles out of the office.	
Neh 13:9	וָאֵמַרְהָ וַיִּטְהֲרוּ הַלִּשְׁכוֹת וָאֲשִׁיבָה שָׁם כָּלֵי בֵּית הָאֱלֹהִים אֶת־הַמִּנְחָה וְהַלְּבֹנָה: 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 אִתָּא).
Neh 13:10	וָאֵדַעְהָ כִּי־מִנִּיּוֹת הַלְוִיִּם לֹא נָתַנָּה וַיִּבְרְחוּ אִישׁ־לְשָׂדֵהוּ הַלְוִיִּם וְהַמְשַׁרְרִים עָשִׂי הַמִּלָּאכָה:	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	וְאָרִיבָה אֶת־הַסִּגְנִים וְאָמַרָה מָדוּעַ נֶעְזַב בֵּית־הָאֱלֹהִים וְאֶקְבְּצֵם וְאֶעֱמְדֵם עַל־עִמָּדָם:	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 positions.	positions ← <i>position</i> .
Neh 13:12	וְכָל־יְהוּדָה הֵבִיאוּ מַעֲשֵׂר הַדֶּגֶן וְהַתִּירוֹשׁ וְהַיֶּצֶהָר לְאוֹצָרוֹת:	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־אוֹצָרוֹת שְׁלֵמִיָּה הַכֹּהֵן וְצָדוֹק הַסּוֹפֵר וּפְדִיָּה מִן־הַלְוִיִּם וְעַל־יָדָם חָנָן בֶּן־זַכּוּר בֶּן־מַתַּנְיָה כִּי נֶאֱמָנִים נִחְשְׁבוּ וְעָלִיהֶם לְחֶלֶק 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	זָכְרָה־לִּי אֱלֹהֵי עַל־זֹאת וְאַל־תִּמַּח חֲסָדֵי אֲשֶׁר עָשִׂיתִי בְּבֵית אֱלֹהֵי וּבְמִשְׁמָרָיו:	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   דֹּרְכִים־גִּתּוֹת   בַּשַּׁבָּת וּמִבִּיאִים הָעֲרֻמוֹת וְעִמָּסִים עַל־הַחֲמֹרִים וְאַף־יַיִן עֲנָבִים וְתֵאנִים וְכָל־מִשָּׂא וּמִבִּיאִים יְרוּשָׁלַם בַּיּוֹם הַשַּׁבָּת וְאֶעִיד בַּיּוֹם מִכְרָם 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 them</i> on the day when they sold the produce.	
Neh 13:16	וְהַצְרִים יָשְׁבוּ בָּהּ מִבִּיאִים דָּאָג וְכָל־מִכָּר וּמִכָּרִים בַּשַּׁבָּת לִבְנֵי 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 Judah.
Neh 13:17	וְאָרִיבָה אֶת חֲרֵי יְהוּדָה וְאָמַרָה לָהֶם מָה־הַדָּבָר הָרָע הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים וּמַחְלִלִים אֶת־יּוֹם 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	הָלוֹא 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> profaning the Sabbath.”	trouble ← <i>evil</i> .  by profaning: gerundial use of the infinitive.
Neh 13:19	וַיְהִי כַּאֲשֶׁר צִלְּלוּ שַׁעְרֵי יְרוּשָׁלַם לִפְנֵי הַשַּׁבָּת וְאָמְרָה וַיִּסְגְּרוּ הַדִּלְתוֹת וְאָמְרָה אֲשֶׁר לֹא יִפְתָּחוּם עַד אַחֵר הַשַּׁבָּת וּמִנְעָרֵי הָעֲמֻדָּתַי עַל־הַשְּׁעָרִים לֹא־יָבֹא מִשָּׂא בְּיוֹם הַשַּׁבָּת:	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 <u>they should not be open</u> until after the Sabbath. And I stationed <i>some</i> of my <i>servant-</i> lads at the gates <i>so that</i> no burden should enter on the Sabbath day.	they should not be open ← <i>they</i> <i>should not open them</i> . Avoidance of the passive.
Neh 13:20	וַיְלִינוּ הָרֹכָלִים וּמִכְרֵי כָל־מִמְכָּר מִחוּץ לְיְרוּשָׁלַם פַּעַם וּשְׁתַּיִם:	Then the traders and sellers of all <i>kinds of</i> merchandise lodged outside Jerusalem once or twice.	
Neh 13:21	וְאֶעֱיֶדָה בָּהֶם וְאָמְרָה אֲלֵיהֶם מִדּוּעַ אַתֶּם לֵינִים נֶגֶד הַחוֹמָה אִם־תִּשְׁנוּ יָד אֲשַׁלַּח בְּכֶם מִן־הָעֵת הַהִיא לֹא־בֹאוּ בַּשַּׁבָּת: ס	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 <u>lay hands</u> on you.” From that time they did not come on the Sabbath.	lay hands ← <i>send a hand</i> .
Neh 13:22	וְאָמְרָה לַלְוִיִּם אֲשֶׁר יְהִיוּ מְטַהֲרִים וּבָאִים שָׁמָּרִים הַשְּׁעָרִים לְקֹדֵשׁ אֶת־יוֹם הַשַּׁבָּת גַּם־זֹאת זְכָרְהֶלִי אֱלֹהֵי וְחֹסֶה עָלַי כָּרַב חֶסֶדְדָּךְ: פ	And I instructed the Levites that they should purify themselves and come <i>and</i> guard 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.	
Neh 13:23	גַּם   בַּיָּמִים הָהֵם רָאִיתִי אֶת־הַיְּהוּדִים הַשִּׁיבוּ נָשִׁים *אֲשֻׁדּוּדִיּוֹת *אֲמֻנִיּוֹת *עַמֻּנִיּוֹת *מֹאבִיּוֹת: מֹאבִיּוֹת:	Also in those days I saw the Jews <u>bringing Ashdodite,</u> <u>Ammonite and Moabite women</u> <u>into their homes,</u>	Ashdodite ... Ammonite: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same words.  bringing ... into their homes ← <i>they caused to dwell</i> .
Neh 13:24	וּבְנֵיהֶם חָצִי מְדַבֵּר אֲשֻׁדּוּדִית וְאֵינָם מְכִירִים לְדַבֵּר יְהוּדִית וּכְלִשׁוֹן עִם וְעַם:	and their sons spoke half Ashdodian, and they were not familiar with speaking the <u>Judaean language</u> , but <i>they</i> <i>spoke</i> in the tongue of the <u>various peoples</u> .	Judaean: or <i>Jewish</i> .  the various peoples ← <i>people</i> and <i>people</i> .

Neh 13:25	וְאָרִיב עִמָּם וְאֶקְלָלִם וְאֶכָּה מֵהֶם אָנָשִׁים וְאֶמְרָטִם וְאֶשְׁבִּיעֵם בְּאֱלֹהִים אֲסִתְּנֶנּוּ בְּנִתֵיכֶם לְבָנֵיהֶם וְאֲסִתְּשְׂאוּ מִבְּנֹתֵיהֶם לְבָנֵיכֶם וְלָכֶם:	And I argued with them, and I cursed them, and I struck <i>some</i> of the men, and I plucked out their hair, and I adjured them by God <i>and said</i> , “Do <u>not</u> give your daughters to their sons and <u>do not take</u> <i>any</i> of their daughters for your sons or for yourselves <u>at all</u> .”	do not give... do not take ... at all ← <i>if you give ... if you take</i> , standing for <i>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.
Neh 13:26	הֲלוֹא עַל-אַלֶּה חָטָא-שְׁלֹמֹה מֶלֶךְ יִשְׂרָאֵל וּבַגּוֹיִם הֶרְבִּים לְאֶהֱיָה מֶלֶךְ כְּמָהוּ וְאֶהוּב לְאֱלֹהָיו הָיָה וַיִּתְּנֵהוּ אֱלֹהִים מֶלֶךְ עַל-כָּל-יִשְׂרָאֵל גַּם-אוֹתוֹ הַחֲטִיאוּ 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 הַנִּשְׁמָע לַעֲשֹׂת אֵת כָּל-הָרָעָה הַגְּדוֹלָה הַזֹּאת לְמַעַן בְּאַלְהֵינוּ לְהִשָּׁיב 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-אֶלְיָשִׁיב הַכֹּהֵן הַגָּדוֹל חָתָן לְסַנְבַּלֵּט הַחֹרֶנִי וְאַבְרִיחָהוּ מֵעָלַי:	And <i>one</i> of the sons of Joiada the son of Eliashib the high priest <i>was</i> the son-in-law of Sanballat the Horonite, and I chased him away from me.	
Neh 13:29	זָכְרָה לָהֶם אֱלֹהֵי עַל גְּאָלֵי הַכֹּהֲנָה וּבְרִית הַכֹּהֲנָה וְהַלְוִיִּם:	Remember them, O God of mine, for the <u>stains</u> <i>they brought</i> <u>on</u> the priesthood and the covenant of the priesthood and the Levites.	stains <i>they brought</i> on ← <i>stains of</i> . Wider use of the construct state.
Neh 13:30	וְטַהַרְתִּים מִכָּל-נֹכֶר וְאֶעֱמִידָה מִשְׁמֵרוֹת לַכֹּהֲנִים וְלַלְוִיִּם אִישׁ בְּמַלְאכָתוֹ:	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	וּלְקַרְבָּן הָעֹצִים בְּעֵתִים מִזְמָנוֹת וּלְבִכּוּרִים זָכְרָה-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 בִימֵי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מִהִדּוּ וְעַד-כּוּשׁ שֶׁבַע וָעֶשְׂרִים 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	בִּימֵים הָהֵם כְּשֶׁבֶת   הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ עַל כִּסֵּא מְלָכוֹתָו אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:	in those days, when King Ahasuerus was sitting on the throne of his kingdom, which <i>was</i> in the citadel of Shushan,	

Esth 1:3	בִּשְׁנַת שְׁלוֹשׁ לְמַלְכוֹ עָשָׂה מִשְׁתֶּה לְכָל־שָׂרָיו וְעֲבָדָיו חֵיל   פָּרַס וּמַדֵּי הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינֹת לִפְנָיו:	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	בַּהֲרֹאֲתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יָקָר תַּפְאֲרַת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאָת יוֹם:	when he exhibited the riches of <u>his glorious kingdom</u> , and the extravagance of <u>his majestic</u> <u>magnificence</u> , for many days – for one hundred and eighty days.	his glorious kingdom ← <i>the</i> <i>glory of his kingdom</i> . A reverse Hebraic genitive, rather than the regularized <i>his “kingdomly”</i> <i>glory</i> .  his majestic magnificence ← <i>the magnificence of his majesty</i> , a Hebraic genitive.
Esth 1:5	וּבְמִלּוֹאֲת   הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצָאִים בְּשׁוּשַׁן הַבִּירָה לְמַגְדּוֹל וְעַד־קֶטֶן מִשְׁתֶּה שִׁבְעַת יָמִים בַּחֲצַר גִּנַּת בֵּיתֵן הַמֶּלֶךְ:	And at the <u>conclusion</u> of those days, the king held a feast for all the people present in the citadel of Shushan, for <u>both great and</u> <u>small</u> , for seven days, in the court of the garden of the king's palace,	conclusion ← <i>completion</i> , <i>fulfilment</i> .  both great and small ← <i>from</i> <i>great and up to small</i> , but the expression does not always admit a range, as in Gen 6:7.
Esth 1:6	חֹר   כְּרָפָס וּתְכֵלֶת אַחוּז בַּחֲבִל־בוּץ וְאַרְגָּמָן עַל־גְּלִילִי כֶּסֶף וְעִמּוּדֵי שֹׁשׁ מְטוֹת   זָהָב וְכֶסֶף עַל רִצְפַּת בַּהֲטֹשֶׁשׁ וְדָר וְסַחֲרֹת:	<i>where there was</i> linen and fine cotton and blue <i>material</i> , fastened with <u>byssus</u> cords, and purple <i>material</i> on silver rings, and columns of white marble, <i>and</i> beds of gold and silver on a pavement of porphyry and marble, with pearl and black marble,	byssus: see 1 Chr 15:27.
Esth 1:7	וְהַשְׁקוֹת בְּכֵלֵי זָהָב וּכְלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רַב בְּיַד הַמֶּלֶךְ:	and <i>where they</i> served drink in vessels of gold, the vessels differing from one another, with <u>royal wine</u> in abundance according to the <u>means</u> of the king.	royal wine ← <i>wine of the</i> <i>kingdom</i> , a Hebraic genitive.  means ← <i>hand</i> .
Esth 1:8	וְהַשְׁתִּיָּה כַּדַּת אֵין אִגָּס כִּי־כֵן   יִסַּד הַמֶּלֶךְ עַל כָּל־רַב בֵּיתוֹ לַעֲשׂוֹת כְּרִצּוֹן אִישׁ־וְאִישׁ:	And drinking <i>was</i> according to the law: no-one compelled <i>anyone</i> , for so the king had decreed to every dignitary of his house, so that everyone should do as he pleased.	
Esth 1:9	גַּם וְשָׂתִי הַמַּלְכָּה עֲשֵׂתָהּ מִשְׁתֶּה נָּשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לַמֶּלֶךְ אַחַשְׁוֵרֶשׁ: ס	Vashti the queen also held a banquet for the women <i>in</i> King Ahasuerus's royal house.	

Esth 1:10	<p>בַּיּוֹם הַשְּׁבִיעִי בְּטוֹב  לִב־הַמֶּלֶךְ בֵּינָן אָמַר לְמְהוּמָן  בְּזֹתָא חֲרָבוֹנָא בְּגָתָא  וְאַבְגָּתָא זֶתָר וְכַרְסִים שִׁבְעַת  הַסְּרִיסִים הַמְּשָׁרְתִים אֶת־פָּנָיו  הַמֶּלֶךְ אַחֲשֻׁרוּשׁ:</p>	<p>On the seventh day, when the king's heart <i>was</i> 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= <i>Biztha</i>, 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 <i>Bigta</i> or <i>Bigetha</i> and <i>Abagta</i> or <i>Abagetha</i>. Elsewhere we find <i>Bigthan(a)</i>.</p>
Esth 1:11	<p>לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה  לִפְנֵי הַמֶּלֶךְ בְּכֹתֵר מַלְכוּת  לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים  אֶת־יְפֹתָהּ כִּי־טוֹבַת מְרָאָה  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>וַתִּמָּאֵן הַמַּלְכָּה וַשְׁתִּי לְבֹא  בְּדִבְרֵי הַמֶּלֶךְ אֲשֶׁר בִּיד  הַסְּרִיסִים וַיִּקְצֹף 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 יִדְעִי  הָעֵתִים כִּי־כֵן דְּבַר הַמֶּלֶךְ  לִפְנֵי כָּל־יִדְעֵי 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 כַּרְשֶׁנָּא שֶׁתָּר  אַדְמָתָא תַרְשִׁישׁ מֶרֶס  מֶרְסָנָא מְמוּכָן שִׁבְעַת שָׂרֵי    פָּרַס וּמְדֵי רְאִי פָנָיו 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-</u> eminent in the kingdom,</p>	<p>were pre-eminent ← <i>sat first</i>.</p>
Esth 1:15	<p>כְּדָת מַה־לַּעֲשׂוֹת בַּמַּלְכָּה  וַשְׁתִּי עַל   אֲשֶׁר לֹא־עָשְׂתָה  אֶת־מַאֲמַל הַמֶּלֶךְ אַחֲשֻׁרוּשׁ  בְּיַד הַסְּרִיסִים: ס</p>	<p>“According to law, what <u>should</u> be <u>done</u> 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>.</p> <hr/> <p>by ← <i>by the hand of</i>.</p>
Esth 1:16	<p>וַיֹּאמֶר *מוּמְכָן **מְמוּכָן  לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא  עַל־הַמֶּלֶךְ לְבַדּוֹ עֹתָהּ 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	כִּי־יֵצֵא דְבַר־הַמֶּלֶכָּה עַל־כָּל־הַנָּשִׁים לְהַבְזוֹת בְּעֵינֵיהֶן בְּאַמְרֵם הַמֶּלֶךְ אַחֲשֻׁרוּשׁ אָמַר לְהָבִיא אֶת־וַשְׁתִּי הַמֶּלֶכָּה לִפְנָיו וְלֹא־בָאָה:	For the matter of the queen will go out to all the women, inducing <i>them</i> to despise their husbands in their eyes, <u>when it is said</u> , 'King Ahasuerus gave orders to bring Vashti the queen before him, but she did not come.'	when it is said ← <i>when they (masculine, impersonal) say</i> ← <i>in them saying</i> . Avoidance of the passive.
Esth 1:18	וַהְיוֹם הַזֶּה תֹּאמְרָנָה   שְׂרוֹת פָּרֶס־וּמְדֵי אֲשֶׁר שָׁמְעוּ אֶת־דְּבַר הַמֶּלֶכָּה לְכָל שָׂרֵי הַמֶּלֶךְ וּכְדֵי בִזְיוֹן וּקְצָף:	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 מִלִּפְנָיו וַיִּכְתֹּב בְּדַתִּי פָּרֶס־וּמְדֵי וְלֹא יַעֲבֹר אֲשֶׁר לֹא־תָבֹא וּשְׁתִּי לִפְנֵי הַמֶּלֶךְ אַחֲשֻׁרוּשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרֵעוּתָהּ הַטּוֹבָה מִמֶּנָּה:	If the king approves, 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 פֶּתָגָם 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 <u>all wives should give</u> honour to their husbands, to <u>both</u> great and small."	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, YHWH / 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	וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כְּדִבְרֵי מְמוּכָן:	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 כַּכְתָּבָהּ וְאֶל־עַם וְעַם כָּל־שׁוֹנֵי לְהִיזֹת כָּל־אִישׁ שֵׁרָר בְּבֵיתוֹ וּמִדְּבַר כָּל־שׁוֹן עִמּוֹ: 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 <i>each</i> language of his people.	in <i>each</i> language ← <i>according to the language</i> .
Esth 2:1	אַחֲרֵי הַדְּבָרִים הָאֵלֶּה כָּשָׁךְ חָמַת הַמֶּלֶךְ אַחֲשֻׁרוּשׁ זָכַר אֶת־וַשְׁתִּי 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 מִשְׁרָתָיו יִבְקְשׁוּ לַמֶּלֶךְ נַעֲרוֹת בְּתוּלוֹת טוֹבוֹת מְרָאָה:	Then the king's servants who ministered to him said, "Let virgin girls of fair appearance be sought for the king.	let ... be sought ← <i>let them seek</i> . Avoidance of the passive.
Esth 2:3	וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינֹת מַלְכוּתוֹ וַיִּקְבְּצוּ אֶת־כָּל־נַעֲרֵה־בְּתוּלָה טוֹבַת מְרָאָה אֶל־שׁוֹשַׁן הַבִּירָה אֶל־בֵּית הַנָּשִׁים אֶל־יַד הַגָּא סָרִיס הַמֶּלֶךְ שֶׁמֶר הַנָּשִׁים וְנָתַן תַּמְרוּקֵיהֶן:	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 <u>care</u> of <u>Hegai</u> the king's eunuch who <i>is</i> keeper of the women. And <u>let them be given</u> their <i>toiletries</i> for purification.	care ← <i>hand</i> .  Hegai ← <i>Hege</i> here, but elsewhere Hegai, with a different consonantal spelling.  let them be given ← <i>give</i> ( <i>infinitive absolute taking a jussive role</i> ). Avoidance of the passive.
Esth 2:4	וְהַנַּעֲמָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וּשְׁתִּי וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: ס	And let the girl who <u>pleases</u> the king reign instead of Vashti." And the matter <u>pleased</u> the king, and he did so.	pleases ... pleased ← <i>is ... was good in the eyes of</i> .
Esth 2:5	אִישׁ יְהוּדִי הָיָה בְּשׁוֹשַׁן הַבִּירָה וּשְׁמוֹ מֶרְדֳּכָי בֶּן יָאִיר בֶּן־שֹׁמַעִי בֶן־קִישׁ אִישׁ יְמִינִי:	There was a <i>certain</i> Jew in the citadel of Shushan, and his name was <u>Mordecai</u> the son of <u>Jair</u> , the son of <u>Shimei</u> , the son of <u>Kish</u> , a Benjaminite,	Mordecai ← <i>Mordocai</i> , but we retain the AV / traditional English name.  Shimei: see 2 Sam 16:5.
Esth 2:6	אֲשֶׁר הֻגְלָה מִירוּשָׁלַיִם עִם־הַגְּלָלָה אֲשֶׁר הֻגְלְתָּה עִם יְכֹנְיָה מֶלֶךְ־יְהוּדָה אֲשֶׁר הֻגְלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל:	who had been deported from Jerusalem with the deportees who were deported with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had deported.	
Esth 2:7	וַיְהִי אִמֵּן אֶת־הַדָּסָה הִיא אֶסְתֵּר בֶּת־דָּדֹו כִּי אֵין לָהּ אָב וְאִם וְהַנַּעֲמָה יִפְת־תֵּאֵר וְטוֹבַת מְרָאָה וּבְמֹת אֲבִיהָ וְאִמָּהּ לִקְחָהּ מֶרְדֳּכָי לֹו לְבַת:	And he brought up Hadassah, that <i>is</i> <u>Esther</u> , the daughter of his uncle, for she <i>had</i> no father or mother. And the girl <i>was</i> beautiful in figure and fair in appearance, and when her father and mother died, Mordecai <u>took charge of</u> her as a daughter.	Esther ← <i>Ester</i> , but we retain the AV / traditional English name.  took charge of ← <i>took to himself</i> .
Esth 2:8	וַיְהִי בְּהִשָּׁמַע דְּבַר־הַמֶּלֶךְ וְדָתוֹ וּבְהַקְבֵּץ נַעֲרוֹת רַבּוֹת אֶל־שׁוֹשַׁן הַבִּירָה אֶל־יַד הַגָּי וּתְלַקַּח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יַד הַגָּי שֶׁמֶר הַנָּשִׁים:	And it came to pass, when the matter of the king and his decree were heard, and when many girls were <u>gathered in</u> the citadel of Shushan, <u>in the care</u> of <u>Hegai</u> , that Esther was taken to the king's house under the care of <u>Hegai</u> , the keeper of the women.	gathered in ← <i>gathered to</i> .  in the care ← <i>to the hand</i> .  Hegai (2x): see Esth 2:3.

Esth 2:9	<p>וַיִּטֵּב הַנַּעֲרָה בְּעֵינָיו וַתֵּשֶׂא חֶסֶד לִפְנֵיו וַיְבַהֵל אֶת־תְּמָרוּקֶיהָ וְאֶת־מְנוּתָהּ לִתֵּת לָהּ וְאֵת שִׁבְעַת הַנַּעֲרוֹת הָרְאִיּוֹת לַתִּתְּלָה מִבֵּית הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת־נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים:</p>	<p>And the girl pleased <i>the king</i>, and she <u>won his favour</u>, and he hastened to give her <i>toiletries for</i> her purification, and her personal goods, and to give her <u>seven</u> <u>distinguished servant-girls</u> from the king's house. And he <u>transferred</u> her and her <i>servant-</i> girls to the best <i>place</i> in the women's quarters.</p>	<p>pleased: see Esth 2:14.</p> <hr/> <p><i>the king</i> ← <i>him</i>.</p> <hr/> <p>won his favour ← <i>carried</i> <i>kindness before him</i>.</p> <hr/> <p>seven distinguished <i>servant-</i> girls ← <i>the seven etc</i>. An unexpected definite article. See Gen 22:9.</p> <hr/> <p>transferred ← <i>changed</i>.</p>
Esth 2:10	<p>לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מִוֹלְדֹתָהּ כִּי מְרַדְכִי צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד:</p>	<p>Esther did not declare her nationality <u>or</u> her race, for Mordecai had charged her not to declare <i>them</i>.</p>	<p>or: disjunctive use of the vav.</p>
Esth 2:11	<p>וּבְכָל־יוֹם וַיּוֹם מְרַדְכִי מִתְהַלֵּךְ לִפְנֵי חֲצַר בֵּית־הַנָּשִׁים לְדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמִה־יַּעֲשֶׂה 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 <u>was happening to</u> her.</p>	<p>how Esther was ← <i>Esther's</i> <i>peace</i>.</p> <hr/> <p>was happening to ← <i>was being</i> <i>done with</i>.</p>
Esth 2:12	<p>וּבַהֲגִיעַ תֹּרֵן נַעֲרָה וְנַעֲרָה לָבוֹא   אֶל־הַמֶּלֶךְ אַחֲשֵׁירוּשׁ מִקֵּץ הַיּוֹת לָהּ כַּדָּת הַנָּשִׁים שָׁנִים עָשָׂר חֹדֶשׁ כִּי כֵן יְמֵלְאוּ יְמֵי מְרוּקֶיהָ שֵׁשָׁה חֳדָשִׁים בְּשֶׁמֶן הַמֹּר וְשֵׁשָׁה חֳדָשִׁים בְּבִשְׁמִים וּבִתְמָרוּקֵי הַנָּשִׁים:</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 <i>toiletries for</i> 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 לָבוֹא עִמָּה מִבֵּית הַנָּשִׁים 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>בְּעֶרֶב   הִיא בָּאָה וּבִבְקֹר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים שְׁנֵי אֶל־יָד שֶׁעֲשָׂה סְרִיס הַמֶּלֶךְ שִׁמְרַת הַפִּילִגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חֲפֹץ בָּהּ הַמֶּלֶךְ וְנִקְרְאָה 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>וּבְהִגֵּיעַ תִּרְאָסְתָּר  בֶּת-אֲבִיחַיִל דָּד מֶרְדֵּכַי אֲשֶׁר  לָקַח-לָו לְבַת לְבוֹא  אֶל-הַמֶּלֶךְ לֹא בִקְשָׁה דְבָר כִּי  אִם אֶת-אֲשֶׁר יֹאמַר הַגִּי  סְרִיס-הַמֶּלֶךְ שֶׁמֶר הַנָּשִׁים  וַתְּהִי אֶסְתֵּר נִשְׂאֵת חֵן בְּעֵינֵי  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>.</p> <hr/> <p>Hegai: see Esth 2:3.</p>
Esth 2:16	<p>וַתִּלָּקַח אֶסְתֵּר אֶל-הַמֶּלֶךְ  אֶחָשֻׁרוּשׁ אֶל-בֵּית מַלְכוּתוֹ  בַּחֹדֶשׁ הָעֲשִׂירִי הוּא-חֹדֶשׁ  טֵבֶת בְּשַׁנַּת-שִׁבְעָה לְמַלְכוּתוֹ:</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>Tēvet</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-הַנָּשִׁים וַתִּשְׂאֶחֶן וַחֲסֹד  לִפְנֵיו מִכָּל-הַבָּתוּלוֹת וַיִּשֶׂם  כִּתְרֵן-מַלְכוּת בְּרֹאשָׁהּ  וַיַּמְלִיכָהּ תַּחַת וְשֵׁתִי:</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 אֵת  מִשְׁתֵּה אֶסְתֵּר וַהֲנַחָה  לְמַדְיָנוֹת עֹשֶׂה וַיִּתֵּן מִשְׁאֵת  כִּיד 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>וּבְהַקְבֵּץ בַּתּוּלוֹת שְׁנִיַּת  וּמֶרְדֵּכַי יָשָׁב בְּשַׁעַר-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>אֵין אֶסְתֵּר מְגִידַת מוֹלַדְתָּהּ  וְאֶת-עַמָּהּ כַּאֲשֶׁר צִוָּה עָלֶיהָ  מֶרְדֵּכַי וְאֶת-מֵאֲמַר מֶרְדֵּכַי  אֶסְתֵּר עֹשֶׂה כַּאֲשֶׁר הִיָּתָה  בְּאִמְנָה אֶתּוֹ: 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</u> by <u>him</u>.</p>	<p>being brought up by him ← <i>in upbringing with him</i>.</p>
Esth 2:21	<p>בַּיָּמִים הָהֵם וּמֶרְדֵּכַי יָשָׁב  בְּשַׁעַר-הַמֶּלֶךְ קִצְף׃ בְּגָתָן  וְתָרֵשׁ שְׁנֵי-סְרִיסֵי הַמֶּלֶךְ  מִשְׁמָרֵי הַסֹּף וַיִּבְקְשׁוּ לְשַׁלַּח  יָד בַּמֶּלֶךְ אֶחָשֻׁרוּשׁ:</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 <i>their hands</i> on King Ahasuerus.</p>	<p>Bigthan: see Esth 1:10.</p> <hr/> <p>tried ← <i>sought</i>.</p> <hr/> <p>hands ← <i>hand</i>.</p>

Esth 2:22	וַיִּגְדַּע הַדְּבָר לְמֶרְדֵּכַי וַיֹּגֵד לְאֶסְתֵּר הַמַּלְכָּה וּתְאֵמַר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מֶרְדֵּכַי:	And the matter became known to Mordecai, and he told Esther the queen, and Esther told the king in Mordecai's name.	
Esth 2:23	וַיִּבְקֹשׁ הַדְּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ: פ	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.	exposed ← <i>found</i> .  gallows ← <i>wood, a tree</i> , but probably <i>gallows</i> here, as in Esth 5:14.
Esth 3:1	אַחֵר   הַדְּבָרִים הָאֵלֶּה גָּדַל <sup>א</sup> הַמֶּלֶךְ אֶחָשְׁוֵרוּשׁ אֶת-הָמָן בֶּן-הַמִּדְיָא הָאֲגָגִי וַיִּשְׁאָהוּ וַיֵּשֶׁם אֶת-כִּסְאוֹ מֵעַל כָּל-הַשָּׂרִים אֲשֶׁר אִתּוֹ:	After these things, King Ahasuerus promoted Haman the son of Hammedatha the <u>Agagite</u> , 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 כְּרָעִים וּמִשְׁתַּחֲוִים לְהָמָן כִּי-כֵן צֻוְּהָ לּוֹ הַמֶּלֶךְ וּמֶרְדֵּכַי 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 לְמֶרְדֵּכַי מִדֹּעַ אַתָּה עוֹבֵר אֶת מִצְוַת 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 **כָּאִמְרָם אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֵלֵיהֶם וַיִּגִּידוּ לְהָמָן לְרֹאוֹת הַיַּעֲמָדוֹ דְּבָרֵי מֶרְדֵּכַי 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</u> them, 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> .  behaviour ← <i>words</i> , but also <i>affairs</i> , with wide semantic scope.
Esth 3:5	וַיֵּרָא הָמָן כִּי-אֵין מֶרְדֵּכַי כְּרָע וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הָמָן 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	וַיַּבֵּז בְּעֵינָיו לְשַׁלַּח יָד בְּמֶרְדֵּכַי לְבַדּוֹ כִּי-הִגִּידוּ לוֹ אֶת-עַם מֶרְדֵּכַי וַיִּבְקֹשׁ הָמָן לְהַשְׁמִיד אֶת-כָּל-הַיְּהוּדִים אֲשֶׁר בְּכָל-מְלָכוֹת אֶחָשְׁוֵרוּשׁ עִם מֶרְדֵּכַי:	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> .  looked for a way ← <i>sought</i> .

Esth 3:7	<p>בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ  נִסָּן בִּשְׁנַת שְׁתֵּים עָשָׂרָה  לְמֶלֶךְ אַחֲשֵׁרוּשׁ הַפִּיל פּוּר  הוּא הַגּוֹרֹל לִפְנֵי הָמָן מִיּוֹם  לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ  שְׁנַיִם-עָשָׂר הוּא־חֹדֶשׁ אָדָר:  ס</p>	<p>In the first month, that <i>is</i> the month of Nisan, in the twelfth year of King Ahasuerus, <u>they</u> cast Pur – that <i>is</i> a <u>lot</u> – 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.</p>	<p>they cast Pur: i.e. Haman's associates cast lots to determine a favourable time [CB]. See Esth 9:26.</p> <hr/> <p>a lot ← <i>the lot</i>. An unexpected definite article. See Gen 22:9.</p>
Esth 3:8	<p>וַיֹּאמֶר הָמָן לְמֶלֶךְ אַחֲשֵׁרוּשׁ  יִשְׁנֻ עַם-אֶחָד מִפֹּזָר וּמִפֶּרֶד  בֵּין הָעַמִּים בְּכָל מְדִינֹת  מַלְכוּתְךָ וְדִתֵּיהֶם שְׁנוֹת  מִכָּל-עָם וְאֶת־דַּתִּי הַמֶּלֶךְ  אֵינָם עֹשִׂים וְלִמְלֶכֶךְ אֵין-שׁוּה  לְהִנָּחֵם:</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 יִכְתֹּב  לְאַבְדָּם וְעִשְׂרַת אֲלָפִים  כֶּסֶף-כֶּסֶף אֲשָׁקוּל עַל-יְדֵי  עוֹשֵׂי הַמְּלָאכָה לְהָבִיא  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 <i>to be paid</i> to those who do the job, <i>to be brought</i> 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><i>to be paid to</i> ← <i>to the hands of</i>.</p> <hr/> <p><i>to be brought</i> ← <i>to bring</i>. The money goes ↗</p>
Esth 3:10	<p>וַיֹּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ מֵעַל  יָדוֹ וַיִּתְּנָהּ לְהָמָן בֶּן־הַמֶּדְיָא  הָאֲגָגִי צֶרֶר הַיְּהוּדִים:</p>	<p>And the king removed his ring from his hand and gave it to Haman the son of Hammedatha the Agagite, 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 וְהָעָם לַעֲשׂוֹת בּוֹ  בְּטוֹב 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 וַיִּכְתֹּב בְּכָל-אֲשֶׁר-צִוָּה  הָמָן אֶל אַחֲשֵׁדֶרְפָּנֵי־הַמֶּלֶךְ  וְאֶל־הַפְּחָזִים אֲשֶׁר  עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי  עַם וְעַם מְדִינָה וּמְדִינָה  כְּכַתְּבָהּ וְעַם וְעַם כָּל־שׁוֹנֵי  בְּשֵׁם הַמֶּלֶךְ אַחֲשֵׁרוּשׁ 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</u> province, and the officials of <u>every</u> people – <u>every</u> province according to their script, and <u>every</u> people 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>וְנִשְׁלָחוּ סֹפְרִים בְּיַד הָרָצִים  אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ  לְהַשְׁמִיד לְהָרֹג וּלְאַבֵּד  אֶת-כָּל-הַיְּהוּדִים מִנֶּעַר  וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם  אֶחָד בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ  שְׁנֵים-עָשָׂר הוּא-חֹדֶשׁ אָדָר  וּשְׁלָלָם לַבּוֹז:</p>	<p>And the letters <u>were sent</u> by runners 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	<p>פִּתְשָׁגַן הַכְּתָב לְהַנְתִּן דָּת  בְּכָל-מְדִינָה וּמְדִינָה גְלוּי  לְכָל-הָעַמִּים לְהִיּוֹת עֵתָדִים  לְיוֹם הַזֶּה:</p>	<p>A transcript of the writing was to be issued <i>as</i> a decree in <u>every single province</u>, published to all the <i>various</i> peoples, for <i>them</i> to be ready on this day.</p>	<p>every single province ← <i>every province and province</i>.</p>
Esth 3:15	<p>הָרָצִים יָצְאוּ דְחוּפִים בְּדַבַּר  הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוּשַׁן  הַבִּירָה וְהַמֶּלֶךְ וְהָמָן יָשְׁבוּ  לִשְׁתּוֹת וְהָעִיר שׁוֹשֶׁן נְבוֹכָה:  פ</p>	<p>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.</p>	
Esth 4:1	<p>וּמֹרְדֵכַי יָדַע אֶת-כָּל-אֲשֶׁר  נַעֲשָׂה וַיִּקְרַע מְרִדְכַי  אֶת-בְּגָדָיו וַיִּלְבַּשׁ שָׂק וְאָפָר  וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק  זַעֲקָה גְדֹלָה וּמְרָה:</p>	<p>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.</p>	
Esth 4:2	<p>וַיָּבֹא עַד לִפְנֵי שַׁעַר-הַמֶּלֶךְ  כִּי אֵין לָבוֹא אֶל-שַׁעַר הַמֶּלֶךְ  בְּלִבוּשׁ שָׂק:</p>	<p>And he went in front of the king's gate, for <i>it was</i> not <i>permitted</i> to go <i>in</i> to the king's gate in sackcloth clothing.</p>	
Esth 4:3	<p>וּבְכָל-מְדִינָה וּמְדִינָה מְקוֹם  אֲשֶׁר דְּבַר-הַמֶּלֶךְ וּדְתּוֹ מָגִיעַ  אֲבֵל גְּדוֹל' לַיהוּדִים וְצוֹם וּבְכִי  וּמִסְפַּד שָׂק וְאָפָר יַעַע  לְרַבִּים:</p>	<p>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.</p>	
Esth 4:4	<p>וּתְבוּאֵינָה נַעֲרוֹת אֶסְתֵּר  וְסִרְסִיָּהּ וַיִּגִּידוּ לָהּ  וַתַּתְּחִלְחֵל הַמַּלְכָּה מְאֹד  וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ  אֶת-מֹרְדֵכַי וּלְהַסִּיר שָׂקוֹ  מֵעָלָיו וְלֹא קִבֵּל:</p>	<p>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>.</p>	<p>came: [BHS] but not [WLC] has a <i>qeré</i> as an alternative form to the <i>ketiv</i> with the same meaning.</p> <hr/> <p>remove ← <i>remove from on him</i>.</p>

Esth 4:5	וַתִּקְרָא אֶסְתֵּר לַהֲתָךְ מִסְרִיסי הַמֶּלֶךְ אֲשֶׁר הָעִמִּיד לִפְנֶיהָ וַתְּצַוֶּהוּ עַל־מֶרְדֳּכָי לִדְעֹת 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־מֶרְדֳּכָי 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	וַיֹּגֵד־לוֹ מֶרְדֳּכָי אֵת כָּל־אֲשֶׁר קָרָהוּ וְאֵת   פְּרִשְׁת הַכֶּסֶף אֲשֶׁר אָמַר הָמָן לִשְׁקוֹל עַל־גִּגְזֵי הַמֶּלֶךְ *בִּיהוּדִים **בִּיהוּדִים לְאַבְדָם:	And Mordecai told him everything that had befallen him, and the specification of the <i>sum</i> <i>of</i> 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.	Jews: the <i>ketiv</i> is a variant form of the <i>qere</i> .
Esth 4:8	וְאֶת־פִּתְשָׁן בְּתַב־הֶדֶת אֲשֶׁר־נָתַן בְּשׁוֹשָׁן לְהַשְׁמִידם נָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצַוֹת עָלֶיהָ לָבוֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו עַל־עַמָּהּ:	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.	
Esth 4:9	וַיָּבֹא הַתָּךְ וַיֹּגֵד לְאֶסְתֵּר אֵת דְּבָרֵי מֶרְדֳּכָי:	And <u>Hathach</u> went <i>back</i> and told Esther Mordecai's words.	Hathach: see Esth 4:5.
Esth 4:10	וַתֹּאמֶר אֶסְתֵּר לַהֲתָךְ וַתְּצַוֶּהוּ אֶל־מֶרְדֳּכָי:	And Esther spoke to <u>Hathach</u> , and she commanded him <i>to go</i> to Mordecai <i>and say</i> ,	Hathach: see Esth 4:5.
Esth 4:11	כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹא־אֶל־הַמֶּלֶךְ אֶל־הַחֹצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא אַחַת דָּתוֹ לְהָמִית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שֶׁרֶבִיט הַזֶּהָב וְחִיָּה וְאֲנִי לֹא נִקְרָאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:	“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.”	
Esth 4:12	וַיֹּגִידוּ לְמֶרְדֳּכָי אֵת דְּבָרֵי אֶסְתֵּר: פ	And they told Mordecai Esther's words.	



Esth 4:13	וַיֹּאמֶר מֶרְדֵּכָי לְהָשִׁיב אֶל־אֶסְתֵּר אֶל־תִּדְמִי בְנִפְשְׁךָ לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים:	And Mordecai said to report back to Esther, “Do not think to yourself that <i>you</i> will escape in the king's house <i>any more</i> than all Jews will.	to yourself ← <i>in your soul</i> .
Esth 4:14	כִּי אִם־הִחַרְשׁ תַּחֲרִישִׁי בַּעֲת הַזֹּאת רוּחַ וְהַצֵּלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אֲחֵר וְאַתָּה וּבֵית־אָבִיךָ תֵּאבְדוּ וְמִי יוֹדֵעַ אִם־לָעֵת כָּזֹאת הִגַּעְתָּ לְמַלְכוּת:	For if you are <u>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?”	you are completely silent: infinitive absolute.
Esth 4:15	וְתֹאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מֶרְדֵּכָי:	And Esther said to report to Mordecai <i>as follows</i> :	
Esth 4:16	לֵךְ כְּנוֹס אֶת־כָּל־הַיְּהוּדִים הַנִּמְצְאִים בְּשׁוֹשַׁן וְצוּמוּ עָלַי וְאַל־תֵּאכְלוּ וְאַל־תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם גַּם־אֲנִי וְנַעֲרֹתַי אֲצוּם כֵּן וּבִכּוֹן אָבוֹא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כָדַת וּכְבֹּאֲשֶׁר אֲבָדְתִּי אֲבָדְתִּי:	“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>fount</i> .  fast: plural, so applicable to Mordecai and the assembled Jews.
Esth 4:17	וַיַּעֲבֵר מֶרְדֵּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְתָהּ 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 מְלָכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמְּלָכוּת 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 וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת־שֶׁרְבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשֶּׁרְבִיט: 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 מִה־לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמִה־בִּקְשָׁתְךָ עַד־חֲצֵי הַמַּלְכוּת וַיִּנָּתֶן 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 וְהַמֶּן הַיּוֹם אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשִׂיתִי לִּי׃	And Esther said, “If <u>it <i>has</i> the king's approval</u> , 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 וְהַמֶּן 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) good at the king.</i>
Esth 5:5	וַיֹּאמֶר הַמֶּלֶךְ מַה־רוּ אַתְּ־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 ← <i>made.</i>
Esth 5:6	וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֶּה הַיַּיִן מִה־שְּׂאֵלְתְךָ וַיִּנָּתֶן לָךְ וּמִה־בִּקְשָׁתְךָ עַד־חֲצֵי הַמַּלְכוּת וְתַעֲשׂ׃	And the king said to Esther at the banquet of wine, “What <i>is</i> your petition? <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.”	
Esth 5:7	וַתַּעַן אֶסְתֵּר וַתֹּאמֶר שְׂאֵלְתִּי וּבִקְשָׁתִּי׃	And Esther answered and said, “My petition and request <i>is</i> :	
Esth 5:8	אִם־מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב לָתֵת אֶת־שְׂאֵלְתִּי וְלַעֲשׂוֹת אֶת־בִּקְשָׁתִּי יָבוֹא הַמֶּלֶךְ וְהַמֶּן אֶל־הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָּהֶם וּמָחָר אֶעֱשֶׂה כְּדִבְרֵי הַמֶּלֶךְ׃	if I have found favour with the king, and if <u>the king approves</u> , 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 ← <i>(it is) good at the king.</i>
Esth 5:9	וַיֵּצֵא הָמָן בַּיּוֹם הַהוּא שִׂמְחָ וְטוֹב לֵב וּכְרָאוֹת הָמָן אֶת־מָרְדֳּכָי בִּשְׁעַר הַמֶּלֶךְ וְלֹא־קָם וְלֹא־זָע מִמֶּנּוּ וַיִּמְלֹא הָמָן עַל־מָרְדֳּכָי חֲמָה׃	And Haman went out on that day rejoicing, and <u>glad in his heart</u> , 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 <i>with</i> fury about Mordecai.	glad <i>in his heart</i> ← <i>good of heart.</i>
Esth 5:10	וַיִּתְאַפֵּק הָמָן וַיָּבוֹא אֶל־בֵּיתוֹ וַיִּשְׁלַח וַיָּבֵא אֶת־אֲהֲבָיו וְאֶת־זֶרֶשׁ אִשְׁתּוֹ׃	But Haman restrained himself and went to his house, and he sent <i>for</i> and <u>invited</u> his friends and Zeresh his wife.	invited ← <i>brought.</i>

Esth 5:11	<p>וַיִּסְפֹּר לָהֶם הָמָן אֶת־כְּבוֹד עֲשָׂרוֹ וְרַב בָּנָיו וְאֵת כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ עַל־הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:</p>	<p>And Haman told them about the glory of his riches and the multitude of his sons, and everything <i>with</i> which the king had made him great, and that he had elevated him above officials and the king's servants.</p>	
Esth 5:12	<p>וַיֹּאמֶר הָמָן אֶף לֹא־הִבִּיֵּאתִי אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשִׂיתָ כִּי אִם־אוֹתִי וְגַם־לְמַחֵר אֲנִי קְרוֹאֶלָה עִם־הַמֶּלֶךְ:</p>	<p>And Haman said, “Also, Esther the queen did not <i>invite anyone</i> with the king to the banquet which she held but me, and also tomorrow I have been <i>invited</i> to her with the king.</p>	<p>invite ... invited ← <i>bring ... called.</i></p>
Esth 5:13	<p>וְכָל־זֶה אֵינְנִי שׂוֹה לִי בְכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מָרְדֳּכָי הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:</p>	<p>Yet <u>all this</u> 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 אֵינְנִי שׂוֹה, 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־אֶהֱבָיו יַעֲשׂוּ־עֵץ גָּבִה חֲמִשִּׁים אַמָּה וּבִבְקֹר   אָמַר לְמֶלֶךְ וַיִּתְּלוּ אֶת־מָרְדֳּכָי עָלָיו וּבֹא־עִם־הַמֶּלֶךְ אֶל הַמִּשְׁתֶּה שָׂמַח וַיֵּיטֵב הַדָּבָר לִפְנֵי הָמָן וַיַּעַשׂ הָעֵץ: פ</p>	<p>And Zeresh his wife and all his friends said to him, “Let them make <u>gallows</u>, 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 <i>man</i>.” And the matter <u>had Haman's approval</u>, and he made the <u>gallows</u>.</p>	<p>gallows (2x) ← <i>wood; a tree.</i> cubit: about 18 inches or 45 cm. had Haman's approval ← <i>was good before Haman.</i></p>
Esth 6:1	<p>בַּלַּיְלָה הַהוּא נִדְּדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהַבִּיאַ אֶת־סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִיו נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:</p>	<p>On that night, the king's sleep <u>deserted him</u>, and he <u>commanded</u> to bring the book of the records – the chronicles – and they were read before the king.</p>	<p>deserted <i>him</i> ← <i>wandered, flew away.</i> commanded ← <i>said.</i></p>
Esth 6:2	<p>וַיִּמָּצֵא כָתוּב אֲשֶׁר הֶגִיד מָרְדֳּכָי עַל־בִּגְתָּנָא וְתֶרֶשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מְשֹׁמְרֵי הַסָּף אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אֲחִשְׁוֶרוּשׁ:</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 <u>tried</u> to <u>lay hands</u> on King Ahasuerus.</p>	<p>Bigthana: see Esth 1:10. tried ← <i>sought.</i> lay hands ← <i>cast a hand.</i></p>
Esth 6:3	<p>וַיֹּאמֶר הַמֶּלֶךְ מִה־נַּעֲשֶׂה יָקָר וְגִדּוּלָה לְמָרְדֳּכָי עַל־זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשֶׂה עִמּוֹ דָּבָר:</p>	<p>And the king said, “What has been done <i>by way of</i> 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	וַיֹּאמֶר הַמֶּלֶךְ מִי בַּחֲצַר וְהַמֶּן בָּא לַחֲצַר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לַמֶּלֶךְ לְתִלוֹת אֶת־מָרְדֳּכָי עַל־הָעֵץ אֲשֶׁר־הֵכִין לוֹ:	And the king said, “Who <i>is</i> 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.	gallows ← <i>wood, tree</i> .
Esth 6:5	וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הֵמָּן עֹמֵד בַּחֲצַר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא:	And the king's servants said to him, “Look, Haman is standing in the court.” And the king said, “Let him come in.”	
Esth 6:6	וַיָּבוֹא הֵמָּן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מִה־לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הֵמָּן בְּלִבּוֹ לִמִּי יַחֲפֵץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:	So Haman came in, and the king said to him, “What <u>should be done</u> for the man whom the king is pleased <u>to honour</u> ?” And Haman said in his heart, “On whom is the king pleased to bestow honour more than <i>on me</i> ?”	should be done ← <i>is to do</i> . to honour ← <i>with / in his honour</i> .
Esth 6:7	וַיֹּאמֶר הֵמָּן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:	And Haman said to the king, “ <i>For</i> the man whom the king is pleased <u>to honour</u> ,	to honour: see Esth 6:6.
Esth 6:8	יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשְׁבוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן בְּתֹר מַלְכוּת בְּרֹאשׁוֹ:	let royal clothing <u>be brought</u> which the king <u>wears</u> , and a horse upon which the king <u>rides</u> , 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 הַפְּרָתִּים וְהַלְבִּישׁוּ אֶת־הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וְהִרְכִּיבֵהוּ עַל־הַסּוּס בְּרֹחוֹב הָעִיר וְקָרְאוּ לִפְנֵי בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:	And <u>put</u> the clothing and the horse in the <u>care</u> of a man, one of the king's most noble officials, and let them clothe the man whom the king is pleased <u>to honour</u> , and have them let him ride on the horse in the <i>main</i> street of the city, and they will call out before him, ‘This <i>is</i> how it is done for the man whom the king is pleased <u>to honour</u> .’ ”	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 לְהֵמָּן מְהֵרָה קַח אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה־כֵן לְמָרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אַל־תִּפְּל דְּבָר מִכָּל אֲשֶׁר דִּבַּרְתָּ:	Then the king said to Haman, “Hasten <i>and</i> 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 <u>anything</u> you have said fail.”	anything ← <i>everything</i> .

Esth 6:11	<p>וַיִּקַּח הָמָן אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי וַיַּרְכִּיבֵהוּ בָרְחוֹב הָעִיר וַיִּקְרָא לִפְנָיו בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ:</p>	<p>So Haman took the clothing and the horse, and he clothed Mordecai, and let him ride through the <i>main</i> street of the city, and he called out before him, “This <i>is</i> how it is done for the man whom the king is pleased to honour.”</p>	<p>to honour: see Esth 6:6.</p>
Esth 6:12	<p>וַיָּשָׁב מָרְדֳּכָי אֶל־שַׁעַר הַמֶּלֶךְ וְהָמָן נִדְחָף אֶל־בֵּיתוֹ אֲבֹל וַחֲפוּי רֹאשׁ:</p>	<p>And Mordecai returned to the king's gate, <u>but</u> Haman hastened to his house mourning and with <i>his</i> face covered.</p>	<p>but: adversative use of the <i>vav</i>.</p>
Esth 6:13	<p>וַיְסַפֵּר הָמָן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל־אֲהָבָיו אֵת כָּל־אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְּהוּדִים מָרְדֳּכָי אֲשֶׁר הַחַיּוֹת לִנְפֹל לִפְנָיו לֹא־תוּכַל לֹא כִי־נָפֹל תִּפֹּל לִפְנָיו:</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 <u>you have begun</u> to fall, <i>is</i> of Jewish seed, you will not prevail against him, but you <u>will certainly fall</u> 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 עָמּוּ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיַּהֲלִלוּ לְהָבִיא 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>וַיָּבֹא הַמֶּלֶךְ וְהָמָן לִשְׁתּוֹת 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־שְּׁאֵלְתֶךְ אֶסְתֵּר הַמַּלְכָּה וְתִנַּתֵּן לִי וּמִה־בְקִשְׁתֶּךָ 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 תִּנַּתֵּן־לִי נַפְשִׁי בְשֵׂאלָתִי וְעַמִּי בְּבִקְשָׁתִי:</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 לְהִשָּׁמִיד  לְהָרוּג וּלְאֲבֹד וְאֵלֹו לְעַבְדִּים  וּלְשִׁפְחוֹת נִמְכַּרְנוּ הַחֲרִשְׁתִּי  כִּי אֵין הָצָר שׁוּה 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) 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 אַחֲשֵׁרוּשׁ  וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה מִי  הוּא זֶה וְאִי־זֶה הוּא  אֲשֶׁר־מְלֹאזֹ לְבֹו לַעֲשׂוֹת כֵּן:</p>	<p>And King Ahasuerus spoke and said to Esther the queen, “Who <u>is</u> this, and where <u>is</u> he, whose heart has emboldened 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 אֱהְיֶה, EHYEH / I AM, of Ex 3:14.</p> <hr/> <p>heart ← <i>filled</i>. Compare Eccl 8:11.</p>
Esth 7:6	<p>וַתֹּאמֶר־אַסְתֵּר 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  מֵאַסְתֵּר הַמַּלְכָּה כִּי רָאָה  כִּי־כָלְתָה אֵלָיו הָרָעָה מֵאֵת  הַמֶּלֶךְ:</p>	<p>And the king rose in his fury from the wine banquet, <i>and he went</i> to the palace garden, while Haman stood to plead for his <u>life</u> with Esther the queen, for he saw <u>that evil was determined against him</u> 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, YHWH / Jehovah, the LORD.</p> <hr/> <p>life ← <i>soul</i>.</p>
Esth 7:8	<p>וְהַמֶּלֶךְ שָׁבַּ מִגִּנַּת הַבַּיִת וְ  אֶל־בַּיִת   מִשְׁתֵּה הַיַּיִן וְהָמֵן  נָפַל עַל־הַמֶּטָּה 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, “<i>Are you also going</i> 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 חֲרִבּוֹנָה אֶחָד  מִן־הַסְּרִיסִים לִפְנֵי הַמֶּלֶךְ גָּם  הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמֵן  לְמַרְדֵּכַי אֲשֶׁר דָּבַר־טוֹב  עַל־הַמֶּלֶךְ עָמַד בְּבַיִת הָמֵן  גָּבַהַ חֲמִשִּׁים אַמָּה וַיֹּאמֶר  הַמֶּלֶךְ תִּלְהוּ עָלָיו:</p>	<p>And Harbonah, one of the eunuchs in the presence of the king, said, “Look at the <u>gallows</u>, as well, which Haman made for Mordecai who had <u>given</u> good information concerning the king, standing at Haman's house, fifty cubits high.” And the king said, “Hang him on it.”</p>	<p>gallows ← <i>wood, tree</i>.</p> <hr/> <p>given ← <i>spoken</i>.</p> <hr/> <p>cubit: about 18 inches or 45 cm.</p>

Esth 7:10	וַיִּתְּלוּ אֶת־הָמָן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמֶרְדֵּכָי וַחֲמַת הַמֶּלֶךְ שָׁכְכָה: פ	And they hanged Haman on the gallows which he had prepared for Mordecai, and the king's fury abated.	gallows ← wood, tree.
Esth 8:1	בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֶחָשֻׁרוּשׁ לְאַסְתֵּר הַמַּלְכָּה אֶת־בֵּית הָמָן צִרָר *הַיְּהוּדִים **הַיְּהוּדִים וּמֶרְדֵּכָי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מָה הוּא־לָהּ:	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 <i>him</i> what <i>relation</i> he was to her.	Jews: the <i>ketiv</i> is a variant form of the <i>qere</i> , as in Esth 4:7.
Esth 8:2	וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעֵבִיר מֵהָמָן וַיִּתְּנָהּ לְמֶרְדֵּכָי וַתֵּשֶׂם אֶסְתֵּר אֶת־מֶרְדֵּכָי עַל־בֵּית הָמָן: פ	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.	
Esth 8:3	וַתּוֹסֶף אֶסְתֵּר וַתִּדְּבַר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתִּבְדֹּךְ וַתִּתְחַנֵּן־לּוֹ לְהַעֲבִיר אֶת־רַעַת הָמָן הָאָגָגִי וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים:	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 <u>plan which he</u> had plotted against the Jews.	Agagite: see Esth 3:1.  plan which he had plotted ← thought which he thought.
Esth 8:4	וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֵת שֶׁרֶבֶט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ:	And the king extended his golden sceptre to Esther, and Esther arose and stood before the king.	
Esth 8:5	וַתֹּאמֶר אֶם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מִצָּאִיתִי חַן לִפְנָיו וְכִשֵּׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו יִכָּתֵב לְהַשִּׁיב אֶת־הַסְּפָרִים מַחֲשַׁבֶּת הָמָן בֶּן־הַמְּדַתָּא הָאָגָגִי אֲשֶׁר כָּתַב לְאַבֵּד אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ:	And she said, "If the king approves, and if I have found favour in his sight, and the matter <i>is</i> fitting to the king, and <i>if I am</i> 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 <i>are</i> in all the king's provinces.	if the king approves: see Esth 1:9.  Agagite: see Esth 3:1.
Esth 8:6	כִּי אֵיכָכָה אוּכַל וַיִּרְאֵיתִי בְּרָעָה אֲשֶׁר־יִמָּצָא אֶת־עַמִּי וְאֵיכָכָה אוּכַל וַיִּרְאֵיתִי בְּאַבְדֹן מוֹלֶדְתִּי: ס	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?"	come upon ← find.

Esth 8:7	<p>וַיֹּאמֶר הַמֶּלֶךְ אֶחָשׁוּרֶשׁ  לְאַסְתֵּר הַמַּלְכָּה וּלְמֹרְדֵכַי  הַיְּהוּדִי הִנֵּה בֵּית־הֶמָּן נִתְּנָתִי  לְאַסְתֵּר וְאֹתוֹ 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>qeré</i>, as in Esth 4:7.</p> <hr/> <p>gallows ← <i>wood, tree</i>.</p> <hr/> <p>laid his hands ← <i>sent his hand</i>.</p>
Esth 8:8	<p>וְאַתֶּם כָּתְבוּ עַל־הַיְּהוּדִים  כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ  וְחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ  כִּי־כָתָב אֲשֶׁר־נִכְתָּב  בְּשֵׁם־הַמֶּלֶךְ וְנִחַתּוֹם בְּטַבַּעַת  הַמֶּלֶךְ אֵין לְהַשִּׁיב:</p>	<p>Write to the Jews as <i>seems</i> right in your sight, in the name of the king, and seal it with the king's ring, for <i>any</i> writing which is written in the name of the king and is sealed with the king's seal <i>cannot be rescinded</i>.”</p>	<p>write: plural.</p> <hr/> <p>is sealed: infinitive absolute, [AnLx], in the role of a finite verb or participle.</p> <hr/> <p>cannot be rescinded ← <i>is not to rescind</i>.</p>
Esth 8:9	<p>וַיִּקְרְאוּ סֹפְרֵי־הַמֶּלֶךְ  בְּעֵת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי  הוּא־חֹדֶשׁ סִינָן בְּשָׁלוּשָׁה  וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב  כָּל־אֲשֶׁר־צִוָּה מֹרְדֵכַי  אֶל־הַיְּהוּדִים וְאֶל־  הָאֲחֻשְׁדָּרְפָּנִים־זֶה־פָחוּת וְשָׂרֵי  הַמְּדִינֹת אֲשֶׁר   מֵהַדּוֹ  וְעַד־כּוּשׁ שִׁבְעַת וְעֶשְׂרִים  וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה  כַּכְתָּבָהּ וְעַם וְעַם כָּל־שָׁנָה  וְאֶל־הַיְּהוּדִים כַּכְתָּבָם  וְכָל־שָׁנָה:</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 אֶחָשׁוּרֶשׁ  וַיְחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח  סֹפְרִים בְּיַד הָרָצִים בְּסוּסִים  רֹכְבֵי הָרֶכֶשׁ הָאֲחֻשְׁתָּרָנִים  בְּנֵי הָרַמָּכִים:</p>	<p>And he wrote in the name of King Ahasuerus, and he sealed it with the king's seal, and he sent the letters by the <i>agency</i> 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 לַיְּהוּדִים    אֲשֶׁר בְּכָל־עִיר־זָעִיר לְהִקָּהֵל  וּלְעֹמֵד עַל־נַפְשָׁם לְהַשְׁמִיד  וּלְהָרֹג וּלְאַבֵּד אֶת־כָּל־חֵיל  עַם וּמְדִינָה הָעָרִים אֹתָם טָף  וְנָשִׁים וּשְׁלָלָם לְבוֹז:</p>	<p>that the king allowed the Jews who <i>were</i> in <i>each individual city</i> to be gathered and to take a stand for their <i>lives</i>, 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	בַּיּוֹם אֶחָד בְּכָל־מְדִינֹת הַמֶּלֶךְ אֲחַשְׁוֵרוּשׁ בְּשָׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אָדָר:	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.	
Esth 8:13	פְּתַשְׁגָּן הַכְּתָב לְהַנָּתֵן דָּת בְּכָל־מְדִינָה וּמְדִינָה גָלוּי לְכָל־הָעַמִּים וְלִהְיוֹת *הִיהוּדִים *הִיהוּדִים *עֵתוּדִים **עֵתִידִים לַיּוֹם הַזֶּה לְהִנָּקֵם מֵאִיְבֵיהֶם:	A transcript of the writing was to be issued <i>as</i> a decree in every individual province, published to all the <i>various</i> peoples, and for the <u>Jews</u> to be <u>prepared</u> for <u>that</u> day, to avenge themselves of their enemies.	Jews: the <i>ketiv</i> is a variant form of the <i>qeré</i> , as in Esth 4:7.  prepared: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> .  that day ← <i>this day</i> .
Esth 8:14	הָרָצִים רֹכְבֵי הָרָכָשׁ הָאֲחַשְׁתָּרְנִים יָצְאוּ מִבְּהֶלִים וְדַחוּפִים בְּדִבְרֵי הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוֹשַׁן הַבִּירָה: פ	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.	
Esth 8:15	וּמֶרְדֵּכַי יָצָא   מִלִּפְנֵי הַמֶּלֶךְ בְּלָבוֹשׁ מַלְכוּת תְּכֵלֶת וְחֹזֶר וְעֵטֶרֶת זָהָב גְּדוֹלָה וְתִכְרִיד בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשַׁן צָהָלָה וְשִׂמְחָה:	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.	
Esth 8:16	לִיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשָׁשׂוֹן וִיקָר:	The Jews had <u>prosperity</u> and joy and happiness and honour.	prosperity: or <i>enlightenment</i> .
Esth 8:17	וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר מְקוֹם אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מָגִיעַ שִׂמְחָה וְשָׁשׂוֹן לִיהוּדִים מִשֵּׁתָּה וַיּוֹם טוֹב וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתִּיהָדִים כִּי־נָפַל פַּחַד־הִיהוּדִים עֲלֵיהֶם:	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.	holiday ← <i>good day</i> .
Esth 9:1	וּבְשָׁנִים עָשָׂר חֹדֶשׁ הוּא־חֹדֶשׁ אָדָר בְּשָׁלוֹשָׁה עָשָׂר יוֹם בּוּ אֲשֶׁר הִגִּיעַ דְּבַר־הַמֶּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר שָׁבְרוּ אִיְבֵי הִיהוּדִים לְשָׁלוֹט בָּהֶם וְנִהְפְּדוּ הוּא אֲשֶׁר יִשְׁלְטוּ הִיהוּדִים הֵמָּה בְּשִׁנְאֵיהֶם:	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.	

Esth 9:2	נִקְהָלוּ הַיְּהוּדִים בְּעָרֵיהֶם בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחֻשׁוֹרֹשׁ לְשַׁלַּח יָד בְּמִבְקָשֵׁי רַעְתָּם וְאִישׁ לֹא־עָמַד לִפְנֵיהֶם כִּי־נָפַל פָּחַדָם עַל־כָּל־הָעַמִּים:	The Jews assembled in their cities in all the provinces of King Ahasuerus, to lay <i>their hands</i> on those who sought to harm them, and no man stood before them, for the fear of them fell upon all the <i>various</i> peoples.	hands ← <i>hand</i> .  to harm them ← <i>their evil</i> , an objective genitive.
Esth 9:3	וְכָל־שָׂרֵי הַמְּדִינוֹת וְהָאֲחֻשְׁדָּרְפָּנִים וְהַפָּחוֹת וְעֹשֵׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ מִנְשָׂאִים אֶת־הַיְּהוּדִים כִּי־נָפַל פָּחַד־מֶרְדֵּכִי עֲלֵיהֶם:	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.	
Esth 9:4	כִּי־גָדוֹל מֶרְדֵּכִי בְּבֵית הַמֶּלֶךְ וְשִׁמְעֹו הוֹלֵךְ בְּכָל־הַמְּדִינוֹת כִּי־הָאִישׁ מֶרְדֵּכִי הוֹלֵךְ וְגָדוֹל: פ	For Mordecai <i>was</i> great in the king's house, and his reputation went to all the provinces, for the man Mordecai became <i>greater and greater</i> .	greater and greater: perhaps an infinitive absolute in the role of a participle (גָּדַל), but considered an adjective by [AnLx], [BDB].
Esth 9:5	וַיָּכּוּ הַיְּהוּדִים בְּכָל־אֹיְבֵיהֶם מִכַּת־חֶרֶב וְהָרָג וְאִבְדָּן וַיַּעֲשׂוּ בְשִׁנְאֵיהֶם כְּרָצוֹנָם:	And the Jews struck all their enemies with the blow of the sword, and slaughter and destruction. And they did <i>what they pleased</i> to those who hated them.	what they pleased ← <i>according to their will</i> .
Esth 9:6	וּבְשׁוֹשַׁן הַבֵּיָרָה הָרְגוּ הַיְּהוּדִים וְאַבְּד חֲמֵשׁ מֵאוֹת אִישׁ:	And in the citadel of Shushan the Jews killed and <i>eliminated</i> five hundred men,	eliminated: infinitive absolute in the role of a finite verb.
Esth 9:7	וְאֵת   פֶּרֶשְׁנֶדְתָּא וְאֵת   דַּלְפוֹן וְאֵת   אֶסְפָּתָא:	and Parshandatha and Dalphon and Aspatha,	Dalphon: or Dalephon. MT ambiguous (closed syllable but no <i>dagesh lene</i> ).
Esth 9:8	וְאֵת   פּוֹרְתָא וְאֵת   אֲדַלְיָא וְאֵת   אַרִידְתָּא:	and Poratha and Adalia and Aridatha,	
Esth 9:9	וְאֵת   פֶּרְמִשְׁתָּא וְאֵת   אַרִיסִי וְאֵת   אַרְדִּי וְאֵת   וַיִּזְתָּא:	and Parmashta and Arisai and Aridai and Vajezatha.	Vajezatha: if AV were to transliterate according to the rule used for Dalphon in Esth 9:7, this would be <i>Vajzatha</i> .
Esth 9:10	עָשְׂרַת בְּנֵי הָמָן בֶּן־הַמֶּדְתָּא צָרַר הַיְּהוּדִים הָרְגוּ וּבִבְיָה לֹא שָׁלְחוּ אֶת־יָדָם:	They killed the ten sons of Haman the son of Hammedatha the enemy of the Jews, but they did not lay <i>their hands</i> on the spoil.	Hammedatha: see Esth 3:1.  lay their hands ← <i>send their hand</i> .
Esth 9:11	בַּיּוֹם הַהוּא בָּא מִסְפָּר הַהֲרוּגִים בְּשׁוֹשַׁן הַבֵּיָרָה לִפְנֵי הַמֶּלֶךְ: ס	On that day the <i>report of the</i> number of those killed in the citadel of Shushan came before the king.	

Esth 9:12	וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמִּלְכָּה בְּשׁוֹשַׁן הַבֵּיטָה הָרְגוּ הַיְּהוּדִים וְאַבְדּוּ חֲמִשָּׁה מֵאוֹת אִישׁ וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ מֶה עָשׂוּ וּמִה־שְׂאֵלְתְּךָ וַיִּנָּתֶן לָךְ וּמִה־בִקְשֶׁתְּךָ עוֹד וְתַעֲשׂ:	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?"	eliminated: infinitive absolute, as in Esth 9:6.
Esth 9:13	וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יִנָּתֶן גַּם־מָחָר לַיהוּדִים אֲשֶׁר בְּשׁוֹשַׁן לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן יִתְּלוּ עַל־הָעֵץ:	And Esther said, "If <u>the king</u> approves, let the Jews who <i>are</i> in Shushan do according to today's decree tomorrow as well, and let them <u>hang</u> Haman's ten sons on the gallows."	if the king approves: see Esth 1:9.  hang: [CB] explains as "not alive, but hanged up after death". See Esth 9:7-10.  gallows ← wood, tree.
Esth 9:14	וַיֹּאמֶר הַמֶּלֶךְ לַהֲעֲשׂוֹת כֵּן וְתִנָּתֶן דָּת בְּשׁוֹשַׁן וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן תִּתְּלוּ:	And the king commanded <u>this</u> to be done, and the decree was issued in Shushan, and they hanged Haman's ten sons.	this ← thus.
Esth 9:15	וַיִּקְהֻלוּ *הַיְּהוּדִים **הַיְּהוּדִים אֲשֶׁר־בְּשׁוֹשַׁן גַּם בַּיּוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אָדָר וַיַּהֲרֹגוּ בְּשׁוֹשַׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבִזָּה לֹא שָׁלְחוּ אֶת־יָדָם:	And the <u>Jews</u> 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 <u>lay their hands</u> on the spoil.	Jews: the <i>ketiv</i> is a variant form of the <i>qeré</i> , as in Esth 4:7.  lay their hands ← send their hand.
Esth 9:16	וּשְׂאֵר הַיְּהוּדִים אֲשֶׁר בְּמְדִינֹת הַמֶּלֶךְ נִקְהָלוּ   וַעֲמָד עַל־נַפְשָׁם וְנוּחַ מֵאִיבֵיהֶם וְהָרַג בְּשִׁנְאֵיהֶם חֲמִשָּׁה וּשְׁבַעִים אָלֶף וּבְבִזָּה לֹא שָׁלְחוּ אֶת־יָדָם:	And the remainder of the Jews, who <i>were</i> in the king's provinces, assembled and <u>took a stand</u> for their <u>lives</u> , and <i>for</i> rest from their enemies, and <u>they</u> killed seventy-five thousand of those who hated them, but they did not <u>lay their hands</u> on the spoil.	took a stand: infinitive absolute in the role of a finite verb.  lives ← souls.  they killed: infinitive absolute in the role of a finite verb.  lay their hands ← send their hand.
Esth 9:17	בַּיּוֹם־שְׁלֹשָׁה עָשָׂר לְחֹדֶשׁ אָדָר וְנוּחַ בְּאַרְבַּעַה עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:	<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 <u>they made</u> it a day of festivity and gladness.	they made: infinitive absolute in the role of a finite verb.
Esth 9:18	*וְהַיְּהוּדִים אֲשֶׁר־בְּשׁוֹשַׁן נִקְהָלוּ בְּשִׁלְשָׁה עָשָׂר בּוֹ וּבְאַרְבַּעַה עָשָׂר בּוֹ וְנוּחַ בְּחִמְשָׁה עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:	And the <u>Jews</u> 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 <u>they made</u> it a day of festivity and gladness.	Jews: the <i>ketiv</i> is a variant form of the <i>qeré</i> , as in Esth 4:7.  they made: infinitive absolute in the role of a finite verb.

Esth 9:19	<p>עַל־כֵּן הִיהוּדִים *הַפְּרוּזִים  **הַפְּרָזִים הַיֹּשְׁבִים בְּעָרֵי  הַפְּרָזוֹת עָשִׂים אֶת יוֹם  אַרְבַּעַה עָשָׂר לְחֹדֶשׁ אֲדָר  שִׂמְחָה וּמִשְׂתָּה וַיּוֹם טוֹב  וּמְשָׁלוֹחַ מְנוֹת אִישׁ לְרֵעֵהוּ:</p> <p>פ</p>	<p>Therefore the Jews <u>in the villages</u>, who dwelt in unwalled towns, made the fourteenth day of the month of Adar <u>a day of gladness and festivity</u>, and a <u>holiday</u>, and of sending <u>each other presents</u>.</p>	<p>in the villages: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p> <hr/> <p>holiday ← <i>good day</i>.</p> <hr/> <p>each other ← <i>a man to his neighbour</i>.</p> <hr/> <p>presents: portions, belongings.</p>
Esth 9:20	<p>וַיִּכְתֹּב מֶרְדֵּכָי אֶת־הַדְּבָרִים  הָאֵלֶּה וַיִּשְׁלַח סְפָרִים  אֶל־כָּל־הַיְּהוּדִים אֲשֶׁר  בְּכָל־מְדִינוֹת הַמֶּלֶךְ  אֲחֻשׁוּרוֹשׁ הַקְּרוֹבִים  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>לְקִים עֲלֵיהֶם לִהְיוֹת עֹשִׂים  אֶת יוֹם אַרְבַּעַה עָשָׂר לְחֹדֶשׁ  אֲדָר וְאֶת יוֹם־חֲמִשָּׁה עָשָׂר  בּוֹ בְּכָל־שָׁנָה וּשְׁנָה:</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>.</p> <hr/> <p>each year ← <i>every year and year</i>.</p>
Esth 9:22	<p>כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם  הַיְּהוּדִים מֵאוֹיְבֵיהֶם וְהַחֹדֶשׁ  אֲשֶׁר נִהְפָּד לָהֶם מִיָּגוֹן  לְשִׂמְחָה וּמֵאֵבֶל לַיּוֹם טוֹב  לַעֲשׂוֹת אִתָּם יְמֵי מִשְׂתָּה  וּשִׂמְחָה וּמְשָׁלוֹחַ מְנוֹת אִישׁ  לְרֵעֵהוּ וּמִתְּנוּת לָאֲבִיוָנִים:</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>וַקִּבְּלוּ הַיְּהוּדִים אֶת  אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְאֶת  אֲשֶׁר־כָּתַב מֶרְדֵּכָי 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־הַמֶּדְתָּא הָאֲגָגִי  צָרַר כָּל־הַיְּהוּדִים חָשָׁב  עַל־הַיְּהוּדִים לְאַבְדֵם וְהָפִיל  פּוֹל הוּא הַגּוֹרֵל לְהֵמָּם  וּלְאַבְדָּם:</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>וּבְבֹאָהָ לִפְנֵי הַמֶּלֶךְ אָמַר  עַם־הַסֹּפֶר יָשׁוּב מִחֲשִׁבְתּוֹ  הָרָעָה אֲשֶׁר־חָשָׁב  עַל־הַיְּהוּדִים עַל־רֹאשׁוֹ וְתָלוּ  אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:</p>	<p>but when <i>she</i> 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>.</p> <hr/> <p>rebound on him ← <i>return on his head</i>.</p> <hr/> <p>gallows ← <i>wood, tree</i>.</p>

Esth 9:26	<p>עַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל־שֵׁם הַפּוּר עַל־כֵּן עַל־כָּל־דְּבַרֵּי הָאֲגָרָת הַזֹּאת וּמִה־רָאוּ עַל־כָּכָה וּמִה־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.</p> <hr/> <p>this <i>matter</i> ← <i>thus</i>.</p>
Esth 9:27	<p>קִיְּמוּ *וּקְבִלּוּ** וְהִיהוּדִים   עֲלֵיהֶם   וְעַל־זֶרַעַם וְעַל כָּל־הַנָּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבֹר לְהִיזֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכִזְמָנָם בְּכָל־שָׁנָה וּשְׁנָה:</p>	<p>The Jews established and <u>took it</u> upon themselves and upon their seed and upon all those who joined <u>them</u>, that it would not pass <i>into disuse</i>, to <u>celebrate</u> these two days according to their <u>description</u> 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>qeré</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־דּוֹר וָדוֹר מִשְׁפָּחָהּ וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיָּמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבֹרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכָרָם לֹא־יִסּוּף מִזֶּרַעַם: ס</p>	<p>And these days <i>are</i> remembered and <u>celebrated</u> in every generation, <i>in</i> every family, <i>in</i> every province <i>and in</i> every city. And these days of <u>Purim</u> will not pass <i>into disuse</i> among the Jews, and their memory will not come to an end <u>among</u> 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>וְתִכְתֹּב אֶסְתֵּר הַמַּלְכָּה בִּתְּאֲבִיחַיִל וּמֶרְדֵּכַי הַיְּהוּדִי אֶת־כָּל־תִּקְוַת לְקַיֵּם אֶת אֲגָרַת הַפּוּרִים הַזֹּאת הַשְּׁנִית:</p>	<p>And Queen Esther, the daughter of Abihail, and <u>Mordecai</u> the Jew, wrote with all authority to confirm this second letter of <u>Purim</u>.</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־הַיְּהוּדִים אֶל־שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה מַלְכוּת אַחַשְׁוֵרוּשׁ דְּבַרֵּי שָׁלוֹם וָאֱמֶת:</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>לְקַיֵּם אֶת־יְמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כַּאֲשֶׁר קִיְּמוּ עֲלֵיהֶם מֶרְדֵּכַי הַיְּהוּדִי וְאֶסְתֵּר הַמַּלְכָּה וְכַאֲשֶׁר קִיְּמוּ עַל־נַפְשָׁם וְעַל־זֶרַעַם דְּבַרֵּי הַצִּמּוֹת וְזַעֲקָתָם:</p>	<p>to establish these days of <u>Purim</u> at their times, as Mordecai the Jew had established <u>them</u> among them, as <i>had</i> Esther the queen, and as they had established matters of fasts and their outcry for their <u>lives</u> and for their seed.</p>	<p>Purim ← <i>lots</i>.</p> <hr/> <p>lives ← <i>soul</i>.</p>

Esth 9:32	ומֹאמֶר אֶסְתֵּר קָיָם דְּבָרֶי הַפָּרִים הָאֵלֶּה וְנִכְתָּב בְּסֵפֶר: פ	And Esther's commandment established these matters of <u>Purim</u> , and it was written in the book.	Purim ← <i>lots</i> .
Esth 10:1	וַיֵּשֶׁם הַמֶּלֶךְ *אֲחַשְׁרֵשׁ **אֲחַשְׁוֵרוֹשׁ   מֶס עַל־הָאָרֶץ וְאֵי הַיָּם:	And King {Q: Ahasuerus} [K: <u>Ahaserus</u> ] levied a tax on the land and the <u>islands</u> .	Ahaserus ( <i>ketiv</i> ): this is more precisely in the Hebrew <i>Ahashrosh</i> , but we take the <i>qeré</i> as nearer to the traditional name, which we adopt.  islands ← <i>islands / coastlands of the sea</i> .
Esth 10:2	וְכָל־מַעֲשֵׂה תִקְפוֹ וְגִבּוֹרָתוֹ וּפְרָשֵׁת גְּדֻלַּת מֶרְדֳּכָי אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ הַלְוֵאִי־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרֶי הַיָּמִים לַמֶּלֶכִּי מָדִי וּפָרַס:	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?	
Esth 10:3	כִּי   מֶרְדֳּכָי הַיְּהוּדִי מִשְׁנֵה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְּהוּדִים וְרָצוּי לְרַב אָחִיו דֹּרֵשׁ טוֹב לְעַמּוֹ וְדֹבֵר שָׁלוֹם לְכָל־זֶרְעוֹ:	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.	
Job 1:1	אִישׁ הָיָה בְּאֶרֶץ־עוּז אִיּוֹב שְׁמוֹ וְהָיָה   הָאִישׁ הַהוּא תָם וַיֵּשֶׁר וַיִּירָא אֱלֹהִים וְסָר מֵרָע:	There was a man in the land of Uz, whose name <i>was</i> Job. And that man <i>was</i> <u>integro<u>u</u>s</u> and upright, who feared God and departed from evil.	We have adopted some interpretation from [CB]'s metrical version in this book.  <u>integro<u>u</u>s</u> : the cognate noun <i>integrity</i> (תְּמָה) occurs in Job 2:3.
Job 1:2	וַיֻּלְּדוּ לוֹ שִׁבְעָה בָנִים וּשְׁלוֹשׁ בָּנוֹת:	And there were born to him seven sons and three daughters.	
Job 1:3	וַיְהִי מִקְנֵהוּ שִׁבְעַת אַלְפֵי־צֹאן וּשְׁלֹשֶׁת אַלְפֵי גְּמָלִים וַחֲמֵשׁ מֵאוֹת צִמְד־בָּקָר וַחֲמֵשׁ מֵאוֹת אֲתוֹנוֹת וְעֶבְדָּה רַבָּה מְאֹד וַיְהִי הָאִישׁ הַהוּא גָדוֹל מִכָּל־בְּנֵי־קֶדֶם:	And his possessions consisted of seven thousand sheep and three thousand camels, and five hundred <u>yoke</u> 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.	possessions consisted of ← <i>possession (or livestock) was</i> .  yoke: i.e. <i>pairs</i> for ploughing.
Job 1:4	וַהֲלֹכוּ בָנָיו וַעֲשׂוּ מִשְׁתֵּה בֵּית אִישׁ יוֹמוֹ וּשְׁלָחוּ וּקְרָאוּ לְשְׁלֹשֶׁת *אֲחִיתֵּיהֶם **אֲחִיוֹתֵיהֶם לֶאֱכֹל וּלְשָׁתוֹת עִמָּהֶם:	And his sons <u>organized</u> a feast at home, each <i>on</i> his <i>own</i> day, and they sent <i>messen<u>s</u>gers</i> and invited their three <u>sisters</u> to <i>come and</i> eat and drink with them.	sisters: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .  organized ← <i>went and made</i> .

Job 1:5	וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתָּה וַיִּשְׁלַח אִיּוֹב וִיקְדֹּשֻׁם וְהַשְׂכִּים בִּבְקֹר וְהֶעֱלָה עֹלוֹת מִסֶּפֶר כָּל־כִּי אָמַר אִיּוֹב אוּלִי חֲטָאוּ בָנִי וּבִרְכוּ אֱלֹהִים בְּלִבָּבָם כִּכָּה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים: פ	And it came to pass, when the days of the feast came round, that Job sent <i>instructions</i> and sanctified 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> .	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= וְקָלְלוּ. Here, AV reads the primitive text.  sanctified them: i.e. <i>sanctified the invitees</i> .  this every day ← <i>thus all the days</i> .
Job 1:6	וַיְהִי הַיּוֹם וַיָּבֹאוּ בָנֵי הָאֱלֹהִים לְהִתִּיצֵב עַל־יְהוָה וַיָּבֹא גַם־הַשָּׁטָן בְּתוֹכָם:	Now <u>the day came</u> 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 מִשּׁוּט 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 הֲשִׁמְתָּ לְבָבְךָ עַל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָּאָרֶץ אִישׁ תָּם וְיֹשֵׁר יֵרָא אֱלֹהִים וְסָר מִרָע:	And the LORD said to Satan, “Have you <u>considered</u> my servant Job, for <i>there is</i> no-one like him on the earth – an integrous 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 יֵרָא 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 **אֶתָּה שָׂכַתָּ בְּעָדוֹ וּבְעַד־בֵּיתוֹ וּבְעַד כָּל־אֲשֶׁר־לוֹ מִסְבִּיב מַעֲשֶׂה יָדָיו בִּרְכָתָּהּ וּמִקְנָהּוּ פָּרַץ בָּאָרֶץ:	Have <u>you</u> 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 <u>increased</u> 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	וְאוּלַם שְׁלַח־נָא יָדְךָ וְגַע בְּכָל־אֲשֶׁר־לוֹ אִם־לֹא עַל־פְּנֶיךָ יִבְרַכְךָ:	But now, just put out your hand and strike everything he <i>has</i> , and <u>he will certainly</u> {P: curse} [M: bless] you to your face.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= יִשְׁלַךְ. 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 אֵלָיו אֶל־תִּשְׁלַח 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 אָכְלִים וְשׂוֹתִים יַיִן בְּבֵית אָחִיהֶם הַבְּכוֹר׃	And the day <u>came</u> , 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	וּמַלְאָךְ בָּא אֶל-אִיּוֹב וַיֹּאמֶר הַבָּקָר הָיוּ חֹרְשׁוֹת וְהָאֲתָנוֹת 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	וַתִּפֹּל שְׂבָא וַתִּקָּחֶם וְאֶת־הַנְּעָרִים הָכּוּ לְפִי־חֶרֶב וְאִמְלָטָה רַק־אֲנִי לְבִדִּי לְהַגִּיד לָךְ׃	when the Sabaeans <u>attacked</u> <i>them</i> and took them and struck the <i>servant</i> -lads with the blade of the sword, and <u>only</u> I escaped to tell you.”	attacked ← <i>fell on</i> .  <i>servant</i> -lads ← <i>lads</i> , but in effect, <i>servants</i> .  only ← <i>only ... on my own</i> , a pleonasm which jars in English.
Job 1:16	עוֹד   זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר אֵשׁ אֱלֹהִים נָפְלָה מִן־הַשָּׁמַיִם וַתִּבְעַר בַּצֹּאן וּבַנְּעָרִים וַתֹּאכְלֵם וְאִמְלָטָה רַק־אֲנִי לְבִדִּי לְהַגִּיד לָךְ׃	While this <i>man</i> was still speaking, another came and said, “A very great fire fell from heaven and burned up the sheep and the <i>servant</i> -lads, and it consumed them, and <u>only</u> I escaped to tell you.”	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.  <i>servant</i> -lads: see Job 1:15.  only: see Job 1:15.
Job 1:17	עוֹד   זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר כְּשָׂדִים שָׁמוּ   שְׁלֹשָׁה רָאשִׁים וַיִּפְשְׁטוּ עַל־הַגְּמִלִּים וַיִּקְחוּם וְאֶת־הַנְּעָרִים הָכּוּ לְפִי־חֶרֶב וְאִמְלָטָה רַק־אֲנִי לְבִדִּי לְהַגִּיד לָךְ׃	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 <i>servant</i> -lads with the blade of the sword, and <u>only</u> I escaped to tell you.”	formed: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.  <i>servant</i> -lads: see Job 1:15.  only: see Job 1:15.
Job 1:18	עַד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנֵיךָ וּבָנוֹתֶיךָ אָכְלִים וְשׂוֹתִים יַיִן בְּבֵית אָחִיהֶם הַבְּכוֹר׃	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,	
Job 1:19	וְהִנֵּה רוּחַ גְּדוֹלָה בָּאָה   מֵעֵבֶר הַמִּדְבָּר וַיָּגַע בְּאַרְבַּע פְּנוֹת הַבַּיִת וַיִּפֹּל עַל־הַנְּעָרִים וַיָּמוּתוּ וְאִמְלָטָה רַק־אֲנִי לְבִדִּי לְהַגִּיד לָךְ׃	<u>when</u> a great wind came from across the desert and struck the four corners of the house, and it fell on the <i>lads</i> , and they died, and <u>only</u> I have escaped to tell you.”	when ← <i>and behold</i> .  lads: as <i>servant</i> -lads 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.
Job 1:20	וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת־מְעָלוֹ וַיִּגַּז אֶת־רֹאשׁוֹ וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה׃	Then Job rose and tore his coat and shaved his head, and he fell to the ground and worshipped,	4 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.



Job 1:21	וַיֹּאמֶר עָלַי יָצֵאתִי *וַיֵּצֵאֵנִי מִבֶּטֶן אִמִּי וְעַתָּה אָשׁוּב שָׁמָּה יְהוָה נָתַן וַיהוָה לֶקַח יְהִי שֵׁם יְהוָה מְבָרָךְ:	and he said, “Naked I came out of my mother's womb, And naked I will return there. The LORD has given, And the LORD has taken; Blessed be the name of the LORD.”	I came out: the <i>ketiv</i> has to be regarded as an irregular (perhaps colloquial) equivalent to the <i>qeré</i> .  there: standing for <i>to the dust</i> .  Compare the verse to Eccl 5:15.
Job 1:22	בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב וְלֹא־נָתַן תְּפִלָּה לְאֱלֹהִים: פ	Despite all this, Job did not sin, and he did not charge God with foolishness.	charge God with foolishness ← <i>give foolishness to God</i> . AV differs ( <i>charge God foolishly</i> ), which is perhaps the idiomatic meaning.
Job 2:1	וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתִּיצֵב עַל־יְהוָה וַיָּבֹא גַם־הַשָּׁטָן בְּתוֹכָם לְהִתִּיצֵב 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 מֵשֵׁט בָּאָרֶץ וּמִהֶתֶלֶךְ 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 הֲשִׁמָּת לְבָדְךָ אֶל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בָּאָרֶץ אִישׁ תָּם וַיִּשֹׁר יִרְאָה אֱלֹהִים וְסָר מֵרָע וְעַדְנֹנוּ מִחֲזִיק בְּתַמָּתוֹ וְתַסִּיתָנִי בֹו לְבַלְעֹנוּ חֲנָם:	Then the LORD said to Satan, “Have you considered my servant Job, for <i>there is</i> no-one like him on the earth, an integrous 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 וְכָל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ:	At this Satan answered the LORD and said, “Skin for skin, and everything a man <i>has</i> , he will give for his <i>life</i> .”	at this: wider use of the <i>vav</i> .  life ← <i>soul</i> .
Job 2:5	אוּלָּם שְׁלַח־נָא יָדְךָ וְגַע אֶל־עַצְמוֹ וְאֶל־בָּשָׂרוֹ אִם־לֹא אֶל־פָּנֶיךָ יִבְרַכְךָ:	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 הִנֵּה בְּיָדְךָ אֵד אֶת־נַפְשׁוֹ שְׁמֹר:	Then the LORD said to Satan, “Behold, he <i>is</i> in your hand, but guard his <i>life</i> .”	life ← <i>soul</i> .
Job 2:7	וַיֵּצֵא הַשָּׁטָן מֵאֵת פְּנֵי יְהוָה וַיִּךְ אֶת־אִיּוֹב בְּשֹׁחִין רָע מִכָּף רַגְלוֹ *עַד *וְעַד קֶדְקֶדוֹ:	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 <i>qeré</i> is literally <i>and to</i> , which is not applicable in English, but frequent in Hebrew after <i>from</i> .

Job 2:8	וַיִּקַּח-לוֹ חֶרֶשׁ לְהִתְגַּרְדּוֹ בּוֹ וְהוּא יָשָׁב בְּתוֹךְ-הָאָפֶר:	And <i>Job</i> took an earthenware shard with which to scrape himself, and he sat in <i>ashes</i> .	ashes ← <i>the ashes</i> . An unexpected definite article. See Gen 22:9.
Job 2:9	וַתֹּאמֶר לוֹ אִשְׁתּוֹ עֲדָךְ מִחֲזִיק בְּתַמָּתְךָ בְּרַדְּ 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=קלל. 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 אֵת כָּל-הָרָעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ אֱלִיפַז הַתֵּימָנִי וּבִלְדָּד הַשּׁוּחִי וְצוֹפָר הַנַּעֲמָתִי וַיּוֹעֲדוּ יַחְדָּו לְבֹא לְנוֹד-לוֹ 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-רָאשֵׁיהֶם 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 לַיְלֹת וְאִין-דָּבָר אֵלָיו דָּבָר כִּי רָאוּ כִּי-גָדֹל 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</i> grief was very great.	grief: or <i>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	יָאֲבֹד יוֹם אֲנֹלֵד בּוֹ וְהַלֵּילָה אָמַר הָרָה גִּבְרִי:	“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-יִדְרֹשֶׁהוּ אֱלֹוֶה מִמֶּעַל וְאַל-תּוֹפֵעַ עָלָיו נִהְרָה:	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	יִגְאָלֶהוּ חֹשֶׁךְ וְצִלְמוֹת תִּשְׁכֹּן-עָלָיו עֲנָנָה יִבְעֲתֶהוּ בְמָרִירֵי יוֹם:	May darkness and the shadow of death stain it, May a cloud rest on it; Let <u>daytime</u> darkenings overwhelm it.	let daytime darkenings overwhelm it: taking the root as בְּמָרִיר, <i>darkness</i> ; or, taking the root word as מָרִיר, 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 אָפֶל אַל-יִחַד בְּיָמֵי שָׁנָה בְּמִסְפָּר יָרָחִים אַל-יָבֹא:	May gloom take that night, May it not be <u>included</u> 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 יִחַד as <i>qal</i> future of יָחַד, <i>be united</i> . [AnLx] parses as <i>qal</i> future of יָחַד, <i>rejoice</i> .
Job 3:7	הִנֵּה הַלַּיְלָה הַהוּא יְהִי גִלְמוּד אַל-תִּבָּא רִנָּה בּוֹ:	Behold, may that night be barren; May no rejoicing enter into it.	
Job 3:8	יִקְבְּהוּ אֲרֵרֵי-יוֹם הָעֲתִידִים עָרָר לוֹיָתָן:	May those <i>who</i> curse a day denounce it – Those who <i>are</i> prepared to arouse <u>Leviathan</u> .	Leviathan: AV differs ( <i>their mourning</i> ). See Job 41:1.
Job 3:9	יִחְשְׁכוּ כּוֹכְבֵי נֹשֶׁפֹּ יִקּוּ-לְאוֹר וְאֵין וְאַל-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 וַיִּסְתֵּר עֵמָל מֵעֵינַי:	For it did not shut the gates of my <i>mother's</i> womb, <u>Nor</u> 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 אֲמוֹת מִבֶּטֶן יֵצְאתִי 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	מִדּוּעַ קִדְמוֹנִי בְּרַפִּים וּמַה-שָּׂדִים כִּי אֵינָק:	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> .  prepare for ← <i>precede; meet</i> .
Job 3:13	כִּי-עָתָה שֹׁכְבָתִי וְאֶשְׁקוּט יִשְׁנָתִי אִזּוּ   יָנוּחַ 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 הַבָּנִים חֲרָבוֹת 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 הִמְמָלְאִים בְּתֵיהֶם בָּסָף:	Or with princes who <i>had</i> gold, Who filled their houses <i>with</i> silver,	

Job 3:16	אֹךְ כְּנֶפֶל טָמוֹן לֹא אֶהְיֶה כְּעֵלָלִים לֹא־רָאוּ אֹרֶךְ:	Or as a miscarriage that <i>needs to be buried</i> , So that I would not now exist, Like infants who never saw light.	buried: or <i>hidden</i> .
Job 3:17	נָשָׁם רָשָׁעִים חָדְלוּ רָגֹז וְנָשָׁם יָנֹחוּ יִגְיְעֵי כָח:	There, the wicked cease raging, And there, those wearied by effort find rest,	effort: strength.
Job 3:18	יַחַד אֲסִירִים שְׂאֲנָנוּ לֹא שָׁמְעוּ קוֹל נִגְשׁ:	Together with prisoners who are at ease; They do not hear the voice of the taskmaster.	
Job 3:19	קָטָן וְגָדוֹל שֵׁם הוּא וְעֶבֶד חֶפְשִׁי מֵאֲדֹנָיו:	Whether small or great, there he is, And the servant, free from his master.	master ← <i>masters / lords</i> , a plural of excellence.
Job 3:20	לָמָּה יִתֵּן לְעַמֵּל אֹרֶךְ יָחִים לְמַרִי נַפֶּשׁ:	Why does he give light to the wretched, And life to those who are melancholic?	melancholic ← <i>bitter of soul</i> .
Job 3:21	הַמַּחְכִּים לַמּוֹת וְאֵינָנוּ וְיַחְפְּרוּהוּ מִמְּטֹמוֹנִים:	– Who are waiting for death But it <i>does not come</i> ? – Who search 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 יִשְׂעִשׂוּ כִּי יִמְצְאוּ־קֶבֶר:	– Who are happy, exultant even, As they rejoice when they find the grave?	exultant even ← <i>to (the extent of) exultation</i> .
Job 3:23	לִגְבֹר אֲשֶׁר־דָּרְכוֹ נִסְתָּרָה וַיִּסֶּד אֱלֹהִים בַּעֲדוֹ:	Why does he give light to a man whose way is hidden, Around whom G O D has put a hedge?	
Job 3:24	כִּי־לִפְנֵי לַחֲמִי אֲנַחֲתִי תִבָּא וַיִּתְּכוּ כַּמִּים שִׁאֲגָתִי:	For my sighing comes to the forefront <i>more than</i> my bread, And my groaning is uttered voluminously.	groaning: or <i>roaring</i> .  uttered voluminously ← <i>poured out like water</i> , a metaphor that is less successful in English.
Job 3:25	כִּי פֶחַד פָּחַדְתִּי וַיֵּאֲתֵנִי וְאֲשֶׁר יִגְרָתִּי יָבֹא 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 שְׁקֵטִיתִי וְלֹא־נַחֲתִי וַיָּבֹא רָגֹז: פ	I am not in comfort And not in quietude And not at rest, For trouble has come.”	for: causal use of the <i>vav</i> .
Job 4:1	וַיַּעַן אֱלִיפָז הַתֵּמָנִי וַיֹּאמֶר:	Then Eliphaz the Temanite answered and said,	

Job 4:2	הַנִּסָּה דְּבַר אֱלֹהִים תִּלְאַה וְעֶצֶר בְּמַלְיָן מִי יוֹכֵל:	"If we offer you <i>some</i> words, Will you <u>take offence</u> ? For to withhold words – Who can <i>do it</i> ?	we offer ← <i>one attempts</i> .  take offence ← <i>be impatient / weary</i> .  words: in an Aramaic form.
Job 4:3	הִנֵּה יִסְרַת רַבִּים וַיִּדִּים רַפּוֹת תַּחֲזֹק:	Look, you have instructed many And strengthened weak hands.	and strengthened weak hands: (with the next verse) compare Isa 35:3.
Job 4:4	בּוֹשֵׁל יְקִימוֹן מַלְיָד וּבִרְכָּיִם כָּרַעוֹת תִּאֲמָץ:	Your words have lifted up him <i>who</i> was stumbling, And you have strengthened failing knees.	and you have strengthened failing knees: (with the previous verse) compare Isa 35:3.  failing ← <i>sinking</i> .
Job 4:5	כִּי עָתָה   תָּבוֹא אֱלֹהִים וּתִלְאַ תִּגַּע עֲדִיד וּתִבְהֵל:	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 יִרְאֶתְךָ כְּסִלְתְּךָ תִּקְוֹתְךָ וְתָם דְּרָכֶיךָ:	<i>Is</i> not your <i>godly</i> fear your confidence? And <i>is</i> not the integrity of your ways your hope?	
Job 4:7	זָכַר-נָא מִי הוּא נָקִי אָבֵד וְאֵיפָה יִשְׁרִים גִּבְחָדוֹ:	Remember, please, who <i>being</i> innocent <i>ever</i> perished? And where <i>were</i> the innocent <i>ever</i> annihilated?	
Job 4:8	כַּאֲשֶׁר רָאִיתִי חֲרָשֵׁי אֹזֶן וְזֹרְעֵי עֵמֶל יִקְצְרֶהוּ:	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 אֶפֶס יִכָּלוּ:	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 שֹׁחַל וְשִׁנֵּי כְּפִירִים נִתְעֹו:	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	לִישׁ אָבֵד מִבְּלִי-טָרֶף וּבְנֵי לֵבִיא יִתְפָּרְדּוּ:	The old lion perishes for want of prey, And the whelps of the strong lion are scattered.	
Job 4:12	וְאֵלֵי דְבַר יִגְנֹב וּתְקַח אָזְנִי שִׁמְעַן מִנֶּהוּ:	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	בְּשֹׁעֲפִים מַחְזִינּוֹת לַיְלָה בְּנִפְל תִּרְדָּמָה עַל-אֲנָשִׁים:	In the thoughts from the visions of the night, When slumber falls on men.	

Job 4:14	פַּחַד קָרָאֲנִי וְרַעְדָּה וְרָב עֲצָמוֹתַי הִפְחִיד:	Dread came upon me, and trembling, And filled the bulk of my bones with foreboding.	dread ... foreboding ← <i>dread ... dread</i> . Otiose, but see Gen 12:5.
Job 4:15	רוּחַ עַל-פָּנַי יַחֲלֹף תִּסְמָר שַׁעֲרַת בְּשָׂרִי:	And a spirit passed by my face, And the hair on my flesh bristled up.	spirit: or <i>wind</i> .  passed by: or <i>rushed upon</i> , <i>assailed</i> .
Job 4:16	יַעֲמֹד   וְלֹא-אֶכִּיר מַרְאֶהוּ תְּמוּנָה לִנְגִיד עֵינַי דְּמָמָה וְקוֹל אֲשָׁמַע:	It stood still, But I <i>could</i> not recognize its appearance; It was an image before my eyes. There was silence, Then I heard a voice, <i>which</i> <i>said</i> ,	
Job 4:17	הֲאֵנוּשׁ מֵאֱלֹהִים יִצְדָּק 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 בִּעְבָדָיו לֹא יֶאֱמִין וּבַמְּלֹאכֵיו יִשִּׁים תְּהִלָּה:	Behold, he does not put trust in his servants, And he charges his angels with folly.	
Job 4:19	אֵף   שְׂכָנַי בְּתִיחֹמֶר אֲשֶׁר-בָּעָפָר יְסוּדִים יִדְכָּאוּם לִפְנֵי-עֵשׂ:	How much less <i>does he trust</i> dwellers in houses of mortar, Whose foundation <i>is</i> in the dust? They <i>could</i> be crushed more <i>easily than</i> a moth.	they <i>could</i> be crushed ← <i>they (could) crush them</i> . Avoidance of the passive.  more easily than ← <i>before</i> (here, in terms of easiness).
Job 4:20	מִבֹּקֶר לְעָרֵב יִכָּתוּ מִבְּלִי מַעֲשֵׂים לִנְצַח יֵאָבְדוּ:	From morning to evening they <i>could</i> be pounded Without <i>anyone ever</i> caring That 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 illustriousness in them</i> .
Job 5:1	קִרְאָנָא הִישׁ עֲזֹנֶךָ 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-לֹאֵוִיל יִהְרַג-כַּעֵשׂ וּפְתָה תְּמִית קִנְיָאָה:	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 אֵוִיל מְשָׁרִישׁ וְאֶקֻּב נֹוֹהוּ 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 מִיִּשְׁעַי וַיִּדְכָּאוּ בְּשַׁעַר וְאֵין מַצִּיל:	His sons are far from salvation And <u>are crushed</u> 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 קָצִירוֹ   רָעֵב יֹאכֵל וְאֶל־מִצְנֵי יִקְחֶהוּ וְשָׂאָף צָמִים חֵילָם:	Whose harvest the hungry will eat, Which they will take from among the <u>thorns</u> , As destruction swallows up their wealth.	thorns: as [AnLx], and [BDB] where marked as dubious. [AnLx] cites an Arabic cognate root to <i>lay up</i> , suggesting here <i>granaries</i> .
Job 5:6	כִּי   לֹא־יֵצֵא מֵעֹפָר אֹזן וּמֵאֲדָמָה לֹא־יִצְמַח עֵמֶל:	Although sorrow does not come out of the <u>soil</u> , And <u>wretchedness</u> does not sprout from the ground,	soil ← <i>dust</i> .  wretchedness: a cognate word occurs in Job 3:20.
Job 5:7	כִּי־אָדָם לְעֵמֶל יוֹלֵד וּבְנֵי־רֹשֶׁף יִגְבִּיהוּ עוֹף:	Yet man is born to <i>face</i> toil, <i>As surely</i> as sparks fly upward.	fly upward ← <i>make height to</i> <i>fly</i> .
Job 5:8	אוֹלָם אֲנִי אֶדְרֹשׁ אֶל־אֵל וְאֶל־אֱלֹהִים אֲשִׁים דְּבָרְתִּי:	But I would seek GOD, And <u>with God</u> I would set out my case.	with God ← <i>to God</i> .
Job 5:9	עֹשֶׂה גְדֻלוֹת וְאֵין חֶקֶר נִפְלְאוֹת עַד־אֵין מִסְפָּר:	He performs great <i>deeds</i> Of which <i>there is</i> no searching out – <u>Wonders of which <i>there is</i></u> no limit.	wonders of which <i>there is</i> ← <i>wonders up to</i> .
Job 5:10	הֵנִיתָ מָטָר עַל־פְּנֵי־אָרֶץ וְשָׁלַח מַיִם עַל־פְּנֵי חוּצוֹת:	He <u>provides</u> rain on the surface of the earth, And he sends water onto the surface of the open places.	provides ← <i>gives</i> .
Job 5:11	לְשׁוֹם שְׁפָלִים לְמָרוֹם וְקִדְרִים שִׁגְבוּ יֵשַׁע:	<u>He sets</u> the lowly on high, So that those <i>who</i> mourn are exalted <i>in</i> salvation,	he sets ← <i>to set</i> .
Job 5:12	מִפֶּר מַחֲשָׁבוֹת עֲרוּמִים וְלֹא־תַעֲשֶׂינָה יָדֵיהֶם תּוֹשִׁיָה:	Frustrating the thoughts of the crafty, So that their hands <i>cannot</i> perform <i>with</i> competence,	
Job 5:13	לִכְדֹּ חֲכָמִים בְּעָרְמָם וְעֲצָת נִפְתָּלִים נִמְהָרָה:	<b>Taking the wise in their own cunning,</b> So that the counsel of the deceitful is <u>forestalled</u> .	<b>1 Cor 3:19.</b>  forestalled ← <i>hastened</i> , i.e., here, <i>outrun</i> .
Job 5:14	יוֹמָם יִפְגְּשׁוּ־חֹשֶׁךְ וְכָל־לַיְלָה יִמָּשְׁשׁוּ בַצְהָרִים:	By day they meet <i>with</i> darkness, And as <i>at</i> night, <i>so</i> they grope at noon.	Compare the verse with Isa 59:10.
Job 5:15	וַיִּשַׁע מִחֶרֶב מִפִּיהֶם וּמִיַּד חֲזָק אֲבִיוֹן:	But he saves the poor from the sword – From <u>their blade</u> – And from the hand of the strong,	their: a change of grammatical number (not uncommon in Hebrew).  blade: AV differs ( <i>mouth</i> ), which is also possible.

Job 5:16	וְתִהְיֶה לַדָּל תִּקְוָה וְעַלְתָּה קִפְצָה פִּיהָ:	So <u>that</u> the lowly have hope, And injustice shuts its mouth.	so that: purposive use of the vav.
Job 5:17	הִנֵּה אֲשֶׁרִי אָנוּשׁ יוֹכֵחַנִי אֱלֹהִים וּמוֹסֵר שִׁדִּי אֶל־תִּמְאָס:	Behold, blessed <i>is</i> the man whom G O D reproves, So <u>do not reject</u> the <u>correction of the</u> <u>ALMIGHTY</u> ,	do not reject the correction of the ALMIGHTY: compare Prov 3:11.
Job 5:18	כִּי הוּא יִכְאִיב וַיַּחבֵּשׁ יָמָחָץ *וַיִּדּוּ *וַיִּדּוּ תִרְפִּינָה:	For he causes pain, But he binds up <i>again</i> ; He <u>bruises</u> , But <u>his hands</u> heal <i>again</i> .	his hands: the <i>ketiv</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 יֵצִילְךָ וּבִשְׁבַע   לֹא־יִגַּע בְּךָ רָע:	He will deliver you <u>from six</u> <u>adversities</u> , And in seven no harm will touch you.	from six adversities ← <i>in six</i> <i>adversities</i> .
Job 5:20	בְּרָעַב פָּדֶךְ מָמוֹת וּבְמַלְחָמָה מִיַּד חָרֵב:	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	בְּשׁוּט לָשׁוֹן 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	לֵשֶׁד וּלְכַפֵּן תִּשְׁחַק וּמַחֲתִית הָאָרֶץ אֶל־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־לָּךְ:	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	וַיִּדְעַתָּ כִּי־שְׁלוֹם אֶהְיֶה וּפְקֻדָּתְךָ נֹדֶד וְלֹא תַחֲטָא:	And you will know that your tent <i>is at</i> peace, 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</i> <i>mark)</i> . AV differs ( <i>sin</i> ), which here does not fit the context.
Job 5:25	וַיִּדְעַתָּ כִּי־רַב זֶרַעְךָ וְצֶאֱצָאֶיךָ כְּעֵשֶׂב הָאָרֶץ:	And you will know that your seed <i>is</i> many, And your offspring <i>is</i> as the grass of the earth.	
Job 5:26	תָּבוֹא בְּכֶלֶח אֶל־יִקְבָּר כְּעֵלּוֹת גִּדִּישׁ בְּעֵתוֹ:	You will go to the grave in ripe old age, Like the gathering <u>in</u> of a stack of corn in its season.	gathering in ← <i>bringing up</i> .



Job 5:27	הִנֵּה־זֹאת חֲקֵרְנוּהָ בְּנִיָּהּ שְׁמַעְנָהּ וְאַתָּה דַּע־לֶךְ: פ	Behold this <i>account</i> ; We have searched it out – It <i>is</i> so. 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 בְּעֵשִׂי *וְהִיטִי **וְהִיטִי בַּמֵּאזְנִים יִשְׁאוּ־יַחַד:	“If only my grief were <u>thoroughly weighed</u> . And my <u>hardship</u> were <u>laid</u> 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>qeré</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־עֲתָה מִחוּל יָמִים יִכָּבֵד עַל־כֵּן דְּבָרִי 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 שַׁדֵּי עַמּוּדֵי אֲשֶׁר חִמְתָּם שְׂתָה רוּחִי בַּעֲוֹתֵי אֱלֹהֵי יַעֲרֻכּוֹנִי:	For the ALMIGHTY's arrows <i>are in me</i> – My spirit <i>has to</i> drink their payload; 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	הִינֵהק־פָּרָא עַל־יֶדְשָׁא אִם יִגְעָה־שׁוֹר עַל־בִּלְיָלוֹ:	Does the wild ass bray over grass, Or does the ox low over its fodder?	
Job 6:6	הִיאכֹל תִּפְּל מִבְּלִי־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 בְּדוֹי לַחֲמִי:	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</i> <i>soul refuses to touch</i> .  they <i>are</i> my uninviting food ← they (are) as the sicknesses of my bread. See 1 Sam 28:22-24.
Job 6:8	מִי־יִתֵּן תִּבּוֹא שְׁאֲלָתִי וְתִקְוָתִי יִתֵּן אֱלֹהֵי:	If <i>only</i> 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	וַיֹּאֲלֵ אֱלֹהֵי וַיִּדְכֵּאֲנִי יָתֵר יָדוֹ וַיִּבְצָעֵנִי:	If G O D were to be pleased to crush me, To loosen his grip And to cut me off,	if: conditional use of the <i>vav</i> .  grip ← <i>hand</i> .
Job 6:10	וְתִהְיֶ עוֹד   נִחַמְתִּי וְאִסְלַדָּה בַּחִלָּה לֹא יִחַמּוֹל בִּי־לֹא כְחֻדָּתִי אִמְרֵי קְדוֹשׁ:	It would nevertheless be comfort to me, And I would <u>endure</u> in writhing, Which 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 כִּי־אֵיחָל וּמִה־קֶּצֶי כִּי־אַאֲרִיד נַפְשִׁי:	What strength <i>do</i> I have, 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	אִם־כֹּחַ אֲבָנִים כֹּחִי אִם־בָּשָׂרִי נְחוּשׁ:	<i>Is</i> my strength the strength of stones? <i>Is</i> my flesh <u>brazen</u> ?	brazen: in this context, <i>as hard as copper / bronze</i> .
Job 6:13	הֲאִם אֵין עֲזָרְתִּי בִּי וְתִשְׁיָה נִדְחָה מִמֶּנִּי:	<i>Is it not the case that</i> I have no help in my own <i>resources</i> ? – And that competence has been driven away from me?	
Job 6:14	לִמָּס מִרְעֵהוּ חֶסֶד וַיִּרְאֶת שְׂדֵי יַעֲזֹב:	To him who is in low spirits, Kindness <i>is due</i> from his friend, <i>Even if he has abandoned</i> fear of the ALMIGHTY.	if: conditional use of the vav. <hr/> he has abandoned: perhaps referring to <i>the friend</i> .
Job 6:15	אָחִי בָגְדוּ כְּמו־נַחַל כְּאַפִּיק נַחֲלִים יַעֲבְרוּ:	<i>But</i> my brothers have acted treacherously Like a torrent, <i>Then</i> like <u>torrent tributaries</u> , They vanished.	torrent tributaries ← <i>a channel of torrents</i> .
Job 6:16	הַקִּדְרִים מִנִּי־קָרָח עָלִימוּ יִתְעַלְס־שֶׁלֶג:	<i>They are inhospitable</i> , because of ice, <i>And</i> in them snow is hidden.	inhospitable: AV differs ( <i>blackish</i> ); [AnLx]= <i>turbid</i> . NH= <i>bleak, gloomy</i> .
Job 6:17	בַּעַת יִזְרְבוּ נִצְמָתוֹ בְּחֻמּוֹ נִדְעָכוּ מִמְּקוֹמָם:	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	יִלְפְּתוּ אַרְחוֹת דֶּרֶכָם יַעֲלוּ בִתְהוֹ וַיֵּאבְדּוּ:	<u>Their course is brought to a standstill</u> ; They <u>evaporate</u> and are lost.	their course ← <i>the paths of their way</i> . <hr/> 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]. <hr/> evaporate ← <i>go up into a void / desolation</i> .
Job 6:19	הַבֵּיטוּ אַרְחוֹת תֵּמָא הֲלִיכָתָם שָׁבָא קוֹי־לָמוֹ:	The travelling companies of Tema looked on; The caravans of Sheba put hope in them,	
Job 6:20	בָּשׂוּ כִּי־בִטַּח בָּאוּ עֲדִיָּה וַיִּחְפְּרוּ:	<i>But</i> 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 *לֹא תִרְאוּ חֲתָת וּתִירָאוּ:	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־אָמַרְתִּי הָבוּ לִי וּמַכְחֲכֶם שְׁחָדוֹ בְּעַדִּי:	Did I say, 'Give me <i>support</i> '? Or, 'Offer me <i>some</i> of your wealth'?	
Job 6:23	וּמִלְטוֹנִי מִיַּד־צָר וּמִיָּד עָרִיצִים תַּפְדּוּנִי:	Or, 'Deliver me from the <i>clutches</i> of adversity'? Or, 'Redeem me from the <i>grip</i> of fierce <i>men</i> '?	clutches ... grip ← <i>hand</i> ... <i>hand</i> .
Job 6:24	הֲרוּנִי וְאֲנִי אַחֲרִישׁ וּמִה־שָׁגִיתִי הִבֵּינוּ לִי:	Teach me, And I will be silent, And cause me to understand <i>In</i> what way I have erred.	
Job 6:25	מִה־נִּמְרָצוּ אִמְרֵי־יֵשֶׁר וּמִה־יּוֹכִיחַ הוֹכַח מִכֶּם:	How <i>forcible</i> words of uprightness are, And how <i>strongly</i> <i>reproving</i> 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 תַּחֲשָׁבוּ וְלָרוּחַ אִמְרֵי נֹאשׁ:	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־יָתוֹם תַּפִּילוּ וְתַכְרוּ עַל־רֵיעֵכֶם:	Indeed, you cast down orphans And undermine your neighbour.	
Job 6:28	וְעַתָּה הוֹאִילוּ פְּנֵי־בִי וְעַל־פְּנֵיכֶם אִם־אֶכְזָּב:	So now, be willing to turn to me, And <i>it will be</i> <i>evident</i> to you If I lie.	evident to you ← <i>on your faces</i> .
Job 6:29	שָׁבוּ־נָא אֶל־תְּהִי עוֹלָה *וּשְׁבִי *וְשׁוּבוּ עוֹד צְדִקְיָהּ:	Reconsider, I pray, Let there be no <i>more</i> injustice. And <i>reconsider</i> also <i>Whether</i> I am 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</i> / <i>vav</i> issue.
Job 6:30	הֲיֵשׁ־בְּלִשׁוֹנִי עוֹלָה אִם־חֶכְלִי לֹא־יִבִּין הָוֹת:	Is there any injustice in my tongue? <i>Can</i> my palate not discern perverse <i>things</i> ?"	
Job 7:1	הֲלֹא־צָבָא לְאִנּוּשׁ *עַל־* *עַל־אֶרֶץ וְכִימִי שָׁכִיר יָמָיו:	"Does man not have <i>warfare</i> <i>here on</i> 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	כַּעֲבֹד יִשְׂאֵף-צֶלֶל וְכַשְׂכִּיר יִקְוָה 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	בֵּן הַנֶּחֱלָתִי לִי יְרַחֵ-שׁוּא וְלֵילֹת עֹמֶל מִנּוּ-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 appointed</i> . Avoidance of the passive, or re-point as <i>pual</i> (מְנוּ).  made to endure ← <i>made to inherit</i> .
Job 7:4	אִם-שָׁכַבְתִּי וְאָמַרְתִּי מָתִי אָקוּם וּמִדֹּד-עֶרֶב וְשָׁבַעְתִּי נִדְדִים עַד־נֶשֶׁף:	Whenever I lie down, I say, 'When <i>will it be time</i> for me to get up, And <u>the night be over</u> ?' For I am full of restlessness Until the <i>morning</i> twilight.	the night be over ← <i>fleeing of the evening</i> , where <i>evening</i> can apply to morning twilight.
Job 7:5	לֶבֶשׁ בְּשָׂרִי רֻמָּה *וְגִישׁ *וְגִישׁ עֹפָר עוֹרִי רָגַע וַיִּמָּאֵס:	My flesh is clothed <i>in</i> worms and <u>clods</u> of <u>earth</u> ; My skin breaks up and wastes away.	clods ← <i>a clod</i> . The <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . A <i>yod / vav</i> issue.  earth ← <i>dust</i> .
Job 7:6	יָמֵי קָלוּ מִנִּי-אָרֶג וַיִּכְלוּ בְּאַפָּס תִּקְוָה:	My days pass more swiftly than a weaver's shuttle, And they are spent without <i>any</i> hope.	
Job 7:7	זָכַר כִּי-רוּחַ תִּי לֹא-תָשׁוּב עֵינִי לִרְאוֹת טוֹב:	Remember that my life <i>is</i> <i>but</i> wind; My eye shall not see goodness again.	
Job 7:8	לֹא-תִשׁוּרְנִי עֵין רֹאֵי עֵינֶיךָ בִּי וַאֲיִנִּנִּי:	The eye of him who sees me will behold me no <i>more</i> , <i>But your eyes will be</i> on me, Though I <i>will be</i> no <i>more</i> .	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 בֵּן יוֹרֵד שְׂאוֹל לֹא יַעֲלֶה:	<i>As</i> the cloud <u>dissipates</u> and <u>vanishes</u> , So he <i>who</i> goes down to the grave Does not ascend <i>again</i> .	dissipates ← <i>is consumed</i> .  vanishes ← <i>goes</i> .
Job 7:10	לֹא-יָשׁוּב עוֹד לְבֵיתוֹ וְלֹא-יִכְרְנוּ עוֹד מְקוֹמוֹ:	He does not return again to his house, And his <i>home</i> place will not <u>welcome</u> him again.	welcome ← <i>recognize, care for</i> .
Job 7:11	גַּם-אֲנִי לֹא אַחֲשֹׁךְ פִּי אֲדַבֶּרֶה בְּצָר רוּחִי אֲשִׁיחָה בְּמַר נַפְשִׁי:	<i>But</i> 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 <u>feelings</u> .	feelings ← <i>soul</i> .
Job 7:12	הֲיָם-אֲנִי אִם-תִּנְיִן כִּי-תִשָּׂא עָלַי מִשְׁמֶר:	<i>Am</i> I the sea, or a sea- monster, So that you should set a watch over me?	

Job 7:13	כִּי־אֶמְרָתִי תִנְחַמְנִי עֲרִשִׁי יִשָּׂא בְּשִׁיחִי מִשְׁכָּבִי:	For I have said, 'My bed will comfort me; My couch will ease my complaint',	
Job 7:14	וַחֲתַתֵּנִי בַחֲלֻמֹּת וּמַחֲזִינֹת תִּבְעַתֵּנִי:	But you terrify me in dreams And frighten me with visions.	
Job 7:15	וַתִּבְחַר מִחֲנֹק נַפְשִׁי מוֹת מִעֲצָמוֹתַי:	My <u>being</u> would prefer suffocation; <i>It would prefer death to my intact body.</i>	being ← <i>soul</i> . <hr/> body: or <i>bones</i> .
Job 7:16	מֵאֲסַתִּי לֹא־לְעֹלָם אֶחֱיָה חֲדַל מִמֶּנִּי כִי־הֶבֱל יָמֵי:	I reject <i>life</i> ; I will not <u>live on</u> . Leave me, For my days <i>are</i> <u>pointless</u> .	live on ← <i>live for the age</i> . <hr/> pointless ← <i>vanity; a vapour</i> .
Job 7:17	מָה־אֶנּוּשׁ כִּי תִגְדֹּלְנוּ וְכִי־תִשֵּׂית אֵלָיו לִבְּךָ:	What <i>is</i> man, That you should make him great? – Or that you should set your heart on him?	
Job 7:18	וַתִּפְקֹדֵנוּ לְבֹקְרִים לְרֹגְעִים תִּבְחַנֵּנּוּ:	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־בִּלְעִי 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 favour) from me</i> . <hr/> persist with ← <i>not desist from</i> .
Job 7:20	חָטָאתִי מָה אֶפְעֹל   לָךְ נֹצֵר הָאָדָם לָמָּה שִׁמַּתְנִי לְמִפְגַּע לָךְ וְאֶהְיָה עָלַי לְמִשָּׂא:	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	וְמָה   לֹא־תִשָּׂא פִשְׁעִי וְתִעַבִּיר אֶת־עוֹנִי כִי־עָתָה לְעֹפָר אֶשְׁכַּב וְשִׁחַרְתִּנִּי וְאֵינֶנִּי 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 בִּלְדָּד הַשּׁוּחִי וַיֹּאמֶר:	Then Bildad the Shuhite <u>began</u> <u>to speak</u> and said,	began to speak: see Job 3:2.
Job 8:2	עַד־אֵן תִּמְלֹל־אֱלֹהִים וְרוּחַ כָּבִיר אֶמְרִי־פִיד:	"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 יַעֲוֶה מִשְׁפָּט וְאִם־שִׁדִּי יַעֲוֶה־צֶדֶק:	Does GOD <u>perv</u> ert justice? Or does the ALMIGHTY <u>perv</u> ert righteousness?	pervert ... pervert: otiose, but see Gen 12:5.

Job 8:4	אִם־בָּנֶיךָ חָטְאוּ־לוֹ וַיִּשְׁלַחֵם בְּיַד־פְּשָׁעִים:	What if your sons sinned against him, And he has <u>cast them out</u> for their transgressions?	cast them out: perhaps standing for <u>delivered them (to death)</u> . for ← <i>by the hand of</i> .
Job 8:5	אִם־אַתָּה תִּשְׁחַר אֶל־אֱלֹ וְאֶל־שָׁדַי תִּתְחַנֵּן:	If you would seek GOD diligently, And make supplication to the ALMIGHTY,	
Job 8:6	אִם־זָדָךְ וַיִּשָּׁר אַתָּה כִּי־עָתָה יַעִיר עָלֶיךָ וַיִּשְׁלַם גֹּת צְדָקָךְ:	If you <i>were</i> pure and upright, Then he would now bestir <i>himself</i> for you And keep your <u>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	וְהִיָּה רֵאשִׁיתְךָ מִצָּעַר וְאַחֲרִיתְךָ 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 וְכוּנֵן 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 נִדְּעַ כִּי צֵל יָמֵינוּ עַל־אָרֶץ:	For we <i>are of</i> yesterday, 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 יוֹרֹדִי יֹאמְרוּ לָךְ וּמִלְבָּם יוֹצְאוּ מִלִּים:	Will they not teach you And speak to you And bring out words from their heart?	
Job 8:11	הֲיִגְאָה־גִּמָּא בְּלֹא בָצָה יִשְׁגָּה־אֲחוֹ בְּלִי־מַיִם:	Do papyrus plants grow without a swamp? Does bulrush grow without water?	
Job 8:12	עֲדָנוּ בָּאֵבוּ לֹא יִקְטָף וּלְפָנָי כָּל־חֲצִיר יִיבֹשׁ:	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</u> grass.	greenness ← <i>its greenness</i> . quicker than ← <i>before</i> . any ← <i>every</i> . AV differs in syntactic structure.
Job 8:13	כֵּן אֲרָחוֹת כָּל־שֹׁכְחֵי אֱלֹ 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־יִקּוּט בְּסֻלּוֹ וּבֵית עֲבָבִישׁ מִבִּטְחוֹ:	Their hope is cut off, And their <i>object of</i> trust <i>turns out to be</i> a spider's <u>cobweb</u> .	cobweb ← <i>house</i> .
Job 8:15	יִשְׁעֶן עַל־בֵּיתוֹ וְלֹא יַעֲמֹד יַחֲזִיק בּוֹ וְלֹא יָקוּם:	When 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 יִנְקְתּוּ תִצָּא:	<i>As a tree</i> which is 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 בֵּית אֲבָנִים יַחְזֶה:	Whose roots are intertwined at the <i>water</i> -source, <i>Which looks down on</i> a house of stone,	looks <i>down on</i> : i.e. <i>is higher</i> <i>than</i> .
Job 8:18	אִם־יִבְלַעְנוּ מִמְקוֹמוֹ וְכָחַשׁ בּוֹ לֹא רְאִיתִיד:	If <i>anyone</i> uproots 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	הֵן־הוּא מְשׁוֹשׁ דְּרָכּוֹ וְיִמְעַפֵּר אַחֵר יִצְמַחוּ:	Behold, that <i>would be the</i> <i>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</i> <i>course</i> , a reverse Hebraic genitive.  soil ← <i>dust</i> .
Job 8:20	הֵן־אֵל לֹא יִמָּאֶסְתָּם וְלֹא־יַחֲזִיק בַּיַּד־מְרִיעִים:	Behold, GOD does not reject those of integrity, And he does not hold the hand of evildoers.	
Job 8:21	עַד־יִמְלֶה שְׂחוֹק פִּיד וּשְׂפָתֶיךָ תִּרְוַעַה:	<i>If you would seek GOD</i> <i>diligently</i> , <i>GOD would not rest</i> Until he fills your mouth <i>with</i> laughter, And your lips <i>with</i> a shout for joy.	<i>If you would seek GOD</i> <i>diligently</i> : from Job 8:5. AV differs, having no ellipsis.  <i>GOD would not rest</i> : inferred from Job 8:6.
Job 8:22	שֹׂנְאֶיךָ יִלְבְּשׁוּ־בִשָּׁת וְאַהֶל רָשָׁעִים אֵינֶנּוּ: פ	Those who hate you would be clothed <i>in</i> shame, 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	אֲמַנָּם יָדַעְתִּי כִּי־כֵן וּמִה־יִצְדָּק אֲנֹשׁ עִם־אֵל:	"Indeed I know <i>it is</i> so, But how <i>can</i> a man be just with GOD?"	but: adversative use of the vav.
Job 9:3	אִם־יִחַפֵּץ לָרִיב עִמּוֹ לֹא־יַעֲנֶנּוּ אַחַת מִנִּי־אַלְפִי:	If he were to be pleased to contend with him, <i>The man could</i> not answer one <i>question</i> out of a thousand.	the <i>man</i> ← <i>he</i> .
Job 9:4	חֲכָם לֵבָב וְאַמִּיץ כֹּחַ מִי־הִקְשָׁה אֵלָיו וַיִּשְׁלָם:	Who, <i>however</i> wise of heart and mighty in strength, <i>Ever</i> hardened <i>himself</i> against him And <u>came off well</u> ?	came off well ← <i>and is at</i> <i>peace</i> .
Job 9:5	הַמַּעֲתִיק הָרִים וְלֹא יָדְעוּ אֲשֶׁר הִפְכֵם בְּאַפוֹ:	He removes mountains, But they are unaware <i>of it</i> , And he overturns them in his anger.	
Job 9:6	הַמֵּרְגִיז אֶרֶץ מִמְקוֹמָהּ וְעַמּוּדֶיהָ יִתְפַּלְצוּן:	He shakes the earth out of its place, So that its pillars tremble.	

Job 9:7	הָאֵמַר לַחֶרֶס וְלֹא יִזְרַח וּבָעַד בּוֹכָבִים יַחְתֵּם:	He commands the sun And it does not rise, And he sets a seal around the stars.	
Job 9:8	נִטֶּה שָׁמַיִם לְבָדּוֹ וְדוֹרֶךְ עַל־בִּמְתֵי יָם:	He stretches out the heavens on his own, And he treads on the heights of the sea.	
Job 9:9	עָשָׂה־עֵשׂ כְּסִיל וְכִימָה וְחִדְרֵי תַּמָּן:	He made the Great Bear <i>and</i> Orion, And the Pleiades and the constellations of the south.	Great Bear: or <i>Arcturus</i> , which was perhaps included in the constellation. <hr/> constellations ← <i>chambers</i> .
Job 9:10	עָשָׂה גְדֻלוֹת עַד־אֵין חֶקֶר וְנִפְלְאוֹת עַד־אֵין מִסְפָּר:	He performs great <i>deeds</i> <i>Which are</i> beyond searching out, And wonders <u>which are</u> without number.	which are ← <i>up to</i> .
Job 9:11	הֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה וַיַּחֲלֵף וְלֹא־אֶבִּין 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	הֵן יַחְתֹּף מִי יִשְׁיבֵנו מִי־אֵמַר 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־יִשְׁיב אָפּוֹ *תַּחַתּוֹ **תַּחַתִּיו שָׁחֲחוּ עֲזָרֵי רָהֵב:	<i>If</i> 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־אֲנֹכִי אֶעֱנֶנּוּ אֲבַחֲרָה דְּבָרֵי עָמוֹ:	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־צִדְקָתִי לֹא אֶעֱנֶה לְמִשְׁפָּטִי 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־יֹאזִין 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־בְּשַׁעֲרָה יִשׁוּפְנִי וְהִרְבָּה פָּצְעֵי חַנָּם:	He <i>could</i> crush me with a storm And multiply my wounds without a cause.	
Job 9:18	לֹא־יִתְּנֵנִי הָשֵׁב רוּחִי כִּי יִשְׂבְּעֵנִי מִמָּרָרִים:	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	אֶם-לִכְחַ אֲמִיץ הִנֵּה וְאֶם-לְמִשְׁפָּט מִי יוֹעִידֵנִי:	If it is a matter of strength, Behold, <i>he</i> is mighty. And if of justice, Who will appoint me a <i>hearing</i> ?	
Job 9:20	אֶם-אֶצְדֵּק פִּי יִרְשִׁיעֵנִי תִּם-אֲנִי וְיִעְקְשֵׁנִי:	If I were to say, 'I am justified', My mouth would be condemning me. If I were to say, 'I have integrity', It would convict me of perverseness.	
Job 9:21	תִּם-אֲנִי לֹא-אֲדַע נַפְשִׁי אֲמָאֵס 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 אֶמְרֹתִי תָם וְרָשָׁע הוּא מְכֻלָּה:	It is <u>all the same</u> . That is why I <u>claim</u> , 'He makes an end of the integrous and wicked <i>alike</i> .'	the same ← one (thing).  claim ← say.
Job 9:23	אֶם-שׁוֹט יִמִּית פֶּתָאֵם לְמִסַּת נִקְיִם יִלְעָג:	If a scourge suddenly kills, It makes a mockery of the trial of the innocent.	it makes a mockery: AV differs (he will laugh), also possible.
Job 9:24	אֶרֶץ   נִתְּנָה בְיַד-רָשָׁע פְּנֵי-שֹׁפְטֵיהָ יִכְסֶה אֶם-לֹא אֲפֹא מִי-הוּא:	The earth has been delivered into the hand of the wicked <i>one</i> ; He has put a veil over the faces of its judges. If it is not so, Who, <u>then</u> , is he <i>who is</i> <i>responsible</i> ?"	put a veil over ← covered.  then: AV differs ( <i>where</i> ), apparently reading אֲפֹה, not אֲפֹא.
Job 9:25	וַיָּמִי קָלוּ מִנִּי-רָץ בָּרָחוּ לֹא-דָאוּ טוֹבָה:	"Now my days pass more swiftly than a runner. They fly past; They do not see goodness.	Job addresses G O D here (or perhaps at verse 27).  fly past ← flee, as in classical Latin ( <i>tempus fugit</i> ).
Job 9:26	חָלְפוּ עִם-אֲנִיּוֹת אֲבָה כְּנֹשֶׁר יָטוּשׁ עָלֵי-אֶכָּל:	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	אֶם-אֲמַר אֶשְׁכַּח שִׁיחִי אֶעֱזֹבָה פָּנַי וְאֲבִלִיגָה:	If I were to say, 'I will forget my complaint; I will ignore my situation And be cheerful',	ignore my situation ← leave my face.
Job 9:28	יִגְרָתִי כָל-עֲצַבְתִּי יִדְעָתִי בִּי-לֹא תִנְקֵנִי:	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 אֶרְשָׁע לְמַה-זֶּה הִבֵּל אֵינֶנִּי:	Let me be <i>considered</i> wicked. Why, then, do I go on struggling in vain?	

Job 9:30	אִם־הִתְרַחֲצֹתִי בַּמּוֹ-**בְּמִי־שֶׁלֶג וְהִזְכֹּתִי בְּבֹר כַּפִּי:	If I were to wash myself {K: in snow} [Q: in snow- water] And purify my hands with soap,	
Job 9:31	אִזּוּ בִּשְׁחַת תִּטְבְּלֵנִי וְתַעֲבֹנִי שְׁלֹמוֹתִי:	Then you would still plunge me into the pit, And <i>even</i> my garments would abhor me.”	
Job 9:32	כִּי־לֹא־אִישׁ כָּמֹנִי אֶעֱנֶנּוּ נָבֹא יַחְדָּו 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 יֵשׁ־בֵּינֵינוּ 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	יִסֶּר מֵעַל־י שִׁבְטוֹ וְאַמָּתוֹ אֶל־תִּבְעַתְנִי:	Let him take away his rod from me, And let him not frighten me with his terror.	
Job 9:35	אֲדַבֵּר וְלֹא אִירָאֵנּוּ כִּי לֹא־כֵן אֲנִי עֹמֵדִי:	<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 אֲדַבֵּרָה בְּמִר 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> . <u>consign</u> ← <i>abandon</i> .
Job 10:2	אֲמַר אֶל־אֱלֹהִים אֶל־תְּרַשִּׁיעֵנִי הֲוִידִיעֵנִי עַל מַה־תִּרְיִבִּנִי:	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־תִמְאָס יָגִיעַ כַּפֶּיךָ וְעַל־עֵצַת רְשָׁעִים הוֹפֵעֶת:	<i>Is it good</i> 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	הֲעֵינִי בְּשָׂר לֶךְ אִם־כְּרֹאֶת אֲנֹשׁ תִּרְאֶה:	<i>Have you got</i> eyes of flesh? Do you see as man sees?	
Job 10:5	הֲכִימִי אֲנֹשׁ יָמֶיךָ אִם־שָׁנוֹתֶיךָ כִּימֵי גִבֹּר:	<i>Are your days</i> like the days of mankind? <i>Are your years</i> like the days of a man,	
Job 10:6	כִּי־תִבְקֹשׁ לְעֹנִי וְלַחַטָּאתִי תִּדְרוֹשׁ:	When you seek my iniquity And search for my sin?	

Job 10:7	עַל־דַּעְתְּךָ כִּי־לֹא אֶרְשָׁע וְאֵין מִי־דָךְ מִצִּילִי:	You know 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</i> ) according to your knowledge.
Job 10:8	יָדֶיךָ עֲצֹבוּנִי וַיַּעֲשׂוּנִי יָחַד סָבִיב וַתְּבַלְעֵנִי:	Your hands took pains to fashion me, Yet all around, you swallow me up.	
Job 10:9	זְכַרְנָא כִּי־כַחֲמֶר עָשִׂיתָנִי וְאַל־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 וְכִגְבֵּנָה 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 וּפְקֻדָּתְךָ שֹׁמְרָה רוּחִי:	You have granted me life and <i>shown me</i> kindness, And your watchfulness has guarded my spirit,	
Job 10:13	וְאַלֶּה צִפְנֹת בְּלִבְּךָ יְדַעְתִּי כִּי־זֹאת עֲמָדְךָ:	Yet you have hidden these <i>things</i> in your heart. I know that this <i>was</i> your intention.	your intention ← <i>with you</i> .
Job 10:14	אִם־חָטָאתִי וּשְׁמַרְתָּנִי וּמַעֲוֹנִי לֹא תִנָּקֵנִי:	If I were to sin, You would observe 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 וְרֹאה עָנְיִי:	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; <i>Just</i> look at my affliction.	just: wider use of the <i>vav</i> .
Job 10:16	וַיִּגָּאֶה כַּשַּׁחַל תִּצּוּדֵנִי וַתִּשָּׁב תַּתְּפֹּל־אֶבִּי:	For it is increasing; You hunt me like a fierce lion And again use wondrous powers against me.	
Job 10:17	תַּחֲדָשׁ עֲדִידְךָ   נִגְדִי וַתִּרְבַּ בְּעֶשֶׂד עִמָּדִי חֲלִיפּוֹת וְצָבָא עִמִּי:	You renew your testimonies against me And increase your anger with me. And a succession of forces <i>is</i> against me.	a succession of forces <i>is</i> against me ← <i>changes and an army (is) with me</i> .
Job 10:18	וְלָמָּה מָרַחֵם הֵצֵאתָנִי אֶגְוֹעַ וְעֵין 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 אֱלֹהִים מִבֶּטֶן לִקְבֹּר אוֹבֵל:	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־מַעֲט יָמַי *יִחַדֵּל **וְיִחַדֵּל *יִשִּׁית **וְיִשִּׁית מִמֶּנִּי וְאֲבִלְיָגָה מִמֶּעַט:	<i>Are</i> not my days few? {K: <i>If only</i> he would desist} [Q: Desist, then,] and <u>turn away</u> 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/> Job addresses his friends directly again.
Job 10:21	בְּטֶרֶם אֵלֶךְ וְלֹא אָשׁוּב אֶל־אֶרֶץ חֹשֶׁךְ וְצִלְמוֹת:	Before I go (and do not return) To the land of darkness and the shadow of death	
Job 10:22	אֶרֶץ עֵיפָתָה   בְּמֹו אֶפֶל צִלְמוֹת וְלֹא סִדְרִים וְתַפֵּעַ בְּמֹו־אֶפֶל: פ	– A land of weariness like deep darkness, And of the shadow of death, Where no order reigns, And where it <u>shines</u> deep darkness.”	shines deep darkness ← <i>shines as darkness</i> .
Job 11:1	וַיַּעַן צִפּוֹר הַנַּעֲמָתִי וַיֹּאמֶר:	Then Zophar the Naamathite answered and said,	
Job 11:2	הֲרֹב דְּבָרִים לֹא יֵעָנֶה וְאִם־אִישׁ שְׁפָתַיִם יִצְדָּק:	“Shall a profusion of words not be answered? And is a <u>loquacious man</u> <i>necessarily</i> right?	loquacious man ← <i>man of lips</i> .
Job 11:3	בְּדִידָה מְתִים יַחְרִישׁוּ וְתִלְעַג וַיֵּאֵן מִכָּלֶם:	Will your lies silence men? Or will you mock, With no-one putting <i>you</i> to shame?	
Job 11:4	וַתֹּאמֶר זָדָה לְקַחִי וְזָר הָיִיתִי בְּעֵינֶיךָ:	For you have said, ‘My doctrine <i>is</i> pure’, And, ‘I have been clean in your eyes.’	
Job 11:5	וְאוֹלָם מִי־יִתֵּן אֱלֹהִים דִּבָּר וַיִּפְתַּח שְׁפָתָיו עִמָּךְ:	But <u>if only</u> G O D would speak And open his lips with you	if only ← <i>who will grant</i> .
Job 11:6	וַיַּגְדֵּלְךָ   תַּעֲלֹמוֹת חֲכָמָה בִּי־כַפְלַיִם לְתוֹשִׁיָה וְדָע בִּי־יִשָּׁה לְךָ אֱלֹהִים מַעֲנֶנֶךָ:	And tell you the secrets of wisdom, For <u>they double</u> the value of insight. And know that G O D exacts <u>retribution</u> for your iniquity.	they double ← <i>(they are) double to</i> . <hr/> <i>retribution</i> : AV differs ( <i>less than ... deserveth</i> ).
Job 11:7	הֲתִחַקֵּר אֱלֹהִים תִּמְצֹא אֵם עַד־תִּכְלִית שְׂדֵי תִמְצֹא:	<i>Can</i> you find G O D with an investigation? Or <i>can</i> you find the ALMIGHTY with <u>complete</u> <u>knowledge</u> ?	with ← <i>up to</i> . <hr/> complete <i>knowledge</i> ← <i>completeness</i> .

Job 11:8	גְּבִהֵי שָׁמַיִם מִהֲתַפְעֵל עֲמֻקָּה מִשְׁאוֹל מִהֲתַדַּע:	What <i>can</i> you undertake concerning the heights of heaven? What <i>can</i> you know about <i>what is</i> deeper than the underworld?	underworld: or <i>grave</i> .
Job 11:9	אַרְכָּהּ מֵאָרֶץ מִדָּה וְרָחֶבָּהּ מִנְיָיִם:	Its dimensions <i>are</i> longer than the earth And wider than the sea.	its: referring to <i>wisdom</i> (Job 11:6). dimensions ← <i>measurement</i> .
Job 11:10	אִם־יֵחַלֵּף וְיִסְגִּיר וְיִקְהִיל וְיָמִי יִשְׁבְּנוּ:	If he <i>passes by</i> , And confines and gathers <i>people</i> up, Who <i>can</i> make him withdraw <i>it</i> ?	passes by: AV differs ( <i>cut off</i> ).
Job 11:11	כִּי־הוּא יָדַע מִתִּישׁוּא וַיֵּרֶא־אָנוּ וְלֹא יִתְבּוֹנֶן:	For he knows who the vain men <i>are</i> , And he sees <i>their</i> wickedness Although he does not appear attentive.	although: concessive use of the vav. AV differs, as an interrogative, which is also possible.
Job 11:12	וְאִישׁ נָבוֹב יִלְבָּב וְעֵיר פָּרָא אָדָם יוֹלֵד:	But a witless man <i>can</i> <i>become wise</i> , For a man is born <i>like</i> a wild ass.	become wise ← <i>hearten</i> <i>himself</i> .
Job 11:13	אִם־אָתָּה הַכִּינוֹת לִבְךָ וּפְרַשְׁתָּ אֵלָיו כַּפְּךָ:	If you prepare your heart, Then you <i>can</i> stretch out your hands to him.	hands ← <i>hand</i> .
Job 11:14	אִם־אָנוּ בִידֶךָ הֶרְחִיקָהּ וְאַל־תִּשְׁכַּן בְּאֹהֶלֶיךָ עוֹלָה:	If <i>there is</i> vanity in your hands, Remove it, And do not let iniquity dwell in your tents.	hands ← <i>hand</i> .
Job 11:15	כִּי־אֲזִי   תִשָּׂא פְּנֶיךָ מִמּוֹם וְהָיִיתָ מַצֵּק וְלֹא תִירָא:	For then you will <i>be able to</i> hold your head high spotlessly, And you will be <i>steadfast</i> , And you will not <i>need to</i> fear.	spotlessly ← <i>from spot</i> . steadfast ← <i>cast (as a metal)</i> .
Job 11:16	כִּי־אָתָּה עָמַל תִּשְׁכַּח כְּמִים עֲבְרוּ תִזְכֹּר:	For <i>then</i> you will forget <i>your</i> sorrow And remember <i>it</i> as you do water that passes by.	
Job 11:17	וּמִצָּהֳרַיִם יָקוּם חֹלֶד תִּתְעַפֶּה בְּבֹקֶר תִּהְיֶה:	A time will come <i>brighter</i> than noon. You will <i>soar</i> ; You will be like the morning.	soar: from root עָוַף. AV differs ( <i>shine forth</i> ), apparently taking the root as נָעַף, itself a metathesis of יָפַע.
Job 11:18	וּבִטַּחְתָּ כִּי־יֵשׁ תִּקְוָה וְחִפְרָתָּ לִבְטַח תִּשָּׁכֵב:	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 וְאֵין מַחְרִיד וְחָלוּ פְּנֵיךָ 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> .  Compare this verse with Lev 26:6, Isa 17:2, Mic 4:4, Zeph 3:13, Ezek 34:28.
Job 11:20	וְעֵינֵי רָשָׁעִים תִּכְלִינָה וּמָנוֹס אֶבֶד מִנֶּהֱם וְתִקְוָתָם מִפַּח־נֶפֶשׁ: פ	But the eyes of the wicked will fail, And flight will <u>not be</u> <u>available to them</u> , And their hope <i>will be as a</i> <i>puff of breath</i> .”	not be available to them ← <i>perish from them</i> .  puff of breath: or <i>expiry of the</i> <i>soul</i> , but here representing a forlorn hope.
Job 12:1	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	Then Job answered and said,	
Job 12:2	אֲמַנִם כִּי אַתֶּם-עֵם וְעַמְכֶּם תָּמוּת חֲכָמָה:	“Truly, <u>you constitute</u> a people. But <i>your</i> wisdom will die with <u>you</u> .	you (2x): plural, likening the three friends to a confederacy.
Job 12:3	גַּם-לִי לֵבָב   כְּמוֹכֶם לֹא-נִפְלָא אֲנֹכִי מִכֶּם וְאֶת-מִי-אֵין כְּמוֹ-אֵלֶּה:	<i>But</i> I also have <u>intellect</u> like you; I am not <u>inferior to</u> you. And <u>who is not familiar</u> <u>with such things</u> ?	intellect ← <i>a heart</i> , but with wider scope.  inferior to ← <i>more falling than</i> .  who is not <i>familiar</i> with such <i>things</i> ← <i>with whom (are) not</i> <i>like these (things present)</i> .
Job 12:4	שָׁחַק לְרַעְיָהוּ   אֶהְיֶה קֶרֶא לְאֵלֹהִים וַיַּעֲנֵהוּ שְׁחוֹק 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 and integrous <i>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 נָכוֹן לְמוֹעֲדֵי רֶגֶל:	A lamp is an <i>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	יִשְׁלְוּ אֶהְלִים   לְשֹׁדְדִים וּבִטְחוֹת לְמַרְגִּיזֵי אֵל לְאֶשֶׁר הֵבִיא אֱלֹהִים בְּיָדוֹ:	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 בְּהֵמוֹת וְתִרְדּוּ וְעוֹף הַשָּׁמַיִם וַיַּגִּד-לָךְ:	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	אֹר שִׁיחַ לָאָרֶץ וְתִרְדּוּ וַיִּסְפְּרוּ לָךְ דְּגֵי 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 יַד-יְהוָה עָשְׂתָה 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 בִּידוֹ נֶפֶשׁ כָּל־חַי וָרוּחַ 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> .  spirit: or <i>breath</i> .
Job 12:11	הֲלֹא־אֵזֶן מִלִּין תִּבְחַן וְחֹד אֶכֶל יִטַּע־לוֹ:	Does not the ear <u>discern</u> the <i>sense</i> of words, 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 וְאַרְךָ יָמִים תְּבוּנָה:	In the elderly <i>is</i> wisdom, And <i>in</i> great age <i>is</i> understanding.	great age ← <i>length of days</i> .
Job 12:13	עִמּוֹ חֲכָמָה וְגִבּוּרָה לֹא עֲצָה וְתְבוּנָה:	With him <i>there is</i> wisdom and mastery; He <i>has</i> counsel and understanding.	
Job 12:14	הֵן יִהְרֹס וְלֹא יִבְנֶה יִסְגֹּר עַל־אִישׁ וְלֹא יִפְתָּח:	Behold, he demolishes <i>a building</i> So <u>that</u> it <i>cannot</i> be built <i>up</i> . <b>He shuts off a way to a man,</b> <b>And it <i>cannot</i> be opened again.</b>	<b>Rev 3:7.</b>  so that: purposive use of the vav.
Job 12:15	הֵן יַעֲצֹר בַּמַּיִם וַיִּבְשּׁוּ 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> dominion over him <i>who</i> goes astray And him <i>who</i> leads astray.	he <i>has</i> ← <i>with him (is)</i> .
Job 12:17	מוֹלִיד יוֹעֲצִים שׁוֹלֵל וְשֹׁפְטִים יְהוֹלֵל:	He leads counsellors <i>stripped of honour</i> , And he makes a fool of judges.	
Job 12:18	מוֹסֵר מַלְכִּים פֹּתַח וַיֹּאסֶר אֲזוּר בְּמַתְּנֵיהֶם:	He <u>dissolves</u> the <u>punishment inflicted by kings</u> , And he binds a girdle around their waist.	dissolves the punishment <i>inflicted</i> 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 נ
Job 12:19	מוֹלִיד כֹּהֲנִים שׁוֹלֵל וַאֲתָנִים יִסְלֶף:	He leads priests <i>stripped of office</i> , And he overthrows the mighty.	↳ text would more naturally be taken as (מוֹסֵר, root וַאֲסֵר). A subjective genitive (the kings chastise / bind others).
Job 12:20	מִסִּיר שֹׁפָה לְנֶאֱמָנִים 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 אֶפְיקִים רַפָּה:	He pours contempt on dignitaries, And he loosens the girdle of the mighty.	

Job 12:22	מְגַלֶּה עֲמֻקּוֹת מִיַּחְשָׁד וַיֵּצֵא לְאוֹר צִלְמוֹת:	He uncovers deep <i>things</i> from darkness, And he brings the shadow of death into the light.	
Job 12:23	מְשַׁנֵּא לְגוֹיִם וַיַּאֲבֶדֶם שֹׁטַח לְגוֹיִם וַיִּנְחָם:	He makes nations great Then brings them to ruin; He lets nations expand Then leads them <i>back</i> .	
Job 12:24	מְסִיר לֵב רָאשֵׁי עַם-הָאָרֶץ וַיִּתְּעֵם בְּתֵהוּ לֹא-דֶרֶךְ:	He removes <u>reason</u> from the <u>chiefs</u> 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 וְלֹא-אוֹר וַיִּתְּעֵם בְּשִׁכּוֹר:	They grope <i>in</i> the dark, <i>Where there is</i> 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	הֵן-כָּל רָאִיתָה עֵינִי שָׁמָעָה אֲזִנִּי וַתִּבֶּן לִּי:	Behold, my eye has seen everything; My ear has heard <i>it</i> And understood it.	
Job 13:2	בְּדַעְתְּכֶם יִדְעֹתִי גַם-אֲנִי לֹא-נִפְלֵא 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-שִׁדִּי אֶדְבֵּר וְהוֹכַח אֶל-אֵל אֶחָפֵץ:	But I would <i>like to</i> speak to the ALMIGHTY, And I desire to reason with GOD.	
Job 13:4	וְאוֹלָם אַתֶּם טְפִלֵּי-שָׁקֶר רְפְּאֵי אֵלִל בְּלִבְכֶם:	But you are fabricators of falsehood; You are all physicians of no value.	
Job 13:5	מִי־יִתֵּן הַחֲרֹשׁ תַּחֲרִישׁוֹן וְתִהְיֶה לָכֶם לְחֻכְמָה:	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	שָׁמְעוּ-נָא תוֹכַחְתִּי וְרִבּוֹת שִׁפְתֵי הַקְּשִׁיבוּ:	Hear, I pray, my reasoning, And hearken to the contentions of my lips.	
Job 13:7	הֲלֹאֵל תִּדְבְּרוּ עוֹלָה וְלֹא 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 תִּשְׁאוֹן אִם-לֹאֵל תִּרְבּוֹן:	Will you show partiality with him? Or contend with GOD?	
Job 13:9	הֲטוֹב כִּי־יַחְקֹר אֶתְכֶם אִם-כִּהְתֵּל בְּאָזְנוֹשׁ תִּהְתָּלוּ 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	הוֹכֵחַ יוֹכִיחַ אֶתְכֶם אִם-בְּסֵתֶר פָּנִים תִּשְׁאוּן:	He will certainly reprove you If you secretly show partiality.	he will certainly reprove: infinitive absolute.
Job 13:11	הֲלֹא שֹׂאתוֹ תִּבְעֵת 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	זְכַרְנִיכֶם מִשְׁלֵי-אֶפֶר לְגִבִּי-חָמַר גִּבִּיכֶם:	Your weighty sayings are proverbs of ashes; Your defences are defences of clay.	weighty sayings ← <i>memorials</i> . defences (2x): AV differs ( <i>bodies</i> ).
Job 13:13	הַחֲרִישׁוּ מִמֶּנִּי וְאִדְבַּרְהָ-אֲנִי וַיַּעֲבֵר עָלַי מָה:	Stop talking to me, And I will speak. Then let come what <i>may</i> Come on me.	stop talking to me ← <i>be silent</i> <i>from me</i> .
Job 13:14	עַל-מָה   אִשָּׂא בְּשָׂרִי בְּשֵׁנִי וְנִפְשִׁי אֲשִׁים בְּכַפִּי:	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	הֵן יִקְטְלֵנִי *לֹא **לֹא אֶיֶחַל אֶדְרֹכִי 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>qeré</i> .
Job 13:16	גַּם-הוּא-לִי לִישׁוּעָה כִּי-לֹא לִפְנָיו חֲגַף יָבוֹא:	He is also my salvation, For no profane person can come into his presence.	profane: see Job 8:13.
Job 13:17	שִׁמְעוּ שְׁמוֹעַ מִלְּתִי וְאַחֲוֹתִי 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 עֲרַכְתִּי מִשְׁפָּט יָדַעְתִּי כִּי-אֲנִי אֶצְדֵּק:	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 כִּי-עֲתָה אֲחֲרִישׁ וְאֶגָּוֶעַ:	"Who is it who would contend with me? For if I now keep silence, I will expire.	Job addresses GOD.
Job 13:20	אֶדְ-שְׁתִּים אֶל-תַּעַשׂ עִמָּדִי אֲזִ מִפְּנֵיךְ 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	כַּפֶּד מֵעָלַי הֲרַחֵק וְאַמְתֵּךְ אֶל-תִּבְעֵתִנִּי:	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	וְקֹרָא 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 פֶּשְׁעֵי וְחַטָּאתִי הִדִּיעֲנִי:	How many iniquities and sins <i>have I committed?</i> Make my transgression and my sin known to me.	
Job 13:24	לָמָּה-פָּנִיךָ תַּסְתִּיר וְתַחֲשַׁבְנִי לְאוֹיֵב לִךָ:	Why do you hide your face And consider me <i>to be</i> your enemy?	
Job 13:25	הֲעֵלָה נִדְף תַּעְרוֹץ וְאֶת-קֶשׁ יָבֵשׁ תִּרְדֹּף:	Will you put fear into a leaf That is driven about? Or will you pursue dry chaff?	
Job 13:26	כִּי-תִכְתֹּב עָלַי מִרְרוֹת וְתוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרַי:	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>  load ← <i>make possess.</i>
Job 13:27	וְתָשִׂם בִּסֹּד   רַגְלִי וְתִשְׁמֹר כָּל-אַרְחוֹתַי עַל-שְׂרָשָׁי רַגְלִי 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 כָרֶקֶב יִבְלֶה כְּבָגֵד אֲכָלוֹ עֵשׂ:	Each of which wastes away like rot, As a moth eats a garment.	
Job 14:1	אָדָם יֵלֵד אִשָּׁה קָצֵר יָמִים וְשָׂבַע-רָגְזוֹ:	Man, born of woman, <i>is</i> of <u>few</u> days, And <i>has his fill</i> of trouble.	few ← <i>short.</i>  <i>has his fill</i> ← <i>(is) satiated of.</i>
Job 14:2	כָּצִיץ יֵצֵא וַיִּמָּל וַיִּבְרַח כַּצֵּל וְלֹא יַעֲמֹד:	<i>He is</i> as a flower <i>that</i> 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 פִּקְחֹת עֵינֶיךָ וְאַתָּה תָּבִיא בְּמִשְׁפָּט 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</i> , but also <i>make.</i>
Job 14:5	אִם חֲרוּצִים   יָמָיו מִסְפַּר-חֳדָשָׁיו אֵתָּךְ *חֲקוֹ **חֲקִיו עֲשִׂיתָ וְלֹא יַעֲבֹר:	If his days <i>are</i> determined, <i>If</i> the number of his months <i>is your decision</i> , <i>If</i> you have appointed {K: his <u>limit</u> } [Q: his <u>limits</u> ], Then he <i>cannot exceed</i> <i>them.</i>	your <i>decision</i> ← <i>with you.</i>  limit ( <i>ketiv</i> ) ... limits ( <i>qeré</i> ) ← <i>statute (ketiv) ... statutes (qeré).</i>  exceed ← <i>cross over.</i>
Job 14:6	שָׁעָה מֵעַלְיוֹ וַיַּחְדֵּל עַד-יִרְצָה כְּשָׂכִיר יֹמָו:	Regard <i>him with favour</i> , <i>Rather</i> than <i>being</i> against him, So that he may <u>rest</u> – <u>So that he may take</u> <u>pleasure in</u> his day, As a hired <i>man does.</i>	rest ← <i>cease.</i>  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 יִחְלֶיף וְיִנְקֹתוֹ 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־יִזְקִין בְּאָרֶץ שְׂרָשׁוֹ וְבַעֲפָר יָמוּת גְּזָעוֹ:	Even if its root in the ground has grown old, And its <i>felled</i> trunk dies <u>on</u> <u>the 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 וְעֹשֶׂה קֶצִיר כְּמוֹ־נֹטֶעַ:	From the smell of water it blossoms And produces a harvest like a <i>new</i> plant.	
Job 14:10	וְגִבֹּר יָמוּת וְיִחְלַשׁ וַיָּגוּעַ אָדָם וְאַיֵּו:	But a man dies and loses vitality; A human being expires, Then where <i>is</i> he?	
Job 14:11	אֲזֻל־מַיִם מִנַּיִם וְנָהָר יִיָּחַרֵב וַיִּבָּשׁ:	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 יִקְיֹצוּ וְלֹא־יִעָרְוּ 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   בְּשָׂאוֹל תִּצְפֹּנִי תִּסְתִּירֵנִי עַד־שׁוּב אַפָּךָ תִּשִׁית לִי חֹק 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> .  underworld: or <i>grave</i> .  time ← <i>statute</i> , or <i>limit</i> .
Job 14:14	אִם־יָמוּת גְּבֹר הֲיִחְיֶה כָּל־יָמָי עֲבָאִי אֵיחָל עַד־בֹּא חֲלִיפָתִי:	If a man dies, Will he live <i>again</i> ? I will wait all the days of my struggle For <u>my revival</u> to come.	for my revival ← <i>up to my</i> <i>revival</i> .
Job 14:15	תִּקְרָא וְאֲנֹכִי אֶעֱנֶךָ לִמְעֹשֶׂה יָדֶיךָ תִּכְסֹּף:	You will call, And I will answer you. You will yearn for the work of your hands.	
Job 14:16	כִּי־עַתָּה צָעַדִי 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 בַּצָּרוֹר פִּשְׁעֵי וְתִטְּפֹל עַל־עוֹנִי:	My transgression <i>is</i> sealed in a bag, And you have sewn up my iniquity.	
Job 14:18	וְאוּלָם הָר־נֹפֵל יִבּוֹל וְצוֹר יִעָתֵק 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   שֹׁחֲקוּ מַיִם תִּשְׁטֹף-סִפְיָחֶיהָ עֵפֶר-אֲרֶץ וְתִקּוֹת אָנוּשׁ הָאָבֶדֶת:	Water <u>wears down</u> stones; You sweep away <u>with a flood</u> the <u>soil</u> of the land, And you destroy the hope of <i>mortal</i> man.	wears down: in a Hebrew “OVS” (object-verb-subject) sentence.  with a flood ← (with) its (the land's) overflowings.  soil ← <i>dust</i> .
Job 14:20	תִּתְקַפֶּהוּ לִנְצַח וַיִּהְיֶה מְשֻׁנָּה פָּנָיו וַתִּשְׁלַחְהוּ:	You overpower him for perpetuity, And he <u>passes away</u> . You change his appearance And dismiss him.	passes away ← <i>goes; departs</i> .
Job 14:21	יִכְבְּדוּ בָנָיו וְלֹא יֵדַע וַיִּצְעֲרוּ וְלֹא-יָבִין לָמוֹ:	His sons may acquire honour, But he would not know, Or they <i>could</i> be disparaged, But he would not be aware of their <i>situation</i> .	
Job 14:22	אֲדֹ-בִשְׂרוֹ עָלָיו יִכָּאֵב וְנַפְשׁוֹ עָלָיו תֵּאָבֵל: פ	But <i>meanwhile</i> his flesh on him suffers pain, And <u>his inner self</u> is in mourning.”	his inner self ← <i>his soul on him</i> .
Job 15:1	וַיַּעַן אֱלִיפַז הַתֵּימָנִי וַיֹּאמֶר:	Then Eliphaz the Temanite answered and said,	
Job 15:2	הֲחָכְמָה יַעֲנֶה דַּעַת-רוּחַ וַיִּמְלֵא קִדְיִם בִּטְנֹו:	“Does a wise <i>man</i> answer with knowledge which is <i>nothing but hot air</i> ? – Or does he fill his belly with the east wind?	hot air ← <i>wind</i> , i.e. <i>pretentious talk</i> .
Job 15:3	הֲזִכָּח בְּדָבָר לֹא יִסְבּוֹן וְאִמְלִים לֹא-יִזְעִיל בָּם:	Does one argue with a word <i>that</i> is of no avail? – Or with speeches in which there is no benefit?	
Job 15:4	אֶף-אֲתָה תִפְרֹא יִרְאָה וְתִגְרַע שִׁיחָה לִפְנֵי-אֵל:	But you would <i>even</i> nullify fear And minimize the <u>dignity of colloquy</u> with GOD.	dignity of colloquy ← (pious) <i>meditation</i> .
Job 15:5	כִּי יֹאמַר עֲוֹנֶךָ פִּיד וְתִבְחֹר לְשׁוֹן עֲרוּמִים:	For your mouth <u>spells out</u> your iniquity, And you choose <u>crafty language</u> .	spells out: in a Hebrew “OVS” (object-verb-subject) sentence.  crafty language ← <i>a tongue of craftiness</i> , a Hebraic genitive.
Job 15:6	יִרְשִׁיעֶךָ פִּיד וְלֹא-אֲנִי וְשִׁפְתֶיךָ יַעֲנוּ-בִּי:	Your mouth condemns you – <u>Not I</u> ; And your lips testify against you.	not I ← <i>and not I</i> .
Job 15:7	הֲרֵאִישׁוֹן אָדָם תּוֹלֵד וְלִפְנֵי גְּבֻעוֹת חוֹלְלֵת:	<i>Are</i> you the first man to be born? Were you brought forth before the hills?	
Job 15:8	הֲבִסֹד אֱלֹהִים תִּשְׁמַע וְתִגְרַע אֵלֶיךָ חֲכָמָה:	Have you heard the secret counsel of G O D? Do you reserve wisdom to yourself?	

Job 15:9	מִה־יֵדַעְתָּ וְלֹא נִדְעָה תְּבִין וְלֹא־עֲמָנוּ הוּא:	What do you know That we don't know? <i>What do you understand That we <u>are</u> not aware of?</i>	that we <i>are</i> not aware of ← <i>and (it is) not with us.</i>
Job 15:10	גַּם־שָׁב גַּם־יָשִׁישׁ בְּנוֹ כְּבִיר מֵאָבִיךָ יָמִים:	Amongst us <i>are</i> the elderly and aged, Older than your father <i>in</i> days.	
Job 15:11	הַמַּעַט מִמָּדַ תִּנְחַמֶּנּוּ אֵל וְדַבֵּר לֹא־ט עִמָּךְ:	<i>Are the consolations of GOD too small a matter for you?</i> And <i>are</i> you <u>indifferent to the matter?</u>	<i>are you indifferent to the matter ← (is) the matter at ease with you, from root טטט.</i> Alternatively, derive from the verb טטט, giving <i>does anything cover (itself) with you, i.e. do you have hidden secrets.</i>
Job 15:12	מִה־יִקְחֶךָ לִבֶּךָ וּמִה־יִרְזָמוּן 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־תָשִׁיב אֶל־אֵל רוּחֶךָ וְהִצֵּאתָ 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	מִה־אֲנוּשׁ כִּי־יִזְכֶּה וְכִי־יִצְדֶּק יָלוּד 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	הֵן *בְּקִדְשׁוֹ *בְּקִדְשׁוֹ לֹא יֶאֱמִין 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>qeré</i> .
Job 15:16	אִף כִּי־נִתְעַב וְנִאֲלַח אִישׁ־שִׁתָּה כַּמִּים עוֹלָה:	How much less <i>a man</i> abhorred and corrupt – A man who drinks iniquity like water.	
Job 15:17	אֲחֹזֶךָ שְׁמַע־לִי וְזֶה־חֲזִיתִי וְאֶסְפָּרָה:	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 כִחְדוּ 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 לְבָדָם נָתַנָּה הָאָרֶץ וְלֹא־עָבַר זָר בְּתוֹכָם:	To them alone the land was given, And no stranger crossed through their midst.	
Job 15:20	כָּל־יָמֵי רָשָׁע הוּא מִתְחַוֵּל וּמִסְפֵּר שָׁנִים נִצָּפְנוּ לְעֶרְיָן:	<i>A wicked person writhes in discomfort all his days,</i> And the number of years of a violent <i>man</i> is hidden.	a wicked <i>person</i> writhes in discomfort all his days ← <i>in all the days of a wicked (person), he writhes in discomfort.</i>

Job 15:21	קוֹל־פַּחַדִּים בְּאָזְנוֹ בְּשָׁלוֹם שׁוֹדֵד יְבֹאֲנֵנוּ:	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 מִי־חֹשֶׁךְ *וְצָפוּ *וְצָפוּ הוּא אֶל־חֶרֶב:	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>ketiv</i> ) ← <i>they expect</i> ; avoidance of the passive. The <i>qeré</i> ← <i>it (is) expected</i> .
Job 15:23	נָדָד הוּא לִלְחָם אִיָּה יָדַע   כִּי־נִכּוֹן בִּידּוֹ יוֹם־חֹשֶׁךְ:	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 ← <i>ready in his (God's?) hand</i> .
Job 15:24	יִבְעֲתֵהוּ צָר וּמַצּוּקָה תִּתְקַפֶּהוּ כְּמֶלֶךְ   עֲתִיד לְכִידּוֹר:	Adversity and distress terrify him; They prevail over him like a king ready for battle.	
Job 15:25	כִּי־נִטָּה אֶל־אֵל יָדּוֹ וְאֶל־שָׁדָי יִתְגַּבֵּר:	For he stretches out his hand against GOD, And he behaves insolently against the ALMIGHTY.	
Job 15:26	יָרוּץ אֵלָיו בְּצוּאָר בְּעֵבִי גִבִּי מִגִּבּוֹר:	He runs <i>headlong</i> against <i>him</i> With <i>thick bosses</i> 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> .  headlong ← <i>in the neck</i> .  thick bosses ← <i>density of bosses</i> .
Job 15:27	כִּי־כֶסֶה פָּנָיו בַּחֲלָבוֹ וַיַּעַשׂ פִּימָה עַל־יֶכְסֵּל:	For he has covered his face with fatness And put on flab around his waist.	
Job 15:28	וַיִּשְׁכֹּן   עָרִים נִכְחָדוֹת בְּתִים לֹא־יֵשְׁבוּ לָמוֹ אֲשֶׁר הִתְעַתְּדוּ לְגִלִּים:	So he will dwell <i>in</i> desolate cities, <i>Where</i> houses are <i>uninhabitable</i> – Which are on the point of becoming heaps of ruins.	uninhabitable ← <i>they don't live (there) for themselves</i> .
Job 15:29	לֹא־יַעֲשֶׂר וְלֹא־יִקְוֶם חֵילוֹ וְלֹא־יִטָּה לָאָרֶץ מִגִּלָּם:	He will not become rich, And his wealth will not endure. So riches of <i>such</i> will not increase on earth.	of such ← <i>of them</i> , but there is no concordant antecedent to <i>them</i> .  increase: AV differs ( <i>he shall prolong</i> ).
Job 15:30	לֹא־יִסּוֹר   מִי־חֹשֶׁךְ יִנָּקֶתוּ תִּיבֶשׂ שְׁלֵהֶבֶת יִסּוֹר בְּרוּחַ פָּיו:	He does not depart from darkness. A flame <i>dries up</i> his <i>sucker</i> , And by the breath of his mouth he <i>is removed</i> .	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 *בְּשׁוּ *בְּשִׁי נִתְּעָה כִּי־שָׂוָא תִּהְיֶה תְּמוּרָתוֹ:	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>qeré</i> are variant spellings of בְּשׁוּא.
Job 15:32	בְּלֹא־יִזְמוּ תִּמְלָא וְכִפְתּוֹ לֹא רַעֲנָנָה:	<i>His time</i> will be fulfilled before it <i>is due</i> , And his branch will not be green.	it is due ← <i>his day</i> .
Job 15:33	יֶחֱמָס כְּגֶפֶן בִּסְרוֹ וַיִּשְׁלַךְ כַּזַּיִת 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 חֲנָף גִּלְמוּד וְאִשׁ אֹכְלָה אֶהֱלִי־שַׁחַד:	For the congregation of the profane is fruitless, And fire will consume the tents of the corrupt.	profane: see Job 8:13. fruitless ← <i>sterile</i> . corrupt ← <i>bribe</i> .
Job 15:35	הֲרָה עֹמֵל וַיֵּלֶד אֹן וּבִטְנָם תִּכְיֶין מִרְמָה: ס	<i>They conceive</i> sorrow And <i>give birth</i> 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 מִנְחָמִי עֹמֵל בְּלִבָּם:	“I have heard many <i>arguments</i> like these; You <i>are</i> all wearisome comforters.	
Job 16:3	הֲקֵץ לְדַבְּרֵי־רוּחַ אֲנִי מִה־יִּמְרִיצֶךָ 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   אֲנֹכִי כִכֶּם אֲדַבֵּרָה לֹו־יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי אֲחַבִּירָה עֲלֵיכֶם בְּמַלִּים וְאֶנִּיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי:	I <i>too could</i> speak like you, If only your <u>well-being</u> was in place of my <u>predicament</u> . 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	אֲאֻמְצְכֶם בְּמוֹ־פִי וְנִיד שְׁפָתַי יִחְשָׁךְ:	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	אֶס־אֲדַבֵּרָה לֹא־יִחְשָׁךְ כְּאִבִּי וְאֶחֱדָלָה מִה־מְנִי יְהִלֵּךְ:	<i>But</i> when I speak, My pain is not relieved, And if I forbear, <i>In what way</i> does my pain <u>go away</u> ?”	go away ← <i>go from me</i> .

Job 16:7	אֲדַעֲתָהּ הֲלֹאֲנִי הַשְׁמוּתָּ כָּל־עֵדָתִי:	“But <i>even</i> now it is distressing me. You have desolated all my family circle.	Job speaks to G O D.  you: singular, referring to <i>God</i> , unless Job has understood Satan's role.  family circle ← <i>congregation</i> .
Job 16:8	וַתִּקְמָטֵנִי לְעֵד הָיָה וַיִּקָּם בִּי כַחֲשִׁי בִפְנֵי יַעֲנָה:	And you have <u>made</u> my face <u>wrinkly</u> ; It is a witness. And <i>the fact that</i> I have <u>become very lean</u> Testifies to my face.”	made ... wrinkly: as in the Talmud; or <i>seized</i> .  <i>the fact that</i> I have become very lean ← <i>my leanness has risen</i> <i>on me</i> .
Job 16:9	אָפוּ טָרְף   וַיִּשְׁטְמֵנִי חֶרֶק עָלַי בְּשֵׁנָיו צָרִי   יִלְטֹושׁ עֵינָיו לִי:	“In his wrath he tears <i>me</i> 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	פָּעֲרוּ עָלַי   בְּפִיהֶם בַּחֲרָפָה הִכּוּ לַחֲיֵי יָחַד עָלַי יִתְמַלְאוּן:	<i>People</i> gape at me with their mouths; They strike my cheek in reproach. They <u>act completely</u> <u>wantonly</u> .	act completely wantonly ← <i>altogether fill themselves</i> .
Job 16:11	יִסְגִּירֵנִי אֵל אֶל עוֹיֵל וְעַל־יָדֵי רָשָׁעִים יִרְטֵנִי:	GOD has delivered me to the evil <i>one</i> , And he has thrown me into the hands of <u>the wicked</u> .	the wicked: plural.
Job 16:12	שָׁלוֹ הָיִיתִי   וַיִּפְרֹפְרֵנִי וְאַחֲזוּ בְּעַרְפִּי וַיִּפְצְצֵנִי וַיִּקְיֵמֵנִי לוֹ לְמִטְרָה:	I was at ease, But he shook me to pieces, And he took <u>me</u> by <i>the</i> <i>scruff of the neck</i> And dashed me <i>to</i> <i>smithereens</i> And set me up as his target.	me ... the neck ← <i>my neck</i> .
Job 16:13	יָסְבוּ עָלַי   רַבְּזֵי יִפְלֹחַ בְּלוֹיֹתַי וְלֹא יַחֲמֹול יִשְׁפֹךְ לְאַרְצִי 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 יָרָץ עָלַי כְּגִבּוֹר:	He <u>breaks</u> me with rupture upon rupture; He runs at me like a warrior.	breaks ← <i>ruptures</i> .
Job 16:15	שָׁק תִּפְרָתִי עָלַי גִּלְדִּי וְעַל־לֹתִי בְּעָפָר קִרְנִי:	I have sewn sackcloth around my skin; I <i>have to</i> roll my <u>dignity</u> in the dust.	dignity ← <i>horn</i> .
Job 16:16	פָּנִי *חֲמַרְמָרָה **חֲמָרְמָרוּ מִזִּיבְכִי וְעַל עַפְעָפִי צִלְמוֹת:	My face <u>has become</u> <u>inflamed</u> 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־חֲמָס בְּכַפִּי וְתַפְלָתִי זָכָה:	Not for <i>any</i> violence on my hands, And my prayer <i>was</i> pure.	



Job 16:18	אַרְץ אֶל־תִּכְסִּי דָמִי וְאֶל־יְהִי מָקוֹם לְזַעֲקָתִי:	O earth, do not cover my blood, And let there be no room for my cry.	
Job 16:19	גַּם־עַתָּה הִנֵּה־בַשָּׁמַיִם עֵדִי וְשֶׁהֵדִי בַּמְרוֹמִים:	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 רַעִי אֶל־אֱלֹוֹהַ דָּלַפָּה עֵינִי:	Those who mock me <i>are</i> my friends; My eye sheds tears to G O D	
Job 16:21	וְיֹזֶכֶח לְגַבֵּר עִם־אֱלֹוֹהַ וּבֶן־אָדָם לְרַעְיָהוּ:	That <i>someone</i> would plead on behalf of man with G O D, As a son of Adam <i>pleads</i> on behalf of his friend.	as: wider use of the vav.
Job 16:22	כִּי־שָׁנוֹת מִסָּפֶר יָאֲתִי וְאֶרַח לֹא־אָשׁוּב אֶהְלֹךְ:	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 הֵתִלִּים עִמָּדִי וּבִהְמוֹתָם תִּלָּן עֵינִי:	<i>There are certainly</i> mockers <i>all</i> around me, And my eye <i>has to endure</i> their provocation.	<i>there are</i> certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. <hr/> endure ← <i>dwel (on)</i> .
Job 17:3	שְׁיִמָּה־נָּא עֲרַבְנִי עִמָּךְ מִי הוּא לִיָּדִי 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 צִפְנָתָ מִשְׁכֹּל עַל־כֵּן לֹא תִרְמָם:	For you have <u>hidden</u> <u>understanding from their</u> <u>heart</u> ; <i>It being so</i> , you will not exalt <i>them</i> .”	hidden understanding from their heart ← <i>hidden their heart from</i> <i>understanding</i> . <hr/> it <i>being so</i> ← <i>therefore</i> .
Job 17:5	לְחַלֵּק יַגִּיד רַעִים וְעֵינֵי בָנָיו תִּכְלָנָה:	“When <i>a person betrays</i> his friends <u>for a share of</u> <i>spoils</i> , Even his sons' eyes fail <i>in</i> <i>astonishment</i> .	Job speaks to his friends. <hr/> betrays ← <i>tells</i> , i.e. “ <i>tells on</i> ”. Compare Isa 3:9. <hr/> betrays ... for a share: AV differs ( <i>speakeeth flattery</i> ).
Job 17:6	וְהִצְגֵנִי לְמִשַּׁל עַמִּים וְתַפְתָּ לְפָנַי אֶהְיֶה:	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 spat on</i> ← <i>a spitting</i> <i>to the face</i> . AV differs ( <i>a</i> <i>tabret</i> ).
Job 17:7	וַתִּכָּה מִכְּעַשׂ עֵינִי וַיִּצְרֵי כָּצֵל כָּל־מִמִּי:	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־חַנּוּף יִתְעַרֵּר:	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	וַיֵּאָחֶז צַדִּיק דְּרָכּוֹ וַיִּטְהַר יָדָיו יִסִּיף אִמָּץ:	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 כָּל־מִן תָּשָׁבוּ וּבֹאוּ נָא וְלֹא־אֶמְצָא בָכֶם 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> wise <i>man</i> among you.'	for: causal use of the vav.
Job 17:11	יָמֵי עָבְרוּ וּזְמַנִּי נִתְקַו מוֹרָשִׁי לִבִּי:	My days are passing; My plans are dashed, <i>As are</i> the <i>thoughts</i> of my heart.	thoughts ← <i>possessions</i> .
Job 17:12	לֵילָה לַיּוֹם יִשְׁיֻמוּ אֹר 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 בַחֹשֶׁךְ רַפְּדֹתִי יִצְוּעִי:	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 אָבִי אֶתָּה אִמִּי וְאֶחָתִי לָרֵמָה:	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	וְאַיֶּה אִפּוֹ תִקְוֹתִי וְתִקְוֹתִי מִי יִשׁוּרְנָה:	So where then <i>is</i> my hope? And <i>as for</i> my hope, who will see it?	
Job 17:16	בְּדִי שְׂאֵל תִּרְדְּנָה אִם־יִחַד עַל־עָפָר נָחַת: 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> . underworld: or <i>grave</i> .
Job 18:1	וַיַּעַן בִּלְדָּד הַשּׁוּחִי וַיֹּאמֶר:	Then Bildad the Shuhite answered and said,	
Job 18:2	עַד־אַנָּה   תְּשִׁימוֹן קִנְיִי לְמַלְיָן תִּבְּיֵנוּ וְאַחֵר נִדְבָר:	"How long <i>will it be</i> <i>Before you make</i> an end of <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	מָדוּעַ נִחְשַׁבְנוּ כְּבֵהֶמָה נִטְמָנוּ בְּעֵינֵיכֶם:	Why are we counted as cattle? <i>Why</i> are we defiled in your eyes?	

Job 18:4	טָרַף נַפְשׁוֹ בְּאַפוֹ הַלְמַעֲנָדָה תַּעֲזֹב אֶרֶץ וַיַּעֲתֹק-צֹר מִמָּקוֹמוֹ:	<i>You are the one who tears himself apart in his anger.</i> 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 לְרָשָׁעִים יִדָּעַף וְלֹא-יִגְהַ שְׂבִיב אִשׁוֹ:	Truly, the <u>light of the wicked will be extinguished</u> , And no flame of <u>such a one's</u> 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 חֹשֶׁךְ בָּאֵהָלוֹ וְנִירוֹ עָלָיו יִדָּעַף:	Light <i>will become</i> darkness in his tent, And his lamp will be extinguished over him.	
Job 18:7	יִצְרוּ צַעֲדֵי אוֹנוֹ וַתִּשְׁלִיכֵהוּ עַצָּתוֹ:	His iniquitous steps will be repressed, And his <i>own</i> counsel will cast him down.	his iniquitous steps ← <i>the steps of his iniquity</i> , a Hebraic genitive, from אָוֶן. Alternatively, from אֹזֶן, <i>his strong steps</i> . AV differs, taking the alternative.
Job 18:8	כִּי-שָׁלַח בְּרֶשֶׁת 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 בְּעֶקֶב פִּחַ יִחְזַק עָלָיו צַמִּים:	A snare will seize <i>him</i> by the heel; A <u>noose around</u> him will hold him fast.	a noose: AV differs ( <i>robbers</i> ).  around ← <i>on</i> .
Job 18:10	טָמוֹן בְּאֶרֶץ חֲבָלוֹ וּמַלְכָּדָתוֹ עַלִי נְתִיב:	The <u>tripwire for him</u> is hidden on the ground, As <i>is a trap for him</i> 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 בַּעֲתָהוּ בִלְהוֹת וְהִפִּיצָהוּ לְרַגְלָיו:	Terrors frighten him round about And chase him around at his feet.	
Job 18:12	יִהְיֶה-רַעֲב אָנּוּ וְאִיד נָכוֹן לְצַלְעוֹ:	Let his strength be exhausted And destruction be prepared at <u>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 מָוֶת:	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 מֵאֵהָלוֹ מִבְּטָחוֹ וְתִצְעֲדֵהוּ לְמֶלֶךְ בִּלְהוֹת:	His confidence will be plucked away from his tent, And <i>you</i> 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 בָּאֵהָלוֹ מִבְּלִי-לוֹ יִזְרָה עַל-נֹוֹהוּ גִפְרִית:	<i>Terror</i> will dwell in his tent <u>Without him being able to do anything about it</u> . Sulphur will be scattered on his home.	without him: AV differs ( <i>none of his</i> ).

Job 18:16	מִתַּחַת שְׁרָשָׁיו יִבְשׁוּ וּמִמַּעַל יִמָּל קִצִּירוֹ:	His roots will dry up below, And his <u>branches</u> will be cut off above.	branches ← <i>branch</i> , but also collectively <i>harvest</i> .
Job 18:17	זָכְרוֹ-אָבַד מִנִּי-אָרֶץ וְלֹא-שֵׁם לֹא עַל-פְּנֵי-חַיִּים:	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	יִהְיֶה מֵאוֹר אֶל-חֹשֶׁךְ וּמִתֵּבֵל יִנָּדֶהוּ:	He will be driven from light to darkness; He will be <u>chased</u> 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-נֶכֶד בְּעַמּוֹ וְאֵין שָׂרִיד בְּמִגְוֵרָיו:	He will have no posterity or progeny among his people, And no survivor in his dwellings.	
Job 18:20	עַל-יוֹמוֹ נִשְׁמוּ אַחֲרָיִם וְקִדְמָנִים אֶחָזוּ שָׁעָר:	Those <i>who</i> come afterwards Will be astonished at his <u>fate</u> , <i>Just as those 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 וְזֶה מְקוֹם לֹא-יֵדְעֶ-אֵל: ס	But these <i>are</i> the dwellings of the unjust, And this <i>is</i> the place <i>of</i> him <i>Who</i> does not know GOD.”	
Job 19:1	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	Then Job answered and said,	
Job 19:2	עַד-אָנָּה תוֹגִיֵּן נַפְשִׁי וּתִדְכָּאוּנִי 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 תַּכְלִימוּנִי לֹא-תִבְשׁוּ תִהְיֶה-כְּרוֹלִי:	You have put me to shame these ten times And are <i>still</i> not ashamed That you <u>alienate</u> me like <i>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	וְאִם-אֶמְנָם שְׂגִיתִי אֲתִי תִלֵּין מִשׁוּגָתִי:	But even <i>if it were true that</i> I have erred, My <i>sense of</i> error would remain with me.	
Job 19:5	אִם-אֶמְנָם עָלִי תִגְדִּילוּ וּתוֹכִיחוּ עָלִי חֲרָפָתִי:	If you really will act proudly against me, And argue against me <i>on the grounds of</i> my reproachful state,	
Job 19:6	דַּע-אֲפֹ כִי-אֵלֹהִים עֹתֵנִי וּמִצִּדּוֹ עָלִי הִקְיָה:	Know that G O D has overthrown me And has cast his net around me.	

Job 19:7	הֵן אֶצְעַק חֶמֶס 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</i> judgment.	
Job 19:8	אֶרְחִי גָדַר וְלֹא אֶעֱבֹר וְעַל נְתִיבוֹתַי חֹשֶׁךְ יָשִׁים:	He has fenced in my way So <u>that</u> I <i>cannot</i> pass across, And he has put darkness on my paths.	so that: purposive use of the vav.
Job 19:9	כְּבוֹדִי מֵעָלַי הִפְשִׁיט וְיִסֵּר עֲטֹרַת רֹאשִׁי:	He has <u>stripped</u> me of my honour, And he has removed the crown from my head.	he has stripped me of my honour ← <i>he has stripped my</i> <i>honour from me.</i>
Job 19:10	יִתְצַנִּי סָבִיב וְאַלְדֹּ 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 אָפוּ 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 וַיִּסְלּוּ עָלַי דִּרְכָם וַיַּחֲנוּ סָבִיב לְאַהֲלִי:	His troops come together And raise up their highway against me And encamp around my tent.	
Job 19:13	אֲחֵי מֵעָלַי הִרְחִיק וַיִּדְעִי 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	חָדְלוּ קְרוֹבֵי וּמִידְעֵי שְׂכֵחוּנִי:	My relatives have <u>disowned</u> <i>me</i> , And my colleagues have forgotten me.	disowned <i>me</i> ← <i>ceased</i> , <i>discontinued</i> .
Job 19:15	גָּרִי בֵּיתִי וְאִמָּהֲתִי לִזְרָ 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	לְעַבְדִּי קָרָאתִי 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 וְחֻנָּתִי לִבְנִי בִטָּןִי:	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</i> <i>loathsome</i> . The usual meaning is <i>to be gracious</i> .  loins ← <i>belly</i> .
Job 19:18	גַּם-עוֹלִים מֵאִסּוּ בִי אֶקְוֶמָה וַיִּדְבְּרוּ-בִּי:	Even young children reject me; <i>When</i> I appear, They <u>jeer</u> at me.	appear ← <i>rise</i> .  jeer at ← <i>speak against</i> .

Job 19:19	תַּעֲבוּנִי כָּל־מַתִּי סוּדִי וְזֶה־אֶהֱבֹתִי נֶהֱפְכוּ־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	בְּעוֹרִי וּבְבָשָׁרִי דָבְקָה עַצְמִי וְאֶת־מַלְטָה בְּעוֹר שְׁנִי:	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	חַנּוּנִי חַנּוּנִי אַתֶּם רַעִי 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 כְּמו־אֵל וּמִבָּשָׁרִי 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 אִפּוֹ וַיִּכְתְּבוּן מִלִּי מִי־יִתֵּן בַּסֵּפֶר וַיַּחֲקוּ:	If <i>only</i> my words <i>could</i> be written down now; If <i>only</i> 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־בִּרְזֹל וְעִפְרַת לָעֵד בַּצּוֹר יַחֲצִיבוּ:	If <i>only</i> they <i>could</i> be <u>engraved</u> in rock in perpetuity, With an iron stylus, and lead <i>filled</i> .	engraved ← <i>hewn</i> .
Job 19:25	וְאַנִּי יָדַעְתִּי גָּאֹלִי חַי וְאַחֲרָיוֹן עַל־עֶפְרַת יְקוֹם:	But I know <i>that</i> my redeemer lives, And <i>that in</i> the end <i>time</i> he will <u>appear</u> on <u>earth</u> ,	appear ← <i>rise</i> . Compare Job 19:18.  earth ← <i>dust</i> .
Job 19:26	וְאַחֲרֵי עוֹרִי נִקְפּוּ־זֹאת וּמִבָּשָׁרִי אֶחְזֶה אֱלֹהִים:	And <i>that</i> after my <u>skin</u> has <u>been 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 רְאוּ וְלֹא־זָר כָּלוּ כְלִיתַי בְּחֻקִּי:	Whom I shall behold for myself, And my eyes will see <i>one</i> <i>Who is</i> not a stranger, For <i>whom</i> my <u>heart</u> <u>pines</u> <u>deeply</u> .	heart pines deeply ← <i>kidneys</i> <i>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 מִה־נִּרְדָּף־לּוֹ וְשֹׁרֵשׁ דְּבָר נִמְצָא־בִּי:	For you will say, 'Why did we persecute him?' Is the root of the matter <i>to</i> <i>be</i> found in me?	

Job 19:29	גִּירוּ לָכֶם   מִפְּנֵי־חָרֶב כִּי־חֲמָה עֲזָזוֹת חָרֶב לְמַעַן תִּדְעוּן *שְׁדִין *שְׁדִין: 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 צִפְרַּיִם הַנָּעֲמָתִי וַיֹּאמֶר:	Then Zophar the Naamathite answered and said,	
Job 20:2	לָכֵן שָׁעַפִּי יִשְׁיבוּנִי וּבִעְבוֹר חֹשִׁי בִי:	“This <i>is</i> why my thoughts prompt me to answer, And <i>why</i> I am hasty <i>in</i> <i>doing so</i> :	why I am hasty ← <i>for the sake</i> <i>of my hastening in me</i> .
Job 20:3	מוֹסֵר כְּלִמְתִּי אֲשַׁמֶּעַ וְרוּחַ מִבִּינָתִי יַעֲנֵנִי:	I hear correction of <i>my</i> <i>supposedly</i> shameful stance, And <i>my</i> discerning spirit gives me an answer.	my <i>supposedly</i> shameful stance ← <i>my shame</i> .  my discerning spirit ← <i>the</i> <i>spirit out of my understanding</i> .
Job 20:4	הֲזֹאת יִדְעַתָּ מִנִּי־עַד מִנִּי שָׁיִם אָדָם עַל־אָרֶץ:	Do you not know this, <i>Known</i> of olden time, Since <i>man</i> was <i>placed</i> on the earth,	man was placed ← <i>the placing</i> <i>of man</i> .
Job 20:5	כִּי רִנְנַת רָשָׁעִים מְקֹרֵב וְשִׂמְחַת חַנְּף עַד־רִגְעָה:	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 שִׂיאוֹ 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	בְּגִלְלוֹ לִנְצַח יֵאָבֵד רָאִיו יֹאמְרוּ אֵינֹ:	He will perish in perpetuity like his dung. Those who have seen him will say, ‘Where <i>is</i> he?’	
Job 20:8	כְּחִלּוֹם יָעוֹף וְלֹא יִמָּצְאוּהוּ וַיִּדָּד כְּחִזְיוֹן 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 תוֹסִיף וְלֹא־עוֹד תִּשׁוּרְנוֹ מִקְוָמוֹ:	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 וַיִּדְּיוּ תִּשְׁבָּתָהּ אֹנֹ:	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-עֲפָר תִּשְׁכָּב:	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>qeré</i> plural, with the same meaning.
Job 20:12	אִם-תִּמְתִּיק בְּפִיו רָעָה יִכְחִידֶנָּה תַּחַת לְשׁוֹנוֹ:	Although wickedness is sweet in the mouth, And he keeps it hidden under his tongue,	
Job 20:13	יִחַמֵּל עָלֶיהָ וְלֹא יַעֲזֹבָנָה וְיִמְנַעֲנָה בְּתוֹךְ חִבּוֹ:	Keeping it and not letting it go, And retaining it in his mouth,	mouth ← <i>palate</i> .
Job 20:14	לֶחֶמוֹ בִּמְעָיו נִהְפֵּךְ מְרוֹרֶת פִּתְנִים בְּקִרְבּוֹ:	His food will change in his bowels; There will be adders' venom in his innards.	
Job 20:15	חֵיל בָּלַע וַיִּקְאֵנוּ מִבֶּטְנוֹ יִוְרְשֵׁנוּ אֵל:	He has swallowed down riches And will vomit them up again; GOD will drive them out of his stomach.	
Job 20:16	רֹאשׁ-פִּתְּנִים יִינֹק תְּהַרְגֶהוּ לְשׁוֹן אִפְעָה:	He will suck adders' poison; The tongue of the viper will kill him.	
Job 20:17	אֲלִי-יֵרָא בַּפִּלְגֹּת נְהַרֵי נַחֲלֵי דְּבַשׁ וְחֶמְאָה:	May he not see streams – The rivers <i>and</i> brooks of honey and butter.	
Job 20:18	מְשִׁיב יָגַע וְלֹא יִבְלַע כְּחֵיל תְּמוֹרָתוֹ וְלֹא יַעֲלֶס:	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, <i>his debt of restitution will be</i> , And he will not rejoice <i>in it</i> ,	his <i>debt of</i> restitution: a subjective genitive (he restitutes).
Job 20:19	כִּי-רָצַץ עֲזָב דָּלִים בֵּית גָּזֹל 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 בְּבִטְנוֹ בְּחִמּוֹדוֹ לֹא יִמְלֹט:	And because he <i>was never content inwardly</i> , Nor did he <i>ever</i> let a <i>desirable object</i> escape <i>him</i> .	was never content inwardly ← <i>did not know quiet / prosperity in his belly</i> , through envy.  a desirable object ← <i>in (matters of) an object of his desire</i> .  AV differs in the second half of the verse.
Job 20:21	אֵין-שָׂרִיד לְאָכְלוֹ עַל-פֶּן לֹא-יִחַיל טוֹבוֹ:	There is nothing that <i>escapes</i> 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 כָּל־יָד עֹמֵל 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 בִטְנוֹ יִשְׁלַח־בּוֹ חֲרוֹן אַפּוֹ וַיִּמְטֵר עָלָיו 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 מִנֶּשֶׁק בְּרִזָּל תַּחֲלִפֶהוּ קֶשֶׁת 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	שִׁלָּף וַיֵּצֵא מִגֹּהַ וּבָרַק מִמֶּרְתּוֹ יִהְיֶה עָלָיו אֲמִים:	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 תֹּאכְלֶהוּ אֵשׁ לֹא־נִפָּח יִרַע שָׂרִיד בָּאֶהָלוֹ:	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 מִתְקוֹמָמָה לוֹ:	The heavens will reveal his iniquity, And the earth will rise up against him.	
Job 20:28	יָגֵל יָבוֹל בֵּיתוֹ נִגְרוֹת בָּיוֹם אִפּוֹ:	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</i> , or <i>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	שָׁמְעוּ שְׁמוֹעַ מִלִּי וְתִהְיֶיזָאת תִּנְחֹמְתִיכֶם:	“Listen carefully to my words, And let this be your consolation.	listen carefully: infinitive absolute.  words ← word; discourse.  consolation ← consolations.
Job 21:3	שְׂאוּנִי וְאַנְכִי אֲדַבֵּר וְאַחַר דְּבָרִי תִלְעִיג:	Bear with me, and I will speak, And after my words, you can mock.	
Job 21:4	הֲאֵנֹכִי לְאָדָם שִׁיחִי וְאִם־מְדוּעַ לֹא־תִקְצֹר רוּחִי:	Is my complaint made to man? And if so, why should I not be impatient?	why should I not be impatient ← why should my spirit not be short.
Job 21:5	פְּנוּ־אֵלַי וְהִשְׁמוּ וְשִׁימוּ יָדְךָ עַל־פִּי:	Turn towards me and be astonished, And put your hand over your mouth.	be astonished: a rare <i>hophal</i> imperative. See Jer 49:8.
Job 21:6	וְאִם־זִכְרָתִי וְנִבְהִלְתִּי וְאַחֲזִי בְּשָׂרִי פִלְצוֹת:	If I remember it, 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 רָשָׁעִים יַחֲיוּ עָתֶקוּ גַם־גָּבְרוּ חֵיל:	Why do the wicked live And grow old, And even increase their power?	power: or wealth.
Job 21:8	זֶרַעַם נִכְזֹן לִפְנֵיהֶם עִמָּם וְצִאצְאֵיהֶם לְעֵינֵיהֶם:	Their seed is established with them in their presence, And their progeny in their sight.	
Job 21:9	בְּתֵיהֶם שָׁלוֹם מִפֶּחַד וְלֹא נִשְׁבֵּט אֱלֹהֵי עֲלֵיהֶם:	Their houses are free of fear, But there is no rule of G O D over them.	free of ← safe from.  rule ← rod; sceptre.
Job 21:10	שׁוֹרֹו עֶבֶר וְלֹא יִגְעַל תִּפְלֹט פָּרָתוֹ 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 וְיִלְדִיָּהֶם יִרְקְדּוּן:	They let their little ones frolic like lambs, And their children dance around.	let ... frolic ← send (out to play).
Job 21:12	יִשְׂאוּ כִתְף וְכִנּוֹר וְיִשְׂמְחוּ לְקוֹל עוּגָב:	They lift up their spirits with drum and harp, And they rejoice to the sound of the flute.	with drum ← according to the drum.
Job 21:13	*יָבִלוּ **יִכְלוּ בְּטוֹב יְמֵיהֶם וְבִרְגַע שְׁאוֹל 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 סוֹר מִמֶּנּוּ וְדַעַת דְּרָכֶיךָ לֹא חֲפָצָנוּ:	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־שֶׁדִּי כִי־נַעֲבֹדָנוּ וּמִה־נוֹעִיל 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	הֵן לֹא בִידָם טוֹבָם עֲצָת רָשָׁעִים 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   נִרְשָׁעִים יִדְעָךְ וַיָּבֹא עָלֵימָו אִידָם חֲבָלִים יַחֲלֹק בָּאָפוֹ:	<i>But you say,</i> 'How often the lamp of the wicked is <u>extinguished</u> , And <i>how often</i> their downfall comes upon them! He apports 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	יִהְיוּ כַתָּבָן לַפְּנִירוֹחַ וְכֶמֶץ 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	אֱלֹהִים יִצְפֹּן־לִבָּנָיו אוֹנוֹ יִשְׁלֹם אֱלֹהֵי וַיִּדָּע:	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 כִּידּוֹ וּמַחֲמַת שֶׁדִּי 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־חֲפָצוֹ 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 וְהוּא רָמִים יִשְׁפּוֹט:	<i>Can anyone</i> teach GOD knowledge? Or will he judge those <i>on</i> high?	
Job 21:23	זֶה יָמוֹת בְּעֶצֶם תָּמּוֹ כָּלּוֹ שְׁלֵאָנָן וְשָׁלְיוֹ:	<u>One</u> dies in the <u>prime of his</u> <u>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/> <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	וְזֶה יָמוּת בְּנֶפֶשׁ מָרָה וְלֹא-אָכַל 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 וְרֶמָּה תִּכְסֶּה עֲלֵיהֶם:	Together in the dust they lie And the worm covers them both.	
Job 21:27	הֵן יֵדַעְתִּי מַחְשְׁבוֹתֵיכֶם וּמַזְמוֹת עָלַי תַּחֲמָסוּ:	Behold, I know your thoughts And your devices, Which do violence to me.	
Job 21:28	כִּי תֹאמְרוּ אֵיךְ בֵּית-נְדִיב וְאֵיךְ אָהֶל   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 דָרֶךְ וְאַתֶּם לֹא תִגְבְּרוּ:	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 וְהוּא-עֹשֶׂה מִי יִשְׁלֹם-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-גְּדִישׁ 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 רִגְבִּי נָחַל וְאַחֲרָיו כָּל-אָדָם יִמְשֹׁךְ וּלְפָנָיו אֵין מִסָּפָר:	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 תִּנְחַמּוּנִי הֶבֶל וְתִשׁוּבַתֵּיכֶם נִשְׂאֵר-מַעַל: ס	So how can you comfort me with vanity, And with answers in which treachery remains?”	
Job 22:1	וַיַּעַן אֱלִיפָז הַתֵּמָנִי וַיֹּאמֶר:	Then Eliphaz the Temanite answered and said,	
Job 22:2	הֲלֹא יִסְכֵּן-גֹבֶר כִּי-יִסְכֵּן עָלִימוֹ 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	הַתִּפְּחַן לְשִׁדְי כִּי תַצְדִּק וְאִם-יִבָּצַע בִּי-תַתֶּם דְּרָכָיִךְ:	<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	הֲמִירָאֲתָךְ יִכְיָחַד יְבוֹא עִמָּךְ בַּמִּשְׁפָּט:	Will he contend with you for fear of you? Will he enter with you into a judicial process?	
Job 22:5	הֲלֹא רָעַתְךָ רַבָּה וְאִין-לָךְ לְעוֹנִתִיךָ:	<i>Is not your wickedness great? And is there no end to your iniquities?</i>	
Job 22:6	כִּי-תַחבֹּל אֶחָיִךְ חֲנָם וּבִגְדֶי עֲרוּמִים תִּפְשִׁיט:	– Whether you bind your brothers by a pledge gratuitously, Or strip off the clothes of those you leave naked,	brothers: AV differs ( <i>brother</i> ).
Job 22:7	לֹא-מִים עֵינֶיךָ תִּשְׁקָה וּמִרְעֵב 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 לוֹ הָאָרֶץ וְנִשְׁוֹא 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	אֲלִמְנוֹת שְׁלַחְתָּ רִיקָם וְזִרְעוֹת יְתָמִים יִדָּבֵא:	<i>You may have sent away widows empty-handed And stood by when the arms of orphans were crushed.</i>	
Job 22:10	עַל-כֵּן סְבִיבוֹתֶיךָ פָּחִים וְיִבְהֶלְךָ פָּחַד פְּתָאֵם:	<i>That is why there are snares all around you, And fear suddenly grips you,</i>	grips ← <i>terrifies</i> .
Job 22:11	אוֹ-חֹשֶׁךְ לֹא-תִרְאֶה וְשִׁפְעַת-מַיִם תִּכְסֶּךָ:	<i>Or darkness so that you can't see anything, Or a flood of water which will cover you.</i>	or a flood: disjunctive use of the vav.
Job 22:12	הֲלֹא-אֱלֹהֵי גְבוּהַ שָׁמַיִם וְרֹאֵה רֹאשׁ כּוֹכְבִּים 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, that they are high</i> . Prolepsis, especially typical of Aramaic.
Job 22:13	וְאָמַרְתָּ מִה-יָדַע אֵל הַבֶּעַד עֲרֶפֶל יִשְׁפּוֹט:	<i>And you may have said, 'What does GOD know? Can he judge through dark clouds?</i>	

Job 22:14	עֲבִים סִתְּרוּ לוֹ וְלֹא יֵרָאֶה וְחוּג שָׁמַיִם יִתְהַלֵּךְ:	Thick clouds <i>are</i> his secret covering, And he <i>cannot</i> see, And he walks round in the circuit of heaven.'	
Job 22:15	הֲאֵרַח עוֹלָם תִּשְׁמַר אֲשֶׁר דִּרְכוֹ 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-עַתָּה נָהָר יוֹצֵק יְסוּדָם:	They <u>become</u> wrinkly 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	הָאֹמְרִים לֵאמֹל סוּר 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 בְתֵיחֶם טוֹב וְעֵצָה רָשָׁעִים 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	יֵרְאוּ צַדִּיקִים וַיִּשְׂמְחוּ וְנָקִי יִלְעַג-לָמוֹ:	The righteous will see <i>their</i> downfall and rejoice, And the innocent <i>man</i> will mock them	
Job 22:20	אִם-לֹא נִכְתַּד קִימָנוּ וְיִתְּרֵם אֲכָלָה אֵשׁ:	<i>And say,</i> 'Our <u>adversary</u> <u>will</u> 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.  will certainly be obliterated: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Job 22:21	הִסְכֵּן-נָא עִמּוֹ וְשָׁלֵם 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].  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</u> says, 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 בָּצֵר וּבָצוּר נְחָלִים אוֹפִיר:	<u>And cast your fine gold on 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 בַצְרִיד וְכֶסֶף תּוֹעֲפוֹת לָךְ:	And the ALMIGHTY will be your fine gold And your silver treasure.	

Job 22:26	כִּי־אֶזְעַל־שָׁדַי תִּתְעַנֵּג וְתִשָּׂא אֶל־אֱלֹהִים פָּנֶיךָ:	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 וַיַּדְרִיךְ תְּשַׁלֵּם:	You will entreat him, And he will hear you, And you will fulfil your vows.	
Job 22:28	וְתִגְזַרְאֻמֶּר וַיִּקָּם לָךְ וְעַל־דְּרָכֶיךָ נִגָּה אֹר:	And you will make a declaration Which will hold good for you, And light will shine on your ways.	
Job 22:29	כִּי־הִשְׁפִּילוּ וְתֹאמַר גֹּהַ וְשָׁח עֵינַיִם יוֹשַׁע:	When <i>others</i> are brought low, You will say, 'Such is the consequence of pride, But he saves the <i>humble</i> .'	<i>others</i> are brought low ← <i>they bring low</i> . Avoidance of the passive.  pride: AV differs ( <i>there is lifting up</i> ).  <i>humble</i> ← <i>low of eyes</i> .
Job 22:30	יִמְלֹט אִי־נָקִי וְנִמְלֹט בְּבָר כַּפֵּיךָ: פ	He delivers the <i>estate</i> of the innocent, And <i>deliverance</i> comes through the cleanness of your hands."	<i>estate</i> ← <i>island; coastland</i> . [AnLx] and [BDB] have <i>not</i> , but this does not match Eliphaz's stance.  <i>deliverance</i> comes ← <i>he / one is delivered</i> .
Job 23:1	וַיַּעַן אֱיֹזֵב וַיֹּאמֶר:	Then Job answered and said,	
Job 23:2	גַּם־הַיּוֹם מְרִי שְׁחִי יָדִי כְבֵדָה עַל־אֲנַחְתִּי:	"Today, too, <i>my complaint</i> <i>is bitter</i> ; <i>My vitality</i> has become <i>listless</i> with <i>all</i> my sighing.	<i>my complaint is bitter</i> ← ( <i>there is</i> ) <i>bitterness of my complaint</i> .  <i>my vitality</i> has become listless ← <i>my hand has become heavy</i> . AV differs somewhat ( <i>my stroke is heavier</i> ).
Job 23:3	מִי־יֵתֵן יִדְעֹתִי וְאִמְצָאֵהוּ אָבוֹא עַד־תְּכוּנָתוֹ:	If <i>only</i> I knew <i>where</i> I <i>could</i> find him, I would go to his <i>judgment</i> seat.	if only ← <i>who will give</i> .  <i>where</i> : wider use of the vav.
Job 23:4	אֶעֱרֹכֶה לְפָנָיו מִשְׁפָּט וְפִי אֲמַלֵּא תוֹכְחוֹת:	I would set out <i>my</i> case before him And fill my mouth <i>with</i> arguments.	
Job 23:5	אֲדַעַה מַּלְיָם יַעֲנֵנִי וְאֲבִינָה מִה־יֹּאמַר 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 אֲדִי־הוּא יִשֹּׁם בִּי:	Would he contend with me with great power? No; he would certainly <i>consider</i> me.	<i>consider</i> ← <i>put (heart) to or set (the face) to</i> . AV differs ( <i>put strength</i> ).

Job 23:7	שֶׁם יֵשֶׁר נֹכַח עָמוֹ וְאֶפְלָטָה לְנִצָּח מִשְׁפָּטִי:	There, the upright disputes with him, And I would be delivered in perpetuity from my judge.	
Job 23:8	הֵן קָדַם אֶהְיֶה וְאֵינְנוּ וְאַחֹר וְלֹא-אֶבִּין 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 בַּעֲשָׂתוֹ וְלֹא-אַחֲזִי יַעֲטֹף יָמִין וְלֹא אֶרְאֶה:	<i>Or to</i> the left where he is at work, I do not behold <i>him</i> ; <i>If</i> he <u>envelops himself on</u> the right, I do not see <i>him</i> .	envelops himself: or <i>turns</i> .
Job 23:10	כִּי-יָדַע דֶּרֶךְ עַמְדִּי בַּחֲנִנִי בְּזָהָב אֵצֶא:	However, he knows the way I <u>take</u> . When he examines me, I will come out as gold.	I take ← <i>with me</i> .
Job 23:11	בְּאֲשֶׁרוֹ אֶחֱזֶה רַגְלִי דֶּרֶכוֹ שָׁמַרְתִּי וְלֹא-אַט:	My foot takes hold of his step; I keep his way And do not turn aside.	
Job 23:12	מִצְוַת שְׁפָתָיו וְלֹא אָמִישׁ מִחֲקִי צִפְנָתִי אִמְרֵי-פִיו:	<i>As for</i> his commandment <u>which he has uttered</u> , I have not drawn back from <u>what was appointed me</u> . I have treasured up the words <u>which he has</u> <u>pronounced</u> .	which he has uttered ... which he has pronounced ← <i>of his lips</i> ... <i>of his mouth</i> . AV differs in the second case ( <i>more than my</i> <i>necessary food</i> ).  what was appointed me ← <i>my</i> <i>statute</i> . Compare Job 23:14.
Job 23:13	וְהוּא בְּאֶחָד וּמִי יִשִּׁיבֵנוּ וְנַפְשׁוֹ אֹתָהּ וַיַּעַשׂ:	But he <i>is</i> of one <i>mind</i> , And who <i>can</i> make him go back <i>on it</i> ? His <u>will</u> desires <i>a thing</i> , And he performs <i>it</i> .	will ← <i>soul</i> .
Job 23:14	כִּי יִשְׁלִים חֲקִי וְכִהְיֶה רַבּוֹת עָמוֹ:	For he will carry out What <u>has been appointed for</u> <u>me</u> , And many such <i>things</i> He <u>has in store</u> .	<i>has been</i> appointed for me ← <i>my statute</i> .  he <i>has</i> in store ← ( <i>are</i> ) with <i>him</i> .
Job 23:15	עַל-כֵּן מִפְּנֵי אֶבְהֵל אֶתְבוֹנֶן וְאֶפְחַד מִמֶּנּוּ:	That <i>is</i> why I will fear his presence. When I consider <i>the matter</i> , I am fearful of him.	
Job 23:16	וְאֵל הַרָדָּ לְבִי וְשׂוֹי הִבְהִילָנִי:	But GOD makes my heart faint, And the ALMIGHTY causes me alarm,	
Job 23:17	כִּי-לֹא גָצַמְתִּי מִפְּנֵי-חֹשֶׁךְ וּמִפְּנֵי כֶסֶה-אֶפֶל:	For I have not been cut off in the face of darkness, <u>Nor</u> has he put a covering of gloom over my face.	nor: negatory use of the <i>vav</i> , as in Deut 33:6.



Job 24:1	מִדּוּעַ מַשְׁדֵּי לֹא־נִצְפָנוּ עֲתִים *וידעו* וַיִּדְעוּ לֹא־חָזוּ יָמָיו:	Why, seeing that the times are not hidden from the ALMIGHTY, {K: And <u>they are known</u> ,} [Q: Do those who know him] {K: Do they not} [Q: Not] see <u>his dealings</u> ?	they are known ( <i>ketiv</i> ) ← <i>they know (them)</i> . Avoidance of the passive.  his dealings ← <i>his days</i> , standing for the events or actions which take place in them.
Job 24:2	גְּבֻלוֹת יִשְׁגּוּ עֶדְרָ גִּזְלוֹ 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	חֲמֹזֵי יְתוּמִים יִנְהֲגוּ יַחְבְּלוּ שׁוֹר אִלְמָנָה:	They drive <i>away</i> an orphan's donkey; They take <i>away</i> a widow's ox as security.	
Job 24:4	יֹטוּ אֲבִיוֹנִים מִדֶּרֶךְ יָחַד חֲבָאוּ עַנְיֵי־אָרֶץ:	They turn the poor aside from the way; The poor of the earth are driven into hiding together.	
Job 24:5	הֵן פְּרָאִים   בַּמִּדְבָּר יֵצְאוּ בַּפִּעֵלָם מִשְׁחָרֵי לִטְרֵף עֲרֵבָה לוֹ לֶחֶם לַנְּעָרִים:	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> For <i>each</i> and for <i>their</i> young.	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 בִּלְלִי *יקצירו* **יקצורו וְכֹרֶם רָשָׁע יִלְקְשׁוּ:	In the field <u>they 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>qeré</i> ( <i>qal</i> stem-formation).  their food ← <i>his fodder</i> .
Job 24:7	עֲרוֹם יִלְינוּ מִבְּלִי לְבוֹשׁ וְאֵין פִּסּוֹת בִּקְרָה:	<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 וּמִבְּלִי מַחֲסֵה חִבְקוֹ-צוֹר:	They become wet with mountain rainstorms, And for lack of shelter they embrace a rock.	
Job 24:9	יִגְזְלוּ מִשָּׂד יִתּוֹם וְעַל־עֲנִי יַחְבְּלוּ:	They tear away the orphan <u>for gain</u> , And <u>they enslave</u> the poor <u>with debt</u> .	for gain: AV differs ( <i>from the</i> <i>breast</i> ).  they enslave ... with debt ← <i>bind by a pledge</i> .
Job 24:10	עֲרוֹם הֵלְכוּ בְּלִי לְבוֹשׁ וְרַעֲבִים נָשְׂאוּ 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־שׁוֹרֹתָם יַצְהִירוּ 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	מְעִיר מְתִים   יִנְאָקוּ וְנִפְשֵׁי־חַלְלִים תִּשְׁוַע וְאֵלֹהִים לֹא־יִשֶׁם תִּפְלֶה:	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> . <hr/> yet: adversative / concessive use of the vav.
Job 24:13	הֵמָּה   הֵיוּ בַּמְרִידֵי־אֹר לֹא־הִכִּירוּ דְרָכָיו וְלֹא יֵשְׁבוּ בִּנְתִּיבָתָיו:	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 יִקְוֶם רוֹצֵחַ יִקְטֹל־עֲנִי וְאֶבְיוֹן וּבְלִילָה 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 נָאֵף   שְׁמֶרָה נֶשֶׁף לֹא־מַר לֹא־תִשְׁוֹרְנִי עֵין וְסִתֶּר פָּנִים יִשֶׁם:	The eye of the adulterer observes <u>darkness</u> , Saying, 'No eye shall behold me', And he puts a <u>covering</u> <i>on</i> <i>his</i> face.	darkness: AV differs ( <i>twilight</i> ). <hr/> covering ← <i>secret</i> .
Job 24:16	חֲתַר בַּחֲשָׁד בְּתֵים יוֹמָם חֲתָמוּ־לָמוּ 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> . <hr/> mark out ← <i>seal up</i> .
Job 24:17	כִּי יַחֲדוּ   בִּקְרָ לָמוּ צִלְמוֹת כִּי־יִזְכֹּר בַּלְהוֹת 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. <hr/> AV differs ( <i>if one know them</i> [= <i>recognize them</i> ], <i>they are in</i> ...) which is also possible.
Job 24:18	קֹל־הוּא   עַל־פְּנֵי־מַיִם תִּקְלָל חֶלְקָתָם בָּאָרֶץ לֹא־יִפְנֶה דֶּרֶךְ בְּרָמִים:	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 <i>to</i> : AV differs ( <i>beholdeth</i> ).
Job 24:19	צִיָּה גַם־חֹם יִגְזְלוּ מִיַּמֵּי־שֶׁלֶג שָׂאוֹל חֲטָאוֹ:	<i>As</i> drought and heat snatch away the <u>snowy waters</u> , <i>So</i> the grave <i>snatches</i> those <i>who</i> have sinned.	snowy waters ← <i>waters of</i> <i>snow</i> , a Hebraic genitive.
Job 24:20	יִשְׁכָּחֵהוּ רֶחֶם   מִתְּקוֹ רֶמָּה עוֹד לֹא־יִזְכֹּר וְתִשְׁבֵּר כַּעֲץ 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 עֵקְרָה לֹא תֵלֵד וְאִלְמָנָה לֹא יֵיטִיב:	He devours the barren, <i>Who</i> has not given birth, And to the widow he does not do good.	

Job 24:22	וּמִשָּׁד אַבִּירִים בָּכְחוֹ יָקוּם וְלֹא־יֵאֱמִין בַּחַיִּין:	He drags away the mighty by his strength; He rises, And no-one <u>is sure of his</u> life.	is sure of ← <i>believes in</i> .  <i>his</i> life: in an Aramaic form.
Job 24:23	יִתֵּן־לּוֹ לְבַטָּח וַיִּשְׁעַן 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 vav.
Job 24:24	רוֹמוֹ מְעַט   וְאֵינָנוּ וְהַמָּכּוֹ כָּכָל יִקְפָּצוּן וּכְרָאֵשׁ שִׁבְלֵת יִמָּלוּ:	They are exalted for a little <i>while</i> , Then <u>they are</u> gone, And they waste away. Like all <i>others</i> , they <u>are</u> <u>gathered into the grave</u> . And like the top of a <u>stem</u> of corn, They are cut off.	<i>they are</i> gone ← <i>he (is) not</i> .  are gathered <i>into the grave</i> ← are enclosed, or die.  stem ← <i>ear</i> , but we presume the whole ear of corn is cut off.
Job 24:25	וְאִם־לֹא אָפוּ מִי יִכְזִיבֵנִי וַיִּשֶׁם לֹאֵל מִלְתִּי: 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 בִּלְדָּד הַשְּׁחִי וַיֹּאמֶר:	Then Bildad the Shuhite answered and said,	
Job 25:2	הַמֶּשֶׁל וּפָחַד עִמּוֹ עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו:	“ <u>Dominion</u> 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 מִסִּפֵּר לְגִדּוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרְהוֹ:	Do his troops have a number? And upon whom does his light not rise?	
Job 25:4	וּמִה־יִצְדַּק אֲנוּשׁ עִם־אֵל וּמִה־יִּזְכֶּה יִלּוּד 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	הֵן עַד־יָרַח וְלֹא יֶאֱהִיל וְכּוֹכָבִים לֹא־זָכוּ בְּעֵינָיו:	Behold, even the moon (But it does not shine,) And the stars Are not pure in his sight.	
Job 25:6	אִף כִּי־אֲנוּשׁ רִמָּה 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> <i>worm ... (the) maggot</i> . Compare Isa 14:11. AV differs ( <i>which is a</i> <i>worm etc.</i> ).
Job 26:1	וַיַּעַן אִיּוֹב וַיֹּאמֶר:	Then Job answered and said,	
Job 26:2	מִה־עֲזָרְתָּ לֹא־כַח הוֹשַׁעְתָּ זְרוֹעַ לֹא־עֹז:	“How have you helped <i>him</i> <i>Who is</i> without power, And saved <i>him</i> <i>Whose</i> arm is 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־יַעֲצֶתָּ לֹלֵא חֲכָמָה וְתוֹשִׁיָּהּ לִרְבּ הוֹדַעְתָּ:	How have you given counsel to <i>him</i> <i>Who is</i> without wisdom? And how have you taught insight To <u>the multitude</u> ?	the multitude: AV differs ( <i>plentifully</i> ), and [CB] ( <i>fully</i> ).
Job 26:4	אֶת־מִי הִגַּדְתָּ מִלִּין וְנִשְׁמַת־מִי יֵצֵאָה מִמֶּךָ:	To whom have you declared <u>words</u> , And whose inspiration <u>came</u> from you?	words: in an Aramaic form.  came ← <i>came out</i> .
Job 26:5	הַרְפָּאִים יְחֻלְלוּ מִתַּחַת מַיִם וְשֹׁכְנֵיהֶם:	Do the <u>Rephaim</u> give birth under <u>water</u> , Or <i>do those who lie there</i> <u>with them</u> ?	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 destruction</i> .	destruction: Hebrew <i>Abaddon</i> ; compare Rev 9:11.
Job 26:7	נָטָה צָפוֹן עַל־תְּהוֹ תִּלָּה אָרֶץ עַל־בְּלִי־מָה:	He stretches out the north over desolation, And hangs the earth on nothing,	
Job 26:8	צָרַר־מַיִם בְּעָבְיוֹ וְלֹא־נִבְקַע עָנָן תַּחְתָּם:	Binding up waters on his thick clouds, While the cloud below them is not laid open.	
Job 26:9	מֵאֲחֹז פָּנֵי־כִסֵּה פָרְשָׁו עָלָיו עָנָנוֹ:	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 עַל־פְּנֵי־מַיִם עַד־תְּכַלִּית אֹר עַם־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 יְרֹפְפוּ וַיִּתְמָהוּ מִגִּעְרָתוֹ:	The pillars of heaven are shaken And are astonished at his rebuke.	

Job 26:12	בְּכֹחוֹ רָגַע הַיָּם * וּבְתוֹבִנְתּוֹ **וּבְתוֹבִנְתּוֹ מִחֵץ רָהַב:	By his power the sea roars, And by his understanding He dashes pride.	understanding: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> .  the sea roars: AV differs ( <i>he divideth the sea</i> ), and [CB] ( <i>he calms the sea</i> ). The word רָגַע is a homonym, <i>make a noise</i> and <i>be 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 are beautifully made; His hand formed the constellation of the fleeing serpent.	are beautifully made ← (are) beauty.  the constellation of the fleeing serpent: known in our day as <i>serpens caput</i> and <i>serpens cauda</i> , the head and tail of the serpent.
Job 26:14	הִנֵּאֱלֹהִים   קְצוֹת * דְּרָכּוֹ **דְּרָכּוֹ וּמַה־שִּׁמְךָ דָּבָר נִשְׁמָע־בּוֹ וְרַעַם * גְּבוּרָתּוֹ **גְּבוּרוֹתָיו מִי יִתְבּוֹנֵן: ס	Behold, these are the outlines of his {Q: ways} [K: way], For only a whisper of the matter is heard, But who can understand the thunder of his {K: power} [Q: mighty acts]?"	ways ( <i>qeré</i> ) ... way ( <i>ketiv</i> ): the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .  power: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> , and the word is considerably more common in the singular than the plural (about 80%:20%).
Job 27:1	וַיִּסָּף אִיּוֹב שְׂאֵת מְשָׁלוֹ וַיֹּאמֶר:	Then Job went further in expounding his argument and said,	in expounding his argument ← to lift his parable. Gerundial use of the infinitive.
Job 27:2	חַי־אֱלֹהִים הִסִּיר מִשְׁפָּטִי וְשִׁדִּי הִמָּר נַפְשִׁי:	"As GOD lives, Who has taken my justice away, And the ALMIGHTY, Who has embittered my feelings,	feelings ← soul.
Job 27:3	כִּי־כָל־עוֹד נִשְׁמָתִי בִּי וְרוּחַ אֱלֹהִים בְּאַפִּי:	As long as my breath is in me, And the spirit of GOD is in my nostrils,	nostrils ← nostril, nose, or anger.
Job 27:4	אֶם־תִּדְבַּרְנָה שְׁפָתַי עוֹלָה וְלִשׁוֹנִי אֶם־יְהִיגָה רְמִיָּה:	My lips shall certainly not speak wickedness, And my tongue shall certainly not utter 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	חֲלִילָה לִּי אֶם־אֶצְדִּיק אֶתְכֶם עַד־אֶגָּוַע לֹא־אֶסִּיר תַּמָּתִי מִמֶּנִּי:	Far be it from me to justify you. I will not renounce my integrity Before I expire.	you: plural.  renounce ← remove from me.  before ← until; up to.
Job 27:6	בְּצִדְקָתִי הִחַזְקָתִי וְלֹא אֲרַפָּה לֹא־יִחַרְף לִבִּי מִיָּמִי:	I have held on to my righteousness, And I will not relent on it. My heart shall not reproach me In all my days.	

Job 27:7	יְהִי כְרָשׁ עַיִנִּי וּמִתְקוֹמָמִי כְּעוֹל:	Let my enemy be <i>declared</i> <i>wicked</i> , And my opponent <i>unjust</i> .	wicked ... unjust ← <i>as wicked ... as unjust</i> .
Job 27:8	כִּי מִהֲתִקְנֹת חֲנֹף כִּי יִבְצֹעַ כִּי יֵשֶׁל אֱלֹהֵי נַפְשׁוֹ:	For what <i>is</i> the hope of the <i>profane</i> If he has made unjust gain, If G O D is <i>indifferent</i> to his <i>life</i> ?	profane: see Job 8:13.  is indifferent to: or, taking the word as standing for יֵשֶׁל, <i>requires</i> . AV differs ( <i>taketh</i> <i>away</i> ).  life ← <i>soul</i> .
Job 27:9	הֲצַעֲקָתוֹ יִשְׁמַע   אֵל כִּי־תָבֹא עָלָיו צָרָה:	Will GOD hear his cry When adversity comes upon him?	
Job 27:10	אִם־עַל־שָׂדֵי יִתְעַנֵּג יִקְרָא אֱלֹהֵי בְכָל־עֵת:	Will he delight in the ALMIGHTY? Will he call on G O D at all times?"	
Job 27:11	אוֹרָה אֶתְכֶם בְּיַד־אֵל אֲשֶׁר עַם־שָׂדֵי לֹא אֶכְחָד:	"I will teach <i>you</i> 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].  <i>you</i> : plural.
Job 27:12	הִנֵּה־אַתֶּם כֻּלְּכֶם חַזִּיתֶם וְלִמָּה־זֶּה הִבֵּל תִּהְבְּלוּ:	Behold, all of you have seen <i>it</i> . Why then do you <i>act so very</i> <i>vainly</i> ?	act so very vainly ← <i>act vainly</i> + cognate noun <i>vanity</i> .
Job 27:13	זֶה   חֵלֶק־אָדָם רָשָׁע   עַם־אֵל וְנַחֲלַת עֲרִיצִים 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־יִרְבּוּ בָנָיו לְמוֹ־חֶרֶב וְצִאצָּאֵיו לֹא יִשְׁבְּעוּ־לֶחֶם:	If his sons become numerous, <i>They will be destined for the</i> <i>sword</i> , 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</i> <i>sword</i> .
Job 27:15	*שְׂרִידוֹ *שְׂרִידָיו בַּמָּוֶת יִקְבְּרוּ וְאִלְמָנָתָיו לֹא תִבְכֶּינָה:	Those who <i>survive him</i> will be buried in death, And <i>his</i> widowed <i>daughters-in-law</i> 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>qeré</i> , because the verb is plural. Otherwise, the <i>ketiv</i> reads <i>he</i> <i>who survives him</i> with a discordant verb.  his widowed <i>daughters-in-law</i> ← <i>his widows</i> .
Job 27:16	אִם־יַצְבֵּר כְּעָפָר כֶּסֶף וְכַחֲמֹר יִבִּין מִלְּבוּשׁ:	If he heaps up silver like dust And prepares <i>luxury</i> clothing like clay,	
Job 27:17	יִבִּין וְצַדִּיק יִלְבֹּשׁ וְזָכָף נָקִי יַחֲלֹק:	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 בֵּיתוֹ וְכִסְכָּה עָשָׂה נָצַר:	He builds a house like the moth, And as a booth <i>which</i> a guard makes.	guard: [CB]= <i>vineyard watcher</i> .
Job 27:19	עָשִׂיר יִשְׁכָּב וְלֹא יֵאָסֶף עֵינָיו פָּקַח וְאֵינָנוּ:	The rich <i>man</i> lies down But is not reunited <i>with his</i> forefathers; He opens his eyes, And <i>his wealth has gone</i> .	<i>has gone</i> ← <i>he / it (is) not (there)</i> .
Job 27:20	תְּשִׁיגֶהוּ כַּמִּים בַּלָּהוֹת לַיְלָה גְּנַבְתּוֹ סוּפָה:	<i>Every</i> terror will overtake him like water; <i>At</i> night a whirlwind will steal him away.	<i>every</i> terror ← <i>terrors</i> and a singular verb.
Job 27:21	יִשְׂאֶהוּ קָדִים וְיִלְךְ וְיִשְׁעֶרֶהוּ מִמָּקְמוֹ:	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	וְיִשְׁלַךְ עָלָיו וְלֹא יַחְמֹל מִיָּדוֹ בָּרוּחַ יִבְרַח:	For he will cast <i>terrors</i> on him, And he will not spare. <i>He will certainly want to</i> flee from his hand.	he will certainly <i>want to</i> flee: infinitive absolute.
Job 27:23	יִשְׁפֹּק עָלֵימוֹ כַּפֵּימוֹ וְיִשְׁרָק עָלָיו מִמָּקְמוֹ:	He will clap <i>his hands</i> 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 לִכְסֵף מוֹצֵא וּמָקוֹם לִזְהָב יִזְקוּ:	Now for silver there is a vein, And <i>there is</i> a place <i>where</i> they refine gold.	Zophar's address continues. See [CB].  a place <i>where</i> they refine gold ← <i>a place for gold (where) they refine</i> .
Job 28:2	בְּרֹזֶל מֵעֶפֶר יִקָּח וְאַבֵּן יִצּוּק נְחוּשָׁה:	Iron is obtained from <i>ore</i> , And <i>mineral</i> is cast <i>into</i> copper.	ore ← <i>dust</i> .  mineral ← <i>stone</i> .
Job 28:3	קֵץ   שֵׁם לַחֲשָׁד וְלִכְלִת־כְּלִית הוּא חוֹקֵר אֲבֵן אֶפֶל וְצִלְמוֹת:	<i>The miner</i> discounts darkness, And in every direction he searches for <i>minerals</i> , <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   מִעַם־גָּר הַנִּשְׁכָּחִים מִנִּירְגָל דָּלוּ מֵאֲנוּשׁ גָּעוּ:	He sinks a shaft with a <i>migrant workforce</i> , Who do not use their feet. They are lowered down; They move about <i>unnaturally</i> .	he sinks a shaft: AV differs ( <i>the flood breaketh out</i> ).  with a <i>migrant workforce</i> ← <i>from with a (temporary) dweller</i> .  who do not use their feet ← <i>who (are) forgotten from the foot, i.e. dangling</i> .  unnaturally ← ( <i>differently</i> ) <i>from man</i> , because they are dangling.

Job 28:5	אֶרֶץ מִמֶּנָּה יֵצֵא לֶחֶם וְתַחֲתָיָהּ נִהְפֵּךְ כְּמוֹ-אֵשׁ: :	As for the land, from it comes bread, But underneath it, It is like fire swirling around.	land ← earth.  comes ← comes out.  it is like fire swirling around ← it turns as fire.
Job 28:6	מְקוֹם-סַפִּיר אֲבִינִיָּה וְעַפְרָת זֶהָב לֹו: :	Amongst its stones is a place of sapphire; It includes gold-bearing ore.	ore ← dust.
Job 28:7	נֹתִיב לֹא-יֵדְעוּ עֵיט וְלֹא שְׂזֹפֶתוֹ עֵין אִיָּה: :	There is a path 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 whelps have not trodden it, And the fierce lion has not passed along it.	whelps ← sons of pride. The apparent connection with the English pride of lions is probably an independent development.
Job 28:9	בַּחֲלָמִישׁ שָׁלַח יָדוֹ הַפֶּךְ מִשְׁרַשׁ הָרִים: :	At the flint he applies his hand; He overturns mountains at their roots.	
Job 28:10	בְּצוּרוֹת יֹאֲרִים בִּקְעָה וְכָל-יָקָר רֵאתָה עֵינֹו: :	He cuts out galleries in the rocks, And his eye sees every kind of precious gemstone.	
Job 28:11	מִבְּכֵי נְהָרוֹת תִּבָּשׂ וְתַעֲלֶמָה יֵצֵא אֹור: פ :	He blocks underground rivers from gushing, And he brings a hidden thing to light.	gushing ← weeping, so perhaps just trickling.  a hidden thing ← its hidden thing.
Job 28:12	וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאִי זֶה מְקוֹם בִּינָה: :	But from where is wisdom obtained? And where is the place of understanding?	obtained ← found, but also obtained.
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	תִּהְיוֹם אָמַר לֹא בִי-הִיא וַיֹּם אָמַר אֵין עִמָּדִי: :	The ocean says, 'It is not in me', And the sea says, 'It is not with me.'	
Job 28:15	לֹא-יִתֵּן סָגוֹר תַּחֲתֶיהָ וְלֹא יִשְׁקָל בְּסֹף מְחִירָהּ: :	Gold cannot be given in exchange for it, And silver cannot be weighed out as its price.	
Job 28:16	לֹא-תִסָּלֶה בְּכַתֶּם אוֹפִיר בְּשֵׁהָם יָקָר וְסַפִּיר: :	It cannot be piled in the scales against fine gold from Ophir Or valuable onyx or sapphire.	
Job 28:17	לֹא-יַעֲרַכְנָה זָהָב וְזָכוּכִית וְתַמּוֹרְתָהּ כְּלִי-פֶזֶז: :	Gold and crystal cannot match its value, Nor is 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 <i>not worth</i> a mention, But the acquisition of wisdom <i>is worth</i> more than red corals.	are not <i>worth</i> a mention ← <i>are not mentioned</i> .  red corals: or <i>pearls</i> , but see Lam 4:7.
Job 28:19	לֹא־יִעֲרֹכְנָה פְּטֻדַּת־כּוֹשׁ בְּכֶתֶם טָהוֹר לֹא תִסָּלֵה: 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 מֵאֵן 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 כָל־חַי וּמֵעוֹף הַשָּׁמַיִם נִסְתָּרָה:	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 שְׁמָעֵנוּ שְׁמָעָה:	<u>Destruction</u> and death say, ‘We have heard of its reputation with our ears.’	destruction: see Job 26:6.
Job 28:23	אֱלֹהִים הֵבִין דְּרָכָה וְהוּא יָדַע אֶת־מְקוֹמָה:	God understands its way, And he knows its place.	
Job 28:24	כִּי־הוּא לִקְצוֹת־הָאָרֶץ יִבֹּט 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	לַעֲשׂוֹת לָרוּחַ מִשְׁקָל וּמִים תִּכַּן בְּמִדָּה:	<i>It was</i> to give weight to the wind When he weighed water <u>accurately</u> ,	give weight ← <i>make weight</i> .  accurately ← <i>by measurement</i> .
Job 28:26	בַּעֲשָׂתוֹ לַמָּטֶר חֹק וְדֹרֶךְ לַחֲיִזוֹ 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	אֲזַי רָאָה וַיִּסְפָּרָה הַכִּינָה וַיִּגַּם־חֻקָּהָ:	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   לָאָדָם הֵן יִרְאֵת אֲדֹנָי הִיא חֲכָמָה וְסוֹר מֵרָע בִּינָה: ס	And he said to man, ‘Behold, the fear of the <u>LORD</u> * <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 אִיּוֹב שְׂאֵת מִשְׁלוֹ וַיֹּאמֶר:	Then Job again delivered a <u>discourse on his part</u> and said,	a discourse <i>on his part</i> ← <i>his discourse</i> .
Job 29:2	מִי־יִתְּנֵנִי כִּי־רַחֵיקָדָם כִּי־מִי אֱלֹהִים יִשְׁמְרֵנִי:	“If <i>only</i> 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 גִּירוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֶלֶף חֹשֶׁךְ:	When he shone his light on my head, <i>When</i> I walked by his light in darkness,	
Job 29:4	כַּאֲשֶׁר הָיִיתִי בִּימֵי חֶרְפִּי בְּסוֹד אֱלֹהֵי עָלְי אֶהְיֶה:	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 עַמָּדִי סְבִיבוֹתַי נֶעֱרִי:	When the ALMIGHTY <i>was</i> still with me, <i>When</i> my children <i>were</i> round about me,	
Job 29:6	בְּרַחֵץ הִלִּיכִי בַחֲמָה וְצוֹר יִצּוֹק עַמָּדִי פִלְגֵי-שָׁמֶן:	When my steps were washed with buttermilk And the rock poured out streams of oil for me,	
Job 29:7	בִּצְאָתִי שַׁעַר עַל־קֶרֶת בְּרָחוֹב אֶכֶן 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 וְנִחְבְּאוּ וְיֹשִׁישִׁים 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 עֲצָרוּ בְּמַלְאִים וְכָף יִשִּׁימוּ לִפְיָהֶם:	Princes would hold back their words And put their hand to their mouth.	
Job 29:10	קוֹל-נְגִידִים נִחְבְּאוּ וּלְשׁוֹנָם לְחֶכֶם דָּבָקָה:	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 שְׁמָעָה וְתֹאשְׁרָנִי וְעֵין רְאָתָה 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-אֲמַלֵּט עֲנִי מִשׁוּעַ וַיִּתּוֹם וְלֹא-עֲזָר 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	בְּרַכַּת אֲבִד עָלַי תָּבֵא וְלֵב אֱלֹמְנָה אֲרַנֶּן:	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	צֶדֶק לְבִשְׁתִּי וַיְלַבֶּשְׁנִי כַמָּעִיל וְצִנּוֹף 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 וְרַגְלַיִם לְפֶסֶח אֲנִי:	I was eyes to the blind, And I <i>was</i> feet to the lame.	

Job 29:16	אב אנכי לא־בְיוֹנִים וְרֵב לא־יִדְעָתִי אַחְקֶרְהוּ:	I was a father to the poor, And <i>if there</i> was a dispute Which I did not know the details of, I would investigate it.	
Job 29:17	וְאֶשְׁבֶּרָה מִתְלַעְזוֹת עוֹל 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 אֶגּוּעַ וְכַחֹל אַרְבֵּה יָמִים:	And I said, 'I will expire <u>when my</u> <u>home does</u> , And multiply <i>my</i> days like the sand.'	when my home <i>does</i> ← with my nest.
Job 29:19	שְׁרָשִׁי פָתוּחַ אֶל־מַיִם וְטֹל יְלִין בְּקִצְיָרִי:	My root <u>spread out</u> to the water, And dew lodged on my branch.	spread out ← was open.
Job 29:20	בְּבוֹדִי חֲדָשׁ עֲמָדִי וְקִשְׁתִּי בִּידִי תַחֲלִיף:	The honour I <i>had</i> was <u>fresh</u> , And <u>my bow in my hand</u> was full of vitality.	fresh ← new.  my bow in my hand: standing for my strength.
Job 29:21	לִי־שָׁמְעוּ וַיַּחֲלוּ וַיִּדְמוּ לְמוֹ עֲצָתִי:	<i>Men</i> would listen to me and wait; They would be silent <i>for</i> my advice.	
Job 29:22	אַחֲרֵי דְבָרִי לֹא יִשְׁנֻ וְעֲלִימוּ תִטֹּף מִלִּתִּי:	After my words they did not differ <i>with me</i> , And my <u>words</u> condensed on them.	words ← word, speech.
Job 29:23	וַיַּחֲלוּ כַמָּטֵר לִי וּפִיָּהֶם פָּעְרוּ לְמַלְקוֹשׁ:	And they waited for me as <i>for</i> rain, And they would open their mouth <i>as</i> for the latter rain.	
Job 29:24	אֶשְׁחַק אֱלֹהִים לֹא יֶאֱמִינוּ וְאוֹר פָּנַי לֹא יִפְּלוּן:	They had the certainty <i>that</i> I would <u>not</u> laugh at them, And they would <u>never</u> depress my cheerfulness.	they had the certainty <i>that</i> I would not laugh at them ← <i>they</i> did not believe (that) I would laugh at them.  never ← not.  my cheerfulness ← the light of my face.
Job 29:25	אֶבְחַר דֶּרֶכֶם וְאֶשֶׁב רֹאשׁ וְאֶשְׁכֹּן כְּמֶלֶךְ בְּגִדּוֹד כְּאִשׁר אַבְלִים יִנְחָם:	I chose their course of <i>action</i> for them, And I sat <i>as</i> chief, And I dwelt like a king among <i>his</i> troops, And as <i>one</i> who comforts those <i>who</i> mourn.	
Job 30:1	וְעַתָּה   שִׁחֲקוּ עָלַי צְעִירִים מִמֶּנִּי לַיָּמִים אֲשֶׁר־מָאֲסָתִי אֲבוֹתָם לָשִׁית עַם־כָּלְבִּי צֹאנִי:	But now those <i>who are</i> younger <u>than me</u> 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, <i>than I</i> .

Job 30:2	גַּם־כַּחַּ יְדֵיהֶם לָמָּה לִּי עָלִימוֹ אֲבָד בָּלַח: אֲבָד בָּלַח:	Moreover, what <i>use</i> would <u>their strong hands</u> have been to me, <i>Considering</i> they lacked maturity?	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 וּבְכָפֹן גָּלְמוּד הָעֲרָקִים צִיָּה אָמַשׁ שׂוֹאָה וּמִשָּׂאָה: צִיָּה אָמַשׁ שׂוֹאָה וּמִשָּׂאָה:	Through want and hunger they were unproductive; They were gnawing scraps 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	הִקְטִיפִים מִלוּחַ עַל־שִׁיחַ וְשָׂרֵשׁ רִתְמִים לַחֲמֹם: 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	מִן־גּוֹ יִגְרֶשׁוּ יָרִיעוּ עָלֵימוֹ כַּגִּנָּב: כַּגִּנָּב:	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 לְשֹׁכֵן חֲרִי עֶפֶר וְכָפִים: עֶפֶר וְכָפִים:	So that they lived in <u>dangerous gullies</u> – <i>In</i> holes in the ground and in rocks.	dangerous gullies ← <i>the horror of torrents</i> . AV differs ( <i>cliffs 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: 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־נָבֵל גַּם־בְּנֵי בְלִי־שֵׁם נָבְאוּ מִן־הָאָרֶץ: נָבְאוּ מִן־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 נִגִּינְתָם הֵייתִי וְאַהִי לָהֶם לְמִלָּה: 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	תַּעֲבוּנִי רַחֲקוּ מִנִּי וּמִפְּנֵי לֹא־חֲשָׁכוּ רֶק: לֹא־חֲשָׁכוּ רֶק:	They <u>abhor</u> me; They keep their distance from me, And they do not refrain from <u>spitting</u> in my face.	from spitting: gerundial use of the infinitive, though [AnLx] takes the word as a noun.

Job 30:11	כִּי־יִתְּרוּ *יִתְּרִי פֶתַח וַיַּעֲנֵנִי וְרָסָן מִפְּנֵי שְׁלָחוֹ:	For he has loosed {Q: my} [K: his] <u>cord</u> and oppressed me, And they have <u>behaved in</u> <u>an unbridled way towards</u> <u>me</u> .	The <i>ketiv</i> / <i>qere</i> issue is a <i>vav</i> / <i>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</i> <i>bridle before me</i> .
Job 30:12	עַל־יְמִין פָּרַחַח יָקוּמוּ רַגְלֵי שְׁלָחוֹ וַיִּסְלּוּ עָלַי אֲרָחוֹת אִידָם:	On the right, a <u>rabble</u> rises up; They trip up my feet And <u>set up</u> against me <i>their</i> <u>destructive ways</u> .	a rabble: AV differs ( <i>the youth</i> ).  set up ← <i>raise up</i> , as a highway.  destructive ways ← <i>ways of</i> <i>destruction</i> .
Job 30:13	נָתְסוּ נְתִיבָתִי לַהוֹתֵי יַעֲלוּ לֹא עֶזֶר לָמוֹ:	They ravage my path, They take advantage of my plight; They <u>do it gratuitously</u> .	they do it gratuitously ← ( <i>it</i> ) <i>doesn't help them</i> . AV differs ( <i>they have no helper</i> ).
Job 30:14	כַּפְרָץ רָחַב יֵאָתִיו תַּחַת שָׂאָה הַתְּגַלְגָּלוֹ:	As <i>through</i> a wide breach they come; Accompanied by destruction, they roll on.	accompanied by ← <i>under</i> ; in <i>place of</i> .
Job 30:15	הִהָפְךָ עָלַי בְּלֹהוֹת תִּרְדֹּף בְּרוּחַ נִדְבָתִי וְכַעַב עֲבָרָה יִשְׁעָתִי:	Terrors <u>are turned</u> on me, <u>Which pursue</u> 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	וַעֲתָה עָלַי תִּשְׁתַּפֵּךְ נַפְשִׁי יֶאֱחֲזוּנִי יְמִי־עָנִי:	And now my <u>heart</u> is poured out on me; Days of affliction have taken <i>their</i> hold on me.	heart ← <i>soul</i> .
Job 30:17	לַיְלָה עֲצָמֵי נֶקֶר מַעֲלִי וְעַרְקִי לֹא יִשְׁכָּבוּן:	<i>At night</i> my bones <u>give me</u> <u>shooting pain</u> ; My gnawing <i>nerves</i> do not rest.	<i>at night</i> my bones give me shooting pain ← ( <i>the</i> ) <i>night my</i> <i>bones it pierces from on me</i> ( <i>piel</i> ), or ( <i>at</i> ) <i>night my bones it</i> <i>is pierced from on me (niph)</i> .
Job 30:18	בְּרֶבֶךְ־כַּח יִתְחַפֵּשׂ לְבוּשִׁי כָפִי כִּתְנִיתִי יֶאֱזָרֵנִי:	With great <u>tightness</u> my covering <i>of skin</i> is <i>like</i> a disguise; Like the collar of my tunic, it girds me.	tightness ← <i>force</i> , and, dividing by the area, <i>pressure</i> .
Job 30:19	הֲרִנִּי לַחֲמֵר וְאֶתְמַשֵּׁל כְּעָפָר וְאָפָר:	He has cast me into the mire, And I have become like dust and ashes.”	
Job 30:20	אֲשׁוּעַ אֵלֶיךָ וְלֹא תַעֲנֵנִי עֲמַדְתִּי וַתִּתְּבֶנּוּ בִּי:	“I cry out to you, But you do not answer me. I endure <i>the time</i> For you to attend to me.	Job speaks to GOD.
Job 30:21	תִּהְפֹּךְ לְאִכְזָר לִי בְּעֵצָם יָדְךָ תִּשְׁטַמְּנִי:	You have become fierce to me; You persecute me with <u>your</u> <u>strong hand</u> .	your strong hand ← <i>the strength</i> <i>of your hand</i> .

Job 30:22	תִּשָּׂאֵנִי אֶל־רוּחַ תִּרְפִּיבִנִי וְתִמְגְּגֵנִי *תִּשׂוּה *תּוֹשִׁיָה:	You bear me away, You cause me to ride on the wind; You dissolve my <u>wealth</u> .	wealth: the <i>ketiv</i> has to be taken as a variant spelling of the <i>qere</i> ; the word can mean <i>sound wisdom, insight</i> .
Job 30:23	כִּי־יָדַעְתִּי מוֹת תְּשִׁיבֵנִי וּבֵית מוֹעֵד לְכָל־חַי:	For I know <i>that</i> you will return me <i>to</i> death, And <i>to</i> the house appointed for all the living.”	
Job 30:24	אֲךָ לֹא־בָעִי יִשְׁלַח־יָד אִם־בְּפִידוֹ לֶהֱנֹן שׁוֹעַ:	“But he does not stretch out <i>his</i> hand to a mound of <u>stones</u> , Even at <u>their</u> cry in <u>one's</u> <u>demise</u> .	Job speaks to his friends.  a mound of stones: we suggest standing for <i>the grave</i> .  their: with a feminine form, suggesting relating to the word traditionally translated <i>souls</i> .  one's demise: or <i>his</i> (=God's) ( <i>act of</i> ) <i>destruction</i> .
Job 30:25	אִם־לֹא בִּכְתִּי לְקִשְׁה־יוֹם עֲגָמָה נִפְשִׁי לְאַבְיוֹן:	I <u>most</u> certainly <u>wept</u> for him <i>who was in</i> difficult times; My <u>inner being</u> mourned for the needy.	I most certainly wept: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.  inner being ← <i>soul</i> .
Job 30:26	כִּי טוֹב קָוִיתִי וַיָּבֹא רָע וַאֲחִלָּה לְאֹזֹר וַיָּבֹא אַפָּל:	For I waited for good, But evil came, And I expected light, But thick darkness arrived.	
Job 30:27	מַעֵי רִתְחוּ וְלֹא־דָמוּ קִדְמָנִי יָמֵי־עֵנִי:	My inward parts <u>are</u> <u>agitated</u> , And they will not be silent; The days of affliction are in front of me.	are agitated ← <i>boil</i> ; compare <i>are seething</i> , but that suggests <i>anger</i> , which is not the sentiment here.
Job 30:28	קָדַר הִלַּכְתִּי בְּלֹא חֲמָה קָמַתִּי בַקָּהֶל אֲשׁוּעַ:	I go <i>about</i> <u>downcast</u> , With no <u>bright spirit</u> . I stand, And in the convocation I cry for help.	downcast ← <i>blackened</i> , so figuratively <i>melancholic</i> .  bright <i>spirit</i> ← <i>sun</i> , or <i>warmth</i> .
Job 30:29	אָח הָיִיתִי לְתַנִּים וְרֵעַ לְבָנֹת יַעֲנָה:	I have become a brother to jackals, And a neighbour to ostriches.	
Job 30:30	עוֹרִי שָׁחַר מַעֲלִי וְעַצְמֵי־חֲרָה מִנִּי־חָרֵב:	My skin has turned black on me, And my bones burn <i>as</i> from dry <i>heat</i> .	
Job 30:31	וַיְהִי לֵאבָל כַּנָּרִי וְעָגְבִי לְקוֹל בְּכִים:	And my harp has become a lamentation, And my flute the sound of those weeping.	
Job 31:1	בְּרִית כָּרַתִּי לְעֵינַי וּמָה אֶתְבּוֹנֵן עַל־בְּתוּלָה:	I have made a covenant concerning my eyes; Now why should I pay attention to a virgin?	

Job 31:2	וְמָה   חֵלֶק אֱלֹהִים מִמֶּעַל וְנַחֲלַת שְׂדֵי מִמָּרְמִים:	And what <i>is one's</i> portion from G O D above, And <i>one's inheritance</i> from the <u>ALMIGHTY</u> 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 לַעֲוֹל וְזָכַר לַפֹּעַלִי אֲנִי:	<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 יִסְפֹּר:	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-שׁוֹא וַתַּחַשׁ עַל-מִרְמָה רַגְלִי:	– And <i>know</i> whether I have walked with vanity, And <i>whether</i> my foot has hastened to deceit?	
Job 31:6	יִשְׁקָלֵנִי בְּמֵאזְנֵי-צֶדֶק וְיִדַּע אֱלֹהִים תְּמִתִּי:	Let him weigh me with just balances So that G O D may know my integrity	
Job 31:7	אִם תִּטָּה אֲשֶׁרִי מִנִּי הַדֶּרֶךְ וְאַחֵר עֵינֵי הַלֵּךְ לִבִּי 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 any</i> spot has cleaved to my hands.	
Job 31:8	אֲזָרְעָה וְאַחֵר יֹאכֵל וְצִאֲצָאִי יִשְׁרָשׁוּ:	<i>If so</i> , then let me sow, And another eat, And let my offspring be eradicated.	
Job 31:9	אִם-נִפְתָּה לִבִּי עַל-אִשָּׁה וְעַל-פֶּתַח רַעִי אֶרְבָּתִּי:	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	תִּטְחֹן לְאַחֵר אֲשֶׁתִּי וְעַלֶּיהָ יִכְרַעוּן אַחֲרָיוֹן:	<i>Then</i> let my wife grind <i>flour</i> for another, And let <u>other servants</u> <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 **וְהוּא עָוֹן פְּלִילִים:	For <u>such</u> <i>behaviour</i> would <i>be</i> depravity, And <u>that is</u> a <u>judicial</u> <u>offence</u> .	such ... that: in the first case, the <i>ketiv</i> is masculine; the <i>qere</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-אֲבִדוֹן תֹּאכֵל וּבְכָל-תְּבוּאָתִי תִשְׂרָשׁ:	For such a fire would consume <i>me</i> to destruction, And it would root out all my produce.	destruction: see Job 26:6.
Job 31:13	אִם-אֶמְאָס מִשְׁפָּט עַבְדִּי וְאֶמְתִּי בְּרִבָּם עִמָּדִי:	If I have rejected the justice of my manservant or my maidservant In their dispute with me,	

Job 31:14	וְמָה אֶעֱשֶׂה כִּי־יָקוּם אֱלֹהִים וְכִי־יִפְקֹד מִה אֲשִׁיבֶנּוּ:	Then what should I do if GOD rises up, And if he deals <i>with the case</i> ? What should I answer him?	
Job 31:15	הֲלֹא־בִבְטֶן עָשָׂנִי עָשָׂהוּ וַיְכַנְּנוּ בְּרַחֲם 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> .  one <i>kind of womb</i> : MT punctuation conjoins <i>one</i> and <i>womb</i> ; AV differs ( <i>and did not one fashion us in the womb</i> ).
Job 31:16	אִם־אֶמְנַע מִחֻפֵּץ דָּלִים וְעֵינִי אֶלְמִנָּה אֲכַלָּה:	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.  support from the poor ← <i>delight / will / preciousness / business of the poor</i> . Wider use of the construct state. AV differs →
Job 31:17	וְאֶכַל פֶּתִי לִבְדִּי וְלֹא־אֶכַל יָתוֹם מִמֶּנָּה:	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 מִנְעוּרִי גִדְלֵנִי כֶּאֱב וּמִבְטֶן אִמִּי אֲנִחֶנָּה:	For from my youth <i>the orphan</i> grew up while I was as a father, And from my mother's womb I guided <i>the widow</i> .	the widow ← <i>her</i> .
Job 31:19	אִם־אֶרְאֶה אוֹבֵד מִבְּלִי לְבוּשׁ וְאִין כְּסוּת לְאֶבְיוֹן:	If I saw <i>anyone</i> perishing for want of clothing, Or if the poor <i>had</i> no covering,	
Job 31:20	אִם־לֹא בִּרְכוּנִי *חֲלָצוּ **חֲלָצִיו וּמִגֹּז כֶּבֶשׂי יִתְחַמֵּם:	<u>His loins certainly</u> 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	אִם־הִנִּיפֹתִי עַל־יָתוֹם יָדִי כִּי־אֶרְאֶה בִּשְׁעַר עֲזָרָתִי:	If I have lifted up my hand against the orphan When I saw at the gate <i>a need</i> for my help,	
Job 31:22	כִּתְפִי מִשְׁכָּמָה תִּפּוֹל וְאַזְרְעִי 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 אֱלִי אִיד אֶל וּמִשְׁאָתוֹ 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 of GOD</i> . Wider use of the construct state.
Job 31:24	אִם־שָׂמַתִּי זָהָב כֶּסֶּלִי וְלִפְתִּם אֶמְרָתִי מִבִּטְחִי:	If I have made gold my hope And said to fine gold, ' <i>You are my ground of reliance</i> ';	



Job 31:25	אֶם־אֶשְׂמַח בִּי־רֵב חֵילִי וְכִי־כִבִּיר מְצָאָה יָדִי:	If I have delighted because my wealth <i>was</i> great, Or because my hand had found abundance,	
Job 31:26	אֶם־אֶרְאֶה אֹר בִּי יְהִל וְיָרַח יִקַּר הַלֵּךְ:	Or if I saw <i>sunlight</i> when it shone, Or the moon making its course <i>in</i> honour,	
Job 31:27	וַיִּפֹּת בְּסִתֵּר לִבִּי וַתִּשָּׂק יָדִי לִפְּי:	And my heart was deceived in secret, And <u>my hand</u> <u>kissed my</u> <u>mouth</u> ,	my hand kissed my mouth: in worship of the sun or moon; see [CB].
Job 31:28	גַּם־הוּא עֲוֹן פְּלִילִי כִי־כַחֲשֵׁתִי לֹאֵל מִמַּעַל:	This too <i>would have been</i> a judicial offence, For I would have acted falsely towards GOD above,	
Job 31:29	אֶם־אֶשְׂמַח בְּפִיד מְשִׁנָּאִי וְהִתְעַרְרֵתִי כִי־מִצָּאוֹ 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 בְּאֵלָה נַפְשׁוֹ:	I have not allowed <u>the roof</u> <u>of my mouth</u> to sin By <u>asking</u> for a curse <i>on</i> his life.	the roof of my mouth ← <i>my</i> <i>palate</i> , as part of the vocal apparatus.  by asking: gerundial use of the infinitive.  life ← <i>soul</i> .
Job 31:31	אֶם־לֹא אָמְרוּ מֵתֵי אֹהֲלִי מִי־יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׁבַּע:	<i>It is</i> the men of my household <i>who</i> <u>certainly</u> <u>said</u> , '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־יִלִּין גֵּר דִּלְתִּי לְאַרֶח אֶפְתָּח:	The foreigner has not <i>had to</i> lodge out in the open; I have opened my doors to the traveller.	
Job 31:33	אֶם־כִּסֵּיתִי כָאָדָם פֶּשְׁעִי לְטִמּוֹן בַּחֲבִי 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   הֶמְזֹן רַבָּה וּבּוֹז־מִשְׁפָּחוֹת יַחַתְנִי וְאָדָם לֹא־אֶצַּא פֶּתַח:	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 יִתֶּן-לִי   שְׁמַע לִי הֲוִיתִי שְׂדֵי יַעֲנֵנִי וְסִפֵּר כָּתַב אִישׁ 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 a written</i> <i>charge</i> for me, And the <u>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 אֶשָּׂאנוּ אֶעֱנֶנּוּ עֲטָרוֹת לִי:	I would certainly bear it on my shoulder And bind it to myself <i>like</i> crowns.	I would certainly bear it: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Job 31:37	מִסְפֵּר צַעְדֵי אֲגִידָנוּ 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 וְיֶחֱד תִּלְמִיָּה יִבְכּוּן:	If my ground cries out against me, And <i>if</i> its furrows weep together,	
Job 31:39	אִם-כָּחָה אֲכַלְתִּי בְלִי-כֶסֶף וְנַפְשׁ בְּעַלְיָה הִפָּחְתִּי:	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 ← <i>silver</i> . Referring to the workers' wages.  inner selves ... gasp ← <i>soul ... to</i> <i>breath out</i> . AV differs ( <i>lose</i> <i>their life</i> ), which is also possible.
Job 31:40	תַּחַת חֲטָה   יֵצֵא חֹוֹחַ וְתַחַת-שְׁעֵרָה בָּאֵשָׁה תִּמּוּ דְּבָרֵי אִיּוֹב: פ	Then let thistles come up instead of wheat, And weeds instead of barley. The words of Job are complete.”	
Job 32:1	וַיִּשְׁבְּתוּ שְׁלֹשָׁת הָאֲנָשִׁים הָאֵלֶּה מֵעֲנוֹת אֶת-אִיּוֹב כִּי הוּא צָדִיק 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   אֵלִיהוּ בֶן-בְּרַכְאֵל הַבּוּזִי מִמִּשְׁפַּחַת רָם בְּאִיּוֹב חָרָה אַפּוֹ עַל-צִדְקוֹ 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 ← <i>his soul</i> .
Job 32:3	וּבְשִׁלְשֵׁת רַעִיוֹ חָרָה אַפּוֹ עַל אֲשֶׁר לֹא-מָצְאוּ מַעֲנָה וַיִּרְשִׁעוּ אֶת-אִיּוֹב:	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	וְאֵלִיהוּ חָכָה אֶת-אִיּוֹב בְּדְבָרִים כִּי זָקְנִים-הָיָה מִמֶּנּוּ לַיָּמִים:	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 ← <i>words</i> .  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-בְּרַכְיָאֵל הַבּוּזִי וַיֹּאמֶר צָעִיר אֲנִי לַיָּמִים וְאַתֶּם יֹשִׁיעִים עַל-כֵּן זַחֲלָתִי וַאֲיֹרָא   מַחֲזֹת 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 יִדְּעוּ חֲכָמָה:	I said <i>to myself</i> , ‘Let days speak, And let years <i>of life</i> make wisdom known.’	
Job 32:8	אֲכֵן רוּחַ-הָיָא בְּאַנְשׁ וְנִשְׁמַת שִׁדְי תְּבִינָם:	Surely <i>there is</i> a spirit in man, But <i>it is</i> the breath of the ALMIGHTY <i>Which</i> enlightens them.	
Job 32:9	לֹא-רַבִּים יַחֲכֶמוּ וְזִקְנִים יִבְיֶנוּ מִשְׁפָּט:	<i>It is</i> not the great <i>who</i> are wise, Or elders <i>who</i> understand justice.	
Job 32:10	לָכֵן אָמַרְתִּי שְׁמָעָה-לִי אַחֲוָה דַּעִי אֶף-אַנִּי:	So I said, ‘Listen to me; I also will give my opinion.’	
Job 32:11	הֵן הוֹחֲלָתִי לְדַבְּרִיכֶם אֲזִין עַד-תְּבוֹנְתֵיכֶם עַד-תַּחֲקֹרוֹן מִלִּין:	Behold, I have waited for your discourse; I gave ear to your expositions Until you had searched out <i>all your arguments</i> .	arguments ← <i>words</i> , in an Aramaic form.
Job 32:12	וַעֲדִיכֶם אֶתְבוֹנֶן וְהִנֵּה אֵין לְאִיּוֹב מוֹכִיחַ עוֹנָה אֲמַרְיוֹ מִכֶּם:	So I gave heed to you, But look, Job <i>does not have</i> <i>anyone who</i> has convicted <i>him</i> among you, Giving a <i>proper</i> answer to his words.	
Job 32:13	פֶּן-תֹּאמְרוּ מִצָּאֵנוּ חֲכָמָה אֵל יִדְפְּנוּ לֹא-אִישׁ:	<i>I speak</i> lest you should say, ‘We have found wisdom; <i>It is</i> GOD <i>who</i> is demolishing him, Not man.’	
Job 32:14	וְלֹא-עָרַךְ אֵלַי מִלִּין וְבִאמְרֵיכֶם לֹא אֲשִׁיבֵנוּ:	He did not marshal <i>his</i> <i>arguments</i> against me, And neither shall I answer him with your orations.”	arguments ← <i>words</i> , in an Aramaic form.
Job 32:15	חֲתוּ לֹא-עָנּוּ עוֹד הָעֲתִיקוּ מֵהֶם מִלִּים:	“They were confounded <i>And</i> they did not answer any more. <i>Words failed them</i> .	Elihu seems to be addressing the reader.  words failed them ← <i>they</i> <i>removed words from them</i> , i.e. <i>(their) words were</i> ִ

Job 32:16	וְהוֹחֵלְתִּי כִּי־לֹא יִדְבְּרוּ כִּי עָמְדוּ לֹא־עָנוּ 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	אֶעֱנֶה אֶף־אֲנִי חֲלָקִי אֶתּוֹה 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 מָלְתִּי מַלְּאִים הִצִּיקְתָּנִי רוּחַ בְּטֶנִּי:	For I am full of words; The spirit of my inmost part constrains me.	inmost part ← belly.
Job 32:19	הִנֵּה־בִטְנִי כִּי־זֶן לֹא־יִפְתָּח כָּאֲבוֹת חֲדָשִׁים יִבָּקֶע:	Behold, my belly is like unopened wine; Like new leather bottles, It is on the point of bursting.	
Job 32:20	אֲדַבְּרָה וַיִּרוּח־לִי אֶפְתָּח שִׁפְתֵי וְאֶעֱנֶה:	I will speak And it will give me relief; I will open my lips And answer.	
Job 32:21	אֶל־נָא אֲשָׂא פָנֶי־אִישׁ וְאֶל־אָדָם לֹא אֶכְנֶה:	Let me not, I pray, show partiality, And let me not call any man by a title.	show partiality ← lift the face of a man.
Job 32:22	כִּי לֹא יָדַעְתִּי אֲכַנֶּה כְּמַעַט יִשְׁאַנִּי עֲשֵׂנִי:	For I do not know how to call by titles. If I did, My maker would soon take me away.	
Job 33:1	וְאוֹלָם שְׁמַע־נָא אֵיזֹב מִלִּי וְכָל־דִּבְרֵי הָאֲזִינָה:	And so Job, please listen to my address, And give ear to all my words.	address ← words, discourses.
Job 33:2	הִנֵּה־נָא פִתַּחְתִּי פִי דְבָרָה לְשׁוֹנִי בְּחִכִּי:	Behold, I pray, I have opened my mouth; My tongue has spoken in my oral cavity.	oral cavity ← palate.
Job 33:3	יִשְׂר־לִבִּי אֶמְרִי וְדַעַת שְׁפָתַי בְּרוּר מִלָּלוֹ:	My words are from the uprightness of my heart, And my lips speak knowledge clearly.	
Job 33:4	רוּח־אֱלֹהִים עָשָׂתָנִי וְנִשְׁמַת שְׁדֵי תַּחֲיֵנִי:	The spirit of GOD made me, And the breath of the ALMIGHTY gave me life.	
Job 33:5	אִם־תּוֹכַל הַשִּׁיבֵנִי עֲרֶכָה לִפְנֵי הַתִּיצֵבָה:	If you can, answer me, Set out your arguments before me; Take your stand.	
Job 33:6	הִנֵּה־אֲנִי כַּפִּיד לֹאֶל מִחְמָר קִרְצָתִי גַם־אֲנִי:	You see, I am here, As you asked, On behalf of GOD. I too was formed from clay.	as you asked ← according to your mouth.

Job 33:7	הִנֵּה אֲמַתִּי לֹא תִבְעֶתְךָ וְאִכְפִּי 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	אֲךָ אִמַּרְתָּ בְּאָזְנִי וְקוֹל מְלִין אֲשַׁמֶּעַ:	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	זֶךְ אֲנִי בְּלִי פֶשַׁע חַף אֲנִי וְלֹא עֲוֹן לִי:	'I <i>am</i> pure, without transgression; I <i>am</i> faultless, And <i>there is</i> no iniquity in me.	
Job 33:10	הֵן תִּנְּוֹאוֹת 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 ← <i>a hindrance</i> , <i>opposition</i> .
Job 33:11	יֵשֶׁם בַּסֵּד רַגְלִי יִשְׁמֹר כָּל־אֲרָחָתִי:	He places my feet in fetters; He watches all my paths.'	
Job 33:12	הֵן־זֹאת לֹא־צִדְקָתָא אֶעֱנֶךָ כִּי־יִרְבֶּה אֱלֹהֵי מֶאֱנוֹשׁ:	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 רִיבוֹתָ כִּי כָל־דְּבָרָיו לֹא־יַעֲנֶנָּה:	Why do you strive against him, In that he does not answer <i>you</i> <i>Concerning any of</i> his affairs?	any ← <i>all</i> .
Job 33:14	כִּי־בִּאֲחַת יְדִבֶּר־אֵל וּבִשְׁתֵּים 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 ← <i>view</i> . AV differs, as does [CB], supplying <i>man</i> as the subject. God is temporarily not attending to Job's plight.  the matter ← <i>it</i> .
Job 33:15	בְּחִלּוֹם   חֲזִיוֹן לַיְלָה בְּנִפְל 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	אֲזַ יִגְלֶה אֶזֶן אֲנָשִׁים וּבְמִסְרָם יַחֲתֵם:	He then opens up the <u>ears</u> of men, And in correcting them, <u>He seals them</u> ,	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> ).  ears ← <i>ear</i> . Singular in Hebrew because one ear per person to be opened and inclined. Compare Ezek 33:26.

Job 33:17	לְהַסִּיר אָדָם מֵעֲשֵׂה וְגוֹה מִגִּבּוֹר יִכְסֶה:	To remove man <i>from his</i> dealings And to put pride out of sight of men.	
Job 33:18	יַחְשֹׁךְ נִפְשׁוֹ מִנִּי־שַׁחַת וְחֵיתוֹ מִעֵבֶר בְּשִׁלַּח:	He spares his <i>body</i> from the pit, And his life from the piercing of a missile.	body ← <i>soul</i> .  piercing ← <i>passing through</i> . Gerundial use of the infinitive.
Job 33:19	וְהוֹכַח בְּמִכְאוֹב עַל־מִשְׁכְּבוֹ *וְרִיב *וְרֹב עֲצָמָיו אֲתָן:	He is corrected with pain on his bed, And {K: <i>with mighty</i> conflict <i>in</i> his bones} [Q: <i>in</i> the multitude of his bones <i>with mighty pain</i> ],	The <i>ketiv</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue.
Job 33:20	וְזָהֲמָתוֹ חֵיתוֹ לֶחֶם וְנִפְשׁוֹ מֵאֲכָל תַּאֲוָה:	So that his <i>condition in</i> life makes him lose appetite for food, And <i>it makes</i> his being reject exquisite fare.	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	יֵכַל בְּשָׂרוֹ מֵרָאִי *וּשְׁפִי **וְשָׁפוּ עֲצָמוֹתָיו לֹא רָאוּ:	His flesh is consumed so as <i>not to be visible</i> , And {Q: his bones stick out,} [K: <i>there is</i> prominence to his bones] <i>which previously</i> would not be seen.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue.  so as not to be visible ← <i>from</i> <i>sight</i> .
Job 33:22	וַתִּקְרַב לַשַּׁחַת נִפְשׁוֹ וְחֵיתוֹ לְמִמְתִּים:	And his being draws nearer to the pit, And his life to the killers.	being ← <i>soul</i> .  pit: or <i>corruption</i> .
Job 33:23	אִם־יֵישׁ עָלָיו   מִלְּאָדָּה מְלִיץ אֶחָד מִנִּי־אֱלֹהִים לְהַגִּיד לְאָדָם יִשְׂרָאֵל:	If there is an interpreting angel by his <i>side</i> – One out of a thousand – To declare to a man <i>whether</i> he <i>is</i> upright,	<i>whether</i> he <i>is</i> upright ← <i>his</i> <i>uprightness</i> . AV differs, as does [CB], interpreting as <i>God's</i> <i>righteousness</i> .
Job 33:24	וַיַּחְנֶנּוּ וַיֹּאמֶר פִּדְעֵהוּ מִרְדֶּת שַׁחַת מִצָּאתִי כֶּפֶר:	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	רֵטֶפֶשׁ בְּשָׂרוֹ מִזֶּנֶר יָשׁוּב לִימֵי עָלוּמָיו:	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־אֱלֹהֵי   וַיִּרְצֵהוּ וַיֵּרָא פָנָיו בְּתִרְוַעָה וַיֵּשֶׁב לִאֲנוּשׁ צְדִיקָתוֹ:	He will make supplication to G O D, And he will accept him, And he will see his face with a shout for joy, And he will render to man his righteousness.	he will see his face: i.e. <i>man</i> <i>will see God's face</i> .  he will render to man his righteousness: i.e. <i>God will</i> <i>render to man God's</i> <i>righteousness</i> , as AV and Vulgate ( <i>iustitiam suam</i> ).

Job 33:27	יֵשֶׁר   עַל־אֲנָשִׁים וַיֹּאמֶר חָטָאתִי וַיֵּשֶׁר הָעֲוִיטִי 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	פָּדָה *נַפְשִׁי **נִפְשׁוּ מִעֶבֶר בְּשַׁחַת *וְחִיטִי **וְחִיטּוֹ בְּאֹר תִּרְאֶה:	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</i> / <i>qere</i> issues are <i>yod</i> / <i>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 ' <i>Deliver my being ... so that my life does not pass ...</i> '. <hr/> life ← <i>soul</i> .
Job 33:29	הֵן־כָּל־אֱלֹהִים יַפְעֵל־אֵל פַּעַמִּים שְׁלֹשׁ עַם־גָּבֵר:	See <i>how</i> GOD performs all these <i>things</i> , Twice or three <i>times</i> with man,	twice or three <i>times</i> : i.e., AV [CB], <i>often</i> .
Job 33:30	לְהָשִׁיב נַפְשׁוֹ מִמִּי־שַׁחַת לְאֹר בְּאֹר הַחַיִּים:	To bring back his <u>life</u> from the pit, And to be enlightened in the light of life.	life ← <i>soul</i> .
Job 33:31	הִקְשֹׁב אֵיזֹב שְׁמַע־לִי הַחֲרִשׁ וְאַנְכִי אֲדַבֵּר:	Hearken, Job, And listen to me; Be silent, And I will speak.	
Job 33:32	אִם־יֵשׁ־מִלִּין הַשִּׁיבֵנִי דָבָר כִּי־חָפַצְתִּי צִדִּיקָךְ:	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 הַחֲרִשׁ וְאֶאֱלָפֶךָ חֲכָמָה: ס	If not, listen to me; Be silent, And I will teach you wisdom."	
Job 34:1	וַיַּעַן אֱלִיהוּא 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 34:2	שְׁמַעוּ חֲכָמִים מִלִּי וַיְדַעִים הָאֲזִינוּ לִי:	" <i>You who are wise</i> , Hear my words, And <i>you who are</i> knowledgeable, Give ear to me.	
Job 34:3	כִּי־אֵזֶן מִלִּין תִּבְחֹן וְחָדָד יִטְעַם לֶאֱכֹל:	For the ear puts <u>words</u> to the test, As the palate tastes <i>that</i> <i>which is to be eaten</i> .	words: in an Aramaic form. <hr/> to be eaten ← <i>to eat</i> , i.e. <i>for</i> <i>eating</i> .
Job 34:4	מִשְׁפָּט נִבְחָרָה־לָנוּ נִדְעָה בֵּינֵינוּ מַה־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 אֶכְזָב אֲנוֹשׁ חֲצִי בְּלִי־פֶשַׁע:	Do I lie concerning my justice? <i>The arrow with which I have been struck is grievous, Though I am without transgression.'</i>	the arrow <i>with which</i> I have been struck ← my arrow.  grievous: or fatal.
Job 34:7	מִי־גִבֹּר כְּאִיּוֹב יִשְׁתֶּה־לֶּעָג כַּמַּיִם:	What man <i>is</i> like Job? He drinks mockery like water,	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	וְאַחַר לַחֲבֵרָה עִם־פְּעֻלֵי אֹן וְלָלַכְתָּ עִם־אֲנָשֵׁי־רָשָׁע:	And he travels in the company of perpetrators of iniquity, And he walks with wicked men.	wicked men ← <i>men of wickedness</i> , a Hebraic genitive.
Job 34:9	כִּי־אָמַר לֹא יִסְכֹּן־גִּבֹּר בְּרִצְתּוֹ עִם־אֱלֹהִים:	For he has said, 'It does not profit a man To take delight in God.'	
Job 34:10	לִכֵּן   אֲנִישֵׁי לִבָּב שִׁמְעוּ לִי חָלָלָה לֹאֵל מִרְשָׁע וְשִׁדִּי 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 יִשְׁלֹם־לוֹ וּכְאֶרֶח אִישׁ יִמְצָאֵנוּ:	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־יִרְשָׁע וְשִׁדִּי לֹא־יַעֲוֶה 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 תִּבְלָה כֻּלָּהּ:	Who gave him charge over the earth? And who appointed <i>him</i> over the whole world?	
Job 34:14	אִם־יִשְׁקֹחַ אֱלֹהֵי לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֱלֹהֵי יָאֶסֶף:	If he were to consider <i>only</i> himself, 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 הִיא־זִינָה לְקוֹל מִלִּי:	Now if <i>you have</i> understanding, Listen to this. Give ear to the sound of my words.	



Job 34:17	הֲאֵף שׁוֹנֵא מִשְׁפָּט יַחְבֹּשׁ וְאִם־צָדִיק כִּבְרִיר תִּרְשִׁיעַ:	Can one who hates justice make binding laws? Or will you condemn the great just one?	
Job 34:18	הֲאֵמֶר לַמֶּלֶךְ בְּלִיעַל רָשָׁע אֶל־נְדִיבִים:	Is it fitting to say to a king, 'You are useless', Or to princes, 'You are wicked'?	
Job 34:19	אֲשֶׁר לֹא־נִשָּׂא   פְּנֵי שָׂרִים וְלֹא נִבְרַשׁוּעַ לְפָנֵי־דָל כִּי־מַעֲשֵׂה יָדָיו כָּלָם:	How much less to him who does not show partiality to nobles, And who does not favour the opulent above the poor? For all of them are the work of his hands.	
Job 34:20	רָגַע   יָמָתוֹ וַחֲצוֹת לַיְלָה יִגְעָשׁוּ עִם וַיַּעֲבְרוּ וַיִּסְרוּ אֲבִיר לֹא בִיד:	In a moment, they die, And in the middle of the night a people is shaken, And they pass away. A mighty people is removed, But not by hand.	is removed ← they remove. Avoidance of the passive.  not by hand: i.e. not by human power, although men may be the agents of God's operation.
Job 34:21	כִּי־עֵינָיו עַל־דְּרֹכֵי־אִישׁ וְכָל־צִעְדָּיו יִרְאֶה:	For his eyes are on the ways of man, And he sees all his steps.	
Job 34:22	אֵין־חֹשֶׁךְ וְאֵין צִלְמוֹת לְהַסְתֵּר שָׁם פְּעָלֵי אוֹן:	There is no darkness, And there is no shadow of death, For the perpetrators of iniquity to hide there.	
Job 34:23	כִּי לֹא עַל־אִישׁ יִשִּׂים עוֹד לְהִלָּךְ אֶל־אֵל בַּמִּשְׁפָּט:	For he no longer makes charges against man For him to enter into a judicial process with GOD;	a judicial process ← judgment.
Job 34:24	יִרְעַע כִּבְרִירִים לֹא־חֶקֶר וַיַּעֲמֵד אַחֲרֵיהֶם תַּחֲתָם:	He breaks the mighty in an unsearchable way And sets up others in their place.	
Job 34:25	לָכֵן יִכִּיר מַעֲבָדֵיהֶם וְהִפִּיד לַיְלָה וַיִּדְכָּאוּ:	So then, he recognizes their works And overturns them at night, And they are broken in pieces.	
Job 34:26	תַּחַת־רִשְׁעִים סִפְּקָם בַּמָּקוֹם רָאִים:	He strikes them on account of their wicked deeds In a place where people can see it,	wicked deeds: usually wicked (men), but here wicked (deeds).
Job 34:27	אֲשֶׁר עַל־כֵּן סָרוּ מֵאַחֲרָיו וְכָל־דְּרָכָיו לֹא הִשְׁכִּילוּ:	Because they turned away from following him, And they did not prudently attend to any of his ways,	from following ← from after.  any ← all, but after a negative any, as in Job 33:13, Ps 10:4, Ps 59:5 etc.

Job 34:28	לְהִבִּיאַ 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 יִשְׁקֹט   וּמִי יִרְשָׁע וְיִסְתֵּר פָּנָיו וּמִי יִשׁוּרְנוּ וְעַל־גּוֹי וְעַל־אָדָם יַחַד:	When he imposes quietness, Who <i>can</i> act 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> . the same ← <i>together</i> .
Job 34:30	מִמֶּלֶךְ אָדָם חֲנֹף מִמִּקְשֵׁי עָם:	<i>He acts</i> so that the <u>profane</u> man <i>cannot</i> reign, <i>Giving protection</i> from <u>snares targeting the people</u> .	profane: see Job 8:13. snares targeting the people ← <i>snares of people</i> , an objective genitive (they ensnare the people).
Job 34:31	כִּי־אֵל־אֵל הָאָמַר נִשְׂאֲתִי לֹא אֶחָבֵל:	For <u>does one</u> 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 (הֶ for הֵ) 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>niphal</i> stem-formation).
Job 34:32	בְּלַעֲדֵי אֶחְזֶה אֶתְּהָ הָרָגִי אֶם־עוֹל פָּעַלְתִּי לֹא אֶסִּיף:	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־מֵאִסָּת כִּי־אַתָּה תִּבְחָר וְלֹא־אֲנִי וּמִה־יִדְעֶתָ דְּבָר:	Should he repay <i>you</i> for it <u>on your terms</u> , And say, ' <i>It does not matter</i> if you reject <i>one thing</i> or choose <i>another</i> , And I <i>have</i> no say? So say what you know.'	on your terms ← <i>from with you</i> .
Job 34:34	אֲנָשֵׁי לֵבָב יֹאמְרוּ לִי וְגֹבֵר חָכָם שִׁמְעָ 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	אֵיזֵב לֹא־בִדְעַת יִדְבֹּר וְדִבְרָיו לֹא בַּהֲשָׁכִיל:	Job has not spoken <u>knowledgeably</u> , And his words <i>were</i> not <u>prudent</u> .	knowledgeably ... prudent ← <i>in knowledge ... in prudence</i> .
Job 34:36	אֲבִי יִבְחֹן אֵיזֵב עַד־נֶגַח עַל־תְּשֻׁבַת בְּאֲנָשֵׁי־אֹן:	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> <u>iniquitous men</u> .	the limit ← <i>perpetuity</i> . iniquitous men ← <i>men of iniquity</i> , a Hebraic genitive.
Job 34:37	כִּי יָסִיף עַל־חַטָּאתָו פֶּשַׁע בִּיגִינוּ יִסְפּוֹק וַיִּרְבַּ אֲמָרָיו לְאֵל: ס	For he has added transgression to his sin; He has clapped <i>his hands</i> in <u>our company</u> And spoken at length 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 words</i> .

Job 35:1	וַיַּעַן אֵלֵיהֶוּ וַיֹּאמֶר:	Furthermore Elihu <u>continued</u> speaking 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 <i>it was</i> 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 מִה־יִּסְכֹּן־לָךְ מִה־אֲעִיל מַחֲטָאתִי:	For you <u>asked</u> what benefit you had, <i>And you said</i> , ‘What advantage is there to me <i>in desisting</i> from my sin?’	asked ← <i>said</i> .
Job 35:4	אֲנִי אֲשִׁיבְךָ מִלִּין וְאֶת־רַעֲיֶיךָ עִמָּךְ:	I will reply to you <i>with words</i> And to your companions with you.	words: in an Aramaic form.
Job 35:5	הִבֵּט שָׁמַיִם וּרְאָה וְשׂוֹר שְׁחָקִים גְּבוּהֵוּ מִמֶּךָּ:	Look at the heavens and see, And behold the clouds <i>which</i> are higher than you.	
Job 35:6	אִם־חָטֵאתָ מִה־תִּפְעֹל־בּוֹ וְרָבוּ פְשָׁעֶיךָ מִה־תַּעֲשֶׂה־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־צִדְקָתָ מִה־תִּתֶּן־לוֹ אוֹ מִה־מִּידָךְ יִקַּח:	If you are righteous, What will you give him? Or what will he accept from your hand?	
Job 35:8	לְאִישׁ־כַּמּוֹךְ רָשָׁע וּלְבֶן־אָדָם צִדְקָתְךָ:	Your wicked deed <i>is one 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</i> to God.
Job 35:9	מְרַב עֲשׂוּקִים יִזְעֻקוּ יְשׁוּעוֹ מִזְרוֹעַ 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 אֵיחָהּ אֱלֹהִים עָשִׂי נָתַן זִמְרוֹת בַּלַּיְלָה:	But no-one says, ‘Where <i>is</i> G O D <u>my maker</u> , <i>Who</i> gives songs <u>in dark times</u> ,	my maker: MT points as <i>my 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 מְבִהֲמוֹת אֶרֶץ וּמַעוֹף הַשָּׁמַיִם יַחֲכִמֵּנוּ:	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 matters deeper</i> than the birds of the sky?”	

Job 35:12	שֵׁם יִצְעָקוּ וְלֹא יַעֲנֶה מִפְּנֵי גָאוֹן 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	אֲדֹ-שׁוּא לֹא-יִשְׁמַע   אֵל וְשִׁדִּי לֹא יִשׁוּרְנָה:	Surely GOD does not hearken to vanity, And the ALMIGHTY does not see it <i>favourably</i> .	
Job 35:14	אִךְ כִּי-תֹאמַר לֹא תִשׁוּרְנִי דִּין לִפְנָיו וּתְחַוֵּל לֹא:	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 אִפּוֹ וְלֹא-יָדַע בִּפְשׁ מָאֹד:	And now, <i>you say</i> that <i>it is</i> not <i>in</i> anger <i>That</i> he visits <i>men</i> , And <i>that</i> he does not acknowledge great <i>excess</i> .	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	וַאֲיֹב הִבֵּל יִפְצֶה-פִּיהוּ בְּבִלְי־דַעַת מְלִין יִכְבֵּר: פ	So Job has opened his mouth <i>in</i> vain, And he has uttered many <u>words</u> without knowledge."	words: in an Aramaic form.
Job 36:1	וַיִּסָּף אֵלֵיהּ וַיֹּאמֶר:	Then Elihu continued and said,	
Job 36:2	כְּתִר-לִי זָעִיר וַאֲחֻנָּךְ כִּי עוֹד לְאַלּוֹהִים מְלִים:	" <u>Stay around me</u> a little <i>while</i> , And I will declare <i>more</i> to you, For G O D still <i>has</i> words <i>to</i> <i>come</i> .	stay around me ← <i>surround me</i> .
Job 36:3	אֶשָּׂא דְעִי לְמִרְחֹק וּלְפַעֲלִי אֶתֶּן-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-אֱמַנִם לֹא-שֶׁקֶר מְלִי תָמִים דְּעוֹת עִמָּךְ:	For truly, my words <i>are</i> not false; He <i>who is omniscient</i> <i>is</i> with you.	omniscient ← <i>complete of</i> <i>knowledges</i> .
Job 36:5	הִנֵּנִי אֵל בְּבִיר וְלֹא יִמָּס כְּבִיר כָּח לֵב:	Behold, GOD <i>is</i> mighty, And he does not reject <i>anyone</i> ; <i>He is</i> mighty in <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 וּמִשְׁפָּט 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 לִפְסֹא וְיֹשִׁיבֵם 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 בְּזָקִים יִלְכְּדוּן בַּחֲבִל־עֲנִי:	And if <i>any are</i> bound in fettters, <i>If</i> they are taken by the cords of affliction,	
Job 36:9	וַיַּגֵּד לָהֶם פְּעֻלָּם וּפְשָׁעֵיהֶם כִּי יִתְגַּבְּרוּ:	Then he tells them their work, Including their transgressions, When they behaved insolently.	
Job 36:10	וַיִּגַּל אָזְנוֹם לְמוֹסֵר וַיֹּאמֶר כִּי־יִשְׁבֹּן מֵאֲוֹן:	And he opens their <u>ears</u> to correction, And he tells them that they <i>must renounce</i> 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־יִשְׁמָעוּ וַיַּעֲבְדוּ יִכְלֹו יָמֵיהֶם בְּטוֹב וְשָׁנֵיהֶם בִּנְעִימִים:	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 יִשְׁמָעוּ בְּשִׁלַּח יַעֲבְרוּ וַיִּגְוְעוּ כְּבִל־דַּעַת:	But if they do not hearken, They will perish by the missile, And they will expire <u>in</u> <u>ignorance</u> .	in ignorance ← <i>as without</i> <i>knowledge</i> .
Job 36:13	וְחִנְפֵי־לֵב יִשְׁיִמוּ אֵף לֹא יִשְׁוּעוּ כִּי אֶסְרֵם:	And the <u>profane-minded</u> lay up wrath; They <i>cannot</i> cry out, For he binds them.	profane-minded ← <i>profane of</i> <i>heart</i> . See Job 8:13.
Job 36:14	תָּמַת בְּנֶעַר נַפְשָׁם וְחֵיתָם 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	יַחֲלֵץ עָנִי בְּעָנָיו וַיִּגַּל בְּלַחַץ אָזְנוֹם:	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 הַסִּיתָדָּ   מִפִּי־צֹר רָחַב לֹא־מוֹצֵק תַּחֲתֶיהָ וְנִחַת שְׁלַחֲנָדָּ מִלֵּא דָשֹׁן:	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</i> no distress <u>in</u> <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 מְלֵאֵת דִּין וּמִשְׁפָּט יִתְמָכוּ:	But you are full of judgment belonging to the wicked; Judgment and justice are taking hold of you.	belonging to: wider use of the construct state.
Job 36:18	בִּיחָמָה פֶּן־יִסִּיתֶךָ בְּסַפֵּק וְרֵב־כֶּפֶר אֶל־יִטֶּךָ:	When <i>there is</i> fury, Beware lest he draw you away at a stroke, To where no great ransom can lead you back.	lead you back ← <i>lead you away</i> .
Job 36:19	הֲיִעַרְךָ שׁוֹעֵךְ לֹא בְצָר וְכָל מֵאֲמִצִּי־כַח:	Will he respect your riches, You who are not in straitness? No, nor will he respect any exercise of power.	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.  any ← <i>all</i> .  exercise of power ← <i>forces of power</i> .
Job 36:20	אַל־תִּשְׁאַף הַלֵּילָה לַעֲלֹת עַמִּים תַּחְתָּם:	Do not desire the night, When <i>whole</i> peoples are upheaved on the spot.	on the spot ← <i>under them</i> .
Job 36:21	הִשָּׁמַר אֶל־תִּפְּן אֶל־אֹן כִּי־עַל־זֶה בַּחֲרַת מַעֲנִי:	Beware and do not turn to iniquity, For you have chosen this way Rather than <i>the way of</i> affliction.	
Job 36:22	הֲנֹאֵל יִשְׁגִּיב בְּכֹחוֹ מִי כִמְהו מִזְרָה:	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 פָּעֲלָתָ עֲוֹלָה:	Who appointed him his way? And who <i>can</i> say, ‘You have committed iniquity’?	
Job 36:24	זָכֹר כִּי־תִשְׁגִּיֵּא פַעְלֹ אֲשֶׁר שָׂרוּ אֲנָשִׁים:	Remember <i>this</i> when you extol his work, Which men gaze upon.	gaze upon: from שׁוּר; or <i>celebrate</i> , from שִׁיר (in <i>polel</i> stem-formation). See next verse.
Job 36:25	כָּל־אָדָם חֲזוּ־בּוֹ אֲנוֹשׁ יְבִיט מִרְחֹק:	All men have seen it; Mortal man beholds <i>it</i> from afar.	
Job 36:26	הֲנֹאֵל שְׂגִיֵּא וְלֹא נִדַּע מִסְפָּר שָׁנָיו וְלֹא־חֶקֶר:	Behold, GOD is exalted, And we do not know the number of his years, And <i>there is</i> no way of searching <i>them out</i> .	We have grouped the words according to the copulative vavs, AV differs, as does MT ( <i>and we know him not, neither can the number of his years be searched out</i> ).
Job 36:27	כִּי יִגְרַע נְטִפִי־מִים יִזְקוּ מִטָּר לְאֵדוֹ:	For he draws off particles of water Which condense as rain in his mist	his mist: AV differs ( <i>the vapour thereof</i> ). Vapour is accurate, but there is no antecedent to <i>thereof</i> .
Job 36:28	אֲשֶׁר־יִזְלוּ שְׁחָקִים יִרְעֻפוּ עָלָי   אָדָם רַב:	And distil as fine clouds; They precipitate on man abundantly.	

Job 36:29	אִם־יִבִּין מִפְּרִשֵׁי־עַב תִּשְׁאֹת סִכְתּוֹ:	Can anyone really understand the spreading out of clouds Or the rumblings of his abode?	
Job 36:30	הִנֵּפֶרֶשׁ עָלָיו אוֹרוֹ וְשָׁרְשֵׁי הַיָּם בָּסָה:	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	בִּיָּבֶם יִדִּין עַמִּים יִתֶּן־אֶכְל לְמִכְבִּיר:	Yet by these <i>weather phenomena</i> he judges nations And gives food abundantly.	
Job 36:32	עַל־כַּפַּיִם בָּסָה־אוֹר וַיִּצּוּ עָלֶיהָ בַּמִּפְגֵּיעַ:	With his hands he grasps the lightning And commands it <u>where to strike</u> .	grasps ← <i>envelops</i> . lightning ← <i>light</i> . where to strike ← <i>to its meeting (point)</i> . AV differs, not recognizing the context of lightning.
Job 36:33	יִגִּיד עָלָיו רֵעוֹ מִקְנֶה אֶף עַל־עוֹלָה:	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	אֶף־לִזְאוֹת יִחַרֵּד לִבִּי וַיִּתֵּר מִמְקוֹמוֹ:	Moreover, at this my heart trembles, And it is <u>unsettled</u> .	unsettled ← <i>loosed from its place</i> .
Job 37:2	שִׁמְעוּ שְׁמוֹעַ בְּרָגוֹ קִלּוֹ וְהִגָּה מִפִּי יֵצֵא:	<u>Listen</u> diligently to the raging of his voice, And the rumbling <i>which</i> proceeds from his mouth.	listen diligently: infinitive absolute.
Job 37:3	תַּחַת־כָּל־הַשָּׁמַיִם יִשְׁגְּהוּ אוֹרוֹ עַל־כַּנְפוֹת הָאָרֶץ:	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	אַחֲרָיו   יִשְׁאַגְקוֹל יִרְעַם בְּקוֹל גָּאוֹנוֹ וְלֹא יֵעַקְבֵּם בִּי־יִשְׁמַע קוֹלוֹ:	After it, the sound roars. He causes thunder with <u>his majestic sound</u> , And <u>no-one can trace these things</u> . When his voice is heard.	his majestic sound ← <i>the sound of his majesty</i> , a Hebraic genitive. no-one can trace: AV differs ( <i>he will not stay</i> ). these <i>things</i> ← <i>them</i> , but no single plural antecedent.
Job 37:5	יִרְעַם אֵל בְּקוֹלוֹ נִפְלְאוֹת עֲשֵׂה גְדֻלוֹת וְלֹא נִדָּע:	GOD thunders with his voice wondrously, Performing great <i>deeds</i> Which we do not know <i>about</i> .	
Job 37:6	כִּי לִשְׁלֹג   יֹאמַר הוּא אֶרֶץ וְגֶשֶׁם מָטָר וְגֶשֶׁם מְטָרוֹת עָזוֹ:	For to the snow he says, 'Be <i>on</i> the earth', And <i>similarly</i> to the showery rain And to <u>his strong heavy downpours</u> .	his strong heavy downpours ← <i>the heavy downpours of his strength</i> , a Hebraic genitive.

Job 37:7	בִּיד־כָּל־אָדָם יַחְתּוֹם לְדַעַת כָּל־אָנָשִׁי מַעֲשָׂהוּ:	He puts an <u>end</u> to the <u>work</u> of every man, So that all <u>men</u> may <u>know</u> of his <u>workmanship</u> .	puts an end to the work ← <i>seals</i> <i>in the hand</i> .  so that all men may know of his workmanship ← <i>for the</i> <i>knowing of all men of his</i> <i>workmanship</i> .
Job 37:8	וַתָּבֹא חַיָּה בְּמוֹ־אָרֶב וּבְמַעוֹנֶיהָ תִּשְׁכֵּן:	Then the wild animal comes to its lair And dwells in its den.	
Job 37:9	מִן־הַחֹדֶר תָּבֹא סוּפָה וּמִמְזָרִים קָרָה:	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 (תִּמְזָן) in Job 9:9.  north ← <i>scatterers</i> , only here. Others take it as a constellation.
Job 37:10	מִנְשֵׁמַת־אֵל יִתֵּן־קָרָח וְרֹחַב מַיִם בְּמוֹצָק:	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 עָב יִפִּיץ עָנָן אוֹרוֹ:	Also with moisture he <u>gives</u> the thick cloud a <u>payload</u> , But his <u>sunlight</u> dissipates a dense haze.	gives ... a payload ← <i>loads</i> , <i>burdens</i> .  <i>sunlight</i> : AV differs ( <i>bright</i> ), an adjective qualifying <i>cloud</i> .
Job 37:12	וְהוּא מְסֻבּוֹת   מִתְהַפֵּךְ *בְּתַחבּוּלָתוֹ *בְּתַחבּוּלָתָיו לַפְעֻלָּם כָּל אֲשֶׁר יֵצְאוּ   עַל־פְּנֵי תֵבֵל אֶרְצָה:	<u>Each</u> turns round and round According to his {K: direction} [Q: directions] for them to act. <i>They do</i> everything 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־לְשֹׁבֵט אִם־לְאַרְצוֹ אִם־לְחֹסֶד יַמְצָאֶהוּ:	He brings it about, Whether as <u>chastisement</u> Or for his land Or as mercy.	chastisement ← <i>a rod</i> .
Job 37:14	הֶאֱזִינָה זֹאת אִיּוֹב עֹמֵד וְהִתְבּוֹנֵן   נִפְלְאוֹת אֵל:	Hearken to this, Job; Stand still and contemplate GOD's wonders.	
Job 37:15	הֲתֵדַע בְּשׁוֹם־אֱלֹהִים עָלֵיהֶם וְהוֹפִיעַ אֹור עָנָנּוֹ:	Do you know how G O D directs them Or causes his <u>lightning</u> to <u>flash</u> ?	his lightning to flash ← <i>the light</i> <i>of his cloud to shine</i> .
Job 37:16	הֲתֵדַע עַל־מְפִלְשֵׁי־עָב מְפִלְאוֹת תָּמִים דַּעִים:	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 מְדַרְוֹם:	<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 עִמּוֹ לְשַׁחֲקִים חֲזָקִים בְּרָאִי מוֹצֵק:	Can you stretch out the skies with him, Firmly, like a cast mirror?	
Job 37:19	הוֹדִיעֵנו מִה־נֹּאמַר לוֹ לֹא־נַעֲרֹךְ מִפְּנֵי־חֹשֶׁךְ:	Teach us what we should say to him, For we cannot marshal <i>our</i> arguments, Because <i>we are</i> in darkness.	
Job 37:20	הִסְפִּיר־לוֹ כִּי אֲדַבֵּר אִם־אֶמַּר אִישׁ כִּי יִבְלַע:	Does it <i>need to</i> be reported to him When I speak? If a man speaks <i>perniciously</i> , Will it not follow that he will be swallowed up?	
Job 37:21	וְעַתָּה   לֹא רָאוּ אֹר בְּהִיר הוּא בְּשַׁחֲקִים וְרוּחַ עָבְרָה וַתִּטְהַרם:	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 נֹרָא הוֹד:	Golden <i>light</i> comes from the north; Upon G O D <i>is</i> awesome splendour.	
Job 37:23	שִׁדִּי לֹא־מִצְאָנָהוּ שִׁגִּיא־כַחַ וּמִשְׁפָּט וְרַב־צִדְקָה לֹא יַעֲנֶה:	We <i>cannot</i> find the ALMIGHTY. <i>He is</i> great in power and justice, And <u>abundant in</u> 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 אַנְשִׁים לֹא־יִרְאוּהָ כָּל־חֲכַמֵּי־לֵב: פ	Therefore men fear him; <u>None</u> 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</i> <i>own estimation</i> .
Job 38:1	וַיַּעַן־יְהוָה אֶת־אִיּוֹב *מִן *הַסַּעֲרָה *מִן   *הַסַּעֲרָה וַיֹּאמֶר:	Then the LORD answered Job <u>from a whirlwind</u> and said,	from a whirlwind ← <i>from the</i> <i>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   מַחְשִׁיד עֵצָה בְּמַלִּין 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	אֲזַר־נָא כִגְבֹר חֲלָצִיד וְאֶשְׁאֶלְךָ וְהוֹדִיעֵנִי:	Gird up your waist like a man, And I will question you, And you <i>can answer me</i> .	answer me ← <i>cause me to</i> <i>know</i> .
Job 38:4	אֵיפֹה הָיִיתָ בִּיסְדֵי־אָרֶץ הַגֹּד אִם־יִדְעָתָ בִּינָה:	Where were you when I founded the earth? Declare <i>it</i> , if you <u>have</u> <u>understanding</u> .	have understanding ← <i>know</i> <i>understanding</i> .

Job 38:5	מִי־שֶׁם מִמְדֵּיהָ כִּי תִדַּע אֹו מִי־נָטָה 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 אֲדֹנֶיהָ הִטְבְּעוּ אֹו מִי־יָרָה אֶבֶן פְּנִתָּהּ: On what are its <u>foundations</u> sunk? Or who laid its <u>cornerstone</u> ?	foundations ← <i>sockets</i> , as for the tabernacle.
Job 38:7	בְּרוֹן־יַחַד כּוֹכְבֵי בֹקֶר וַיְרִיעוּ 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 בְּדִלְתַיִם יָם בְּגִיחוֹ 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	בְּשׁוּמֵי עָנָן לְבָשׁוֹ וְעֶרְפָּל חֲתָלְתּוֹ: – 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	וַאֲשַׁכַּר עָלָיו חֻקֵּי וְאֲשִׁים בְּרִיחַ וּדְלָתַיִם: – And <i>when</i> I <u>imposed my</u> <u>limit</u> on it And appointed <u>bolts</u> and doors?	imposed my limit ← <i>broke my</i> <i>statute</i> .  bolts ← <i>bolt</i> .
Job 38:11	וַאֲמַר עַד־כַּף תָּבוֹא וְלֹא תִסָּיֵף וּפֹאֲזִישִׁית בְּגֹאזֹן גִּלְיָד: – 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 /</i> <i>blocked</i> . [AnLx] indicates impersonal usage in this verse. Avoidance of the passive.
Job 38:12	הֲמִימֶיךָ צִוִּיתָ בֹקֶר *יִדְעָתָה *שָׁחַר *יִדְעָתָה *הַשָּׁחַר מִקְמוֹ: Have you in <i>all</i> your days <i>ever</i> commanded the morning? Or have you <u>informed the</u> <u>dawn</u> of its place?	informed the dawn: the <i>queré</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	לֹאֲחֹז בְּכַנְפוֹת הָאָרֶץ וַיִּנְעָרוּ רַשָּׁעִים מִמֶּנָּה: <i>Do you know how to take</i> <i>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	תִּתְּהַפֵּךְ כְּחֹמֶר חֹתָם וַיִּתְּצֻבוּ כִּמּוֹ לְבוּשׁ: – Or <i>how</i> the <u>earth</u> is changed like <u>clay</u> under a <u>seal</u> ? – Or <i>how</i> <u>morning and dawn</u> stand out <i>as</i> <u>an</u> <u>adornment</u> ?	clay under a seal ← <i>clay (before</i> <i>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 וּזְרוּעַ רָמָה תִּשְׁבֵּר: – And <i>how</i> <u>their light is</u> <u>withheld</u> from the <u>wicked</u> , And an uplifted arm is broken?	their light is withheld from the wicked: perhaps meaning <i>the</i> <i>wicked cannot make use of</i> <i>morning and dawn's (v.12) light</i> . It is tempting to translate as <i>(by)</i> <i>their light the wicked are</i> <i>hindered</i> , since ↗

Job 38:16	הֲבָאתָ עַד־נְבִיִּים וּבַחֲקֹר תִּהְיוּם הַתְּהַלֵּכֶתָ:	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</i> ... <i>gates</i> . Otiose, but see Gen 12:5.
Job 38:18	הֲתִבְנִנָּתָ עַד־רַחְבֵּי־אָרֶץ הַגֹּד אִם־יָדַעְתָּ כֻּלָּהּ:	Do you have understanding <u>of</u> the wide places 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	אֵיזָה הַדֶּרֶךְ יִשְׁכֵּן־אֹר וְחֹשֶׁךְ אֵיזָה מְקוֹמוֹ:	Where <i>is</i> the way <i>to where</i> light dwells? And <i>as for</i> darkness, where <i>is</i> its place?	
Job 38:20	כִּי תִקַּחְנוּ אֶל־גְּבוּלוֹ וְכִי־תִבִּין נְתִיבוֹת בֵּיתוֹ:	Did you take it to its boundary, And do you understand the <u>paths to its abode</u> ?	paths to its abode ← <i>paths of its</i> <i>abode</i> . Wider use of the construct state.
Job 38:21	יָדַעְתָּ כִּי־אֵז תִּוָּלַד וּמִסְפַּר יָמָיו 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	הֲבָאתָ אֶל־אֲצִרוֹת שֶׁלֶג וְאֲצִרוֹת בָּרָד תְּרָאָה:	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</i> ... <i>treasuries</i> . Otiose, but see Gen 12:5.
Job 38:23	אֲשֶׁר־חִשְׁכָתִּי לְעֵת־צָר לְיוֹם קָרֵב וּמִלְחָמָה:	Which I have reserved for the time of adversity? – For the day of battle and war?	
Job 38:24	אֵיזָה הַדֶּרֶךְ יַחַלֵּק אֹר יָפֵן קָדִים עַל־יָאָרֶץ:	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 תַּעֲלֶה וְדָרַךְ לְחַיִּז 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־אָרֶץ 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 שָׂאָה וּמִשְׁאָה וּלְהַצְמִיחַ מִצָּא דָשָׂא:	– To satiate desolate <i>ground</i> and desolated <i>tracts</i> So as to cause the growth of sprouting grass?	

Job 38:28	הֲיֵשׁ-לַמָּטָר אָב אִו מִי־הוֹלִיד אֶגְלִי-טָל:	Does rain have a father? Or who begot the dewdrops?	
Job 38:29	מִבֶּטֶן מִי יֵצֵא הַקָּרָח וּכְפָר שָׁמַיִם מִי יֵלְדוּ:	Out of whose womb does ice come? And who gives birth to heaven's hoarfrost?	
Job 38:30	כַּאֲבֵן מַיִם יִתְחַבֵּא וּפָנָי תְּהוֹם יִתְלַבֵּדוּ:	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	הֲתִקְשֹׁר מַעֲדָנוֹת כִּימָה אוֹ-מִשְׁכּוֹת כָּסִיל תִּפְתָּח:	<i>Can</i> you bind the delights of the Pleiades? Or <i>can</i> you loose 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-בְּנֵיהֶם תִּנְחֵם:	<i>Can</i> you bring out each sign of the zodiac in its season? Or <i>can</i> you guide <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	הֲיָדַעְתָּ חֻקּוֹת שָׁמַיִם אִם-תִּשְׁמָר מִשְׁטָרוֹ בְּאָרֶץ:	Do you know the <u>physical laws</u> of the sky? <i>Can</i> you appoint their dominion over the earth?	physical laws ← <i>statutes</i> .
Job 38:34	הֲתִרִים לָעֵב קוֹלְךָ וּשְׁפַעַת־מַיִם תִּכְסֶּד:	<i>Can</i> you lift up your voice to the clouds, <i>Commanding them</i> that <u>plenteous water</u> should cover you?	plenteous water ← <i>plenteousness of water</i> , a reverse Hebraic genitive.
Job 38:35	הֲתִשְׁלַח בְּרָקִים וַיִּלְכוּ וַיֹּאמְרוּ לְךָ הִנֵּנוּ:	<i>Can</i> you send lightning <i>strikes</i> , So that they go and say to you, 'Here <u>we are</u> '?	here we are ← <i>behold us</i> .
Job 38:36	מִי־שָׂת בִּטְחוֹת חֲכָמָה אִו מִי־נָתַן לִשְׁכּוֹי בִּינָה:	Who put wisdom in the inward parts? Or who gave understanding to the mind?	
Job 38:37	מִי־יִסְפֹּר שְׁחָקִים בְּחֲכָמָה וְנִבְּלֵי שָׁמַיִם מִי יִשְׁכִּיב:	Who <i>can</i> <u>count</u> the clouds in wisdom? And who <i>can</i> <u>stop up</u> heaven's bottles?	count: or <i>describe</i> . <hr/> stop up: or <i>pour out</i> .
Job 38:38	בְּצִקָּת עָפָר לְמוֹצָק וּרְגָבִים יִדְבְּקוּ:	– When dust is cast into a solid, And clods of earth cleave together?	
Job 38:39	הֲתִצּוּד לְלִבְיָא טָרֵף וַחֲיִית כְּפִירִים תִּמְלֹא:	<i>Can</i> you hunt for prey for the lion? And <i>can</i> you <u>feed</u> the lion cubs?	feed ← <i>fill the life</i> .

Job 38:40	כִּי־יִשְׁחוּ בַּמְעוֹנוֹת יִשְׁבוּ בַּסֶּכֶה לְמוֹ־אָרֶב:	For they crouch in <i>their</i> den; They lie in wait in the thicket.	
Job 38:41	מִי יֵבִין לָעֶרֶב לַיָּדוּ כִּי־יִלְדוּ **יִלְדֵּיו אֶל־אֵל יִשְׁוּעוּ יִתְּעוּ לְבִל־אֶכֶל:	Who prepares <u>feed</u> for the raven? – When its <u>young</u> cry out to GOD? – <i>When</i> they are <u>perishing</u> for lack of food?	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 and discordant with the verb. Compare Job 21:20.  feed ← <i>his feed</i> .  perishing ← <i>going astray (to ruin)</i> . See [AnLx]. Compare Prov 14:22.
Job 39:1	הֲיָדַעַתָּ עֵת לִדַּת יְעֹלֵי־סֶלַע חֲלָל אֵילֹות תִּשְׁמֹר:	Do you know the time When the mountain goats give birth? <i>Or</i> do you keep watch <i>over</i> <i>the time</i> <i>When</i> the hinds calve?	
Job 39:2	תִּסְפֹּר יָרְחִים תִּמְלֶאנָה וְיָדַעַתָּ עֵת לִדְתָנָה:	<i>Can</i> you count the months <i>for which</i> they <u>gestate</u> ? And do you know the time when they give birth?	gestate ← <i>fulfil</i> .
Job 39:3	תִּכְרַעְנָה יִלְדֵיהֶן תִּפְלַחְנָה חֲבִלֵיהֶם תִּשְׁלַחְנָה:	They crouch, They deliver their young; They cast off their <i>labour</i> <u>pangs</u> .	<i>labour</i> pangs: re-pointing as חֲבִלֵיהֶם would read ( <i>umbilical</i> ) <i>cords</i> .
Job 39:4	יַחֲלִמוּ בְּנֵיהֶם יִרְבּוּ בִּבְרָ 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</i> <i>(parents)</i> .
Job 39:5	מִי־שָׁלַח פָּרָא חֲפָשִׁי וּמִסְרוֹת עָרוּד מִי פָתַח:	Who set the wild ass free? And who loosed the bonds of the wild donkey?	
Job 39:6	אֲשֶׁר־שָׁמַתִּי עֲרֶבָה בֵּיתוֹ וּמִשְׁכְּנוֹתָיו מִלְחָה:	– 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 לַהֲמוֹן קָרִיָּה תִּשְׁאֹות נֹזֵגִשׁ לֹא יִשְׁמָע:	He derides the urban crowd <i>And</i> does not hear the clamour of the taskmaster.	
Job 39:8	יְתוֹר הָרִים 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	הֲיֵאָבֶה הַיָּם עֲבָדְךָ אִם־יִלְוִין עַל־אֲבוֹסְךָ:	Does the <u>buffalo</u> 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	הֲתִקְשְׁרֶיִם בְּתֵלֶם עֲבֹתוֹ אִם־יִשְׁדֹּד עֲמָקִים אַחֲרָיָהּ:	Can you bind the <u>buffalo</u> 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	הֲתִבְטַחְבוּ בִּי־רֵב כְּחוֹ וְתַעֲזֹב אֵלָיו יְגִיעָהּ:	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־יִשׁוּב יִשִּׁיב זֶרְעָהּ וְגִרְנָהּ יֶאֱסֹף:	Will you put your trust in him That he will {Q: <i>make a</i> return <i>on</i> } [K: return <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	כִּנְף־רִנְנִים נַעֲלָסָה אִם־אֲבָרָה חֲסִידָהּ וְנֹצָהּ:	<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 בִּצִּיָּה וְעַל־עֲפָר תַּחֲמֹם:	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	וְתִשְׁכַּח כִּי־רָגַל תְּזוּרָהּ וְחִית 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	הֲקִשִּׁיחַ בְּנִיָּהּ לֹא־לָהּ לְרִיק יְגִיעָהּ בְּלִי־פָחַד:	<u>She</u> 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 הֲקִשִּׁיחַ, and take it gerundially, <i>by treating harshly</i> .
Job 39:17	כִּי־הִשָּׂה אֱלֹהִים חֲכָמָה וְלֹא־חָלַק לָהּ בִּבְיָנָהּ:	For G O D causes her to forget wisdom, And he has not apportioned her with understanding.	
Job 39:18	בָּעֵת בַּמָּרוֹם תִּמְרִיא תִשָּׁחַק לְסוֹס וּלְרֹכְבּוֹ:	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	הֲתַתֵּן לְסוֹס גְּבוּרָה הֲתַלְבִּישׁ צוּאָרוֹ רַעְמָהּ:	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 כָּאֲרֵבָה הוֹד נִחְרוּ אִימָה:	Did you give him the ability to jump like a locust? The dignity of his snorting <i>is</i> awesome.	
Job 39:21	יִחַפְּרוּ בְּעֶמֶק וַיִּשֵׁשׁ בְּכַח יֵצֵא לְקִרְאֵת־נֶשֶׁק:	He <u>paws</u> in the valley And rejoices in <i>his</i> strength And engages <u>in</u> battle.	he paws ← <i>they dig, explore.</i> engages in ← <i>goes out to the meeting of battle.</i>
Job 39:22	יִשְׁחַק לִפְחַד 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	עֲלִיו תִּרְנָה אֲשָׁפָה לְהַב חֲנִית וְכִידּוֹן:	Alongside him the quiver rattles, And the blade of the spear and the <u>lance</u> .	lance: AV differs ( <i>shield</i> ).
Job 39:24	בִּרְעַשׁ וּרְגֵז יִגְמַא־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</i> heard.	stamps: or <i>drinks up</i> . AV differs ( <i>swalloweth</i> ), taking the alternative. stand in place ← <i>trust, be firm,</i> so <i>stand firm</i> .
Job 39:25	בְּדֵי שֹׁפָר   יֹאמַר הָאֵח וּמִרְחוֹק יִרְיַח מִלַּחְמָה רַעַם שָׁרִים וּתְרוּעָה:	Whenever the ramshorn <i>is</i> <i>heard</i> , He says, ‘Aha!’, And smells war from a distance – The thunder of generals and the sound of alarm.	
Job 39:26	הַמְּבִינָתָךְ יֶאֱבֶר־נָגַץ יִפְרֹשׁ *כִּנְפו *כִּנְפָיו לְתִימָן:	<i>Is it</i> by your wisdom <i>that</i> the hawk soars And stretches <u>its wings</u> 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 וְכִי יָרִים קִנּוֹ:	Or <i>is it</i> according to your <u>command</u> <i>that</i> the eagle soars, And that it makes its nest high up?	command ← <i>mouth</i> .
Job 39:28	סֹלֶעַ יֵשֶׁבֶן וַיִּתְּלֶנָּה עַל־שֵׁן־סֹלֶעַ וּמִצְדָּה:	It dwells and lodges <i>on</i> a rock, On a <u>crag</u> and citadel.	crag ← <i>tooth of a rock</i> .
Job 39:29	מִשֶּׁם חִפְּרָאֵכָּל לְמִרְחוֹק עֵינָיו יִבִּיטוּ:	For there it <u>seeks</u> prey; Its eyes see <i>it</i> from a distance.	seeks ← <i>digs; searches out</i> .
Job 39:30	*וּאִפְרָחוּ *וְאִפְרָחָיו יַעֲלֶעֱדָם וּבְאֶשֶׁר חָלָלִים שָׁם הוּא: פ	And <u>its young</u> suck up blood, And wherever the slain <i>are</i> , There <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־אֱיֹזֵב וַיֹּאמֶר:	And the LORD answered Job <i>further</i> and said,	

Job 40:2	הָרֹב עִם־שָׂדֵי יִסּוֹר מוֹכִיחַ אֱלֹהֵי יַעֲנֶנָּה: פ	“Will he <i>who</i> contends with the ALMIGHTY <u>Instruct</u> him? 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 יַצֵּק from יָצַק.
Job 40:3	וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמֶר:	Then Job answered the LORD and said,	
Job 40:4	הֵן קָלָתִי מֵה אֲשִׁיבֶךָ יָדִי שָׂמַתִּי לְמוֹפִי:	“Behold, I am base. How <i>can</i> I answer you? I put my hand to my mouth.	
Job 40:5	אַחַת דִּבַּרְתִּי וְלֹא אָעֲנָה וְשֵׁנִים 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־אִיּוֹב *מִן *סַעְרָה **מִן   *סַעְרָה וַיֹּאמֶר:	Then the LORD answered Job <u>from the whirlwind</u> 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	אֲזַרְנָא כְּגִבֹּר חֲלָצִיד אֲשֶׁאֲלֶךָ 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 תִּצְדֹּק:	Will you declare my judgment void? Will you condemn me, So that you are righteous?	
Job 40:9	וְאִם־זְרוֹעַ כָּאֵל   לָךְ וּבִקְוֹל כָּמֹהוּ תִרְעַם:	<u>Now</u> 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 vav.
Job 40:10	עֲדָה נָא גִּאּוֹן וְגִבּוֹה וְהוֹד וְהִדְר תִּלְבָּשׁ:	Kindly deck yourself <i>with</i> excellence and majesty, And clothe yourself <i>with</i> glory and splendour.	
Job 40:11	הַפֵּץ עֲבָרוֹת אַפֶּךָ וּרְאָה כָּל־גָּאֹה וְהִשְׁפִּילֵהוּ:	Distribute the outbursts of your anger, And see everyone <i>who is</i> proud, And bring him low.	
Job 40:12	רְאֵה כָל־גָּאֹה הַכְּנִיעֵהוּ וְהִדְדֵּךְ רַשָּׁעִים תַּחְתָּם:	See everyone <i>who is</i> proud, And bring him down, And tread on the wicked <u>on the spot</u> .	on the spot ← <i>under themselves</i> .
Job 40:13	טָמְנִם בְּעָפָר 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 בִּי־תוֹשַׁע לִךְ יְמִינֶךָ:	Then I myself will confess to you, That your right <i>hand can</i> save you.	



Job 40:15	הִנֵּה־נָא בְּהֵמוֹת אֲשֶׁר־עָשִׂיתִי עִמָּךְ חֲצִיר כַּבֶּקֶר יֹאכֵל:	Behold, please, Behemoth, Which I made with you. It eats grass like an ox.	Behemoth: [CB] says “probably the hippopotamus”. But the description following fits a dinosaur.
Job 40:16	הִנֵּה־נָא כְחוֹ בְּמַתְּנוֹ וְאָזְנוֹ בְּשִׁרְרֵי בִטְנוֹ:	Look at its strength in its loins, And its might in the muscles of its rump.	
Job 40:17	יִחַפֵּץ זָנְבוֹ כְּמוֹ־אֲרֵז גִּידֵי *פָּחַדוּ *פַּחַדָּיו יִשְׁרְגוּ:	It swings its tail 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 אֶפִיקֵי נְחוֹשֶׁה גְּרָמָיו כַּמָּטִיל בַּרְזֵל:	Its bones are tubes of copper, And its frame is like bars of iron.	frame ← (another word for) bones.  bars ← a bar.
Job 40:19	הוּא רֵאשִׁית דְּרָכֵי־אֵל הָעֹשֶׂה יָגֵשׁ חֶרֶב:	It is the pre-eminence of GOD's ways; Only he who made it Can bring his sword against it.	
Job 40:20	כִּי־בֹל הָרִים יִשְׂאוּ־לּוֹ וְכָל־חַיַּת הַשָּׂדֶה יִשְׁחָקוּ־שָׁם:	For the mountains yield produce for it, Where all the wild beasts play.	yield: in a Hebrew “OSV” (object-subject-verb) sentence.
Job 40:21	תַּחַת־צִאֲלִים יִשְׁכַּב בְּסֶתֶר קִנָּה וּבִצָּה:	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 צִאֲלִים צִלְלוֹ יִסְבּוּהוּ עֲרֵב־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	הֲזֶן יַעֲשֶׂק נָהָר לֹא יַחְפּוֹז יִבְטָח   כִּי־יִגִּיחַ יַרְדֵּן אֶל־פִּיהוּ:	What 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 יִקְחֶנּוּ בְּמוֹקְשִׁים יִנְקֹב־אָף:	Can anyone capture it by its eyes? Can anyone hook its nose with snares?	by its eyes: [CB] interprets as <i>while he lies on watch</i> .  hook ← pierce.  AV differs (Behemoth is the subject of both verbs).
Job 41:1	תִּמְשֹׁךְ לִוְיָתָן בַּחֲכָה וּבְחֶבֶל תִּשְׁקֶיעַ לִשְׁנוֹ:	Can you haul in Leviathan with a hook? Or can you tie his tongue down with a cord?	Leviathan: [CB]= probably the crocodile. [BDB]= <i>serpent, dragon, sea-monster, crocodile, whale</i> in various places. In Modern Hebrew, <i>the whale</i> .

Job 41:2	הַתֵּשִׁים אֶגְמוֹן בְּאָפוֹ וּבַחוּחַ תִּקְוֹב לַחִיו:	Can you place a cauldron over his snout? Or <i>can</i> you bore through his jaw with a hook?	
Job 41:3	הִרְבֵּה אֵלַי תַּחֲנוּנִים אִם־יְדַבֵּר אֵלַי רַכּוֹת:	Will he make many supplications to you? Or will he speak to you softly?	
Job 41:4	הִכְרַת בְּרִית עִמָּךְ תִּקְחֶנּוּ לְעַבְד עוֹלָם:	Will he make a covenant with you? Or <i>can</i> you domesticate him?	domesticate ← <i>take as a servant of the age.</i>
Job 41:5	הַתְּשַׁחֲקֵבּוּ כַּצֹּפֹר וְתִקְשְׁרֶנּוּ לְנַעֲרוֹתַי:	Can you play with him, as with a bird? – Or cage him for your maidservants?	cage ← <i>bind.</i>
Job 41:6	יִכְרוּ עָלָיו חֲבָרִים יַחְצֹהוּ 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 banquet of him</i> ). retailers ← <i>merchants.</i>
Job 41:7	הִתְמַלֵּא בְּשִׁכּוֹת עוֹרוֹ וּבְצִלְצֵל דָּגִים רֹאשׁוֹ:	Can you fill his skin with spears? – Or his head with fishing harpoons?	
Job 41:8	שֵׁים־עָלָיו כִּפֶּךְ זָכַר מִלְחָמָה 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 dare.</i>
Job 41:9	הִנֵּה־תַחֲלֹתוֹ נִכְזָּבָה הַגֵּם אֶל־מִרְאֵיו יִטֹּל:	See <i>how</i> one's hope is proved false. Is it not so, that even at the sight of him One loses heart?	see how ← <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־אֶכְזֹר כִּי יַעֲוֶרְנוּ וּמִי הוּא לִפְנֵי יִתְיַצֵּב:	No-one is so bold 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 vav.
Job 41:11	מִי הִקְדִּימֵנִי וְאַשְׁלֵם תַּחַת כָּל־הַשָּׁמַיִם לִי־הוּא:	Who existed before me? Tell me, and I will pay what is due. Everything under the whole of heaven is mine.	Rom 11:35, where it is adapted.
Job 41:12	*לֹא־*לוֹ־אַחֲרִישׁ בְּדָיו וּדְבַר־גְּבוּרוֹת וְחֵין עָרְבּוּ:	I will {K: not be silent} [Q: be silent to him] about his limbs, For his figure is a matter of might and gracefulness.	AV also follows the <i>ketiv</i> . figure ← <i>arrangement.</i>
Job 41:13	מִי־גִלָּה פָּנָי לְבוּשׁוֹ בְּכַפָּל רִסְנוֹ מִי יָבוֹא:	Who has uncovered his outer clothing? Who <i>can</i> approach his double row of teeth?	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 פָנָיו מִי פֶתַח סְבִיבוֹת שָׁנָיו אִמָּה: Who can open the gates of his face? The surroundings of his teeth are terrifying.	gates of his face: a poetic expression for jaws or mouth. terrifying ← terror.
Job 41:15	גִּאֲוָה אֶפְיָקִי מִגִּגִּים סָגוּר חוֹתָם צָר: The central ridges of his scales are his pride. Each one is closed making a tight seal.	central ridges ← channels. [AnLx] gives boss of a shield and tubes, standing for bones.
Job 41:16	אֶחָד בְּאַחַד יִגָּשׁוּ וְרוּחַ לֹא־יָבוֹא בֵּינֵיהֶם: One is so close to another That no air can come between them.	is so close ← approaches. air ← wind.
Job 41:17	אִישׁ־בְּאַחִיהוּ יִדְבֹּקוּ יִתְלַכְדּוּ וְלֹא יִתְפַּרְדּוּ: One cleaves to the one next to it; They interlock and do not come apart.	cleaves to the one next to it ← is made to adhere each to his brother. interlock ← catch each other. Reciprocal use of hithpael.
Job 41:18	עֲטִישָׁתוֹ תִּהְיֶה אֹרֶךְ עֵינָיו בְּעַפְעַפ־שָׁחַר: His sneezings cause light to flash, And his eyes are like the eyelids of dawn.	
Job 41:19	מִפִּי לִפְיָדִים יִהְיוּ כִידּוּדֵי אֵשׁ יִתְמַלְטוּ: From his mouth flames go out; Sparks of fire are released.	flames ← torches. are released ← escape.
Job 41:20	מִנְחִירָיו יֵצֵא עָשָׁן כְּדוּד נִפְוֶה וְאַגְמָן: Smoke is emitted from his nostrils, Like a fanned brazier and a cauldron.	is emitted ← goes out. cauldron: as [AnLx]. [BDB] gives bulrushes (as fuel here). Bulrushes in Isa 9:14, Isa 19:15, Isa 58:5.
Job 41:21	נִפְשׁוֹ גִּחְלִים תִּלְהֶט וְלֵהָב מִפִּי יֵצֵא: His breath kindles coals, And flame is emitted from his mouth.	breath ← soul, but also breath. is emitted ← goes out.
Job 41:22	בְּצוּאָרוֹ יִלֵּן עֹז וְלִפְנָיו תִּדּוּן דָּאָבָה: His neck is a source of strength, And faint-heartedness beats a hasty retreat at his advance.	his neck is a source of strength ← in his neck strength lodges. beats a hasty retreat at his advance ← leaps before him. AV differs (is turned into joy before him).
Job 41:23	מִפְּלִי בְּשָׂרוֹ דְּבִקוּ יֵצוֹק עָלָיו בַּל־יִמוּט: Even the softer parts of his flesh cleave to him tightly And are firm on him so as not to shake.	softer ← falling; pendulous. firm ← cast.
Job 41:24	לְבוֹ יֵצוֹק כְּמו־אֶבֶן וְיֵצוֹק כְּפֶלֶח תַּחְתִּית: His heart is firm like stone And is as hard as a lower millstone.	firm ... hard ← cast ... cast. Otiose, but see Gen 12:5.
Job 41:25	מִשְׁתּוֹ יִגּוּרוּ אֱלִים מְשֻׁבָּרִים יִתְחַטְּאוּ: The mighty are afraid of him being roused; They are at their wits' end because of his ravaging.	being roused ← rising. Qal for passive of hiphil. Compare Ex 20:5, Deut 5:9, Isa 10:34. AV differs, taking it as reflexive. are at their wits' end ← mistake themselves, miss their mark. Compare Judg 20:16, Job 5:24. AV differs (purify themselves). ravaging ← breakings.

Job 41:26	מְשִׁיגֵהוּ חֶרֶב בְּלִי תָקוּם חֲנִית מִסֵּעַ וְשָׁרִיָּה: engages ← overtakes; reaches. hold out ← rise.
Job 41:27	יֶחֱשֵׁב לְתַבֵּן בְּרֹזֶל לְעֵץ רָקִבּוֹן נְחוּשָׁה: He regards iron as straw, And copper as rotten wood.
Job 41:28	לֹא־יִבְרִיחֵנוּ בֶן־קֶשֶׁת לֶקֶשׁ נִהְפְּכוּ־לוֹ אֲבִי־קַלֶּעַ: The arrow does not cause him to flee, And stones of the sling are regarded as stubble by him. arrow ← son of the bow. are regarded as ← are turned into.
Job 41:29	בִּקֵּשׁ נֶחֱשָׁבוּ תוֹתַח וְיִשְׁחָק לְרַעַשׁ בִּידוֹן: He considers a club as stubble, And he laughs at the rattling of lances. lances ← a lance.
Job 41:30	תַּחְתּוֹ חֲדָדִי חֶרֶשׁ יִרְפֹּד חֲרוּץ עַל־יִטִּיט: He has sharp points under him; He splays sharp appendages in the mire. sharp points ← (things) sharpened of a shard.
Job 41:31	יִרְתִּיחַ כֶּסֶּיר מְצוּלָה יָם יָשִׁים כַּמְרָקְחָה: He makes the deep boil like a pot; He makes the sea like a pot of ointment.
Job 41:32	אַחֲרָיו יֵאִיר נִתִּיב יֶחֱשֵׁב תִּהְיוֹם לְשִׁיבָה: He causes a path to light up behind him, So that one would think the deep had acquired silver hair. silver ← grey.
Job 41:33	אֵין־עַל־עֶפְר מִשְׁלוֹ הֶעָשׂוּ לְבַל־יֶחֱת: There is not the like of him on the earth, Who is made without fear. earth ← dust.
Job 41:34	אֶת־כָּל־גִּבּוֹהַ יִרְאֶה הוּא מֶלֶךְ עַל־כָּל־בְּנֵי־שָׁחַץ: ס He looks dauntlessly on every high thing; He is king of all proud creatures.” proud creatures ← sons of pride.
Job 42:1	וַיַּעַן אֱיֹזֵב אֶת־יְהוָה וַיֹּאמֶר: Then Job answered the LORD and said,
Job 42:2	*ידעת **יִדְעָתִי כִּי־כָל תּוּכָל וְלֹא־יִבָּצֵר מִמֶּךָּ 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>qeré</i> . As Hebrew, it reads <i>you know</i> .
Job 42:3	מִי זֶה   מַעֲלִים עֲצָה בְּלִי דַּעַת לִכְנֹן הִגַּדְתִּי וְלֹא אָבִין נִפְלְאוֹת מִמֶּנִּי וְלֹא אֵדָע: 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. The question was asked in Job 38:2.

Job 42:4	שְׁמַעֲנָא וְאֶנְכִי אֲדַבֵּר אֲשַׁאלְךָ וְהוֹדִיעָנִי:	Hear me, I pray, And I will speak. <i>You said,</i> 'I will ask you, And you <i>can</i> answer me.'	This refers back to Job 40:2.
Job 42:5	לְשִׁמְעָאֲזֵן שָׁמַעְתִּיד וְעַתָּה עֵינִי רָאִיתְךָ:	I heard you by hearing of the ear, But now my eye has seen you.	
Job 42:6	עַל־כֵּן אֲמָאֵס וְנַחֲמֹתִי עַל־עָפָר וָאֵפֶר: פ	For this reason I <u>despise</u> <i>myself</i> , And I repent in dust and ashes."	despise: or <i>reject</i> .
Job 42:7	וַיְהִי אַחֲרֵי דְבַר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־אֵיּוֹב וַיֹּאמֶר יְהוָה אֶל־אֱלִיפַז הַתִּימָנִי חֲרָה אַפִּי בְךָ וּבִשְׁנֵי רֵעֶיךָ כִּי לֹא דִבַּרְתָּם אֵלַי נְכוֹנָה כַּעֲבָדִי אֵיּוֹב:	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</i> right <u>about</u> me, like my servant Job.	about: reading עָלַי for אֵלַי, a common exchange in Hebrew. Otherwise, read <i>to</i> .
Job 42:8	וְעַתָּה קַחוּ־לָכֶם שִׁבְעָה־פָּרִים וְשִׁבְעָה אֵילִים וּלְכוּ   אֶל־עַבְדִּי אֵיּוֹב וְהִעֲלִיתֶם עֹלָה בְּעֲדָכֶם וְאֵיּוֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם כִּי אִם־פָּגַעְתִּי אֲשָׂא לְבַלְתִּי עֲשׂוֹת עִמָּכֶם נְבִלָה כִּי לֹא דִבַּרְתָּם אֵלַי נְכוֹנָה כַּעֲבָדִי אֵיּוֹב:	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 <u>accept him</u> , 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</i> <i>is</i> right, as my servant Job <i>has</i> ."	accept him ← <i>accept his face</i> .  about: as Job 42:7.
Job 42:9	וַיָּלְכוּ אֱלִיפַז הַתִּימָנִי וּבִלְדָּד הַשּׁוּחִי צֶפֶר הַנַּעֲמָתִי וַיַּעֲשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהִים יְהוָה וַיִּשָּׂא יְהוָה אֶת־פָּנָיו אֵיּוֹב:	So Eliphaz the Temanite and Bildad the Shuhite <i>and</i> 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	וַיְהִי שָׁב אֶת־שְׁבִית שְׁבוֹת אֵיּוֹב בְּהִתְפַּלְּלוֹ בְּעַד רָעָהוּ וַיִּסַּף יְהוָה אֶת־כָּל־אֲשֶׁר לְאֵיּוֹב לְמִשְׁנָה:	And the LORD <u>restored the</u> <u>fortunes</u> of Job when he prayed for <u>his friend</u> , and the LORD <u>restored everything</u> of Job's – double.	restored the fortunes ← <i>turned the captivity</i> . The <i>ketiv</i> / <i>qere</i> issue is as in Jer 29:14.  his friend: the Hebrew consonants and vowels are for <i>friend</i> . [BHS-CA] proposes a consonantal change to <i>friends</i> (רַעֲיוּ), which we decline.  restored everything ... double ← <i>added everything ... for doubling</i> . Idiomatic רַ

Job 42:11	<p>וַיָּבֹאוּ אֵלָיו כָּל-אֶחָיו  וְכָל-אֲחֵי־תָיו **אֲחֵיוֹתָיו  וְכָל-יָדְעָיו לִפְנֵים וַיֵּאָכְלוּ עִמּוֹ  לֶחֶם בְּבֵיתוֹ וַיְנַדּוּ לוֹ וַיְנַחֲמוּ  אֹתוֹ עַל כָּל-הָרָעָה  אֲשֶׁר-הָבִיא יְהוָה עָלָיו  וַיִּתְּנוּ-לוֹ אִישׁ קֶשֶׁטָה אֶחָת  וְאִישׁ נָזָם זָהָב אֶחָד: ס</p>	<p>And all his brothers and all his <u>sisters</u> 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 <u>kesitah</u> <i>coin</i>, and each gave one golden <u>earring</u>.</p>	<p>↳ for doubling (not adding double, which is tripling).</p> <hr/> <p>sisters: the <i>ketiv</i> can be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p> <hr/> <p>kesitah: see Gen 33:19.</p> <hr/> <p>earring: perhaps, nosering. See Gen 24:47.</p>
Job 42:12	<p>וַיְהִי בֶרֶךְ אֶת-אַחֲרֵית אֵיּוֹב  מִרְאשְׁתּוֹ וַיְהִי-לוֹ אַרְבַּעַת  עָשָׂר אֲלָף צֹאן וְשֵׁשֶׁת אֲלָפִים  גְּמָלִים וְאֶלֶף-צֶמֶד בָּקָר וְאֶלֶף  אַתּוֹנוֹת:</p>	<p>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 yoke of oxen, and one thousand <u>she-asses</u>.</p>	<p>yoke: see Job 1:3.</p> <hr/> <p>she-asses: as in Job 1:3.</p>
Job 42:13	<p>וַיְהִי-לוֹ שִׁבְעֶנָּה בָנִים וְשָׁלוֹשׁ  בָּנוֹת:</p>	<p>And he had seven sons and three daughters.</p>	
Job 42:14	<p>וַיִּקְרָא שְׁם-הָאֶחָת יִמִּימָה  וְשֵׁם הַשֵּׁנִית קְצִיעָה וְשֵׁם  הַשְּׁלִישִׁית קֶרֶן הַפּוֹד:</p>	<p>And he called one Jemima, and the second one <u>Keziah</u>, and he called the third Keren-Happuch.</p>	<p>Keziah: AV= <i>Kezia</i>.</p>
Job 42:15	<p>וְלֹא נִמְצְא נָשִׁים יְפוֹת כְּבָנוֹת  אֵיּוֹב בְּכָל-הָאָרֶץ וַיִּתֵּן לָהֶם  אֲבִיהֶם נַחֲלָה בְּתוֹךְ אֲחֵיהֶם: ס</p>	<p>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.</p>	
Job 42:16	<p>וַיְחִי אֵיּוֹב אַחֲרֵי-זֹאת מֵאָה  וְאַרְבָּעִים שָׁנָה *וַיֹּרֵא  **וַיִּרְאֶה אֶת-בָּנָיו וְאֶת-בָּנֵי  בָּנָיו אַרְבַּעַת דְּרוֹת:</p>	<p>And after this Job lived one hundred and forty years, <u>and he</u> <u>saw</u> his sons and his grandsons, <i>to</i> four generations.</p>	<p>and he saw: the <i>ketiv</i> is an common apocopated form of the <i>qeré</i>.</p>
Job 42:17	<p>וַיָּמָת אֵיּוֹב זָקֵן וְשָׂבַע יָמִים:</p>	<p>And Job died old and <u>full</u> of days.</p>	<p>full ← <i>satisfied</i>.</p>
Ps 1:1	<p>אֲשֶׁר-יֵהְיֶה אִישׁ אֲשֶׁר   לֹא הָלַךְ  בְּעֵצַת רָשָׁעִים וּבַדֶּרֶךְ  חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב  לִצְיָן לֹא יָשָׁב:</p>	<p><u>Happy</u> <i>is</i> the man who does not walk in the counsel of the wicked,  And <i>who</i> does not stand on the way of sinners,  And <i>who</i> does not sit in the seat of mockers,</p>	<p>happy: see note to Matt 5:3.</p>
Ps 1:2	<p>כִּי אִם בְּתוֹרַת יְהוָה חִפְּצוֹ  וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה:</p>	<p>But whose delight <i>is</i> in the LORD's law,  And <u>in whose</u> law he meditates day and night.</p>	<p>in whose law he meditates day and night: compare Josh 1:8.</p>

Ps 1:3	וְהָיָה כְּעֵץ שָׁתוּל עַל־פְּלִי מִים אֲשֶׁר פִּרְיוֹ   יִתֵּן בְּעֵתוֹ וְעָלָהוּ 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 vav, as in Ps 60:11.
Ps 1:4	לֹא־כֵן הָרָשָׁעִים כִּי אִם־כַּמָּץ אֲשֶׁר־תִּדְפֶּנּוּ רוּחַ:	Not so the wicked; <i>They are</i> on the contrary like chaff Which the wind drives about.	
Ps 1:5	עַל־כֵּן   לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים:	That <i>is</i> why the wicked will not <i>be able to</i> stand at the judgment, Nor <i>will</i> sinners in the congregation of the righteous.	
Ps 1:6	כִּי־יֹדַע יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֵד:	For the LORD knows the way of the righteous, But the way of the wicked will <u>cease</u> .	cease: or <i>go to waste</i> .
Ps 2:1	לָמָּה רָגְשׁוּ גוֹיִם וְלֵאמֹים יְהַגּוּ־רִיק:	<b>Why do the Gentiles rage, And the nations contemplate a vain thing?</b>	Acts 4:25, where the psalm is attributed to David.
Ps 2:2	יִתְּצֻבוּ   מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יַחַד עַל־יְהוָה וְעַל־מָשִׁיחוֹ:	<b>The kings of the earth take their stand, And the potentates plot together against the LORD And against his messiah,</b>	Acts 4:26.
Ps 2:3	נִגְתָּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנִשְׁלְכָה מִמֶּנּוּ עֲבֹתֵימוֹ:	And say, “Let us break their bonds apart And cast their cords off us.”	
Ps 2:4	יוֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק אֲדֹנָי יִלְעַג־לָמוֹ:	He <i>who</i> dwells in the heavens will laugh; The <u>LORD*</u> will deride them.	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 2:5	אֲזַ יְדַבֵּר אֱלֹהֵימוֹ בָּאָפוֹ וּבְחִירוֹנוֹ יִבְהַלֵּמוֹ:	Then he will speak to them in his anger, And in his fury he will terrify them.	
Ps 2:6	וְאֲנִי נִסְכַּתִּי מִלְכִּי עַל־צִיּוֹן הַר־קֹדֶשׁ:	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> (מָשַׁח).  my holy mountain ← <i>the mountain of my holiness</i> , a Hebraic genitive.
Ps 2:7	אֲסַפְּרָה אֶל חָק יְהוָה אִמֹר אֵלַי בְּנִי אֵתָּה אֲנִי הַיּוֹם יִלְדָתִיד:	I will relate <u>the LORD's</u> <u>statute</u> . He has said to me, “ <b>You are my son; Today I begot you.</b> ”	<b>Acts 13:33, Heb 1:5, Heb 5:5.</b>  the LORD's statute: AV differs in word association.

Ps 2:8	שֶׁאֶל מִמֶּנִּי וְאַתָּנָה גּוֹיִם נַחֲלֶתְךָ וְאַחֲזֶתְךָ אֶפְסֵי-אָרֶץ:	Ask me, <b>And I will give nations <i>as</i> your inheritance</b> And the ends of the earth <i>as</i> your possession.	Rev 2:26.
Ps 2:9	תִּרְעַם בְּשֶׁבֶט בְּרֹזֶל כִּכְלִי יוֹצֵר תִּנְפָצִם:	<b>You will break them with a rod of iron; You will dash them to pieces like a potter's jar."</b>	you will break them: re-pointing as תִּרְעַם, it reads <i>you will shepherd / rule them</i> , as in Rev 2:27. <hr/> Rev 2:27, Rev 12:5, Rev 19:15.
Ps 2:10	וְעַתָּה מְלָכִים הִשְׁכִּילוּ הוֹסְרוּ שִׁפְטֵי אָרֶץ:	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:	Serve the LORD with fear, And rejoice in awe.	
Ps 2:12	נִשְׁקוּ-בֶר פְּוִי־אַנְףּ   וְתֹאבְדוּ דֶּרֶךְ כִּי־יִבְעַר כַּמַּעֲט אַפּוֹ אֲשֶׁר־י כָּל־חוֹסֵי בּוֹ:	Kiss the <u>son</u> 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	מִזְמוֹר לְדָוִד בְּבִרְחוֹ מִפָּנָי   אֲבִשְׁלוֹם בָּנוּ:	A Psalm of David when he was fleeing from Absalom his son.	
Ps 3:1b	יְהוָה מִה־רָבוּ צָרֵי רַבִּים קָמִים עָלַי:	O LORD, how my adversaries have increased! Many are rising up against me.	
Ps 3:2	רַבִּים אָמְרִים לְנַפְשִׁי אֵין יִשׁוּעָתָה לֹא בֵּאלֹהִים סֵלָה:	Many say about <u>myself</u> , “ <i>There is no salvation in</i> <i>God for him.</i> ” <u>Selah.</u>	<u>myself</u> ← <i>my soul</i> . <hr/> selah: see Hab 3:3.
Ps 3:3	וְאַתָּה יְהוָה מָגֵן בְּעִדִּי 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 vav.
Ps 3:4	קוֹלִי אֶל־יְהוָה אֶקְרָא וַיַּעֲנֵנִי מִהָר קָדְשׁוֹ סֵלָה:	I call out to the LORD <i>with</i> my voice, And he answers me from <u>his</u> <u>holy mountain</u> . <u>Selah.</u>	his holy mountain ← <i>the mountain of his holiness</i> , a Hebraic genitive.
Ps 3:5	אָנִי שָׁכַבְתִּי וְאִישְׁנָה הִקִּיצוֹתִי כִּי יְהוָה יִסְמְכֵנִי:	I lay down and fell asleep. <i>Then</i> I awoke, For the LORD sustained me.	
Ps 3:6	לֹא־אִירָא מֵרַבְבוֹת עַם אֲשֶׁר סָבִיב שְׂתוּ עָלַי:	I will not be afraid of the tens of thousands of people Who have ranged <i>themselves</i> against me.	



Ps 3:7	<p>קוּמָה יְהוָה   הוֹשִׁיעֵנִי אֱלֹהֵי כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבֵי לִחֵי שְׁנֵי רִשְׁעִים שִׁבְרָתָ:</p>	<p>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.</p>	
Ps 3:8	<p>לִיהוָה הִישׁוּעָה עַל־עַמֶּךָ בִּרְכָתְךָ סֵלָה:</p>	<p>Salvation <i>is</i> of the LORD; Your blessing <i>is</i> on your people. Selah.</p>	
Ps 4:1a	<p>לְמַנְצָח בְּנִינּוֹת מְזִמּוֹר לְדָוִד:</p>	<p>To the choirmaster, in <i>singing set</i> to stringed music. ↑  A Psalm of David.</p>	<p>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</i> to stringed music: AV differs (<i>on Neginoth</i>).</p>
Ps 4:1b	<p>בִּקְרָאִי עֲנֵנִי   אֱלֹהֵי צִדְקִי בַּצָּר הִרְחַבְתָּ לִּי חֲנֻנִי וּשְׁמַע תַּפְלִיתִי:</p>	<p>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.</p>	
Ps 4:2	<p>בְּנֵי אִישׁ עַד־מָה כְּבוֹדִי לְכַלְמָה תֹּאמְרוּבּוֹ רֵיק תִּבְקְשׁוּ כַזֵּב סֵלָה:</p>	<p><i>You</i> sons of man, how long <i>will you put</i> my glory to shame? You love vanity; You seek falsehood. Selah.</p>	
Ps 4:3	<p>וְדַעוּ כִּי־הִפְלָה יְהוָה חֲסִיד לּוֹ יְהוָה יִשְׁמַע בִּקְרָאִי אֵלָיו:</p>	<p>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.</p>	
Ps 4:4	<p>רַגְזוּ וְאַל־תִּחַטְּאוּ אִמְרוּ בְּלִבְבְּכֶם עַל־מִשְׁכַּבְכֶּם וְדַמּוּ סֵלָה:</p>	<p><b>Be overawed and do not sin,</b> Speaking in your heart on your bed, And be silent. Selah.</p>	<p>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 <b>Eph 4:26</b> is רָ</p>
Ps 4:5	<p>זָבַחוּ זִבְחֵי־צֶדֶק וּבִטְחוּ אֶל־יְהוָה:</p>	<p>Offer righteous sacrifices, And put your trust in the LORD.</p>	<p>↳ a Hebraism and not the classical <i>be angry</i>. See Gen 45:24, and Eph 4:26 for a fuller discussion.  offer ← <i>sacrifice</i>.</p>
Ps 4:6	<p>רַבִּים אָמְרִים מִי־יֵרָאֵנוּ טוֹב נִסְה־עָלֵינוּ אֹר פָּנֶיךָ יְהוָה:</p>	<p>Many say, “Who will show us goodness?” Raise the light of your presence on us, O LORD.</p>	

Ps 4:7	נָתַתָּה שְׂמֵחָה בְּלִבִּי מֵעַתָּה דָּגָנָם 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 אֶשְׁכְּבָה וְאִישָׁן כִּי־אַתָּה יְהוָה לְבַדְּךָ לְבָטָח 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	לְמַנְצָח אֶל־הַנְּחִילוֹת מִזְמוֹר לְדָוִד:	To the choirmaster in <i>singing set 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 Nehiloth</i> ).
Ps 5:1b	אֲמַרִי הֶאֱזִינָה   יְהוָה בִּינָה הִגִּינִי:	O LORD, listen to my words; Consider my meditation.	
Ps 5:2	הִקְשִׁיבָה   לְקוֹל שׁוֹעֵי מַלְכִי וְאֱלֹהֵי כִי־אֵלֶיךָ אֶתְפַּלֵּל:	Hearken to my call of crying out, O my king and my God, For to you I pray.	
Ps 5:3	יְהוָה בִּקֹּר תִשְׁמַע קוֹלִי בִקֹּר אֶעֱרֹךְ־לִךָ וְאֶצַּפָּה:	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 אֶל־חֶפֶץ רָשָׁע   אַתָּה לֹא יִגְרֹךְ 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־יִתִּיצְבוּ הַזֹּלִלִים לְנֶגְדְּךָ עֵינֶיךָ שֹׂנְאֵת כָּל־פֹּעֲלֵי 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 eyes</i> .
Ps 5:6	תִּאַבֵּד דְּבָרֵי כָזָב אִיש־דָּמִים וּמִרְמָה יִתְּעֵב   יְהוָה:	You will destroy those <i>who</i> speak falsehood; The LORD abhors the man of blood and deceit.	
Ps 5:7	וְאֲנִי בְּרֵב חֲסִדֶּךָ אֲבֹא בִיתְּךָ אֶשְׁתַּחֲוֶה אֶל־הֵיכַל־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 <u>facing your holy temple</u> In <u>fear of you</u> .	facing your holy temple ← <i>facing the temple of your 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   נִחֲנִי בְצִדְקָתְךָ לְמַעַן שׁוֹרְרֵי *הוֹשֶׁר **הַיִּשָּׁר לִפְנֵי דְרָכְךָ:	Lead me, O LORD, in your righteousness On account of my adversaries; <u>Make your way straight</u> ahead of me.	make ... straight: the <i>ketiv</i> , הוֹשֶׁר, can be regarded as an equivalent to the <i>qeré</i> .

Ps 5:9	כִּי אֵין בְּפִיהוּ נְכוֹנָה קִרְבָּם הָנוֹת קִבְר־פִּתּוֹחַ גְּרוֹנָם לְשׁוֹנָם יַחֲלִיקוּן:	For <i>there</i> is no rectitude in <u>his</u> mouth; Their inner heart <i>consists of</i> lusts. <b>Their throat is an open sepulchre;</b> <b>They flatter <i>with</i> their tongue.</b>	<b>Rom 3:13.</b> <hr/> <hr/> his mouth: [CB] refers this to the man of Ps 5:6.
Ps 5:10	הָאֲשִׁימָם   אֱלֹהִים יִפְּלוּ מִמַּעֲצוֹתֵיהֶם בְּרַב פְּשָׁעֵיהֶם הִדְיָחֻמוֹ בִּי־מָרוּ 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 עֲלֵימוֹ וַיַּעֲלֶצוּ בָךְ אֱהִי שִׂמְחָה:	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־אַתָּה 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	לְמַנְצָח בְּנִגִּינוֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד:	To the choirmaster in <i>singing set</i> to stringed music, concerning the eighth day division choir. ↑  A Psalm of David.	to the choirmaster: see Ps 4:1. <hr/> singing set to stringed music: see Ps 4:1. <hr/> concerning the eighth day division choir: AV differs ( <i>upon</i> <i>Sheminith</i> ). See [CB] App. 65.
Ps 6:1b	יְהוָה אַל־בְּאַפְךָ תוֹכִיחֵנִי וְאַל־בַּחֲמַתְךָ תִּסְרֶנִּי:	O LORD, do not rebuke me in your anger, And do not chasten me in your fury.	
Ps 6:2	חַנּוּנֵי יְהוָה כִּי אֶמְלֹל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהֵלוּ עַצְמִי:	Have mercy on me, O LORD, For I am languishing. Heal me, O LORD, For my bones are agitated,	
Ps 6:3	וְנַפְשִׁי נִבְהֵלָה מְאֹד * וְאַתָּה יְהוָה עַד־מָתַי *:	And my <u>inner being</u> is very agitated. And <u>you</u> , O LORD, How long <i>before you act</i> ?	you: the <i>ketiv</i> , as standard Hebrew, is feminine, but the form could be explained as Aramaic influence or an elided vowel. <hr/> <hr/> inner being ← <i>soul</i> .
Ps 6:4	שׁוּבָה יְהוָה חַלְצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ:	Return, O LORD; Save my <u>life</u> And deliver me, For your kindness' sake.	life ← <i>soul</i> .

Ps 6:5	כִּי אֵין בַּמּוֹת זִכְרוֹן בְּשָׂאוֹל מִי יוֹדֶה-לָּדָד:	For in death <i>there is</i> no remembrance of you; In the grave, who <i>can</i> give thanks to you?	remembrance of you ← <i>your</i> remembrance, an objective genitive.
Ps 6:6	יִגַּעְתִּי   בְּאַנְחָתִי אֶשְׁחָה בְּכָל-לַיְלָה מִטָּתִי בְּדַמְעָתִי עֲרֹשִׁי אֲמַסָּה:	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	עֲשֵׂשָׁה מִכְעַס עֵינַי עָתִיקָה בְּכָל-צוֹרָרַי:	My eye has been ravaged with grief; It has aged because of all my adversaries.	
Ps 6:8	סוּרוּ מִמֶּנִּי כָל-פֹּעֲלֵי אוֹן כִּי-שָׁמַע יְהוָה קוֹל בִּכְיִי:	<b>Depart from me, all <i>you</i> who are engaged in iniquity,</b> For the LORD has heard the sound of my weeping.	Luke 13:27.
Ps 6:9	שָׁמַע יְהוָה תַּחֲנֻנָּתִי יְהוָה תַּפְּלִתִּי יִקַּח:	The LORD has heard my supplication; The LORD will accept my prayer.	
Ps 6:10	יִבְשׁוּ   וַיִּבְהָלוּ מְאֹד כָּל-אֹיְבֵי יִשְׁבוּ יִבְשׁוּ רָגַע:	Let all my enemies be ashamed And be most frightened; Let them desist And become ashamed in an instant.	
Ps 7:1a	שִׁגְיוֹן לְדָוִד אֲשֶׁר-שָׁר לַיהוָה עַל-דְּבַר־כּוֹשׁ בֶּן-יִמִּינִי:	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 שְׂגָה. AV differs ( <i>Shiggaion</i> ). See Hab 3:1.
Ps 7:1b	יְהוָה אֱלֹהֵי בְדַחְסִיתִי הוֹשִׁיעֵנִי מִכָּל-דֹּדַי 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-יִטְרֹף בְּאַרְיֵה נַפְשִׁי פֶרֶק וְאֵין מַצִּיל:	Lest he, like a lion, tears my body in pieces, Crushing <i>me</i> , With no-one to deliver <i>me</i> .	body ← <i>soul</i> .
Ps 7:3	יְהוָה אֱלֹהֵי אִם-עָשִׂיתִי זֹאת אִם-יִשְׁ-עוֹל בְּכַפִּי:	O LORD my God, If I have done this, If there is <i>any</i> 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 <i>if</i> I have spoiled my adversary gratuitously,	spoiled ← <i>delivered</i> .

Ps 7:5	יִרְדֹּף אוֹיֵב   גַּפְשִׁי וַיִּשָּׁג וַיִּרְמָס לְאַרְצִי חַיִּי וּכְבוֹדִי   לְעַפְרִי יִשְׁכֵּן סִלָּה:	Then let my enemy pursue <u>me to the death</u> And catch up <u>with me</u> And trample on my life on the ground And <u>place</u> 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	קוֹמָה יְהוָה   בְּאַפְּךָ הִנָּשָׂא בְּעִבְרוֹת צוּרִי וְעוֹרָה אֵלַי מִשְׁפָּט צְוִיתָ:	Arise, O LORD, in your anger; Raise yourself at the haughtiness of my adversaries, And rouse yourself <u>for me</u> <u>by executing</u> the justice Which you have commanded.	for me ← to me. Re-pointing as אֵלַי, it reads O GOD of mine.
Ps 7:7	וְעַד־תָּאמִין תִּסְבֹּבֶנָּה וְעָלֶיהָ לְמָרוֹם שׁוֹבָה:	When the congregation of the <i>various</i> peoples surrounds you, Return on high <u>above them</u> .	above them ← above it, referring to the congregation. AV differs (for their sakes).
Ps 7:8	יְהוָה יִדְּוֶן עַמִּים שְׁפָטֵנִי יְהוָה בְּצִדְקָתִי וּבְתִמְתִּי עָלַי:	The LORD will judge <i>various</i> peoples; Judge me, O LORD, According to my righteousness And <u>my personal integrity</u> .	my personal integrity ← my integrity concerning me.
Ps 7:9	יִגְמַרְנָא רָע   רְשָׁעִים וּתְכוֹנֶנָּה צְדִיק וּבְחֵן לְבוֹת וּכְלִיזוֹת אֱלֹהִים צְדִיק:	Please may the evil of the wicked come to an end, And may you establish the just, <u>When</u> the righteous God tests hearts and <u>kidneys</u> .	when: temporal use of the vav. Other conjunctions are possible. <hr/> kidneys: i.e. inward feelings.
Ps 7:10	מִגְנִי עַל-אֱלֹהִים מוֹשִׁיעַ יִשְׂרָאֵל:	My shield <i>is by means of</i> <i>trust in</i> God, Who saves the upright in heart.	
Ps 7:11	אֱלֹהִים שׁוֹפֵט צְדִיק וְאֵל זֶעֶם בְּכָל-יוֹם:	God judges the just <i>man</i> , But GOD is indignant every day.	
Ps 7:12	אִם-לֹא יָשׁוּב חֲרָבּוֹ יִלְטֹשׁ קִשְׁתּוֹ דָּרְדָּר וַיִּכּוֹנֶנֶה:	He certainly <u>will return</u> <u>And sharpen</u> 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 חֲצִיזוֹ לְדֹלְקִים יַפְעֵל:	He has also prepared his deadly weapons; He has fashioned his arrows <u>into burning ones</u> .	into burning ones: or, as AV, against the persecutors, as in Ps 10:2. So AV differs.
Ps 7:14	הִנֵּה יַחְבֵּל-אֵוֶן וְהָרָה עֲמָל וַיֵּלֶד שָׁקֶר:	Look <i>how my enemy</i> is giving birth to iniquity And has conceived vice And borne falsehood.	

Ps 7:15	בֹּרַר בְּרָה וַיַּחְפְּרָהּ וַיִּפֹּל בְּשַׁחַת יַפְעָל:	He has dug a hole And hollowed it out, But he has fallen into the pit <i>Which</i> he made.	
Ps 7:16	יָשׁוּב עֲמָלוֹ בְּרֹאשׁוֹ וְעַל קִדְקִדּוֹ חֲמָסוֹ יֵרֵד:	His vice will return on his head, And his violence will descend on his crown.	
Ps 7:17	אֲזַנְדָּה יְהוָה כְּצִדְקוֹ וְאֶזְמָרָה שֵׁם־יְהוָה עַלְיוֹן:	I will praise the LORD according to his righteousness, And I will sing psalms <i>to</i> the name of the MOST HIGH, the LORD.	
Ps 8:1a	לְמַנְצָח עַל־הַגִּתִּית מִזְמוֹר לְדָוִד:	To the choirmaster in <i>singing set</i> <i>to</i> percussion instruments. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.  in <i>singing set</i> to percussion instruments: AV differs ( <i>upon</i> <i>Gittith</i> ).
Ps 8:1b	יְהוָה אֲדִינֵנוּ מֶה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תִּנָּה הוֹדֶךָ עַל־הַשָּׁמַיִם:	O LORD our LORD, How excellent your name <i>is</i> in the whole earth! <i>So set</i> your majesty over the heavens.	so set: the verb is an imperative, but perhaps accommodate it to the indicative, as if from תִּנָּה, <i>who has set</i> , as AV. So AV differs.
Ps 8:2	מִפִּי עוֹלָלִים   וַיְנַקִּים יִסְדֹּתַי עַז לִמְעַן צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם:	<b>You have decreed strength from the mouth of infants and babies,</b> Because of your adversaries, To <i>silence</i> the enemy and avenger.	<b>Matt 21:16.</b>  decreed ← <i>founded</i> , but also <i>decreed</i> .  babies ← <i>sucklings</i> .  silence ← <i>make rest / stop</i> .
Ps 8:3	כִּי־אֶרְאֶה שָׁמַיִךְ מַעֲשֵׂי אֲצַבְעֶיךָ יָרַח וְכּוֹכָבִים אֲשֶׁר בּוֹנִנָּתָה:	When I see your heavens, The work of your fingers – The moon and the stars which you have established –	
Ps 8:4	מֶה־אֶנּוֹשׁ 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>	<b>Heb 2:6.</b>     Ps 144:3.  man ... Adam ← ( <i>mortal</i> ) <i>mankind</i> ... Adam.
Ps 8:5	וַתַּחֲסֶרְהוּ מֵעַט מֵאֱלֹהִים וַתְּכַבֹּד וְהִדָּר תַּעֲטֶרְהוּ:	<b>For you made him a little lower than God, But you have crowned him with honour and majesty.</b>	<b>Heb 2:7.</b>  made him a little lower than ← <i>caused him to lack little from</i> <i>(being)</i> .  God: AV differs ( <i>angels</i> ), perhaps taken from Heb 2:7.
Ps 8:6	תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שִׁתָּה תַּחַת־רַגְלָיו:	You put him in charge of the works of your hands; <b>You placed everything under his feet:</b>	<b>1 Cor 15:25, 1 Cor 15:27, Eph 1:22, Heb 2:7TR, Heb 2:8.</b>

Ps 8:7	צֶנֶה וְאַלְפִים כֻּלָּם וְגַם בְּהֵמֹת שָׂדֵי:	Sheep and oxen, all of them, And also the beasts of the field,	
Ps 8:8	צִפּוֹר שָׁמַיִם וּדְגֵי הַיָּם עֶבֶר אֲרֻחוֹת יָמִים:	Birds of the sky And fish of the sea <i>And whatever crosses the paths of the seas.</i>	
Ps 8:9	יְהוָה אֲדַגֵּינוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:	O LORD our LORD, How excellent your name <i>is</i> on the whole earth!	
Ps 9:1a	לְמַנְצֵחַ עַלְמוֹת לִבִּי מִזְמוֹר לְדָוִד:	To the choirmaster. The secret of the son.↑ A Psalm of David.	to the choirmaster: see Ps 4:1.  the secret of the son: AV differs (upon Muth-labben). 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	אֹדָה יְהוָה בְּכָל־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	אֶשְׂמְחָה וְאֶעֱלֶצָה בָּךְ אֶזְמַרָה שְׁמֶךָ עָלְיוֹן:	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־אֹיְבֵי אַחֲזֹר יִכְשְׁלוּ וְיִאבְדּוּ מִפְּנֶיךָ:	When my enemies retreat back, 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 יִשְׁבֹּתָ לְכִסֵּא שׁוֹפֵט צֶדֶק:	For you will deal with my case and my right; You will sit on the throne Judging righteously.	This passage is in the nominal past tense, but we take it as a prophetic, i.e. future, tense.  righteously ← <i>righteousness</i> . Adverbial use of the noun.
Ps 9:5	גְּעַרְתָּ גּוֹיִם אַבְדָּתָ רָשַׁע שָׁמַיִם 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	הָאֹיֵב   תָּמוּ חַרְבוֹת לָנֶצַח וְעָרִים נִתְּשָׁתָ אֲבָד זְכָרָם הָמָּה:	O enemy, devastations will come to an end in perpetuity, But <i>as for</i> the cities <i>which</i> you 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	וַיְהִיָּה לְעוֹלָם יֹשֵׁב כּוֹנֵן לְמִשְׁפַּט בְּסֹאֵל:	But the LORD <i>is seated</i> age- abidingly; He will establish his throne of justice.	is seated: as a judge. Or <i>remains</i> .

Ps 9:8	וְהוּא יִשְׁפֹּט-תִּבְלָה בְּצֶדֶק יָדִין לְאֻמִּים בְּמִישָׁרִים:	And he will judge the world justly; He will arbitrate between peoples equitably.	
Ps 9:9	וְיְהִי יְהוָה מִשְׁגֹּב לְדָךְ מִשְׁגֹּב לְעֵתוֹת בַּצָּרָה:	And the LORD will be a refuge to the oppressed – A refuge in times of affliction.	
Ps 9:10	וַיִּבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא-עֲזַבְתָּ דֹרְשֶׁיךָ 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	זַמְּרוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּידוּ בְּעַמִּים עֲלִילוֹתָיו:	Sing psalms to the LORD, <i>Who</i> is seated in Zion; Relate his deeds Among the <i>various</i> peoples.	
Ps 9:12	כִּי-דִרְשׁ 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 רֹאֵה עֲנִי מִשְׁנֹאֵי 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, And rejoice in your salvation.	<i>psalms of praise</i> ← <i>praises</i> .
Ps 9:15	טָבְעוּ גוֹיִם בְּשַׁחַת עָשׂוּ בִּרְשָׁתָזוֹ טָמְנוּ גִלְפָּדָה רְגֻלָם:	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	נוֹדַע   יְהוָה מִשְׁפָּט עָשָׂה בְּפֹעַל כְּפִיּוֹ נֹקֵשׁ רָשָׁע הִגְיוֹן סֵלָה:	The LORD is known By the justice <i>which</i> he executes; The wicked <i>man</i> is ensnared By the work of his <i>own</i> hands. <u>A meditation.</u> Selah.	A meditation: AV differs ( <i>Higgaion</i> ).
Ps 9:17	יָשׁוּבוּ רָשָׁעִים לְשָׂאוֹלָה כָּל-גּוֹיִם שִׁכְחֵי אֱלֹהִים:	The wicked will return to the grave, As <i>will</i> all the nations forgetful of God.	



Ps 9:18	כִּי לֹא לִנְצַח יִשְׁכַּח אֲבִיוֹן תִּקְוַת *עֲנֻיִם* *עֲנֻיִם* תֵּאבֹד לְעַד:	For the poor will not be forgotten in perpetuity, Nor will the hope of the {K: meek} [Q: afflicted] perish for eternity.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue, the reverse of Ps 9:12.
Ps 9:19	קוּמָה יְיָ הִנֵּה אֶל־יַעֲזוּ אֲנָשׁ יִשְׁפֹּטוּ גוֹיִם עַל־פָּנֶיךָ:	Arise, O LORD, Do not let man prevail; Let the nations be judged In your presence.	
Ps 9:20	שִׂיתָה יְיָ הִנֵּה   מוֹרָה לָהֶם יִדְעוּ גוֹיִם אֲנָשׁ הֵמָּה סֵלָה:	O LORD, put fear in them, That the nations may know That they <i>are but</i> man. Selah.	put fear in them: re-pointing as מוֹרָה, it reads <i>appoint them a teacher</i> .
Ps 10:1	לָמָּה יְיָ הִנֵּה תַעֲמֹד בְּרָחוֹק תַּעֲלִים לַעֲתוֹת בַּצָּרָה:	Why, O LORD, do you stand at a distance? Why do you hide in times of affliction?	
Ps 10:2	בְּגִאוֹת רָשָׁע יִדְלַק עָנִי יִתְפָּשׂוּ   בְּמִזְמוֹת זֶו חֲשָׁבוּ:	The wicked <i>man</i> in <i>his</i> pride Ardently pursues the needy, But they will be caught by the <i>very</i> devices Which they contrived.	
Ps 10:3	כִּי־הִלֵּל רָשָׁע עַל־תְּאוֹנָתוֹ נִפְשׁוֹ וּבִצָּע בִּרְדָּה נֶאֱזָן   יְיָ הִנֵּה:	For the wicked <i>man</i> boasts in <i>his</i> <u>personal pleasure-</u> <u>seeking</u> , And {P: the defrauder blasphemes} [M: he <u>blesses</u> the defrauder] – He <u>blasphemes</u> the LORD.	blesses (MT) ... he blasphemes the LORD: an amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= נֶאֱזָן (for בִּרְדָּה), [CDG-I] p.365. AV differs, also with <i>whom the LORD abhorreth</i> .
Ps 10:4	רָשָׁע כְּגִבָּה אָפוּ בִלְיִדְרָשׁ אֵין אֱלֹהִים כָּל־מִזְמוֹתָיו:	The wicked, in <i>his</i> arrogant pride, Does not seek <i>divine</i> <i>guidance</i> ; God <i>does not come into any</i> of his machinations.	in his arrogant pride ← <i>as the height of his anger</i> ; [BDB]= <i>pride of his countenance</i> .
Ps 10:5	יִחֲלִי *דְּרָכָיו   בְּכָל־עֵת מָרוֹם מִשְׁפָּטֶיךָ מִנִּגְדּוֹ כָּל־צוּרָיו יִפְיחַ בָּהֶם:	They pervert his {K: way} [Q: ways] all the time. Your judgments <i>are</i> high up, aloof from him; He rails at all his adversaries.	they pervert his way ( <i>ketiv</i> ) ... ways ( <i>qeré</i> ): AV differs ( <i>his ways are ... grievous</i> ).
Ps 10:6	אָמַר בְּלִבּוֹ בִלְאֻמּוֹט לִדָּר 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	אֵלֶּה פִּיהוּ מָלֵא וּמִרְמוֹת וְתֹךְ תַּחַת לְשׁוֹנוֹ עֵמָל וָאָוֶן:	<b>His mouth is full of cursing and deceit and vehemence;</b> Under his tongue <i>are</i> vice and iniquity.	Rom 3:14.

Ps 10:8	יֵשֵׁב   בְּמִאֲרָב חַצִּירִים בְּמִסְתָּרִים יִהְרֹג נָקִי עֵינָיו לְחַלְכֵּה יִצְפָּנוּ:	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> .  ambush in ← <i>ambush of</i> . Wider use of the construct state.
Ps 10:9	יֹאֲרֵב בְּמִסְתָּר   כְּאַרְיֵה בְּסִפֵּה יֹאֲרֵב לְחֹטֹף עָנִי יִחְטֹף עָנִי בְּמִשְׁכּוֹ בְּרִשְׁתּוֹ:	He lies in ambush in the hiding place, Like a lion in a <u>thicket</u> . He lies in an <u>ambush</u> <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 סִפֵּה, <i>a thicket</i> .
Ps 10:10	*וּדְכָה **יִדְכֶּה יִשָּׁח וְנָפַל בְּעֲצוֹמָיו *חִלְכָּאִים **חִיל **כָּאִים:	{K: And} [Q: <i>And</i> ] he <u>crouches</u> and keeps low, And by his <u>dominance</u> The <u>strength of the</u> <u>downcast fails</u> .	crouches: see [BDB]. [AnLx]= <i>be bruised / crushed</i> , which does not fit the context. The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue.  strength of the downcast: the <i>ketiv</i> writes this defectively as one word; the <i>qeré</i> as two. AV differs ( <i>the poor</i> ).  dominance ← <i>powers</i> .  fails ← <i>falls</i> .
Ps 10:11	אָמַר בְּלִבּוֹ שָׁכַח אֵל הַסְתִּיר פָּנָיו בִּלְרָאָה לִנְצַח:	He says in his heart, “GOD forgets, He is hiding his face; He will never look.”	
Ps 10:12	קוּמָה יְהוָה אֵל נִשָּׂא 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</i> / <i>qeré</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 it</u> .”	blaspheme: or <i>despise</i> .  investigate: or <i>requite</i> .
Ps 10:14	רְאֵתָה כִּי־אַתָּה   עָמַל וְכָעַס   תִּבְיֹט לְתֵת בְּיָדְךָ עֲלֵיךְ יַעֲזֹב חִלְכָּה יָתוֹם אַתָּה   הֲלִיתָ עֹזָר:	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.	
Ps 10:15	שִׁבֵּר זְרוֹעַ רָשָׁע וְזָרַע תִּדְרוֹשׁ־רָשָׁעוֹ בִּלְתִּמְצָא:	Break the arm of the <u>wicked</u> and <u>evil one</u> ; <u>Investigate</u> his wickedness <i>Which he thinks</i> you will not find.	the wicked and evil <i>one</i> : compare “the man from the earth” in Ps 10:18.  investigate: or <i>requite</i> .

Ps 10:16	יְהוָה מֶלֶךְ עוֹלָם וָעַד אֲבָדוּ גוֹיִם מֵאַרְצוֹ:	The LORD is king <i>for</i> the age and <i>in</i> perpetuity; The nations are eliminated from his land.	See note to John 19:15.
Ps 10:17	תִּאֲוֹת עֲנִיִּים שָׁמַעַתָּ יְהוָה תִּכְיֶן לִפְסֵם תִּקְשִׁיב אָזְנְךָ:	You have heard the desire of the meek, O LORD, You will establish their heart; Your ear has hearkened <i>to it</i> ,	
Ps 10:18	לְשֹׁפֵט יָתוֹם וְדָד בַּל־יִזְכֶּק עוֹד לַעֲרֹץ אֲנֹשׁ מִזֶּה־הָאָרֶץ:	So as to provide justice to the orphan and the afflicted. <u>The man from the earth</u> Will not cause terror any more.	the man from the earth: compare “the wicked and evil <i>one</i> ” of Ps 10:15.
Ps 11:1	לְמַנְצִיחַ לְדָוִד בִּיהוָה   חֲסִיתִי אֵיךְ תֹּאמְרוּ לְנַפְשִׁי *נוֹדוּ **נוֹדֵי הַרְבֵּם צִפּוֹר:	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> , “ <u>Flee to</u> your mountain <i>Like</i> a bird”?	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> .
Ps 11:2	כִּי הִנֵּה הַרְשָׁעִים יִדְרָכּוּן קִשְׁתָּ כּוֹנֵנּוּ חֶצֶם עַל־יֶתֶר לִירוֹת בְּמוֹ-אֶפֶל לְיִשְׁרֵי־לֵב:	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> <i>of</i> darkness At the upright of heart.	attach ← <i>prepare</i> , but in archery, <i>attach</i> .
Ps 11:3	כִּי הִשְׁתּוֹת יִהְיֶה רִסּוֹן צִדִּיק מִה־פֶּעַל:	If the foundations are demolished, What <i>can</i> the righteous <i>man</i> do?	
Ps 11:4	יְהוָה   בְּהִיכֹל קִדְשׁוֹ יְהוָה בְּשָׁמַיִם כְּסֵאוֹ עֵינָיו יַחֲזוּ עֹפְעֵפִיו יִבְחֲנוּ בְּנֵי אָדָם:	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.	his holy temple ← <i>the temple of</i> <i>his holiness</i> , a Hebraic genitive.
Ps 11:5	יְהוָה צִדִּיק יִבְחֵן וְרָשָׁע וְאֵהָב חֶמֶס שִׁנְאָה נַפְשׁוֹ:	The LORD tests the righteous, But his <u>being</u> hates the wicked And him <i>who</i> loves violence.	being ← <i>soul</i> .
Ps 11:6	יִמְטֵר עַל־רָשָׁעִים פִּחִים אֵשׁ וְגִפְרִית וְרוּחַ זִלְעָפוֹת מִנֵּת בֹּקֶם:	He will rain <u>burning coals</u> , 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־צַדִּיק יְהוָה צְדָקוֹת אֱהָב 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 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־הַשְּׁמִינִית מְזֻמֹּר 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 division choir</i> : see Ps 6:1.
Ps 12:1b	הוֹשִׁיעָה יְהוָה כִּי־גָמַר חָסִיד כִּי־פָסוּ אֱמוּנִים 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 שִׁפְתַּי חֲלָקוֹת בָּלָב וּלְבָב יִדְבְּרוּ:	Each <i>man</i> speaks falsehood to his neighbour; They speak with <u>flattering</u> lips And with an <u>equivocal heart</u> .	flattering lips ← <i>lip of flatteries</i> , a Hebraic genitive.  an equivocal heart ← <i>a heart and a heart</i> .
Ps 12:3	יִכַּרֵּת יְהוָה כָּל־שִׁפְתֵי חֲלָקוֹת לְשׁוֹן מְדַבֶּרֶת גְּדֻלוֹת:	The LORD will cut off all <u>flattering lips</u> And the tongue that speaks <u>bombastic words</u>	flattering lips ← <i>lips of flatteries</i> , a Hebraic genitive.  bombastic ← <i>great</i> .
Ps 12:4	אֲשֶׁר אָמְרוּ   לְלִשְׁנֵנוּ נִגְבִּיר שְׁפָתֵינוּ אֲתָנוּ 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	מִשָּׁד עֲנִיִּים מֵאַנְקַת אֲבִיּוֹנִים עֲתָה אֶקוֹם יֹאמַר יְהוָה אֲשִׁית בִּישָׁע יִפְיַח לוֹ:	“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 <u>him who is railed at</u> In safety.”	him <i>who</i> is <i>railed at</i> ← <i>(one) rails / puffs at him</i> .
Ps 12:6	אִמְרוֹת יְהוָה אִמְרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל לְאָרֶץ מְזַקֵּק שִׁבְעָתַיִם:	The words of the LORD <i>are</i> pure words; They <i>are</i> silver, Refined in a crucible for the <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   מִן־הַדּוֹר זֶה לְעוֹלָם:	You, O LORD, will guard them; You will preserve him from this generation age- abidingly.	
Ps 12:8	סָבִיב רָשָׁעִים יִתְהַלְכוּן כָּרִם זָלוֹת לִבְנֵי אָדָם:	All around, the wicked walk about, Whilst the basest of the sons of Adam are exalted.	

Ps 13:1a	לְמַנְצֵחַ מִזְמֹר לְדָוִד:	To the choirmaster. ↑  A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 13:1b	עַד־אָנָּה יְהוָה תִּשְׁכַּחַנִּי נָצַח עַד־אָנָּה   תִּסְתִּיר אֶת־פָּנֶיךָ 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 יָגוֹן בְּלִבִּי יוֹמָם עַד־אָנָּה   יְרוֹם אִיבִי 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> .  myself ← <i>my soul</i> .
Ps 13:3	הַבִּיטָה עֲנֵנִי יְהוָה אֱלֹהֵי הָאֵרָחָה עֵינַי פֶּן־אִישָׁן הַמָּוֶת:	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־יֹאמַר אִיבִי יִכְלָתִיו צָרִי יִגִּילוּ כִּי אָמוּט:	Lest my enemy should say, “I have prevailed over him”, And my adversaries should rejoice Because I totter.	
Ps 13:5	וְאֲנִי   בַּחֲסֶדְךָ בִּטְחֹתִי יִגַּל לִבִּי בִישׁוּעָתְךָ אֲשִׁירָה לַיהוָה כִּי גָמַל עָלַי:	But I trust in your kindness; My heart rejoices in your salvation. ¶	¶ <b>Verse division:</b> 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	לְמַנְצֵחַ לְדָוִד אָמַר נָבַל בְּלָבוֹ אֵין אֱלֹהִים הִשְׁחִיתוּ הַתְּעִיבוּ עָלֵיָהָ 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> . <b><i>There is no-one who does good.</i></b>	to the choirmaster: see Ps 4:1.  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.  <b>Rom 3:10.</b>     Ps 53:1.
Ps 14:2	יְהוָה מִשְׁמַיִם הִשְׁקִיף עַל־בְּנֵי־אָדָם לִרְאוֹת הֵיטֵב מִשְׁכִּיל דָּרַשׁ אֶת־אֱלֹהִים:	The LORD peered down from heaven At the sons of Adam, <b>To see if there was <i>anyone</i> who was prudent</b> – <b><i>Anyone who was seeking</i></b> <b><i>God*</i></b> .	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.  <b>Rom 3:11.</b>     Ps 53:2.

Ps 14:3	הַכֹּל סָר יַחַד וְנִאֲלַחוּ אִין עֲשֵׂה-טוֹב אִין גַּם-אַחַד:	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/> <hr/>    Ps 53:3.
Ps 14:4	הֲלֹא יָדְעוּ כָל-פֹּעַלֵי אֶון אֲכָלִי עָמִי 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	שֵׁם   פָּחַדוּ פֶחַד בִּי-אֱלֹהִים בְּדֹר צַדִּיק:	There, <u>they had a great fear</u> , 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/> <hr/>    Ps 53:5. <hr/> they had a great fear: they feared a great fear.
Ps 14:6	עֲצַת-עֲנִי תִבְּשׁוּ בִי יְהוָה מַחֲסֵהוּ:	You <i>iniquitous ones</i> have put the plans of <u>the poor</u> <i>man</i> to shame, But the LORD <i>is</i> his refuge.	the poor: singular.
Ps 14:7	מִי יִתֵּן מַצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל בְּשׁוּב יְהוָה שְׁבוֹת עַמּוֹ יִגַּל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל:	<u>Oh</u> 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. <hr/> oh for ← <i>who will give</i> , a stereotyped expression for a wish.
Ps 15:1	מִזְמֹר לְדָוִד יְהוָה מִי-יִגְוֹר בְּאַהֲלֶיךָ מִי-יִשְׁכֵּן בְּהֵר קִדְשֶׁךָ:	A Psalm of David. O LORD, who will dwell in your tent? Who <i>can</i> reside on <u>your</u> <u>holy mountain</u> ?	your holy mountain ← <i>the mountain of your holiness</i> , a Hebraic genitive.
Ps 15:2	הוֹלֵךְ תָּמִים וּפְעֵל צֶדֶק 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-לִשְׁנוֹ לֹא-עָשָׂה לְרַעְהוּ רָעָה וְחִרְפָּה לֹא-נִשָּׂא עַל-קָרְבּוֹ:	He does not slander with his tongue; He does not do wrong to his neighbour, And he does not <u>utter</u> a reproach against his kin.	utter ← <i>raise</i> . Compare Ps 69:7.
Ps 15:4	נִבְזָה   בְּעֵינָיו נִמְאָס וְאֶת-יְרֵאֵי יְהוָה יַכְבֵּד נִשְׁבַּע לְהִרְעֵ וְלֹא יִמָּר:	<i>Anyone</i> despised in his eyes <i>is</i> rejected, But he honours those who fear the LORD. <i>If</i> he swears <i>an oath</i> and <i>it</i> becomes <i>to his</i> detriment, He does not alter <i>it</i> .	

Ps 15:5	בְּסֶפֶּוֹ   לֹא־נָתַן בְּנִשְׁדָּ וְשִׁחַד עַל־נֶקִי 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 <u>who behaves this way</u> Will <u>never</u> be shaken.	behaves this way ← <i>does these</i> ( <i>things</i> ), i.e. including not doing the things to be avoided.  never ← <i>not for the age</i> .
Ps 16:1	מִכְתָּם לְדוֹד שָׁמְרָנִי אֵל כִּי־חֲסִיתִי 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 אֲדֹנִי אַתָּה טוֹבָתִי בַל־עֲלִיךָ:	I <u>have said</u> to the LORD, “You <u>are</u> the LORD*, My <i>source of goodness</i> . <i>There is nothing above</i> <i>you</i> .”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  I have said: second person singular, feminine, standing for <i>my soul has said</i> . Compare 2 Sam 13:39.  <i>there is nothing above you</i> : AV differs ( <i>extendeth not to thee</i> ).
Ps 16:3	לְקַדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הַמָּה וְאֲדִירִי כָל־חֲפִצֵּי־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 וְאֲדִירִי, <i>and my</i> noble ( <i>ones</i> ).
Ps 16:4	יִרְבוּ עֲצָבוֹתֵם אַחֲרֵי מָהָרוּ בַל־אֶסִּיד נִסְכֵּיהֶם מִדָּם וּבַל־אֶשָּׂא אֶת־שְׁמוֹתֵם עַל־שִׁפְתֵי:	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 אַתָּה תּוֹמִיד גּוֹרְלִי:	The LORD <i>is</i> the portion of my allotment And my cup. You <u>will appoint</u> my lot.	will appoint: the form is <i>hiphil</i> future of תּוֹמִיד, which we take as cognate with תָּמַד. AV differs somewhat ( <i>maintainest</i> ).
Ps 16:6	חֲבָלִים נָפְלוּ־לִי בִנְעָמִים אֶף־נִחַלַת שְׁפָרָה 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	אֲבָרֵךְ אֶת־יְהוָה אֲשֶׁר יַעֲצֵנִי אֶף־לֵילוֹת יִסְרוּנִי כְלִיֹּתִי:	I will <u>bless</u> the LORD Who <u>instructs</u> me. Moreover, by night My <u>kidneys</u> discipline me.	bless: or <i>praise</i> .  instructs: or <i>advises</i> .  kidneys: i.e. <i>inward feelings</i> .
Ps 16:8	שׁוֹיִתִּי יְהוָה לְנִגְדִי תָמִיד כִּי מִיְמִנִי בַל־אֶמּוּט:	I have continually placed the LORD before me, For <i>with him</i> at my right <i>hand</i> , I will not falter.	Acts 2:25.
Ps 16:9	לָכֵן   שִׂמַּח לִבִּי וַיִּגַּל כְּבוֹדִי אֶף־בְּשָׂרִי יִשְׁכֵּן לִבְטָח:	That <i>is</i> why my heart is glad And my <u>mind</u> rejoices; My flesh <u>also</u> dwells in security.	Acts 2:26.  mind ← <i>glory</i> , but also <i>heart</i> , <i>mind</i> .

Ps 16:10	כִּי   לֹא־תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא־תִתֵּן חֲסִידְךָ לְרָאוֹת שְׁחָת:	For you will not leave my being in the grave, Nor will you allow your holy one to see decay.	Acts 2:27, Acts 2:31, Acts 13:35.  being ← <i>soul</i> .  holy: not the usual word, with root meanings of <i>kindness</i> and <i>grace</i> .
Ps 16:11	תּוֹדִיעֲנִי אֶרֶח חַיִּים שְׁבַע שִׂמְחוֹת אֶת־פְּנֶיךָ גַּעְמוֹת בִּימִינְךָ נֶצַח:	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 לַדָּוִד שְׁמָעָה יְהוָה   עֲדֹךְ הַקְשִׁיבָה רִנָּתִי הָאֲזִינָה תְּפִלָּתִי בִּלְא שְׁפָתַי מְרָמָה:	A Prayer of David. Hear, O LORD, in righteousness, Hearken to my cry; Listen to my prayer, Which is not with deceitful lips.	
Ps 17:2	מִלִּפְנֵיךָ מִשְׁפָּטִי יֵצֵא עֵינֶיךָ תַּחֲזִינָה מִיִּשְׁרָיִם:	May my justice come from your presence; May your eyes see things that are upright.	
Ps 17:3	בָּחַנְתָּ לִּבִּי   פָּקַדְתָּ לַיְלָה צָרַפְתָּנִי בַל־תִּמְצָא זִמָּתִי 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 בְּדִבְרֵי שְׁפָתֶיךָ אֲנִי שָׁמַרְתִּי 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	תִּמְךָ אֲשֶׁרִי בְּמַעְגְלוֹתֶיךָ בַּל־נִמְוֹטוּ פַּעַמִּי:	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 אֵל ה־טֹאזְנֶךָ לִי שְׁמַע אִמְרָתִי:	I have called <i>on</i> you, For you answer me, O GOD. Turn your ear to me; Hear my oration.	
Ps 17:7	הַפִּלָּה חֲסִדֶיךָ מוֹשִׁיעַ חוֹסִים מִמֶּתְקוֹמָמִים בִּימִינֶךָ:	Show your <u>wondrous</u> 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	שְׁמִרְנִי כְּאַיִשׁוֹן בַּת־עֵין בְּצֶל כְּנֶפֶיךָ תַּסְתִּירֵנִי:	Keep me as the apple of your eye; Hide me in the shadow of your wings,	apple ← <i>pupil</i> ← <i>little man</i> .
Ps 17:9	מִפְּנֵי רָשָׁעִים זֶה שְׁדוֹנִי אִיבִי בְּנֶפֶשׁ יִקִּיפוּ עָלַי:	From the wicked <i>ones</i> who treat me with violence – From my mortal enemies who surround me.	my mortal enemies ← <i>my enemies against the soul</i> .
Ps 17:10	חִלְבָּמָם סָגְרוּ פִּימָם דְּבָרוֹ בִּגְאוֹת:	With their fatness they have closed <i>themselves</i> off; With their mouth they speak haughtily.	
Ps 17:11	אֲשֶׁרִינוּ עִתָּה *סבבוני **סבבֹנוּ עֵינֵיהֶם יִשִּׁיתוּ לְנִטּוֹת בָּאָרֶץ:	Having followed our steps, They have surrounded {K: me} [Q: us] now; They have set their eyes Ready to be <u>devious on the</u> ground.	The <i>ketiv</i> / <i>qeré</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	דְּמִינוּ בָּאֲרִיָּה יִכְסּוֹף לְטְרוֹף וְכִכְפִּיר יֵשֵׁב בְּמַסְתָּרִים:	Here is a <u>simile for this</u> : Like a lion <i>that</i> is eager to tear in pieces, Like a young lion <i>that</i> crouches in hiding places.	simile for this ← <i>its simile</i> .  crouches ← <i>sits</i> .
Ps 17:13	קוּמָה יְהוָה קִדְמָה פָּנָיו הִכְרִיעָהוּ פִּלְטָה נַפְשִׁי מִרְשַׁע חֲרָבָד:	Arise, O LORD, <u>Confront him</u> , Bring him low; Deliver my <u>life</u> from the wicked <i>one</i> With your sword.	confront him ← <i>meet</i> / <i>anticipate his face</i> .  life ← <i>soul</i> .
Ps 17:14	מִמָּתִים יִדָּד   יְהוָה מִמָּתִים מִחֹלֶד חֶלְקִם בַּחַיִּים *וצפינד **וצפֹנֶנֶד תִּמְלֵא בִטְנָם יִשְׂבְּעוּ בָּנִים וְהִנֵּחוּ יִתְרָם לְעוֹלָלֵיהֶם:	Deliver me from men by your power, O LORD, From men of the world, Whose portion in life Is <i>that</i> you fill their belly with your <u>hidden</u> <u>treasure</u> , And <u>their sons</u> are satisfied, And they leave their surplus to their children.	your hidden treasure: a <i>yod</i> / <i>vav</i> issue, but the meanings are the same.  power ← <i>hand</i> .  their sons are satisfied: AV differs ( <i>they are full of children</i> ).
Ps 17:15	אֲנִי בַצֶּדֶק אֶחְזֶה פָּנֶיךָ אֶשְׂבַּע בְּהִקִּיץ תְּמוֹנָתְךָ:	As for me, I will see your face in righteousness; I will be satisfied when I awake <i>in</i> your likeness.	in your likeness: compare Phil 3:21.
Ps 18:1a	לְמַנְצָח   לְעֹבֵד יְהוָה לְדָוִד אֲשֶׁר דִּבֶּר   לַיהוָה אֶת־דְּבָרֵי הַשִּׁירָה הַזֹּאת בַּיּוֹם הַצִּיל־יְהוָה אוֹתוֹ מִכַּף כָּל־אֹיְבָיו וּמִיַּד שָׂאוֹל:	To the choirmaster. ↑  A Psalm 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.     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 וּמְצוּדָתִי וּמַפְלְטִי אֵלַי צוּרִי אַחֲסֵה-בִּי מִגִּנִּי וּקְרוֹן-יְשׁוּעִי מִשְׁגָּבִי:	The LORD <i>is</i> my rock and my fortress And my deliverer, My GOD <i>and</i> my firm ground. <b>I will put my trust in him</b> – My shield and the horn of my salvation <i>And</i> my high stronghold.	<b>Heb 2:13.</b> <hr/> <hr/>    2 Sam 22:2, 2 Sam 22:3.
Ps 18:3	מִהֲלֹל אֶקְרָא יְהוָה וּמִן-אֹיְבֵי אֲנִשֶּׁע:	I will call <i>on</i> the praiseworthy LORD, And I will be saved from my enemies.	2 Sam 22:4. <hr/> praiseworthy: gerundival use of the participle.
Ps 18:4	אֶפְפוּנִי חֲבִלֵּי-מוֹת וְנָחֲלִי בְּלִיעַל יִבְעֲתוּנִי:	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/> tightening grip ← <i>cords</i> , or <i>pangs</i> . <hr/> onslaughts ← <i>torrents</i> . <hr/> reprobate ← <i>useless</i> .
Ps 18:5	חֲבִלִי שְׂאוֹל סִבְּבוּנִי קִדְמוּנִי מוֹקְשֵׁי מוֹת:	The <u>tightening grip</u> of the grave encompassed me; <u>Deadly snares</u> confronted me.	2 Sam 22:6. <hr/> tightening grip: see Ps 18:4. <hr/> deadly snares ← <i>snares of death</i> , a Hebraic genitive.
Ps 18:6	בַּצָּר-לִי   אֶקְרָא יְהוָה וְאֶל-אֱלֹהֵי אֲשׁוּעַ יִשְׁמַע מִהִיכְלוֹ קוֹלִי וְשׁוֹעֲתִי לִפְנָיו   תָּבוֹא 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 הָרִים יִרְגָּזוּ וַיִּתְגַּעְשׁוּ 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   בְּאַפּוֹ וַאֲשֶׁמֶפִּיו תֹּאכַל גְּחָלִים בָּעֵרוֹ מִמֶּנּוּ:	Smoke went up in his <u>nostrils</u> , And fire from his mouth <i>came</i> devouring; Coals were kindled by <u>him</u> .	2 Sam 22:9. <hr/> nostrils ← <i>nostril, nose</i> , or <i>anger</i> . <hr/> by him: or <i>by it</i> , but <i>fire</i> is feminine here.
Ps 18:9	וַיִּט שָׁמַיִם וַיִּרֹד וְעֶרְפֹּל 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 וַיִּעָף וַיִּדָּא 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	יִשֶׁת חֹשֶׁךְ   סִתְרוּ סְבִיבוֹתָיו סָכְתוּ חֲשֻׁכ־מַיִם עָבִי שְׁחָקִים:	He made darkness his hiding place; Around him <i>as</i> his <u>booth</u> Was the darkness of water And the thick clouds of the upper skies.	2 Sam 22:12.  booth: or <i>canopy</i> .
Ps 18:12	מִזְגָּה נִגְדָּו עָבְיו עָבְרוּ בָרָד וּגְחֲלֵי־אֵשׁ:	At the brightness ahead of him His thick clouds pass along With their hail and <u>fiery</u> <u>coals</u> .	2 Sam 22:13.  fiery coals ← <i>coals of fire</i> , metonymically for <i>lightning</i> [AnLx].
Ps 18:13	וַיִּרְעַם בַּשָּׁמַיִם   יְהוָה וַעֲלִיזֹן יִתֵּן קֹלוֹ בָּרָד וּגְחֲלֵי־אֵשׁ:	And the LORD thundered in the heavens, And the MOST HIGH sounded his voice With hail and <u>fiery</u> <u>coals</u> .	2 Sam 22:14.  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	וַיֵּרְאוּ   אֲפִיקֵי מַיִם וַיִּגְלוּ מוֹסְדֹת תֵּבֵל מִגִּעְרַתְךָ יְהוָה מִנִּשְׁמַת 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.  nostrils ← <i>nostril, nose, or anger</i> .
Ps 18:16	יִשְׁלַח מִמְרוֹם יִקְחֵנִי יִמְשְׁנִי מִמַּיִם 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 מֵאֹיְבֵי עֶז וּמִשְׁנָאֵי בִי־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־אִידִי וַיְהִי־יְהוָה לְמִשְׁעָן לִי:	They confronted me on my day of distress, But the LORD became a support for me,	2 Sam 22:19.
Ps 18:19	וַיּוֹצִיאֵנִי לְמִרְחָב יַחֲלֹצֵנִי בִּי חֲפֹץ 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 כְּצִדְקִי כְּבָר יָדִי יִשִּׁיב 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 מֵאֱלֹהֵי:	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.  neglected ← <i>made depart from</i> <i>me</i> .
Ps 18:23	וְאֵהִי תָמִים עִמּוֹ וְאֶשְׁתַּמֵּר מֵעוֹנִי:	And I was perfect with him, And I kept myself from <u>iniquity</u> ,	2 Sam 22:24.  iniquity ← <i>my iniquity</i> .
Ps 18:24	וַיִּשְׁבֵּי־יְהוָה לִי כִצְדִקִי כְּבֹר יָדִי לְנֶגֶד 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־חֶסֶד תִּתְחַסֵּד עִם־גִּבּוֹר תָּמִים תִּתָּמֵם:	With the <u>kind</u> , you will act kindly; With the perfect man, you will act in perfection.	2 Sam 22:26.  kind: or <i>devout</i> .
Ps 18:26	עִם־נָכוֹר תִּתְבַּרֵּר וְעִם־עֲקֹשׁ תִּתְפַּתֵּל:	With the pure, you will act in purity, But with the perverse, you will act in a <u>convoluted</u> <u>way</u> .	2 Sam 22:27.  act in a convoluted way: or <i>wrestle</i> .
Ps 18:27	כִּי־אַתָּה עִם־עַנִי תוֹשִׁיעַ וְעֵינָיִם רָמוֹת תִּשְׁפִּיל:	For you will save an <u>afflicted</u> people, And you will bring haughty eyes low.	2 Sam 22:28.  afflicted people ← <i>people of</i> <i>affliction</i> , an objective Hebraic genitive.
Ps 18:28	כִּי־אַתָּה תֹאדִיר נְרִי יְהוָה אֱלֹהֵי יִגְיָה חֲשָׁכִי:	For you light up my lamp; The LORD my God brightens my darkness.	2 Sam 22:29.
Ps 18:29	כִּי־בָךְ אֶרְצָן גָּדוֹד וּבֵאלֹהֵי אֲדֹלַג־שׁוֹר:	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 דְּרָכּוֹ אִמְרַת־יְהוָה צְרוּפָה מִגֵּן הוּא לְכֹל   הַחֲסִים בּוֹ:	<i>As for</i> GOD, his way is 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 אֱלֹהִים מִבְּלַעַד־יְהוָה וּמִי צֹר זֹלָתִי אֱלֹהֵינוּ:	For <b>who is GOD</b> <b>Apart from the LORD?</b> And who <i>is</i> a rock, Except for our God?	<b>Mark 12:32.</b>     2 Sam 22:32.
Ps 18:32	הֵאֵל הַמַּאֲזִנֵּי חֵיל וַיִּתֵּן תָּמִים דְּרָכָי:	<i>It is</i> GOD who girds me <i>with</i> valour, Who makes my way perfect,	2 Sam 22:33.
Ps 18:33	מְשׁוֹהֵ רַגְלִי כַּאֲיָלוֹת 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 יָדִי לַמִּלְחָמָה וְנִחַתָּה קִשְׁת־נְחוּשָׁה זְרוּעָתִי:	<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> by my arms.	2 Sam 22:35.  drawn: <i>niphal</i> (or perhaps <i>piel</i> ) of נָחַת. AV differs ( <i>broken</i> ), from חָתַת.

Ps 18:35	וַתִּתֵּן-לִי מִגֶּן יְשׁוּעָה וַיְמַיֵּן תִּסְעָדֵנִי וַעֲנוּתְךָ 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 צַעְדִּי תַּחְתִּי וְלֹא מָעְדוּ קַרְסָלַי:	You enlarged my step under me, And my ankles did not slip.	2 Sam 22:37.
Ps 18:37	אֶרְדּוּף אוֹיְבֵי וְאֲשִׁיגֶם וְלֹא-אָשׁוּב עַד-כָּלֹותָם:	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-יָכֻלוּ קוּם יִפְּלוּ תַּחַת רַגְלִי:	I crushed them <u>So that</u> they could not get up. They fell under my feet.	2 Sam 22:39. <hr/> so that: consecutive (result) use of the vav.
Ps 18:39	וַתֹּאזְנֵנִי חֵיל לַמִּלְחָמָה תִּכְרִיעַ קִמִּי תַּחְתִּי:	And you girded me <i>with</i> valour for war; You brought down my opponents under me,	2 Sam 22:40.
Ps 18:40	וְאֵיבֵי נִתְּתָה לִי עֶרְף וּמִשְׁנָאִי 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	יִשְׁוּעוּ 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	וְאֶשְׁחָקֶם 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. <hr/> disposed of ← <i>poured out</i> , <i>emptied</i> .
Ps 18:43	תִּפְּלֹטֵנִי מֵרִיבֵי עַם תִּשְׁיַמְנִי 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	לִשְׁמַע אָזְן יִשְׁמְעוּ לִי בְּנֵי-נֶכֶד יִכְחָשׁוּ-לִי:	<u>At bidding 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. <hr/> at bidding <i>coming to their ears</i> ← <i>at the hearing of the ear</i> . <hr/> feign obedience: <i>piel</i> here; <i>hithpael</i> in 2 Sam 22:45.
Ps 18:45	בְּנֵי-נֶכֶד יִבָּלוּ וַיִּחָרְגוּ מִמִּסְגְּרוֹתֵיהֶם:	Foreigners will fade away; They will <u>be wrenched</u> out of their confines.	2 Sam 22:46. <hr/> be wrenched: AV differs ( <i>be</i> <i>afraid</i> ).
Ps 18:46	חַי־יְהוָה וּבָרוּךְ צוּרִי יְיָרוֹם אֱלֹהֵי יִשְׂרָאֵל:	<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 הַנוֹתֵן נִקְמוֹת לִי וַיִּדְבֵּר עִמָּיִם תַּחְתָּי:	– The GOD who gives me vengeance, And <i>who</i> subdues peoples under me,	2 Sam 22:48.
Ps 18:48	מִפְּלֹטֵי מְאִיבֵי אֶף מִזִּקְמֵי תְּרוֹמְמֵנִי מֵאִישׁ חָמָס תַּצִּילֵנִי:	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   אוֹדֶךָ בְּגוֹיִם   יְהוָה וּלְשִׁמְךָ אֲזַמְּרָה:	<b>That is why I will praise you Among the nations, O LORD, And I will sing psalms to your name.</b>	<b>Rom 15:9.</b>     2 Sam 22:50.
Ps 18:50	*מגדל**מגדיל יְשׁוּעוֹת מִלְכּוֹ וְעֵשָׂה חֶסֶד   לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד־עוֹלָם:	He <u>magnifies</u> <i>acts of</i> salvation of his king, Also showing kindness to his <u>anointed</u> – To David and to his seed Age-abidingly.”	he magnifies: the <i>ketiv</i> is <i>piel</i> and the <i>qere</i> is <i>hiphil</i> , with the same meaning here.     2 Sam 22:51.  anointed: the same word as <i>messiah</i> .
Ps 19:1a	לִמְנַצֵּחַ מִזְמוֹר לְדָוִד:	To the <u>choirmaster</u> .↑  A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 19:1b	הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ:	The heavens speak of the glory of GOD, And the firmament <u>tells of</u> the work of his hands.	tells of: in a Hebrew “OVS” (object-verb-subject) sentence.
Ps 19:2	יוֹם לַיּוֹם יִבְיַע אֱמֶר וּלְלֵילָה לְלֵילָה יַחְוֶה־דַּעַת:	<u>Each day</u> utters speech, And <u>each night</u> declares knowledge.	each day ← <i>day to day</i> .  each night ← <i>night to night</i> .
Ps 19:3	אֵין־אֱמֶר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:	<i>They have</i> no speech and <i>they have</i> no words; Their sound <i>is not</i> <i>something</i> heard.	AV differs throughout.
Ps 19:4	בְּכָל־הָאָרֶץ   יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מִלִּיהֶם לְשִׁמֶשׁ שֶׁם־אֵהָל בָּהֶם:	<b>Their <u>signification</u> goes out into the whole earth, And their statements to the end of the world.</b> Throughout the <i>seasons</i> he has assigned an <u>abode</u> for the sun.	<b>Rom 10:18.</b>  signification ← <i>line</i> , but also <i>rule</i> , which we take as applicable to words.  the <i>seasons</i> ← <i>them</i> , the antecedent being <i>the days and nights</i> .  an abode ← <i>a tent</i> , standing for a sign of the zodiac.
Ps 19:5	וְהוּא בֹחֵתֵן יֵצֵא מִחֻפָּתוֹ יִשִּׁישׁ כְּגִבּוֹר לָרוּץ אֶרֶח:	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.	The verse is a description of dawn.

Ps 19:6	מִקְצֵה הַשָּׁמַיִם   מוֹצְאוֹ וּתְקוּפָתוֹ עַל-קְצוֹתָם וְאֵין נִסְתָּר מִחֻמָּתוֹ:	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.	
Ps 19:7	תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ יַעֲדוֹת יְהוָה נֶאֱמָנָה מַחְכִּימַת פִּתִּי:	The law of the LORD <i>is</i> perfect In restoring a <u>person</u> . The testimony of the LORD <i>is</i> faithful, Making the simple-minded wise.	person ← <i>soul</i> .
Ps 19:8	פְּקוּדֵי יְהוָה יֹשְׁרִים מְשִׁמְחֵי-לֵב מִצְוֹת יְהוָה בְּרָה מְאִירַת עֵינַיִם:	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	יִרְאַת יְהוָה   טְהוֹרָה עוֹמֶדֶת לְעַד מִשְׁפָּטֵי-יְהוָה אֱמֶת צִדְקוֹ יַחֲדוֹ:	Fear of the LORD <i>is</i> <u>salutary</u> ; 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	הֵנַחֲמִידִים 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-עֲבָדְךָ נִזְהָר בָּהֶם בְּשִׂמְרָם עֶקֶב רַב:	Your servant also is warned by them; <i>There is</i> great reward <u>in</u> keeping them.	in keeping: gerundial use of the infinitive.
Ps 19:12	שִׂיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת 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 מִזִּדִּים   חֲשֹׁד עֲבָדְךָ אַל-יִמְשְׁלוּ-בִּי 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	יִהְיוּ לְרָצוֹן   אִמְרֵי-פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ 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	לִמְנַצֵּחַ מִזְמוֹר לְדָוִד:	To the choirmaster.↑  A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 20:1b	יַעֲנֶנּוּ יְהוָה בַּיּוֹם צָרָה יִשְׁגָּבֶךָ שֵׁם   אֱלֹהֵי יַעֲקֹב:	The LORD will answer you on the day of straitness; The name of the God of Jacob will set you on high.	set you on high: or <i>set you in security</i> . AV differs somewhat <i>defend you</i> .
Ps 20:2	יִשְׁלַח-עֲזָרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעֶדְךָ:	He will send you help 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 regard your burnt offering as fat. Selah.	regard ... as fat: i.e. <i>regard as acceptable</i> .
Ps 20:4	יִתֶּן-לְךָ כָּל־בָּבֶד וְכָל-עֲצָתְךָ יִמְלֵא:	He will give to you according to your heart's desire And fulfil all your ambitions.	ambitions ← <i>counsel</i> .
Ps 20:5	נִרְנְנָה   בִּישׁוּעָתְךָ וּבִשְׁם-אֱלֹהֵינוּ נִדְגַּל 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 יַעֲנֶהוּ מִשְׁמֵי קֹדֶשׁוֹ בְּגִבֹּרֹת יֵשַׁע יְמִינוֹ:	Now I know that the LORD saves his messiah; He will answer him from his holy heavens, By the mighty acts of salvation of his right hand.	his holy heavens ← <i>the heavens of his holiness</i> , a Hebraic genitive.
Ps 20:7	אֱלֹהִים בָּרֶכֶב וְאַלֹהִים בַּסּוּסִים וְאֶנְחֵנוּ   בְּשֵׁם-יְהוָה אֱלֹהֵינוּ נִזְכִּיר:	Some bring chariots to remembrance, And others horses, But we the name of the LORD our God.	
Ps 20:8	הֵמָּה כָּרְעוּ וַנִּפְּלוּ וְאֶנְחֵנוּ קָמְנוּ וַנִּתְעוֹדֵד:	They collapse and fall down, But we arise And are kept firmly upright.	
Ps 20:9	יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם-קָרָאנוּ:	O LORD, save; The king will answer us On the day when we call.	save; the king will answer: or, not in MT punctuation, <i>save the king</i> . He will answer.
Ps 21:1a	לִמְנַצֵּחַ מִזְמוֹר לְדָוִד:	To the choirmaster.↑  A Psalm of David.	to the choirmaster: see Ps 4:1.



Ps 21:1b	יְהוָה בְּעֹזֶךָ יִשְׂמַח מֶלֶךְ וְכִישׁוּעֶתְךָ מִה-יִגִּיל * <sup>יגל</sup> מֵאֵד:	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 apocoped 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	תַּאֲנוֹת לִבּוֹ נָתַתָּה לוֹ וְאֶרְשָׁת שְׁפָתָיו בַּל־מִנְעַת סָלָה:	You have given him his heart's desire, And you have not withheld the request of his lips. Selah.	
Ps 21:3	כִּי־תִקְדַּמְנוּ בְּרִכּוֹת טוֹב תִּשִׁית לְרֹאשׁוֹ עֲטֹרַת פָּז:	For you have gone in front of him, With blessings of goodness; You have put a crown of pure gold on his head.	
Ps 21:4	חַיִּים   שָׁאַל מִמֶּךָ נָתַתָּה לוֹ אֶרֶךְ יָמִים עוֹלָם וָעֶד:	He asked you for life; You gave him <i>it</i> – Length of days, Age-long and <i>in</i> perpetuity.	
Ps 21:5	גָּדוֹל כְּבוֹדוֹ בִּישׁוּעֶתְךָ הוֹד וְהִדְר תִּשְׁוֶה עָלָיו:	His glory <i>is</i> great through your salvation; You bestow majesty and splendour on him.	
Ps 21:6	כִּי־תִשְׁיִתְהוּ בְּרִכּוֹת לְעֵד תִּחְדְּהוּ בְשִׂמְחָה אֶת־פָּנֶיךָ:	For you have appointed him everlasting blessings; You have gladdened him with happiness at your presence.	
Ps 21:7	כִּי־הֶמְלִךְ בִּטַּח בַּיהוָה וּבַחֲסֵד עָלָיו בַּל־יִמּוֹט:	For the king trusts in the LORD. And through kindness of the MOST HIGH, He shall not falter.	
Ps 21:8	תִּמְצָא יָדְךָ לְכָל־אֹיְבֶיךָ יְמִינְךָ תִּמְצָא שֹׂנְאֶיךָ:	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> . Otiose, but see Gen 12:5.
Ps 21:9	תִּשְׁיִתְמוּ   כְּתֹנֹר אֵשׁ לַעֲת פָּנֶיךָ יְהוָה בָּאֵפוֹ יִבְלַעם וְתֹאכְלֵם אֵשׁ:	You will appoint them a <u>fiery furnace</u> At the time of your presence. The LORD will swallow them up in his wrath, And fire will consume them.	a fiery furnace ← <i>as a furnace</i> <i>of fire</i> .  presence ← <i>face</i> . AV differs ( <i>anger</i> ).
Ps 21:10	פְּרִימֹם מֵאֶרֶץ תִּאֲבֹד וְזֶרַעם מִבְּנֵי אָדָם:	You will eliminate their fruit from the earth, And their seed from among the sons of Adam.	
Ps 21:11	כִּי־נָטוּ עָלֶיךָ רָעָה חֲשָׁבוּ מְזֻמָּה בַּל־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	כִּי תִשְׁיָתְמוּ שָׁכֶם בְּמִיתָרֶיךָ תִּכּוּנָן 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	רוֹמָה יְהוָה בְּעֹזֶךָ נִשְׁיֶרָה וְנִזְמָרָה 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 מִזְמוֹר לְדָוִד:	To the choirmaster at Aijeleth Sh <sup>h</sup> ahar.↑  A Psalm of David.	to the choirmaster: see Ps 4:1.  Aijeleth Sh <sup>h</sup> ahar: i.e. <i>hind of the dawn</i> , appropriate to the coronation, not the crucifixion of Ps 22.
Ps 22:1b	אֵלֵי אֵלֵי לָמָּה עֲזַבְתָּנִי רְחוֹק מִיִּשׁוּעָתִי דְּבַרִּי שִׁאֲגָתִי:	<b>My GOD, my GOD, why have you forsaken me?</b> <i>Why are you far from my salvation at my roaring words?</i>	<b>Matt 27:46, Mark 15:34.</b>  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־דוֹמִיָּה לִי:	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 תְּהִלּוֹת יִשְׂרָאֵל:	But you <i>are</i> holy, You who dwell in the <i>places</i> of praise of Israel.	
Ps 22:4	בָּךְ בָּטְחוּ אֲבֹתֵינוּ בָּטְחוּ וּתִפְלְטֵמוּ:	In you our fathers trusted; They trusted, And you rescued them.	
Ps 22:5	אֵלֶיךָ זָעְקוּ וְנִמְלְטוּ בָּךְ בָּטְחוּ וְלֹא־בֹשׁוּ:	They cried out to you, And they were delivered. They trusted in you And were not ashamed.	
Ps 22:6	וְאַנְכִי תוֹלַעַת וְלֹא־אִישׁ חֲרַפַּת 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־רֹאִי יִלְעָגוּ לִי יַפְטִירוּ בִּשְׂפָה יִנְיְעוּ רֹאשׁ:	All those who see me, mock me. They <u>open their lips</u> ; They shake their head, And <i>say</i> ,	they open their lips: i.e. <i>their jaw drops</i> .
Ps 22:8	גָּל אֶל־יְהוָה יִפְלֹטֵהוּ יִצִּילֵהוּ כִּי חֶפֶץ בּוֹ:	“He <u>relied on</u> the LORD That he would rescue him. Let him save him, If he has pleasure in him.”	relied on ← <i>rolled to</i> .
Ps 22:9	כִּי־אַתָּה גָּתִי 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	עָלִידְךָ הַשְׁלַכְתִּי מִרֶחֶם מִבֶּטֶן אִמִּי אֵלַי אַתָּה:	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־עָרָה קְרוּבָה כִּי־אֵין עֹזֶר:	Do not be far from me, For adversity <i>is</i> nearby. For <i>there is</i> no-one to help.	no-one to help ← <i>no helper</i> .
Ps 22:12	סָבְבוּנִי פָרִים רַבִּים אֲבִירִי בָּשָׁן כְּתִירוֹנִי:	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 וְשֹׁאֵג:	They gape at me, <i>Like a lion that</i> tears and roars.	gape at me ← <i>open the mouth against me</i> .
Ps 22:14	כַּמִּים נִשְׁפַּכְתִּי וְהִתְפָּרְדּוּ כָּל־עֲצָמוֹתַי הִיָּה לִבִּי כַדּוֹנָג נֶמֶס בְּתוֹךְ מַעֵי:	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   כָּחִי וְלִשְׁוֹנִי מִדְּבַק מִלְּקוֹחַי וְלַעֲפָר־מוֹת תִּשְׁפֹּתֵנִי:	My strength has dried up like a shard, And my tongue cleaves <i>to</i> my jaws. You are about to reduce me to death's dust.	
Ps 22:16	כִּי סָבְבוּנִי כָּל־בָּיִם עֹדֶת מִרְעִים הַקִּיפוּנִי כָּאֲרִי יָדַי וְרַגְלִי:	For dogs have surrounded me; The congregation of evildoers has hemmed me in, <u>Like a lion pinning down</u> 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 וְרַגְלִי, from בֹּר, so 2 consonant changes, but note וְקָאָם in Hos 10:14.
Ps 22:17	אֲסַפֵּר כָּל־עֲצָמוֹתַי הֵמָּה יִבִּיטוּ יִרְאוּ־בִי:	<b>I can count all my bones.</b> They look on, And stare at me.	<b>John 19:36.</b>
Ps 22:18	יַחֲלִקוּ בִּגְדֵי לָהֶם וְעַל־לְבוּשֵׁי יַפִּילוּ גֹרֶל:	<b>They share out my clothes among themselves</b> <b>And cast a lot for my garment.</b>	<b>Matt 27:35, John 19:24.</b>
Ps 22:19	וְאַתָּה יְיָ הוּא אַל־תִּרְחַק אֵילֹתַי לְעֹזְרָתִי חוֹשָׁה:	But do not you, O <u>LORD</u> , 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 מִחֶרֶב נַפְשִׁי מִיַּד־כָּלֵב יְחִידָתִי:	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> .  most dear ← <i>only</i> , but also <i>precious</i> because of uniqueness.  power ← <i>hand</i> .

Ps 22:21	הוֹשִׁיעֵנִי מִפִּי אֲרִיָּה וּמִקַּרְנֵי רַמִּים עֲנִיתָנִי:	Save me from the mouth of the lion And from the horns of <u>buffaloes</u> . 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	אֶסְפָּרָה שְׁמֶךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלֵּלְךָ:	<b>I will declare your name to my brothers; In the midst of the convocation I will praise you.</b>	Heb 2:12.
Ps 22:23	יִרְאֵי יְהוָה   הִלְלוּהוּ כָּל־זֶרַע יַעֲקֹב כִּבְדּוּהוּ וְגִירוּ 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 עֲנֻת עָנִי וְלֹא־הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשׁוּעֹו 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	מֵאֲתָךְ תִּהְלָתִי בְּקָהָל רַב נִדְרֵי אֲשַׁלֵּם נֶגֶד יִרְאֵיו:	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 עֲנָוִים   וַיִּשְׂבְּעוּ יְהִלְלוּ יְהוָה דִּרְשׁוּ יָחִי לְבַבְכֶּם 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   וַיֵּשְׁבוּ אֶל־יְהוָה כָּל־אֶפְסֵי־אָרֶץ וַיִּשְׁתַּחֲוּ 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 וַיִּשְׁתַּחֲוּ   כָּל־דֹּשְׁנֵי־אָרֶץ לִפְנֵי יִכְרְעוּ כָּל־יֹרְדֵי עֶפְרָוּנָם לֹא חִיָּה:	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 not preserve-alive his soul</i> . AV differs ( <i>none can keep alive</i> <i>his own soul</i> ).

Ps 22:30	זֶרַע יַעֲבֹדֵנּוּ יִסְפֹּר לְאֹדֹנִי לְדֹרֹד:	A seed will serve him; It will be related concerning the <u>LORD</u> * to a 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 22:31	יָבֹאוּ וְיַגִּידוּ צְדָקָתוֹ לְעַם נֹלָד כִּי עָשָׂה:	They will come and declare his righteousness To a people reborn, 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	מִזְמֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסֹר:	A Psalm of David. The LORD <i>is</i> my shepherd; I shall not lack <i>anything</i> .	
Ps 23:2	בְּנִיאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל־מִי מִנְחוֹת יְנַהֲלֵנִי:	He has me lie down in grassy pastures; 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	נַפְשִׁי יִשְׁוֹבֵב יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ:	He refreshes my <u>inner</u> <u>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</i> <i>righteousness</i> , a Hebraic genitive.
Ps 23:4	גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יְנַחֲמֵנִי:	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 לִפְנֵי   שְׁלֹחַן נֶגֶד צִרְרֵי דִשְׁנָתָּ בִשְׁמֵן רֹאשִׁי בֹּסֵי 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 וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ 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 מִזְמֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהָ תִּבְּל וְיֹשְׁבֵי בָּהּ:	A Psalm of David. <b>The earth <i>is</i> the LORD's and the fulness of it</b> – The world and those <i>who</i> live in it.	<b>1 Cor 10:26, 1 Cor 10:28.</b>
Ps 24:2	כִּי־הוּא עַל־יָמִים יִסְדָּהָ וְעַל־נְהָרוֹת יְכַוְנֶנָּה:	He founded it on the seas, And he prepared it on running waters.	
Ps 24:3	מִי־יַעֲלֶה בְּהַר־יְהוָה וּמִי־יָקוּם בְּמָקוֹם קֹדֶשׁוֹ:	Who <i>can</i> go up to the LORD's mountain, And who <i>can</i> rise at <u>his holy</u> <u>place</u> ?	his holy place ← <i>the place of</i> <i>his holiness</i> , a Hebraic genitive.

Ps 24:4	נָקִי כַפַּיִם וְבֶרֶךְ לֵבָב אֲשֶׁר   לֹא-נִשְׁאָ לִשְׂוֹא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה:	He <i>who is</i> of innocent hands And pure in heart, Who has not <u>shown me vain</u> <u>impertinence</u> And has not sworn deceitfully.	shown me vain impertinence ← <i>lifted my soul to vanity</i> . AV differs, reading נַפְשִׁי, <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	יֵשׁא בִּרְכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי 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 דּוֹר *דִּרְשׁו *דִּרְשׁו מִבְקְשֵׁי פְנִיךָ יַעֲקֹב 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	שִׂאוּ שְׁעָרִים   רִאשֵׁיכֶם וְהִנֵּשְׂאוּ 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 עֲזֹז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה:	Who <i>is</i> this king of glory? The LORD, strong and mighty, The LORD, <u>mighty in</u> battle.	mighty in ← <i>mighty of</i> .
Ps 24:9	שִׂאוּ שְׁעָרִים   רִאשֵׁיכֶם וְשִׂאוּ 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 צְבָאוֹת 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 אֲשָׂא:	<i>A Psalm</i> of David. To you, O LORD, I <u>direct my sentiments</u> .	direct my sentiments ← <i>lift up</i> <i>my soul</i> .
Ps 25:2	אֱלֹהֵי בֶן בְּטַחְתִּי אֶל-אֲבוֹשָׁה אֶל-יַעֲלֹצוּ 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-קוֹיָךְ לֹא יִבְשׁוּ יְבֹשׁוּ 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 אֲרָחוֹתֶיךָ לִמְדֵנִי:	O LORD, make your ways known to me; Teach me your paths.	

Ps 25:5	הַדְרִיכֵנִי בְּאֱמֻנָתְךָ   וְלִמְדֵנִי כִּי־אַתָּה אֱלֹהֵי יֹשְׁעִי אוֹתָךְ קוֹיִתִּי כָּל־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 וְחַסְדֶּיךָ כִּי מֵעוֹלָם הָמָּה:	Remember your compassion and kindness, O LORD, For they <i>have existed</i> since ancient time.	since ancient time ← <i>from the age</i> .
Ps 25:7	חַטָּאוֹת נְעוּרַי   וּפְשָׁעַי אַל־תִּזְכֹּר כְּחַסְדֶּךָ זְכַר־לִי־אַתָּה לְמַעַן טוֹבָךְ 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־וַיֵּשֶׁר יְהוָה עַל־כֵּן יוֹרָה חַטָּאִים בְּדַרְךְךָ:	The LORD <i>is</i> good and upright, On account of which he instructs sinners on the way.	
Ps 25:9	יְדַרְךְ עֲנוּיִם בַּמִּשְׁפָּט וַיְלַמֵּךְ עֲנוּיִם דְּרָכּוֹ:	He guides the steps of the meek in justice, And he teaches the meek his way.	meek ... meek: otiose, but see Gen 12:5.
Ps 25:10	כָּל־אַרְחוֹת יְהוָה חֶסֶד וְאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדוּתָיו:	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 וְסַלַּחַת לְעוֹנֵי כִּי רַב־הוּא:	For your name's sake, O LORD, Forgive my iniquity, For it <i>is</i> great.	
Ps 25:12	מִי־זֶה הָאִישׁ יֵרָא יְהוָה יוֹרְנוֹ בְּדַרְךְךָ 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 בְּטוֹב תִּלְּיִן וְזֶרְעוֹ יִירַשׁ אָרֶץ:	His <u>very</u> self 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 מִרְשֶׁת רַגְלִי:	My eyes <i>are</i> continually to the LORD, For he will extricate my feet from the net.	

Ps 25:16	פְּנֵה־אֵלַי וְחַנּוּנִי כִּי־יָחִיד וְעָנִי 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 מִמְצוּקוֹתַי 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 ...</i> <i>distresses</i> .
Ps 25:18	רֹאה עֲנִי וְעַמְלִי וְשָׂא לְכָל־חַטָּאוֹתַי:	See my affliction and my suffering, And forgive all my sins.	
Ps 25:19	רֹאה־אֹיְבֵי כִּי־רָבוּ וְשָׂנְאֵת חֲמַס שְׂנְאוֹנִי:	See <i>how</i> my enemies have increased, And <i>how</i> they have hated me <i>with a violent hatred</i> .	violent hatred ← <i>hatred of</i> <i>violence</i> , a Hebraic genitive.
Ps 25:20	שֹׁמְרָה נַפְשִׁי וְהַצִּילֵנִי אַל־אֲבוֹשׁ כִּי־חָסִיתִי בָּךְ:	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	תַּם־וְיֹשֶׁר יַעֲרוּנִי כִּי קוֹיֵתִיךָ:	Let integrity and uprightness preserve me, For I have put my hope in you.	
Ps 25:22	פְּדֵה אֱלֹהִים אֶת־יִשְׂרָאֵל מִכָּל צָרוֹתָיו:	Deliver <u>Israel</u> , O God, From all his adversities.	Israel: probably written with the patriarch in mind, but standing for the nation.
Ps 26:1	לְדָוִד   שִׁפְטֵנִי יְהוָה כִּי־אָנִי בְּתַמִּי הִלַּכְתִּי וּבִיהוָה בָּטַחְתִּי 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	בַּחֲנּוּנֵי יְהוָה וְנִסְגֵּי *צָרוֹפָה **צָרְפָה כְּלוֹתִי וְלִבִּי:	Examine me, O LORD, And test me. <u>Refine</u> my <u>kidneys</u> and my heart,	refine: the <i>ketiv</i> is an equivalent to the <i>qeré</i> .  kidneys: i.e. <i>inward feelings</i> .
Ps 26:3	כִּי־חֶסֶדְךָ לִנְגִד עֵינַי וְהִתְהַלַּכְתִּי בְּאֱמֶתְךָ:	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־שׁוּא וְעַם נְעִלְמִים 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	שָׂנְאֵתִי קְהַל מֵרָעִים וְעַם־רָשָׁעִים לֹא אֵשֵׁב:	I have hated the convocation of wrongdoers, And I will not sit with the wicked.	
Ps 26:6	אֶרְחֹץ בְּנִקְיוֹן כַּפִּי 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</i> <i>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 <u>acts</u> .	thankful voice ← <i>a voice of thanksgiving</i> .
Ps 26:8	יְהוָה אֱהַבְתִּי מְעוֹן בֵּיתְךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:	O LORD, I have loved the refuge of your house And the place of your glorious <u>tabernacle</u> .	your glorious tabernacle ← <i>the tabernacle of your glory</i> .
Ps 26:9	אַל־תֵּאַסֵּף עִם־חַטָּאִים נַפְשִׁי וְעִם־אֲנָשֵׁי דָמִים חַיִּי:	Do not gather my being with sinners Nor my life with men of blood,	being ← <i>soul</i> .
Ps 26:10	אֲשֶׁר־בִּידֵיהֶם זִמָּה וַיְמִינֵם מִלֵּאָה שָׁחַד:	In whose hands is scheming, And whose right <i>hand</i> is full of bribery.	
Ps 26:11	וְאֲנִי בְתָמִי אֵלֶךְ פִּדְנִי וְחַנּוּנִי:	So I will walk in my integrity. Redeem me and have mercy on me.	
Ps 26:12	רַגְלִי עֲמִידָה בְּמִישׁוֹר בְּמִקְהָלִים אֲבָרֶךְ יְהוָה:	My foot stands in uprightness, And I will bless the LORD in the <i>various</i> convocations.	
Ps 27:1	לְדוֹד   יְהוָה   אֹרִי וַיִּשְׁעִי מִמִּי אִירָא יְהוָה מַעְזוֹז־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־בָּשָׂרִי צָרִי וְאִיְבֵי 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־תַּחֲנֶנָּה עָלַי   מַחֲנֶה לֹא־יִירָא לִבִּי אִם־תִּקְרֹם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטָח:	<i>Even</i> if a <u>battalion</u> encamps against me, My heart will not fear. <i>Even</i> if a war should arise against me, I will be confident <u>in the situation</u> .	battalion ← <i>camp</i> .  in the <i>situation</i> ← <i>in this</i> .
Ps 27:4	אַחַת   שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שְׁבִתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר 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 יִצְפֶּנִי   בְּסֻכָּה בְּיוֹם רָעָה יִסְתֶּרנִי בְּסִתְרֵי אֹהֶלֹו בְּצוּר יְרוֹמְמֵנִי:	For he will hide me in a booth; On the <u>evil day</u> 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 יָרוֹם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי וְאֶזְבַּחַהּ בְּאֹהֶלֹו זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה:	And now my head will be raised Against my enemies round about me, And I will <u>offer</u> in his tent the sacrifices of the battle-cry; I will sing And make psalm melody to the LORD.	offer ← <i>sacrifice</i> .
Ps 27:7	שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי:	Hear <i>me</i> , O LORD, As I call <i>with</i> my voice, And have mercy on me, And answer me.	
Ps 27:8	לֵךְ   אֶמַר לְבִי בִקְשׁוּ פָנַי אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:	My heart has spoken to you. <i>You have said to us</i> , “ <u>Seek my face</u> ”; 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־תִּסְתֵּר פָּנֶיךָ   מִמֶּנִּי אַל־תִּטְּבֵאֲךָ עֲזָרָתִי הָיִיתָ אֶל־תִּשְׁשֵׁנִי וְאֶל־תִּעְזֹבֵנִי אֱלֹהֵי יִשְׁעֵי:	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 עֲזֹבוּנִי וַיהוָה יֶאֱסֶפֶנִי:	If my father and my mother forsake me, Then the LORD will gather me up.	
Ps 27:11	הוֹרֵנִי יְהוָה דְּרָכֶךָ וְנַחֲנִי בְּאַרְחַ מִישׁוֹר לְמַעַן שׁוֹרְרֵי:	Teach me, O LORD, your way, And lead me along an equitable path, On account of my adversaries.	
Ps 27:12	אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי כִּי קִמּוּ־בִי עֲדֵי־שֹׁקֵר 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</u> violence.	will ← <i>soul</i> . <hr/> who breathe out ← <i>and (he) 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	<p>קִנְיָה אֶל־יְהוָה חֲזַק וַיֵּאֲמָן לִבְּךָ וְקִנְיָה אֶל־יְהוָה:</p>	<p>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.</p>	
Ps 28:1	<p>לְדָוִד אֵלֶיךָ יְהוָה   אֶקְרָא צוּרִי אֶל־תַּחַרְשׁ מִמֶּנִּי פֶּן־תַּחַשֶּׁה מִמֶּנִּי וְנִמְשַׁלְתִּי עִם־יֹרְדֵי בֹר:</p>	<p><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</i> go down <i>to</i> the pit.</p>	
Ps 28:2	<p>שְׁמַע קוֹל תַּחֲנוּנֵי בְּשׁוּעֵי אֵלֶיךָ בְּנִשְׁאֵי יָדַי אֶל־דְּבִיר קִדְשֶׁךָ:</p>	<p><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></p>	<p>my supplications being uttered ← <i>the voice of my</i> <i>supplications.</i></p> <hr/> <p>your holy place of address ← <i>the place of address of your</i> <i>holiness, a Hebraic genitive.</i></p>
Ps 28:3	<p>אֶל־תִּמְשַׁכְנֵי עִם־רָשָׁעִים וְעִם־פְּעִלֵי אָוֶן דְּבַרִי שְׁלוֹם עִם־רַעֲיָהֶם וְרָעָה בְּלִבָּבָם:</p>	<p>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.</p>	<p>neighbour ← <i>neighbours.</i></p>
Ps 28:4	<p>תִּן־לָהֶם כַּפָּעֻלָם וּכְרָע מַעַלְלֵיהֶם כַּמַּעֲשֵׂה יְדֵיהֶם תֵּן לָהֶם הַשֵּׁב גְּמוּלָם לָהֶם:</p>	<p>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.</p>	
Ps 28:5	<p>כִּי לֹא יִבְיִנוּ אֶל־פַּעֲלֹת יְהוָה וְאֶל־מַעֲשֵׂה יָדָיו יִהְרָסוּ וְלֹא יִבְנֻם:</p>	<p>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.</p>	<p>for they do not discern the works (etc.): compare Isa 5:12.</p> <hr/> <p>deeds ← <i>deed.</i></p>
Ps 28:6	<p>בָּרוּךְ יְהוָה כִּי־שָׁמַע קוֹל תַּחֲנוּנֵי:</p>	<p>Blessed <i>is</i> the LORD, For he has heard <u>my</u> <u>supplications uttered.</u></p>	<p>my supplications uttered ← <i>the</i> <i>voice of my supplications.</i></p>
Ps 28:7	<p>יְהוָה   עֲזִי וּמִגְנִי בּוֹ בָטַח לִבִּי וְנִעַנְּרָתִי וַיַּעֲלֵז לִבִּי וּמִשִּׁירִי אֶהַדְּנֹ:</p>	<p>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.</p>	
Ps 28:8	<p>יְהוָה עֲזֹלָמוֹ וּמַעֲזוֹ יְשׁוּעוֹת מְשִׁיחוֹ הוּא:</p>	<p>The LORD <i>is</i> <u>their</u> strength, And the stronghold of <u>salvation</u> <i>is</i> his messiah.</p>	<p>their: regarded by LXX and many modern translations as a contraction for לְעַמּוֹ <i>his people's</i>, which is probably the sense anyway.</p> <hr/> <p>salvation ← <i>salvations, so</i> <i>perhaps acts of salvation.</i></p>

Ps 28:9	הוֹשִׁיעָה   אֶת־עַמֶּךָ וּבִרְךָ אֶת־נַחֲלָתְךָ וְרַעַם וְנִשְׂאָם עַד־הָעוֹלָם:	Oh save your people, And bless your inheritance, And be a shepherd to them and exalt them Age-abidingly.	
Ps 29:1	מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:	A Psalm of David. Ascribe <i>what is due</i> to the LORD, <i>You mighty ones</i> – Ascribe glory and strength to the LORD.	mighty ones ← <i>sons of the</i> <i>mighty / of powers</i> .
Ps 29:2	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ:	Ascribe the glory of his name to the LORD; Worship the LORD in <i>holy</i> splendour.	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 בִּכְחַץ קוֹל יְהוָה בְּהִדְרָה:	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 שִׁבַּר אֲרָזִים וַיִּשְׁבַּר יְהוָה אֶת־אֲרָזֵי הַלְבָּנוֹן:	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	וַיַּרְקִידֵם כְּמו־עֹגֵל לְבָנוֹן וַיִּשְׂרֹץ כְּמו־בְּנֵי בָקָר:	And he makes them leap like a calf – Lebanon and <i>Sirion</i> 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 חָצַב לַהֲבוֹת 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 יַחֲלִיל מִדְבָּר יַחֲלִיל יְהוָה מִדְבָּר קָדֵשׁ:	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   יַחֲלִיל אֵילֹת וַיַּחֲשֹׁף יַעֲרֹת וּבְהִיכְלוֹ כָּלֹ אָמַר כְּבוֹד:	The voice of the LORD causes hinds to calve And strips woodland bare. And in his temple, <i>All of it</i> speaks of glory.	all of it: AV differs ( <i>everyone</i> ).
Ps 29:10	יְהוָה לַמַּבּוּל יֹשֵׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:	The LORD abode the flood, And the LORD abides <i>as</i> age-abiding king.	
Ps 29:11	יְהוָה עֹז 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	אֲרוֹמַמְךָ יְהוָה כִּי דָלִיתָנִי וְלֹא־שָׂמַחַת אִיבֵי 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 שׁוֹנְעֵתִי אֵלַיִךְ וַתִּרְפְּאֵנִי:	O LORD my God, I cried out to you, And you restored me.	
Ps 30:3	יְהוָה הֶעֱלִית מִן־שְׂאוֹל נַפְשִׁי חַיִּיתָנִי *מִיּוֹרְדֵי־*מִי־רְדֵי־בֹר:	O LORD, you have brought my <u>being</u> up 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	זַמְּרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזִכָּר קֹדֶשׁ:	Sing psalms to the LORD, <i>You</i> sanctified <i>ones</i> of his, And give thanks at <u>holy remembrance of him</u> .	holy remembrance of him ← <i>remembrance of his holiness</i> , a Hebrew genitive.
Ps 30:5	כִּי רָגַע   בְּאַפּוֹ חַיִּים בְּרָצוֹנוֹ בַּעֲרֵב יֵלִין בְּכִי וּלְבָקָר רִנָּה:	<i>For</i> although <i>there is</i> a moment in his anger, <i>There is</i> life in his good pleasure. In the evening, weeping <u>is</u> prevalent, But in the morning <i>there is</i> rejoicing.	is prevalent ← <i>lodges</i> .
Ps 30:6	וְאֲנִי אֶמְרָתִי בְשָׁלוֹ בְּלִאֶמּוֹט 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 לְהִרְאֵי עַז הַסִּתְרָתְךָ פָּנֶיךָ הֵייתִי נִבְהָל:	O LORD, in your goodwill You established <u>my strong 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	אֵלַיִךְ יְהוָה אֶקְרָא וְאֶל־אֲדָנִי אֶתְחַנֵּן:	O LORD, I call out to you, And <i>it is</i> with the <u>LORD*</u> <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 בְּרִדְתִּי אֶל־שַׁחַת הַיּוֹדֶךָ עָפָר הַיִּגִּיד אֶמְתֶּךָ:	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 וְחַנּוּנִי יְהוָה הִי־עֹזֵר לִי:	Hear, O LORD, And have mercy on me. O LORD, be a helper to me.	

Ps 30:11	הִפַּכְתָּ מִסִּפְדִּי לְמַחֹל לִי פָתַחְתָּ שִׁקִּי וְתֹאזְנִי שִׂמְחָה:	You have turned my mourning into dancing for me; You have untied my sackcloth And girded me <i>with</i> joy,	
Ps 30:12	לְמַעַן   יִזְמְרְךָ כְּבוֹד וְלֹא יִדָּם יְהוָה אֱלֹהֵי לְעוֹלָם אֲדֹדָךְ:	So that <i>one</i> may sing psalms of glory 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 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	בָּךְ יְהוָה חֲסִיתִי אֶל-אֲבוֹשָׁה לְעוֹלָם בְּצִדְקָתְךָ פִּלְטָנִי:	In you, O LORD, I have put my trust. Do not let me <i>ever</i> be ashamed; Deliver me in your righteousness.	ever ← <i>for the age, age- abidingly</i> .
Ps 31:2	הֵטָה אֵלַי   אֲזַנְךָ מִהֵרָה הַצִּילֵנִי הִיָּה לִי   לְצוּר-מַעֲוִז לְבֵית מְצוּדוֹת לְהוֹשִׁיעֵנִי:	Extend your ear to me; Rescue me speedily. Be a rock-founded stronghold to me – A fortified building to save me.	fortified building ← <i>house of strongholds</i> .
Ps 31:3	כִּי-סִלְעִי וּמְצוּדָתִי אַתָּה וּלְמַעַן שְׁמֶךָ תִּנְחַנֵּי וְתִנְהַלְנִי:	For you <i>are</i> my rock and my stronghold, So for your name's sake, Conduct me and lead me.	conduct ... lead: the words used in Ps 23:3 and Ps 23:2 respectively.
Ps 31:4	תוֹצִיאֵנִי מִרְשֶׁת זֶז טָמְנוּ לִי כִּי-אַתָּה מַעֲוִזִּי:	Extricate me from the net Which they have hidden for me, For you <i>are</i> my fortress.	
Ps 31:5	בְּיָדְךָ אֶפְקִיד רוּחִי פָדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת:	I commit my spirit into your hand. You have redeemed me, O LORD GOD of truth.	
Ps 31:6	שָׂנְאֵתִי הַשֹּׁמְרִים הַבְּלִי-שׂוֹא וְאֲנִי אֶל-יְהוָה בִּטְחֹתִי:	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 יָדַעְתָּ בְּצָרוֹת נַפְשִׁי:	I will rejoice and be happy in your kindness, In that you have looked at my affliction; You have known my inner self in adversities.	inner self ← <i>soul</i> .
Ps 31:8	וְלֹא הִסְגַּרְתָּנִי בְּיַד-אוֹיֵב הֶעֱמַדְתָּ בְּמִרְחָב רַגְלִי:	And you have not consigned me to the hand of the enemy; You have stood my feet in a safe place.	safe ← <i>wide</i> , where one is not in a strait.

Ps 31:9	חַנּוּנֵי יְהוָה כִּי צָרָלִי עָשָׂשָׁה בְּכַעַס עֵינַי נִפְשִׁי וּבִטְנִי:	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 בִיגּוֹן חַיִּי וּשְׁנוֹתַי בְּאַנְחָה כָּשָׁל בַּעֲוֹנִי כַחִּי וַעֲצָמִי 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	מִכָּל-צָרָרִי הָיִיתִי חֶרֶפָּה וְלִשְׁכְּנִי   מְאֹד וּפָחַד לְמִידָעַי רָאִי בַחוּץ נִדְדוּ מִמֶּנִּי:	I have been a reproach to all my adversaries, And very much <i>so</i> to my neighbours, And <i>frightening to</i> 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 כִּמְת מִלֵּב הָיִיתִי כְּכֹלִי אֲבָד:	I have been forgotten like <i>one</i> deceased – Out of <i>mind</i> . I have become like an article going to waste.	mind ← <i>heart</i> .
Ps 31:13	כִּי שָׁמַעְתִּי   דְּבַת רַבִּים מְגֹזֵר מִסָּבִיב בְּהוֹסְדָם יַחַד עָלַי לִקְחַת נַפְשִׁי זִמָּמוּ:	For I have heard the slander of many; <i>There was fear all</i> round When they plotted together against me – <i>When</i> they contrived to take my <i>life</i> .	life ← <i>soul</i> .
Ps 31:14	וְאַנִּי   עָלִידָ בְּטַחְתִּי יְהוָה אֲמַרְתִּי אֱלֹהֵי אֲתָה:	But I put my trust in you, O LORD; I have said, “ <i>You are my God.</i> ”	
Ps 31:15	בְּיָדְךָ עֲתִידִי הַצִּילֵנִי מִיַּד-אוֹיְבֵי וּמִרְדָּפָי:	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 פָּנֶיךָ עַל-עַבְדְּךָ הוֹשִׁיעֵנִי בְּחַסְדְּךָ:	<u>Shine your face on</u> your servant; Save me in your kindness.	shine your face on: i.e. <i>be propitious to</i> .
Ps 31:17	יְהוָה אַל-אַבוֹשָׂה כִּי קִרְאתִיךָ יִבְשׁוּ רָשָׁעִים יִדְמֻ לְשָׂאוֹל:	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	תִּאֲלַמְנָה שִׁפְתֵי שָׁקֶר הַדְּבָרוֹת עַל־צִדִּיק עֲתָק בְּגִאוֹה וּבְזוּ:	Let false-speaking lips be dumbfounded, Which speak insolently against the righteous In arrogance and in contempt.	
Ps 31:19	מִה רַב־טוֹבָךְ אֲשֶׁר־צִפְנָתָה לִירְאֶיךָ פִּעֲלָתָ לַחֲסִים בְּךָ נִגַּד 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 פָנֶיךָ מִרְכָּסֵי אִישׁ תַּצְפִּנֵם בְּסֻכָּה מִרִיב לְשָׁנוֹת:	You will hide them in the secrecy of your face; You will conceal them in a booth from the brusque ways of man <i>And</i> from hostile talk.	hostile talk ← <i>striving of tongues.</i>
Ps 31:21	בָּרוּךְ יְהוָה כִּי הִפְלִיא חֲסִדּוֹ לִי בְּעִיר 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 <i>a city of siege</i> , so perhaps <i>under siege</i> .
Ps 31:22	וְאֲנִי   אֲמַרְתִּי בַּחֲפָזִי נִגְרַזְתִּי מִנֶּגֶד עֵינֶיךָ אֲכֹן שָׁמַעְתָּ קוֹל תַּחֲנוּנֵי בְּשׁוּעֵי אֵלֶיךָ:	But I said in my haste, “I have been cut off from the presence of your eyes.” Truly, you have heard <u>my</u> <u>supplications uttered</u> When I cried out to you.	my supplications uttered ← <i>the utterance of my supplications.</i>
Ps 31:23	אַהֲבוּ אֶת־יְהוָה כָּל־חֲסִידָיו אֱמוּנִים נֹצֵר יְהוָה וּמַשְׁלֵם עַל־יָתֵר עֲשֵׂה גִאוֹה:	Love the LORD, all <i>you</i> <i>people</i> of his grace. The LORD is a guardian of the faithful, And an abundant retributer Of him <i>who</i> behaves <u>proudly</u> .	behaves proudly ← <i>does pride.</i>
Ps 31:24	חֲזָקוּ וַיֹּאמֶן לְבַבְכֶּם כָּל־הַמִּיחָלִים לַיהוָה:	Be strong and may he encourage your heart, All <i>you</i> who are awaiting the LORD.	
Ps 32:1	לְדוֹד מִשְׁכִּיל אֲשָׁרִי נִשְׁוִי־פֶשַׁע כְּסוּי חֲטָאָה:	An Instructive Psalm of David. <b>Blessed is he whose transgression is forgiven</b> – <b><i>Whose sin is covered over.</i></b>	<b>Rom 4:7.</b> <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 יַחֲשֹׁב יְהוָה לֹו עֹון וְאֵין בְּרוּחוֹ רְמִיָּה:	<b>Blessed is the man To whom the LORD will not impute iniquity</b> And in whose spirit <i>is</i> no deceit.	Rom 4:8.
Ps 32:3	בִּי־הֶחֱרַשְׁתִּי בָלוּ עַצְמִי בְּשֹׂאגָתִי כָל־הַיּוֹם:	When I was silent, My bones wasted away – When I roared all day <i>long</i> .	
Ps 32:4	כִּי   יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יָדְךָ נִהְפְּךָ לְשֹׁדִי בַּחֲרִבֵּי 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</i> ; <i>enthusiasm</i> .
Ps 32:5	חָטָאתִי אֹדִיעֶךָ וְעֹנִי לֹא־כִסִּיתִי אֲמָרְתִּי אֹדָה עָלַי פָּשַׁעִי לַיהוָה וְאַתָּה נָשֵׂאתָ עֹון חָטָאתִי 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־חֹסֶד   אֱלֹהִים לְעֵת מָצָא רַק לְשֹׁטֵף מִים רַבִּים אֵלָיו לֹא יָגִיעוּ:	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   סֶתֶר לִי מִצָּר תִּצְרֶנִּי רַגְלִי פִּלַּט תִּסּוּבִּבֵּנִי סֵלָה:	You <i>are</i> my hiding place. You keep me from adversity; You surround me with shouts of deliverance. Selah.	
Ps 32:8	אֲשַׁכִּילֶךָ   וְאוֹרֶךְ בְּדַרְדָּרֶךָ תִּלְךָ אִיעֲצָה עָלֶיךָ עֵינִי:	“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־תִּהְיֶה   בְּסוֹס כְּפָרֵד אֵין הֶבִין בְּמִתְגַּוְרֶסֶן עֲדוֹ לְבָלוֹם בֶּל קָרַב אֵלֶיךָ:	Do not be like the horse <i>or</i> like the mule, <i>Which</i> cannot be made to 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	רְבִים מְכַאֲבִים לְרָשָׁע וְהַבּוֹטָח בַּיהוָה חֶסֶד יִסּוּבֶבְנוּ:	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 בַּיהוָה 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	רִנְנוּ צְדִיקִים בַּיהוָה לִישָׁרִים נִאֲוָה תִהְיֶה:	Shout for joy, <i>you</i> righteous because of the LORD; Praise is becoming to the upright.	<i>you</i> righteous because of the LORD: or, ≈ AV, <i>you righteous</i> , because of the LORD. (Note the comma.) So AV differs. Our translation suggests a divine source of righteousness.
Ps 33:2	הוֹדוּ לַיהוָה בְּכִנּוֹר בְּנֶגֶל עָשׂוֹר וּמְרוֹלוֹ:	Give thanks to the LORD with the harp; Make psalm melody with the ten-stringed lute.	ten-stringed lute: AV differs, translating as two instruments.
Ps 33:3	שִׁירוּלוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נִגֵּן בְּתִרְעָה:	Sing a new song to him; Strike up skilfully with jubilation.	
Ps 33:4	כִּי־יֵשֶׁר דְּבַר־יְהוָה וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה:	For the word of the LORD <i>is</i> upright, And all his dealings <i>are</i> <i>performed</i> faithfully.	faithfully ← <i>in faithfulness</i> .
Ps 33:5	אֲהָב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:	He loves righteousness and justice; The earth is full of the LORD's kindness.	earth: or <i>land</i> .
Ps 33:6	בְּדִבְרֵי יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פָּיו כָּל־צַבָּאִים:	<b>By the word of the LORD,</b> <b>The heavens were made,</b> And by the spirit of his mouth, All their array.	<b>Rev 14:7.</b>
Ps 33:7	כָּנָס בַּיָּד מֵי הַיָּם נִתֵּן בְּאֲצִרוֹת תְּהוֹמוֹת:	He gathers up the waters of the sea into an accumulation; 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 יִגְזְרוּ כָּל־יֹשְׁבֵי תֵבֶל:	Let all the earth fear the LORD; Let all the inhabitants of the world be afraid 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־צִוָּה וַיַּעֲמֵד:	For he spoke, and it came to pass; He commanded, and it stood <i>firm</i> .	
Ps 33:10	יְהוָה הַפִּיר עֲצַת־גּוֹיִם הִנִּיא מַחֲשַׁבּוֹת 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 תִּעֲמָד מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר:	The counsel of the LORD stands age-abidingly; The designs of his heart <i>are</i> from generation to generation.	
Ps 33:12	אֲשֶׁר־יִהְיֶה אֱשֶׁר־יִהְיֶה אֱלֹהֵיו הָעַם   בָּחַר לְנַחֲלָה לּוֹ:	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 הַבֵּיט יְהוָה רְאָה אֶת־כָּל־בְּנֵי הָאָדָם:	The LORD looks on from heaven; He sees all the sons of Adam.	
Ps 33:14	מִמְכוֹן־שִׁבְתּוֹ הַשְׁגִּיחַ אֵל כָּל־יֹשְׁבֵי הָאָרֶץ:	From his place of residence he observes All the inhabitants of the earth	
Ps 33:15	הַיֹּצֵר יֶחֶד לִבָּם הַמִּבִּין 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 נֹשַׁע בְּרֶב־חַיִל גָּבוֹר לֹא־יִנָּצֵל בְּרֶב־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 וּבָרָב חִילוֹ לֹא יִמְלֹט:	A horse <i>is</i> a fallacious <i>means of</i> safety, And it does not provide deliverance by its great strength.	safety ← <i>salvation</i> .
Ps 33:18	הִנֵּה עֵין יְהוָה אֶל־יִרְאָיו לְמַיְחֲלִים 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 בָּרַעֲב:	For <u>their own</u> <u>salvation</u> from death And for <u>their preservation</u> in famine.	their <i>own</i> <i>salvation</i> ... 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 עֲזָרָנוּ וּמִגִּגְנוּ 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־בּוֹ יִשְׂמַח לִבָּנוּ כִּי בִשְׁם קִדְשׁוֹ בִטְחָנוּ:	For in him our heart rejoices, For we trust in <u>his holy</u> <u>name</u> .	his holy name ← <i>the name of</i> <i>his holiness</i> , a Hebraic genitive.
Ps 33:22	יְהִי־חַסְדְּךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יַחְלֵנוּ 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</i> <i>fact that</i> .

Ps 34:1a	לְדוֹד בְּשִׁנּוֹתָיו אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרְשֵׁהוּ וַיֵּלֶךְ:	<i>A Psalm of David when he changed his behaviour in the presence of Abimelech, so that he drove him out and he went away.</i>	
Ps 34:1b	אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְלֶתוּ בִּפִּי:	I will bless the LORD at all times; <i>Praise of him 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 עֲנֻנִים וַיִּשְׂמְחוּ:	My <i>being</i> will be praised because of the LORD; The meek will hear <i>it</i> and rejoice.	being ← <i>soul</i> .
Ps 34:3	גִּדְּלוּ לַיהוָה אֹתִי וְנִרְוַמְמָה שִׁמּוֹ יַחְדָּו:	Extol the LORD with me, And let us exalt his name together.	
Ps 34:4	דָּרַשְׁתִּי אֶת־יְהוָה וַעֲנֵנִי וּמִכָּל־מַגּוּרֹתַי הִצִּילָנִי:	When I sought the LORD, He answered me, And he delivered me from all my fears.	
Ps 34:5	הִבִּיטוּ אֵלָיו וְנִהְרֹוּ וּפְנֵיהֶם אֶל־יַחְפָּרוּ:	They looked to him and brightened up, And their faces were not ashamed.	
Ps 34:6	זֶה עָנִי קָרָא וַיהוָה שָׁמַע וּמִכָּל־צָרוֹתָיו הוֹשִׁיעֵנו:	<i>There was a certain poor man</i> <i>Who called out,</i> And the LORD heard him And saved him from all his adversities.	
Ps 34:7	חַנָּה מִלֵּאד־יְהוָה סָבִיב לִירְאוֹ וַיַּחֲלֹצֵם:	The angel of the LORD encamps around those who fear him, And he delivers them.	
Ps 34:8	טַעְמוּ וּרְאוּ כִי־טוֹב יְהוָה אֲשֶׁר־יִחְסֶה־בּוֹ:	<b>Taste, and see that the LORD is good;</b> Happy <i>is</i> the man <i>who</i> trusts in him.	1 Pet 2:3.
Ps 34:9	יִרְאוּ אֶת־יְהוָה קְדָשָׁיו כִּי־אֵין מַחְסוֹר לִירְאוֹ:	Fear the LORD, <i>you</i> holy ones of his, For those who fear him <i>have</i> no lack of anything.	
Ps 34:10	כִּפְּיִרִים רָשׁוּ וְרַעֲבּוּ וּדְרָשִׁי יְהוָה לֹא־יִחְסְרוּ כָל־טוֹב:	Lion cubs are reduced, And they hunger, But those who seek the LORD Will not suffer lack of <i>any</i> good thing.	any ← <i>every</i> .
Ps 34:11	לְכוּ־בָנִים שִׁמְעוּ־לִי יִרְאֵת יְהוָה אֲלַמְּדָכֶם:	Come, <i>you</i> sons, and listen to me; I will teach you the fear of the LORD.	

Ps 34:12	מִי־הָאִישׁ הַחֲפֵץ חַיִּים אֲהֵב יָמִים לִרְאוֹת 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 לְשׁוֹנְךָ מֵרַע וּשְׂפָתֶיךָ מִדְבַּר מְרָמָה:	Keep your tongue from evil And your lips from speaking deceit.	1 Pet 3:10.
Ps 34:14	סוּר מֵרַע וַעֲשֵׂה־טוֹב בִּקְשׁ שָׁלוֹם וּרְדֹפֶהוּ:	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 are directed to the righteous, And his ears to their crying out.	1 Pet 3:12.
Ps 34:16	פָּנֵי יְהוָה בַּעֲשֵׂי רַע לְהַכְרִית מֵאָרֶץ זָכָרָם:	The face of the LORD is against 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	צָעֲקוּ 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	קָרֹב יְהוָה לְנִשְׁבָּר־לֵב וְאֶת־דֹּכְאֵי־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	שׁוֹמֵר כָּל־עַצְמוֹתָיו אֶחָת מִהֵנָּה לֹא נִשְׁבְּרָה:	He keeps all his bones; Not one of them becomes broken.	John 19:36.
Ps 34:21	תְּמוֹתֶת רָשָׁע רָעָה וְשֹׂנְאֵי צַדִּיק יֶאֱשָׁמוּ:	Evil will slay the wicked, And those <i>who</i> hate the righteous <u>will be held</u> guilty.	will be held guilty: AV differs ( <i>shall be desolate</i> ), apparently taking the root as שָׁמָם.
Ps 34:22	פֹּדֶה יְהוָה נַפְשׁ עֲבָדָיו וְלֹא יֶאֱשָׁמוּ כָל־הַחֲסִידִים 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> . <hr/> shall be held guilty: AV differs ( <i>shall be desolate</i> ), as above.
Ps 35:1	לָדוֹד   רִיבָה יְהוָה אֶת־יָרִיבִי לֶחֶם אֶת־לִחְמִי:	<i>A Psalm of David.</i> O LORD, contend with my adversaries; Do battle with those who do battle with me.	
Ps 35:2	הִחַזֵּק מִגֵּן וְצַנָּה וְקוּמָה 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	וְהִרֵק חֲנִית וְסָגַר לְקִרְאָתִי רֹדְפֵי אֲמַר לְנַפְשִׁי יִשְׁעֲתֶיךָ 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 אֲדֹנָי, <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 כַּמָּץ לִפְנֵי־רוּחַ וּמִלֵּאֲךָ יִהְיֶה דוֹחָה:	Let them be like chaff before the wind, With the angel of the LORD driving <i>them</i> .	
Ps 35:6	יִהְיֶה־דֶרֶכָם חֹשֶׁךְ וַחֲלָקְלָקוֹת וּמִלֵּאֲךָ יִהְיֶה רֹדְפָם:	Let their way consist of darkness and slippery places, With the angel of the LORD pursuing them.	
Ps 35:7	כִּי־חָנָם טָמְנוּ־לִי שַׁחַת רִשְׁתָּם חָנָם חָפְרוּ 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־יָדַע וְרִשְׁתּוֹ אֲשֶׁר־טָמַן תִּלְכְּדוּ בְּשׂוֹאָה יִפְלֶ־בָּהּ:	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 תִגֵּל בִּיהוָה תִּשְׂשִׂי בִישׁוּעָתוֹ:	Then my <u>being</u> will rejoice in the LORD; It will exult in his salvation.	being ← <i>soul</i> .
Ps 35:10	כָּל עֲצָמוֹתַי   תֹּאמַרְנָה יְהוָה מִי כָמוֹךָ מַצִּיל עֲנִי מִחֲזָק מִמֶּנּוּ וְעֲנִי וְאֶבְיוֹן מִגְּזֵלוֹ:	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 עֲדֵי חָמָס אֲשֶׁר לֹא־יָדַעְתִּי יִשְׁאָלוּנִי:	<u>False</u> 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	יִשְׁלֹמוּנִי רָעָה תַּחַת טוֹבָה נִשְׁכָּל לְנַפְשִׁי:	They repay me evil for good, Leaving me <u>destitute</u> .	leaving me destitute ← <i>(to) the</i> <i>destitution of my soul</i> .

Ps 35:13	וְאֲנִי   בַּחֲלוּתָם לְבוּשִׁי שָׁק עָנִיתִי בְצֹם נַפְשִׁי וְתַפְלָתִי עַל־חִיקִי תָשׁוּב:	Whilst I, when they were sick, <i>Wore</i> sackcloth <i>for</i> my clothing. I afflicted <u>myself</u> with fasting, But <u>my prayer</u> returned to <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 was to no avail, but it will benefit me instead</i> , but other explanations are possible; see the commentaries.
Ps 35:14	כָּרַע־כַּאֲחִי לִי הִתְהַלַּכְתִּי כְּאֶבְל־אִם קִדְרַת שַׁחוּתִי:	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 שִׂמְחוֹ וּנְאֻסָּפוּ נְאֻסָּפוּ עָלַי נִכְיִם וְלֹא יִדְעוּתִי קָרְעוּ וְלֹא־דָמוּ:	When I keeled over, They rejoiced, And <u>slanderers</u> gathered themselves against me more and more. And I did not recognize <i>their accusations</i> As they tore <i>at me</i> without stopping,	slanderers: as [AnLx], from <i>smitters (with the tongue)</i> , which fits the context. [CB]= outcasts, as if from נִכָּה, not נִכָּה.
Ps 35:16	בַּחֲנָפִי לַעֲגִי מֵעוֹג חָרָק עָלַי שִׁנֵּימוֹ:	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 מִשְׂאִיָּהֶם מִכַּפְּיָרִים יַחֲדָתִי:	O <u>LORD*</u> , how long will you look on? Rescue my <u>life</u> from their devastations; <i>Rescue</i> my <u>most dear</u> 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	אֲזִידָךְ בְּקִהְלֵךְ רַב בְּעַם עֲצוּם אֶהְלֹלְךָ:	I will give you thanks in a great convocation; I will praise you among a <u>numerous</u> people.	numerous: <i>or mighty</i> .
Ps 35:19	אַל־יִשְׂמְחוּ־לִי אֹיְבֵי שִׁקָּר שִׁנְאֵי חֲנָם יִקְרְצוּ־עֵינַי:	Do not let my enemies rejoice over me <i>on the basis of</i> falsehood, <b>Nor let those who hate me without cause</b> gloat over me.	<b>John 15:25.</b>
Ps 35:20	כִּי לֹא שָׁלוֹם יִדְבְּרוּ וְעַל רַגְעֵי־אָרֶץ דְּבַרִּי מְרֻמוֹת יַחֲשִׁבוּ:	For they do not speak peace, But they conceive <u>deceitful words</u> Against those <i>who are</i> quiet in the land.	deceitful words ← <i>words of deceit</i> , a Hebraic genitive.

Ps 35:21	וִירְחִיבוּ עָלַי פִּיהֶם אָמְרוּ הָאֵח   הָאֵח רָאִתָּה עֵינֵינוּ:	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> – David in a strait.
Ps 35:22	רָאִיתָה יְהוָה אֶל־תַּחֲרֹשׁ אֲדֹנִי אֶל־תִּרְחַק מִמֶּנִּי:	You have seen <i>it</i> , O LORD; Do not be silent. O LORD*, do not be far from me.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 35:23	הָעִירָה וְהִקִּיצָה לְמִשְׁפָּטִי אֱלֹהֵי וְאֲדֹנִי לְרִיבִי:	Rouse yourself And awaken to my case, O God of mine and my Lord – For my cause.	
Ps 35:24	שִׁפְטֵנִי בְצִדְקָךְ יְהוָה אֱלֹהֵי וְאֶל־יִשְׁמְחוּ־לִי:	Judge me according to your righteousness, O LORD my God, And do not let them rejoice over me.	
Ps 35:25	אֶל־יֹאמְרוּ בִלְבָם הָאֵח נִפְשָׁנוּ אֶל־יֹאמְרוּ בִלְעֲנוּהוּ:	Do not let them say in their heart, “Ha, <i>we have</i> our <u>desire</u> .” Do not let them say, “We have swallowed him up.”	desire ← <i>soul</i> .
Ps 35:26	יִבְשׁוּ וִיחַפְּרוּ   יַחֲדוּ שְׂמִחִי רָעִתִי יִלְבְּשׁוּ־בִשְׂת וְכִלְמָה הַמַּגְדִּילִים 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 וְיִשְׂמְחוּ חֲפָצֵי צִדְקִי וְיֹאמְרוּ תָמִיד יִגְדֵּל יְהוָה הַחֲפֹץ שְׁלוֹם עַבְדּוֹ:	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	וְלִשְׁוֹנִי תִהְיֶה צִדְקָךְ כָּל־הַיּוֹם תְּהַלֵּלְךָ:	And my tongue will utter your righteousness And your praise, all day <i>long</i> .	
Ps 36:1a	לְמַנְצֵחַ   לְעַבְד־יְהוָה לְדָוִד:	To the choirmaster.↑  <i>A Psalm</i> of David the servant of the LORD.	to the choirmaster: see Ps 4:1.
Ps 36:1b	נֶאֱס־פֶּשַׁע לְרָשָׁע בְּקָרֵב לִבִּי אֵין־פֶּחַד אֱלֹהִים לְנֶגֶד עֵינָיו:	The <u>transgressive speech</u> of the wicked <i>man</i> is, “ <b>In my heart there is no fear of God before his eyes.</b> ”	<b>Rom 3:18.</b>  transgressive speech ← <i>speech of transgression</i> , a Hebraic genitive.  in my heart ← <i>in the middle of my heart</i> .



Ps 36:2	כִּי־הִחֲלִיק אֵלָיו בְּעֵינָיו לִמְצָא עֹנֹו לְשָׁנָא:	For he flatters himself in his own sight, <i>Indifferent to finding</i> iniquity in himself – <i>Indifferent to being</i> <i>hateful</i> .	finding ... being hateful: gerundial use of the infinitives. AV differs ( <i>be found to be</i> <i>hateful</i> ).
Ps 36:3	דְּבַר־יָפִיו אֶזְנֹו וּמִרְמָה חָדָל לְהִשְׁכִּיל 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	אֶזְנֹו   יַחֲשֹׁב עַל־מִשְׁכָּבוֹ יִתְּצֵב 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 חֲסִדְךָ אֲמוֹנָתְךָ עַד־שְׁחָקִים:	O LORD, your kindness <i>is</i> in heaven; Your faithfulness <i>reaches</i> to the skies.	
Ps 36:6	צִדְקָתְךָ   כְּהַרְרֵי־אֵל מִשְׁפָּטְךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ יְהוָה:	Your righteousness <i>is</i> like <u>tremendous mountains</u> ; 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 חֲסִדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֹל כְּנָפֶיךָ יִחְסִיוֹן:	How precious your kindness <i>is, O God</i> , <u>As</u> 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	יִרְוִין מִדֶּשֶׁן בֵּיתְךָ וְנָחַל עֲדָנֶיךָ תִּשְׁקֶם:	They will be satiated with the fat of your house, And you will give them drink With your <u>pleasurable</u> <u>brook</u> .	your pleasurable brook ← <i>brook</i> <i>of your pleasures</i> , a Hebraic genitive.
Ps 36:9	כִּי־עֲמֹד מְקוֹר חַיִּים בְּאֵרְךָ נִרְאָה־אֹור:	For the fountain of life <i>is</i> with you; In your light, we will see light.	
Ps 36:10	מִשֶּׁךְ חֲסִדְךָ לִידְעֶיךָ וְצִדְקָתְךָ לִישְׁרֵי־לֵב:	Continue your kindness With those who know you, And your righteousness With the upright in heart.	
Ps 36:11	אַל־תִּבּוֹאֲנִי רֵגַל גָּאוֹה וַיִּדְרֹשׁ שָׁעִים אֶל־תִּנְדָּנִי:	Do not let a <u>proud foot</u> 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 פְּעֻלֵי אֶזְנֹו דָּחוּ וְלֹא־יִכָּלוּ קוֹם:	That <i>is</i> where perpetrators of iniquity have fallen; They have been thrust down, And they cannot get up.	

Ps 37:1	לְדוֹד   אֶל־תִּתְחַר בַּמֵּרְעִים אֶל־תִּקְנָא בְּעֹשֵׂי 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 כַחֲצִיר מִהֶרָה יִמָּלוּ וְכִירֶק דָּשָׁא יִבּוֹלוּ:	For they will quickly be cut down like wild herbage And will wither like green grass.	
Ps 37:3	בִּטַּח בִּיהוָה וַעֲשֵׂה־טוֹב שְׁכֹן־אֶרֶץ וְרַעְיָה אֱמוּנָה:	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	וְהִתְעַנֵּג עַל־יְהוָה וַיִּתֵּן־לָךְ מִשְׁאֵלֶת לִבְךָ:	And delight in the LORD, And he will grant you the requests of your heart.	
Ps 37:5	גֹּזֵל עַל־יְהוָה דֶּרֶכְךָ וּבִטַּח עָלָיו וְהוּא יַעֲשֶׂה:	<u>Entrust</u> your way to the LORD, And trust in him, And he will perform <i>it</i> .	entrust ← <i>roll</i> .
Ps 37:6	וְהוֹצִיא כְאֹר צִדְקֶךָ וּמִשְׁפָּטְךָ כַּצַּהֲרִים:	And he will bring out your righteousness like light, And your justice like midday.	
Ps 37:7	דּוֹם   לַיהוָה וְהִתְחַלֵּל לּוֹ אֶל־תִּתְחַר בְּמַצְלִיחַ דְּרָכּוֹ בְּאִישׁ עֹשֶׂה מַזְמוֹת:	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 מֵאֵף וַעֲזַב חֲמָה אֶל־תִּתְחַר אֶדְ־לְהִרְעֶ:	Cease from anger And abandon fury; Do not be infuriated, <i>Which</i> just leads to acting wickedly.	
Ps 37:9	כִּי־מֵרְעִים יִכָּרְתוּן וְקֹנֵי יְהוָה הִמָּה 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 וְאֵין רָשָׁע וְהִתְבּוֹנְנָתָ עַל־מְקוֹמוֹ וְאֵינְנוּ:	And <i>in</i> just a little while, <i>There</i> will not be any wicked. <u>As soon as</u> 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	וְעֲנָנִים יִירְשׁוּ־אֶרֶץ וְהִתְעַנְּגוּ עַל־רֵב שָׁלוֹם:	But <b>the meek shall inherit the <u>earth</u></b> And delight in <u>great peace</u> .	<b>Matt 5:5.</b> <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 <u>LORD</u> * 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	חָרַב   פָּתְחוּ רֶשְׁעִים וְדַרְכוֹ קִשְׁתָּם לְהַפִּיל עָנִי וְאֲבִיּוֹן לְטַבּוֹחַ יִשְׁרֵי-דָרֶךְ:	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	חֶרֶבָם תָּבוֹא בְלָבָם וְקִשְׁתֹּתָם תִּשְׁבְּרָנָה:	Their sword will go into their <i>own</i> heart, And their bows will be broken up.	
Ps 37:16	טוֹב-מֶעַט לְצַדִּיק מִהֶמְכּוֹן רֶשְׁעִים 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 רֶשְׁעִים תִּשְׁבְּרָנָה וְסוּמָךְ 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 יִשְׂבָּעוּ:	They shall not be ashamed at an evil time, And in days of famine, they will be satiated.	
Ps 37:20	כִּי רֶשְׁעִים   יֵאָבְדוּ וְאֹיְבֵי יְהוָה כִּי-קָר פָּרִים כָּלֹו בַּעֲשָׁן כָּלֹו:	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	לְוָה רָשָׁע וְלֹא יִשְׁלַם וְצַדִּיק חֹנֵן וְנוֹתֵן:	The wicked <i>man</i> borrows and does not repay, 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 מְבָרְכֵי יִירָשׁוּ אֶרֶץ וּמְקַלְלֵי 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 מְצַעֲדֵי-גִבּוֹר כּוֹנְנוֹ וְדַרְכּוֹ יֶחֱפֹץ:	Man's steps are made firm by the LORD, And he delights in his way.	

Ps 37:24	כִּי־יִפֹּל לֹא־יוֹטֵל כִּי־יִהְיֶה סוֹמֵךְ יָדוֹ:	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 hand</i> ).
Ps 37:25	נָעַר   הָיִיתִי גַם־זָקֵן וְלֹא־רָאִיתִי צַדִּיק נִעְזָב וְזָרְעוֹ מִבֶּקֶשׁ־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 חוֹנֵן וּמַלּוּה וְזָרְעוֹ לְבָרָכָה:	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 מִרָע וַעֲשֵׂה־טוֹב וּשְׁכֹן 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 רָשָׁעִים נִכָּרֵת:	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	צַדִּיקִים יִירְשׁוּ־אָרֶץ וַיִּשְׁכְּנוּ לְעַד עַלֶּיהָ:	The righteous will inherit the <u>earth</u> And will dwell on it perpetually.	earth: or <i>land</i> .
Ps 37:30	פִּי־צַדִּיק יִהְיֶה חֲכָמָה וּלְשׁוֹנוֹ תִּדְבֹּר מִשְׁפָּט:	The mouth of the righteous utters wisdom, And his tongue speaks justice.	
Ps 37:31	תּוֹרַת אֱלֹהֵיו בְּלִבּוֹ לֹא תִמָּעַד אֲשָׁרָיו:	The law of his God <i>is</i> in his heart; None of his steps stumbles.	
Ps 37:32	צוֹפֵה רָשָׁע לְצַדִּיק וּמִבֶּקֶשׁ 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	קְוֵה אֶל־יְהוָה   וּשְׁמֹר דְּרָכּוֹ וַיְרוֹמֶמְךָ לְרֵשֶׁת אָרֶץ בְּהַכָּרַת רָשָׁעִים תִּרְאֶה:	Wait for the LORD, And guard his way, And he will exalt you <u>in</u> <u>inheriting</u> the <u>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 רַעְיָן:	I have seen a wicked, violent <i>man</i> Spreading himself like a luxuriant native tree.	

Ps 37:36	וַיַּעֲבֹר וְהִנֵּה אֵינָנוּ וְאֶבְקָשׁהוּ וְלֹא נִמְצָא:	Then he passes away, And behold, he <i>is not there</i> , And <i>although</i> I <i>might</i> seek him, He is not <i>to be</i> found.	
Ps 37:37	שְׁמֶרְתֶּם וּרְאֵה יֵשֶׁר כִּי־אַחֲרִית לְאִישׁ שָׁלוֹם:	Maintain <i>integrity</i> And see to <i>being</i> upright, For the final state of man <i>is</i> peace.	<i>being</i> upright: we would prefer re-pointing to יֵשֶׁר, <i>uprightness</i> . <hr/> integrity: AV differs, taking it adjectivally ( <i>the perfect man</i> ).
Ps 37:38	וּפֹשְׁעִים נִשְׁמְדוּ יַחְדּוֹ אַחֲרִית רָשָׁעִים נִכְרְתָה:	But transgressors will be <i>completely</i> destroyed; The final state of the wicked is <i>to be</i> cut off.	completely ← <i>altogether</i> .
Ps 37:39	וּתְשׁוּעַת צְדִיקִים מִיְּהוָה מִמְּעוֹזָם 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	וַיַּעֲזֶרֶם יְהוָה וַיַּפְּלֵטֵם יַפְּלֵטֵם מִרְשָׁעִים וַיּוֹשִׁיעֵם כִּי־חָסוּ 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־בְּקָצָפְךָ תוֹכִיחֵנִי וּבְחִמָּתְךָ תִּסְרָנִי:	O LORD, do not rebuke me in your anger, Nor chasten me in your fury.	
Ps 38:2	כִּי־חֲצִיד נָחֲתוּ בִּי וַתִּנָּחַת עָלַי יָדְךָ:	For your arrows rain down on me, And your hand descends onto me.	
Ps 38:3	אֵין־מָתָם בְּבִשְׂרִי מִפְּנֵי זַעֲמָךְ אֵין־שָׁלוֹם בְּעַצְמֵי מִפְּנֵי חַטָּאתִי:	<i>There is</i> nothing unscathed in my flesh On account of your indignation; <i>There is</i> no <i>peace</i> in my bones On account of my sin.	peace: or, here, <i>comfort</i> .
Ps 38:4	כִּי עֲוֹנוֹתַי עָבְרוּ רֹאשִׁי כַּמָּשָׂא כָּבֵד יִכָּבְדוּ מִמֶּנִּי:	For my iniquities extend beyond my head; They weigh down like a burden too heavy for me.	
Ps 38:5	הַבֹּאֲשִׁיטוֹ נִמְקוּ חִבּוּרֹתַי מִפְּנֵי אוֹלָתִי:	My scars are loathsome; They are a flux because of my folly.	
Ps 38:6	נִעֲוִיתִי שַׁחְתִּי עַד־מָאֵד כָּל־הַיּוֹם קִדְרַת הַלִּבִּיתִי:	I am buckled, I have been brought low in the extreme; I go mourning all day <i>long</i> .	

Ps 38:7	כִּי־בִסְלִי מָלְאוּ נִקְלָה וְאִין מָתָם בְּבִשְׂרִי:	For my loins are full of inflammation, And <i>there is</i> nothing unscathed in my flesh.	
Ps 38:8	נִפּוּגֹתִי וְנִדְבִיתִי עַד־מָאֵד שָׁאַגְתִּי מִנֶּהֱמַת לִבִּי:	I have become languid, And I have been crushed in the extreme. I roar with the growling of my heart.	
Ps 38:9	אֲדֹנָי נִגְדֶּךָ כָּל־תַּאֲוָתִי 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	לִבִּי סָחָרָחַר עֲזָבָנִי כֹחִי וְאוֹר־עֵינַי גַּם־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	אֱהָבֵי   וְרַעִי מִנֶּגֶד נִגְעִי יַעֲמְדוּ וְקִרְוֵבֵי מֵרָחֵק עֲמָדוּ:	Those who love me, and my friends, <u>stand</u> back at my plight, And my acquaintances <u>station themselves</u> at a distance,	stand ... station themselves ← <i>stand ... stand</i> . Otiose, but see Gen 12:5.
Ps 38:12	וַיִּנְקְשׁוּ   מִבִּקְשֵׁי נַפְשִׁי וְדֹרְשֵׁי רַעְתִּי דִּבְרוּ הָוֹת וּמִרְמוֹת כָּל־הַיּוֹם יִהְיוּ:	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 כַחַרֵּשׁ לֹא אֶשְׁמַע וְכֹאֵלִם 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 כַאֲשֶׁר אֲשֶׁר לֹא־שָׁמַע וְאִין בִּפְּמִי תוֹכָחוֹת:	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־לִךְ יְהוָה הוֹחֵלְתִּי אֶתָּה תַּעֲנֶה 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 עָלַי הַגִּדִּילוּ:	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 נָכוֹן וּמִכְאוּבִי 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־עוֹנִי אֶגִּיד אֲדַאֵג מִחַטָּאתִי:	For I will confess my iniquity; I am anxious about my sin.	
Ps 38:19	וְאִיְבֵי חַיִּים עֲצָמוּ וְרָבוּ שְׁנָאִי שָׁקֶר:	Meanwhile my enemies <i>are</i> alive And have become strong. And those who hate me on false grounds Have become numerous.	meanwhile: wider use of the vav. on false grounds ← <i>a lie</i> .
Ps 38:20	וּמִשְׁלָמִי רָעָה תַּחַת טוֹבָה יִשְׁטְנוּנִי תַּחַת *רְדּוּפִי-**רִדְפִי-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>qeré</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 לְעֶזְרָתִי 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	לְמַנְצֵחַ *לִידִיתוֹן **לִידוּתוֹן מִזְמוֹר לְדָוִד:	To the choirmaster – to {Q: Jeduthun} [K: Jedithun].↑ A Psalm of David.	to the choirmaster: see Ps 4:1. The <i>ketiv</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue. The <i>qeré</i> agrees with all other occurrences except 1 Chr 16:38.
Ps 39:1b	אֲמַרְתִּי אֲשַׁמְרָה דְרָכַי מִחַטָּא בִלְשׁוֹנִי אֲשַׁמְרָה לְפִי מִחֶסֶם בְּעַד רָשָׁע לִנְגִדִי:	I have resolved <i>that</i> I will keep my ways, Not sinning with my tongue; I will restrain my mouth with 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	נִאֲלַמְתִּי דוּמְיָה הַחֲשִׁיתִי מִטּוֹב וּכְאִבִּי נִעְכָּר:	I was mute – <i>in</i> silence. I was quiet because of my good situation, Then sorrow came upon me.	sorrow came upon me ← <i>my pain became troublesome / became excited</i> .
Ps 39:3	חֵם-לִבִּי   בְּקִרְבִּי בִהְגִּי תִּבְעַר־אֵשׁ דְּבַרְתִּי בִלְשׁוֹנִי:	My heart was hot within me, A fire was burning in my contemplation; I spoke with my tongue.	
Ps 39:4	הוֹדִיעֵנִי יְהוָה   קֹצֵי וּמִדַּת יָמֵי מַה־הֵיא אֲדַעָה מַה־חֲדָל אֲנִי:	O LORD, make my end known to me, And what the measure of my days <i>is</i> , So that I may know how <u>transient</u> I am.	transient: [AnLx]= <i>ceasing to be</i> ; [BDB]= <i>transient</i> .

Ps 39:5	הִנֵּה טַפְחוֹת   נִתְּתָה יָמִי וְחַלְדֵי כַאֲזֵן נִגְדָד אֶדָּ כָּל־הֶבֶל כָּל־אָדָם נֹצֵב סֵלָה:	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	אֶדְ-בִּצְלָם   יִתְהַלֵּךְ־אִישׁ אֶדְ־הֶבֶל יִהְיֶה מִיּוֹן יִצְבֹּר וְלֹא־יָדַע מִי־אֶסְפָּם:	Surely man walks around in a <u>shadow</u> ; 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 מִה־קִּוִּיתִי אֲדֹנָי תֹּחֲלִיתִי לָךְ הִיא:	And now, O <u>LORD*</u> , 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־פִּשְׁעֵי הַצִּילֵנִי חֲרַפָּת נָבֵל אֶל־תְּשִׁימֵנִי:	Deliver me from all my transgressions; Do not make me a fool's reproach.	
Ps 39:9	נִאֲלַמְתִּי לֹא אֶפְתַּח־פִּי כִי אַתָּה עָשִׂיתָ:	I was silent; I did not open my mouth, For <u>you acted</u> .	for you acted: or <i>which you</i> <i>made</i> .
Ps 39:10	הֲסֹר מֵעָלַי נִגְעָדָה מִתַּגְרַת יָדְךָ אֲנִי כָלִיתִי:	<u>Do stop dealing me blows</u> , For I am consumed by the <u>castigation</u> of your hand.	<i>do stop dealing me blows</i> ← <i>remove your blow from me</i> .  castigation ← <i>contention, strife</i> .
Ps 39:11	בְּתוֹכָחוֹת עַל־עוֹן   יִסְרָתָּ אִישׁ וְתָמַס כְּעֵשׂ חֲמוּדוֹ אֶדָּ הֶבֶל כָּל־אָדָם סֵלָה:	You chasten a man on account of iniquity with <u>punishments</u> , 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 וְשִׁוְעָתִי   הֶאֱזִינָה אֶל־דַּמְעָתִי אֶל־תִּחְרַשׁ כִּי גַר אֲנִי עַמְּךָ תֹּשֵׁב בְּכָל־אֲבוֹתַי:	Hear my prayer, O LORD, And listen to my crying out. Do not be <u>indifferent</u> to my <u>tears</u> , <b>For I am a foreigner with</b> <b>you</b> – A <i>temporary</i> resident, like all my fathers.	<b>Heb 11:13.</b>  indifferent ← <i>deaf</i> .  tears ← <i>tear</i> .
Ps 39:13	הַשַּׁע מִמֶּנִּי וְאַבְלִיגָה בְּטָרִם אַלְדָּ וְאִינָנִי:	<u>Allow me respite</u> , And let me be cheerful, Before I go And <i>am no more</i> .	allow me respite ← <i>look away</i> <i>from me</i> .
Ps 40:1a	לְמַנְצֵחַ לְדוֹד מְזִמּוֹר:	To the choirmaster. ↑  A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 40:1b	קִנְיָה קִוִּיתִי יְהוָה וַיֵּט אֵלַי וַיִּשְׁמַע שִׁוְעָתִי:	I <u>fervently put hope</u> <i>in</i> the LORD, And he turned to me And heard my crying out.	fervently put hope: infinitive absolute.



Ps 40:2	וַיַּעֲלֵנִי   מִבּוֹר שְׁאוֹן מָטִיט הֵינֵן וַיִּקֶּם עַל-סִלְעַ רַגְלִי כּוֹגֵן אֲשֶׁרִי:	And he brought me up out of a <u>deadly</u> pit, Out of the <u>miry mud</u> , And he raised my feet onto a rock, And he directed my steps.	deadly ← <i>of destruction</i> .  miry mud ← <i>mud of mire</i> , a Hebraic genitive.
Ps 40:3	וַיִּתֵּן בִּפִּי   שִׁיר חֲדָשׁ תְּהִלָּה לְאֱלֹהֵינוּ 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	אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר-שָׁם יְהוָה מִבְּטָחוֹ וְלֹא-פָנָה אֶל-רֹחֲבִים וְשֹׁטֵי כָזָב:	Happy <i>is</i> the man Who has made the LORD <i>the</i> <i>object of</i> his trust And <i>who</i> has not turned to the insolent, <u>Nor</u> to those <i>who</i> turn aside to dishonesty.	nor: negatory use of the <i>vav</i> , as in Deut 33:6.
Ps 40:5	רַבּוֹת עֲשִׂיתָ   אַתָּה   יְהוָה אֱלֹהִי נִפְלְאוֹתֶיךָ וּמַחֲשַׁבְתֶּיךָ אֵלֵינוּ אֵין   עֲרֹךְ אֵלֶיךָ אַגִּידָה וְאִדְבָּרָה לְעֲצֻמוֹ מִסֵּפֶר:	O LORD my God, Your wondrous <i>works which</i> you have performed <i>Are</i> many, And your thoughts to us <i>are</i> <u>beyond compare</u> . I will announce <i>them</i> and speak <i>of them</i> , <i>Although</i> they are too great to relate.	beyond compare ← <i>(there is) no</i> <i>comparing with you / valuing to</i> <i>you</i> .
Ps 40:6	זָבַח וּמִנְחָה   לֹא-חִפְצָתִי אֲזִינִים כְּרִיתָ לִי עוֹלָה וַחֲטָאָה לֹא שְׁאַלְתָּ:	<b>You do not desire sacrifice or offering;</b> <b>You have <u>opened</u> my ears.</b> <b>You have not asked for burnt offering or sin- offering.</b>	<b>Heb 10:5, Heb 10:6, Heb 10:8.</b>  opened ← <i>dug</i> .
Ps 40:7	אֲזַ אֲמַרְתִּי הִנֵּה-בָאתִי בַּמְגִּלַּת-סֵפֶר כְּתוּב עָלַי:	Then I said, “Behold, I have come. In the scroll of the book <i>it</i> <i>stands</i> written concerning me:	Heb 10:7, Heb 10:9.
Ps 40:8	לַעֲשׂוֹת-רְצוֹנְךָ אֱלֹהִי חִפְצָתִי וְתוֹרָתְךָ בְּתוֹךְ מִעֵי:	‘I delight to do your will, O God of mine, And your law <i>is</i> in my inner parts.’ ”	Heb 10:9.
Ps 40:9	בְּשִׁרְתִּי צֶדֶק   בִּקְהָל רֹב הִנֵּה שִׁפְתִּי לֹא אֶכְלָא יְהוָה אַתָּה יָדַעְתָּ:	I have brought good tidings of righteousness, In a great convocation; Look, I have not held my lips back. O LORD, you know.	

Ps 40:10	צִדְקָתְךָ לֹא־כִסִּיתִי   בְּתוֹךְ לִבִּי אֲמוֹנָתְךָ וּתְשׁוּעָתְךָ אִמַּרְתִּי לֹא־כִחַדְתִּי חֶסֶדְךָ וְאִמַּתְךָ לִקְהֵל רַב:	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.	
Ps 40:11	אַתָּה יְהוָה לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חֶסֶדְךָ וְאִמַּתְךָ תָּמִיד יִצְרוּנִי:	O LORD, you do not hold back your mercies from me; Your kindness and your truth always guard me.	
Ps 40:12	כִּי אֲפָפוּ־עָלַי   רָעוֹת עַד־אֵין מִסְפָּר הַשִּׁיגוֹנִי עוֹנֹתִי וְלֹא־יָכֹלְתִי לִרְאוֹת עֵצְמוֹ מִשְׁעָרוֹת רֹאשִׁי וְלִבִּי עֲזָבָנִי:	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.	
Ps 40:13	רָצָה יְהוָה לְהַצִּילֵנִי יְהוָה לְעֹזְרֹתִי חוֹשָׁה:	Be willing, O LORD, to deliver me; O LORD, hasten to my assistance.	Ps 70:1.
Ps 40:14	יִבְשׁוּ וַיַּחֲפְּרוּ   יַחַד מִבְּקָשִׁי נִפְשִׁי לְסָפוֹתָהּ יִסְגּוּ אַחֲזֹר וַיִּכְלְמוּ חִפְצֵי רַעְתִּי:	May those who seek to <u>destroy my life</u> Be completely ashamed and disgraced. May those who delight in my harm Be driven back And be made ignominious.	Ps 70:2.  to destroy my life ← <i>my soul</i> , to destroy it.
Ps 40:15	יִשְׁמוּ עַל־עֵקֶב בְּשֹׁתָם הָאֹמְרִים לִי הֵאָח   הָאָח:	May those who say to me, “Ha, ha” Be devastated on account of their shame.	Ps 70:3.
Ps 40:16	יִשְׁעִשׂוּ וַיִּשְׂמְחוּ   בְּךָ כָּל־מִבְּקָשֶׁיךָ יֵאֱמְרוּ תָּמִיד יִגְדֵּל יְהוָה אֱהָבֵי 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   עֲנִי וְאֶבְיוֹן אֲדָנִי יַחֲשֹׁב לִי עֹזְרֹתִי וּמַפְלִטִי אַתָּה אֱלֹהֵי אֶל־תִּאָּחֵר:	But I am poor and needy, <i>Yet</i> the <u>LORD</u> * 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.     Ps 70:5.
Ps 41:1a	לְמַנְצֵחַ מְזִמּוֹר לְדָוִד:	To the choirmaster. ↑  A Psalm of David.	to the choirmaster: see Ps 4:1.

Ps 41:1b	אֲשֶׁרִי מְשָׁכִיל אֶל־דֹּל בְּיוֹם רָעָה יַמְלִטְהוּ יְהוָה:	Happy <i>is</i> he <i>who</i> attends to the poor; On the <u>evil</u> day, The LORD will deliver him.	evil day ← <i>day of evil</i> , a Hebraic genitive.
Ps 41:2	יְהוָה   יִשְׁמְרֵהוּ וַיְחִיֵּהוּ *יֵאָשֶׁר *וְאֵשֶׁר בְּאָרֶץ וְאֶל־תִּתְּנֶהוּ 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.  will ← <i>soul</i> .
Ps 41:3	יְהוָה יִסְעֶדְנִי עַל־עַרְשׁ דָּוִי כָּל־מְשַׁכְּבוֹ הַפֶּכֶת בַּחֲלוּי:	The LORD will support him on <i>his</i> sickbed; You will overturn all <i>causes</i> <i>of him being bedridden</i> in his illness.	him being bedridden ← <i>his</i> <i>couch</i> .
Ps 41:4	אֲנִי־אֶמְרָתִי יְהוָה חֲנֹנִי רַפְּאֵה נַפְשִׁי כִי־חָטָאתִי לָךְ:	I have said, “O LORD have mercy on me; Heal me <u>inwardly</u> , For I have sinned against you.”	inwardly ← <i>my soul</i> .
Ps 41:5	אֹיְבָי יֹאמְרוּ רַע לִי מַתִּי יָמוֹת וְאַבְדַּ שְׁמוֹ:	My enemies speak an evil <i>thing</i> of me: “When will he die, And his name perish?”	
Ps 41:6	וְאִם־בָּא לִרְאוֹת   שְׂוֹא יִדְבֹּר לְבֹו יִקְבֹּץ־אֹזֶן לוֹ יֵצֵא לַחוּץ יִדְבֹּר:	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 <i>And says it</i> .	accumulates ← <i>gathers to itself</i> .
Ps 41:7	יַחַד עָלֵי יִתְלַחֲשׁוּ כָל־שֹׂנְאֵי עָלֵי   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 יֵצֹק בּוֹ וְאֲשֶׁר שָׁכַב לֹא־יִזְסִיף 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 לַחֲמִי הִגְדִּיל עָלַי עֵקֶב:	Even a man at peace with me, In whom I trusted – <b><i>One who partook of my</i></b> <b><i>bread</i></b> – <b>Has <u>lifted up</u> his heel</b> <b>against me.</b>	<b>John 13:18.</b>  lifted up ← <i>made great</i> .
Ps 41:10	וְאַתָּה יְהוָה חֲנֹנִי וְהַקִּימֵנִי וְאַשְׁלֹמָה לָהֶם:	But you, O LORD, have mercy on me, And raise me up, <u>So that</u> I <i>can</i> repay them.	so that: purposive use of the <i>vav</i> .

Ps 41:11	בְּזֹאת יֵדַעְתִּי כִּי־חִפְצָתְךָ בִּי כִּי לֹא־יִרְעֵ אִיבִי עָלַי:	By this I know that you have pleasure in me: My enemy will not gloat over me.	
Ps 41:12	וְאֲנִי בְּתַמִּי תִּמְכַּתְךָ בִּי וּתְצִיבֵנִי לִפְנֶיךָ 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	לְמַנְצֵחַ מְשֻׁכִּיל לְבָנֵי־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 תַּעֲרֹג עַל־אֲפִיקֵי־מַיִם בֶּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹהִים:	As a roebuck longs for brooks of water, So my being longs for you, <i>O</i> 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	צָמָאָה נַפְשִׁי   לֵאלֹהִים לֵאמֹר חַי מָתִי אָבּוֹא וְאֶרְאֶה פָנֶיךָ 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= וְאֶרְאֶה. AV differs.  being ← <i>soul</i> .
Ps 42:3	הִיתָה־לִּי דִמְעָתִי לֶחֶם יוֹמָם וּלְיֵלָה בְּאֶמְרֵךָ אֵלֶי כָּל־הַיּוֹם אִיהָ אֱלֹהֶיךָ:	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 אֶזְכָּרָה   וְאֶשְׁפָּכָה עָלַי נַפְשִׁי כִּי אֶעֱבֹר   בִּסְפָד אֲדִידִם עַד־בֵּית אֱלֹהִים בְּקוֹל־רִנָּה וְתוֹדָה הֶמוֹן 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, As a multitude celebrates a festival.	
Ps 42:5	מִה־תְּשׁוּחָתֶיךָ   נַפְשִׁי וּתְהַמִּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדְנִי יְשׁוּעוֹת פָּנֶיךָ:	How you have been brought low, my spirit, And have agitated me! <i>Await</i> God, For I will still praise him, For his acts of salvation performed in his own presence.	spirit ← <i>soul</i> .  await: a feminine imperative, the implied subject being <i>soul</i> , i.e. the person's feelings or spirit.  salvation performed in his own presence ← <i>salvation of his face</i> / <i>presence</i> .

Ps 42:6	אֱלֹהֵי עָלַי נַפְשִׁי תִשְׁתַּחֲחַח עַל־כֵּן אֶזְכְּרֶךָ מֵאֶרֶץ יַרְדֵּן וְחֶרְמוֹנִים מֵהָר מִצֶּעֶר:	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> .  Hermons: the two peaks [CB].
Ps 42:7	תְּהוֹם־אֶל־תְּהוֹם קוֹרָא לְקוֹל צְנוּרִיד כָּל־מִשְׁבְּרִיד וְגַלִּיד 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   יֵצֵא יְהוָה   חֶסֶדּוֹ וּבַלַּיְלָה *שִׁירָה *שִׁירּוֹ עִמִּי תִּפְלָה 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	אֹמְרָה   לֹאֵל סִלְעִי לְמָה שָׁכַחְתָּנִי לְמָה־קִּדְרָ אֵלֶיךָ 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	בְּרֶצַח   בַּעֲצֻמוֹתַי חֲרַפּוֹנִי צוּרִי בְּאִמְרָם אֵלַי כָּל־הַיּוֹם אֵיךְ אֱלֹהֶיךָ:	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	מִה־תִּשְׁתַּחֲחִי   נַפְשִׁי וּמִה־תִּהְיֶה עָלַי הוֹחִלִי לְאֱלֹהִים כִּי־עוֹד אוֹדְנוּ יְשׁוּעַת 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	שִׁפְטֵנִי אֱלֹהִים   וְרִיבָה רִיבִי מִגּוֹי לֹא־חָסִיד מְאִישׁ־מְרָמָה וְעוֹלָה תִּפְלֹטֵנִי:	Judge me, O 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 מַעֲוִזִי לְמָה זָנַחְתָּנִי לְמָה־קִּדְרָ אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:	But you, O 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-אֹרֶךְ וְאַמְתָּךְ הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל-הַר-קֹדֶשְׁךָ וְאֶל-מִשְׁכְּנוֹתֶיךָ:	Send your light and your truth. They will lead me; Let them bring me to your holy mountain And to your dwelling places,	your holy mountain ← <i>the mountain of your holiness</i> , a Hebraic genitive.
Ps 43:4	וְאֲבֹאֶה   אֶל-מִזְבֵּחַ אֱלֹהִים אֶל-אֵל שְׂמֵחַת גִּילִי וְאוֹדֶךָ בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:	And I will go to the altar of God – To the GOD of my joyous happiness. And I will praise you with the harp, O God my God.	my joyous happiness ← <i>the happiness of my joy</i> , a Hebraic genitive.
Ps 43:5	מִה־תִּשְׁתַּחֲוִי   נַפְשִׁי וּמִה־תִּהְיֶה לִּי הוֹחֵלִי לְאֱלֹהִים כִּי-עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:	How you have been brought low, my spirit. And have agitated me! Await God, For I will still praise him, For the acts of salvation before me And for being my God.	spirit ← <i>soul</i> .  salvation before me: as in Ps 42:11, including how AV differs.
Ps 44:1a	לְמַנְצֵחַ לְבְנֵי-קָרַח מִשְׁבִּיל:	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 44:1b	אֱלֹהִים   בְּאַזְנוֹנוּ שָׁמַעְנוּ אֲבוֹתֵינוּ סִפְרוּ-לָנוּ פֶּעַל פַּעֲלָתְךָ בְּיָמֵיהֶם בְּיָמֵי קֹדֶם:	O God, we have heard with our ears – Our fathers told us – Of the work you performed In days of old.	
Ps 44:2	אַתָּה   יָדָךְ גּוֹיִם הוֹרַשְׁתָּ וַתִּטְעֵם תָּרַע לְאֻמִּים וַתִּשְׁלַח־ם:	You disinherited nations with your hand And planted them. You did harm to various peoples And cast them out.	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 וְזִרְעָם לֹא-הוֹשִׁיעָה לָמוֹ כִּי-יָמִינְךָ וְזִרְעֶךָ וְאוֹר פָּנֶיךָ כִּי רָצִיתָם:	For they did not take possession of the land by their sword, Nor did their own arm save them. Rather, your right hand did, And your arm, And the light of your presence, For you had pleasure in them.	presence: or <i>face</i> .
Ps 44:4	אַתָּה-הוּא מֶלֶכִּי אֱלֹהִים צִוָּה יְשׁוּעוֹת יַעֲקֹב:	You are my king, O God; Command the salvations of Jacob.	
Ps 44:5	בְּךָ צָרִינוּ נִגְגָּח בְּשִׁמְךָ נְבוֹס קִמִּינוּ:	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 בִקְשָׁתִי 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 וּמִשְׁנֵאֵינוּ הִבִּישׁוֹת:	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 נִודָה סֶלָה:	We have praised God throughout the day, And we will be thankful to your name age-abidingly. Selah.	throughout ← <i>all</i> .
Ps 44:9	אֲף־זָנַחְתָּ וּתְכַלִּימֵנוּ וְלֹא־תֵצֵא בְּצַבָּאוֹתֵינוּ:	But 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</i> ; <i>indeed</i> , but [BDB] also gives <i>but</i> .
Ps 44:10	תְּשִׁיבֵנוּ אַחֲזֹר מִנִּי־צָר וּמִשְׁנֵאֵינוּ 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	תַּתְּנֵנוּ כְּצֹאן מֵאֲכָל וּבְגוֹזִים זֵרֵיתָנוּ:	You make us like sheep for food, And you have scattered us among the Gentiles.	
Ps 44:12	תִּמְכַּר־עַמְּךָ בְּלֹא־הוֹן וְלֹא־רָבִיתָ בְּמַחֲרִיהֶם:	You have sold your people at no value, And you did not bid up their price.	
Ps 44:13	תְּשִׁימֵנוּ חֲרָפָה לְשֹׂכְנֵינוּ לְעַג וְקֶלֶס לְסִבִּיבוֹתֵינוּ:	You make us a reproach to our neighbours – A mockery and derision to <i>those</i> round about us.	
Ps 44:14	תְּשִׁימֵנוּ מִשָּׁל בְּגוֹזִים מְנוּד־רֹאשׁ בְּלֹא־אֵמִים:	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 כְּלִמָּתִי נִגְדִי וּבֹשֶׁת פָּנַי כִּסְתָּנִי:	All day <i>long</i> my ignominy <i>is</i> before me, And the shame of my face covers me	
Ps 44:16	מִקּוֹל מַחֲרֹף וּמִגִּדָּף מִפִּנֵּי אֹיֵב וּמִתִּנָּקִים:	At the sound 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־נִסּוֹג אַחֲזֹר לִבֵּנוּ וַתֵּט אַשְׁרֵינוּ מִנִּי אֲרֻחָךְ:	Our heart has not <u>withdrawn</u> , Nor <u>do our steps deviate</u> from your path,	withdrawn ← <i>slidden back</i> .  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 בְּמָקוֹם תַּנִּים וַתִּכֶּס עָלֵינוּ בַּצִּלְמוֹת:	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 וְנִפְרָשׁ 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 יַחְקֹר־זֹאת כִּי־הוּא יָדַע תַּעֲלָמוֹת לֵב:	Will not God search this out? For he knows the hidden things of the heart.	
Ps 44:22	כִּי־עָלִיד הִרְגָנוּ כָּל־הַיּוֹם נֶחֱשָׁבֵנוּ כְּצֹאן טִבְחָה:	<b>Indeed for your sake we are killed all day <i>long</i>; We are considered as sheep for slaughter.</b>	<b>Rom 8:36.</b>
Ps 44:23	עוֹרָה   לָמָּה תִישָׁן   אֲדֹנִי הֲקִיצָה אֶל־תִּזְנוּחַ לְנֶצַח:	Awake; why do you sleep, O <u>LORD</u> *? Arise; do not be averse for all time.	LORD*: a change by the Sopherim from יְהוָה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 44:24	לָמָּה־פָּנִיד תִּסְתִּיר תִּשְׁכַּח עֲנִינוּ וּלְחַצְנוּ:	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 לָעֹפָר נַפְשֵׁנוּ דְּבָקָה לָאָרֶץ בִּטְנֵנוּ:	For our <u>spirit</u> is sinking into the dust; Our belly is stuck to the earth.	spirit ← <i>soul</i> .
Ps 44:26	קוּמָה עֲזָרְתָה לָנוּ וּפְדֵנוּ לְמַעַן חֲסִדָּךְ:	Arise <i>and be</i> our help, And redeem us For your kindness' sake.	
Ps 45:1a	לְמִנְצַח עַל־שִׁשְׁנִים לְבִנ־קֹרַח מְשָׁפִיל שִׁיר יְדִידָת:	To the <u>choirmaster</u> on <u>Shoshannim</u> . ↑  For the sons of Korah, an <u>Instructive Psalm</u> . A song of love.	to the choirmaster: see Ps 4:1.  <u>Shoshannim</u> : i.e. <i>Lilies</i> .  Instructive Psalm: see Ps 32:1.
Ps 45:1b	רָחַשׁ לִבִּי   דָּבַר טוֹב אָמַר אֲנִי מַעֲשֵׂי לְמַלְךְ לְשׁוֹנֵי עֵט   סוֹפֵר מִקֵּהִר:	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	יִפְיֹאֵת מִבְּנֵי אָדָם הַוָּצֵק 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	חַגֹּר־חַרְבְּךָ עַל־יֶרֶךְ גִּבּוֹר הוֹדֶךָ וְהַדְרָךְ:	Gird your sword onto your thigh, <i>O</i> warrior, <i>For</i> your splendour and your majesty.	
Ps 45:4	וְהַדְרָךְ   צֶלַח רֶכֶב עַל־דֶּבֶר־אֱמֶת וְעֲנוּה־צֶדֶק וְתוֹרָךְ נֹרְאוֹת יִמְיִנֶךָ:	And <i>as for</i> your majesty, Prosper and ride On the principle of truth and righteous meekness, And your right <i>hand</i> will show you <u>awesome</u> <i>things</i> .	righteous meekness ← <i>meekness of righteousness</i> , a Hebraic genitive.  awesome: or <i>fearful</i> .
Ps 45:5	חֲצִייד שְׁנוֹנִים עַמִּים תַּחְתֶּיךָ יִפְּלוּ בְּלֵב אוֹיְבֵי הַמֶּלֶךְ:	Your arrows <i>are</i> sharpened; <i>Various</i> peoples will fall under you – <i>Those</i> at the heart of the king's enemies.	
Ps 45:6	כִּסְאֶךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִיֶּשֶׁר שֵׁבֶט מַלְכוּתֶךָ:	<b>Your throne, <i>O</i> God, is age-abiding and <i>in</i> perpetuity; The sceptre of your kingdom is <u>an upright</u> sceptre.</b>	<b>Heb 1:8.</b>  an upright sceptre ← <i>a sceptre</i> <i>of uprightness</i> , a Hebraic genitive.
Ps 45:7	אֶהְבֵּת צֶדֶק וְתִשְׁנָא רָשָׁע עַל־כֵּן   מִשְׁחָךְ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שִׁשׁוֹן מִחֲבֵרֶיךָ:	<b>You have loved righteousness and hated wickedness, Which is why God, your God, Has anointed you <i>with the</i> oil of gladness More than your companions.</b>	<b>Heb 1:9.</b>
Ps 45:8	מִרְיָאֵהָלוֹת קָצִיעוֹת כָּל־בִּגְדֶיךָ מִזֶּהֱכִילִי שֵׁן מִנִּי שִׁמְחֻד:	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 מַלְכִּים בִּיקְרוּתֶיךָ נִצְבָּה שֶׁגֶל לְיִמִּינֶךָ בִּכְתֶּם 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	שִׁמְעִי־בַת וְרָאִי וְהִטִּי אָזְנוֹךָ וְשִׁכְחִי עַמֶּךָ 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 יִפְיָךְ כִּי־הוּא אֲדֹנֶיךָ וְהִשְׁתַּחֲוִי־לוֹ:	While the king longs for your beauty, For he <i>is</i> your LORD, So worship him.	
Ps 45:12	וּבַת־צֹר   בְּמִנְחָה פָּנֶיךָ יַחֲלוּ 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 לְבוּשָׁה: מִבְּאֹת לָךְ:	The king's daughter <i>is</i> entirely glorious indoors, And her clothing <i>is</i> of intricately woven gold.	entirely glorious ← <i>all</i> honoured / glorious.
Ps 45:14	לְרִקְמוֹת תּוֹבֵל לְמֶלֶךְ בְּתוֹלוֹת אַחֲרֶיהָ רַעוּתֶיהָ מִבְּאֹת לָךְ:	She will be brought to the king in embroidery; Her virgin attendants following <i>are</i> brought to you.	her virgin attendants following ← <i>the virgins behind her</i> – her companions.
Ps 45:15	תּוֹבִלְנָה בְּשִׂמְחָת וְגִיל תָּבֹאֲנָה בְּהִיכַל מֶלֶךְ:	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 your fathers Will be your sons. You will appoint them as princes Over all the land.	your ... your: masculine in MT, but they could be re-pointed feminine. See [CB].  over: or <i>in</i> . See [BDB] on א, № 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	אֶזְכְּרָה שְׁמֶךָ בְּכָל־דֹּר וְדֹר עַל־כֵּן עַמִּים יְהוֹדֶךָ לְעֹלָם וָעֶד:	I will bring your name to remembrance From every generation to generation, Which <i>is</i> why the various peoples will praise you, Age-abidingly and <i>in</i> perpetuity.	
Ps 46:1a	לְמַנְצָח 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 מִחֹסֶה וְעֹז עֲזָרָה בְּצָרוֹת נִמְצָא מָאֵד:	God <i>is</i> our refuge and strength – A help in adversities. He is readily found.	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־נִירָא בְּהַמִּיר אָרֶץ וּבְמוֹט הָרִים בְּלֵב יָמִים:	That <i>is</i> why we will not fear When the earth undergoes change, Or the mountains tumble into the heart of the seas.	the heart of the seas: more loosely <i>the high seas</i> .
Ps 46:3	יַהֲמוּ יַחְמְרוּ מִיָּמֹו יִרְעֹשׁוּ־הָרִים בְּגִאוֹתָו סֵלָה:	His waters roar and swell; Mountains shake at his 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 מְשֻׁבָּי עֲלִיוֹן:	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 בְּקִרְבָּהּ בְּלִתְמוֹט יַעְזְרֶהָ אֱלֹהִים לִפְנֹת בֹּקֶר:	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	הִמּוּ גוֹיִם מָטוּ מַמְלָכוֹת נָתַן בְּקוֹלוֹ תִּמּוֹג אָרֶץ:	The Gentiles <i>are</i> in a commotion, And kingdoms topple. When he gives <i>utterance</i> 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 מַפְעָלוֹת יְהוָה אֲשֶׁר-שָׂם שָׁמֹת בָּאָרֶץ:	Come <i>and</i> see the works of the LORD, Who has brought about desolations on the earth.	
Ps 46:9	מִשְׁבִּית מִלְחָמוֹת עַד-קֶצֶה הָאָרֶץ קִשַּׁת יִשְׁבֵּר וְקִצֵּץ חֲנִית עֲגָלוֹת יִשְׂרָף בָּאֵשׁ:	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-אֲנִכִּי אֱלֹהִים אֲרוֹם בְּגוֹיִם אֲרוֹם בָּאָרֶץ:	Be <u>still</u> , 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 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 47:1a	לְמַנְצֵחַ   לְבְנֵי-קֹרַח מִזְמוֹר:	To the <u>choirmaster</u> . ↑ 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 <u>cry</u> .	cry ← <i>voice, sound</i> .
Ps 47:2	כִּי-יְהוָה עֲלִיוֹן 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 וְלֹא־מִים תַּחַת רַגְלֵינוּ:	May he <u>subdue</u> 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 גִּאֲוֹן יַעֲקֹב אֲשֶׁר-אָהַב סֵלָה:	May he <u>choose</u> our inheritance for us – The excellence of Jacob whom he <u>loved</u> . Selah.	may he choose: AV differs ( <i>He shall choose</i> ). <hr/> loved: or <i>loves</i> .

Ps 47:5	עָלָה אֱלֹהִים בַּתְרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:	God ascended with a shout – The LORD, with the sound of the ramshorn.	
Ps 47:6	זָמְרוּ אֱלֹהִים זָמְרוּ זָמְרוּ לְמַלְכֵּנוּ זָמְרוּ:	Sing psalms <i>to</i> God, Sing psalms, Sing psalms to our king; Sing psalms.	
Ps 47:7	כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים זָמְרוּ מִשְׁכִּיל:	For God <i>is</i> king of all the earth. <u>Sing psalms of instruction.</u>	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 <u>his holy throne</u> .	his holy throne ← <i>the throne of his holiness</i> , a Hebraic genitive.
Ps 47:9	נְדִיבֵי עַמִּים   נֶאֱסָפוּ עִם אֱלֹהֵי אֲבֹרָהֶם כִּי לֵאלֹהִים מִגְנֵי־אָרֶץ מֵאֵד נִעְלָה:	The dignitaries of the <i>various</i> peoples <u>have</u> <u>gathered</u> – 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 (to) the people of the God of Abraham</i> ; 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 וּמִהַלֵּל מֵאֵד בְּעִיר אֱלֹהֵינוּ הִרְקֹדֶשׁ:	The LORD <i>is</i> great And <i>is</i> much <u>to be praised</u> In the city of our God – <u>His holy mount</u> .	<i>to be praised</i> : gerundival use of the participle.  his holy mount ← <i>the mount of his holiness</i> , a Hebraic genitive.
Ps 48:2	יָפָה נוֹף מְשׁוֹשׁ כָּל־הָאָרֶץ הִרְצִיּוֹן יִרְכָּתִי צָפוֹן קְרִית מֶלֶךְ רַב:	Fair in elevation, The joy of all the <u>land</u> <i>Is</i> Mount Zion, <i>As are its northern sides</i> – 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 נֹדֵעַ לְמִשְׁגָּב:	God is known as a high fort In its palaces.	
Ps 48:4	כִּי־הִנֵּה הַמְּלָכִים נֹעְדוּ עָבְרוּ יַחְדָּו:	For behold, the kings held a meeting; They passed across together.	
Ps 48:5	הִמָּה רָאוּ בֶן תַּמָּהוּ נִבְהָלוּ נִחְפְּזוּ:	They <i>saw it and</i> were duly astonished; They were startled <i>and</i> they fled in alarm.	
Ps 48:6	רַעְדָה אַחֲזַתֶּם שֵׁם חַיִּל בִּיּוֹלָדָה:	Trembling seized them there – Writhing like <i>a woman</i> giving birth.	
Ps 48:7	בְּרוּחַ קָדִים תִּשְׁפֹּר אֲנִיּוֹת תַּרְשִׁישׁ:	With an east wind, You shatter the ships of Tarshish.	

Ps 48:8	כַּאֲשֶׁר שָׁמַעְנוּ   בֵּן רֹאֵינוּ 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 חֶסֶדְךָ בִּקְרֹב הֵיכְלְךָ:	We have contemplated your kindness, O God, In the midst of your temple.	
Ps 48:10	כְּשֵׁמֶךָ אֱלֹהִים בֵּן תְּהִלָּתְךָ עַל־קְצוֹי־אָרֶץ צֶדֶק מְלֵאָה יְמִינְךָ:	As your name <i>is</i> , O 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   הֶרֶץ־צִיּוֹן תִּגְלָנָה בָּנוֹת 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 לִבְכֶּם   לְחִילָה פִּסְגּוֹ אַרְמְנוֹתֶיהָ 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 יְנַהֲגֵנוּ 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	לְמַנְצִיחַ   לְבְנֵי־קָרַח מִזְמוֹר:	To the choirmaster.↑ A Psalm for the sons of Korah.	to the choirmaster: see Ps 4:1.
Ps 49:1b	שְׁמַעוּ־זֹאת כָּל־הָעַמִּים הִאֲזִינוּ כָּל־יֹשְׁבֵי חָלָד:	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 עָשִׁיר 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 חֲכָמוֹת וְהִגֹּת לְבִי תְּבוֹנוֹת:	My mouth will speak wisdom, And the meditation of my heart <i>will be</i> intelligent <i>words</i> .	
Ps 49:4	אֶטָּה לְמַשָּׁל אֲזִי אֶפְתָּח בְּכַנּוֹר חִידָתִי:	I will turn my ear to a proverb; I will strike up my riddle on the harp.	

Ps 49:5	לִמָּה אֵירָא בַיָּמֵי רָע עוֹן עֲקֵבִי יִסּוּבֵנִי:	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	אִךְ לֹא־פֹדֶה יִפְדֶּה אִישׁ לֹא־יִתֵּן לְאֱלֹהִים כֶּפֶר׃	A man <i>cannot</i> <u>redeem</u> his brother <u>at all</u> – He <i>cannot</i> give God his ransom –	redeem ... at all: infinitive absolute.
Ps 49:8	וַיִּקֶּר פְּדִיּוֹן נַפְשָׁם וַחֲדָל לְעוֹלָם:	For the redemption of their <u>life</u> is precious; He 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	וַיִּחִי־עוֹד לְנֶצַח לֹא יִרְאֶה הַשְׁחָת:	<i>In redemption</i> such that one should live on in perpetuity And not see decay.	
Ps 49:10	כִּי יִרְאֶה   חֲכָמִים יָמוּתוּ יַחַד בְּסִיל וּבַעַר יֵאָבְדוּ וְעִזּוּבוּ לְאַחֲרֵי חֵילָם:	For he sees <i>how</i> wise <i>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 בְּתֵימָו   לְעוֹלָם מִשְׁכְּנָתָם לְדֹר וָדֹר קָרְאוּ בִשְׁמוֹתָם עַל־י אֲדָמוֹת:	Their inward <i>thought is that</i> their houses <i>are</i> age- abiding – <i>That</i> their dwellings <i>will</i> <i>be</i> from generation to generation. They call <i>their</i> estates after their <i>own</i> names.	
Ps 49:12	וְאָדָם בִּיקָר בַּל־יֵלֵין נִמְשָׁל כַּבְּהֵמֹת נִדְמָו:	But man will not remain in splendour; He resembles cattle <i>that</i> are cut off.	
Ps 49:13	זֶה דֶּרֶכָם בָּסָל 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 <u>sayings</u> . Selah.	sayings ← <i>mouth</i> .

Ps 49:14	כַּצֵּאֵן   לְשֹׂאֵל שְׂתוֹ מוֹת יִרְעֻם וַיִּרְדּוּ בָם יִשְׂרָאֵל לְבָקֶר *וְצִירָם *וְצִירָם לְבָלוֹת שֹׂאֵל מִזֶּבֶל לוֹ:	They are put in a grave like sheep; Death <u>has</u> <u>dominion</u> over them. Now the upright will rule over them in the morning, But <u>their condition</u> will decay <u>in</u> the grave <u>More than it did in their</u> <u>dwelling</u> .	their condition: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . A <i>yod / vav</i> issue.  they are put ← <i>they put them</i> . Avoidance of the passive.  has dominion ← <i>tends</i> , <i>pastures</i> .  more than: AV differs ( <i>from</i> ); [CB]= ( <i>far</i> ) <i>from</i> .  their ← <i>his</i> .
Ps 49:15	אֲדֹ-אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיַּד-שֹׂאֵל 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> .  power ← <i>hand</i> .
Ps 49:16	אַל-תִּירָא כִּי-יַעֲשֶׂר 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 בָמוֹתָו יִקַּח הַכֹּל לֹא-יֵרֵד אַחֲרָיו כְּבוֹדוֹ:	For he does not take <u>anything with him</u> at his death, Nor does his honour follow him down.	anything ← <i>everything</i> .
Ps 49:18	כִּי-נַפְשׁוֹ בַּחַיִּיו יְבָרֵךְ וַיִּזְדֹּךְ כִּי-תִיטִיב לּוֹ:	For he <u>blesses himself</u> in his lifetime, And <i>men</i> praise you When you do well for yourself.	blesses: or, in modern parlance, <i>congratulates</i> .  himself ← <i>his soul</i> .
Ps 49:19	תָּבוֹא עַד-דֹּר אֲבוֹתָיו עַד-יֵצֵא לֹא יֵרְאוּ-אֹר:	<u>You</u> 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 יָבִין נִמְשָׁל כַּבֵּה־מוֹת 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-אָרֶץ מִמִּזְרַח-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</i> <i>perfection of beauty) shine</i> .
Ps 50:3	יָבֹא אֱלֹהֵינוּ וְאֵל-יִיחֶרֶשׁ אֶשׁ-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 לִדְיֹן עַמּוֹ: וְאֶל־הָאָרֶץ לִדְיֹן עַמּוֹ:	He will call out to the heavens above, And to the earth, To judge his people.	
Ps 50:5	אֶסְפוּ־לִי חֲסִידֵי כְרִיתִי בְרִיתִי עַל־זֶבַח:	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	וַיִּגִּדּוּ 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	שְׁמַעַה עַמִּי   וְאֶדְבָּרָה יִשְׂרָאֵל וְאֶעֱיֵדָה בְּךָ אֱלֹהִים אֱלֹהֶיךָ אֲנִכִּי:	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 וְעוֹלְתֶיךָ לִנְגִּדִי תָמִיד:	I will not reprove you about your sacrifices, Nor your burnt offerings <i>Which are</i> continually before me.	
Ps 50:9	לֹא־אֶקַּח מִבֵּיתְךָ פֶּרֶךְ מִמֶּכְלָאֲתֶיךָ עֲתוּדִים:	I will not take a bull-calf from your house, <i>Nor</i> he-goats from your folds,	
Ps 50:10	כִּי־לִי כָל־חַיְתוֹי־יַעַר בְּהֵמוֹת בְּהֶרְרֵי־אֶלֶף:	For all the wild animals of the forest <i>are</i> mine, As <i>are</i> the cattle <u>on</u> a <u>thousand mountains</u> .	on a thousand mountains: or <i>on</i> <i>the mountains of the oxen</i> .
Ps 50:11	יָדַעְתִּי כָל־עוֹף הָרִים וְזִיז שָׂדֵי עַמָּדִי:	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 תִבֹּל וּמְלֹאָה:	If I were to be hungry, I would not tell you, For the world and its fulness <i>are</i> mine.	
Ps 50:13	הֲאוֹכֵל בֶּשָׂר אַבִּירִים וְדָם עֲתוּדִים אֶשְׁתֶּה:	Would I eat beef of strong bulls, Or drink the blood of he- goats?	
Ps 50:14	זָבַח לֵאלֹהִים תִּזְדָּה וְשָׁלֵם לְעֹלִיזֹן נִדְרֶיךָ:	Give a sacrifice of a thank- offering to God, And fulfil your vows to the MOST HIGH.	
Ps 50:15	וְקִרְאַנִי בְיוֹם צָרָה אֶחְלָצְךָ וְתִכְבְּדֵנִי:	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	וּלְרָשָׁעִים   אָמַר אֱלֹהִים מִה־לָּךְ לְסִפּוֹר חֻקֵּי וּתְשׂא בְּרִיתִי עַל־פִּיךָ:	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 שָׂנֵאת מוֹסֵר וּתְשַׁלֵּךְ דְּבָרִי אַחֲרֶיךָ:	Seeing you hate correction, And you cast my words behind you?	seeing: wider use of the <i>vay</i> .
Ps 50:18	אִם־רֵאִיתָ גִּנֵּב וּתְרַץ עִמּוֹ וְעַם מְנַאֲפִים חָלַקְךָ:	If you saw a thief, You delighted in <i>being</i> with him, And you participated with adulterers.	you participated with adulterers ← <i>your part (was) with.</i>
Ps 50:19	פִּיךָ שָׁלַחַת בְּרָעָה וּלְשׁוֹנְךָ תִּצְמִיד מְרֻמָּה:	You let your mouth loose with evil, And you yoke your tongue to deceit.	
Ps 50:20	תָּשֵׁב בְּאַחֶיךָ תִּדְבֹּר בְּבֶן־אִמְךָ תִּתְּוֹדֵדִי:	You sit <i>and</i> speak against your brother, You publish defamation of your mother's son;	
Ps 50:21	אֵלֶּה עָשִׂיתָ   וְהִחַרְשִׁיתִי דְּמִיתָ הֵיטָאֲהִיָּה כְמוֹךָ אוֹכִיחֶךָ וְאַעֲרִכָה לְעֵינֶיךָ:	You have done these <i>things</i> , And I have been silent. Did you think That I would in any way be like you? 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 שִׁכַּחְתִּי אֱלֹהִים פֶּן־אֶטְרֹף 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	זִבַּח תֹּזֶה יִכְבְּדֵנִי וְשֵׁם דָּרְךָ אֶרְאֶנּוּ בִישַׁע אֱלֹהִים:	He <i>who</i> offers a thank-offering Honours me, And <i>as for</i> him <i>who</i> lays the way to heart, I will show him the salvation of God.”	offers ← <i>sacrifices.</i>
Ps 51:1a	לְמַנְצֵחַ מְזִמּוֹר לְדָוִד:	To the choirmaster.↑ A Psalm of David,	to the choirmaster: see Ps 4:1.
Ps 51:1b	בְּבֹא־אֵלָיו נָתַן הַנָּבִיא בְּאֶשְׁר־בָּא אֶל־בֵּת־שֶׁבַע:	when Nathan the prophet came to him, because he had gone in to Bathsheba.	
Ps 51:1c	חַנּוּנִי אֱלֹהִים כְּחַסְדְּךָ כָּלֵב 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	*הִרְבָּה **הָרַב בְּבִסְנִי מַעֲוֵנִי וּמַחְטָאֵי טְהַרְנִי:	Wash me <u>thoroughly</u> from my iniquity, And cleanse me from my sin.	thoroughly: the <i>qeré</i> is an apocopated form of the <i>ketiv</i> . The <i>qeré</i> is rare: only here and Judg 20:38 (with no textual issue).
Ps 51:3	כִּי־פָשַׁעִי אָנִי אֲדַע וְחַטָּאתִי נִגְדִי תָמִיד:	For I acknowledge my transgressions, And my sin <i>is</i> continually before me.	
Ps 51:4	לָךְ לְבַדְּךָ   חַטָּאתִי וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי לְמַעַן תִּצְדָּק בְּדַבְּרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ:	Against you, you only, I have sinned, And I have done what <i>is</i> wrong in your sight, <b>So you are righteous when you speak, And you are pure when you judge.</b>	<b>Rom 3:4.</b>
Ps 51:5	הִנֵּבְעֹנֹן חוֹלְלָתִי וּבְחַטָּא יַחַמְתֵּנִי אִמִּי:	Behold, I was born in iniquity, And in sin my mother conceived me.	
Ps 51:6	הִנֵּאֲמַת חִפְצָתָ בְּטָחוֹת וּבְסִתָּם חֲכָמָה תוֹדִיעֵנִי:	Behold, you delight in truth in the inward parts, And you make wisdom known to me <i>In the part which is concealed.</i>	
Ps 51:7	תַּחַטָּאֲנִי בְּאַזּוּב וְאַטְהַר תְּכַבֵּסֵנִי וּמַשְׁלֵג אֶלְבִּין:	Expiate my sin with hyssop <u>So that</u> I become clean; Wash me <u>So that</u> I become whiter than snow.	so that (2x): purposive use of the vav.
Ps 51:8	תִּשְׂמִיעֵנִי שִׁשּׁוֹן וְשִׂמְחָה תִּגְלֶנָּה עֲצָמוֹת דָּבִית:	Give me gladness and joy to hear; Let the bones you crushed rejoice.	
Ps 51:9	הַסְתֵּר פָּנֶיךָ מִחַטָּאִי וּכְל־עֲוֹנֹתִי מִחָה:	Hide your face from my sins, And wipe out all my iniquities.	
Ps 51:10	לֵב טָהוֹר בְּרֹא־לִי אֱלֹהִים וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי:	Create me a clean heart, <i>O</i> God, And make a new right- <i>minded</i> spirit in my inner self.	
Ps 51:11	אַל־תִּשְׁלִיכֵנִי מִלִּפְנֶיךָ וְרוּחַ קֹדֶשְׁךָ אַל־תִּקַּח מִמֶּנִּי:	Do not cast me out of your presence, And do not take <u>your holy spirit</u> away from me.	your holy spirit ← <i>the spirit of your holiness</i> , a Hebraic genitive.
Ps 51:12	הַשִּׁיבָה לִי שִׁשּׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִּסְמְכֵנִי:	Restore the happiness of your salvation to me, And <u>may a willing spirit sustain me.</u>	may a willing spirit sustain me: AV differs ( <i>uphold me with thy free spirit</i> ), also possible, but it requires supplying the preposition <i>with</i> .

Ps 51:13	אֶלְמַדָּה פְּשָׁעִים דְּרַכֶּיךָ וְחַטָּאִים אֵלֶיךָ יָשׁוּבוּ:	I will teach transgressors your ways, So sinners will return to you.	
Ps 51:14	הַעֲלֵנִי מִדָּמִים   אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תִרְנֶן לְשׁוֹנִי צְדָקָתְךָ:	Deliver me from <i>guilt of bloodshed</i> , 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	אֲדֹנָי שִׁפְתֵי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:	O LORD*, open my lips So that 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/> so that: purposive use of the <i>vav</i> .
Ps 51:16	כִּי   לֹא-תִחַפֵּץ זָבַח וְאַתָּנָה עֹלָה לֹא תִרְצֶה:	For you do not take pleasure in sacrifice Which I would give, Nor do you desire a burnt offering.	
Ps 51:17	זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה לִב־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 בְּרִצּוֹנְךָ אֶת-צִיּוֹן תִּבְנֶנָּה חוֹמוֹת יְרוּשָׁלַם:	Do good in your delight in Zion; 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	אֲזַ תִּחַפֵּץ זִבְחֵי-צֶדֶק עֹלָה וְכִלְיִל אֲזַ יַעֲלוּ עַל-מִזְבִּיחֶךָ פָּרִים:	Then you will take pleasure in 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 מִשְׁכִּיל לְדָוִד:	To the choirmaster.↑  An <u>Instructive Psalm</u> of David,	to the choirmaster: see Ps 4:1. <hr/> Instructive Psalm: see Ps 32:1.
Ps 52:1b	בָּבֹא   דֹּאֵג הָאֲדָמִי וַיִּגֵּד לְשָׂאוֹל וַיֹּאמֶר לוֹ בֹּא דָוִד אֶל-בֵּית אַחִימֶלֶךְ:	when Doeg the Edomite came and reported to Saul and said to him, “David has gone to Ahimelech's house.”	
Ps 52:1c	מִה־תִּתְהַלֵּל 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 תִּחְשָׁב לְשׁוֹנֶךָ כְּתֹעַר מִלֵּטֶשׁ עֹשֶׂה רְמִיָּה:	Your tongue devises calamitous things – As a sharpened razor perpetrating deceit.	

Ps 52:3	אֶהְבֵּת רָע מִטוֹב שְׁקֵר   מִדְבַּר צֶדֶק סֵלָה:	You have loved evil more than good, And falsehood more than speaking righteousness. Selah.	speaking: gerundial use of the infinitive.
Ps 52:4	אֶהְבֵּת כָּל־דְּבָרֵי־בָלַע לְשׁוֹן מִרְמָה:	You have loved all <i>kinds of</i> predatory words, You deceitful tongue.	predatory ← <i>swallowing</i> .
Ps 52:5	גַּם־אֵלִי יִתְצַדֵּךְ לְנֶצַח יַחְתֶּךָ וַיִּסְחָךְ מֵאֶהָל וְשָׂרְשְׁךָ מֵאֶרֶץ חַיִּים סֵלָה:	GOD for his part will tear you down for perpetuity; He will take hold of you And sweep you away from your 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	וַיֵּרְאוּ צַדִּיקִים וַיִּירָאוּ וְעָלְיוּ יִשְׁחָקוּ:	And the righteous will look on and fear And laugh at him.	
Ps 52:7	הִנֵּה הַגִּבּוֹר לֹא יַעֲשֶׂה אֱלֹהִים מַעֲוֹזוֹ וַיִּבְטַח בְּרַב עֲשָׂרוֹ יַעֲזֹ בַּהֲוִיתוֹ:	Behold the man <i>who</i> does not make God his stronghold, But trusts in the abundance of his wealth And is strong in his calamitous way!	
Ps 52:8	וְאֲנִי   כְּזֵית רֹעֵנָה בְּבֵית אֱלֹהִים בְּטַחְתִּי בַּחֲסֵד־אֱלֹהִים עוֹלָם וָעֶד:	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.	
Ps 52:9	אוֹדֶךָ לְעוֹלָם כִּי עָשִׂיתָ וַאֲקִוָּה שְׁמֶךָ כִּי־טוֹב נִגִּיד חֲסִידֶיךָ:	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.	
Ps 53:1a	לְמַנְצֵחַ עַל־מַחֲלַת מִשְׁכִּיל לְדָוִד:	To the choirmaster on Mahalath.↑  An <u>Instructive Psalm</u> of David.	to the choirmaster: see Ps 4:1. <hr/> Instructive Psalm: see Ps 32:1.
Ps 53:1b	אָמַר נָבִיל בְּלִבּוֹ אֵין אֱלֹהִים הִשְׁחִיתוֹ וְהִתְעִיבוּ עָלָיו אֵין עֹשֶׂה־טוֹב:	The fool has said in his heart, “ <i>There is no God*</i> .” And they have acted corruptly; They have committed abominable iniquity. <b><i>There is no-one who does good.</i></b>	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/> <b>Rom 3:10.</b> <hr/> <hr/>    Ps 14:1.

Ps 53:2	אֱלֹהִים מִשָּׁמַיִם הִשְׁקִיף עַל-בְּנֵי אָדָם לִרְאוֹת הֲיֵשׁ מִשְׁכִּיל דֹרֵשׁ אֶת-אֱלֹהִים:	God* peered down from heaven At the sons of Adam <b>To see if there was <i>anyone</i> who was prudent</b> – <b><i>Anyone who was seeking</i> God.</b>	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.  <b>Rom 3:11.</b>     Ps 14:2.
Ps 53:3	כֻּלּוֹ סָגְרוּ יַחְדָּו נִאֲלָחוּ אֵין עֲשֵׂה-טוֹב אֵין גַּם-אֶחָד:	<b>They have all slidden back;</b> <b>They have become corrupt together.</b> <b><i>There is no-one who does good</i></b> – <b><i>There is not even one.</i></b>	<b>Rom 3:12.</b>     Ps 14:3.
Ps 53:4	הֲלֹא יָדְעוּ פְעֻלֵי אֹן אֲכָלִי עֲמִי אֲכָלוּ לֶחֶם אֱלֹהִים לֹא קִרְאוּ:	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*.	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.     Ps 14:4.
Ps 53:5	שֶׁם   פָּחַדוּ-פָּחַד לֹא-הָיָה פָּחַד בִּי-אֱלֹהִים פֶּזַר עֲצֻמוֹת חֲנֹךְ הִבְשֵׁתָה בִי-אֱלֹהִים מֵאִסָּם:	There they 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.     Ps 14:5.  they had a great fear ← <i>they feared a great fear.</i>
Ps 53:6	מִי יִתֵּן מִצִּיּוֹן יִשְׁעוֹת יִשְׂרָאֵל בְּשׁוּב אֱלֹהִים שְׁבוֹת עַמּוֹ יִגַּל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל:	Oh for the salvation of Israel from Zion! When God reverses the captivity of his people, Jacob will rejoice – Israel will be glad.	Ps 14:7.  oh for ← <i>who will give</i> , a stereotyped expression for a wish.
Ps 54:1a	לְמַנְצָח בְּנִגִּינַת 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 54:1b	בָּבוֹא הַזִּיפִּיִּים וַיֹּאמְרוּ לְשָׁאוּל הֲלֹא דָוִד מְסֻתָּר עִמָּנוּ:	when the Ziphites came and said to Saul, “Is not David hiding with us?”	Ziphites: AV= <i>Ziphims</i> .
Ps 54:1c	אֱלֹהִים בְּשִׁמְךָ הוֹשִׁיעֵנִי וּבְגִבּוֹרֶתְךָ תְּדִינֵנִי:	O God, save me in your name, And judge me by your might.	
Ps 54:2	אֱלֹהִים שְׁמַע תְּפִלָּתִי הֶאֱזִינָה לְאִמְרֵי-פִי:	O God, hear my prayer; Listen to the words of my mouth.	

Ps 54:3	כִּי זָרִים   קָמוּ עָלַי וְעֹרִיצִים בִּקְשׁוּ נַפְשִׁי לֹא שָׁמוּ אֱלֹהִים לְנִגְדָם סֵלָה:	For strangers have risen up against me, And fierce <i>men</i> seek my <i>life</i> . They have not put God before them. Selah.	life ← <i>soul</i> .
Ps 54:4	הִנֵּה אֱלֹהִים עֹזֵר לִי אֲדֹנָי בְּסִמְכִי נַפְשִׁי:	Behold, God is my helper; The <u>LORD*</u> <i>is</i> among those Who sustain my <i>life</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.  life ← <i>soul</i> .
Ps 54:5	*יָשׁוּב **יָשִׁיב הָרַע לְשָׂרָרִי בְּאַמְתָּךְ הַצְמִיתָם:	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 אֶזְבְּחָה-לָךְ אֹדָה שִׁמְךָ יְהוָה כִּי-טוֹב:	I will willingly sacrifice to you; I will praise your name, O LORD, For <i>it is</i> good.	
Ps 54:7	כִּי מִכָּל-צָרָה הִצִּילָנִי וּבְאֵינִי רָאִתָה עֵינַי:	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	לְמִנְצַח בְּנִינָת מִשְׁכֵּיל 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	הֶאֱזִינָה אֱלֹהִים תְּפִלָּתִי וְאַל-תִּתְּעַלֵּם מִתַּחֲנָנִי:	Listen, <i>O</i> God, to my prayer, And do not hide from my supplication.	
Ps 55:2	הִקְשִׁיבָה לִי וְעֲנֵנִי אָרִיד בְּשִׁיחִי וְאַהֲיָמָה:	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-יִמְטוּ עָלַי אָזֶן וּבִאֶף יִשְׁטְמוּנִי:	At the sound of the enemy – In the face of oppression of the wicked – For they cause havoc to <i>rain</i> <i>down</i> on me, And they beleaguer me in anger.	rain down ← <i>tumble down</i> .
Ps 55:4	לִבִּי יִחַל בְּקִרְבִּי וְאִמּוֹת מָוֶת נָפְלוּ עָלַי:	My heart reels inside me, And the <i>dread</i> of death has fallen on me.	dread ← <i>dreads</i> .
Ps 55:5	יִרְאָה וָרֶעַד יָבֹא בִּי וְתִכְסֹּנִי פִּלְצוֹת:	Fear and trembling come upon me, And fright has enveloped me.	

Ps 55:6	וְאָמַר מִיִּתְּזֶנְלִי אֲבָר כִּי־זֶנָה אֶעֱוֹפָה וְאֶשְׁכָּנָה:	Then I said, “If only I had flight feathers like a dove, I would fly away and come to rest.	
Ps 55:7	הִנֵּה אֶרְחִיק נֶדָד אֵלַיִן בַּמִּדְבָּר סֵלָה:	Behold, I would fly far away; I would lodge in the desert. Selah.	
Ps 55:8	אֲחִישָׁה מִפֶּלֶט לִי מִרוּחַ סַעָה מִסַּעַר:	I would be quick with my escape, From the sweeping wind – From the storm.”	
Ps 55:9	בִּלְעַד אֲדֹנָי פֶּלַג לְשׁוֹנִם כִּי־רָאִיתִי חֲמָס 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 וּלְיָלִיָּהּ יִסּוּבְבָהּ עַל־חֻמּוֹתֶיהָ וְאוֹן וְעַמָּל בְּקִרְבָּהּ:	Day and night they go around it on its walls, Whilst iniquity and vice <i>are</i> inside it.	
Ps 55:11	הַיּוֹת בְּקִרְבָּהּ וְלֹא־יִמִּישׁ מִרְחֻבָּהּ תֵּדַךְ וּמִרְמָה:	Inside it <i>are</i> perversities, Whilst violence and deceit do not depart from its streets.	
Ps 55:12	כִּי לֹא־אֹיֵב יַחֲרִפְנִי וְאִשָּׁא לֹא־מִשְׁנָאִי עָלַי הַגִּדִּיל וְאֶסְתֵּר 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 וּמִי־דָעִי:	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 בְּרֻגְשׁ:	With whom we sweetly took joint counsel. We went to the house of God in a bustling crowd.	
Ps 55:15	*יְשִׁימוֹת *יִשְׂי *מָוֶת   עָלֵימוֹ יִרְדּוּ שְׂאוֹל חַיִּים כִּי־רַעוֹת בַּמְּגוּרִם 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 יָשַׁם. The <i>qeré</i> takes the consonants as two words and elides a final <i>aleph</i> from root נָשָׂא.
Ps 55:16	אֲנִי אֶל־אֱלֹהִים אֶקְרָא וַיְהִי יִשְׁמָעֵנִי:	<i>As for</i> me, I will call to God <i>That</i> the LORD may save me.	that: purposive use of the <i>vav</i> .
Ps 55:17	עָרֵב וּבֹקֵר וְצַהֲרַיִם 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 מִקְרָב־לִי כִּי־רַבִּים 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 יֵרָאוּ אֱלֹהִים:	GOD will hear <i>them</i> and <u>answer</u> them, For he has been abiding <i>from</i> ancient <i>time</i> . Selah. Since they <i>have</i> no change <i>of mind</i> , They do not fear God.	answer: AV differs ( <i>afflict</i> ), re- pointing as <i>piel</i> .
Ps 55:20	שָׁלַח יָדָיו בְּשִׁלְמוֹ חֲלָל בְּרִיתוֹ:	He shot out his hands Against those at peace with him; He violated his covenant.	
Ps 55:21	חֲלָקוֹ   מִחֲמַאֲת פִּיו וְקִרְב־לִבּוֹ רָכוּ דְבָרָיו מִשְׁמֵן וְהִנֵּה פִתְחוֹת:	The <u>battered</u> words of his mouth were flattery, Whilst battle <i>was</i> in 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   יְהַבֶּדֶ וְהוּא יַכְלִיכֶךָ 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</u> <u>ever</u> .	for ever ← <i>for the age</i> .
Ps 55:23	וְאַתָּה אֱלֹהִים   תּוֹרִידֵם   לְבָאֵר שַׁחַת אַנְשֵׁי דָמִים וּמִרְמָה לֹא־יִחַצּוּ יְמֵיהֶם וְאֲנִי אֶבְטַח־בָּךְ:	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	לְמִנְצַח   עַל־יוֹנֵת אֵלֶם רַחֲקִים לְדָוִד מִכְתָּם בְּאַחֵז אֹתוֹ פְּלִשְׁתִּים בְּגַת:	To the choirmaster on Jonath- Elem-Rechokim. ↑  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</i> <i>dove of distant silence</i> . Others suggest <i>the dove of the distant</i> <i>terebinth</i> [CB], or <i>the dumb</i> <i>dove among foreigners</i> [Ges- HCL].  Golden Psalm: see Ps 16:1.
Ps 56:1b	חַנּוּנִי אֱלֹהִים כִּי־שֹׂאֲפֵנִי אֲנוּשׁ כָּל־הַיּוֹם לֶחֶם 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	שֹׂאֲפוּ שׂוֹרְרֵי כָל־הַיּוֹם כִּי־רַבִּים לְחָמִים לִי מְרוֹם:	My adversaries <u>thirst</u> <i>for me</i> all day <i>long</i> , For many <i>are</i> they <i>Who</i> <u>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 אֵלַיִךְ אֲבֹטָח:	On the day <i>when</i> I am afraid, I will trust in you.	
Ps 56:4	בְּאֱלֹהִים אֶהְלֵל דְּבָרִי בְּאֱלֹהִים בְּטַחֲתִי לֹא אִירָא מִה־יַּעֲשֶׂה בָּשָׂר לִי:	Through God I will praise his word; <b>In God I trust <i>and</i> do not fear.</b> <b>What <i>can</i> flesh do to me?</b>	Heb 13:6.
Ps 56:5	כָּל־הַיּוֹם דְּבָרִי יַעֲצֹבוּ עָלַי כָּל־מַחְשַׁבְתָּם 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	יִגְדְּלוּ   *יִצְפּוּנוּ *יִצְפּוּנוּ הֵמָּה עֲקֹבֵי יִשְׁמְרוּ כַּאֲשֶׁר קִוּוּ נַפְשִׁי:	They meet and <u>hide</u> ; They keep watch over my <u>footsteps</u> , As they <i>lie in wait</i> for my <u>life</u> .	hide: the <i>ketiv</i> and <i>qere</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־אֵוֶן פִּלְט־לָמוּ בָּאֵף עַמִּים   הוֹרֵד אֱלֹהִים:	Deliver them <u>into a void</u> ; Bring down the <i>various</i> peoples in anger, O God.	into a void: AV differs ( <i>by iniquity</i> ).
Ps 56:8	נִדִּי סִפְרָתָה אֶתָּה שִׁימָה דְּמָעָתִי בְּנֹאדֶךָ הֲלֹא בְּסִפְרָתְךָ:	You <i>can</i> count my wanderings And put my tears in your bottle. <i>Are they not in your book?</i>	
Ps 56:9	אֲנִי יָשׁוּבוּ אוֹיְבֵי אַחֲזֹר בֵּינִים אֶקְרָא זֶה־יִדְעָתִי כִּי־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 בִּיהוָה אֶהְלֵל דְּבַר:	Through God I will <u>praise 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 בְּטַחֲתִי לֹא אִירָא מִה־יַּעֲשֶׂה 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:	O God, <u>my vows to you are incumbent</u> 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 הָלָא רַגְלִי מִדַּחִי לְהִתְהַלֵּךְ לִפְנֵי אֱלֹהִים בְּאֹר הַחַיִּים:	For you have rescued <u>me</u> from death. <i>Is it not my feet you have 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 לְדוֹד מִכְתָּם בְּבִרְחוֹ מִפְּנֵי־שָׂאוֹל בְּמַעְרָה:	To <u>the choirmaster</u> , 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	חַנּוּנִי אֱלֹהִים   חַנּוּנִי כִּי בָדָךְ חֲסִידָה נִפְשִׁי וּבְצֵל-כְּנָפֶיךָ אֶחְסֶה עַד יַעֲבֹר הַזּוֹת:	Have mercy on me, <i>O</i> God, 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 לֵאלֹהִים עֲלִיזֹן לֵאלֹל גִּמְרֵ עָלִי:	I will cry out to God the Most High – To GOD <i>who</i> does the accomplishing for me.	
Ps 57:3	יִשְׁלַח מִשְׁמַיִם   וַיּוֹשִׁיעֵנִי חֲרֹף שְׂאֵפֵי סֵלָה יִשְׁלַח אֱלֹהִים חֲסִדֹּו וְאֱמֶתֹו:	He will send <i>help</i> out from heaven and save me. He <u>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 לְהִטִּים בְּנִי-אָדָם שְׁנִיָּהֶם חֲנִית וְחֻצִּים וְלִשׁוֹנָם חֶרֶב חֲדָה:	My <u>being</u> <i>is</i> among lions; I lie <i>among</i> incensed <i>men</i> – 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 כְּבוֹדֶךָ:	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	רָשָׁת   הִכִּינוּ לִפְעָמִי כָפֶף נִפְשִׁי כָרוּ לִפְנֵי שִׁיחָה נָפְלוּ 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 וְאֶזְמָרָה:	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 הַנֶּבֶל וְכִנּוֹר אֶעֱרָה שִׁחַר:	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   אֲדַנִּי אֶזְמָרְךָ 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 אֲדֹנָי, <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 חֲסִדֶּךָ וְעַד-שְׁחָקִים אֱמֶתֶךָ:	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	רומֶה עַל־שָׁמַיִם אֱלֹהִים עַל כָּל־הָאָרֶץ כְּבוֹדָךְ:	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־תְּשַׁחֲת לְדָוִד מִכָּתָם:	To the <u>choirmaster</u> , Al- tashcheth. ↑  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 אִלֵּם צֶדֶק תְּדַבְּרוּן מִיִּשְׁרִים תִּשְׁפֹּטוּ בְּנֵי אָדָם:	<i>Is there</i> indeed <u>silence</u> <i>When</i> you should speak righteously? 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־בִּלְבָב עֹלֹת תִּפְעֲלוּן בְּאָרֶץ חֲמַס יְדִיכֶם תִּפְלִסוּן:	Indeed, in your heart you commit iniquitous things, <i>And</i> you <u>mete</u> out the violence of your hands on the earth.	mete ← <i>weigh</i> .
Ps 58:3	זָרוּ רָשָׁעִים מֵרַחֵם תָּעוּ מִבֶּטֶן דְּבָרִי 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 בְּדַמּוֹת חֲמַת־נָחַשׁ כְּמוֹ־פֶתֶן חֵרֵשׁ יֹאטֵם אָזְנוֹ:	They have venom <u>like</u> serpents' venom; <i>They are</i> like a deaf viper <i>That</i> shuts its ear,	like ← <i>like the likeness of</i> .  serpents' ← <i>of a / the serpent</i> . We take it as collective usage.
Ps 58:5	אֲשֶׁר לֹא־יִשְׁמַע לְקוֹל מְלַחְשִׁים חוֹבֵר חֲבָרִים מִחֶבֶם:	That does not listen to the voice of charmers, <i>Nor</i> the sagacious spellbinder.	
Ps 58:6	אֱלֹהִים הִרְס־שִׁנָּיִמוֹ בְּפִימוֹ מִלְתָּעוֹת כְּפִירִים נִתֵּן   יְהוָה:	<i>O</i> God, break their teeth in their mouth; Wrench out the incisors of lions, <i>O</i> LORD.	
Ps 58:7	יִמָּאֲסוּ כְּמוֹ־מַיִם יִתְהַלְכוּ־לָמוֹ יְדִרְךָ *חָצוּ *חֲצִיו כְּמוֹ יִתְמַלְלוּ:	May they melt away as water flows its way. <i>As soon as one</i> attaches his {K: arrow} [Q: arrows] <i>to his bow</i> , <i>May they be</i> like those <i>who</i> are <u>cut off</u> .	cut off: or, according to some, <i>blunted</i> [AnLx].
Ps 58:8	כְּמוֹ שֶׁבִּלּוֹל תִּתֵּם יֵהְלֶךְ גִּפְּלִי אִשֶּׁת בַּל־חֲזוֹ שָׁמֶשׁ:	Like a snail <i>which</i> melts <i>as</i> it goes; <i>Like</i> a woman's miscarriage, May they not see the sun.	AV differs considerably.
Ps 58:9	בְּטָרֶם יִבְיֵנוּ סִירְתִּיכֶם אֶטָּד כְּמוֹ־חֵי כְּמוֹ־חֲרוֹן יִשְׁעָרְנוּ:	Before your pots are aware of the blackthorn <i>fire</i> , <i>As 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 ← <i>heat</i> . AV differs ( <i>in his wrath</i> ).  sweep them away ← <i>sweep him</i> <i>away</i> .

Ps 58:10	יִשְׂמַח צַדִּיק בִּיַּחְזָה נָקֶם פְּעָמָיו יִרְחֹץ בַּדָּם הָרָשָׁע: פְּעָמָיו יִרְחֹץ בַּדָּם 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 אֶדְ-פְּרִי לַצַּדִּיק אֵד יִשְׁ-אֱלֹהִים שְׁפָטִים בְּאָרֶץ:	And a man will say, “ <i>There is</i> indeed fruit for the righteous. There is indeed a <i>God</i> Judging 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-תִּשְׁחַת לְדָוִד מִכְתָּם בְּשִׁלַּח שָׂאוּל וַיִּשְׁמְרוּ אֶת-הַבַּיִת לְהַמִּיתוֹ:	To the <u>choirmaster</u> , Al- tashcheth.↑  A <u>Golden Psalm</u> of David when Saul sent <i>men</i> to watch his house and 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 מִמֶּתְקוֹמִי 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 אֹן וּמֵאֲנָשִׁי רָמִים הוֹשִׁיעֵנִי:	Deliver me from perpetrators of iniquity, And save me from men of blood.	
Ps 59:3	כִּי הִנֵּה אָרְבּוּ לְנַפְשִׁי יָגוּרוּ עָלַי עֲזִים לֹא-פָשְׁעִי וְלֹא-חַטָּאתִי יְהוָה:	For behold, they lie in wait for my <i>life</i> . 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-עֹן יָרוּצוּ וַיִּכְוֲנוּ עוֹרָה לְקִרְאָתִי וְרָאָה:	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   צַבָּאוֹת אֱלֹהֵי יִשְׂרָאֵל הִקְיָצָה לִפְקֹד כָּל-הַגּוֹיִם אֶל-תַּחֲזֹן כָּל-בְּגָדִי אֹן סֵלָה:	But you, O LORD God of hosts, God of Israel, Awake to visit all the Gentiles. Do not show mercy To <i>any who</i> treacherously deal in iniquity. Selah.	any ← <i>all</i> .
Ps 59:6	יָשׁוּבוּ לָעֶרֶב יִהְיוּ כְּכֹלֵב וַיִּסְבְּבוּ עִיר:	They return in the evening; They growl like a dog And go around the city.	
Ps 59:7	הִנֵּה   יִבְיָעוּן בְּפִיהֶם חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם בִּי-מִי שֹׁמֵעַ:	Look, they <i>babble</i> with their mouth. Swords <i>are</i> on their lips, But <i>who is</i> listening?	<i>babble</i> ← <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־לָמוֹ תִּלְעַג לְכָל-גּוֹיִם:	But you, O LORD, will laugh at them; You will mock all the Gentiles.	
Ps 59:9	עֲזֹז אֱלֹהִים אֶשְׁמְרָה כִּי-אֱלֹהִים מִשְׁגָּבִי:	As for his strength, I will keep to you, For God is my high stronghold.	
Ps 59:10	אֱלֹהֵי *חֶסֶדוֹ **חֶסֶדִּי יִקְדָּמְנִי אֱלֹהִים יִרְאֵנִי בְּשָׂרָי:	The God {Q: of kindness to me} [K: of his own kindness] will precede me; God will show me satisfaction over my adversaries.	The <i>ketiv</i> / <i>qere</i> issue is a vav / <i>yod</i> issue.
Ps 59:11	אַל-תִּהְרַגְם   פֶּן-יִשְׁכְּחוּ עַמִּי הַנִּיעַמּוּ בַּחִילָה וְהוֹרִידֵמוֹ מִגִּבּוֹרֵי אֲדָנִי:	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-פִּימוֹ דְּבַר-שִׁפְתָּימוֹ וְיִלְכְּדוּ בְּגֹאוֹנָם וּמֵאֲלָה וּמִבְּחַשׁ יִסְפְּרוּ:	As for the sin of their mouth – The word of their lips – They will be taken in their pride, And for the cursing and falsehood Which they speak.	
Ps 59:13	כָּלָה בְּחֶמָה כָּלָה וְאֵינָמוּ וַיֵּדְעוּ כִּי-אֱלֹהִים מֶשֶׁל בֵּיטָקָב לְאַפְסֵי הָאָרֶץ סֵלָה:	Consume <i>them</i> in fury, Consume <i>them</i> so that they are no more. And they will know that God rules in Jacob And to the ends of the earth. Selah.	so that: purposive use of the <i>vav</i> .
Ps 59:14	וַיָּשׁוּבוּ לָעֶרֶב יְהֵמוּ כְּכֶלֶב וַיִּסּוּבּוּ עִיר:	And they will return in the evening And growl like a dog, And go around the city.	
Ps 59:15	הֵמָּה *יִנוּעוֹן **יִנְיָעוֹן לְאֹכֵל אִם-לֹא יִשְׂבְּעוּ וַיִּלִּינוּ:	They will {K: wander around} [Q: cause to wander around] for food. If they are not satiated, They will complain.	The <i>ketiv</i> / <i>qere</i> issue is a vav / <i>yod</i> issue. The <i>qere</i> seems pointless. <hr/> for food ← to eat.
Ps 59:16	וְאֲנִי   אֲשִׁיר עֲזֹד וְאֶרְנֵן לְבָקֵר חֶסֶדְךָ כִּי-הָיִיתָ מִשְׁגָּב לִי וּמָנוֹס בְּיוֹם 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 when I was in a strait.	

Ps 59:17	עֲזֵי אֱלֹהִים אֶזְמַרְהָ כִּי־אֱלֹהִים מְשַׁבְּבֵי אֱלֹהֵי חַסְדִּי:	I will make psalm melody to you, O my strength, For God <i>is</i> my high stronghold – The God of <u>kindness</u> to <u>me</u> .	kindness to me ← <i>my kindness</i> , an objective genitive.
Ps 60:1a	לְמַנְצַח עַל־שׁוֹשַׁן עֲדוּת מִכְתָּם לְדָוִד לְלַמֵּד:	To the choirmaster in Shushan- Eduth.↑  A <u>Golden Psalm</u> of David to teach,	to the choirmaster: see Ps 4:1.  Shushan-Eduth ← <i>Lily of testimony</i> .  Golden Psalm: see Ps 16:1.
Ps 60:1b	בְּהִצּוֹתוֹ   אֶת אֲרָם נְהָרִים וְאֶת־אֲרָם צֹבָה וַיָּשָׁב יוֹאָב וַיַּךְ אֶת־אֲדָוָם בְּגִיא־מֶלַח שְׁנַיִם עָשָׂר אָלֶף:	when he contended with <u>Mesopotamia</u> , and Aramaea- Zobah, when Joab returned and attacked Edom in the Valley of Salt – <i>when he killed</i> twelve thousand.	Mesopotamia: AV differs, transliterating ( <i>Aram- naharaim</i> ).
Ps 60:1c	אֱלֹהִים זָנַחְתָּנוּ פָּרַצְתָּנוּ אָנַפְתָּ תִּשׁוּבָב לָנוּ:	O God, you are averse to us; You have broken us up. You have been angry; <i>Oh restore matters</i> for us.	restore <i>matters</i> : AV differs ( <i>turn thysel</i> ), also possible.
Ps 60:2	הִרְעַשְׁתָּה אֶרֶץ פְּצַמְתָּה רִפָּה שִׁבְרֶיהָ כִּי־מָטָה:	You have shaken the land; You have ruptured it. <i>Oh</i> heal its fractures, For it is faltering.	
Ps 60:3	הִרְאִיתָה עַמָּךְ קָשָׁה הִשְׁקִיתָנוּ יַיִן תִּרְעֵלָה:	You have shown your people harshness; You have given us wine to drink <i>causing</i> reeling.	
Ps 60:4	נָתַתָּה לִירֵאֶיךָ גִּם לְהִתְנוֹסֵס מִפְּנֵי קֶשֶׁט סֵלָה:	You have given to those that fear you A standard to rally around, On account of the truth. Selah.	
Ps 60:5	לְמַעַן יַחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינֶךָ *וְעֲנֵנוּ *וְעֲנֵנִי:	In order that your beloved <i>ones</i> may be delivered, <i>Oh</i> save <i>with</i> your right <i>hand</i> , And answer {K: us} [Q: me].	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue.     Ps 108:6.
Ps 60:6	אֱלֹהִים   דְּבַר בְּקִדְשׁוֹ אֶעֱלֶזָה אַחֲלָקָה שְׁכֵם וְעַמֶּק סִכּוֹת 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 108:7.  <u>holiness</u> : or <i>holy place</i> .  <u>allot</u> ← <i>measure out</i> .
Ps 60:7	לִי גִלְעָד   וְלִי מְנַשֶּׁה וְאֶפְרַיִם מִעֲזוֹ רֹאשִׁי יְהוּדָה מְחַקְקִי:	<u>Gilead</u> <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.  Gilead: see Gen 31:21.

Ps 60:8	מִזֶּמֶן   סִיר רְחֵצִי עַל־אֲדָמָה אֲשֶׁלֶּיךָ נִעְלִי עָלַי פְּלִשְׁתָּה הַתְּרַעֲעִי:	Moab is my washing basin, At Edom I will cast my shoe; Philistia, you shall suffer harm on my account."	Ps 108:9.  cast my shoe: [CB], idiom for taking possession.  you shall suffer harm ← <i>suffer harm!</i> from root רעע. AV differs (triumph thou), from root רוע. Contrast Ps 108:9.
Ps 60:9	מִי יָבִילֵנִי עִיר מְצֻר מִי נַחֲנִי עַד־אֲדָמָה:	Who will bring me to a fortified city? Who will lead me to Edom?	Ps 108:10.
Ps 60:10	הֲלֹא־אַתָּה אֱלֹהִים זִנְחָתָנוּ וְלֹא־תֵצֵא אֱלֹהִים בְּצַבָּאוֹתֵינוּ:	Have you not, O God, Been averse to us? And will you not, O God, Go out with our armies?	Ps 108:11.
Ps 60:11	הִבֵּה־לָנוּ עֲזֶרֶת מִצָּר וְשׂוּא תְּשׁוּעַת אָדָם:	Oh give us help in adversity, For man's salvation is false.	Ps 108:12.  in adversity ← <i>from adversity.</i>  for: causal use of the vav.
Ps 60:12	בְּאֱלֹהִים נַעֲשֶׂה־חֵיל וְהוּא יָבוֹס צָרֵינוּ:	Let us act valiantly through God, And he will trample on our adversaries.	Ps 108:13.
Ps 61:1a	לְמַנְצֵחַ   עַל־נְגִינֹת לְדָוִד:	To the choirmaster, in <i>singing set</i> to stringed music.↑  A Psalm of David.	to the choirmaster: see Ps 4:1.  in <i>singing set</i> to stringed music: see Ps 4:1.
Ps 61:1b	שְׁמַעַה אֱלֹהִים רִנָּתִי הִקְשִׁיבָה תְּפִלָּתִי:	Hear, O God, my crying out; Hearken to my prayer.	
Ps 61:2	מִקְצֵה הָאָרֶץ   אֵלֶיךָ אֶקְרָא בְּעָטָף לִבִּי בְּצוּר־יְרוֹם מִמֶּנִּי תִּנְחֵנִי:	From the end of the earth I will call to you, When my heart is faint. Lead me by a rock That is higher than I.	
Ps 61:3	כִּי־הָיִיתָ מְחֻסָּה 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 כְנָפֶיךָ 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־אַתָּה אֱלֹהִים שָׁמַעְתָּ לְנַדְרֵי נַתַּת יְרֵשֶׁת יִרְאִי שִׁמְךָ:	For you, O God, have heard my vows; You have given <i>me</i> the inheritance Of those who fear your name.	
Ps 61:6	יָמִים עַל־יְמֵי־מֶלֶךְ תוֹסִיף שָׁנוֹתָיו כְּמוֹ־דָר וָדָר:	You will add days to the king's days, And to his years as generation on generation.	

Ps 61:7	יֵשֵׁב עֹלָם לִפְנֵי אֱלֹהִים חֶסֶד וְאֱמֶת מִן יִנְצְרֶהוּ:	He will remain age- abidingly before God; Appoint kindness and truth to watch over him.	
Ps 61:8	בֵּן אֲזַמְּרָה שִׁמְךָ לְעַד לְשִׁלְמִי נִדְרֵי 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	לְמַנְצֶחַ עַל־יְדוּתוֹן מְזִמּוֹר לְדָוִד:	To the choirmaster on Jeduthun. ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.  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	אֵךְ אֶל־אֱלֹהִים דּוֹמִיָּה נַפְשִׁי מִמֶּנּוּ יִשׁוּעָתִי:	Surely my <u>being</u> <i>enjoys</i> quietness towards God; From him <i>is</i> my salvation.	being ← <i>soul</i> .
Ps 62:2	אֵךְ־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, <i>with</i> great <i>assurance</i> .	<i>with great assurance</i> ← <i>greatly</i> , but the sense can hardly be <i>I</i> <i>will not falter greatly</i> , as AV's sense, apparently. So AV differs.
Ps 62:3	עַד־אָנָּה   תְּהוֹתְתוּ עַל אִישׁ תִּרְצָחוּ כָלֶכֶם כְּקִיר נָטוּי גָּדֵר הִדְחוּיָה:	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	אֵךְ מִשְׁאֲתוֹ   יַעֲצוּ לְהַדִּיחַ יִרְצוּ כְּזָב בְּפִי יִבְרָכוּ וּבִקְרָבָם יִקְלֹל־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	אֵךְ לֹא־אֱלֹהִים דּוֹמִי נַפְשִׁי כִּי־מִמֶּנּוּ תִקְוָתִי:	Surely I <u>must be</u> <u>inwardly</u> quiet 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	אֵךְ־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 יִשְׁעִי וּכְבוֹדִי צוּר־עֲזִי מַחְסִי בָּאֱלֹהִים:	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	בְּטַחּוֹ בּוֹ בְּכָל־עֵת   עַם שִׁפְכוּ־לִפְנָיו לִבְבְּכֶם אֱלֹהִים מַחְסֵה־לָנוּ 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	אֵךְ   הִבֵּל בְּנֵי-אָדָם כְּזָב בְּנֵי אִישׁ בְּמֵאזְנָיִם לַעֲלֹת הֶמָּה מִהֵבֵל יָחִיד:	Surely the sons of Adam <i>are</i> vanity – The sons of man <i>are false</i> . In the balance <i>they rise</i> ; 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 laid</i> ).
Ps 62:10	אַל-תִּבְטְחוּ בְעֶשֶׂק וּבְגָזָל אַל-תִּהְיֶהֶבְלוּ חֵיל   כִּי-יִגְוֹב אַל-תִּשִׁיתוּ 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   דִּבֶּר אֱלֹהִים שְׁתִּים-זוֹ שְׁמַעְתִּי כִּי עֹז לֵאלֹהִים:	Once God spoke; This second <i>time</i> I heard <i>it</i> , That strength <i>belongs</i> to God.	
Ps 62:12	וּלְךָ-אֲדֹנִי חֶסֶד כִּי-אַתָּה תִּשְׁלֵם לְאִישׁ כַּמַּעֲשָׂהוּ:	And kindness <i>belongs</i> to you, O LORD*, <b>For you will repay man according to his works.</b>	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  <b>Rom 2:6, Rev 2:23, Rev 18:6, Rev 20:12, Rev 20:13, Rev 22:12.</b>
Ps 63:1a	מִזְמֹר לְדָוִד בְּהִיּוֹתוֹ בְּמִדְבָּר יְהוּדָה:	A Psalm of David when he was in the Judaeen Desert.	
Ps 63:1b	אֱלֹהִים   אֵלֵי אַתָּה אֲשַׁחֲרֶךְ צָמְאָה לְךָ   נַפְשִׁי כָמָה לְךָ בְּשָׂרִי בָאֶרֶץ-צִיָּה וְעֵינִי בְּלִי-מַיִם:	O God, you <i>are</i> my GOD; I will seek you <i>diligently</i> . My <i>being</i> 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 לְרֹאזוֹת עֲזֶיךָ וְכְבוֹדֶיךָ:	In that way I have beheld you in the sanctuary, <i>Having seen</i> your strength and your glory.	having seen ← <i>for to see</i> .
Ps 63:3	כִּי-טוֹב חֶסֶדְךָ מִחַיִּים שְׁפָתַי יִשְׁבְּחוּנֶךָ:	Since your kindness <i>is</i> better than life, My lips will <i>commend</i> 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 אֲבָרְכֶךָ בְּחַיִּי בְשִׁמְךָ אֲשָׂא כַּפִּי:	Thus will I bless you in my life; At your name I will lift up my hands.	
Ps 63:5	כִּמּוֹ חֶלֶב וְדֹשֶׁן תִּשְׂבַּע נַפְשִׁי וּשְׁפָתַי רִנְנוֹת יְהוָה-פִּי:	My <i>being</i> will be satiated as if <i>with</i> fat and oil, And my mouth will give praise <i>with</i> rejoicing lips.	being ← <i>soul</i> .  rejoicing lips ← <i>lips of rejoicings</i> , a Hebraic genitive.
Ps 63:6	אִם-זִכְרֹתֶיךָ עַל-יְצוּעֵי בָּאֵשׁ מְרוֹת אֶהְגֶּה-בְּךָ:	When I remember you on my bed, In the night-watches, I meditate on you.	

Ps 63:7	כִּי־הֵיִיתָ עֲזָרָתָהּ לִי וּבָצֵל כְּנִפְיֶךָ אֲרַנֶּנּוּ:	For you have become my help, And I will be jubilant in the shadow of your wings.	
Ps 63:8	דְּבַקָה נַפְשִׁי אַחֲרֶיךָ בִּי תִמְכָּה 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 יָבֹאוּ בַתְּחִתִּיּוֹת 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	יִגִּירוּ עַל־יַד־חֶרֶב מָנָת שְׂעָלִים יִהְיוּ:	He will be poured out By <u>means</u> 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 יִתְהַלֵּל 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 <u>choirmaster</u> . ↑ A Psalm of David.	to the choirmaster: see Ps 4:1.
Ps 64:1b	שְׁמַע־אֱלֹהִים קוֹלִי בְּשִׁיחִי מִפֶּחַד אוֹיֵב תִּצָּר חַיִּי:	Hear, O God, my voice in my oration. Guard my life at <i>a time of</i> fear of the enemy.	at a time of ← <i>from</i> .
Ps 64:2	תַּסְתִּירֵנִי מִסּוֹד מְרָעִים 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 כַּחֲרֵב לְשׁוֹנֵם דָּרְכוּ חֶצֶם דְּבַר מָר:	Who have sharpened their tongue like a sword, And <i>who</i> have <u>drawn their arrow</u> – A bitter word –	drawn their arrow: i.e. attached the arrow to the bowstring and drawn the bow.
Ps 64:4	לִירוֹת בַּמִּסְתָּרִים תִּם פֶּתָאם יִרְהוּ וְלֹא יִירָאוּ:	To shoot at <i>a man</i> of integrity in secret. They shoot at him suddenly And do not fear <i>anything</i> .	
Ps 64:5	יַחֲזִקוּ־לָמוּ   דָּבָר רָע יִסְפְּרוּ לְטִמּוֹן מוֹקְשִׁים אָמְרוּ מִי יִרְאֶה־לָמוּ:	They strengthen their <i>resolve</i> in an evil matter, They speak about hiding snares; They say, “Who will see them?”	

Ps 64:6	יִחַפְּשׁוּ-עוֹלֹת תִּמְנוּ חַפֵּשׁ מִחַפֵּשׁ וְקָרַב אִישׁ וְלֵב עָמָק:	They look for <i>ways to commit</i> injustices; <i>They say</i> , “We have completed a thorough search.” And <i>that is</i> the inward <i>thought</i> of a <i>man</i> and <i>his</i> deep heart.	man: AV differs ( <i>each</i> ), also possible.
Ps 64:7	וַיִּדֹם אֱלֹהִים חֵץ פִּתְאוֹם הָיוּ מִכּוֹתָם:	But God will suddenly shoot an arrow at them; They will be <i>in a plight of their own</i> .	a plight of their own ← <i>their strikes</i> , an objective genitive.
Ps 64:8	וַיִּכְשִׁילוּהוּ עֲלִימוֹ לְשׁוֹנָם יִתְנַדְּדוּ כָּל-רֹאֵה בָם:	They will be the cause of <i>the matter</i> collapsing; Their tongue <i>will be</i> against them, And everyone <i>who</i> sees them will flee.	the matter ← <i>it / him</i> .
Ps 64:9	וַיִּירָאוּ כָּל-אָדָם וַיִּגִּדּוּ פֶּעַל אֱלֹהִים וּמַעֲשָׂהוּ הַשְּׁכִילוֹ:	And every man will be in fear, And they will relate the work of God, And they will learn <i>prudence from</i> his action.	
Ps 64:10	יִשְׂמַח צַדִּיק בִּיהוָה וַחֲסָה בּוֹ וַיִּתְהַלָּל 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	לְמַנְצָח מְזִמּוֹר לְדָוִד שִׁיר:	To the <u>choirmaster</u> .↑ A Psalm of David. A Song.	to the choirmaster: see Ps 4:1.
Ps 65:1b	לָךְ דְּמִיָּה תִהְיֶה אֱלֹהִים בְּצִיּוֹן וְלִךְ יִשְׁלַם-נֶדֶר:	To you <i>belong</i> quietness and praise, O God, in Zion, And a vow will be fulfilled to you.	
Ps 65:2	שִׁמַּע תִּפְלֶה עֲדִיד כָּל-בָּשָׂר יִבְאוּ:	<i>You who</i> hear prayer, All flesh will come to you.	
Ps 65:3	דְּבָרֵי עֲוֹנוֹת גָּבְרוּ מִנִּי פִשְׁעֵינוּ אַתָּה תִּכְפֹּרם:	<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   תִּבְחָר וּתִקְרַב יִשְׁכֹּן חֲצִירֶיךָ גִּשְׁבָּעָה 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 תַּעֲנֶנּוּ אֱלֹהֵי יִשְׁעֵנוּ מִבְּטָח כָּל־קְצוֹי־אֶרֶץ וַיִּם רַחֲקִים:	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 הָרִים בְּכֹחוֹ נֶאֱזָר בְּגִבּוֹרָה:	<i>Who</i> prepares the mountains by <u>his</u> power, <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	מִשְׁבִּיחַ   שְׁאוֹן יָמִים שְׁאוֹן גְּלִיָּהֶם וְהֶמוֹן 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   יֹשְׁבֵי קְצוֹת מֵאוֹת־תֵּיֶד מִצְאֵי־בָקָר וְעֶרֶב 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</i> of the evening.	break ← <i>outgoing</i> , as if the sun is departing from its place below the horizon.
Ps 65:9	פָּקַדְתָּ הָאָרֶץ   וַתִּשְׂקָקָהּ רַבָּתַת תַּעֲשִׂרָנָה פֶּלֶג אֱלֹהִים מָלֵא מֵיִם תִּכְיֶין דְּגָגָם כִּי־בֶן תְּכִינָה:	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</u> it.	prepared it: i.e. <i>prepared the earth</i> .
Ps 65:10	תִּלְמִיָּה רִוּה נַתַּת גְּדוּדֶיהָ בְּרִבִּיבִים תִּמְגְּגָנָה צִמְחָהּ תִּבְרָךְ:	Satiate its furrows, Level its ridges, <u>Soften</u> it with showers; <u>Bless</u> its shoots.	soften ... bless ← <i>you will soften ... you will bless</i> . Future / imperfective for imperative. See Deut 2:28.
Ps 65:11	עֹטַרְתָּ שָׁנַת טוֹבָתְךָ וּמַעֲגָלֶיךָ יִרְעֲפוּן דָּשֵׁן:	You have crowned the year of your goodness, And your paths distil fatness.	
Ps 65:12	יִרְעֲפוּ נְאוֹת מִדְבָּר וְגִיל גְּבָעוֹת תַּחֲגֹרְנָה:	They distil <i>to</i> desert pastures, And hills <u>gird themselves</u> <i>with</i> joy.	gird themselves <i>with</i> joy: AV differs somewhat ( <i>rejoice on every side</i> ).
Ps 65:13	לְבִשׁוּ כָרִים   הֵצֵאוּ וְעִמָּקִים יַעֲטֹפוּ־בָר יִתְרוּעְעוּ אֶף־יִשְׁירוּ:	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 מְזֻמָּר הָרִיעוּ 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־שְׁמוֹ שִׁימוּ כְבוֹד תְּהִלָּתוֹ:	Make psalm melody of the glory of his name; Bestow glory <i>on</i> his praiseworthiness.	praiseworthiness ← <i>praise</i> / <i>object of praise</i> / <i>song of praise</i> .
Ps 66:3	אִמְרוּ לֵאלֹהִים מִה־נֹרָא מַעֲשֵׂיךָ בְּרַב עֲזֹךְ יִכְחָשׁוּ לָךְ אִיבֶיךָ:	Say to God, "How awesome <i>are</i> your works!" At the greatness of your strength, Your enemies will <i>feign</i> <i>obedience</i> 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 וְיִזְמְרוּ־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	לָכוּ וּרְאוּ מַפְעֵלוֹת אֱלֹהִים נֹרָא עָלִילָה עַל־בְּנֵי אָדָם:	Come and see the works of God. He <i>is</i> awesome <i>in deed</i> to the sons of Adam.	in deed ← <i>of deed</i> . Wider use of the construct state.
Ps 66:6	הִפְךָ יָם   לִיבֶשֶׁה בְּנֶהָר יַעֲבְרוּ בְּרֶגֶל טָשׁ נִשְׁמַחֲה־בּוֹ:	He turned the sea into dry land; They crossed <del>the river</del> on foot. Let us rejoice in him there.	the river: i.e. <i>the River Jordan</i> .
Ps 66:7	מָשָׁל בְּגִבוּרָתוֹ   עוֹלָם עֵינָיו בְּגוֹיִם תִּצְפִּינָה הַסּוֹרְרִים   אֶל־*יְרִימוּ **יִרְוּמוּ 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</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue.
Ps 66:8	בָּרְכוּ עַמִּים   אֱלֹהֵינוּ יְהִשְׁמִיעוּ 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 נִפְשֵׁנוּ בַחַיִּים וְלֹא־נָתַן לְמוֹט רַגְלֵנוּ:	<i>He is</i> the one who appoints our <i>being</i> to life And does not consign our feet to faltering.	being ← <i>soul</i> .
Ps 66:10	כִּי־בַחַנְתָּנוּ אֱלֹהִים צָרַפְתָּנוּ כַּצָּרֶף־כֶּסֶף:	For you have examined us, <i>O God</i> ; You have <i>refined</i> us, Like the <i>refining</i> of silver.	refined ... refining: or <i>assayed</i> ... <i>assaying</i> .
Ps 66:11	הֵבֵאתָנוּ בַמְצוּדָה שְׁמָתָ מוֹעֲקָה בְּמַתְּנֵינוּ:	You have brought us into a net; You have placed an oppressive burden on our loins.	

Ps 66:12	הִרְכַּבְתָּ אֲנוֹשׁ לְרֹאשֵׁנוּ בְּאֵנוֹ-בָּאֵשׁ וּבַמַּיִם וְתוֹצִיאֵנוּ לְרוֹיָהּ:	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 <i>a place of abundance</i> .	men ← <i>man, mankind</i> .  abundance: with connotations of <i>drink</i> and <i>fatness</i> .
Ps 66:13	אָבוֹא בֵּיתְךָ בְּעוֹלוֹת אֶשֶׁלֶם לְךָ נִדְרֵי:	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 בִצְרָלִי:	<u>Which my lips uttered</u> , 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 מִחִים אֶעֱלֶה-לָּךְ עִם-קִטְרֹת אֵילִים אֶעֱשֶׂה בְּקָר עִם-עֲתוּדִים סֶלָה:	I will offer <u>fat burnt</u> offerings to you – Rams with incense; I will offer bulls with he- goats. Selah.	fat burnt offerings ← <i>burnt</i> <i>offerings of fat</i> .  offer ( <i>second occurrence in</i> <i>verse</i> ) ← <i>do, perform</i> .
Ps 66:16	לְכוּ-שִׁמְעוּ וְאַסְפְּרָה כָּל-יִרְאֵי 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 וְרוֹמֵם תַּחַת לְשׁוֹנִי:	I cried out to him <i>with</i> my mouth, And he was extolled under my tongue.	
Ps 66:18	אֲנִי אִם-רָאִיתִי בְּלִבִּי לֹא יִשְׁמַע   אֲדַנִּי:	If I have an eye to iniquity in my heart, The <u>LORD*</u> 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 הַקָּשִׁיב בְּקוֹל תַּפְלְתִּי:	Truly, God has heard <i>me</i> ; He has hearkened to the sound of my prayer.	
Ps 66:20	בָּרוּךְ אֱלֹהִים אֲשֶׁר לֹא-הֶסִיר תַּפְלְתִּי וְחֶסֶדּוֹ מֵאֵתִי:	Blessed <i>be</i> God, Who has not set my prayer aside Or <i>withdrawn</i> his kindness from me.	
Ps 67:1a	לְמַנְצָח בְּנִגִּיֹת מִזְמוֹר שִׁיר:	To the choirmaster, in <i>singing set</i> <i>to stringed music</i> . ↑  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 וְיִבְרַכְנוּ יֵאָר פָּנָיו אֶתָּנוּ סֶלָה:	May God be merciful to us And bless us. <u>May he let his face shine on</u> <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 בְּאַרְצְךָ וּבְכָל-גּוֹיִם יִשׁוּעָתְךָ:	For knowledge of your ways on the earth <i>And</i> of your salvation amongst all nations.	

Ps 67:3	יִזְדוֹף עַמִּים   אֱלֹהִים יִזְדוֹף עַמִּים כֻּלָּם:	May the <i>various</i> peoples praise you, <i>O</i> God, May the <i>various</i> peoples praise you – All of them.	
Ps 67:4	יִשְׂמְחוּ וַיִּרְנְנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישׁוֹר וּלְאֻמִּים   בְּאַרֶּץ תִּנְחֶם סֵלָה:	Nations will rejoice and shout for joy, For you will judge the <i>various</i> peoples equitably, And you will <u>guide</u> nations on the earth. Selah.	will guide: re-pointed as תִּנְחֶם, it reads <i>will comfort</i> , avoiding a pleonastic pronominal suffix (לְאֻמִּים-חֶם). <hr/> equitably ← <i>equity</i> . A noun for an adverb.
Ps 67:5	יִזְדוֹף עַמִּים   אֱלֹהִים יִזְדוֹף עַמִּים כֻּלָּם:	May the <i>various</i> peoples praise you, <i>O</i> God, May the <i>various</i> peoples praise you – All of them.	
Ps 67:6	אֶרֶץ נִתְּנָה יְבוּלָהּ יִבְרַכְנוּ אֱלֹהִים אֱלֹהֵינוּ:	The earth yields its produce; God, our God, will bless us.	
Ps 67:7	יִבְרַכְנוּ אֱלֹהִים וַיִּירָאוּ אֹתוֹ כָּל־אֶפְסֵי־אֶרֶץ:	God will bless us, And all the ends of the earth will fear him.	
Ps 68:1a	לְמַנְצָה לְדָוִד מִזְמוֹר שִׁיר:	To the <u>choirmaster</u> .↑ A Psalm of David. A Song.	to the choirmaster: see Ps 4:1.
Ps 68:1b	יָקוּם אֱלֹהִים יִפּוּצוּ אוֹיְבָיו וַיִּנּוּסוּ מִשְׁנֵאוֹ מִפְּנֵיו:	God will <u>arise</u> , 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	כֶּה־נִדָּף עָשָׁן תִּנְדָּף כֶּה־מָס דּוֹנֵג מִפְּנֵי־אֵשׁ יֵאָבְדוּ 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	וַצַּדִּיקִים יִשְׂמְחוּ יַעֲלֻצוּ 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 זִמְרוּ שְׁמוֹ סֹלוּ לָרֶכֶב בְּעֶרְבוֹת בֵּיהַ שְׁמוֹ וַעֲלֻזוּ לִפְנֵיו:	Sing to God; Make psalm melody <i>to</i> his name. <u>Raise up a highway</u> For him who rides through the <u>arid tracts</u> In his name, <u>the LORD</u> , And exult before him.	raise up <i>a highway</i> : as in Isa 57:4, Isa 62:10. AV differs ( <i>extol him</i> ). <hr/> arid tracts: AV differs ( <i>heavens</i> ). <hr/> 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 קָדְשׁוֹ:	A father to orphans, One who provides justice to widows: <i>That is</i> God in his holy dwelling.	to orphans ← <i>of orphans</i> . Wider use of the construct state.  his holy dwelling ← <i>the dwelling of his holiness</i> , a Hebraic genitive.
Ps 68:6	אֱלֹהִים   מְוֹשִׁיב יְחִידִים   בֵּיתָהּ מוֹצִיא אֲסִירִים בְּכוֹשְׁרוֹת אֶדְ סוֹרְרִים שְׁכָנוֹ צָחִיחָה:	God accommodates in a household those <i>who are</i> alone; He brings prisoners out into prosperity, But the rebellious will dwell in a parched place.	into prosperity: AV differs ( <i>those which are bound in chains</i> ).
Ps 68:7	אֱלֹהִים בָּצֵאתָ לִפְנֵי עַמְּךָ בְּצַעֲדֶךָ בִּישִׁמּוֹן סֵלָה:	O God, when you went out before your people, When you marched through desolate land – Selah –	
Ps 68:8	אֶרֶץ רָעָשָׁה   אֶף־שָׁמַיִם נִטְפּוּ מִפְּנֵי אֱלֹהִים זֶה סִינַי 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 גְּדִבּוֹת תָּנִיף אֱלֹהִים נַחֲלֶתְךָ וְנִלְאָה אֶתָּה כֹּנֶנֶתָהּ:	O God, you sprinkled liberal showers; When your inheritance was weary, You invigorated it.	invigorated ← <i>attended to, established</i> .
Ps 68:10	חֵיתְךָ יִשְׁבּוּ־בָהּ תִּכִּין בְּטוֹבֶתְךָ לַעֲנִי 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	אֲדָנִי יְתֹן־אֱמֶר הַמְּבֹשְׁרוֹת צָבָא רַב:	The LORD* gave the word; Those who brought good tidings <i>Were</i> 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 יִדְּדוֹן יִדְּדוֹן וְנֹת בֵּית תַּחֲלֶק 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־תִּשְׁכַּבּוּן בֵּין שְׁפָתַיִם כְּנִפִּי יִזְנֶה נַחֲפָה בַּכֶּסֶף וְאֶבְרוּתֶיהָ בִּירְקָרֶק חֲרוּץ:	Even if you lie between the sheepfolds, <i>You will be like</i> 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	בְּפֶרֶשׁ שְׂדֵי מַלְכִּים בָּה תִּשְׁלַג בְּצִלְמוֹן: הֶרֶם אֱלֹהִים הֶרֶם בָּשָׁן גְּבֻנִים הֶרֶם בָּשָׁן:	When the ALMIGHTY scatters kings <u>in</u> it, It will be snow-white <i>as</i> in Salmon.	in it: i.e., [CB], <i>in his</i> <i>inheritance</i> ; see Ps 68:9.
Ps 68:15	הֶרֶם אֱלֹהִים הֶרֶם בָּשָׁן גְּבֻנִים הֶרֶם בָּשָׁן:	O mountain of God, O mountain of Bashan, O mountain <i>range</i> of <i>many</i> peaks, O mountain of Bashan,	
Ps 68:16	לָמָּה   תִּרְצְדוֹן הָרִים גְּבֻנִים הָהָר חֲמַד אֱלֹהִים לְשִׁבְתּוֹ אֶף-יְהוָה יִשְׁכֵּן לְנֶצַח:	Why do you <u>look on with</u> <i>envy</i> , You mountain peaks, At the mountain <i>which</i> God desires, For him to live <i>in</i> ? Indeed the LORD will dwell <i>there</i> in perpetuity.	look on <i>with envy</i> : AV differs ( <i>leap</i> ).
Ps 68:17	רָכַב אֱלֹהִים רַבְתִּים אֶלְפֵי שָׁנָאן אֲדָנִי בָּם סִינִי בְקֹדֶשׁ:	The chariots of God <i>are</i> twenty thousand – <u>Thousands upon</u> <u>thousands</u> . The <u>LORD*</u> <i>is</i> among them, <i>As at</i> 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   שְׁבִית שְׁבִי לִקְחָתָּ מִתְּנוּת בְּאָדָם וְאֶף סוֹרְרִים לְשִׁכּוֹן   יְהוָה אֱלֹהִים:	<b>You have ascended high up,</b> <b>You have taken captivity captive;</b> <b>You have accepted gifts among men</b> – Indeed the rebellious – So that the LORD God may take up a dwelling.	<b>Eph 4:8.</b> See also Judg 5:12.
Ps 68:19	בִּרְוַח אֲדָנִי יוֹם   יוֹם יַעֲמַס-לָנוּ הָאֵל יִשׁוּעָתָנוּ סֵלָה:	Blessed <i>is</i> the <u>LORD*</u> ; Daily <u>GOD bears our</u> <u>salvation</u> 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</i> <i>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 אֲדָנִי לַמּוֹת תּוֹצְאוֹת:	Our GOD <i>is</i> a GOD of acts of salvation, And the LORD my Lord <i>has</i> the <u>escape routes</u> from death.	escape routes ← <i>ways out</i> .
Ps 68:21	אֲדָ-אֱלֹהִים יִמְחֹץ רֹאשׁ אֹיְבָיו קִדְקֹד שֶׁעַר מְתֵהִלָּךְ בְּאַשְׁמָיו:	Surely God will dash the head of his enemies in pieces – The hairy <u>crown</u> 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 מִבֶּשֶׁן אָשִׁיב אָשִׁיב מִמַּצְלוֹת 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	לִמְעַן   תִּמְחַץ רִגְלְךָ בַדָּם לְשׁוֹן כָּלִבֶּיךָ מֵאֵיבִים מְנָהוּ:	So that you may plunge your foot in blood, <i>And</i> your dogs' tongues <i>may</i> <i>lick it up</i> From the enemies as <i>their</i> portion.”	AV differs in some respects.  tongues ... their ← <i>tongue</i> ... <i>its</i> , the Hebrew indicating one tongue per dog.
Ps 68:24	רָאוּ הַלִּיכוֹתֶיךָ אֱלֹהִים הַלִּיכוֹת אֵלַי מִלְכִּי בִקְדָשׁ:	They have seen your ways, <i>O</i> God, The ways of my GOD – My king in the sanctuary.	ways (2x) ← <i>goings</i> .
Ps 68:25	קָדְמוּ שָׂרִים אַחֲרֵי 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   צַעִיר רֹדֵם שָׂרֵי יְהוּדָה רִגְמָתָם שָׂרֵי זְבֻלוֹן שָׂרֵי נַפְתָּלִי:	There <i>is</i> Benjamin, <i>Who is</i> small, <i>ruling them</i> , <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</i> <i>their ruler</i> ).
Ps 68:28	צוּהָ אֱלֹהֶיךָ עֲזוּךְ עוֹזָה אֱלֹהִים זֹו פַעֲלֶתָ לָנוּ:	Your God has commanded your strength. Show strength, <i>O</i> God, <i>In</i> what you will do for us.	
Ps 68:29	מִהִיכָלְךָ עַל־יְרוּשָׁלַם לְךָ יֹזְבִילוּ מְלָכִים שִׁי:	On account of your temple in Jerusalem, Kings will bring you a gift.	
Ps 68:30	גַּעַר חֵית קִנָּה עֲדַת אֲבִירִים   בְּעֻגְלֵי עַמִּים מִתְרַפֵּס בְּרִצְי־כֶסֶף בְּזֹר עַמִּים קִרְבוֹת יַחֲפָצוּ:	Rebuke the <u>beasts of the</u> <u>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. <u>He will scatter the various</u> peoples <i>Who</i> take pleasure <i>in</i> battles.	he will scatter: this could be re- pointed as an imperative (בְּזֹר), <i>scatter</i> .  beasts of the reed <i>marshland</i> : AV differs ( <i>company of</i> <i>spearman</i> ). We take it as an animal (crocodile, rhino) metaphor for adversaries.

Ps 68:31	יֵאָתִיּוּ חֲשַׁמְנִים מִנִּי מִצְרַיִם בוֹשׁ תִּרְיַץ יָדָיו לְאֱלֹהִים:	Nobles will come from Egypt; Ethiopia will hasten <i>to</i> <i>stretch out</i> its hands to God.	
Ps 68:32	מִמְלָכוֹת הָאָרֶץ שִׁירוּ לְאֱלֹהִים זִמְרוּ אֲדָנִי 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	לָרֵכֵב בְּשָׁמַי שְׁמִי־קָדָם הֵן יִתֵּן בְּקוֹלוֹ קוֹל עֹז:	<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 גִּבּוֹרָתוֹ וְעֹזוֹ בַּשָּׁחָקִים:	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</i> ... <i>might</i> . Otiose, but see Gen 12:5.
Ps 68:35	נִזְרָא אֱלֹהִים מִמְקוֹדֵי־שֵׁיךְ אֵל יִשְׂרָאֵל הוּא נִתָּן   עֹז וְתַעֲצֻמוֹת לָעָם בְּרוּךְ אֱלֹהִים:	<i>O</i> God, <i>you</i> are awesome, <i>Proceeding</i> from your sanctuaries. <i>It is</i> the GOD of Israel <i>Who</i> gives strength and power to the people. Blessed <i>be</i> God.	
Ps 69:1a	לְמַנצֵחַ עַל־שׁוֹשָׁנִים לְדָוִד:	To the choirmaster on Shoshannim. ↑  <i>A Psalm</i> of David.	to the choirmaster: see Ps 4:1. <hr/> Shoshannim: see Ps 45:1.
Ps 69:1b	הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד־נַפְשִׁי:	Save me, <i>O</i> God, For waters have come to <i>the</i> <i>point of threatening</i> my <u>life</u> .	life ← <i>soul</i> .
Ps 69:2	טָבַעְתִּי   בִּינֹן מַצּוֹלָה וְאֵין מַעֲמָד בְּאֵתִי בַּמַּעַמְקֵי־מַיִם וְשִׁבְלַת שְׁטַפְתָּנִי:	I am sinking in <u>deep mire</u> , And <i>there is</i> no <u>foothold</u> . I have come into depths of water, And the swell is engulfing me.	deep mire ← <i>mire of a deep</i> <i>place</i> . <hr/> foothold ← <i>standing (place)</i> .
Ps 69:3	יָגַעְתִּי בְּקִרְאִי נַחַר גְּרוֹנִי כָלוּ עֵינַי מִיַּחַל לְאֱלֹהִי:	I am weary with crying out; My throat is parched, And my eyes are exhausted, As I wait for my God.	
Ps 69:4	רְבוּ   מְשַׁעְרוֹת רֹאשִׁי שְׂנְאֵי חָנָם עֲצָמוֹ מִצְמִיתִי אִיבֵי שֶׁקֶר אֲשֶׁר לֹא־גִלַּתִּי אֲזִ אָשִׁיב:	<b>They that hate me for no reason</b> 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 <u>restore it</u> .	<b>John 15:25.</b> <hr/> exploited: or <i>plundered</i> . <hr/> otherwise I would restore <i>it</i> : AV differs ( <i>then I restored ...</i> ).

Ps 69:5	אֱלֹהִים אַתָּה יְדַעַת לְאוֹלָתִי וְאַשְׁמוֹתַי מִמָּקֶד לֹא־נִכְחָדוּ:	O God, you know my foolishness, And my <u>misdeeds</u> are not hidden from you.	misdeeds ← <i>guilts</i> .  This verse, and the following two, apparently breaking the messianicity of the whole psalm, could ↗
Ps 69:6	אַל־יִבְשׁוּ בִי   קוֹיֵךְ אֲדַנִּי יְהוָה צָבָאוֹת אֱלֹהֵי־כָל־מַלְכוּת בִּי מִבְּקִשֶׁיךָ אֱלֹהֵי יִשְׂרָאֵל:	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.	↳ be regarded as Christ suffering the guilt-offering. Otherwise, this is a parenthetical section applying to David only.
Ps 69:7	כִּי־עָלִיךָ נִשְׁאַתִּי חֶרֶפָה בְּסִתָּה כָּל־מַה פָּנִי:	For I <u>have uttered</u> a <u>reproach</u> against you; Ignominy covers my face.	I have uttered a reproach: AV differs ( <i>I have borne reproach</i> ). Compare Ps 15:3, which in fairness should be translated similarly.
Ps 69:8	מוֹזֵר הָיִיתִי לְאָחִי וְנִכְרִי לִבְנֵי אִמִּי:	I became estranged from my brothers, And a foreigner to my mother's sons.	
Ps 69:9	כִּי־קִנְיַת בֵּיתְךָ אֲכַלְתִּי וְחֶרְפוֹת חוֹרְפִיךָ נָפְלוּ עָלַי:	<b>For the zeal of your house has consumed me, And the reproaches of those who reproach you Have fallen on me.</b>	<b>John 2:17, Rom 15:3.</b>
Ps 69:10	וְאַבְכֶּה בְּצוֹם נַפְשִׁי וְתָהִי לְחֶרְפוֹתַי לִי:	And I wept <u>subjecting</u> <u>myself to fasting</u> , But it became a <u>reproach</u> <u>against me</u> .	subjecting myself to fasting ← <i>in fasting of my soul</i> .  a reproach against me ← <i>my</i> <i>reproaches</i> , but with a singular verb; an objective genitive.
Ps 69:11	וְאַתָּנָה לְבוּשֵׁי שָׂק וְאַהִי לָהֶם לְמִשָּׁל:	And I put sackcloth on <i>as</i> my clothing, And I became a byword to them.	
Ps 69:12	יֹשִׁיחוּ בִי יֹשְׁבֵי שַׁעַר וְנִגְיִנּוֹת שׁוֹתֵי שֵׁכָר:	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 תַפְלִתִּי־לָךְ   יְהוָה עֵת רְצוֹן אֱלֹהִים בְּרַב־חֶסֶדְךָ 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 your <u>saving</u> <u>truth</u> .	acceptable time ← <i>time of</i> <i>acceptance</i> , a Hebraic genitive.  your saving truth ← <i>the truth of</i> <i>your salvation</i> , a Hebraic genitive.
Ps 69:14	הַצִּילֵנִי מִטֵּיט וְאַל־אֶטְבֶּעָה אֲנַצֵּלָה מִשְׁנָאִי 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</i> <i>waters</i> , a Hebraic genitive.

Ps 69:15	אַל־תִּשְׁטָפְנִי   שִׁבְלַת מַיִם וְאַל־תִּבְלַעְנִי מְצוּלָה וְאַל־תִּתְּאֶרֶעְלִי 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 pit close its mouth over me.	pit ← <i>well</i> .
Ps 69:16	עֲנֵנִי יְהוָה כִּי־טוֹב חֶסֶדְךָ כָּרֵב רַחֲמֶיךָ פָּנָה 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 מֵעַבְדְּךָ כִּי־צָר־לִי מְהֵרָה עֲנֵנִי:	And do not hide your face from your servant, For I am in a strait. Make haste <u>in answering</u> <u>me</u> .	in answering me ← <i>answer me</i> .
Ps 69:18	קְרִיבָה אֶל־נַפְשִׁי גְּאֻלָּה לְמַעַן אִיבֵי פִדְנִי:	Draw near to my <u>being</u> And redeem it; Ransom me on account of my enemies.	being ← <i>soul</i> .
Ps 69:19	אַתָּה יָדַעְתָּ חֲרַפְתִּי וּבִשְׁתִּי וּכְלַמְתִּי נִגְדֶּיךָ כָּל־צוּרָרִי:	For you know my <u>reproach</u> , And my <u>shame</u> and my <u>ignominy</u> . All my adversaries <i>are</i> before you.	my reproach ... my shame ... my ignominy: objective genitives.
Ps 69:20	חֲרַפָּה   שִׁבְרָה לְבִי וְאֲנוּשָׁה וְאֶקְוָה לָּנוֹד וְאֵין וְלִמְנַחֲמִים וְלֹא מִצָּאתִי:	Reproach broke my heart, And I became ill, And I hoped <u>to be 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</i> <i>(me)</i> .
Ps 69:21	וַיִּתְּנוּ בִּבְרוֹתַי רֹאשׁ וְלִצְמָאִי יִשְׁקוּנִי חֶמֶץ:	And they gave <i>me</i> hemlock for my food, And <b>for my thirst they</b> <b>gave me vinegar to</b> <b>drink</b> .	<b>John 19:28, John 19:29.</b>
Ps 69:22	יְהִי־שִׁלְחָנָם לִפְנֵיהֶם לֶפֶחַ וְלִשְׁלוֹמִים לְמוֹקֵשׁ:	<b>May their table in front of</b> <b>them become a snare,</b> <b>And <i>things pertinent</i> to</b> <b><i>their</i> welfare, a trap.</b>	<b>Rom 11:9.</b>
Ps 69:23	תִּחְשַׁכְנָה עֵינֵיהֶם מֵרְאוֹת וְמַתְנֵיהֶם תִּקְמִיד הַמַּעַד:	<b>May their eyes become too</b> <b>dark to see,</b> <b>And make their <u>hips</u> falter</b> <b>continually.</b>	<b>Rom 11:10.</b> <hr/> <hr/> hips ← <i>loins, waist</i> .
Ps 69:24	שִׁפְךָ־עֲלֵיהֶם זַעַמְךָ וַחֲרוֹן אַפְּךָ יִשְׁיגֵם:	Pour out your indignation over them, And may the fury of your anger overtake them.	
Ps 69:25	תְּהִי־טִירְתָּם נִשְׁמָה בְּאַהֲלֵיהֶם אֲלִי־יְהִי יֹשֵׁב:	<b>May their castle become</b> <b>desolate;</b> <b>Let there be no inhabitant</b> <b>in their tents.</b>	<b>Acts 1:20.</b>
Ps 69:26	כִּי־אַתָּה אֲשֶׁר־הִכִּיתָ רִדְפוֹ וְאַל־מִכָּאוֹב 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	תִּנְהֲעוֹן עַל־עוֹנֵם וְאֶל־יָבֹא בְּצִדְקַתְּךָ:	Add iniquity to their iniquity, And let them not come into your righteousness.	add ← <i>put, give</i> .
Ps 69:28	יִמְחוּ מִסֵּפֶר חַיִּים וְעַם צְדִיקִים אֶל־יִכָּתְבוּ:	May they be blotted out of <b>the book of <u>the living</u></b> , And not be written with the righteous.	<b>Phil 4:3, Rev 3:5, Rev 13:8, Rev 17:8, Rev 20:12, Rev 20:15, Rev 21:27.</b> <hr/> the living: or <i>life</i> .
Ps 69:29	וְאֲנִי עָנִי וְכוֹאֵב יְשׁוּעָתְךָ אֱלֹהִים תִּשְׁגְּבֵנִי:	But I am afflicted and pained. May your salvation, <i>O God</i> , lift me up.	
Ps 69:30	אֶהְלֵל שֵׁם־אֱלֹהִים בְּשִׁיר וְאֶגְדֹּלנוּ בְּתוֹדָה:	I will praise the name of God in song, And I will magnify him with thanksgiving.	
Ps 69:31	וְתִיטֵב לַיהוָה מְשׁוֹר פָּר מִקֶּרֶן 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 עֲנוּיִם יִשְׁמְחוּ דְרָשִׁי אֱלֹהִים וִיחִי לְבַבְכֶּם:	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 אֶל־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	יֶהְלֹלוּהוּ שָׁמַיִם וָאָרֶץ יָמִים וְכָל־רֶמֶשׂ 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 וַיְבָנֶה 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	וְזֶרַע עֲבָדָיו יִנְחֲלוּהָ וְאֶהְבִּי שְׁמוֹ יִשְׁכְּנוּ־בָהּ:	And the seed of his servants will inherit it, And those who love his name will dwell in it.	
Ps 70:1a	לְמַנְצֵחַ לְדָוִד לְהַזְכִּיר:	To <u>the choirmaster</u> .↑  <i>A Psalm</i> of David for remembrance.	to the choirmaster: see Ps 4:1. <hr/> remembrance ← <i>bringing to remembrance</i> .
Ps 70:1b	אֱלֹהִים לְהַצִּילֵנִי יְהוָה לְעֶזְרָתִי חוֹשָׁה:	<i>O God, hasten</i> to deliver me; <i>O LORD, hasten</i> to my assistance.	Ps 40:13.

Ps 70:2	יִבְשׁוּ וַיִּחְפְּרוּ מִבִּקְשֵׁי נַפְשִׁי יִסְגּוּ אַחֲזֹר וַיִּכְלְמוּ חַפְצִי 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־עֵקֶב בְּשִׁתָּם הָאֲמָרִים הָאֵלֶּה   הָאֵחָ:	May those who say, “Ha, ha” Go <u>back</u> 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	יִשְׂשֻׁנוּ וַיִּשְׂמְחוּ   בָּךְ כָּל־מִבְקְשֶׁיךָ וַיֹּאמְרוּ תָמִיד יִגְדֵּל אֱלֹהִים אֱהָבִי יִשׁוּעָתְךָ:	May all who seek you exult And rejoice in you, And may those who love your <u>salvation</u> always say, “Let God be magnified.”	Ps 40:16.  your salvation: a subjective genitive.
Ps 70:5	וְאֲנִי   עָנִי וְאֶבְיוֹן אֱלֹהִים חֹשֶׁה־לִּי עֲזָרִי וּמַפְלְטִי אֶתָּה יְהוָה אֱלֹהֵי־תַאֲחָר:	But I <i>am</i> poor and needy. O God, hasten to me; You <i>are</i> my help and my deliverer. O LORD, do not delay.	Ps 40:17.
Ps 71:1	בָּךְ־יְהוָה חֲסִיתִי 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 וּתְפַלֵּטֵנִי 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   לְצֹר מְעוֹן לְבוֹא תָמִיד צְוִיתָ לְהוֹשִׁיעֵנִי בִּי־סִלְעִי וּמִצּוֹדֹתֵי אֶתָּה:	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 מַעֲוֹל וְחוֹמֶץ:	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 תְּקוּתִי אֲדֹנָיִי יְהוָה מִבְטָחִי מִנְּעוּרַי:	For you <i>are</i> my hope, my Lord the LORD, And my security from my youth.	
Ps 71:6	עָלִיד   נִסְמַכְתִּי מִבְטָן מִמַּעֵי אִמִּי אֶתָּה גִּזְזִי בָךְ 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	בְּמוֹפֶת הָיִיתִי לְרַבִּים וְאַתָּה מַחֲסִי-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 תְהִלָּתְךָ כָּל-הַיּוֹם תִּפְאֶרֶתְךָ:	May my mouth be full of <u>your praise</u> And of your splendour all day <i>long</i> .	your praise: we take it as an objective genitive (I praise you).
Ps 71:9	אַל-תִּשְׁלִיכֵנִי לַעֲתַת זָקְנָה כְּכֹלֹת כֹּחִי אַל-תִּעֲזֹבֵנִי:	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-אָמְרוּ אוֹיְבֵי לִי וּשְׂמָרִי נַפְשִׁי נֹעֲצוּ יַחְדָּו:	For my enemies have spoken against me, And those watching out <i>for</i> <i>a chance to take my life</i> Have taken counsel together,	life ← <i>soul</i> .
Ps 71:11	לֵאמֹר אֱלֹהִים עֲזָבוּ רִדְפוּ וְתִפְשׁוּהוּ כִּי-אֵין מַצִּיל:	And have said, “God has forsaken him. Pursue and seize him, For <i>there is</i> no-one <i>to</i> <i>deliver him</i> .”	to deliver ← <i>delivering</i> .
Ps 71:12	אֱלֹהִים אַל-תִּרְחַק מִמֶּנִּי אֱלֹהֵי לְעִזְרָתִי *חִישָׁה **חֹשֶׁה:	<i>O</i> God, do not be far from me. <i>O</i> God of mine, <u>hasten</u> to my assistance.	hasten: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . A <i>yod / vav</i> issue.
Ps 71:13	יִבְשׁוּ יִכְלֹ שְׁטִנִּי נַפְשִׁי יַעֲטוּ חֲרָפָה וּכְלָמָה מִבְּקָשֵׁי רָעָתִי:	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 <u>Be covered in reproach and</u> <u>ignominy</u> .	life ← <i>soul</i> .  be covered <i>in</i> reproach and ignominy ← <i>may reproach and</i> <i>ignominy cover</i> .
Ps 71:14	וְאֲנִי תָמִיד אֵיחָל וְהוֹסַפְתִּי עַל-כָּל-תְּהִלָּתְךָ:	But I will always wait, And I will add to all your praise.	
Ps 71:15	פִּי   יִסְפֵּר צְדָקָתְךָ כָּל-הַיּוֹם תִּשְׁוַעְתָּךְ כִּי לֹא יִדְעָתִי סִפְרוֹת:	My mouth will relate your righteousness And your salvation, all day <i>long</i> . I do not know the <u>number of</u> <i>such deeds</i> .	number ← <i>numbers</i> .
Ps 71:16	אָבוֹא בְּגִבּוֹרוֹת אֲדֹנֵי יְהוָה אֶזְכִּיר צְדָקָתְךָ 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 לִמְדָתִּי מִנְעוּרִי וְעַד-הֵנָּה אֶגִּיד נִפְלְאוֹתֶיךָ:	<i>O</i> 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־זָקְנָה   וְשִׁיבָה אֱלֹהִים אֶל־תַּעֲזֹבֵנִי עַד־אֲגִיד זְרוּעֶךָ לְדֹר לְכָל־יָבוֹא גְּבוּרָתְךָ:	Now also at old age and grey hair, Do not forsake me, <i>O</i> God, Before I have told of your strength To <i>this</i> generation, And I have told of your might To all <i>who</i> 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	וְצִדְקָתְךָ אֱלֹהִים עַד־מָרוֹם אֲשֶׁר־עָשִׂיתָ גְּדֻלּוֹת אֱלֹהִים מִי כָמוֹךָ:	And your righteousness, <i>O</i> God, <i>is</i> sublime, In that you have performed great <i>deeds</i> . <i>O</i> God, who <i>is</i> like you?	sublime ← <i>up to height</i> .
Ps 71:20	אֲשֶׁר *הִרְאִיתָנוּ *הִרְאִיתָנוּ   צָרוֹת רַבּוֹת וְרַעוֹת תָּשׁוּב *תַּחֲיִינוּ *תַּחֲיִינוּ וּמַתְּהוֹמוֹת הָאָרֶץ תָּשׁוּב תַּעֲלֵנִי:	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</i> / <i>qeré</i> issues are <i>vav</i> / <i>yod</i> issues, the <i>qeré</i> perhaps being motivated by <i>and lift me</i> <i>up</i> , but a change of grammatical person is not uncommon in Hebrew.
Ps 71:21	תָּרַב   גְּדַלְתִּי וְתִסַּב תִּנְחַמְנִי:	You will increase my greatness And surround <i>and</i> comfort me.	
Ps 71:22	גַּם־אֲנִי   אוֹדֶךָ בְּכִל־נָבֶל אֲמַתְךָ אֱלֹהֵי אֲזַמְרָה לָךְ בְּכִנּוֹר קָדוֹשׁ יִשְׂרָאֵל:	I too will give you thanks on the lute; I will make psalm melody of your truth to you, <i>O</i> God of mine, With the harp, <i>O</i> holy <i>one</i> of Israel.	lute ← <i>lute instrument</i> .
Ps 71:23	תִּרְנְנָה שִׁפְתֵי כִי אֲזַמְרָה־לָּךְ וְנִפְשִׁי אֲשֶׁר פָּדִיתָ:	My lips will rejoice When I make psalm melody to you, As will my being Which you have redeemed.	being ← <i>soul</i> .
Ps 71:24	גַּם־לְשׁוֹנִי כָל־הַיּוֹם תִּהְיֶה צִדְקָתְךָ כִּי־בָשׁוּ כִי־חָפְרוּ מִבִּקְשֵׁי 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	לְשִׁלֹּמֹה   אֱלֹהִים מְשַׁפְּטִיךָ לְמֶלֶךְ תֵּן וְצִדְקָתְךָ לְבֹן־מֶלֶךְ:	<i>A Psalm for Solomon.</i> <i>O</i> God, give your judicial principles 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.  <u>judicial principles</u> : or <i>judgments</i> .  <u>righteous standard</u> ← <i>righteousness</i> .
Ps 72:2	יִדִּין עַמֶּךָ בְּצֶדֶק וְעֲנִיִּיךָ בְּמִשְׁפָּט:	He will judge your people righteously, And those of yours <i>who are</i> poor, justly.	

Ps 72:3	יִשְׂאוּ הָרִים שָׁלוֹם לָעָם וְגִבְעוֹת בְּצִדְקָה:	The mountains will bring peace to the people, As <i>will</i> the hills, in righteousness.	
Ps 72:4	יִשְׁפֹּט   עֲנִי־עָם יוֹשִׁיעַ לִבִּי אֲבִיוֹן וַיִּדְכֵּא עוֹשֶׁק:	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־שָׁמֶשׁ וְלִפְנֵי יָרֵחַ דֹּוֹר דֹּוֹרִים:	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 <i>upon</i> generation.	The AV is unusually loose.
Ps 72:6	יֵרֵד כַּמָּטֶר עַל־גֶּזֶז כְּרִבִּיּוֹת זֶרְזִיף אֶרֶץ:	He will come down like rain on mown grass – Like showers <i>that drench</i> the earth.	<i>that drench</i> ← <i>(are) a drenching</i> <i>of.</i>
Ps 72:7	יִפְרַח־בִּימֵיו צִדִּיק וְרַב שָׁלוֹם עַד־בְּלִי יָרֵחַ:	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־אֶפְסֵי־אֶרֶץ:	And <i>he will have</i> 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	לִפְנֵיו יִכְרְעוּ צִיִּים וְאִיֻּבָיו עָפָר יִלְחֲכוּ:	The inhabitants of the desert will bow down before him, And his enemies will lick the dust.	
Ps 72:10	מַלְכֵי תַרְשִׁישׁ וְאַיִים מִנְחָה יָשִׁיבוּ מַלְכֵי שֶׁבָּא וְסִבָּא אֲשֶׁכֶר יִקְרִיבוּ:	The kings of Tarshish and the coastlands will <i>bring</i> 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	וַיִּשְׁתַּחֲווּ־לּוֹ כָּל־מְלָכִים כָּל־גּוֹיִם יַעֲבֹדוּהוּ:	And all the kings will prostrate themselves before him; All nations will serve him.	
Ps 72:12	כִּי־יֵצִיל אֲבִיוֹן מִשּׁוּעַ וְעָנִי וְאִין־עֹזֶר 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 וְאֲבִיוֹן וְנַפְשׁוֹת אֲבִיוֹנִים יוֹשִׁיעַ:	He will have pity on the destitute and poor, And he will save the <i>lives</i> 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 (רֶשׁ, דָּד, עֲרֶעֶר).  lives ← <i>souls</i> .

Ps 72:14	מִתְּנוּךְ וּמִחֶמֶס יִגְאַל 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-לּוֹ מִזֶּהָב שְׁבָא וַיִּתְּפֹלֵל בְּעֵדוֹ תָּמִיד כָּל-הַיּוֹם יְבָרְכֵנָהוּ:	May he live, And <u>may they give</u> him gold of Sheba, And <u>may they pray</u> for him constantly And bless him all day long.	may they give ... may they pray ← <i>may one / he give ... may one / he pray</i> .  gold ← <i>(some) of gold</i> .
Ps 72:16	יְהִי פֶסֶת-בֵּר   בְּאַרְץ בְּרָאשׁ הָרִים יִרְעַשׂ כִּלְבִּנּוֹן פְּרִי וַיַּעֲצוּ מְעִיר כְּעֶשֶׂב הָאָרֶץ:	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 <u>plants</u> 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 לִפְנֵי-שָׁמַיִם *יֵנִין *יִנּוֹן שְׁמוֹ וַיִּתְּבָרְכוּ בּוֹ כָּל-גּוֹיִם יֹאשְׁרוּהוּ:	May his name be age- abiding; May his name in the presence of the sun <u>give</u> <u>rise to posterity</u> , 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 niphāl</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</i> works wondrous <i>deeds</i> on his own.	
Ps 72:19	וּבָרוּךְ   שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ אָמֵן   וְאָמֵן:	And blessed <i>be</i> his glorious <u>name</u> age-abidingly, And <u>may the whole earth be</u> <u>filled with his glory</u> . Amen and amen.	may the whole earth be filled <i>with</i> his glory: one could argue for <i>may his glory be filled with</i> <i>the whole earth</i> (masculine verb, <i>earth</i> usually feminine, אֶרֶץ for instrument of passive). One could point →  his glorious name ← <i>the name</i> <i>of his glory</i> , a Hebraic genitive.
Ps 72:20	כָּל תְּפִלּוֹת דָּוִד בֶּן-יִשָּׁי:	The prayers of David the son of Jesse are completed.	לֵא as וַיִּמְלֵא, giving <i>and may his</i> <i>glory fill the whole earth</i> . A similar expression in Num 14:21.
Ps 73:1	מִזְמוֹר לְאַסָּף אֲדָ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבָרִי לֵבָב:	A Psalm of Asaph. Surely God <i>is</i> good to Israel – To the pure in heart.	
Ps 73:2	וַאֲנִי בְּמַעַט *נִטְוִי *נִטְוִי רַגְלִי כְּאֵין *שִׁפְכָה *שִׁפְכּוֹ אֲשֶׁרִי:	But <i>as for</i> me, my feet {K: <i>were</i> } [Q: <i>were</i> ] almost <u>reduced</u> to nothing; My steps were <u>exhausted</u> .	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־קִנְאֹתִי בַהֲלָלִים שְׁלוֹם רָשָׁעִים אֶרְאֶה:	For I was jealous of the <u>boasters</u> When I saw the prosperity of the wicked.	↳ 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 וּבְרִיא אוֹלָם:	For <i>they have</i> no <u>concerns</u> about their death While <u>their body is</u> healthy.	concerns ← <i>bonds / pains</i> .  their body <i>is</i> healthy: AV differs somewhat ( <i>their strength is</i> <i>firm</i> ), which could be the meaning. [BDB] p.135 has <i>their</i> <i>body fat</i> , attributive, ַ
Ps 73:5	בְּעִמַּל אֲנוֹשׁ אֵינָמוּ וְעַם־אָדָם לֹא יִגָּעוּ:	They <i>are</i> not <i>subject</i> to man's toiling, Nor <u>are they</u> plagued <i>in</i> <i>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	לָכֵן עֲנֻקְתָּמוּ גִאוּה יַעֲטֹף־שִׁית חֲמַס לָמוּ:	That <i>is</i> why pride bedecks them, And the garment <i>which</i> covers <i>them</i> Is their violence.	
Ps 73:7	יֵצֵא מִחֶלֶב עֵינָמוּ עֲבָרוֹ מִשְׁכִּיזוֹת לִבָּב:	Their eyes bulge from fatness; The <u>imaginings of their</u> <u>heart</u> pass <i>beyond all</i> <i>bounds</i> .	imaginings (etc.): AV differs ( <i>they have more than heart</i> <i>could wish</i> ).
Ps 73:8	יִמְקוּ   וַיְדַבְּרוּ בְרַע עֶשֶׂק מִמָּרוֹם יְדַבְּרוּ:	They mock, They speak wickedly, <i>plotting</i> oppression; They speak haughtily.	
Ps 73:9	שִׁתּוֹ בְּשָׁמַיִם פִּיהֶם וּלְשׁוֹנָם תִּהְלֹךְ בָּאָרֶץ:	They have set their mouth against heaven, While their tongue traverses the earth.	
Ps 73:10	לָכֵן   *יָשִׁיב *יָשׁוּב עִמּוֹ הָלֵם וּמִי מָלֵא יִמְצֹו לָמוּ:	Therefore {K: he will bring his people back} [Q: his people will return] here, And water will be <u>wrung out</u> <u>to them in full</u> .	The <i>ketiv / qere</i> issue is a <i>yod /</i> <i>vav</i> issue.  wrung out to them <i>in full</i> : or <i>drained by</i> [CB]. Compare Lev 1:15 ( <i>wrung out</i> ).
Ps 73:11	וְאָמְרוּ אֵיכָה יָדַע־אֵל וְיֵשׁ דָּעָה בְּעֶלְיוֹן:	But they say, “How does GOD know?” And, “Does the MOST HIGH <u>have any knowledge of</u> <u>it?</u> ”	does the MOST HIGH have <i>any</i> knowledge <i>of it</i> ← <i>is there</i> <i>knowledge (of it) with the MOST</i> <i>HIGH</i> .
Ps 73:12	הִנֵּה־אֵלֶּה רָשָׁעִים וְשִׁלּוֹי עוֹלָם הַשְּׂגוֹר־חֵיל:	Behold, these <i>are</i> the wicked, And those at ease <i>in</i> the age, <i>Who</i> have increased <i>in</i> riches.	
Ps 73:13	אֶדְרִיק זָכַיתִי לִבִּי וְאֶרְחָץ בִּנְקִיוֹן כַּפִּי:	Surely I cleansed my heart in vain When I washed my hands in innocence,	

Ps 73:14	וַיֵּאֱהִי נִגּוּעַ כָּל־הַיּוֹם וְתוֹכַחְתִּי לְבִקְרִים:	For I was plagued all day <i>long</i> , And I <i>suffered</i> castigation each morning.	I <i>suffered</i> castigation ← my castigation (was), an objective genitive.  each morning ← in the mornings.
Ps 73:15	אִם־אֶמְרָתִי אֶסְפְּרָה כִּמּוֹ הִנֵּה דֹר בְּגִידְךָ בְּגִדְתִּי:	If I had said, “Let me speak like <i>that</i> ”, I <u>would have misled</u> a generation of your sons.	I would have misled ← <i>behold I</i> <i>misled</i> .
Ps 73:16	וַאֲחַשְׁבָּה לִדְעַת זֹאת עֲמַל *הִיא *הוא בְּעֵינַי:	I pondered so as to know this <i>matter</i> – It <i>was to my</i> 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־מִקְדָּשִׁי־אֵל אֲבִינָה לְאַחֲרֵיתָם:	Until I went into the <u>sanctuary</u> of GOD And understood their final state.	sanctuary ← <i>sanctuaries</i> , a plural of majesty.
Ps 73:18	אָדָּךְ בַּחֲלָקוֹת תַּשִּׁית לָמוֹ הִפַּלְתָּם לְמִשְׁוֹאוֹת:	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 they will perish and</i> <i>meet their end in terrors!</i>	in terrors ← <i>from terrors</i> , i.e. <i>from (the result of) terrors</i> .
Ps 73:20	כַּחֲלוֹם מִהִקִּיץ אֲדֹנִי בָּעִיר   צִלְמָם תִּבְזֶה:	As in waking up from a dream, O <u>LORD*</u> , <u>On awakening</u> , you will despise their illusion.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  on awakening: gerundial use of the (contracted <i>hiphil</i> ) infinitive.
Ps 73:21	כִּי יִתְחַמֵּץ לִבִּי וְכִלְיוֹתַי אֲשַׁתּוֹנֶן:	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	וַאֲנִי־בֶּעַר וְלֹא אָדַע בְּהִמּוֹת הָיִיתִי עִמָּךְ:	But I <i>was</i> an imbecile And did not know; I was <i>like</i> the beasts with you.	
Ps 73:23	וַאֲנִי תָמִיד עִמָּךְ אֲחֻזָּת בְּיַד־יְמִינִי:	Yet I <i>am</i> always with you; You have taken hold of my right hand.	
Ps 73:24	בְּעֶצְתְּךָ תִּנְחֵנִי וְאַחֵר 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> I have 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> .  AV differs in the last two lines ( <i>And there is none upon earth</i> <i>that I desire beside thee</i> ).

Ps 73:26	כָּלֶּה שְׁאֵרֵי וּלְבָבִי צוּר-לִבִּי וְחִלְקִי 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־הִנֵּה רְחִיקִיךָ יֵאָבֵדוּ הַצִּמְתָּה 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	וְאַנִּי   קִרְבַּת אֱלֹהִים לִי־טוֹב שְׁתִּי   בְּאֵדֹנִי יְהוָה מַחְסִי לְסַפֵּר 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	מִשְׁכֵּל לְאַסָּף לְמָה אֱלֹהִים זִנְחָתָ לְנֶצַח יַעֲשֶׂן אִפְּךָ בְּצֹאן מִרְעִיתֶךָ:	An Instructive Psalm of Asaph. Why, <i>O</i> God, have you utterly rejected <i>us</i> ? Why does your anger fume over the sheep of your pasture?	Instructive Psalm: see Ps 32:1.  utterly: the more common meaning is <i>in perpetuity</i> , but this meaning is frequent in the Psalms.
Ps 74:2	זְכֹר עֲדָתְךָ   קִנִּיתָ קֹדֶם גְּאֻלָּתָ שֶׁבֶט נִחַלְתָּ הַר־צִיּוֹן זֶה   שְׁכַנְתָּ בוֹ:	Remember your congregation, <i>Which</i> you acquired in ancient time. You redeemed the sceptre of your inheritance – Mount Zion in which you dwelt.	Mount Zion: or <i>this Mount Zion</i> , but we take <i>זֶה</i> as a relative pronoun. Compare Eccl 7:27, Ps 104:8.
Ps 74:3	הֲרִימָה פַעֲמֶיךָ לְמִשְׁאֹת נֶצַח כָּל־הָרַע אוֹיֵב בִּקְדָשׁ:	Speed up your strides towards the complete ruins – All the harm the enemy has done in the sanctuary.	speed up ← <i>lift</i> .
Ps 74:4	שָׁאֲנוּ צִרְיֶיךָ בְּקֶרֶב מוֹעֲדֶךָ שָׁמוּ אוֹתָתָם אֲתוֹת:	Your adversaries roar in the midst of your assembly; They have set up their ensigns <i>as</i> portents.	ensigns <i>as</i> portents ← <i>signs (as)</i> <i>signs</i> . Otiose, but see Gen 12:5.
Ps 74:5	יֹדַע כְּמִבִּיא לְמַעַלָּה בְּסִבְד־עֵץ קִרְדָּמוֹת:	A man used to be known By <i>how he could</i> wield axes in a thick wood,	wield ← <i>bring upwards</i> .
Ps 74:6	*וַעֲתָה פְתוּחִיהָ יַחַד בְּכִשִּׁיל וְכִילָפֶת יְהִלְמוּן:	But <u>now</u> <i>it is</i> wholly its engravings That they hack at with hatchets and mallets.	now: the <i>ketiv</i> is a shorter form of the <i>qeré</i> , or read ( <i>it is</i> ) <i>time</i> ( <i>for</i> ).
Ps 74:7	שָׁלְחוּ בְּאֵשׁ מִקְדָּשְׁךָ לְאַרְץ חָלְלוּ מִשְׁכַּן־שִׁמְךָ:	They have set your sanctuary on fire; They have desecrated your renowned tabernacle, Bringing it down to the ground.	your renowned tabernacle ← <i>the tabernacle of your name</i> .



Ps 74:18	זָכַר-זֹאת אוֹיֵב חֲרָף   יְהוָה וְעַם נָבָל נֶאֱצָו שְׁמֶךָ:	Remember this: An enemy has reproached the LORD, 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 נֶפֶשׁ תּוֹרֶךְ חַיִּית עֲנִיָּיד אַל-תִּשְׁכַּח לְנֶצַח:	Do not deliver the life of your turtle-dove To the wild animals. Do not completely forget Your poor population.	life ← <i>soul</i> .  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 לַבְּרִית כִּי מָלְאוּ מַחֲשַׁבֵּי-אָרֶץ נְאוֹת חָמָס:	Observe the covenant, For the dark places of the earth Are full of nests of violence.	nests ← <i>habitations</i> .
Ps 74:21	אַל-יֵשֶׁב דָּךְ נִכְלָם עָנִי וְאֶבְיוֹן יְהַלְלוּ שְׁמֶךָ:	Do not let the ill-treated return ashamed; May the poor and needy praise your name.	
Ps 74:22	קוּמָה אֱלֹהִים רִיבָה רִיבָךְ זָכַר חֲרַפְתְּךָ מִי-נָבָל כָּל-הַיּוֹם:	Arise, <i>O God</i> , And contend your case; Remember the reproach on you From the fool all day long.	the reproach on you ← <i>your reproach</i> , an objective genitive (he reproaches you).
Ps 74:23	אַל-תִּשְׁכַּח קוֹל צִרְיֶיךָ שָׁאוֹן קִמְיֶיךָ עֲלֶה תָמִיד:	Do not forget the noise of your adversaries; The tumult of those who rise up against you Ascends continually.	
Ps 75:1a	לְמַנְצָח אַל-תִּשְׁחַח מִזְמוֹר 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 וְקִרְוֵב שְׁמֶךָ סִפְרוּ נִפְלְאוֹתֶיךָ:	We give thanks to you, <i>O God</i> ; We give thanks that your name is near. <i>People relate your wondrous deeds.</i>	<i>people</i> relate your wondrous deeds: AV differs ( <i>thy wondrous works declare</i> ).
Ps 75:2	כִּי אֶקַּח מוֹעֵד אֲנִי מִישָׁרִים אֶשְׁפֹּט:	“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	נִמְגִּים אֶרֶץ וְכָל-יֹשְׁבֶיהָ 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	אָמַרְתִּי לַהֲלָלִים אַל-תִּהְלְּוּ וְלַרְשָׁעִים אַל-תִּרְיֻמוּ קָרוֹן:	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 foolishly</i> ).



Ps 75:5	אַל־תִּרְיֶמוּ לַמָּרוֹם קִרְנֵכֶם תִּדְבְּרוּ בְצוֹאֵר עֵתֶק:	Do not raise your horn high up, Nor speak with a <u>stiff</u> neck.’ ”	stiff ← <i>insolent</i> .
Ps 75:6	כִּי לֹא מִמּוֹצֵא וּמִמַּעַרְב וְלֹא מִמִּדְבַּר הָרִים:	For exaltation does not come from the east or from the west, Nor from the <u>south</u> ,	south ← <i>desert</i> .
Ps 75:7	כִּי־אֱלֹהִים שֹׁפֵט זֶה יִשְׁפִּיל וְזֶה יָרִים:	For God <i>is</i> the judge. One he <u>brings low</u> ; Another he <u>elevates</u> .	brings low ... elevates: compare Dan 5:19, where Nebuchadnezzar did these things.
Ps 75:8	כִּי כֹס בְּיַד־יְהוָה וַיִּזֶן חֶמֶר   מִלֵּא מִסֵּךְ וַיִּגַּר מִזֶּה אֶדְ-שִׁמְרִיהָ יִמְצוּ יִשְׁתּוּ כָּל רִשְׁעֵי־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 אֲגִיד לְעַלְמֵ 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 רִשְׁעִים אֲגַדֵּעַ תִּרְוַמְמָנָה קִרְנוֹת 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	לְמַנְצָח בְּנִיגִינת מִזְמֹר לְאַסָּף שִׁיר:	To the choirmaster in <i>singing set</i> to stringed music. ↑ 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 גָּדוֹל שְׁמוֹ:	God <i>is</i> known in Judah; His name <i>is</i> great in Israel.	
Ps 76:2	וַיְהִי בְשָׁלֵם סֶכּוֹ וּמִעֹנֹתָיו 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 שִׁבַּר רִשְׁפֵי־קֶשֶׁת מִגֵּן וַחֲרַב וּמִלְחָמָה סָלָה:	There, he broke the bolts of the <u>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	נָאוֹר אַתָּה אֲדִיר מִהַרְרֵי־טָרֶף:	You <i>are</i> more illustrious and excellent Than the mountains with <i>their</i> prey.	with <i>their</i> prey ← <i>of prey</i> . [CB] differs ( <i>which had become</i> <i>prey</i> ).

Ps 76:5	אֲשֶׁתּוֹלְלוּ   אֲבִירֵי לֵב נָמוּ שָׁנְתָם וְלֹא־מָצְאוּ כָּל־אֲנָשֵׁי־חַיִּל יְדֵיהֶם:	The stout-hearted <u>have been</u> spoiled; They have slumbered <i>in</i> their sleep. And <u>none</u> of their valiant men have found their grip.	have been spoiled: in an Aramaic form. <hr/> none ← <i>all ... not</i> . <hr/> grip ← <i>hands</i> .
Ps 76:6	מִגֵּעַרְתָּךְ אֱלֹהֵי יַעֲקֹב נִרְדָּם וְרֶכֶב 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:	You yourself <i>are</i> fearsome, And who <i>can</i> stand before you From the moment of your anger?	
Ps 76:8	מִשְׁמַיִם הִשְׁמַעְתָּ דִּין אָרֶץ יִרְאָה וְשָׁקֵטָה:	You have proclaimed judgment from heaven; The earth feared and was silent.	
Ps 76:9	בְּקוֹם־לְמַשְׁפָּט אֱלֹהִים לְהוֹשִׁיעַ כָּל־עַנְוֵי־אָרֶץ סֵלָה:	When <i>you</i> rose up for judgment, O God, <i>It was</i> to save all the meek of the earth. Selah.	
Ps 76:10	כִּי־חַמַּת אָדָם תֹּודֶךְ שְׂאֵרִית חַמַּת תַּחְגֹּר:	For the fury of man will be to your praise <i>When</i> you <u>suppress</u> the remaining fury.	suppress ← <i>gird</i> .
Ps 76:11	נִדְּרוּ וְשָׁלְמוּ לַיהוָה אֱלֹהֵיכֶם כָּל־סִבִּיבָיו יִבְּלוּ שְׂשֵׁי 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־אָרֶץ:	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 *יְדוּתוֹן לְאַסָּף מִזְמוֹר:	To the <u>choirmaster</u> on {Q: Jeduthun} [K: Jedithun]. ↑  A Psalm of Asaph.	to the choirmaster: see Ps 4:1. <hr/> Jeduthun ( <i>qeré</i> ), Jedithun ( <i>ketiv</i> ): see Ps 62:1.
Ps 77:1b	קוֹלִי אֶל־אֱלֹהִים וְאַצְעָקָה קוֹלִי אֶל־אֱלֹהִים וְהִאֲזִין 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	בְּיוֹם צָרָתִי אֲדֹנָי דָּרַשְׁתִּי יְדִי   לַיְלָה נִגְרָה וְלֹא תַפּוּג מֵאַנְהָה הִנָּחֵם נַפְשִׁי:	On the day of my adversity, I sought the <u>LORD</u> *. <u>My hand was spread out at</u> night, And it did not become <u>weary</u> . My <u>inner being</u> 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 וְאַהֲמִיָּה אֶשְׁיַחָהּ   וְתַתְּעֹטֶף רוּחִי סֵלָה:	I remember God, But I am agitated; I commune, But my spirit faints. Selah.	
Ps 77:4	אֶחֱזַת 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</i> <i>eyes</i> .
Ps 77:5	חֲשַׁבְתִּי יָמִים מִקֶּדֶם 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 בַּלַּיְלָה עַם-לִבִּי אֶשְׁיַחָהּ וַיַּחְפֹּשׂ רוּחִי:	I remember my song at night; I commune with my heart, And my spirit searches <i>matters</i> .	
Ps 77:7	הֲלִעֲזוּלָמִים יִזְנַח   אֲדֹנָי וְלֹא-יִסִּיף לְרָצוֹת עוֹד:	Will the <u>LORD</u> * 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 אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ps 77:8	הֲאִפְסָ לְנֶצַח חֲסֵדוֹ גָּמַר אָמַר לְדָר וּדָר:	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</i> <i>perpetuity</i> , but see Ps 74:1.
Ps 77:9	הֲשָׁכַח חַנּוּת אֵל אֶם-קֶפֶץ בָּאֵף רַחֲמָיו סֵלָה:	Has GOD forgotten to be gracious? Has he shut off his mercies in anger? Selah.	
Ps 77:10	וְאָמַר חֲלוּתִי הִיא שְׁנוֹת יָמַי עָלְיוֹן:	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</i> <i>weak</i> , with gerundial use of the infinitive. AV differs ( <i>my</i> <i>infirmity</i> ), and it supplies <i>but I</i> <i>will remember</i> .
Ps 77:11	*אֶזְכֹּר מַעֲלֵלֵי-יָהּ כִּי-אֶזְכְּרָה מִקֶּדֶם פְּלֹאֵף:	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 בְּכָל-פִּעֻלָּךְ וּבַעֲלִילוֹתֶיךָ אֶשְׁיַחָהּ:	So I meditated on all your work, And I spoke of your deeds.	

Ps 77:13	אֱלֹהִים בְּקֹדֶשׁ דְּרָכָךְ מִי־אֵל גָּדוֹל כָּאֱלֹהִים:	<i>O God, your way is to be found in the sanctuary. Who is a great GOD like God?</i>	
Ps 77:14	אַתָּה הָאֵל עֹשֶׂה פֶלֶא הוֹדַעְתָּ בְּעַמִּים עֲזָרָךְ:	<i>You are the GOD who works wondrously; You have made your might known among the various peoples.</i>	
Ps 77:15	גָּאֲלָתָּ בְּזְרוֹעַ עַמְּךָ בְּיַיִת־עֶקֶב וַיֹּסֶף סֵלָה:	<i>By your arm you have redeemed your people – The sons of Jacob and Joseph. Selah.</i>	
Ps 77:16	רְאוּךָ מַיִם   אֱלֹהִים רָאוּךָ מַיִם יַחֲלוּ אַף יִרְגְּזוּ תַהֲמוֹת:	<i>The waters see you, O God; The waters see you and swirl. The oceans rage as well.</i>	oceans ← <i>deeps, abysses.</i>
Ps 77:17	זָרְמוּ מַיִם   עָבֹת קוֹל נִתְּנוּ שִׁחָקִים אַף־חֲצִצְיִיד יִתְהַלְכוּ:	<i>The clouds pour down water; The skies emit a noise, And your flashes fork off all around.</i>	flashes ← <i>dividings, or arrows, but here for lightning flashes.</i>
Ps 77:18	קוֹל רַעֲמֶךָ   בְּגִלְגֹּל הָאֲרִיר בְּרָקִים תִּבְּל רָגְזָה וַתִּרְעַשׂ הָאָרֶץ:	<i>There is the sound of your rolling thunder, Lightning flashes illuminate the world; The earth rages and shakes.</i>	rolling ← <i>with the wheel.</i> AV differs ( <i>in heaven</i> ).
Ps 77:19	בַּיָּם דְּרָכָךְ *וּשְׁבִילֶיךָ *וּשְׁבִילֶךָ בְּמַיִם רַבִּים וְעֵקֶבוֹתֶיךָ לֹא נִדְעוּ:	<i>In the sea there is your way, And your {K: paths are} [Q: path is] in great waters, But your tracks are not known.</i>	
Ps 77:20	נָחִיתָ כֶּצֶאֱן עַמְּךָ בְּיַד־מֹשֶׁה וְאַהֲרֹן:	<i>You have led your people like sheep, Through the intermediacy of Moses and Aaron.</i>	intermediacy ← <i>hand.</i>
Ps 78:1	מִשְׁכִּיל לְאִסְרָה הָאֲזִינָה עָמִי תוֹרָתִי הִטּוּ אָזְנוֹכֶם לְאַמְרֵי־פִי:	<i>An Instructive Psalm of Asaph. Listen, my people, to my law; Incline your ears to the words of my mouth.</i>	<i>Instructive Psalm: see Ps 32:1. ears ← ear. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.</i>
Ps 78:2	אֶפְתָּחָה בְּמִשַּׁל פִּי אֲבִיעָה חִידוֹת מִנִּי־קֹדֶם:	<b>I will open my mouth with a proverb; I will utter riddles of ancient time,</b>	<b>Matt 13:35.</b>
Ps 78:3	אֲשֶׁר שָׁמַעְנוּ וַנִּדְעֵם וְאֲבוֹתֵינוּ סִפְרוּ־לָנוּ:	<i>Which we have heard, And we know them, For our fathers related them to us.</i>	for: causal use of the <i>vav</i> .

Ps 78:4	לֹא נִכְחַד   מִבְּנֵיהֶם לְדֹר אַחֲרֹן מִסִּפְרֵים תְּהִלֹּת יְהוָה וְעִזּוֹנוֹ 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	וַיָּקֶם עֵדוּת   בַּיַּעֲקֹב וְתוֹרָה שֵׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת-אַבֹּתֵינוּ 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   דֹּר אַחֲרֹן בָּנִים יִלְדוּ יָקֻמוּ וַיְסַפְּרוּ לְבָנֵיהֶם:	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	וַיִּשְׁימוּ בִּאלֹהִים כְּסָלָם וְלֹא יִשְׁכַּחוּ מַעֲלֵלֵי-אֱלֹהִים וּמִצְוֹתָיו יִנָּצְרוּ:	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   כַּאֲבֹתָם דֹּר סוֹרֵר וּמָרָה דֹּר לֹא-הֶכִּין לְבוֹ וְלֹא-נִאֲמְנָה אֶת-אֱלֹהֵי 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 נוֹשְׁקֵי רוֹמֵי-קֶשֶׁת הִפְכוּ בַּיּוֹם קָרָב:	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 לִלְכֹּת:	They did not keep God's covenant, And they refused to walk in his law.	
Ps 78:11	וַיִּשְׁכַּחוּ עֲלִילוֹתָיו וְנִפְלְאוֹתָיו אֲשֶׁר הֵרָאָם:	And they forgot his works and his wonders Which he had shown them.	
Ps 78:12	נִגַּד אֲבוֹתָם עָשָׂה פֶּלֶא בְּאֶרֶץ מִצְרַיִם שְׂדֵה-צֹעַן:	He worked marvels in the sight of their fathers, In the land of Egypt – <i>In</i> the countryside of Zoan.	
Ps 78:13	בָּקַע יָם וַיַּעֲבִירֵם וַיַּצַּב-מַיִם כְּמוֹ-גֵּד:	He divided the sea and ushered them across; He made the water stand like a mound,	

Ps 78:14	וַיִּנְחֵם בְּעַנְיָן יוֹמָם וְכָל־הַלַּיְלָה בְּאֹר אֵשׁ:	And he led them in the cloud by day, And all night <i>long</i> by a fiery light.	fiery light ← <i>light of fire</i> , a Hebraic genitive.
Ps 78:15	יִבְקַע צֻרִים בַּמִּדְבָּר וַיִּשְׁק כְּתִהְמוֹת רֶבֶה:	And he split rocks in the desert So as to give drink as <i>from</i> a great depth.	
Ps 78:16	וַיּוֹצֵא נוֹזְלִים מִסֶּלַע וַיּוֹרֵד כַּנְהָרוֹת מַיִם:	And he brought a stream out of hard terrain, And he made waters flow down like rivers.	
Ps 78:17	וַיִּסְיְפוּ עוֹד לַחֲטֹא־לֹ לַמָּוֶת עֲלִיּוֹן בַּצִּיָּה:	But they still sinned against him again, In <u>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	וַיִּנְסוּ־אֵל בִּלְבָבָם לִשְׁאֹל־אֶכֶל 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 בֵּאלֹהִים אָמְרוּ הַיּוֹכֵל אֵל לַעֲרֹךְ שֻׁלְחָן בַּמִּדְבָּר:	So they spoke against God <i>and</i> they said, “Can GOD lay a table in the desert?”	
Ps 78:20	הֵן הִכָּה־צֹר   וַיִּזְוְבוּ מַיִם וַיִּנְחָלִים יִשְׁטְפוּ הַגַּם־לֶחֶם יּוֹכֵל תֵּת אִם־יָכִין שָׂאֵר 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 וַאֲשׁ נִשְׁקָה בִיעָקֵב וְגַם־אַף עָלָה בִישְׂרָאֵל:	So when the LORD heard <i>it</i> , He became irate, And a fire was kindled against Jacob, And anger with Israel arose too.	
Ps 78:22	כִּי לֹא הֵאֱמִינוּ בֵּאלֹהִים וְלֹא בָּטְחוּ בִישׁוּעָתוֹ:	For they did not believe in God, And they did not have faith in his salvation.	
Ps 78:23	וַיִּצַּו שְׁחָקִים מִמַּעַל וּדְלָתִי 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 מִן הַשָּׁמַיִם וַיִּתֵּן־לָהֶם לֶחֶם מִן הַשָּׁמַיִם וַיִּתֵּן־לָהֶם לֶחֶם מִן הַשָּׁמַיִם	<b>And he rained manna on them to eat,</b> <b>And he gave them heavenly grain.</b>	<b>John 6:31.</b> <hr/> heavenly grain ← <i>grain of heaven</i> , a Hebraic genitive.
Ps 78:25	לֶחֶם אַבִּירִים אָכַל אִישׁ צִידָה שָׁלַח לָהֶם לֶשֶׁבַע:	Man ate the food of the mighty <i>ones</i> ; 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 <i>ones</i> : AV differs ( <i>angels</i> ), as in ancient versions.

Ps 78:26	יִסַּע קָדִים בַּשָּׁמַיִם וַיִּנְהֹג 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 שָׁאֵר וּכְחוֹל יָמִים עוֹף כִּנָּף:	Then he rained meat on them like dust, And winged fowl like the sand of the sea.	
Ps 78:28	וַיַּפֵּל בְּקֶרֶב מַחֲנֵהוּ סָבִיב לְמִשְׁכְּנָתוֹ:	And he made <i>it</i> fall in the middle of his encampment, <i>All</i> around <u>his</u> 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 מְאֹד וְתַאֲוָתָם יָבֹא לָהֶם:	So they ate and were very much satiated, For he had brought them <u>what they desired</u> .	what they desired ← <i>their desire</i> .
Ps 78:30	לֹא־זָרוּ מִתַּאֲוָתָם עוֹד אֲכָלָם בְּפִיהֶם:	They were not averse to their desire. <u>When</u> , with their food still in their mouths,	when: from the <i>vav</i> in the next verse.
Ps 78:31	וַאֲף אֱלֹהִים   עָלָה בָּהֶם וַיַּהַרְג בְּמִשְׁמָנֵיהֶם וּבְחֹרֵי 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־הֶאֱמִינוּ 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 וּדְרָשׁוּהוּ וְשָׁבוּ וְשִׁחֲרוּ־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 עֲלִיּוֹן 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	וַיַּפְתּוּהוּ בְּפִיהֶם וּבִלְשׁוֹנָם 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 עֲוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפוּ 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> <u>in averting</u> 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־בֶשָׂר הָמָּה 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 יַמְרוּהוּ בַּמִּדְבָּר יַעֲצִיבוּהוּ בִישִׁימוֹן:	How often they rebelled against him in the desert And grieved him in the wasteland!	
Ps 78:41	וַיִּשׁוּבוּ וַיִּנְסּוּ אֶל וְקָדוֹשׁ יִשְׂרָאֵל הַתָּוֹ:	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־יְדֹי 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 וּמִוִּפְתֵּי בְשֵׁד־הָעֵן:	When he performed his signs in Egypt And his miracles in the countryside of Zoan,	
Ps 78:44	וַיַּהֲפֹךְ לָדָם יְאִרֵיהֶם וְנִזְלֵיהֶם בִּלְיִשְׁתִּיּוֹן:	When he changed their rivers to blood So that they <u>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 בָּהֶם עֲרָב וַיֹּאכְלֵם וַצִּפְרִידֵעַ וַתִּשְׁחִיתֵם:	He sent the gadfly on them to devour them, And frogs to molest them.	
Ps 78:46	וַיִּתֵּן לַחֲסִיל יְבוּלָם וַיִּגְיַעֵם לְאַרְבֶּה:	Then he gave their produce to the consuming locust, And <i>the results</i> of their toil to the swarming locust.	
Ps 78:47	יַהֲרֹג בַּבֶּרֶד גִּפְנֵם וְשִׁקְמוֹתָם בַּחֲנָמַל:	He destroyed their vines with hail, And their sycamore fig trees with frost.	
Ps 78:48	וַיִּסְגֵּר לַבֶּרֶד בְּעִירָם וּמִקְנֵיהֶם לְרִשְׁפִּים:	And he consigned their cattle to hail, And their livestock to bolts of lightning.	
Ps 78:49	יִשְׁלַח־בָּם   חֲרוֹן אָפוּ עֲבָרָה וְזַעַם וְצָרָה מְשַׁלַּחַת מִלְּאֲכֵי 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 וְחֵיתָם לְדָבָר הַסְּגִיר:	Then he considered the course of his anger. He did not spare their <i>very</i> <i>selves</i> 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	וַיַּךְ כָּל־בְּכוֹר בְּמִצְרַיִם רֵאשִׁית אוֹנִים בְּאֶהֱלֵיהֶם:	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 כַּעֲדָר בַּמִּדְבָּר:	Then he moved his people like sheep, And he led them like a flock in the desert.	
Ps 78:53	וַיְנַחֵם לִבָּטַח וְלֹא פָחַדוּ וְאֶת־אוֹיְבֵיהֶם כָּסָה הַיָּם:	And he conducted them safely So that they did not fear <i>anything</i> , But the sea covered their enemies.	
Ps 78:54	וַיְבִיֵּאֵם אֶל־גִּבּוֹל קִדְשׁוֹ הַר־זֶה קִנְיָתָהּ יְמִינוֹ:	And he brought them to the border of his sanctuary – The <u>mountain which</u> his right <i>hand</i> had acquired.	the mountain which: we take הַזֶּה as a relative pronoun. AV differs, but it has a similar translation apart from italicization.
Ps 78:55	וַיַּגְרֵשׁ מִפְּנֵיהֶם   גּוֹיִם וַיִּפִּילֵם בְּחֶבֶל נֶחֱלָה וַיִּשְׁכֵּן בְּאֶהֱלֵיהֶם שְׁבֵטֵי יִשְׂרָאֵל:	Then he drove out nations before them, And he assigned them an inheritance by apportionment, And he installed the tribes of Israel in their tents.	apportionment ← <i>cord</i> , <i>measuring line</i> .
Ps 78:56	וַיִּנְסוּ וַיִּמְרוּ אֶת־אֱלֹהִים עֲלִיּוֹן וְעֵדוּתָיו לֹא שָׁמְרוּ:	But they tempted and rebelled against the MOST HIGH God, And they did not keep <i>his</i> <i>testimonies</i> .	his testimonies: i.e. <i>what he</i> <i>testified about</i> .
Ps 78:57	וַיִּסָּגּוּ וַיִּבְגְּדוּ כְּאֲבוֹתָם נִהְפְּכוּ בִּקְשֵׁת רִמְיָהּ:	And they slid back, And they dealt treacherously like their fathers, And they changed <i>direction</i> like a <i>crooked bow shot</i> .	a crooked bow <i>shot</i> ← <i>a bow of</i> <i>deceit</i> , but including the flight of the arrow.
Ps 78:58	וַיִּכְעִסוּהוּ בְּבִמּוֹתָם 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 וַיִּתְּעֶבֶר וַיִּמָּאֵס מְאֹד בְּיִשְׂרָאֵל:	God heard and became irate, And he greatly disdained Israel.	
Ps 78:60	וַיַּטֵּשׁ מִשְׁכַּן שְׁלוֹ אֶהֱל שֹׁן בְּאָדָם:	And he forsook the tabernacle of Shiloh – The tent he installed among men.	

Ps 78:61	וַיִּתֵּן לְשִׁבְיָ עֹזוֹ וּתְפָאֲרָתוֹ בְּיַד־צָר:	And he delivered <u>his</u> <u>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	וַיִּסְגֵּר לַחֶרֶב עַמּוֹ וּבְנִחְלָתוֹ הִתְעַבֵּר:	And he consigned his people to the sword, Whilst he became irate over his inheritance.	
Ps 78:63	בַּחוּרָיו אָכַלְהָֽאֵשׁ וּבָתוּלָתָיו לֹא הוֹלִלּוּ:	Fire consumed his young men, And his virgins <u>had no</u> <u>celebration</u> .	had no celebration ← <i>were not praised / celebrated</i> , referring to marriage.
Ps 78:64	כַּהֲנָיו בַּחֶרֶב נָפְלוּ וְאִלְמָנָתָיו לֹא תִבְכֶּינָה:	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 מִתְרוֹנֵן מִיַּיִן:	Then the <u>LORD*</u> awoke As if <i>from</i> being asleep, Like a warrior <u>rejoicing</u> 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.  rejoicing: from root רָנַן, or <i>subdued</i> , from root רוּן.
Ps 78:66	וַיִּדְּצֵרְיוּ אַחֲזֹר חֲרַפַּת עוֹלָם נָתַן לָמוֹ:	And he beat his adversaries back; He gave them age-abiding reproach.	
Ps 78:67	וַיִּמָּאֵס בְּאֶהֱל יוֹסֵף וּבְשֹׁבֵט אֶפְרַיִם לֹא בָחַר:	And he rejected the tent of Joseph, And he did not choose the tribe of Ephraim,	
Ps 78:68	וַיִּבְחַר אֶת־שֹׁבֵט יְהוּדָה אֶת־הָר צִיּוֹן אֲשֶׁר אָהָב:	But he chose the tribe of Judah, And Mount Zion which he loves.	
Ps 78:69	וַיִּבְנֶן כְּמוֹ־רָמִים מִקְדָּשׁוֹ כְּאַרְץ יִסְדָּה לְעוֹלָם:	And he built his sanctuary as an <u>elevation</u> , Like the earth which he founded age-abidingly.	an elevation ← <i>high (things, places), heights</i> .
Ps 78:70	וַיִּבְחַר בְּדָוִד עַבְדּוֹ וַיִּקְחֵהוּ מִמִּכְלַל־צֹאן:	Then he chose David his servant, And he took him from the sheepfolds.	
Ps 78:71	מֵאַחֲרַ עֲלֹזֹת הִבְיֵאוּ לְרָעוֹת בִּיעֲקֹב עַמּוֹ וּבִישְׂרָאֵל נִחְלָתוֹ:	He brought him from <i>looking</i> after dairy cattle To tending Jacob his people And Israel his inheritance.	
Ps 78:72	וַיִּרְעֵם כְּתָם לִבָּבוֹ וּבְתַבּוּנוֹת כִּפְּיוֹ יִנְחֵם:	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   בְּנַחֲלֶתְךָ טָמְאוּ אֶת־הֵיכַל קֹדֶשְׁךָ שָׁמוֹ אֶת־יְרוּשָׁלַם לְעֵיִים:	A Psalm of Asaph. O God, the Gentiles have come into your inheritance, They have defiled your holy temple; 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־נַבְלֹת עַבְדֶּיךָ מֵאֲכָל לְעוֹף הַשָּׁמַיִם בְּשֶׁר חֲסִידֶיךָ לְחִיתוֹ־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   בַּמַּיִם 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	הָיינו חֲרָפָה לְשַׁכְנֵינוּ לְעַג וְקָלָם לְסַבִּיבוֹתֵינוּ:	We were a reproach to our neighbours – Derision and ridicule to those around us.	
Ps 79:5	עַד־מָה יְיָהוָה תִּאֲנַף לִנְצַח תִּבְעַר כְּמוֹ־אֵשׁ קִנְאֶתְךָ:	How long, O LORD, will you constantly be angry, And will your zeal burn like fire?	
Ps 79:6	שִׁפֹּךְ חֲמַתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בָּשְׁמְךָ 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־נְהוּ הַשָּׁמוֹ:	For <i>he</i> 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	אַל־תִּזְכֹּר־לָנוּ 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 וְהַצִּילֵנוּ וְכִפֵּר 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 אֵיךְ אֱלֹהֵיהֶם יִדְעוּ * בְּגִיִּים ** בְּגוֹיִם לְעֵינֵינוּ נִקְמָת דָּם-עֶבְדֶּיךָ הַשָּׁפוּד:	Why should the Gentiles say, “Where <i>is</i> their God?” Let him be known <u>among</u> 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.  why should the Gentiles say (etc.): compare Joel 2:17.
Ps 79:11	תָּבוֹא לִפְנֶיךָ אֲנָקַת אֲסִיר כְּגֹדֶל זְרוּעֶךָ הוֹתֵר בְּנֵי תְּמוּתָהּ:	May the prisoner's groan come before you. According to the greatness of your <u>power</u> , Preserve those <u>condemned</u> to <u>die</u> .	power ← <i>arm</i> .  those condemned to die ← <i>sons</i> of death.
Ps 79:12	וְהָשִׁב לְשִׁכְנֵינוּ שְׁבַע־תַּיִם 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	וְאֶנְחֵנוּ עִמָּךְ   וְצֹאן מִרְעִיתֶךָ נִזְדָּה לָּךְ לְעוֹלָם לְדֹר וָדֹר 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 עֲדוּת לְאַסָּף מִזְמוֹר:	To the choirmaster in Shoshannim-Eduth. ↑  A Psalm of Asaph.	to the choirmaster: see Ps 4:1.  Shoshannim-Eduth ← <i>Lilies of</i> <i>Testimony</i> .
Ps 80:1b	רִעָה יִשְׂרָאֵל   הַאֲזִינָה נְהַג כַּצֹּאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה:	Do listen, O shepherd of Israel, You who lead Joseph like sheep, And shine forth, You who dwell between the cherubim,	
Ps 80:2	לִפְנֵי אֶפְרַיִם   וּבִנְיָמִן וּמְנַשֶּׁה עוֹרְרָה אֶת-גְּבוּרָתְךָ וּלְכָה לִישְׁעָתָה לָנוּ:	Do rouse your valour before Ephraim and Benjamin and Manasseh, And come to our salvation.	
Ps 80:3	אֱלֹהִים הַשִּׁיבֵנוּ וְהָאֵר פָּנֶיךָ וְנוֹשְׁעָה:	O God, restore us, And let your face <u>shine</u> , And let us be saved.	let your face shine: i.e. <i>be</i> <i>propitious</i> .
Ps 80:4	יְהוָה אֱלֹהִים צְבָאוֹת עַד-מָתַי עֲשֵׂנָה בְּתַפְלַת עַמָּךְ:	O LORD God of hosts, How long will you be fuming At the prayer of your people?	
Ps 80:5	הֵאכַלְתָּם לֶחֶם דִּמְעָה וְתִשְׁקְמוּ בְּדִמְעוֹת שְׁלִישׁ:	You have fed them with bread of tears; You have given them a <u>third</u> <u>measure</u> of tears to drink.	third measure: if the measure is an ephah, then the third measure is about 2 imperial gallons or 9 litres.

Ps 80:6	תְּשִׁימֵנוּ מִדּוֹן לְשִׂכְנֵינוּ וְאֵיבֵינוּ יִלְעָגוּ-לָמוֹ:	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 פָּנֶיךָ וְנוֹשְׁעָה:	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	גִּפֶּן מִמִּצְרַיִם תִּסְעֶה תִּגְרֹשׁ גִּזְוִים וְתִטְעֶה:	You removed a vine from Egypt; You drove out Gentiles and planted it.	
Ps 80:9	פָּנִיתָ לִפְנֵיהָ וַתִּשְׂרֹשׁ שְׂרָשֶׁיהָ וַתִּמְלֵא-אֶרֶץ:	You made preparations for it, And it took root, 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 הָרִים צֶלֶה וְעִנְפֶיהָ אֲרִזֵּי-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 קִצְיָהָ עַד-יָם וְאֵל-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 וְאֶרְוָהָ כָּל-עֲבָרֵי דָרְךָ:	Why have you broken down its fences, So that everyone passing through <i>that way</i> plucks it?	
Ps 80:13	יִכְרַס־מִנֶּה 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 הִבֵּט מִשָּׁמַיִם וּרְאֵה וּפְקֹד גִּפֶּן 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 יְמִינְךָ וְעַל-בֵּין אִמְצָתָה לָּךְ:	And the stock which your right <i>hand</i> planted, And the <u>offshoot</u> <i>which</i> you invigorated for yourself.	offshoot ← <i>son</i> .
Ps 80:16	שִׂרְפָהּ בָּאֵשׁ כְּסוּחָהּ מִגְעֶרֶת פָּנֶיךָ יִאבְדּוּ:	<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-יָדְךָ עַל-אִישׁ יְמִינְךָ עַל-בֶּן-אָדָם אִמְצָתָה לָּךְ:	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־נִסּוֹג מִמֶּךָ תַּחֲיִנוּ וּבִשְׁמֶךָ נִקְרָא:	Then we will not slide back from you. Revitalize 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 פָּנֶיךָ וְנוֹשְׁעָה:	O LORD God of hosts, Restore us, And let your face shine, And let us be saved.	let your face shine: see Ps 80:3.
Ps 81:1a	לְמַנְצֵחַ   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	הֲרִנְנוּ לְאֱלֹהִים עֲזָנוּ הָרִיעוּ לְאֱלֹהֵי יַעֲקֹב:	Sing for joy to God our strength; Shout out to the God of Jacob.	
Ps 81:2	שֹׂאוּ־זִמְרָה וּתְנוּ־תֶף כְּנֹר נָעִים עִם־נָבֶל:	Raise a melody and play the drum And the pleasant harp with the lute.	play ← give, set, strike.
Ps 81:3	תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בִּפְסָה לְיוֹם חַגֵּנוּ:	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 לְאֱלֹהֵי יַעֲקֹב:	For it <i>is</i> a statute for Israel – An injunction of the God of Jacob.	
Ps 81:5	עֲדוּת   בִּיהוֹסֵף שָׁמוּ בַצֵּאתוֹ עַל־אֶרֶץ מִצְרַיִם שִׁפְת לֹא־יָדַעְתִּי אֲשַׁמַּע:	He appointed it <i>as</i> a testimony in Joseph When he came out in the face of the land of Egypt, When I heard a language Which 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	הִסְרֹותִי מִסָּבֵל שְׁכֻמוֹ כִּפְיוֹ מִדּוֹד תַּעֲבִרְנָה:	“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 תַּעֲבִרְנָה ( <i>hiphil</i> ).
Ps 81:7	בַּצָּרָה קָרָאתָ וְאֶחֱלָצְךָ אֶעֱנֶךָ בְּסִתָּר רָעַם אֶבְחָנְךָ 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 וְאֶעֱיֶדָה בָּךְ יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי:	Hear, O my people, And I will testify to you. O Israel, if you will hear me,	testify to: or <i>testify against</i> .
Ps 81:9	לֹא־יִהְיֶה בָּךְ אֱלֹה אֲלֹ 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	אֲנִכִּי   יְהוָה אֱלֹהֶיךָ הִמְעִלְךָ מֵאֶרֶץ מִצְרַיִם הָרְחֹב-פִּיךָ וְאִמְלֵאָהּ:	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 יִשְׂרָאֵל לֹא-אָבָה לִּי:	But my people did not <u>heed</u> me, And Israel did not want me.	but: adversative use of the vav. <hr/> heed me ← <i>hear my voice</i> .
Ps 81:12	וְאֶשְׁלַחֵהוּ 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	לֹו 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 אוֹיְבֵיהֶם אֶכְנִיעַ וְעַל צָרֵיהֶם אָשִׁיב יָדַי:	I would soon have subdued their enemies And have turned my hand against their adversaries.	
Ps 81:15	מִשְׁנֵאֵי יְהוָה יִכְחָשׁוּ-לֹו וְיִהְיֶה עִתָּם לְעוֹלָם:	Those who hate the LORD Would have feigned obedience to him. And <u>their time</u> 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	וַיֹּאכִלֵהוּ מִחֶלֶב חֹטֶה וּמִצֹּר דָּבַשׁ אֶשְׁבִּיעֵךָ:	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	מִזְמֹר לְאַסָּף אֱלֹהִים נֹצֵב בְּעֵדֶת-אֵל בִּקְרֹב אֱלֹהִים יִשְׁפֹּט:	A Psalm of Asaph. God stands in a <u>mighty</u> <u>congregation</u> ; He judges in the midst of gods.	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-מָתַי תִּשְׁפֹּטוּ-עוֹל וּפְגַי רָשָׁעִים תִּשְׁאוּ-סֵלָה:	How long will you judge iniquitously And show partiality to the wicked? Selah.	
Ps 82:3	שִׁפְטוּ-דָל וִיתוֹם עֲנִי וְרֹשׁ הַצָּדִיקוּ:	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 וְאַבְיוֹן מִיַּד רָשָׁעִים הַצִּילוּ:	Deliver the destitute and the poor; Rescue <i>them</i> from the hand of the wicked.	

Ps 82:5	לֹא יִדְעוּ   וְלֹא יִבְיְנוּ בַּחֲשֹׁכָה יִתְהַלְכוּ יְמוּטוֹ כָּל-מוֹסְדֵי 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-אֵמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֲלִיּוֹן כָּלְכֶם:	<b>I have said,</b> <b>“You <i>are</i> gods</b> And you <i>are</i> all sons of the Most High.”	<b>John 10:34.</b>  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	אָכֵן כָּאָדָם תָּמוּתוֹן וּכְאַחַד הַשָּׂרִים תִּפְלוּ:	But you will die like <u>man</u> . And fall like <u>any</u> of the princes.	man ← <i>Adam</i> .  any ← <i>one of</i> .
Ps 82:8	קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ כִּי-אַתָּה תִּנְחַל בְּכָל-הַגּוֹיִם:	Arise, <i>O God</i> ; 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-תִּדְמִי-לָךְ אַל-תִּחַרֶּשׁ וְאַל-תִּשְׁקֵט אֵל:	<i>O God, do not be silent.</i> Do not be quiet, And do not be still, <i>O GOD.</i>	do not be silent ← <i>do not be silent for yourself</i> .
Ps 83:2	כִּי-הִנֵּה אוֹיְבֶיךָ יִהְיֶיּוּ וּמִשְׁנֵאֵיךָ נִשְׂאוּ רֹאשׁ:	For look, Your enemies are in a commotion, And those who hate you Have raised <i>their</i> 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-עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְעַצּוּ עַל-צָפוֹנֶיךָ:	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 וְנִכְחִידֵם מִגּוֹי וְלֹא-יִזְכָּר שֵׁם-יִשְׂרָאֵל עוֹד:	They have said, “Come, let us obliterate them So that <i>they aren't</i> 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 נִזְעַצּוּ לֵב יַחְדוֹ עָלֶיךָ בְּרִית יִכָּרְתוּ:	For <u>they have deliberated</u> <u>unanimously</u> ; They have made a covenant against you	they have deliberated unanimously ← <i>taken counsel a heart together</i> .
Ps 83:6	אֱהָלֵי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאָב וְהַגְרִיטִים:	– 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 עַמּוֹן וְעַמְלֶק פִּלְשֶׁת עַם-יִשְׁבֵּי צוּר:	Gebal and Ammon and Amalek, <u>Philistia</u> with the inhabitants of Tyre.	Philistia: AV= <i>Philistines</i> .



Ps 83:8	גַּם־אַשׁוּר נִלְוָה עִמָּם הֵיוּ זְרוּעַ לְבְנֵי־לוֹט סֵלָה:	Assyria has also joined up with them; They have become an arm to the sons of Lot. Selah.	
Ps 83:9	עֲשֵׂה־לָּהֶם כְּמִדְיָן כְּסִיסְרָא כִּיבִין בְּנַחַל קִישׁוֹן:	Do to them as <i>with</i> Midian – As to Sisera, as to Jabin, At the Brook of Kishon.	Midian: AV= Midianites.  Kishon: AV differs ( <i>Kison</i> ), dating from the 1611 edition, but elsewhere <i>Kishon</i> .
Ps 83:10	נִשְׁמְדוּ בְּעֵין־דָּאָר הֵיוּ דָמָן לְאֲדָמָה:	They were destroyed in En- Dor; They became dung for the ground.	
Ps 83:11	שִׁיתָמוּ נְדִיבָמוּ כְּעֹרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמֻּנָּע 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 שִׁיתָמוּ כַּגִּלְגָּל כְּקֶשׁ לְפָנֵי־רוּחַ:	O God of mine, make them like chaff – Like straw residue before the wind;	
Ps 83:14	כַּאֲשֶׁר תִּבְעַר־יַעַר וְכִלְהָבָה תִּלְהֶט הָרִים:	Like fire <i>that</i> burns a forest And like a flame <i>that</i> sets mountains on fire.	
Ps 83:15	בֶּן תִּרְדָּפֶם בְּסַעֲרְךָ וּבְסוּפְתְּךָ תִּבְהֶלֶם:	So you will pursue them with your tempest And terrify them with your whirlwind.	
Ps 83:16	מִלֵּא פְנֵיהֶם קָלוֹן וַיִּבְקְשׁוּ שִׁמְךָ יְהוָה:	Fill their faces <i>with</i> dishonour, And let them seek your name, O LORD.	
Ps 83:17	יִבְשׁוּ וַיִּבְהָלוּ עַד־יָעֵד וַיִּחָפְרוּ וַיֵּאָבְדוּ:	Let them be ashamed and terrified <i>in all</i> perpetuity, And be disgraced and perish.	<i>in all perpetuity</i> ← <i>perpetuities</i> <i>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	לְמַנְצָח עַל־הַגִּתִּית לְבְנֵי־קֹרַח מִזְמוֹר:	To the choirmaster in <i>singing set</i> <i>to percussion instruments</i> . ↑  For the sons of Korah, a Psalm.	to the choirmaster: see Ps 4:1.  in <i>singing set</i> to percussion instruments: see Ps 8:1.
Ps 84:1b	מִה־יִּידֻדוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת:	How pleasant your tabernacles <i>are</i> , O LORD of hosts!	

Ps 84:2	נִכְסָפָהּ וְגַם-כָּלְתָהּ   נַפְשִׁי לְחִצְרוֹת יְהוָה לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל אֱלֹהֵי:	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   מֵצְאָה בֵּית וּדְרוֹר   קֵן לָהּ אֲשֶׁר-שָׂתָה אֶפְרָחֶיהָ אֶת-מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת מִלְכִּי וָאֱלֹהֵי:	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	אֲשֶׁר־יֹשְׁבֵי 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	אֲשֶׁר־יָאֵדָם עֻז־לּוֹ בָךְ מְסֻלוֹת בִּלְבָבָם:	Happy <i>is</i> the man Whose strength <i>is</i> in you. <i>There are</i> highways in their hearts.	highways: i.e. God's highways of righteous ways.  hearts ← <i>heart</i> .
Ps 84:6	עֲבְרִי   בְּעֵמֶק הַבְּכָא מַעֲיָן יִשִּׁיתוּהוּ גַם-בְּרָכוֹת יַעֲטָה מוֹרָה:	Those <i>who</i> pass through the Valley of Baca Make it a water-source, Just <i>as</i> the early rain covers <i>it in</i> blessings.	blessings: re-pointing to בְּרָכוֹת 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 יִרְאָה אֶל-אֱלֹהִים בְּצִיּוֹן:	They go from strength to strength; <u>He</u> appears before God in Zion.	he: [CB] relates this to the man of Ps 84:5.
Ps 84:8	יְהוָה אֱלֹהִים צְבָאוֹת שְׁמָעָה תִּפְלְתִי הָאֲזִינָה אֱלֹהֵי יַעֲקֹב סֵלָה:	O LORD God of hosts, hear my prayer; Listen, O God of Jacob. Selah.	
Ps 84:9	מִגִּנְנוּ רְאֵה אֱלֹהִים יְהִבֵּט פָּנָי מְשִׁיחֶךָ:	See our shield, <i>O</i> God, And look at the face of your <u>messiah</u> .	messiah ← <i>anointed</i> . Applies to the kings of Judah, including Christ par excellence.
Ps 84:10	כִּי טוֹב-יּוֹם בַּחֲצָרֶיךָ מֵאֶלֶף בְּחֵרְתִי הַסְּתוּפָה בְּבֵית אֱלֹהֵי מְדוֹר בְּאֶהֱלֵי-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   וּמִגֹּן יְהוָה אֱלֹהִים חַן וְכְבוֹד יִתֵּן יְהוָה לֹא יִמְנַע-טוֹב לַהֲלֻכִים 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</i> <i>is</i> good From those who walk in integrity.	
Ps 84:12	יְהוָה צְבָאוֹת אֲשֶׁר־י אָדָם בִּטַּח בָּךְ:	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	לְמַנְצָח   לְבָנֵי-קָרַח מְזֻמֹּר:	To the <u>choirmaster</u> . ↑ For the sons of Korah, a Psalm.	to the choirmaster: see Ps 4:1.
Ps 85:1b	רָצִיתָ יְהוָה אֶרֶץ שְׁבַת שָׁבוֹת *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 עֲוֹן עַמֶּךָ בְּסִית כָּל-חַטָּאתָם סָלַח:	You have forgiven the iniquity of your people; You have pardoned all their sins. Selah.	
Ps 85:3	אָסַפְתָּ כָּל-עֲבָרֹתֶיךָ הַשִּׁיבוֹת מִחֶרֶן אַפֶּךָ:	You have retracted all your ire; You have drawn back from the fury of your anger.	
Ps 85:4	שׁוּבוּנוּ אֱלֹהֵי יִשְׁעֵנוּ וְהַפֵּר כַּעֲסֶךָ עִמָּנוּ:	Turn us around, O God of our salvation; <u>Set aside</u> your displeasure with us.	set aside ← <i>annul</i> ; <i>violate</i> .
Ps 85:5	הֲלֵעוֹלָם תִּאֲנֹף-בָּנוּ תִמְשָׁךְ אַפֶּךָ לְדֹר וָדֹר:	Will you be age-abidingly angry with us? Will you draw out your anger from generation to generation?	
Ps 85:6	הֲלֹא-אַתָּה תָּשׁוּב תַּחֲיִינוּ וְעַמֶּךָ יִשְׂמְחוּ-בְּךָ:	Will you not revive us again <u>So that</u> your people rejoice in you?	so that: purposive use of the <i>vav</i> .
Ps 85:7	הֲרֹאֵנוּ יְהוָה חֲסִידֶךָ 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-יֹשְׁבֵי 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   קָרֹב לִירְאוֹ יִשְׁעוֹ לְשָׁפָן כְּבוֹד בְּאַרְצֵנוּ:	Surely his salvation <i>is</i> near to those who fear him – For glory to dwell in our land.	

Ps 85:10	חֶסֶד־וָאֱמֶת נִפְגְּשׁוּ צֶדֶק וְשָׁלוֹם נִשְׁקוּ:	Kindness and truth have met each other; Righteousness and peace have kissed <i>each other</i> .	
Ps 85:11	אֱמֶת מֵאֶרֶץ תִּצְמַח וְצֶדֶק מִשָּׁמַיִם נִשְׁקֶף:	Truth has sprung up from the earth, And righteousness has peered out from heaven.	
Ps 85:12	גַּם־יְהוָה יִתֵּן הַטּוֹב וְאֶרְצֵנוּ תִּתֵּן יְבוּלָהּ:	Indeed the LORD gives that which <i>is</i> good, And our land will give its produce.	
Ps 85:13	צֶדֶק לִפְנֵי יְהוָה וְיֵשֶׁם לְדֶרֶךְ 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	תַּפְּלֵה לְדָוִד הַטֶּה־יְהוָה אָזְנוֹ עֲנֵנִי כִי־עָנִי וְאֶבְיוֹן אָנִי:	A prayer of David. Incline, O LORD, your ear, And answer me, For I <i>am</i> poor and needy.	
Ps 86:2	שֹׁמְרָה נַפְשִׁי כִי־חָסִיד אָנִי הוֹשֶׁעַ עַבְדְּךָ אֱלֹהֵי הַבּוֹטָח 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 אֲדֹנָיִי כִי אֵלַיךְ 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	שִׂמַּח נַפְשִׁי עַבְדְּךָ כִי אֵלַיךְ אֲדֹנָיִי נַפְשִׁי אֶשָּׂא:	Gladden the heart of your servant, For to you, O LORD*, I lift up my being.	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/> heart ... being ← <i>soul ... soul</i> .
Ps 86:5	כִּי־אַתָּה אֲדֹנָיִי טוֹב וְסֹלֶחַ 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	הִשְׁמַעֲנֵה יְהוָה תַּפְּלֹתַי 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־כֶּמוֹךָ בָּאֱלֹהִים   אֲדֹנָי וְאֵין בְּמַעֲשֶׂיךָ:	<i>There is none like you 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/> <hr/> <i>there is none like you among the gods (etc.): compare this and Ps 86:10 with Ex 15:11.</i>

Ps 86:9	כָּל־גּוֹיִם   אֲשֶׁר עָשִׂיתָ יְבוֹאוּ   וַיִּשְׁתַּחֲווּ לִפְנֶיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ:	All the nations which you made Will come and worship before you, O <u>LORD*</u> , 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.  This song, up to Ps 86:11, is alluded to in <b>Rev 15:3</b> .
Ps 86:10	כִּי־גָדוֹל אַתָּה וְעָשָׂה נִפְלְאוֹת אַתָּה אֱלֹהִים לְבַדְּךָ:	<b>For you <i>are</i> great,</b> <b>And <i>you</i> perform wonders.</b> You alone <i>are</i> God.	<b>Rev 15:3.</b>  Compare Ps 86:8 and this verse with Ex 15:11.
Ps 86:11	הוֹרֵנִי יְהוָה   דֶּרֶכְךָ אֱהַלֶּךְ בְּאַמְתֶּךָ יַחַד לִבִּי לִירְאָה שְׁמֶךָ:	Teach me, O LORD, <b>your</b> <b>way</b> ; I will walk in <b>your truth</b> . Unite my heart to fear your name.	<b>Rev 15:3.</b>  unite my heart: perhaps supply <i>with you</i> .
Ps 86:12	אֲדֹכֶּךָ   אֲדַנֶּי אֱלֹהֵי בְּכָל־לִבִּי וְאֶכְבְּדָה שְׁמֶךָ לְעוֹלָם:	I will praise you, O <u>LORD*</u> 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־חֲסִידְךָ גָדוֹל עָלַי וְהַצַּלְתָּ נַפְשִׁי מִשְׁאוֹל תַּחְתִּיָּה:	For your kindness towards me <i>is</i> great, And you have delivered my being from the lowest underworld.	my being ← <i>my soul</i> .  underworld: or <i>grave</i> .
Ps 86:14	אֱלֹהִים   יִזְדֹּם קִמּוֹעָלִי וְעַדַּת עֲרִיצִים בִּקְשׁוּ נַפְשִׁי וְלֹא שָׁמוּד לִנְגֹּדָם:	O God, the insolent have risen up against me, And the congregation of the violent seek my life, And they have not placed you before them.	my life ← <i>my soul</i> .
Ps 86:15	וְאַתָּה אֲדֹנִי אֱלֹהֵי רַחוּם וְחַנּוּן אַרְךָ אֲפִים וְרַב־חֶסֶד וְאֱמֶת:	But you, O <u>LORD*</u> , <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 תִגְהַעֲזֶךָ לְעַבְדְּךָ וְהוֹשִׁיעָה לְבִן־אִמְתֶּךָ:	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־עֲמִי אוֹת לְטוֹבָה וַיִּרְאוּ שֹׂנְאֵי וַיִּבְשׁוּ כִּי־אַתָּה יְהוָה עֲזַרְתָּנִי וְנִחַמְתָּנִי:	Give me 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 מִזְמֹר שִׁיר יְסוּדָתוֹ בְּהַר־רִיקְדָּשׁ:	For the sons of Korah, a Psalm. A Song. His foundation <i>is</i> on the holy mountains.	the holy mountains ← <i>the mountains of holiness</i> .
Ps 87:2	אֲהֵב יְהוָה שַׁעְרֵי צִיּוֹן מִכָּל מִשְׁכְּנוֹת יַעֲקֹב:	The LORD loves the gates of Zion More than all the tent sites of Jacob.	tent sites ← <i>tabernacles</i> .

Ps 87:3	נִכְבְּדוֹת מְדַבֵּר בְּךָ עִיר הָאֱלֹהִים סֵלָה:	Glorious <i>things</i> are spoken of you, O City of God. Selah.	
Ps 87:4	אֶזְכִּיר   רָהַב וּבָבֶל לִידְעִי הִנֵּה פִלְשֵׁת וְצֹר עַם-כּוֹשׁ זֶה 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   יֹאמַר אִישׁ וְאִישׁ יִלְד-בָּהּ וְהוּא יְכוֹנְנָה 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 בְּכִתּוֹב עַמִּים זֶה יִלְד-שָׁם סֵלָה:	The LORD will count When registering the <i>various</i> peoples, And say, “This <i>one</i> was born there.” Selah.	
Ps 87:7	וְשָׂרִים כְּחַלְלִים כָּל-מַעֲיָנִי 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 delight</i> .
Ps 88:1a	שִׁיר מִזְמוֹר לְבָנֵי קֹרַח לְמִנְצַח עַל-מַחְלַת לְעֹנֹת מִשְׁכִּיל לְהִימָן הָאֶזְרָחִי:	A Song. A Psalm to the sons of Korah. <u>To the choirmaster</u> with dancing and singing in response. ↑  An <u>Instructive Psalm</u> 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 חָלָה ( <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 יוֹם-צַעֲקָתִי בַלַּיְלָה נִגְדָּדְךָ:	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 לִפְנֶיךָ תְּפִלָּתִי הִטֵּה-אָזְנוֹךָ לְרִנָּתִי:	May my prayer come before you; Incline your ear to my outcry.	
Ps 88:3	כִּי-שָׁבַעַה בְּרָעוֹת נַפְשִׁי וְחַיִּי לְשֹׂאֵל 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 כְּגִבֹּר אִין-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   שְׁכַבְי קֶבֶר אֲשֶׁר לֹא זְכָרְתָם עוֹד יְהִמָּה מִיָּדְךָ 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	שָׂתַנִּי בְּבוֹר תַּחְתִּיּוֹת בְּמַחְשָׁיִם בְּמַצְלוֹת:	You have put me in the pit, In the lowest <i>regions</i> , In the dark places – In the depths.	in the lowest <i>regions</i> ← <i>of the</i> lowest ( <i>regions</i> ).
Ps 88:7	עָלִי סִמְכָה חֲמַתְךָ וְכָל־מְשַׁבְּרֶיךָ עֲנִיתָ סֵלָה:	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 שִׂתְנִי תוֹעֲבוֹת לָמוּ כָּלֹא וְלֹא אֶצְא:	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	עֵינִי דָאֲבָה מִנִּי עֲנִי קִרְאתֶיךָ יְהוָה בְּכָל־יוֹם שִׁטְחָתִי אֵלֶיךָ כַּפִּי:	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	הֲלִמְתִּים תַּעֲשֶׂה־פֶלֶא אִם־רָפְאִים יָקוּמוּ   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	הֲיִסְפָּר בְּקֶבֶר 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	הֲיִוָּדַע בְּחֹשֶׁךְ פֶּלֶאֶךָ וְצִדְקָתְךָ בְּאֶרֶץ נְשִׁיָּה:	Is your wondrous power known in the darkness? – Or your righteousness in the land of oblivion?	
Ps 88:13	וְאֲנִי   אֵלֶיךָ יְהוָה שֹׁעֵתִי וּבִבְקָר תַּפְלִיתִי תִקְדָּמְךָ:	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 אֲנִי וְגִנַּע מִנְעַר נַשְׂאָתִי אֲמִיד אֶפְוֹנָה:	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	עַלִי עֲבָרוּ חֲרוֹנֶיךָ בְּעוֹתֶיךָ צִמְתוֹתַי:	Your outpourings of fury have come over onto me; Alarming things of yours have cut me down.	
Ps 88:17	סְבֻנִי בְּמַיִם כָּל־הַיּוֹם הַקִּיפּוֹ עַלִי יַחַד:	They surround me like water all day <i>long</i> ; They encircle me in unison.	
Ps 88:18	הִרְחַקְתָּ מִמֶּנִּי אֹהֶב וָרֵעַ מִיַּדְעֵי מַחֲשָׁד:	You have removed lover and friend from me, <i>And my acquaintances, to</i> darkness.	acquaintances: AV differs ( <i>acquaintance</i> ).  Compare this verse and Ps 88:8 with Job 19:13.
Ps 89:1a	מִשְׁכִּיל לְאִיתָן הָאֶזְרָחִי:	An <u>Instructive Psalm</u> of Ethan the Ezrahite.	Instructive Psalm: see Ps 32:1.
Ps 89:1b	חֲסִדֵי יְהוָה עוֹלָם אֲשִׁירָה לְדֹר וָדֹר   אֹדִיעַ אֱמוּנָתְךָ בְּפִי:	I will sing the LORD's acts of kindness age-abidingly; From generation to generation I will make your faithfulness known <i>By the word of</i> my mouth.	
Ps 89:2	כִּי־אֶמְרָתִי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם   תִּכְנֶן אֱמוּנָתְךָ בָּהֶם:	For I have said, “Kindness will be built up <i>for the age.</i> ” <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 אֲכִין זִרְעֶךָ וּבִנְיָתִי לְדֹר־וָדֹר בְּסֶאֱךָ סֵלָה:	‘I will establish your seed age-abidingly, And I will build up your throne From generation to generation.’ ” Selah.	
Ps 89:5	וַיִּזְדוּ שָׁמַיִם פֶּלְאֶךָ יְהוָה אֶף־אֱמוּנָתְךָ בְּקָהֵל קְדָשִׁים:	And the heavens will praise your wondrous power, O LORD, <i>As also</i> your faithfulness in the convocation of the holy <i>ones</i> .	
Ps 89:6	כִּי מִי בַשָּׁמַיִם יִעָרָךְ לַיהוָה יִדְמָה לַיהוָה בְּבִנְיָ אֱלֹהִים:	For who in the sky is comparable to the LORD? <i>Who can be</i> likened to the LORD Among the <u>mighty ones</u> ?	mighty ones: see Ps 29:1; or <i>sons of the GODS</i> ; compare in Dan 11:36.
Ps 89:7	אֵל נִעְרָץ בְּסוּד־קְדָשִׁים רַבָּה וְנוֹרָא עַל־כָּל־סְבִיבָיו:	– A most formidable GOD in the council of the holy <i>ones</i> , And fearsome to all around him?	



Ps 89:8	יְהוָה   אֱלֹהֵי צְבָאוֹת מִי־כִמּוֹד חֲסִין   יְהוָה וְאִמּוֹנָתְךָ 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 בַּגָּאוֹת הַיָּם בְּשׂוֹא גָלְיוֹ אַתָּה תִּשְׁבְּחֵם:	You rule over the haughtiness of the sea; When the waves arise, You calm them.	
Ps 89:10	אַתָּה דָּכַאתָ כַּחֲלָל רַהַב בַּזְרוּעַ עֲזֶיךָ פִּזְרָתָ אוֹיְבֶיךָ:	You have crushed <u>Rahab</u> like the slain; With <u>your strong arm</u> You have scattered your enemies.	Rahab: i.e. <i>Egypt</i> . See Isa 30:7.  your strong arm ← <i>the arm of your strength</i> , a Hebraic genitive.
Ps 89:11	לְךָ שָׁמַיִם אֶפְרָלָיִךְ אֶרֶץ תִּבְלִי וּמְלָאָה אַתָּה יִסְדֵּתָם:	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 וְיָמִין אַתָּה בִּרְאִיתָם תָּבוֹר וְחֶרְמוֹן בְּשִׁמְךָ יִרְגְּנוּ:	North and south – you created them. Tabor and Hermon – they rejoice in your name.	
Ps 89:13	לְךָ זְרוּעַ עִם־גְּבוּרָה תִּעֲזוֹ יָדְךָ תָּרוֹם יְמִינְךָ:	You <i>have</i> a <u>valiant arm</u> , 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 כְּסֵאֲךָ חֶסֶד וְאֱמֻנָה יִקְדָּמוּ פָנֶיךָ:	Righteousness and justice <i>are</i> the foundation of your throne; Kindness and truth go <u>before you</u> .	go before you ← <i>precede your face</i> .
Ps 89:15	אֲשֶׁר־הָעָם יוֹדְעֵי תְרוּעָה יְהוָה בְּאוֹר־פָּנֶיךָ יִהְיֶה לְכוֹן:	Happy <i>is</i> the people that knows <u>the sound</u> ; O LORD, they will walk in the light of your presence.	the sound: of joy or alarm, or of a trumpet.
Ps 89:16	בְּשִׁמְךָ יִגִּילוּ כָל־הַיּוֹם וּבְצִדְקָתְךָ יִרְוּמוּ:	They will rejoice in your name all day <i>long</i> , And they will be exalted in your righteousness.	
Ps 89:17	כִּי־תִפְאֶרֶת עֲזָמוֹ אַתָּה וּבִרְצֹנְךָ תָּרוֹם *תָּרוֹם קִרְנֵנוּ:	For you <i>are</i> the splendour of their strength, And by your goodwill, {Q: Our horn will be exalted} [K: You will exalt our horn].	The <i>ketiv</i> / <i>qere</i> issue is a <i>yod</i> / <i>vav</i> issue.
Ps 89:18	כִּי לַיהוָה מִגִּנָּנוּ וְלִקְדוֹשׁ יִשְׂרָאֵל מִלְּכֵנוּ:	For the LORD <i>is the</i> <i>possessor</i> of our shield, And the holy <i>one</i> of Israel <i>is</i> <i>the possessor</i> of our king.	

Ps 89:19	אֲזַ דְּבַרְתָּ בְּחֻזֹן לַחֲסִידֶיךָ וַתֹּאמֶר שְׁוִיתִי עֶזְרַי עַל־גִּבּוֹר הַרִימוֹתַי בַּחֲזֹר מֵעַם:	At that time you spoke in a vision to <u>those</u> under your grace and said, “I have bestowed help on the warrior; I have exalted a chosen <i>one</i> out of the people.	those: AV differs ( <i>one</i> ).
Ps 89:20	מָצָאתִי דָוִד עֶבְדִּי בְשֶׁמֶן קִדְשִׁי מְשַׁחְתִּיו:	<b>I have found David my servant;</b> <b>I have anointed him with my holy oil,</b>	<b>Acts 13:22.</b>  my holy oil ← <i>the oil of my holiness</i> , a Hebraic genitive.
Ps 89:21	אֲשֶׁר יְדֵי תִכּוֹן עִמּוֹ אֶף־זְרוּעֵי תִּאֲמַצְנּוּ:	With whom my hand will be established, To whom also my arm will give courage.	
Ps 89:22	לֹא־יֵשֵׁא אוֹיֵב בּוֹ וּבֶן־עוֹלָה לֹא יַעֲנֶנּוּ:	The enemy will not <u>come</u> upon him, Nor will the <u>unjust man</u> 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> .  unjust man ← <i>son of injustice</i> .
Ps 89:23	וְכַתּוֹתַי מִפְּנֵי צָרָיו וּמִשְׁנֵאָיו אֶגְּוֹף:	And I will beat his adversaries down before him And strike down those who hate him.	
Ps 89:24	וְאִמּוּנָתִי וְחֶסֶדִי עִמּוֹ וּבְשִׁמִּי תָּרוּם קַרְנוֹ:	And my faithfulness and my kindness <i>will be</i> with him, And his horn will be exalted in my name.	
Ps 89:25	וְשִׁמְתִּי בְיָם יָדוֹ וּבִנְהָרוֹת 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 אֱלֹהִי 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 בְּכֹר אֶתְנָהוּ עֲלִיזֹן לְמַלְכֵי־אֶרֶץ:	I will also place him <i>as</i> the firstborn – The highest of the kings of the earth.	
Ps 89:28	לְעוֹלָם *אֲשֶׁמֹר־לּוֹ חֶסֶדִי וּבְרִיתִי נֶאֱמָנָה לוֹ:	I will <u>maintain</u> 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>qeré</i> .
Ps 89:29	וְשִׁמְתִּי לְעַד זֶרְעוֹ וְכִסְאוֹ כִּימֵי 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 <b>John 7:42</b> .
Ps 89:30	אִם־יַעֲזֹבוּ בָנָיו תּוֹרָתִי וּבִמְשָׁפְטֵי לֹא יֵלְכוּ:	If his sons forsake my law, Or do not walk in my judicial pronouncements,	

Ps 89:31	אִם־חֲקַתִּי יַחַלְלוּ וּמִצְוֹתַי לֹא יִשְׁמְרוּ:	Or if they violate my statutes, Or do not keep my commandments,	
Ps 89:32	וּפְקַדְתִּי בַשֶּׁבֶט פְּשָׁעָם וּבִנְגָנֵי עֲוֹנָם:	Then I will visit their transgression with a rod, And their iniquity with beatings.	
Ps 89:33	וְחֶסְדִּי לֹא־אֶפִּיר מֵעַמּוֹ וְלֹא־אֶשְׁקֵר 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 שְׁפָתִי לֹא אֲשַׁנֶּה:	I will not break my covenant, And I will not change the utterance of my lips.	
Ps 89:35	אֶחַת נִשְׁבַּעְתִּי בְּקֹדְשִׁי אִם־לִדְוֹד אֶכְזָב:	I have sworn by my holiness once; <u>I will certainly not lie</u> to David.	I will certainly not lie: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ps 89:36	זֶרְעוֹ לְעוֹלָם יִהְיֶה וְכִסְאוֹ כְּשֶׁמֶשׁ נִגְדִּי:	His seed will <u>abide</u> for the age, And his throne like the sun before me,	Alluded to in <b>John 12:34, Acts 2:30</b> . <hr/> <hr/> abide ← <i>be; become</i> .
Ps 89:37	כִּי־רַח יִבּוֹן עוֹלָם וְעַד בִּשְׁחַק נֶאֱמַן 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 וְתָמָס הִתְעַבְרָתָ עַם־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 בְּרִית עַבְדְּךָ חֲלָלָתָ לְאַרְצָ נִזְרוֹ:	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־גְּדֵרָתָיו שְׁמָתָ מִבְצָרָיו מַחֲתָה:	You have broken through all his fences; You have made his fortifications a ruin.	
Ps 89:41	שָׁסְהוּ כָּל־עַבְרֵי דָרְךָ הִיָּה חֲרָפָה לְשֹׁכְנָיו:	All <i>kinds of</i> travellers have plundered him; He has become a reproach to his neighbours.	
Ps 89:42	הִרִימוֹתַ 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 חֲרָבּוֹ וְלֹא הִקִּימָתוֹ בַּמִּלְחָמָה:	Also you have driven back the blade of his sword, And you have not upheld him in battle.	

Ps 89:44	הַשִּׁבְתָּ מִטְהָרוֹ וְכִסְאוֹ לָאָרֶץ מִגִּרְתָּהּ:	You have put an end to his splendour, And you have cast his throne down to the ground.	
Ps 89:45	הַקְצַרְתָּ יְמֵי עֲלוֹמָיו הָעֵטִיתָ 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 יִהְיֶה תִסְתָּר לְנֶצַח תִּבְעַר כַּמּוֹ־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 ever</i> , as AV, so AV differs.
Ps 89:47	זְכַר־אֲנִי מֶה־חַלְדִּי עַל־מַה־שָּׂוִא בְרֵאתָ 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 גִבֹר יַחִיָּה וְלֹא יִרְאֶה מָוֶת יִמְלֹט נַפְשׁוֹ מִיַּד־שָׂאוֹל 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> . power ← <i>hand</i> .
Ps 89:49	אֵיִה   חֲסִדֶיךָ הָרֵאשִׁימִים   אֲדֹנָי נִשְׁבַּעְתָּ לְדָוִד בְּאַמּוֹנָתְךָ:	Where <i>are</i> your former <i>acts 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	זְכַר אֲדֹנָי חֲרַפְתָּ עֲבָדֶיךָ שָׂאתִי בְּחִיקִי כָּל־רִבִּים עַמִּים:	Remember, O LORD*, the reproach of your servants – Me bearing <i>it</i> in my bosom – <i>From all kinds of</i> mighty peoples,	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 עֲקֹבוֹת 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 מֵעוֹן אֶתָּה הָיִיתָ 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 יֻלְּדוּ וְתַחֲלֹל אָרֶץ וְתֵבֶל וּמֵעוֹלָם 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	תִּשְׁבּ אָנוּשׁ עַד־דָּכָא וְתֹאמַר שׁוּבוּ בְנֵי־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 בִּעֵינֶיךָ כַּיּוֹם אֶתְמוּל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַּלַּיְלָה:	<b>For a thousand years in your eyes</b> <i>Are as a day,</i> <i>Like yesterday that has</i> <i>passed,</i> And a watch in the night.	2 Pet 3:8.
Ps 90:5	זָרַמְתָּם שָׁנָה יֵהְיוּ בַּבֶּקֶר כַּחֲצִיר יַחֲלֹף:	You have swept them away; They have become <i>like</i> sleep. In the morning <i>they are like</i> vegetation that flourishes;	
Ps 90:6	בַּבֶּקֶר יִצְיָן וְחֲלֹף לָעָרֶב יִמּוּלֵל וַיֵּבֶשׁ:	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 יִמּוּלֵל ( <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 בְּאַפְּךָ וּבַחֲמָתְךָ נִבְהָלָנוּ:	<i>For</i> we waste away at your anger, And we are terrified at your fury.	
Ps 90:8	*שֵׁת *שֵׁתָה עֲוֹנוֹתֵינוּ לְנִגְדְּךָ עֲלִמָּנוּ לְמַאֲוֹר פָּנֶיךָ:	For you <u>have set</u> 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 בְּעִבְרָתְךָ כָּלִינוּ שָׁנֵינוּ כְּמוֹהֶגָה:	For all our days face your ire; We finish our years <u>dolefully</u> .	dolefully ← <i>as dolefulness</i> , <i>sighing</i> .
Ps 90:10	יָמֵי־שָׁנוֹתֵינוּ בָּהֶם שְׁבַעִים שָׁנָה וְאַם בְּגִבּוֹרֹת   שְׁמוֹנִים שָׁנָה וְרַהֲבָם עֲמַל וְאוֹן כִּי־גָזַ חַיִּישׁ וְנָעָפָה:	The days of our years <i>amount to</i> seventy years, And if <u>strength permits</u> , 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</i> <i>strength</i> .  passes over: AV differs ( <i>is cut</i> <i>off</i> ), as if reading גָּזַ, from root גָּזַ, and not גָּזַ, from root גָּזַ.
Ps 90:11	מִי־יֹדַע עֹז אַפְּךָ וְכִירְאָתְךָ עִבְרָתְךָ:	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	לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבְא לִבְּב חֲכָמָה:	So teach <i>us</i> to count our days So that we may <u>bring</u> a <u>wise</u> <u>heart</u> .	bring: perhaps on the day of reckoning.  a wise heart ← <i>a heart of</i> <i>wisdom</i> , a Hebraic genitive.
Ps 90:13	שׁוּבָה יְיָ הוּהָ עַד־מָתִי וְהַנָּחִם עַל־עֲבֹדֶיךָ:	Return, O LORD. How long <i>will it be</i> ? And have compassion on your servants.	

Ps 90:14	שְׂבַעֲנוּ בִּבְקֶר חֶסֶדְךָ וְנִרְנָנָה וְנִשְׂמְחָה בְּכָל-יְמֵינוּ:	Satiate us in the morning with your kindness, And let us shout for joy and rejoice On all our days.	
Ps 90:15	שְׂמַחְנוּ כִּימֹת עֲנִיתָנוּ שָׁנוֹת רָאִינוּ רָעָה:	Bring us joy Matching the days that you afflicted us – The years when we saw evil.	days that ← days of.
Ps 90:16	יִרְאֶה אֶל-עֲבָדֶיךָ פָּעֲלֶךָ וְהִדְרֶךָ עַל-בְּנֵיהֶם:	Let your work appear to your servants, And your splendour to their sons.	
Ps 90:17	וְיְהִי   נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה:	Let the beauty of the LORD* our God be upon us, And direct the work of our hands in our interest. 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 ← on / concerning us.
Ps 91:1	יֹשֵׁב בְּסִתְר עֲלִיוֹן בְּצֵל שְׁדֵי יִתְלֹנֵן:	“He who 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	אֶמַר לַיהוָה מַחְסִי וּמְצֻדָּתִי אֱלֹהֵי אֲבֹטְחֻבוֹ:	“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 יִצִּילְךָ מִפֶּחַ יָקוֹשׁ מִדְּבַר הַוּוֹת:	“For he will deliver you from the fowler’s snare, And from any harmful plague.	The Spirit speaks.  harmful plague ← plague of harms, a Hebraic genitive.
Ps 91:4	בְּאֲבָרְתּוֹ   יִסֹּךְ לָךְ וְתַחַת-כַּנְפָּיו תִּחְסֶה צִנָּה וְסַחֲרָה אֲמַתּוֹ:	He will cover you with his wing feathers, And you will have shelter under his wings. His truth is your shield and buckler.	buckler ← covering-shield. See Jer 46:3, but the Hebrew word for buckler is different here.
Ps 91:5	לֹא-תִירָא מִפֶּחַד לַיְלָה מִחַץ יַעֲוֶף יוֹמָם:	Do not be afraid of any terror of the night, Nor of an arrow that might fly by day,	
Ps 91:6	מִדְּבַר בְּאֶפְל יִהְיֶה מְקֻטָּב יִשׁוּד צָהָרִים:	Nor of the plague that is prevalent in the darkness, Nor of pestilence that ravages at noon.	is prevalent ← goes.
Ps 91:7	יִפֹּל מִצִּדְּךָ   אֶלֶף וּרְבָבָה מִיְּמִינְךָ אֵלֶיךָ לֹא יִגֹּשׁ:	A thousand will fall at your side, And ten thousand on your right hand side. No-one will be able to approach you.	No-one: i.e. no-one (hostile). AV differs (it ... not).

Ps 91:8	רַק בְּעֵינַיִךְ תִּבְטֹחַ וְשַׁלַּמְתָּ רְשָׁעִים תִּרְאֶה:	You will only <i>have to</i> look with your eyes, And you will see retribution on the wicked.”	
Ps 91:9	בִּי־אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמֹתָ מְעוֹנָךְ:	“For you, O LORD, <i>are</i> my refuge. <i>O MOST HIGH</i> , you have appointed your dwelling place.”	Messiah speaks.  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 בְּאֹהֶלְךָ:	“No harm will befall you, And no blow will come near your tent.	The Spirit speaks.
Ps 91:11	כִּי מִלֵּאכָיו יִצְוֶה־לְךָ לְשֹׁמְרֶיךָ בְּכָל־דְּרָכֶיךָ:	<b>For he will command his angels concerning you To protect you in all your ways.</b>	<b>Matt 4:6, Luke 4:10.</b>
Ps 91:12	עַל־כַּפַּיִם יִשְׁאוּנֶךָ פֶּן־תִּגָּף בְּאֶבֶן רִגְלֶךָ:	<b>They will bear you upon their hands Lest you strike your foot on a stone.</b>	<b>Matt 4:6, Luke 4:11.</b>
Ps 91:13	עַל־שַׁחַל וּפִתָּן תִּדְרֹךְ תִּרְמָס בְּפִיר 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 חָשַׁק וְאַפְלָטָהוּ אֲשַׁגְּבֶהוּ כִּי־יַדַּע 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 עַמּוֹ־אֲנִי בְּצָרָה 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	אֶרְךְ יָמִים אֲשַׁבִּיעֶהוּ וְאֶרְאֶהוּ בִּישׁוּעָתִי:	I will satiate him <i>with</i> length of days, And I will show him my salvation.”	
Ps 92:1a	מִזְמֹר שִׁיר לַיּוֹם הַשַּׁבָּת:	A Psalm. A Song for the Sabbath day.	
Ps 92:1b	טוֹב לְהַדּוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן:	<i>It is good to thank the LORD, And to make psalm melody to your name, O MOST HIGH,</i>	
Ps 92:2	לְהַגִּיד בְּבֹקֶר חַסְדְּךָ וְאֶמּוֹנָתְךָ בַּלַּיְלוֹת:	<i>And to tell of your kindness in the morning And of your faithfulness in the night,</i>	night ← <i>nights</i> .

Ps 92:3	עַל־עֲשׂוֹר וְעַל־נָבֶל עָלִי הַגִּיּוֹן בְּכִנּוֹר: On the ten-stringed kithara and the lute, With a <u>meditation</u> on the harp.	meditation: see Ps 9:16.
Ps 92:4	כִּי שִׂמַּחְתָּנִי יְהוָה בַּפִּעֲלָךְ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֶּה: 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	מִה־גָּדְלוֹ מַעֲשֶׂיךָ יְהוָה מָאֵד עֲמֻקּוֹ מִחֲשַׁבְתֶּיךָ: How great your works <i>are</i> , O LORD, And how very deep your thoughts are!	
Ps 92:6	אִישׁ־בֶּעַר לֹא יֵדַע וְכֹסִיל לֹא־יָבִין אֶת־זֹאת: The undiscerning man does not know, And the fool does not understand this.	
Ps 92:7	בַּפֶּרֶחַ רְשָׁעִים   כִּמּוֹ עֵשֶׁב וַיַּעֲצוּ כָל־פֹּעֲלֵי אֱוֹן לְהַשְׁמָדָם עַד־עַד: As the wicked shoot up like grass, So all those <i>who</i> commit iniquity flourish, But <i>only</i> for them to be destroyed <i>in all</i> perpetuity.	<i>in all perpetuity</i> ← <i>perpetuities</i> <i>of perpetuity</i> .
Ps 92:8	וְאַתָּה מְרוֹם לְעַלְמֵי יְהוָה: And you <i>are</i> age-abidingly on high, O LORD.	
Ps 92:9	כִּי הִנֵּה אִיְבֹיֶיךָ   יְהוָה כִּי־הִנֵּה אִיְבֹיֶיךָ יֵאָבְדוּ יִתְפָּרְדּוּ כָל־פֹּעֲלֵי אֱוֹן: For <i>here are</i> your enemies, O LORD, For <i>here are</i> 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	וְתָרַם כְּרָאִים קַרְנִי בְלֹתִי בְשֶׁמֶן רַעֲנָן: And you have exalted my horn like <i>that of a</i> <i>rhinoceros</i> ; I have been suffused with fresh oil.	rhinoceros: or <i>buffalo</i> , but here a play on words with (one) horn.
Ps 92:11	וְתַבֵּט עֵינִי בְשׁוּרֵי בִקְמִים עָלִי מִרְעִים תִּשְׁמַעְנָה אָזְנִי: And my eye has <u>beheld</u> those who watched for me; When evildoers rose up against me, My ears <u>heard</u> <i>it</i> .	beheld ... heard: AV differs, supplying <i>my desire</i> in each case.
Ps 92:12	צָדִיק כַּתְמָר יִפְרַח כְּאֶרֶז 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	נִשְׁתַּלְּמִים בְּבֵית יְהוָה בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: Being planted in the house of the LORD – In the courtyards of our God – They will flourish.	



Ps 92:14	עוֹד יְנוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:	They will still be putting forth shoots in old age; They will be sap-rich and fresh,	
Ps 92:15	לֹהֲגִיד בִּי־יֵשֶׁר יְהוָה צוּרִי וְלֹא־*עֵלְתָה **עוֹלָתָה בּוֹ:	So as to tell that the LORD <i>is</i> upright – My rock – And <i>that there is</i> no <u>injustice</u> 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 לְבֹשׁ לְבָשׁ יְהוָה עָז הַתְּאֲזָר אֶף־תְּכוּן תִּבְל בַּל־תִּמּוֹט:	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 כְּסֵאֲךָ מֵאֵז מַעֲוֹלָם אַתָּה:	Your throne has been established since former time; You <i>have ruled</i> since an <i>ancient</i> age.	
Ps 93:3	נִשְׁאוּ נְהָרוֹת   יְהוָה נִשְׁאוּ נְהָרוֹת קוֹלָם יִשְׁאוּ נְהָרוֹת דְּכִים:	The rivers have raised, O LORD – The rivers have raised their voice; The rivers have <u>risen up</u> <i>with their dashings</i> .	risen up <i>with</i> their dashings ← <i>raised their dashing</i> .
Ps 93:4	מִקְלוֹת   מִיָּם רַבִּים אֲדִירִים מִשְׁבְּרֵי־יָם אֲדִיר בַּמָּרוֹם יְהוָה:	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	עֲדִיתִךְ   נֶאֱמַנּוּ מְאֹד לְבֵיתְךָ נִאֲוָה־קֹּדֶשׁ יְהוָה לְאֶרֶץ יָמִים:	Your testimonies <i>are</i> exceedingly faithful; Holiness is becoming to your house, O LORD, In the length of days.	
Ps 94:1	אֵל־נִקְמָוֹת יְהוָה אֵל נִקְמָוֹת הוֹפִיעַ:	O LORD GOD of vengeance, O GOD of vengeance, Shine forth.	
Ps 94:2	הַנִּשְׂא שִׁפְט הָאָרֶץ הַשֶּׁב גָּמוּל עַל־גָּאִים:	Be exalted, O judge of the earth; <u>Bring</u> retribution to the proud.	bring ← <i>bring back</i> , but the sense of rebounding in present in <i>retribution</i> .
Ps 94:3	עַד־מָתִי רְשָׁעִים   יְהוָה עַד־מָתִי רְשָׁעִים יַעֲלוּ:	How long, O LORD, will the wicked ... – How long will the wicked exult?	
Ps 94:4	יַבִּיעוּ יִדְבְּרוּ עֲתָק יִתְאַמְרוּ כָּל־פְּעֻלֵי אוֹן:	They babble <i>and</i> speak insolently; All those <i>who</i> commit iniquity are boasting.	

Ps 94:5	עֲמֹךָ יְהוָה יִדְכָּאוּ וַיַּחֲלֹתְךָ יַעֲנֶנּוּ:	O LORD, they crush your people, And they afflict your inheritance.	
Ps 94:6	אֲלֻמְנָה וְגֵר יַהֲרֹגוּ וַיְתוּמִים יִרְצְחוּ:	They kill the widow and the foreigner, And they murder orphans.	
Ps 94:7	וַיֹּאמְרוּ 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 בַּעֲרִים בָּעַם וְכִסִּילִים מִתִּי תִשְׁבִּילוּ:	Understand, <i>you</i> unscrupulous <i>ones</i> among the people; And <i>you</i> fools, When will you become wise?	
Ps 94:9	הֲנֹטַע אֵזֶן הֲלֹא יִשְׁמַע אִם-יֵצֵר עֵין 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	הֲיֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ הַמִּלְמִד אָדָם דָּעַת:	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-הֵמָּה הֶבֱל:	<b>The LORD knows the thoughts of man</b> – <b>That they <i>are</i> <u>vacuous</u>.</b>	<b>1 Cor 3:20.</b> <hr/> <hr/> vacuous ← <i>vacuity</i> .
Ps 94:12	אַשְׁרֵי   הַגִּבֹּר 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 יִכָּרֶה 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 וַיַּחֲלֹתוּ לֹא יַעֲזֹב:	<b>For the LORD will not desert his people,</b> And he will not forsake his inheritance.	<b>Rom 11:2.</b>
Ps 94:15	כִּי-עַד-צֶדֶק יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל-יֹשְׁרֵי-לֵב:	For judgment will <u>again</u> <u>become</u> justice, 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-יָקוּם לִי עִם-מַרְעִים מִי-יִתְיַצֵּב לִי עִם-פְּעֻלֵי 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	לֹאִי יְהוָה עֲזָרָתָהּ לִי כִמְעֹט   שְׁכֵנָה דּוֹמָה נִפְשִׁי:	If the LORD <i>had</i> not <i>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-אֶמְרָתִי מָטָה רַגְלִי חֲסִידְךָ יְהוָה יִסְעָדָנִי:	Whenever I said, “My foot is slipping”, Your kindness, O LORD, supported me.	
Ps 94:19	בְּרֹב שְׂרָעָפִי בְּקִרְבִּי תִּנְחֹמֶיךָ יִשְׁעִשְׂעוּ נַפְשִׁי:	In the profusion of perplexities within me, Your consolations delighted my <u>being</u> .	being ← <i>soul</i> .
Ps 94:20	הִיחְבְּרָךְ כִּסֵּא הַחוֹת יֵצֵר עֲמָל עַל־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 צַדִּיק 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	וַיִּשֶׁב עֲלֵיהֶם   אֶת-אוֹנָם וּבְרַעְתָּם יִצְמִיתָם יִצְמִיתָם יְהוָה אֱלֹהֵינוּ:	And he <u>requited</u> <u>them</u> <u>with</u> their iniquity, And he will cut them off in their wickedness; The LORD our God will cut them off.	requited them with ← <i>returned 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 פָּנֵינוּ בְּתוֹדָה בְּזִמְרוֹת נְרִיעֵ לֹ:	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 מַחְקֵי-אָרֶץ וְתוֹעֲפּוֹת הָרִים לֹ:	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-לֹ הֵם וְהוּא עָשָׂהוּ אֵיבַשֶׁת יָדָיו יָצְרוּ:	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	בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה נִבְרָכָה לִפְנֵי-יְהוָה עֲשֵׂנוּ:	Come, let us worship and bow down; Let us kneel before the LORD our maker.	

Ps 95:7	כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ 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 <u>heed</u> his voice,	Heb 3:7, Heb 3:15, Heb 4:7.  heed ← <i>hear</i> .
Ps 95:8	אַל-תִּקְשׁוּ לִבְבְּכֶם כְּמִרְיַבָּה כִּיּוֹם מָסָה בַּמִּדְבָּר:	Do not harden your heart, As <i>in the</i> <u>contention</u> – As <i>on the</i> day of testing in the desert –	Heb 3:8, Heb 3:15, Heb 4:7.  contention: or the place, <i>Meribah</i> .
Ps 95:9	אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחֲנוּנִי גַם-רָאוּ פַעְלִי:	When your fathers tested me. They put me to the proof, Then they <u>duly</u> saw my works.	Heb 3:9.  duly ← <i>also</i> , but with wider scope.
Ps 95:10	אַרְבָּעִים שָׁנָה   אֶקְוֶה בְּדוֹר וְאָמַר עִם תַּעֲיִ לִבָּב הֵם וְלֹא לֹא-יָדְעוּ דְרָכִי:	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 בְּאָפִי אִם-יָבֹאוּ אֶל-מְנוּחָתִי:	So I swore <u>in my</u> anger That they <u>certainly</u> would <u>not enter</u> into my <u>resting place</u> .	Heb 3:11, Heb 4:3, Heb 4:5.  in my anger: or <i>by my anger</i> .  they certainly would not enter: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.  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 בִּרְכוּ שְׁמוֹ בְּשָׁרוֹ מִיּוֹם-לְיוֹם יִשׁוּעָתוֹ:	Sing to the LORD, Bless his name; Proclaim his salvation From <u>one day</u> to the <u>next</u> .	1 Chr 16:23.  from one day to the next ← <i>from day to day</i> .
Ps 96:3	סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:	Tell of his glory among the Gentiles And of his wondrous <i>deeds</i> among all the <i>various</i> peoples.	1 Chr 16:24.
Ps 96:4	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד נֹרָא 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.  <i>to be</i> praised: gerundival use of the participle.
Ps 96:5	כִּי   כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְהִי הַיְהוָה 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	הוֹד-וְהָדָר לִפְנֵי עֹז וְתִפְאֶרֶת 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 וָעֹז:	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 שְׂאֵו־מִנְחָה וּבָאוּ לַחֲצֹרוֹתָיו:	Ascribe the glory of his name to the LORD; Make a meal-offering, And enter into his courtyards.	1 Chr 16:29. make ← <i>offer</i> .
Ps 96:9	הִשְׁתַּחֲנוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ חִילוֹ מִפְּנֵי 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. the splendour of holiness: or, as a Hebraic genitive, <i>holy splendour</i> .
Ps 96:10	אָמְרוּ בְּגוֹיִם   יְהוָה מֶלֶךְ אֶף־תִּכְוֶן תִּבֵּל בְּל־תִּמּוֹט יָדִין 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 וּמִלֵּאֵוֹ:	<b>Let the heavens rejoice</b> And the earth be glad; Let the sea roar With its fulness.	<b>Rev 12:12.</b>    1 Chr 16:31, 1 Chr 16:32. with its fulness ← <i>and its fulness</i> .
Ps 96:12	יִעֲלֹז שָׂדֵי וְכָל־אֲשֶׁר־בּוֹ אֵז 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	לִפְנֵי יְהוָה   כִּי בָא כִי בָא לִשְׁפֹט הָאָרֶץ יִשְׁפֹט־תִּבֵּל בְּצֶדֶק וְעַמִּים בְּאִמּוֹנָתוֹ:	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 אַיִם רַבִּים:	The LORD reigns. Let the earth be glad; Let the many coastlands rejoice.	coastlands: or <i>islands</i> .
Ps 97:2	עָנָן וְעֶרְפֹּל סְבִיבוֹ צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ:	A cloud and gloom <i>are</i> around him; Righteousness and justice <i>are</i> the foundation of his throne.	foundation: AV differs ( <i>habitation</i> ), as if reading מְעוֹן.
Ps 97:3	אֵשׁ לִפְנֵי תִלְךָ וּתְלַהֵט סָבִיב צָרֵיוֹ:	Fire goes in front of him And sets his adversaries on fire <i>all</i> around.	
Ps 97:4	הָאִירוּ בְּרָקָיו תִּבֵּל רָאֲתָהּ וּתַחֵל הָאָרֶץ:	His lightning flashes light up the world; The earth sees and trembles.	

Ps 97:5	הָרִים כִּדְוֹנָג נִמְסוּ מִלִּפְנֵי יְהוָה מִלִּפְנֵי אֲדֹנָן כָּל־הָאָרֶץ:	Mountains melt like wax before the LORD – Before the Lord of all the earth.	
Ps 97:6	הַגִּידוּ הַשָּׁמַיִם צִדְקוֹ וּרְאוּ כָּל־הָעַמִּים כְּבוֹדוֹ:	The heavens tell of his righteousness, And all the nations see his glory.	
Ps 97:7	יִבְשׁוּ   כָּל־עֲבָדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֱלִילִים הַשֵּׁתַחֲוִי־לוֹ כָּל־אֱלֹהִים:	All <i>who</i> serve carved images will be ashamed – Those who boast in idols. <b>Worship him, all <i>you</i> gods.</b>	Perhaps this is what is referred or alluded to in <b>Heb 1:6</b> . <hr/> gods: or <i>judges</i> . Compare Ps 82:6, Ps 82:1, and compare Heb 1:6.
Ps 97:8	שָׁמְעָה וַתִּשְׂמַח   צִיּוֹן וַתִּגְלֶנָּה בְּנוֹת 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 מֵאֲדָנִי עַל־יֵת עַל־כָּל־אֱלֹהִים:	For you, O LORD, <i>are</i> the MOST HIGH, Over all the earth. You are exalted Far above all <i>gods</i> .	gods: or <i>judges</i> . Compare Ps 97:7, Ps 82:6, Ps 82:1.
Ps 97:10	אֲהַבֵּי יְהוָה שִׂנְאֻ רָע שִׁמְר נַפְשׁוֹת חֲסִידָיו מִיַּד רָשָׁעִים יַצִּילֵם:	<i>You</i> who love the LORD, <i>hate</i> evil. He watches over the <i>lives</i> 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 לַצַּדִּיק וְלִישָׁרֵי־לֵב שִׂמְחָה:	Light is sown to the righteous, And joy to the upright in heart.	
Ps 97:12	שִׂמְחוּ צַדִּיקִים בְּיְהוָה וְהוֹדוּ לְזִכָּר קִדְשׁוֹ:	Rejoice in the LORD, <i>you</i> righteous, And give thanks at the mention of his holiness.	
Ps 98:1	מִזְמֹר שִׁירוֹ לַיהוָה   שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה־לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ:	A Psalm. Sing a new song to the LORD, For he has done wondrous <i>things</i> . His right <i>hand</i> and <i>his</i> <i>holy</i> <i>arm</i> 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 לְעַיְנֵי הַגּוֹיִם גְּלָה צִדְקָתוֹ:	The LORD has made his salvation known; He has revealed his righteousness in the sight of the Gentiles.	

Ps 98:3	זָכַר חֶסֶדּוֹ   וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָּל־אֲפִסֵּי־אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:	He remembered his kindness and his faithfulness to the house of Israel; All the ends of the earth saw the salvation of our God.	the ends of the earth saw (etc.): compare Isa 52:10.
Ps 98:4	הִרְיעוּ לַיהוָה כָּל־הָאָרֶץ פִּצְחוּ וּרְנְנוּ 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 זְמִירָה:	Make psalm melody to the LORD with the harp, With the harp and the sound of psalm-singing.	
Ps 98:6	בַּחֲצָצְרוֹת וְקוֹל שׁוֹפָר הִרְיעוּ לִפְנֵי   הַמֶּלֶךְ יְהוָה:	With trumpets and the sound of the ramshorn, Shout for joy before the king, the LORD.	
Ps 98:7	יִרְעַם הַיָּם וּמִלֵּאוֹ תִּבֵּל וַיִּשְׁבִּי בָּהּ:	The sea roars, and its fulness – The world, and those <i>who</i> inhabit it.	
Ps 98:8	נְהַרֹת יִמְחֲאוּ־כַף יַחַד הָרִים יִרְנְנוּ:	The rivers clap <i>their</i> hands; The mountains shout for joy together,	
Ps 98:9	לִפְנֵי־יְהוָה כִּי בָא לְשֹׁפֵט הָאָרֶץ יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים:	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 תִּנּוּט 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	יִזְדּוּ 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 מִישָׁרִים מִשְׁפָּט וְצִדְקָה בִּיעָקֹב   אֶתָּה עֹשִׂיתָ:	Now the king's power loves justice. You have established uprightness, And you have exercised judgment and justice in Jacob.	
Ps 99:5	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהֶדֶם רַגְלָיו קְדוֹשׁ הוּא:	Extol the LORD our God, And worship at his footstool; He <i>is</i> holy.	

Ps 99:6	מֹשֶׁה וְאַהֲרֹן   בְּכֹהֲנָיו וְשִׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ קֹרְאִים 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 עָנָן יְדַבֵּר אֱלֹהִים שָׁמְרוּ עֲדֹתָיו וְחֹק נִתְּנ־לָמוֹ:	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 עָנִיתָם אֵל נִשְׂא הַיִּיתָ לָהֶם 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	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ כִּי־קָדוֹשׁ 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	מִזְמוֹר לַתּוֹדָה הָרִיעוּ 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 *וּלֹא *וְלֹא אֲנַחְנוּ עַמּוֹ וְצֹאֵן מִרְעִיתוֹ:	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>qere</i> are as in Ex 21:8, but here the <i>ketiv</i> makes a viable reading.
Ps 100:4	בָּאוּ שְׂעָרָיו   בְּתוֹדָה חֲצִרְתָּיו בְּתִהְלֵה הוֹדוּ־לֹ בִּרְכוּ 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 וָדָר 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 מִזְמוֹר חֲסִד־וּמִשְׁפָּט אֲשִׁירָה לָךְ יְהוָה אֲזַמְּרָה:	A Psalm of David. I will sing of kindness and justice; I will make psalm melody to you, O LORD.	



Ps 101:2	אֲשַׁכִּילָהּ   בְּדֶרֶךְ תָּמִים מְתִי תָּבוֹא אֵלַי אֶתְהַלֵּךְ בְּתִם-לִבִּי בִקְרֹב 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   לִנְגֹד עֵינַי דְּבַר-בְּלִיעַל עֲשֵׂה-סִטִּים שְׁנֵאתִי לֹא יִדְבַק בִּי:	I will not put <i>any</i> worthless thing in <i>my</i> sights. I have hated What those <i>who</i> turn aside do; It will not <u>have any attraction to me</u> .	in my sights ← <i>to opposite my eyes</i> .  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	*מְלוּשְׁנִי *מְלֻשְׁנִי בִסְתֵר   רַעְהוּ אוֹתוֹ אֲצַמִּית גְּבַה־עֵינַיִם וְרַחֵב לִבִּי אֹתוֹ 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 a <u>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.  a puffed up ← <i>broad</i> .
Ps 101:6	עֵינַי   בְּנֶאֱמַנֵי-אֶרֶץ לְשֹׁבֵת עַמִּדִי הִלֵּךְ בְּדֶרֶךְ תָּמִים הוּא יִשְׁרָתֵנִי:	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   בִּקְרֹב בֵּיתִי עֲשֵׂה רַמְיָה דִּבֶּר שְׁקָרִים לֹא-יִכּוֹן לִנְגֹד 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	לְבָקָרִים אֲצַמִּית כָּל-רְשָׁעֵי-אֶרֶץ לְהַכְרִית מִעִיר-יְהוָה כָּל-פֹּעֲלֵי אָוֶן:	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 לְעַנִּי כִי-יֵעָטֵף וְלִפְנֵי יְהוָה יִשְׁפֹךְ שִׁיחוֹ:	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 שְׁמַעַה תְּפִלָּתִי וְשִׁוְעָתִי אֵלֶיךָ תָּבוֹא:	O LORD, hear my prayer, And let my crying out come to you.	
Ps 102:2	אַל-תִּסְתֵּר פָּנֶיךָ   מִמֶּנִּי בַיּוֹם צָר לִי הִטָּה-אֵלַי אֲזַנְךָ בַּיּוֹם אֶקְרָא מִהֵרָה 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.	

Ps 102:3	כִּי־כָלוּ בַעֲשָׁן יָמַי וְעַצְמוֹתַי כְּמוֹ־קֵד נֶחֱרוּ:	For my days are ending in smoke, And my bones are burning up like a firebrand.	
Ps 102:4	הוֹכַה־כְּעֵשֶׁב וַיִּבֶשׁ לִבִּי כִי־שָׁכַחְתִּי מֵאֲכָל לֶחֶמִי:	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 דְבָקָה עֲצָמִי לְבָשָׁרִי:	With the sound of my sighing, My bones 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.	
Ps 102:7	שָׁקַדְתִּי וְאַהִיָּה כְּצִפּוֹר בּוֹדֵד עַל־גֹּג:	I have been sleepless, And I have become like a solitary bird on a rooftop.	
Ps 102:8	כָּל־הַיּוֹם חֲרַפּוֹנִי אוֹיְבֵי מְהוֹלְלֵי בִי נִשְׁבְּעוּ:	My enemies reproach me all day long; Those who make me look foolish Have taken oaths against me.	those who make me look foolish: or, as [BDB], <i>those mad against me</i> .
Ps 102:9	כִּי־אָפַר כְּלֶחֶם אֲכָלְתִּי וְשִׁקְוִי בִבְכִי מִסְכָּתִי:	For I have eaten ashes like bread And mixed my drink with weeping,	
Ps 102:10	מִפְּנֵי־זַעַמְךָ וְקִצְפֶּךָ כִּי נִשְׁאַתָּנִי וַתִּשְׁלִיכֵנִי:	On account of your indignation and your wrath, For you have lifted me up And thrown me down.	
Ps 102:11	יָמֵי כָצֵל נָטוּי וְאָנִי כְּעֵשֶׁב אֵיבֵשׁ:	My days <i>are</i> like a declining shadow, And I am drying out like grass.	
Ps 102:12	וְאַתָּה יְיָהוָה לְעוֹלָם תֵּשֵׁב וְזִכְרֶךָ לְדֹר וָדֹר:	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 תִּקּוֹם תִּרְחַם צִיּוֹן כִּי־עַתָּה לְחִנּוּנָהּ 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־אַבְנֶיהָ וְאֶת־עֲפָרָהּ יְחַנּוּנוּ:	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־כְּבוֹדְךָ:	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־תַּפְלַת הָעֲרֵעַר וְלֹא־בָזָה אֶת־תַּפְלָתָם:	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 יִהְלִלֶיהָ:	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 הַבֵּיט:	For he has peered <i>down</i> from <u>his holy heights</u> ; 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	לִשְׁמַע אֲנָקַת אֲסִיר לִפְתָּח בְּנֵי תְמוּתָהּ:	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 וּתְהַלְלוּ בִירוּשָׁלַם:	To declare the name of the LORD in Zion, And his <u>praiseworthiness</u> in Jerusalem,	praiseworthiness ← <i>praise</i> .
Ps 102:22	בְּהִקְבֹּץ עַמִּים יִחָדּוּ וּמַמְלָכוֹת לְעַבֵּד אֶת־יְהוָה:	When nations gather together, And kingdoms <i>too</i> , To serve the LORD.	
Ps 102:23	עָנָה בְּדֶרֶךְ *כָּחוּ **כָּחִי קֹצֵר יָמֵי:	{Q: He has oppressed my strength} [K: His strength has caused oppression] on the way; He has shortened my days,	The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue.
Ps 102:24	אֲמַר אֵלֵי אֶל־תִּעְלֵנִי בְּחֻצֵי יָמֵי בְּדוֹר דּוֹרִים שְׁנוֹתֶיךָ:	<i>So that</i> 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	לִפְנֵים הָאָרֶץ יִסְדַּתָּ וּמַעֲשֵׂה יְדֶיךָ שָׁמַיִם:	<b>In past time you founded the earth, And the heavens <i>are</i> the work of your hands.</b>	Heb 1:10.

Ps 102:26	הֵמָּה   יֵאָבְדוּ וְאַתָּה תִּעָמַד וְכָל־סָבָג יִבָּלֶה כְּלִבְוֶשׁ תִּחַלְּפֵם 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 וְשָׁנוּתֶיךָ לֹא יִתְמוּ:	But you <u>are</u> the same, And your years will not come to an end.	Heb 1:12.  you are the same ← you (are) he.  come to an end: in an Aramaic form.
Ps 102:28	בְּנֵי-עַבְדֶּיךָ יִשְׁכְּנוּ וְזִרְעָם לִפְנֶיךָ יִכּוֹן:	Your servants' sons will be settled, And their seed will be established before you.”	
Ps 103:1	לְדָוִד   בָּרַכְי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבִּי אֶת־שֵׁם קָדְשׁוֹ:	A Psalm of David. Bless the LORD, O my being, And his holy name, O all my inward parts.	being ← soul.  his holy name ← the name of his holiness, a Hebraic genitive.
Ps 103:2	בָּרַכְי נַפְשִׁי אֶת־יְהוָה וְאַל־תִּשְׁכַּחֵי כָל־גְּמוּלוֹ:	Bless the LORD, O my being, And do not forget any of the recompenses of him	being ← soul.  any ← all.
Ps 103:3	הַסֹּלֶחַ לְכָל־עֲוֹנֵי הָרָפָא לְכָל־תַּחֲלָאִי:	Who forgives all my iniquity, Who cures all my diseases,	my (2x) ← your, in an Aramaic form, speaking to his own being, or “soul”.
Ps 103:4	הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי הַמַּעֲטִירֵכִי חֶסֶד וְרַחֲמִים:	Who redeems my life from the pit, Who crowns me with kindness and mercy,	my ... me ← your ... you. See Ps 103:3.
Ps 103:5	הַמְשַׁבֵּיעַ בְּטוֹב עֲדֶיךָ תִּתְחַדֵּשׁ בְּנֶשֶׁר נְעוּרֵיכִי:	And who satiates my years with goodness; My youth is renewed like an eagle.	my (2x) ← your. See Ps 103:3.  years: AV differs (mouth). [AnLx], [BDB]= age.
Ps 103:6	עֹשֶׂה צְדָקוֹת יְהוָה וּמַשְׁפָּטִים לְכָל־עֲשׂוּקִים:	The LORD performs righteous acts, And acts of justice for all the oppressed.	
Ps 103:7	יֹדִיעַ דְּרָכָיו לְמֹשֶׁה לְבָנָי יִשְׂרָאֵל עַל־לִוְתוֹ:	He makes his way known to Moses And his deeds to the sons of Israel.	Moses: standing for the people of Moses, so the present tense is appropriate.
Ps 103:8	רַחוּם וְחַנּוּן יְהוָה אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד:	The LORD is merciful and gracious, Forbearing and rich in kindness.	rich ← abundant.
Ps 103:9	לֹא־לִנְצַח יָרִיב וְלֹא לְעוֹלָם יִטּוֹר:	He will not contend in perpetuity, And he will not retain his anger age-abidingly.	

Ps 103:10	לֹא בִחְטֵאֵינוּ עָשָׂה לָנוּ וְלֹא כְּעֹנְתֵינוּ גָּמַל עָלֵינוּ:	He has not dealt with us according to our sins, Nor has he retributed us according to our iniquities.	
Ps 103:11	כִּי כִגְבֹהַ שָׁמַיִם עַל־הָאָרֶץ גָּבַר חֲסִדּוֹ עַל־יִרְאָיו:	For as the heavens are high above the earth, So 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	כָּרֵחַק מִזֶּרֶחַ מִמַּעַרְבַּ הָרֵחִיק מָמְנוּ אֶת־פְּשָׁעֵינוּ:	As the east <i>is</i> remote from the west, So he has removed our transgressions from us.	
Ps 103:13	כָּרַחֵם אָב עַל־בָּנִים רַחֵם יְהוָה עַל־יִרְאָיו:	As a father has compassion on his sons, So 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 זָכוֹר כִּי־עָפָר אֲנַחְנוּ:	For he knows our <u>condition</u> ; He remembers that we <i>are</i> dust.	condition ← <i>formation</i> .
Ps 103:15	אֲנוֹשׁ כְּחֶצִיר יָמָיו כָּצִין הַשָּׂדֶה כֵּן יִצִּין:	<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 וְאֵינָנוּ וְלֹא־יִכְרְנוּ 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	וַחֲסֵד יְהוָה   מֵעוֹלָם וְעַד־עוֹלָם עַל־יִרְאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים:	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 וּלְזִכְרֵי פְקֻדָּיו לַעֲשׂוֹתָם:	To those who keep his covenant, And those who remember his precepts – To carry them out.	
Ps 103:19	יְהוָה בִּשְׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:	The LORD has established his throne in the heavens, And his kingdom rules over all.	
Ps 103:20	בָּרְכוּ יְהוָה מַלְאָכָיו גְּבֹרֵי כֹחַ עֹשֵׂי דְבָרוֹ לְשִׁמְעַת 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	בִּרְכוּ יְהוָה כָּל־עֲבָאִיו מְשָׁרְתָיו 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	בִּרְכוּ יְהוָה   כָּל־מַעֲשָׂיו בְּכָל־מְקוֹמוֹת מְמִשְׁלָתוֹ בִּרְכֵי נַפְשִׁי 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	בִּרְכֵי נַפְשִׁי אֶת־יְהוָה יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהֹדֶר לְבָשֶׁת:	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	עֹטֶה־אֹר כַּשְּׁלֵמָה נוֹטֶה שָׁמַיִם כִּי־רֵיעָה:	<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 בַמַּיִם עֲלִיּוֹתָיו הַשֶּׁם־עֲבִים רְכוּבוֹ הִמְהַלֵּךְ 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	עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט:	<b><i>Who</i> makes his angels spirits, And his servants a flaming fire</b>	Heb 1:7.
Ps 104:5	יִסַּד־אָרֶץ עַל־מְכוּנֶיהָ בַּל־תִּמוֹט עוֹלָם וָעֶד:	<i>Is</i> he <i>who</i> founded the earth on its bases So that it will not totter, Age-abidingly and <i>in</i> perpetuity.	
Ps 104:6	תִּהְיוּם כַּלְבוּשׁ כִּסְיָתוֹ עַל־הָרִים יַעֲמְדוּ־מַיִם:	<i>As for the deep</i> , you have covered it as <i>with</i> a garment; Waters stand over mountains.	the deep: perhaps <i>the ocean</i> <i>floor</i> . AV differs in syntactic structure. Our structure is as in Ps 103:15.
Ps 104:7	מִז־גַּעְרָתְךָ יְנוּסוּן מִז־קוֹל רָעַמְךָ יִחַפְּזוּן:	They flee at your rebuke; At the sound of your thunder, They hasten away.	
Ps 104:8	יַעֲלוּ הָרִים יִרְדּוּ בְּקַעֲוֹת אֶל־מְקוֹם זֶה   יִסְדֶּתָּ לָהֶם:	<i>They go up</i> mountains; They go down valleys, To the place where you laid a foundation for them.	they go up: as vapour.
Ps 104:9	גָּבַול־שְׂמִתָּ בַל־יַעֲבְרוּן בַּל־יִשׁוּבוּן לְכִסּוֹת 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 הָרִים יִהְלִכוּן:	<i>You</i> send source <i>water</i> into streams <i>Which</i> run between the mountains.	

Ps 104:11	יִשְׁקוּ כָּל־חַיָּתוֹ שְׂדֵי יִשְׁבְּרוּ פְּרָאִים צְמָאִם:	They provide drink for all wildlife; Wild donkeys quench their thirst.	
Ps 104:12	עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכֹּן מִבֵּין עֵפְפָאִים 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 הָרִים מֵעֲלִיּוֹתָיו מִפְּרִי מַעֲשֵׂיֶךָ תִּשְׂבַּע הָאָרֶץ:	He waters the mountains from his upper rooms; The earth is satiated with the fruit of your works.	
Ps 104:14	מַצְמִיחַ חֲצִיר   לְבַהֲמָה וְעֹשֶׂב לְעִבְדַּת הָאָדָם לְהוֹצִיא לֶחֶם מִן־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 לִב־אֲנוֹשׁ לְהַצְהִיל פָּנִים מִשֶּׁמֶן וְלֶחֶם לִב־אֲנוֹשׁ 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־שָׁם צִפְּרִים יִקְנְנוּ חֲסִידָה בְּרוּשִׁים בֵּיתָהּ:	Where the birds nestle. <i>As for</i> the stork, The cypresses <i>are</i> its home.	
Ps 104:18	הָרִים הַגְּבוּהִים לִיעֲלִים סִלְעִים מַחֲסָה לְשִׁפְנִים:	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 יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ:	He made the moon for <i>the</i> <i>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 בּוֹ־תִרְמַשׁ כָּל־חַיָּתוֹ־יַעַר:	You appoint darkness And it becomes night-time. In it all the life of the forest crawls around.	
Ps 104:21	הַכְּפִירִים שֹׁאֲגִים לִטְרֹף וּלְבָקֵשׁ מֵאֵל אֲכָלָם:	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 יֵאָסְפוּ וְאֵל־מְעוֹנָתָם 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 לַפְּעֻלָּו וּלְעִבְדָּתוֹ עַד־עֶרֶב:	Man goes out to his work And to his occupation until evening.	

Ps 104:24	מִה־רָבוּ מַעֲשֵׂיךָ   יְהוָה בָּלֵם בְּחָכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיֶיךָ:	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 וְרוֹחֵב יָדָיִם נֶשֶׁם־רֶמֶשׂ וְאֵין מִסְפָּר חַיּוֹת קִטְנֹת עִם־גְּדִלּוֹת:	This <i>is</i> the sea, Great, and <i>as wide as</i> <i>outstretched</i> arms. In it <i>there is</i> immeasurable creeping life – Animals great and small.	immeasurable ← <i>innumerable</i> , but the generic English <i>life</i> is not a countable noun.  great and small ← <i>small with</i> <i>great</i> .
Ps 104:26	שָׁם אֲנִיּוֹת יִהְיוּ לְוִיָּתָן זֶה־יִצְרָתָ לְשַׁחֲקֶבֶד:	There, ships make voyages; <i>Leviathan is there</i> , Which you fashioned to play in it.	Leviathan: see Ps 74:14, Job 41:1.
Ps 104:27	בָּלֵם אֵלֶיךָ יִשְׁבְּרוּן לֶחֶם אֲכָלֵם בְּעֵתוֹ:	They all look to you To give <i>them</i> their food in its time.	
Ps 104:28	תִּתֵּן לָהֶם יִלְקֹטוּן תִּפְתָּח יָדְךָ יִשְׂבְּעוּן טוֹב:	You provide for them, <i>And they glean it</i> . You open your hand, <i>And they become satiated</i> <i>with goodness</i> .	
Ps 104:29	תִּסְתִּיר פָּנֶיךָ יִבְהֹלּוּ תִסָּף רוּחָם יִגֻּעוּן 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 וְתַחֲדֵשׁ פָּנֶי 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 יִשְׂמַח יְהוָה בְּמַעֲשָׂיו:	May the glory of the LORD be age-abiding; The LORD rejoices in his works.	
Ps 104:32	הַמִּבֵּיט לָאָרֶץ וְתִרְעַד יָגַע בְּהָרִים וַיַּעֲשֶׂנוּ:	<u>When he</u> looks at the earth, It trembles; <u>When he</u> strikes mountains, They emit smoke.	when he (2x) ← <i>(he) who ...</i> <i>and</i> .
Ps 104:33	אֲשִׁירָה לַיהוָה בְּחַיִּי אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי:	I will sing to the LORD <u>While I live</u> ; I will make psalm melody to my God As long as I <i>exist</i> .	while I live ← <i>in my life</i> .
Ps 104:34	יַעֲרֵב עָלָיו שִׁיחִי אֲנִכִּי אֲשִׂמַּח בַּיהוָה:	My meditation about him will be pleasant; I will rejoice in the LORD.	



Ps 104:35	יִתְמוּ חַטָּאִים   מִן־הָאָרֶץ וְרָשָׁעִים   עוֹד אֵינָם בְּרַכִּי נִפְשֵׁי אֶת־יְהוָה הִלְלוּ־יָהּ:	Sinners will be eliminated from the land, And <i>as for</i> the wicked, <i>There</i> will no longer <i>be any</i> <i>of</i> them. O my <u>being</u> , bless the LORD. <u>Praise the LORD.</u>	being ← <i>soul</i> .  praise the LORD: the Hebrew gives the English ( <i>h</i> ) <i>alleluia</i> , as in Rev 19:1.
Ps 105:1	הוֹדוּ לַיהוָה קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בַעֲמָיִם עֲלִילוֹתָיו:	Give thanks to the LORD, Call on his name; Make his deeds known Among the <i>various</i> peoples.	1 Chr 16:8.
Ps 105:2	שִׁירוּ־לוֹ זִמְרוּ־לוֹ שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו:	Sing to him, Make psalm melody to him; <u>Meditate</u> on all his wonders.	1 Chr 16:9.  meditate: or <i>speak of</i> .
Ps 105:3	הִתְהַלְלוּ בְּשֵׁם קֹדְשׁוֹ יִשְׁמַח לֵב   מִבִּקְשֵׁי יְהוָה:	Boast in <u>his holy name</u> . Let the heart of those who seek the LORD rejoice.	1 Chr 16:10.  his holy name ← <i>the name of</i> <i>his holiness</i> , a Hebraic genitive.
Ps 105:4	דַּרְשׁוּ יְהוָה וְעִזּוּ בַקֶּשׁוֹ פָּנָיו תָּמִיד:	Search for the LORD and his strength; Seek his <u>presence</u> continually.	1 Chr 16:11.  presence ← <i>face</i> .
Ps 105:5	זְכְּרוּ נִפְלְאוֹתָיו אֲשֶׁר־עָשָׂה מִפְתֵּיו וּמִשְׁפְּטֵי־פִיו:	Remember his wonders Which he has performed – His miracles And the judgments <u>of his</u> <u>mouth</u> .	1 Chr 16:12.  of his mouth: i.e. <i>which he</i> <i>pronounced</i> .
Ps 105:6	זֶרַע אַבְרָהָם עֲבָדוּ בְּנֵי יַעֲקֹב בְּחִירָיו:	The seed of Abraham his servant – The sons of Jacob – <i>Are</i> his chosen <i>ones</i> .	1 Chr 16:13.
Ps 105:7	הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו:	He <i>is</i> the LORD our God; His <i>principles of</i> justice <i>Are</i> in the whole land.	1 Chr 16:14.
Ps 105:8	זָכַר לְעוֹלָם בְּרִיתוֹ דְּבַר צֹוָה לְאַלְף דּוֹר:	He remembers his covenant age-abidingly – The word he commanded to a thousand generations,	1 Chr 16:15.
Ps 105:9	אֲשֶׁר בָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִשְׁחָק:	<i>The covenant</i> which he made with Abraham – And his oath to <u>Iṣṣaḥ</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 לָךְ אֶתֶּן אֶת־אֶרֶץ־כְּנָעַן חֶבְלָה 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 מִתֵּי מִסְפָּר כְּמַעֲט וְגֵרִים בָּהּ:	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 (low) number</i> .  but residents in it: or <i>and foreigners in it</i> .
Ps 105:13	וַיֵּתְּלוּ מִגּוֹי אֶל-גּוֹי מִמַּמְלָכָה אֶל-עַם אֲחֵר:	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 לְעַשְׂקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים:	He did not permit man to oppress them, And he reproved kings concerning them,	1 Chr 16:21.
Ps 105:15	אֶל-תִּגְעוּ בְּמַשִּׁיחִי וְלֹנְבִיאִי אֶל-תִּרְעוּ:	Saying, “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 בַכָּבֶל *רְגָלָיו **רִגְלוֹ 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-עֵת בִּאֲדָבָרוֹ אִמְרַת יְהוָה צִרְפָּתָהּ:	Until the time <i>when his</i> <i>word</i> 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 מֶלֶךְ וַיִּתִּירָהּ מֶשֶׁל עַמִּים וַיַּפְתְּחָהּ:	The king sent <i>orders</i> and released him – The ruler of nations – who unshackled him.	
Ps 105:21	שָׂמוּ אֲדֹנָן לְבֵיתוֹ וּמֶשֶׁל בְּכָל-קִנְיָנוֹ:	He appointed him <i>as</i> master of his house And ruler over all his possessions,	
Ps 105:22	לְאַסֹּר שָׂרָיו בְּנַפְשׁוֹ וּזְקִנָּיו 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	וַיַּפְּרֵם אֶת-עַמּוֹ מְאֹד וַיַּעֲצֵמָהּ מִצְרָיו:	And he made his people very fruitful, And he made them stronger than their adversaries.	

Ps 105:25	הִפְךָ לִבָּם לְשׂנְאָ עֲמּוֹ לְהִתְנַפֵּל 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 עֲבָדוֹ אֶהֱרֹן אֲשֶׁר בְּחֵר-בּוֹ:	He sent Moses his servant <i>And</i> Aaron whom he had chosen.	
Ps 105:27	שָׁמוּבָם דְּבָרֵי אֹתוֹתָיו וּמִפְתִּים בְּאֶרֶץ חָם:	They performed the matters of his signs among them And the miracles in the land of Ham.	
Ps 105:28	שָׁלַח חֹשֶׁךְ וַיַּחְשֹׁךְ וְלֹא-מָרוּ אֶת-דְּבָרוֹ *דְּבָרוֹ:	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	הִפְךָ אֶת-מִימֵיהֶם לְדָם וַיָּמָת אֶת-דָּגָתָם:	He turned their water to blood And caused their fish to die.	
Ps 105:30	שָׂרָץ אֲרָצָם צִפְרֻדָּעִים בְּחֻדְרֵי מַלְכֵיהֶם:	Their land swarmed <i>with</i> frogs <i>Which came</i> into the rooms of their kings.	
Ps 105:31	אָמַר וַיָּבֹא עָרֹב כְּנִים בְּכָל-גְּבוּלָם:	He spoke, and the gadfly 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 גֶּשֶׁמִּיהֶם בָּרָד אֵשׁ לְהַבּוֹת בְּאֲרָצָם:	He <u>transformed</u> their rain <i>into</i> hail, <i>And there was</i> blazing fire in their land.	transformed ← <i>gave, set</i> . blazing fire ← <i>fire of flames</i> , a Hebraic genitive.
Ps 105:33	וַיִּדְּ גִפְנִים וּתְאֵנִים וַיִּשְׁבֹּר עֵץ גְּבוּלָם:	And he struck their <u>vines</u> and their <u>fig trees</u> And broke the trees of their <u>territory</u> .	vines ... fig trees ← <i>vine ... fig tree</i> . Collective usage. territory ← <i>border</i> .
Ps 105:34	אָמַר וַיָּבֹא אֲרָבָה וַיִּלָּק וַאֲיִן 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 בְּאֲרָצָם 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> . Otiose, but see Gen 12:5.
Ps 105:36	וַיִּדְּ כָל-בְּכוֹר בְּאֲרָצָם יְרֵאֻשִׁית לְכָל-אוֹנָם:	Then he struck every firstborn in their land – The prime of all their strength.	
Ps 105:37	וַיּוֹצִיָאם בְּכֶסֶף וְזָהָב וַאֲיִן בְּשִׁבְטֵי כוֹשֵׁל:	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־נָפַל פַּחַדָּם עָלֵיהֶם:	Egypt was pleased at their departure, For a feeling of dread of them 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. <i>of Egypt's</i> .
Ps 105:39	פָּרַשׁ עָנָן לְמִסְדָּ וְאֵשׁ לְהָאִיר לַיְלָה:	He spread out a cloud as a covering, And a fire to give light by night.	
Ps 105:40	שָׁאַל וַיָּבֵא שָׁלוֹ וְלֶחֶם שָׁמַיִם יִשְׂבִּיעֵם:	The people asked, and he brought quails, And he satiated them with bread of heaven.	
Ps 105:41	פָּתַח צוּר וַיִּזְבּוּ מִיֵּם הָלָכוּ בְּצִיּוֹת נֹהֵר:	He opened a rock, and water flowed; It ran like a river in an arid place.	an arid place ← <i>droughts</i> .
Ps 105:42	כִּי־זָכַר אֶת־דְּבַר קִדְשׁוֹ אֶת־אַבְרָהָם עַבְדּוֹ:	For he remembered his holy word And Abraham his servant.	his holy word ← <i>word of his holiness</i> , a Hebraic genitive.
Ps 105:43	וַיּוֹצֵא עַמּוֹ בְּשִׂשׂוֹן בָּרָנָה 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 various peoples,	
Ps 105:45	בְּעֶבֶר   יִשְׁמְרוּ חֻקָּיו וְתוֹרָתוֹ יִנָּצְרוּ הַלְלוּ־יָהּ:	So that they might keep his statutes And maintain his laws. Praise the LORD.	
Ps 106:1	הַלְלוּיָהּ   הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	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 יִמְלִל גְּבוּרֹת יְהוָה יִשְׁמִיעַ כָּל־תְּהִלָּתוֹ:	Who <i>can</i> put the LORD's mighty deeds into words Or express all his praiseworthiness?	express ← <i>make heard</i> . praiseworthiness ← <i>praise</i> , but with wider scope.
Ps 106:3	אֲשֶׁר־יִשְׁמְרוּ מִשְׁפָּט עֲשֵׂה צְדָקָה בְּכָל־עֵת:	Happy <i>are</i> those who maintain justice And he <i>who</i> acts righteously at all times.	righteously ← <i>righteousness</i> ; adverbial use of the noun.
Ps 106:4	זְכֹרְנִי יְהוָה בְּרָצוֹן עֲמָד פָּקֹדְנִי בִישׁוּעָתְךָ:	Remember me, O LORD, In good pleasure towards your people; Visit me with your salvation	towards your people ← <i>of your people</i> , an objective genitive.

Ps 106:5	לְרֹאזוֹת   בְּטוֹבַת בְּחִירֶיךָ לְשִׂמְחַת בְּשִׂמְחַת גּוֹיֶךָ לְהִתְהַלֵּל עִם־נַחֲלָתְךָ:	So as to see the goodness towards <u>your elect</u> , To rejoice in the joy of your nation And to boast with your inheritance.	towards your elect ← <i>of your elect</i> , an objective genitive.
Ps 106:6	חָטֵאנוּ עִם־אֲבוֹתֵינוּ הָעוֹנִינוּ הִרְשָׁעֵנוּ:	We have sinned, Along with our fathers. We have committed iniquity; We have acted wickedly.	
Ps 106:7	אֲבוֹתֵינוּ בְּמִצְרַיִם   לֹא־הִשְׁפִּילוּ נִפְלְאוֹתֶיךָ לֹא זָכְרוּ אֶת־רַב חֲסִדֶיךָ וַיִּמְרוּ עַל־יָם בַּיַּם־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	וַיִּשְׁעֵם לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־גְּבוּרָתוֹ:	But he saved them for his name's sake, To make his might known.	
Ps 106:9	וַיַּגֵּר בַּיַּם־סוּף וַיַּחֲרַב 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	וַיִּשְׁעֵם מִיַּד שׁוֹנֵא וַיִּגְאָלֵם מִיַּד אוֹיֵב:	Then he saved them from the hand of him <i>who</i> hated <i>them</i> , And he redeemed them from the grip of the enemy.	grip of the enemy ← <i>hand of the 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 בְּדִבְרָיו יִשְׁרָאוֹ תְהַלְתּוּ:	Then they believed his words, And they sang his praise.	
Ps 106:13	מִהֲרֹ שָׁכְחוּ מַעֲשָׂיו לֹא־חָכוּ לְעֵצָתוֹ:	But they quickly forgot his works, And they did not wait for his counsel.	
Ps 106:14	וַיִּתְּאוּ תַּאֲוָה בַּמִּדְבָּר וַיִּנְסוּ־אֵל בִּישִׁימוֹן:	And they <u>had a great</u> longing in the desert, And they tempted GOD in the wasteland.	had a great longing ← <i>longed a longing</i> (cognate verb and noun).
Ps 106:15	וַיִּתֵּן לָהֶם שְׁאֵלָתָם וַיִּשְׁלַח רְצוֹן 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 קִדּוֹשׁ יְהוָה:	At this they <u>envied</u> Moses in the camp, And Aaron the LORD's holy man.	at this: wider use of the vav.  envied: perhaps here, <i>were ungrateful to / disaffected with.</i>
Ps 106:17	תִּפְתַּח-אֶרֶץ וּתְבַלַּע דָּתָן וְתַכֵּס עַל-עֵדֶת אֲבִירָם:	The earth opened and swallowed Dathan, And it smothered the confederacy of Abiram.	
Ps 106:18	וּתְבַעַר-אֵשׁ בְּעֵדֹתָם לְהָבָה תִּלְהֶט רְשָׁעִים:	And a fire burned in their confederacy; A flame set the wicked on fire.	
Ps 106:19	יַעֲשׂוּ-עֵגֶל בְּחָרֵב וַיִּשְׁתַּחֲווּ לְמַסַּכָּה:	They made a calf at Horeb, And they worshipped a cast image.	Horeb: also known as <i>Sinai</i> .
Ps 106:20	וַיִּמְירוּ אֶת-כְּבוֹדָם בְּתַבְנִית שׁוֹר אֲכָל עֵשָׂב:	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	שָׁכְחוּ אֵל מוֹשִׁיעֵם עֲשֵׂה גְדֻלוֹת בְּמִצְרָיִם:	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 לְהַשְׁמִידָם לוֹלֵי מֹשֶׁה בַּחִירוֹ עֶמֶד בַּפָּרֶץ לִפְנֵי לְהַשִּׁיב חֲמָתוֹ מִהַשְׁחִית:	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	וַיִּמָּאֲסוּ בְּאֶרֶץ חֲמֹדָה לֹא-הֶאֱמִינוּ לְדִבְרֹוֹ:	And they rejected the pleasant land; They did not believe his word.	
Ps 106:25	וַיִּרְגְּזוּ בְּאַהֲלֵיהֶם 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 זֶרַעַם בְּגוֹיִם וּלְזַרוֹתָם בְּאַרְצוֹת:	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	וַיַּעֲמְדוּ לְבַעַל פְּעֹר וַיֹּאכְלוּ זִבְחֵי מֵתִים:	Then they yoked themselves to Baal-Peor, And they ate sacrifices <i>offered to the dead.</i>	<i>offered</i> to the dead ← <i>of the dead</i> . Wider use of the construct case.

Ps 106:29	וַיִּכְעִסּוּ בְּמַעֲלֵיהֶם 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 וַיִּפְלֹל וַתִּעָצֹר הַמַּגֵּפָה:	But Phinehas stood up and acted as judge, So the plague was arrested.	Phinehas: see Ex 6:25.
Ps 106:31	וַתַּחֲשֹׁב לוֹ לְצִדְקָה לְדֹר וָדֹר עַד־עוֹלָם:	And it was accounted to him as righteousness For generation after generation age-abidingly.	for generation after generation ← for generation and generation.
Ps 106:32	וַיִּקְצִיפוּ עַל־מִי מְרִיבָה וַיֵּרַע לְמֹשֶׁה בַּעֲבוּרָם:	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־הִמָּרוּ אֶת־רוּחוֹ וַיִּבְטֹא 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 מַעֲשֵׂיהֶם:	Then they mingled with the Gentiles, And they learned their practices,	
Ps 106:36	וַיַּעֲבֹדוּ אֶת־עֲצֵבֵיהֶם וַיְהִיו לָהֶם לְמוֹקֵשׁ:	And they served their idols, Which became a snare to them.	
Ps 106:37	וַיִּזְבְּחוּ אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם לְשָׂדִים:	Then they sacrificed their sons and their daughters to demons.	
Ps 106:38	וַיִּשְׁפְּכוּ דָם נָקִי דַם־בְּנֵיהֶם וּבָנוֹתֵיהֶם אֲשֶׁר זָבְחוּ לְעֲצֵבֵי כְּנָעַן וַתַּחֲנַף הָאָרֶץ בַּדָּמִים:	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 blood.	blood ← <i>bloods</i> , i.e. <i>deeds of bloodshed</i> .
Ps 106:39	וַיִּטְמְאוּ בַּמַּעֲשִׂיהֶם וַיִּזְנוּ בְּמַעֲלֵיהֶם:	So they became unclean through their practices, And they prostituted themselves through their actions.	
Ps 106:40	וַיַּחַר־אַף יְהוָה בְּעַמּוֹ וַיִּתְּעַב 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 שֹׂנְאֵיהֶם:	And he delivered them into the hands of Gentiles, And those who hated them Ruled over them.	hands ← <i>hand</i> .

Ps 106:42	וּלְחָצוֹם אוֹיְבֵיהֶם וַיִּכְנְעוּ תַּחַת יָדָם:	And their enemies oppressed them, And they were brought low under their power.	power ← <i>hand</i> .
Ps 106:43	פְּעָמִים רַבּוֹת יִצִּילֵם וְהִמָּה יִמְרוּ בַּעֲצָתָם וַיִּמָּכּוּ בַּעֲוֹנָם:	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 בָצָר 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 כְּרַב *חֲסֵדוֹ**חֲסֵדָיו:	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	וַיֵּתֶן אוֹתָם לְרַחֲמִים לִפְנֵי כָּל־שׁוֹבֵיהֶם:	Then he <u>made them objects</u> <u>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	הוֹשִׁיעֵנוּ   יְהוָה אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן־הַגּוֹיִם לְהַדּוֹת לְשֵׁם קְדֹשְׁךָ לְהַשְׁתַּבַּח בְּתִהְלֶתְךָ:	Save us, O LORD our God, And gather us out of the Gentiles To give thanks to <u>your holy</u> <u>name</u> <i>And to exult in praise of</i> <i>you</i> .	1 Chr 16:35.  your holy name ← <i>the name of</i> <i>your holiness</i> , a Hebraic genitive.  exult: or, as [BDB], [AnLx], [Ges-HCL], <i>boast</i> . [ST] has <i>celebrate</i> .  praise of you ← <i>your praise</i> , an objective genitive.
Ps 106:48	בָּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם   וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם 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 חֲסֵדוֹ:	Praise the LORD, For he <i>is</i> good, For his kindness <i>is</i> age- abiding.	
Ps 107:2	יֹאמְרוּ גְּאוּלֵּי 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	grip ← <i>hand</i> .
Ps 107:3	וּמֵאֲרָצוֹת קְבָצִים מִמִּזְרָח וּמִמַּעַרְב מִצָּפוֹן וּמִיָּם:	And gathered from the <i>various</i> countries, From the east and from the west, <i>And</i> from the north and from <u>the south</u> .	the south ← <i>the sea</i> , i.e., [CB], <i>the Red Sea</i> .



Ps 107:4	תָּעוּ בַּמִּדְבָּר בִּישִׁימוֹן דֶּרֶךְ 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-צִמְאִים נַפְשָׁם בָּהֶם תִּתְעַטֵּף:	<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”.  <u>willpower</u> ← <i>soul</i> .
Ps 107:6	וַיִּצְעֲקוּ אֶל־יְהוָה בַּצָּר לָהֶם מִמַּצּוֹקוֹתֵיהֶם יֹצִילֵם:	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	וַיְדַרְיֵכֶם בְּדֶרֶךְ יִשְׁרָה לְלַכּוֹת אֶל־עִיר מוֹשָׁב:	And he <u>guided their steps</u> 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> .  <u>an inhabitable city</u> ← <i>a city of dwelling</i> , a Hebraic genitive.
Ps 107:8	יֹדוּ לַיהוָה חֶסֶדּוֹ 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 107:9	כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֶקָה וְנִפְשׁ רָעֵבָה מִלֹּא־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 וְצִלְמוֹת אַסִּירִי 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.  <u>irons</u> ← <i>iron</i> , standing for iron fetters.
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 בָּעֵמֶל לִבָּם כְּשָׁלוּ וְאֵין עֶזֶר:	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	וַיִּצְעֲקוּ אֶל־יְהוָה בַּצָּר לָהֶם מִמַּצּוֹקוֹתֵיהֶם 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	יוֹצִיאֵם מִחֹשֶׁךְ וְצִלְמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתַּק:	He brought them out from darkness and the shadow of death, And he unfastened their bonds.	

Ps 107:15	יִדְּוּ לַיהוָה חֲסִדּוֹ 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 107:16	כִּי־שֹׁבַר דִּלְתוֹת נְחֹשֶׁת וּבְרִיחֵי בַרְזֶל גָּדַעַ:	For he has shivered copper doors in pieces And shattered iron bolts.	
Ps 107:17	אֲוִלִים מִדֶּרֶךְ פְּשָׁעַם וּמַעֲוֹנוֹתֵיהֶם יִתְּעֻנוּ:	Fools, because of their transgression, And because of their iniquities, Suffer affliction.	
Ps 107:18	כָּל־אָכַל תִּתְּעַב נַפְשָׁם וַיִּגְיעוּ עַד־שַׁעְרֵי מוֹת:	Their <u>very</u> <u>being</u> abhors all food, And they have reached the gates of death.	very being ← <i>soul</i> .
Ps 107:19	וַיִּזְעֻקוּ אֶל־יְהוָה בַּצָּר לָהֶם מִמַּצְקוֹתֵיהֶם יוֹשִׁיעֵם:	When they shouted out to the LORD in their adversity, He saved them from their predicament.	predicament: see Ps 107:6.
Ps 107:20	יִשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם וַיַּמְלֵט מִשְׁחִיתוֹתָם: ֵ	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	יִדְּוּ לַיהוָה חֲסִדּוֹ 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.	↳ inverted <i>nuns</i> , indicating that the Sopherim thought the verses should be transposed. See [CB].
Ps 107:22	וַיִּזְבְּחוּ זִבְחֵי תוֹדָה וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה: ֵ	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	יֹרְדֵי הַיָּם בַּאֲנִיּוֹת עָשִׂי מְלֶאכָה בַּמַּיִם רַבִּים: ֵ	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	הֲמָה רָאוּ מַעֲשֵׂי יְהוָה וְנִפְלְאוֹתָיו בְּמַצּוֹלָה: ֵ	<i>Are those</i> who have seen the LORD's works And his wonders in the deep.	
Ps 107:25	וַיֹּאמֶר וַיַּעֲמֵד רוּחַ סְעָרָה וַתִּרְוּמָם גָּלְיוֹ: ֵ	For he spoke and set up a stormwind, And it lifted up its waves.	
Ps 107:26	יַעֲלוּ שָׁמַיִם יִרְדּוּ תְהוֹמוֹת נַפְשָׁם בִּרְעָה תִתְמוּגַג:	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	יִתְּוֹגּוּ וַיִּנּוּעוּ כַּשְׂכּוֹר וְכָל־חִכְמָתָם תִּתְבַּלַּע:	They reel and they stagger like a drunkard; All their wisdom <u>evaporates</u> .	evaporates ← <i>swallows itself</i> <i>up</i> .

Ps 107:28	וַיִּצְעֲקוּ אֶל־יְהוָה בַּצָּר לָהֶם וַיִּמְצֹאֲתֵיהֶם יוֹצִיאֵם:	Then they cried out to the LORD in their adversity, And he delivered them from their predicament.	
Ps 107:29	יָקָם סַעֲרָה לְדַמְמָה וַיִּחָשׂוּ גְלִיהֶם:	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־יִשְׁתָּקוּ וַיִּנָּחֵם אֶל־מַחֲזוֹז חֶפְצָם:	Then they were pleased that they had abated, And he conducted them to the harbour of <u>their</u> <u>choice</u> .	of their choice ← <i>of their</i> <i>desire</i> .
Ps 107:31	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 107:32	וַיִּרְמְמוּהוּ בְקֹה־לֵעָם וּבְמוֹשָׁב זִקְנִים יְהַלְלוּהוּ:	And may they exalt him in the convocation of the people And praise him in the session of the elders.	
Ps 107:33	יִשֶׁם נְהָרוֹת לְמִדְבָּר וּמִצְאֵי מַיִם לְצִמְאֹן:	He turns rivers into a desert, And water-sources into thirsty land,	
Ps 107:34	אֶרֶץ פְּרִי לְמַלְחָה מִרְעֵת 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	יִשֶׁם מִדְבָּר לְאֵגִם־מַיִם וְאֶרֶץ צִיָּה 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 כִּרְמִים וַיַּעֲשׂוּ פֶרִי תְבוּאָה:	Then they sowed the fields and planted vineyards, Which yielded a fruitful crop.	a fruitful crop ← <i>fruit of a crop</i> .
Ps 107:38	וַיְבָרְכֵם וַיִּרְבּוּ מְאֹד וּבְהֶמְתָּם לֹא יִמְעִיט:	Then he blessed them, and they increased greatly, And he did not let their cattle become few.	
Ps 107:39	וַיִּמְעֻטוּ וַיִּשְׁחוּ מֵעֶצֶר רָעָה וַיִּגְזֹן: ז	But they decreased and were brought low, Owing to <u>oppression</u> , harm and grief.	oppression: or <i>infertility</i> .
Ps 107:40	שִׁפָּךְ בּוֹז עַל־נְדִיבִים וַיִּתְּעַם 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 כָּצֹאן 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-אַלֶּה אֵי־תִבּוֹנֵנוּ חֶסֶד־יְהוָה:	Whoever <i>is</i> wise will keep these <i>things</i> , And they will have understanding of the LORD's <i>kindness</i> .	kindness ← <i>kindnesses</i> .
Ps 108:1a	שִׁיר מִזְמוֹר לְדָוִד:	A Song. A Psalm of David.	
Ps 108:1b	נִכְזֹן לִבִּי אֱלֹהִים אֲשִׁירָה וְאֶזְמְרָה אֶף-כְּבוֹדִי:	My heart is resolved, <i>O</i> God; Let me sing And make psalm melody, And <del>that</del> <i>in</i> my glorying.	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 הַנֶּבֶל וּכְנֹזֶר אֶעֱיָרָה שִׁיחַר:	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	אֲדִידֶךָ בְּעַמִּים   יְהוָה וְאֶזְמְרֶךָ בְּלֹא-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 חֶסֶדֶךָ 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; May your glory <i>be</i> over all the earth.	Ps 57:11.
Ps 108:6	לִמְעַן יַחֲלִצוּן יְדִידֶיךָ הַזֹּשִׁיעָה יְמִינֶךָ וְעֲנֵנִי:	In order that your beloved <i>ones</i> may be delivered, <i>Oh</i> save <i>with</i> your right <i>hand</i> , And answer me.	Ps 60:5.
Ps 108:7	אֱלֹהִים   דָּבַר בְּקֹדֶשׁוֹ אֶעֱלֶזָה אַחֲלָקָה שְׁכֵם וְעַמֶּמְךָ סִכּוֹת אֲמַדֶּד:	God has said in his <i>holiness</i> , “I will rejoice, I will apportion Shechem; I will <i>allot</i> the Valley of Succoth.	Ps 60:6. <i>holiness</i> : or <i>holy place</i> . <i>allot</i> ← <i>measure</i> .
Ps 108:8	לִי גִלְעָד   לִי מְנַשֶּׁה וְאֶפְרַיִם מִעוֹז רֹאשִׁי יְהוּדָה מַחֲקָקִי:	<i>Gilead</i> <i>is</i> mine, <i>Manasseh</i> <i>is</i> mine, And <i>Ephraim</i> <i>is</i> the stronghold of my head; <i>Judah</i> <i>is</i> my lawgiver.	Ps 60:7. Gilead: see Gen 31:21.

Ps 108:9	מִזְאָב   סִיר רְחֵצִי עַל־אֲדָוִים אֲשַׁלֵּךְ נַעְלִי עַל־פְּלִשְׁתִּי אֶתְרוּעֶע:	Moab <i>is</i> my washing basin, At Edom I will <u>cast</u> my <u>shoe</u> ; Over Philistia, I will <u>shout</u> 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 יָבִלְנִי עִיר מְבֻצָּר מִי נַחְנִי עַד־אֲדָוִים:	Who will bring me <i>to</i> a fortified city? Who will lead me to Edom?	Ps 60:9.
Ps 108:11	הֲלֹא־אֱלֹהִים זִנְחָתָנוּ 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	הִבֵּה־לָנוּ עֲזֶרֶת מִצָּר וְשׂוֹא תְּשׁוּעַת אָדָם:	<i>Oh</i> give us help in <u>adversity</u> , 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 יָבוֹס צָרֵינוּ:	Let us act valiantly through God, And he will trample on our adversaries.	Ps 60:12.
Ps 109:1	לְמַנְצֵחַ לְדָוִד מִזְמוֹר אֱלֹהֵי תְהִלָּתִי אֶל־תִּחְרֹשׁ:	To the <u>choirmaster</u> . ↑  A Psalm of David. O 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 דִּבְרוּ אֹתִי לְשׁוֹן שָׁקֶר:	For a wicked mouth And a <u>deceitful mouth</u> Have opened against me. They have spoken <u>against</u> 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 וַיִּלַּחֲמוּנִי חֲנָם:	And words of hatred surround me, And they battle against me gratuitously.	AV differs in syntactical arrangement.
Ps 109:4	תַּחַת־אֲהַבְתִּי יִשְׁטָנוּנִי וְאֲנִי תִּפְלָה:	In return for my love they oppose me, And I <i>am all</i> prayer.	
Ps 109:5	וַיִּשְׁיִמוּ עָלַי רָעָה תַּחַת טוֹבָה וַיִּשְׁנֵאָה 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 וְשָׁטָן יַעֲמֹד עַל־יְמִינוֹ:	Appoint a wicked <i>one</i> over him, So that <u>Šatan</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	בִּהְשִׁפְטוֹ יֵצֵא רָשָׁע וְתִפְלֹתוֹ תִּהְיֶה 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	יְהִיו־יָמָיו מְעַטִּים פִּקְדָּתוֹ יִקַּח אַחֵר:	May his days be few; <b>Let another <i>person</i> take his <u>office</u>.</b>	<b>Acts 1:20.</b>  office: or <i>office of oversight</i> .
Ps 109:9	יְהִיו־בָּנָיו יְתוּמִים וְאִשְׁתּוֹ אֶלְמָנָה:	May his sons become orphans, And his wife a widow.	
Ps 109:10	וְנוֹעַ יְנוּעוּ בָנָיו וְשָׂאֲלוּ וְדָרְשׁוּ מִחֲרִבּוֹתֵיהֶם:	May his sons <u>wander about</u> <u>unremittingly</u> And beg, And seek <i>their needs</i> from their desolate places.	wander about unremittingly: infinitive absolute.
Ps 109:11	יִנְקֹשׁ גּוֹשֶׁה לְכָל־אֲשֶׁר־לּוֹ וַיִּבְזּוּ זָרִים יִגְיעוּ:	May the creditor ensnare everything he <i>has</i> , And may foreigners plunder his hard-earned wealth.	
Ps 109:12	אֶל־יְהִי־לּוֹ מִשְׁדֵּךְ חֶסֶד וְאֶל־יְהִי חוֹנֵן לִיתוּמָיו:	May there not be <i>anyone</i> <i>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</i> <i>destined to be cut off</i> ; May their name be obliterated in the next generation.	to be cut off ← ( <i>for someone</i> ) <i>to cut (them) off</i> . Avoidance of the passive.
Ps 109:14	יִזְכָּר   עֲזֹן אֲבֹתָיו אֶל־יְהוָה וְחַטָּאת אָמוֹ 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	יְהִיו נִגְד־יְהוָה תָּמִיד וַיִּכְרֹת מֵאַרְצָן זְכָרָם:	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 וַיִּרְדֹּף אִישׁ־עֲנִי וְאֶבְיוֹן 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 קָלֶלָה וְתִבּוֹאָהּ וְלֹא־חִפְּץ בְּבִרְכָּה וְתִרְחַק 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	וּלְבָשׁ קָלָלָהּ כְּמַדּוֹ וּתְבֹא כַּמַּיִם בְּקִרְבּוֹ וְכִשְׁמֶן בְּעֲצָמוֹתָיו:	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 יַעֲטָהּ וּלְמִזְח תְּמִיד יַחְגְּרָהּ:	Let <u>it</u> 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 רָעַע לִנְפְשִׁי:	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 אֲדֹנָי עֲשֵׂה־אִתִּי לְמַעַן שְׁמֶךָ כִּי־טוֹב חֶסֶדְךָ הַצִּילָנִי:	But you, O LORD my Lord, <u>Act</u> 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 וְאֲבִיוֹן אֲנִי וְלִבִּי חָלָל בְּקִרְבִּי:	For I <i>am</i> poor and needy, And my heart is wounded inside me.	
Ps 109:23	כָּצֵל־כְּנֻטוֹתָיו נִהְלַכְתִּי נִגְעִיתִי כְּאַרְבֶּה:	I am passing away Like a shadow when it becomes long. I am thrown about Like a locust.	
Ps 109:24	בְּרַכְי כְּשִׁלּוֹ מִצֹּם וּבִשְׂרִי כָחַשׁ 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	וְאַנִּי   הָיִיתִי חֲרָפָה לָהֶם יִרְאוּנִי יִנְיֵעוּן רִאשָׁם:	And I have become a reproach to them; They see me, And they shake their head.	
Ps 109:26	עֲזָרֵנִי יְהוָה אֱלֹהֵי הוֹשִׁיעֵנִי כְּחֶסֶדְךָ:	Help me, O LORD my God; Save me according to your kindness,	
Ps 109:27	וַיֵּדְעוּ כִּי־יָדְךָ זֹאת אַתָּה יְהוָה עֲשִׂיתָהּ:	So <u>that</u> 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	יִקְלָלוּ־הֶמָּה וְאַתָּה תְּבָרֵךְ קָמוּ   וַיִּבְשׁוּ וַעֲבָדְךָ יִשְׂמַח:	They may curse, But you bless. <u>When</u> 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	יִלְבָּשׁוּ שׂוֹטְנֵי בְלִמָּה וַיַּעֲטוּ כַּמְעִיל בְּשִׁתָּם:	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	אֲזַדָּה יְהוָה מֵאֵד בְּפִי וּבִתְוֶה רַבִּים אֶהְלֵלֵנוּ:	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־יַעֲמֵד לְיָמִין אֲבִיוֹן לְהוֹשִׁיעַ מִשְׁפָּטֵי נַפְשׁוֹ:	For he will stand on the <i>right 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 מְזִמּוֹר נֶאֱמַר יְהוָה   לְאֹדְנִי שָׁב לְיָמִינִי עַד־אֲשִׁית אֵיבֶיךָ הַדָּם לְרַגְלֶיךָ:	A Psalm of David. <b>The LORD said to my Lord, “Sit on my <i>right hand side</i> Until I make your enemies your <u>footstool</u>.”</b>	<b>Matt 22:44, Matt 26:64, Mark 12:36, Luke 20:42-43, Acts 2:34-35, Heb 1:13.</b>  your footstool ← <i>a footstool for your feet</i> .
Ps 110:2	מִטֵּה־עֲזָךְ יִשְׁלַח יְהוָה מִצִּיּוֹן רֹדֶה בְּקֶרֶב אֵיבֶיךָ:	The LORD will send your <u>strong sceptre</u> 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 בְּהִדְרֵי־קֹדֶשׁ מִרְחֹם מִשְׁחָר לְךָ טַל יִלְדֹתֶיךָ:	Your people <i>will themselves</i> <i>be</i> freewill-offerings On your <u>mighty day</u> . In <u>holy splendours</u> 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 יִנָּחֵם אַתָּה־כֹּהֵן לְעוֹלָם עַל־דְּבָרְתִּי מִלְכִּי־עֶדֶק:	The LORD has sworn And will not recant, <b>“You are an age-abiding priest According to the order of Melchizedek.”</b>	<b>Heb 5:6, Heb 7:17, Heb 7:21.</b> Melchizedek also mentioned in Gen 14:18.
Ps 110:5	אֲדַנִּי עַל־יְמִינֶךָ מַחֵן בְּיוֹם־אָפּוֹ מְלָכִים:	The <u>LORD*</u> on your <i>right 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	יִדְּן בְּגוֹיִם מְלֹא גִּוְיוֹת מַחֵן רֹאשׁ עַל־אֶרֶץ רַבָּה:	He will judge among the Gentiles, He will fulfil <i>this</i> with dead bodies; He will crush the head of <i>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־כֶּן 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	הַלְלוּ יְהוָה   אֲזַדָּה יְהוָה בְּכָל־לֵבָב בְּסוּד יִשְׂרָאֵל 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 דְּרוּשִׁים לְכָל־חַפְצֵיהֶם:	Great are the works of the LORD, Sought after <u>for all their</u> delights.	for all their delights: AV differs (of [=by] <i>all of them that have pleasure therein</i> ).
Ps 111:3	הוֹד־וְהָדָר פָּעִלּוּ וְצִדְקָתוֹ עֹמֶדֶת לְעַד:	Splendour and majesty <i>characterize</i> his work, And his righteousness stands in perpetuity.	
Ps 111:4	זָכַר עָשָׂה 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 יִזְכָּר 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> .  those who fear him ← <i>his</i> fearers, an objective genitive.
Ps 111:6	כָּח 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 נִאֲמָנִים 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 right</i> ).
Ps 111:9	פְּדוּת   שָׁלַח לְעַמּוֹ צִוָּה־לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:	He sent deliverance to his people; He has decreed <u>his age-abiding covenant</u> . Holy and awesome <i>is</i> his name.	his age-abiding covenant ← <i>for the age his covenant</i> .
Ps 111:10	רֵאשִׁית חֲכָמָה   יִרְאַת יְהוָה שָׁכַל טוֹב לְכָל־עֲשִׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לְעַד:	The beginning of wisdom <i>is</i> fear of the LORD; All those <u>who act in accordance</u> have good understanding. His praiseworthiness stands <i>fast</i> in perpetuity.	who act <i>in accordance</i> ← <i>the doers of them</i> , but there is no clear antecedent to <i>them</i> , the nearest being <i>precepts</i> (Ps 117:7).  Compare this verse with Job 28:28 and Prov 9:10.
Ps 112:1	הֵלָלוּ יָהּ   אֲשֶׁר־אִישׁ 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	גִּבּוֹר בְּאַרְצָא יִהְיֶה זִרְעוֹ דּוֹר יֹשְׁרִים יִבְרָךְ:	His seed will be valiant on the earth; A generation of upright <i>people</i> will be blessed.	

Ps 112:3	הוֹן וְעֹשֶׁר בְּבֵיתוֹ וְצִדְקָתוֹ עֹמֶדֶת לְעַד:	Wealth and riches <i>will be</i> in his house, And his righteousness stands in perpetuity.	
Ps 112:4	זָרַח בַּחֹשֶׁךְ אֹר לַיֹּשְׁרִים חֲנוּן וְרַחוּם וְצַדִּיק:	Light arises in the darkness to the upright; <i>He is</i> gracious and merciful and righteous.	
Ps 112:5	טוֹב־אִישׁ חֲנוּן וּמִלּוּה יִכְלָל 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־יִמּוֹט לְזָכָר עוֹלָם יִהְיֶה 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 נָכוֹן לְבֹ בְטַח בִּיהוָה:	He does not fear bad tidings; His heart <i>is</i> steadfast, <i>Having been</i> entrusted to the LORD.	
Ps 112:8	סִמּוֹךְ לְבֹ 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</i> <i>satisfaction.</i>	rests assured ← <i>(is) upheld,</i> with connotations of <i>trusting.</i>
Ps 112:9	פָּזַר   נָתַן לְאֲבִיּוֹנִים צִדְקָתוֹ עֹמֶדֶת לְעַד קִרְנוֹ תָרוּם בְּכָבוֹד:	<b>He has made distributions;</b> <b>He has given to the poor.</b> <b>His righteousness stands</b> <b>perpetually;</b> His horn <u>will be raised</u> in glory.	<b>2 Cor 9:9.</b> <hr/> <hr/> will be raised: <i>qal</i> for passive of <i>hiphil.</i>
Ps 112:10	רָשָׁע יִרְאֶה   וְכָעַס שָׁנָיו יִחַר־ק וְנִמַּס תְּאוֹת 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	הִלְלוּ יְהוָה   הִלְלוּ עַבְדֵי יְהוָה הִלְלוּ 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 מְבֹרָךְ מְעַתָּה וְעַד־עוֹלָם:	Let the name of the LORD be blessed, From now on and age- abidingly.	
Ps 113:3	מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאֵז מְהֵלֵל שֵׁם יְהוָה:	From the rising of the sun to its setting, <i>Let</i> the name of the LORD <i>be</i> 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 כִיהוָה אֱלֹהֵינוּ הַמְגִבִּיהִי לְשֶׁבֶת:	Who <i>is</i> like the LORD our God? – Who goes high to dwell,	
Ps 113:6	הַמְשְׁפִּילִי לְרֹאשׁוֹת בַּשָּׁמַיִם וּבָאָרֶץ:	Who comes low to take a look In the heavens and on the earth,	
Ps 113:7	מְקִימִי מֵעָפָר דָּל מֵאֲשָׁפֶת 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	לְהוֹשִׁיבִי עִם־נְדִיבִים עַם נְדִיבֵי עַמּוֹ:	To house <i>them</i> with nobles, With the nobles of his people,	
Ps 113:9	מוֹשִׁיבִי   עֹקֶרֶת הַבַּיִת אִם־הַבָּנִים שְׂמֵחָה הִלְלוּ־יָהּ:	<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 בַּיֵּת 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 לְאַחֲזֹר:	The sea saw it and <u>retreated</u> ; The Jordan turned back.	retreated ← <i>fled</i> .
Ps 114:4	הַהָרִים רָקְדּוּ כְּאַיִלִים גְּבָעוֹת 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 לְאַחֲזֹר:	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 תִּרְקְדּוּ כְּאַיִלִים גְּבָעוֹת כְּבְנֵי־צֹאן:	– <i>That</i> you mountains should dance like rams, <i>And you</i> hills like the young of sheep?	
Ps 114:7	מִלִּפְנֵי אֲדֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:	O earth, writhe in the presence of the Lord – In the presence of the G O D of Jacob,	
Ps 114:8	הַהֶפְכִי הַצּוּר אֶגֶם־מַיִם חֲלָמִישׁ לְמַעֲיֵנו־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־חֲסִדְךָ עַל־אֱמֻנָתְךָ:	Not to us, O LORD, not to us, But to your name give glory, On account of your kindness And on account of your truth.	
Ps 115:2	לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי־הֵנָּה אֱלֹהֵיהֶם:	Why should the Gentiles say, “So where <i>is</i> their God?”	
Ps 115:3	וְאֱלֹהֵינוּ בַּשָּׁמַיִם כָּל אֲשֶׁר־חָפֵץ עֲשֵׂה:	But our God <i>is</i> in heaven; He does whatever he pleases.	
Ps 115:4	עֲצֻבֵיהֶם בָּסָף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:	<b>Their idols <i>are of</i> silver and gold;</b> <b><i>They are</i> the work of the hands of <i>men</i>.</b>	<b>Rev 9:20.</b>    Ps 135:15. men ← <i>Adam</i> .
Ps 115:5	פֶּה־לָהֶם וְלֹא יִדְבְּרוּ עֵינַיִם לָהֶם וְלֹא יֵרְאוּ:	They <i>have</i> a mouth, But they <i>cannot</i> speak; They <i>have</i> eyes, <b>But they <i>cannot</i> see.</b>	<b>Rev 9:20.</b>    Ps 135:16.
Ps 115:6	אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ אָף לָהֶם וְלֹא יֵרִיחוּן:	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 יִהְיוּ לֹא־יִהְיוּ בְּגִרְוֹנָם:	They <i>have</i> hands, But they <i>cannot</i> feel; They <i>have</i> legs, <b>But they <i>cannot</i> walk.</b> They <i>cannot</i> articulate in their throat.	<b>Rev 9:20.</b>
Ps 115:8	בְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כָּל 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 וּמִגָּנָם הוּא:	O Israel, trust in the LORD. He <i>is</i> their help and their shield.	Ps 135:19.
Ps 115:10	בֵּית אַהֲרֹן בָּטְחוּ בַיהוָה עֲזָרָם וּמִגָּנָם הוּא:	O house of Aaron, trust in the LORD. He <i>is</i> their help and their shield.	Ps 135:19.
Ps 115:11	יִרְאַיִי יְהוָה בָּטְחוּ בַיהוָה עֲזָרָם וּמִגָּנָם 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 זָכְרָנוּ 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	יִבְרַךְ יִרְאֵי יְהוָה הַקְטָנִים עַם־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־יֶרֶדִי 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   נִבְרַךְ יְהוָה מְעַתָּה וְעַד־עוֹלָם הַלְלוּ־יָהּ:	But we will bless the LORD, From now on and age- abidingly. Praise the LORD.	
Ps 116:1	אֶהְבֵּתִי כִּי־יִשְׁמַע   יְהוָה אֶת־קוֹלִי תַחֲנוּנִי:	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   חֲבַל־מָוֶת וּמַצָּרִי שָׂאוֹל מִצְאוּנִי צָרָה וַיִּגְוֶן אֶמְצָא:	The pains 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 מַלְטָה 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	חֲנוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם:	The LORD <i>is</i> gracious and righteous, And our God is merciful.	
Ps 116:6	שֹׁמֵר פִּתְּאִים יְהוָה דְּלוּתִי 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	שׁוּבִי נַפְשִׁי לְמְנוּחֵיכִי כִּי־יְהוָה גָּמַל עָלַיִכִּי:	O my <u>being</u> , return to your <u>restful places</u> , For the LORD has recompensed <u>you</u> .	being ← <i>soul</i> . <hr/> restful <i>places</i> ... you: in an Aramaic form.

Ps 116:8	כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינִי מִן־דְּמְעָה אֶת־רַגְלִי מִדָּחִי:	You have delivered my being 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 מֵאֵד:	<b>I have believed, Therefore I speak.</b> I have been very much afflicted.	<b>2 Cor 4:13.</b>
Ps 116:11	אֲנִי אִמַּרְתִּי בְּחַפְזִי כָּל־הָאָדָם כֹּזֵב:	I have said in my <u>perplexity</u> , “All of <u>mankind</u> speaks lies.”	perplexity: or <i>haste (especially 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 וּבָשָׂם יְהוָה אֶקְרָא:	I will raise the cup of <u>great 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 בְּן־אִמְתָּךְ פִּתְחָתָה לְמוֹסְרִי:	<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 וּבָשָׂם 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	בְּחִצְרוֹת   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:	<b>Praise the LORD, all <i>you</i> Gentiles; Laud him, all <i>you</i> peoples.</b>	<b>Rom 15:11.</b>

Ps 117:2	כִּי גָבַר עָלֵינוּ   חֲסִדּוֹ וְאִמְת־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 חֲסִדּוֹ:	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 חֲסִדּוֹ:	<i>Oh</i> do let Israel say That his kindness <i>is</i> age- abiding.	
Ps 118:3	יֹאמְרוּ-נָא בֵּית-אַהֲרֹן כִּי לְעוֹלָם חֲסִדּוֹ:	<i>Oh</i> do let the house of Aaron say That his kindness <i>is</i> age- abiding.	
Ps 118:4	יֹאמְרוּ-נָא יִרְאֵי יְהוָה כִּי לְעוֹלָם חֲסִדּוֹ:	<i>Oh</i> do let those who fear the LORD say That his kindness <i>is</i> age- abiding.	
Ps 118:5	מִן-הַמֶּצַר 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 <i>relief</i> .	relief ← <i>wide place</i> .
Ps 118:6	יְהוָה לִי לֹא אִירָא מִה־יַּעֲשֶׂה לִי אָדָם:	<b>The LORD <i>is</i> for me; I will not fear. What <i>can</i> <u>man</u> do to me?</b>	<b>Heb 13:6.</b> <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 לְחַסּוֹת 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 לְחַסּוֹת בַּיהוָה מִבְּטַח בְּנְדִיבִים:	<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 אֲמִילֵם:	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 אֲמִילֵם:	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	סָבְבוּנִי כְּדַבּוּרִים דֹּעֲכּוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמִילֵם:	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 לִנְפֹל וַיְהִי־ עֲזָרָנִי:	You have <u>pushed hard</u> at me To the point of <i>me</i> falling, But the LORD has helped me.	pushed hard: infinitive absolute.
Ps 118:14	עֲזִי וְזִמְרָת יְהוָה וַיְהִי־לִי לִישׁוּעָה:	<u>My strength and melody</u> is 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 בְּאַהֲלֵי 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 אָמוּת כִּי־אֶחְיֶה 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 נִתַּנְנִי:	The LORD <u>has disciplined</u> <u>me severely</u> , But he has not given me over to death.	has disciplined me severely: infinitive absolute.
Ps 118:19	פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אֲבֹאֲבָם אוֹדֶה 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	אוֹדֶךָ 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 מַאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה:	<b>The stone <i>which</i> the builders rejected Has become the <u>keystone</u>.</b>	<b>Matt 21:42, Mark 12:10, Luke 20:17, Acts 4:11, Eph 2:20, 1 Pet 2:7. See also Rom 9:33.</b>  keystone ← <i>head of the corner</i> .
Ps 118:23	מֵאֵת יְהוָה הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ:	<b>This came about from the LORD; It is <u>wondrous</u> in our eyes.</b>	<b>Matt 21:42, Mark 12:11.</b>  wondrous: in an Aramaic form.
Ps 118:24	זֶה־הַיּוֹם עֲשָׂה יְהוָה נִגִּילָה 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	אֲנֵא יְהוָה הוֹשִׁיעָה נָא אֲנֵא יְהוָה הַצְלִיחָה נָא:	Please, O LORD, <b>please</b> <b>save</b> ; Please, O LORD, make <i>us</i> prosperous.	<b>Matt 21:9, Matt 21:15, Mark 11:9, Mark 11:10, John 12:13.</b>



Ps 118:26	בָּרוּךְ הֵבֵא בְּשֵׁם יְהוָה בִּרְכֻנוֹכֶם מִבֵּית יְהוָה:	<b>Blessed is he who comes in the name of the LORD.</b> 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 וַיֹּאֲרֵ לָנוּ אֶסְרוּ-חֹג בַּעֲבֹתָיִם עַד-קֶרְנוֹת הַמִּזְבֵּחַ:	<u>The LORD is GOD,</u> And he has given us light. Bind the festival-day animal With cords on the horns of the altar.	the LORD is GOD: or <i>GOD (is) the LORD</i> , which we consider less likely, as it is self-evident.
Ps 118:28	אֵלֵי אַתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמָמְךָ:	You are my GOD, And I will give you thanks; You are 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 תְמִימֵי-דֶרֶךְ הַהֲלָכִים בְּתוֹרַת יְהוָה:	Happy are those with integrity <u>on the way</u> , 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 נֹצְרֵי עֲדוּתוֹ בְּכָל-לֵב יִדְרְשׁוּהוּ:	Happy are those who keep his testimonies; They seek him with all <i>their</i> heart.	
Ps 119:3	אֵף לֹא-פָעִלוּ עוֹלָה בְּדַרְכָּיו הֲלָכוּ:	Indeed they do not commit iniquity; They walk in his ways.	
Ps 119:4	אַתָּה צִוִּיתָה פְּקֻדֶּיךָ 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	אֲחֹלִי יִכְנֹו דְרָכַי לְשֹׁמֵר חֻקֶּיךָ:	If only my ways may be established So as to keep your statutes!	
Ps 119:6	אֲזִי לֹא-אֶבּוֹשׁ בְּהִבִּטִּי אֶל-כָּל-מִצְוֹתֶיךָ:	Then I would not be ashamed When I look at all your commandments.	
Ps 119:7	אוֹדֶךָ בִּישׁוֹר לֵב בְּלִמְדֵי מִשְׁפָּטֶי צְדָקָה:	I will give you thanks in uprightness of heart As I learn <u>your righteous</u> <u>judgments</u> .	your righteous judgments ← <i>the judgments of your righteousness</i> , a Hebraic genitive.
Ps 119:8	אַתָּה-חֻקֶּיךָ אֲשֹׁמֵר אֶל-תַּעֲזֹבֵנִי עַד-מָאֵד:	I will keep your statutes; Do <u>not</u> forsake me <u>in the</u> <u>slightest</u> .	not ... in the slightest ← <i>not ... up to much</i> .

Ps 119:9	בַּמָּה יִזְכֶּה-נַעַר אֶת-אַרְחוֹ לְשֹׁמֵר כְּדִבְרְךָ:	By what <i>means</i> can a youth <u>mend</u> his <u>way</u> ? – By <u>keeping your word</u> .	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 דִרְשָׁתִּיךָ אֶל-תִּשְׁגִּנִּי 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 אֶחְטֵא-לָךְ:	I have treasured up your saying in my heart So that I do not sin against you.	
Ps 119:12	בָּרוּךְ אַתָּה יְהוָה לְמַדְנִי חֻקֶּיךָ:	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	בְּדֶרֶךְ עֲדוּתֶיךָ שִׁשְׁתִּי כֶּעָל כָּל-הוֹן:	I have rejoiced in the way of your testimonies, As in all riches.	
Ps 119:15	בִּפְקֻדֶיךָ אֶשְׁיַח וְאִבִּיטָה אֲרוּחֹתֶיךָ:	I will meditate on your precepts, And I will look <i>to</i> your paths.	
Ps 119:16	בְּחֻקֶּיךָ אֶשְׂתַּעֲשֶׂע לֹא אֶשְׁכַּח דְּבָרְךָ:	I will take delight in your statutes; I will not forget your word.	
Ps 119:17	גָּמַל עַל-עֲבֹדְךָ אַחִיָּה וְאַשְׁמְרָה דְּבָרְךָ:	Recompense your servant <i>so</i> <i>that</i> I may live And may keep your word.	
Ps 119:18	גַּל-עֵינַי וְאִבִּיטָה נִפְלְאוֹת מִתּוֹרָתְךָ:	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 זָדִים אָרוּרִים הַשִּׁגִּים מִמִּצְוֹתֶיךָ:	You have rebuked the accursed insolent, Who err from your commandments.	

Ps 119:22	גַּל מַעֲלֵי חֶרֶף וּבּוֹז כִּי עֲדִיתִךָ נִצַּרְתִּי:	Remove reproach and despising from me, For I have kept your testimonies.	
Ps 119:23	גַּם יוֹשְׁבֵי שָׁרִים בִּי נִדְּבְרוּ עַבְדְּךָ יִשְׁיחַ בְּחֻקֶּיךָ:	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־עֲדִיתִךָ שַׁעֲשָׁעִי אֲנִשִּׁי עֲצָתִי:	Also, your testimonies <i>are</i> my <u>delight</u> ; <i>They are my counsellors.</i>	delight ← <i>delights</i> . <hr/> my counsellors ← <i>men of my</i> <i>counsel</i> .
Ps 119:25	דְּבַקָה לְעֹפֶר נַפְשִׁי חֲיִי בְּדַבְּרֶךָ:	My <u>being</u> cleaves to the dust; Preserve me alive according to your word.	being ← <i>soul</i> .
Ps 119:26	דַּרְכֵי סִפְרִתִּי וַתַּעֲנֵנִי לְמַדְנִי חֻקֶּיךָ:	I have related my ways, And you have answered me. <i>Oh</i> teach me your statutes.	
Ps 119:27	דַּרְךְ־פְּקוּדֶיךָ הַבִּינֵנִי וְאַשִּׁיחָה בְּנִפְלְאוֹתֶיךָ:	Instruct me in the way of your precepts, And let me meditate on your wonders.	
Ps 119:28	דַּלֶּפָּה נַפְשִׁי מִתּוֹגָה קִיַּמְנִי בְּדַבְּרֶךָ:	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־שֹׁקֶר הָסֵר מִמֶּנִּי וְתוֹרָתְךָ חֲנֵנִי:	Remove <i>any</i> false way from me, And graciously bestow your law on me.	
Ps 119:30	דַּרְךְ־אֱמוּנָה בָּחַרְתִּי מִשְׁפָּטֶיךָ שׁוִׁיתִי:	I have chosen the way of faithfulness; I have put your judgments <i>before me</i> .	
Ps 119:31	דְּבַקְתִּי בְּעֲדוֹתֶיךָ יְהוָה אַל־תִּבְשִׁנֵּנִי:	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	הוֹרֵנִי יְהוָה דַּרְךְ חֻקֶּיךָ וְאַצְרְנָה עֵקֶב:	Educate me, O LORD, <i>In</i> the way of your statutes, And I will keep it <i>to the end</i> .	
Ps 119:34	הַבִּינֵנִי וְאַצְרָה תּוֹרָתְךָ וְאַשְׁמְרָנָה בְּכָל־לֵב:	Instruct me, and I will keep your law And guard it wholeheartedly.	
Ps 119:35	הַדְרִיכֵנִי בְּנִתִּיב מִצְוֹתֶיךָ כִּי־בוֹ חִפְצָתִי:	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	הִטְלִיבִי אֶל־עֵדוּתֶיךָ וְאֶל־בְּצָעַי:	Incline my heart to your testimonies, And not to unjust gain.	
Ps 119:37	הַעֲבֵר עֵינִי מִרְאוֹת שׁוֹא בְּדַרְכְּךָ חַיִּי:	Prevent my eyes from looking at falsity; Preserve me alive in your way.	prevent ← <i>make pass</i> .
Ps 119:38	הֶקֶם לַעֲבֹדֶיךָ אִמְרָתְךָ אֲשֶׁר לִירְאָתְךָ:	Confirm your saying to your servant, Who <i>serves</i> in fear of you.	who <i>serves</i> in fear of you: or which (is) to fear you.
Ps 119:39	הַעֲבֵר חֲרָפְתִּי אֲשֶׁר יִגְרָתִי בִּי מִשְׁפָּטֶיךָ טוֹבִים:	Remove my reproach of which I am afraid, For your judgments <i>are</i> good.	
Ps 119:40	הִנֵּה תִּאֲבָתִי לִפְקֻדֶיךָ בְּצִדְקָתְךָ חַיִּי:	You <i>see 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 חֶסֶדְךָ יְהוָה תִּשְׁוַעְתֶּךָ כְּאִמְרָתְךָ:	And may your <u>kindnesses</u> <u>come over me</u> , 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 חֶסֶדְךָ (may your kindness come over me).
Ps 119:42	וְאֶעֱנֶה חֲרָפִי דָבָר כִּי־בִטָּחֹתִי בְּדִבְרֶיךָ:	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	וְאַל־תִּצַּל מִפִּי דְבַר־אֱמֶת עַד־מָאֵד 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	וְאֶשְׁמְרָה תּוֹרָתְךָ תָּמִיד לְעוֹלָם וָעֶד:	And may I keep your law always, Age-abidingly and perpetually.	
Ps 119:45	וְאֶתְהַלַּכְהָ בְּרוּחָבָהּ כִּי פְקֻדֶיךָ דִּרְשָׁתִּי:	And may I walk <u>openly</u> , For I have sought your precepts.	openly ← <i>in breadth</i> .
Ps 119:46	וְאֶדְבַּרְהָ בְּעֵדוּתֶיךָ נֶגֶד מְלָכִים וְלֹא אֶבוֹשׁ:	And may I speak about your testimonies before kings And not be ashamed.	
Ps 119:47	וְאֶשְׂתַּעֲשֶׂע בְּמִצְוֹתֶיךָ אֲשֶׁר אֶהֱבֵתִי:	And may I delight in your commandments, Which I love.	
Ps 119:48	וְאֶשָּׂא־כַפֵּי אֶל־מִצְוֹתֶיךָ אֲשֶׁר אֶהֱבֵתִי וְאֶשְׁיַחָהּ בְּחֻקֶיךָ:	And may I lift up my hands to your commandments, Which I love, And meditate on your statutes.	

Ps 119:49	זְכַרְדְּבַר לְעַבְדְּךָ עַל אֲשֶׁר יַחְלֹתֵנִי:	Mention the word to your servant Concerning which you have had me wait.	
Ps 119:50	זֹאת נַחֲמָתִי בְּעֹנִי כִי אִמַּרְתָּךְ חֵיתֵנִי:	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 נָטִיתִי:	The insolent have mocked me exceedingly, <i>But</i> I have not turned aside from your law.	
Ps 119:52	זָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם   יְהוָה וְאֶת־נַחֲמִי:	I have remembered your ancient judgments, O LORD, And I have been 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	זֹלַעְפָּה אֶחְזַזְתָּנִי 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 חֲקִיךָ בְּבֵית מִגּוּרֵי:	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 הִיִּתְּה־לִּי כִּי פִקְדֶיךָ נִצַּרְתִּי:	This became my <i>part</i> , For I have kept your precepts.	
Ps 119:57	חֲלָקִי יְהוָה אִמַּרְתִּי לְשֹׁמֵר דְּבָרֶיךָ:	I have said, “My part <u>is</u> the LORD”, By keeping your words.	<i>is</i> the LORD: or (O) LORD. AV differs in syntax.  by keeping: gerundial use of the infinitive.
Ps 119:58	חֲלִיתִי פָנֶיךָ בְּכָל־לֵב חֲזִנִי כָּאִמַּרְתָּךְ:	I have entreated you wholeheartedly; <i>Oh</i> show me grace according to your saying.	entreated you ← <i>weakened your</i> <i>face</i> .
Ps 119:59	חִשְׁבֹּתִי דְרָכִי וְאֶשְׁיִבָּה רַגְלִי אֶל־עֵדוּתֶיךָ:	I have considered my ways And retraced my steps to your testimonies.	steps ← <i>feet</i> .
Ps 119:60	חֲשַׁשְׁתִּי וְלֹא הִתְמַהֲמַהְתִּי לְשֹׁמֵר מִצְוֹתֶיךָ:	I have hastened and not delayed In keeping your commandments.	in keeping: gerundial use of the infinitive.
Ps 119:61	חִבְלֵי רָשָׁעִים עֲוֹנֵנִי תוֹרַתְךָ לֹא שָׁכַחְתִּי:	The snares of the wicked have surrounded 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 מִשְׁפָּטֶי צְדִיקֶךָ:	I will get up at midnight to give you thanks For your righteous judgments.	righteous judgments ← <i>judgments of your</i> <i>righteousness</i> , a Hebraic genitive.

Ps 119:63	חֶבֶר אֲנִי לְכָל־אֲשֶׁר יִרְאוּךָ וְלִשְׁמֵרֵי פְקוּדֶיךָ:	I <i>am</i> a companion to all who fear you And to those who keep your precepts.	
Ps 119:64	חֲסִדְךָ יְהוָה מְלֵאָה הָאָרֶץ חֲקִיד לְמַדְנִי:	The <i>earth</i> , 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 כְּדַבְּרְךָ:	You have done good to your servant, O LORD, In accordance with your word.	
Ps 119:66	טוֹב טַעַם וְדַעַת לְמַדְנִי כִּי בְּמִצְוֹתֶיךָ הֶאֱמַנְתִּי:	Teach me keen discernment and knowledge, For I have put faith in your commandments.	
Ps 119:67	טָרַם אֶעֱנֶה אֲנִי שֹׁגֵג וְעַתָּה אֶמְרָתְךָ שְׁמַרְתִּי:	Before I was afflicted, I erred, But now I keep your saying.	
Ps 119:68	טוֹב־אַתָּה וּמִטִּיב לְמַדְנִי חֲקִיד:	You <i>are</i> good and <i>you</i> do good; <i>Oh</i> teach me your statutes.	
Ps 119:69	טָפְלוּ עָלַי שָׂקָר וְזִדִּים אֲנִי בְּכָל־לֵב   אֶצַּר פְּקוּדֶיךָ:	The insolent have devised subterfuge against me, <i>But</i> I will wholeheartedly keep your precepts.	
Ps 119:70	טָפַשׁ כַּחֲלֵב לֶבָם אֲנִי תוֹרָתְךָ שִׁשְׁשֵׁתִי:	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 חֲקִיד:	<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־פִּי מֵאֲלָפֵי זָהָב וְכֶסֶף:	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 הִבִּינִי וְאַלְמָדָה מִצְוֹתֶיךָ:	Your hands made me and established me; Instruct me and let me learn your commandments.	
Ps 119:74	יִרְאֶיךָ יִרְאוּנִי וַיִּשְׂמְחוּ כִּי לְדַבְּרְךָ יַחֲלֵתִי:	Those who fear you will see me and rejoice, For I have awaited your word.	
Ps 119:75	יָדַעְתִּי יְהוָה כִּי־צָדִיק מִשְׁפָּטֶיךָ וְאַמוּנָה עֲנִיתָנִי:	I know, O LORD, That your judgments <i>are</i> <i>righteous</i> , And <i>that</i> you have afflicted me <i>in</i> faithfulness.	righteous ← <i>righteousness</i> .
Ps 119:76	יְהִי־נָא חֲסִדְךָ לְנַחֲמָנִי כְּאֶמְרָתְךָ לְעַבְדְּךָ:	Do let your kindness be comfort to me According to your saying to your servant.	

Ps 119:77	יְבֹאוּנִי רַחֲמֶיךָ וְאַחִיָּה בִּי־תֹרַתְךָ שְׁעֲשֵׂעִי:	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 בִּי־שָׁקֶר עֲוֹתוֹנִי אֲנִי 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 יִרְאֵיךָ *וִידְעוּ **וְיִדְעִי עֵדוּתֶיךָ:	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	יִהְיֶה־לִּבִּי תָמִים בְּחֻקֶּיךָ לְמַעַן לֹא אֶבּוֹשׁ:	May my heart be with integrity regarding your statutes So that I will not be ashamed.	
Ps 119:81	כָּל־תָּה לְתַשׁוּעָתְךָ נַפְשִׁי לְדַבְּרֶךָ יַחֲלֹתִי:	My soul pines for your salvation; I have awaited your word.	
Ps 119:82	כָּלוּ עֵינֵי לְאִמְרָתְךָ לְאִמָּר מָתִי תִנְחַמְנִי:	My eyes pine for your saying, and they say, “When will you comfort me?”	
Ps 119:83	כִּי־הָיִיתִי כְּנֹאד בְּקִיטּוֹר חֻקֶּיךָ 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־עֲבֹדָה מָתִי תַעֲשֶׂה בְּרֹדְפֵי מִשְׁפָּט:	How many <i>are</i> the days of your servant? When will you execute judgment on those who pursue me?	
Ps 119:85	כָּרוּ־לִי זָדִים שִׁיחֹת אֲשֶׁר לֹא כְתוּרַתְךָ:	The insolent have dug pits for me, Not <i>being</i> in accordance with your law.	
Ps 119:86	כָּל־מִצְוֹתֶיךָ אֱמוּנָה שָׁקֶר רַדְפוּנִי עֲזֹרָנִי:	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	כַּמֶּעַט כָּלוּנִי בָאָרֶץ וְאֲנִי לֹא־עָזַבְתִּי פִקּוּדֶיךָ:	They have almost finished me off on the earth, But I have not forsaken your precepts.	

Ps 119:88	בְּחַסְדְּךָ תִּינֵי וְאַשְׁמְרָה עֲדוֹת פִּי: פִּי:	Preserve me alive according to your mercy, And may I keep the testimony of your pronouncement.	pronouncement ← <i>mouth</i> .
Ps 119:89	לְעוֹלָם יְהוָה דְּבָרְךָ נֶצֶב בְּשָׁמַיִם:	Your word, O LORD, <i>is</i> age-abiding; It stands in heaven.	
Ps 119:90	לְדֹר וָדֹר אֱמוּנָתְךָ בּוֹנֵנָה אֶרֶץ וְתַעֲמֹד:	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 עֲמָדוֹ הַיּוֹם כִּי הִכָּל עֲבָדֶיךָ:	They stand today according to your judgments, For all <i>things</i> are your servants.	they: i.e. <i>heaven and earth</i> .
Ps 119:92	לוֹלִי תוֹרָתְךָ שַׁעֲשָׁעִי אֲזֹ אֲבִדְתִּי בְּעָנִי:	If your law were not my delight, Then I would have perished in my affliction.	delight ← <i>delights</i> .
Ps 119:93	לְעוֹלָם לֹא-אֲשַׁכַּח פְּקוּדֶיךָ כִּי בָם חִיִּיתִנִּי:	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	לֵךְ-אֲנִי הוֹשִׁיעֵנִי כִּי פְקוּדֶיךָ דִּרְשָׁתִּי:	I <i>am</i> yours; <i>Oh</i> do save me, For I have sought your precepts.	
Ps 119:95	לִי קִוּוּ רָשָׁעִים לְאַבְדֵּנִי עֵדוּתֶיךָ אֶתְבוֹנֵן:	<i>As</i> for me, the wicked hoped to destroy me, <i>But</i> I will give attention to your testimonies.	
Ps 119:96	לְכָל תְּכֵלֶה רְאִיתִי קֶץ רַחֲבָה מִצְוֹתֶיךָ מְאֹד:	I have seen an end to every accomplishment, <i>But</i> your commandment <i>is</i> very far-reaching.	far-reaching ← <i>broad</i> .
Ps 119:97	מִה־אֶהְבֵּתִי תוֹרָתְךָ כָּל-הַיּוֹם הִיא שִׁיחָתִּי:	How I love your law; All day <i>long</i> it <i>is</i> my meditation.	
Ps 119:98	מֵאֵיבִי תַחֲכַמְנִי מִצְוֹתֶיךָ כִּי לְעוֹלָם הִיא-לִי:	<u>You have given me more wisdom <i>through</i> your 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, מִצְוָתְךָ, <i>your commandment has given me more wisdom</i> . This could still →
Ps 119:99	מִכָּל-מְלַמְדִּי הִשְׁבַּלְתִּי כִּי עֵדוּתֶיךָ 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 commandments</i> . The word מִצְוֹתֶיךָ is a plural noun with a mismatching suffix.
Ps 119:100	מִזְקֵנִים אֶתְבוֹנֵן כִּי פְקוּדֶיךָ נֶצֶרְתִּי:	I am gaining more understanding than elders, For I keep your precepts.	



Ps 119:101	מִכָּל-אֶרֶץ רָע כָּלֹאתִי רַגְלִי לִמְעַן אֲשַׁמֵּר דְּבָרְךָ:	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 הוֹרַתָּנִי:	I have not departed from your judgments, For you have instructed me.	
Ps 119:103	מִה-נִמְלָצוּ לִחְכִּי אִמְרָתְךָ מִדְּבַשׁ לִפִּי:	How smooth your saying is to my palate – More so than honey to my mouth.	
Ps 119:104	מִפְקוּדֶיךָ אֶתְבוֹנֵן עַל-כֵּן שָׂנְאתִי   כָּל-אֶרֶץ שָׁקֵר:	I am gaining understanding from your precepts, Which <i>is</i> why I hate every false path.	
Ps 119:105	נֵר-לְרַגְלִי דְּבָרְךָ וְאוֹר לְנִתְיָבְתִּי:	Your word <i>is</i> a lamp to my feet And a light to my path.	
Ps 119:106	נִשְׁבַּעְתִּי וְאֶקְיָמָהּ לְשֹׁמֵר מִשְׁפָּטֶי צְדָקָךָ:	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	נַעֲנִיתִי עַד-מָאֵד יְהוָה חֲיִנִּי כְּדִבְרְךָ:	I have been afflicted very much. O LORD, preserve me alive according to your word.	
Ps 119:108	נִדְּבֹת פִּי רָצָה-נָא יְהוָה וּמִשְׁפָּטֶיךָ לִמְדֵּנִי:	O LORD, do accept the freewill-offerings of my mouth, And teach me your judgments.	
Ps 119:109	נַפְשִׁי בְּכַפִּי תָמִיד וְתוֹרָתְךָ לֹא שָׁכַחְתִּי:	My <i>life</i> <i>is</i> continually <i>in</i> the palm of my <i>hand</i> , But I have not forgotten your law.	life ← <i>soul</i> .  in the palm of my <i>hand</i> : i.e. <i>in great danger</i> .
Ps 119:110	נִתְּנוּ רְשָׁעִים פֶּחַ לִי וּמִפְקוּדֶיךָ 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 חֻקֶּיךָ לְעוֹלָם עֲקָב:	I have disposed my heart to perform your statutes, Age-abidingly, <i>and</i> to the end.	
Ps 119:113	סַעֲפִים שָׂנְאתִי וְתוֹרָתְךָ 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 אֶתָּה לְדִבְרְךָ יִחְלָתִי:	You <i>are</i> my hiding place and my shield; I have awaited your word.	

Ps 119:115	סורו־מִמֶּנִּי מְרַעִים וְאַצְרֵה מִצְוֹת אֱלֹהִי:	Depart from me, you evildoers, While I keep the commandments of my God.	
Ps 119:116	סִמְכְנִי כְּאִמְרָתְךָ וְאַחִיָּה וְאַל־תִּבְיִשְׁנִי מִשִּׁבְרִי:	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 בְּחֻקֶּיךָ תָּמִיד:	Uphold me, and I will be saved, And I will look to your statutes continually.	
Ps 119:118	סִלִּיתָ כָּל־שׁוֹגִים מִחֻקֶּיךָ בִּי־שָׁקֵר תִּרְמִיתָם:	You carry away all those <i>who</i> stray from your statutes, For their deceit <i>is</i> a false thing.	carry away: or <i>despise</i> .
Ps 119:119	סִגִּים הִשְׁבַּתָּ כָּל־רְשָׁעֵי־אָרֶץ לָכֵן אֶהְבֵּתִי עֲדֻתְךָ:	You put an end to dross – All the wicked of the earth. For that reason I love your testimonies.	
Ps 119:120	סִמְרָה מִפִּחְדְּךָ בְּשָׂרִי וּמִמִּשְׁפָּטֶיךָ יִרְאֵתִי:	My flesh shudders in awe of you, And I fear your judgments.	
Ps 119:121	עָשִׂיתִי מִשְׁפָּט וְצֶדֶק בְּלִתְנִיחָנִי לְעֹשִׂקָי:	I have executed justice and righteousness; Do not abandon me to <u>those</u> <u>who oppress me</u> .	those who oppress me ← <i>my oppressors</i> , an objective genitive (they oppress me).
Ps 119:122	עָרַב עֲבָדְךָ לְטוֹב אֶל־יַעֲשֻׁקָנִי וְדִים:	<u>Pledge good for your</u> <u>servant</u> ; 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,</i> <i>commandment, saying, law,</i> <i>judgment / justice,</i> <i>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 וְלֹא־מָרַת צִדְקָה:	My eyes pine for your salvation And for <u>your righteous</u> <u>saying</u> .	your righteous saying ← <i>the saying of your righteousness</i> , a Hebraic genitive.
Ps 119:124	עֲשֵׂה עִם־עֲבָדְךָ כְּחַסְדְּךָ וְחֻקֶּיךָ לְמַדְנִי:	Treat your servant according to your kindness, And teach me your statutes.	
Ps 119:125	עֲבָדְךָ־אֲנִי הִבִּינִי וְאִדְעָה עֲדֻתְךָ:	I <i>am</i> your servant; <i>Oh</i> give me understanding So <u>that</u> I may know your testimonies.	so that: purposive use of the <i>vav</i> .

Ps 119:126	עַתָּה לַעֲשׂוֹת לַיהוָה הַפֶּרוּ תּוֹרָתְךָ:	<i>It is time for the LORD to act. They have violated your law.</i>	
Ps 119:127	עַל־כֵּן אֶהְבֵּתִי מִצְוֹתֶיךָ מִזָּהָב וּמִפָּז:	<i>That is why I love your commandments More than gold and than fine gold.</i>	
Ps 119:128	עַל־כֵּן   כָּל־פְּקוּדֵי כָל יִשְׂרָאֵל כָּל־אַרְח שֶׁקֶר שִׁנְאַתִּי:	<i>That is why I consider all your universal precepts to be right, Whilst I hate every false path.</i>	universal ← <i>of everything.</i>
Ps 119:129	פְּלִאוֹת עֵדוּתֶיךָ עַל־כֵּן נִצַּרְתָּם נַפְשִׁי:	<i>Your testimonies are wondrous, Which is why my being has kept them.</i>	being ← <i>soul.</i>
Ps 119:130	פֶּתַח דְּבָרֶיךָ יֹאִיר מִבֵּין פְּתִיִּים:	<i>The opening up of your words gives enlightenment; It gives understanding to the simple-minded.</i>	
Ps 119:131	פִּי־פִעַרְתִּי וְאַשְׁאַפָּה כִּי לְמִצְוֹתֶיךָ יֹאבֶתִי:	<i>I have opened my mouth wide And drawn breath, For I have longed for your commandments.</i>	
Ps 119:132	פְּנֵה־אֵלַי וְחַנּוּנִי כְּמִשְׁפָּט לְאַהֲבִי שִׁמּוּךְ:	<i>Turn to me and be gracious to me, According to the judgment for those who love your name.</i>	judgment: or, here, <i>custom.</i>
Ps 119:133	פַּעֲמֵי הֵכֵן בְּאִמְרָתְךָ וְאַל־תִּשְׁלֹט־בִּי כָל־אָוֶן:	<i>Establish my steps by your saying, And do not let any iniquity have dominion over me.</i>	any ← <i>all.</i>
Ps 119:134	פְּדֵנִי מִעֲשֶׂק אָדָם וְאַשְׁמְרָה פְּקוּדֶיךָ:	<i>Deliver me from man's oppression, And may I keep your precepts.</i>	
Ps 119:135	פָּנֶיךָ הָאֵר בְּעַבְדְּךָ וְלִמְדֵנִי אֶת־חֻקֶּיךָ:	<i>Let your face shine on your servant, And teach me your statutes.</i>	
Ps 119:136	פְּלִג־מַיִם יִרְדּוּ עֵינַי עַל לֹא־שִׁמְרוּ תּוֹרָתְךָ:	<i>Streams of water run down my eyes, Because they do not keep your law.</i>	water: i.e., here, <i>tears.</i>
Ps 119:137	צַדִּיק אַתָּה יְהוָה וְיֹשֶׁר מִשְׁפָּטֶיךָ:	<i>You, O LORD, are righteous, And your judgments are upright.</i>	
Ps 119:138	צִוִּיתָ צֶדֶק עֲדוּתֶיךָ וְאִמּוּנָה מְאֹד:	<i>You have commanded the righteousness of your testimonies And much faithfulness.</i>	AV differs in syntactical arrangement.

Ps 119:139	צַמְתַּתִּי קִנְאָתִי כִּי־שָׁכַח דְּבָרֶיךָ צִרִי:	My zeal has <u>eaten me up</u> , For my adversaries have forgotten your words.	eaten me up ← <i>silenced / annihilated me</i> .
Ps 119:140	צְרוּפָה אִמְרָתְךָ מְאֹד וְעִבְדְּךָ אֱהָבָה:	Your saying <i>is</i> highly refined, And your servant loves it.	
Ps 119:141	צַעִיר אֲנֹכִי וְנִבְזָה פִּקְדֶיךָ לֹא שָׁכַחְתִּי:	I <i>am</i> lowly and despised, <i>But</i> I have not forgotten your precepts.	
Ps 119:142	צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת:	Your righteousness <i>is</i> age- abiding righteousness, And your law <i>is</i> truth.	
Ps 119:143	צָר־וּמָצוֹק מִצָּאוֹנִי מִצְוֹתֶיךָ שִׁעְשָׁעִי:	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	צֶדֶק עֲדוֹתֶיךָ לְעוֹלָם הִבִּינִי וְאַחִיָּה:	The righteousness of your testimonies <i>is</i> age- abiding. Give me understanding, and I will live.	
Ps 119:145	קִרְאתִי בְּכָל־לֵב עֲנֵנִי יְהוָה חֻקֶיךָ אֶצְרָה:	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	קִרְאתֶיךָ הוֹשִׁיעֵנִי וְאַשְׁמְרָה עֲדוֹתֶיךָ:	I have called <i>on</i> you; <i>Oh</i> save me, And let me keep your testimonies.	
Ps 119:147	קִדְמָתִי בַּנֶּשֶׁף וְאַשׁוּעָה *לְדַבְרֶיךָ *לְדַבְרֶיךָ יַחֲלִתִּי:	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	קִדְמֹו עֵינֵי אֲשֶׁמְרוֹת לְשִׁיחַ בְּאַמְרָתְךָ:	My eyes have been <i>open</i> earlier than <i>night</i> -watches To meditate on your saying.	
Ps 119:149	קוֹלִי שִׁמְעָה כְּחֶסֶדְךָ יְהוָה בְּמִשְׁפָּטֶיךָ חֲיֵנִי:	<i>Oh</i> hear my voice according to your kindness, O LORD; Preserve me alive according to your judgment.	
Ps 119:150	קָרְבוּ רִדְפֵי זִמָּה מִתּוֹרָתְךָ רַחֲקוּ:	Those <i>who</i> pursue deceit have drawn near, <i>And</i> they are far from your law.	
Ps 119:151	קָרֹב אַתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמֶת:	You <i>are</i> near, O LORD, And all your commandments <i>are</i> truth.	
Ps 119:152	קָדָם יָדַעְתִּי מֵעֲדוֹתֶיךָ כִּי לְעוֹלָם יִסְדָּתָם:	I have known from your testimonies <i>from</i> long ago That you founded them age- abidingly.	

Ps 119:153	רֹאה־עֲנִי וְחַלְצֵנִי כִּי־תֹרַתְךָ לֹא שָׁכַחְתִּי:	Oh see my affliction and deliver me, For I have not forgotten your law.	
Ps 119:154	רִיבָה רִיבִי וּגְאֹלֵנִי לֹא־מִרְתְּךָ חֲיִנִּי:	Plead my case and redeem me, And preserve me alive according to your saying.	
Ps 119:155	רְחוֹק מִרְשָׁעִים יְשׁוּעָה כִּי־חָקִיד לֹא דָרְשׁוּ:	Salvation <i>is</i> far from the wicked, For they have not sought your statutes.	
Ps 119:156	רַחֲמֶיךָ רַבִּים   יְהוָה כְּמִשְׁפָּטֶיךָ חֲיִנִּי:	Your mercies <i>are</i> great, O LORD; Oh preserve me alive according to your judgments.	
Ps 119:157	רַבִּים רֹדְפֵי וְצָרִי מַעֲדוֹתֶיךָ לֹא נָטִיתִי:	Many <i>are</i> those who pursue me and <i>who are</i> my adversaries, But I have not turned away from your testimonies.	
Ps 119:158	רֵאִיתִי בְּגָדִים וְאֶתְקוּטָה אֲשֶׁר אִמְרַתְךָ לֹא שָׁמְרוּ:	I have seen those <i>who</i> deal treacherously And loathed <i>them</i> – Those who have not kept your saying.	
Ps 119:159	רֹאה כִּי־פָקוּדֶיךָ אֶהְבֵּתִי יְהוָה כְּחֶסֶדְךָ חֲיִנִּי:	See how I love your precepts; O LORD, do preserve me alive according to your kindness.	
Ps 119:160	רֹאשׁ־דְּבָרְךָ אֱמֶת וְלִעוֹלָם כָּל־מִשְׁפָּט צְדָקָה:	The principle of your word <i>is</i> truth, And all your righteous judgment <i>is</i> age-abiding.	your righteous judgment ← <i>the judgment of your righteousness</i> , a Hebraic genitive.
Ps 119:161	שָׁרִים רֹדְפוּנִי חֲנָם *וּמַדְבִּירֶךָ **וּמַדְבִּירְךָ פָּחַד לִבִּי:	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 אֲנִי עַל־אִמְרַתְךָ כְּמוֹצֵא שָׁלָל רַב:	I rejoice at your saying, Like <i>someone</i> finding great spoil.	
Ps 119:163	שָׂקַר שִׁנְאָתִי וְאֶתְעַבָּה תֹּרַתְךָ אֶהְבֵּתִי:	I hate falsehood, and I abominate <i>it</i> , But I love your law.	
Ps 119:164	שִׁבְעַת בְּיָוִם הִלְלֵתִיךָ עַל מִשְׁפָּטֵי צְדָקָה:	I praise you seven <i>times</i> per day For your righteous judgments.	your righteous judgments ← <i>the judgments of your righteousness</i> , a Hebraic genitive.
Ps 119:165	שָׁלוֹם רַב לְאֹהֲבֵי תֹרַתְךָ וְאֵין־לָמוֹ מְכַשׁוֹל:	Those who love your law <i>have</i> great peace, And they <i>have</i> no <i>occasion</i> <i>to</i> stumble.	<i>occasion to stumble</i> ← <i>stumbling block</i> .

Ps 119:166	שְׁבַרְתִּי לִישׁוּעָתָךְ יְהוָה וּמִצְוֹתֶיךָ עָשִׂיתִי:	I have awaited your salvation, O LORD, And I have carried out your commandments.	
Ps 119:167	שִׁמְרָה 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	שִׁמְרָתִי פְקוּדֶיךָ וְעֲדֹתֶיךָ כִּי כָּל־דַּרְכֵי נִגְדָּד:	I have kept your precepts and your testimonies, For all my ways <i>are</i> before you.	
Ps 119:169	תִּקְרַב רִנָּתִי לִפְנֵיךָ יְהוָה בְּדַבְּרֶךָ הַבִּינֵנִי:	Let my <u>shouting</u> draw near to your presence, O LORD, And 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	תְּבֹא תַחֲנוּנִי לִפְנֵיךָ כְּאִמְרָתְךָ הַצִּילֵנִי:	May my supplication come before you; <i>Oh</i> deliver me according to your saying.	
Ps 119:171	תִּבְעֶנָה שִׁפְתֵי תִהְלֶה כִּי תִלְמַדְנִי חֻקֶּיךָ:	My lips will effuse praise, For you will teach me your statutes.	
Ps 119:172	תֵּעַן לְשׁוֹנִי אִמְרָתְךָ כִּי כָּל־מִצְוֹתֶיךָ צַדִּיק:	May my tongue answer <i>with</i> your saying, For all your commandments <i>are</i> righteous.	righteous ← <i>righteousness</i> .
Ps 119:173	תְּהִי־יָדְךָ לְעֶזְרִי כִּי פְקוּדֶיךָ בִּחְרָתִי:	May your hand be to help me, For I have chosen your precepts.	
Ps 119:174	תִּאֲבָתִי לִישׁוּעָתָךְ יְהוָה וְתוֹרָתְךָ שִׁעְשָׁעִי:	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 וְתִהְלֹךְ וּמִשְׁפָּטְךָ יִעְזְרֵנִי:	May my <u>being</u> live and praise you, And may your judgment help me.	being ← <i>soul</i> .
Ps 119:176	תַּעֲתִי כֶּשֶׁה אֶבֶד 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 בַּצֵּרְתָּהּ לִי קָרָאתִי וַיַּעֲנֵנִי:	A song of the <u>sundial</u> degree markings. When I <i>was</i> in adversity I called out to the LORD, And he answered me.	the <u>sundial</u> 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 מִשִּׁפְּת־שָׁקֶר מִלְשׁוֹן רְמִיָּה:	O LORD, deliver my <u>life</u> from a <u>false</u> lip, And from a deceitful tongue.	life ← <i>soul</i> .  false lip ... deceitful tongue ← <i>lip of falsity ... tongue of deceit</i> , Hebraic genitives.

Ps 120:3	מִה־יִתֶּן לָךְ וּמִה־יִסִּיף לָךְ לְשׁוֹן רְמִיָּה:	What will he give you, Or <u>what else will he give</u> you, <i>O deceitful tongue?</i>	what else will he give ← <i>what</i> <i>will he add to you.</i>
Ps 120:4	חֲצִי גִבּוֹר שְׁנוּנִים עִם גַּחֲלִי רִתָּמִים:	– 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	אֹי־הָלִי כִי־גִרְתִּי מִשָּׂדֶה 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 שׂוֹנֵא שָׁלוֹם:	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־שָׁלוֹם וְכִי אֲדַבֵּר הִמָּה לְמַלְחָמָה:	I <i>am for</i> peace, But when I speak, They <i>are</i> for war.	
Ps 121:1	שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינִי אֶל־הַהָרִים מֵאֵין יָבֵא 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 וָאָרֶץ:	My help <i>comes</i> from the LORD, Who made heaven and earth.	
Ps 121:3	אֲל־יִתֶּן לְמוֹט רַגְלְךָ אֶל־יָנוּם שִׁמְרֶךָ:	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 שִׁמְרֶךָ 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־יַכְכָּה וַיָּרַח בַּלַּיְלָה:	By day the sun will not strike you, Nor the moon by night.	
Ps 121:7	יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֹר 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 יִשְׁמֹר־צֵאתְךָ וּבֹאֶךָ מִמֶּתָּה וְעַד־עוֹלָם:	The LORD will protect <u>your</u> <u>day-to-day affairs</u> . 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 הַמַּעֲלוֹת לְדָוִד שִׁמְחָתִי בְּאֹמְרִים לִי בֵּית יְהוָה גִּלְדִּי:	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	עֲמֻדֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַם:	Our feet are standing At your gates, O Jerusalem	
Ps 122:3	יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה-לָּהּ 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 itself together</i> .
Ps 122:4	שָׁשׂוּ עָלוּ שְׁבָטִים שְׁבִטֵי-יָהּ עֲדוּת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם יְהוָה:	To where the tribes go up – The tribes of the LORD – As a testimony to Israel, To give thanks to the name of the LORD.	
Ps 122:5	כִּי שָׁמָּה   יֵשְׁבוּ כִסְאוֹת לְמִשְׁפַּט כִּסְאוֹת לְבֵית 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 יְשֻׁלָּיו אֲהַבֶּיךָ:	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 בְּחִילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ:	May there be peace in your <u>building stock</u> And 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 אַחֵי וְרַעֵי אֲדַבְּרָה-נָא שְׁלוֹם בֵּינֵךְ:	For the sake of my brothers and friends, Do let me say, “Peace within you.”	
Ps 122:9	לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ:	For the sake of the house of the LORD our God, I will seek your welfare.	
Ps 123:1	שִׁיר הַמַּעֲלוֹת אֲלֶיךָ נִשְׁאֲתִי אֶת-עֵינַי הַיֹּשְׁבִי 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 עַבְדִּים אֶל־יָד אֲדוֹנֵיהֶם כְּעֵינַי שֹׁפְחָהּ אֶל־יָד גַּבְרָתָהּ בֵּן עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ עַד שִׁיחַנֵּנוּ:	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	חַנּוּנוּ יְהוָה חַנּוּנוּ כִּי-רַב שִׁבְעֵנוּ בּוֹז:	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 שְׁבַע־לָהּ נַפְשֵׁנוּ הַלֵּעַ הַשְׂאֲנָנִים הִבּוּז לְגִּאֲיוֹנִים:	Our <u>being</u> has had its fill <i>in</i> great <i>measure</i> , With mockery <i>from</i> the wanton And contempt <i>from</i> the <u>proud</u> .	the proud: [BHS], but not [WLC], has a <i>ketiv qeré</i> issue.  being ← <i>soul</i> .
Ps 124:1	שִׁיר הַמַּעֲלוֹת לְדָוִד לְוִלִּי 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	לְוִלִּי יְהוָה שֶׁהָיָה לָנוּ בְּקוֹם עַלֵּינוּ 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	אֲזִי חַיִּים בָּלַעְנוּ בַּחֲרוֹת אֶפֶס בָּנוּ:	Then they would have swallowed us alive When their anger was kindled against us.	
Ps 124:4	אֲזִי הַמַּיִם שִׁטְפוּנוּ נַחֲלָה עָבַר 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	אֲזִי עָבַר עַל־נַפְשֵׁנוּ הַמַּיִם הַזִּידוֹנִים:	– 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> .  corporate existence ← <i>soul</i> .
Ps 124:6	בְּרוּךְ יְהוָה שֶׁלֹּא נִתְּנָנוּ 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 מִפֶּחַ יוֹקְשִׁים הִפַּח נִשְׁבָּר וְאִנְחָנוּ נִמְלִטְנוּ:	Our <u>sensation</u> <i>is</i> like <i>that of</i> a bird <i>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 עֲשֵׂה שָׁמַיִם וָאָרֶץ:	Our help <i>is</i> in the name of the LORD, <b>The maker of heaven and earth.</b>	Rev 14:7.
Ps 125:1	שִׁיר הַמַּעֲלוֹת הַבְּטָחִים בִּיהוָה כִּהֲר־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	יְרוּשָׁלַם הָרִים סְבִיב לָהּ וַיהוָה סְבִיב לְעַמּוֹ מִעַתָּה 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־ גֹּדֶל הַצְדִּיקִים לְמַעַן לֹא־יִשְׁלְחוּ הַצְדִּיקִים 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	וְהַמֵּטִים עֲקֻלָּוֹתָם יוֹלִיכֵם יְהוָה אֶת־פַּעְלֵי הָאָוֶן שָׁלוֹם עַל־יִשְׂרָאֵל:	But <i>as for</i> those who turn aside <u>to perversity</u> , The LORD will lead them away With those who commit iniquity. Peace <i>be</i> on Israel.	to perversity ← <i>to their</i> <i>perversity</i> .
Ps 126:1	שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחִלָּמִים:	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	אֲזַי מָלֵא שְׂחֹק פִּינוֹ וּלְשׁוֹנֵנוּ רִנָּה אֲזַי יֹאמְרוּ בַּגּוֹיִם הַגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֲלֵה:	Then our mouth was filled <i>with</i> laughter, And our tongue <i>with</i> 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	הַגְדִּיל 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 *שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב:	O LORD, reverse our <u>captivity</u> , As <i>torrents are restored</i> in the south.	captivity: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . A <i>vav / yod</i> issue.
Ps 126:5	הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ:	Those who sow in <u>tears</u> Will reap in joyful shouting.	tears ← <i>a tear</i> .
Ps 126:6	הֲלֹדֵךְ יֵלֵךְ   וּבָכָה נָשָׂא מִשְׁדֵּה־הַזֶּרַע בָּאֵי־בוֹא בְּרִנָּה נָשָׂא אֶל־מִתּוֹ:	<i>Just as he will go out</i> <i>weeping</i> , Carrying the seed to be scattered, <i>So he will certainly come</i> <i>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 הַמַּעֲלוֹת לְשִׁלְמָה אִם־יְהוָה   לֹא־יִבְנֶה בַּיִת שׁוּא   עֲמָלוֹ בִּזְנוֹי בּוֹ אִם־יְהוָה לֹא־יִשְׁמַר־עִיר שׁוּא   שָׁקֵד שׁוֹמֵר:	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	שׁוּא לָכֶם   מִשְׁכִּימֵי קוֹם מֵאַחֲרֵי־שֵׁבֶת אֲכָלִי לֶחֶם הָעֶצְבִּים בֵּין יָתֵן לִידִידוֹ שָׁנָא:	<i>It is</i> in vain that you rise early <i>And stay up late,</i> 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 בָּנִים שָׂכָר פְּרִי 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 בַּיַּד־גִּבּוֹר כֵּן בָּנֵי 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 הַגֶּבֶר אֲשֶׁר מָלָא אֶת־אֲשָׁפְתּוֹ מֵהֶם לֹא־יִבָּשׁוּ כִּי־יִדְּבְרוּ אֶת־אוֹיְבָיִם בַּשָּׁעַר:	Happy <i>is</i> the man Who fills his quiver with them. They will not be ashamed, For they will <i>speak</i> 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 הַמַּעֲלוֹת אֲשֶׁר־יִרְאֶה יְהוָה הֶהָלֵךְ 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 בַּפִּיךָ כִּי תֹאכַל אֲשֶׁר־יָדְךָ 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	אֲשֶׁתְּךָ   כַּגֶּפֶן פְּרִיָּה 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 כִי־כֵן יִבְרַךְ גִּבּוֹר יִרְאֶה יְהוָה:	Behold, for so is the man blessed Who fears the LORD.	
Ps 128:5	יִבְרַכְךָ יְהוָה מֵעֵינֹן וְרָאָה בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֶּיךָ:	May the LORD bless you from Zion, So <u>that you see</u> the goodness 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-בָנִים לְבָנֶיךָ שְׁלוֹם עַל-יִשְׂרָאֵל:	And you will see your grandsons too. Peace be on Israel.	↳ take the sense as <i>goodness done to Jerusalem</i> .  and you will see: an imperative, as in Ps 128:5.
Ps 129:1	שִׁיר הַמַּעֲלוֹת רַבַּת צָרְרוֹנִי מִנְעוּרִי יֹאמַר-נָא יִשְׂרָאֵל:	A song of the <i>sundial</i> degree markings. Many a time they have distressed me Since my youth. Do let Israel say,	
Ps 129:2	רַבַּת צָרְרוֹנִי מִנְעוּרִי גַם לֹא-יָכְלוּ לִי:	“Many a time they have distressed me Since my youth. Nevertheless, they have not prevailed over me.”	
Ps 129:3	עַל-גִּבִּי חָרְשׁוּ חֲרָשִׁים הָאֵרִיכוּ *לְמַעֲנוֹתָם **לְמַעֲנִיתָם:	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 רָשָׁעִים:	The LORD is righteous; He has cut the cord of the wicked in pieces.	
Ps 129:5	יִבְשׁוּ וְיִסָּגוּ אַחֲזֹר כָּל שֹׂנְאֵי צִיּוֹן:	They will be ashamed, And they will be driven back – All those who hate Zion.	
Ps 129:6	יִהְיוּ כַחֲצִיר גִּגֹּת שְׂקֵדָמָה שֶׁלֶף יִבֹּשׁ:	They will be like vegetation on roofs, Which becomes dry before <u>it is plucked up</u> ,	it is plucked up: AV differs somewhat, <i>groweth up</i> .
Ps 129:7	שֶׁלֶא מִלֵּא כַפּוֹ קוֹצֵר וְחֹצֵנוּ מַעֲמָר:	Which does not fill the hand of the reaper Or the bosom of the sheaf binder.	
Ps 129:8	וְלֹא אָמְרוּ   הָעֹבְרִים בִּרְכַּת-יְהוָה אֲלֵיכֶם בִּרְכֵנוּ 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 הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:	A song of the <i>sundial</i> degree markings. I have called on you, O LORD, From the depths.	
Ps 130:2	אֲדֹנָי שְׁמָעָה בְּקוֹלִי תְהִינָה אֲזִינֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:	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-עֲוֹנוֹת תִּשְׁמַר-יְהוָה אֲדֹנָי מִי יַעֲמֹד:	If the LORD were to keep a <i>record</i> of iniquities, O LORD*, who <i>could</i> 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 תִּנָּרָא:	For forgiveness <i>is</i> with you In order that you should be feared.	
Ps 130:5	קִנִּיתִי יְהוָה קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֲלֵתִי:	I have put hope <i>in</i> the LORD; My <u>being</u> has hope, And I await his word.	being ← <i>soul</i> .
Ps 130:6	נַפְשִׁי לֹא־דָנִי מִשְׁמָרִים לַבֹּקֶר שְׁמָרִים לַבֹּקֶר:	My <u>being</u> <i>awaits</i> the LORD* More <i>keenly</i> than <i>men</i> on watch for the morning – Watchmen <i>waiting</i> 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.  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 <i>its</i> iniquities.	its ← <i>his</i> , but standing for the nation.
Ps 131:1	שִׁיר הַמַּעֲלוֹת לְדָוִד יְהוָה   לֹא־גִבָּה לִּבִּי וְלֹא־דָרְמוֹ עֵינַי וְלֹא־הִלָּכְתִּי   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 שׁוֹיֵתִי   וְדוֹמָמָתִי נַפְשִׁי בְּגִמְלָה עָלַי אִמּוֹ בְּגִמְלָה עָלַי נַפְשִׁי:	I have <u>certainly</u> 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 <u>certainly</u> : asseveration using an abbreviation of the oath formula of 2 Sam 19:13.  inwardly ← <i>(in respect of) my</i> <i>soul</i> .  very being ← <i>soul</i> .
Ps 131:3	יְחַל יִשְׂרָאֵל אֶל־יְהוָה מִעַתָּה וְעַד־עוֹלָם:	O Israel, await the LORD, From now on and age- abidingly.	
Ps 132:1	שִׁיר הַמַּעֲלוֹת זְכוֹר־יְהוָה לְדָוִד אֵת כָּל־עֲנֻוֹתָיו:	A song of the <i>sundial</i> degree markings. Remember, O LORD, David – All <u>his affliction</u> <u>suffered</u> .	his affliction suffered ← <i>his</i> <i>being afflicted</i> , a rare <i>pual</i> infinitive.
Ps 132:2	אֲשֶׁר נִשְׁבַּע לַיהוָה נְדָר לְאַבְרָהָם 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־אֲבֹא בְּאֶהְל בֵּיתִי אִם־אֶעֱלֶה עַל־עֶרְשׁ יְצוּעִי:	“I <u>most certainly</u> <u>will not</u> go to the tent <i>Which is</i> my house, I <u>most certainly</u> <u>will not</u> go up to the couch <i>Which is</i> my bed;	I <u>most certainly</u> will not go ... I <u>most certainly</u> will not go up: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.

Ps 132:4	אִם־אַתָּן שְׁנַת לַעֲיִי לַעֲפַעֲפִי תִּנּוּמָה:	I most certainly will not give my eyes sleep Or 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־אֲמַצָּא מָקוֹם לַיהוָה מִשְׁכָּנוֹת לְאַבְרָם יַעֲקֹב:	Until I find a place for the LORD – A site for the mighty <i>one</i> of Jacob.”	site ← <i>tabernacles</i> .
Ps 132:6	הִנֵּה־שָׁמַעְנוּהָ בְּאַפְרָתָהּ מִצְאֹנָהּ בְּשִׂדֵי־יַעַר:	Behold, we heard it in Ephrathah; We found it in the woodland countryside.	Ephrathah: see Ruth 4:11.
Ps 132:7	נִבְּוָאָה לְמִשְׁכָּנוֹתָיו נִשְׁתַּחֲוָה לְהָדָם רַגְלָיו:	Let us go to his <i>temple site</i> ; Let us worship at his footstool.	site ← <i>tabernacles</i> .
Ps 132:8	קוּמָה יְהוָה לְמִנוּחֹתֶיךָ אֲתָהּ וְאַרְזֹן עֲזֻךְ:	Arise, O LORD, to your resting place, You and your <i>strong ark</i> .	your strong ark ← <i>the ark of your strength</i> , a Hebraic genitive.
Ps 132:9	כַּהֲנִיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ 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־תָּשָׁב פָּנֶי מִשִּׁיחֶךָ:	For the sake of David your servant, Do not turn the face of your <i>anointed</i> away.	anointed: see Ps 84:9.
Ps 132:11	נִשְׁבַּע־יְהוָה   לִדָּוִד אֱמֶת לֹא־יָשׁוּב מִמֶּנָּה מִפְּרִי בִטְנְךָ 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 <b>John 7:42</b> .
Ps 132:12	אִם־יִשְׁמְרוּ בְנֶיךָ   בְּרִיתִי וְעֵדִיתִי זֹו אֶלְמַדְם גַּם־בְּנֵיהֶם עַד־יָעֵד יֵשְׁבוּ לְכִסֵּא־לְךָ:	If your sons keep my covenant And this testimony of mine <i>which</i> I am teaching them, Then their sons will also sit on your throne <i>In all perpetuity.</i> ”	<i>in all perpetuity</i> ← <i>perpetuities of perpetuity</i> .
Ps 132:13	כִּי־בָחַר יְהוָה בְּצִיּוֹן אָוָה לְמוֹשָׁב לּוֹ:	For the LORD has chosen Zion; He has longed for it as a dwelling place for himself.	
Ps 132:14	זֹאת־מְנוּחָתִי עַד־יָעֵד פֹּה־אֵשֵׁב כִּי אוֹתִיהָ:	“This <i>is</i> my resting place <i>in</i> <i>all perpetuity</i> ; 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 אֲבָרָךְ אֲבִיזֹנֶיהָ אֲשַׁבֵּיעַ לָחֶם:	I will certainly <i>ble</i> ss its food supply; I will satiate its poor <i>with</i> <i>bread</i> .	I will certainly bless: infinitive absolute.  bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.

Ps 132:16	וּכְהִנֵּיה אֲלֵבִישׁ יִשַׁע וְחִסְדֶּיהָ רִנָּן יִרְגְּנוּ:	And I will clothe its priests <i>in</i> salvation, And <u>those in it</u> under grace <u>will certainly shout for</u> joy.	those in it ← <i>those of it</i> .  will certainly shout for joy: infinitive absolute.
Ps 132:17	שֶׁם אֶצְמִיחַ קֶרֶן לְדָוִד עֶרְכָתִי נֵר לְמִשְׁיחִי:	I will make the horn of David spring up there; I have prepared a lamp for my anointed.	
Ps 132:18	אֹיְבָיו אֲלֵבִישׁ בִּשְׁתׁ וְעָלָיו יִצִּיץ נִזְרוֹ:	I will clothe his enemies <i>in</i> shame, But on him a diadem will glitter.”	
Ps 133:1	שִׁיר הַמַּעֲלֹת לְדָוִד הַנֶּה מִה־טוֹב וּמִה־נָּעִים שָׁבַת אֲחִים גַּם־יִחד:	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	בִּשְׁמֵן הַטּוֹב   עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקֵן וְקוֹנֵאֵהָרֹן שֶׁיֵּרֵד עַל־פִּי מִדֹּתָיו:	<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	כְּטֶל־חֶרְמוֹן שֶׁיֵּרֵד עַל־הָרָרִי 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 הַמַּעֲלֹת הַנֶּה   בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה הָעֹמְדִים בְּבֵית־יְהוָה בַּלַּיְלֹת:	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	שֹׂאוּ־יְדֵיכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה:	Lift up your hands <i>in</i> holiness, And bless the LORD.	<i>in</i> holiness: or ( <i>at</i> ) the sanctuary.
Ps 134:3	יְבָרֶכְךָ 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	שֹׁעֲמִים 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־יָהּ בִּיטוֹב יְהוָה זִמְרוּ לְשִׁמּוֹ בִּי 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	בִּי־יַעֲקֹב בָּחַר לֹא יֵה יִשְׂרָאֵל לְסִגְלָתוֹ:	For <i>it is</i> Jacob Whom the LORD chose for himself – Israel, <i>to be</i> his special acquisition.	
Ps 135:5	כִּי אֲנִי יָדַעְתִּי בִּיגְדוֹל יְהוָה וְאֲדַגִּינוּ מִכָּל־אֱלֹהִים:	For I know that the LORD <i>is</i> great, And our LORD <i>is greater</i> than all gods.	gods: see Ps 95:3.
Ps 135:6	כָּל אֲשֶׁר־חָפֵץ 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 נְשָׂאִים מִקְצֵה הָאָרֶץ בָּרָקִים לְמָטָר עָשָׂה מוֹצֵא־רוּחַ מֵאֻצְרוֹתָיו:	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	שֶׁהָכָה בְּכוֹרֵי מִצְרַיִם מֵאֲדָם עַד־בְּהֵמָה:	<i>It is he</i> who struck down the firstborn of Egypt – Of both man and beast.	both man and beast: see Gen 6:7, 1 Sam 15:3.
Ps 135:9	שָׁלַח   אֶת־אוֹת 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	שֶׁהָכָה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים:	<i>It is he</i> who struck down great nations And killed powerful kings:	
Ps 135:11	לְסִיחֹן   מֶלֶךְ הָאֲמֹרִי וְלָעוֹג מֶלֶךְ הַבָּשָׁן וְלִכָּל מַמְלָכוֹת כְּנָעַן:	Sihon king of the Amorites And Og king of Bashan And all the kingdoms of Canaan.	Amorites: see Gen 10:16.
Ps 135:12	וַיִּתֵּן אֶרֶצָם נַחֲלָה נַחֲלָה 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 זְכוּר לְדֹר־וָדֹר:	O LORD, your name <i>is</i> age- abiding, O LORD, remembrance of you <i>is from generation to</i> <i>generation</i> .	from generation to generation ← <i>for generation and</i> <i>generation</i> .
Ps 135:14	כִּי־יִדִין יְהוָה עַמּוֹ וְעַל־עַבְדָּיו יִתְּנָחֶם:	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	עֲצָבֵי הַגּוֹיִם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:	The idols of the Gentiles are of silver and gold; They are the works of the hands of man.	Rev 9:20.    Ps 115:4. man ← Adam.
Ps 135:16	פֶּה-לָהֶם וְלֹא יִדְבְּרוּ עֵינֵיהֶם לָהֶם וְלֹא יִרְאוּ:	They have a mouth, But they cannot speak; They have eyes, But they cannot see.	Rev 9:20.    Ps 115:5.
Ps 135:17	אָזְנוֹת לָהֶם וְלֹא יִאָזְנוּ אֶף אֵין-שְׂרוּחַ בְּפִיהֶם:	They have ears, But they cannot listen; Moreover, there isn't any breath in their mouth.	Ps 115:6.
Ps 135:18	כַּמֹּזֶה יֵהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר-בָּטַח בָּהֶם:	Those who make them Will become like them, As will everyone who trusts in them.	Ps 115:8.
Ps 135:19	בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת-יְהוָה בֵּית אַהֲרֹן בָּרְכוּ 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 בָרְכוּ אֶת-יְהוָה יִרְאֵי יְהוָה בָּרְכוּ אֶת-יְהוָה:	O house of Levi, bless the LORD; You who fear the LORD, Bless the LORD.	Ps 115:11.
Ps 135:21	בָּרוּךְ יְהוָה   מִצִּיּוֹן שָׁכֵן יְרוּשָׁלַם הַלְלוּ-יָהּ:	Blessed be the LORD from Zion – He who dwells in Jerusalem. Praise the LORD.	
Ps 136:1	הוֹדוּ לַיהוָה כִּי-טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the LORD, For he is good, For his kindness is age- abiding.	
Ps 136:2	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the God of gods, For his kindness is age- abiding.	gods: see Ps 95:3.
Ps 136:3	הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the LORD of lords, For his kindness is age- abiding,	
Ps 136:4	לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:	To him who alone performed great wonders, For his kindness is age- abiding,	
Ps 136:5	לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חַסְדּוֹ:	To him who is maker of heaven with competence, For his kindness is age- abiding,	
Ps 136:6	לְרַקַּע הָאָרֶץ עַל-הַמַּיִם כִּי לְעוֹלָם חַסְדּוֹ:	To him who stretched out the earth over the waters, For his kindness is age- abiding,	

Ps 136:7	לַעֲשֵׂה אֲוָרִים גְּדֹלִים כִּי לְעוֹלָם חֶסֶדְךָ:	To him who made great lights, For his kindness <i>is</i> age- abiding	
Ps 136:8	אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חֶסֶדְךָ:	– The sun as ruler in the daytime, For his kindness <i>is</i> age- abiding	
Ps 136:9	אֶת־הַיָּרֵחַ וְכוכְבֵּים לְמַמְשָׁלוֹת בַּלַּיְלָה כִּי לְעוֹלָם חֶסֶדְךָ:	– The moon and stars as rulers by night, For his kindness <i>is</i> age- abiding,	
Ps 136:10	לְמַכָּה מִצְרַיִם בְּבְכוֹרֵיהֶם כִּי לְעוֹלָם חֶסֶדְךָ:	To him who struck Egypt in their firstborn, For his kindness <i>is</i> age- abiding,	
Ps 136:11	וַיֹּצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֶסֶדְךָ:	When he brought Israel out of their midst, For his kindness <i>is</i> age- abiding,	
Ps 136:12	בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חֶסֶדְךָ:	With a strong hand and an outstretched arm, For his kindness <i>is</i> age- abiding,	
Ps 136:13	לְגַזֵּר יַם־סוּף לַגְּזָרִים כִּי לְעוֹלָם חֶסֶדְךָ:	To him who divided the <u>Red</u> <u>Sea</u> into <i>two</i> parts, For his kindness <i>is</i> age- abiding,	Red Sea ← <i>Sedge Sea</i> .
Ps 136:14	וַהֲעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חֶסֶדְךָ:	When he brought Israel across through the middle of it, For his kindness <i>is</i> age- abiding,	
Ps 136:15	וַנֶּעַר פַּרְעֹה וְחִילוֹ בַּיַּם־סוּף כִּי לְעוֹלָם חֶסֶדְךָ:	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 חֶסֶדְךָ:	To him who led his people in the desert, For his kindness <i>is</i> age- abiding,	
Ps 136:17	לְמַכָּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חֶסֶדְךָ:	To him <i>who</i> struck down great kings, For his kindness <i>is</i> age- abiding,	
Ps 136:18	וַיַּהַרְג מְלָכִים אֲדִירִים כִּי לְעוֹלָם חֶסֶדְךָ:	When he killed mighty kings, For his kindness <i>is</i> age- abiding	
Ps 136:19	לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי כִי לְעוֹלָם חֶסֶדְךָ:	– Sihon king of the <u>Amorites</u> , For his kindness <i>is</i> age- abiding	Amorites: see Gen 10:16.

Ps 136:20	וְלַעֲוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חֲסִדּוֹ:	– And Og king of Bashan, For his kindness <i>is</i> age- abiding,	
Ps 136:21	וַיִּתֵּן אֶרֶצָם לְנַחֲלָה כִּי לְעוֹלָם חֲסִדּוֹ:	When he gave their land as an inheritance, For his kindness <i>is</i> age- abiding,	
Ps 136:22	נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חֲסִדּוֹ:	As 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־בָּשָׂר כִּי לְעוֹלָם חֲסִדּוֹ:	He gives bread 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:	Oh give thanks to the GOD of the heavens, For his kindness <i>is</i> age- abiding.	
Ps 137:1	עַל נְהָרוֹת   בָּבֶל שָׁם יֹשְׁבֵנוּ גַם־בָּכִינוּ בְּזִכְרֵנוּ אֶת־צִיּוֹן:	At the rivers of Babylon, There we sat, And we wept too, When we remembered Zion.	
Ps 137:2	עַל־עֲרָבִים בְּתוֹכָהּ תָּלִינוּ בְּנִרְוֹתֵינוּ:	On the willows in its midst, We hung our harps.	
Ps 137:3	כִּי שָׁם שְׁאֲלוּנוּ שׁוֹבֵי־נוֹ דְּבָרֵי־שִׁיר וְתוֹלְלֵינוּ שְׂמִיחָה נְשִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן:	For there our captors asked us for the words of a song, And those who had brought us to lamentation Asked us for rejoicing and said, “Sing to us Verses from a song of Zion.”	
Ps 137:4	אֵיךְ נִשְׁיֵר אֶת־שִׁיר־יְהוָה עַל אֲדָמַת נָכָר:	How <i>can</i> we sing the LORD's song On foreign soil?	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	תִּדְבֹק־לְשׁוֹנִי   לְחִפִּי אִם־לֹא אֶזְכְּרְכִי אִם־לֹא אֶעֱלֶה אֶת־יְרוּשָׁלַם עַל רֹאשׁ שְׂמִיחָתִי:	May my tongue cleave to my palate If I do not remember you – If I do not exalt Jerusalem At the foremost of my joy.	remember you: in an Aramaic form.

Ps 137:7	זָכֹר יְהוָה   לִבְנֵי אֱדוֹם אֶת־ יוֹם יְרוּשָׁלַם הָאֹמְרִים עָרוֹ   עָרוֹ עַד הִסּוֹד 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־בָּבֶל הַשְׂדֹּדָה אֲשֶׁר־ שִׁישַׁלְמָהּ לָךְ אֶת־גְּמוּלָךְ שְׁגַמְלָתָ 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.  did ← <i>retributed</i> .
Ps 137:9	אֲשֶׁר־   שִׂיאֲחֻז וְנִפָּץ אֶת־עַלְלֶיךָ אֶל־הַסֵּלַע:	Happy <i>is he</i> who seizes and dashes your children Against the rock.”	
Ps 138:1	לְדוֹד   אֹדוֹךְ בְּכָל־לִבִּי נִגַּד אֱלֹהִים אֲזַמְרֶךָ:	<i>A Psalm of David.</i> 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	אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קִדְשְׁךָ וְאֹדָה אֶת־שִׁמְךָ עַל־חַסְדֶּךָ וְעַל־אַמְתָּךְ כִּי־הִגְדַּלְתָּ עַל־כָּל־שִׁמְךָ אֲמַרְתָּךְ:	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	בְּיוֹם קָרָאתִי וַתַּעֲנֵנִי תִרְהַבְנִי בְּנִפְשִׁי 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 אֹמְרֵי־פִידָה:	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</i> <i>mouth</i> .
Ps 138:5	וַיִּשְׁירוּ 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 תַּחֲיֵנִי עַל אֵף אִיבִי תִשְׁלַח יָדְךָ וְתוֹשִׁיעֵנִי יְמִינְךָ:	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 בְּעַדִּי יְהוָה חֲסִדָּךְ לְעוֹלָם מַעֲשֵׂי יְדִיךָ אֶל־תִּתְּרֶף:	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	לְמַנְצֵחַ לְדָוִד מִזְמוֹר יְהוָה חִקְרָתָנִי וַתֵּדַע:	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 בִּנְתָּה לְרַעִי מֵרְחוֹק:	You know my sitting down And my rising up. You discern my mind from a distance.	
Ps 139:3	אַרְחִי וּרְבִיעִי זֵרִית וְכָל־דְּרָכִי הִסְכַּנְתָּה:	You discern my travelling and my resting, 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:	For <i>there is</i> no word on my tongue But behold, O LORD, you know all of it.	
Ps 139:5	אַחֲזֹר וְקָדַם צִרְתָּנִי וַתִּשֶׁת עָלַי כַּפְּכָה:	You confine me behind and in front, And you put the palms of your hands on me.	
Ps 139:6	*פְּלִיאָה דַּעַת *פְּלִיאָה דַּעַת מִמֶּנִּי נִשְׁגְּבָה לֹא־אֶבְכֹּל לָהּ:	<i>Such</i> knowledge is too <i>wondrous</i> 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>qeré</i> .
Ps 139:7	אֵינִי אֵלֶיךָ מְרוֹחֵד וְאֵינִי 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־אֲסַק שָׁמַיִם שָׁם אַתָּה וְאִצִּיעָה שְׂאוֹל הֲנֵנִי:	If I ascend <i>to</i> heaven, You <i>are</i> there; Or <i>if</i> I make my bed <i>in</i> the <i>underworld</i> , Behold, you <i>are there</i> .	underworld: or <i>grave</i> .
Ps 139:9	אֶשָּׂא כְנָפֵי־שָׁחַר אֶשְׁכֶּנֶה בְּאַחֲרִית יָם:	<i>Or if</i> I take up the wings of dawn, To dwell at the extremity of the sea,	
Ps 139:10	גַּם־שֵׁם יְדֶךָ תִּנְחֵנִי וַתִּאֲחַזְנִי יְמִינֶךָ:	There your hand leads me too, And your right <i>hand</i> takes hold of me.	
Ps 139:11	וְאִמַּר אֶדְחֹשֶׁךְ יִשׁוּפְנִי וְלִילָה אֹר בְּעֵדְנִי:	And <i>if</i> I say, “Surely darkness will envelop me”, Yet <i>even at</i> night light <i>will</i> <i>shine</i> around me.	

Ps 139:12	גַּם-חֹשֶׁךְ לֹא-יַחְשִׁיךְ מִמֶּךָ וּלְיָלָה כִּיּוֹם יֹאִיר כְּחֹשֶׁיכָה כָּאוֹרָה:	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־תִסְכְּנִי בְּבֶטֶן אִמִּי:	<b>For you have taken possession of my kidneys;</b> You wove me together in my mother's womb.	<b>Rev 2:23.</b> <hr/> <hr/> kidneys: i.e. <i>inward feelings</i> . Compare Prov 23:16, Jer 11:20.
Ps 139:14	אֲוֹדְךָ עַל כִּי נִזְרָאוֹת נִפְלִיתִי נִפְלְאִים מַעֲשֶׂיךָ וְנִפְשִׁי יִדְעֵת מְאֹד:	I will give you thanks Because I have been awesomely wonderfully made. Your works <i>are</i> wondrous, As my <i>being</i> is very much aware.	being ← <i>soul</i> .
Ps 139:15	לֹא-נִכְתָּד עַצְמִי מִמֶּךָ אֲשֶׁר-עָשִׂיתִי בְּסֵתֶר רִקְמָתִי 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־מִי יִכְתְּבוּ יָמַי יָצָרוּ *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 מִה־יִּקְרוּ רַעֲיֶיךָ אֵל מֶה עָצְמוּ רֹאשֵׁיהֶם:	How precious your thoughts are to me, <i>O GOD</i> ; 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 יִרְבּוֹן הֶקִּיעֵתִי וְעוֹדִי 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 אֱלֹהִי   רָשָׁע וְאֲנֹשֵׁי דָמִים סוּרוּ מִנִּי:	Surely, <i>O GOD</i> , you will kill the wicked <i>man</i> , And <i>say</i> , “You men of blood, depart from me”,	
Ps 139:20	אֲשֶׁר יֹאמְרוּ לְמַזְמָה נָשָׂא לְשׁוֹן עֲרִיף:	Because they speak against you in deceit; Your enemies utter falsehood.	
Ps 139:21	הֲלוֹא-מִשְׂנְאִיךָ יְהוָה   אֲשֶׁנָּא וּבִתְקוּמִיךָ אֶתְקוּטָט:	Do I not hate, <i>O LORD</i> , 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 <b>Matt 5:43</b> .

Ps 139:22	תְּכַלִּית שִׁנְאָה שְׂנֵאתִים לְאוֹיְבִים הָיוּ לִי:	I have hated them with perfect hatred; They have become enemies of mine.	perfect hatred ← <i>perfection of hatred</i> .  There is the sense of this verse in <b>Matt 5:43</b> .
Ps 139:23	חַקְרֵנִי אֵל וְדַע לִבִּי בְּחֻנִּי וְדַע שְׂרַעִפִּי:	Search me, O GOD, and know my heart; Examine me, and know my thoughts,	
Ps 139:24	וּרְאֵה אִם־דֶּרֶךְ־עֶצֶב בִּי וְנִחַנִּי בְּדֶרֶךְ 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 מֵאָדָם רָע מֵאִישׁ חֲמָסִים תִּנְצָרֵנִי:	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 חֲשִׁבוּ 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	שִׁנְנוּ לְשׁוֹנָם כְּמוֹ־נָחַשׁ חֲמַת עֲכָשׁוּב תַּחַת שְׁפָתֵימוֹ סֵלָה:	They have sharpened their tongue like a serpent; <b>Vipers' venom is under their lips.</b> Selah.	<b>Rom 3:13.</b>
Ps 140:4	שְׁמַרְנִי יְהוָה   מִיַּד־רָשָׁע מֵאִישׁ חֲמָסִים תִּנְצָרֵנִי אֲשֶׁר חֲשִׁבוּ לְדַחֹת פַּעַמִּי:	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   פֶּחַ לִי וַחֲבָלִים פָּרְשׁוּ רֶשֶׁת לִיד־מַעְגָּל מִקְשִׁים שְׁתוּ־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	אִמַּרְתִּי לַיהוָה אֵלֵי אַתָּה הֶאֱזִינָה יְהוָה קוֹל תַּחֲנוּנֵי:	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 סִכָּתָה לְרֹאשִׁי בְּיוֹם נֶשֶׁק:	O LORD my Lord, the strength of my salvation, You protected my head on the day of battle.	
Ps 140:8	אַל־תִּתֵּן יְהוָה מֵאוּרֵי רָשָׁע זַמְמוֹ אַל־תִּפְּקֵךְ יְרוֹמוֹ סֵלָה:	O LORD, do not grant <u>the</u> <u>wicked man his</u> desires; 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 מְסֻבִּי עִמָּל שְׁפָתַימו *יכסומו *יכסמו:	As for the head <i>men</i> of those who surround me, May the <i>invective</i> of their lips <i>overwhelm</i> them.	overwhelm: the <i>ketiv</i> is plural (discordant with <i>invective</i> ), perhaps attracted in number (but not gender) to <i>lips</i> .  invective ← <i>toil; iniquity</i> .
Ps 140:10	*ימיטו *ימוטו עליהם גחלים באש יפלים במהמרות בליקומו:	May burning coals <i>tumble</i> <i>down</i> on them, May he cause them to fall into the fire; May they not rise <i>from the</i> <i>floods</i> .	tumble down: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</i> . A <i>yod / vav</i> issue.  from the floods ← <i>in the floods</i> .
Ps 140:11	איש לשון בליכון בארץ איש-חמס רע יצודנו למדהפת:	Do not let a <i>slanderer</i> be established in the land, Nor an evil man of violence. May he hunt him to destruction.	slanderer ← <i>man of tongue</i> .  AV differs in syntactical arrangement, and it is less like MT.
Ps 140:12	*ידעת *ידעתי כייעשה יהוה דין עני משפט אבינים:	{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	אך צדיקים יודו לשמך ישבו ישרים את-פניה:	Surely the righteous will give thanks to your name, And the upright will dwell in your presence.	
Ps 141:1	מזמור לדוד יהוה קראתיך חושה לי האזינה קולי בקראי-לך:	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	תבון תפלתי קטרת לפניך משאת כפי מנחת-ערב:	Let my prayer be <b>considered as incense in</b> <b>your presence,</b> And the lifting up of hands As the evening meal- offering.	Rev 5:8, Rev 8:4.  considered ← <i>established</i> .
Ps 141:3	שיתה יהוה שמרה לפי נצרה על-דל שפתי:	O LORD, put a guard on my mouth; Watch over the door of my lips.	
Ps 141:4	אל-תט-לבי לדבר   רע להתעולל עלילות   ברשע את-אישים פעלי-און ובל-אלהם במנעמיהם:	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	יהלמני-צדיק   חסד ויוביחני שמן ראש אל-יני ראשי כי-עוד ותפלתי ברעותיהם:	Let the righteous <i>man</i> beat me <i>with</i> kindness, And let him reprove me <i>with</i> oil <i>for the</i> head. And do not let him <i>withhold</i> <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 בִּידֵי־סֹלֶעַ שְׁפִטִּיהֶם וְשָׁמְעוּ אִמְרֵי בִּי 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	כִּמֹּו פֶלֶחַ וּבִקַּע בְּאֶרֶץ נַפְזָרוֹ טֻעָמֵינוּ לְפִי שְׂאוֹל:	As <i>with one</i> who 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 אֵלֶיךָ   יְהוָה אֲדֹנָי עֵינַי בִּבְכָה חָסִיתִי אֶל־תִּעַר 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	שְׁמִרְנִי מִיַּד פֶּחַ יִקְשׁוּ לִי וּמִקְשׁוֹת פִּעְלֵי אָוֹן:	Keep me from the grip of the snare Which they have set for me, And <i>from</i> the traps of those who commit iniquity.	grip ← <i>hands</i> .
Ps 141:10	יִפְּלוּ בְּמִכְמָרֵיוּ רְשָׁעִים יַחַד אֲנֹכִי עַד־אֶעְבְּרוּ:	May the wicked fall into <i>their own nets</i> Until I have completely passed by.	their own nets ← <i>his nets</i> , i.e. each one's net.
Ps 142:1a	מִשְׁכִּיל לְדָוִד 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 אָזַעַק קוֹלִי אֶל־יְהוָה אֶתְחַנֵּן:	I cried out to the LORD <i>with</i> <i>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 לִפְנֵי שִׁיחֵי צָרָתִי לִפְנֵי אֲנִיד:	I poured out my grievance before him; I told <i>him</i> in his presence of my distress	
Ps 142:3	בְּהִתְעֹטֵף עָלַי   רוּחִי וְאַתָּה יָדַעְתָּ נְתִיבָתִי בְּאַרְחֻזִּי אֶהְלֵךְ טִמְנֹו פֶּחַ לִי:	When my spirit fainted within me, But you knew my path, On the way <i>along</i> which I went When they had laid a snare for me.	
Ps 142:4	הִבֵּיט יְמִין   וּרְאֵה וְאִין־לִי מְכִיר אֲבִד מְנוּס מִמֶּנִּי אִין דּוֹרֵשׁ לְנַפְשִׁי:	Look to the right and see That I <i>have</i> no-one who recognizes <i>me</i> . I have lost <i>the opportunity</i> <i>for a refuge</i> ; There is no-one who cares for my <i>life</i> .	I have lost <i>the opportunity</i> for a refuge ← <i>a refuge has perished</i> <i>from me</i> . <hr/> life ← <i>soul</i> .
Ps 142:5	זָעַקְתִּי אֵלֶיךָ יְהוָה אֲמַרְתִּי אַתָּה מַחְסֵי חִלְקִי 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	הִקְשִׁיבָהּ   אֶל־רִנָּתִי כִּי־דָלוּתִי מְאֹד הִצִּילָנִי מִרְדְּפֵי כִי 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 get me alive out of confinement 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 soul out.</i>
Ps 143:1	מִזְמוֹר לְדָוִד יְהוָה   שְׁמַע תְּפִלָּתִי הָאֲזִינָה אֶל־תַּחֲנוּנִי בְּאַמְנָתְךָ עֲנֵנִי בְּצִדְקָתְךָ:	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־יִצְדָּק לִפְנֶיךָ 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 לְאַרְץ חִיתִּי הוֹשִׁיבָנִי בְּמַחְשָׁפִים כְּמַתִּי 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> .  <i>long dead</i> ← <i>dead of the age</i> .
Ps 143:4	וַתִּתְּעַטֵּף עָלַי רוּחִי בְּתוֹכִי יִשְׁתּוֹמֵם 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 יְדֶיךָ 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   כְּאַרְץ־עֵיפָה לֵךְ סֵלָה:	I stretch out my <u>hands</u> to you; My <u>being looks</u> to you, Like an exhausted land. Selah.	hands ← <i>hand</i> .  <u>being</u> ← <i>soul</i> .
Ps 143:7	מָה־רַע עָנֵנִי   יְהוָה כָּלְתָה רוּחִי אֶל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי וְנִמְשַׁלְתִּי עִם־יֶרֶדִי בּוֹר:	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	הַשְׁמִיעֵנִי בִּבְקָר   חֲסִדְךָ כִּי־בְךָ בָטַחְתִּי הוֹדִיעֵנִי דֶּרֶךְ־זוֹ אֵלֶיךָ כִּי־אֱלֹהִי נַשְׁאֲתִי נַפְשִׁי:	Proclaim your kindness to me in the morning, For I have trusted in you. <u>Show me</u> the way I should go, For I have lifted up my <u>inner</u> <u>being</u> to you.	show me ← <i>cause me to know</i> .  inner being ← <i>soul</i> .
Ps 143:9	הַצִּילֵנִי מֵאֵיבֵי   יְהוָה אֱלֹהִי כַסְתִּי:	Deliver me from my enemies, O LORD; I look for cover in you.	
Ps 143:10	לְמַדְנִי   לַעֲשׂוֹת רְצוֹנְךָ כִּי־אַתָּה אֱלֹהֵי רוּחַ טוֹבָה תִּנְחֵנִי בְּאֶרֶץ מִישׁוֹר:	Teach me to do your will, For you <i>are</i> my God. Your spirit <i>is</i> good; <u>Lead</u> me into an <u>upright</u> <u>land</u> .	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</i> <i>uprightness</i> , a Hebraic genitive.
Ps 143:11	לְמַעַן־שְׁמֶךָ יְהוָה תְּחַיֵּנִי בְּצַדִּיקְתְּךָ   תוֹצִיא מִצָּרָה נַפְשִׁי:	For the sake of your name, O LORD, Preserve me alive. Bring my <u>being</u> out of adversity In your righteousness.	being ← <i>soul</i> .
Ps 143:12	וּבְחֲסִדְךָ תַּצְמִית אֵיבֵי וְהֶאֱבַדְתָּ כָּל־צָרָי נַפְשִׁי כִּי אֲנִי עַבְדְּךָ:	And cut off my enemies In your kindness, And <u>destroy</u> all those who are hostile to my <u>being</u> , 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	לְדוֹד   בָּרוּךְ יְהוָה   צוּרִי הַמְלִמֵּד יָדַי לְקָרֵב אֲצַבְּעוֹתַי לְמַלְחָמָה:	<i>A Psalm of David.</i> Blessed <i>be</i> the LORD my rock, Who teaches my hands battle, And my fingers war	
Ps 144:2	חֲסִדִּי וּמְצוּדָתִי מִשְׁגָּבִי וּמִפְּלִטִי לִי מִגְּנִי וּבוֹ חֲסִיתִי הַרוֹדֵד עַמִּי תַּחְתָּי:	– 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 וַתִּדְּעֵהוּ בֶן־אָנוּשׁ וַתַּחֲשְׁבֵהוּ:	O LORD, <b>what <i>is</i> <u>man</u>,</b> <b>That you should know</b> <b>him?</b> – <b>The son of <u>man</u>,</b> <b>That you should consider</b> <b>him?</b>	<b>Heb 2:6.</b>     Ps 8:4.  man ... man ← <i>Adam ...</i> ( <i>mortal</i> ) <i>mankind</i> .
Ps 144:4	אָדָם לְהֶבֶל דָּמָה יָמָיו כָּצֵל עוֹבֵר:	Man resembles vapour; His days <i>are</i> like a shadow passing by.	
Ps 144:5	יְהוָה הִט־שִׁמְיֶךָ וַתִּרְדָּ גַע בְּהָרִים וַיַּעֲשֵׁנוּ:	O LORD, take <u>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 בָּרַק וּתְפִיֹּצֵם שְׁלַח חֲצִידָךְ וּתְהַמָּם:	Flash lightning and scatter them; Send your arrows and rout them.	scatter ... rout: future / imperfective for imperative, or a purpose clause. See Deut 2:28, Ps 80:18.
Ps 144:7	שְׁלַח יָדֶיךָ מִמָּרוֹם פָּצְנִי וְהַצִּילֵנִי מִמַּיִם רַבִּים מִיַּד בְּנֵי נֹכְרִי:	Send your hands from above; Snatch me away, And deliver me from great waters – From the hand of foreigners,	foreigners ← <i>sons of the foreigner</i> .
Ps 144:8	אֲשֶׁר פִּיהֶם דְּבַר־שׁוֹא וְיַמִּינָם יָמִין שֶׁקֶר:	Whose mouths speak a lie, And whose right hand is a right hand of falsehood.	mouths ← <i>mouth</i> .
Ps 144:9	אֱלֹהִים שִׁיר חֲדָשׁ אֲשִׁירָה לָךְ בְּנִבְלָל עָשׂוֹר אֲזַמְּרָה־לָּךְ:	O God, I will sing a new song to you; With the ten-stringed lute I will make psalm melody to you.	ten-stringed lute: AV differs, translating as two instruments, as in Ps 33:2.
Ps 144:10	הַנוֹתֵן תְּשׁוּעָה לַמְּלָכִים הַפּוֹצֵה אֶת־דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה:	It is he who gives salvation to kings; It is he who snatches David his servant away from an evil sword.	
Ps 144:11	פָּצְנִי וְהַצִּילֵנִי מִיַּד בְּנֵי־נֹכְרִי אֲשֶׁר פִּיהֶם דְּבַר־שׁוֹא וְיַמִּינָם יָמִין שֶׁקֶר:	Snatch me away and deliver me from the hand of foreigners, Whose mouths speak a lie, And whose right hand is a right hand of falsehood.	whose: punctuated non- restrictively. In David's eyes, the foreigners were all untrustworthy.  mouths ← <i>mouth</i> .
Ps 144:12	אֲשֶׁר בָּנִינוּ   כְּנָטְעִים מִגִּדְּלִים בְּנִעוּרֵיהֶם בְּנוֹתֵינוּ כְּזֹוִית מַחֲטָבוֹת תִּבְנֶיֶת הַיֵּכָל:	It is he through whom our sons may be like plants raised in their youth, And our daughters like cornerstones Hewn in a form fit for a palace,	form fit for ← <i>form of</i> . Wider use of the construct state.
Ps 144:13	מִזִּוְנוֹ מְלֵאִים מִפִּיקִים מִזֶּן אֶל־זֶן צֹאנֵנוּ מֵאֲלִיפּוֹת מִרִבְבוֹת בְּחוֹצוֹתֵינוּ:	And through whom our granaries may be full, Supplying all kinds of needs, And through whom our flocks may bear thousands, And tens of thousands in our open places,	kinds of needs: or kinds of (grain).
Ps 144:14	אֲלוֹפֵינוּ מִסִּבָּלִים אֵין־פֶּרֶץ וְאֵין יוֹצֵאת וְאֵין צָוָחָה בְּרַחֲבֵתֵינוּ:	And through whom our cattle may be with young, And that there may be no invasion or deportation Or cry of sorrow in our open places.	with young ← <i>laden</i> .
Ps 144:15	אֲשֶׁר־יֵהֱיֶה שְׂכָכָה לוֹ אֲשֶׁר־יֵהֱיֶה שִׁיחָה אֱלֹהֵיוּ:	Happy is the people who have such a situation; Happy is the people whose God is the LORD.	

Ps 145:1	תְּהַלֵּה לַדָּוִד אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד:	<i>A Psalm of Praise of David.</i> I will exalt you, my God the king, And I will bless your name Age-abidingly and perpetually.	
Ps 145:2	בְּכָל-יוֹם אֶבְרַכְּךָ וְאֶהְלֶלְהָ שְׁמֶךָ לְעוֹלָם וָעֶד:	I will bless you every day, And I will praise your name Age-abidingly and perpetually.	
Ps 145:3	גָּדוֹל יְהוָה וּמִהַלָּל מְאֹד וְלֹגְדָלְתּוֹ אֵין חֶקֶר:	Great <i>is</i> the LORD, And very much <u>worthy of</u> praise. 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:	<i>One</i> generation will praise your works to <i>the next</i> generation, And they will relate your mighty deeds.	
Ps 145:5	הֵדֵר כְּבוֹד הַוָּדֶךְ וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:	I will speak of the splendour of <u>your majestic 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	וַיַּעֲזֹז נִזְרָאֲתֶיךָ יֹאמְרוּ *וְגִדּוֹלֶתֶךָ *וְגִדּוֹלֶתֶךָ אֶסְפְּרָנָה:	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-טוֹבְךָ יִבְיָעוּ וְצִדְקָתֶךָ יִרְנְנוּ:	They will utter remembrance of your great goodness, And they will sing out <i>of</i> your righteousness.	
Ps 145:8	חֲנוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וְגִדְל־חֶסֶד:	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 וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:	The LORD <i>is</i> good to all, And his mercies <i>are</i> with all his works.	
Ps 145:10	יִזְדוּדֶיךָ יְהוָה כָּל-מַעֲשֵׂיךָ וְחִסְדֶּיךָ יִבְרַכְּכָה:	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 מַלְכוּתֶךָ יֹאמְרוּ וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ:	They will speak of the glory of your kingdom And talk of your might,	
Ps 145:12	לְהוֹדִיעַ   לְבָנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדֶּר מַלְכוּתֶךָ:	To make his mighty deeds known to the sons of Adam, And the <u>illustrious</u> glory of his kingdom.	The change of grammatical person is not unusual in Hebrew, especially in the Psalms. <hr/> illustrious glory ← <i>glory of the</i> <i>splendour</i> .

Ps 145:13	מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִמְשִׁלְתְּךָ בְּכָל־דּוֹר וּדּוֹר:	Your kingdom <i>is</i> a kingdom of all ages, And your rule <i>is</i> over <i>each</i> and every generation.	each and every generation ← <i>every generation and</i> <i>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 יִשְׁכְּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:	The eyes of all look to you, And you give them their food <i>in due time.</i>	<i>in due time</i> ← <i>in its time.</i>
Ps 145:16	פּוֹתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:	You open your hand And satisfy the <i>appetite</i> of every living <i>being.</i>	<i>appetite</i> ← <i>delight, satisfaction;</i> <i>will.</i>
Ps 145:17	צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחַסִּיד בְּכָל־מַעֲשָׁיו:	<b>The LORD <i>is</i> righteous in all his ways</b> And benevolent in all his works.	<b>Rev 15:3</b> , adapted.
Ps 145:18	קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בֶּאֱמֶת:	The LORD <i>is</i> near to all those calling on him – To all who call on him in truth.	
Ps 145:19	רִצּוֹן־יִרְאָיו 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־אֹהֲבָיו וְאֶת כָּל־הָרָשָׁעִים יִשְׁמִיד:	The LORD keeps all those who love him, But he will destroy all the wicked.	
Ps 145:21	תְּהַלֵּל יְהוָה יִדְבָּר־פִּי וּיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:	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 הַלְלִי נַפְשִׁי אֶת־יְהוָה:	Praise the LORD. O my <i>being</i> , praise the LORD.	<i>being</i> ← <i>soul.</i>
Ps 146:2	אֶהְלֵל יְהוָה בְּחַיִּי אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי:	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 בַּנְּדִיבִים בֶּן־אָדָם   שֶׁאֵין לוֹ תְּשׁוּעָה:	Do not trust in nobles, <i>Nor</i> in a son of man, Who <i>does not have</i> salvation.	
Ps 146:4	תֵּצֵא רוּחוֹ יָשָׁב לְאֲדָמָתוֹ בַּיּוֹם הַהוּא אָבְדוּ עֲשֵׂתָנָתָיו:	His spirit goes out; He returns to <u>the ground</u> . On that day, his purposes cease to exist.	<i>the ground</i> ← <i>his ground.</i>

Ps 146:5	אֲשֶׁר־יִשְׁאֵל יַעֲקֹב בְּעֶזְרוֹ 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 הַשֶּׁמֶר אֱמֶת 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 נָתַן 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 זָקָף כְּפוּפִים יְהוָה אָהָב צַדִּיקִים:	The LORD who opens <i>the</i> <i>eyes of</i> the blind, The LORD who straightens up those bent double, The LORD who loves the righteous.	
Ps 146:9	יְהוָה   שָׁמַר אֶת־גֵּרִים יְתוֹם וְאַלְמָנָה יַעֲוֹד וְדָרַךְ רָשָׁעִים יַעֲוֶה:	The LORD keeps foreigners <i>safe</i> ; He supports the orphan and the widow, But he <i>overturns</i> the way of the wicked.	overturns ← <i>twists, makes</i> <i>crooked</i> . Compare Lam 3:9.
Ps 146:10	יְמִלֵּךְ יְהוָה   לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר הַלְלוּ־יָהּ:	<b>The LORD will reign age- abidingly;</b> Your God, O Zion, <i>is from</i> <i>generation to generation</i> . Praise the LORD.	<b>Rev 11:15.</b> <hr/> <hr/> from generation to generation ← <i>for generation and</i> <i>generation</i> .
Ps 147:1	הַלְלוּ יָהּ   בִּי־טוֹב זִמְרָה אֱלֹהֵינוּ בִּי־נָעִים נֶאֱוָה תְהַלֵּל:	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	בּוֹנֵה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל יִכְנֹס:	The LORD <i>is</i> the builder of Jerusalem; He will gather those driven out of Israel.	
Ps 147:3	הַרְפָּא לְשִׁבּוּרֵי לֵב וּמַחְבִּישׁ לְעֻצְבוֹתָם:	<i>He is</i> the healer of the brokenhearted, And he binds up their sorrows.	
Ps 147:4	מוֹנֵה מִסְפָּר לְכוֹכְבִּים לְכֹלָם שִׁמּוֹת יִקְרָא:	He counts the number of the stars; He calls all of them <i>by their</i> names.	
Ps 147:5	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ 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 מְשָׁפִיל רָשָׁעִים עַד־אָרֶץ:	The LORD <u>supports</u> the meek; <i>He brings the wicked down to the ground.</i>	supports: in a Hebrew “VOS” (verb-object-subject) sentence.
Ps 147:7	עֲנֵנוּ לַיהוָה בַּתוֹדָה וּזְמֵרוֹ לְאַלְהֵינוּ 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	הַמְכֶסֶה שָׁמַיִם   בְּעָבִים הַמְכִּין לָאָרֶץ מָטָר 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 לְבֵהֶמָּה לַחֲמָה לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ:	<i>Who</i> gives animals their <u>food</u> , <i>And to the young ravens</i> 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 בְּגִבּוֹרַת הַסּוּס יִחְפֹּץ לֹא־בְשׁוּקֵי 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	רוֹצֶה יְהוָה אֶת־יִרְאָיו אֶת־הַמְּיַחֲלִים לְחַסְדּוֹ:	The LORD takes pleasure in those who fear him – In those who await his kindness.	
Ps 147:12	שִׁבְּחִי יְרוּשָׁלַם אֶת־יְהוָה הַלְלִי אֱלֹהֶיךָ צִיּוֹן:	O Jerusalem, praise the LORD; Praise your God, O Zion.	
Ps 147:13	כִּי־חֲזַק בְּרִיחֵי שַׁעְרֶיךָ בְּרֹךְ בְּנֶיךָ בְּקִרְבְּךָ:	For he has strengthened the bolts of your gates; He has blessed your sons inside you.	
Ps 147:14	הַשֵּׁם־גְּבוּלְךָ שָׁלוֹם חֶלֶב חֲטִיִּם יִשְׂבִּיעֶךָ:	He <u>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	הַשֵּׁלַח אִמְרָתוֹ אָרֶץ עַד־מְהֵרָה יְרוּץ דְּבָרוֹ:	He <u>sends</u> his <u>communication</u> 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	הַנֹּתֵן שֶׁלֶג כַּצֹּמֶר כָּפוֹר כַּאֲפֶר יִפּוֹר:	He <u>gives</u> snow like wool; He scatters hoarfrost like ashes.	he gives ← <i>who gives</i> .
Ps 147:17	מְשַׁלֵּךְ קֶרְחוֹ כְּפִתִּים לִפְנֵי קֶרְתּוֹ מִי יַעֲמֵד:	He deposits his ice <u>in</u> pieces; Who <i>can</i> stand in the presence of his cold?	in pieces ← <i>as pieces</i> .
Ps 147:18	יִשְׁלַח דְּבָרוֹ וַיִּמְסֶם יֹשֵׁב רוּחוֹ יִזְלוּ־מֵימִם:	He sends his word and melts them; He makes his wind blow, <i>And</i> the waters flow.	



Ps 147:19	מִגִּיד *דְּבָרוֹ **דִּבְרָיו לְיַעֲקֹב חֲקֵיו 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 בְּלִי־דָעוֹם הִלְלוּ־יָהּ:	He did not act like this to every nation, And <i>as for his</i> judicial pronouncements, They do not know them. Praise the LORD.	
Ps 148:1	הִלְלוּ יָהּ   הִלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הִלְלוּהוּ בַּמְרוֹמִים:	Praise the LORD, Praise the LORD from heaven; Praise him in the heights.	
Ps 148:2	הִלְלוּהוּ כָל־מַלְאָכָיו הִלְלוּהוּ כָּל־*צְבָאוֹ **צְבָאָיו:	Praise him, all <i>you</i> angels of his; Praise him, all <i>you</i> of {K: his host} [Q: hosts].	
Ps 148:3	הִלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ הִלְלוּהוּ כָּל־כּוֹכְבֵי אֹר:	Praise him, sun and moon; Praise him, all <i>you</i> stars of light.	
Ps 148:4	הִלְלוּהוּ שָׁמַי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר   מַעַל הַשָּׁמַיִם:	Praise him, <i>you</i> heavens of heavens, And <i>you</i> waters above the heavens.	
Ps 148:5	יִהְיוּ אֶת־שֵׁם יְהוָה כִּי הוּא צִוָּה וַיִּבְרָאוּ:	Let them praise the name of the LORD, For he commanded <i>it</i> , And they were created.	
Ps 148:6	וַיַּעֲמִידֵם לְעַד לְעוֹלָם חֻק־נֶתָן וְלֹא יֵעָבֹר:	And he set them up perpetually for the age; He gave a statute, And it will not pass away.	
Ps 148:7	הִלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ תַּנִּינִים וְכָל־תְּהוֹמוֹת:	Praise the LORD from the earth, <i>You</i> sea-monsters and all depths,	
Ps 148:8	אֵשׁ וּבָרָד שֶׁלֶג וְקִיטּוֹר רוּחַ סַעֲרָה עֹשֶׂה דְבָרוֹ:	Fire and hail, Snow and vapour, Stormwind carrying out his word,	
Ps 148:9	הַהָרִים וְכָל־גְּבָעוֹת עֵץ פְּרִי וְכָל־אֲרָזִים:	<i>You</i> mountains and all <i>you</i> hills, <i>You</i> fruit-bearing trees and all cedars,	trees ← <i>tree</i> . Collective usage.
Ps 148:10	הַחִיָּה וְכָל־בְּהֵמָה רֶמֶשׁ וְצִפּוֹר כָּנָף:	<i>You</i> animals and all cattle, <i>You</i> reptiles and winged birds,	animals ... reptiles ... birds ← <i>animal ... reptile ... bird</i> . Collective usage.
Ps 148:11	מַלְכֵי־אָרֶץ וְכָל־לְאֻמִּים שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ:	<i>You</i> kings of the earth and all peoples, <i>You</i> princes and all the earth's judges,	

Ps 148:12	בַּחֲוִירִים וְגַם־בְּתוֹלוֹת זָקְנִים עַם־נְעָרִים:	<i>You</i> young men, and virgins too, <i>You</i> old <i>men</i> , together with youths.	
Ps 148:13	יְהַלְלוּ   אֶת־שֵׁם יְהוָה כִּי־נִשְׁגָּב שְׁמוֹ לְבָדּוֹ הוֹדוֹ עַל־אָרֶץ וְשָׁמַיִם:	Let <u>them</u> praise the name of the LORD, For exalted <i>is</i> his name alone; His majesty <i>is</i> above earth and heavens.	let them: the change of grammatical person (second to third) is not uncommon in Hebrew.
Ps 148:14	וַיָּרֶם קֶרֶן   לְעַמּוֹ תְהִלָּה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עַם־קָרְבּוֹ הַלְלוּ־יָהּ:	And he has raised a horn to his people; A <i>matter of</i> praise to all those under his grace – To the sons of Israel, A people <u>he is near</u> . Praise the LORD.	he <i>is</i> near ← <i>of his being-near</i> .
Ps 149:1	הַלְלוּ יָהּ   שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ תְהִלָּתוֹ בְּקֹהֶל חֲסִידִים:	Praise the LORD, Sing a new song to the LORD, And his praise In the convocation of those under <i>his</i> grace.	
Ps 149:2	יִשְׂמַח יִשְׂרָאֵל בְּעֲשׂוֹ בְנֵי־צִיּוֹן יִגִּילוּ בְּמֶלְכָם:	Let Israel rejoice in <u>their</u> maker; Let the sons of Zion rejoice in their king.	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 בְּמִחּוֹל בְּתֹף וְכִנּוֹר יִזְמְרוּ־לוֹ:	Let them praise his name with dancing; Let them make psalm melody to him with the drum and the harp.	
Ps 149:4	כִּי־רוּצָה יְהוָה בְּעַמּוֹ יִפְאֶר עֲנֻיִם בִּישׁוּעָה:	For the LORD delights in his people; He will adorn the meek with salvation.	
Ps 149:5	יִעֲלֻזוּ חֲסִידִים בְּכָבוֹד יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם:	Let those under <i>his</i> grace exult in glory; Let them shout out on their couches.	
Ps 149:6	רוֹמְמוֹת אֵל בְּגִרוֹנָם וְחָרֶב פִּיפִיּוֹת בְּיָדָם:	Let <i>there be</i> extollings of GOD in their larynx, And a two-edged sword in their hand,	
Ps 149:7	לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם תּוֹכַחַת בְּל־אֲמִים:	To carry out vengeance on the nations, And <u>punishment</u> of the <i>various</i> peoples,	punishment: or <i>reproof</i> .
Ps 149:8	לְאַסֵּר מַלְכֵיהֶם בַּזָּקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל:	To bind their kings in chains, And their honourable men in iron fetters	

Ps 149:9	לַעֲשׂוֹת בָּהֶם   מִשְׁפָּט כְּתוּב הַדֵּר הוּא לְכָל־חֲסִידָיו 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 בְּקִדְשׁוֹ הַלְלוּהוּ בְּרִקְיעַ עֲזֹ:	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 בְּגִבּוֹרָתּוֹ הַלְלוּהוּ בְּרַב גְּדֻלּוֹ:	Praise him for his mighty deeds; Praise him according to the magnitude of his greatness.	
Ps 150:3	הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְלָה וּכְנֹזֶר:	Praise him with the blast of a ramshorn; Praise him with the lute and harp.	
Ps 150:4	הַלְלוּהוּ בְּתֹף וּמַחֲוֹל 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> (קָבֵל, מִיתָר).
Ps 150:5	הַלְלוּהוּ בְּצִלְצְלֵי־שֹׁמֵעַ הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:	Praise him with <u>resounding</u> <u>cymbals</u> ; Praise him with <u>cymbals</u> <u>that 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 לְהָבִין אֲמָרֵי בִינָה:	For discerning wisdom and instruction, For understanding <u>perspicacious sayings</u> ,	perspicacious sayings ← <i>sayings of perspicacity /</i> <i>understanding</i> , a Hebraic genitive.
Prov 1:3	לְקַחַת מוֹסֵר הַשֹּׁפֵל צֶדֶק וּמִשְׁפָּט וּמִיִּשְׁרִים:	For acquiring instruction in prudence, Righteousness, and judgment and uprightness,	
Prov 1:4	לִתֵּת לִפְתָּאִים עֲרָמָה לְנֹעַר דַּעַת וּמִזְמָה:	To give shrewdness to the gullible, <i>And</i> knowledge and thoughtfulness to the young man.	
Prov 1:5	יִשְׁמַע חָכָם וְיוֹסֵף לָקַח וְנָבוֹן תַּחְבִּלוֹת 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 וּמִלִּיצָה דְּבָרֵי חֻכָּמִים וְחִידָתָם:	In understanding a proverb or an enigma – The words of the wise and their riddles.	in understanding: gerundial use of the infinitive. riddles: or <i>parables</i> .
Prov 1:7	יִרְאַת יְהוָה רֵאשִׁית דַּעַת חֻכְמָה וּמוֹסֵר אוֹלִים בָּזוּ: פ	Fear of the LORD is the beginning of knowledge, <i>But</i> fools despise wisdom and instruction.	
Prov 1:8	שִׁמְעַ בְּנִי מוֹסֵר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמְךָ:	My son, hear the correction of your father, And do not forsake the instruction of your mother,	correction: or <i>instruction</i> . instruction: or <i>law</i> .
Prov 1:9	כִּי   לוֹיֵית חֵן הֵם לְרֹאשְׁךָ וְעֲנָקִים לְגִרְגָּתֶיךָ:	For they <i>are</i> a garland of grace for your head And a necklace around your neck.	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 לָכֶּה אֲתָנוּ נֶאֱרָבָה לָדָם נִצְפְּנָה לְנָקִי חֲנָם:	If they say, “Come with us, Let’s ambush for blood; Let’s <u>without moral</u> concern lie hidden for the innocent.	without <i>moral</i> concern ← <i>for</i> <i>nothing</i> , <i>gratuitously</i> .
Prov 1:12	גִּבְלָעִם כִּשְׂאוֹל חַיִּים וְתַמִּימִים 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 נִמְלָא בְּתֵינוּ שָׁלָל:	We will find all <i>sorts of</i> valuable goods – We will fill our houses <i>with</i> booty.	goods ← <i>commodity</i> ; <i>wealth</i> .
Prov 1:14	גּוֹרְלֶךָ תִּפֹּל בְּתוֹכֵנוּ כִּים אֶחָד יִהְיֶה לְכָלֵנוּ:	Cast your lot in <i>with</i> us; We will all have one purse”,	
Prov 1:15	בְּנִי אַל־תֵּלֶךְ בְּדֶרֶךְ אֲתָם מִנֶּע 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 יָרוּצוּ וַיִּמְהָרוּ לְשִׁפְד־דָּם:	For their feet are running towards wrongdoing, And they are hastening to shed blood,	
Prov 1:17	כִּי־חֲנָם מִזֶּרֶה הָרֶשֶׁת בְּעֵינָי כָּל־בֹּעַל כַּנְּף:	For the net is spread <u>without</u> <u>suspicion</u> In the eyes of all fowl,	without suspicion ← <i>without</i> <i>(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 יִאָּרְבוּ יִצְפְּנוּ לְנַפְשָׁם:	But they lie in wait for their <i>own</i> blood – They hide <i>so as to take</i> their <i>own</i> lives.	The next verse explains this verse.  lives ← <i>souls</i> .
Prov 1:19	כִּן אַרְחוֹת כָּל-בָּצַע בָּצַע אֶת-נַפְשׁ בְּעָלָיו יָקַח: פ	Such <i>are</i> the paths of everyone <i>who</i> engages in robbery – It costs him his <i>own</i> life.	engages in robbery ← <i>plunders</i> plunder.  it costs him his own life ← <i>it takes the soul of its owners</i> .
Prov 1:20	חֲכָמוֹת בְּחוּץ תִּרְנָה בְּרַחְבוֹת תִּתֵּן קוֹלָהּ:	Wisdom cries out in the open; In the streets it <i>raises</i> its voice.	raises ← <i>gives</i> .
Prov 1:21	בְּרֹאשׁ הַמַּיּוֹת תִּקְרָא בְּפִתְחֵי שְׁעָרִים בְּעִיר אֲמַרְיָה תֹאמַר:	It calls out at the <i>centre</i> of public life; At the city's gate entrance, it <i>delivers</i> its discourse <i>And says</i> ,	centre ← <i>head</i> .  public life ← <i>bustling</i> .  delivers ← <i>says</i> .
Prov 1:22	עַד-מַתִּי   פְּתִים תִּאָּהֲבוּ פִתִּי וְלֵצִים לְצֹן חֲמָדוֹ לָהֶם וְכַסִּילִים יִשְׂנְאוּ-דַּעַת:	“How long, you gullible people, will you love gullibility? And the mockers have made mockery their delight, <i>While</i> fools detest knowledge.	while: wider use of the vav.
Prov 1:23	תָּשׁוּבוּ לְתוֹכְחָתִי הִנֵּה אֲבִיעָה לָכֶם רוּחִי אוֹדִיעָה דְּבָרִי אֶתְכֶם:	Return to my reproof. Look, let me pour out my spirit <i>on you</i> ; Let me make my arguments known to you,	on you ← <i>to you</i> .  arguments ← <i>words</i> .
Prov 1:24	יֵעַן קָרָאתִי וְתִמְאַנּוּ נְטִיתִי יָדִי 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	וְתִפְרְעוּ כָל-עֲצָתִי וְתוֹכְחָתִי לֹא אָבִיתֶם:	And you have neglected all my advice, And you have <i>declined</i> my reproof.	declined ← <i>not wanted</i> .
Prov 1:26	גַּם-אֲנִי בְּאִידְכֶם אֶשְׁחַק אֶלְעֵג בְּבֹא פַחַדְכֶם:	I <i>for my part</i> will laugh at your downfall; I will mock When <i>fear due to you</i> 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	בְּבֹא *כְּשֹׂאוֹה *כְּשׂוֹאָה   פַּחַדְכֶם וְאִידְכֶם כְּסוּפָה יֵאָתָה בְּבֹא עָלֵיכֶם צָרָה וְצוּקָה:	When <i>fear on you</i> 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	אֲזִי יִקְרְאוּנִי וְלֹא אֶעֱנֶה יִשְׁחַרְוּנִי וְלֹא יִמְצְאוּנִי:	Then <i>they</i> will call <i>on</i> me, But I will not answer; They will seek me <i>diligently</i> , 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־שָׁנְאוּ דַעַת וַיִּרְאֹת יְהוָה לֹא בָחָרוּ:	Because they detested knowledge, And they did not choose fear of the LORD.	
Prov 1:30	לֹא־אָבוּ לְעֵצָתִי נְאֻצּוּ כָּל־תּוֹכַחְתִּי:	They did not want my advice; They despised all my reproof.	
Prov 1:31	וַיֹּאכְלוּ מִפְּרֵי דֶרֶכָם וּמִמַּעֲצֹתֵיהֶם יִשְׁבְּעוּ:	So they will eat the fruit of their way And be satiated with their own counsels,	so: consecutive (result) use of the vav.  the fruit ← from the fruit.
Prov 1:32	כִּי מְשׁוּבֹת פְּתִים תַּהַרְגֵם וּשְׁלֹת כְּסִילִים תֵּאַבְדֵם:	For the apostasy of the gullible will kill them, And the disregard of fools will destroy them.	
Prov 1:33	וְשָׁמַע לִי יִשְׁכֹּן־בְּטָח וְשֹׁאֵן מִפְּחַד רָעָה: פ	But he <i>who</i> hears me will dwell in security And will be sheltered from fear of harm.”	sheltered ← at ease.
Prov 2:1	בְּנִי אִם־תִּקַּח אִמְרֵי וּמִצְוֹתַי תִּצְפֹּן אֹתָם:	My son, if you accept my sayings, And treasure up my commandments with you,	if: the apodosis is in verse 5.
Prov 2:2	לְהִקְשִׁיב לַחֲכָמָה אֲזִנְךָ תִּטֶּה לְבָבְךָ לְתַבּוּנָה:	By your ear paying heed to wisdom, And if 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 תִּתֵּן קוֹלְךָ:	– Indeed, if you call out for discernment, And if you devote your voice to asking for understanding,	
Prov 2:4	אִם־תִּבְקֶשְׁנָה כֶּכֶסֶף וּכְמַטְמוֹנִים תַּחְפֹּשְׁנָה:	If you seek it like silver, And search for it like hidden treasure,	
Prov 2:5	אֲזִי תִבִּין יִרְאֵת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא:	Then you will understand the fear of the LORD And find knowledge of God.	
Prov 2:6	כִּי־יְהוָה יִתֵּן חֲכָמָה מִפִּי דַּעַת וְתַבּוּנָה:	For the LORD will give wisdom; Knowledge and understanding come from his mouth.	
Prov 2:7	*וּצִפֵּן *וְיִצְפֹּן לַיִּשְׁרִים תּוֹשִׁיָה מָגֵן לְהִלְכֵי תָם:	{K: And} [Q: And] he will store up resourcefulness for the upright. He is a shield to those who walk in integrity,	The <i>ketiv</i> is preceded by a conjunctive vav, 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 אֲרָחוֹת מִשְׁפָּט וְדָרֶךְ *חֲסִידוֹ *חֲסִידָיו יִשְׁמֹר:	By maintaining 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 תִּבִּין צְדָק וּמִשְׁפָּט וּמִישָׁרִים כָּל-מַעְגַּל-טוֹב:	And then you will understand righteousness and justice, And uprightness – every good path.	
Prov 2:10	כִּי-תָבוֹא חֲכָמָה בְּלִבְךָ וְדַעַת לִנְפֶשְׁךָ יִנָּעַם:	For wisdom will enter your heart, And knowledge will be a delight to your being.	your being ← <i>your soul</i> .
Prov 2:11	מִזְמָה תִּשְׁמָר עָלֶיךָ תְּבוּנָה תִּנְצָרְכָה:	Thoughtfulness will guard you; Understanding will protect you,	
Prov 2:12	לֹהֲצִילְךָ מִדֶּרֶךְ רַע מֵאִישׁ מְדַבֵּר תִּהְפְּכוֹת:	In saving you from the way of the wicked – From the man speaking subversive things	in saving: gerundial use of the infinitive.
Prov 2:13	הַעֲזֹבִים אֲרָחוֹת יִשָּׁר לָלֶכֶת בְּדַרְכֵי-חֹשֶׁךְ:	– From those who leave upright paths To walk in paths of darkness	upright paths ← <i>paths of uprightness</i> , a Hebraic genitive.
Prov 2:14	הַשֹּׂמְחִים לַעֲשׂוֹת רַע יִגְלוּ בְּתִהְפְּכוֹת רַע:	– From those who <i>take</i> pleasure in doing evil, And rejoice in the subversive ways of evil,	take pleasure ← <i>(are) happy</i> .  in doing: gerundial use of the infinitive.  the subversive ways ← <i>subversivenesses</i> .
Prov 2:15	אֲשֶׁר אֲרָחֲתֵיהֶם עֲקָשִׁים וְנִלְוִזִים בְּמַעְגְּלוֹתָם:	Whose ways <i>are</i> perverse, And <i>who</i> are devious in their paths,	
Prov 2:16	לֹהֲצִילְךָ מֵאִשָּׁה זָרָה מְנַכְרִיָּה אִמְרֶיהָ הַחֲלִיקָה:	And by saving you from the stranger-woman – From the foreign lady <i>who</i> flatters <i>with</i> her <i>talk</i> ,	by saving: gerundial use of the infinitive.  talk ← <i>sayings</i> .
Prov 2:17	הַעֲזֹבַת אֱלֹהֶיהָ נְעוּרֶיהָ וְאֶת-בְּרִית אֱלֹהֶיהָ שָׁכַחָה:	Who leaves the mentor of her youth And forgets the covenant of her God,	
Prov 2:18	כִּי שָׁחָה אֶל-מֹמֹת בֵּיתָהּ וְאֶל-רִפְאִים מַעְגְּלֶיהָ:	For she has sunk 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-בָּאִיָּה לֹא יָשׁוּבוּן וְלֹא-יִשְׁיִגּוּ אֲרָחוֹת חַיִּים:	None who come to her return, And they do not attain to the paths of life.	
Prov 2:20	לְמַעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים וְאֲרָחוֹת 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־יֵשְׁרִים יִשְׁכְּנוּ אֶרֶץ וְתַמִּימִים יֵוָּתְרוּ בָּהּ:	For the upright will dwell <i>in</i> 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 יִכָּרֶתוּ וְבוֹגְדִים יִסָּחוּ מִמֶּנָּה: פ	But the wicked will be cut off from the land, And the treacherous <u>will be</u> <u>wrenched out</u> of it.	will be wrenched out: as <i>qal</i> of <i>נָסָה</i> , this is avoidance of the passive, from <i>they will wrench</i> <i>out</i> . Alternatively, re-point as <i>niphal</i> of <i>סָחָה</i> , so יִסָּחוּ, <i>they will</i> <i>be swept away</i> .
Prov 3:1	בְּנֵי תוֹרָתִי אֶל־תִּשְׁכַּח וּמִצְוֹתַי יֵצֵר לִבָּךְ:	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 אַרְךָ 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 קִשְׁרֶם עַל־גְּרוֹרוֹתֶיךָ כְּתָבָם עַל־לוּחַ לִבָּךְ:	Do not let kindness and truth leave you. Bind them around your neck; Write them on the tablet of your heart,	
Prov 3:4	וּמִצָּא־חַן וְשִׁכְל־טוֹב בְּעֵינַי אֱלֹהִים וָאָדָם: פ	<b>And find grace</b> and <i>recognition of</i> sound intellect <b>In the eyes of God and</b> <b>man.</b>	Alluded to in <b>Rom 12:17</b> .
Prov 3:5	בְּטַח אֶל־יְהוָה בְּכָל־לִבֶּךָ וְאַל־בִּינְתֶּךָ 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 יִישר אֶרְחֹתֶיךָ:	In all your ways acknowledge him, And he will direct your paths.	
Prov 3:7	אַל־תְּהִי חָכָם בְּעֵינֶיךָ יִרְא אֶת־יְהוָה וְסוּר מֵרָע:	<b>Do not be wise in your <i>own</i></b> <b>eyes;</b> Fear the LORD, And depart from evil.	<b>Rom 12:16.</b>
Prov 3:8	רִפְאוֹת תְּהִי לְשָׁרֶךְ וְשִׁקּוּי לְעֻצְמוֹתֶיךָ:	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	כִּבְדּ אֶת־יְהוָה מִהוֹנֶךָ וּמִרְאשֵׁית כָּל־תְּבוּאָתֶךָ:	Honour the LORD <i>with a</i> <i>portion</i> of your wealth, And with the firstfruits of all your produce,	
Prov 3:10	וַיִּמָּלֵאוּ אִסְמִיךָ שִׁבְעָה וְתִירוֹשׁ יִקְבִּיךָ יִפְרָצוּ: פ	And your storehouses will be filled <i>in</i> abundance, <u>So that</u> your wine vats will overflow <i>with</i> new wine.	so that: purposive use of the <i>vav</i> .



Prov 3:11	מוֹסֵר יְהוָה בְּנִי אֶל־תִּמְאַס וְאֶל־תִּקַּח בְּתוֹכְחָתוֹ:	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	כִּי אֶת אֲשֶׁר יֶאֱהָב יְהוָה יוֹכִיחַ וְכָאֵב אֶת־בֶּן יִרְצֶה:	For the LORD reproves those he loves, Just as a father does with a son in whom he delights.	Heb 12:6, Rev 3:19, adapted.  just as ← and as.
Prov 3:13	אֲשֶׁר־יֵאָדָם מֵצָא חֲכָמָה וְאָדָם יִפְיֹק תְּבוּנָה:	Happy is the man who has found wisdom, And the man who obtains understanding,	
Prov 3:14	כִּי טוֹב סִחְרָה מִסִּחְר־כֶּסֶף וּמַחְרוּץ תְּבוּאָתָהּ:	For its value is greater than the value of silver, And its yield is greater than that of gold.	value (2x) ← profitability.
Prov 3:15	יִקְרָה הִיא *מִפְּנִיִּים **מִפְּנִינִים וְכֹל־חֲפָצֶיךָ לֹא יִשׁוּבוּ־בָּהּ:	It is more precious than red corals, And none of your material desires can be compared to it.	red corals: or pearls, 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	אֶרֶךְ יָמִים בְּיְמִינָהּ בִּשְׂמֹאלָהּ עֶשֶׂר וְכְבוֹד:	Length of days is in its right hand, And in its left hand are wealth and honour.	
Prov 3:17	דְּרָכֶיהָ דְּרִכֵּי־נֹעַם וְכֹל־נְתִיבוֹתֶיהָ שָׁלוֹם:	Its ways are pleasant ways, And all its paths are peaceable.	pleasant ways ← ways of pleasantness, a Hebraic genitive.  peaceable ← peace.
Prov 3:18	עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶּיהָ מְאֹד: פ	It is a tree of life to those who take hold of it, And each of those who obtain it is content.	each ... is content: from the plural verb with a singular participial complement.
Prov 3:19	יְהוָה בְּחֲכָמָה יִסַּד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתְבוּנָה:	The LORD founded the earth in wisdom; He established the heavens with competence.	
Prov 3:20	בְּדַעְתּוֹ תִּהְיוּמוֹת נִבְקְעוּ וּשְׁחָקִים יִרְעֲפוּ־טֹל:	By his knowledge, the oceans were split open, And the skies now distil dew.	
Prov 3:21	בְּנִי אֶל־יִלְזוּ מֵעֵינֶיךָ נָצַר תְּשִׁיָּה וּמִזְמָה:	My son, do not let them go out of your sight; Guard resourcefulness and thoughtfulness,	them: possible references: kindness and truth (v.3), wisdom and competence (v.19, but ascribed to the LORD), resourcefulness and competence (this verse). The ׀  sight ← eyes.
Prov 3:22	וְהָיוּ חַיִּים לְנַפְשְׁךָ וְחַן לְגִרְגְּתֶיךָ:	And your being will have life, And your neck will have grace.	↳ latter two are discordant in gender (acceptable in Hebrew).  being ← soul.

Prov 3:23	אִז תֵּלֵךְ לִבְטָח דְּרָכֶיךָ וְרַגְלֶךָ לֹא תִגְוֹף:	Then you will walk <i>in</i> your way safely, And <u>your foot will not strike anything</u> .	your foot will not strike: or <i>you will not strike your foot</i> .
Prov 3:24	אִם-תִּשְׁכַּב לֹא-תִפְחַד וְשִׁכְבְּתָּ וְעִרְבָה שְׁנֵתְךָ:	When you lie down, you will not fear. So you will lie down, and your sleep will be sweet.	
Prov 3:25	אַל-תִּירָא מִפֶּתָאִם וּמִשְׂאֵת רָשָׁעִים 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 בְּכִסְלֶךָ וְשָׁמַר רַגְלֶךָ מִלִּכְדּ:	For the LORD will be <u>in your 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 ← <i>capture</i> .
Prov 3:27	אַל-תִּמְנַע-טוֹב מִבַּעֲלֶיךָ בְּהִיּוֹת לְאֵל *יָדִיד *יִדְּךָ לַעֲשׂוֹת:	Do not <u>deny what is good</u> To <u>those to whom it is appropriate</u> , When <i>it</i> is within <u>your means</u> to do <i>it</i> .	your means ← <i>the power of your hands (ketiv)</i> , or <i>your hand (qeré)</i> .  deny ← <i>withhold</i> .  those to whom it <i>is</i> appropriate ← <i>its proprietors</i> (apPROPRIate / PROPRietors).
Prov 3:28	אַל-תֹּאמַר *לִרְעִיד *לְרַעְךָ   לֵךְ וְשׁוּב וּמָחָר אֶתֶּן וְיֵשׁ אַתָּה:	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	אַל-תִּחְרֹשׁ עַל-רַעְךָ רָעָה וְהוּא יוֹשֵׁב לִבְטָח אֵתְךָ:	Do not devise evil against your neighbour Who lives safely <u>alongside</u> you.	alongside ← <i>with</i> .
Prov 3:30	אַל-תִּרְוֹב *תִּרְיֵב עַם-אָדָם חֲנָם אִם-לֹא גָמְלָךְ 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-תִּקְנֵא בְּאִישׁ חָמָס וְאַל-תִּבְחַר בְּכָל-דְּרָכָיו:	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 תוֹעֲבַת יְהוָה נָלוֹז וְאֶת-יִשְׁרָיִם 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	מְאֵרַת יְהוָה בְּבֵית רָשָׁע וְנֹהָ צַדִּיקִים 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-לִלְעֹץ הוּא-יִלְיָץ *וְלַעֲנִיִּים *יִלְעָנֻם יִתְנַחֵן:	Whereas he will mock the mockers, He will give grace to the {Q: meek} [K: poor].	The <i>ketiv</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue.  1 Pet 5:5, James 4:6.
Prov 3:35	כְּבוֹד חֲכָמִים יִנְחֻלוּ וְכִסְלִים מִרִּים קָלוּן: פ	The wise will inherit honour, But contempt will show up fools.	will show up ← <i>raises up</i> , so <i>holds up to view</i> (as <i>contemptible</i> ). It is in a Hebrew “OVS” (object-verb-subject) sentence.
Prov 4:1	שְׁמְעוּ בָנִים מוֹסֵר אָב וְהִקְשִׁיבוּ לְדַעַת בִּינָה:	You sons, hear the father's correction, And pay attention to knowing understanding,	
Prov 4:2	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל-תַּעֲזָבוּ:	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 וְיִחִיד לִפְנֵי אִמִּי:	For I was a son to my father, And tender and special <u>in</u> my mother's eyes.	in my mother's eyes ← <i>before my mother</i> , or, more literally, <i>to the face of my mother</i> .
Prov 4:4	וַיְרַנֵּן וַיֹּאמֶר לִי יִתְמַד-דְּבָרִי לִבִּי שָׁמַר 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	קִנְיָה חֲכָמָה קִנְיָה בִּינָה אַל-תִּשְׁכַּח וְאַל-תֵּט מֵאֲמַרֵּי-פִי:	Acquire wisdom, acquire understanding; Do not forget, And do not turn aside from the sayings Which I utter.	which I utter ← <i>of my mouth</i> .
Prov 4:6	אַל-תַּעֲזֹבָהּ וְתִשְׁמָרְךָ אֲהַבָּהּ וְתִצָּרְךָ:	Do not forsake it, And it will keep you; Love it, And it will guard you.	
Prov 4:7	רֵאשִׁית חֲכָמָה קִנְיָה חֲכָמָה וּבְכָל-קִנְיָנֶיךָ קִנְיָה בִּינָה:	The prime thing <i>is</i> wisdom. Acquire wisdom, And among all your acquisitions, Acquire understanding.	
Prov 4:8	סִלְסֵלָהּ וְתִרְוַמְמָךָ תִּכְבֹּדְךָ בִּי תִּחְבֶּקְנָהּ:	Extol it, And it will exalt you; It will honour you If you embrace it.	
Prov 4:9	תִּתֵּן לְרֹאשְׁךָ לְוִיַּת־חַן עֲטָרַת תִּפְאֶרֶת תִּמְגְּנֶךָ:	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 אֲמָרֵי יוֹרְבוֹ לִי שָׁנוֹת חַיִּים:	Hear, my son, and receive my sayings, And your years of life will be many.	

Prov 4:11	בְּדֶרֶךְ חֲכָמָה הִרְתִּיךָ הִדְרַכְתִּיךָ בְּמַעְגְלֵי־יִשָּׁר: straight paths ← <i>paths of straightness</i> , a Hebraic genitive. As opposed to <i>crooked paths</i> .	I have instructed you in the way of wisdom; I have guided you onto <u>straight paths</u> .	
Prov 4:12	בְּלִכְתְּךָ לֹא־יִצֵּר צִעְדְּךָ 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	הִחֲזֵק בְּמוֹסֵר אֶל־תִּרְף נִצְרָה כִּי־הִיא חַיִּיד: Take hold of correction; Do not let go <i>of it</i> . Guard it, For it <i>is</i> your life.		
Prov 4:14	בְּאַרְח רָשָׁעִים אֶל־תֵּבֵא וְאֶל־תֵּאשֵׁר בְּדֶרֶךְ רָעִים: Do not go onto the path of the wicked, And do not proceed on the way of the evil.		
Prov 4:15	פָּרַעְתָּהוּ אֶל־תַּעֲבֹר־בּו שְׁטָה מֵעָלָיו 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 וְנִגְזְלָה שְׁנָתָם אִם־לֹא *יִכְשֹׁלוּ **יִכְשִׁילוּ: 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</i> / <i>qere</i> issue is a <i>vav</i> / <i>yod</i> issue.  eludes <i>them</i> ← <i>is taken away</i> .	
Prov 4:17	כִּי לֶחֶם לֶחֶם רָשָׁע וַיֵּין חֲמָסִים יִשְׁתּוּ: For they eat bread of wickedness And drink wine of violence.		
Prov 4:18	וְאֶרֶח צְדִיקִים כְּאוֹר נֶגֶה הוֹלֵךְ וְאוֹר עַד־נֶכֶן הַיּוֹם: But the way of the righteous <i>is</i> 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> .  a shining light ← <i>a light of brightness</i> , a Hebraic genitive.  its zenith ← <i>the established day</i> . [AnLx]= <i>full noon</i> .	
Prov 4:19	דֶּרֶךְ רָשָׁעִים כְּאֶפְלָה לֹא יָדְעוּ בְּמָה יִכָּשֵׁלוּ: פ The way of the wicked <i>is</i> like thick darkness; They don't know what they are stumbling on.		
Prov 4:20	בְּנִי לְדַבְרֵי הַקְּשִׁיבָה לְאִמִּי הִטְאָזְנֶךָ: My son, pay attention to my words; Incline your ear to my sayings.		
Prov 4:21	אַל־יֵלֶיזוּ מֵעֵינֶיךָ שְׂמַיִם בְּתוֹךְ לִבְבְּךָ: 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 נֹצֵר לִבְךָ כִּי־מִמֶּנּוּ תוֹצְאוֹת חַיִּים:	Guard your heart <u>most</u> rigorously, For from it <u>are</u> the <u>ways out</u> to life.	guard ... most rigorously ← <u>guard ... with all keeping.</u>  ways out to life ← <i>ways out of</i> <i>life</i> . Wider use of the construct state.
Prov 4:24	הֲסֵר מִמֶּךָ עֲקָשׁוֹת פֶּה וּלְזוֹת שְׁפָתַיִם הִרְחַק מִמֶּךָ:	Rid yourself of perverse speech, And distance yourself from wayward talk.	rid yourself of perverse speech ← <i>remove from you</i> <i>perverseness of mouth.</i>  distance yourself from wayward talk ← <i>distance waywardness of</i> <i>lips from yourself.</i>
Prov 4:25	עֵינֶיךָ לִנְכוֹחַ יְבִיטוּ וְעַפְעָפִיךָ יִישְׁרוּ נִגְדֶּךָ:	Let your eyes look straight on, And let your eyelids point straight in front of you.	
Prov 4:26	פָּלַס מַעְגַּל רַגְלֶךָ וְכָל־דְּרָכֶיךָ יִכְנּוּ:	Weigh up the path of your feet, And let all your ways be steadfast.	weigh up: or <i>make level</i> , but see Prov 5:6 ( <i>considering</i> ).  feet ← <i>foot</i> .
Prov 4:27	אַל־תִּטְט־יָמִין וּשְׂמָאוֹל הֶסֶר רַגְלֶךָ מִרָע:	Do not deviate to the right or left; Move your <u>feet</u> away from evil.	feet ← <i>foot</i> .
Prov 5:1	בְּנִי לְחֻכְמָתִי הִקְשִׁיבָה לְתִבּוּנָתִי הִטְאָזְנֶךָ:	My son, pay attention to my wisdom; Incline your ear to my understanding,	
Prov 5:2	לְשֹׁמֵר מִזְמוֹת וְדַעַת שְׁפָתֶיךָ יִנְצְרוּ:	In <u>observing</u> thoughtfulness, So <u>that</u> your lips <u>are in</u> <u>keeping with</u> knowledge.	in observing: gerundial use of the infinitive.  so that: wider use of the vav.  are in keeping with ← <i>keep</i> .
Prov 5:3	כִּי נֹפֶת תִּטְפֶּנָּה שְׁפָתַי זָרָה וְחֶלֶק מִשְׁמֶן חֲבָה:	For the lips of a stranger- woman will <u>drip</u> honey, And <u>the savour of her</u> <i>is</i> smoother than oil.	drip: in a Hebrew “OVS” (object-verb-subject) sentence.  the savour of her ← <i>her palate</i> , an objective genitive →
Prov 5:4	וְאַחֲרִיתָהּ מָרָה כַּלְעֵנָה חֲדָה כְּחָרֶב פְּיֹת:	But her end <i>is as</i> bitter as wormwood And <i>as</i> sharp as a two-edged sword.	ל (the son savours her). AV differs ( <i>her mouth is ...</i> ), also possible.
Prov 5:5	רַגְלֶיהָ יִרְדּוּת מוֹת שְׂאוֹל צַעְדֶּיהָ 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	אַרְחַ חַיִּים פֶּן־תִּפְלֹס נְעוּ מַעְגְּלֶיהָ לֹא תִדְעַ: פ	Beware of <i>even</i> considering <i>her</i> way 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 בָּנִים שְׁמְעוּ־לִי וְאַל־תִּסּוּרוּ מֵאֲמָרֵי־פִי:	So now, <i>my</i> sons, hear me, And do not depart from the sayings I have uttered.	I have uttered ← <i>of my mouth</i> .
Prov 5:8	הִרְחַק מֵעַלְיָהּ דְּרָכָךָ וְאַל־תִּקְרַב אֶל־פֶּתַח בֵּיתָהּ:	Keep your <u>ways well clear</u> of her, And do not approach the door of her house,	ways ← <i>way</i> .  well clear of ← <i>distant from</i> .

Prov 5:9	פְּנִיתֶנָּה לְאַחֲרֵי הַיּוֹדֵד וְשָׁנֶיךָ לְאַכְזָרִי:	In case you give your <u>high standing</u> to others And your years to the cruel <i>one</i>	high standing ← <i>majesty</i> .
Prov 5:10	פְּנִי-יִשְׁבְּעוּ זָרִים כַּחַד וְעֶצְבֶּיךָ בְּבֵית נָכְרִי:	– In case strangers <u>satisfy themselves</u> with your wealth, And your hard work <i>goes</i> to a foreigner's house,	satisfy themselves ← <i>become satiated</i> .  wealth ← <i>strength, power</i> .
Prov 5:11	וְנִהְיֶה בְּאַחֲרִיתֶךָ בְּכָלוֹת בְּשָׂרְךָ וּשְׂאָרְךָ:	And in your last <i>days</i> you groan, As your flesh and your body are consumed,	
Prov 5:12	וְאָמַרְתָּ אִידֶּךָ שִׁנְאַתִּי מוֹסֵר וְתוֹכַחַת נֶאֱזָן לִבִּי:	And you say, “How I have hated correction, And <i>how</i> my heart has despised reproof.	
Prov 5:13	וְלֹא-שָׁמַעְתִּי בְּקוֹל מוֹרִי וְלֹמַמְדִּי לֹא-הִטִּיתִי אָזְנִי:	And I have not heeded the appeal of my teachers, And I have not inclined my ear to my instructors.	appeal ← <i>voice, sound</i> .
Prov 5:14	בְּמַעַט 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	שָׁתֵּה-מַיִם מִבּוֹרְךָ וְנִזְלִים מִתּוֹךְ בְּאֵרְךָ:	Drink water from your <i>own</i> cistern, And liquid from your <i>own</i> well.	
Prov 5:16	יִפּוּצוּ מִעֵינֶיךָ חוּצָה בְּרַחֲבוֹת פְּלִגֵּי-מַיִם:	Your <u>water-sources</u> <i>could</i> spread outside – 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 וְאִין לְזָרִים אַתָּה:	<i>But</i> let them be for you alone, And not for the strangers <i>who are</i> with you.	
Prov 5:18	יִהְיֶה-מְקוֹרְךָ בְּרוּךְ וְשִׁמְחָה מֵאֲשֶׁת 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 וַיֵּלֶת-חֵן דְּדִיהָ יִרְנֶה בְּכָל-עֵת בְּאֵהֱבָתָהּ תִּשְׂגֶּה תִּמְדִּי:	– 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>satisfy</i> .  indulge yourself ← <i>wander</i> . [BDB]= <i>swerve; be intoxicated</i> .
Prov 5:20	וְלָמָּה תִּשְׂגֶּה בְּנִי בַזְּרָה וְתִחַבֵּק חֵק 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 זָכַח   עֵינֵי יְהוָה דִּרְכֵי-אִישׁ וְכָל-מַעֲגָלָתוֹ 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 וּבְחֻבְלֵי חֲטָאתוֹ יִתְמָד:	The <u>iniquities of the wicked</u> <u>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</i> <i>will catch him, the wicked</i> ( <i>man</i> ).
Prov 5:23	הוּא יָמוּת בְּאֵין מוֹסֵר וּבִרְבַּב אוֹלָתוֹ יִשָּׁגָה: פ	He will die not <i>having</i> <i>accepted</i> instruction, And he will go astray in the great extent of his foolishness.	
Prov 6:1	בְּנִי אִם-עֲרַבְתָּ לְרֵעֶךָ תִּקְעֵת לְזָר כַּפֶּיךָ:	My son, if you provide security for your neighbour, <i>If you strike a deal</i> with a stranger,	strike a <i>deal</i> ← <i>strike your</i> <i>hand</i> , i.e., in western culture, <i>shake hands (on a deal)</i> .
Prov 6:2	נֹקְשֵׁת בְּאִמְרֵי-פִיךָ נִלְכְּדֶת בְּאִמְרֵי-פִיךָ:	<i>If you are ensnared with the</i> <i>sayings you utter</i> , <i>If by the sayings you utter</i> <i>you are caught</i> ,	you utter (2x) ← <i>of your mouth</i> .
Prov 6:3	עֲשֵׂה זֹאת אִפּוּא   בְּנִי וְהִנָּצַל כִּי בָאתָ בְּכַף-רֵעֶךָ לָד הִתְרַפֵּס וְרָהַב רַעֲיֶיד:	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 לְעַפְעָפֶיךָ:	Do not <u>allow your eyes to</u> <u>sleep</u> , Or your eyelids to slumber.	allow your eyes to sleep ← <i>give</i> <i>sleep to your eyes</i> .
Prov 6:5	הִנָּצַל כַּצִּבִּי מִיָּד וּכְצִפּוֹר מִיָּד יָקוּשׁ: פ	Free yourself like a gazelle from the <u>grip of the</u> <u>predator</u> , And like a bird from the hand of the fowler.	grip ← <i>hand</i> .
Prov 6:6	לֵךְ-אֶל-נִמְלָה עֲצָל רְאָה דִּרְכֶיהָ וְחָכָם:	Go to the ant, <i>You who are lazy</i> ; Observe its ways, And become wise.	
Prov 6:7	אִשֶּׁר אֵין-לָהּ קָצִין שֹׁטֵר וּמִשָּׁל:	It <i>does not have</i> a superintendent, Or overseer, or ruler,	
Prov 6:8	תִּכְּזֵן בִּקְיִץ לַחֲמָה אֲגָרָה בִּקְצִיר מֵאֲכָלָהּ:	As it <u>stocks up</u> its <u>food</u> in the summer And stores its provisions in the harvest <i>season</i> .	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 עֲצָל   תִּשְׁכַּב מְתִי תִּקּוּם מִשְׁנָתְךָ:	How long, <i>you who are lazy</i> , Will you lie down? When will you get up from your sleep?	

Prov 6:10	מַעַט שְׁנוֹת מַעַט תְּנוּמוֹת מַעַט   חִבֵּק יָדַיִם לְשָׁכֵב:	After a little sleep, A little slumber, A little folding the arms To lie down,	
Prov 6:11	וּבֹא־כְמֹהֶלֶךְ רֹאשֶׁךָ וּמַחֲסֹרְךָ כְּאִישׁ מִגֵּן: פ	Poverty comes on you like a vagrant, And shortage like a man with a shield.	poverty comes on you ← <i>your poverty comes.</i>
Prov 6:12	אָדָם בְּלִיעַל אִישׁ אֲוֹן הוֹלֵךְ עֲקֻשׁוֹת פֹּה:	An iniquitous person <i>is</i> a worthless man; He walks <i>with</i> perverse speech.	We take this verse as starting with the predicate, not the subject. Compare Prov 6:23. AV differs.  perverse speech ← <i>perversity of mouth.</i>
Prov 6:13	קִרְץ בְּעֵינָיו מִלֵּל בְּרִגְלָיו מֶרֶה בְּאֶצְבָּעָתָיו:	He winks with his eyes, He speaks with his feet; He points with his fingers.	
Prov 6:14	תְּהַפְּכוֹת   בְּלִבּוֹ חֵרֶשׁ רָע בְּכָל־עֵת *מַדְנִים *מְדִינִים יִשְׁלַח:	Subversive things <i>are</i> in his heart; He devises evil all the time. He sows discord,	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 פֶּתְאֵם יָבוֹא אִידּוֹ פֶּתַע יִשְׁבֵּר וְאִין מִרְפָּא: פ	Which <i>is</i> why his downfall will suddenly come; Suddenly he will be broken without remedy.	
Prov 6:16	נִשְׁטֶהֱנָה שֵׁנָא יְהוָה וְשָׁבַע *תּוֹעֲבוֹת **תּוֹעֲבַת 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 שָׁקֶר וְיָדַיִם שֹׁפְכוֹת דָּם־נָקִי:	Haughty eyes, a lying tongue, And hands <i>which</i> shed innocent blood;	
Prov 6:18	לֵב חֵרֶשׁ מַחֲשָׁבוֹת אֲוֹן רַגְלַיִם מְמַהֲרוֹת לָרוּץ לְרָעָה:	A heart which devises vain thoughts, Feet <i>which</i> are quick to run to wrongdoing,	
Prov 6:19	יִפְיֵחַ כְּזָבִים עַד שָׁקֶר וּמִשְׁלַח מְדָנִים בֵּין אֲחִים: פ	A false witness <i>who</i> belches <u>out</u> lies, And he <i>who</i> sows discord among brothers.	belches out ← <i>puffs out.</i>
Prov 6:20	נָצַר בְּנִי מִצְוַת אָבִיךָ וְאַל־תִּטְּשׁ תּוֹרַת אִמְךָ:	My son, keep your father's commandment, And do not forsake your mother's <u>instruction</u> .	instruction ← <i>law.</i>
Prov 6:21	קָשְׂרָם עַל־לִבְךָ תִּמְיד עֲנִידָם עַל־גְּרִגְרֶתְךָ:	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   תִּנְהַה אֹתְךָ בְּשֹׁכְבְּךָ תִּשְׁמַר עֲלֶיךָ וְהִקְיֹצוֹת הִיא תִּשְׁיַחֲדָךְ:	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 וְדֶרֶךְ 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	לְשֹׁמְרֶךָ מֵאִשֶּׁת רַע מַחְלֶקֶת לְשׁוֹן נִכְרִיָּה:	In keeping you from an evil woman – From the flattery of an exotic tongue.	in keeping: gerundial use of the infinitive.  an evil woman ← <i>a woman of evil</i> , a Hebraic genitive.
Prov 6:25	אַל־תַּחְמֹד יִפְיָהּ בְּלִבְבְּךָ וְאַל־תִּקְחֶהָ בְּעַפְּעָפֶיהָ:	Do not desire her beauty in your heart, And do not let her captivate you with her eyelids,	
Prov 6:26	כִּי בַעַד־אִשָּׁה זֹזָה עַד־כֶּכֶר לֶחֶם וְאִשֶּׁת אִישׁ נֶפֶשׁ יִקְרָה תָּצוּד: פ	Because going after a prostitute Will lead to forfeiture of everything up to a loaf of bread, And another man's wife will hunt one's precious life.	life ← <i>soul</i> .
Prov 6:27	הֵיחָתָה אִישׁ אֵשׁ בְּחִיקוֹ וּבִגְדָיו לֹא תִשְׂרַפְּנָה:	Can a man gather up fire in his bosom Without his clothes being burnt?	
Prov 6:28	אִם־יֵהַלֵּךְ אִישׁ עַל־הַגָּחִלִּים וְרַגְלָיו לֹא תִכּוּנָה:	Can a man walk on burning coals And his feet not be seared?	
Prov 6:29	כֵּן הֵבֵא אֶל־אִשֶּׁת רֵעֵהוּ לֹא יִנָּקָה כָּל־הַנִּגָּע בָּהּ:	Such <i>is</i> he who goes to his neighbour's wife; No-one who touches her will be held guiltless.	no-one ← <i>all ... will not</i> .  touches: or <i>meddles with</i> .
Prov 6:30	לֹא־יִבוֹזוּ לַגָּנֵב כִּי יִגְנוֹב לְמַלֵּא נַפְשׁוֹ כִּי יִרְעֵב:	A thief may not be despised if he steals To fill himself when he is hungry,	a thief may not be despised ← <i>they may not despise a thief</i> . Avoidance of the passive.  himself ← <i>his soul</i> .
Prov 6:31	וְנִמְצָא יִשְׁלַם שִׁבְעָתַיִם אֶת־כָּל־הֶזֶן בֵּיתוֹ יִתֵּן:	But <i>if</i> he is caught, He shall repay seven times over – He may have to give all the assets of his household.	caught ← <i>found</i> .
Prov 6:32	נֶאֱפָא אִשָּׁה חֲסֵר־לֵב מִשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָּה:	He <i>who</i> commits adultery with a woman <i>is</i> weak- minded; He <i>who</i> does it ruins himself.	weak-minded ← <i>lacking heart</i> .  himself ← <i>his soul</i> .

Prov 6:33	נִגַּע־זָקְלוֹן יִמָּצֵא וְחִרְפָּתוֹ לֹא תִמָּחֶה:	He will encounter adversity and shame, And <u>his reproach</u> will not be wiped out,	his reproach: an objective genitive (they reproach him).
Prov 6:34	כִּי־קִנְיָה חֲמַת־גִּבֹּר וְלֹא־יַחְמֹל בְּיוֹם נָקָם:	For a man's fury <i>derives</i> from jealousy, And he will not show pity on the day of vengeance.	
Prov 6:35	לֹא־יִשָּׂא פָנָי כָּל־כֹּפֶר וְלֹא־יֵאָבֶה כִּי תִרְבֶּה־שָׁחַד: פ	He will not accept any <i>payment of damages</i> ; He will not become <u>amenable</u> Even if you make the gift large.	accept ← <i>lift, take</i> . any ← <i>all</i> . damages ← <i>a ransom</i> . become amenable ← <i>be willing</i> .
Prov 7:1	בְּנִי שְׁמַר אִמְרֵי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ:	My son, keep my sayings, And treasure up my commandments with you.	
Prov 7:2	שְׁמַר מִצְוֹתַי וַחֲיֶה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ:	Keep my commandments and live, And my <u>instruction</u> like the <u>apple of your eye</u> .	instruction ← <i>law</i> . apple of your eye ← <i>pupil of your eyes</i> .
Prov 7:3	קָשְׂרָם עַל־אֶצְבָּעֶיךָ כְּתָבָם עַל־לֵוַח לְבָבְךָ:	Bind them to your fingers; Write them on the tablet of your heart.	
Prov 7:4	אֹמַר לַחֲכָמָה אֲחֹתִי אַתְּ וּמִדַּע לְבִינָה תִקְרָא:	Say to wisdom, “You <i>are</i> my sister”, And call understanding <i>your</i> acquaintance,	
Prov 7:5	לְשֹׁמְרֶךָ מֵאִשָּׁה זָרָה מְנַכְרֶיהָ אֲמַרְיָה הַחֲלִיקָה:	To guard you from a stranger-woman – From a foreign lady <i>who</i> flatters <i>with</i> her <u>talk</u> .	talk ← <i>sayings</i> .
Prov 7:6	כִּי בַחֲלוֹן בֵּיתִי בָעֵד אֶשְׁנִבִּי נִשְׁקַפְתִּי:	For at the window of my house, Through the lattice window, I peered out,	
Prov 7:7	וְאֵרָא בַּפְתָּאִים אֲבִינָה בְּבָנִים נֶעַר 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 בְּשׁוֹק אֶצֶל פֶּנֶה וּדְרֹךְ בֵּיתָהּ יֵצֵעַד:	Crossing the street at her corner, And striding <i>down</i> the way to her house.	
Prov 7:9	בְּנֶשֶׁף־בַּעֲרֵב יוֹם בְּאִישׁוֹן לַיְלָה וְאֶפְלָה:	In the <u>darkness</u> at the <u>end of</u> the day, 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	וְהָיָה אִשָּׁה לִקְרֹאתוֹ שִׁית זֹנָה וְנִצְרַת לֵב:	There <u>was</u> a woman meeting him, In a prostitute's attire, Whose <u>intention</u> was well guarded.	there was ← <i>behold</i> .  intention ← <i>heart</i> .
Prov 7:11	הַמִּיָּה הִיא וְסָרְרַת בְּבֵיתָהּ לֹא־יִשְׁכְּנוּ רַגְלֶיהָ:	She <i>is</i> restive and unruly; Her feet do not stay in her house.	
Prov 7:12	פָּעַם   בַּחוּץ פָּעַם בְּרַחֲבוֹת וְאַצֵּל כָּל־פִּנָּה תֵּאָרֵב:	<i>One</i> moment she is out in the open; <i>Another</i> moment she is on the streets, And she <u>lurks</u> at every corner.	lurks ← <i>ambushes</i> .
Prov 7:13	וְהִחֲזִיקָה בּוֹ וְנִשְׁקָה־לוֹ הָעֵזָה פָּנֶיהָ וְתֹאמַר לוֹ:	And she took hold of him and kissed him; With <u>brazen face</u> , she said to him,	with brazen face ← <i>she emboldened her face and</i> .
Prov 7:14	זָבַחַי שְׁלָמִים עָלַי הַיּוֹם שָׁלַמְתִּי נְדָרַי:	"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 יָצָאתִי לִקְרֹאתָךְ לִשְׁחַר פָּנֶיךָ וְאֶמְצָאָךְ:	Which <i>is</i> why I have come out to meet you, To seek your <u>company</u> diligently, And I have found you.	company ← <i>face</i> .  diligently ← <i>early</i> . See Prov 1:28.
Prov 7:16	מִרְבָּדִים רִבְדֵּיתִי עֲרֹשִׁי חֲטָבוֹת אֶטּוֹן מִצְרַיִם:	I have made up my bed <i>with</i> drapery And <i>with</i> carvings and linen from Egypt.	
Prov 7:17	נִפְתִּי מִשְׁכָּבִי מֵרֶ אֶהָלִים וְקִנְמוֹן:	I have sprinkled myrrh on my bed, And aloes <i>aroma</i> and cinnamon.	
Prov 7:18	לָכֵה נְרוּהָ דָדִים עַד־הַבֹּקֶר נִתְעַלְסָה בָּאֲהָבִים:	Come let us <u>luxuriate</u> in passion 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 מִרְחֹק:	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	צִרֹר־הַכֶּסֶף לָקַח בְּיָדוֹ לְיוֹם הַכֶּסֶף יָבֹא בֵּיתוֹ:	He has taken a bag of money in his hand; On the day of the <u>new moon</u> he will come <i>back</i> home."	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 בְּרֵב לִקְחָהּ בְּחֶלֶק שִׁפְתֶיהָ תְּדִיחֶנּוּ:	She <u>seduces</u> him with the abundance of her captivating talk; With <u>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	הֲלֹךְ אַחֲרֶיהָ פִּתְאֻם בָּשׂוֹר אֶל־טֶבַח יָבֹא וְכַעֲכֶם אֶל־מוֹסֵר אוֹיֵל:	Suddenly he goes after her, As an ox goes to slaughter, And <u>as a miscreant goes to</u> <u>fetters for correction</u> ,	as a miscreant <i>goes to</i> fetters for correction ← <i>and as fetters for</i> <i>correction of a miscreant</i> .
Prov 7:23	עַד יִפְלַח חֵץ בְּבִדּוֹ כְּמַהֲרִי צִפּוֹר אֶל־פֶּחַ וְלֹא־יָדַע כִּי־בִנְפֻשׁוֹ 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 שִׁמְעוּ־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	אֲלֵי־יִשְׁט אֶל־דַּרְכֶּיהָ לִבָּךְ אֲלֵי־תַתַּע בְּנִתְּבוֹתֶיהָ:	Do not let your heart turn aside to her ways; Do not stray onto her paths,	
Prov 7:26	כִּי־רַבִּים חָלָלִים הִפִּילָהּ וְעַצְמִים כָּל־הִרְגָּהּ:	For she has caused many to fall <i>as</i> casualties, And <i>there are</i> mighty <i>men</i> <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 וְתִבּוֹנָה תִּתֵּן קוֹלָהּ:	Does not wisdom call out? And does not understanding <u>raise</u> its voice?	raise ← <i>give; put</i> .
Prov 8:2	בְּרֹאשׁ־מְרוֹמִים עַל־יֶדְרֶךְ בֵּית נִתְּבוֹת נֹצֵבָה:	On the <u>most prominent</u> <u>position</u> on the road, <i>At the crossroads, there it</i> <i>stands</i> ;	most prominent position ← <i>peak of the heights</i> .  crossroads ← <i>house of paths</i> .
Prov 8:3	לִיד־שַׁעְרִים לְפִי־קָרַת מְבֹא פִתְחִים 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	אֲלֵיכֶם 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</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	הִבִּינוּ פִּתְאִים עֲרֻמָּה וְכַסִּילִים הִבִּינוּ לֵב:	<i>You</i> 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	שִׁמְעוּ כִּי־נִגִּידִים אֲדַבֵּר וּמִפֶּתַח שִׁפְתֵי מִישָׁרִים:	Hear, for I will speak of noble things, <u>While opening</u> my lips <i>with</i> upright matters.	while opening ← <i>and (at) the</i> <i>opening of</i> .
Prov 8:7	כִּי־אֶמֶת יִהְיֶה חִפִּי וְתוֹעֵבָת שִׁפְתֵי רָשָׁע:	For my palate <u>savours</u> the truth, But wickedness <i>is</i> an <u>abomination to</u> my lips.	savours ← <i>meditates on</i> .  abomination to ← <i>abomination</i> <i>of</i> .

Prov 8:8	בְּצֶדֶק כָּל־אִמְרֵי־פִי אֵין בָּהֶם נִפְתָּל וְעִקָּשׁ:	All the sayings of my mouth <i>are</i> in righteousness; <i>There is</i> nothing crooked or perverse in them.	or: disjunctive use of the vav.
Prov 8:9	כֻּלָּם גִּבְרִים לְמִבֵּין וְיֹשְׁרִים 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־מוֹסְרִי וְאַל־כֶּסֶף וְדַעַת מַחְרוּץ נִבְחָר:	Accept my correction, and not silver, And knowledge rather than choice gold.	
Prov 8:11	כִּי־טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשׁוּבָהּ:	For wisdom <i>is</i> better than red corals, And <u>no</u> material desires <i>can</i> be compared to it.	red corals: or <i>pearls</i> , but see Lam 4:7. <hr/> no ← <i>not ... all</i> .
Prov 8:12	אֲנִי־חֲכָמָה שְׁכַנְתִּי עֲרֻמָּה וְדַעַת מְזֻמּוֹת אֶמְצָא:	I, wisdom, abide <i>in</i> shrewdness, And I <u>acquire</u> the <u>faculty</u> of thoughtfulness.	acquire ← <i>find</i> . <hr/> faculty ← <i>knowledge</i> .
Prov 8:13	יִרְאֵת יְהוָה שִׁנְאֵת רָע גָּאָה וְגָאוֹן   וְדֶרֶךְ רָע וּפִי תִּהְפְּכוֹת שִׁנְאֵתִי:	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 יַחְקֻקוּ צֶדֶק:	By me, kings reign, And potentates legislate justice.	
Prov 8:16	בִּי שָׂרִים יִשְׁרוּ וְנָדִיבִים כָּל־שֹׁפְטֵי צֶדֶק:	By me princes rule, and leaders – All those <i>who administer</i> justice.	administer justice ← <i>judge</i> <i>righteousness</i> . AV differs somewhat ( <i>judges of the earth</i> ).
Prov 8:17	אֲנִי *אהביה **אהבי אהב וּמִשְׁחֲרֵי 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 הוֹן עֲתִק וְצִדְקָה:	Riches and honour <u>accompany</u> me – Resplendent wealth and righteousness.	accompany ← <i>(are) with</i> .
Prov 8:19	טוֹב פְּרִי מַחְרוּץ וּמִפָּז וְתִבְוַאתִי 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־צִדְקָה אֶהְלֵךְ בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט:	I walk in the way of righteousness – Within the paths of justice,	

Prov 8:21	לְהַנְחִיל אֶהְבֵּי   יֵשׁ וְאַצְרֵיהֶם אִמְלֵא: פ	By bestowing 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 קִנְנִי רֵאשִׁית דְּרָכּוֹ קֶדֶם מִפְעֻלָּיו מֵאֵז:	The LORD acquired me at the beginning of his way, Before his works since then	
Prov 8:23	מֵעוֹלָם נִסְכָּתִי מֵרֵאשׁ מִקֶּדְמִי-אָרֶץ:	– Before the age came about. I was appointed in advance, Before the things preceding the earth.	before (2x): הָ here is governed by קֶדֶם in the previous verse.
Prov 8:24	בְּאֵין-תְּהֻמּוֹת חוֹלְלָתִי בְּאֵין מַעֲיָנוֹת נִכְבְּדִי-מִים:	When there were no deep waters, I was brought forth – When there were no sources well endowed with water.	well endowed ← renowned, glorious.
Prov 8:25	בְּטֶרֶם הָרִים הִטְבָּעוּ לִפְנֵי גְבָעוֹת חוֹלְלָתִי:	Before the mountains were settled in place, Before the hills existed, I was brought forth.	
Prov 8:26	עַד-לֹא עָשָׂה אָרֶץ וְחוּצוֹת וְרֹאשׁ עֶפְרוֹת תִּבְלָ:	Before he had made the earth and the open spaces, When the particles of the earth were the starting point,	before ← until not. <hr/> starting point ← head.
Prov 8:27	בְּהִכִּינוּ שָׁמַיִם שָׁם אָנִי בְּחוּקוֹ חֹזֵג עַל-פְּנֵי תְהוֹם:	When he prepared the heavens, I was there. And when he determined a sphere over the surface of the deep,	
Prov 8:28	בְּאִמְצוֹ שְׁחָקִים מִמַּעַל בְּעֻזּוֹ עֵינֹת תְהוֹם:	When he made the skies above firm, When he gave strength to the fountains of the deep,	
Prov 8:29	בְּשׁוּמוֹ לַיָּם   חָקוּ וּמִים לֹא יַעֲבְרוּ-פִּי בְּחוּקוֹ מוֹסְדֵי אָרֶץ:	When he issued his statute to the sea That the waters should not exceed his dictum, When he decreed the foundations of the earth,	exceed his dictum: or pass over its (his statute's) border. [AnLx] gives border under heading IV.
Prov 8:30	וְאֶהְיָ אֶצְלוֹ אֱמֹן וְאֶהְיָ שִׂשְׂעִים יוֹם   יוֹם מִשְׁחָקָת לִפְנֵי בְּכָל-עֵת:	I was with him constantly, And I was his delight day by day, Rejoicing in his presence all the time,	constantly: AV differs (as one brought up with him), also possible.
Prov 8:31	מִשְׁחָקָת בְּתִבֵּל אֶרֶצוֹ וְשִׂשְׂעִי אֶת-בְּנֵי אָדָם: פ	Rejoicing in the inhabitants of his earth, And my delights were with the sons of Adam.	inhabitants: this parallels the second part of the verse. Alternatively, pleonastically, inhabitable world.
Prov 8:32	וְעַתָּה בָנִים שְׁמַעוּ-לִי וְאַשְׁרֵי דְרָכִי יִשְׁמְרוּ:	So now, you sons, hear me, For happy are they who keep my ways.	for: causal use of the vav.

Prov 8:33	שִׁמְעוּ מוֹסֵר וְחֻכְמוֹ וְאַל־תִּפְרְעוּ:	Hear correction, And become wise, And do not reject <i>it</i> .	
Prov 8:34	אֲשֶׁרִי אָדָם שִׁמְעָ לִי לְשִׁקֹּד עַל־דִּלְתֵּי יוֹם   יוֹם לְשֹׁמֵר מְזוֹזֹת פֶּתַח־י:	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 מִצְאִי *מִצְאִי **מִצְאִי חַיִּים וַיִּפֹּק 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	וְחֹטְאֵי חֲמַס נַפְשׁוֹ כָּל־מְשֻׁנְאֵי אֲהָבוּ 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 עֲרֵכָה 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 נִעְרֹתֶיהָ תִּקְרָא עַל־גִּפְי מְרִמֵּי קֶרֶת:	It has sent out its maidservants; It will call out on <u>the city</u> <u>hilltops</u> ,	the city hilltops ← <i>hillocks of</i> <i>heights of a city</i> .
Prov 9:4	מִי־פָתִי יִסֵּר הֵנָּה חֲסֵר־לֵב אֲמַרָה 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> . <hr/> weak-minded ← <i>lacking heart</i> .
Prov 9:5	לָכוּ לַחֲמוֹ בִּלְחָמִי וּשְׁתּוּ בִּינִי מִסְכָּתִי:	“Come and partake of my bread, And drink the wine I have blended.	
Prov 9:6	עֲזְבוּ פִתְאִים וְחַיּוֹ וְאַשְׁרוּ בְּדֶרֶךְ בִּינָה:	Leave the gullible and live, And proceed on the way of understanding.	
Prov 9:7	יִסֵּר   לֵץ לִקְחָ לֹא קָלוֹן וּמוֹכִיחַ לְרָשָׁע מוֹמֹ:	He <i>who</i> admonishes a mocker <u>Reaps</u> contempt, And he <i>who</i> reproves a wicked <i>man</i> , <u>Becomes</u> tarnished.	reaps ← <i>gets himself</i> . <hr/> <i>becomes</i> tarnished ← <i>(it is) his</i> <i>blemish</i> .
Prov 9:8	אַל־תּוֹכַח לֵץ פְּנֵי־יִשְׁנָאָךְ 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 לַחֲכָם וַיִּחְכַּם-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 יִרְאֵת 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> <i>matters</i> .	holy <i>matters</i> : [CB]= <i>the Holy One</i> , plural of majesty, which is also possible. But compare Num 18:8, where the expression explicitly applies to God's instructions.  Compare this verse with Job 28:28 and Ps 111:10.
Prov 9:11	כִּי-בִי יִרְבוּ יָמֶיךָ וַיִּוְסִיפוּ לָךְ שָׁנוֹת 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-חֲכַמְתָּ חֲכָמָתְךָ לָךְ וְלֹא-עָתָ לְבַדְּךָ תִּשָּׂא:	If you gain wisdom, You gain wisdom for yourself, But <i>if</i> you mock, You will bear <i>it</i> on your own."	but: adversative use of the <i>vav</i> .
Prov 9:13	אִשָּׁה בְּסִילוֹת הַמֵּיָה פְתִיּוֹת וּבִלְיִדְעָה מָה:	A <u>foolish wife</u> <i>is</i> restive, <u>Gullible</u> , and she does not know anything.	foolish wife ← <i>wife of foolishness</i> , a Hebraic genitive.  gullible ← <i>gullibility</i> .
Prov 9:14	וַיֵּשֶׁבָה לִפְתַּח בֵּיתָהּ עַל-כַּפֹּסֶא מִרְמֵי קֶרֶת:	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	לִקְרֹא לְעַבְרֵי-דָרֶךְ הַמִּישָׁרִים אֶרְחוֹתָם:	To call out to those passing by on the road, Who are going straight <i>on</i> their way,	
Prov 9:16	מִי-פָתִי יִסֵּר הִנָּה וְחִסְרֵ-לֵב וְאִמְרָה לוֹ:	To whoever <i>is</i> gullible, <i>That</i> he should turn aside <u>there</u> . 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.  weak-minded ← <i>lacking heart</i> .
Prov 9:17	מִים-גְּנוּבִים יִמְתְּקוּ וְלֶחֶם סֻתְרִים יִנְעֵם:	"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-רַפָּאִים שָׁם בְּעִמְקֵי שְׂאוֹל קְרָאֶיהָ: פ	But he doesn't know that the <u>Rephaim</u> <i>are</i> 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	מְשָׁלִי שְׁלֵמָה פּ בֶּן חָכָם יִשְׂמַח־אָב וּבֶן כְּסִיל תּוֹגָת אָמוֹ:	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 תַצִּיל מִמָּוֶת:	The <u>lucre from</u> 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 נֶפֶשׁ צַדִּיק וְהוֹת רָשָׁעִים יְהִדֶּף:	The LORD will not let a righteous person 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־רִמְיָה וַיֵּד חֲרוּצִים תַעֲשִׂיר:	A negligent hand 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	אִגֵּר בֶּקֶיץ בֶּן מִשְׁכִּיל נֶרְדָּם בֶּקֶצִיר 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	בִּרְכוֹת 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 לְבִרְכָּה וְשֵׁם רָשָׁעִים יִרְקַב:	The memory of the righteous <i>is</i> a blessing, But the name of the wicked will rot.	
Prov 10:8	חֶכֶם־לֵב יִקַּח מִצְוֹת וְאֹיֵל 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 יֵלֶךְ בְּטָח וּמַעֲקָשׁ דִּרְכָּיו יִזְדַּע:	He <i>who</i> walks with integrity walks securely, But he <i>who</i> perverts his ways will be identified.	
Prov 10:10	קֶרֶץ עֵינַי יִתֵּן עֲצָבַת וְאֹיֵל 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 רָשָׁעִים יִכְסֶה חֶמְס:	The <u>mouth</u> of a righteous <i>man is</i> 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 תַעֲוֹרֵר מִדָּגִים וְעַל כָּל־פְּשָׁעִים תִּכְסֶה אֲהָבָה:	Hatred arouses <u>strife</u> , <b>But love covers all</b> <b>transgressions.</b>	<b>1 Pet 4:8.</b>  strife ← <i>strifes</i> .

Prov 10:13	בְּשִׁפְתֵי נָבוֹן 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 weak- minded.	weak-minded ← <i>lacking heart</i> .
Prov 10:14	חֲכָמִים יַצְפִּנוּ-דַּעַת וּפִי-אֵוִיל מִחֲתָה קִרְבָּה:	The wise treasure up knowledge, But ruin <i>is</i> close to the mouth of the fool.	ruin ... mouth: AV differs, inverting subject and complement, which gives a discordant subject and adjective.
Prov 10:15	הוֹן עָשִׂיר קִרְיַת עֹז מִחֲתָת דְּלִים רִישָׁם:	The wealth of the rich <i>is his</i> strong city; The ruination of the poor <i>is</i> their poverty.	his strong city ← <i>the city of his</i> <i>strength</i> , a Hebraic genitive.
Prov 10:16	פְּעֻלַּת צַדִּיק לְחַיִּים תְּבוֹאָת רָשָׁע לְחַטָּאת:	The recompense of the righteous <i>is</i> life, But the product of the wicked <i>is</i> sin.	life ... sin ← <i>to / for life ... to /</i> <i>for sin</i> , the preposition perhaps emphasizing the result.
Prov 10:17	אֶרֶח 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 leads astray.	leads astray: AV differs ( <i>erreth</i> ), ignoring the causative verbal form ( <i>hiphil</i> ).
Prov 10:18	מְכַסֶּה שְׁנָאָה שִׁפְתֵי-שָׂקָר וּמוֹצֵא דָבָר הוּא כֶּסֶל:	He <i>who</i> conceals hatred with lying lips, Or he <i>who</i> spreads slander, Is a fool.	conceals ← <i>covers</i> .  lying lips ← <i>lips of lying</i> , a Hebraic genitive.  spreads ← <i>brings out</i> .
Prov 10:19	בְּרֹב דְּבָרִים לֹא יִחְדַּל-פֶּשַׁע וּחֹשֶׁךְ שִׁפְתָיו מִשְׁכִּיל:	In the abundance of words, Transgression does not cease, But he <i>who</i> is sparing with his lips Is intelligent.	
Prov 10:20	כֶּסֶף גִּבְחָר לְשׁוֹן צַדִּיק לֵב רָשָׁעִים כְּמַעֵט:	The tongue of the righteous <i>man</i> is choice silver; The heart of the wicked <i>is</i> hardly so.	hardly so ← <i>as little</i> . Ironical, 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 in weak- mindedness.	in weak-mindedness ← <i>in lack</i> <i>of heart</i> .
Prov 10:22	בִּרְכַּת יְהוָה הִיא תַעֲשִׂיר וְלֹא-יוֹסֵף עֲצֹב עִמָּה:	The blessing of the LORD enriches, And he does not add sorrow to it.	to it ← <i>with it</i> .
Prov 10:23	כְּשֹׁחֶזֶק לְכֶסֶל עֲשׂוֹת זִמָּה וְחֲכָמָה 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	מִגִּזְרַת רָשָׁע הִיא תְּבוֹאָנָו וְתִאֲוֹת צַדִּיקִים יִתֵּן:	What the wicked <i>man</i> fears will come upon him, But he will grant the wish of the righteous.	what the wicked <i>man</i> fears ← <i>the fear of the wicked</i> .  he will grant: i.e. <i>the LORD</i> will grant.

Prov 10:25	כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק 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   לְשׁוֹנִים וְכַעֲשָׂן לְעֵינַיִם כֵּן הָעֶצֶל 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> assignment.	
Prov 10:27	יִרְאַת יְהוָה תוֹסִיף יָמִים וּשְׁנוֹת רָשָׁעִים תִּקְצְרֶנָּה:	Fear of the LORD adds to <i>one's</i> days, But the years of the wicked will be curtailed.	
Prov 10:28	תּוֹחַלַת צַדִּיקִים 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 לְתֵם דֶּרֶךְ יְהוָה וּמַחֲתָה לְפַעֲלֵי אָוֶן:	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	צַדִּיק 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-צַדִּיק יִגְוֵב חֲכָמָה וּלְשׁוֹן תִּהְפָּכוֹת תִּפְרָת:	The mouth of the righteous produces wisdom, But a subversive tongue will be cut off.	
Prov 10:32	שִׁפְתֵי צַדִּיק יֵדְעוּ 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 תוֹעֲבַת יְהוָה וְאֵבֶן שְׁלֵמָה רָצוֹנוֹ:	False scales <u>are</u> an abomination to the LORD, But a full <u>weight</u> <i>is</i> to his liking.	false scales ← <i>scales of falseness</i> , a Hebraic genitive. <hr/> weight ← <i>stone.</i>
Prov 11:2	בְּאִזְדוֹן וַיָּבֹא קָלוֹן וְאֶת-צְנוּעִים חֲכָמָה:	<i>When</i> haughtiness comes, Then <u>so</u> <u>does</u> humiliation, But wisdom <i>is</i> with the modest.	<i>so</i> does ← <i>comes.</i>
Prov 11:3	תִּמְתּוּ יִשְׂרָיִם תִּנְחָם וְסִלָּף בוֹגְדִים *וּשְׂדֵם *יִשְׁדָּם:	The integrity of the upright will lead them, But the perverseness of the treacherous <u>will</u> ravage <u>them</u> .	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-יִזְעִיל הוֹן בְּיוֹם עֶבְרָה וְצַדִּיקָה תַצִּיל מִמָּוֶת:	Wealth will not be of benefit on the day of wrath, But righteousness will deliver from death.	

Prov 11:5	צְדִקְתַּת תְּמִים תִּישָׁר 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	צְדִקְתַּת יֹשְׁרִים תַּצִּילֵם וּבְהוֹת בְּגָדִים 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 <u>Comes to nothing.</u>	comes to nothing ← <i>perishes</i> .
Prov 11:8	צָדִיק מִצָּרָה נִחְלָץ וַיָּבֹא רָשָׁע תַּחֲתָיו:	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 חֲנָף יִשְׁחַת רֵעֵהוּ וּבִדְעַת צָדִיקִים 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 צָדִיקִים תִּעֲלֶץ קָרִיָּה וּבְאַבֵּד רָשָׁעִים רָנָה:	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 יֹשְׁרִים תִּרְוֶם קָרִיָּה וּבִפִּי רָשָׁעִים תִּהָרֵס:	By the blessing of the upright, The city is exalted, But by the mouth of the wicked, It is demolished.	
Prov 11:12	בְּזִלְרֵעֵהוּ חֲסֵר-לֵב וְאִישׁ תְּבוֹנֹת יַחֲרִישׁ:	The <u>weak-minded man</u> despises his neighbour, But a man of understanding keeps silence.	weak-minded ← <i>lacking of heart</i> .
Prov 11:13	הוֹלֵךְ רֵכִיל מְגַלֵּה-סוֹד וְנֶאֱמַר-רוּחַ מְכַסֶּה דָּבָר:	He <i>who</i> goes <i>about</i> gossiping reveals a secret, But he of a dependable spirit Conceals a matter.	
Prov 11:14	בְּאֵין תַּחְבֻּלוֹת יִפֹּל-עָם 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-יָרוּעַ כִּי-עָרַב זָר וְשֹׁנֵא תִקְעִים בּוֹטָח:	He <i>who</i> becomes security for a stranger Will <u>surely suffer evil</u> , But he <i>who</i> hates striking <i>deals</i> Is secure.	will surely suffer evil ← <i>will suffer evil evil(ly).</i>

Prov 11:16	אִשְׁת־חַן תִּתְמַךְ כְּבוֹד וְעֲרִיצִים יִתְמְכוּ-עָשָׂר:	A <u>gracious wife</u> acquires honour, And the mighty acquire riches.	gracious wife ← <i>wife of grace</i> , a Hebraic genitive.
Prov 11:17	גִּמְלַ נִפְשׁוֹ אִישׁ חֶסֶד וְעֹכֵר שָׂאוֹ אֶכְזָרִי:	A <u>kind man</u> <u>benefits</u> his <u>own</u> self, But a cruel <i>man</i> causes grief to his <u>own</u> 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 וְזֶרַע צִדְקָה שָׂכָר אֱמֶת:	An evil <i>man</i> engages in fraudulent activity, But he <i>who</i> sows righteousness <i>Has</i> a durable reward.	a durable reward ← <i>a reward of durability / truth</i> , a Hebraic genitive.
Prov 11:19	בֶּן-צִדְקָה לְחַיִּים וּמֶרְדֵּף רָעָה לְמוֹתוֹ:	As righteousness <i>is</i> to <i>one's</i> life, <i>So</i> <i>is</i> the <u>pursuit</u> of evil to one's death.	so: wider use of the vav. pursuit ← <i>(being a) pursuer</i> .
Prov 11:20	תּוֹעֵבֶת יְהוָה עֲקֻשֵׁי-לֵב וְרִצּוֹנוֹ תְּמִימֵי דֶרֶךְ:	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 לֵיד לֹא-יִנָּקֶה רָע וְזָרַע צִדִּיקִים נִמְלֹט:	<i>Whomever</i> the wicked <u>shakes hands with</u> , 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 זֶהָב בְּאָף חֲזִיר אִשָּׁה יָפָה וְסֶרֶת טָעַם:	A beautiful woman who <u>lacks</u> discernment <i>Is</i> a golden <u>ring</u> in the nose of a pig.	lacks ← <i>departs from</i> , but also <i>lacks</i> . ring: usually an <i>earring</i> or <i>nosing</i> .
Prov 11:23	תַּאֲנוֹת צִדִּיקִים אֶדְ-טוֹב תִּקְוַת 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 מִפֶּזֶר וְנוֹסֵף עוֹד וְחוֹשֵׁד מִיָּשָׁר אֶדְ-לְמַחֲסוֹר:	One distributes liberally, And more is added to <i>him</i> , But he <i>who</i> withholds more than <i>what is</i> fair <i>Will</i> surely <i>become</i> in need.	one ← <i>there is</i> , i.e. <i>there is (one)</i> . more than what is fair ← <i>from uprightness</i> .
Prov 11:25	נִפְש־בִּרְכָּה תִדְשֵׁן וּמִרְוָה גִּם-הוּא יוֹרָא:	A generous person will be richly satisfied, And he <i>who</i> gives plenty to drink Will <u>in return</u> 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	מִנֵּעַ בֶּרֶךְ יִקְבְּהוּ לְאוֹם וּבִרְכָּה לְרֹאשׁ מִשְׁבִּיר:	<i>As for</i> him <i>who</i> withholds corn, The people will curse him, But he <i>who</i> trades <i>it</i> <i>Has</i> a blessing on his head.	

Prov 11:27	עֹשֶׂה טוֹב יִבְקֹשׁ רָצוֹן וְדָרֵשׁ רָעָה תִּבּוֹאֵנּוּ:	He <i>who</i> diligently seeks good Seeks what <i>is</i> acceptable, But <i>as for</i> him <i>who</i> is intent on evil, It will come on him.	
Prov 11:28	בּוֹטֵחַ בְּעֲשָׂרוֹ הוּא יִפֹּל וְצַדִּיקִים יִפְרָחוּ:	He <i>who</i> trusts in his riches will fall, But the righteous will thrive like foliage.	
Prov 11:29	עוֹכֵר בֵּיתוֹ יִנְחַל-רוּחַ וְעֶבֶד אֱוִיל לַחֲכָם-לֵב:	He <i>who</i> causes his household trouble Will inherit <u>thin air</u> , And a fool <i>will be</i> a servant to the wise of heart.	thin air ← <i>wind</i> .
Prov 11:30	פְּרִי-צַדִּיק עֵץ חַיִּים וְלֶקַח נַפְשׁוֹת חָכָם:	The fruit of the righteous <i>is</i> the tree of life, And he <i>who</i> takes <i>care of</i> <u>spiritual needs</u> <i>is</i> wise.	spiritual needs ← <i>souls</i> .
Prov 11:31	הֵן צַדִּיק בְּאַרְץ יִשְׁלָם אֶף כִּי-רָשָׁע וְחוֹטֵא:	Behold, the righteous in the land will be recompensed. How much <i>the other way</i> <i>with</i> the wicked and sinner!	
Prov 12:1	אֲהֵב מוֹסֵר אֱהָב דַּעַת וְשֹׂנֵא תוֹכַחַת בָּעַר:	He <i>who</i> loves correction loves knowledge, But he <i>who</i> hates reproof <i>is</i> ill-bred.	
Prov 12:2	טוֹב יִפִּיק רָצוֹן מִיהוּהָ וְאִישׁ מְזִמּוֹת יִרְשִׁיעַ:	A good <i>man</i> will obtain the LORD's goodwill, But he will condemn a <u>scheming man</u> .	scheming man ← <i>man of</i> <i>schemes</i> , a Hebraic genitive.
Prov 12:3	לֹא-יִכּוֹן אָדָם בְּרָשָׁע וְשָׂרֵשׁ צַדִּיקִים בִּלְיִמוֹט:	A man is not established by wickedness, But the root of the righteous will not be shaken.	
Prov 12:4	אִשְׁת־חַיִּל עֲטֶרֶת בַּעֲלָהּ וְכִרְקָב בַּעֲצָמוֹתָיו מִבִּישָׁה:	A virtuous wife <i>is</i> the crown of her husband, But she <i>who</i> causes shame <i>is</i> like rot in his bones.	
Prov 12:5	מַחְשְׁבוֹת צַדִּיקִים מִשְׁפָּט תַּחְבֻּלוֹת רָשָׁעִים מְרָמָה:	The thoughts of the righteous <i>are concerned</i> <i>with</i> justice, But the contrivances of the wicked <i>are with</i> deceit.	
Prov 12:6	דְּבָרֵי רָשָׁעִים אֶרְב־דָּם וּפִי יִשְׂרִים יִצִּילֵם:	The words of the wicked <i>concern</i> <u>ambushing</u> for blood, But the mouth of the upright will deliver them.	ambushing; gerundial use of the infinitive.
Prov 12:7	הַפּוֹד רָשָׁעִים וְאִינָם וּבֵית צַדִּיקִים יַעֲמֹד:	The wicked <i>are</i> <u>overthrown</u> , And they <i>are</i> <u>gone</u> , But the house of the righteous will stand.	are overthrown: an infinitive absolute. See [Ges-HG] §113ff, “best rendered by the passive”. <hr/> are gone ← <i>are not</i> .

Prov 12:8	לְפִי־שִׂכְלוֹ יִהְיֶה־אִישׁ וְנַעֲוֶה־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 נָקְלָה וְעֶבֶד לוֹ מִמֶּתְכַבֵּד וְחֹסֶר־לֶחֶם:	<i>One who is of low estate,</i> But <i>has</i> a servant, <i>Is</i> better than <i>one who</i> vaunts himself, But lacks bread.	of low estate ← <i>despised, mean.</i>
Prov 12:10	יֹדֵעַ צְדִיק נֶפֶשׁ בְּהֶמְתּוֹ וְרַחֲמֵי רָשָׁעִים אֲכֹזְרִי:	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	עֶבֶד אֲדָמְתּוֹ יִשְׁבַּע־לֶחֶם וּמְרֹדֵף רִיקִים חֹסֶר־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> <hr/> weak-minded ← <i>lacking heart.</i>
Prov 12:12	חֹמֶד רָשָׁע מְצוֹד רָעִים וְשֹׁרֶשׁ 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	בִּפְשַׁע 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 יִשְׁבַּע־טוֹב וּגְמוּל יְדֵי־אָדָם *יִשׁוּב **יֵשִׁיב לוֹ:	A man will be satiated <i>with</i> good <i>things</i> by the fruit of his mouth, And {Q: <u>he will bestow the</u> 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 vav / yod issue. <hr/> labour ( <i>qeré</i> / <i>ketiv</i> ) ← <i>hands</i> , put for the work done by them.
Prov 12:15	דֶּרֶךְ אֱוִיל יֵשֶׁר בְּעֵינָיו וְשִׁמְעַ 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	אֲוִיל בְּיוֹם יוֹדֵעַ כֶּעָסוֹ וְכֹסֶה קָלוֹן 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	יִפְיַח אֱמוּנָה יִגִּיד צֶדֶק וְעַד שִׁקְרִים מְרָמָה:	He <i>who</i> utters faithful <i>things</i> declares justice, But a <u>false witness</u> , deceit.	utters ← <i>puffs out.</i> <hr/> faithful <i>things</i> ← <i>faithfulness.</i> <hr/> false witness ← <i>witness of lies</i> , a Hebraic genitive.

Prov 12:18	יש בֹּטָה כַּמְדַּקְרוֹת חֶרֶב וּלְשׁוֹן חֲכָמִים מְרַפָּא:	There is <i>one</i> who speaks recklessly like the piercings of a sword, But the tongue of the wise <i>brings</i> healing.	
Prov 12:19	שִׁפְת־אֱמֶת תִּכּוֹן לְעַד וְעַד־אֲרֻגֶיָּה לְשׁוֹן שָׁקֶר:	A <u>truthful</u> lip is established in perpetuity, But a lying tongue <i>only</i> <i>endures</i> until I <u>act</u> all of a sudden.	truthful lip ← <i>lip of truth</i> , a Hebraic genitive.  I act all of a sudden: or <i>I give</i> <i>(it) rest</i> . AV differs ( <i>but for a</i> <i>moment</i> ); [BDB]= <i>while I would</i> <i>twinkle</i> (= <i>only for a moment</i> ).
Prov 12:20	מִרְמָה בְּלִב־חֲרָשֵׁי רָע וְלִיעָצִי שָׁלוֹם שְׂמִיחָה:	<i>There is</i> 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 righteous <i>man</i> , But the wicked will be full of trouble.	
Prov 12:22	תֹּעֲבַת יְהוָה שִׁפְת־שָׁקֶר וְעֹשֵׂי אֱמוּנָה רְצוֹנוֹ:	Lying lips <i>are</i> an abomination to the LORD, But they <i>who</i> <u>act</u> faithfully <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 כָּסֶה דַּעַת וְלֵב כְּסִילִים יִקְרָא אִוֶּלֶת:	A prudent man withholds information, But a foolish heart <u>makes</u> <u>proclamations</u> without <u>discretion</u> .	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־חֲרוּצִים תִּמְשֹׁל וְרִמְיָה תִּהְיֶה לְמָס:	The hand of the diligent will rule, But remissness will become tribute-bearing.	
Prov 12:25	דָּאָגָה בְּלִב־אִישׁ יִשְׁחָנָה וְדִבְרַת טוֹב יִשְׂמַחָנָה:	Anxiety in a man's heart brings it low, But a good word makes it rejoice.	
Prov 12:26	יֵתֵר מִרְעֵהוּ צַדִּיק וְדֶרֶךְ רָשָׁעִים תִּתְעַם:	The righteous <i>man</i> <u>is</u> a <i>better</i> guide 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 יָתַר, not תֹּר.
Prov 12:27	לֹא־יִחַרְךָ רִמְיָה צִידוֹ וְהוֹן־אָדָם יִקָּר חֲרוּץ:	The remiss will not <u>catch</u> 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	בְּאֶרֶח־צִדְקָה חַיִּים וְדֶרֶךְ נְתִיבָה אֶל־מָוֶת:	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 מוֹסֵר אָב וְלֹץ לֹא־שִׁמְעַת גְּעֵרָה:	A wise son <i>hears</i> the correction of <i>his</i> father, But a scoffer does not hear rebuke.	



Prov 13:2	מִפִּי פִי־אִישׁ יֵאָכֵל טוֹב וְנַפְשׁוֹ בְּגֵדִים חֲמָס:	A <u>man</u> shall eat <u>what is</u> good by the <u>fruit of his</u> <u>mouth</u> , But the appetite of the treacherous will be <u>slaked</u> by violence.	a man ... his ← <i>he ... a man's</i> .  by the fruit of <i>his</i> mouth: i.e. <i>by</i> <i>saying righteous things</i> .  appetite ← <i>soul</i> .
Prov 13:3	נֹצֵר פִּיּוֹ שֹׁמֵר נַפְשׁוֹ פֶּשַׁק שׁוֹפֵתִיו מִחֲתָה-לּוֹ:	He <i>who</i> guards his mouth keeps his <u>life</u> ; He <i>who</i> opens his lips wide will have ruin.	life ← <i>soul</i> .
Prov 13:4	מִתְאַוֶּה וְאִין נַפְשׁוֹ עֲצֵל וְנַפְשׁ חֲרָצִים תִּדְשֹׁן:	The lazy person longs <i>for a</i> <i>thing</i> , But <i>it comes to</i> nothing, Whilst the appetite of the industrious Will be <u>richly satisfied</u> .	person ← <i>soul</i> .  richly satisfied ← <i>made fat</i> .
Prov 13:5	דְּבַר-שָׁקֶר יִשְׁנָא צַדִּיק וְרָשָׁע יִבְאִישׁ וִיחֲפִיר:	The righteous <i>man</i> <u>hates</u> a <u>false word</u> , 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	צִדְקָה תִּצָּר תִּסְדֹּרֶךָ וְרָשָׁעָה תִּסְלֹף חֲטָאתָ:	Righteousness will guard an integrous <i>man</i> on <i>his</i> way, But lawlessness will subvert the <u>sin-offering</u> .	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> anything, 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 גְּעֵרָה:	The ransom for a man's <u>life</u> <i>is</i> his wealth, But the poor <i>man</i> does not hear <u>rebuke</u> .	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-צַדִּיקִים יִשְׁמַח וְנֹר רָשָׁעִים יִדְעָךְ:	The light of the righteous <u>shines cheerfully</u> , 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 מַצָּה וְאֶת-נוֹעָצִים חֲכָמָה:	<u>Hughtiness</u> just engenders <u>contention</u> , 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 וְקִבְּץ עַל-יָד יִרְבֶּה:	Wealth <i>obtained</i> from vain pursuits will decline, But <i>that of him</i> who gathers through <u>labour</u> will increase.	<i>that of him</i> : AV differs ( <i>he</i> ).  labour ← <i>hand</i> .
Prov 13:12	תּוֹחֶלֶת מִמְשָׁכָה מַחֲלֵה-לֵב וְעֵץ חַיִּים תִּאֲוֶה 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	בִּזְלֹזְזָה יִחַבֵּל לוֹ וְיִרָא מְצוּהָ הוּא יִשְׁלָם:	If a person 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 מִמְּקוֹשֵׁי מוֹת:	The law of the wise <i>man</i> is a source of life, By departing from deadly snares.	by departing: gerundial use of the infinitive.  deadly snares ← <i>snares of death</i> , a Hebraic genitive.
Prov 13:15	שְׂכֵל-טוֹב יִתְּנוּ-חֵן וְדָרֶךְ בְּגִדִים אֵיתָן:	Good insight gives grace, But the way of the treacherous <i>is</i> austere.	
Prov 13:16	כָּל-עֲרוֹם יַעֲשֶׂה בְדַעַת וְכִסִּיל יִפְרֹשׁ אֵוֶלֶת:	Every prudent <i>man</i> acts in an informed way, But a fool spreads nonsense.	in an informed way ← <i>with knowledge</i> .  nonsense: or <i>impiety</i> .
Prov 13:17	מְלַאֲךְ רָשָׁע יִפֹּל בְּרָע וְצִיר אֲמוּנִים מְרַפָּא:	An unjust messenger will fall into harm, But a faithful envoy brings healing.	a faithful envoy ← <i>an envoy of faithfulness</i> , a Hebraic genitive.
Prov 13:18	רֵישׁ וְקִלּוֹן פּוֹרַע מוֹסֵר וְשׁוֹמֵר תּוֹכַחַת יִכְבָּד:	Poverty and contempt await him <i>who</i> disregards correction, But he <i>who</i> takes heed of reproof will be honoured.	
Prov 13:19	תַּאֲוָה נְהִיָּה תַעֲרַב לְנֶפֶשׁ וְתוֹעֵבָת כְּסִילִים סוֹר מֵרָע:	A longing fulfilled is sweet to <i>one's</i> spirit, But <i>it</i> is an abomination to fools to depart from evil.	fulfilled ← <i>come about</i> .  spirit ← <i>soul</i> .
Prov 13:20	*הַלּוֹךְ אֶת-חֲכָמִים *וְחָכָם יִיחָדּוּ וְרָעָה כְּסִילִים יָרוּעַ:	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 יָרוּעַ ( <i>associates ... suffer evil</i> ).
Prov 13:21	חֲטָאִים תִּרְדֹּף רָעָה וְאֶת-צַדִּיקִים יִשְׁלֵם-טוֹב:	Trouble will pursue 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 חֹטָא:	A good <i>man</i> leaves an inheritance to his sons' sons, Whereas the wealth of the sinner Is hidden away for the righteous.	whereas: wider use of the <i>vav</i> .
Prov 13:23	רַב-אֲכָל גִּיר רָאשִׁים וַיֵּשׁ נִסְפָּה בְּלֹא מִשְׁפָּט:	The agricultural work of the poor brings abundance of food, But there is <i>the one who</i> perishes without justice.	there is <i>the one who</i> 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 בְנוֹ וְאֹהָבוֹ שֶׁחֵרוֹ 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	צָדִיק אֵכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רָשָׁעִים תִּחְסָר: פ	The righteous eats to <u>his</u> heart's content, 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 בָּנְתָה בֵּיתָהּ וְאוֹלֶת בִּידֶיהָ תִּהְרָסֶנּוּ:	The <u>wisdom</u> of women <i>is what</i> builds up their household, But <u>foolishness</u> in their hands demolishes it.	wisdom: AV differs somewhat, taking the word as an adjective. [AnLx] accepts חֲכָמוֹת as a secondary form of the noun חֲכָמוֹת ( <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	בִּפִּי־אוֹיֵל חֶטֶר גָּאוֹה וְשִׁפְתָּי חֲכָמִים תִּשְׁמֹרֵם:	In the mouth of the fool <i>is</i> a sceptre of pride, But the lips of the wise will guard them.	the lips of the wise will guard them: reading תִּשְׁמֹרֵם. 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 אֱלֹפִים אֲבוֹס בָּר וְרַב־תְּבוּאוֹת בִּכְח שׁוֹר:	For want of oxen, the stall <i>is</i> empty, But abundance of produce <i>is</i> by the strength 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 יִכְזָּב וַיִּפִּיחַ כְּזָבִים עַד שֶׁקֶר:	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> , Hebraic genitives.  utters ← <i>puffs out</i> .
Prov 14:6	בִּקְשׁ-לֵץ חֲכָמָה וְאֵין וְדַעַת לִנְבוֹן נִקְל:	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 מִנֶּגֶד 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	חֲכָמַת עָרוֹם הֵבִין דַּרְכָּהּ וְאוֹלֶת 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	אֲוִלִּים יִלְיֹץ אִשָּׁם וּבֵין יֹשְׁרִים רָצוֹן:	<i>As for fools, each ridicules the guilt-offering,</i> But among the upright is goodwill.	<i>As for fools, each ridicules the guilt-offering: AV differs somewhat (fools make a mock at sin), and see [CB]. Alternatively, read (as for) fools, the (consequences of) guilt will ridicule (them).</i>
Prov 14:10	לֵב יוֹדֵעַ מֵרַת נַפְשׁוֹ וּבִשְׂמֻחָתוֹ לֹא-יִתְעַרֵּב זֶר:	The heart knows its own bitterness, And a stranger does not interfere with its joy.	its own bitterness ← <i>the bitterness of its soul.</i>
Prov 14:11	בֵּית רָשָׁעִים יִשָּׂמַד וְאַהֲלֵ יֹשְׁרִים יִפְרִיחַ:	The house of the wicked will be destroyed, But the tent of the upright will flourish.	
Prov 14:12	יֵשׁ דֶּרֶךְ יֹשֵׁר לִפְנֵי-אִישׁ וְאַחֲרִיתָהּ דְּרָכֵי-מָוֶת:	There is a way which <i>seems</i> right from man's perspective, But its end is the ways of death.	from man's perspective ← <i>before man.</i>
Prov 14:13	גַּם-בְּשִׁחוֹק יִכָּאֵב-לֵב וְאַחֲרִיתָהּ שִׂמְחָה תִּוְגָה:	Also in jesting there will be heartache, And the result of it is that the fun will become grief.	there will be heartache ← <i>the heart will ache.</i> <hr/> result ← <i>end (in time).</i>
Prov 14:14	מִדְרָכָיו יִשְׂבַּע סוֹג לֵב וּמַעְלָיו אִישׁ טוֹב:	A backslider in heart will be satiated with his ways, And over against this, so will the good man!	over against this ← <i>from on / against it.</i>
Prov 14:15	פֶּתִי יֶאֱמִין לְכָל-דִּבָּר וְעֶרְוֹם יִבִּין לְאֲשָׁרוֹ:	The gullible man believes every word, But the prudent understands his course.	
Prov 14:16	חָכָם יִרָא וְסָר מֵרָע וְכֹסִיל מִתְעַבֵּר וּבֹטֵחַ:	A wise man is fearful And departs from evil, But a fool behaves wantonly And has confidence.	
Prov 14:17	קָצֵר-אַפִּים יַעֲשֶׂה אֲוִלָּת וְאִישׁ מְזֻמּוֹת יִשָּׂנָא:	He who is impatient will act foolishly, And a scheming man will be hated.	a scheming man ← <i>a man of schemes, a Hebraic genitive.</i>
Prov 14:18	נָחֳלוֹ פִתְאִים אֲוִלָּת וְעֶרְוֹמִים יִכְתְּרוּ דָּעַת:	The gullible inherit foolishness, But the prudent are crowned with knowledge.	
Prov 14:19	שָׂחוּ רָעִים לִפְנֵי טוֹבִים וְרָשָׁעִים עַל-שַׁעְרֵי צֶדִיק:	The bad will submit to the good, And the wicked will be at the gates of the righteous one.	bad ... good ... wicked: all plural. Followed by the singular <i>righteous</i> , suggesting a Messianic interpretation.
Prov 14:20	גַּם-לְרָעָהּ יִשָּׂנָא רֵשׁ וְאַהֲבֵי עֲשִׂיר רַבִּים:	The poor is hated even by his neighbour, But there are many who love a rich man.	

Prov 14:21	בִּזְלִיעָהוּ חוֹטֵא וּמַחֲזִין *עֲנִיִּים *עֲנֻיִּים אֲשֶׁרֵיוּ:	A sinner despises his neighbour, But happy <i>is</i> he <i>who</i> is merciful to the {K: poor} [Q: meek].	The <i>ketiv</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue.
Prov 14:22	הֲלוֹא־יִתְּעוּ חֲרָשֵׁי רָע וַחֲסָד וְאִמֶּת חֲרָשֵׁי טוֹב:	Will not those <i>who</i> perpetrate evil perish, Whereas kindness and truth <i>will accompany</i> those <i>who</i> perform 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־שְׁפָתַיִם אֶדְלִמְחֶסוֹר:	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 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 אִמֶּת וַיִּפֹּחַ כְּזָבִים מִרְמָה:	A true witness saves <u>lives</u> , But a deceitful <i>witness utters</i> lies.	lives ← <i>souls</i> .  utters ← <i>puffs out</i> .
Prov 14:26	בִּירְאַת יְהוָה מְבִטָּח־עַז וְלִבָּנוֹ יִהְיֶה מַחֲסֶה:	In the fear of the LORD <i>is</i> strong security, And his sons will have a refuge.	strong security ← <i>security of strength</i> , a Hebraic genitive.
Prov 14:27	יִרְאַת 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	בְּרִבְעָם הַדֶּרֶת־מֶלֶךְ וּבְאֶפְס לֹאִם מִחֲתַת רְזוֹן:	The splendour of a king <i>is</i> in a large population, And lack of people <i>is</i> ruinous demise.	large population ← <i>multitude of people</i> .  ruinous demise ← <i>ruin of diminution</i> , translated as a reverse Hebraic genitive. AV differs ( <i>destruction of the prince</i> ), from root רָזַן, not our רָזָה.
Prov 14:29	אָרֶךְ אַפִּים רַב־תְּבוּנָה וּקְצֵר־רוּחַ מְרִים אֹלֶת:	He <i>who is</i> patient <i>is</i> of great understanding, But he <i>who is</i> impatient extols foolishness.	patient ← <i>long of temperament</i> .  impatient ← <i>short of spirit</i> .
Prov 14:30	חַיִּי בָשָׂרִים לֵב מִרְפָּא וְרָקֵב עֲצָמוֹת קִנְאָה:	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	עוֹשֶׂה־דָּל חֲרָף עֲשָׂהוּ וּמִכְבֹּדוֹ חֲנֹן אֲבִיוֹן:	He <i>who</i> oppresses the poor reproaches his maker, But he <i>who</i> honours him <i>is</i> gracious to the needy.	
Prov 14:32	בִּרְעָתוֹ יִדְחָה רָשָׁע וַחֲסֶה בְּמוֹתוֹ צַדִּיק:	A wicked <i>man</i> will be abased by his evil, But the righteous has confidence at his death.	

Prov 14:33	בִּלְבַב גְּבוּז תִּנּוּחַ חֲכָמָה וּבִקְרֹב כְּסִילִים תִּדּוּעַ:	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 תְרוֹמֶם-גּוֹי וְחָסֵד לְאֻמִּים חֲטָאת:	Righteousness will exalt a people, But sin is a reproach to nations.	reproach: a homonym; the more common meaning is <i>kindness</i> .
Prov 14:35	רֵצוֹן-מֶלֶךְ לַעֲבָד מִשְׁכִּיל וְעִבְרָתוֹ תִהְיֶה מִבִּישׁ:	A king's delight is in a sensible servant, But his wrath will be <i>directed at him who</i> causes shame.	
Prov 15:1	מַעֲנֵה-רֹדֶף יִשִּׁיב חֲמָה וּדְבַר-עֲצָב 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 יִבִּיעַ אִוֶּלֶת:	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-מָקוֹם עֵינֵי יְהוָה צִפּוֹת רָעִים וְטוֹבִים:	The eyes of the LORD are 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 וְסִלָּף כֶּה שֹׁפֵר בְּרוּחַ:	A calming tongue is a tree of life, But perverseness with the tongue is 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	אִוִּיל יִנְאָץ מוֹסֵר אָבִיו וְשֹׁמֵר תּוֹכַחַת יַעֲרֵם:	A fool scorns his father's correction, But he who respects reproof will act prudently.	respects ← <i>guards</i> .
Prov 15:6	בֵּית צַדִּיק חֵסֶן רַב וּבִתְבוּאָת רָשָׁע נַעֲכָרֶת:	The house of the righteous man is great wealth, But the income of the wicked man will bring trouble.	
Prov 15:7	שִׁפְתֵי חֲכָמִים יַזְרִיזוּ דַעַת וְלֵב כְּסִילִים לֹא-כֵן:	The lips of the wise broadcast knowledge, But the heart of fools is dishonest.	dishonest: AV differs somewhat ( <i>not so</i> ), also possible, and ultimately from the same root (כִּזַּב).
Prov 15:8	זִבַּח רָשָׁעִים תוֹעֲבַת יְהוָה וּתְפִלַּת יֹשְׁרִים רְצוֹנוֹ:	The sacrifice of the wicked is an abomination to the LORD, But the prayer of the upright is his delight.	sacrifice of the wicked: a subjective genitive (the wicked sacrifice). but: adversative use of the <i>vav</i> .

Prov 15:9	תוֹעֲבַת יְהוָה דֶּרֶךְ רָשָׁע וּמִרְדֵּף צְדָקָה יֵאָהֵב:	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	מוֹסֵר רֵעַ לְעֵזֵב אֶרֶץ שׁוֹנֵא תוֹכַחַת יָמוּת:	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	שְׂאוֹל וְאַבְדּוֹן נֶגֶד יְהוָה אֵף כִּי־לְבוֹת בְּנֵי־אָדָם:	The grave and <u>destruction</u> <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	לֹא יֵאָהֵב־לֵץ הוֹכֵחַ לוֹ אֶל־חֲכָמִים לֹא יֵלֵךְ:	The mocker does not love him <i>who</i> reproves him; He does not go to the wise.	
Prov 15:13	לֵב שִׂמְחָה יִיטֵב פָּנִים וּבְעֵצְבַת־לֵב רוּחַ נִכְאָה:	A joyful heart makes the face cheerful, But in a <u>sorrowful heart</u> <i>is</i> a dejected spirit.	a sorrowful heart ← <i>sorrow of heart</i> .
Prov 15:14	לֵב נָבוֹן יִבְקֹשׁ־דַּעַת *וּפְנֵי **וּפִי כְסִילִים יִרְעָה אֵוֹלֶת:	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	כָּל־יְמֵי עֲנִי רָעִים וְטוֹב־לֵב מִשְׁתָּה תָמִיד:	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	טוֹב־מָעַט בִּירְאַת יְהוָה מֵאוֹצַר רָב וּמְהוּמָה בּוֹ:	<i>It is better to have</i> little, With fear of the LORD, Than great treasure, But turmoil with it.	
Prov 15:17	טוֹב אֲרֻחַת יֵרֶק וְאַהֲבַה־שָׁם מִשּׁוֹר אָבוֹס וּשְׁנֵאָה־בּוֹ:	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 hatred in it</i> .
Prov 15:18	אִישׁ חֲמָה יִגְרֶה מְדוֹן וְאַרְד אֲפִים יִשְׁקִיט רִיב:	A <u>bad-tempered man</u> will stir up strife, But <u>forbearance</u> quietens a quarrel.	bad-tempered man ← <i>man of wrath</i> .  forbearance ← <i>length of temper</i> .  The alliteration (stir ... strife, quieten ... quarrel) was not deliberate.
Prov 15:19	דֶּרֶךְ עֲצֹל כְּמִשְׁכַּת חֲדָק וְאַרְחַת יִשְׂרָיִם סִלְלָה:	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 סִלְלָה, a <i>rampart</i> .
Prov 15:20	בֶּן חָכָם יִשְׂמַח־אָב וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ:	A wise son brings joy to the father, But a foolish man despises his mother.	

Prov 15:21	אֵוֶלֶת שְׁמָחָה לַחֲסֵר־לֵב וְאִישׁ תְּבוּנָה יִישָׁר־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 מַחֲשָׁבוֹת בְּאֵין סוֹד וּבְרֹב יוֹעֲצִים תִּקְוִים:	Projects <u>fail</u> for lack of consultation, But you will prosper 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 established</i> ).  if <i>you have</i> ← <i>by</i> .
Prov 15:23	שְׁמָחָה לְאִישׁ בְּמַעֲנֵה־פִיו וְדָבָר בְּעִתּוֹ מֵה־טוֹב:	A man's joy <i>comes</i> from the <u>aptness of his speech</u> , And how good a word <u>in</u> <u>season is!</u>	aptness of his speech ← <i>answer / intent of his mouth</i> , so <i>answerableness</i> .  in season ← <i>in its season</i> .
Prov 15:24	אַרְחַ חַיִּים לְמַעַלָּה לְמַשְׁכִּיל לְמַעַן סוֹר מִשְׁאוֹל 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 גָּאִים יִסַּח   יְהוָה וַיִּצַּב גְּבוּל אֱלֻמָּנָה:	The LORD will pluck the house of the proud away, But he will appoint an <u>estate</u> <u>for</u> the widow.	estate ← <i>boundary</i> .  for ← <i>of</i> . Wider use of the construct state.
Prov 15:26	תּוֹעֲבַת יְהוָה מַחֲשָׁבוֹת רָע וְטַהֲרִים אִמְרֵי־נֶעֱמָ:	The thoughts of the evil <i>man</i> <i>are</i> an <u>abomination</u> to the LORD, But pleasant words <i>are</i> pure.	abomination to ← <i>abomination of</i> .  pleasant words ← <i>words of pleasantness</i> , a Hebraic genitive.  pleasant words <i>are</i> pure: 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 בָּצַע וְשׂוֹנֵא מִתְנַת יַחֲיָה:	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 לְעֹנּוֹת וּפִי רְשָׁעִים יִבְיַע רָעוֹת:	A righteous heart meditates <i>on</i> how to give an answer, But the mouth of the wicked exudes evil <i>things</i> .	
Prov 15:29	רַחוּק יְהוָה מִרְשָׁעִים וְתִפְלָת צַדִּיקִים יִשְׁמַע:	The LORD <i>is</i> far away from the wicked, But he hears the prayer of the righteous.	
Prov 15:30	מְאוֹר־עֵינַיִם יִשְׂמַח־לֵב שְׂמוּעָה טוֹבָה תִּדְשֹׁן־עַצָּם:	The <u>light of the eyes</u> makes the heart glad, And a good report <i>heard</i> <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	אָזֶן שֹׁמַעַת תּוֹכַחַת חַיִּים בְּקָרֵב חֲכָמִים תִּלְוִן:	An ear that hears <u>reproof</u> <i>which gives</i> life Will dwell in the company of the wise.	reproof <i>which gives</i> life ← <i>reproof of life</i> . Wider use of the construct state.



Prov 15:32	פֹּרַע 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 <i>inward</i> understanding.	self ← <i>soul</i> .  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> <i>wise</i> reproof, 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 reproofs).
Prov 16:1	לְאָדָם מַעֲרָכֵי־לֵב וּמִיָּהוָה מַעֲנֵה לְשׁוֹן:	Man <i>has</i> <i>resolutions</i> , But from the LORD <i>comes</i> the <i>spoken</i> answer.	resolutions ← <i>arrangements of</i> <i>heart</i> .  spoken answer ← <i>answer of the</i> <i>tongue</i> .
Prov 16:2	כָּל־דַּרְכֵי־אִישׁ זֶךְ בְּעֵינָיו וְתִכֵּן רוּחֹת יְהוָה:	All man's ways <i>are</i> pure in his <i>own</i> eyes, But the LORD <i>assesses</i> the <i>nature of</i> spirits.	assesses ← <i>weighs</i> .
Prov 16:3	גַּל אֶל־יְהוָה מַעֲשֶׂיךָ וַיְכַנּוּ מַחֲשַׁבְתֶּיךָ:	<i>Commit</i> your deeds to the LORD, And your thoughts will be <i>well-grounded</i> .	commit ← <i>roll</i> .  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> purpose, 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	תוֹעֲבַת יְהוָה כָּל־גְּבַה־לֵב יָד לֵיד לֹא יִנָּקָה:	Everyone of a haughty heart <i>is an abomination to</i> the LORD, <i>And he who colludes with</i> <i>them</i> will not be held innocent.	abomination to: see Prov 15:26.  he <i>who</i> colludes ← <i>hand to</i> <i>hand</i> . AV differs somewhat.
Prov 16:6	בַּחֲסֵד 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־אוֹיְבָיו יִשְׁלָם אֹתוֹ:	When a man's ways are <i>pleasing to</i> the LORD, He will cause <i>even a man's</i> enemies to be at peace with him.	pleasing to ← <i>the pleasure of</i> .  even a <i>man's</i> ← <i>also his</i> .
Prov 16:8	טוֹב־מַעַט בַּצְדָּקָה 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 יְכִין צִעְדּוֹ:	A man's heart plans his course, But <i>it is</i> the LORD <i>who</i> directs his steps.	

Prov 16:10	קֶסֶם   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 ← mouth.
Prov 16:11	פָּלֶס   וּמֵאזֵנֵי מִשְׁפָּט לִיהוָה מַעֲשֵׂהוּ כָּל־אֲבָנֵי־כִּים:	The LORD has a just balance and scales; All the weights of the bag are his work.	weights ← stones.
Prov 16:12	תֹּעֲבַת מַלְכִּים עֲשׂוֹת רָשָׁע כִּי בַצִּדִּקָּה 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 ← an abomination of kings. Wider use of the construct state. A subjective genitive (kings abominate). act wickedly ← do wickedness.
Prov 16:13	רְצוֹן מַלְכִּים שִׁפְתֵי־צֶדֶק וְדִבַּר יִשְׁרִים יֶאֱהָב:	Just pronouncements are the delight of kings, And he loves him who speaks uprightly.	pronouncements ← lips. he loves: AV differs (they love). Perhaps understand each loves. uprightly ← upright (things).
Prov 16:14	חֲמַת־מֶלֶךְ מִלֹּא־כִי־מוֹת וְאִישׁ חָכָם יִכְפֹּרָנָה:	The wrath of a king is like angels of death, But a wise man will appease it.	
Prov 16:15	בְּאוֹר־פָּנֵי־מֶלֶךְ חַיִּים וְרִצְוֹנוֹ 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 ← face. acceptance by him ← his acceptance. A subjective genitive (he accepts).
Prov 16:16	קָנָה־חֲכָמָה מִה־טוֹב מִחֲרוֹץ וּקְנוֹת בִּינָה נִבְחַר מִכָּסֶּף:	How much better it is to acquire wisdom than pure gold, And how preferable to acquire understanding than silver!	to acquire (first occurrence in verse): a rare infinitive construct form, also seen in Prov 21:3.
Prov 16:17	מַסַּלַת יִשְׁרִים סוֹר מֶרַע שֹׁמֵר נַפְשׁוֹ נֹצֵר דְּרָכָו:	The course of the upright is to depart from evil; He who guards his way keeps his life safe.	life ← soul.
Prov 16:18	לִפְנֵי־שֹׁבֵר גָּאוֹן וְלִפְנֵי כְשָׁלוֹן גְּבוּהַ רוּחַ:	Pride comes before a disaster, And a haughty spirit before ruin.	a disaster ← breakage. a haughty spirit ← height of spirit.
Prov 16:19	טוֹב שְׁפַל־רוּחַ אֶת־*עֲנִיִּים **עֲנִיִּים מִחֲלֶק שָׁלָל אֶת־גִּזְאִים:	It is better to be of a lowly spirit with the {Q: meek} [K: poor] Than to share spoil with the proud.	The ketiv / qeré issue is a yod / vav issue.
Prov 16:20	מִשְׁכִּיל עַל־דְּבַר יִמְצָא־טוֹב וּבֹטָח בִּיהוָה אֲשֶׁרֵּיו:	He who acts sensibly in a matter will find good, And happy is he who trusts in the LORD.	

Prov 16:21	לְחֶכְמִים לֵב יִקְרָא נְבוֹן וּמִתְק 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 שָׂכַל בְּעָלָיו וּמוֹסַר אֲוִלִים אֹלֶת:	Insight <i>is</i> a source of life <i>to</i> 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 חָכָם יִשְׁכִּיל פִּיהוּ וְעַל־שְׁפָתָיו יִסִּיף לֶקַח:	A wise heart instructs <u>one's</u> <u>mouth</u> And adds learning to one's lips.	one's mouth: i.e. <i>what to say</i> .
Prov 16:24	צוּף־דְּבַשׁ אִמְרֵי־נֶעֱם מְתוֹק לְנֶפֶשׁ וּמִרְפָּא לְעַצָּם:	<u>Pleasant words</u> are a honeycomb – Sweet to <u>one's sentiments</u> , And healing to the body.	pleasant words ← <i>words of</i> <i>pleasantness</i> , a Hebraic genitive.  <u>one's sentiments</u> ← <i>the soul</i> .
Prov 16:25	יֵשׁ דֶּרֶךְ יִשָּׁר לִפְנֵי־אִישׁ וְאַחֲרֵיתָהּ דֶּרֶכ־יָמוּת:	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</i> <i>man's face</i> .  Compare Prov 14:12.
Prov 16:26	נֶפֶשׁ עֹמֵל עֲמָלָה לֹא כִי־אֶכְף עָלָיו פִּיהוּ:	A person who toils Toils for himself, For <u>his aspirations</u> urge <u>him</u> <u>on</u> .	person ← <i>soul</i> .  <u>his aspirations</u> urge him on ← <i>his mouth presses down on him</i> .
Prov 16:27	אִישׁ בִּלְעֵל כָּרָה רָעָה וְעַל־שְׁפָתָיו** שִׁפְתּוֹ כְּאֵשׁ צָרְבֶת:	A useless man <u>plots</u> evil, And <i>what is</i> on his {K: lips} [Q: lip] <i>is</i> like a <u>scorching fire</u> .	plots ← <i>digs</i> .  a scorching fire ← <i>a fire of</i> <i>scorching</i> , a Hebraic genitive.
Prov 16:28	אִישׁ תְּהַפְּכוֹת יִשְׁלַח מָדוֹן וְנִרְגָּז מִפְּרִיד אֱלוֹף:	A <u>subversive man</u> launches <i>into</i> contention, And a gossipmonger separates <u>friends</u> .	subversive man ← <i>man of</i> <i>subversions</i> , a Hebraic genitive.  <u>friends</u> ← <i>a friend</i> .
Prov 16:29	אִישׁ חָמָס יַפְתֵּהּ רֵעֵהוּ וְהוֹלִיכוֹ בְּדֶרֶךְ לֹא־טוֹב:	A <u>malevolent</u> 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	עֹצֵה עֵינָיו לַחֲשֹׁב תְּהַפְּכוֹת קֶרֶן 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 <i>intent</i> .	seals ← <i>presses together</i> .
Prov 16:31	עֲטֹרַת תְּפָאֶרֶת שִׁיבָה בְּדֶרֶךְ צִדְקָה 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	טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמַשְׁלָל בְּרוּחוֹ מִלִּכְד עִיר:	<i>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.</i>	
Prov 16:33	בְּחִיק יוֹטֵל אֶת־הַגּוֹרֵל וּמִיָּהוָה כָּל־מִשְׁפָּטוֹ:	<i>One's lot is cast into the lap, But from the LORD comes all his judgment.</i>	
Prov 17:1	טוֹב פֶּת חֲרִיבָה וְשִׁלּוּה־בָּה מִבֵּית מֶלֶא וּבְחִירִיב:	<i>A dry morsel when there is calm with it Is better than a house full of meat with strife.</i>	meat with ← <i>sacrifices of</i> , but also used of <i>slaughter for meat</i> . Wider use of the construct state.
Prov 17:2	עֶבֶד־מִשְׁכִּיל יִמְשֵׁל בְּבֶן מִבִּישׁ וּבִתְוֹךְ אֲחִים יַחֲלֹק נַחֲלָה:	<i>An intelligent servant will rule over a son who causes shame, And he will have a share of the inheritance among the brothers.</i>	
Prov 17:3	מִצְרֵף לִכְסֵף וְכוּר לְזָהָב וּבַחַן לִבּוֹת יְהוָה:	<i>The crucible is for silver, And the furnace for gold, But it is the LORD who tests hearts.</i>	
Prov 17:4	מָרַע מְקַשֵּׁיב עַל־שִׁפְת־אָוֶן שֶׁקֶר מְזִין עַל־לִשׁוֹן הָיֹת:	<i>An evildoer heeds unprofitable lips, And a lie feeds a perverse tongue.</i>	unprofitable lips ... perverse tongue ← <i>a lip of nothingness</i> ... <i>a tongue of perversities</i> , Hebraic genitives.  lie: AV differs, <i>liar</i> , but only here; elsewhere <i>lie</i> or similar.  feeds: AV differs ( <i>giveth ear</i> ). We take the verb as הִזִּין, root זון, not AV's הִאֲזִין. AV's reading cannot be ruled out.
Prov 17:5	לַעֲג לְרֹשׁ חָרָף עֲשָׂהוּ שִׂמְחָה לְאִיד לֹא יִנָּקָה:	<i>He who mocks the poor Reproaches his maker; He who rejoices in another's calamity Will not be absolved.</i>	
Prov 17:6	עֲטֹרַת זָקְנִים בְּנֵי בָנִים וּתְפִאֲרַת בָּנִים אֲבוֹתָם:	<i>Grandchildren are the crown of old men, And the glory of sons is their fathers.</i>	grandchildren ← <i>sons of sons</i> , so <i>grandsons</i> .  fathers: including <i>forefathers</i> .
Prov 17:7	לֹא־נֶאֱוָה לְנָבֵל שְׁפַת־יֵתֶר אֶף כִּי־לִנְדִיב שְׁפַת־שֶׁקֶר:	<i>Verbosity is not becoming to an irreverent man; How much less lying lips to a well-bred man!</i>	verbosity ← <i>a lip of abundance</i> .  lying lips ← <i>a lying lip</i> .
Prov 17:8	אֶבֶן־חַן הַשַּׁחַד בְּעֵינֵי בַעֲלֹיו אֶל־כָּל־אֲשֶׁר יַפְנֶה יִשְׁכִּיל:	<i>A gift is a beautiful gemstone in the eyes of its owner; Wherever he turns, He considers it.</i>	a beautiful gemstone ← <i>a stone of grace</i> , a Hebraic genitive.  he ... he considers it: AV differs ( <i>it ... it prospers</i> ).

Prov 17:9	מְכַסֶּה פֶּשַׁע מִבֶּקֶשׁ אֱהָבָה וְשִׁנָּה בְדָבָר מִפְּרִיד אֱלוֹף: He who pardons a transgression Seeks love, But he who 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 גְּעֵרָה בְּמִבִּין מֵהֶכּוֹת כְּסִיל מֵאָה: A rebuke is more effective With one who 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	אֲדֹ-מָרִי יִבְקֹשׁ-רָע וּמִלְאָד אֶכְזָרִי יִשְׁלַח-בּוֹ: 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 שְׂכּוֹל בְּאִישׁ וְאֶל-כְּסִיל בְּאוֹלָתוֹ: May a bereaved bear meet a man Rather than that 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	מִשִּׁיב רָעָה תַּחַת טוֹבָה לֹא-תָמִישׁ **תִּתְּמוּשׁ 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 מִים רֵאשִׁית מָדוֹן וּלְפָנָי הִתְגַּלַּע הָרִיב נָטוּשׁ: 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 וּמִרְשִׁיעַ צַדִּיק 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	לְמַה-זֶּה מִחִיר בִּיד-כְּסִיל לְקִנּוֹת חֲכָמָה וְלִב-אֵין: 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 הָרֵעַ 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 חֲסֵר-לֵב תּוֹקֵעַ כַּף עֵרֶב עֲרֵבָה לִפְנֵי רֵעֵהוּ: 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 מִגְבִּיָּה פִּתְחוֹ מִבֶּקֶשׁ-שָׁבָר: 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	עֲקֹשֶׁלֶב לֹא יִמְצָא טוֹב וְנִהְפֹךְ בְּלִשְׁוֹנוֹ יִפּוֹל בְּרָעָה:	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	יֶלֶד בָּסִיל לְתוֹגָה לוֹ וְלֹא־יִשְׂמַח אָבִי נָבֵל:	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 שִׂמַּח יִיטֵב גֵּהֶה וְרוּחַ נִכְאָה תִיבֶשֶׁת גָּרֶם:	A joyful heart brings good healing, But a dejected spirit parches the <i>human</i> frame.	
Prov 17:23	שׂוֹחַד מִחִיק רָשָׁע יִקַּח לְהִטּוֹת אֲרָחוֹת מִשְׁפָּט:	A wicked <i>man</i> takes a bribe out of <del>the</del> lap To pervert the <i>course</i> of justice.	the lap: where the purse is kept. course ← <i>paths</i> .
Prov 17:24	אֶת־פָּנָי מִבֵּין חֲכָמָה וְעֵינַי כָּסִיל בִּקְצֵה־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	בָּעַס לֹא־בִּיּו בֶן כָּסִיל וְמָמָר לִיּוֹלָדָתוֹ:	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 עֲנֹשׁ לַעֲדִיק לֹא־טוֹב לְהַכּוֹת נְדִיבִים עַל־יֹשֶׁר:	It is not right <i>at all</i> to punish the righteous, Or to beat the noble-minded for <i>their</i> uprightness.	at all ← <i>also</i> , but with wider, intensifying, scope.
Prov 17:27	חֹשֶׁךְ אִמְרָיו יוֹדֵעַ דַּעַת *וּקֹר־יִקְר־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>qeré</i> issue is a <i>vav</i> / <i>yod</i> issue.
Prov 17:28	גַּם אֲנִיל מַחְרִישׁ חֲכָם יִחְשַׁב אִטָּם שִׁפְתָּיו נִבּוֹן:	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 נַפְרָד בְּכָל־תּוֹשִׁיָּה יִתְגַּלֵּעַ:	A <i>recluse</i> seeks to fulfil his yearning, And despite all his resourcefulness, He flares up.	recluse ← <i>separated (man)</i> . AV differs in some respects.
Prov 18:2	לֹא־יִחְפֹּץ בָּסִיל בְּתְבוּנָה כִּי אִם־בְּהִתְגַּלּוֹת לְבוֹ:	A fool does not take delight in understanding, But <i>in laying open</i> his heart.	in laying open: gerundial use of the infinitive.
Prov 18:3	בָּבוֹא־רָשָׁע בָּא גַם־בּוֹז וְעַם־קִלּוֹן חֲרָפָה:	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 דְּבַרִּי פִי־אִישׁ נַחַל נֹבֵעַ מִקְוֵה חֲכָמָה:	The words of a man's mouth are deep waters, <i>And</i> the source of wisdom is a gushing stream.	<i>and</i> : perhaps supply <i>but</i> .
Prov 18:5	שָׂאת פְּנֵי־רָשָׁע לֹא־טוֹב לְהִטּוֹת צַדִּיק בַּמִּשְׁפָּט:	To <u>show partiality</u> to the wicked <i>is</i> not good, <i>Nor is it</i> to <u>pervert the</u> <u>course of justice</u> of the righteous <i>man</i> .	to show partiality to ← <i>to lift</i> <i>the 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 כֹסֵל יִבְאוּ בָרִיב וּפִיו לְמַהֲלָמוֹת יִקְרָא:	The lips of the fool enter into a quarrel, And his mouth calls out for beatings.	
Prov 18:7	פִי־כֹסֵל מַחְתֶּה־לוֹ וּשְׁפָתָיו מוֹקֵשׁ נַפְשׁוֹ:	The fool's mouth <i>is</i> his ruin, And his lips <i>are</i> a <u>trap</u> for his <u>life</u> .	a trap for ← <i>a trap of</i> . Wider use of the construct state. life ← <i>soul</i> .
Prov 18:8	דְּבַרִּי גִרְגֵן כְּמַתְּלֵה־מִים וְהֵם יֵרְדוּ חֲדָר־בֶּטֶן:	The words of a gossipmonger <i>are</i> like <u>delicacies</u> , 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 מְתָרְפָה בַּמְּלָאכָתָו אַח הוּא לְבַעַל מִשְׁחִית:	Also he <i>who</i> is slack in his work <i>Is</i> a brother to a <u>ruinous</u> <u>man</u> .	ruinous man ← <i>possessor of</i> <i>ruination</i> .
Prov 18:10	מִגְדַּל־עֹז שֵׁם יְהוָה בּוֹ־יִרְוֶן צַדִּיק 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 קִרְיַת עֹז וּכְחוּמָה נִשְׁגָּבָה בַּמִּשְׁכִּיתוֹ:	A rich <i>man's</i> wealth <i>is</i> his strong town, And <i>it is</i> like a high wall in his <u>imagination</u> .	imagination: AV differs somewhat ( <i>conceit</i> ).
Prov 18:12	לִפְנֵי־שֹׁבֵר יִגְבֶּה לִב־אִישׁ וּלִפְנֵי כְבוֹד עֲנוּה:	A man's heart is haughty before a <u>disaster</u> , But meekness <i>is warranted</i> before honour.	a disaster ← <i>breakage</i> .
Prov 18:13	מִשִּׁיב דָּבָר בְּטָרִם יִשְׁמַע אִוֶּלֶת הִיא־לוֹ וּכְלָמָה:	<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 יַכְלִיֵּל מַחְלָהוּ וְרוּחַ נִכְאָה 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 נָבוֹן יִקְנֶה־דַּעַת וְאָזֻן חֲכָמִים תִּבְקֶשׁ־דַּעַת:	An understanding heart acquires <u>knowledge</u> , And <i>it is</i> <u>knowledge</u> that the ear of the wise seeks.	knowledge ... knowledge: otiose, but see Gen 12:5.
Prov 18:16	מִתֵּן אָדָם יִרְחִיב לוֹ וּלְפָנָיו גְּדֻלִּים יִנְחֲנֻהוּ:	A gift from a man provides <u>relief</u> for him And leads him to the presence of the great.	provides relief for ← <i>widens</i> .

Prov 18:17	צִדִּיק הָרִאשׁוֹן בְּרִיבוֹ *יבא-**וּבֹא-רָעָהוּ וַחֲקֶרֶוּ:	The first to state his case seems right in his lawsuit, {K: But} [Q: But] when his neighbour comes, He investigates him.	The <i>ketiv</i> / <i>qeré</i> issue is a yod / vav issue.
Prov 18:18	מְדִינִים יִשְׁבִּית הַגּוֹרֵל וּבֵין עֲצוּמִים יִפְרִיד:	The lot as determined puts an end to disputes, And it parts great men.	parts ← parts between.
Prov 18:19	אֶחָ נִפְשָׁע מִקְרִית-עוֹ *וּמְדוֹנִים *וּמְדִינִים כְּבָרִיחַ אֶרְמוֹן:	An offended brother is more difficult to win over Than a strong town, As are arguments Than a castle gate bolt.	arguments: the <i>ketiv</i> and <i>qeré</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 תְּבוֹאֹת שְׂפָתָיו יִשְׂבַּע:	By the fruit of a man's mouth His stomach will be satisfied, And by the produce of his lips He will be satiated.	satisfied ... satiated ← satisfied ... satisfied. Otiose, but see Gen 12:5.
Prov 18:21	מָוֶת וְחַיִּים בְּיַד-לָשׁוֹן וְאֹהֲבֶיהָ יֹאכֵל פְּרִיָּהּ:	Life and death are in the power of the tongue, And those who love it Will eat its fruit.	life and death ← death and life.  eat its fruit: i.e. reap the consequences (good or bad).
Prov 18:22	מָצָא אִשָּׁה מָצָא טוֹב וַיִּפֶּק רָצוֹן מִיהוָה:	He who has found a wife Has found something good And has received goodwill from the LORD.	
Prov 18:23	תַּחֲנוּנִים יְדַבֵּר-רֹשׁ וְעֹשִׁיר יַעֲנֶה עֲזוֹת:	He who is impoverished utters supplications, But a rich man answers with harsh words.	
Prov 18:24	אִישׁ רָעִים לְהִתְרַעֵעַ וַיֵּשׁ אֹהֶב דֹּבֵק מֵאָח:	A man may have friends Who bring him to breaking point, But there is one who loves him And is attached to him more than a brother.	to breaking point ← to being broken, from root רָעַע, as [AnLx]. AV differs (must shew himself friendly), from root רָעָה. [BDB] offers both meanings.
Prov 19:1	טוֹב-רֹשׁ הוֹלֵךְ בְּתָמּוֹ מַעֲקָשׁ שְׂפָתָיו וְהוּא כָסִיל:	An impoverished man who walks in his integrity Is better than one who is of perverse lips And who is a fool.	
Prov 19:2	גַּם בְּלֹא-דַעַת נִפֵּשׁ לֹא-טוֹב וְאֵץ בְּרַגְלָיִם חוֹטָא:	Also it is not good That a person should be without knowledge, And he who hastens impetuously Sins.	person ← soul.  hastens impetuously ← hastens with feet.
Prov 19:3	אִנּוּלֵת אָדָם תִּסְלַף דְּרָכּוֹ וְעַל-יְהוָה 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 מַרְעֵהוּ יִפְרֹד:	Wealth <u>makes</u> many <u>extra</u> friends, But a poor <i>man</i> becomes separated from his friend.	makes ... extra ← <i>adds</i> .
Prov 19:5	עַד שִׁקְרִים לֹא יִנָּקֶה וַיִּפֹּחַ כְּזָבִים לֹא יִמָּלֵט:	A false <u>witness</u> will not be held guiltless, And he <i>who belches out</i> lies will not escape.	false witness ← <i>witness of lies</i> , a Hebraic genitive.  belches out ← <i>puffs out</i> .
Prov 19:6	רַבִּים יַחֲלוּ פְנֵי-נָדִיב וְכָל-הָרָע לְאִישׁ מִתֵּן:	Many <u>appeal to</u> the noble- minded, And everyone <i>is</i> the friend of a <u>generous man</u> .	appeal to ← <i>weaken the face of</i> .  generous man ← <i>man of a gift</i> .
Prov 19:7	כָּל אַחֵי-רֵשׁ   שֹׂנְאָהוּ אָף כִּי מַרְעֵהוּ רָחֲקוּ מִמֶּנּוּ מִרְדֵּף אֲמָרִים *לֹא-לֹו־הֶמָּה:	All the brothers of an impoverished man hate him; How much more do his friends distance themselves from him! He <u>accosts them</u> {K: <u>eloquently</u> , <i>but they are</i> <i>not obliging</i> } [Q: <i>with</i> <i>sayings of his</i> ].	accosts ← <i>pursues</i> .  eloquently ( <i>ketiv</i> ) ← ( <i>with</i> ) <i>sayings</i> .
Prov 19:8	קָנָה-לֵב אֱהָב נִפְשׁוֹ שִׁמְר תְּבוֹנָה לְמִצְאָ-טוֹב:	<i>He who acquires a right</i> heart Loves his <u>life</u> , <i>As he nurtures</i> understanding <i>So as to find what is good</i> .	life ← <i>soul</i> .  nurtures ← <i>keeps</i> .
Prov 19:9	עַד שִׁקְרִים לֹא יִנָּקֶה וַיִּפֹּחַ כְּזָבִים יֵאבֹד: פ	A false <u>witness</u> will not be held guiltless, And he <i>who belches out</i> lies will perish.	false witness ← <i>witness of lies</i> , a Hebraic genitive.  belches out ← <i>puffs out</i> .
Prov 19:10	לֹא-נֶאֱוָה לְכִסִּיל תַּעֲנוּג אָף כִּי-לְעֶבֶד   מִשָּׁל בְּשָׂרִים:	Luxury <i>is</i> not befitting for a fool; How much less <i>is it befitting</i> for a servant to rule over princes!	
Prov 19:11	שָׂכַל אָדָם הָאֲרִיךְ אַפּוֹ וְתַפְאֲרָתוֹ עֹבֵר עַל-פֶּשַׁע:	A man's insight <u>stems his</u> <u>anger</u> , And <i>it is to</i> his <u>credit</u> To pass over a transgression.	stems his anger ← <i>prolongs his</i> <i>forbearing-temper</i> . Compare Prov 15:18.  credit ← <i>splendour, glory</i> .
Prov 19:12	נָהָם בְּכַפִּיר זַעַף מֶלֶךְ וּכְטָל עַל-עֵשֶׂב רְצוֹנוֹ:	The anger of a king <i>is like</i> <u>the growling of a young</u> <u>lion</u> , But his goodwill <i>is</i> like dew on grass.	like the growling of a young lion ← <i>growling like the young</i> <i>lion</i> .
Prov 19:13	הֵנִית לְאָבִיו בֶּן כָּסִיל וְדִלָּף טִיד מְדִינָה אִשָּׁה:	A foolish son <i>is</i> a <u>calamity</u> to his father, And the contentions of a wife <i>are like</i> a <u>continual</u> drip.	calamity ← <i>calamities</i> .  continual: or <i>tempestuous</i> .
Prov 19:14	בֵּית וְהוֹן נַחֲלַת אָבוֹת וּמִיָּהוּזָה אִשָּׁה מְשַׁכֶּלֶת:	The inheritance of <i>one's</i> fathers <i>is</i> a house and wealth, But a sensible wife <i>is</i> from the LORD.	

Prov 19:15	עֲצָלָה תִּפֹּל תִּרְדָּמָה וְנָפֶשׁ רַמְיָה תִּרְעַב:	Laziness makes <i>one</i> fall into deep sleep, And an indolent <i>person</i> will suffer hunger.	person ← <i>soul</i> .
Prov 19:16	שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ בַּזָּה דַּרְכָּיו *יִוִּמָּת *יָמוּת:	He <i>who</i> keeps the commandment Keeps his <i>life</i> , <i>But</i> he who shows contempt for <i>his</i> ways {Q: Will die} [K: Will be put to death].	life ← <i>soul</i> .  his ways: i.e. <i>the LORD's</i> ways.
Prov 19:17	מִלֹּה יִהְיֶה חֲנוּן דָּל וְגַמְלוֹ יִשְׁלֶם-לוֹ:	He <i>who</i> is gracious to a poor <i>man</i> Is a lender to the LORD, <i>Who</i> will repay <i>him</i> a <i>recompense</i> .	him a recompense ← <i>his</i> <i>recompense</i> .
Prov 19:18	יִסֹּר בֶּנֶדֶךְ כִּי-יֵשׁ תִּקְוָה וְאַל-הִמִּיתוּ אֶל-תִּשְׁאָא נִפְשֶׁךָ:	Discipline your son while there is hope, And do not <i>forbear</i> , <i>Which</i> would lead to <i>him</i> losing <i>his</i> life.	forbear ← <i>let your soul raise</i> , also meaning to <i>set one's</i> <i>affections (on)</i> .  to him losing his life ← <i>to his</i> <i>killing</i> , an objective genitive. AV differs ( <i>for his crying</i> ).
Prov 19:19	*גִּרְלָ-**גְּדֹל־חֲמָה נִשְׂא עֲנֹשׁ כִּי אִם-תִּצְלִי וְעוֹד תִּזְסָר:	{K: A <i>wrathful</i> lot} [Q: A <i>man</i> of great wrath] bears punishment, <i>And</i> unless you put <i>it</i> away, You will <i>bear it</i> again.	The <i>ketiv</i> / <i>qeré</i> issue is a <i>resh</i> / <i>daleth</i> issue.  wrathful lot ( <i>ketiv</i> ) ← <i>a lot</i> (=fate) of wrath.  AV differs, as does [CB].
Prov 19:20	שִׁמְעַ עֲצָה וְקִבֵּל מוֹסֵר לְמַעַן תִּחְכַּם בְּאַחֲרֵיתֶךָ:	Hear advice and accept correction So that you become wise in the latter <i>time of</i> your <i>life</i> .	
Prov 19:21	רַבּוֹת מַחְשְׁבוֹת בְּלִב־אִישׁ וְעֶצֶת יְהוָה הִיא תִקּוּם:	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-רֹשׁ מֵאִישׁ כָּזָב:	The longing of a man <i>is for</i> <i>his</i> <i>kindness</i> , And a poor <i>man</i> <i>is</i> better than a liar.	his kindness: perhaps referring to <i>the LORD's</i> kindness. For alternatives, see commentaries on biblehub.com.
Prov 19:23	יִרְאַת יְהוָה לְחַיִּים וְשִׁבְעַ יָלִין בְּלִי-יִפְקֹד רָע:	The fear of the LORD <i>leads</i> to life, And he <i>who is steeped in it</i> <i>will lodge</i> . <i>Where</i> harm will not be <i>encountered</i> .	steeped <i>in it</i> will lodge: AV differs ( <i>shall abide satisfied</i> ).  encountered ← <i>visited on</i> .
Prov 19:24	טָמֵן עֵצַל יָדוֹ בַּצִּלְחַת גַּם-אֶל-פִּיהוּ לֹא יִשְׁיבֶנָּה:	A lazy <i>man</i> dips his hand in the <i>bowl</i> , Yet he will not bring it back to his mouth.	bowl: AV differs ( <i>bosom</i> ).

Prov 19:25	לֹץ תִּכָּה וּפְתֵי יַעֲרֵם וְהוֹכִיחַ לְנִבּוֹן יִבֵּין דַּעַת:	Hit the scoffer And the gullible will become <u>wary</u> , And reprove the astute <i>So that he will acquire all the more knowledge.</i>	wary ← <i>cunning</i> .  acquire ← <i>understand</i> .
Prov 19:26	מְשַׁדְּד־אָב יִבְרִיחַ אִם בֶּן מִבִּישׁ וּמִחֲפִיר:	He <i>who</i> preys on <i>his</i> father Or causes <i>his</i> mother to flee, <i>Is a son who causes shame and disgrace.</i>	
Prov 19:27	חֲדַל-בְּנִי לִשְׁמֹעַ מוֹסֵר לְשִׁגְוֹת מֵאֲמֵר־דַּעַת:	My son, to <u>stop</u> listening to correction <i>Is to stray from instructive sayings.</i>	to stop: an anomalous form, but we take it as the construct state of the adjective חָדַל combined with לִשְׁמֹעַ, literally <i>a 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 מִשְׁפָּט וּפִי רָשָׁעִים יִבְלַע-אֲוֹן:	A rogue witness mocks justice, And the <u>mouths</u> of the wicked <u>feast</u> on iniquity.	mouths ... feast ← <i>mouth ... feasts</i> , but <i>the wicked</i> is plural.
Prov 19:29	נִכְוֹנוּ לִלְצִים שְׁפָטִים וּמַהֲלָמוֹת לִגְו כְּסִילִים:	Judgments have been prepared for the mockers, And beatings for the <u>backs</u> of fools.	backs ← <i>back</i> .
Prov 20:1	לֹץ הֵיזֵן הִמָּה שִׁכָּר וְכָל-שִׁגָּה בּוֹ לֹא יִחָכֵם:	Wine <i>is</i> a mocker, And strong drink <i>is</i> riotous, And none <i>who</i> go astray with it Become wise.	
Prov 20:2	נִהָם בְּכַפִּיר אֵימַת מֶלֶךְ מִתְעַבְּרוֹ חוּטָא נַפְשׁוֹ:	Fear of a king <i>is</i> like the growling of a young lion; He who takes liberties with him Sins against <u>himself</u> .	himself ← <i>his soul</i> .
Prov 20:3	כְּבוֹד לְאִישׁ שֶׁבֶת מְרִיב וְכָל-אֲוִיל יִתְגַּלֵּעַ:	Honour to the man <i>who</i> <u>ceases from</u> strife, But every fool flares up.	<i>who</i> ceases from ← <i>cessation of</i> . From root שָׁבַת, not יָשָׁב.
Prov 20:4	מִחֲרֹף עֲצַל לֹא-יַחְרֹשׁ *יִשְׁאֵל *וְשִׁאֵל בִּקְצִיר וְאֵין:	<u>From autumn on</u> , the lazy <i>man</i> will not plough, {K: <i>Then</i> } [Q: <i>Then</i> ] at harvest time he begs And <i>has</i> nothing.	from autumn: or <i>from winter</i> . AV differs somewhat ( <i>by reason of cold</i> ), but חֲרֹף is a season; compare Gen 8:22 ( <i>winter</i> ).
Prov 20:5	מִים עֲמֻקִּים עֲצָה בְּלִב-אִישׁ וְאִישׁ תְּבוּנָה יִדְלָנָה:	Counsel in a man's heart <i>is</i> <i>like</i> 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 <u>men</u> will proclaim their <i>own</i> generosity, But <i>as for a faithful man</i> , Who <i>can</i> find <i>him</i> ?	men ← <i>man, mankind</i> .  a faithful man ← <i>man of faithfulnesses</i> , a Hebraic genitive.

Prov 20:7	מְתֵהִלֵךְ בְּתִמּוֹ צַדִּיק אֲשֶׁר־י בָּנָיו אַחֲרָיו:	The righteous <i>man</i> walks in his integrity; Happy <i>are</i> his sons after him.	
Prov 20:8	מֶלֶךְ יוֹשֵׁב עַל-פֶּסֶא־דִין מְזַרֶה 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־אֵמַר זִכְיָתִי לִבִּי טָהַרְתִּי מַחֲטָאתִי:	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, And another weight for another, One ephah for one, 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־זָד וְאִם־יָשָׁר פְּעָלָיו:	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 שֹׁמַעַת וְעֵין רֹאֶה יְהוָה עָשָׂה גַם־שְׁנֵיהֶם:	A hearing ear and a seeing eye – The LORD assuredly made both of them.	
Prov 20:13	אַל־תֵּאָהֱב שְׁנָה פֶן־תִּוְרַשׁ פֶּקַח עֵינָיִךְ שִׁבְע־לֶחֶם:	Do not love sleep, So that you do not become destitute. Open your eyes And be satiated <i>with</i> bread.	
Prov 20:14	רַע רַע יֹאמַר הַקּוֹנֶה וְאֵזֶל לוֹ אֵז יִתְהַלֵּל:	“ <i>It is poor quality, poor quality</i> ”, Says the buyer. And then he goes <i>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	יֶשׁ זָהָב וְרַב־פְּנִינִים וְכָלִי יָקָר שִׁפְתֵי־דַעַת:	Gold and an abundance of red corals have <i>a place</i> , But knowledgeable lips <i>are</i> a precious instrument.	red corals: or <i>pearls</i> , but see Lam 4:7.  have <i>a place</i> ← <i>there are</i> .  knowledgeable lips ← <i>lips of knowledge</i> , a Hebraic genitive.
Prov 20:16	לְקַח־בְּגָדוֹ כִּי־עָרַב זָר וּבָעַד *נֹכְרִים *נִכְרִיָּה חִבְּלָהּוּ:	“Take his clothing, For he became security to a stranger, And bind him up, 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 לֶאֱיֵשׁ לֶחֶם שֶׁקֶר וְאַחֵר יִמְלֵא־פִיהוּ חֶצֶץ:	Dishonestly obtained bread <i>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	מַחֲשָׁבוֹת בְּעֵצָה תִּכְוֶן וּבִתְחַבְּלוֹת עֲשֵׂה מִלְחָמָה:	Plans undertaken with counsel <u>will be</u> established. So wage war with shrewd deliberations.	plans ← <i>thoughts</i> .  will be established: singular, generalizing.
Prov 20:19	גֹּזֵל-סוֹד הוֹלֵךְ רֵכִיל וּלְפִתָּה שֹׁפֵטיוֹ לֹא תִתְעָרֵב:	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</i> <i>babbler</i> .
Prov 20:20	מִקְלָל אָבִיו וְאִמּוֹ יִדְעֹךָ נֵרוֹ *בְּאִישׁוֹן *בְּאִישׁוֹן חֹשֶׁךְ:	As for him <i>who</i> curses his father <u>or</u> mother, His lamp will go out in <u>pitch</u> <u>black darkness</u> .	or: disjunctive use of the vav.  pitch black darkness ← <i>the</i> <i>pupil (of the eye) of darkness</i> .
Prov 20:21	נַחֲלָה *מִבְּחֻלָּה *מִבְּחֻלָּה בְּרֵאשִׁיטָה וְאַחֲרֵיכֵן 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-רַע קִנְיָה לִיהוָה וַיִּשַׁע לָךְ:	<b>Do not say,</b> <b>“I will repay evil.”</b> <b>Put your hope in the</b> <b>LORD,</b> <b>And <u>he will save</u> you.</b>	Alluded to in <b>Rom 12:19</b> .  he will save: or <i>let him save</i> .
Prov 20:23	תִּזְעַבֵּת יְהוָה אֶבֶן וְאֶבֶן וּמֵאזְנֵי מִרְמָה לֹא-טוֹב:	<i>One weight for one, and</i> <i>another weight for</i> <i>another,</i> <i>Is an abomination to the</i> <i>LORD,</i> <i>And false scales are not</i> <i>good.</i>	
Prov 20:24	מִיְהוָה מִצְעָדֵי-גִבּוֹר וְאָדָם מִה־יִּבְיִן דֶּרֶכּוֹ:	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	מִקֵּשׁ אָדָם יֵלַע קֹדֶשׁ וְאַחֵר נִדְרִים 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</i> <i>man</i> . Wider use of the construct state.
Prov 20:26	מִזְרָה רְשָׁעִים מִלֶּךְ חָכֵם וַיֵּשֶׁב עֲלֵיהֶם אוֹפֵן:	A wise king winnows out the wicked And drives the <i>threshing</i> wheel back over them.	
Prov 20:27	נֵר יְהוָה נְשִׁמַּת אָדָם חִפְשׁ 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-מֶלֶךְ וְסִעֵד בְּחֶסֶד כִּסְאוֹ:	Kindness and truth protect the king, And <i>it is</i> with kindness That he sustains his throne.	

Prov 20:29	תִּפְאָרֶת בַּחֲוִירִים כַּחַם וְהֶדֶר זְקֵנִים 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	חֲבָרוֹת פָּצַע *תִּמְרִיק **תִּמְרוֹק בָּרַע וּמִפּוֹת חֲדָרֵי־בֶטֶן:	Weals from wounding <i>are</i> a <u>cleansing</u> , In a baneful way, And beatings <i>cleanse</i> the inner parts of the belly.	a cleansing: the <i>ketiv</i> / <i>qeré</i> issue is a <i>yod</i> / <i>vav</i> issue, but the meanings are the same.  in a baneful way: AV differs somewhat ( <i>[cleanse away] evil</i> ).
Prov 21:1	פְּלִגֵּי־מַיִם לִב־מֶלֶךְ בְּיַד־יְהוָה עַל־כָּל־אֲשֶׁר יַחְפֹּץ 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 יָשָׁר בְּעֵינָיו וְתִכֵּן לִבּוֹת יְהוָה:	Every way of man <i>is</i> right in his <i>own</i> eyes, But <i>it is</i> the LORD <i>who</i> tests hearts.	
Prov 21:3	עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לִיהוָה מִזִּבְחִי:	To <u>do</u> 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 וְרִחַב־לֵב נָר רָשָׁעִים חֲטָאֵת:	Haughty eyes and arrogance – The field <i>of</i> work of the wicked – <i>Are preferable to them than</i> a sin-offering.	haughty ← <i>height of</i> .  arrogance ← <i>wideness of heart</i> .  See [CB], whose note we accept. AV differs (... <i>is sin</i> ).
Prov 21:5	מַחְשְׁבוֹת חֲרוֹץ אֶדְ-לְמוֹתָר וְכָל־אֶץ אֶדְ-לְמַחְסוֹר:	The thoughts of a diligent man assuredly <i>lead</i> to plentifulness, But <i>as for</i> everyone <i>who</i> is hasty, <i>His actions</i> assuredly <i>lead</i> to lack.	
Prov 21:6	פָּעַל אוֹצְרוֹת בְּלִשׁוֹן שָׁקֶר הֶבֶל נָדָף מִבִּקְשֵׁי־מוֹת:	Acquiring treasure by a lying tongue <i>Is</i> mist blown around By those <i>who</i> seek death.	
Prov 21:7	שֹׂדֶד־רָשָׁעִים יְגוֹרֵם 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	הַפֶּכֶךְ דֶּרֶךְ אִישׁ זֹר וָזָד יִשָּׁר פָּעָלוֹ:	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 לִשְׁבֹּת עַל־פִּנֹּת־גָּג מֵאֲשֶׁת מְדִינִים וּבֵית חֶבֶר:	<i>It is</i> better to <u>live</u> in a corner of a roof Than <i>in</i> a <u>mansion</u> , But <i>with</i> a <u>contentious</u> wife.	live ← <i>sit</i> , but also <i>dwell</i> .  mansion ... contentious wife ← <i>wife of contentions ... house of a company</i> , Hebraic genitives.  The Hebrew reads <i>than (with) a contentious wife and / but (in) a mansion</i> , which we ↗

Prov 21:10	נֶפֶשׁ רָשָׁע אוֹתֶה־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	בְּעֹנֶשׁ־לֵץ יִחְבֹּם־פִּתִּי וּבִהֲשָׁכִיל לְחָכָם 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 צָדִיק 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	אֵטֶם אָזְנוֹ מִזַּעֲק־דָּל גַּם־הוּא יִקְרָא וְלֹא יֵעָנֶה:	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 בַּסֵּתֶר יִכַּפֶּה־אָף וְשָׂחַד בַּחֹךְ חֲמָה עֲזָה:	A gift <u>given in private</u> appeases anger, And a present <u>put into</u> the lap <i>assuages</i> strong fury.	in private ← <i>in secret</i> .
Prov 21:15	שִׂמְחָה לְצָדִיק עֲשׂוֹת מִשְׁפָּט וּמִחָתָה לְפֹעֲלֵי אָוֶן:	It is 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 תּוֹעָה מִדֶּרֶךְ הַשְּׂכָל בִּקְהָל רְפָאִים יָנוּחַ:	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 אֹהֵב שִׂמְחָה אֹהֵב יַיּוֹן־שֶׁמֶן לֹא יַעֲשֶׂיר:	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 לְצָדִיק 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 שֹׁבֵת בְּאֶרֶץ־מִדְבָּר מֵאִשֶּׁת *מְדוּנִים* *מְדִינִים וְכַעַס:	It is better to live in a desert land Than <i>with</i> a <u>contentious and bad-tempered wife</u> .	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	אֹצֵר   נְחֲמֵד וְשֶׁמֶן בְּנוֹה חֶכֶם וְכֶסֶל אָדָם יִבְלַעֲנוּ:	There is delightful treasure and oil In the abode of the wise, But a foolish man dissipates it.	dissipates ← swallows, consumes.
Prov 21:21	לְדֹף צְדָקָה וְחֶסֶד יִמָּצֵא חַיִּים צְדָקָה וְכְבוֹד:	He who pursues righteousness and kindness Will find life, righteousness and honour.	
Prov 21:22	עִיר גִּבּוֹרִים עָלֶיהָ חֶכֶם וְיָרֵד עָז מִבְּטָחָהּ:	The wise man can ascend into a city of warriors, And shatter its great confidence.	shatter ← bring down. its great confidence ← the strength of its confidence, a Hebraic genitive.
Prov 21:23	שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ:	He who guards his mouth and his tongue Guards himself from adversities.	himself ← his soul.
Prov 21:24	זֶדִּי יִהְיֶה לֶךְ שְׂמוֹ עוֹשֶׂה בְּעִבְרַת זְדוּן:	As for the arrogant and haughty man, His name is Mocker; He deals in insolent presumption.	insolent presumption ← pride / anger of insolence / pride.
Prov 21:25	תַּאֲנוּת עֲצָל תְּמִיתָנוּ כִּי־מֵאֲנוּ יָדָיו לַעֲשׂוֹת:	The inclination of the lazy man will kill him, For his hands refuse to work.	work ← do, make.
Prov 21:26	כָּל־הַיּוֹם הַתְּאֵנוּהָ תֵאָוָה וְצַדִּיק יִתֵּן וְלֹא יַחֲשֹׁךְ:	All day long he craves what his heart desires, But a just man gives and does not spare.	
Prov 21:27	זֶבַח רָשָׁעִים תּוֹעֵבָה אֵף כִּי־בִזְמָה יִבְיָאֲנוּ:	The sacrifice of the wicked is an abomination – All the more so When he brings it in deceit.	deceit ← scheming.
Prov 21:28	עַד־כְּזָבִים יֵאָבֵד וְאִישׁ שׁוֹמֵעַ לִנְצַח יְדַבֵּר:	A false witness will perish, But a man who listens Will speak steadfast words.	false witness ← witness of lies, a Hebraic genitive. listens: or understands. steadfast ← in perpetuity.
Prov 21:29	הֵעִז אִישׁ רָשָׁע בְּפָנָיו וְיֹשֶׁר הוּא   *יָכִין *יָבִין *דְּרָכֵיו **דְּרָכָו:	The wicked man puts on a bold front, But the upright man {K: prepares his ways} [Q: understands his way].	puts on a bold front ← emboldens on his face.
Prov 21:30	אֵין חֲכָמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לִנְגֹד יְהוָה: פ	There is no wisdom and there is no expertise, And there is no counsel Which can prevail against the LORD.	
Prov 21:31	סוֹס מוֹכֵן לַיּוֹם מִלְחָמָה וְלִיהוָה הַתְּשׁוּעָה:	The horse may be prepared for the day of war, But salvation belongs to the LORD.	



Prov 22:1	נִבְחַר שֵׁם מֵעֶשֶׂר רֶב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב:	A <i>good</i> reputation is preferable to great wealth; Good grace <i>is preferable</i> to silver and gold.	
Prov 22:2	עָשִׁיר וְרֵשׁ נִפְגְּשׁוּ עֲשֵׂה כֻלָּם יְהוָה:	Rich and poor meet <i>each other</i> ; The maker of all of them <i>is</i> the LORD.	
Prov 22:3	עָרוֹם   רָאָה רָעָה *וּיסָתַר **וְנִסְתָּר וּפְתִיִּים עָבְרוּ וְנִעְנְשׁוּ:	The prudent <i>man</i> sees evil and <u>hides</u> , But the gullible cross over <i>to it</i> , And pay <u>the penalty</u> .	hides: the <i>ketiv</i> and <i>qeré</i> are different forms of the same verb, but the meanings are essentially the same here. <hr/> <hr/> pay the penalty ← <i>are punished</i> .
Prov 22:4	עֲקֵב עֲנוּה יִרְאֵת יְהוָה עֲשֶׂר וְכָבוֹד וְחַיִּים:	<i>It is</i> by meekness and fear of the LORD <i>That</i> riches and honour and life <i>are obtained</i> .	
Prov 22:5	צָנִים פְּחִים בְּדֶרֶךְ עֲקֹשׁ שׁוֹמֵר נַפְשׁוֹ יִרְחַק מֵהֶם:	Thorns and snares <i>lie</i> on the way of the perverse; He <i>who</i> guards his <u>life</u> Distances himself from them.	life ← <i>soul</i> .
Prov 22:6	חֲנֹךְ לְנַעַר עַל־פִּי דְרָכֹו גַם כִּי־יִזְקִין לֹא־יִסּוֹר מִמֶּנָּה:	Initiate a youth <u>along</u> his way, <i>Then</i> even when he grows old, He will not depart from it.	along ← <i>according to</i> .
Prov 22:7	עָשִׁיר בְּרָשִׁים יִמְשׁוֹל וְעַבֵּד לֹוֹה לְאִישׁ מְלוּוֹה:	The rich <i>man</i> will rule over the poor, And he <i>who</i> borrows <i>is</i> servant to the man <i>who</i> lends.	
Prov 22:8	זֹרַע עֲוֹלָה *יִקְצֹר-**יִקְצַר־אֶזְנוֹ וְשִׁבְט עֲבָרָתוֹ יִכָּלֵה:	He <i>who</i> sows injustice Will <u>reap</u> iniquity, And <u>his offensive regime</u> Will come to an end.	reap: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . <hr/> <hr/> his offensive regime ← <i>the sceptre of his wrath / haughtiness</i> , a Hebraic genitive.
Prov 22:9	טוֹב־עֵין הוּא יִבְרֹךְ כִּי־נָתַן מִלְחָמֹו לְדָל:	<b>He <i>who</i> is generous will be blessed</b> , For he gives <i>some</i> of his bread to the poor.	2 Cor 9:7, adapted. <hr/> <hr/> generous ← <i>good of eye</i> .
Prov 22:10	גֹּרֵשׁ לֹץ וַיֵּצֵא מִדּוֹן וַיִּשְׁבֹּת דִּין וְקָלוֹן:	Drive out the mocker, And contention will depart, And strife and shame will cease.	
Prov 22:11	אֱהָב *טְהוֹר-**טְהַר־לֵב חֵן שְׂפָתָיו רַעְיָהוּ מִלֶּד:	<i>As for</i> him <i>who</i> loves the pure in heart, <u>His lips are graceful</u> ; The king <i>is</i> his friend.	pure: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> . <hr/> <hr/> his lips are graceful ← <i>grace (is) his lips</i> .

Prov 22:12	עֵינֵי יְהוָה נֹצְרוּ דַעַת 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 עֲצֵל אַרְי בַּחוּץ בְּתוֹךְ רְחִיבוֹת אֶרֶצַח:	The lazy <i>man</i> says, “ <i>There is a lion in the open</i> ; I will be killed on the streets.”	
Prov 22:14	שׁוֹחָה עֲמָקָה פִּי זָרוֹת זָעוּם יְהוָה *יָפוּל-**יָפַל-שָׁם:	The <u>mouths</u> of the foreign <i>women are</i> a deep pit; <i>He with whom the LORD is</i> angry <u>Will fall</u> there.	will fall: the <i>ketiv</i> can be regarded as the <i>scriptio plena</i> spelling of the <i>qeré</i> .  mouths ... <i>are</i> ← <i>mouth (is)</i> , but plural <i>women</i> .
Prov 22:15	אוֹלֶת קְשׁוּרָה בִּלְבַב-נָעַר שָׁבֵט מוֹסֵר יֶרְחִיקָנָה מִמֶּנּוּ:	Foolishness <i>is</i> bound to the heart of a boy, <i>But</i> the rod of correction will <u>put him at a distance</u> <u>from it</u> .	put him at a distance from it ← <i>distance it from him</i> .
Prov 22:16	עֲשֵׂק דָל לְהִרְבּוֹת לוֹ נָתַן לְעֹשִׂיר אֶד-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> .  need ← <i>lack</i> .
Prov 22:17	הִט אָזְנוֹךָ וּשְׁמַע דְּבָרֵי חֲכָמִים וְלִבְךָ תִּשְׁתּוּ לְדַעְתִּי:	Incline your ear And hear the words of the wise, And direct your heart to my knowledge.	
Prov 22:18	כִּי-נָעִים 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</i> <i>be</i> on your lips	inwardly ← <i>in your belly</i> .
Prov 22:19	לִהְיוֹת בִּיהוָה מִבְטָחְךָ הוֹדַעְתִּיךָ הַיּוֹם אֶף-אַתָּה:	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	לְהוֹדִיעַךָ קִשְׁט אִמְרֵי אֱמֶת לְהַשִּׁיב אִמְרֵים אֱמֶת לְשִׁלְחִיךָ: 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> answer 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-תִּגְזֹל-דָּל כִּי דֹל-הוּא וְאַל-תִּדְכָּא 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־תִּתְּרַע אֶת־בָּעַל אָף וְאֶת־אִישׁ חָמוֹת לֹא תָבֹא: וְאֶת־אִישׁ חָמוֹת 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־תֵּאָלֶּף *אֶרְחָתוֹ **אֶרְחָתוֹ וְלִקְחָתָּ מוֹקֶשׁ 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 בְּעֶרְבִים 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	חֲזִיתָ אִישׁ   מְהִיר בְּמַלְאכָתוֹ לִפְנֵי־מְלָכִים יִתְיַצֵּב בְּלִי־יִתְיַצֵּב לִפְנֵי חֲשָׁכִים: פ בְּלִי־יִתְיַצֵּב לִפְנֵי חֲשָׁכִים: 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 לִפְנֶיךָ: בֵּין תָּבִין אֶת־אֲשֶׁר לִפְנֶיךָ:	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 בְּלֶעָד אִם־בָּעַל 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־תִּתְּאוּ לְמִטְעֻמוֹתָיו 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 מִבִּינְתְּךָ חֲדָל: חֲדָל:	Do not exhaust yourself to become rich; Cease from your own understanding.	

Prov 23:5	<p>הַתְּעוֹף *הַתְּעוֹף עֵינֶיךָ בּוֹ וְאֵינָנוּ כִּי עָשָׂה יַעֲשֶׂה-לּוֹ כְּנָפַיִם כְּנֶשֶׁר *וְעִיף *יַעֲוֹף הַשָּׁמַיִם: פ</p>	<p>Do you <u>fix</u> your eye on a <i>thing</i>, Then it <i>is</i> gone? For <u>it</u> easily gives <u>itself</u> wings, And like an eagle, {Q: it <u>flies off into</u>} [K: it <i>is</i> weary <i>in</i>] the sky.</p>	<p>fix ← <i>make fly</i>. The <i>ketiv</i> and <i>qeré</i> are different stem-formations of the same word, with the same meaning here. A <i>vav</i> / <i>yod</i> issue.</p> <hr/> <p>it flies <i>off</i> (<i>ketiv</i>): the <i>qeré</i> has <i>vav</i> for <i>yod</i> and <i>yod</i> for <i>vav</i>.</p> <hr/> <p>it easily gives itself: infinitive absolute.</p>
Prov 23:6	<p>אַל-תִּלְחֹם אֶת-לֶחֶם רַע עֵיִן וְאַל-תִּתְּאוּ *תִּתְּאוּ לְמִטְעַמְתּוֹ:</p>	<p>Do not eat <u>food</u> from a <u>malevolent person</u>, And do not <u>be desirous</u> of his delicacies.</p>	<p>be desirous: the <i>ketiv</i> can be regarded as a variant form of the <i>qeré</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 <i>person</i> ← <i>an evil eye</i>.</p>
Prov 23:7	<p>כִּי   כְּמוֹ-שָׁעַר בְּנִפְשׁוֹ כֵּן-הוּא אָכַל וְשָׁתָה יֹאמַר לָךְ וְלִבּוֹ בַּל-עֲמָד:</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><i>a matter</i> inwardly ← <i>in his soul</i>.</p>
Prov 23:8	<p>פִּתְיָךְ-אֲכַלְתָּ תְּקִיאָנָה וְשִׁחַתָּ דְּבָרֶיךָ הִנְעִימָם:</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>בְּאָזְנִי כִסִּיל אֶל-תִּדְבֹּר כִּי-יָבוֹז לְשֹׁכֵל 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 וּבִשְׂדֵי יְתוּמִים אֶל-תִּבָּא:</p>	<p>Do not <u>move</u> an age-old boundary <i>marker</i>, And do not go into the fields of orphans,</p>	<p>move: or <i>remove</i>.</p>
Prov 23:11	<p>כִּי-גָאֵל חֲזָק הוּא-אֲדִיר אֶת-רִיבְּךָ אֲתָדֵךְ:</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>הִבֵּיָאָה לְמוֹסֵר לִבְךָ 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 מִנַּעַר מוֹסֵר כִּי-תָכְנוּ בְּשֵׁבֶט 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>אִתָּה בְּשֵׁבֶט תִּכְּנוּ וְנִפְשׁוֹ מִשְׁאוֹל 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	בְּנִי אִם־חָכָם לִבְךָ יִשְׁמַח לְבִי גַם־אֲנִי:	My son, if your heart becomes wise, My heart will rejoice – it <u>really will</u> –	it really will ← <i>also I</i> , but the word <b>גַּם</b> can just add emphasis.
Prov 23:16	וְתַעֲלֶזְנָה כְּלִיֹּתִי בְּדַבָּר שְׁפֹתֶיךָ מִיִּשְׁרָיִם:	And my <u>kidneys</u> 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־יִקְנֶא לִבְךָ בַּחֲטָאִים כִּי אִם־בִּירְאַת־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 <i>long</i> .	
Prov 23:18	כִּי אִם־יֵשׁ אַחֲרִית וְתִקְוֹתֶיךָ לֹא תִכָּרֵת:	For there is a final state, And your hope will not be cut off.	
Prov 23:19	שְׁמַע־אֶתְּהָ בְנִי וְחָכָם וְאַשֶּׁר בְּדַרְךְ לִבְךָ:	Do hear, my son, and become wise, And direct your heart on the way.	
Prov 23:20	אַל־תִּהְיֶה בְּסַבְּאֵי־יַיִן בֹּזְלָלִי בָּשָׂר לְמוֹ:	Do not be among those <i>who</i> become drunk on wine, <i>Or who take to guzzling meat.</i>	take to guzzling meat ← ( <i>are</i> ) <i>guzzlers of meat to themselves</i> .
Prov 23:21	כִּי־סַבָּא וְזוּלָל יוֹרֵשׁ וְקָרְעִים תִּלְבִּישׁ נֹמָה:	For the drunkard and guzzler will be dispossessed, And slumber will clothe <i>them with rags</i> .	rags ← <i>tearings</i> .
Prov 23:22	שְׁמַע לְאָבִיךָ זֶה יִלְדֶּךָ וְאַל־תִּבְזֶז כִּי־זָקְנָה אִמֶּךָ:	Listen to your father Who begot you, And do not despise your mother When she is old.	
Prov 23:23	אַמֶּת קִנֵּה 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 *יגוֹל *יגִיל אָבִי צִדִּיק *יולֵד *יולֵד חָכָם *וישמח *יִשְׁמַח־בוֹ:	The father of a righteous <i>son</i> <u>will greatly rejoice</u> , {K: <i>And he who</i> } [Q: <i>And he who</i> ] begets a wise <i>son</i> <u>Will delight</u> in him.	will greatly rejoice: infinitive absolute. The <i>ketiv</i> / <i>qeré</i> issue is a <i>vav</i> / <i>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	יִשְׁמַח־אָבִיךָ וְאִמֶּךָ וְתִגַּל יֹלְדֶתֶךָ:	Your father and your mother will take delight, And she who bore you will rejoice.	
Prov 23:26	תָּנֶה־בְּנִי לִבְךָ לִי וְעֵינֶיךָ דְּרָכִי *תִּרְצָנָה *תִּצְרְנָה:	My son, give your heart to me, And may your eyes {K: <i>welcome</i> } [Q: <i>keep</i> ] my ways.	

Prov 23:27	כִּי־שׁוּחָה עֲמֻקָּה זֹנָה וּבְאֵר צָרָה נִכְרִיָּה:	For a prostitute <i>is</i> a deep abyss, And a foreign <i>woman is</i> a narrow pit.	pit ← <i>well</i> .
Prov 23:28	אִף־הִיא כֹּחֲתָף תֶּאֱרָב וּבֹגְדִים בְּאָדָם תֹּסֹף:	Indeed she lies in wait <u>like</u> a predator And adds to the traitors among <u>men</u> .	like a predator: AV differs, but the sense is not affected ( <i>as for</i> <i>a prey</i> ). Similarly [AnLx], [BDB]= <i>as (for) prey</i> .  men ← <i>Adam</i> , but also <i>mankind</i> .
Prov 23:29	לְמִי אֹי לְמִי אֲבֹי לְמִי *מְדוּנִים *מְדִינִים   לְמִי שֵׁיחַ לְמִי פִצְעִים חָנָם לְמִי חִבְלֹת עֵינַיִם:	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>qeré</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	לְמֹאֲחָרִים עַל־הֵיזֵן לִבָּאִים לְחַקֵּר מִמָּסָד:	<i>It is</i> those who linger at wine – Those who come to sample blended liquor.	
Prov 23:31	אַל־תֵּרָא יֵין כִּי יתְאֲדָם כִּי־יִתֵּן *בִּכִּים *בִּבְנוֹס עֵינָו יִתְהַלֵּךְ בְּמִישָׁרִים:	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], <i>And when</i> it flows <u>smoothly</u> .	care for ← <i>see</i> .  sparkle ← <i>eye; appearance;</i> <i>fountain</i> . Compare Num 11:7, Dan 10:6.  smoothly ← <i>in straightnesses</i> .
Prov 23:32	אַחֲרִיתוֹ כִּנְחָשׁ יִשְׁךָ 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 יֵרְאוּ זָרוֹת וְלִבְךָ יִדְבֹּר תִּהְיֶה פִּכּוּת:	Your eyes will see <i>women</i> <i>who are</i> strangers, And your heart will speak subversive things,	
Prov 23:34	וְהָיִיתָ כְּשֹׁכֵב בְּלִבַּיִם וְכֹשֵׁב בְּרֹאשׁ חִבְלִי:	And you will be like <i>one</i> <i>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־חֲלִיתִי הִלְמוּנִי בַל־יִדְעֵתִי מָתִי אֶקְיֵן אוֹסִיף אַבְקֶשְׁנוּ עוֹד:	“They beat me, <i>But</i> I did not feel pain; They struck me, <i>But</i> I was not conscious of <i>it</i> . When will I wake up? I will seek <i>this pleasure</i> yet again.”	
Prov 24:1	אַל־תִּקְנָא בְּאֲנָשֵׁי רָעָה וְאַל־*תִּתְאוּ *תִּתְאָיו לְהִיזֹת אֲתָם:	Do not be envious of <u>evil</u> <u>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>qeré</i> .  evil men ← <i>men of evil</i> , a Hebraic genitive.

Prov 24:2	כִּי־שֹׁד יִהְיֶה לָבָם וְעָמַל שְׁפָתֵיהֶם תִּדְבַּרְנָה:	For their heart meditates on violence, And their lips speak <i>of</i> ill-treatment.	
Prov 24:3	בְּחִכְמָה יִבְנֶה בַּיִת וּבְתִבּוּנָה יִתְכַּוֵּן:	A house is built with <u>skill</u> , And it is established with expertise,	skill ← <i>wisdom</i> .
Prov 24:4	וּבִדְעַת חֲדָרִים יִמָּלֵאוּ כָּל־הוֹן יִקָּר וְנָעִים:	And rooms are <u>filled with knowledge</u> <i>And all kinds of</i> precious and delightful <u>belongings</u> .	filled with knowledge: perhaps meaning <i>fitted out expertly</i> .  belongings ← <i>wealth</i> .
Prov 24:5	גִּבֹּר־חֹכֶם בַּעֲזוֹ וְאִישׁ־דָּעַת מֵאֲמָץ־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 of knowledge</i> , a Hebraic genitive.
Prov 24:6	כִּי בַתְחִבָּלוֹת תַּעֲשֶׂה־לָּךְ מִלְחָמָה וְתִשׁוּעָה בְּרַב יוֹעֵץ:	For <i>it is</i> with strategy <i>that</i> you <i>can</i> <u>wage</u> a war, And <u>success comes</u> through taking much counsel.	wage ← <i>make for yourself</i> .  success ← <i>salvation</i> , here meaning <i>being saved from defeat</i> .  taking much counsel: see Prov 11:14.
Prov 24:7	רִאמוֹת לְאֹוִיל חֲכָמוֹת בְּשַׁעַר לֹא יִפְתַּח־פִּיהוּ:	Wisdom to a fool <i>is too</i> lofty; 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	מַחֲשֵׁב לְהַרְעֵ לוֹ בְּעַל־מִזְמוֹת יִקְרָאוּ:	<i>As for</i> him <i>who</i> plots doing evil, They will call him a <u>schemer</u> .	schemer ← <i>possessor of schemes</i> .
Prov 24:9	זִמַּת אוֹלֹת חַטָּאת וְתוֹעֵבֹת לְאָדָם לֵץ:	The scheming of a fool <i>is</i> a sin, And a mocker <i>is</i> an abomination to <u>men</u> .	men ← <i>Adam</i> , but also <i>mankind</i> .
Prov 24:10	הַתְרַפִּית בְּיוֹם צָרָה צָר כַּחֲכָה:	<i>If</i> you flag on an <u>adverse day</u> , Your strength <i>is</i> <u>feeble</u> .	an adverse day ← <i>a day of adversity</i> , a Hebraic genitive.  feeble ← <i>narrow</i> .
Prov 24:11	הֵצֵל לְקָחִים לְמוֹת וּמָטִים לְהָרֵג אֶם־תַּחֲשׂוֹךְ:	If you refrain from <u>delivering those</u> <i>Who are</i> being taken away to death, Or <i>who are</i> on the <u>verge of being killed</u> ,	from delivering: gerundial use of the infinitive.  on the verge of ← <i>tottering</i> .  being killed ← <i>(being victim of an act of) killing</i> .
Prov 24:12	כִּי־תֹאמַר הֵן לֹא־יִדְעֵנוּ זֶה הֲלֹא־תֵכֵן לְבוֹת   הוּא־יִבִּין וְנֹצֵר נִפְשֶׁךָ הוּא יֵדַע וְהַשִּׁיב לְאָדָם כַּפֶּעֱלוֹ:	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	אֶכְל־בְּנִי דְּבַשׁ כִּי־טוֹב וְנֹפֶת מִתּוֹק עַל־חֻכּוֹ:	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 לְנַפְשְׁךָ אִם־מִצָּאתָ 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 רָשָׁע לְנוֹה צְדִיק אַל־תִּשְׁדֹּד רִבְצוֹ:	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 (man)</i> . AV differs somewhat ( <i>O wicked man</i> ).
Prov 24:16	כִּי שִׁבַּע   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	בִּנְפֹל *אוֹיְבֶיךָ *אוֹיְבֶיךָ אַל־תִּשְׂמַח וּבְכַשְׁלוֹ אַל־יִגְלֶל לְבָבְךָ:	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 וְהָשִׁיב מֵעָלָיו אָפוֹ:	Lest the LORD sees, And <i>it is</i> wrong in his sight, And he turns his anger from him <i>against you</i> .	
Prov 24:19	אַל־תִּתְחַר בַּמְרָעִים אַל־תִּקְנָא בְּרָשָׁעִים:	Do not be infuriated at evildoers; Do not be envious of the wicked,	Ps 37:1.
Prov 24:20	כִּי   לֹא־תִהְיֶה אַחֲרֶיהָ לָרַע נֵר רָשָׁעִים יִדָּעַד:	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 בְּנִי וּמֶלֶךְ עִם־שׁוֹנִים אַל־תִּתְעָרֵב:	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־פֶתָאֵם 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 לְחֻכָּמִים הַכֹּר־פָּנִים 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 faces</i> .



Prov 24:24	אָמַר   לְרַשֵׁעַ צְדִיק אַתָּה יִקְבְּלוּ עָמִים יִזְעָמוּהוּ לְאֻמִּים:	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 יִנָּעַם 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	שִׁפְתָּיִם יִשָּׁק מִשִּׁיב דְּבָרִים נִבְחָיִם:	May <i>one</i> <u>compliment</u> the lips <i>When a man</i> replies with straightforward words.	compliment ← <i>kiss</i> . Idiomatic; not lip-lip contact.
Prov 24:27	הֵכֵן בַּחוּץ   מִלְּאֲכָתְךָ וְעִתְדָה בַּשָּׂדֶה לָךְ אַחֵר וּבְנִיתָ בֵּיתְךָ: פ	Prepare your <u>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> .  site ← <i>field</i> .
Prov 24:28	אַל־תִּהְיֶה עֵד־חֲנָם בְּרֵעֶךָ 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 כֵּן אֶעֱשֶׂה־לּוֹ 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 <b>Rom 12:19</b> .
Prov 24:30	עַל־שָׂדֶה אִישׁ־עָצָל עֲבָרְתִּי וְעַל־כָּרֶם אָדָם חֲסֵר־לֵב:	I passed by the field of a lazy man, And by the vineyard of a <u>weak-minded</u> person,	weak-minded ← <i>lacking heart</i> .
Prov 24:31	וְהִנֵּה עָלָה כָּלֹ   קִמְשָׁנִים כָּסוּ פָנָיו חֲרָלִים וְגִדְרֵי אֲבָנָיו נִהְרָסָה:	And what <i>I</i> saw was That thistles had <u>overgrown</u> it all, And <i>that</i> its surface was <u>covered</u> in nettles, And <i>that</i> the stone wall was dilapidated.	and what <i>I</i> saw was ← <i>behold</i> .  overgrown ← <i>come up (over)</i> .  was covered: AV differs, not recognizing that כָּסוּ is <i>pual</i> , so passive.
Prov 24:32	וְאַחֲזָה אֲנִכִּי אֲשִׁית לִבִּי רְאִיתִי לְקַחְתִּי מוֹסֵר:	So I took note <i>and</i> laid it <i>to</i> <u>heart</u> ; I looked <i>and</i> received instruction.	to heart ← <i>to my heart</i> .
Prov 24:33	מְעַט שָׁנוֹת מְעַט תְּנוּמֹת מְעַט   חֲבֹק יָדַיִם לִשְׁכָּב:	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 וּמַחֲסֻרְיֶךָ כָּאִישׁ מִגֹּז: פ	And along will come your impoverishment And your <u>penury</u> , Like a <u>man with a shield</u> .	penury ← <i>lack</i> .  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 אֲנָשֵׁי   חֲזַקְיָה מֶלֶךְ־יְהוּדָה:	These too <i>are</i> Solomon's proverbs which Hezekiah king of Judah's men transcribed.	
Prov 25:2	כְּבֹד אֱלֹהִים הִסְתֵּר דָּבָר וּכְבֹד מְלָכִים חָקֵר דָּבָר:	<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 לְעֹמֶק וְלֹב מְלָכִים אֵין חֶקֶר:	Heaven for height And the earth for depth, But <i>there is</i> no searching the heart of kings.	
Prov 25:4	הִגֵּז סִיגִים מִכֶּסֶף וַיֵּצֵא לְצִרְף כֶּלִי:	<u>Remove</u> the dross from the silver, And let the refiner's <i>silverware be produced</i> .	remove: infinitive absolute in the role of an imperative.  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	הִגֵּז רָשָׁע לִפְנֵי־מֶלֶךְ וַיִּכְזֹן בַּצִּדִּיק בְּסֵאוֹ:	<u>Remove</u> 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 לִפְנֵי־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</u> <i>men</i> ,	high-ranking ← <i>great</i> .  Compare Luke 14:7 - Luke 14:9.
Prov 25:7	כִּי טוֹב אֶמְר־לָךְ עֲלֵה הִנֵּה מִה־שְׁפִילָךְ לִפְנֵי נָדִיב אֲשֶׁר רָאוּ עֵינֶיךָ:	For <i>it is</i> better <i>that someone</i> 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 לָרֹב מִהֵרָ פֶּן מִה־תַּעֲשֶׂה בְּאַחֲרִיתָהּ בְּהַכְלִים אֶתְךָ רַעַךְ:	Do not go out to litigate precipitously, In case of what you might <i>need to do as a</i> <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	רִיבֶךָ רִיב אֶת־רַעְךָ וְסוֹד אַחֵר אַל־תִּגְלֹל:	<u>Contend</u> your case 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> .  a secret to another <i>person</i> : or (any) other private matter.
Prov 25:10	פֶּן־יִחְסְדֹךָ שִׁמְעַ וְדַבָּתְךָ לֹא תָשׁוּב:	In case <i>one who</i> is out to 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 בְּמִשְׁכִּיזֹת כֶּסֶף דָּבָר דָּבָר עַל־אֶפְנָיו:	A word spoken in season <i>Is like</i> golden apple-shaped <i>beads</i> in silver showpieces.	

Prov 25:12	נָזַם זָהָב וּחֲלִי-כֶּתֶם מוֹכִיחַ חָכָם עַל-אָזֶן שְׁמַעַת: To a hearing ear, A wise reprover <i>is like</i> a golden earring Or an ornament of fine gold.	
Prov 25:13	בְּצִנְת־שֶׁלֶג   בְּיוֹם קָצִיר צִיר נֶאֱמָן לְשַׁלְּחֵיו וְנֶפֶשׁ אֲדָנָיו יִשִּׁיב: פ A faithful messenger <i>is</i> to those who send him <i>Like</i> the cooling <i>effect</i> of snow on a day in the harvest <i>season</i> , And he refreshes the <i>spirit</i> of his masters.	spirit ← <i>soul</i> .
Prov 25:14	נְשִׂאִים וְרוּחַ וְגֶשֶׁם אֵין אִישׁ מְתַהַלֵּל בְּמַתַּת-שָׁקָר: 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 falsehood</i> , a Hebraic genitive.
Prov 25:15	בְּאֶרֶץ אַפִּים יִפְתָּה קֶצֶין וְלִשׁוֹן רַכָּה תִשְׁבֶּר-גָּרָם: A senior official is persuaded by much <u>persistence</u> , And a <u>gentle</u> tongue <i>can</i> break <u>bones</u> .	persistence ← <i>length of temper; forbearance</i> . Compare Jer 15:15.  gentle ← <i>soft</i> .  bones ← <i>a bone</i> .
Prov 25:16	דָּבַשׁ מִצֵּאתָ אֲכַל דִּיךָ פֶּן-תִּשְׂבַּעְנֶנּוּ וְהִקְאֵתוֹ: If you find honey <i>Only</i> eat <i>what is</i> sufficient for you, Lest you become satiated <i>with</i> it And vomit it out.	
Prov 25:17	הִקֵּר רַגְלְךָ מִבֵּית רֵעֶךָ פֶּן-יִשְׂבָּעְךָ וְשִׁנְאֶךָ: Make yourself <u>scarce</u> in your neighbour's house Lest he has enough of you, And takes a <u>disliking</u> to you.	make yourself scarce ← <i>make your foot rare from</i> .
Prov 25:18	מִפִּיץ וּחֶרֶב וְחֵץ שָׁנוֹן אִישׁ עֲנָה בְרִיעָהּ עַד שָׁקָר: 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	שֵׁן רָעָה וְרֹגֶל מוֹעֵדֶת מִבְּטָח בּוֹגֵד בְּיוֹם צָרָה: Putting 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	מַעֲדָה בְּגָד   בְּיוֹם קָרָה חֻמָּץ עַל-נֶתֶר וְשָׂר בְּשָׂרִים עַל לִב־רַע: 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	אִם-רָעִיב שְׁנֵאָךָ הֶאֱכַלְהוּ לֶחֶם וְאִם-צָמָא הִשְׁקֵהוּ מַיִם: If he who hates you is hungry, <u>Give him food</u> ; And if he is thirsty, <u>Give him water to drink</u> ,	Rom 12:20.  give him food ← <i>feed him bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Prov 25:22	כִּי גָחָלִים אַתָּה חֲתָה עַל-רֹאשׁוֹ יְיָהוָה יְשַׁלֵּם-לָךְ: For <i>then</i> you are <u>heaping</u> <u>burning coals</u> on his head, And the LORD will repay you.	Rom 12:19, Rom 12:20.  heaping ← <i>shovelling</i> .

Prov 25:23	רוּחַ צָפוֹן תַּחֲלִיל גֶּשֶׁם וּפָנִים נִזְעָמִים לְשׁוֹן סֵתֶר:	A northern wind brings forth rain, And a resentful face an uncommunicative tongue.	brings forth: AV differs ( <i>driveth 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-פִּנֹּת-גָּג מֵאִשֶּׁת *מְדוּנִים** מְדִינִים וּבֵית חֶבֶר:	It is better to live in the corner of a roof, Than in a mansion But with a contentious 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	מִיָּם קָרִים עַל-נֶפֶשׁ עֵיפָה וְשִׁמוּעָה טוֹבָה מֵאַרָץ מֶרְחָק:	As cold water is to a weary person, So is a good report from a distant land.	person ← <i>soul</i> .  so: wider use of the <i>vav</i> .
Prov 25:26	מַעֲיֵן גִּרְפָּשׁ וּמִקּוֹר מְשַׁחַת צָדִיק מֵט לִפְנֵי-רָשָׁע:	A righteous man tottering before a wicked one Is like a turbid spring and a sullied water-source.	
Prov 25:27	אֲכָל דְּבַשׁ הֶרְבּוֹת לֹא-טוֹב וְחֶקֶר כְּבֹדָם כְּבוֹד:	It is not good to eat much honey, But investigation of <i>what</i> <i>has</i> glory Is <i>itself</i> glory.	to eat: infinitive absolute.  <i>what has</i> glory ← <i>their glory</i> .  AV differs in the second hemistich ( <i>so for men to search their own glory is not glory</i> ).
Prov 25:28	עִיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ:	A man who has no restraint of his spirit Is like a breached city which has no wall.	
Prov 26:1	כַּשֶּׁלֶג   בְּקִיץ וּכְמָטָר בְּקָצִיר בֶּן לֹא-נֶאֱמָנָה לְכַסִּיל כְּבוֹד:	As snow in summer And as rain in the harvest, So it is not becoming For a fool to have honour.	
Prov 26:2	כַּצִּפּוֹר לֵנוֹד בְּדֶרֶזֶר לְעוֹף בֶּן קָלִיל חָזָם *לֹא** לֹא 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 to pass on the one who made the curse</i> .
Prov 26:3	נֹשֶׁט לְסוֹס מִתָּג לַחֲמֹר וְשִׁבְט לִגּוֹ כְּסִילִים:	A whip for the horse, A bridle for the donkey, And a rod for the back of fools.	
Prov 26:4	אַל-תַּעַן בְּסִיל כְּאוֹלָתוֹ פֶּן-תִּשְׁוֶה-לוֹ גַּם-אֹתָהּ:	Do not answer a fool according to his own foolishness, In case you yourself come to resemble him.	you yourself ← <i>also you</i> .
Prov 26:5	עֲנֵה בְּסִיל כְּאוֹלָתוֹ פֶּן-יִהְיֶה חֶכֶם בְּעֵינָיו:	Do answer a fool according to his own foolishness, So that he does not become wise in his own eyes.	This and the preceding verse give the risks whether answering a fool according to his foolishness or not.

Prov 26:6	מִקְצֶה רַגְלִים חָמֵס שְׁתֵּה שִׁלַּח דְּבָרִים בְּיַד-כֶּסֶל:	He <i>who</i> sends a message by the agency of a fool Cuts off the feet <i>and</i> drinks injury.	agency ← <i>hand</i> .
Prov 26:7	דָּלִיו שִׁקִּים מִפֶּסֶח 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> ← remove ([ST] ôter) <i>the legs from a lame (man)</i> . Others, <i>the legs of a lame (man</i> <i>are) weak</i> , but this does not account for the imperative or the preposition <i>from</i> . AV differs (... are not equal).
Prov 26:8	כֶּצֶרֶר אֶבֶן בְּמִרְגָּמָה בֶן-נֹתָן לְכֶסֶל כָּבוֹד:	As a grain of grit in a heap of boulders, So is he <i>who</i> gives a fool honour.	grit ← <i>stone</i> .  heap of boulders: AV differs ( <i>sling</i> ).
Prov 26:9	חֹזֶחַ עָלָה בְּיַד-שָׁכֹר וּמִשָּׁל בְּפִי כֶסֶלִים:	A thorn gets stuck 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 מְחוֹלֵל-כָּל וְשֹׁכֵר כֶּסֶל וְשֹׁכֵר 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</i> <i>great God that formed all things</i> <i>both rewardeth the fool, and</i> <i>rewardeth transgressors</i> ).
Prov 26:11	כִּכְּלָב שָׁב עַל-קֹאֵו כֶּסֶל שׁוֹנֶה בְּאוֹלָתוֹ:	<b>Like a dog which returns</b> <b>to its own vomit,</b> <i>Is a fool who</i> repeats his stupidity.	2 Pet 2:22.
Prov 26:12	רֹאִיתָ 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 עֲצֹל שָׁחַל בַּדֶּרֶךְ אֲרִי בֵּין הָרְחֻבוֹת:	A lazy <i>man</i> says, “ <i>There is a lion in the road</i> – A fierce lion among the streets.”	
Prov 26:14	הִדְלֹת תִּסּוֹב עַל-צִירָה וְעֲצֹל עַל-מִטָּתוֹ:	A door turns on its hinge, And a lazy <i>man</i> on his bed.	
Prov 26:15	טָמֵן עֲצֹל יָדוֹ בַּצִּלְחַת נִלְאָה לְהִשְׁיבָה אֶל-פִּיו:	A lazy <i>man</i> dips his hand in the bowl, But <u>can't be bothered</u> to bring it back to his mouth.	<u>can't be bothered</u> ← <i>is weary</i> .  Compare Prov 19:24.
Prov 26:16	חָכֵם עֲצֹל בְּעֵינָיו מְשִׁבֵּעָה מִשִּׁבֵּי טַעַם:	A lazy <i>man is</i> wise in his <i>own</i> eyes – <i>More so</i> than seven <i>men</i> <u>can give a reason for</u> .	give a reason <i>for</i> ← <i>return</i> <i>discernment (for)</i> .
Prov 26:17	מִחֲזִיק בְּאֲזִי-כָּלָב עֹבֵר מִתְעַבֵּר עַל-רִיב לֹא-לּוֹ:	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	בְּמַתְּלֵה־לֵּה הִירָה זָקִים חֲצִים וּמוֹת:	Like a madman who shoots darts, arrows and death,	
Prov 26:19	בֶּן-אִישׁ רָמָה אֶת-רֵעֵהוּ וְאָמַר הֲלֹא־מִשְׁחָק 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	בְּאֵפֶס עֲצִים תִּכְבֶּה-אֵשׁ וּבְאֵין נֶרְגָן יִשָּׁתַק מִדּוֹן:	When <i>there are</i> no <i>more</i> logs, The fire goes out, And when <i>there is</i> no gossipmonger, Contention abates.	
Prov 26:21	פַּחַם לַגַּחְלִים וְעֵצִים לָאֵשׁ וְאִישׁ *מִדּוֹנִים **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 ← <i>a man of contentions</i> . The textual issue is as in Prov 25:24 etc.
Prov 26:22	דְּבַר־יָרֵגָן כְּמַתְּלֵה־מִים וְהֵם יֵרְדוּ חֲדָר־בֶּטֶן:	The words of a gossipmonger <i>are</i> like <u>delicacies</u> , Which descend <i>into</i> the inner parts of the belly.	delicacies: AV differs ( <i>wounds</i> ).
Prov 26:23	בֶּסֶף סִיגִים מְצַפֶּה עַל-חֶרֶשׁ שִׁפְתָּיִם דֹּלָקִים וְלִב־רָע:	Ardent lips but an evil heart <i>Are like</i> silver dross overlaid on a shard.	
Prov 26:24	*בִּשְׁפָתוֹ **בִּשְׁפָתָיו יִנְבֵּר שׁוֹנֵא וּבִקְרָבוֹ יִשִּׁית מְרָמָה:	He <i>who</i> hates Puts up a pretence with his {Q: lips} [K: lip] And harbours deceit <u>inwardly</u> .	inwardly ← <i>in his inward part</i> .
Prov 26:25	כִּי-יִחַנֵּן קוֹלוֹ אֶל-תֶּאֱמֹר-בּוֹ כִּי שִׁבַּע תּוֹעֲבוֹת בְּלִבּוֹ:	When he <u>sounds</u> gracious, Do not believe him, For <i>there are</i> seven abominations in his heart.	sounds gracious ← <i>makes his voice gracious</i> .
Prov 26:26	תִּכְסֶּה שׁוֹנְאָה בְּמִשְׁאוֹן תִּגְלָה רַעְתּוֹ בִּקְהָל:	Hatred is <u>concealed</u> by deception, <i>But</i> his evil will be discovered in the convocation.	concealed ← <i>covered</i> .
Prov 26:27	כָּרֵה-שַׁחַת בָּהּ יִפֹּל וְגִלְגַּל אָבֶן 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-שָׁקֶר יִשְׂנֵא דָבָרוֹ וּפָה חָלָק יַעֲשֶׂה מִדְּחָה:	A lying tongue hates <u>those whom it has oppressed</u> , And a flattering mouth brings about ruin.	those whom it has oppressed ← <i>its oppressed (ones)</i> .
Prov 27:1	אַל-תִּתְהַלֵּל בְּיוֹם מָחָר כִּי לֹא-יָדַע מַה-יָּלֵד יוֹם:	Do not boast about tomorrow, For you do not know what the day will <u>bring</u> .	bring ← <i>bear, give birth to</i> .

Prov 27:2	יְהַלֵּלְךָ 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	כֶּבֶד־אֶבֶן וְנֹטֶל הַחֹל וְכַעַס אֲוִיל כֶּבֶד 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</u> of <u>them</u> .	either of them ← <i>the two of them</i> , but applicable individually, to each.
Prov 27:4	אֲכִזְרִיּוֹת חֲמָה וְשֹׁטֵף אָף וּמִי יַעֲמֹד לִפְנֵי קִנְאָה:	<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	טֹבָה תּוֹכַחַת מְגֹלָה מֵאַהֲבָה מִסְתָּרֶת:	<u>Open</u> reproof <i>is</i> better Than <u>secret</u> love.	open ← <i>uncovered</i> .  secret ← <i>hidden</i> .
Prov 27:6	נֹאֲמָנִים פְּצָעֵי אוֹהֵב וְנִעְתָרוֹת נְשִׁיקוֹת שׂוֹנֵא:	Wounds from a friend <i>Are</i> <u>bearable</u> , But the kisses of <i>one who</i> hates <i>Are</i> <u>glib</u> .	bearable ← <i>faithful</i> , but see Isa 60:4 where the verb means <i>be carried</i> .  glib: the Hebrew word has connotations of <i>profusion</i> and <i>insincerity</i> .
Prov 27:7	נֶפֶשׁ שְׂבִיעָה תָּבוּס נֶפֶת וְנֶפֶשׁ רָעָבָה כָּל־מֶר מָתוֹק:	<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 appetite, <i>Even anything</i> bitter <i>is</i> sweet.	appetite (2x) ← <i>soul</i> .  anything ← <i>everything</i> .
Prov 27:8	כַּצֹּפֹר נוֹדֶדֶת מִן־קִנְיָה כֵּן־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 וְקִטְרֶת יִשְׂמַח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נֶפֶשׁ:	Oil and incense please the heart, As <i>does</i> a friend's <u>generosity</u> . <u>With 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 אַל־תַּעֲזֹב וּבֵית אָחִיךָ אַל־תָּבוֹא בְּיוֹם אִידֶךָ טוֹב שָׁכֵן קָרוֹב מֵאַח רָחוֹק:	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	חֵכֶם בְּנִי וְשִׂמְח לְבִי וְאַשִׁיבָה חֲרָפִי דָּבָר:	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 נִעְנְשׁוּ: A prudent <i>man</i> 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	קָח-בְּגָדוֹ כִּי-עָרַב זָר וּבָעַד נִכְרִיָּה חֲבָלָהּ: “Take his clothing, For he became security to a stranger, And bind him up, For <i>pledging</i> to a foreign lady.”	Compare Prov 20:16.
Prov 27:14	מִבֶּרֶךְ רֵעֵהוּ   בְּקוֹל גָּדוֹל בִּבְקָר הַשָּׂבִים קָלָלָה תַחֲשֹׁב 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	דֶּלֶף טוֹרֵד בַּיּוֹם סִגְרִיר וְאִשֶּׁת *מְדוֹנִים *מְדִינִים נִשְׁתַּחֲוֶה: 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>qeré</i> are similar words with the same meaning. As in Prov 18:19, Prov 21:19.
Prov 27:16	צַפְנִיָּה צָפוֹרֵיחַ וְשֶׁמֶן יְמִינוֹ יִקְרָא: <u>He who would restrain her</u> <u>Might as well restrain the</u> <u>wind,</u> <u>And call for ointment to</u> <u>soothe his right hand.</u>	he who would restrain her ← <i>her restrainers</i> , but followed by a singular verb.  ointment to soothe his right hand ← oil of his right hand. Ironie, 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	בַּרְזֵל בְּבַרְזֵל יִחַד וְאִישׁ יַחַד פְּנִירְעָהּ: Iron is sharpened by iron, And a man sharpens the intellect of his neighbour.	intellect ← <i>face</i> .
Prov 27:18	נֹצֵר תִּתְּנָה יֶאֱכַל פְּרִיָּה וְשֹׁמֵר אֲדָנָיו יִכְבֹּד: He <i>who</i> keeps a fig tree Will eat of its fruit, And he <i>who</i> heeds his master Will be honoured.	heeds ← <i>keeps, guards</i> , but also <i>takes heed of</i> .
Prov 27:19	כַּמִּים הַפָּנִים לִפְנֵים בֶּן לִב־הָאָדָם 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 *וְאִבְדָּה *וְאִבְדּוֹ 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>qeré</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 מִהֲלָלוֹ:	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</u> <u>commended</u> .	how he <i>is</i> commended ← <i>his</i> <i>commendation</i> , an objective genitive.  Compare Prov 17:3.
Prov 27:22	אִם תִּכְתּוֹשׁ אֶת-הָאֵל ל   בְּמִכְתֵּשׁ בְּתוֹךְ הָרִיפּוֹת בִּעֲלִי לֹא-תִסּוּר מֵעָלָיו אֲוִלְתּוֹ: פ	<i>Even if you were to grind</i> <i>the fool in a mortar</i> Among the crushed grain, with a <u>pestle</u> , His stupidity would not depart from him.	a mortar ... a pestle ← <i>the</i> <i>mortar ... the pestle</i> . An unexpected definite article. See Gen 22:9.
Prov 27:23	יָדַע תְּדַע פָּנֶי צֹאנְךָ שֵׂית לְבָבְךָ לְעֵדְרִים:	Make a point of <u>knowing</u> the <u>condition</u> of your sheep, <i>And pay attention</i> to the flocks,	make a point of knowing: infinitive absolute.  condition ← <i>face</i> .  pay attention ← <i>lay to your</i> <i>heart</i> .
Prov 27:24	כִּי לֹא לְעוֹלָם חֶסֶן וְאִם-נֶזֶר לְדוֹר *דוֹר *וְדוֹר:	For riches <i>do not endure for</i> <u>ever</u> <u>Nor</u> does a crown from generation {Q: to} [K: <i>to</i> ] 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	גֵּלָה חֲצִיר וְנִרְאָה דִּשְׁא וְנִאֲסְפוּ עֲשֻׁבוֹת הָרִים:	The hay <i>is taken away</i> , The <i>fresh</i> grass appears, And the vegetation of the mountains is gathered.	is taken away: AV differs, as if <i>niphal</i> ( <i>appeareth</i> ), but [AnLx] includes <i>disappear</i> .
Prov 27:26	כִּבְשִׁים לְלְבוּשֶׁךָ וּמִחִיר שְׂדֶה עֲתוּדִים:	Lambs <i>are</i> for your clothing, And goats <i>pay</i> for the price of <i>their</i> field,	
Prov 27:27	וְדִי   חֵלֶב עֲזִים לֶלְחֶמְךָ לֶלְחֶם בֵּיתְךָ וְחַיִּים לְנַעֲרוֹתֶיךָ:	And you will have sufficient goats' milk for your <i>own</i> <u>food</u> , <i>And for the food</i> of your household And <u>sustenance</u> 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-רֹדֶף רָשָׁע וְצַדִּיקִים כִּכְפִּיר יִבְטַח:	The <u>wicked</u> flee when <i>there</i> <i>is</i> no pursuer, But the <u>righteous</u> 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 שָׂרִיהַ וּבִאֲדָם מִבֵּין יָדַע בֶּן יֶאֱרִיךְ:	For the <u>misrule</u> of a country, <i>It has</i> many rulers, But with a man <i>who</i> understands <i>and is</i> knowledgeable, <i>Its basis</i> will last long.	misrule ← <i>transgression</i> .
Prov 28:3	גִּבֹּר רֶשַׁע וְעֶשֶׂק דָּלִים מָטָר סֹחֵף וְאִין לֶחֶם:	An impoverished man who oppresses the poor <i>Is like</i> sweeping rain And no <u>food</u> .	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Prov 28:4	עֲזָבִי תוֹרָה יִהְלְלוּ רָשָׁע וּשְׁמִרֵי תוֹרָה יִתְגַּדּוּ בָם: פ	Those <i>who</i> forsake the law Praise the wicked <i>man</i> , But those <i>who</i> keep the law Are <u>offended</u> by them.	offended: or <i>provoked</i> . AV differs somewhat ( <i>contend</i> ).

Prov 28:5	אֲנָשֵׁי־רָע לֹא־יֵבִינוּ מִשְׁפָּט וּמִבְקֵשׁ יְהוָה יֵבִינוּ כָּל:	Evil <u>men</u> 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־רֶשׁ הוֹלֵךְ בְּתִמּוֹ מַעֲקֹשׁ דְּרָכִים וְהוּא עָשִׁיר:	An impoverished <i>man</i> who walks in his integrity <i>Is</i> better than <i>one who</i> perverts <u>his ways</u> 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 בֶּן מִבֵּין וְרָעָה זוֹלָלִים יַכְלִים יָכָלִים אָבִיו:	He <i>who</i> keeps the law <i>Is</i> an understanding son, But he <i>who</i> associates with the <u>debauched</u> Puts his father to shame.	debauched: or <i>prodigal</i> .
Prov 28:8	מֵרַבָּה הֹוֵנוּ בְּנִשְׁךְ *וּבִתְרִבִּית **וְתִרְבִּית לְחֹנֶן 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.	
Prov 28:9	מָסִיר אָזְנוֹ מִשְׁמַע תּוֹרָה גַּם־תִּפְלֹתוֹ תוֹעֵבָה:	<i>As for</i> him <i>who</i> turns a deaf ear 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	מִשְׁגָּה יִשְׁלִים   בְּדֶרֶךְ רָע בְּשָׁחוֹתָיו הוֹאֵיפּוֹל 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.	
Prov 28:11	חָכָם בְּעֵינָיו אִישׁ עָשִׁיר וְדָל מִבֵּין יִחְקְרֵנוּ:	A rich man <i>is</i> wise in his <i>own</i> eyes, But a poor <i>man 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 תִּפְאָרֶת וּבִקְוֹם רָשָׁעִים יִחַפֵּשׂ אָדָם:	When the righteous rejoice, <i>There 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	מִכְסָּה פִשְׁעָיו לֹא יַצְלִיחַ וּמוֹדָה וְעֵזֵב 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 them</u> Will be shown mercy.	renounces ← <i>leaves, abandons</i> .
Prov 28:14	אֲשֶׁרִי אָדָם מִפֶּחַד תָּמִיד וּמִקָּשָׁה לִבּוֹ 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.	land in ← <i>fall into</i> .
Prov 28:15	אֲרִי־נָהָם וְדָב שׁוֹקֵק מִשָּׁל רָשָׁע עַל עַם־דָּל:	An evil ruler over a powerless people <i>Is</i> a growling lion and a prowling bear.	

Prov 28:16	נָגִיד חֲסֵר תְּבוּנוֹת וְרֵב מַעֲשֵׂקוֹת *שְׁנֵאֵי *שְׁנֵא בָּצַע יֶאֱרִיד יָמִים: 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</i> <i>oppressions</i> .
Prov 28:17	אָדָם עֹשֶׂק בְּדָם-נָפֵשׁ עַד-בּוֹר יָנוּס אֶל-יַתְמָכוֹבוֹ:	A man under pressure by <i>having shed</i> the blood of a person Will flee until <i>he goes</i> to the grave. 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 תָּמִים יוֹשֵׁעַ וְנֶעֱקַשׁ דָּרָכִים יִפּוֹל בְּאַחָת:	He <i>who</i> walks with integrity Will be saved, But he <i>who</i> is perverse in <i>his</i> ways Will fall on one of <i>them</i> .	<i>his</i> ways: dual; see Prov 28:6.
Prov 28:19	עֲבַד אֲדָמָתוֹ יִשְׁבַּע-לֶחֶם וּמִרְדֵּף רִקִּים יִשְׁבַּע-רֵישׁ:	He <i>who</i> cultivates his land Will have plenty of food, But he <i>who</i> pursues vain <i>things</i> 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 יִנָּקָה:	A faithful man <i>will</i> have many blessings, But he <i>who</i> hastens to enrich <i>himself</i> Will not be held guiltless.	faithful man ← <i>man of</i> <i>faithfulnesses</i> , a Hebraic genitive.
Prov 28:21	הִכָּר-פָּנִים לֹא-טוֹב וְעַל-פֶּת-לֶחֶם יִפְשַׁע-גֹּבֵר:	<i>It is</i> not good to <u>show</u> partiality, Yet for a piece of bread A man will transgress.	show partiality ← <i>acknowledge</i> <i>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 לַהֲזֹן אִישׁ רַע עֵין וְלֹא-יָדַע כִּי-חֲסֵר יִבְאֶנּוּ:	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	מְזַכֵּיחַ אָדָם אַחֲרֵי חֵן יִמְצָא מִמַּחֲלִיק לְשׁוֹן:	He <i>who</i> reproves a man Will find more goodwill <u>afterwards</u> Than he <i>who</i> flatters with his tongue.	afterwards: we take the <i>yod</i> as paragodic; otherwise, the meaning is <i>after me</i> .
Prov 28:24	גֹּזֵל   אָבִיו וְאִמּוֹ וְאָמַר אֵין-פֶּשַׁע חָבֵר הוּא לְאִישׁ מִשְׁחִית:	<i>As for</i> him <i>who</i> robs his father and his mother, Saying <i>that it isn't wrong</i> , He <i>is</i> 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	רַחֲב־נֶפֶשׁ יִגְרֶה מְדוֹן וּבֹטָח 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 ← wide of soul. richly satisfied ← made fat.
Prov 28:26	בֹּטֵחַ בְּלִבּוֹ הוּא כָסִיל וְהוֹלֵךְ בְּחֻמָּה הוּא יִמְלֹט:	He <i>who</i> trusts his own 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־מְאָרֹת:	He <i>who</i> gives to the poor Does not suffer lack, But he <i>who</i> turns his eyes away Incurs an abundance of curses.	turns his eyes away ← hides his eyes.
Prov 28:28	בְּקוֹם רָשָׁעִים יִסְתָּר אָדָם וּבְאֲבָדָם יִרְבּוּ צַדִּיקִים:	When the wicked rise up, A man will go into hiding, But when they perish The righteous will be numerous.	go into hiding ← hide themselves, or be hidden.
Prov 29:1	אִישׁ תּוֹכַחֹת מְקַשֶּׁה־עָרָף פָּתַע יִשְׁבֵּר וְאֵין מְרַפָּא:	A man who <i>has been</i> reproved many times Becomes stiff-necked And will suddenly suffer a downfall With no remedy.	a man who <i>has been</i> reproved many times ← a man of reproofs. becomes stiff-necked ← stiffens his neck. suffer a downfall ← be broken.
Prov 29:2	בְּרַבּוֹת צַדִּיקִים יִשְׂמַח הָעָם וּבִמְשָׁל רָשָׁע יֵאָנַח עָם:	When the righteous have power, The people are joyful, But when a wicked man rules, The people sigh.	but: adversative use of the vav.
Prov 29:3	אִישׁ־אֲהָב חֻמָּה יִשְׂמַח אָבִיו וְרַעָה זִזְנוֹת יֵאָבֵד־הוֹן:	A man who loves wisdom Pleases his father, But he <i>who</i> associates with prostitutes Dissipates wealth.	dissipates ← destroys.
Prov 29:4	מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוֹמוֹת יִהְרֹסָנָה:	A king <i>reigning</i> judiciously Establishes a country, But a man open to bribes Demolishes it.	judiciously ← in justice. bribes ← offerings. Also used of heave-offerings.
Prov 29:5	גִּבֹּר מַחֲלִיק עַל־רֵעֵהוּ רָשָׁת פּוֹרֵשׁ עַל־פְּעָמָיו:	A man <i>who</i> flatters his neighbour Spreads a net at his steps.	
Prov 29:6	בִּפְשַׁע אִישׁ רַע מוֹקֵשׁ וְצַדִּיק יִרְוֶן וְשִׂמַּח:	An evil man <i>is</i> a snare with his transgression, But a righteous man shouts for joy And rejoices.	

Prov 29:7	יִדַּע 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 care to acknowledge <i>them</i> .	legal rights ← <i>judgment; (legal) defence</i> .  care to acknowledge ← <i>attend to know</i> .
Prov 29:8	אֲנָשִׁי לָצוֹן יַפְיחוּ קָרִיה וְחֻכָּמִים יֵשִׁיבוּ אָף:	Scornful <i>men</i> incite a town, But the wise avert 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 פּוּחַ.
Prov 29:9	אִישׁ־חָכָם נִשְׁפָּט אֶת־אִישׁ אֹיֵל וְרָגַז וְשָׁחַק וְאִין נַחַת:	<i>As for</i> a wise <i>man</i> litigating with a fool, Whether he rages or laughs, <i>There is</i> no rest.	
Prov 29:10	אֲנָשִׁי דָמִים יִשְׁנְאוּ־תָם וְיֹשְׁרִים יִבְקְשׁוּ נַפְשׁוֹ:	<u>Bloodthirsty</u> <i>men</i> hate an integrous <i>man</i> , But the upright seek to <i>preserve</i> his <i>life</i> .	bloodthirsty men ← <i>men of blood</i> .  life ← <i>soul</i> .
Prov 29:11	כָּל־רוּחוֹ יוֹצִיא כֶּסֶל וְחָכָם בְּאַחֲוֹר יִשְׁבַּח־נָה:	A fool gives vent to all his temperament, But a wise <i>man</i> keeps it quiet in the background.	gives vent to all his temperament ← <i>brings out all his spirit</i> .  in the background: AV differs ( <i>till afterwards</i> ), which is בְּאַחֲוֹר; see [AnLx].
Prov 29:12	מֶשֶׁל מְקַשֵּׁיב עַל־דְּבַר־שָׁקָר כָּל־מְשֻׁרְתָּיו רָשָׁעִים:	<i>If</i> a ruler heeds lying words, All his servants <i>will be</i> <i>recruited from</i> the wicked.	lying words ← <i>a word of falsehood</i> , a Hebraic genitive.
Prov 29:13	רָשׁ וְאִישׁ תִּכְבְּכִים נִפְגְּשׁוּ מֵאִיר־עֵינָי שְׁנֵיהֶם יְהוָה:	<i>When</i> a poor <i>man</i> and a violent <i>man</i> 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 כֶּסֶּאוֹ לִעַד יִכּוֹן:	<i>If</i> a king judges the poor truthfully, His throne will be established in perpetuity.	
Prov 29:15	שִׁבְט וְתוֹכַחַת יִתֵּן חֲכָמָה וְנֶעַר מְשַׁלַּח מִבֵּישׁ אָמוֹ:	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	בְּרִבּוֹת רָשָׁעִים יִרְבֶּה־פָּשַׁע וְצַדִּיקִים בְּמִפְלֹתָם יֵרְאוּ:	When the wicked increase, Transgression increases <i>too</i> , But the righteous will see their <i>downfall</i> .	
Prov 29:17	יִסֵּר בְּנֶךְ וְיִנְיַחַד וְיִתֵּן מַעֲדָנִים לְנִפְשֶׁךָ: פ	Correct your son, And he will give you rest, And he will give your <u>being</u> great pleasure.	being ← <i>soul</i> .  great pleasure ← <i>pleasures</i> .
Prov 29:18	בְּאִין חֲזוֹן יִפְרַע עַם וְשֹׁמֵר תּוֹרָה אֲשֶׁר־הוּ:	When <i>there is</i> no vision, The people will <u>behave</u> <i>wildly</i> , 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	בְּדַבָּרִים לֹא-יוֹסֵר עַבְדִּי כִּי-יָבִין וְאִין מַעֲנָה:	A servant will not be corrected by words; <i>Even</i> if he understands, There <i>will not be</i> a response.	
Prov 29:20	חֲזִיתָ אִישׁ אֵץ בְּדַבְּרָיו תִּקְוָה לְכַסִּיל מִמֶּנּוּ:	Have you seen a man <i>Who</i> was rash with his words? There is <i>more</i> hope for a fool than him.	
Prov 29:21	מִפֶּנֶק מִנְעַר עַבְדּוֹ וְאַחֲרִיתוֹ יִהְיֶה מָנוֹן:	When one spoils one's servant from <i>his</i> youth, The result of it <i>will be</i> ingratitude.	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-אַף יִגְרֶה מְדוֹן וּבָעַל חֲמָה רַב־פֶּשַׁע:	A bad-tempered man stirs up strife, And a man <u>prone to</u> fury <i>Is in</i> great transgression.	bad-tempered man ← <i>man of anger</i> .  prone to ← <i>of</i> .
Prov 29:23	גָּאוֹת אָדָם תִּשְׁפִּילֵנוּ וּשְׁפַל-רוּחַ יִתְמַךְ כְּבוֹד:	A man's pride will bring him low, But <u>he of</u> humble spirit 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 עַם-גָּנֵב שׁוֹנֵא נַפְשׁוֹ אֱלֹהִים 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 מֹקֶשׁ וּבוֹטַח בַּיהוָה יִשְׁגָּב:	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 וְיִמְהוּזָה מִשְׁפָּט-אִישׁ:	Many seek <u>an audience with</u> 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 יִשְׂרָדֶרֶךְ: פ	An iniquitous man <i>is</i> an abomination to the righteous, Whereas he <i>who is</i> upright <u>in his way</u> <i>Is</i> an abomination to the wicked man.	an iniquitous man ← <i>a man of iniquity</i> , a Hebraic genitive.  upright in ← <i>upright of</i> .
Prov 30:1	דְּבָרֵי   אֲגוּר בֶּן-יִיקָה הַמֶּשָּׂא נֹאֵם הַגִּבֹּר לְאִיתֵיאל לְאִיתֵיאל וְאֶכָל:	The words of Agur the son of Jakeh. The <u>burden which</u> the man spoke to Ithiel, to Ithiel and Ucal.	burden: see Isa 13:1.
Prov 30:2	כִּי בָעַר אֲנִכִּי 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־לִמְדָתִי חֲכָמָה וְדַעַת קִדְשִׁים אֲדַע:	And I have not learned wisdom, <u>But I do have knowledge of</u> 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 אָסַף־רוּחַ   בַּחֲפָזוֹ מִי צָרַר־מַיִם   בַּשְּׂמָלָה מִי הַקִּים כָּל־אֲפְסֵי־אָרֶץ מִה־שָּׁמָיו וּמִה־שָּׁם־בָּנוּ כִּי תִדְעַ:	Who has ascended <i>to</i> heaven and descended? Who gathers the wind in his cupped hands? Who has bound up the waters in <u>a garment</u> ? Who established all the ends of the earth? What <i>is</i> his name, And what <i>is</i> 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 אֱלֹהִים צִרְפוּהָ מִגֵּן הִוא לְחֹסִים בּוֹ:	Every saying of G O D <i>has</i> <i>been</i> refined; It <i>is</i> a shield to those who take refuge in him.	
Prov 30:6	אַל־תוֹסֵף עַל־דְּבָרָיו פְּנִיּוֹכִיחַ בְּךָ וְנִכְזָבְתָּ: פ	<b>Do not add to his words,</b> Lest he reprove you, And you are proved false.	Rev 22:18.
Prov 30:7	שְׁתִּים שְׁאַלְתִּי מֵאַתָּה אַל־תִּמְנַע מִמֶּנִּי בְטָרֵם אַמּוֹת:	I have asked two <i>things</i> from you; Do not withhold <i>them</i> from me Before I die.	
Prov 30:8	שָׁוֵא   וְדַבֵּר־כָּזָב הֲרַחֵק מִמֶּנִּי רָאשׁ וְעֹשֶׁר אַל־תִּתֶּן־לִי הִטְרִיפֵנִי לֶחֶם חֲקִי:	Keep falsity and <u>lying words</u> away from me, Do not give me poverty or riches; Feed me on the <u>food</u> <u>appointed for me</u> ,	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 אֶשְׂבַּע   וְכַחֲשֵׁיתִי וְאִמַּרְתִּי מִי יְהוָה וּפֹן־אֲוֶרֶשׁ וְגִנַּבְתִּי וְתַפְּשֵׁתִי שֵׁם אֱלֹהִי: פ	Lest I should become <u>excessively provided for</u> , And disavow, and say, “Who <i>is</i> the LORD?” And lest I should become impoverished and steal, And <u>use the name of my</u> <u>God irreverently</u> .	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־תִּלְשֹׁן עֶבֶד אֶל־*אֲדָנִי **אֲדָנִי פֹן־יִקְלֹל וְאִשְׁמַתָּ:	Do not speak slanderously of a servant to <u>his master</u> , 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 <u>their</u> father And does not bless <u>their</u> mother.	their (2x) ← <i>its</i> .

Prov 30:12	דֹר טָהוֹר בְּעֵינָיו וּמִצְאָתוֹ 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 vav.
Prov 30:13	דֹר מְה־רָמוּ עֵינָיו וְעָפְעָפוּ יְנִשְׂאוּ:	How a generation's eyes are haughty And its eyelids lifted up!	
Prov 30:14	דֹר   חֲרָבוֹת שֵׁנָיו וּמִאֲכָלוֹת מִתְלַעְתִּיו לְאָכֵל עֲנִיִּים מֵאֶרֶץ אֲבִיוֹנִים מֵאָדָם: פ	– A generation whose teeth <i>are</i> swords And whose incisors <i>are</i> knives For devouring the poor <u>of</u> <u>the land</u> And the needy <u>among</u> <u>mankind</u> .	of the land ← <i>from the land</i> .  among mankind ← <i>from (sons</i> <i>of) Adam</i> .
Prov 30:15	לְעֹלוּקָה   שְׁתֵּי בָנוֹת הֵב   הֵב שְׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אֲרַבַּע לֹא־אֶמְרוּ הֵן:	A leech <i>had</i> two daughters, <i>Who said</i> , “Give, give.” When there were three of them, They were not <u>satisfied</u> , And when they were four, they did not say, “That is plenty.”	satisfied: or <i>sufficient (for her)</i> .
Prov 30:16	שְׂאוֹל וְעֶצֶר רַחֵם אֶרֶץ לֹא־שָׂבַעַה מִיָּם וְאֵשׁ לֹא־אֶמְרָה הֵן:	They <i>are</i> the grave, A <u>closed womb</u> , Land not satisfied <i>with</i> water, And a fire which does not say, “That is plenty.”	closed womb ← <i>restraining of</i> <i>womb</i> .
Prov 30:17	עֵין   תִּלְעַג לֵאבִי וְתִבּוֹז לִיקְהָת־אִם יִקְרוּהָ עֲרִיב־נַחַל וַיֹּאכְלוּהָ בְנֵי־נֶשֶׁר: פ	As <i>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 *וְאֵלֶּיךָ לֹא יֵדְעָתִים:	There <i>are</i> three <i>things</i> too wonderful for me, And <u>four</u> which I do not <u>comprehend</u> :	four: the <i>ketiv</i> is masculine in form; the <i>qere</i> feminine, as is the word <i>three</i> .  comprehend ← <i>know</i> .
Prov 30:19	דֶּרֶךְ הַנֶּשֶׁר   בַּשָּׁמַיִם דֶּרֶךְ נָחֹשׁ עַל־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 <u>in the</u> <u>middle of the sea</u> 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	בֵּן   דֶּרֶךְ אִשָּׁה מְנַאֲפֶת אֹכֶלֶת וּמַחֲתָה פִּיהָ וְאָמְרָה לֹא־פָעַלְתִּי אֲוֹן: פ	This is 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 רָגְזָה אָרֶץ וְתַחַת אַרְבַּע לֹא־תוּכֵל 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־תִירֶשׁ גְּבֻרָתָהּ: פ	A <u>detestable woman</u> if she marries, And a maidservant who dispossesses her mistress.	a detestable woman ← <i>under / at a detestable (woman)</i> .
Prov 30:24	אַרְבַּעָה הֵם קְטַנֵּי־אָרֶץ וְהֵמָּה חֲכָמִים מְחַכְּמִים:	There are four <i>creatures</i> 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	הַנִּמְלִים עִם לֹא־עָז וַיִּכְנֹנוּ בִּקְיִן לֶחֶמָם:	The ants <i>are</i> not a strong people, But in summer they make provision for their food;	
Prov 30:26	שְׂפָנִים עִם לֹא־עֲצוּם וַיִּשְׁיִמוּ בַסֵּלַע בֵּיתָם:	The <u>rock hyraxes</u> <i>which are</i> not a powerful people, But they make their home in a rock;	rock hyraxes: see Lev 11:5.
Prov 30:27	מִלֹּךְ אֵין לְאַרְבֶּה וַיֵּצֵא חֲצִץ כָּלֹו:	The locust <i>which does</i> not <i>have</i> a king, Yet they go out <u>in a pincer</u> <u>movement</u> ;	in a pincer movement ← <i>the whole of it dividing</i> .
Prov 30:28	שְׂמַמִּית בִּידָיִם תִּתְפַּשׁ וְהִיא בְּהִיכָלִי מִלֹּךְ: פ	The <u>lizard</u> <i>which</i> 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 king</i> .
Prov 30:29	שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צֶעֶד וְאַרְבָּעָה מֵיטִבֵּי לֶכֶת:	There are three <i>creatures</i> 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 גִּבּוֹר בְּבֹהֶמָה וְלֹא־יָשׁוּב מִפְּנֵי־כָל:	The lion <i>is</i> mighty among the animals – It does not back away <u>from anything</u> ;	from ← <i>from the face of</i> .  anything ← <i>everything</i> .
Prov 30:31	זֶרֶזִיר מִתַּנְיִם אוֹ־תִישׁ וּמִלֹּךְ אֶלְקוּם עִמּוֹ:	The <u>zebra</u> <i>girded around</i> the loins, And the he-goat, And the king against whom <i>there is no insurrection</i> .	zebra: AV differs ( <i>greyhound</i> ). Others, <i>gazelle, starling</i> .  no insurrection ← <i>no rising with him</i> .

Prov 30:32	אִם־נִבַּלְתָּ בְּהִתְנַשֵּׂא וְאִם־זָמֹת יָד לִפֶּה:	If you have acted foolishly in <u>exalting</u> yourself, Or if you have been <u>devious</u> , <i>Put your hand to your</i> <i>mouth.</i>	in exalting: gerundial use of the infinitive.
Prov 30:33	כִּי מִיֵּן חֶלֶב יֹצֵיא חֲמָאָה וּמִי־צָאֵף יֹצֵיא דָם וּמִיֵּן אַפִּים יֹצֵיא רִיב: פ	For the churning of milk produces butter, But the <u>churning of wrath</u> produces <u>bloodshed</u> , And the churning of anger produces contention.	churning of wrath: AV differs ( <i>wringing of the nose</i> ).
Prov 31:1	דְּבָרֵי לִמְּוֹאֵל מֶלֶךְ מִשָּׂא אֲשֶׁר־יִסְרְתּוּ אִמּוֹ:	The words of Lemuel the king – the <u>burden</u> which his mother <u>taught</u> him.	burden: see Isa 13:1.  taught ← <i>instructed</i> .
Prov 31:2	מִה־בָּרִי וּמִה־בֶּרֶבְטָנִי וְמִה בֶּרֶנְדָּרִי:	What, my <u>son</u> ? And <u>what</u> , O <u>son</u> of my womb? And <u>what</u> , O <u>son</u> of my vows?	what (3x): i.e. <i>what do you</i> <i>know</i> .  son (3x): an Aramaic form.
Prov 31:3	אַל־תִּתֵּן לְנָשִׁים חֵילֶךָ וּדְרָכֶיךָ לְמַחֲזֹת מְלָכִין:	Do not give your strength to women, Or <i>engage on ways</i> . <i>Liable</i> to wipe out <u>kings</u> .	ways ← <i>your ways</i> .  kings: in an Aramaic form.
Prov 31:4	אֵל לְמַלְכִּים   לְמוֹאֵל אֵל לְמַלְכִּים שְׁתוּיִין וּלְרוֹזְנִים *או *אִי שֹׁכֵר:	<i>It is not fitting</i> for kings, Lemuel, <i>It is not fitting</i> for kings to drink wine, Nor for princes <i>to drink</i> {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 מִחֻקֶּךָ וְיִשְׁנֶה דֵּין כָּל־בְּנֵי־עָנִי:	Lest <u>he</u> should drink and forget <i>what is</i> decreed, And <u>he</u> subverts the justice of <u>any</u> of the <u>afflicted</u> .	he ... he: referring to a <i>king</i> or <i>prince</i> from the previous ↩  any ← <i>all</i> .  afflicted ← <i>sons of affliction</i> .
Prov 31:6	תִּנוּ־שֹׁכֵר לְאֹבֵד וַיֵּין לְמָרִי נֶפֶשׁ:	Give strong liquor to him <i>who</i> is perishing, And wine to the <u>inwardly</u> <u>bitter</u> .	↳ verse. A change of grammatical number (not uncommon in Hebrew).  inwardly bitter ← <i>bitter of soul</i> .
Prov 31:7	יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וְעַמְלּוֹ לֹא יִזְכֹּר־עוֹד:	Let him drink and forget his poverty, And no longer remember his sorrow.	
Prov 31:8	פֶּתַח־פִּיךָ לְאֵלִים אֶל־דֵּין כָּל־בְּנֵי חֵלֹף:	Open your mouth to the mute And for the justice of all <u>those passing away</u> .	those passing away ← <i>sons of a</i> <i>passing away</i> .
Prov 31:9	פֶּתַח־פִּיךָ שְׁפֹט־צָדִיק וְדִין עָנִי וְאַבְיוֹן: פ	Open your mouth, Judge righteously, And defend the poor and needy.	

Prov 31:10	אִשְׁת־חַיִל מִי יִמָּצֵא וְרָחֵק מִפְּנִינִים מְכָרָה:	Who <i>can</i> find a <u>virtuous</u> wife, Whose value <i>is</i> far above red corals?	virtuous wife ← <i>wife of virtue</i> , a Hebraic genitive.  red corals: or <i>pearls</i> , but see Lam 4:7.
Prov 31:11	בְּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֵר:	Her husband's heart will put trust in her, And gain will not be lacking.	gain will not be lacking: AV differs ( <i>he shall have no need of 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	דֹּרְשָׁה צֹמֶר וּפְשָׁתִים וְתַעֲשֶׂה בַּחֲפֶז כַּפִּיָּה:	She asks for wool and flax, And works <i>with</i> her hands with pleasure.	
Prov 31:14	הִי־תָה כְּאֶנְיוֹת סוֹחֵר מִמְּרָחֵק 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   בַּעֲדוֹ לַיְלָה וְתַתֵּן טָרֶף לְבֵיתָהּ וְחֹק 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	זִמְמָה שָׂדֶה וְתִקְחָהּ מִפְּרִי כַּפִּיָּה *נֹטַע *נִטְעָה כָּרֶם:	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 בְּעֹז מִתְּנִיָּה וְתֹאמֶץ זִרְעוֹתֶיהָ:	She girds her loins with strength And puts energy into her arms.	
Prov 31:18	טַעְמָה כִּי־טוֹב סִחְרָה לֹא־יִכְבֶּה *בַּלִּיל *בַּלַּיְלָה נֶרָה:	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>qeré</i> are similar words with the same meaning.  verifies ← <i>tastes, discerns</i> .
Prov 31:19	יָדֶיהָ שִׁלְחָה בְּכִישׁוֹר וְכַפִּיָּה תִּמְכּוּ פֶלֶךְ:	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	כַּפָּה פָּרְשָׁה לַעֲנֵי יָדֶיהָ 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</i> <u>scarlet</u> .	scarlet: [CB]= <i>double change of garments</i> , from a root meaning <i>two</i> . In any case, <i>warm clothes</i> .
Prov 31:22	מְרַבֵּדִים עֲשֵׂתָהּ־לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה:	She makes herself drapery; Fine linen and purple <i>are</i> her attire.	

Prov 31:23	נודע בשערים בעלה בשבתו עם זקני ארץ:	Her husband <i>is</i> known at the gates When he sits with the elders of the land.	
Prov 31:24	סדין עשתה ותמכר וחגור נתנה לכנעני:	She makes linen and sells <i>it</i> , And she supplies the merchant with girdles.	girdles ← <i>a girdle</i> .
Prov 31:25	עזוהדר לבושה ותשחק ליום אחרון:	Strength and dignity <i>are</i> her attire, And she will laugh on the last day.	
Prov 31:26	פיה פתחה בחכמה ותורת חסד על לשונה:	She opens her mouth with wisdom, And the law of kindness <i>is</i> on her tongue.	
Prov 31:27	צופיה הליכות ביתה ולחם עצלות לא תאכל:	She watches the proceedings of her household closely, And she does not eat the bread of laziness.	
Prov 31:28	קמו בניה ויאשרוה בעלה ויהללה:	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 מברך.
Prov 31:29	רבות בנות עשו חיל ואף עלית על כלננה:	Many daughters have <u>conducted themselves</u> <u>conducted themselves</u> virtuously, But you have surpassed them all.	conducted themselves virtuously ← <i>done virtue</i> .
Prov 31:30	שקר החן והבל היפי אשה יראת יהוה היא תתהלל:	Elegance <i>is</i> a <u>delusion</u> , And beauty <i>is</i> a vain thing, But <i>it is</i> a <u>woman</u> who fears the LORD <u>Who</u> will be praised.	delusion ← <i>lie</i> . <hr/> a <i>woman</i> who fears ... who: from the adjective ירא. Alternatively, <i>fear of</i> ... which, from the noun יראה.
Prov 31:31	תנולה מפרי ידיה ויהללוה בשערים מעשיה:	Give her the fruit of her hands, And may her deeds occasion her praise at the gates.	
Ecc1 1:1	דברי קהלת בן דוד מלך בירושלם:	The words of the convener, the son of David, the king in Jerusalem.	
Ecc1 1:2	הבל הבלים אמר קהלת הבל הבלים הכל הבל:	“ <u>Vanity</u> 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> (Ecc1 2:15) or <i>unfairness</i> (Ecc1 8:14). <hr/> convener: a grammatically feminine word with a masculine verb here and Ecc1 12:8-10. Only with a feminine verb in Ecc1 7:27.
Ecc1 1:3	מה יתרון לאדם בכל עמלו שיעמל תחת השמש:	What <i>is</i> the benefit to a man Of all his toil which he toils <i>at</i> Under the sun?	

Ecc1 1:4	דֹּר הַלֵּל וְדֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:	A generation goes and a generation comes, But the world stands age-abidingly.	
Ecc1 1:5	וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְאַל־מְקוֹמוֹ שׁוֹאֵף זֹרֶחַ הוּא שָׁם:	And the sun rises, and the sun sets, Then it draws towards its place Where it rises <i>again</i> .	
Ecc1 1:6	הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב   סִבֵּב הוֹלֵךְ הָרוּחַ וְעַל־סִבִּיבֹתָיו שֹׁב 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.	
Ecc1 1:7	כָּל־הַנַּחֲלִים הַלְכִים אֶל־הַיָּם וְהַיָּם אֵינָנו מָלֵא אֶל־מְקוֹם שֶׁהַנַּחֲלִים הַלְכִים שָׁם הֵם שׁוֹבִים 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 return to <u>flow</u> <i>again</i> .	flow (2x) ← go.
Ecc1 1:8	כָּל־הַדְּבָרִים יִגָּעִים לֹא־יִוָּכַל אִישׁ לְדַבֵּר לֹא־תִשְׂבַּע עֵין לְרֹאוֹת וְלֹא־תִמָּלֵא אָזן 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.	
Ecc1 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.	
Ecc1 1:10	יֵשׁ דְּבַר שִׂיאֵמֶר רֵאֵה־זֶה חֲדָשׁ הוּא כִּבְל הִיָּה לְעֹלָמִים אֲשֶׁר הִיָּה מִלְפָּנֵינוּ:	Is there anything <i>of</i> which it <u>can be said</u> , 'Look, this <i>is</i> new'? It was already <i>in existence</i> <u>in ancient times</u> – <i>Something</i> which existed before us.	it <i>can</i> be said ← one says. <hr/> in ancient times ← <i>of the ages</i> .
Ecc1 1:11	אֵין זְכוֹרֹן לְרֵאשִׁימִים וְגַם לְאַחֲרָיִם שֶׁיְהִיו לֹא־יְהִיָּה לָהֶם זְכוֹרֹן עִם שֶׁיְהִיו 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> .	
Ecc1 1:12	אֲנִי קִהַלְתִּי הָיִיתִי מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלַם:	I, the convener, became king over Israel in Jerusalem,	

Ecc1 1:13	וְנִתַּתִּי אֶת־לִבִּי לְדַרוֹשׁ וּלְתוֹר בְּחִכְמָה עַל כָּל־אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַיִם הוּא   עֲנִין רָע נָתַן אֱלֹהִים לִבְנֵי הָאָדָם לְעֲנוֹת בּוֹ:	and I <u>decided</u> to seek and investigate by <i>means of</i> wisdom <u>everything</u> 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.	decided ← <i>gave / put my heart.</i>  everything ← <i>concerning</i> <i>everything.</i>
Ecc1 1:14	רָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשֶּׁמֶשׁ וְהִנֵּה הַכֹּל הֵבֵל וְרֵעוּת רוּחַ:	I have seen all the works which are done under the sun, and look, everything <i>is</i> vanity and <u>idle</u> <u>pursuit</u> .	idle pursuit ← <i>feeding on wind.</i>
Ecc1 1:15	מַעוֹת לֹא־יֻכָּל לְתַקֵּן וְחֶסְרוֹן לֹא־יֻכָּל לְהַמְנוֹת:	That <i>which is</i> crooked Cannot be made straight, And that <i>which is</i> lacking Cannot be counted.	
Ecc1 1:16	דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חִכְמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי עַל־יְרוּשָׁלַם וּלְבִי רָאָה הַרְבֵּה חִכְמָה וְדַעַת:	I spoke to myself <u>deep down</u> and said, ‘ <u>Here I am</u> ’; 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.’	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 Jerusalem</i> .
Ecc1 1:17	וְאֶתָּנָה לְבִי לְדַעַת חִכְמָה וְדַעַת הוֹלָלוֹת וְשִׁכְלוֹת יִדְעֵתִי שֶׁגַּם־זֶה הוּא רֵעִיוֹן רוּחַ:	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> .	devoted ← <i>gave.</i>  idle pursuit ← <i>pursuit of wind.</i> A similar word for <i>pursuit</i> to the one used in Ecc1 1:14.
Ecc1 1:18	כִּי בְרַב חִכְמָה רַב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מְכָאוֹב:	For in much wisdom <i>there is</i> much annoyance, And he <i>who</i> increases knowledge Increases sorrow.	
Ecc1 2:1	אָמַרְתִּי אֲנִי בְלִבִּי לָכֶּה־נָּא אֲנִסְכָּה בְשִׂמְחָה וְרָאָה בְטוֹב וְהִנֵּה גַם־הוּא הֵבֵל:	I said in my heart, ‘Go now; I will test you with joy. And <u>discern what is</u> good.’ But behold, this <i>is</i> also vanity.	discern ← <i>look on</i> , but often with some emotion (delight, grief etc.), so perhaps <i>rejoice in</i> .
Ecc1 2:2	לְשִׁחוק אָמַרְתִּי מֵהוֹלָל וּלְשִׂמְחָה מֵהֲזָה עֲשָׂה:	To laughter I said, ‘ <i>It is</i> foolish’, and to joy, ‘What is it doing?’	
Ecc1 2:3	תָּרַתִּי בְלִבִּי לְמִשׁוֹךְ בֵּינִי אֶת־בְּשָׂרִי וּלְבִי נִהַג בְּחִכְמָה וּלְאַחֲזוֹ בְּסִכְלוֹת עַד אֲשֶׁר־אֶרְאֶה אִי־זָה טוֹב לִבְנֵי הָאָדָם אֲשֶׁר יַעֲשׂוּ תַּחַת הַשָּׁמַיִם מִסֶּפֶר יְמֵי חַיֵּיהֶם:	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.	body ← <i>flesh.</i>

Ecc1 2:4	הַגְדַּלְתִּי מַעֲשֵׂי בְנִיתִי לִי בְתִים נִטְעַתִּי לִי כְרָמִים:	I <u>was great</u> <i>in</i> my works – I built myself houses; I planted myself vineyards.	was great ← <i>did great (things)</i> .
Ecc1 2:5	עָשִׂיתִי לִי גִנּוֹת וּפְרָדִסִּים וְנִטְעַתִּי 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> .
Ecc1 2:6	עָשִׂיתִי לִי בְּרִכּוֹת מַיִם לְהִשְׁקוֹת מֵהֶם יַעַר צֹמַח 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> .
Ecc1 2:7	קָנִיתִי עֲבָדִים וְשִׁפְחוֹת וּבְנֵי־בֵית הָיָה לִי גַם מִקְנֶה בָּקָר וְצֹאן הָרֶבֶה הָיָה לִי מִכָּל שֶׁהָיוּ לִפְנֵי בִירוּשָׁלַם:	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> .
Ecc1 2:8	כָּנִסְתִּי לִי גַם־כֶּסֶף וְזָהָב וּסְגַלְתִּי מַלְכִּים וְהַמְדִּינוֹת עָשִׂיתִי לִי שָׂרִים וְשָׂרוֹת וְתַעֲנוּגֹת בְּנֵי הָאָדָם שָׂדֶה 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> . <hr/> mistresses one after another ← <i>a mistress and mistresses</i> . AV differs ( <i>musical instruments</i> ).
Ecc1 2:9	וַהֲגַדְתִּי וְהוֹסַפְתִּי מִכָּל שֶׁהָיָה לִפְנֵי בִירוּשָׁלַם אֲףי חֲכָמָתִי 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> .	
Ecc1 2:10	וְכֹל אֲשֶׁר שָׁאֲלוּ עֵינַי לֹא אֶצְלָתִי מֵהֶם לֹא־מִנְעָתִי אֶת־לִבִּי מִכָּל־שִׂמְחָה כִּי־לִבִּי שִׂמַּח 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</i> .
Ecc1 2:11	וּפָנִיתִי אָנֹכִי בְּכָל־מַעֲשֵׂי שִׁעְשֻׁעִי יָדַי וּבְעֵמֶל שֶׁעֲמַלְתִּי לַעֲשׂוֹת וְהִנֵּה הִכָּל הַבָּל וְרַעוֹת רוּחַ 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 by working</i> , 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. <hr/> idle pursuit: see Ecc1 1:14.
Ecc1 2:12	וּפָנִיתִי אָנֹכִי לָרְאוֹת חֲכָמָה וְהוֹלָלוֹת וְסִכְלוֹת כִּי   מֶה הָאָדָם שִׁיבּוֹא אַחֲרַי הַמְּלֹךְ אֵת אֲשֶׁר־כָּבַד 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.	

Ecc1 2:13	וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לְחָכְמָה מִן־הַסְּכָלוֹת בִּיתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ:	And I saw that wisdom has more benefit than foolishness, As light <i>has</i> more benefit than darkness.	
Ecc1 2:14	הַחֶכֶם עֵינָיו בְּרָאשׁוֹ וְהַפֶּסֶל בַּחֹשֶׁךְ הוֹלֵךְ וַיֵּדַעְתִּי גַם־אֲנִי שֶׁמֶקְרָה אֶחָד יִקְרָה אֶת־כֻּלָּם:	The wise <i>man has</i> his eyes in his head, But the fool walks in darkness. And I myself know that one event Takes place with all of them.	
Ecc1 2:15	וְאָמַרְתִּי אֲנִי בִלְבִי כְּמֶקְרָה הַפֶּסֶל גַּם־אֲנִי יִקְרָנִי וְלִמָּה חֲכַמְתִּי אֲנִי אֲזִי יוֹתֵר וְדַבַּרְתִּי בִלְבִי שֶׁגַּם־זֶה הֶבֶל:	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>
Ecc1 2:16	כִּי אֵין זְכוֹרוֹן לְחֶכֶם עַם־הַפֶּסֶל לְעוֹלָם בְּשֶׁכְּבָר הַיָּמִים הַבָּאִים הֲכֵל נִשְׁכַּח וְאֵיךְ יָמוֹת הַחֶכֶם עַם־הַפֶּסֶל:	For <i>there is</i> no age-abiding remembrance of the wise <u>Any more than of</u> the fool, In that the days are already coming <i>When</i> everything will be forgotten. And how will the wise <i>man</i> die? With the fool.	any more than of ← <i>with.</i>
Ecc1 2:17	וְשָׂנְאתִי אֶת־הַחַיִּים כִּי רַע עָלִי הַמַּעֲשֶׂה שֶׁנַּעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ כִּי־הֵכֵל הֶבֶל 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</u> <u>pursuit</u> .	idle pursuit: see Ecc1 1:14.
Ecc1 2:18	וְשָׂנְאתִי אֲנִי אֶת־כָּל־עֲמָלִי שֶׁאֲנִי עֹמֵל תַּחַת הַשֶּׁמֶשׁ שֶׁאֲנִי חֹנֵן לָאָדָם שִׁיְהִי אַחֲרַי:	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>
Ecc1 2:19	וּמִי יוֹדֵעַ הַחֶכֶם יִהְיֶה אֲזִי סָכָל וַיִּשְׁלֹט בְּכָל־עֲמָלִי שֶׁעֲמַלְתִּי וְשֶׁחֲכַמְתִּי תַּחַת הַשֶּׁמֶשׁ גַּם־זֶה הֶבֶל:	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.	
Ecc1 2:20	וְסִבּוֹתִי אֲנִי לִיאֵשׁ אֶת־לִבִּי עַל כָּל־הָעֲמָל שֶׁעֲמַלְתִּי תַּחַת הַשֶּׁמֶשׁ:	Then I <u>had</u> <u>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</i> <i>to cause</i> ).



Ecc1 2:21	כִּי־יֵשׁ אָדָם שֶׁעָמְלוֹ בַּחֲכָמָה וּבְדַעַת וּבְכִשְׁרוֹן וּלְאָדָם שֶׁלֹּא עָמַל־בּוֹ יִתְּנֶנּוּ חֶלְקוֹ גַּם־זֶה הֶבֶל הָבֵל וְרָעָה 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 <i>way</i> he will <u>legate</u> a share. This too <i>is</i> vanity and a great evil.	legate a share ← <i>give his share</i> .
Ecc1 2:22	כִּי מִה־הָיָה לְאָדָם בְּכָל־עֲמָלוֹ וּבְרַעְיוֹן לִבּוֹ 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?	
Ecc1 2:23	כִּי כָל־יָמָיו מְכָאָבִים וְלֹעַס עֲנִיּוֹ גַם־בַּלַּיְלָה לֹא־שָׁכַב לִבּוֹ גַּם־זֶה הֶבֶל הוּא:	For all his days <i>are</i> sorrows, and his <u>affairs</u> <i>are</i> an irritation. Moreover his heart does not <u>rest</u> at night. This too <i>is</i> vanity.	affairs <i>are</i> ← <i>affair is</i> .  rest ← <i>lie down</i> .
Ecc1 2:24	אֵין־טוֹב בְּאָדָם שִׁיאָכַל וְשָׁתָה וְהִרְאָה אֶת־נַפְשׁוֹ טוֹב בְּעֲמָלוֹ גַּם־זֶה רָאִיתִי אֲנִי כִּי מִיַּד הָאֱלֹהִים הִיא:	<i>There is</i> nothing good <u>in the fact</u> that a man eats and drinks and provides <u>himself</u> with good <i>things</i> in his toil. I have seen this too – that it <i>is</i> from the hand of God.	good <i>in the fact</i> : others have <i>better than</i> , but there is no mark of a comparative, unlike Ecc1 5:5 with a <i>mem</i> . [BDB] proposes, with others, adding a <i>mem</i> to the text, reading מְשִׁיאָכַל, which we do not accept.  himself ← <i>his soul</i> .
Ecc1 2:25	כִּי מִי יֵאָכֵל וּמִי יַחֲוֹשׁ חַוֵּץ מִמֶּנִּי:	For who eats and who experiences <i>pleasure</i> <u>more than</u> <u>me</u> ?	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.
Ecc1 2:26	כִּי לְאָדָם שְׂטוֹב לִפְנֵי נָתַן חֲכָמָה וְדַעַת וְשִׂמְחָה וְלַחֲוָטָא נָתַן עֲנִיָּן לְאַסּוּף וְלִכְנוּס לַתֵּת לְטוֹב לִפְנֵי הָאֱלֹהִים גַּם־זֶה הֶבֶל וְרָעוּת רוּחַ:	For he gives a man who <i>is</i> good <u>in his sight</u> wisdom and knowledge and joy, <u>but</u> to the sinner he gives a task <u>of gathering and collecting things</u> , to give to a good <i>man</i> before God. This too <i>is</i> vanity and <u>idle pursuit</u> .	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 Ecc1 1:14.
Ecc1 3:1	לְכָל זְמַן וְעַת לְכָל־חֶפֶץ תַּחַת הַשָּׁמַיִם: ס	<i>There is</i> a time for everything, And a season for every <u>concern</u> under heaven.	concern: or <i>delight</i> .
Ecc1 3:2	עֵת לֵלֶדֶת וְעֵת לָמוּת עֵת לִטְעַת וְעֵת לַעֲקוֹר נְטוּעַ:	A time <u>to bear children</u> , 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.
Ecc1 3:3	עֵת לְהָרוֹג וְעֵת לְרַפֹּא עֵת לְפָרוֹץ וְעֵת לְבָנוֹת:	A time to kill, And a time to heal; A time to demolish, And a time to build;	

Ecc1 3:4	עַת לִבְכוּת וְעַת לְשִׂחוֹק עַת סִפּוּד וְעַת רִקּוּד:	A time to weep, And a time to laugh; A time to mourn, And a time to dance;	
Ecc1 3:5	עַת לְהַשְׁלִיךְ אֲבָנִים וְעַת כְּנוּס אֲבָנִים עַת לַחְבּוֹק 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;	
Ecc1 3:6	עַת לְבַקֵּשׁ וְעַת לֵאמֹד עַת לְשַׁמֹּר וְעַת לְהַשְׁלִיךְ:	A time to demand, And a time to forego; A time to keep, And a time to throw away;	
Ecc1 3:7	עַת לְקַרֹּעַ וְעַת לְתַפּוֹר עַת לְחֹשׁוֹת וְעַת לְדַבֵּר:	A time to tear, And a time to sew; A time to be silent, And a time to speak;	
Ecc1 3:8	עַת לֶאֱהָב וְעַת לְשֹׂא עַת מִלְחָמָה וְעַת שָׁלוֹם: ס	A time to love, And a time to hate; A time for war, And a time for peace.	
Ecc1 3:9	מִה־יִתְרוֹן הָעוֹשֶׂה בְּאִשֶּׁר הוּא עֹמֵל:	What <i>is</i> the benefit <i>to</i> the maker of what he toils <i>at</i> ?	
Ecc1 3:10	רָאִיתִי אֶת־הָעֵנָן אֲשֶׁר נָתַן אֱלֹהִים לִבְנֵי הָאָדָם לַעֲנוֹת בּוֹ:	I have seen the task which God has given to the sons of Adam to be exercised by.	
Ecc1 3:11	אֶת־הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ גַּם אֶת־הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמָּצֵא הָאָדָם אֶת־הַמַּעֲשֵׂה אֲשֶׁר־עָשָׂה הָאֱלֹהִים מֵרֵאשִׁית וְעַד־סוֹף:	He has made everything beautiful in its season; he has also put the <u>w</u> orld into their heart, <u>b</u> ecause <u>o</u> f <u>m</u> an's <u>f</u> ailure to find the work which God has done from the beginning to the end.	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</i> (implicit double negative, <i>lack ... not</i> ).
Ecc1 3:12	יָדַעְתִּי כִּי אֵין טוֹב בָּם כִּי אִם־לְשִׂמּוֹחַ וּלְעֲשׂוֹת טוֹב בְּחַיָּיו:	I know that <i>there is</i> no good in them, except to rejoice and to do good in one's life,	
Ecc1 3:13	וְגַם כָּל־הָאָדָם שָׂאֵכֶל וְשָׂתָה וְרָאָה טוֹב בְּכָל־עֲמָלוֹ מִתַּת אֱלֹהִים הִיא:	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.	
Ecc1 3:14	יָדַעְתִּי כִּי כָל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לִגְרֹעַ וְהָאֱלֹהִים עָשָׂה שִׁירָאוֹ מִלְּפָנָיו:	I know that everything that God does will be age-abiding. <i>There</i> <i>is</i> nothing to add to it, and <i>there</i> <i>is</i> nothing to take away from it, and God made <i>it</i> so that <i>men</i> should fear in his presence.	

Ecc1 3:15	מִה־שֶׁהָיָה כָּבֵד הוּא וְאֲשֶׁר לִהְיוֹת כָּבֵד הָיָה וְהָאֱלֹהִים יִבְקֹשׁ אֶת־נִרְדָּף:	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</i> <i>account</i> Of <i>what has been</i> pursued.	
Ecc1 3:16	וְעוֹד רָאִיתִי תַּחַת הַשָּׁמַשׁ מְקוֹם הַמִּשְׁפָּט שָׁמָּה הָרָשָׁע וּמְקוֹם הַצְדִּיק שָׁמָּה הָרָשָׁע:	And I saw more under the sun, <i>In</i> the place of justice, There <i>there was</i> wickedness, And <i>in</i> the place of righteousness, There <i>there was</i> wickedness.	there <i>there was</i> wickedness (2x): otiose, but see Gen 12:5.
Ecc1 3:17	אָמַרְתִּי אֲנִי בִלְבִי אֶת־הַצְדִּיק וְאֶת־הָרָשָׁע יִשְׁפֹּט הָאֱלֹהִים כִּי־עַתָּה לְכָל־חֶפֶץ וְעַל כָּל־הַמַּעֲשֵׂה שֵׁם:	I said in my heart, 'God will judge the righteous and the wicked. For <i>there is</i> a time for every <i>concern</i> , And <i>then</i> for every work.'	concern: see Ecc1 3:1.  then: the far more common meaning is <i>there</i> .
Ecc1 3:18	אָמַרְתִּי אֲנִי בִלְבִי עַל־דְּבַר בְּנֵי הָאָדָם לְבָרֵם הָאֱלֹהִים וּלְרְאוֹת שֶׁהֵם־בְּהֵמָה הֵמָּה לָהֶם:	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 <i>and see</i> whether they <i>are</i> beasts <i>towards each other</i> .'	and see: AV differs ( <i>that they</i> <i>might see</i> ).  towards each other ← <i>they to</i> <i>them</i> .
Ecc1 3:19	כִּי מִקְרָה בְּנֵי־הָאָדָם וּמִקְרָה הַבְּהֵמָה וּמִקְרָה אֶחָד לָהֶם כָּמוֹת זֶה בֵּין מוֹת זֶה וְרוּחַ אֶחָד לְכָל וּמוֹתָר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי הֵכֵל הֶבֶל:	For the sons of Adam <i>are subject</i> to an event, and cattle <i>are</i> <i>subject 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.	
Ecc1 3:20	הֵכֵל הוּלָךְ אֶל־מְקוֹם אֶחָד הֵכֵל הָיָה מִן־הָעֶפֶר וְהֵכֵל שָׁב אֶל־הָעֶפֶר:	All go to one place, all came from the dust and all return to the dust.	
Ecc1 3:21	מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הִירֵדָתָהּ הִיא לְמַטָּה לָאָרֶץ:	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 ↴
Ecc1 3:22	וְרָאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר יִשְׂמַח הָאָדָם בַּמַּעֲשָׂיו כִּי־הוּא חֵלְקוֹ כִּי מִי יְבִיאֵנּוּ לְרְאוֹת בְּמָה שִׁיְהִיָּה אַחֲרָיו:	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> .

Ecc1 4:1	<p>וּשְׁבַתִּי אֲנִי וְאָרָאָה אֶת־כָּל־הָעֲשָׁקִים אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמֶשׁ וְהִנֵּה   דְּמַעַת הָעֲשָׁקִים וְאִין לָהֶם מְנַחֵם וּמִיַּד עֹשְׂקֵיהֶם בָּח וְאִין לָהֶם מְנַחֵם:</p>	<p>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.</p>	<p>what <i>I</i> saw was ← <i>behold</i>.</p>
Ecc1 4:2	<p>וּשְׁבַח אֲנִי אֶת־הַמֵּתִים שְׂכָבָר מֵתוֹ מִן־הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדָנָה:</p>	<p>Then I praised the dead, Who have already died, More than the living, Who <i>are</i> still alive.</p>	
Ecc1 4:3	<p>וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר־עָדָן לֹא הָיָה אֲשֶׁר לֹא־רָאָה אֶת־הַמַּעֲשֶׂה הַרָּע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ:</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>	
Ecc1 4:4	<p>וְרֵאִיתִי אֲנִי אֶת־כָּל־עֵמָל וְאֵת כָּל־כְּשָׁרוֹן הַמַּעֲשֶׂה כִּי הָיָה קִנְאֶת־אִישׁ מֵרֵעֵהוּ גַם־זֶה הֶבֶל וְרֵעוֹת 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 <i>rivalry</i> with his neighbour. This too <i>is</i> vanity and <i>idle pursuit</i>.</p>	<p>rivalry ← <i>zeal</i>. idle pursuit: see Ecc1 1:14.</p>
Ecc1 4:5	<p>הַכְּסִיל חִבֵּק אֶת־יָדָיו וְאָכַל אֶת־בָּשָׂרוֹ:</p>	<p>The fool <u>folds his arms</u> And eats his <i>own</i> flesh.</p>	<p>folds his arms ← <i>embraces his</i> <i>hands</i>.</p>
Ecc1 4:6	<p>טוֹב מָלֵא כַף נָחַת מִמָּלֵא חֲפָנִים עֵמָל וְרֵעוֹת רוּחַ:</p>	<p>A handful <i>in</i> quiet <i>is</i> better Than two fistfuls <i>in</i> toil and <i>idle pursuit</i>.</p>	<p>idle pursuit: see Ecc1 1:14.</p>
Ecc1 4:7	<p>וּשְׁבַתִּי אֲנִי וְאָרָאָה הֶבֶל תַּחַת הַשָּׁמֶשׁ:</p>	<p>Then I returned and saw vanity under the sun.</p>	
Ecc1 4:8	<p>יֵשׁ אֶחָד וְאִין שְׁנֵי גַם בֶּן וְאָח אִין־לוֹ וְאִין קָץ לְכָל־עֵמָלוֹ גַּם־*עֵינָיו **עֵינָיו לֹא־תִשְׂבַּע עֹשֶׂר וּלְמִי   אֲנִי עֵמָל וּמַחְסָר אֶת־נַפְשִׁי מִטוֹבָה גַם־זֶה הֶבֶל וְעֵינִי רָע הוּא:</p>	<p>There is a <u>certain man</u>, And <i>there is no-one</i> 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 <u>is his 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. a certain ← <i>one</i>. no-one in his company ← <i>no</i> <i>second</i>. myself ← <i>my soul</i>.</p>

Ecc1 4:9	טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד אֲשֶׁר יִשְׁלְהֶם שָׂכָר טוֹב בְּעִמְלָם:	Two <i>are</i> better than one, In that they have good wages for their toil.	
Ecc1 4:10	כִּי אִם־יִפְּלוּ הָאֶחָד יָקִים אֶת־חֲבֵרוֹ וְאֵילוּ הָאֶחָד שִׁיפּוֹל וְאִין שְׁנֵי לִהְקִימוֹ:	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.	other ← <i>second</i> .
Ecc1 4:11	גַּם אִם־יִשְׁכְּבוּ שְׁנַיִם וְחֹם לָהֶם וּלְאֶחָד אֵיד יִחֹם:	Also if two lie down together Then they <i>have</i> warmth. But how will one <i>on his own</i> Become warm?	
Ecc1 4:12	וְאִם־יִתְקַפּוּ הָאֶחָד הַשְּׁנַיִם יַעֲמְדוּ נִגְדּוֹ וְהַחוּט הַמְּשֻׁלָּשׁ לֹא בְמַהֲרָה יִנָּתֵק:	If <i>anyone</i> would overpower the one, Two will stand against him. And a triple thread Is not quickly broken.	
Ecc1 4:13	טוֹב יֶלֶד מִסֶּכֶן וְחָכָם מִמֶּלֶךְ זָקֵן וְכֹסִיל אֲשֶׁר לֹא־יָדַע לְהִזְהָר 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.	
Ecc1 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.	
Ecc1 4:15	רָאִיתִי אֶת־כָּל־הַחַיִּים הַמְהַלְכִים תַּחַת הַשֶּׁמֶשׁ עִם הַיֶּלֶד הַשֵּׁנִי אֲשֶׁר יַעֲמֵד תַּחֲתָיו:	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> . succeed ← <i>stand instead of</i> .
Ecc1 4:16	אֵין־קֵץ לְכָל־הָעַם לְכָל־ אֲשֶׁר־הָיָה לִפְנֵיהֶם גַּם הָאַחֲרוֹנִים 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 pursuit</u> .	idle pursuit: see Ecc1 1:14.
Ecc1 5:1	שָׁמַר *רַגְלֶיךָ *רַגְלֶיךָ בְּאֲשֶׁר תֵּלֵךְ אֶל־בֵּית הָאֱלֹהִים וְקִרְבּוֹ לְשֹׁמֵעַ מִתַּת הַכְּסִילִים זִבַּח 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> ).

Ecc1 5:2	אַל־תִּבְהֹל עַל־פִּיךָ וּלְבָבְךָ אַל־יִמְהַר לְהוֹצִיא דָּבָר לִפְנֵי הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה עַל־הָאָרֶץ עַל־כֵּן יֵהִי דְּבָרֶיךָ מְעֻטִּים:	Do not be rash with your mouth, And do not let your heart be hasty <u>in</u> uttering 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.
Ecc1 5:3	כִּי בָּא הַחֲלוֹם בְּרַב עֲנִיָּן וְקוֹל בְּסִיל בְּרַב דְּבָרִים:	For a dream comes with much to <u>occupy one</u> , But the voice of the fool Comes with many words.	to occupy <i>one</i> ← <i>occupation</i> .
Ecc1 5:4	כַּאֲשֶׁר תִּדְּרֹךְ נִדְּרֵי לַאֲלֹהִים אַל־תִּאָּחֵז לְשִׁלְמוֹ כִּי אֵין חֶפֶץ בַּכִּסְיִלִּים אֶת אֲשֶׁר־תִּדְּרֹךְ שָׁלֵם:	When you <u>make a vow</u> to God, Do not be late <u>in</u> fulfilling it, For <i>there is</i> no pleasure in fools. What you have vowed, fulfil!	make a vow ← <i>vow a vow</i> .  in fulfilling: gerundial use of the infinitive.
Ecc1 5:5	טוֹב אֲשֶׁר לֹא־תִדְּרֹךְ מִשְׁתַּדּוֹר וְלֹא תִשְׁלֹם:	<i>It is</i> better for you not to make a vow Than to <u>vow but not fulfil</u> .	to vow but not fulfil ← <i>that you vow, but you do not fulfil</i> .
Ecc1 5:6	אַל־תִּתֵּן אֶת־פִּיךָ לַחֲטִיָּא אֶת־בִּשְׁוֹךְ וְאֶל־תַּאֲמַר לִפְנֵי הַמֶּלֶךְ כִּי שִׁגְגָה הִיא לָמָּה יִקְצֹף הָאֱלֹהִים עַל־קוֹלְךָ וְחִבֵּל אֶת־מַעֲשֵׂה יָדֶיךָ:	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?	cause <i>you</i> to commit carnal sin ← <i>cause your flesh to sin</i> .  utterance ← <i>voice</i> .
Ecc1 5:7	כִּי בְּרַב חֲלָמוֹת וְהִבָּלִים וּדְבָרִים הִרְבָּה כִּי אֶת־הָאֱלֹהִים יִירָא:	For in many dreams <i>there are</i> many vain things, as <i>in</i> many words. But fear God.	
Ecc1 5:8	אִם־עֲנֹשֶׁק רָשׁ וְגִזְלֹן מִשְׁפָּט וְעֹדֵק תִּרְאָה בְּמִדְיָנָה אַל־תִּתְמָה עַל־הַחֶפֶץ כִּי גְבוּהַ מַעַל גְּבוּהַ שְׁמֵר וְגְבוּהִים עֲלֵיהֶם:	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 <u>rank</u> <u>watching</u> over high <u>rank</u> , and <u>higher ranks</u> above them.	surprised ← <i>amazed</i> .  watching ← <i>guarding</i> .  higher ← <i>high</i> .
Ecc1 5:9	וַיִּתְּרוֹן אֶרֶץ בְּכָל *הִיא **הִוא מִלֶּךְ לְשָׂדֶה נִעֲבָד:	And the benefit of the earth <i>is</i> for all. The king is served by the field.	<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.
Ecc1 5:10	אֲהָב כֶּסֶף לֹא־יִשְׂבַּע כֶּסֶף וּמִ־אֲהָב בַּהֲמוֹן לֹא תִבּוֹאָה גַּם־זֶה הִבָּל:	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.	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.

Ecc 5:11	בְּרִבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ וּמִה־כֶּשֶׁרׁוֹן לִבְעָלֶיהָ כִּי אִם־רֹאִית *רְאוֹת עֵינָיו:	With an increase in good <i>things</i> 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?	a sight: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Ecc 5:12	מִתּוֹקָה שְׁנַת הָעֵבֶד אִם־מְעַט וְאִם־הֶרְבֵּה יֹאכֵל וְהַשֹּׁבַע לַעֲשִׂיר אֵינָנו מְנִיחַ לֹו 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.	
Ecc 5:13	יֵשׁ רָעָה חוֹלָה רֹאִיתִי תַּחַת הַשֶּׁמֶשׁ עֹשֶׂר שְׁמֹר לִבְעָלָיו לְרַעְתּוֹ:	There is a <u>grievous injustice</u> <i>That</i> I have seen under the sun: Riches kept by their owner To his detriment.	grievous injustice ← <i>sick evil</i> .
Ecc 5:14	וְאֶבֶד הָעֹשֶׂר הֵהוּא בְּעִנְיָן רָע וְהוֹלִיד בֶּן וְאִין בִּידּוֹ מְאוֹמָה:	Then those riches are lost In a calamitous affair, And he begets a son But <i>has</i> nothing in his hand.	
Ecc 5:15	כַּאֲשֶׁר יֵצֵא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב לָלֶכֶת כְּשָׁבָא וּמְאוֹמָה לֹא־יִשָּׂא בְּעַמְלֹו שִׁילָד בִּידּוֹ:	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.  take ← <i>lead (away)</i> .
Ecc 5:16	וְגַם־זֹה רָעָה חוֹלָה כָּל־עֲמַת שָׁבָא בֶן יֵלֵךְ וּמִה־יִּתְּרוֹן לֹו שִׁיעֵמַל לְרוּחַ:	And this too <i>is</i> a <u>grievous</u> <u>injustice</u> : <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 Ecc 5:13.  in exactly the same way that ← <i>all over against (how) that</i> .
Ecc 5:17	גַּם כָּל־יָמָיו בַּחֹשֶׁךְ יֹאכֵל וְכַעַס הֶרְבֵּה וְחָלָיו וְקָצָף:	Moreover all his days he eats in darkness And is much grieved And <u>is sick and angry</u> .	<i>is sick and angry</i> ← <i>and his</i> <i>sickness and anger</i> .
Ecc 5:18	הִנֵּה אֲשֶׁר־רֹאִיתִי אֲנִי טוֹב אֲשֶׁר־יִפֶּה לֶאֱכֹל־וּלְשִׁתּוֹת וּלְרֹאוֹת טוֹבָה בְּכָל־עֲמָלּוֹ   שִׁיעֵמַל תַּחַת־הַשֶּׁמֶשׁ מִסֶּפֶר יָמֵי־חַיָּו *חַיָּו אֲשֶׁר־נָתַן־לּוֹ הָאֱלֹהִים כִּי־הוּא חֶלְקוֹ:	Behold <u>what I have seen</u> . <i>It is</i> <u>right that it is</u> 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 <u>life</u> which God gives him, for that <i>is</i> his apportionment.	life: the <i>ketiv</i> is a <i>scriptio</i> <i>defectiva</i> spelling of the <i>qeré</i> .  what I have seen: in a Hebrew “OVS” (object-verb-subject) sentence.  right that: AV differs ( <i>good</i> <i>and</i> ).

Ecc1 5:19	גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לּוֹ הָאֱלֹהִים עֹשֶׁר וְנִכְסִים וְהִשְׁלִיטֹו לֶאֱכֹל מִמֶּנּוּ וְלִשְׂאֹת אֶת־חֻלְקֹו וְלִשְׂמַח בְּעֵמְלֹו זֶה מַתַּת 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>
Ecc1 5:20	כִּי לֹא הִרְבָּה יִזְכֹּר אֶת־יָמָיו חַיָּיו כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לִבּוֹ:	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.	
Ecc1 6:1	יֵשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמֶשׁ וְרַבָּה הִיא עַל־הָאָדָם:	There is an injustice which I have seen under the sun, and it <i>is</i> <u>severe among</u> mankind,	severe among ← <i>great at.</i>
Ecc1 6:2	אִישׁ אֲשֶׁר יִתֶּן־לּוֹ הָאֱלֹהִים עֹשֶׁר וְנִכְסִים וְכָבוֹד וְאִנּוּנוּ חָסֵר לְנַפְשׁוֹ   מִכָּל אֲשֶׁר־יִתְּאוֹזֶה וְלֹא־יִשְׁלִיטֶנּוּ הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ כִּי אִישׁ נִכְרִי יֹאכְלֶנּוּ זֶה הֶבֶל וְחֻלִּי 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>
Ecc1 6:3	אִם־יִלְדֵּי אִישׁ מֵאָה וְשָׁנִים רַבּוֹת יִחְיֶה וְרַב   שְׁיֵהִיו יָמֵי־שָׁנָיו וְנַפְשׁוֹ לֹא־תִשְׁבַּע מִן־הַטּוֹבָה וְגַם־קְבוּרָה לֹא־הִיְתָה לוֹ אִם־מֵרְתִּי טוֹב 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> <u>have been better than that</u> .	heart ← <i>soul.</i>  than that ← <i>than it / he.</i>
Ecc1 6:4	כִּי־יָבִיֵּהֶבֶל בָּא וּבִחְשָׁךְ יֵלֵךְ וּבִחְשָׁךְ שְׁמוֹ יִכָּסֶה:	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.
Ecc1 6:5	גַּם־שֶׁמֶשׁ לֹא־רָאָה וְלֹא יָדַע נַחַת לִזֶּה מִזֶּה:	And he did not see the sun or know <i>about</i> it. <u>This one has</u> more rest than <u>the former</u> .	this ... the former ← <i>this ... this.</i>
Ecc1 6:6	וְאִלּוּ חָיָה אֵלֶּף שָׁנִים פַּעַמִּים וְטוֹבָה לֹא רָאָה הֲלֹא 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 the case that</i> all go to <u>the</u> <u>same</u> place?	the same ← <i>one.</i>
Ecc1 6:7	כָּל־עֵמֶל הָאָדָם לְפִיָּהוּ 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.



Ecc1 6:8	כִּי מֵהַיּוֹתֵר לַחֲכָם מִן־הַבֹּסֵל מֵהֲלַעֲנִי יוֹדַע לִהְלֹךְ נֶגֶד הַחַיִּים:	For what <i>does</i> a wise <i>man</i> <i>have</i> More than a fool? And what <i>advantage</i> does a poor <i>man</i> <i>have</i> , Knowing how to walk before the living?	
Ecc1 6:9	טוֹב מֵרְאָה עֵינַיִם מִהֲלֹךְ־נַפֶּשׁ גַּם־זֶה הַבֶּל וְרַעוּת רוּחַ:	A sight <i>seen</i> by the eyes <i>is</i> better Than a wandering <i>mind</i> . This too <i>is</i> <i>vanity</i> and <i>idle</i> <i>pursuit</i> .	mind ← <i>soul</i> .  idle pursuit: see Ecc1 1:14.
Ecc1 6:10	מֵה־שֶׁהָיָה כָּבֵד נִקְרָא שְׁמוֹ וְנוֹדַע אֲשֶׁר־הוּא אָדָם וְלֹא־יֻכַּל לָדִין עִם *שֶׁהִתְקִיף **שֶׁתְּקִיף מִמֶּנּוּ:	What has taken place Has already been called <i>by</i> its name. And <i>it is</i> known that <i>it is</i> Adam, And <i>that</i> he cannot contend With <i>him who is more</i> <i>powerful</i> than he.	<i>him</i> who <i>is</i> more powerful: the <i>ketiv</i> has a double relative (שֶׁהִתְקִיף). A <i>hiphil</i> pointing seems unlikely.
Ecc1 6:11	כִּי יִשְׁדַּבְּרִים הִרְבֵּה מֵרַבִּים הַבֶּל מֵהַיּוֹתֵר לָאָדָם:	For there are many things <i>that</i> increase vanity, <i>But</i> what <i>is</i> the advantage to man?	
Ecc1 6:12	כִּי מִי־יֹדַע מֵה־טוֹב לָאָדָם בַּחַיִּים מִסֶּפֶר יְמֵי־חַיֵּי הַבָּלוּ וַיַּעֲשֶׂם כַּצֶּל אֲשֶׁר מִי־יֵגִיד לָאָדָם 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 vain</i> life which he <i>spends</i> 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> <i>vanity</i> , a Hebraic genitive.  spends ← <i>does</i> .
Ecc1 7:1	טוֹב שֵׁם מִשְׁמָן טוֹב יוֹם הַמּוֹת מִיוֹם הַוָּלְדוֹ:	A reputation <i>is</i> better than fine oil, And the day of death than the day of one's birth.	
Ecc1 7:2	טוֹב לָלֶכֶת אֶל־בֵּית־אָבִל מִלָּכֶת אֶל־בֵּית מִשְׁתֶּה בְּאֲשֶׁר הוּא סוֹף כָּל־הָאָדָם וְהָחַי יִתֵּן אֶל־לְבוֹ:	<i>It is</i> better to go to the house of mourning Than to go to a house of <i>banqueting</i> , For <i>that 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> .
Ecc1 7:3	טוֹב כָּעַם מִשְׂחֹק כִּי־בֹרַע פָּנִים יֵיטֵב לֵב:	Grief <i>is</i> better than laughter, For in a sad <i>expression</i> the heart is benefited.	expression ← <i>face</i> .
Ecc1 7:4	לֵב חֲכָמִים בְּבֵית אָבִל וְלֵב בְּסִילִים בְּבֵית שִׂמְחָה:	The heart of the wise <i>is</i> in the house of mourning, <i>Whereas</i> the heart of fools <i>Is</i> in the house of rejoicing.	whereas: adversative use of the <i>vav</i> .
Ecc1 7:5	טוֹב לִשְׁמָע גְּעֵרַת חָכָם מֵאִישׁ שִׁמְעָ שִׁיר בְּסִילִים:	<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.	

Ecc1 7:6	כִּי כְקוֹל הַסִּירִים תַּחַת הַפֵּי בֶּן שִׁחַק הַכֶּסֶּל וְגַם־זֶה הַבֶּל:	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.
Ecc1 7:7	כִּי הָעֶשֶׂק יְהוֹלֵל חָכָם וַיֹּאבֵד אֶת־לֵב מִתְנָה:	For <u>un</u> just gain shames the wise, And a bribe <u>ma</u> kes the heart <u>stray</u> .	unjust gain ← <i>oppression</i> . makes ... stray: or <i>destroys</i> .
Ecc1 7:8	טוֹב אַחֲרִית דָּבָר מֵרֵאשִׁיתוֹ טוֹב אֶרְד־רוּחַ מִגְּבוּה־רוּחַ:	The end of a matter <i>is</i> better than its beginning, And longsuffering <i>is</i> better than <u>arrogance</u> .	arrogance ← <i>high of spirit</i> , or, with alternative pointing (גְּבוּהָ), <i>height of spirit</i> .
Ecc1 7:9	אַל־תִּבְהַל בְּרוּחְךָ לִכְעוֹס בִּי כֶּעַס בְּחִיק בְּסִילִים יִגוּחַ:	Do not be quick in your spirit to become angry, For anger lodges in the bosom of fools.	
Ecc1 7:10	אַל־תֹּאמַר מָה הָיָה שְׁהַיָּמִים הָרִאשׁוֹנִים הָיוּ טוֹבִים מֵאֵלָּה כִּי לֹא מִחֲכָמָה שָׁאֵלָתָּ 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.	
Ecc1 7:11	טוֹבָה חֲכָמָה עִם־נַחְלָה וַיִּתֵּר לְרֹאֵי הַשֶּׁמֶשׁ:	Wisdom with an inheritance <i>is</i> good, And <i>is</i> advantageous to those who see the sun.	
Ecc1 7:12	כִּי בָצַל הַחֲכָמָה בְּצֵל הַכֶּסֶף וַיִּתְּרוֹן דִּעַת הַחֲכָמָה תַּחֲיָה בְּעַלְיָה:	For <i>one may be</i> under the protection of wisdom, Or under the protection of money, But the advantage of knowledge <i>Is that</i> wisdom gives life to its owners.	
Ecc1 7:13	רֵאָה אֶת־מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוֹכֵל לְתַקֵּן אֵת אֲשֶׁר עָוְתוֹ:	Look at the work of God, For who can straighten That which he has made bent?	
Ecc1 7:14	בְּיוֹם טוֹבָה הִיָּה בְּטוֹב וּבְיוֹם רָעָה רֵאָה גַם אֶת־זֶה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹהִים עַל־דְּבָרַת שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוֹמָה:	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> . both ... and ← <i>also ... even as</i> .

Ecc1 7:15	אֶת־הַכֹּל רָאִיתִי בְיָמֵי הַבָּלָה יֵשׁ צַדִּיק אֲבִד 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</i> a long time in his wickedness.	in my vain days ← <i>in the days</i> <i>of my vanity</i> , a Hebraic genitive.  lives a long time ← <i>prolongs</i> .
Ecc1 7:16	אַל־תִּהְיֶה צַדִּיק הַרְבֵּה וְאַל־תִּתְחַכֵּם יוֹתֵר לָמָּה תִּשְׁוֹמֵם:	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> .  too wise ← <i>more wise</i> .
Ecc1 7:17	אַל־תִּרְשָׁע הַרְבֵּה וְאַל־תִּהְיֶה סָבֵל לָמָּה תָּמוּת בְּלֹא עֵתָּךְ:	Do not do much wrong, And do not be foolish. Why should you die When <i>it is</i> not your time?	
Ecc1 7:18	טוֹב אֲשֶׁר תִּאָּחַז בָּזֶה וְגַם־מִזֶּה אַל־תִּנָּח אֶת־יָדְךָ כִּי־יִרָא אֱלֹהִים יֵצֵא אֶת־כָּלָם:	<i>It is</i> good if you hold on to this, And do not let your hands drop this either, For he who fears God Will <u>leave with everyone</u> <u>else</u> .	leave ← <i>go out</i> .  with everyone else ← <i>with all of</i> <i>them</i> . AV differs ( <i>came forth of</i> <i>them all</i> ).
Ecc1 7:19	הַחֲכָמָה תַּעֲזֹ לַחֲכָם מַעֲשָׂרָה שְׁלִיטִים אֲשֶׁר הֵיוּ בָעִיר:	Wisdom will strengthen the wise <i>man</i> More than ten rulers Who are in the city.	
Ecc1 7:20	כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טוֹב וְלֹא יַחֲטֵא:	For <b><i>there is not a just man</i></b> <b>on the earth</b> Who does good and does not sin.	Rom 3:10.
Ecc1 7:21	גַּם לְכָל־הַדְּבָרִים אֲשֶׁר יִדְבָּרוּ אַל־תִּתֵּן לִבְךָ אֲשֶׁר לֹא־תִשְׁמַע אֶת־עַבְדְּךָ מִקְלָלְךָ:	Moreover do not <u>concern</u> <u>yourself</u> <u>With</u> all the words <u>spoken</u> , So that you do not hear Your servant cursing you.	concern yourself with ← <i>put</i> <i>your heart to</i> .  spoken ← <i>they speak</i> . Avoidance of the passive.
Ecc1 7:22	כִּי גַם־פְּעָמִים רַבּוֹת יָדַע לִבְךָ אֲשֶׁר גַּם־*אֵת **אֶתָּה קָלַלְתָּ אֲחֵרִים:	For also your heart knows That <u>you</u> have also cursed others Many times.	you: the <i>ketiv</i> is perhaps a form under Aramaic influence (אֲנָתָּה). Otherwise, it is feminine.
Ecc1 7:23	כָּל־זֶה נִסִּיתִי בַחֲכָמָה אֶמְרָתִי אֶחָפְמָה וְהִיא רְחוֹקָה מִמֶּנִּי:	I have tested all this with wisdom. I said, 'I will be wise', But it <i>was</i> far from me.	
Ecc1 7:24	רְחוֹק מִה־שְּׁהִיָּה וְעֵמֶק   עֵמֶק מִי יִמָּצְאוּ:	Who <i>can</i> find what is distant And very deep?	

Ecc1 7:25	סְבוֹתִי אָנִי וּלְבִי לִדְעַת וּלְתוֹר וּבִקֵּשׁ חֲכָמָה וְחִשְׁבּוֹן וּלְדַעַת רֶשַׁע פָּסָל וְהִסְכָּלוֹת הוֹלָלוֹת:	Then I applied my heart To know and to investigate and to seek wisdom, And an explanation <i>of</i> <i>things</i> , And to know the wickedness of foolhardiness, And foolishness <i>and</i> folly.	
Ecc1 7:26	וּמוֹצֵא אָנִי מֵר מַמּוֹת אֶת־הָאִשָּׁה אֲשֶׁר־הִיא מִצּוֹדִים וְחֶרְמִים לִבָּהּ אֲסוּרִים יְדֶיהָ טוֹב לִפְנֵי הָאֱלֹהִים יִמְלֹט מִמָּנָה וְחוּטָא יִלְכַּד בָּהּ:	And I found more bitter than death The woman who <i>is out to</i> catch, And whose heart <i>is set on</i> enticements, Whose hands <i>are</i> bonds. <i>It is good in God's sight that</i> one should escape from her, But the sinner will be caught by her.	
Ecc1 7:27	רֵאֵה זֶה מֵצְאָתִי אָמְרָה קִהַּלְתִּי אַחַת לְאַחַת לְמִצָּא חִשְׁבּוֹן:	‘See <u>what</u> I have found’, Says the convener, ‘ <i>Putting one thing and</i> <i>another together</i> To find the result.’	what ← <i>this</i> , but also a relative pronoun; compare Ps 74:2, Ps 104:8.  says: feminine here, a grammatical agreement. See Ecc1 1:2 and the references there for use with a masculine verb, an agreement with the sense.
Ecc1 7:28	אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מִצָּאתִי אָדָם אֶחָד מֵאֵלֶּי מִצָּאתִי וְאִשָּׁה בְּכָל־אֶלֶּה לֹא מִצָּאתִי:	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.	mind ← <i>soul</i> .
Ecc1 7:29	לִבִּד רֵאֵה־זֶה מֵצְאָתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם יָשָׁר וְהִמָּה בִקְשׁוּ חִשְׁבֹּנוֹת רַבִּים:	Just look at this <i>that</i> I have found, That God made man upright, <u>Yet</u> they seek <u>all sorts of</u> schemes.	yet: adversative / concessive use of the vav.  all sorts of ← <i>many</i> .
Ecc1 8:1	מִי כִהְחָכָם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבַר חֲכָמָת אָדָם תֵּאֵיר פָּנָיו וְעֵז פָּנָיו יִשָּׁנָא:	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.”	a man's wisdom: i.e. the wisdom a man acquires from God (Ecc1 2:26). So not the same as <i>human</i> <i>wisdom</i> .  his face ... his face: otiose, but see Gen 12:5.
Ecc1 8:2	אָנִי פִי־מִלֶּךְ שְׁמוֹר וְעַל דְּבַר־תְּשׁוּבָת אֱלֹהִים:	I <i>say</i> , “Keep the king's <u>commandment</u> , and <i>do so</i> on account of God's oath.	commandment ← <i>mouth</i> .
Ecc1 8:3	אַל־תַּבְהֵל מִפָּנָיו תֵּלֶךְ אַל־תַּעֲמֹד בְּדַבַּר רָע כִּי כָל־אֲשֶׁר יַחֲפֹץ יַעֲשֶׂה:	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.	defend ← <i>stand in</i> .

Ecc1 8:4	בְּאִשֶּׁר דְּבַר־מֶלֶךְ שְׁלֹטוֹן וּמִי יֹאמַר־לוֹ מִה־תַּעֲשֶׂה:	Where the word of the king <i>is</i> , There <i>is</i> authority. And who will say to him, 'What are you doing?'	
Ecc1 8:5	שׁוֹמֵר מִצְוָה לֹא יֵדַע דְּבַר רָע וְעֵת וּמִשְׁפָּט יֵדַע לֵב חָכָם:	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> ,	experience ← <i>know</i> . <hr/> custom: or <i>judgment</i> .
Ecc1 8:6	כִּי לְכָל־חֹפֶץ יֵשׁ עֵת וּמִשְׁפָּט כִּי־רַעַת הָאָדָם רַבָּה עָלָיו:	Because for every matter there is a time and a <u>custom</u> , For the wickedness of man <i>Is</i> heavily against him.	custom: or <i>judgment</i> .
Ecc1 8:7	כִּי־אֵינָנוּ יֹדְעֵי מַה־שִּׁיְהִיָּה בִּי בְּאִשֶּׁר יִהְיֶה מִי יֹגִיד לוֹ:	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> ?	come to pass ... come to pass: otiose, but see Gen 12:5.
Ecc1 8:8	אֵין אָדָם שְׁלִיט בְּרוּחַ לְכָל־אֶזְרוֹ אֶת־הָרוּחַ וְאֵין שְׁלֹטוֹן בְּיוֹם הַמָּוֶת וְאֵין מְשַׁלַּחַת בַּמִּלְחָמָה וְלֹא־יִמְלֹט רָשָׁע אֶת־בְּעָלָיו:	<i>There is</i> no man with power over <u>the wind</u> To restrain <u>the wind</u> , 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 <u>those who practise it</u> .	the wind ... the wind: otiose, but see Gen 12:5. <hr/> those who practise it ← <i>its</i> <i>owners</i> .
Ecc1 8:9	אֶת־כָּל־זֶה רָאִיתִי וְנִתְּזוֹן אֶת־לִבִּי לְכָל־מַעֲשֵׂה אָשֶׁר נַעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ עֵת אֲשֶׁר שְׁלַט הָאָדָם בְּאָדָם לְרָע לוֹ:	I have seen all this, and <i>I have</i> <u>applied</u> 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>I have applied</i> : infinitive absolute in the role of a finite verb.
Ecc1 8:10	וּבִכְּן רָאִיתִי רָשָׁעִים קִבְּרִים וּבָאוּ וּמִמָּקוֹם קְדוֹשׁ יִהְיוּ וַיִּשְׁתַּכְּחוּ בְּעִיר אֲשֶׁר כִּן־עָשׂוּ גַם־זֶה הֵבֵל:	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, <u>the 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> .
Ecc1 8:11	אֲשֶׁר אֵין־נַעֲשֶׂה פְתָגָם 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.	
Ecc1 8:12	אֲשֶׁר חָטָא עֲשֶׂה רָע מְאֹד וּמֵאֲרִיךְ לוֹ בִּי גַם־יֹדַע אָנִי אֲשֶׁר יִהְיֶה־טוֹב לִירְאִי 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 go <u>well</u> with those who fear God, who fear in his presence.	lives long ← <i>prolongs for</i> <i>himself</i> . <hr/> go well ← <i>be well</i> .

Ecc 8:13	וְטוֹב לֹא-יְהִיָּה לְרָשָׁע וְלֹא-יֵאָרֶיךָ יָמִים כַּצֵּל אֲשֶׁר אֵינָנו יֵרָא מִלִּפְנֵי אֱלֹהִים:	But it will not go <u>well</u> with the wicked <i>man</i> , and he will not <u>live</u> long, <i>being</i> as a shadow, because he does not fear in God's presence.	go well ← <i>be well</i> . live long ← <i>prolong days</i> .
Ecc 8:14	יִשְׁהַבֵּל אֲשֶׁר נַעֲשָׂה עַל-הָאָרֶץ אֲשֶׁר   יֵשׁ צַדִּיקִים אֲשֶׁר מֵגִיעַ אֲלֵהֶם כְּמַעֲשֵׂה הָרָשָׁעִים וְיֵשׁ רָשָׁעִים שֶׁמֵּגִיעַ אֲלֵהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים אֲמַרְתִּי שְׁגִם-זֶה הַבֵּל:	There is a vanity which is committed on the earth, whereby there are righteous <i>men</i> upon whom <i>the consequences of the work</i> of the wicked comes, and there are wicked <i>men</i> upon whom <i>the consequences of the work</i> of the righteous comes. I say <i>that</i> this also is vanity.	<i>the consequences of the work</i> (2x) ← <i>as the work</i> . comes (2x) ← <i>arrives</i> .
Ecc 8:15	וּשְׂבַחְתִּי אֲנִי אֶת-הַשִּׂמְחָה אֲשֶׁר אֵין-טוֹב לְאָדָם תַּחַת הַשֶּׁמֶשׁ כִּי אִם-לֶאֱכֹל וְלִשְׂתּוֹת וְלִשְׂמֹחַ וְהוּא יִלְוֶנוּ בְּעַמְלֹו יְמֵי חַיָּו אֲשֶׁר-נָתַן-לֹו הָאֱלֹהִים תַּחַת הַשֶּׁמֶשׁ:	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.	
Ecc 8:16	כֹּאֲשֶׁר נָתַתִּי אֶת-לְבִי לָדַעַת חֻכְמָה וְלִרְאוֹת אֶת-הָעֲנָן אֲשֶׁר נַעֲשֶׂה עַל-הָאָרֶץ כִּי גַם בַּיּוֹם וּבַלַּיְלָה שְׁנָה בְּעֵינָיו אֵינָנו רֹאֶה:	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 –	it: i.e. <i>the heart</i> .
Ecc 8:17	וּרְאִיתִי אֶת-כָּל-מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל הָאָדָם לְמַצּוֹא אֶת-הַמַּעֲשֵׂה אֲשֶׁר נַעֲשֶׂה תַּחַת-הַשֶּׁמֶשׁ בְּשׁוֹל אֲשֶׁר יַעֲמַל הָאָדָם לְבַקֵּשׁ וְלֹא יִמָּצֵא וְגַם אִם-יֵאֱמָר הַחֶכֶם לָדַעַת לֹא יוּכַל לְמַצּוֹ:	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> .	but: adversative use of the vav.
Ecc 9:1	כִּי אֶת-כָּל-זֶה נָתַתִּי אֶל-לְבִי וּלְבוֹר אֶת-כָּל-זֶה אֲשֶׁר הַצַּדִּיקִים וְהַחֲכָמִים וְעַבְדֵּיהֶם בְּיַד הָאֱלֹהִים גַּם-אַהֲבָה גַּם-שִׂנְאָה אֵין יוֹדֵעַ הָאָדָם הַכֹּל לִפְנֵיהֶם:	For I applied my heart to <u>all this</u> , 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.	I applied my heart to all this ← <i>I applied all this to my heart</i> .

Ecc1 9:2	<p>הַכֹּל כַּאֲשֶׁר לְכָל מְקָרָה אֶחָד לְצַדִּיק וְלָרָשָׁע לְטוֹב וְלִטְהוֹר וְלִטָּמָא וְלִזְבָּח וְלֹאֲשֶׁר אֵינְנו זֹבֵחַ כְּטוֹב כַּחֲטָא הַנִּשְׁבַּע כַּאֲשֶׁר שְׂבוּעָה יֵרָא:</p>	<p>Everything <i>happens</i> similarly to everyone. There is 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 oath, So for <i>him</i> who fears an oath.</p>	<p>everything <i>happens</i> similarly to everyone ← <i>all (is) as to all</i>.</p>
Ecc1 9:3	<p>זֶה   רָע בְּכָל אֲשֶׁר־נַעֲשָׂה תַּחַת הַשֶּׁמֶשׁ כִּי־מְקָרָה אֶחָד לְכָל וְגַם לֵב בְּנֵי־הָאָדָם מְלֹא־רָע וְהוֹלִלּוֹת בְּלִבָּבָם בַּחַיָּיהֶם וְאַחֲרָיו אֶל־הַמָּתִים:</p>	<p>This is 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 is in their heart during their life, and afterwards <i>they proceed</i> to the dead.</p>	
Ecc1 9:4	<p>כִּי־מִי אֲשֶׁר *יִבְחַר *יִחְבֹּר אֶל כָּל־הַחַיִּים יֵשׁ בְּטָחוֹן כִּי־לְכָל־בַּח חַי הוּא טוֹב מִן־הָאַרְיֵה 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>	
Ecc1 9:5	<p>כִּי הַחַיִּים יוֹדְעִים שְׂמִימָתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מֵאוֹמָה וְאֵין־עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זִכְרָם:</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>	
Ecc1 9:6	<p>גַּם אֶהֱבָתָם גַּם־שִׂנְאָתָם גַּם־קִנְיָנָתָם כִּבְר אָבְדָה וְחֵלֶק אֵין־לָהֶם עוֹד לְעוֹלָם בְּכָל אֲשֶׁר־נַעֲשָׂה תַּחַת הַשֶּׁמֶשׁ:</p>	<p>Also their love and their hatred And their jealousy <i>have</i> already passed away. And they age-abidingly no longer <i>have</i> a portion In <i>anything</i> that has been done under the sun.</p>	<p>have already ← <i>has already</i>, the verb being attracted to one noun.  passed away ← <i>perished</i>.  anything ← <i>everything</i>.</p>
Ecc1 9:7	<p>לֶךְ אֲכַל בְּשִׂמְחָה לַחֲמֹץ וּשְׂתֵה בְּלִב־טוֹב יִינֶהָ כִּי כָּבֵד רָצָה הָאֱלֹהִים אֶת־מַעֲשֶׂיךָ:</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.  merry ← <i>good</i>.</p>
Ecc1 9:8	<p>בְּכָל־עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים וּשְׁמֶן עַל־רֹאשְׁךָ אַל־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>

Ecc1 9:9	<p>רֹאֵה חַיִּים עִם־אִשָּׁה  אֲשֶׁר־אָהַבְתָּ כָּל־יְמֵי חַיֵּי  הַבָּלָד אֲשֶׁר נָתַן־לָךְ תַּחַת  הַשֶּׁמֶשׁ כָּל יְמֵי הַבָּלָד כִּי הוּא  חֶלְקְךָ בַּחַיִּים וּבַעֲמָלְךָ  אֲשֶׁר־אַתָּה עֹמֵל תַּחַת  הַשֶּׁמֶשׁ:</p>	<p>Spend life with the woman you  love all the days of <u>your 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>.</p> <hr/> <p>your vain life ← <i>the life of your  vanity</i>, a Hebraic genitive.</p>
Ecc1 9:10	<p>כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת  בְּכַחַד עֲשֵׂה כִּי אֵין מַעֲשֶׂה  וְחִשְׁבֹּן וְדַעַת וְחִכְמָה  בְּשָׂאוֹל אֲשֶׁר אַתָּה הֹלֵךְ  נְשָׂמָה: ס</p>	<p>Do with your strength whatever  your hand finds to do, for <i>there</i>  is no occupation or explanation  or knowledge or wisdom in the  underworld to which you are  going.</p>	<p>underworld: or <i>grave</i>. The place  of the dead.</p>
Ecc1 9:11	<p>שִׁבְתִּי וְרָאֵה תַּחַת־הַשֶּׁמֶשׁ כִּי  לֹא לְקָלִים הַמְרוֹזֵץ וְלֹא  לְגִבּוֹרִים הַמְלַחֲמָה וְגַם לֹא  לְחֻכְמִים לָחֶם וְגַם לֹא  לְנִבְנִים עֶשֶׂר וְגַם לֹא לַיָּדָעִים  חֵן בִּיַּעַת וּפְגַע יִקְרֶה  אֶת־כָּלֶם:</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.</p> <hr/> <p>befall ← <i>befalls</i>, suggesting that  <i>occasion</i> and <i>incident</i> are in  apposition.</p>
Ecc1 9:12	<p>כִּי גַם לֹא־יָדַע הָאָדָם  אֶת־עֵתוֹ בְּדָגִים שְׁנֹאֲחֲזִים  בַּמְצוּדָה רְעָה וּכְצִפְּרִים  הָאֲחֻזּוֹת בַּפֶּחַ כֶּהֱם יוֹקְשִׁים  בְּנֵי הָאָדָם לַעֲת רְעָה  כִּשְׁתִּפּוֹל עֲלֵיהֶם פְּתָאֵם:</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>
Ecc1 9:13	<p>גַּם־זֶה רָאִיתִי חֻכְמָה תַּחַת  הַשֶּׁמֶשׁ וְגִדּוּלָהּ הִיא אֵלַי:</p>	<p>I have also seen this wisdom  under the sun, and it <i>seems</i> to me  to be great:</p>	
Ecc1 9:14	<p>עִיר קְטַנָּה וְאֲנָשִׁים בָּהּ מְעַט  וּבֶאֱלֹהֶיהָ מֶלֶךְ גָּדוֹל וְסָבַב  אֹתָהּ וּבָנָה עָלֶיהָ מְצוּדִים  גְּדִלִים:</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>	
Ecc1 9:15	<p>וּמִצָּא בָּהּ אִישׁ מְסֻכֵּן חָכָם  וּמְלִטָּהוּא אֶת־הָעִיר  בְּחֻכְמָתוֹ וְאָדָם לֹא זָכַר  אֶת־הָאִישׁ הַמְסֻכֵּן 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>



Ecc1 9:16	וְאָמַרְתִּי אֲנִי טוֹבָה חָכְמָה מִגְבוּרָה וְחִכְמַת הַמָּסָפִן בְּזוּיָהּ וּדְבָרָיו אֵינָם נִשְׁמָעִים:	And I said, “Wisdom <i>is</i> better than valour, But the wisdom of the poor <i>man is</i> despised, And his words <i>are</i> not heard.	but: adversative use of the vav.
Ecc1 9:17	דְּבָרֵי חֲכָמִים בְּנִחָת נִשְׁמָעִים מִזְעָקַת מוֹשֵׁל בַּכְּסִילִים:	The words of the wise <i>are</i> heard in quiet More than the shout of a ruler among fools.	
Ecc1 9:18	טוֹבָה חָכְמָה מִכְלֵי קָרֶב וְחוֹטֵא אֶחָד יֵאַבֵּד טוֹבָה הַרְבֵּה:	Wisdom <i>is</i> better than equipment for battle, But one sinner <i>can</i> ruin much good.	but: adversative use of the vav.
Ecc1 10:1	זְבוּבֵי מוֹת יִבְאִישׁ יָבִיעַ שֶׁמֶן רוֹקֵחַ יִקָּר מִחֲכָמָה מִכְבוֹד סְכָלוֹת מֵעֵט:	As <u>deadly flies</u> make the pharmacist's oil stink <i>and</i> go putrid, So <i>does</i> a little foolishness with him <i>who is</i> esteemed with wisdom <i>and</i> with honour.	deadly flies ← <i>flies of death</i> , a Hebraic genitive. AV differs ( <i>dead flies</i> ).
Ecc1 10:2	לֵב חָכָם לְיְמִינוֹ וְלֵב כְּסִיל לְשִׁמְאֹלוֹ:	The heart of a wise <i>man</i> <i>Is</i> on his right, But the heart of a fool <i>Is</i> on his left.	
Ecc1 10:3	וְגַם־בִּדְרֹךְ *כְּשֶׁהִסְכֵּל **כְּשֶׁסָּכַל הֵלֵךְ לְבוֹ חָסֵר וְאָמַר לְכָל סָכַל הוּא:	And also when {Q: a fool} [K: the fool] is walking along a road, His heart fails <i>him</i> , And he says to everyone <i>That he is</i> a fool.	The <i>ketiv</i> could also be translated <i>a fool</i> . See Gen 22:9.
Ecc1 10:4	אִם־רוּחַ הַמוֹשֵׁל תִּעֲלֶה עָלֶיךָ מִקוֹמֶךָ אַל־תִּנָּח כִּי מִרְפָּא יִנִּיחַ חַטָּאִים גְּדוֹלִים:	If the spirit of the ruler rises against you, Do not leave your place, For <u>calmness bears with</u> <u>great sins</u> .	calmness bears with great sins: perhaps ( <i>through</i> ) <i>calmness one</i> <i>remits great sins</i> , but <i>calmness</i> seems to be the subject of the verb.
Ecc1 10:5	יֵשׁ רָעָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ כְּשֶׁגָּגָה שִׁיעָא מִלִּפְנֵי הַשִּׁלִּיט:	There is an evil <i>thing which</i> I have seen under the sun: A <u>sin</u> through ignorance Which proceeds <u>from</u> the ruler.	a sin ← <i>as a sin</i> . from ← <i>from before</i> .
Ecc1 10:6	נָתַן הַסֶּכֶל בַּמְרוֹמִים רַבִּים וְעָשִׂירִים בַּשֹּׁפֵל יֵשְׁבוּ:	Foolishness is instituted in many high places, But the rich will sit in a low place.	
Ecc1 10:7	רָאִיתִי עֲבָדִים עַל־סוּסִים וְשָׂרִים הֹלְכִים כַּעֲבָדִים עַל־הָאָרֶץ:	I have seen servants on horses, And princes walking like servants on the ground.	

Ecc1 10:8	חפר גומץ בו יפול ופרץ גדר ישכנו נחש:	He <i>who</i> digs a pit will fall into it, And <i>as for</i> him <i>who</i> demolishes a wall, A serpent will bite him.	
Ecc1 10:9	מסיע אבנים יעצב בהם בוקע עצים יסכן בהם:	He <i>who</i> quarries stones Will be hurt by them, And he <i>who</i> chops wood Will be endangered by it.	will be hurt ... will be endangered: one could translate <i>may be hurt ... may be endangered</i> , but compare the previous verse, where <i>will</i> seems more appropriate.
Ecc1 10:10	אם-קנה הברזל והוא לא-פנים קלקל וחילים יגבר ויתרון* הכשיר* הכשר חכמה:	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>qeré</i> an infinitive absolute. <hr/> use more force ← <i>increase force</i> .
Ecc1 10:11	אם-ישך הנחש בלוא-לחש ואין יתרון לבטל הלשון:	If a serpent bites, <i>It is</i> because it has not been charmed, So the talkative man has nothing illustrious.	a serpent ← <i>the serpent</i> . An unexpected definite article. See Gen 22:9. <hr/> talkative ← <i>owner of a tongue</i> .
Ecc1 10:12	דברי פי-חכם חן ושפתות כסיל תבלענו:	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> .
Ecc1 10:13	תחלת דברי-פיהו סכלות ואחרית פיהו הוללות רעה:	The beginning of the words of his mouth <i>is</i> foolishness, And the end of his speech <i>is</i> calamitous folly.	mouth ... speech ← <i>mouth ... mouth</i> . Otiose, but see Gen 12:5.
Ecc1 10:14	והסכל ירבה דברים לא-ידע האדם מה-שיהיה ואשר יהיה מאחריו מי יגיד לו:	And the fool is <i>very</i> talkative. But man does not know what will come to pass, And who <i>can</i> tell him What will come to pass after him?	is very talkative ← <i>increases words</i> . <hr/> will come to pass ... will come to pass: otiose, but see Gen 12:5.
Ecc1 10:15	עמל הכסילים תיגענו אשר לא-ידע ללכת אל-עיר:	The fool's 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.
Ecc1 10:16	אי-לך ארץ שמלכך נער ושריך בבקר יאכלו:	Woe to you, O land, Where your king <i>is</i> a boy, And your princes dine in the morning.	dine ← <i>eat</i> , but here even <i>hold a banquet</i> .
Ecc1 10:17	אשריך ארץ שמלכך בן-חורים ושריך בעת יאכלו בגבורה ולא בשתי:	Blessed <i>are</i> you, O land, Where your king <i>is</i> a nobleman, And your princes eat in season, In valour and not in drinking.	

Ecc1 10:18	בְּעֲזָלָתִים יִמָּד הַמָּקָרָה וּבְשִׁפְלוּת יָדִים יִדְלָף הַבַּיִת:	Through slackness the rafter-work decays, And through idleness in <u>maintenance</u> the house leaks.	maintenance ← <i>hands</i> , French <i>les mains</i> , giving English <i>maintenance</i> .
Ecc1 10:19	לְשִׁחּוֹק עֲשִׂים לֶחֶם וַיֵּין יִשְׂמַח חַיִּים וְהַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל:	A <u>meal</u> is made for entertainment, And wine makes life merry, But money answers everything.	a meal ← <i>bread</i> .  is made ← <i>they make</i> . Avoidance of the passive.  entertainment ← <i>laughter</i> .
Ecc1 10:20	גַּם בְּמַדְעָךְ מִלֶּךְ אַל־תִּקְלָל וּבַחֲדָרֶי מִשֹּׁכְבֶּךָ אַל־תִּקְלָל עֲשִׂיר כִּי עוֹף הַשָּׁמַיִם יוֹלִיד אֶת־הַקּוֹל וּבָעַל *הַכִּנּוּפִים **כְּנָפִים יַגִּיד 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>ketiv</i> strictly reading <i>owner</i> <i>of the wings</i> .  bird ... winged one: an example where the Hebrew is not otiose.
Ecc1 11:1	שִׁלַּח לַחֲמֶד עַל־פְּנֵי הַמַּיִם כִּי־בִרְבַּע הַיָּמִים תִּמָּצְאָנוּ:	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.
Ecc1 11:2	תֵּן־חֶלֶק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תֹדַע 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.	
Ecc1 11:3	אִם־יִמָּלְאוּ הָעָבִים גֶּשֶׁם עַל־הָאָרֶץ יִרְקוּ וְאִם־יִפּוֹל עֵץ בַּדְּרוֹם 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> .
Ecc1 11:4	שֹׁמֵר רוּחַ לֹא יִזְרַע וְרֹאֶה בְּעָבִים לֹא יִקְצֹר:	He <i>who</i> takes note of the wind will not sow, And he <i>who</i> observes the clouds will not reap.	
Ecc1 11:5	כַּאֲשֶׁר אֵינָךְ יוֹדַע מִה־דֶּרֶךְ הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלָאָה כִּכָּה לֹא תֹדַע 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> .

Ecc1 11:6	בְּבֹקֶר זָרַע אֶת־זֶרְעֶךָ וּלְעָרֵב אֶל־תִּנַּח יָדְךָ כִּי אֵינְךָ יוֹדֵעַ אִי זֶה יִכָּשֵׁל הַזֶּה אוֹזְיָה 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 <i>alike will be good</i> .	alike ← <i>as one</i> .
Ecc1 11:7	וּמִתּוֹק הָאֹר וְטוֹב לְעֵינַיִם לִרְאוֹת 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.
Ecc1 11:8	כִּי אִם־שָׁנִים הִרְבֵּה יַחִיהַ הָאָדָם בְּכֻלָּם יִשְׂמַח וַיִּזְכֹּר אֶת־יָמָיו הַחֹשֶׁךְ כִּי־הִרְבֵּה יְהִיו כָּל־שָׂבָא הַבֵּל:	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.	
Ecc1 11:9	שִׂמַּח בַּחֹר בִּילְדוּתֶיךָ וַיְטִיבֶךָ לִבְךָ בַּיָּמִי בַּחֹרוֹתֶיךָ וְהִלֵּךְ בְּדַרְכֵי לִבְךָ וּבִמְרָאִי עֵינֶיךָ וְדַע כִּי עַל־כָּל־אֵלֶּה יְבִיאֲךָ הָאֱלֹהִים בַּמִּשְׁפָּט:	Rejoice, <i>O</i> young man, in your youth, And let your heart make you cheerful in your <i>youthful</i> days, 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.	your youthful days ← <i>days of your youth</i> , a Hebraic genitive.
Ecc1 11:10	וְהָסַר כָּעַס מִלִּבְךָ וְהִעֲבֵר רָעָה מִבְּשָׂרְךָ כִּי־הֵילָדוֹת וְהַשְׁחָרוֹת הַבֵּל:	Put away anger from your heart, And remove evil from your flesh, For childhood and tender age <i>are</i> vanity.	
Ecc1 12:1	וַיִּזְכֹּר אֶת־בְּרֹאֲיֶיךָ בַּיָּמִי בַּחֹרוֹתֶיךָ עַד אֲשֶׁר לֹא־יָבֹאוּ יָמֵי הָרָעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין־לִי בָהֶם חֶפֶץ:	And remember your <i>creator</i> in the days of your youth, While the <i>bad days</i> have not yet come, Nor have the years arrived of which you will say, ‘I have no pleasure in them’,	creator: plural, like <i>Elohim</i> (God).  bad days ← <i>days of badness</i> , a Hebraic genitive.
Ecc1 12:2	עַד אֲשֶׁר לֹא־תִחַשֵּׁךְ הַשֶּׁמֶשׁ וְהָאֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים וְשָׁבוּ הָעָבִים אַחֵר הַגֶּשֶׁם:	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,	

Ecc 12:3	<p>בַּיּוֹם שִׁילְעוּ שְׁמָרֵי הַבַּיִת וְהַתְּעוֹתוֹ אֲנָשֵׁי הַחֵיל וּבָטְלוּ הַטְּחִנּוֹת כִּי מְעֻטּוֹ וְחִשְׁכוֹ 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.</p> <hr/> <p>strong men ← <i>men of strength</i>, a Hebraic genitive.</p>
Ecc 12:4	<p>וּסְגְרוּ דְלָתַיִם בְּשׁוֹק בִּשְׁפָל קוֹל הַטְּחִנָּה וִיקוּם 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 <i>bird</i>, 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>
Ecc 12:5	<p>גַּם מִגְבָּה יִרְאוּ וְחִתְּחִתִּים בַּדֶּרֶךְ וַיִּנְאֹץ הַשֶּׁקֶד וַיִּסְתַּבֵּל הַחֲגָב וְתִפֹּר הָאֲבִיוָנָה כִּי-הִלֵּךְ הָאָדָם אֶל-בֵּית עוֹלָמוֹ וְסָבְבוּ בְשׁוֹק הַסִּפָּדִים:</p>	<p><i>When</i> 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>
Ecc 12:6	<p>עַד אֲשֶׁר לֹא-יִרְחַק **וַיִּרְתֵּק חֻבֵּל הַפֶּסֶף וְתָרַץ גִּלְתִּי הַזֶּהָב וְתִשְׁבֵּר כָּד עַל-הַמְּבֹועַ וְנָרַץ הַגִּלְגָּל אֶל-הַבּוֹר:</p>	<p><i>For a while</i> 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>
Ecc 12:7	<p>וַיָּשֹׁב הָעָפָר 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>	
Ecc 12:8	<p>הַבֵּל הַבָּלִים אָמַר הַקּוֹהֶלֶת הַכֹּל הַבֵּל:</p>	<p>“Vanity of vanities,” Says the <u>convener</u>, “Everything <i>is</i> vanity.”</p>	<p>convener: masculine, also in the next two verses. See Ecc 1:2.</p>
Ecc 12:9	<p>וַיֵּתֵר שֶׁהָיָה קוֹהֶלֶת חָכָם עוֹד לְמַדְדֵּיעַת אֶת-הָעָם וְאִנּוֹן וְחִקֹּר תִּקּוֹן מְשָׁלִים הִרְבֵּה:</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 <u>composed</u> 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> (Ecc 1:1).</p>

Ecc1 12:10	בִּקֵּשׁ קִהְלֹת לִמְצָא דְּבָרֵי־חֶפֶץ וְכָתוּב יִשָּׁר דְּבָרֵי אֱמֶת:	The convener <u>set out</u> to find pleasing words, and <u>honest</u> writing – words of truth.	set out ← <i>sought</i> .  pleasing words ... honest writing ← <i>words of pleasure ... (thing)</i> <i>written of honesty</i> , Hebraic genitives.
Ecc1 12:11	דְּבָרֵי חֲכָמִים בְּדִרְבָּנוֹת וְכַמְשֻׁמְרוֹת נְטוּעִים בְּעֵלִי אֶסְפּוֹת נִתְּנוּ מִרְעָה אֶחָד:	The words of the wise <i>are</i> like goads and like nails <u>driven in</u> . <i>They are</i> masters of gatherings, given by <u>one</u> shepherd.	driven in ← <i>planted</i> .  one shepherd: i.e., [CB], <i>the</i> <i>Inspirer</i> .
Ecc1 12:12	וַיִּתֵּר מִהֶמָּה בְּנֵי הַזֵּהָר עֲשׂוֹת סִפְרִים הַרְבֵּה אֵין קֹץ וְלֹהֵג הַרְבֵּה יִגְעַת בָּשָׂר:	And, my son, be warned of <i>anything</i> more than these. <i>There</i> <i>is</i> no end of making many books, and much study <i>is</i> weariness to the flesh.	
Ecc1 12:13	סוּף דְּבַר הַכֹּל נִשְׁמַע אֶת־הָאֱלֹהִים יִרָא וְאֶת־מִצְוֹתָיו שְׁמֹר 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.	
Ecc1 12:14	כִּי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים יָבֵא בְּמִשְׁפָּט עַל כָּל־נִעְלָם 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	נֹשִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה:	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	יִשְׁקֹנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִידְךָ מִיַּיִן:	“May <u>he</u> kiss me with kisses of his mouth, For <u>your</u> 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 שְׁמִנִּיָּךְ טוֹבִים שָׁמֶן תוֹרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבּוּךָ:	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	מִשְׁכְּנִי אַחֲרֶיךָ נִרְוָצָה הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו נִגְלָה וְנִשְׁמַחָה בְּךָ נִזְכְּרָה דְּדִידְךָ מִיַּיִן מִיִּשְׁרִים אֶהְבּוּךָ: 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</i> <i>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	שְׁחֹרָה אֲנִי וְנֹאזָה בָנוֹת יְרוּשָׁלַם כְּאֹהֲלֵי קֶדָר כִּירֵעוֹת שְׁלֹמֹה:	“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	אַל-תִּרְאוּנִי שְׁאֲנִי שְׁחֹרְחֹרֶת שֶׁשָּׁזַפְתָּנִי הַשֶּׁמֶשׁ בְּנִי אִמִּי נִחְרוּ-בִי שְׁמִנִי נֹטְרָה אֶת-הַכֶּרְמִים כְּרָמִי 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 לִּי שְׂאֵהָבָה נִפְשִׁי אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בַּצֹּהְרִים שְׁלֹמֹה אֶהְיֶה כְּעֵטִיָּה עַל עֲדְרֵי חֲבֵרִיד:	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 הַיָּפָה בְּנָשִׁים צֹא-לָךְ בְּעֶקְבֵי הַצֹּאן וְרַעֲלִי אֶת-גְּדִיתֶיךָ עַל מִשְׁכְּנוֹת הָרָעִים: ס	“If you do not <u>know</u> , O most beautiful among women, <i>Then go out</i> 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 בִּרְכָבִי פָרְעָה דְּמִיתִיד רַעֲיָתִי:	“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	נִאֲוֹ לְחִיילֶךְ בַּתָּרִים צֹאֲרֶךְ בְּחֵרוֹזִים:	<i>How beautiful would be</i> <i>your cheeks</i> <i>With rows of beads,</i> <i>And your neck with strings</i> <i>of pearls!</i>	
Song 1:11	תֹּזְרֵי זָהָב נַעֲשֶׂה-לָךְ עָם 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-שֶׁהִמְלִיךְ בְּמִסְבּוֹ נִרְדִּי נִתֵּן רִיחוֹ:	“While the king <i>is</i> on his couch, My spikenard emits its fragrance.	The Shulamite speaks.
Song 1:13	צִרּוֹר הַמָּר   דּוֹדִי 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	אֶשְׁכֹּל הַכֶּפֶר   דּוֹדִי לִי בְּכַרְמֵי עֵין גִּדִּי: ס	My lover <i>is</i> a bunch of henna flowers to me, In the vineyards of En- Gedi.”	
Song 1:15	הִנֵּךְ יָפָה רַעֲיָתִי הִנֵּךְ יָפָה עֵינֶיךָ יוֹנִים:	“Behold <i>how</i> beautiful you <i>are</i> , my beloved; Behold <i>how</i> beautiful you <i>are</i> With your eyes of a <u>dove</u> .”	The shepherd lover speaks. a dove ← <i>doves</i> .
Song 1:16	הִנֵּךְ יָפָה דּוֹדִי אָף 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	קָרוֹת בְּתֵינֹנוּ אֲרָזִים *רְחִיטָנוּ **רְהִיטָנוּ בְּרוֹתִים:	“The joists of our house <i>are</i> cedars, And our <u>wainscoting</u> <i>is</i> of cypress.”	wainscoting: the <i>ketiv</i> has to be regarded as a dialectal equivalent to the <i>qeré</i> . A joint statement by the Shulamite and the shepherd lover. cypress: in an Aramaic form.
Song 2:1	אֲנִי חֲבַצְלֶת הַשָּׂרוֹן שׁוֹשַׁנָּה הָעֲמָקִים:	“I <i>am</i> a lily of <u>Sharon</u> And a lily of the valley.”	The Shulamite speaks. Sharon ← <i>the Sharon</i> . The name of a plain.
Song 2:2	כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים בֵּין 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 בַּעֲצֵי הַיַּעַר בֵּין דּוֹדֵי בֵּין הַבָּנִים בָּצֵלוֹ חֲמֻדָּתִי וְיִשְׁבֹּתִי וּפְרִיּוֹ מְתוֹק לְחָפִי:	“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. taste ← <i>palate</i> .
Song 2:4	הֵבִיאָנִי אֶל-בֵּית הַיָּין וְדִגְלוֹ עָלַי אֶהְבָּה:	He brought me to the house of wine, And the ensign over me <i>was</i> love.	
Song 2:5	סִמְכוֹנִי בֶּאֱשִׁישׁוֹת רִפְדוֹנִי בַּתְּפוּחִים כִּי-חֹלֶת אֶהְבָּה אֲנִי:	<u>Sustain me</u> with <u>raisin cake</u> , <u>Refresh me</u> with apples, For I <i>am</i> lovesick.	sustain me ... refresh me: plural imperatives. raisin cake: AV differs ( <i>flagons</i> ).
Song 2:6	שְׂמָאלוֹ תַּחַת לְרֹאשִׁי וְיָמִינוֹ תַּחְבֵּקֵנִי:	His left <i>hand</i> <i>will be</i> under my head, And his right <i>hand</i> <i>will</i> embrace me.	



Song 2:7	הַשְׁבַּעְתִּי אֶתְכֶם בָּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוֹ בְּאִילוֹת הַשָּׁדָה אִם־תִּעְרֶוּ   וְאִם־תִּעְוְרוּ אֶת־הָאֱהָבָה עַד שֶׁתַּחֲפֹץ: 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 <u>it is willing</u> .	A plea to the court-ladies (discordant in gender) not to incite affections for Solomon.  do not by any means: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.  it is willing: AV differs ( <i>he please</i> ).
Song 2:8	קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מִדִּלְגָּ עַל־הַהָרִים מִקַּפֵּץ עַל־הַגְּבְעוֹת:	The voice of my lover – Behold, he is coming – Leaping over the mountains And bounding over the hills.	
Song 2:9	דּוֹמָה דּוֹדִי לַצִּבִּי אוֹ לְעֹפֶר הָאֵילִים הִנֵּה־זֶה עוֹמֵד אַחֵר כְּתִלָּנוּ מִשְׁגִּיחַ מִן־הַחַלְלוֹת מִצִּיץ מִן־הַחֲרָכִים:	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	עֲנֵה דּוֹדִי וְאָמַר לִי קוֹמִי לָךְ רַעֲיָתִי יִפְתִּי וּלְכִי־לָךְ:	My lover answered and said to me, ' <u>Get yourself up</u> , my beloved, my beauty, And <u>get going</u> .	The Shulamite quotes the shepherd lover.  get yourself up ... get going: ethic datives.
Song 2:11	כִּי־הִנֵּה *הַסְתּוֹ **הַסְתּוֹ עָבַר הַגֶּשֶׁם חָלָף הַלֵּךְ לוֹ:	For behold, the <u>winter</u> has passed, The rain has passed on And <u>gone its way</u> .	winter: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word. The Modern Hebrew meaning is <i>autumn</i> .
Song 2:12	הַנִּצָּנִים נִרְאוּ בְּאַרְצָ עֵת הַזְמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצָנוּ:	The blossoms have appeared in the land, The time of <u>pruning</u> 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	הַתְּאֵנָה חֲנֻטָּה פִּגְיָה וְהַגָּפְנִים   סִמְדָּר נִתְּנוּ רֵיחַ קוֹמִי *לְכִי **לָךְ רַעֲיָתִי יִפְתִּי וּלְכִי־לָךְ: ס	The fig tree has ripened its unripe figs, And the vines <i>with</i> vine blossom have produced a fragrance. {K: Arise, come} [Q: <u>Arise</u> , <u>will you</u> ,] my beloved, my beauty, And <u>get moving</u> .	arise, will you ( <i>qeré</i> ) ← <i>arise for yourself</i> , taking לָךְ as an ethic dative.  get moving ← <i>go for yourself</i> , an ethic dative.
Song 2:14	יוֹנָתִי בַּחֲגוּי הַסֵּלַע בְּסֹתֶר הַמִּדְרָגָה הִרְאֵנִי אֶת־מְרָאִיד הַשְּׁמִיעִנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרֵב וּמְרָאִיד נְאוּהָ: ס	O dove of mine in the clefts of the rock, In the shelter of the precipice, Show me <u>what you look like</u> , And let me hear your voice, For your voice <i>is</i> mellow And your appearance <i>is</i> becoming.'	what you look like ← <i>your appearances</i> .

Song 2:15	אֲחֻז־לָנוּ שׁוּעָלִים שׁוּעָלִים קִטְנִים מְחַבְּלִים כְּרָמִים וּכְרָמֵינוּ סִמְדָּר:	‘Catch the foxes for us, The little foxes <i>which</i> spoil the vineyards, For our vineyards <i>are in</i> blossom.’	The Shulamite quotes her brothers. <hr/> for: causal use of the vav.
Song 2:16	דּוּדִי לִי וְאֲנִי לוֹ הָרֵעָה בַּשּׁוֹשָׁנִים:	My lover <i>is</i> mine, And I <i>am</i> his – The shepherd among the lilies.	The Shulamite speaks her own words.
Song 2:17	עַד שִׁפּוֹחַ הַיּוֹם וְנָסוּ הַצִּלְלִים סֶבֶךְ דְּמָה-לָּךְ דּוּדִי לְצִבִּי אֹז לְעֹפֶר הָאֵילִים עַל-הָרֵי בֶּתֶר: 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 בַלֵּילוֹת בִּקְשָׁתִי אֶת שְׂאֵהְבָה נִפְשִׁי בִּקְשָׁתִי 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 vav.
Song 3:2	אֶקוּמָה נָא וְאֶסּוּבְבָה בְּעִיר בַּשּׁוּקִים וּבִרְחֻבוֹת אֲבִקְשָׁה אֶת שְׂאֵהְבָה נִפְשִׁי בִּקְשָׁתִי 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 vav.
Song 3:3	מִצְאוֹנֵי הַשְּׂמָרִים הַסִּבְּבִים בְּעִיר אֶת שְׂאֵהְבָה נִפְשִׁי רְאִיתָם:	The watchmen who <u>patrol</u> the city found me. <i>I asked</i> , ‘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 שִׁמָּצָאתִי אֶת שְׂאֵהְבָה נִפְשִׁי אֲחֻזְתִּיו וְלֹא אֲרַפְּנוּ עַד-שֶׁהֵבִיאתִיו אֶל-בֵּית אִמִּי וְאֶל-חֹדֶר הוֹרָתִי:	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	הִשְׁבַּעְתִּי אֶתְכֶם בָּנוֹת יְרוּשָׁלַם בַּצְּבָאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה אֲסִתְּעִירוּ   וְאֲסִתְּעוּרְרוּ אֶת-הָאֵהָבָה עַד שֶׁתַּחֲפֹץ: 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 כְּתִימָרוֹת עֵשֶׂן מְקַטְרֶת מִזֶּה וְלִבְזָה מִכָּל אֲבָקֶת רוּחַ:	“Who <i>is</i> this coming up from the desert, Like pillars of smoke, <u>Perfumed with</u> myrrh and 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 שְׁלֹשְׁלֹמָה שְׂשִׁים גִּבּוֹרִים סָבִיב לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל:	“Behold Solomon's bed. <i>There are</i> sixty warriors around it From the warriors of Israel.	A second inhabitant of Jerusalem speaks, answering the question.
Song 3:8	כָּלם אֶתְּחִי חֶרֶב מִלְמָדִי מִלְחָמָה אִישׁ חָרְבּוֹ עַל־יָרְכוֹ מִפֶּחֶד בַּלַּיְלוֹת: ס	They are all wielding a sword <i>And are trained in</i> warfare. 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	אֶפְרִיזוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מַעְצֵי הַלְבָּנוֹן:	“King Solomon has made himself a litter From the wood of Lebanon.	A third inhabitant of Jerusalem speaks.
Song 3:10	עֲמוּדָיו עָשָׂה כֶּסֶף רִפִּידָתוֹ זָהָב מְרַכְּבוֹ אֲרָגְמָן תּוֹכוֹ רִצּוֹף אֶהֱבָה 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	צֵאִינָה   וְרֵאִינָה בָנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בְּעֵטְרָה שֶׁעֲטָרָה־לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם 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 <i>heart</i> .”	A fourth inhabitant of Jerusalem speaks. <hr/> in his heart ← <i>of his heart</i> . Wider use of the construct state.
Song 4:1	הֵנָּה יָפָה רַעֲיָתִי הֵנָּה יָפָה עֵינֶיךָ יוֹנִים מִבְּעַד לְצִמְתָּךְ שֶׁעֶרְךָ כְּעֶדֶר הָעוֹזִים שֶׁגִּלְשׁוּ מִהָרַ 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 כְּעֶדֶר הַקְּצוּבוֹת שֶׁעָלוּ מִן־הָרִחָצָה שְׁכָלָם מִתְּאִימוֹת וְשִׁכְלָהּ 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 paired</i> And among which none <i>is</i> <i>bereft of young</i> .	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	בְּחוּט הַשָּׁנִי שִׁפְתֶּיךָ וּמִדְּבָרֶיךָ נֶאֱוָה כִּפְלַח הַרְמוֹן רִקְתֶּךָ מִבַּעַד לְצַמָּתְךָ:	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	כַּמִּגְדָּל דָּוִד צֹאֲרֶךְ בָּנוּי לְתַלְפִּיזוֹת אֵלָיו הַמִּגְן תִּלְוִי עָלָיו כָּל שְׁלִטֵי הַגְּבוּרִים:	Your neck <i>is</i> like the Tower of David, Built as an armoury. A thousand bucklers hang from it – All the shields of warriors.	bucklers: see Jer 46:3.
Song 4:5	שְׁנֵי שָׁדֶיךָ כְּשְׁנֵי עֵפְרַיִם תְּאוֹמֵי צִבְיָה 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 שִׁפְלוֹחַ הַיּוֹם וְנָסוּ הַצִּלְלִים אֲלֶיךָ לִי אֶל־הָר הַמֹּזֵר 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	כֵּלֶךְ יָפָה רְעִיתִי וּמוֹם אֵין בָּךְ: ס	“You <i>are</i> beautiful all over, 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 כָּלָה אֲתִי מִלְּבָנוֹן תְּבוֹאִי תְּשׁוּרִי   מֶרְאֵשׁ אֲמָנָה מֶרְאֵשׁ שָׁנִיר וְחֶרְמוֹן מִמַּעֲנוֹת אֲרִיזוֹת מֵהֶרֶרִי נִמְרִים:	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	לִבְבִתִּי אֲחָתִי כָלָה לִבְבִּתִּי *בְּאַחַד מִעֵינֶיךָ בְּאַחַד עֲנָק מְצֹרְנֶיךָ:	You have given me heart, my sister, <i>my</i> bride, You have given me heart With <u>one of</u> your eyes, With one 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 דְּדִיךְ אֲחָתִי כָלָה מֵה־טֶבֶב דְּדִיךְ מִיֵּין וְרִיחַ שְׁמֶנֶיךָ מִכָּל־בְּשָׁמִים:	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	<p>נִפְתַּת תִּטְפָּנָה שְׁפֹתֶיךָ כֶּלֶה  דָּבַשׁ וְחֶלֶב תַּחַת לְשׁוֹנְךָ  וְרִיחַ שְׁלֹמֹתֶיךָ כְּרִיחַ לְבָנוֹן:  ס</p>	<p>Your lips distil honey <i>from the honeycomb</i>, my bride.  Honey and milk <i>are</i> under your tongue,  And the fragrance of your clothes  <i>Is</i> like the fragrance of Lebanon.</p>	
Song 4:12	<p>גִּן   נָעוּל אַחֲתִי כֶּלֶה גֵּל נָעוּל  מַעֵין חֲתוּם:</p>	<p>My sister – <i>my</i> bride – <i>is</i> a locked garden,  A blocked spring, a sealed water-source.</p>	
Song 4:13	<p>שָׁלַחֶיךָ פִּרְדָּס רְמוֹנִים עֵם  פְּרֵי מִגְדִּים כְּפָרִים  עֵם-נִרְדִּים:</p>	<p>Your shoots <i>are</i> a park of pomegranates,  With <u>exquisite fruit</u>,  Henna flowers with spikenard plants,</p>	<p>exquisite fruit ← <i>fruit of</i> <i>exquisitenesses</i>, a Hebraic genitive.</p>
Song 4:14	<p>נִרְדָּ   וְכַרְפֶּס קָנָה וְקַנְמוֹן  עֵם כָּל-עֵצֵי לְבוֹנָה מֵר  וְאַהֲלוֹת עֵם כָּל-רָאשֵׁי  בְשָׁמִים:</p>	<p>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,</p>	
Song 4:15	<p>מַעֵין גְּזִים בְּאֵר מַיִם חַיִּים  וְנִזְלִים מִן-לְבָנוֹן:</p>	<p>A source for gardens,  A well of living water,  And distillations from Lebanon.</p>	
Song 4:16	<p>עֲוִרִי צִפּוֹן וּבֹאִי תִימָן הַפִּיחִי  גְּנִי יִזְלוּ בְשָׁמֶיךָ יָבֵא דוֹדִי לְגִנֹּו  וְיֹאכַל פְּרֵי מִגְדָּיו:</p>	<p>Awake, <i>O</i> North,  And come, <i>O</i> South,  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>.”</p>	<p>The Shulamite interposes.  <hr/> its: AV differs (<i>his</i>), also possible.  <hr/> exquisite fruit: see Song 4:13.</p>
Song 5:1	<p>בָּאתִי לְגִנֹּו אַחֲתִי כֶּלֶה אֶרְתִּי  מוֹרִי עֵם-בְּשָׁמִי אֶכְלָתִי יַעֲרִי  עֵם-דְּבָשִׁי שְׁתִּיתִי יַיִן  עֵם-חֶלְבִי אֶכְלוּ רַעִים שְׁתוּ  וְשָׁכְרוּ דוֹדִים: ס</p>	<p>“I have come to my garden, my sister, <i>my</i> bride;  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</i> lovers.”</p>	<p>The shepherd lover speaks, then the court-ladies.</p>
Song 5:2	<p>אֲנִי יָשְׁנָה וְלִבִּי עָר קוֹל    דוֹדִי דוֹפֵק פֶּתַח-חַיִּלִּי אַחֲתִי  רַעֲיָתִי יוֹנְתִי תַמָּתִי שְׂרָאשִׁי  נִמְלֵא-טֵל קוֹצוֹתִי רִסְיִסִי  לִילָה:</p>	<p>“I was asleep,  But my heart was awake;  The voice of my lover was knocking,  ‘Open to me, my sister,  <i>My</i> beloved, 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.</p>	<p>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>.</p>

Song 5:3	פָּשַׁטְתִּי אֶת־כִּתְנֹתַי אֵיכָכָה אֶלְבָּשֶׁנָּה רְחַצְתִּי אֶת־רַגְלִי 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	דֹּדִי שָׁלַח יָדוֹ מִן־הַחֹר וַיַּמְעִי הָמוֹ עָלָיו:	My lover stretched out his hand by the <i>lock</i> hole, And I <u>was</u> moved inwardly because of him.	The Shulamite speaks her own words. <hr/> was moved inwardly ← <i>my</i> <i>innards</i> moved.
Song 5:5	קָמָתִי אָנִי לִפְתָּח לְדֹדִי וַיְדִי נִטְפוּ־מֹזֶר וְאֶצְבָּעֵתִי מִזֶּזֶר עָבַר עַל כַּפּוֹת הַמְנַעֲוֹל:	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</i> , <i>overflowing</i> . AV differs ( <i>sweet</i> <i>smelling</i> ), perhaps translating עָרַב.
Song 5:6	פָּתַחְתִּי אָנִי לְדֹדִי וְדֹדִי חָמַק עָבַר נִפְשִׁי יֵצְאָה בְּדַבָּרוֹ בְּקִשְׁתִּיהוּ וְלֹא מִצְאָתִיהוּ קִרְאָתִיו וְלֹא עֲנָנִי:	I opened to my lover, <u>But</u> my lover withdrew <i>and</i> vanished. My <u>heart</u> went out <i>to him</i> when he spoke. I sought him, <u>But</u> I did not find him; I called to him, <u>But</u> he did not answer me.	but (3x): adversative use of the vav. <hr/> my heart ← <i>my</i> <i>soul</i> .
Song 5:7	מִצְאָנִי הַשֹּׁמְרִים הַסִּבְבִּים בָּעִיר הַכּוֹנֵי פָצְעוּנִי נִשְׂאוּ אֶת־רִדְדִי מֵעָלַי שֹׁמְרֵי 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	הַשִּׁבְעָתִי אֶתְכֶם בָּנוֹת יְרוּשָׁלַם אִם־תִּמְצְאוּ אֶת־דֹּדִי מִהִתְגִּידוֹ לֹא שְׁחֹלֶת אֶהְיֶה אָנִי:	I adjure you, O daughters of Jerusalem, If you find my lover, <u>That you tell him</u> <u>That</u> I am lovesick.”	that you tell him ... that ← <i>what</i> <i>you tell him (is) that</i> .
Song 5:9	מִה־דֹדֶךָ מִדֹּד הִיפָּה בְּנָשִׁים מִה־דֹדֶךָ מִדֹּד שְׁפָכָה הַשִּׁבְעָתָנוּ:	“ <i>In what way is your lover</i> <i>different</i> From <i>any other</i> lover, O beautiful <i>one</i> among women? <i>In what way is your lover</i> <i>different</i> From <i>any other</i> lover, That you should adjure us like this?”	The court-ladies speak.
Song 5:10	דֹּדִי צָח וְאֹדֹם דָּגוּל מִרְבָּבָה:	“My lover <i>is</i> bright and <u>red</u> , Conspicuous <u>among</u> 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 בָּתָם פָּז קוֹצוֹתָיו תִּלְתָּלִים שְׁחֹרוֹת כְּעוֹרָב:	His head <i>is</i> pure gold; His locks of hair <i>are</i> swaying palm fronds, <i>And they are</i> black like a raven.	

Song 5:12	עֵינָיו כִּיּוֹנִים עַל־אַפְּיָי מִיַּם לְחֻצוֹת בְּחֶלֶב יִשְׁבוֹת עַל־מְלֶאֶת:	His eyes <i>are like a dove's</i> . By the torrents of water – Eyes washed in milk, Set like a gemstone in a bezel.	like a dove's ← <i>like doves</i> .  set ← <i>sitting</i> .
Song 5:13	לְחִי כַּעֲרוֹגַת הַבָּשָׂם מִגְדָּלוֹת מֶרְקָחִים שְׁפֹתָיו שׁוֹשָׁנִים נְטֹפֹת מִזֶּרַע עֵבֶר:	His cheeks <i>are like a raised</i> 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.  liquid: see Song 5:5.
Song 5:14	יָדָיו גְּלִילֵי זָהָב מִמְּלָאִים בִּתְרָשִׁישׁ מַעֲיו עֶשֶׂת שָׁן מְעֻלָּפֶת 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	שׁוֹקָיו עַמּוּדֵי שֵׁשׁ מִיִּסְדִּים עַל־אֲדָנִי־פֶז מֵרֵאָהוּ כְּלִבְנוֹן בַּחֹר 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	חֹבֶל מִמֶּתְקִים וְכֹל מִמֶּמְדִּים זֶה דֹדִי זֶה רֵעִי בְּנוֹת יְרוּשָׁלַם:	His <u>mouth</u> <i>is</i> most sweet. And all of him <i>is</i> most <u>desirable</u> . This <i>is</i> my lover And this <i>is</i> my beloved, <i>O daughters of Jerusalem.</i> ”	mouth ← <i>palate</i> .  most sweet ... most desirable ← <i>sweet (things) ... desirable</i> <i>(things)</i> .
Song 6:1	אָנָּה הִלֵּךְ דֹּדִיךְ הִיפָּה בְּנָשִׁים אָנָּה פָּנָה דֹּדִיךְ וּנְבַקְשְׁנוּ עַמָּד:	“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.  which way ← <i>to where</i> .
Song 6:2	דֹדִי יָרַד לְגִנּוֹ לְעֲרוֹגוֹת הַבָּשָׂם לְרֻעוֹת בַּגָּנִים וּלְלֶקֶט שׁוֹשָׁנִים:	“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.  balsam: see Song 5:13.  graze: either <i>graze his flock</i> , or of himself, perhaps figuratively, as in <i>feast one's eyes</i> .
Song 6:3	אֲנִי לְדֹדִי וְדֹדִי לִי הָרֵעָה בְּשׁוֹשָׁנִים: 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	יָפָה אַתְּ רַעֲיָתִי כְּתִרְצָה נְאוּהָ כִּירוּשָׁלַם אֵימָה כְּנִדְגָלוֹת:	“You <i>are</i> beautiful, my beloved, like <u>Tirzah</u> , As delightful as Jerusalem, As awe-inspiring as a <i>display of banners</i> .	Solomon speaks. He has a liking for geographical similes.  Tirzah: the royal residence.

Song 6:5	הִסְבִּי עֵינַיִךְ מִנִּגְדֵי שָׁהֶם הִרְהִיבֵנִי שְׂעָרְךָ כְּעֶדֶר הָעֹזִים 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> ). Gilead: see Gen 31:21.
Song 6:6	שִׁנֶּיךָ כְּעֶדֶר הָרְחָלִים שְׂעָלֹו מִן־הָרְחֶצֶה שְׂכָלָם מִתְאַיְמֹות וְשִׁכְלָה 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. Solomon appears to be imitating the shepherd lover in this verse and the next. See Song 4:2, Song 4:3.
Song 6:7	כְּפֶלֶח הָרְמוֹז רִקְתָּךְ מִבְּעַד לְצִמְתָּךְ:	Your cheek <i>is</i> like the segment of a pomegranate Through your veil.	
Song 6:8	שֵׁשִׁים הֵמָּה מַלְכוֹת וְשִׁמְנִים פִּילִגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:	There are sixty queens and eighty mistresses, And virgins without number.	
Song 6:9	אַחַת הִיא יוֹנְתִי תַמְתִּי אַחַת הִיא לְאַמָּה בָּרָה הִיא לְיוֹלְדָתָהּ רְאוּהָ בָנוֹת וַיֹּאשְׁרוּהָ מַלְכוֹת וּפִילִגְשִׁים וַיְהַלְלוּהָ: ס	But there is just 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 And said,	
Song 6:10	מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שַׁחַר יָפָה כְּלִבְנָה בָּרָה כַּחֲמָה אַיְמָה כְּנִדְגָלוֹת: 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 אֶגְזֹז יֵרְדָתִי לְרֹאוֹת בְּאַבְי הַנַּחַל לְרֹאוֹת הַפְּרָחַה הַגֶּפֶן הַנִּצּוֹ הָרִמָּנִים:	“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. valley: or <i>torrent</i> , but referring to the banks.
Song 6:12	לֹא יָדַעְתִּי נִפְשִׁי שְׂמַתָּנִי מִרְכָּבוֹת עַמִּי־נָדִיב:	I don't know <i>how</i> I <u>landed</u> myself In the chariots of my noble people.”	I landed myself ← <i>my soul put me</i> . 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 הַשּׁוּלָמִית שׁוּבִי שׁוּבִי וְנַחֲזֶה-בָּךְ מִה־תַּחֲזֹו בַּשּׁוּלָמִית כְּמַחֲלַת הַמַּחֲנֵים:	“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 the dance of Mahanaim.</i> ”	Solomon speaks. The Shulamite answers. Then Solomon answers again [CB]; see Song 7:5, king, and the geographical similes.  dance of Mahanaim: AV differs ( <i>company of two armies</i> ), translating the place name.
Song 7:1	מִה־יָפוּ פְעָמֶיךָ בְּנַעֲלִים בַּת־נָדִיב חֲמוּקֵי יָרֵכֶיךָ כְּמוֹ חֲלָאִים מַעֲשֵׂה יָדֵי אָמֹן:	How beautiful your feet <i>are</i> in your shoes, O daughter of a noble. Your figure at your thighs <i>is</i> like necklaces – Craftsmanship in the hands of an artisan.	feet ← steps.  at your thighs ... in the hands of: wider use of the construct state.
Song 7:2	שָׁרֶרֶךְ אֲגֹן הַסֶּהַר אֶל־יַחֲסֹר הַמֶּזֶג בְּטֶגֶל עֶרְמַת חֲטִים סוּגָה בַּשּׁוֹשָׁנִים:	Your navel <i>is like</i> a round bowl; Let it not lack spiced wine. Your stomach <i>is</i> a pile of wheat Enclosed by lilies.	round bowl ← bowl of roundness, a Hebraic genitive.  spiced ← mixed.
Song 7:3	שְׁנֵי שָׁדֶיךָ כְּשְׁנֵי עֶפְרַיִם תְּאֵמִי צְבִיָּה:	Your two breasts <i>are</i> like two deer fawn – Twins of the gazelle hind.	
Song 7:4	צֹאֲרֶךְ כְּמִגְדַּל הַשָּׁן עֵינֶיךָ בְּרִכּוֹת בְּחֶשְׁבּוֹן עַל־שֹׁעַר בַּת־רָבִים אֶפְדֹּל כְּמִגְדַּל הַלְבָּנוֹן צוֹפָה פָּנֶי דַּמָּשֶׁק:	Your neck <i>is</i> like a tower of ivory. Your eyes <i>are</i> pools in Heshbon At the Gate of Bath-Rabbim. Your nose <i>is</i> like the Tower of Lebanon, Which looks out towards Damascus.	pools in ← pools of.
Song 7:5	רֹאשְׁךָ עָלֶיךָ כְּכַרְמֶל וְדֹלֶת רֹאשְׁךָ כְּאַרְגָּמָן מִלֶּךְ אֶסּוּר בְּרֹהֲטִים:	Your head <i>rests</i> on you like Carmel, And the locks of your head <i>are</i> like purple material; The king <i>is</i> captivated by the shocks of hair.	Carmel ← the Carmel.
Song 7:6	מִה־יָפִית וּמִה־נִּעְמָת אֶהְיָה בְּתַעֲנוּגִים:	How beautiful you are and how delightful you are, O love among the pleasures!	
Song 7:7	זֹאת קוֹמַתְךָ דְּמִתָּה לְתָמָר וְשָׁדֶיךָ לְאַשְׁכְּלוֹת:	This stature of yours is like a date palm, And your breasts <i>are like</i> bunches of grapes.	
Song 7:8	אָמַרְתִּי אֵעֲלֶה בְּתָמָר אֶחֱזֶה בְּסִנְסֶנִי וַיְהִי־נָא שָׁדֶיךָ כְּאַשְׁכְּלוֹת הַגֶּפֶן וְרִיחַ אֶפְדֹּל כְּתַפּוּחִים:	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.	

Song 7:9	וְחִכְךָ בֵּין הַטּוֹב הוֹלֵךְ לְדוֹדִי לְמִישָׁרִים דּוֹבֵב שְׁפָתַי יִשְׁנִים:	And your <u>mouth</u> <i>is</i> like good wine Going straight to my beloved, Flowing past the lips of the sleepy.”	mouth ← <i>palate</i> .
Song 7:10	אֲנִי לְדוֹדִי וְעָלִי תְּשׁוּקָתוֹ: ס	“I <i>am</i> my lover's, And his desire <i>is</i> for me.	The Shulamite refuses Solomon's advances.
Song 7:11	לָכֵה דוֹדִי נֵצֵא הַשָּׂדֶה נָלִינָה בְּכִפְרִים:	Come, my lover, let us go out <i>into</i> the countryside; Let us lodge in the villages.	
Song 7:12	נִשְׁלִימָה לְכַרְמִים נִרְאָה אִם פָּרְחָה הַגָּפֶן פִּתְּחָה הַסְּמֹדִר הִנְצוּ הָרְמוֹנִים שֶׁם אֶתֶּן אֶת־דִּדִּי לָךְ:	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	הַדּוֹדָאִים נִתְּנוּ־רִיחַ וְעַל־פִּתְחֵינוּ כָּל־מִגְדִּים חֲדָשִׁים גַּם־יִשְׁנִים דוֹדִי צָפַנְתִּי לָךְ:	The mandrakes give a fragrance, And at our gates <i>are</i> all <i>kinds of</i> exquisite fruit, <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 יִתֶּנְךָ כָּאָח לִי יוֹנֵק שְׂדֵי אִמִּי אֶמְצְאֶךָ בַּחוּץ אֶשְׁקֹךָ גַּם לֹא־יְבוֹזוּ לִי:	If <u>only</u> you <i>were</i> as my brother, <i>Who</i> sucked my mother's breasts. I would find you outdoors; I would kiss you, And I <u>would not be</u> despised.	if only ← <i>who will give?</i>  I would not be despised ← <i>they would not despise me</i> . Avoidance of the passive.
Song 8:2	אֶנְהַגֵּךְ אֲבִיאֶךָ אֶל־בֵּית אִמִּי תִּלְמַדְנִי אֶשְׁקֹךָ מִיַּיִן הַרְקָח מִעֵסִיס רִמְנִי:	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 <i>you</i> .
Song 8:3	שְׂמְאֵלוֹ תַּחַת רֹאשִׁי וַיְמִינִי תַּחֲבִקְנִי:	Let his left <i>hand</i> be under my head, And his right <i>hand</i> embrace me.	
Song 8:4	הַשְׁבַּעְתִּי אֶתְכֶם בָּנוֹת יְרוּשָׁלַם מִה־תַּעְרִו   וּמִה־תַּעְרְרוּ אֶת־הָאֱהָבָה 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	<p>מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתְּפוּחַ עֹזְרֵתִיךָ שָׁמָּה חִבַּלְתְּךָ אִמֶּךָ שָׁמָּה חִבְּלָה יִלְדְתְּךָ:</p>	<p>“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.</p>	<p>The shepherd's companions speak. Then the Shulamite answers.</p> <hr/> <p>bore (2x) ← <i>was in labour pain</i>.</p>
Song 8:6	<p>שִׁימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַחוֹתָם עַל־זְרוֹעֶךָ כִּי־עֲזָה כַמּוֹת אֶהְבֶּה קֶשֶׁה כַשְׂאוֹל קִנְאָה רִשְׁפָּיָה רִשְׁפֵּי אֵשׁ שִׁלְהֶבְתִּיהָ:</p>	<p>Place me like a seal on your heart, Like a seal on your arm, For love <i>is as</i> strong as death And jealousy <i>is as</i> harsh as the grave; Its flames <i>are</i> fiery flames – An intense blaze.</p>	<p>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.</p>
Song 8:7	<p>מִים רַבִּים לֹא יוּכְלוּ לִכְבֹּת אֶת־הָאֶהֱבָה וְנַהֲרֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הֹן בֵּיתוֹ בָּאֶהֱבָה בּוֹז יְבוֹזוּ לוֹ: ס</p>	<p><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, It would be utterly <u>contemptible of him</u>.”</p>	<p>Perhaps the shepherd lover speaks here.</p> <hr/> <p>it would be utterly contemptible of him ← <i>they would despisingly despise him</i>. Infinitive absolute.</p>
Song 8:8	<p>אָחוֹת לָנוּ קִטְנָה וְשָׁדִים אֵין לָהּ מִה־נַּעֲשֶׂה לְאַחֲתָנוּ בַּיּוֹם שִׁידְבַּר־בָּהּ:</p>	<p>“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?”</p>	<p>One of the Shulamite's brothers speaks.</p>
Song 8:9	<p>אִם־חוֹמָה הִיא נִבְנָה עָלֶיהָ טִירַת בָּסָף וְאִם־דֹּלֶת הִיא נִצֹּר עָלֶיהָ לֹחַ אָרוֹז:</p>	<p>“If she <i>is a wall</i>, We will build silver castellations on her. And if she <i>is a door</i>, We will enclose her with panels of cedar.”</p>	<p>Another brother speaks.</p> <hr/> <p>wall: i.e. she keeps intruders out [CB].</p> <hr/> <p>door: i.e. she is accessible to anyone [CB].</p>
Song 8:10	<p>אֲנִי חוֹמָה וְשָׁדַי כַּמְגִּדְלוֹת אֲזִי הָיִיתִי בְּעֵינָיו כַּמוֹצֵאת שָׁלוֹם: פ</p>	<p>“I <i>am</i> a wall, And my breasts <i>are</i> like towers. Then I was <i>the one Who</i> found peace in his sight.</p>	<p>The Shulamite speaks.</p>
Song 8:11	<p>כָּרִם הָיָה לְשִׁלְמָה בְּבַעַל הַמֶּזֶן נָתַן אֶת־הַכָּרִם לְנֹטְרִים אִישׁ יָבֵא בִפְרִיו אֶלָּף בָּסָף:</p>	<p>Solomon had a vineyard in Baal-Hamon. He let the vineyard out to <u>tenants</u>. Each <i>one</i> was to bring one thousand <i>pieces of</i> silver For <u>his</u> fruit.</p>	<p>let the vineyard out to tenants ← <i>gave the vineyard to the keepers</i>.</p> <hr/> <p>his: or <i>its</i>.</p>
Song 8:12	<p>כָּרְמִי שְׁלִי לִפְנֵי הָאֵלֶף לָךְ שִׁלְמָה וּמֵאֲתָתִים לְנֹטְרִים אֶת־פְּרִיו:</p>	<p>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.”</p>	

Song 8:13	<p>הַיּוֹשֶׁבֶת בְּגַנִּים חֲבֵרִים מִקְשִׁיבִים לְקוֹלֶךָ הַשְּׁמִיעֵנִי:</p>	<p>“You garden-dweller, My companions <i>can</i> hear your voice. Let me hear it <i>too</i>.”</p>	<p>The shepherd lover speaks.</p> <hr/> <p>you garden-dweller: feminine singular.</p>
Song 8:14	<p>בָּרַח   דּוֹדִי וְדַמְה־לָּךְ לְעֶבִי אֲזוּ לְעֶפֶר הָאֵילִים עַל הָרִי 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>