The *Far Above All* Translation of the Bible

2026 Edition

Volume 5

The Old Testament Part 5

Based on the Masoretic Text

(Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

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Introduction

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Corrigenda

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The *Far Above All* Translation of the Old Testament

Version 0.35.161, 2 June 2026

Volume 5: 2 Chronicles, Ezra, Nehemiah, Esther, Job

VERSE AV numbering	HEBREW/ARAMAIC	ENGLISH	NOTES
2 Chr 1:1	וַיִּתְחַזֵּק שְׁלֹמֹה בֶּן־דָּוִיד עַל־מַלְכוּתֹו וַיהוָה אֱלֹהָיו עִמֹּו וַיְגַדְּלֵהוּ לְמָעְלָה׃	And Solomon the son of David gained strength over his kingdom, and the LORD his God *was* with him, and he exalted him highly.	exalted him highly ← *magnified him upwards*.
2 Chr 1:2	וַיֹּאמֶר שְׁלֹמֹה לְכָל־יִשְׂרָאֵל לְשָׂרֵי הָאֲלָפִים וְהַמֵּאֹות וְלַשֹּׁפְטִים וּלְכֹל נָשִׂיא לְכָל־יִשְׂרָאֵל רָאשֵׁי הָאָבֹות׃	And Solomon spoke to the whole of Israel – to the commanders of a thousand and *the commanders of* a hundred, 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 עִמֹּו לַבָּמָה אֲשֶׁר בְּגִבְעֹון כִּי־שָׁם הָיָה אֹהֶל מֹועֵד הָאֱלֹהִים אֲשֶׁר עָשָׂה מֹשֶׁה עֶבֶד־יְהוָה בַּמִּדְבָּר׃	And Solomon and the whole convocation with him went to the *idolatrous* raised site which *was* in Gibeon, for in that place was the tent of contact of God which Moses the servant of the LORD had made in the desert.	|| 1 Ki 3:4. Gibeon: see Josh 9:3. the tent of contact: see Ex 27:21.
2 Chr 1:4	אֲבָל אֲרֹון הָאֱלֹהִים הֶעֱלָה דָּוִיד מִקִּרְיַת יְעָרִים בַּהֵכִין לֹו דָּוִיד כִּי נָטָה־לֹו אֹהֶל בִּירוּשָׁלִָם׃	But *it was* David *who* brought the ark of God up from Kiriath-Jearim to *where* 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	וּמִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה בְצַלְאֵל בֶּן־אוּרִי בֶּן־חוּר שָׂם לִפְנֵי מִשְׁכַּן יְהוָה וַיִּדְרְשֵׁהוּ שְׁלֹמֹה וְהַקָּהָל:	And he put the copper altar, which Bezalel, the son of Uri, the son of Hur, had made, before the tabernacle of the LORD, and Solomon and the convocation consulted the *LORD there*.	Bezalel: see Ex 31:2. consulted the *LORD* ← *consulted him / it*.
2 Chr 1:6	וַיַּעַל שְׁלֹמֹה שָׁם עַל־מִזְבַּח הַנְּחֹשֶׁת לִפְנֵי יְהוָה אֲשֶׁר לְאֹהֶל מוֹעֵד וַיַּעַל עָלָיו עֹלוֹת אָלֶף:	And Solomon made offerings there on the copper altar before the LORD, it *being* in front of the tent of contact, and he made a thousand burnt offerings on it.	|| 1 Ki 3:4. made offerings: or *went up*. The same word as for *made (a thousand) burnt offerings*.
2 Chr 1:7	בַּלַּיְלָה הַהוּא נִרְאָה אֱלֹהִים לִשְׁלֹמֹה וַיֹּאמֶר לוֹ שְׁאַל מָה אֶתֶּן־לָךְ:	On that night God appeared to Solomon and said to him, "Ask what *you want* me to give you."	|| 1 Ki 3:5.
2 Chr 1:8	וַיֹּאמֶר שְׁלֹמֹה לֵאלֹהִים אַתָּה עָשִׂיתָ עִם־דָּוִיד אָבִי חֶסֶד גָּדוֹל וְהִמְלַכְתַּנִי תַּחְתָּיו:	And Solomon said to God, "You acted *with* much kindness towards my father David, and you made me king in his place.	|| 1 Ki 3:6, 1 Ki 3:7.
2 Chr 1:9	עַתָּה יְהוָה אֱלֹהִים יֵאָמֵן דְּבָרְךָ עִם דָּוִיד אָבִי כִּי אַתָּה הִמְלַכְתַּנִי עַל־עַם רַב כַּעֲפַר הָאָרֶץ:	Now, O LORD God, may your word *in connection* with my father David be upheld, for you have made me king over a people *as* numerous as the *particles of* dust of the earth.	|| 1 Ki 3:8. upheld ← *faithful*.
2 Chr 1:10	עַתָּה חָכְמָה וּמַדָּע תֶּן־לִי וְאֵצְאָה לִפְנֵי הָעָם־הַזֶּה וְאָבוֹאָה כִּי־מִי יִשְׁפֹּט אֶת־עַמְּךָ הַזֶּה הַגָּדוֹל: ס	*So* now, give me wisdom and knowledge, so that I *can* conduct myself in the presence of this people, for who *can* judge this numerous people of yours?"	|| 1 Ki 3:9. conduct myself ← *go out and come in*. numerous: or *great*.

2 Chr 1:11	וַיֹּאמֶר־אֱלֹהִים ׀ לִשְׁלֹמֹה יַעַן אֲשֶׁר הָיְתָה זֹּאת עִם־לְבָבֶךָ וְלֹא־שָׁאַלְתָּ עֹשֶׁר נְכָסִים וְכָבוֹד וְאֵת נֶפֶשׁ שֹׂנְאֶיךָ וְגַם־יָמִים רַבִּים לֹא שָׁאָלְתָּ וַתִּשְׁאַל־לְךָ חָכְמָה וּמַדָּע אֲשֶׁר תִּשְׁפּוֹט אֶת־עַמִּי אֲשֶׁר הִמְלַכְתִּיךָ עָלָיו:	Then God said to Solomon, “Since this was in your heart, and you did not ask for wealth and treasures and honour, or the life of those who hate you, and you did not ask for long life either, but you have asked for wisdom and knowledge *with* which you *can* judge my people, over whom I have made you king,	|| 1 Ki 3:11. life ← *soul*. long life ← *many days*.
2 Chr 1:12	הַחָכְמָה וְהַמַּדָּע נָתוּן לָךְ וְעֹשֶׁר וּנְכָסִים וְכָבוֹד אֶתֵּן־לָךְ אֲשֶׁר ׀ לֹא־הָיָה כֵן לַמְּלָכִים אֲשֶׁר לְפָנֶיךָ וְאַחֲרֶיךָ לֹא יִהְיֶה־כֵּן:	the wisdom and knowledge *are* given to you, and I will give you wealth and treasures and honour such as no kings have had before you and will not have after you.”	|| 1 Ki 3:12, 1 Ki 3:13. such as ← *which ... thus*.
2 Chr 1:13	וַיָּבֹא שְׁלֹמֹה לַבָּמָה אֲשֶׁר־בְּגִבְעוֹן יְרוּשָׁלַ͏ִם מִלִּפְנֵי אֹהֶל מוֹעֵד וַיִּמְלֹךְ עַל־יִשְׂרָאֵל: פ	And Solomon went to the *idolatrous* raised site which *was* in Gibeon *and back to* Jerusalem, opposite the tent of contact. And he reigned over Israel.	|| 1 Ki 3:15. opposite ← *from before*, but not always with the idea of distancing; see [ST].
2 Chr 1:14	וַיְקַבֵּץ שְׁלֹמֹה רֶכֶב וּפָרָשִׁים ׀ וַיְהִי־לוֹ אֶלֶף וְאַרְבַּע־מֵאוֹת רֶכֶב וּשְׁנֵים־עָשָׂר אֶלֶף פָּרָשִׁים וַיַּנִּיחֵם בְּעָרֵי הָרֶכֶב וְעִם־הַמֶּלֶךְ בִּירוּשָׁלָ͏ִם:	And Solomon assembled a chariot *fleet* and horsemen, and he had one thousand four hundred chariots and twelve thousand horsemen, and he stationed them in the chariot cities, whereas *some were* with the king in Jerusalem.	|| 1 Ki 10:26.

2 Chr 1:15	וַיִּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב בִּירוּשָׁלַ͏ִם כָּאֲבָנִים וְאֶת הָאֲרָזִים נָתַן כַּשִּׁקְמִים אֲשֶׁר־בַּשְּׁפֵלָה לָרֹב׃	And the king made silver and gold *commonplace* in Jerusalem like stones *in their abundance*, and he made cedars like the sycamores which *are* in the lowlands in abundance.	|| 1 Ki 10:27, 2 Chr 9:27.
2 Chr 1:16	וּמוֹצָא הַסּוּסִים אֲשֶׁר לִשְׁלֹמֹה מִמִּצְרָ͏ַיִם וּמִקְוֵה סֹחֲרֵי הַמֶּלֶךְ מִקְוֵא יִקְחוּ בִּמְחִיר׃	And the origin of Solomon's horses *was that they were* from Egypt, and the company of the king's merchants obtained the company *of animals* at a price.	|| 1 Ki 10:28, 2 Chr 9:28. company ... company: the same word in each case. AV differs *(linen yarn)*.
2 Chr 1:17	וַיַּעֲלוּ וַיוֹצִיאוּ מִמִּצְרַ͏ִיִם מֶרְכָּבָה בְּשֵׁשׁ מֵאוֹת כֶּסֶף וְסוּס בַּחֲמִשִּׁים וּמֵאָה וְכֵן לְכָל־מַלְכֵי הַחִתִּים וּמַלְכֵי אֲרָם בְּיָדָם יוֹצִיאוּ׃	And they brought up and exported from Egypt a chariot for six hundred *shekels of* silver, and a horse for one hundred and fifty, and so they dispatched *them* through their agency to all the kings of the Hittites and to the kings of Aramaea.	|| 1 Ki 10:29. agency ← *hand*.
2 Chr 2:1	וַיֹּאמֶר שְׁלֹמֹה לִבְנוֹת בַּיִת לְשֵׁם יְהוָה וּבַיִת לְמַלְכוּתוֹ׃	And Solomon gave instructions to build a house for the name of the LORD and a house for his kingdom.	gave instructions ← *said*.
2 Chr 2:2	וַיִּסְפֹּר שְׁלֹמֹה שִׁבְעִים אֶלֶף אִישׁ סַבָּל וּשְׁמוֹנִים אֶלֶף אִישׁ חֹצֵב בָּהָר וּמְנַצְּחִים עֲלֵיהֶם שְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת׃ פ	And Solomon counted 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 *recruited*.
2 Chr 2:3	וַיִּשְׁלַח שְׁלֹמֹה אֶל־חוּרָם מֶלֶךְ־צֹר לֵאמֹר כַּאֲשֶׁר עָשִׂיתָ עִם־דָּוִיד אָבִי וַתִּשְׁלַח־לוֹ אֲרָזִים לִבְנוֹת־לוֹ בַיִת לָשֶׁבֶת בּוֹ׃	And Solomon sent *word* to Huram king of Tyre and said, “As you did with David my father and sent him cedars to build himself a house to live in,	|| 1 Ki 5:2, 1 Ki 5:3. Huram: see 1 Chr 14:1. live ← *sit, remain*.

2 Chr 2:4	הִנֵּה֩ אֲנִ֨י בוֹנֶ֜ה־בַּ֣יִת לְשֵׁ֗ם ׀ יְהוָ֤ה אֱלֹהָי֙ לְהַקְדִּ֣ישׁ ל֔וֹ לְהַקְטִ֥יר לְפָנָ֖יו קְטֹ֣רֶת־סַמִּ֑ים וּמַעֲרֶ֣כֶת תָּמִ֗יד וְעֹלוֹת֙ לַבֹּ֣קֶר וְלָעֶ֔רֶב לַשַּׁבָּתוֹת֙ וְלֶחָדָשִׁ֔ים וְלִמוֹעֲדֵ֖י יְהוָ֣ה אֱלֹהֵ֑ינוּ לְעוֹלָ֕ם זֹ֖את עַל־יִשְׂרָאֵֽל׃	*so* I for my part am about to build a house to the name of the LORD my God, to consecrate *it* to him *and* to burn aromatic incense before him, and *for* show*bread* perpetually, and *for* 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 *being enjoined* age-abidingly on Israel.	|| 1 Ki 5:5. I for my part am about to ← *behold me*. new moons: or *months*.
2 Chr 2:5	וְהַבַּ֖יִת אֲשֶׁר־אֲנִ֣י בוֹנֶ֑ה גָּד֣וֹל כִּי־גָד֔וֹל אֱלֹהֵ֖ינוּ מִכָּל־הָאֱלֹהִֽים׃	And the house which I am building *is* great, because our God *is* greater than all the gods.	
2 Chr 2:6	וּמִֽי יַעַצָר־כֹּ֣חַ לִבְנוֹת־לוֹ בַּ֔יִת כִּ֥י הַשָּׁמַ֖יִם וּשְׁמֵ֣י הַשָּׁמַ֑יִם לֹ֣א יְכַלְכְּלֻ֔הוּ וּמִֽי אֲנִ֣י אֲשֶׁר֔ אֶבְנֶה־לּ֖וֹ בַּ֑יִת כִּ֣י אִם־לְהַקְטִ֔יר לְפָנָֽיו׃	But who retains strength to build him a house? For heaven and the heaven of heavens *can*not contain him, so who *am* I that I should build him a house, except to burn incense before him?	
2 Chr 2:7	וְעַתָּ֞ה שְׁלַֽח־לִ֣י אִישׁ־חָכָ֗ם לַעֲשׂוֹת֙ בַּזָּהָ֣ב וּבַכֶּ֔סֶף וּבַנְּחֹ֖שֶׁת וּבַבַּרְזֶ֑ל וּבָאַרְגָּוָ֣ן וְכַרְמִ֔יל וּתְכֵ֖לֶת וְיֹדֵ֣עַ לְפַתֵּ֗חַ פִּתּוּחִ֛ים עִם־הֶֽחָכָמִ֥ים אֲשֶׁ֖ר עִמִּ֑י בִּֽיהוּדָ֣ה וּבִֽירוּשָׁלִַ֔ם אֲשֶׁ֥ר הֵכִ֖ין דָּוִ֥יד אָבִֽי׃	So now, send me a man skilled in working with gold and with silver and with copper and with iron and with purple and *with* crimson and *with* cerulean blue *dye*, and *who* knows how to engrave engravings, *to work* with skilled *men* who *are* with me in Judah and Jerusalem, whom David my father appointed.	|| 1 Ki 5:6. in working: gerundial use of the infinitive. appointed ← *prepared*.

2 Chr 2:8	וְשִׁלַּח־לִי עֲצֵי אֲרָזִים בְּרוֹשִׁים וְאַלְגּוּמִּים מֵהַלְּבָנוֹן כִּי אֲנִי יָדַעְתִּי אֲשֶׁר עֲבָדֶיךָ יוֹדְעִים לִכְרֹת עֲצֵי לְבָנוֹן וְהִנֵּה עֲבָדַי עִם־עֲבָדֶיךָ:	And send me cedar and cypress and ạlmụg wood from Lebanon, for I know that your servants know *how* to fell the trees of Lebanon. And look, my servants *will be* with your servants,	|| 1 Ki 5:6. almug: see 1 Ki 10:11.
2 Chr 2:9	וְלָהֳכִין לִי עֵצִים לָרֹב כִּי הַבַּיִת אֲשֶׁר־אֲנִי בוֹנֶה גָּדוֹל וְהַפְלֵא:	in order to prepare wood for me in abundance, because the house which I am building *will be* great, and wondrously *so*.	|| 1 Ki 5:6.
2 Chr 2:10	וְהִנֵּה לַחֹטְבִים | לְכֹרְתֵי | הָעֵצִים נָתַתִּי חִטִּים | מַכּוֹת לַעֲבָדֶיךָ כֹּרִים עֶשְׂרִים אֶלֶף וּשְׂעֹרִים כֹּרִים עֶשְׂרִים אָלֶף וְיַיִן בַּתִּים עֶשְׂרִים אֶלֶף וְשֶׁמֶן בַּתִּים עֶשְׂרִים אָלֶף: פ	And look, I will give to the hewers and to the lumberjacks – to your servants – twenty thousand cọrs of thrẹshẹd wheat and twenty thousand cọrs of barley, and twenty thousand bạths of wine, and twenty thousand bạths of oil.”	cor *(2x)*: about 60 imperial gallons or 270 litres. threshed ← *beaten*. bath *(2x)*: about 6 imperial gallons or 27 litres.
2 Chr 2:11	וַיֹּאמֶר חוּרָם מֶלֶךְ־צֹר בִּכְתָב וַיִּשְׁלַח אֶל־שְׁלֹמֹה בְּאַהֲבַת יְהוָה אֶת־עַמּוֹ נְתָנְךָ עֲלֵיהֶם מֶלֶךְ:	And Ḥuram king of Tyre stated in writing and sent *the following* to Solomon: “In the Lord's love for his people, he has appointed you king over them.”	|| 1 Ki 5:7. Huram: see 2 Chr 2:3.

2 Chr 2:12	וַיֹּאמֶר חוּרָם בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עָשָׂה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲשֶׁר נָתַן לְדָוִיד הַמֶּלֶךְ בֵּן חָכָם יוֹדֵעַ שֵׂכֶל וּבִינָה אֲשֶׁר יִבְנֶה־בַּיִת לַיהוָה וּבַיִת לְמַלְכוּתוֹ׃	Then Ḥuraṃ said, “Blessed *be* the Lord God of Israel who made heaven and the earth, who has given to King David a wise son *who* has prudence and intelligence, who will build a house to the Lord, and a house for his kingdom.	|| 1 Ki 5:7. Huram: see 2 Chr 2:3. has ← *knows*.
2 Chr 2:13	וְעַתָּה שָׁלַחְתִּי אִישׁ־חָכָם יוֹדֵעַ בִּינָה לְחוּרָם אָבִי׃	So now, I have sent a skilled man who has intelligence, who *belonged* to Huram my father,	has ← *knows*.
2 Chr 2:14	בֶּן־אִשָּׁה מִן־בְּנוֹת דָּן וְאָבִיו אִישׁ־צֹרִי יוֹדֵעַ לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף בַּנְּחֹשֶׁת בַּבַּרְזֶל בָּאֲבָנִים וּבָעֵצִים בָּאַרְגָּמָן בַּתְּכֵלֶת וּבַבּוּץ וּבַכַּרְמִיל וּלְפַתֵּחַ כָּל־פִּתּוּחַ וְלַחְשֹׁב כָּל־מַחֲשֶׁבֶת אֲשֶׁר יִנָּתֶן־לוֹ עִם־חַכְמֶיךָ וְחַכְמֵי אֲדֹנִי דָּוִיד אָבִיךָ׃	the son of a woman *who is one* of the daughters of Dan, whose father *is* a Tyrian, who knows *how* to work with gold and with silver, with copper *and* with iron, with stone and with wood, with purple *and* with cerulean blue *dye*, and with byssus and with crimson, and *how* to engrave every *kind of* engraving, and to devise every *kind of* device which is presented to him, with your skilled *men*, and the skilled *men* of my lord David your father.	byssus: see 1 Chr 15:27.
2 Chr 2:15	וְעַתָּה הַחִטִּים וְהַשְּׂעֹרִים הַשֶּׁמֶן וְהַיָּיִן אֲשֶׁר אָמַר אֲדֹנִי יִשְׁלַח לַעֲבָדָיו׃	And now what my lord specified may he send to his servants – the wheat and the barley and the oil and the wine –	specified ← *said*.

2 Chr 2:16	וַאֲנַחְנוּ נִכְרֹת עֵצִים מִן־הַלְּבָנוֹן כְּכָל־צָרְכֶּךָ וּנְבִיאֵם לְךָ רַפְסֹדוֹת עַל־יָם יָפוֹ וְאַתָּה תַּעֲלֶה אֹתָם יְרוּשָׁלִָם׃ פ	and we will fell trees in Lebanon according to all your needs, and we will bring them to you as rafts by sea *to* Joppa, whereupon you *can* bring them up *to* Jerusalem.”	|| 1 Ki 5:9. in Lebanon ← *from Lebanon*. needs ← *need*. as rafts: or *(on) rafts*.
2 Chr 2:17	וַיִּסְפֹּר שְׁלֹמֹה כָּל־הָאֲנָשִׁים הַגֵּרִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל אַחֲרֵי הַסְּפָר אֲשֶׁר סְפָרָם דָּוִיד אָבִיו וַיִּמָּצְאוּ מֵאָה וַחֲמִשִּׁים אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת׃	And Solomon counted all the foreigners who *were* in the land of Israel after the census when David his father counted them, and they were found *to be* one hundred and fifty-three thousand and six hundred *in number*.	|| 1 Ki 5:13, 1 Ki 5:14.
2 Chr 2:18	וַיַּעַשׂ מֵהֶם שִׁבְעִים אֶלֶף סַבָּל וּשְׁמֹנִים אֶלֶף חֹצֵב בָּהָר וּשְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת מְנַצְּחִים 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	וַיָּחֶל שְׁלֹמֹה לִבְנוֹת אֶת־בֵּית־יְהוָה בִּירוּשָׁלִַם בְּהַר הַמֹּרִיָּה אֲשֶׁר נִרְאָה לְדָוִיד אָבִיהוּ אֲשֶׁר הֵכִין בִּמְקוֹם דָּוִיד בְּגֹרֶן אָרְנָן הַיְבוּסִי׃	So Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where *the LORD* 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	וַיָּחֶל לִבְנוֹת בַּחֹדֶשׁ הַשֵּׁנִי בַּשֵּׁנִי בִּשְׁנַת אַרְבַּע לְמַלְכוּתוֹ׃	And he began to build in the second month, on the second *day*, in the fourth year of his reign.	|| 1 Ki 6:1.

2 Chr 3:3	וְאֵ֨לֶּה הוּסַ֜ד שְׁלֹמֹ֗ה לִבְנ֛וֹת אֶת־בֵּ֥ית הָאֱלֹהִ֖ים הָאֹ֣רֶךְ אַמּ֑וֹת בַּמִּדָּ֣ה הָרִאשׁוֹנָ֗ה אַמּ֛וֹת שִׁשִּׁ֥ים וְרֹ֖חַב אַמּ֥וֹת עֶשְׂרִֽים׃	So *by* these *things* Solomon was moved to initiate building the house of God. The length in cubits by the former system *was* sixty cubits, and the width *was* twenty cubits.	|| 1 Ki 6:2. was moved to initiate: *was caused to found*, but also *it was founded*. AV differs somewhat *(was instructed)*, apparently translating from הוּסַד, from root יסר. cubit *(3x)*: about 18 inches or 45 cm. former system ← *first measure*.
2 Chr 3:4	וְהָאוּלָ֞ם אֲשֶׁר֙ עַל־פְּנֵ֣י הָאֹ֔רֶךְ עַל־פְּנֵ֖י רֹ֣חַב־הַבַּ֑יִת אַמּ֗וֹת עֶשְׂרִ֛ים וְהַגֹּ֥בַהּ מֵאָ֖ה וְעֶשְׂרִ֑ים וַיְצַפֵּ֣הוּ מִפְּנִ֔ימָה זָהָ֖ב טָהֽוֹר׃	And the portico which *was* in front *had* a length across the width of the house – twenty cubits. And its height *was* one hundred and twenty *cubits*. And he overlaid it on the inside *with* pure gold.	|| 1 Ki 6:3, 1 Ki 6:21. cubit *(2x)*: about 18 inches or 45 cm.
2 Chr 3:5	וְאֶת ׀ הַבַּ֣יִת הַגָּד֗וֹל חִפָּה֙ עֵ֣ץ בְּרוֹשִׁ֔ים וַיְחַפֵּ֖הוּ זָהָ֣ב טָ֑וב וַיַּ֥עַל עָלָ֖יו תְּמָרִ֥ים וְשַׁרְשְׁרוֹֽת׃	And he panelled the great house *with* cypress wood, and he overlaid it *with* fine gold, and he set palm tree figures and chains on it.	|| 1 Ki 6:21. fine ← *good*. set ← *raised*.
2 Chr 3:6	וַיְצַ֣ף אֶת־הַבַּ֔יִת אֶ֖בֶן יְקָרָ֣ה לְתִפְאָ֑רֶת וְהַזָּהָ֥ב זְהַ֖ב פַּרְוָֽיִם׃	And he overlaid the house *with* expensive stone for *its* splendour. And the gold *was* Parvaim gold.	|| 1 Ki 6:22.
2 Chr 3:7	וְיִחַ֣ף אֶת־הַבַּ֗יִת הַקֹּרוֹת֙ הַסִּפִּ֣ים וְקִירוֹתָ֔יו וְדַלְתוֹתָ֖יו זָהָ֑ב וּפִתַּ֥ח כְּרוּבִ֖ים עַל־הַקִּירֽוֹת׃ ס	And he overlaid the house – the beams *and* the thresholds and its walls and its doors *with* gold, and he engraved cherubim on the walls.	|| 1 Ki 6:22.

2 Chr 3:8	וַיַּעַשׂ אֶת־בֵּית־קֹדֶשׁ הַקָּדָשִׁים אָרְכּוֹ עַל־פְּנֵי רֹחַב־הַבַּיִת אַמּוֹת עֶשְׂרִים וְרָחְבּוֹ אַמּוֹת עֶשְׂרִים וַיְחַפֵּהוּ זָהָב טוֹב לְכִכָּרִים שֵׁשׁ מֵאוֹת׃	And he made the room of the holy of holies, whose length *was* in accordance with the width of the house – twenty cubits – and its width *was* twenty cubits, and he overlaid it *with* fine gold, *amounting* to six hundred talents.	|| 1 Ki 6:22. room ← *house*. cubit *(2x)*: about 18 inches or 45 cm. fine ← *good*. talents: see Ex 25:39.
2 Chr 3:9	וּמִשְׁקָל לְמִסְמְרוֹת לִשְׁקָלִים חֲמִשִּׁים זָהָב וְהָעֲלִיּוֹת חִפָּה זָהָב׃	And the weight of the nails *was equal to that of* fifty shekels *of* gold. And he overlaid the upper rooms *with* gold.	|| 1 Ki 6:22.
2 Chr 3:10	וַיַּעַשׂ בְּבֵית־קֹדֶשׁ הַקָּדָשִׁים כְּרוּבִים שְׁנַיִם מַעֲשֵׂה צַעֲצָעִים וַיְצַפּוּ אֹתָם זָהָב׃	And in the room of the holy of holies he made two cherubim – carved work – and *the gilders* overlaid them *with* gold.	|| 1 Ki 6:23. room ← *house*. *the gilders*: supplied because the verb is plural. AV differs *(he ... overlaid)*, and even [YLT] fails to recognize the plural verb.
2 Chr 3:11	וְכַנְפֵי הַכְּרוּבִים אָרְכָּם אַמּוֹת עֶשְׂרִים כְּנַף הָאֶחָד לְאַמּוֹת חָמֵשׁ מַגַּעַת לְקִיר הַבַּיִת וְהַכָּנָף הָאַחֶרֶת אַמּוֹת חָמֵשׁ מַגִּיעַ לִכְנַף הַכְּרוּב הָאַחֵר׃	As for the wings of the cherubim, their length was twenty cubits. One wing *had a length* of five cubits, touching the wall of the room, while the other wing *of* five cubits 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	וּכְנַף הַכְּרוּב הָאֶחָד אַמּוֹת חָמֵשׁ מַגִּיעַ לְקִיר הַבָּיִת וְהַכָּנָף הָאַחֶרֶת אַמּוֹת חָמֵשׁ דְּבֵקָה לִכְנַף הַכְּרוּב הָאַחֵר׃	And the wing of the other cherub *was* five cubits *in length*, touching the wall of the room, and the other wing *was* five cubits, adjoining the wing of the other cherub.	|| 1 Ki 6:25, 1 Ki 6:27. cubit *(2x)*: about 18 inches or 45 cm. room ← *house*.

2 Chr 3:13	כַּנְפֵי הַכְּרוּבִים הָאֵלֶּה פְּרִשִׂים אַמּוֹת עֶשְׂרִים וְהֵם עֹמְדִים עַל־רַגְלֵיהֶם וּפְנֵיהֶם לַבָּיִת: ס	The wings of these cherubim extended *to* twenty cubits, and they stood on their feet with their faces *directed* inwards.	|| 1 Ki 6:27. cubit: about 18 inches or 45 cm.
2 Chr 3:14	וַיַּעַשׂ אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְכַרְמִיל וּבוּץ וַיַּעַל עָלָיו כְּרוּבִים: ס	And he made the veil *of* cerulean blue and purple and crimson *material*, and byssus, and he set up cherubim on it.	byssus: see 1 Chr 15:27.
2 Chr 3:15	וַיַּעַשׂ לִפְנֵי הַבַּיִת עַמּוּדִים שְׁנַיִם אַמּוֹת שְׁלֹשִׁים וְחָמֵשׁ אֹרֶךְ וְהַצֶּפֶת אֲשֶׁר־עַל־רֹאשׁוֹ אַמּוֹת חָמֵשׁ: ס	And in front of the house he made two columns, thirty-five cubits *in* height, and the capital which *was* on top of them *was* five cubits *high*.	|| 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 שַׁרְשְׁרוֹת בַּדְּבִיר וַיִּתֵּן עַל־רָאשׁ הָעַמֻּדִים וַיַּעַשׂ רִמּוֹנִים מֵאָה וַיִּתֵּן בַּשַּׁרְשְׁרוֹת:	And he made a work in chains in the place of address, and he put *it* on top of the columns, and he made one hundred pomegranates and put *them* on the *work in* chains.	|| 1 Ki 7:16.
2 Chr 3:17	וַיָּקֶם אֶת־הָעַמּוּדִים עַל־פְּנֵי הַהֵיכָל אֶחָד מִיָּמִין וְאֶחָד מֵהַשְּׂמֹאול וַיִּקְרָא שֵׁם־*הימיני הַיְמָנִי יָכִין וְשֵׁם** הַשְּׂמָאלִי בֹּעַז: ס	And he erected the columns alongside the temple, one on the right and one on the left, and he called the right *hand one* Jachin, and the left *hand one* Boaz.	right: the *ketiv* and *qeré* are similar words with the same meaning. || 1 Ki 7:21.
2 Chr 4:1	וַיַּעַשׂ מִזְבַּח נְחֹשֶׁת עֶשְׂרִים אַמָּה אָרְכּוֹ וְעֶשְׂרִים אַמָּה רָחְבּוֹ וְעֶשֶׂר אַמּוֹת קוֹמָתוֹ: ס	And he made a copper altar whose length *was* twenty cubits and whose width *was* twenty cubits and whose height *was* ten cubits.	cubit *(3x)*: about 18 inches or 45 cm.

2 Chr 4:2	וַיַּ֣עַשׂ אֶת־הַיָּ֗ם מוּצָק עֶשֶׂר֙ בָּֽאַמָּ֣ה מִשְּׂפָתוֹ֔ אֶל־שְׂפָתוֹ֖ עָגֻ֑ול | סָבִ֣יב וְחָמֵ֤שׁ בָּֽאַמָּה֙ קוֹמָתֹ֔ו וְקָוֹ֥ שְׁלֹשִׁ֛ים בָּֽאַמָּ֖ה יָסֹ֥ב אֹתֹ֖ו סָבִֽיב׃	And he made the cast *artificial* sea, ten cubits in diameter, circular *all* round, whose height *was* five cubits, and a line of thirty cubits would fit round it.	|| 1 Ki 7:23. in diameter ← *from its rim to its rim*. would fit round it ← *will surround it around*. On pi, see 1 Ki 7:23.
2 Chr 4:3	וּדְמ֣וּת בְּקָרִ֔ים תַּחַ֖ת לֹ֑ו סָבִ֣יב | סָבִ֔יב סוֹבְבִ֖ים אֹתֹ֑ו עֶשֶׂ֣ר בָּֽאַמָּ֔ה מַקִּיפִ֥ים אֶת־הַיָּ֖ם סָבִ֑יב שְׁנַ֤יִם טוּרִים֙ הַבָּקָ֔ר יְצוּקִ֖ים בְּמֻצַקְתֹּֽו׃	And below it, encircling it *all* around *was* an image of oxen, ten to the cubit, encircling the *artificial* sea. *There were* two rows of oxen cast integrally.	|| 1 Ki 7:24. *all* around ← *around, around*. encircling the *artificial* sea ← *surrounding the sea around*. integrally ← *in its casting*.
2 Chr 4:4	עוֹמֵ֣ד עַל־שְׁנֵ֤ים עָשָׂר֙ בָּקָ֔ר שְׁלֹשָׁ֥ה פְנִ֖ים | צָפֹ֣ונָה וּשְׁלוֹשָׁ֑ה פְּנִ֖ים | יָמָ֥ה וּשְׁלֹשָׁ֛ה | פְּנִ֖ים נֶ֣גְבָּה וּשְׁלֹשָׁ֑ה פְּנִ֖ים מִזְרָ֣חָה וְהַיָּ֔ם עֲלֵיהֶ֣ם מִלְמָ֔עְלָה וְכָל־אֲחֹרֵיהֶ֖ם בָּֽיְתָה׃	It stood on twelve oxen – three facing northwards, and three facing westwards, and three facing southwards, and three facing eastwards. And the *artificial* sea *rested* on them, above, and all their posteriors *were facing* inwards.	|| 1 Ki 7:25.
2 Chr 4:5	וְעָבְיֹ֣ו טֶ֔פַח וּשְׂפָתֹ֕ו כְּמַעֲשֵׂ֖ה שִׂפַת־כֹּ֣וס פֶּ֣רַח שׁוֹשַׁנָּ֑ה מַחֲזִ֥יק בַּתִּ֖ים שְׁלֹ֣שֶׁת אֲלָפִ֔ים יָכִ֖יל׃ ס	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 three thousand baths in volume.	|| 1 Ki 7:26. in the style ← *like the work*. It held ... in volume ← *Holding ... it will contain*. bath: about 6 imperial gallons or 27 litres.

2 Chr 4:6	וַיַּ֣עַשׂ כִּיֹּרִ֔ים עֲשָׂרָ֖ה וַיִּתֵּ֣ן חֲמִשָּׁ֣ה מִימִ֑ין וַחֲמִשָּׁ֣ה מִשְּׂמֹאול֮ לְרָחְצָ֣ה בָהֶם֒ אֶת־מַעֲשֵׂ֣ה הָעוֹלָ֗ה יְדִיחוּ֙ בָּ֣ם וְהַיָּ֔ם לְרָחְצָ֖ה לַכֹּהֲנִ֥ים בּ֖וֹ׃ ס	And he made ten lavers, and he put five *of them* on the right *hand side* and five on the left *hand side*, to wash in them. They washed in them the things to do with the burnt offering, whereas the *artificial* sea *was* for the priests to wash.	|| 1 Ki 7:38, 1 Ki 7:39. the things to do with ← *the deed of*.
2 Chr 4:7	וַיַּ֣עַשׂ אֶת־מְנֹרֹ֣ות הַזָּהָ֗ב כְּמִשְׁפָּטָ֛ם וַיִּתֵּ֥ן בַּהֵיכָ֖ל חָמֵ֣שׁ מִימִ֑ין וְחָמֵ֣שׁ מִשְּׂמֹאֽול׃ ס	And he made ten golden lampstands in the prescribed way for them, and he put *them* in the temple – five on the right and five on the left.	in the prescribed way for them ← *as their custom / judgment*.
2 Chr 4:8	וַיַּ֣עַשׂ שֻׁלְחָנֹ֔ות עֲשָׂרָ֖ה וַיַּנַּ֣ח בַּהֵיכָ֑ל חֲמִשָּׁ֣ה מִימִ֔ין וַחֲמִשָּׁ֖ה מִשְּׂמֹאֽול וַיַּ֣עַשׂ מִזְרְקֵ֣י זָהָ֔ב מֵאָ֖ה׃	And he made ten tables, and he placed *them* in the temple – five on the right and five on the left. And he made one hundred golden sprinkling basins.	
2 Chr 4:9	וַיַּ֣עַשׂ חֲצַ֣ר הַכֹּהֲנִ֔ים וְהָעֲזָרָ֖ה הַגְּדוֹלָ֑ה וּדְלָתֹ֣ות לָעֲזָרָ֔ה וְדַלְתֹותֵיהֶ֖ם צִפָּ֥ה נְחֹֽשֶׁת׃	And he made the priests' courtyard and the great enclosure, and doors for the enclosure, and he overlaid their doors *with* copper.	
2 Chr 4:10	וְאֶת־הַיָּ֖ם נָתַ֑ן מִכֶּ֥תֶף הַיְמָנִ֛ית קֵ֥דְמָה מִמּ֖וּל נֶֽגְבָּה׃	And he put the *artificial* sea on the right *hand* side, in the southern part of the eastern side.	|| 1 Ki 7:39. side ← *shoulder*. in the southern part of the eastern side ← *eastwards opposite south*.

2 Chr 4:11	וַיַּעַשׂ חוּרָם אֶת־הַסִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקוֹת ס וַיְכַל חירם **חוּרָם לַעֲשׂוֹת* אֶת־הַמְּלָאכָה אֲשֶׁר עָשָׂה לַמֶּלֶךְ שְׁלֹמֹה בְּבֵית הָאֱלֹהִים:	And Huram made the pans and the shovels and the sprinkling basins, and {Q: Huram} [K: Hiram] finished making the artisanry which he made for King Solomon *to go* in the house of God:	|| 1 Ki 7:40.
2 Chr 4:12	עַמּוּדִים שְׁנַיִם וְהַגְּלֻלוֹת וְהַכֹּתָרוֹת עַל־רֹאשׁ הָעַמּוּדִים שְׁתָּיִם וְהַשְּׂבָכוֹת שְׁתַּיִם לְכַסּוֹת אֶת־שְׁתֵּי גְּלֻלוֹת הַכֹּתָרוֹת 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 *were* on top of the columns,	|| 1 Ki 7:41.
2 Chr 4:13	וְאֶת־הָרִמּוֹנִים אַרְבַּע מֵאוֹת לִשְׁתֵּי הַשְּׂבָכוֹת שְׁנַיִם טוּרִים רִמּוֹנִים לַשְּׂבָכָה הָאֶחָת לְכַסּוֹת אֶת־שְׁתֵּי גְּלֻלוֹת הַכֹּתָרוֹת אֲשֶׁר עַל־פְּנֵי הָעַמּוּדִים:	and four hundred pomegranates for the two trellises – two rows of pomegranates to ea·cha trellis to cover the two bowls of the capitals which *were* on top of the columns.	|| 1 Ki 7:42. each ← *one*. on top of ← *upon the face of*.
2 Chr 4:14	וְאֶת־הַמְּכֹנוֹת עָשָׂה וְאֶת־הַכִּיֹּרוֹת עָשָׂה עַל־הַמְּכֹנוֹת:	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 שְׁנֵים־עָשָׂר תַּחְתָּיו:	and the single *artificial* sea, and the twelve oxen under it.	|| 1 Ki 7:44.

2 Chr 4:16	וְאֶת־הַסִּירוֹת וְאֶת־הַיָּעִים וְאֶת־הַמִּזְלָגוֹת וְאֶת־כָּל־כֵּלֵיהֶם עָשָׂה חוּרָם אָבִיו לַמֶּלֶךְ שְׁלֹמֹה לְבֵית יְהוָה נְחֹשֶׁת מָרוּק׃	And Huram his father made the pans and the shovels and the forks and all the equipment for King Solomon for the house of the LORD, *in* polished copper.	|| 1 Ki 7:45. And Huram his father made the pans: in a Hebrew "OVS" (object-verb-subject) sentence.
2 Chr 4:17	בְּכִכַּר הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ בַּעֲבִי הָאֲדָמָה בֵּין סֻכּוֹת וּבֵין צְרֵדָתָה׃	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 *hé* as part of the name.
2 Chr 4:18	וַיַּעַשׂ שְׁלֹמֹה כָּל־הַכֵּלִים הָאֵלֶּה לָרֹב מְאֹד כִּי לֹא נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת׃ פ	So Solomon made all this equipment, *which was* in great abundance, for the weight of copper was not investigated.	|| 1 Ki 7:47. made: standing for *had (it) made*.
2 Chr 4:19	וַיַּעַשׂ שְׁלֹמֹה אֶת כָּל־הַכֵּלִים אֲשֶׁר בֵּית הָאֱלֹהִים וְאֵת מִזְבַּח הַזָּהָב וְאֶת־הַשֻּׁלְחָנוֹת וְעֲלֵיהֶם לֶחֶם הַפָּנִים׃	So Solomon made all the equipment which *was for* the house of God, including the golden altar and the tables, on which the showbread *is put*,	|| 1 Ki 7:48.
2 Chr 4:20	וְאֶת־הַמְּנֹרוֹת וְנֵרֹתֵיהֶם לְבַעֲרָם כַּמִּשְׁפָּט לִפְנֵי הַדְּבִיר זָהָב סָגוּר׃	and the lampstands and their lamps, for them to burn in the prescribed way before the place of address, *of* seamless gold,	|| 1 Ki 7:49.
2 Chr 4:21	וְהַפֶּרַח וְהַנֵּרוֹת וְהַמֶּלְקַחַיִם זָהָב הוּא מִכְלוֹת זָהָב׃	and the flowers and the lamps and the golden snuffing-tongs, immaculate in gold,	|| 1 Ki 7:49. flowers ← *flower*. See 1 Ki 7:49. immaculate ← *perfections*.

2 Chr 4:22	וְהַמְזַמְּרוֹת וְהַמִּזְרָקוֹת וְהַכַּפּוֹת וְהַמַּחְתּוֹת זָהָב סָגוּר וּפֶתַח הַבַּיִת דְּלָתוֹתָיו הַפְּנִימִיּוֹת לְקֹדֶשׁ הַקָּדָשִׁים וְדַלְתֵי הַבַּיִת לַהֵיכָל זָהָב׃	and the snuffers and the sprinkling basins and the ladles and the firepans – *of* seamless gold – and *at* the entrance to the house, its inner doors to the holy of holies, and the doors to the temple building – *again of* gold.	|| 1 Ki 7:50. building ← *house*.
2 Chr 5:1	וַתִּשְׁלַם כָּל־הַמְּלָאכָה אֲשֶׁר־עָשָׂה שְׁלֹמֹה לְבֵית יְהוָה ס וַיָּבֵא שְׁלֹמֹה אֶת־קָדְשֵׁי ׀ דָּוִיד אָבִיו וְאֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־כָּל־הַכֵּלִים נָתַן בְּאֹצְרוֹת בֵּית הָאֱלֹהִים׃ פ	And all the artisanry which Solomon made for the house of the LORD was completed, and Solomon brought the holy *articles* of David his father, and he put the silver and the gold and all the equipment in the treasuries of the house of God.	|| 1 Ki 7:51.
2 Chr 5:2	אָז יַקְהֵיל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל וְאֶת־כָּל־רָאשֵׁי הַמַּטּוֹת נְשִׂיאֵי הָאָבוֹת לִבְנֵי יִשְׂרָאֵל אֶל־יְרוּשָׁלִַם לְהַעֲלוֹת אֶת־אֲרוֹן בְּרִית־יְהוָה מֵעִיר דָּוִיד הִיא צִיּוֹן׃	Then Solomon convened the elders of Israel and all the heads of the tribes, the leaders of the paternal families of the sons of Israel, in Jerusalem, to bring up the ark of the covenant of the LORD from the City of David, which *is* Zion.	|| 1 Ki 8:1. paternal families ← *fathers*.
2 Chr 5:3	וַיִּקָּהֲלוּ אֶל־הַמֶּלֶךְ כָּל־אִישׁ יִשְׂרָאֵל בֶּחָג הוּא הַחֹדֶשׁ הַשְּׁבִעִי׃	So every *head* man of Israel was convened to the king at the festival *time* – that *is in* the seventh month.	|| 1 Ki 8:2. the festival *time*: i.e. *Tabernacles*.
2 Chr 5:4	וַיָּבֹאוּ כָּל זִקְנֵי יִשְׂרָאֵל וַיִּשְׂאוּ הַלְוִיִּם אֶת־הָאָרוֹן׃	So all the elders of Israel came, and the Levites carried the ark.	|| 1 Ki 8:3.

2 Chr 5:5	וַיַּעֲל֖וּ אֶת־הָאָרֹ֑ון וְאֶת־אֹ֣הֶל מֹועֵ֗ד וְאֶת־כָּל־כְּלֵ֤י הַקֹּדֶשׁ֙ אֲשֶׁ֣ר בָּאֹ֔הֶל הֶֽעֱל֥וּ אֹתָ֖ם הַכֹּהֲנִ֥ים הַלְוִיִּֽם׃	And they brought the ark up, and the tent of contact, and all the holy equipment which *was* in the tent. And *it was* the Levite priests *who* brought it up.	|| 1 Ki 8:4. brought it up: in a Hebrew "VOS" (verb-object-subject) sentence.
2 Chr 5:6	וְהַמֶּ֣לֶךְ שְׁלֹמֹ֔ה וְכָל־עֲדַ֥ת יִשְׂרָאֵ֖ל הַנֹּועָדִ֣ים עָלָ֑יו לִפְנֵ֣י הָאָרֹ֔ון מְזַבְּחִ֗ים צֹ֤אן וּבָקָר֙ אֲשֶׁ֣ר לֹא־יִסָּפְר֥וּ וְלֹא־יִמָּנֽוּ מֵרֹֽב׃	Then King Solomon, and the whole congregation of Israel which *was* assembled with him before the ark, sacrificed sheep and oxen, which *could* not be numbered and *could* not be counted for abundance.	|| 1 Ki 8:5. sacrificed: in a Hebrew "SVO" (subject-verb-object) sentence, the common order in English.
2 Chr 5:7	וַיָּבִ֣יאוּ הַכֹּהֲנִ֔ים אֶת־אֲרֹ֖ון בְּרִ֣ית־יְהוָ֑ה אֶל־מְקֹומֹ֗ו אֶל־דְּבִ֤יר הַבַּ֙יִת֙ אֶל־קֹ֣דֶשׁ הַקָּדָשִׁ֔ים אֶל־תַּ֖חַת כַּנְפֵ֥י הַכְּרוּבִֽים׃	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 – under the wings of the cherubim.	|| 1 Ki 8:6. under ← *to under*.
2 Chr 5:8	וַיִּהְי֣וּ הַכְּרוּבִ֗ים פֹּרְשִׂ֤ים כְּנָפַ֙יִם֙ עַל־מְקֹ֣ום הָאָרֹ֔ון וַיְכַסּ֥וּ הַכְּרוּבִ֖ים עַל־הָאָרֹ֑ון וְעַל־בַּדָּ֖יו מִלְמָֽעְלָה׃	And the cherubim stretched out *their* wings over the place of the ark, and the cherubim covered the ark and its staves from above.	|| 1 Ki 8:7.
2 Chr 5:9	וַיַּאֲרִ֣יכוּ הַבַּדִּ֗ים וַיֵּרָ֙אוּ֙ רָאשֵׁ֣י הַבַּדִּ֔ים מִן־הָאָרֹ֖ון עַל־פְּנֵ֣י הַדְּבִ֑יר וְלֹ֥א יֵרָ֖אוּ הַחֻ֑וצָה וַיְהִי־שָׁ֥ם עַד הַיֹּ֖ום הַזֶּֽה׃	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 בָּאָרֹון רַק שְׁנֵי הַלֻּחֹות אֲשֶׁר־נָתַן מֹשֶׁה בְּחֹרֵב 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 בְּצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ כִּי כָל־הַכֹּהֲנִים הַנִּמְצְאִים הִתְקַדָּשׁוּ אֵין לִשְׁמֹור לְמַחְלְקֹות׃	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 הַמְשֹׁרְרִים לְכֻלָּם לְאָסָף לְהֵימָן לִידֻתוּן וְלִבְנֵיהֶם וְלַאֲחֵיהֶם מְלֻבָּשִׁים בּוּץ בִּמְצִלְתַּיִם וּבִנְבָלִים וְכִנֹּרוֹת עֹמְדִים מִזְרָח לַמִּזְבֵּחַ וְעִמָּהֶם כֹּהֲנִים לְמֵאָה וְעֶשְׂרִים מחצררים **מַחְצְרִים* בַּחֲצֹצְרוֹת׃	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 *ketiv* and *qeré* are similar words with the same meaning, *trumpeting*. byssus: see 1 Chr 15:27.
2 Chr 5:13	וַיְהִי כְּאֶחָד *למחצצרים לְמַחְצְרִים וְלַמְשֹׁרְרִים** לְהַשְׁמִיעַ קוֹל־אֶחָד לְהַלֵּל וּלְהֹדוֹת לַיהוָה וּכְהָרִים קוֹל בַּחֲצֹצְרוֹת וּבִמְצִלְתַּיִם וּבִכְלֵי הַשִּׁיר וּבְהַלֵּל לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ 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 *ketiv* and *qeré* 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 לַעֲמֹוד לְשָׁרֵת מִפְּנֵי הֶעָנָן כִּי־מָלֵא כְּבוֹד־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 לִשְׁכֹּון בָּעֲרָפֶל׃	Then Solomon said, "The LORD said that *he* would dwell In thick clouds.	|| 1 Ki 8:12.
2 Chr 6:2	וַאֲנִי בָּנִיתִי בֵית־זְבֻל לָךְ וּמָכֹון לְשִׁבְתְּךָ עוֹלָמִים׃	And I have built A dwelling place for you And an age-abiding abode For you to reside *in*."	|| 1 Ki 8:13. place ← *house*. The change of grammatical person (he ... you) is not unusual (compare Ps 91).
2 Chr 6:3	וַיִּסֹּב הַמֶּלֶךְ אֶת־פָּנָיו וַיְבָרֶךְ אֵת כָּל־קְהַל יִשְׂרָאֵל וְכָל־קְהַל יִשְׂרָאֵל עוֹמֵד׃	Then the king turned round and blessed the whole convocation of Israel, and the whole convocation of Israel was standing	|| 1 Ki 8:14. turned round ← *turned his face*.
2 Chr 6:4	וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר דִּבֶּר בְּפִיו אֶת דָּוִיד אָבִי וּבְיָדָיו מִלֵּא לֵאמֹר׃	as he said, "Blessed *be* the LORD God of Israel who spoke by his *own* mouth with David my father, and *who* accomplished *it*, when he said,	|| 1 Ki 8:15. accomplished *it* ← *fulfilled (it) by his hands*. Compare 2 Chr 6:15.
2 Chr 6:5	מִן־הַיֹּום אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי מֵאֶרֶץ מִצְרַיִם לֹא־בָחַרְתִּי בְעִיר מִכֹּל שִׁבְטֵי יִשְׂרָאֵל לִבְנֹות בַּיִת לִהְיֹות שְׁמִי שָׁם וְלֹא־בָחַרְתִּי בְאִישׁ לִהְיֹות 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 any 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 ← *all*.

2 Chr 6:6	וָאֶבְחַר בִּירוּשָׁלַ͏ִם לִהְיוֹת שְׁמִי שָׁם וָאֶבְחַר בְּדָוִיד לִהְיוֹת 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־לְבַב דָּוִיד אָבִי לִבְנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃	And it was in the heart of David my father to build a house for the name of the LORD God of Israel.	|| 1 Ki 8:17. in the heart ← *with the heart*.
2 Chr 6:8	וַיֹּאמֶר יְהוָה אֶל־דָּוִיד אָבִי יַעַן אֲשֶׁר הָיָה עִם־לְבָבְךָ לִבְנוֹת בַּיִת לִשְׁמִי הֱטִיבוֹתָ כִּי הָיָה עִם־לְבָבֶךָ׃	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.	|| 1 Ki 8:18. But: adversative use of the *vav*. in your heart *(2x)* ← *with your heart*.
2 Chr 6:9	רַק אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי בִנְךָ הַיּוֹצֵא מֵחֲלָצֶיךָ הוּא־יִבְנֶה הַבַּיִת לִשְׁמִי׃	However, *it is* not you *who* will build the house, but *it is* your son who will come from your loins who will build the house for my name.'	|| 1 Ki 8:19.
2 Chr 6:10	וַיָּקֶם יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר וָאָקוּם תַּחַת דָּוִיד אָבִי וָאֵשֵׁב ׀ עַל־כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה וָאֶבְנֶה הַבַּיִת לְשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃	And the LORD fulfilled his word which he had spoken, and I arose in the place of David my father, and I sat on the throne of Israel, as the LORD had said, and I built the house for the name of the LORD God of Israel.	|| 1 Ki 8:20. fulfilled ← *set up*.
2 Chr 6:11	וָאָשִׂים 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 *is*, which he made with the sons of Israel."	|| 1 Ki 8:21.
2 Chr 6:12	וַיַּעֲמֹד לִפְנֵי מִזְבַּח יְהוָה נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו׃	And he stood before the LORD's altar opposite the whole convocation of Israel, and he stretched out his hands.	|| 1 Ki 8:22.

2 Chr 6:13	כִּי־עָשָׂה שְׁלֹמֹה כִּיּוֹר נְחֹשֶׁת וַיִּתְּנֵהוּ בְּתוֹךְ הָעֲזָרָה חָמֵשׁ אַמּוֹת אָרְכּוֹ וְחָמֵשׁ אַמּוֹת רָחְבּוֹ וְאַמּוֹת שָׁלוֹשׁ קוֹמָתוֹ וַיַּעֲמֹד עָלָיו וַיִּבְרַךְ עַל־בִּרְכָּיו נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וַיִּפְרֹשׂ כַּפָּיו הַשָּׁמָיְמָה׃	For Solomon had made a copper laver, and he had put it in the enclosure, and its length *was* five cubits, and its width *was* five cubits, and its height *was* three cubits. And he stood on it and knelt down in the presence of the whole convocation of Israel, and he stretched out his hands towards heaven,	|| 1 Ki 8:22. in *(first occurrence in verse)*: or *in the middle of*. cubit *(3x)*: about 18 inches or 45 cm. knelt down ← *knelt on his knees*.
2 Chr 6:14	וַיֹּאמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כָּמוֹךָ אֱלֹהִים בַּשָּׁמַיִם וּבָאָרֶץ שֹׁמֵר הַבְּרִית וְהַחֶסֶד לַעֲבָדֶיךָ הַהֹלְכִים לְפָנֶיךָ בְּכָל־לִבָּם׃	and he said, “O LORD God of Israel, *there is* no God like you in heaven or on the earth – *you who* keep the covenant and kindness with your servants who walk before you with all their heart –	|| 1 Ki 8:23.
2 Chr 6:15	אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִיד אָבִי אֵת אֲשֶׁר־דִּבַּרְתָּ לוֹ וַתְּדַבֵּר בְּפִיךָ וּבְיָדְךָ מִלֵּאתָ כַּיּוֹם הַזֶּה׃	in that what you said to your servant – David my father – you kept for him, for you spoke with your mouth, and you have accomplished *it*, as *it is* today.	|| 1 Ki 8:24. said to your servant ... kept for him ← *kept for your servant ... said to him*. accomplished *it* ← *fulfilled (it) by your hand*. Compare 2 Chr 6:4.

2 Chr 6:16	וְעַתָּה יְהוָה | אֱלֹהֵי יִשְׂרָאֵל שְׁמֹר לְעַבְדְּךָ דָּוִיד אָבִי אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנַי יוֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת בְּתוֹרָתִי כַּאֲשֶׁר הָלַכְתָּ לְפָנָי׃	So now, O LORD God of Israel, keep for your servant David my father what you said to him when you said, 'No-one of your *line* sitting on the throne of Israel will be cut off before me, provided your sons keep their way by walking in my law, as you have walked before me.'	|| 1 Ki 8:25. by walking: gerundial use of the infinitive.
2 Chr 6:17	וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֵן דְּבָרְךָ אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ 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	כִּי הַאֻמְנָם יֵשֵׁב אֱלֹהִים אֶת־הָאָדָם עַל־הָאָרֶץ הִנֵּה שָׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ אַף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי׃	For will God truly dwell with man on earth? Behold, heaven and the heaven of heavens *can*not contain you, so how much less this house which I have built?	|| 1 Ki 8:27.
2 Chr 6:19	וּפָנִיתָ אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תְּחִנָּתוֹ יְהוָה אֱלֹהָי לִשְׁמַע אֶל־הָרִנָּה וְאֶל־הַתְּפִלָּה אֲשֶׁר עַבְדְּךָ מִתְפַּלֵּל לְפָנֶיךָ׃	But you have considered the prayer of your servant and his supplication, O LORD my God, in hearing the shout and the prayer which your servant is praying before you,	|| 1 Ki 8:28. considered ← *turned to*. in hearing: gerundial use of the infinitive.

2 Chr 6:20	לִהְיוֹת עֵינֶיךָ פְּתֻחוֹת אֶל־הַבַּיִת הַזֶּה יוֹמָם וָלָיְלָה אֶל־הַמָּקוֹם אֲשֶׁר אָמַרְתָּ לָשׂוּם שְׁמְךָ שָׁם לִשְׁמֹעַ אֶל־הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל עַבְדְּךָ אֶל־הַמָּקוֹם הַזֶּה׃	that your eyes may be open by day and night to this house – to the place *of* which you said to set up your name there – so as to hear the prayer which your servant will pray facing this place.	|| 1 Ki 8:29. facing this place ← *to, towards this place*. Compare Dan 6:10.
2 Chr 6:21	וְשָׁמַעְתָּ אֶל־תַּחֲנוּנֵי עַבְדְּךָ וְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר יִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְאַתָּה תִּשְׁמַע מִמְּקוֹם שִׁבְתְּךָ מִן־הַשָּׁמַיִם וְשָׁמַעְתָּ וְסָלָחְתָּ׃	And do hear the supplications of your servant and your people Israel, who will pray facing this place, and do hear from the place *where* you are seated – from the heavens – so do hear and forgive.	|| 1 Ki 8:30. facing this place: see 2 Chr 6:20.
2 Chr 6:22	אִם־יֶחֱטָא אִישׁ לְרֵעֵהוּ וְנָשָׂא־בוֹ אָלָה לְהַאֲלֹתוֹ וּבָא אָלָה לִפְנֵי מִזְבַּחֲךָ בַּבַּיִת הַזֶּה׃	If a man sins against his neighbour, and an oath is imposed on him, so as to adjure him, and the oath comes before your altar in this house,	|| 1 Ki 8:31. is imposed ← *he bears*.
2 Chr 6:23	וְאַתָּה | תִּשְׁמַע מִן־הַשָּׁמַיִם וְעָשִׂיתָ וְשָׁפַטְתָּ אֶת־עֲבָדֶיךָ לְהָשִׁיב לְרָשָׁע לָתֵת דַּרְכּוֹ בְּרֹאשׁוֹ וּלְהַצְדִּיק צַדִּיק לָתֵת לוֹ כְּצִדְקָתוֹ׃ ס	then hear from heaven and take action, and judge your servants in requiting the wicked, in bringing his way *back* on his head, and in justifying the righteous, in rewarding him according to his righteousness.	|| 1 Ki 8:32. in bringing ... in justifying ... in rewarding: gerundial use of the infinitive. in rewarding ← *in giving*.

2 Chr 6:24	וְאִם־יִנָּגֵף עַמְּךָ יִשְׂרָאֵל לִפְנֵי אוֹיֵב כִּי יֶחֶטְאוּ־לָךְ וְשָׁבוּ וְהוֹדוּ אֶת־שְׁמֶךָ וְהִתְפַּלְלוּ וְהִתְחַנְּנוּ לְפָנֶיךָ בַּבַּיִת הַזֶּה׃	And if your people Israel are struck down in confrontation with an enemy because they have sinned against you, and they repent and confess your name, and they pray and make supplications before you in this house,	|| 1 Ki 8:33. in confrontation with ← *before*. repent ← *return*. make supplications: or *plead for grace*.
2 Chr 6:25	וְאַתָּה תִּשְׁמַע מִן־הַשָּׁמַיִם וְסָלַחְתָּ לְחַטַּאת עַמְּךָ יִשְׂרָאֵל וַהֲשֵׁיבוֹתָם אֶל־הָאֲדָמָה אֲשֶׁר־נָתַתָּה לָהֶם וְלַאֲבֹתֵיהֶם׃ פ	then do hear from heaven and forgive the sin of your people Israel, and bring them back to the land which you gave to them and to their fathers.	|| 1 Ki 8:34. land ← *ground*.
2 Chr 6:26	בְּהֵעָצֵר הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר כִּי יֶחֶטְאוּ־לָךְ וְהִתְפַּלְלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שְׁמֶךָ מֵחַטָּאתָם יְשׁוּבוּן כִּי תַעֲנֵם׃	When the heavens are shut, and there is no rain, because they have sinned against you, then they will pray facing this place, and they will confess your name, and they will turn back from their sin when you oppress them.	|| 1 Ki 8:35. heavens: or *sky*. facing this place: see 2 Chr 6:20.
2 Chr 6:27	וְאַתָּה | תִּשְׁמַע הַשָּׁמַיִם וְסָלַחְתָּ לְחַטַּאת עַבְדֶּיךָ וְעַמְּךָ יִשְׂרָאֵל כִּי תוֹרֵם אֶל־הַדֶּרֶךְ הַטּוֹבָה אֲשֶׁר יֵלְכוּ־בָהּ וְנָתַתָּה מָטָר׀ עַל־אַרְצְךָ אֲשֶׁר־נָתַתָּה לְעַמְּךָ לְנַחֲלָה׃ ס	And do hear *in* heaven, and do forgive the sin of your servants and your people Israel, then do teach them the right way in which they should walk, and do give rain on your land which you have given to your people as an inheritance.	|| 1 Ki 8:36. right ← *good*.

2 Chr 6:28	רָעָ֣ב כִּֽי־יִהְיֶ֣ה בָאָ֔רֶץ דֶּ֖בֶר כִּֽי־יִהְיֶ֣ה שִׁדָּפ֑וֹן יֵרָקוֹן֙ אַרְבֶּ֣ה וְחָסִ֔יל כִּֽי יִהְיֶ֣ה כִּֽי־יָצַר־ל֗וֹ אוֹיְבָיו֙ בְּאֶ֣רֶץ שְׁעָרָ֔יו כָּל־נֶ֥גַע וְכָל־מַחֲלָֽה׃	If there is a famine in the land, if there is a pestilence, if there is a blight or mildew, swarming locusts or consuming locusts, if their enemy besieges them in the land *at* their gates, *if there is* any affliction or any sickness,	|| 1 Ki 8:37. besieges: or *distresses*, from roots צור and צרר respectively. their ... them ... their ← *it... it ... its*. Collective use of *the people*. any *(2x)* ← *every*.
2 Chr 6:29	כָּל־תְּפִלָּ֣ה כָל־תְּחִנָּ֗ה אֲשֶׁ֤ר יִהְיֶה֙ לְכָל־הָאָדָ֔ם וּלְכֹ֖ל עַמְּךָ֣ יִשְׂרָאֵ֑ל אֲשֶׁ֣ר יֵדְע֗וּ אִ֚ישׁ נִגְעוֹ֣ וּמַכְאֹבוֹ֔ וּפָרַ֥שׂ כַּפָּ֖יו אֶל־הַבַּ֥יִת הַזֶּֽה׃	*then for* every prayer *and* every supplication which any man, or the whole of your people Israel may have – because each *man* will know *the reason for* his affliction and his grief – he will stretch out his hands towards this house.	|| 1 Ki 8:38. any ← *every*.
2 Chr 6:30	וְאַתָּ֣ה תִשְׁמַ֔ע מִן־הַשָּׁמַ֖יִם מְכ֣וֹן שִׁבְתֶּ֑ךָ וְסָלַחְתָּ֙ וְנָתַתָּ֣ה לָאִ֔ישׁ כְּכָל־דְּרָכָ֖יו אֲשֶׁ֣ר תֵּדַ֔ע אֶת־לְבָבוֹ֙ כִּֽי־אַתָּ֣ה לְבַדְּךָ֔ יָדַ֖עְתָּ אֶת־לִבַּ֥ב בְּנֵֽי הָאָדָֽם׃	Then do hear from heaven, the abode where you reside, and do forgive, and repay each *man* according to all his ways, whose heart you know, for you alone know the heart of the sons of Adam,	|| 1 Ki 8:39. repay ← *give*. you ... know: in a Hebrew "SVO" (subject-verb-object) sentence, the common order in English.
2 Chr 6:31	לְמַ֣עַן יִֽירָא֗וּךָ לָלֶ֤כֶת בִּדְרָכֶ֙יךָ֙ כָּל־הַיָּמִ֔ים אֲשֶׁר־הֵ֥ם חַיִּ֖ים עַל־פְּנֵ֣י הָאֲדָמָ֑ה אֲשֶׁ֥ר נָתַ֖תָּה לַאֲבֹתֵֽינוּ׃ ס	so that they may fear you in walking in your ways, for all the days that they live on the surface of the land which you have given to our fathers.	|| 1 Ki 8:40. in walking: gerundial use of the infinitive. land ← *ground*.

2 Chr 6:32	וְגַם אֶל־הַנָּכְרִי אֲשֶׁר לֹא מֵעַמְּךָ יִשְׂרָאֵל הוּא וּבָא ׀ מֵאֶרֶץ רְחוֹקָה לְמַעַן שִׁמְךָ הַגָּדוֹל וְיָדְךָ הַחֲזָקָה וּזְרוֹעֲךָ הַנְּטוּיָה וּבָאוּ וְהִתְפַּלְלוּ אֶל־הַבַּיִת הַזֶּה:	And also concerning the foreigner who *is* not of your people Israel, but *who* 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 facing this house,	|| 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 שִׁבְתְּךָ וְעָשִׂיתָ כְּכֹל אֲשֶׁר־יִקְרָא אֵלֶיךָ הַנָּכְרִי לְמַעַן יֵדְעוּ כָל־עַמֵּי הָאָרֶץ אֶת־שְׁמֶךָ וּלְיִרְאָה אֹתְךָ כְּעַמְּךָ יִשְׂרָאֵל וְלָדַעַת כִּי־שִׁמְךָ 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 *about*, so that all the *various* peoples of the earth may know your name, and *know* to fear you, as your people Israel *does*, and to know that your name is called *on* at this house which I have built.	|| 1 Ki 8:42, 1 Ki 8:43. at this house ← *on / over this house*.
2 Chr 6:34	כִּי־יֵצֵא עַמְּךָ לַמִּלְחָמָה עַל־אוֹיְבָיו בַּדֶּרֶךְ אֲשֶׁר תִּשְׁלָחֵם וְהִתְפַּלְלוּ אֵלֶיךָ דֶּרֶךְ הָעִיר הַזֹּאת אֲשֶׁר בָּחַרְתָּ בָּהּ וְהַבַּיִת אֲשֶׁר־בָּנִיתִי לִשְׁמֶךָ:	When your people go out to war against their enemies by the way which you send them, they will pray to you in the direction 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 ← *in the way*. Compare Deut 28:7 and see 2 Chr 6:32.
2 Chr 6:35	וְשָׁמַעְתָּ מִן־הַשָּׁמַיִם אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתָם וְעָשִׂיתָ מִשְׁפָּטָם:	And do hear from heaven their prayer and their supplication, and do execute judgment for them.	|| 1 Ki 8:45. for them ← *of them*.

2 Chr 6:36	כִּי יֶחֶטְאוּ־לָךְ כִּי אֵין אָדָם אֲשֶׁר לֹא־יֶחֱטָא וְאָנַפְתָּ בָּם וּנְתַתָּם לִפְנֵי אוֹיֵב וְשָׁבֻום שׁוֹבֵיהֶם אֶל־אֶרֶץ רְחוֹקָה אוֹ קְרוֹבָה:	When they sin against you – for *there is* no man who does not sin – and you are angry with them, and you deliver them to the enemy, and their captors take them captive to a land, *be it* far or near,	|| 1 Ki 8:46. When: the balancing clause is in verse 39. deliver them to ← *give them before*.
2 Chr 6:37	וְהֵשִׁיבוּ אֶל־לִבָּם בָּאָרֶץ אֲשֶׁר נִשְׁבוּ־שָׁם וְשָׁבוּ | וְהִתְחַנְּנוּ אֵלֶיךָ בְּאֶרֶץ שִׁבְיָם לֵאמֹר חָטָאנוּ הֶעֱוִינוּ וְרָשָׁעְנוּ:	*then* when they have a change of heart in the land in which they have been taken captive, and repent, 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 ← *turn in their heart back*. repent ← *return*.
2 Chr 6:38	וְשָׁבוּ אֵלֶיךָ בְּכָל־לִבָּם וּבְכָל־נַפְשָׁם בְּאֶרֶץ שִׁבְיֵהֶם אֲשֶׁר־שָׁבוּ אֹתָם וְהִתְפַּלְלוּ דֶּרֶךְ אַרְצָם אֲשֶׁר נָתַתָּה לַאֲבוֹתָם וְהָעִיר אֲשֶׁר בָּחַרְתָּ וְלַבַּיִת אֲשֶׁר־בָּנִיתִי לִשְׁמֶךָ:	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 in the direction 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,	|| 1 Ki 8:48. in the direction ← *in the way*. See 2 Chr 6:34.
2 Chr 6:39	וְשָׁמַעְתָּ מִן־הַשָּׁמַיִם מִמְּכוֹן שִׁבְתְּךָ אֶת־תְּפִלָּתָם וְאֶת־תְּחִנָּתֵיהֶם וְעָשִׂיתָ מִשְׁפָּטָם וְסָלַחְתָּ לְעַמְּךָ אֲשֶׁר חָטְאוּ־לָךְ:	then do hear from heaven – from the abode where you reside – their prayer and their supplications, and do execute judgment for them, and do forgive your people who sinned against you.	|| 1 Ki 8:49, 1 Ki 8:50. judgment for them ← *their judgment*.
2 Chr 6:40	עַתָּה אֱלֹהַי יִהְיוּ־נָא עֵינֶיךָ פְּתֻחוֹת וְאָזְנֶיךָ קַשֻּׁבוֹת לִתְפִלַּת הַמָּקוֹם הַזֶּה: ס	Now, O God of mine, may your eyes be open and your ears *be* attentive to the prayer of this place.	|| 1 Ki 8:52.

2 Chr 6:41	וְעַתָּה קוּמָה יְהוָה אֱלֹהִים לָנוּחֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ כֹּהֲנֶיךָ יְהוָה אֱלֹהִים יִלְבְּשׁוּ תְשׁוּעָה וַחֲסִידֶיךָ יִשְׂמְחוּ בַטּוֹב׃	So now, O LORD God, Arise to your resting *place* – You and the ark of your strength. Let your priests, O LORD God, Be clothed *with* salvation, So that those of yours under *your* grace May rejoice in goodness.	
2 Chr 6:42	יְהוָה אֱלֹהִים אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ זָכְרָה לְחַסְדֵי דָוִיד עַבְדֶּךָ׃ פ	O LORD God, Do not turn the face of your anointed away; Remember the acts of kindness *Shown* to David your servant.”	anointed: plural in [WLC]; AV differs, capitalizing *(Thine Anointed)*, and [CB] translates *Thy Messiah*. Singular in many manuscripts [BHS-CA], LXX, Vulgate, and Ps 132:10.
2 Chr 7:1	וּכְכַלּוֹת שְׁלֹמֹה לְהִתְפַּלֵּל וְהָאֵשׁ יָרְדָה מִן־הַשָּׁמַיִם וַתֹּאכַל הָעֹלָה וְהַזְּבָחִים וּכְבוֹד יְהוָה מָלֵא אֶת־הַבָּיִת׃	And when Solomon had finished praying, a fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house.	|| 1 Ki 8:54. --- a fire ← *the fire*. An unexpected definite article. See Gen 22:9.
2 Chr 7:2	וְלֹא יָכְלוּ הַכֹּהֲנִים לָבוֹא אֶל־בֵּית יְהוָה כִּי־מָלְאָ כְבוֹד־יְהוָה אֶת־בֵּית יְהוָה׃	And the priests could not enter the house of the LORD, because the glory of the LORD filled the house of the LORD.	
2 Chr 7:3	וְכָל	בְּנֵי יִשְׂרָאֵל רֹאִים בְּרֶדֶת הָאֵשׁ וּכְבוֹד יְהוָה עַל־הַבָּיִת וַיִּכְרְעוּ אַפַּיִם אַרְצָה עַל־הָרִצְפָה וַיִּשְׁתַּחֲווּ וְהוֹדוֹת לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃	And all the sons of Israel saw when the fire came down and the glory of the LORD *was* over the house, and they bowed face *down* to the ground on the pavement, and they worshipped and gave thanks to the LORD, *saying*, “For *he is* good, For his kindness *is* age-abiding.”	gave thanks: infinitive absolute, with [Ges-HG] §76f, (though infinitive construct in form) in the role of a finite verb.

2 Chr 7:4	וְהַמֶּלֶךְ וְכָל־הָעָם זֹבְחִים זֶבַח לִפְנֵי יְהוָה: ס	And the king and all the people offered a sacrifice before the LORD.	|| 1 Ki 8:62. offered ← *(were) sacrificing*. In an example of a Hebrew "SVO" (subject-verb-object) sentence, the common order in English.
2 Chr 7:5	וַיִּזְבַּח הַמֶּלֶךְ שְׁלֹמֹה אֶת־זֶבַח הַבָּקָר עֶשְׂרִים וּשְׁנַיִם אֶלֶף וְצֹאן מֵאָה וְעֶשְׂרִים אֶלֶף וַיַּחְנְכוּ אֶת־בֵּית הָאֱלֹהִים הַמֶּלֶךְ וְכָל־הָעָם:	And King Solomon offered a sacrifice of twenty-two thousand oxen and one hundred and twenty thousand sheep. And the king and all the people dedicated the house of God.	|| 1 Ki 8:63. offered ← *sacrificed*. dedicated: in a Hebrew "VOS" (verb-object-subject) sentence.
2 Chr 7:6	וְהַכֹּהֲנִים עַל־מִשְׁמְרוֹתָם עֹמְדִים וְהַלְוִיִּם בִּכְלֵי־שִׁיר יְהוָה אֲשֶׁר עָשָׂה דָּוִיד הַמֶּלֶךְ לְהֹדוֹת לַיהוָה כִּי־לְעוֹלָם חַסְדּוֹ בְּהַלֵּל דָּוִיד בְּיָדָם וְהַכֹּהֲנִים *מחצצרים מַחְצְרִים נֶגְדָּם** וְכָל־יִשְׂרָאֵל עֹמְדִים: ס	And the priests were standing at their guard posts, and the Levites *were standing* with instruments of music to the LORD which King David had made, to give thanks to the LORD, for his kindness *is* age-abiding, when David gave praise by means of them, and the priests blew trumpets before them, and all Israel stood.	blew trumpets: *ketiv* and *qeré* are similar words with the same meaning. by means of them ← *by their hand*.
2 Chr 7:7	וַיְקַדֵּשׁ שְׁלֹמֹה אֶת־תּוֹךְ הֶחָצֵר אֲשֶׁר לִפְנֵי בֵּית־יְהוָה כִּי־עָשָׂה שָׁם הָעֹלוֹת וְאֶת חֶלְבֵי הַשְּׁלָמִים כִּי־מִזְבַּח הַנְּחֹשֶׁת אֲשֶׁר עָשָׂה שְׁלֹמֹה לֹא יָכוֹל לְהָכִיל אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה וְאֶת־הַחֲלָבִים:	And Solomon sanctified the inside of the court which *was* in front of the house of the LORD, for *it is* there *that* he made the burnt offerings and *offered* the fat of the peace-offerings, because the copper altar which Solomon had made *could* not hold the burnt offering and the *meal*-offering and the fat-*offerings*.	|| 1 Ki 8:64. inside: or *middle*. fat ← *fats*.

2 Chr 7:8	וַיַּעַשׂ שְׁלֹמֹה אֶת־הֶחָג בָּעֵת הַהִיא שִׁבְעַת יָמִים וְכָל־יִשְׂרָאֵל עִמּוֹ קָהָל גָּדוֹל מְאֹד מִלְּבוֹא חֲמָת עַד־נַחַל מִצְרָיִם׃	And Solomon celebrated the festival at that time for seven days, as *did* all Israel with him – a very large convocation from the approach to Hamath to the Brook of Egypt.	|| 1 Ki 8:65. celebrated ← *made*. the approach to Hamath: see1 Ki 8:65. Brook of Egypt: see Num 34:5.
2 Chr 7:9	וַיַּעֲשׂוּ בַיּוֹם הַשְּׁמִינִי עֲצֶרֶת כִּי	חֲנֻכַּת הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהֶחָג שִׁבְעַת יָמִים׃	And on the eighth day he held a solemn assembly, for they had conducted the dedication of the altar for seven days, and the festival *had been* for seven days.	|| 1 Ki 8:65. held ... conducted ← *made ... made*.
2 Chr 7:10	וּבְיוֹם עֶשְׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי שִׁלַּח אֶת־הָעָם לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה לְדָוִיד וְלִשְׁלֹמֹה וּלְיִשְׂרָאֵל עַמּוֹ׃	And on the twenty-third day of the seventh month, he sent the people to their tents, happy and in good spirits because of the good which the LORD had done to David and to Solomon and to Israel his people.	|| 1 Ki 8:66. in good spirits ← *(in) good (things) of heart*.
2 Chr 7:11	וַיְכַל שְׁלֹמֹה אֶת־בֵּית יְהוָה וְאֶת־בֵּית הַמֶּלֶךְ וְאֵת כָּל־הַבָּא עַל־לֵב שְׁלֹמֹה לַעֲשׂוֹת בְּבֵית־יְהוָה וּבְבֵיתוֹ הִצְלִיחַ׃ 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 *own* house.	|| 1 Ki 9:1.
2 Chr 7:12	וַיֵּרָא יְהוָה אֶל־שְׁלֹמֹה בַּלַּיְלָה וַיֹּאמֶר לוֹ שָׁמַעְתִּי אֶת־תְּפִלָּתֶךָ וּבָחַרְתִּי בַּמָּקוֹם הַזֶּה לִי לְבֵית זָבַח׃	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 *to be* a house of sacrifice.	|| 1 Ki 9:2, 1 Ki 9:3.

2 Chr 7:13	הֵן אֶעְצֹר הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהֵן־אֲצַוֶּה עַל־הָאָרְבֶּה לֶאֱכֹל הָאָרֶץ וְאִם־אֲשַׁלַּח דֶּבֶר בְּעַמִּי:	If I shut heaven 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 *the sky*.
2 Chr 7:14	וְיִכָּנְעוּ עַמִּי אֲשֶׁר נִקְרָא־שְׁמִי עֲלֵיהֶם וְיִתְפַּלְלוּ וִיבַקְשׁוּ פָנַי וְיָשֻׁבוּ מִדַּרְכֵיהֶם הָרָעִים וַאֲנִי אֶשְׁמַע מִן־הַשָּׁמַיִם וְאֶסְלַח לְחַטָּאתָם וְאֶרְפָּא אֶת־אַרְצָם:	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, then I will hear from heaven, and I will forgive their sin, and I will heal their land.	then: apodotic (answering the *if* clause) use of the *vav*. Similarly in 2 Chr 7:18, 2 Chr 7:20, and frequently throughout the Hebrew Bible.
2 Chr 7:15	עַתָּה עֵינַי יִהְיוּ פְתֻחוֹת וְאָזְנַי קַשֻּׁבוֹת לִתְפִלַּת הַמָּקוֹם הַזֶּה:	Now my eyes will be open and my ears attentive to a prayer from this place.	prayer from ← *prayer of*. Wider use of the construct state.
2 Chr 7:16	וְעַתָּה בָּחַרְתִּי וְהִקְדַּשְׁתִּי אֶת־הַבַּיִת הַזֶּה לִהְיוֹת־שְׁמִי שָׁם עַד־עוֹלָם וְהָיוּ עֵינַי 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 continually.	|| 1 Ki 9:3. continually ← *all the days*.
2 Chr 7:17	וְאַתָּה אִם־תֵּלֵךְ לְפָנַי כַּאֲשֶׁר הָלַךְ דָּוִיד אָבִיךָ וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ וְחֻקַּי וּמִשְׁפָּטַי תִּשְׁמֹור:	And *as for* you, if you walk before me as David your father walked, in doing everything that I have commanded you, and *if* you keep my statutes and my regulations,	|| 1 Ki 9:4. in doing: gerundial use of the infinitive. everything ← *according to everything*.

2 Chr 7:18	וַהֲקִימוֹתִי אֶת כִּסֵּא מַלְכוּתֶךָ כַּאֲשֶׁר כָּרַתִּי לְדָוִיד אָבִיךָ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מוֹשֵׁל בְּיִשְׂרָאֵל׃	then I will establish the throne of your kingdom, as I covenanted with David your father when I said, 'No man of your *line* ruling in Israel will be cut off.'	|| 1 Ki 9:5. covenanted ← *cut*, a word associated with *covenant*.
2 Chr 7:19	וְאִם־תְּשׁוּבוּן אַתֶּם וַעֲזַבְתֶּם חֻקּוֹתַי וּמִצְוֹתַי אֲשֶׁר נָתַתִּי לִפְנֵיכֶם וְהָלַכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃	But if you turn away and abandon my statutes and my commandments which I have set before you, and you go *your way* and serve other gods and worship them,	|| 1 Ki 9:6. you *(3x)*: plural. set ← *given*, but also *put*.
2 Chr 7:20	וּנְתַשְׁתִּים מֵעַל אַדְמָתִי אֲשֶׁר נָתַתִּי לָהֶם וְאֶת־הַבַּיִת הַזֶּה אֲשֶׁר הִקְדַּשְׁתִּי לִשְׁמִי אַשְׁלִיךְ מֵעַל פָּנָי וְאֶתְּנֶנּוּ לְמָשָׁל וְלִשְׁנִינָה בְּכָל־הָעַמִּים׃	then I will pluck them 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 sight, and I will make it *the subject of* taunting and jeering among all the nations.	|| 1 Ki 9:7. them *(first occurrence in verse)*: a change of grammatical person, which is not unusual (compare Ps 91). sight ← *face*. make ← *give*, but also *appoint*.
2 Chr 7:21	וְהַבַּיִת הַזֶּה אֲשֶׁר הָיָה עֶלְיוֹן לְכָל־עֹבֵר עָלָיו יִשֹּׁם וְאָמַר בַּמֶּה עָשָׂה יְהוָה כָּכָה לָאָרֶץ הַזֹּאת וְלַבַּיִת הַזֶּה׃	And this house which will have been exalted, will be a *cause of* astonishment to everyone passing by it, and *a man* will say, 'Why has the LORD done this to this land and to this house?'	|| 1 Ki 9:8. done this ← *done thus*.

2 Chr 7:22	וְאָמְרוּ עַל־אֲשֶׁר עָזְבוּ אֶת־יְהוָה | אֱלֹהֵי אֲבֹתֵיהֶם אֲשֶׁר הוֹצִיאָם מֵאֶרֶץ מִצְרַיִם וַיַּחֲזִיקוּ בֵּאלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לָהֶם וַיַּעַבְדוּם 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 *is* why he has brought all this trouble on them.’ ”	|| 1 Ki 9:9. trouble: or *evil*.
2 Chr 8:1	וַיְהִי מִקֵּץ | עֶשְׂרִים שָׁנָה אֲשֶׁר בָּנָה שְׁלֹמֹה אֶת־בֵּית יְהוָה וְאֶת־בֵּיתוֹ׃	And it came to pass after twenty years, when Solomon had built the house of the LORD and his *own* house,	|| 1 Ki 9:10. after ← *at the end of*.
2 Chr 8:2	וְהֶעָרִים אֲשֶׁר נָתַן חוּרָם לִשְׁלֹמֹה בָּנָה שְׁלֹמֹה אֹתָם וַיּוֹשֶׁב שָׁם אֶת־בְּנֵי יִשְׂרָאֵל׃	and Solomon had built *up* the cities which Huram had given to Solomon, and he had settled the sons of Israel there,	
2 Chr 8:3	וַיֵּלֶךְ שְׁלֹמֹה חֲמָת צוֹבָה וַיֶּחֱזַק עָלֶיהָ׃	that Solomon went *to* Hamath-Zobah and overpowered it,	
2 Chr 8:4	וַיִּבֶן אֶת־תַּדְמֹר בַּמִּדְבָּר וְאֵת כָּל־עָרֵי הַמִּסְכְּנוֹת אֲשֶׁר בָּנָה בַּחֲמָת׃	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 מָצוֹר חוֹמוֹת דְּלָתַיִם וּבְרִיחַ׃	And he built Upper Beth-Horon, and Lower Beth-Horon – cities with fortifications, walls, doors and bolts –	|| 1 Ki 9:17. cities with ← *cities of*. Wider use of the construct state.

2 Chr 8:6	וְאֶת־בַּעֲלָת וְאֵת כָּל־עָרֵי הַמִּסְכְּנוֹת אֲשֶׁר הָיוּ לִשְׁלֹמֹה וְאֵת כָּל־עָרֵי הָרֶכֶב וְאֶת עָרֵי הַפָּרָשִׁים וְאֵת | כָּל־חֵשֶׁק שְׁלֹמֹה אֲשֶׁר חָשַׁק לִבְנוֹת בִּירוּשָׁלַ͏ִם וּבַלְּבָנוֹן וּבְכֹל אֶרֶץ מֶמְשַׁלְתּוֹ׃	and Baalath and all the storehouse cities which Solomon had, and all the cities with chariot *fleets*, and the cities with horsemen, and all the ambitions of Solomon which he aspired to build in Jerusalem and in Lebanon and in all the land under his rule.	|| 1 Ki 9:18, 1 Ki 9:19. cities with chariot *fleets* ... cities with horsemen ... land under his rule ← *cities of chariot (fleets) ... cities of horsemen ... land of his rule*. Wider use of the construct state.
2 Chr 8:7	כָּל־הָעָם הַנּוֹתָר מִן־הַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֲשֶׁר לֹא מִיִּשְׂרָאֵל הֵמָּה׃	On all the people who remained from the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, who *were* 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 נוֹתְרוּ אַחֲרֵיהֶם בָּאָרֶץ אֲשֶׁר לֹא־כִלּוּם בְּנֵי יִשְׂרָאֵל וַיַּעֲלֵם שְׁלֹמֹה לְמַס עַד הַיּוֹם הַזֶּה׃	– *those* of their sons who remained after them in the land, whom the sons of Israel did not exterminate – Solomon imposed tribute *tax, which is in force* up to this day.	|| 1 Ki 9:21.
2 Chr 8:9	וּמִן־בְּנֵי יִשְׂרָאֵל לֹא־נָתַן שְׁלֹמֹה לַעֲבָדָיו לִמְלַאכְתּוֹ כִּי־הֵמָּה אַנְשֵׁי מִלְחָמָה וְשָׂרֵי שָׁלִישָׁיו וְשָׂרֵי רִכְבּוֹ וּפָרָשָׁיו׃ פ	But Solomon did not make *any* of the sons of Israel bondmen for his work, because they *were* warriors and commanders of his officers, and commanders of his charioteers and his horsemen.	|| 1 Ki 9:22. *any*: perhaps supply *some* here. officers ← *his men of the third rank*.
2 Chr 8:10	וְאֵלֶּה שָׂרֵי *הנציבים הַנִּצָּבִים אֲשֶׁר־לַמֶּלֶךְ** שְׁלֹמֹה חֲמִשִּׁים וּמָאתַ͏ִים הָרֹדִים בָּעָם׃	And these *were* the senior officials of {K: King Solomon's overseers} [Q: those appointed whom King Solomon *had*]: two hundred and fifty who ruled over the people.	|| 1 Ki 9:23.

2 Chr 8:11	וְאֶת־בַּת־פַּרְעֹה הֶעֱלָה שְׁלֹמֹה מֵעִיר דָּוִיד לַבַּיִת אֲשֶׁר בָּנָה־לָהּ כִּי אָמַר לֹא־תֵשֵׁב אִשָּׁה לִי בְּבֵית דָּוִיד מֶלֶךְ־יִשְׂרָאֵל כִּי־קֹדֶשׁ הֵמָּה אֲשֶׁר־בָּאָה אֲלֵיהֶם אֲרוֹן 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 *any* house of David king of Israel, because they *are* holy, where the ark of the LORD has come."	|| 1 Ki 9:24.
2 Chr 8:12	אָז הֶעֱלָה שְׁלֹמֹה עֹלוֹת לַיהוָה עַל מִזְבַּח יְהוָה אֲשֶׁר בָּנָה לִפְנֵי הָאוּלָם׃	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	וּבִדְבַר־יוֹם בְּיוֹם לְהַעֲלוֹת כְּמִצְוַת מֹשֶׁה לַשַּׁבָּתוֹת וְלֶחֳדָשִׁים וְלַמּוֹעֲדוֹת שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת׃	and in the duty of the day on its day, to offer according to the commandment of Moses, for *there to be* Sabbaths and *observance of* new moons, 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 ← *thing, matter*. new moons: or *months*.
2 Chr 8:14	וַיַּעֲמֵד כְּמִשְׁפַּט דָּוִיד־אָבִיו אֶת־מַחְלְקוֹת הַכֹּהֲנִים עַל־עֲבֹדָתָם וְהַלְוִיִּם עַל־מִשְׁמְרוֹתָם לְהַלֵּל וּלְשָׁרֵת נֶגֶד הַכֹּהֲנִים לִדְבַר־יוֹם בְּיוֹמוֹ וְהַשּׁוֹעֲרִים בְּמַחְלְקוֹתָם לְשַׁעַר וְשָׁעַר כִּי כֵן 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 duty of the day on its day, and the gatekeepers in their divisions, for each individual gate, for such was the commandment of David, the man of God.	duty ← *thing, matter*. each individual gate ← *gate and gate*.

2 Chr 8:15	וְלֹא סָרוּ מִצְוַת הַמֶּלֶךְ עַל־הַכֹּהֲנִים וְהַלְוִיִּם לְכָל־דָּבָר וְלָאֹצָרוֹת:	And they did not turn away *from* the king's commandment concerning the priests and the Levites in any matter or *in relation* to the treasuries.	any ← *every*.
2 Chr 8:16	וַתִּכֹּן כָּל־מְלֶאכֶת שְׁלֹמֹה עַד־הַיּוֹם מוּסָד בֵּית־יְהוָה וְעַד־כְּלֹתָוֹ שָׁלֵם בֵּית יְהוָה: ס	And all Solomon's work was prepared for the day of *laying* 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	אָז הָלַךְ שְׁלֹמֹה לְעֶצְיוֹן־גֶּבֶר וְאֶל־אֵילוֹת עַל־שְׂפַת הַיָּם בְּאֶרֶץ אֱדוֹם:	Then Solomon went to Ezion-Geber and to Eloth on the sea coast in the land of Edom.	|| 1 Ki 9:26. Ezion-Geber: see Num 33:35. Eloth: equated with Elath in [LHG]. See 2 Ki 16:6 where in Hebrew both forms occur.
2 Chr 8:18	וַיִּשְׁלַח־לוֹ חוּרָם בְּיַד־עֲבָדָיו *אוניות אֳנִיּוֹת וַעֲבָדִים יֹדְעֵי** יָם וַיָּבֹאוּ עִם־עַבְדֵי שְׁלֹמֹה אוֹפִירָה וַיִּקְחוּ מִשָּׁם אַרְבַּע־מֵאוֹת וַחֲמִשִּׁים כִּכַּר זָהָב וַיָּבִיאוּ אֶל־הַמֶּלֶךְ שְׁלֹמֹה: פ	And through the agency of his servants, Huram sent him ships and servants, *who* knew the sea, and they went with Solomon's servants to Ophir, and they took from there four hundred and fifty talents of gold, and they brought *it* to King Solomon.	ships: the *ketiv* and *qeré* are different spellings of the same word. || 1 Ki 9:27, 1 Ki 9:28. agency ← *hand*. talents: see Ex 25:39.

2 Chr 9:1	וּמַלְכַּת־שְׁבָא שָׁמְעָהׅ אֶת־שֵׁמַע שְׁלֹמֹהׇ וַתָּבוֹא לְנַסּוֹתׄ אֶת־שְׁלֹמֹה בִּחִידוֹת בִּירוּשָׁלַ͏ִם בְּחַיִל כָּבֵד מְאֹד וּגְמַלִּים נֹשְׂאִים בְּשָׂמִים וְזָהָב לָרֹב וְאֶבֶן יְקָרָה וַתָּבוֹא אֶל־שְׁלֹמֹה וַתְּדַבֵּר עִמּוֹ אֵת כָּל־אֲשֶׁר הָיָה עִם־לִבָּהּ׃	And when the queen of Sheba heard the report of Solomon, she came to test Solomon with riddles in Jerusalem, *and she came* with a very large retinue, with camels bearing fragrances and gold in abundance, and precious stones. And she came to Solomon and spoke with him *about* everything that was on her heart.	|| 1 Ki 10:1, 1 Ki 10:2. large ← *heavy; weighty*. retinue ← *host, army, force*. stones ← *stone*. on her heart ← *with her heart*.
2 Chr 9:2	וַיַּגֶּד־לָהּ שְׁלֹמֹה אֶת־כָּל־דְּבָרֶיהָ וְלֹא־נֶעְלַם דָּבָר מִשְׁלֹמֹה אֲשֶׁר לֹא הִגִּיד לָהּ׃	And Solomon answered all her points *raised*, and nothing was inexplicable to Solomon which he *could* not tell her.	|| 1 Ki 10:3. answered all her points *raised* ← *told her all her things*. inexplicable to ← *hidden from*.
2 Chr 9:3	וַתֵּרְאֶ֣ מַלְכַּת־שְׁבָא אֶת חָכְמַת שְׁלֹמֹה וְהַבַּיִת אֲשֶׁר בָּנָה׃	So the queen of Sheba saw Solomon's wisdom, and the house which he had built,	|| 1 Ki 10:4.
2 Chr 9:4	וּמַאֲכַל שֻׁלְחָנוֹ וּמוֹשַׁב עֲבָדָיו וּמַעֲמַד מְשָׁרְתָיו וּמַלְבּוּשֵׁיהֶם וּמַשְׁקָיו וּמַלְבּוּשֵׁיהֶם וַעֲלִיָּתוֹ אֲשֶׁר יַעֲלֶה בֵּית יְהוָה וְלֹא־הָיָה עוֹד בָּהּ רוּחַ׃	and the food at his table, and the seated assembly of his servants, and the standing assembly of his attendants and their apparel, and his butlers and their apparel, and his ascent by which he went up *to* the house of the LORD. And it took her breath away.	|| 1 Ki 10:5. food at ← *food of*. Wider use of the construct state. it took her breath away ← *there was no longer breath in her*.
2 Chr 9:5	וַתֹּאמֶר אֶל־הַמֶּלֶךְ אֱמֶת הַדָּבָר אֲשֶׁר שָׁמַעְתִּי בְּאַרְצִי עַל־דְּבָרֶיךָ וְעַל־חָכְמָתֶךָ׃	And she said to the king, “The report which I heard in my country about your affairs and your wisdom *was* true.	|| 1 Ki 10:6. report ← *word*. true ← *truth*.

2 Chr 9:6	וְלֹא־הֶאֱמַנְתִּי לִדְבְרֵיהֶם עַד אֲשֶׁר־בָּאתִי וַתִּרְאֶינָה עֵינַי וְהִנֵּה לֹא הֻגַּד־לִי חֲצִי מַרְבִּית חָכְמָתֶךָ יָסַפְתָּ עַל־הַשְּׁמוּעָה אֲשֶׁר שָׁמָעְתִּי׃	But I did not believe *those* things until I came and my eyes saw *them*, and it turns out that half the greatness of your wisdom was not told me. You have exceeded the report which I heard.	|| 1 Ki 10:7. it turns out that ← *behold*.
2 Chr 9:7	אַשְׁרֵי אֲנָשֶׁיךָ וְאַשְׁרֵי עֲבָדֶיךָ אֵלֶּה הָעֹמְדִים לְפָנֶיךָ תָּמִיד וְשֹׁמְעִים אֶת־חָכְמָתֶךָ׃	Blessed *are* your men, and blessed *are* these servants of yours, who stand before you continually and *who* hear your wisdom.	|| 1 Ki 10:8.
2 Chr 9:8	יְהִי יְהוָה אֱלֹהֶיךָ בָּרוּךְ אֲשֶׁר | חָפֵץ בְּךָ לְתִתְּךָ עַל־כִּסְאוֹ לְמֶלֶךְ לַיהוָה אֱלֹהֶיךָ בְּאַהֲבַת אֱלֹהֶיךָ אֶת־יִשְׂרָאֵל לְהַעֲמִידוֹ לְעוֹלָם וַיִּתֶּנְךָ עֲלֵיהֶם לְמֶלֶךְ לַעֲשׂוֹת מִשְׁפָּט וּצְדָקָה׃	Blessed be the LORD your God, who has been favourably disposed to you in setting you on his throne as king for the LORD your God, in the love of your God for Israel, by establishing it age-abidingly. And he has appointed you as king over them, to execute justice and righteousness.”	|| 1 Ki 10:9. in setting ... by establishing: gerundial use of the infinitive. establishing it: or *establishing him*, standing for the people.
2 Chr 9:9	וַתִּתֵּן לַמֶּלֶךְ מֵאָה וְעֶשְׂרִים | כִּכַּר זָהָב וּבְשָׂמִים לָרֹב מְאֹד וְאֶבֶן יְקָרָה וְלֹא הָיָה כַּבֹּשֶׂם הַהוּא אֲשֶׁר־נָתְנָה מַלְכַּת־שְׁבָא לַמֶּלֶךְ שְׁלֹמֹה׃	And she gave the king one hundred and twenty talents of gold, and very many fragrances and precious stones, and there never was fragrance like this which the queen of Sheba gave to King Solomon.	|| 1 Ki 10:10. talents: see Ex 25:39. stones ← *stone*. never ← *not*.

2 Chr 9:10	וְגַם־עַבְדֵי *חירם חוּרָם וְעַבְדֵי שְׁלֹמֹה** אֲשֶׁר־הֵבִיאוּ זָהָב מֵאוֹפִיר הֵבִיאוּ עֲצֵי אַלְגּוּמִּים וְאֶבֶן יְקָרָה׃	And {Q: Huram's} [K: Hiram's] servants, and Solomon's servants – *those* who had brought gold from Ophir – also brought alַmַug wood and precious stones.	|| 1 Ki 10:11. almug ← *algum* here; see 1 Ki 10:11.
2 Chr 9:11	וַיַּעַשׂ הַמֶּלֶךְ אֶת־עֲצֵי הָאַלְגּוּמִּים מְסִלּוֹת לְבֵית־יְהוָה וּלְבֵית הַמֶּלֶךְ וְכִנֹּרוֹת וּנְבָלִים לַשָּׁרִים וְלֹא־נִרְאוּ כָהֵם לְפָנִים בְּאֶרֶץ יְהוּדָה׃	And the king made *from* the alַmַug wood terַraces for the house of the Lord and for the king's house, and harps and lutes for the singers. Never had *anything* like them been seen before in the land of Judah.	|| 1 Ki 10:12. almug ← *algum* here; see 1 Ki 10:11. terraces ← *raised ways*. Never ← *Not*.
2 Chr 9:12	וְהַמֶּלֶךְ שְׁלֹמֹה נָתַן לְמַלְכַּת־שְׁבָא אֶת־כָּל־חֶפְצָהּ אֲשֶׁר שָׁאֲלָה מִלְבַד אֲשֶׁר־הֵבִיאָה אֶל־הַמֶּלֶךְ וַתֵּהָפֶךְ וַתֵּלֶךְ לְאַרְצָהּ הִיא וַעֲבָדֶיהָ׃ 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 *back* to her country wiַth heַr seַrvaַnts.	|| 1 Ki 10:13. with her servants ← *she and her servants*.
2 Chr 9:13	וַיְהִי מִשְׁקַל הַזָּהָב אֲשֶׁר־בָּא לִשְׁלֹמֹה בְּשָׁנָה אַחַת שֵׁשׁ מֵאוֹת וְשִׁשִּׁים וְשֵׁשׁ כִּכְּרֵי זָהָב׃	And the weight of gold which accrued to Solomon in one year was six hundred and sixty-six talents of gold,	|| 1 Ki 10:14. accrued ← *came*. talents: see Ex 25:39.
2 Chr 9:14	לְבַד מֵאַנְשֵׁי הַתְּרִים וְהַסֹּחֲרִים מְבִיאִים וְכָל־מַלְכֵי עֲרַבְ וּפַחוֹת הָאָרֶץ מְבִיאִים זָהָב וָכֶסֶף לִשְׁלֹמֹה׃	apart from *what* 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 מָאתַיִם צִנָּה זָהָב שָׁחוּט שֵׁשׁ מֵאוֹת זָהָב שָׁחוּט יַעֲלֶה עַל־הַצִּנָּה הָאֶחָת:	And King Solomon made two hundred shields *of* alloyed gold. Six hundred *shekels of* alloyed gold went in each shield,	|| 1 Ki 10:16. went ← *go up*. each ← *one*.
2 Chr 9:16	וּשְׁלֹשׁ־מֵאוֹת מָגִנִּים זָהָב שָׁחוּט שְׁלֹשׁ מֵאוֹת זָהָב יַעֲלֶה עַל־הַמָּגֵן הָאֶחָת וַיִּתְּנֵם הַמֶּלֶךְ בְּבֵית יַעַר הַלְּבָנוֹן: פ	and *he made* three hundred bucklers *of* alloyed gold. Three hundred *shekels 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 וַיְצַפֵּהוּ 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	וְשֵׁשׁ מַעֲלוֹת לַכִּסֵּא וְכֶבֶשׁ בַּזָּהָב לַכִּסֵּא מְאֻחָזִים וְיָדוֹת מִזֶּה וּמִזֶּה עַל־מְקוֹם הַשָּׁבֶת וּשְׁנַיִם אֲרָיוֹת עֹמְדִים אֵצֶל הַיָּדוֹת:	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	וּשְׁנֵים עָשָׂר אֲרָיוֹת עֹמְדִים שָׁם עַל־שֵׁשׁ הַמַּעֲלוֹת מִזֶּה וּמִזֶּה לֹא־נַעֲשָׂה כֵן 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	וְכֹל כְּלֵי מַשְׁקֵה הַמֶּלֶךְ שְׁלֹמֹה זָהָב וְכֹל כְּלֵי בֵּית־יַעַר הַלְּבָנוֹן זָהָב סָגוּר אֵין כֶּסֶף נֶחְשָׁב בִּימֵי שְׁלֹמֹה לִמְאוּמָה:	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־אֳנִיּוֹת לַמֶּלֶךְ הֹלְכוֹת תַּרְשִׁישׁ עִם עַבְדֵי חוּרָם אַחַת לְשָׁלוֹשׁ שָׁנִים תָּבוֹאנָה | אֳנִיּוֹת תַּרְשִׁישׁ נֹשְׂאוֹת זָהָב וָכֶסֶף שֶׁנְהַבִּים וְקוֹפִים וְתוּכִיִּים: פ	But the king *had* ships *which* went *to* Tarshish with Huram'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 מִכֹּל מַלְכֵי הָאָרֶץ לְעֹשֶׁר וְחָכְמָה:	And King Solomon became greater than all the kings of the earth, in riches and wisdom.	|| 1 Ki 10:23.
2 Chr 9:23	וְכָל מַלְכֵי הָאָרֶץ מְבַקְשִׁים אֶת־פְּנֵי שְׁלֹמֹה לִשְׁמֹעַ אֶת־חָכְמָתוֹ אֲשֶׁר־נָתַן הָאֱלֹהִים בִּלְבָּוֹ:	And all the kings of the earth would seek an audience with Solomon, so as to hear his wisdom which God had put in his heart.	|| 1 Ki 10:24. an audience with ← *the face of*.
2 Chr 9:24	וְהֵם מְבִיאִים אִישׁ מִנְחָתוֹ כְּלֵי כֶסֶף וּכְלֵי זָהָב וּשְׂלָמוֹת נֶשֶׁק וּבְשָׂמִים סוּסִים וּפְרָדִים דְּבַר־שָׁנָה בְּשָׁנָה: פ	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.	|| 1 Ki 10:25. an event ← *a thing*. year in year out ← *year by year*, but not necessarily just one event per year.
2 Chr 9:25	וַיְהִי לִשְׁלֹמֹה אַרְבַּעַת אֲלָפִים אֲרִיוֹת סוּסִים וּמַרְכָּבוֹת וּשְׁנֵים־עָשָׂר אֶלֶף פָּרָשִׁים וַיַּנִּיחֵם בְּעָרֵי הָרֶכֶב וְעִם־הַמֶּלֶךְ בִּירוּשָׁלִָם:	And Solomon had four thousand stables for horses, and chariots, and twelve thousand horsemen, and he located them in the cities of the chariots, and with the king in Jerusalem.	

2 Chr 9:26	וַיְהִי מוֹשֵׁל בְּכָל־הַמְּלָכִים מִן־הַנָּהָר וְעַד־אֶרֶץ פְּלִשְׁתִּים וְעַד גְּבוּל מִצְרָיִם:	And he was a ruler over all the kings from the river up to the land of the Philistines and up to the border with Egypt.	the river: i.e. *the Euphrates* [CB].
2 Chr 9:27	וַיִּתֵּן הַמֶּלֶךְ אֶת־הַכֶּסֶף בִּירוּשָׁלַ͏ִם כָּאֲבָנִים וְאֶת הָאֲרָזִים נָתַן כַּשִּׁקְמִים אֲשֶׁר־בַּשְּׁפֵלָה לָרֹב:	And the king made silver *commonplace* in Jerusalem like stones *in their abundance*, and he made cedars like the sycamores which *are* in the lowlands in abundance.	|| 1 Ki 10:27, 2 Chr 1:15.
2 Chr 9:28	וּמוֹצִיאִים סוּסִים מִמִּצְרַיִם לִשְׁלֹמֹה וּמִכָּל־הָאֲרָצוֹת:	And they brought horses to Solomon from Egypt, and from all countries.	|| 1 Ki 10:28, 2 Chr 1:16.
2 Chr 9:29	וְשְׁאָר דִּבְרֵי שְׁלֹמֹה הָרִאשֹׁנִים וְהָאַחֲרוֹנִים הֲלֹא־הֵם כְּתוּבִים עַל־דִּבְרֵי נָתָן הַנָּבִיא וְעַל־נְבוּאַת אֲחִיָּה הַשִּׁילוֹנִי וּבַחֲזוֹת *יעדי יֶעְדּוֹ הַחֹזֶה** עַל־יָרָבְעָם בֶּן־נְבָט:	And *as for* the rest of Solomon's affairs – the first and the last – *are* they not written in the Chronicles of Nathan the prophet and in the Prophecy of Ahijah the Shilonite, and in the Visions of {Q: Iddo} [K: Iddi] the seer against Jeroboam the son of Nebat?	Iddo *(qeré)* ← *Jeddo* here. The name is variously spelled. || 1 Ki 11:41.
2 Chr 9:30	וַיִּמְלֹךְ שְׁלֹמֹה בִּירוּשָׁלַ͏ִם עַל־כָּל־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה:	And Solomon reigned in Jerusalem over the whole of Israel for forty years.	|| 1 Ki 11:42.
2 Chr 9:31	וַיִּשְׁכַּב שְׁלֹמֹה עִם־אֲבֹתָיו וַיִּקְבְּרֻהוּ בְּעִיר דָּוִיד אָבִיו וַיִּמְלֹךְ רְחַבְעָם בְּנוֹ תַּחְתָּיו: פ	And Solomon lay with his fathers, and they buried him in the City of David his father. And Rehoboam his son reigned in place of him.	|| 1 Ki 11:43, 1 Chr 3:10. Rehoboam: see 1 Ki 11:43.
2 Chr 10:1	וַיֵּלֶךְ רְחַבְעָם שְׁכֶמָה כִּי שְׁכֶם בָּאוּ כָל־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 כִּשְׁמֹעַ יָרָבְעָם בֶּן־נְבָט וְהוּא בְּמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיֵּשֶׁב יָרָבְעָם מִמִּצְרָיִם׃	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־לוֹ וַיָּבֹא יָרָבְעָם וְכָל־יִשְׂרָאֵל וַיְדַבְּרוּ אֶל־רְחַבְעָם לֵאמֹר׃	For they sent *messengers* and called for him. And Jeroboam came, as *did* all Israel, and they spoke to Rehoboam and said,	|| 1 Ki 12:3.
2 Chr 10:4	אָבִיךָ הִקְשָׁה אֶת־עֻלֵּנוּ וְעַתָּה הָקֵל מֵעֲבֹדַת אָבִיךָ הַקָּשָׁה וּמֵעֻלּוֹ הַכָּבֵד אֲשֶׁר־נָתַן עָלֵינוּ וְנַעַבְדֶךָּ׃	"Your father made our yoke heavy, but lighten now the hard work *imposed* 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 עֹוד שְׁלֹשֶׁת יָמִים וְשׁוּבוּ אֵלָי וַיֵּלֶךְ הָעָם׃ ס	And he said to them, "*In* three days' *time* come back to me." So the people went *away*.	|| 1 Ki 12:5.
2 Chr 10:6	וַיִּוָּעַץ הַמֶּלֶךְ רְחַבְעָם אֶת־הַזְּקֵנִים אֲשֶׁר־הָיוּ עֹמְדִים לִפְנֵי שְׁלֹמֹה אָבִיו בִּהְיֹתוֹ חַי לֵאמֹר אֵיךְ אַתֶּם נֹועָצִים לְהָשִׁיב לָעָם־הַזֶּה דָּבָר׃	Then King Rehoboam consulted with the elders who had stood before Solomon his father when he was alive, and he said, "How do you advise *me* to reply 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 לְטֹוב לְהָעָם הַזֶּה וּרְצִיתָם וְדִבַּרְתָּ אֲלֵהֶם דְּבָרִים טוֹבִים וְהָיוּ לְךָ 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 pleasing words to them, then they will be your servants all the time."	|| 1 Ki 12:7. pleasing ← *good*. all the time ← *all the days*.

2 Chr 10:8	וַיַּעֲזֹ֞ב אֶת־עֲצַ֣ת הַזְּקֵנִ֗ים אֲשֶׁ֤ר יְעָצֻהוּ֙ וַיִּוָּעַ֔ץ אֶת־הַיְלָדִ֖ים אֲשֶׁ֣ר גָּדְל֑וּ אִתּ֥וֹ הָעֹמְדִ֖ים לְפָנָֽיו׃	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.	|| 1 Ki 12:8. ignored ← *left*.
2 Chr 10:9	וַיֹּ֣אמֶר אֲלֵהֶ֗ם מֶ֤ה אַתֶּם֙ נוֹעָצִ֔ים וְנָשִׁ֖יב דָּבָ֑ר אֶת־הָעָ֣ם הַזֶּ֔ה אֲשֶׁ֥ר דִּבְּר֣וּ אֵלַ֔י לֵאמֹ֖ר הָקֵ֣ל מִן־הָעֹ֑ל אֲשֶׁ֥ר־נָתַ֖ן אָבִ֥יךָ עָלֵֽינוּ׃	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	וַיְדַבְּר֣וּ אִתּ֗וֹ הַיְלָדִים֙ אֲשֶׁ֣ר גָּדְל֣וּ אִתּ֔וֹ לֵאמֹ֖ר כֹּֽה־תֹאמַ֣ר לָעָ֑ם אֲשֶׁר־דִּבְּר֣וּ אֵלֶ֗יךָ לֵאמֹר֙ אָבִ֣יךָ הִכְבִּ֔יד אֶת־עֻלֵּ֖נוּ וְאַתָּ֥ה הָקֶל מֵעָלֵ֑ינוּ כֹּ֥ה תֹאמַ֖ר אֲלֵהֶ֑ם קָטָנִ֕י עָבָ֖ה מִמָּתְנֵ֥י אָבִֽי׃	And the children who had grown up with him spoke to him and said, "Say this to the 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.	|| 1 Ki 12:10. this *(2x)* ← *thus*. on us ← *from us*.
2 Chr 10:11	וְעַתָּ֣ה אָבִ֔י הֶעְמִ֖יס עֲלֵיכֶ֣ם עֹ֑ל כָּבֵ֕ד וַאֲנִ֖י אֹסִ֥יף עַל־עֻלְּכֶ֛ם אָבִ֥י יִסַּ֖ר אֶתְכֶ֥ם בַּשּׁוֹטִ֑ים וַאֲנִ֖י בָּעַקְרַבִּֽים׃ ס	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.' "	|| 1 Ki 12:11.
2 Chr 10:12	וַיָּבֹ֣א יָרָבְעָ֗ם וְכָל־הָעָם֙ אֶל־רְחַבְעָ֔ם בַּיּ֖וֹם הַשְּׁלִשִׁ֑י כַּאֲשֶׁ֣ר דִּבֶּ֔ר הַמֶּ֖לֶךְ לֵאמֹ֑ר שׁ֚וּבוּ אֵלַ֔י בַּיּ֖וֹם הַשְּׁלִשִֽׁי׃	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."	|| 1 Ki 12:12.

2 Chr 10:13	וַיַּעֲנֵם הַמֶּלֶךְ קָשָׁה וַיַּעֲזֹב הַמֶּלֶךְ רְחַבְעָם אֵת עֲצַת הַזְּקֵנִים:	And the king answered them harshly, and King Rehoboam ignored the advice of the elders.	|| 1 Ki 12:13. ignored ← *left*.
2 Chr 10:14	וַיְדַבֵּר אֲלֵהֶם כַּעֲצַת הַיְלָדִים לֵאמֹר אַכְבִּיד אֶת־עֻלְּכֶם וַאֲנִי אֹסִיף עָלָיו אָבִי יִסַּר אֶתְכֶם בַּשּׁוֹטִים וַאֲנִי בָּעַקְרַבִּים:	And he spoke to them according to the advice of the children and said, "I will make your yoke heavy, and I will add to it. My father chastened you with whips, but I *will chasten you* with scorpions."	I will make ... heavy: AV differs, reading אָבִי הִכְבִּיד *(My father ... made heavy)*; compare [BHS-CA] *mlt Mss Vrs*. || 1 Ki 12:14.
2 Chr 10:15	וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הָיְתָה נְסִבָּה מֵעִם הָאֱלֹהִים לְמַעַן הָקִים יְהוָה אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר בְּיַד אֲחִיָּהוּ הַשִּׁלוֹנִי אֶל־יָרָבְעָם בֶּן־נְבָט:	And the king did not listen to the people, because it was a turn *of events* from God, in order for the LORD to establish his word which he had spoken through the agency of Ahijah the Shilonite to Jeroboam the son of Nebat.	|| 1 Ki 12:15. agency ← *hand*.
2 Chr 10:16	וְכָל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ לָהֶם וַיָּשִׁיבוּ הָעָם אֶת־הַמֶּלֶךְ | לֵאמֹר מַה־לָּנוּ חֵלֶק בְּדָוִיד וְלֹא־נַחֲלָה בְּבֶן־יִשַׁי אִישׁ לְאֹהָלֶיךָ יִשְׂרָאֵל עַתָּה רְאֵה בֵיתְךָ דָּוִיד וַיֵּלֶךְ כָּל־יִשְׂרָאֵל לְאֹהָלָיו: ס	And the whole of Israel *realized* that the king had not heeded them, and the people replied to the king and said, "What part *have* we with David?" And, "*There is* no inheritance in the son of Jesse. Everyone to your {M: tents} [P: gods], O Israel. Now you see to your *own* house, David." Then all Israel went to their tents.	[CB] claims an amendment by the Sopherim. See 1 Ki 12:16, where the remarks on the second occurrence of *tents* also apply here. || 1 Ki 12:16. Everyone ← *Each*.
2 Chr 10:17	וּבְנֵי יִשְׂרָאֵל הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה וַיִּמְלֹךְ עֲלֵיהֶם רְחַבְעָם:	But *as for* the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them.	|| 1 Ki 12:17.

2 Chr 10:18	וַיִּשְׁלַ֤ח הַמֶּ֙לֶךְ֙ רְחַבְעָ֔ם אֶת־הֲדֹרָ֖ם אֲשֶׁ֣ר עַל־הַמַּ֑ס וַיִּרְגְּמ֨וּ־בֹ֜ו בְּנֵ֤י־יִשְׂרָאֵל֙ אֶ֔בֶן וַיָּ֖מָת וְהַמֶּ֣לֶךְ רְחַבְעָ֔ם הִתְאַמֵּ֖ץ לַעֲלֹ֣ות בַּמֶּרְכָּבָ֑ה לָנ֖וּס יְרוּשָׁלִָֽם׃ ס	Then when King Rehoboam sent Hadoram, who *was* in charge of the tax, the sons of Israel stoned him, and he died, and King Rehoboam scrambled to board a carriage to flee *to* Jerusalem.	|| 1 Ki 12:18. stoned him ← *"bouldered" him (with) stone*. scrambled ← *made himself strong*.
2 Chr 10:19	וַיִּפְשְׁעוּ֙ יִשְׂרָאֵ֔ל בְּבֵ֖ית דָּוִ֑יד עַ֖ד הַיֹּ֥ום הַזֶּֽה׃ ס	So Israel revolted against the house of David, *as it is* up to this day.	|| 1 Ki 12:19.
2 Chr 11:1	וַיָּבֹ֤א רְחַבְעָם֙ יְרוּשָׁלַ֔͏ִם וַיַּקְהֵ֗ל אֶת־בֵּ֤ית יְהוּדָה֙ וּבִנְיָמִ֔ן מֵאָ֥ה וּשְׁמֹונִ֖ים אֶ֣לֶף בָּחוּר֑ עֹשֵׂ֣ה מִלְחָמָ֔ה לְהִלָּחֵם֙ עִם־יִשְׂרָאֵ֔ל לְהָשִׁ֥יב אֶת־הַמַּמְלָכָ֖ה לִרְחַבְעָֽם׃ פ	Then when Rehoboam arrived *in* Jerusalem, he convened the house of Judah and Benjamin – one hundred and eighty thousand young men – *who* were about to wage war, so as to fight against Israel, so as to restore the kingdom to Rehoboam.	|| 1 Ki 12:21. against ← *with*. See Gen 14:8.
2 Chr 11:2	וַיְהִ֥י דְבַר־יְהוָ֖ה אֶל־שְׁמַעְיָ֣הוּ אִ֣ישׁ־הָאֱלֹהִ֔ים לֵאמֹֽר׃	And the word of the LORD came to Shemaiah, a man of God, and it said,	|| 1 Ki 12:22. came ← *became*.
2 Chr 11:3	אֱמֹ֞ר אֶל־רְחַבְעָ֣ם בֶּן־שְׁלֹמֹ֗ה מֶ֚לֶךְ יְהוּדָה֙ וְאֶל֙ כָּל־יִשְׂרָאֵ֔ל בִּיהוּדָ֖ה וּבִנְיָמִ֑ן לֵאמֹֽר׃	"Speak to Rehoboam the son of Solomon, the king of Judah, and to the whole of Israel in Judah and Benjamin, and say,	|| 1 Ki 12:23.

2 Chr 11:4	כֹּה אָמַר יְהוָה לֹא־תַעֲלוּ וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאִתִּי נִהְיָה הַדָּבָר הַזֶּה וַיִּשְׁמְעוּ אֶת־דִּבְרֵי יְהוָה וַיָּשֻׁבוּ מִלֶּכֶת אֶל־יָרָבְעָם׃ פ	'This *is what* the LORD says: «Do not go up, and do not fight against your brothers. Go back, each *one* 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	וַיֵּשֶׁב רְחַבְעָם בִּירוּשָׁלִַם וַיִּבֶן עָרִים לְמָצוֹר בִּיהוּדָה׃	And Rehoboam lived in Jerusalem, and he built cities as fortification in Judah.	lived ← *dwelt*.
2 Chr 11:6	וַיִּבֶן אֶת־בֵּית־לֶחֶם וְאֶת־עֵיטָם וְאֶת־תְּקוֹעַ׃	And he built *up* Bethlehem and Etam and Tekoa,	
2 Chr 11:7	וְאֶת־בֵּית־צוּר וְאֶת־שׂוֹכוֹ וְאֶת־עֲדֻלָּם׃	and Beth-Zur and Sochoh and Adullam,	Sochoh: AV= *Shoco* here. See 1 Sam 17:1.
2 Chr 11:8	וְאֶת־גַּת וְאֶת־מָרֵשָׁה וְאֶת־זִיף׃	and Gath and Mareshah and Ziph,	
2 Chr 11:9	וְאֶת־אֲדוֹרַיִם וְאֶת־לָכִישׁ וְאֶת־עֲזֵקָה׃	and Adoraim and Lachish and Azekah,	
2 Chr 11:10	וְאֶת־צָרְעָה וְאֶת־אַיָּלוֹן 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	וַיְחַזֵּק אֶת־הַמְּצֻרוֹת וַיִּתֵּן בָּהֶם נְגִידִים וְאֹצְרוֹת מַאֲכָל וְשֶׁמֶן וְיָיִן׃	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 וָעִיר צִנּוֹת וּרְמָחִים וַיְחַזְּקֵם לְהַרְבֵּה מְאֹד וַיְהִי־לוֹ 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 הִתְיַצְּבוּ 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־מִגְרְשֵׁיהֶם וַאֲחֻזָּתָם וַיֵּלְכוּ לִיהוּדָה וְלִירוּשָׁלִָם כִּי־הִזְנִיחָם יָרָבְעָם וּבָנָיו מִכַּהֵן 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	וַיַּעֲמֶד־לוֹ כֹּהֲנִים לַבָּמוֹת וְלַשְּׂעִירִים וְלָעֲגָלִים אֲשֶׁר עָשָׂה:	and he had appointed himself priests for the *idolatrous* raised sites and for the satyrs and the calves which he had made.	he ... he: i.e. *Jeroboam*, as [CB]. satyrs: i.e. *goat-like demons*.
2 Chr 11:16	וְאַחֲרֵיהֶם מִכֹּל שִׁבְטֵי יִשְׂרָאֵל הַנֹּתְנִים אֶת־לְבָבָם לְבַקֵּשׁ אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל בָּאוּ יְרוּשָׁלַ͏ִם לִזְבֹּחַ 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, *to* Jerusalem to sacrifice to the LORD God of their fathers.	
2 Chr 11:17	וַיְחַזְּקוּ אֶת־מַלְכוּת יְהוּדָה וַיְאַמְּצוּ אֶת־רְחַבְעָם בֶּן־שְׁלֹמֹה לְשָׁנִים שָׁלוֹשׁ כִּי הָלְכוּ בְּדֶרֶךְ דָּוִיד וּשְׁלֹמֹה לְשָׁנִים שָׁלוֹשׁ:	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 רְחַבְעָם אִשָּׁה אֶת־מָחֲלַת בן־**בַּת־יְרִימוֹת* בֶּן־דָּוִיד אֲבִיהַיִל בַּת־אֱלִיאָב בֶּן־יִשָׁי:	And Rehoboam took a wife – Mahalath the {Q: daughter} [K: son] of Jerimoth the son of David, *and* Abihail, the daughter of Eliab, the son of Jesse.	The *ketiv*, although masculine, could perhaps be taken as *child*. took ← *took for himself*.

2 Chr 11:19	וַתֵּלֶד לוֹ בָּנִים אֶת־יְעוּשׁ וְאֶת־שְׁמַרְיָה וְאֶת־זָהַם:	And she bore him sons: Jeush and Shemariah and Zaham.	Shemariah: AV differs *(Shamariah)*, dating from the 1611 edition, but elsewhere *Shemariah*.
2 Chr 11:20	וְאַחֲרֶיהָ לָקַח אֶת־מַעֲכָה בַּת־אַבְשָׁלוֹם וַתֵּלֶד לוֹ אֶת־אֲבִיָּה וְאֶת־עַתַּי וְאֶת־זִיזָא וְאֶת־שְׁלֹמִית:	And after her he took Maachah, Absalom's daughter, and she bore him Abijah and Attai and Ziza and Shelomith.	
2 Chr 11:21	וַיֶּאֱהַב רְחַבְעָם אֶת־מַעֲכָה בַּת־אַבְשָׁלוֹם מִכָּל־נָשָׁיו וּפִילַגְשָׁיו כִּי נָשִׁים שְׁמוֹנֶה־עֶשְׂרֵה נָשָׂא וּפִילַגְשִׁים שִׁשִּׁים וַיּוֹלֶד עֶשְׂרִים וּשְׁמוֹנָה בָּנִים וְשִׁשִּׁים בָּנוֹת:	And Rehoboam loved Maachah the daughter of Absalom *the most* 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 רְחַבְעָם אֶת־אֲבִיָּה בֶּן־מַעֲכָה לְנָגִיד בְּאֶחָיו כִּי לְהַמְלִיכוֹ:	And Rehoboam appointed Abijah the son of Maachah as head – as leader among his brothers – for *it was* to make him king.	
2 Chr 11:23	וַיָּבֶן וַיְפָרֵץ מִכָּל־בָּנָיו לְכָל־אַרְצוֹת יְהוּדָה וּבִנְיָמִן לְכֹל עָרֵי הַמִּבְצָרוֹת וַיִּתֵּן לָהֶם הַמָּזוֹן לָרֹב וַיִּשְׁאַל הֲמוֹן 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 כְּהָכִין מַלְכוּת רְחַבְעָם וּכְחֶזְקָתוֹ עָזַב 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 בַּשָּׁנָה הַחֲמִישִׁית לַמֶּלֶךְ רְחַבְעָם עָלָה שִׁישַׁק מֶלֶךְ־מִצְרַיִם עַל־יְרוּשָׁלִַם כִּי מָעֲלוּ בַּיהוָה׃	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	בְּאֶלֶף וּמָאתַיִם רֶכֶב וּבְשִׁשִּׁים אֶלֶף פָּרָשִׁים וְאֵין מִסְפָּר לָעָם אֲשֶׁר־בָּאוּ עִמּוֹ מִמִּצְרַיִם לוּבִים סֻכִּיִּים 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 לִיהוּדָה וַיָּבֹא עַד־יְרוּשָׁלִַם׃ ס	and he took the fortified cities which *belonged* to Judah, and he came to Jerusalem.	
2 Chr 12:5	וּשְׁמַעְיָה הַנָּבִיא בָּא אֶל־רְחַבְעָם וְשָׂרֵי יְהוּדָה אֲשֶׁר־נֶאֶסְפוּ אֶל־יְרוּשָׁלִַם מִפְּנֵי שִׁישַׁק וַיֹּאמֶר לָהֶם כֹּה־אָמַר יְהוָה אַתֶּם עֲזַבְתֶּם אֹתִי וְאַף־אֲנִי עָזַבְתִּי אֶתְכֶם בְּיַד־שִׁישָׁק׃	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	וַיִּכָּנְעוּ שָׂרֵי־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 נִכְנָעוּ הָיָה דְבַר־יְהוָה אֶל־שְׁמַעְיָה ׀ לֵאמֹר נִכְנְעוּ לֹא אַשְׁחִיתֵם וְנָתַתִּי לָהֶם כִּמְעַט לִפְלֵיטָה וְלֹא־תִתַּךְ חֲמָתִי בִּירוּשָׁלַ͏ִם בְּיַד־שִׁישָׁק׃	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 וְיֵדְעוּ עֲבֹדָתִי וַעֲבֹדַת מַמְלְכוֹת הָאֲרָצוֹת׃ ס	But they will be his servants, and they will know *what it means* to serve me and to serve the kingdoms of the *various* countries.”	to serve me ... to serve ← *my service ... the service of*, objective genitives.
2 Chr 12:9	וַיַּעַל שִׁישַׁק מֶלֶךְ־מִצְרַיִם עַל־יְרוּשָׁלַ͏ִם וַיִּקַּח אֶת־אֹצְרוֹת בֵּית־יְהוָה וְאֶת־אֹצְרוֹת בֵּית הַמֶּלֶךְ אֶת־הַכֹּל לָקָח וַיִּקַּח אֶת־מָגִנֵּי הַזָּהָב אֲשֶׁר עָשָׂה שְׁלֹמֹה׃	Then Shishak king of Egypt came up against Jerusalem, and he took the treasures of the house of the LORD and the treasures of the king's house. He took everything *away*, and he took *away* the golden shields which Solomon had made.	|| 1 Ki 14:26. treasures *(2x)* ← *treasuries*.
2 Chr 12:10	וַיַּעַשׂ הַמֶּלֶךְ רְחַבְעָם תַּחְתֵּיהֶם מָגִנֵּי נְחֹשֶׁת וְהִפְקִיד עַל־יַד שָׂרֵי הָרָצִים הַשֹּׁמְרִים פֶּתַח בֵּית הַמֶּלֶךְ׃	Then King Rehoboam made shields of copper instead of them, and he committed *them* to the care of the captains of the couriers who guarded the entrance to the king's house.	|| 1 Ki 14:27. care ← *hand*. couriers ← *runners*.
2 Chr 12:11	וְהָיָה מִדֵּי־בֹא הַמֶּלֶךְ בֵּית יְהוָה בָּאוּ הָרָצִים וְנָשְׂאוּם וְהֵשִׁבוּם אֶל־תָּא הָרָצִים׃	And it was *the case that* every time the king went *to* the house of the LORD, the couriers came and carried them *there* and *then* brought them back to the repository of the couriers.	|| 1 Ki 14:28. repository: or *side-room*.

2 Chr 12:12	וּבְהַכָּנְעוֹ שָׁב מִמֶּנּוּ אַף־יְהוָה וְלֹא לְהַשְׁחִית לְכָלָה וְגַם בִּיהוּדָה הָיָה דְּבָרִים טוֹבִים: ס	And at him humbling himself, the LORD's anger subsided, and he did not completely ruin *him*, and also in Judah there were good reports.	subsided ← *departed from him*. reports ← *words, things*.
2 Chr 12:13	וַיִּתְחַזֵּק הַמֶּלֶךְ רְחַבְעָם בִּירוּשָׁלַ͏ִם וַיִּמְלֹךְ כִּי בֶן־אַרְבָּעִים וְאַחַת שָׁנָה רְחַבְעָם בְּמָלְכוֹ וְשֶׁבַע עֶשְׂרֵה שָׁנָה	מָלַךְ בִּירוּשָׁלַ͏ִם הָעִיר אֲשֶׁר־בָּחַר יְהוָה לָשׂוּם אֶת־שְׁמוֹ שָׁם מִכֹּל שִׁבְטֵי יִשְׂרָאֵל וְשֵׁם אִמּוֹ נַעֲמָה הָעַמֳּנִית:	And King Rehoboam strengthened himself in Jerusalem, and he reigned, for Rehoboam *was* forty-one years old when he *started to* 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 *was* Naamah the Ammonitess.	|| 1 Ki 14:21.
2 Chr 12:14	וַיַּעַשׂ הָרַע כִּי לֹא הֵכִין לִבּוֹ לִדְרוֹשׁ אֶת־יְהוָה: ס	Then he did evil, for he did not resolve to seek the LORD.	|| 1 Ki 14:22. resolve ← *prepare / set his heart*.
2 Chr 12:15	וְדִבְרֵי רְחַבְעָם הָרִאשֹׁנִים וְהָאַחֲרוֹנִים הֲלֹא־הֵם כְּתוּבִים בְּדִבְרֵי שְׁמַעְיָה הַנָּבִיא וְעִדּוֹ הַחוֹזֶה לְהִתְיַחֵשׂ וּמִלְחֲמוֹת רְחַבְעָם וְיָרָבְעָם כָּל־הַיָּמִים:	And the affairs of Rehoboam – the first and the last – *are* they not written in the Chronicles of Shemaiah the prophet and Iddo the seer, as registered according to genealogies? And *there were* wars between Rehoboam and Jeroboam all the time.	|| 1 Ki 14:29, 1 Ki 14:30. wars between ← *wars of*. Wider use of the construct state. all the time ← *all the days*.
2 Chr 12:16	וַיִּשְׁכַּב רְחַבְעָם עִם־אֲבֹתָיו וַיִּקָּבֵר בְּעִיר דָּוִיד וַיִּמְלֹךְ אֲבִיָּה בְנוֹ תַּחְתָּיו: 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 *Abijam* in 1 Ki 14:31 and related verses.

2 Chr 13:1	בִּשְׁנַ֥ת שְׁמוֹנֶ֛ה עֶשְׂרֵ֖ה לַמֶּ֣לֶךְ יָרָבְעָ֑ם וַיִּמְלֹ֖ךְ אֲבִיָּ֥ה עַל־יְהוּדָֽה׃	In the eighteenth year of King Jeroboam, Abijah *started to* reign over Judah.	|| 1 Ki 15:1.
2 Chr 13:2	שָׁלֹ֥שׁ שָׁנִ֖ים מָלַ֣ךְ בִּירוּשָׁלִָ֑ם וְשֵׁם֙ אִמּ֔וֹ מִיכָיָ֥הוּ בַת־אוּרִיאֵ֖ל מִן־גִּבְעָ֑ה וּמִלְחָמָ֥ה הָיְתָ֛ה בֵּ֥ין אֲבִיָּ֖ה וּבֵ֥ין יָרָבְעָֽם׃	He reigned for three years in Jerusalem. And the name of his mother *was* 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= *Michaiah* here; more commonly *Micaiah*. In 1 Ki 15:2, the name is *Maachah*. Gibeah: see Josh 15:57. Abijah and Jeroboam: in 1 Ki 15:6, the ↴
2 Chr 13:3	וַיֶּֽאְסֹ֨ר אֲבִיָּ֜ה אֶת־הַמִּלְחָמָ֗ה בְּחַ֙יִל֙ גִּבּוֹרֵ֣י מִלְחָמָ֔ה אַרְבַּ֥ע־מֵא֖וֹת אֶ֣לֶף אִ֑ישׁ בָּחֻ֣ור ס וְיָרָבְעָ֞ם עָרַ֣ךְ עִמּ֗וֹ מִלְחָמָה֙ בִּשְׁמוֹנֶ֣ה מֵא֔וֹת אֶ֥לֶף אִ֖ישׁ בָּחֻ֣ור גִּבּ֥וֹר חָֽיִל׃ ס	And Abijah gave battle with a force of warriors, of four hundred thousand elite men, while Jeroboam drew up battle *lines* against him with eight hundred thousand elite men – valiant warriors.	↳ war is between Rehoboam (Abijah's father) and Jeroboam. gave ← *bound (battle)*. Dutch parallels the Hebrew *(de strijd) aanbinden*. against him ← *with him*. See Gen 14:8.
2 Chr 13:4	וַיָּ֣קָם אֲבִיָּ֗ה מֵעַל֙ לְהַ֣ר צְמָרַ֔יִם אֲשֶׁ֖ר בְּהַ֣ר אֶפְרָ֑יִם וַיֹּ֙אמֶר֙ שִׁמְעוּנִ֣י יָרָבְעָ֔ם וְכָל־יִשְׂרָאֵ֖ל׃	And Abijah stood up on Mount Zemaraim, which *is* at Mount Ephraim, and he said, “Listen to me, Jeroboam and all Israel.	on ← *from on*, which can mean *above*, as in Gen 1:7.
2 Chr 13:5	הֲלֹ֣א לָכֶ֗ם לָדַ֙עַת֙ כִּ֣י יְהוָ֣ה ׀ אֱלֹהֵ֣י יִשְׂרָאֵ֗ל נָתַ֤ן מַמְלָכָה֙ לְדָוִ֔יד עַל־יִשְׂרָאֵ֖ל לְעוֹלָ֣ם ל֑וֹ ולְבָנָ֖יו בְּרִ֥ית מֶֽלַח׃ ס	*Is* it not *given* to you to know that the Lord God of Israel gave a kingdom to David, over Israel age-abidingly, to him and his sons, *in* a covenant of salt?	his sons: i.e. *his descendants*. a covenant of salt: i.e. *an indissoluble covenant*.
2 Chr 13:6	וַיָּ֣קָם יָרָבְעָ֣ם בֶּן־נְבָ֔ט עֶ֖בֶד שְׁלֹמֹ֣ה בֶן־דָּוִ֑יד וַיִּמְרֹ֖ד עַל־אֲדֹנָֽיו׃	But Jeroboam the son of Nebat, a servant of Solomon the son of David, rose up and rebelled against his master.	master: or *lord(s)*, but we take it as against Solomon, rather than against *the Lord*.

2 Chr 13:7	וַיִּקָּבְצוּ עָלָיו אֲנָשִׁים רֵקִים בְּנֵי בְלִיַּעַל וַיִּתְאַמְּצוּ עַל־רְחַבְעָם בֶּן־שְׁלֹמֹה וּרְחַבְעָם הָיָה נַעַר וְרַךְ־לֵבָב וְלֹא הִתְחַזֵּק לִפְנֵיהֶם׃	And idle men joined him – good-for-nothing lads – and they emboldened themselves against Rehoboam the son of Solomon, when Rehoboam was a tender-hearted youth and *could* not gather strength to confront them.	joined ← *gathered to*. good-for-nothing lads ← *sons of without use*. to confront ← *in the face of*.
2 Chr 13:8	וְעַתָּה ׀ אַתֶּם אֹמְרִים לְהִתְחַזֵּק לִפְנֵי מַמְלֶכֶת יְהוָה בְּיַד בְּנֵי דָוִיד וְאַתֶּם הָמוֹן רָב וְעִמָּכֶם עֶגְלֵי זָהָב אֲשֶׁר עָשָׂה לָכֶם יָרָבְעָם לֵאלֹהִים׃	But now you say that *you* will gather strength to confront the LORD's kingdom, *which is* under the authority of the sons of David, and *that* you *are* a great multitude, and *that* with you *are* golden calves which Jeroboam made for you as gods.	under the authority ← *in the hand*.
2 Chr 13:9	הֲלֹא הִדַּחְתֶּם אֶת־כֹּהֲנֵי יְהוָה אֶת־בְּנֵי אַהֲרֹן וְהַלְוִיִּם וַתַּעֲשׂוּ לָכֶם כְּהֲנִים כְּעַמֵּי הָאֲרָצוֹת כָּל־הַבָּא לְמַלֵּא יָדוֹ בְּפַר בֶּן־בָּקָר וְאֵילִם שִׁבְעָה וְהָיָה כֹהֵן לְלֹא אֱלֹהִים׃ ס	Have you not thrust out the LORD's priests – the sons of Aaron and the Levites – and created for yourselves priests like the nations of the *various* countries? Everyone who comes to commission himself with a bull-calf and seven rams becomes a priest of non-gods.	created ← *made*. commission himself ← *fill his hand*.
2 Chr 13:10	וַאֲנַחְנוּ יְהוָה אֱלֹהֵינוּ וְלֹא עֲזַבְנֻהוּ וְכֹהֲנִים מְשָׁרְתִים לַיהוָה בְּנֵי אַהֲרֹן וְהַלְוִיִּם בַּמְלָאכֶת׃	But *as for* us, the LORD *is* our God, and we have not forsaken him, and the priests *who* serve the LORD *are* the sons of Aaron, and the Levites *are engaged* in the work,	

2 Chr 13:11	וּמַקְטִרִים לַיהוָה עֹלוֹת בַּבֹּקֶר־בַּבֹּקֶר וּבָעֶרֶב־בָּעֶרֶב וּקְטֹרֶת־סַמִּים וּמַעֲרֶכֶת לֶחֶם עַל־הַשֻּׁלְחָן הַטָּהוֹר וּמְנוֹרַת הַזָּהָב וְנֵרֹתֶיהָ לְבָעֵר בָּעֶרֶב בָּעֶרֶב כִּי־שֹׁמְרִים אֲנַחְנוּ אֶת־מִשְׁמֶרֶת יְהוָה אֱלֹהֵינוּ וְאַתֶּם עֲזַבְתֶּם אֹתוֹ׃	and they make burnt offerings to the LORD with incense every morning and every evening, and incense from fragrances, and *see to* the arrangement of the *show*bread on the pure table, and the golden lampstand and its candles so that *they* burn every evening. For we keep the duty of observance of the LORD our God, but you have forsaken him.	incense from ← *incense of*. Wider use of the construct state.
2 Chr 13:12	וְהִנֵּה עִמָּנוּ בָרֹאשׁ הָאֱלֹהִים | וְכֹהֲנָיו וַחֲצֹצְרוֹת הַתְּרוּעָה לְהָרִיעַ עֲלֵיכֶם בְּנֵי יִשְׂרָאֵל אַל־תִּלָּחֲמוּ עִם־יְהוָה אֱלֹהֵי־אֲבֹתֵיכֶם כִּי־לֹא תַצְלִיחוּ׃	And look, with us at the head *is* God, and his priests and the trumpets, the sounding *of them being* to raise an alarm to you. *You* sons of Israel, do not fight against the LORD God of your fathers, for you will not succeed.”	against ← *with*. See Gen 14:8.
2 Chr 13:13	וְיָרָבְעָם הֵסֵב אֶת־הַמַּאְרָב לָבוֹא מֵאַחֲרֵיהֶם וַיִּהְיוּ לִפְנֵי יְהוּדָה וְהַמַּאְרָב מֵאַחֲרֵיהֶם׃	But Jeroboam wheeled an ambush round so as to get behind them, so that they – *Jeroboam's men* – were facing Judah, whereas *his* ambush *was* behind them.	get ← *come*. whereas: wider use of the *vav*, here contrastive.
2 Chr 13:14	וַיִּפְנוּ יְהוּדָה וְהִנֵּה לָהֶם הַמִּלְחָמָה פָּנִים וְאָחוֹר וַיִּצְעֲקוּ לַיהוָה וְהַכֹּהֲנִים מחצצרים **מַחְצְרִים* בַּחֲצֹצְרוֹת׃	Then when Judah turned round, they became aware that they *faced* battle in front and behind, and they cried out to the LORD, and the priests blew the trumpets.	blew: the *ketiv* and *qeré* are similar words with the same meaning. they became aware that ← *behold*.

2 Chr 13:15	וַיָּרִיעוּ אִישׁ יְהוּדָה וַיְהִי בְּהָרִיעַ אִישׁ יְהוּדָה וְהָאֱלֹהִים נָגַף אֶת־יָרָבְעָם וְכָל־יִשְׂרָאֵל לִפְנֵי אֲבִיָּה וִיהוּדָה:	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	וַיָּנֻסוּ בְנֵי־יִשְׂרָאֵל מִפְּנֵי יְהוּדָה וַיִּתְּנֵם אֱלֹהִים בְּיָדָם:	And the sons of Israel fled before Judah, and God delivered them into their hand.	delivered ← *gave*.
2 Chr 13:17	וַיַּכּוּ בָהֶם אֲבִיָּה וְעַמּוֹ מַכָּה רַבָּה וַיִּפְּלוּ חֲלָלִים מִיִּשְׂרָאֵל חֲמֵשׁ־מֵאוֹת אֶלֶף אִישׁ בָּחוּר:	And Abijah and his people dealt them a severe blow, and five hundred thousand elite men of Israel fell *as* casualties.	dealt them a severe blow ← *struck them (with) a great strike*.
2 Chr 13:18	וַיִּכָּנְעוּ בְנֵי־יִשְׂרָאֵל בָּעֵת הַהִיא וַיֶּאֶמְצוּ בְּנֵי יְהוּדָה כִּי נִשְׁעֲנוּ עַל־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם:	So the sons of Israel were brought low at that time, whereas the sons of Judah displayed strength, because they relied on the LORD God of their fathers.	
2 Chr 13:19	וַיִּרְדֹּף אֲבִיָּהּ אַחֲרֵי יָרָבְעָם וַיִּלְכֹּד מִמֶּנּוּ עָרִים אֶת־בֵּית־אֵל וְאֶת־בְּנוֹתֶיהָ וְאֶת־יְשָׁנָה וְאֶת־בְּנוֹתֶיהָ וְאֶת־*עפרון **עֶפְרַיִן וּבְנֹתֶיהָ:	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: Ephrain] and its satellite villages.	Ephron: Mount Ephron is mentioned in Josh 15:9.
2 Chr 13:20	וְלֹא־עָצַר כֹּחַ־יָרָבְעָם עוֹד בִּימֵי אֲבִיָּהוּ וַיִּגְּפֵהוּ יְהוָה וַיָּמֹת: פ	And Jeroboam did not regain strength in the days of Abijah, and the LORD struck him down, and he died.	regain ← *still retain / enclose*.

2 Chr 13:21	וַיִּתְחַזֵּק אֲבִיָּהוּ וַיִּשָּׂא־לוֹ נָשִׁים אַרְבַּע עֶשְׂרֵה וַיּוֹלֶד עֶשְׂרִים וּשְׁנַיִם בָּנִים וְשֵׁשׁ עֶשְׂרֵה בָּנוֹת: ס	But Abijah became stronger, and he took fourteen wives, and he begot twenty-two sons and sixteen daughters.	took ← *took to himself*.
2 Chr 13:22	וְיֶתֶר דִּבְרֵי אֲבִיָּה וּדְרָכָיו וּדְבָרָיו כְּתוּבִּים בְּמִדְרַשׁ הַנָּבִיא עִדּוֹ:	And the rest of the affairs of Abijah, both his ways and his affairs, *are* written in the Commentary of the Prophet Iddo.	|| 1 Ki 15:7. Commentary: the Hebrew word is *Midrash*, but not in its modern sense.
2 Chr 14:1	וַיִּשְׁכַּב אֲבִיָּה עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ בְּעִיר דָּוִיד וַיִּמְלֹךְ אָסָא בְנוֹ תַּחְתָּיו בְּיָמָיו שָׁקְטָה 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 *was* good and right in the eyes of the LORD his God,	|| 1 Ki 15:11.
2 Chr 14:3	וַיָּסַר אֶת־מִזְבְּחוֹת הַנֵּכָר וְהַבָּמוֹת וַיְשַׁבֵּר אֶת־הַמַּצֵּבוֹת וַיְגַדַּע אֶת־הָאֲשֵׁרִים:	and he removed the foreign altars and the *idolatrous* raised sites, and he broke the *idolatrous* statues up, and he cut the phallic parks down.	|| 1 Ki 15:12.
2 Chr 14:4	וַיֹּאמֶר לִיהוּדָה לִדְרוֹשׁ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וְלַעֲשׂוֹת הַתּוֹרָה וְהַמִּצְוָה:	Then he told Judah to seek the LORD God of their fathers, and to observe the law and the commandments.	observe ← *do*. commandments ← *commandment*, standing for *body of commandments*.
2 Chr 14:5	וַיָּסַר מִכָּל־עָרֵי יְהוּדָה אֶת־הַבָּמוֹת וְאֶת־הַחַמָּנִים וַתִּשְׁקֹט הַמַּמְלָכָה לְפָנָיו:	And he removed from all the cities of Judah the *idolatrous* raised sites, and the sun-images. And the kingdom enjoyed rest before him.	sun-images: mentioned in Lev 26:30.

2 Chr 14:6	וַיִּבֶן עָרֵי מְצוּרָה בִּיהוּדָה כִּי־שָׁקְטָה הָאָרֶץ וְאֵין־עִמּוֹ מִלְחָמָה בַּשָּׁנִים הָאֵלֶּה כִּי־הֵנִיחַ יְהוָה לוֹ׃	And he built fortified cities in Judah, although the land enjoyed rest and he *did* not *have* war in those years, because the LORD gave him rest.	
2 Chr 14:7	וַיֹּאמֶר לִיהוּדָה נִבְנֶה ׀ אֶת־הֶעָרִים הָאֵלֶּה וְנָסֹב חוֹמָה וּמִגְדָּלִים דְּלָתַיִם וּבְרִיחִים עוֹדֶנּוּ הָאָרֶץ לְפָנֵינוּ כִּי דָרַשְׁנוּ אֶת־יְהוָה אֱלֹהֵינוּ דָּרַשְׁנוּ וַיָּנַח לָנוּ מִסָּבִיב וַיִּבְנוּ וַיַּצְלִיחוּ׃ פ	And he said to Judah, "We will build these cities, and we will encircle *them with* a wall and towers *and* doors and bolts, while the land *is* still before us, for we have sought the LORD our God; we sought him, and he has given us rest *all* round." So they built and prospered.	
2 Chr 14:8	וַיְהִי לְאָסָא חַיִל נֹשְׂאֵי צִנָּה וָרֹמַח מִיהוּדָה שְׁלֹשׁ מֵאוֹת אֶלֶף ס וּמִבִּנְיָמִן נֹשְׂאֵי מָגֵן וְדֹרְכֵי קֶשֶׁת מָאתַיִם וּשְׁמוֹנִים אֶלֶף כָּל־אֵלֶּה גִּבּוֹרֵי חָיִל׃	And Asa had an army bearing shield and spear from Judah, three hundred thousand *strong*, and from Benjamin bearing the buckler and drawing the bow, two hundred and eighty thousand *strong*, all these *being* valiant warriors.	buckler: see Jer 46:3.
2 Chr 14:9	וַיֵּצֵא אֲלֵיהֶם זֶרַח הַכּוּשִׁי בְּחַיִל אֶלֶף אֲלָפִים וּמַרְכָּבוֹת שְׁלֹשׁ מֵאוֹת וַיָּבֹא עַד־מָרֵשָׁה׃	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 לְפָנָיו וַיַּעַרְכוּ מִלְחָמָה בְּגֵיא צְפַתָה לְמָרֵשָׁה׃	So Asa went out to confront him, and they drew up *for* battle in the Valley of Zephathah in Mareshah.	in Mareshah ← *(belonging) to Mareshah*.

2 Chr 14:11	וַיִּקְרָ֤א אָסָא֙ אֶל־יְהוָ֣ה אֱלֹהָ֔יו וַיֹּאמַ֕ר יְהוָ֔ה אֵ֥ין עִמְּךָ֖ לַעְזֹ֣ר בֵּ֣ין רַ֔ב לְאֵ֣ין כֹּ֑חַ עָזְרֵ֨נוּ֙ יְהוָ֣ה אֱלֹהֵ֔ינוּ כִּֽי־עָלֶ֖יךָ נִשְׁעַ֣נּוּ וּבְשִׁמְךָ֞ בָּ֣אנוּ עַל־הֶהָמ֣וֹן הַזֶּ֗ה יְהוָה֙ אֱלֹהֵ֣ינוּ אַתָּ֔ה אַל־יַעְצֹ֥ר עִמְּךָ֖ אֱנ֑וֹשׁ ס	And Asa called on the LORD his God and said, “O LORD, *it is* nothing to you to help, whether a large number or whether *those* 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 *are* our God; do not let man obstruct you.”	obstruct you ← *restrain with you*.
2 Chr 14:12	וַיִּגֹּ֥ף יְהוָ֛ה אֶת־הַכּוּשִׁ֖ים לִפְנֵ֣י אָסָ֑א וְלִפְנֵ֣י יְהוּדָ֔ה וַיָּנֻ֖סוּ הַכּוּשִֽׁים׃	And the LORD struck the Ethiopians before Asa and before Judah, and the Ethiopians fled.	
2 Chr 14:13	וַיִּרְדְּפֵ֣ם אָסָ֔א וְהָעָ֖ם אֲשֶׁר־עִמּ֑וֹ עַד־לִגְרָ֗ר וַיִּפֹּ֤ל מִכּוּשִׁים֙ לְאֵ֣ין לָהֶ֔ם מֵֽחְי֔וֹת כִּֽי־נִשְׁבְּר֥וּ לִפְנֵֽי־יְהוָ֖ה וְלִפְנֵ֣י מַחֲנֵ֑הוּ וַיִּשְׂא֖וּ שָׁלָ֥ל הַרְבֵּ֖ה מְאֹֽד׃	And Asa and the people who *were* with him pursued them as far as Gerar, and *so many* of the Ethiopians fell that they *had* no sign of life, for they were crushed before the LORD and before his battalion. And they carried away a very large *quantity of* spoil.	
2 Chr 14:14	וַיַּכּ֗וּ אֵת֙ כָּל־הֶֽעָרִ֔ים סְבִיבוֹת֙ גְּרָ֔ר כִּֽי־הָיָ֥ה פַחַד־יְהוָ֖ה עֲלֵיהֶ֑ם וַיָּבֹ֙זּוּ֙ אֶת־כָּל־הֶֽעָרִ֔ים כִּֽי־בִזָּ֥ה רַבָּ֖ה הָיְתָ֥ה בָהֶֽם׃	And they attacked all the cities around Gerar, for the fear of the 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־אָהֳלֵ֣י מִקְנֶ֔ה הִכּ֖וּ וַיִּשְׁבּ֣וּ צֹ֣אן לָרֹ֔ב וּגְמַלִּ֖ים וַיָּשֻׁ֣בוּ יְרוּשָׁלִָ֑ם ס	And they also attacked the tents of cattle, and they captured sheep in abundance, and camels, and they returned *to* Jerusalem.	
2 Chr 15:1	וְעֲזַרְיָ֥הוּ בֶן־עוֹדֵ֖ד הָיְתָ֥ה עָלָ֖יו רֽוּחַ־אֱלֹהִֽים׃	And the spirit of God came on Azariah the son of Oded.	came ← *became*.

2 Chr 15:2	וַיֵּצֵא֙ לִפְנֵ֣י אָסָ֔א וַיֹּ֥אמֶר לֹ֖ו שְׁמָעֻ֣ונִי אָסָ֗א וְכָל־יְהוּדָה֙ וּבִנְיָמִ֔ן יְהוָ֖ה עִמָּכֶ֑ם בִּֽהְיֹותְכֶ֣ם עִמֹּ֔ו וְאִם־תִּדְרְשֻׁ֥הוּ יִמָּצֵ֖א לָכֶ֑ם וְאִם־תַּעַזְבֻ֣הוּ יַעֲזֹ֔ב אֶתְכֶֽם׃ ס	And he went out to see Asa, and he said to him, “Hear me, Asa, and all Judah and Benjamin. The LORD *is* 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 ← *before, to the face of*.
2 Chr 15:3	וְיָמִ֣ים רַבִּ֔ים לְיִשְׂרָאֵ֖ל לְלֹ֣א	אֱלֹהֵ֣י אֱמֶ֑ת וּלְלֹ֖א כֹּהֵ֥ן מֹורֶ֛ה וּלְלֹ֥א תֹוָֽרָה׃	Now for a long time Israel *was* without the true God, and without a priestly teacher, and without the law,	for a long time ← *many days*. a priestly teacher ← *a priest a teacher*.
2 Chr 15:4	וַיָּשָׁב֙ בַּצַּר־לֹ֔ו עַל־יְהוָ֖ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל וַיְבַקְשֻׁ֖הוּ וַיִּמָּצֵ֥א לָהֶֽם׃	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	וּבָעִתִּ֣ים הָהֵ֔ם אֵ֥ין שָׁלֹ֖ום לַיֹּוצֵ֣א וְלַבָּ֑א כִּ֚י מְהוּמֹ֣ת רַבֹּ֔ות עַ֖ל כָּל־יֹושְׁבֵ֥י הָאֲרָצֹֽות׃	But in those times *there was* no peace to anyone going about their business because *there was* much turmoil over all the inhabitants of the *various* countries.	anyone going about their business ← *the comer out and the goer in*.
2 Chr 15:6	וְכִתְּתוּ֙ גֹּוי־בְּגֹ֣וי וְעִ֔יר בְּעִ֖יר כִּֽי־אֱלֹהִ֣ים הֵמָ֔ם בְּכָל־צָרָֽה׃	And nation was routed by nation, and city by city, for God *so* motivated them with all adversity.	
2 Chr 15:7	וְאַתֶּ֣ם חִזְקוּ֔ וְאַל־יִרְפּ֖וּ יְדֵיכֶ֑ם כִּ֥י יֵ֖שׁ שָׂכָ֥ר לִפְעֻלַּתְכֶֽם׃ ס	So you be strong, and do not let your hands droop, because there is a reward for your labour.”	

2 Chr 15:8	וּכְשָׁמְעַ֞ אָסָ֣א הַדְּבָרִ֗ים הָֽאָלָה֙ וְהַנְּבוּאָ֣ה עֹדֵ֔ד הַנָּבִיא֙ הִתְחַזַּ֔ק וַיַּעֲבֵ֗ר הַשִּׁקּוּצִים֙ מִכָּל־אֶ֣רֶץ יְהוּדָ֔ה וּבִנְיָמִ֖ן וּמִן־הֶ֣עָרִ֑ים אֲשֶׁ֥ר לָכַ֛ד מֵהַ֥ר אֶפְרָ֖יִם וַיְחַדֵּ֞שׁ אֶת־מִזְבַּ֣ח יְהוָ֗ה אֲשֶׁ֛ר לִפְנֵ֥י אוּלָ֖ם יְהוָֽה׃	And when Asa heard these words and the prophecy – Oded *being* 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 *was* in front of the LORD's portico.	in the mountainous country of Ephraim ← *from Mount Ephraim*.
2 Chr 15:9	וַיִּקְבֹּ֣ץ אֶת־כָּל־יְהוּדָ֣ה וּבִנְיָמִ֗ן וְהַגָּרִים֙ עִמָּהֶ֔ם מֵאֶפְרַ֖יִם וּמְנַשֶּׁ֑ה וּמִשִּׁמְעוֹן֙ כִּי־נָפְל֣וּ עָלָ֔יו מִיִּשְׂרָאֵ֖ל לָרֹ֑ב בִּרְאֹתָ֗ם כִּֽי־יְהוָ֤ה אֱלֹהָיו֙ עִמּ֔וֹ׃ 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 *was* with him.	flocked ← *fell*, with connotations of *defection*.
2 Chr 15:10	וַיִּקָּבְצ֖וּ יְרוּשָׁלַ֑͏ִם בַּחֹ֣דֶשׁ הַשְּׁלִישִׁ֔י לִשְׁנַ֥ת חֲמֵשׁ־עֶשְׂרֵ֖ה לְמַלְכ֥וּת אָסָֽא׃	And they gathered *in* Jerusalem in the third month in the fifteenth year of Asa's reign.	
2 Chr 15:11	וַיִּזְבְּח֣וּ לַיהוָ֗ה בַּיּ֤וֹם הַהוּא֙ מִן־הַשָּׁלָ֣ל הֵבִ֔יאוּ בָּקָ֕ר שִׁבַּ֖ע מֵא֣וֹת וְצֹ֑אן שִׁבְעַ֥ת אֲלָפִֽים׃	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	וַיָּבֹ֖אוּ בַּבְּרִ֑ית לִדְרֹ֞שׁ אֶת־יְהוָ֣ה אֱלֹהֵ֗י אֲבוֹתֵיהֶם֙ בְּכָל־לִבָּ֔ם וּבְכָל־נַפְשָֽׁם׃	And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul.	a covenant ← *the covenant*. An unexpected definite article. See Gen 22:9.

2 Chr 15:13	וְכֹ֗ל אֲשֶׁ֤ר לֹא־יִדְרֹשׁ לַיהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל יוּמַ֖ת לְמִן־קָטֹ֣ן וְעַד־גָּד֑וֹל לְמֵאִ֖ישׁ וְעַד־אִשָּֽׁה׃	And everyone who would not seek the LORD God of Israel would be put to death, whether small or great, whether man or woman.	whether ... or ... whether ... or ← *from ... and to ... from ... and to*, but not necessarily denoting a range. Compare Gen 6:7.
2 Chr 15:14	וַיִּשָּׁבְעוּ֙ לַיהוָ֔ה בְּקֹ֖ול גָּדֹ֑ול וּבִתְרוּעָ֕ה וּבַחֲצֹצְרֹ֖ות וּבְשֹׁופָרֹֽות׃	And they swore to the LORD in a loud voice, and with a shout, and with trumpets and with ramshorns.	
2 Chr 15:15	וַיִּשְׂמְח֣וּ כָל־יְהוּדָ֔ה עַל־הַשְּׁבוּעָ֖ה כִּ֣י בְכָל־לְבָבָ֣ם נִשְׁבָּ֑עוּ וּבְכָל־רְצוֹנָ֣ם בִּקְשֻׁ֔הוּ וַיִּמָּצֵ֖א לָהֶ֑ם וַיָּ֨נַח יְהוָ֥ה לָהֶ֛ם מִסָּבִֽיב׃	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 *all* round.	
2 Chr 15:16	וְגַם־מַעֲכָ֗ה אֵם֙ | אָסָ֣א הַמֶּ֔לֶךְ הֱסִירָ֖הּ מִגְּבִירָ֑ה אֲשֶׁר־עָשְׂתָ֥ה לַאֲשֵׁרָ֖ה מִפְלֶ֣צֶת וַיְכָרֵ֤ת אָסָא֙ אֶת־מִפְלַצְתָּ֔הּ וַיָּ֥דֶק וַיִּשְׂרֹ֖ף בְּנַ֣חַל קִדְרֽוֹן׃	And *as for* Maachah too, King Asa's mother, he excluded her from *being* queen mother, because she had made a monstrosity for the phallic park. And Asa cut her monstrosity down and pulverized *it* and burnt *it* at the Kidron Brook.	|| 1 Ki 15:13. excluded ← *removed*.
2 Chr 15:17	וְהַבָּמֹ֖ות לֹא־סָ֣רוּ מִיִּשְׂרָאֵ֑ל רַ֚ק לְבַב־אָסָ֔א הָיָ֥ה שָׁלֵ֖ם כָּל־יָמָֽיו׃	But the *idolatrous* raised sites were not removed from Israel, yet Asa's heart was sincere all his days.	|| 1 Ki 15:14. were not removed ← *did not depart*. *Qal* for passive of *hiphil*. sincere ← *whole; at peace*.
2 Chr 15:18	וַיָּבֵ֣א אֶת־קָדְשֵׁ֣י אָבִ֔יו וְקָדָשָׁ֖יו בֵּ֣ית הָאֱלֹהִ֑ים כֶּ֥סֶף וְזָהָ֖ב וְכֵלִֽים׃	And he brought his father's holy *articles*, and his *own* holy *articles*, *to* the house of God – silver and gold and equipment.	|| 1 Ki 15:15.
2 Chr 15:19	וּמִלְחָמָ֖ה לֹא הָיְתָ֣ה עַד שְׁנַת־שְׁלֹשִׁ֥ים וְחָמֵ֛שׁ לְמַלְכ֥וּת אָסָ֖א׃ 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 וְשֵׁשׁ לְמַלְכוּת אָסָא עָלָה בַּעְשָׁא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה וַיִּבֶן אֶת־הָרָמָה לְבִלְתִּי תֵּת יוֹצֵא וָבָא 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	וַיּוֹצֵא אָסָא כֶּסֶף וְזָהָב מֵאֹצְרוֹת בֵּית יְהוָה וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח אֶל־בֶּן־הֲדַד מֶלֶךְ אֲרָם הַיּוֹשֵׁב בְּדַרְמֶשֶׂק לֵאמֹר׃	And Asa brought silver and gold from the treasuries of the house of the LORD and the king's house, and he sent *it* 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	בְּרִיתָ֥ בֵּינִי וּבֵינֶ֖ךָ וּבֵ֣ין אָבִי וּבֵ֣ין אָבִ֑יךָ הִנֵּ֤ה שָׁלַ֙חְתִּי֙ לְךָ֣ כֶּ֔סֶף וְזָהָ֔ב לֵ֣ךְ הָפֵ֔ר בְּרִיתְךָ֖ אֶת־בַּעְשָׁ֣א מֶֽלֶךְ־יִשְׂרָאֵ֑ל וְיַעֲלֶ֖ה מֵעָלָֽי׃	"*There is* a covenant between me and you, as *there was* between my father and your father. Look, I have sent you silver and gold. Go *and* break your covenant with Baasha king of Israel so that I am rid of him."	|| 1 Ki 15:19. I am rid of him ← *he goes up from on me*.
2 Chr 16:4	וַיִּשְׁמַע בֶּן הֲדַד אֶל־הַמֶּלֶךְ אָסָא וַיִּשְׁלַח אֶת־שָׂרֵי הַחֲיָלִים אֲשֶׁר־לוֹ אֶל־עָרֵי יִשְׂרָאֵל וַיַּכּוּ אֶת־עִיּוֹן וְאֶת־דָּן וְאֶת אָבֵל מָיִם וְאֵת 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 כִּשְׁמֹעַ בַּעְשָׁא וַיֶּחְדַּל מִבְּנוֹת אֶת־הָרָמָה וַיַּשְׁבֵּת אֶת־מְלַאכְתּוֹ׃ ס	And when Baasha heard *about it*, 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 וַיִּשְׂאוּ אֶת־אַבְנֵי הָרָמָה וְאֶת־עֵצֶיהָ אֲשֶׁר בָּנָה בַּעְשָׁא וַיִּבֶן בָּהֶם אֶת־גֶּבַע וְאֶת־הַמִּצְפָּה׃ ס	And King Asa took all of Judah, and they carried away the stones of Ramah and its timbers, *with* which Baasha had been building *it*, and he built Geba and Mizpah with them.	|| 1 Ki 15:22. Ramah ... Mizpah ← *the Ramah ... the Mizpah*.
2 Chr 16:7	וּבָעֵת הַהִיא בָּא חֲנָנִי הָרֹאֶה אֶל־אָסָא מֶלֶךְ יְהוּדָה וַיֹּאמֶר אֵלָיו בְּהִשָּׁעֶנְךָ עַל־מֶלֶךְ אֲרָם וְלֹא נִשְׁעַנְתָּ עַל־יְהוָה אֱלֹהֶיךָ עַל־כֵּן נִמְלַט חֵיל מֶלֶךְ־אֲרָם מִיָּדֶךָ׃	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	הֲלֹא הַכּוּשִׁים וְהַלּוּבִים הָיוּ לְחַיִל | לָרֹב לְרֶכֶב וּלְפָרָשִׁים לְהַרְבֵּה מְאֹד וּבְהִשָּׁעֶנְךָ עַל־יְהוָה נְתָנָם בְּיָדֶךָ׃	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 יְהוָה עֵינָיו מְשׁטְטוֹת בְּכָל־הָאָרֶץ לְהִתְחַזֵּק עִם־לְבָבָם שָׁלֵם אֵלָיו נִסְכַּלְתָּ עַל־זֹאת כִּי מֵעַתָּה יֵשׁ עִמְּךָ 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 הַמַּהְפֶּכֶת כִּי־בְזַעַף עִמּוֹ עַל־זֹאת וַיְרַצֵּץ 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	וְהִנֵּה דִּבְרֵי אָסָא הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים הִנָּם כְּתוּבִים עַל־סֵפֶר הַמְּלָכִים לִיהוּדָה 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	וַיֶּחֱלֶא אָסָא בִּשְׁנַת שְׁלוֹשִׁים וָתֵשַׁע לְמַלְכוּתוֹ בְּרַגְלָיו עַד־לְמַעְלָה חָלְיוֹ וְגַם־בְּחָלְיוֹ לֹא־דָרַשׁ אֶת־יְהוָה כִּי בָרְפְאִים׃	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 בִּשְׁנַת 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	וַיִּקְבְּרֻהוּ בְקִבְרֹתָיו אֲשֶׁר כָּרָה־לוֹ בְּעִיר דָּוִיד וַיַּשְׁכִּיבֻהוּ בַּמִּשְׁכָּב אֲשֶׁר מִלֵּא בְּשָׂמִים וּזְנִים מְרֻקָּחִים בְּמִרְקַחַת מַעֲשֶׂה וַיִּשְׂרְפוּ־לוֹ שְׂרֵפָה גְּדוֹלָה עַד־לִמְאֹד: פ	And they buried him in his *own* grave which he 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־חַיִל בְּכָל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתֵּן נְצִיבִים בְּאֶרֶץ יְהוּדָה וּבְעָרֵי אֶפְרַיִם אֲשֶׁר לָכַד אָסָא אָבִיו:	And he put forces in all the fortified cities of Judah, and he put garrisons in the land of Judah and in the cities of Ephraim which Asa his father had captured.	
2 Chr 17:3	וַיְהִי יְהוָה עִם־יְהוֹשָׁפָט כִּי הָלַךְ בְּדַרְכֵּי דָוִיד אָבִיו הָרִאשֹׁנִים וְלֹא דָרַשׁ לַבְּעָלִים:	And the LORD was with Jehoshaphat, because he walked in the first ways of David his father, and he did not seek the Baalim,	
2 Chr 17:4	כִּי לֵאלֹהֵי אָבִיו דָּרָשׁ וּבְמִצְוֹתָיו הָלָךְ וְלֹא כְּמַעֲשֵׂה 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	וַיָּכֶן יְהוָה אֶת־הַמַּמְלָכָה בְּיָדוֹ וַיִּתְּנוּ כָל־יְהוּדָה מִנְחָה לִיהוֹשָׁפָט וַיְהִי־לוֹ עֹשֶׁר־וְכָבוֹד 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 ← *a gift*.

2 Chr 17:6	וַיִּגְבַּהּ לִבּוֹ בִּדַרְכֵי יְהוָה וְעוֹד הֵסִיר אֶת־הַבָּמוֹת וְאֶת־הָאֲשֵׁרִים מִיהוּדָה: פ	And his heart was exuberant in the ways of the LORD, and furthermore he removed the *idolatrous* raised sites and the phallic parks from Judah.	exuberant ← *high*.
2 Chr 17:7	וּבִשְׁנַת שָׁלוֹשׁ לְמָלְכוֹ שָׁלַח לְשָׂרָיו לְבֶן־חַיִל וּלְעֹבַדְיָה וּלְזְכַרְיָה וְלִנְתַנְאֵל וּלְמִיכָיְהוּ לְלַמֵּד בְּעָרֵי יְהוּדָה:	And in the third year of his reign, he sent *teachers* to his senior officials, to Ben-Hail and to Obadiah and to Zechariah and to Nethaneel and to Micaiah, to teach in the cities of Judah.	*teachers*: perhaps translate *he sent his senior officials, Ben-Hail etc.*, taking the לְ as a direct object marker, as frequently in Aramaic. Nethaneel: see Num 1:8. Micaiah: AV= *Michaiah* here; more commonly *Micaiah*.
2 Chr 17:8	וְעִמָּהֶם הַלְוִיִּם שְׁמַעְיָהוּ וּנְתַנְיָהוּ וּזְבַדְיָהוּ וַעֲשָׂהאֵל *ושמרימות וּשְׁמִרָמוֹת וִיהוֹנָתָן**[8] וַאֲדֹנִיָּהוּ וְטוֹבִיָּהוּ וְטוֹב אֲדוֹנִיָּה הַלְוִיִּם וְעִמָּהֶם אֱלִישָׁמָע וִיהוֹרָם הַכֹּהֲנִים:	And with them *were* the Levites, Shemaiah and Nethaniah and Zebadiah and Asahel and {Q: Shemiramoth} [K: Shemrimoth] and Jonathan and Adonijah and Tobiah and Tob-Adonijah – the Levites – and with them *were* Elishama and Jehoram the priests.	Jonathan ← *Jehonathan* here and, e.g., Judg 18:30; elsewhere often the shorter form *Jonathan*. AV= *Jehonathan* here. Tobiah: AV= *Tobijah* here, but the more frequent *Tobiah* in Ezra and Nehemiah.
2 Chr 17:9	וַיְלַמְּדוּ בִיהוּדָה וְעִמָּהֶם סֵפֶר תּוֹרַת יְהוָה וַיָּסֹבּוּ בְּכָל־עָרֵי יְהוּדָה וַיְלַמְּדוּ בָּעָם:	And they taught in Judah, and with them *was* the book of the law of the LORD. And they went round all the cities of Judah, and they taught among the people.	
2 Chr 17:10	וַיְהִי	פַּחַד יְהוָה עַל כָּל־מַמְלְכוֹת הָאֲרָצוֹת אֲשֶׁר סְבִיבוֹת יְהוּדָה וְלֹא נִלְחֲמוּ עִם־יְהוֹשָׁפָט:	And the fear of the LORD came over all the kingdoms of the countries around Judah, and they did not fight against Jehoshaphat.	came ← *became*. against ← *with*. See Gen 14:8.

2 Chr 17:11	וּמִן־פְּלִשְׁתִּים מְבִיאִים לִיהוֹשָׁפָט מִנְחָה וְכֶסֶף מַשָּׂא גַּם הָעַרְבִיאִים מְבִיאִים לוֹ צֹאן אֵילִים שִׁבְעַת אֲלָפִים וּשְׁבַע מֵאוֹת וּתְיָשִׁים שִׁבְעַת אֲלָפִים וּשְׁבַע מֵאוֹת: פ	And *some* of the Philistines brought gifts to Jehoshaphat, and silver, *as* tribute. Also, the Arabs brought him sheep – seven thousand seven hundred rams and seven thousand seven hundred he-goats.	gifts ← *a gift*.
2 Chr 17:12	וַיְהִי יְהוֹשָׁפָט הֹלֵךְ וְגָדֵל עַד־לְמָעְלָה וַיִּבֶן בִּיהוּדָה בִּירָנִיּוֹת וְעָרֵי מִסְכְּנוֹת:	And Jehoshaphat became greater and greater in the extreme, and he built palaces and storehouse cities in Judah.	became greater and greater in the extreme ← *went and became great to upwards*.
2 Chr 17:13	וּמְלָאכָה רַבָּה הָיָה לוֹ בְּעָרֵי יְהוּדָה וְאַנְשֵׁי מִלְחָמָה גִּבּוֹרֵי חַיִל בִּירוּשָׁלִָם:	And he had a lot of business in the cities of Judah, whereas the men of war – the valiant warriors – *were* in Jerusalem.	
2 Chr 17:14	וְאֵלֶּה פְקֻדָתָם לְבֵית אֲבוֹתֵיהֶם לִיהוּדָה שָׂרֵי אֲלָפִים עַדְנָה הַשָּׂר וְעִמּוֹ גִּבּוֹרֵי חַיִל שְׁלֹשׁ מֵאוֹת אֶלֶף: ס	And these *were* their offices according to their paternal house: for Judah, the commanders of a thousand *were* Adnah the commander, with whom *were* three hundred thousand valiant warriors,	
2 Chr 17:15	וְעַל־יָדוֹ יְהוֹחָנָן הַשָּׂר וְעִמּוֹ מָאתַיִם וּשְׁמוֹנִים אֶלֶף: ס	and next *in line* to him *was* Jehohanan the commander, with whom *were* two hundred and eighty thousand *men*,	
2 Chr 17:16	וְעַל־יָדוֹ עֲמַסְיָה בֶן־זִכְרִי הַמִּתְנַדֵּב לַיהוָה וְעִמּוֹ מָאתַיִם אֶלֶף גִּבּוֹר חָיִל: ס	and next *in line* to him *was* Amasiah the son of Zichri, who volunteered for the LORD, with whom *were* two hundred thousand valiant warriors;	
2 Chr 17:17	וּמִן־בִּנְיָמִן גִּבּוֹר חַיִל אֶלְיְדָע וְעִמּוֹ נֹשְׁקֵי־קֶשֶׁת וּמָגֵן מָאתַיִם אֶלֶף: ס	and from Benjamin *was* the valiant warrior Eliada, with whom *were those* armed with bow and buckler – two hundred thousand *men*,	buckler: see Jer 46:3.

2 Chr 17:18	וְעַל־יָדוֹ יְהוֹזָבָד וְעִמּוֹ מֵאָה־וּשְׁמוֹנִים אֶלֶף חֲלוּצֵי צָבָא: ס	and next *in line* to him *was* Jehozabad, with whom *were* one hundred and eighty thousand armed soldiers.	armed soldiers ← *armed (men) of the army*.
2 Chr 17:19	אֵלֶּה הַמְשָׁרְתִים אֶת־הַמֶּלֶךְ מִלְּבַד אֲשֶׁר־נָתַן הַמֶּלֶךְ בְּעָרֵי הַמִּבְצָר בְּכָל־יְהוּדָה: פ	These *were* those who served the king, apart from *those* whom the king put in the fortified cities all over Judah.	all over ← *in all of*.
2 Chr 18:1	וַיְהִי לִיהוֹשָׁפָט עֹשֶׁר וְכָבוֹד לָרֹב וַיִּתְחַתֵּן לְאַחְאָב:	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 לְקֵץ שָׁנִים אֶל־אַחְאָב לְשֹׁמְרוֹן וַיִּזְבַּח־לוֹ אַחְאָב צֹאן וּבָקָר לָרֹב וְלָעָם אֲשֶׁר עִמּוֹ וַיְסִיתֵהוּ לַעֲלוֹת אֶל־רָמוֹת גִּלְעָד:	And after *a number of* 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 אַחְאָב מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה הֲתֵלֵךְ עִמִּי רָמֹת גִּלְעָד וַיֹּאמֶר לוֹ כָּמוֹנִי כָמוֹךָ וּכְעַמְּךָ עַמִּי וְעִמְּךָ בַּמִּלְחָמָה:	And Ahab king of Israel said to Jehoshaphat king of Judah, “Will you go with me *to* Ramoth-Gilead?” And he said to him, “I *am* as you *are*, and my people *are* as your people, and *I am* with you in the war.”	|| 1 Ki 22:4.
2 Chr 18:4	וַיֹּאמֶר יְהוֹשָׁפָט אֶל־מֶלֶךְ יִשְׂרָאֵל דְּרָשׁ־נָא כַיּוֹם 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 הֲנֵלֵךְ אֶל־רָמֹת גִּלְעָד לַמִּלְחָמָה אִם־אֶחְדָּל וַיֹּאמְרוּ עֲלֵה וְיִתֵּן הָאֱלֹהִים בְּיַד הַמֶּלֶךְ׃	And the king of Israel gathered the prophets – four hundred men – and he asked them, “Should we go to war against Ramoth-Gilead or should I refrain?” And they said, “Go up, and God will deliver *it* into the king's hand.”	|| 1 Ki 22:6. prophets: i.e. *false prophets*. asked them ← *said to them*.
2 Chr 18:6	וַיֹּאמֶר יְהוֹשָׁפָט הַאֵין פֹּה נָבִיא לַיהוָה עוֹד וְנִדְרְשָׁה מֵאֹתוֹ׃	And Jehoshaphat said, “*Is there* no other prophet of the LORD here for us to inquire of him.”	|| 1 Ki 22:7. for us to ← *and we will*, purposive use of the *vav*.
2 Chr 18:7	וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל | אֶל־יְהוֹשָׁפָט עוֹד אִישׁ־אֶחָד לִדְרוֹשׁ אֶת־יְהוָה מֵאֹתּוֹ וַאֲנִי שְׂנֵאתִיהוּ כִּי־אֵינֶנּוּ מִתְנַבֵּא עָלַי לְטוֹבָה כִּי כָל־יָמָיו לְרָעָה הוּא מִיכָיְהוּ בֶן־יִמְלָא וַיֹּאמֶר יְהוֹשָׁפָט אַל־יֹאמַר הַמֶּלֶךְ כֵּן׃	And the king of Israel said to Jehoshaphat, “*There is* one more man from whom *one can* consult the LORD, but I hate him, because he does not prophesy good about me, but all the time evil. He *is* Micaiah the son of Imla.” And Jehoshaphat said, “Let the king not say suchlike.”	|| 1 Ki 22:8. the time ← *his days*. suchlike ← *thus*.
2 Chr 18:8	וַיִּקְרָא מֶלֶךְ יִשְׂרָאֵל אֶל־סָרִיס אֶחָד וַיֹּאמֶר מַהֵר *מיכהו **מִיכָיְהוּ בֶן־יִמְלָא׃	And the king of Israel called for a certain eunuch and said, “*Bring* {Q: Micaiah} [K: Micah] the son of Imla quickly.”	Micaiah *(qeré)* ... Micah *(ketiv)* ← *Micaiahu (qeré) ... Micahu (ketiv)*, but we follow the AV convention of dropping the final syllable in names of this kind. || 1 Ki 22:9. a certain ← *one*.

2 Chr 18:9	וּמֶלֶךְ יִשְׂרָאֵל וִיהוֹשָׁפָט מֶלֶךְ־יְהוּדָה יוֹשְׁבִים אִישׁ עַל־כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים וְיֹשְׁבִים בְּגֹרֶן פֶּתַח שַׁעַר שֹׁמְרוֹן וְכָל־הַנְּבִיאִים מִתְנַבְּאִים לִפְנֵיהֶם׃	And the king of Israel and Jehoshaphat the king of Judah were each sitting on his throne, dressed *in royal* clothes, and they were sitting in a threshing hall *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: *open place, forum*.
2 Chr 18:10	וַיַּעַשׂ לוֹ צִדְקִיָּהוּ בֶּן־כְּנַעֲנָה קַרְנֵי בַרְזֶל וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּאֵלֶּה תְּנַגַּח אֶת־אֲרָם עַד־כַּלּוֹתָם׃	And Zedekiah the son of Chenaanah had made himself *some* iron horns, and he said, "This *is what* the LORD says: 'With these you will butt the Aramaeans until *you* have finished them off.' "	|| 1 Ki 22:11. This *is what* ← *Thus*.
2 Chr 18:11	וְכָל־הַנְּבִאִים נִבְּאִים כֵּן לֵאמֹר עֲלֵה רָמֹת גִּלְעָד וְהַצְלַח וְנָתַן יְהוָה בְּיַד הַמֶּלֶךְ׃	And all the prophets prophesied likewise and said, "Go up *to* Ramoth-Gilead and have success, and the LORD will deliver *it* into the king's hand."	|| 1 Ki 22:12. likewise ← *thus*.
2 Chr 18:12	וְהַמַּלְאָךְ אֲשֶׁר־הָלַךְ | לִקְרֹא לְמִיכָיְהוּ דִּבֶּר אֵלָיו לֵאמֹר הִנֵּה דִּבְרֵי הַנְּבִאִים פֶּה־אֶחָד טוֹב אֶל־הַמֶּלֶךְ וִיהִי־נָא דְבָרְךָ כְּאַחַד מֵהֶם וְדִבַּרְתָּ טוֹב׃	Then the messenger who had gone to fetch Micaiah spoke to him and said, "These *are* the unanimously favourable words of the prophets to the king. Now may your word be similar to *any* one of them, and speak favourably."	|| 1 Ki 22:13. fetch ← *call*. These *are* ← *Behold*. unanimously ← *one mouth*.
2 Chr 18:13	וַיֹּאמֶר מִיכָיְהוּ חַי־יְהוָה כִּי אֶת־אֲשֶׁר־יֹאמַר אֱלֹהַי אֹתוֹ אֲדַבֵּר׃	But Micaiah said, "*As* the LORD lives, rather, *it is* what my God says that I will speak."	|| 1 Ki 22:14. rather ← *nevertheless; but; for*.

2 Chr 18:14	וַיָּבֹא֙ אֶל־הַמֶּ֔לֶךְ וַיֹּ֥אמֶר הַמֶּ֖לֶךְ אֵלָ֑יו מִיכָ֗הוּ הֲנֵלֵךְ֙ אֶל־רָמֹ֣ת גִּלְעָ֔ד לַמִּלְחָמָ֖ה אִם־אֶחְדָּ֑ל וַיֹּ֣אמֶר עֲל֔וּ וְהַצְלִ֖יחוּ וְיִנָּתְנ֥וּ בְיֶדְכֶֽם׃	And when he went to the king, the king said to him, “Micaiah, should we go to Ramoth-Gilead to war, or should I refrain?” And he said, “Go up and have success, and they will be delivered into your hand.”	|| 1 Ki 22:15. Ramoth-Gilead: see Gen 31:21. your: plural. Micaiah is speaking ↴
2 Chr 18:15	וַיֹּ֤אמֶר אֵלָיו֙ הַמֶּ֔לֶךְ עַד־כַּמָּ֥ה פְעָמִ֖ים אֲנִ֣י מַשְׁבִּיעֶ֑ךָּ אֲשֶׁ֤ר לֹֽא־תְדַבֵּר֙ אֵלַ֔י רַ֖ק־אֱמֶ֥ת בְּשֵׁ֖ם יְהוָֽה׃	Then the king said to him, “How many times *must* I adjure you not to tell me *anything* except the truth in the name of the Lord?”	↳ satirically, which Ahab recognizes (see next verse). || 1 Ki 22:16. except ← *only*.
2 Chr 18:16	וַיֹּ֣אמֶר רָאִ֗יתִי אֶת־כָּל־יִשְׂרָאֵל֙ נְפוֹצִ֔ים עַל־הֶהָרִ֖ים כַּצֹּ֑אן אֲשֶׁ֣ר אֵין־לָהֶ֣ן רֹעֶ֔ה וַיֹּ֣אמֶר יְהוָ֔ה לֹֽא־אֲדֹנִ֖ים לָאֵ֑לֶּה יָשׁ֥וּבוּ אִישׁ־לְבֵית֖וֹ בְּשָׁלֽוֹם׃	Then he said, “I saw all Israel scattered on the mountains like sheep which *do* not *have* a shepherd, and the Lord said, ‘These *do* not *have* a master. Let them all return to their homes in peace.’ ”	|| 1 Ki 22:17. all ← *each*, but a plural verb. their homes ← *his home*.
2 Chr 18:17	וַיֹּ֣אמֶר מֶלֶךְ־יִשְׂרָאֵ֗ל אֶל־יְהוֹשָׁפָט֙ הֲלֹ֣א אָמַ֔רְתִּי אֵלֶ֖יךָ לֹא־יִתְנַבֵּ֣א עָלַ֔י טוֹב֙ כִּ֣י אִם־לְרָ֔ע׃ ס	At this the king of Israel said to Jehoshaphat, “Didn't I tell you *that* he wouldn't prophesy good about me, but evil?”	|| 1 Ki 22:18. At this: wider use of the *vav*.
2 Chr 18:18	וַיֹּ֣אמֶר לָכֵ֗ן שִׁמְעוּ֙ דְּבַר־יְהוָ֔ה רָאִ֖יתִי אֶת־יְהוָ֣ה יוֹשֵׁ֑ב עַל־כִּסְא֗וֹ וְכָל־צְבָ֤א הַשָּׁמַ֙יִם֙ עֹמְדִ֔ים עַל־יְמִינ֖וֹ וּשְׂמֹאלֽוֹ׃	And *Micaiah* said, “So hear the word of the Lord. I saw the Lord sitting on his throne, with the whole host of heaven standing *in attendance to him* on his right and *on* his left.	|| 1 Ki 22:19.

2 Chr 18:19	וַיֹּאמֶר יְהוָה מִי יְפַתֶּה אֶת־אַחְאָב מֶלֶךְ־יִשְׂרָאֵל וְיַּעַל וְיִפֹּל בְּרָמֹות גִּלְעָד וַיֹּאמֶר זֶה אֹמֵר כָּכָה וְזֶה אֹמֵר כָּכָה׃	And the LORD said, ‘Who will entice Ahab king of Israel to go up and attack Ramoth-Gilead?’ And he said, ‘One says this, and another says that.’	|| 1 Ki 22:20. attack: AV differs *(fall at)*, also possible. Ramoth-Gilead: see Gen 31:21.
2 Chr 18:20	וַתֵּצֵא הָרוּחַ וַתַּעֲמֹד לִפְנֵי יְהוָה וַתֹּאמֶר אֲנִי אֲפַתֶּנּוּ וַיֹּאמֶר יְהוָה אֵלָיו בַּמָּה׃	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 *means*?’	|| 1 Ki 22:21. a spirit ← *the spirit*. An unexpected definite article. See Gen 22:9.
2 Chr 18:21	וַיֹּאמֶר אֵצֵא וְהָיִיתִי לְרוּחַ שֶׁקֶר בְּפִי כָּל־נְבִיאָיו וַיֹּאמֶר תְּפַתֶּה וְגַם־תּוּכָל 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 *him*, and indeed you will be able to. Go out and do so.’	|| 1 Ki 22:22.
2 Chr 18:22	וְעַתָּה הִנֵּה נָתַן יְהוָה רוּחַ שֶׁקֶר בְּפִי נְבִיאֶיךָ אֵלֶּה וַיהוָה דִּבֶּר עָלֶיךָ רָעָה׃ ס	So now you see that the LORD has put a lying spirit in the mouth of these prophets of yours, and the LORD has pronounced evil concerning you.”	|| 1 Ki 22:23. you see that ← *behold*. pronounced ← *spoken*.
2 Chr 18:23	וַיִּגַּשׁ צִדְקִיָּהוּ בֶן־כְּנַעֲנָה וַיַּךְ אֶת־מִיכָיְהוּ עַל־הַלֶּחִי וַיֹּאמֶר אֵי זֶה הַדֶּרֶךְ עָבַר רוּחַ־יְהוָה מֵאִתִּי לְדַבֵּר אֹתָךְ׃	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 when *I* spoke to you?”	|| 1 Ki 22:24. when *I* spoke ← *in speaking* ← *to speak*.
2 Chr 18:24	וַיֹּאמֶר מִיכָיְהוּ הִנְּךָ רֹאֶה בַּיּוֹם הַהוּא אֲשֶׁר תָּבוֹא חֶדֶר בְּחֶדֶר לְהֵחָבֵא׃	And Micaiah said, “You will see just *that* on that day when you go *into* an inner room to hide.”	|| 1 Ki 22:25. You will see just *that* ← *Behold you seeing*. inner room ← *a room in a room*.

2 Chr 18:25	וַיֹּ֣אמֶר מֶֽלֶךְ־יִשְׂרָאֵ֗ל קְח֤וּ אֶת־מִיכָ֙יְהוּ֙ וְהָשִׁיבֵ֔הוּ אֶל־אָמ֖וֹן שַׂר־הָעִ֑יר וְאֶל־יוֹאָ֖שׁ בֶּן־הַמֶּֽלֶךְ׃	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	וַאֲמַרְתֶּ֣ם כֹּֽה־אָמַ֔ר הַמֶּ֖לֶךְ שִׂ֣ימוּ זֶ֔ה בֵּ֥ית הַכֶּ֖לֶא וְהַאֲכִלֶ֣הוּ לֶ֤חֶם לַ֙חַץ֙ וּמַ֣יִם לַ֔חַץ עַ֖ד שׁוּבִ֥י בְשָׁלֽוֹם׃	and say, ‘This *is what* the king says: «Put this *man in* prison and feed him on baneful bread and water until I return in peace.» ’ ”	|| 1 Ki 22:27. This *is what* ← *Thus*. baneful bread and water ← *bread of affliction and water of affliction*.
2 Chr 18:27	וַיֹּ֣אמֶר מִיכָ֔יְהוּ אִם־שׁ֥וֹב תָּשׁ֖וּב בְּשָׁל֑וֹם לֹא־דִבֶּ֥ר יְהוָ֖ה בִּ֑י וַיֹּ֣אמֶר שִׁמְע֗וּ עַמִּ֛ים כֻּלָּ֖ם׃ 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 *you various* peoples.”	|| 1 Ki 22:28. you will come back at all: infinitive absolute. pronounced on ← *spoken*.
2 Chr 18:28	וַיַּ֣עַל ׀ מֶֽלֶךְ־יִשְׂרָאֵ֗ל וִיהוֹשָׁפָ֙ט֙ מֶ֣לֶךְ־יְהוּדָ֔ה אֶל־רָמֹ֖ת גִּלְעָֽד׃	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	וַיֹּ֣אמֶר ׀ מֶ֣לֶךְ יִשְׂרָאֵ֗ל אֶל־יְהוֹשָׁפָט֮ הִתְחַפֵּשׂ֒ וָבֹ֣וא בַמִּלְחָמָ֔ה וְאַתָּ֖ה לְבַ֣שׁ בִּגְדֶ֑יךָ וַיִּתְחַפֵּשׂ֙ מֶ֣לֶךְ יִשְׂרָאֵ֔ל וַיָּבֹ֖אוּ בַּמִּלְחָמָֽה׃	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	וּמֶ֣לֶךְ אֲרָ֗ם צִוָּה֙ אֶת־שָׂרֵ֣י הָרֶ֔כֶב אֲשֶׁר־לוֹ֙ לֵאמֹ֔ר לֹ֥א תִלָּחֲמ֖וּ אֶת־הַקָּטָ֣ן אֶת־הַגָּד֑וֹל כִּ֚י אִם־אֶת־מֶ֣לֶךְ יִשְׂרָאֵ֔ל לְבַדּֽוֹ׃	And the king of Aramaea instructed his chariot *fleet* commanders and said, “Do not fight with small *or* with great, but rather with the king of Israel only.”	|| 1 Ki 22:31.

2 Chr 18:31	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב אֶת־יְהוֹשָׁפָט וְהֵמָּה אָמְרוּ מֶלֶךְ יִשְׂרָאֵל הוּא וַיָּסֹבּוּ עָלָיו לְהִלָּחֶם וַיִּזְעַק יְהוֹשָׁפָט וַיהוָה עֲזָרוֹ וַיְסִיתֵם אֱלֹהִים מִמֶּנּוּ׃	Then it came to pass, when the chariot *fleet* commanders saw Jehoshaphat, that they said, "He *is* 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 *to leave* him.	|| 1 Ki 22:32. *to leave* him ← *from him*.
2 Chr 18:32	וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב כִּי לֹא־הָיָה מֶלֶךְ יִשְׂרָאֵל וַיָּשֻׁבוּ מֵאַחֲרָיו׃	And it came to pass, when the commanders of the chariot *fleet* 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	וְאִישׁ מָשַׁךְ בַּקֶּשֶׁת לְתֻמּוֹ וַיַּךְ אֶת־מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וּבֵין הַשִּׁרְיָן וַיֹּאמֶר לָרַכָּב הֲפֹךְ *ידיך **יָדְךָ וְהוֹצִאתַנִי מִן־הַמַּחֲנֶה כִּי הָחֳלֵיתִי׃	Meanwhile a man drew *his* bow in his innocence, and he hit the king of Israel through the joints between the armour plates. And he said to the chariot driver, "Steer and get me out of the battle theatre, for I have been wounded."	Steer ← *Turn your {K: hands} [Q: hand]*. || 1 Ki 22:34. through the joints between the armour plates ← *between the joints and the armour*.
2 Chr 18:34	וַתַּעַל הַמִּלְחָמָה בַּיּוֹם הַהוּא וּמֶלֶךְ יִשְׂרָאֵל הָיָה מַעֲמִיד בַּמֶּרְכָּבָה נֹכַח אֲרָם עַד־הָעֶרֶב וַיָּמָת לְעֵת בּוֹא הַשֶּׁמֶשׁ׃	And the battle intensified on that day, and the king of Israel was propping *himself* up in the chariot in front of the Aramaeans until the evening, and he died at the time of sunset.	|| 1 Ki 22:35. was propping *himself* up: or, with [AnLx], *was standing still*.
2 Chr 19:1	וַיָּשָׁב יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה אֶל־בֵּיתוֹ בְּשָׁלוֹם לִירוּשָׁלִָם׃	Then Jehoshaphat king of Judah returned to his house in Jerusalem in peace.	

2 Chr 19:2	וַיֵּצֵא אֶל־פָּנָיו יֵהוּא בֶן־חֲנָנִי הַחוֹזֶה וַיֹּאמֶר אֶל־הַמֶּלֶךְ יְהוֹשָׁפָט הַלָרָשָׁע לַעְזֹר וּלְשֹׂנְאֵי יְהוָה תֶּאֱהָב וּבָזֹאת עָלֶיךָ קֶצֶף מִלִּפְנֵי יְהוָה׃	And Jehu the son of Hanani the seer went out to confront him, and he said to King Jehoshaphat, "*Is it right* to help the wicked, and will you love those who hate the LORD? And for this *reason there is* anger from the LORD on you.	to confront him ← *to his face*.
2 Chr 19:3	אֲבָל דְּבָרִים טוֹבִים נִמְצְאוּ עִמָּךְ כִּי־בִעַרְתָּ הָאֲשֵׁרוֹת מִן־הָאָרֶץ וַהֲכִינוֹתָ לְבָבְךָ לִדְרֹשׁ הָאֱלֹהִים׃	But *some* good things have been found in you, for you have burned the phallic parks in the land, and you have prepared your heart to seek God."	in you ← *with you*. in the land ← *from the land*.
2 Chr 19:4	וַיֵּשֶׁב יְהוֹשָׁפָט בִּירוּשָׁלִָם ס וַיָּשָׁב וַיֵּצֵא בָעָם מִבְּאֵר שֶׁבַע עַד־הַר אֶפְרַיִם וַיְשִׁיבֵם אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם׃	And Jehoshaphat lived in Jerusalem, and he went out again among the people from Beersheba to Mount Ephraim, and he brought them back to the LORD God of their fathers.	
2 Chr 19:5	וַיַּעֲמֵד שֹׁפְטִים בָּאָרֶץ בְּכָל־עָרֵי יְהוּדָה הַבְּצֻרוֹת לְעִיר וָעִיר׃	And he set up judges in the land – in all the fortified cities of Judah – city by city.	
2 Chr 19:6	וַיֹּאמֶר אֶל־הַשֹּׁפְטִים רְאוּ מָה־אַתֶּם עֹשִׂים כִּי לֹא לְאָדָם תִּשְׁפְּטוּ כִּי לַיהוָה וְעִמָּכֶם בִּדְבַר מִשְׁפָּט׃	And he said to the judges, "Watch what you do, for you will not be judging for man, but for the LORD, and *may he be* with you in the matter of judgment.	

2 Chr 19:7	וְעַתָּה֙ יְהִ֣י פַחַד־יְהוָ֔ה עֲלֵיכֶ֖ם שִׁמְר֣וּ וַעֲשׂ֑וּ כִּֽי־אֵ֣ין עִם־יְהוָ֣ה אֱלֹהֵ֗ינוּ עַוְלָ֤ה וּמַשָּׂא֙ פָּנִ֔ים וּמִקַּ֖ח־שֹֽׁחַד׃	And now, may the fear of the LORD be upon you. Be on your guard and act, for with the LORD our God *there is* no injustice or partiality or taking bribes.”	partiality ← *taking up of face*.
2 Chr 19:8	וְגַ֗ם בִּֽירוּשָׁלַ֙͏ִם֙ הֶֽעֱמִ֣יד יְהוֹשָׁפָ֔ט מִן־הַלְוִיִּ֥ם וְהַכֹּהֲנִ֖ים וּמֵרָאשֵׁ֣י הָאָבוֹת֑ לְיִשְׂרָאֵל֙ לְמִשְׁפַּ֣ט יְהוָ֔ה וְלָרִ֖יב וַיָּשֻׁ֥בוּ יְרוּשָׁלִָֽם׃	Also in Jerusalem Jehoshaphat appointed *men* from the Levites and the priests, and from the paternal heads of Israel, for the LORD's judgment and for disputes. So they returned *to* Jerusalem.	
2 Chr 19:9	וַיְצַ֣ו עֲלֵיהֶ֔ם לֵאמֹ֖ר כֹּ֣ה תַעֲשׂ֑וּן בְּיִרְאַ֥ת יְהוָ֖ה בֶּֽאֱמוּנָ֥ה וּבְלֵבָ֖ב שָׁלֵֽם׃	And he gave commandment concerning them and said, “This *is what* you will do in the fear of the LORD, in faith, and with a sincere heart,	This *is what* ← *Thus*.
2 Chr 19:10	וְכָל־רִ֨יב֙ אֲשֶׁר־יָב֣וֹא עֲלֵיכֶ֔ם מֵאֲחֵיכֶ֖ם | הַיֹּשְׁבִ֣ים בְּעָרֵיהֶ֑ם בֵּ֣ין דָּ֔ם | לְדָ֙͏ָם֙ בֵּ֣ין תּוֹרָ֔ה לְמִצְוָ֖ה֙ לְחֻקִּ֣ים וּלְמִשְׁפָּטִ֑֙ים֙ וְהִזְהַרְתֶּ֣ם אֹתָ֔ם וְלֹ֥א יֶאְשְׁמ֖וּ לַיהוָ֑ה וְהָיָ֤ה קֶ֙צֶף֙ עֲלֵיכֶ֔ם וְעַל־אֲחֵיכֶ֖ם כֹּ֣ה תַעֲשׂ֑וּן וְלֹ֥א תֶאְשָֽׁמוּ׃	*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.	blood relations ← *blood and blood*. whether *about* ... or ← *between ... and*, but also *whether ... or*. come ← *become, be*. over you and over your brothers: perhaps standing for *over them and over* ↴ this ← *thus*.

2 Chr 19:11	וְהִנֵּ֣ה אֲמַרְיָ֣הוּ כֹהֵ֣ן הָרֹאשׁ֮ עֲלֵיכֶם֒ לְכָל־ דִּבְרֵ֣י יְהוָ֔ה וּזְבַדְיָ֖הוּ בֶּן־יִשְׁמָעֵ֑אל הַנָּגִ֣יד לְבֵית־יְהוּדָ֗ה לְכָל דִּבְרֵ֤י הַמֶּ֙לֶךְ֙ וְשֹׁטְרִ֔ים הַלְוִיִּ֖ם לִפְנֵיכֶ֣ם חִזְק֑וּ וַעֲשׂ֕וּ וִיהִ֥י יְהוָ֖ה עִם־הַטּ֥וֹב׃ פ	And look, Amariah the high priest *is* over you in every matter concerning the LORD, as *is* Zebadiah the son of Ishmael, the leader of the house of Judah, for every matter concerning the king, and *as* magistrates *there are* the Levites at your disposal. Take courage and act and may the LORD be with what *is* good.”	ו *their brothers*, as if reported speech of *you ... your*. matter concerning *(2x)* ← *matter of*. Wider use of the construct state. at your disposal ← *before you*.
2 Chr 20:1	וַיְהִ֗י אַחֲרֵי֙ כֵּ֣ן בָּ֔אוּ בְּנֵי־מוֹאָ֖ב וּבְנֵ֣י עַמּ֑וֹן וְעִמָּהֶ֖ם	מֵהָעַמּוֹנִ֔ים עַל־יְהוֹשָׁפָ֖ט לַמִּלְחָמָֽה׃	And it came to pass after this, *that* the sons of Moab and the sons of Ammon, and with them *some* of the Ammonites, went to war against Jehoshaphat.	The distinction between *sons of Ammon* and *Ammonites* is not clear.
2 Chr 20:2	וַיָּבֹ֣אוּ וַיַּגִּ֔ידוּ לְיהוֹשָׁפָ֖ט לֵאמֹ֑ר בָּ֤א עָלֶ֙יךָ֙ הָמ֣וֹן רָ֔ב מֵעֵ֥בֶר לַיָּ֖ם מֵאֲרָ֑ם וְהִנָּ֣ם בְּחַצְצֹ֣ן תָּמָ֔ר הִ֖יא עֵ֥ין גֶּֽדִי׃	And *informers* came and told Jehoshaphat and said, “A large multitude is coming against you from across the sea – from Aramaea – and they *are* already in Hazezon-Tamar, which *is* En-Gedi.”	they *are* already ← *behold them*. Hazezon-Tamar: AV= *Hazazon-tamar* here, but *Hazezon-Tamar* in Gen 14:7.
2 Chr 20:3	וַיִּרָּ֣א וַיִּתֵּ֣ן יְהוֹשָׁפָ֔ט אֶת־פָּנָ֖יו לִדְרֹ֣שׁ לַיהוָ֑ה וַיִּקְרָ֥א צ֖וֹם עַל־כָּל־יְהוּדָֽה׃	And Jehoshaphat was afraid, and he resolved to seek the LORD, and he proclaimed a fast over all of Judah.	resolved ← *set his face*.
2 Chr 20:4	וַיִּקָּבְצ֣וּ יְהוּדָ֔ה לְבַקֵּ֖שׁ מֵיְהוָ֑ה גַּ֚ם מִכָּל־עָרֵ֣י יְהוּדָ֔ה בָּ֖אוּ לְבַקֵּ֥שׁ אֶת־יְהוָֽה׃	So Judah gathered to seek *instructions* from the LORD, *and people* also came from all the cities of Judah to seek the LORD.	

2 Chr 20:5	וַיַּעֲמֹד יְהוֹשָׁפָט בִּקְהַל יְהוּדָה וִירוּשָׁלִַם בְּבֵית יְהוָה לִפְנֵי הֶחָצֵר 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	וַיֹּאמַר יְהוָה אֱלֹהֵי אֲבֹתֵינוּ הֲלֹא אַתָּה־הוּא אֱלֹהִים בַּשָּׁמַיִם וְאַתָּה מוֹשֵׁל בְּכֹל מַמְלְכוֹת הַגּוֹיִם וּבְיָדְךָ כֹּחַ וּגְבוּרָה וְאֵין עִמְּךָ לְהִתְיַצֵּב׃	And he said, "O LORD God of our fathers, *are* you not God in heaven and ruler over all the kingdoms of the nations? And in your hand *is* power and might, and *there is* no-one who *can* match you.	match you ← *station themselves with you*.
2 Chr 20:7	הֲלֹא | אַתָּה אֱלֹהֵינוּ הוֹרַשְׁתָּ אֶת־יֹשְׁבֵי הָאָרֶץ הַזֹּאת מִלִּפְנֵי עַמְּךָ יִשְׂרָאֵל וַתִּתְּנָהּ לְזֶרַע אַבְרָהָם אֹהַבְךָ לְעוֹלָם׃	*Are* 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 **Abraham your friend** age-abidingly?	**James 2:23**.
2 Chr 20:8	וַיֵּשְׁבוּ־בָהּ וַיִּבְנוּ לְךָ | בָּהּ מִקְדָּשׁ לְשִׁמְךָ לֵאמֹר׃	And they lived in it, and they built a holy place for your name in it for you, and they said,	
2 Chr 20:9	אִם־תָּבוֹא עָלֵינוּ רָעָה חֶרֶב שְׁפוֹט וְדֶבֶר וְרָעָב נַעֲמְדָה לִפְנֵי הַבַּיִת הַזֶּה וְלִפָנֶיךָ כִּי שִׁמְךָ בַּבַּיִת הַזֶּה וְנִזְעַק אֵלֶיךָ מִצָּרָתֵנוּ וְתִשְׁמַע וְתוֹשִׁיעַ׃	'If evil comes upon us – the sword, judgment, or pestilence, or famine – we will stand before this house and before you, for your name *is* in this house, and we will cry out to you because of our distress, then do hear *us* and save *us*.'	

2 Chr 20:10	וְעַתָּה הִנֵּה בְנֵי־עַמּוֹן וּמוֹאָב וְהַר־שֵׂעִיר אֲשֶׁר לֹא־נָתַתָּה לְיִשְׂרָאֵל לָבוֹא בָהֶם בְּבֹאָם מֵאֶרֶץ מִצְרַיִם כִּי סָרוּ מֵעֲלֵיהֶם וְלֹא הִשְׁמִידוּם:	And now, look at the sons of Ammon and Moab and Mount Seir, whom you did not allow Israel to attack when they came from the land of Egypt, so they kept away from them and did not destroy them.	look at ← *behold*. to attack ← *to come against*. kept away ← *departed from*.
2 Chr 20:11	וְהִנֵּה־הֵם גֹּמְלִים עָלֵינוּ לָבוֹא לְגָרְשֵׁנוּ מִירֻשָּׁתְךָ אֲשֶׁר הוֹרַשְׁתָּנוּ:	And here they *are* requiting us by coming to drive us out of your inheritance which you legated to us.	here they *are* ← *behold them*. by coming: gerundial use of the infinitive.
2 Chr 20:12	אֱלֹהֵינוּ הֲלֹא תִשְׁפֹּט־בָּם כִּי אֵין בָּנוּ כֹּחַ לִפְנֵי הֶהָמוֹן הָרָב הַזֶּה הַבָּא עָלֵינוּ וַאֲנַחְנוּ לֹא נֵדַע מֶה־נַּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ:	O God of ours, will you not pass judgment on them, for we *do* not *have* 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 *are directed* to you."	
2 Chr 20:13	וְכָל־יְהוּדָה עֹמְדִים לִפְנֵי יְהוָה גַּם־טַפָּם נְשֵׁיהֶם וּבְנֵיהֶם: פ	And all of Judah was standing before the LORD, including their little ones, their wives and their sons.	
2 Chr 20:14	וְיַחֲזִיאֵל בֶּן־זְכַרְיָהוּ בֶּן־בְּנָיָה בֶּן־יְעִיאֵל בֶּן־מַתַּנְיָה הַלֵּוִי מִן־בְּנֵי אָסָף הָיְתָה עָלָיו רוּחַ יְהוָה בְּתוֹךְ הַקָּהָל:	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 הַקְשִׁיבוּ כָל־יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַ͏ִם וְהַמֶּלֶךְ יְהוֹשָׁפָט כֹּה־אָמַר יְהוָה לָכֶם אַתֶּם אַל־תִּירְאוּ וְאַל־תֵּחַתּוּ מִפְּנֵי הֶהָמוֹן הָרָב הַזֶּה כִּי לֹא לָכֶם הַמִּלְחָמָה כִּי לֵאלֹהִים:	and he said, "Listen, all Judah and inhabitants of Jerusalem, and King Jehoshaphat. This *is what* the LORD says to you: 'Don't you be afraid and do not fear this large multitude, for *it is* not with you *that* the war *is*, but with God.	This *is what* ← *Thus*.
2 Chr 20:16	מָחָר רְדוּ עֲלֵיהֶם הִנָּם עֹלִים בְּמַעֲלֵה הַצִּיץ וּמְצָאתֶם אֹתָם בְּסוֹף הַנַּחַל פְּנֵי מִדְבַּר 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 בָּזֹאת הִתְיַצְּבוּ עִמְדוּ וּרְאוּ אֶת־יְשׁוּעַתְ יְהוָה עִמָּכֶם יְהוּדָה וִירוּשָׁלַ͏ִם אַל־תִּירְאוּ וְאַל־תֵּחַתּוּ מָחָר צְאוּ לִפְנֵיהֶם וַיהוָה עִמָּכֶם:	*It is* not *up* to you to fight this *matter*. Station yourselves *and* stand and watch the salvation (etc.): compare Ex 14:13.	stand and watch the salvation (etc.): compare Ex 14:13.
2 Chr 20:18	וַיִּקֹּד יְהוֹשָׁפָט אַפַּיִם אָרְצָה וְכָל־יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַ͏ִם נָפְלוּ לִפְנֵי יְהוָה לְהִשְׁתַּחֲוֹת לַיהוָה:	And Jehoshaphat bowed down face to the ground, and all of Judah and the inhabitants of Jerusalem fell down before the LORD in worshipping the LORD.	in worshipping: gerundial use of the infinitive.
2 Chr 20:19	וַיְקֻמוּ הַלְוִיִּם מִן־בְּנֵי הַקְהָתִים וּמִן־בְּנֵי הַקָּרְחִים לְהַלֵּל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּקוֹל גָּדוֹל לְמָעְלָה:	And the Levites of the sons of the Kohathites, and of the sons of the Korhites, arose to praise the LORD God of Israel, raising a loud voice.	raising a loud voice ← *with a great voice upwards*.

2 Chr 20:20	וַיַּשְׁכִּימוּ בַבֹּקֶר וַיֵּצְאוּ לְמִדְבַּר תְּקוֹעַ וּבְצֵאתָם עָמַד יְהוֹשָׁפָט וַיֹּאמֶר שִׁמְעוּנִי יְהוּדָה וְיוֹשְׁבֵי יְרוּשָׁלַ͏ִם הַאֲמִינוּ בַּיהוָה אֱלֹהֵיכֶם וְתֵאָמֵנוּ הַאֲמִינוּ בִּנְבִיאָיו וְהַצְלִיחוּ׃	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 be faithful. Believe his prophets and prosper.”	be faithful: or *be established*. Believe his prophets ← *Believe in his prophets*.
2 Chr 20:21	וַיִּוָּעַץ אֶל־הָעָם וַיַּעֲמֵד מְשֹׁרְרִים לַיהוָה וּמְהַלְלִים לְהַדְרַת־קֹדֶשׁ בְּצֵאת לִפְנֵי הֶחָלוּץ וְאֹמְרִים הוֹדוּ לַיהוָה כִּי לְעוֹלָם חַסְדּוֹ׃	And he took counsel together with the people, and he stationed singers to the LORD, and psalm-singers, to the splendour of the holy *event* – when *they* went out to confront the armed *body* – as they said, “Praise the LORD, For his kindness *is* age-abiding.”	
2 Chr 20:22	וּבְעֵת הֵחֵלּוּ בְרִנָּה וּתְהִלָּה נָתַן יְהוָה ׀ מְאָרְבִים עַל־בְּנֵי עַמּוֹן מוֹאָב וְהַר־שֵׂעִיר הַבָּאִים לִיהוּדָה וַיִּנָּגֵפוּ׃	And at that time *when* 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.	
2 Chr 20:23	וַיָּעֲמְדוּ בְּנֵי עַמּוֹן וּמוֹאָב עַל־יֹשְׁבֵי הַר־שֵׂעִיר לְהַחֲרִים וּלְהַשְׁמִיד וּכְכַלּוֹתָם בְּיוֹשְׁבֵי שֵׂעִיר עָזְרוּ אִישׁ־בְּרֵעֵהוּ לְמַשְׁחֵית׃	And the sons of Ammon and Moab stood against the inhabitants of Mount Seir, to obliterate and destroy *them*, and when they had exterminated the inhabitants of Seir, each *one* helped to bring his neighbour's downfall.	each *one* helped to bring his neighbour's downfall ← *they helped each at his neighbour as the ruiner*.

2 Chr 20:24	וִיהוּדָה בָּא עַל־הַמִּצְפֶּה לַמִּדְבָּר וַיִּפְנוּ אֶל־הֶהָמוֹן וְהִנָּם פְּגָרִים נֹפְלִים אַרְצָה וְאֵין פְּלֵיטָה׃	Then when Judah came to the watchtower overlooking the desert, they cast their eyes on the large multitude, and what they saw was that they were corpses, having fallen to the ground, and *that there was* no escaped remnant.	overlooking ← *to*. cast *their eyes* on ← *turned to*. what *they* saw *was* that they *were* ← *behold them*.
2 Chr 20:25	וַיָּבֹא יְהוֹשָׁפָט וְעַמּוֹ לָבֹז אֶת־שְׁלָלָם וַיִּמְצְאוּ בָהֶם לָרֹב וּרְכוּשׁ וּפְגָרִים וּכְלֵי חֶמְדּוֹת וַיַּצְבְּלוּ לָהֶם לְאֵין מַשָּׂא וַיִּהְיוּ יָמִים שְׁלוֹשָׁה בֹּזְזִים אֶת־הַשָּׁלָל כִּי רַב־הוּא׃	And when Jehoshaphat and his people came to take spoil from them, they found among them in abundance both valuables and corpses and desirable objects, and they stripped *them* for themselves to *the point of being* unable to carry *them*, and they spent three days taking the spoil, for it was great.	spoil from them ← *their spoil*. Either *the spoil on those defeated*, or, possibly, *the spoil which the victors would get*. they spent three days ← *they were three days*. taking the spoil ← *spoiling the spoil*.
2 Chr 20:26	וּבַיּוֹם הָרְבִעִי נִקְהֲלוּ לְעֵמֶק בְּרָכָה כִּי־שָׁם בֵּרְכוּ אֶת־יְהוָה עַל־כֵּן קָרְאוּ אֶת־שֵׁם הַמָּקוֹם הַהוּא עֵמֶק בְּרָכָה עַד־הַיּוֹם׃	And on the fourth day they assembled in the Valley of Berachah, for they blessed the LORD there, which *is* why they call that place the Valley of Berachah, *as it is* up to this day.	
2 Chr 20:27	וַיָּשֻׁבוּ כָל־אִישׁ יְהוּדָה וִירוּשָׁלַ͏ִם וִיהוֹשָׁפָט בְּרֹאשָׁם לָשׁוּב אֶל־יְרוּשָׁלַ͏ִם בְּשִׂמְחָה כִּי־שִׂמְּחָם 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 over their enemies.	over their enemies ← *from their enemies*.
2 Chr 20:28	וַיָּבֹאוּ יְרוּשָׁלַ͏ִם בִּנְבָלִים וּבְכִנֹּרוֹת וּבַחֲצֹצְרוֹת אֶל־בֵּית יְהוָה׃	And they arrived *in* Jerusalem with lutes and with harps and with trumpets at the house of the LORD.	

2 Chr 20:29	וַיְהִי֙ פַּ֣חַד אֱלֹהִ֔ים עַ֖ל כָּל־מַמְלְכ֣וֹת הָאֲרָצ֑וֹת בְּשָׁמְעָ֗ם כִּ֤י נִלְחַם֙ יְהוָ֔ה עִם־אוֹיְבֵ֖י יִשְׂרָאֵֽל׃	And the fear of God came on all the kingdoms of the *various* countries when they heard that the LORD had fought against the enemies of Israel.	came ← *became*. fought against ← *fought with*. See Gen 14:8.
2 Chr 20:30	וַתִּשְׁקֹ֥ט מַלְכ֖וּת יְהוֹשָׁפָ֑ט וַיָּ֤נַח ל֙וֹ אֱלֹהָ֔יו מִסָּבִ֖יב׃ פ	And Jehoshaphat's kingdom was quiet, and his God gave him rest *all* round.	
2 Chr 20:31	וַיִּמְלֹ֥ךְ יְהוֹשָׁפָ֖ט עַל־יְהוּדָ֑ה בֶּן־שְׁלֹשִׁ֤ים וְחָמֵשׁ֙ שָׁנָ֣ה בְמָלְכ֔וֹ וְעֶשְׂרִ֥ים וְחָמֵ֖שׁ שָׁנָ֣ה מָלַ֔ךְ בִּירוּשָׁלִַ֑ם וְשֵׁ֣ם אִמּ֔וֹ עֲזוּבָ֖ה בַּת־שִׁלְחִֽי׃	And Jehoshaphat reigned over Judah. *He was* thirty-five years old when he *started to* reign, and he reigned in Jerusalem for twenty-five years. And the name of his mother *was* Azubah, the daughter of Shilhi.	|| 1 Ki 22:41, 1 Ki 22:42.
2 Chr 20:32	וַיֵּ֖לֶךְ בְּדֶ֣רֶךְ אָבִ֑יו אָסָ֣א וְלֹא־סָ֤ר מִמֶּ֙נָּה֙ לַעֲשׂ֣וֹת הַיָּשָׁ֔ר בְּעֵינֵ֖י יְהוָֽה׃	And he walked in the way of his father Asa, and he did not deviate from it, in doing what *was* right in the eyes of the LORD.	|| 1 Ki 22:43. in doing: gerundial use of the infinitive.
2 Chr 20:33	אֶ֚פֶס הַבָּמ֔וֹת לֹא־הוּסָ֑רוּ וְע֣וֹד הָעָ֔ם לֹא־הֵכִ֥ינוּ לְבָבָ֖ם לֵאלֹהֵ֥י אֲבֹתֵיהֶֽם׃	But the *idolatrous* raised sites were not removed, and the people still had not prepared their hearts for the God of their fathers.	|| 1 Ki 22:43. were not removed ← *did not depart*. *Qal* for passive of *hiphil*.
2 Chr 20:34	וְיֶ֣תֶר דִּבְרֵ֣י יְהוֹשָׁפָ֗ט הָרִאשֹׁנִ֥ים וְהָאַחֲרֹנִ֛ים הִנָּ֥ם כְּתוּבִ֖ים בְּדִבְרֵ֣י יֵה֣וּא בֶן־חֲנָ֑נִי אֲשֶׁ֥ר הֹעֲלָ֖ה עַל־סֵ֥פֶר מַלְכֵ֖י יִשְׂרָאֵֽל׃	And *as for* the rest of the affairs of Jehoshaphat – the first and the last – they *are* to be seen written in the Chronicles of Jehu the Son of Hanani, who is recorded in the Book of the Kings of Israel.	|| 1 Ki 22:45. they *are* to be seen ← *behold them*. who is recorded ← *who / which has been raised / enrolled*. Singular, so less likely to refer to *the affairs* or *the Chronicles*.

2 Chr 20:35	וְאַחֲרֵיכֵן אָתְחַבַּר יְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה עִם אֲחַזְיָה 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	וַיְחַבְּרֵהוּ עִמּוֹ לַעֲשׂוֹת אֳנִיּוֹת לָלֶכֶת תַּרְשִׁישׁ וַיַּעֲשׂוּ אֳנִיּוֹת בְּעֶצְיוֹן גָּבֶר׃	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 אֱלִיעֶזֶר בֶּן־דֹּדָוָהוּ מִמָּרֵשָׁה עַל־יְהוֹשָׁפָט לֵאמֹר כְּהִתְחַבֶּרְךָ עִם־אֲחַזְיָהוּ פָּרַץ יְהוָה אֶת־מַעֲשֶׂיךָ וַיִּשָּׁבְרוּ אֳנִיּוֹת 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	וַיִּשְׁכַּב יְהוֹשָׁפָט עִם־אֲבֹתָיו וַיִּקָּבֵר עִם־אֲבֹתָיו בְּעִיר דָּוִיד 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	וְלוֹ־אַחִים בְּנֵי יְהוֹשָׁפָט עֲזַרְיָה וְיחִיאֵל וּזְכַרְיָהוּ וַעֲזַרְיָהוּ וּמִיכָאֵל וּשְׁפַטְיָהוּ כָּל־אֵלֶּה בְּנֵי 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 וּלְזָהָב וּלְמִגְדָּנוֹת עִם־עָרֵי מְצֻרוֹת בִּיהוּדָה וְאֶת־הַמַּמְלָכָה נָתַן לִיהוֹרָם 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־מַמְלֶכֶת אָבִיו וַיִּתְחַזֵּק וַיַּהֲרֹג אֶת־כָּל־אֶחָיו בֶּחָרֶב וְגַם מִשָּׂרֵי 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 בִּירוּשָׁלִָם:	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 עָשׂוּ בֵּית אַחְאָב כִּי בַת־אַחְאָב 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 נִיר וּלְבָנָיו כָּל־הַיָּמִים:	But the LORD was not willing to bring ruin on the house of David, for the sake of the covenant which he had made for David, and according to *how* he had said *he* would give him and his sons a lamp continually.	|| 2 Ki 8:19. made ← *cut*. continually ← *all the days*.
2 Chr 21:8	בְּיָמָיו פָּשַׁע אֱדוֹם מִתַּחַת יַד־יְהוּדָה וַיַּמְלִיכוּ עֲלֵיהֶם מֶלֶךְ:	In his days Edom rebelled against Judah's control, and they appointed a king over themselves.	|| 2 Ki 8:20. against ← *from under*. control ← *hand*.

2 Chr 21:9	וַיַּעֲבֹ֣ר יְהוֹרָ֗ם עִם־שָׂרָ֛יו וְכָל־הָרֶ֥כֶב עִמּ֖וֹ וַיְהִ֣י ק֑ם לַ֣יְלָה וַיַּ֗ךְ אֶת־אֱד֛וֹם הַסּוֹבֵ֥ב אֵלָ֖יו וְאֵ֥ת שָׂרֵ֖י הָרָֽכֶב׃	And Jehoram crossed over with his commanders, and with him *was* the whole chariot *fleet*, and it came to pass *that* he arose *in* the night and attacked Edom which *was* surrounding him and the chariot commanders.	|| 2 Ki 8:21.
2 Chr 21:10	וַיִּפְשַׁ֤ע אֱדוֹם֙ מִתַּ֣חַת יַד־יְהוּדָ֔ה עַ֖ד הַיּ֣וֹם הַזֶּ֑ה אָ֣ז תִּפְשְׁעָ֤ לִבְנָה֙ בָּעֵ֣ת הַהִ֔יא מִתַּ֖חַת יָדָ֑וֹ כִּ֣י עָזַ֔ב אֶת־יְהוָ֖ה אֱלֹהֵ֥י אֲבֹתָֽיו׃	So Edom rebelled against Judah's control, *as it is* up to this day. Then Libnah rebelled, at that time, against his control, because he had forsaken the LORD God of his fathers.	|| 2 Ki 8:22. against *(2x)* ← *from under*. control *(2x)* ← *hand*. he had forsaken: i.e. *Jehoram had forsaken*.
2 Chr 21:11	גַּם־הֽוּא עָשָׂ֣ה בָמ֔וֹת בְּהָרֵ֖י יְהוּדָ֑ה וַיִּזֶּ֞ן אֶת־יֹשְׁבֵ֤י יְרוּשָׁלַ֙͏ִם֙ וַיַּדַּ֣ח אֶת־יְהוּדָ֔ה׃ פ	He also made *idolatrous* raised sites in the mountains of Judah, and he caused the inhabitants of Jerusalem to engage in prostitution, and he induced Judah *to do so*.	
2 Chr 21:12	וַיָּבֹ֣א אֵלָ֗יו מִכְתָּ֛ב מֵאֵלִיָּ֥הוּ הַנָּבִ֖יא לֵאמֹ֑ר כֹּ֣ה	אָמַ֣ר יְהוָ֣ה אֱלֹהֵ֣י דָוִ֣יד אָבִ֣יךָ תַּ֣חַת אֲשֶׁ֣ר לֹא־הָלַ֣כְתָּ֣ בִּדְרָכֵ֣י יְהוֹשָׁפָ֣ט אָבִ֣יךָ וּבִדְרָכֵ֣י אָסָ֣א מֶֽלֶךְ־יְהוּדָֽה׃	But a letter came to him from Elijah the prophet, which said, "This *is what* 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* ← *Thus*.
2 Chr 21:13	וַתֵּ֖לֶךְ בְּדֶ֣רֶךְ מַלְכֵ֣י יִשְׂרָאֵ֑ל וַתַּזְנֶ֞ה אֶת־יְהוּדָ֤ה וְאֶת־יֹשְׁבֵי֙ יְרוּשָׁלַ֔͏ִם כְּהַזְנ֖וֹת בֵּ֣ית אַחְאָ֑ב וְגַ֨ם אֶת־אַחֶ֜יךָ בֵּית־אָבִ֗יךָ הַטּוֹבִ֥ים מִמְּךָ֛ הָרָגְתָּ֖׃	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 *the way* the house of Ahab promoted prostitution, and also you have killed your brothers of the house of your father, who *were* better than you,	

2 Chr 21:14	הִנֵּה יְהוָה נֹגֵף מַגֵּפָה גְּדוֹלָה 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 your property.	your property: probably referring to servants and farm animals.
2 Chr 21:15	וְאַתָּה בְּחֳלָיִים רַבִּים בְּמַחֲלֵה מֵעֶיךָ עַד־יֵצְאוּ מֵעֶיךָ מִן־הַחֹלִי יָמִים עַל־יָמִים׃	And you *will be* severely ill with a disorder of your intestines, until your intestines come out because of the disorder *continuing* day after day.' "	severely ill ← *in great sickness*. day after day ← *days upon days*.
2 Chr 21:16	וַיָּעַר יְהוָה עַל־יְהוֹרָם אֵת רוּחַ הַפְּלִשְׁתִּים וְהָעַרְבִּים אֲשֶׁר עַל־יַד כּוּשִׁים׃	And the LORD stirred up against Jehoram the spirit of the Philistines and the Arabs who *were* next to the Ethiopians.	
2 Chr 21:17	וַיַּעֲלוּ בִיהוּדָה וַיִּבְקָעוּהָ וַיִּשְׁבּוּ אֶת כָּל־הָרְכוּשׁ הַנִּמְצָא לְבֵית־הַמֶּלֶךְ וְגַם־בָּנָיו וְנָשָׁיו וְלֹא נִשְׁאַר־לוֹ בֵּן כִּי אִם־יְהוֹאָחָז קְטֹן בָּנָיו׃	And they came up into Judah and split it. And they captured all the property which was present in the king's house, and also his sons and his wives, and there was not a son of his remaining except Jehoahaz the youngest of his sons.	into: or *against*. present ← *found*. Jehoahaz: the same as *Ahaziah*, exchanging the morphemes.
2 Chr 21:18	וְאַחֲרֵי כָּל־זֹאת נָגָפוֹ יְהוָה | בְּמֵעָיו לְחֳלִי לְאֵין מַרְפֵּא׃	And after all this the LORD struck him in his intestines with an incurable disorder.	
2 Chr 21:19	וַיְהִי לְיָמִים | מִיָּמִים וּכְעֵת צֵאת הַקֵּץ לְיָמִים שְׁנַיִם יָצְאוּ מֵעָיו עִם־חָלְיוֹ וַיָּמָת בְּתַחֲלֻאִים רָעִים וְלֹא־עָשׂוּ לוֹ עַמּוֹ שְׂרֵפָה כִּשְׂרֵפַת אֲבֹתָיו׃	And it came to pass in the course of time that at the time of the *year's* close, after two full years, his intestines came out, because of his disorder, and he died of severe ailments. And his people did not make a fire for him, like the fire for his fathers.	in the course of time ← *to days from days*. Idiomatic uses of expressions with *day* can mean *a long time* or *yearly* [AnLx]. *year's* close ← *going out of the end*. We take this as applying to the calendar year. two full years ← *of two days*. Compare note above.

2 Chr 21:20	בֶּן־שְׁלֹשִׁים וּשְׁתַּיִם הָיָה בְמָלְכֹו וּשְׁמוֹנֶה שָׁנִים מָלַךְ בִּירוּשָׁלִָם וַיֵּלֶךְ בְּלֹא חֶמְדָּה וַיִּקְבְּרֻהוּ בְּעִיר דָּוִיד וְלֹא בְּקִבְרוֹת הַמְּלָכִים׃	He was thirty-two years old when he *started* to reign, and he reigned in Jerusalem for eight years, and he departed in an unpleasant way, and they buried him in the City of David, but not in the tombs of the kings.	|| 2 Ki 8:24. in an unpleasant way: AV differs *(without being desired)*, also possible. Or, with [ST], *having lived without pleasure*. but: adversative use of the *vav*.
2 Chr 22:1	וַיַּמְלִיכוּ יוֹשְׁבֵי יְרוּשָׁלִַם אֶת־אֲחַזְיָהוּ בְנֹו הַקָּטֹן תַּחְתָּיו כִּי כָל־הָרִאשֹׁנִים הָרַג הַגְּדוּד הַבָּא בָעַרְבִים לַמַּחֲנֶה וַיִּמְלֹךְ אֲחַזְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה׃ פ	And the inhabitants of Jerusalem made Ahaziah his youngest son king in his place, because the troop which came with the Arabians into the camp had killed all the older *ones*, so Ahaziah the son of Jehoram, the king of Judah, *started to* reign.	|| 2 Ki 8:24, 2 Ki 8:25, 1 Chr 3:11. killed: in a Hebrew "OVS" (object-verb-subject) sentence. older ← *first*.
2 Chr 22:2	בֶּן־אַרְבָּעִים וּשְׁתַּיִם שָׁנָה אֲחַזְיָהוּ בְמָלְכֹו וְשָׁנָה אַחַת מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמֹּו עֲתַלְיָהוּ בַּת־עָמְרִי׃	Ahaziah *was* forty-two years old when he *started to* reign, and he reigned for one year in Jerusalem. And the name of his mother *was* Athaliah, the daughter of Omri.	|| 2 Ki 8:26. forty-two years old: see [CB]'s resolution of the difference compared with 2 Ki 8:26. daughter: standing for granddaughter.
2 Chr 22:3	גַּם־הוּא הָלַךְ בְּדַרְכֵי בֵּית אַחְאָב כִּי אִמֹּו הָיְתָה יוֹעַצָתֹו לְהַרְשִׁיעַ׃	He also walked in the ways of the house of Ahab, because his mother would advise him to do wrong.	|| 2 Ki 8:27.
2 Chr 22:4	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כְּבֵית אַחְאָב כִּי־הֵמָּה הָיוּ־לֹו יוֹעֲצִים אַחֲרֵי מֹות אָבִיו לְמַשְׁחִית לֹו׃	So he did what *was* wrong in the eyes of the LORD, like the house of Ahab, for they would advise him, after the death of his father, *with things* to his detriment.	|| 2 Ki 8:27.

2 Chr 22:5	גַּם בַּעֲצָתָם הָלַךְ וַיֵּלֶךְ אֶת־יְהוֹרָם בֶּן־אַחְאָב מֶלֶךְ יִשְׂרָאֵל לַמִּלְחָמָה עַל־חֲזָאֵל מֶלֶךְ־אֲרָם בְּרָמוֹת גִּלְעָד וַיַּכּוּ הָרַמִּים אֶת־יוֹרָם׃	So he walked in their advice, and he went to war with Jehoram the son of Ahab, the king of Israel, against Ḥazaʾel king of Aramaea in Ramoth-Gilead. And the Aramaeans struck Joram.	|| 2 Ki 8:28. Hazael: see 2 Ki 8:8. Ramoth-Gilead: see Gen 31:21. Joram: a shortened form of *Jehoram*.
2 Chr 22:6	וַיָּשָׁב לְהִתְרַפֵּא בְיִזְרְעֶאל כִּי הַמַּכִּים אֲשֶׁר הִכֻּהוּ בָרָמָה בְּהִלָּחֲמוֹ אֶת־חֲזָהאֵל מֶלֶךְ אֲרָם וַעֲזַרְיָהוּ בֶן־יְהוֹרָם מֶלֶךְ יְהוּדָה יָרַד לִרְאוֹת אֶת־יְהוֹרָם בֶּן־אַחְאָב בְּיִזְרְעֶאל כִּי־חֹלֶה הוּא׃	And he returned to recover in Jezreel, because of the blows which they dealt him in Ramah when he fought Ḥazaʾel the king of Aramaea. And Azaraiah the son of Jehoram, the king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was ill.	|| 2 Ki 8:29. Jezreel *(2x)*: see Josh 15:56. dealt ← *struck*. Hazael: see 2 Ki 8:8. Azariah: the same as *Ahaziah*. The meanings are similar *(the LORD helps / the LORD holds)*.
2 Chr 22:7	וּמֵאֱלֹהִים הָיְתָה תְּבוּסַת אֲחַזְיָהוּ לָבוֹא אֶל־יוֹרָם וּבְבֹאוֹ יָצָא עִם־יְהוֹרָם אֶל־יֵהוּא בֶן־נִמְשִׁי אֲשֶׁר מְשָׁחוֹ יְהוָה לְהַכְרִית אֶת־בֵּית אַחְאָב׃	Now the downfall of Ahaziah was from God, for going to Joram, and when he had gone, he came out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut the house of Ahab off.	downfall ← *trampling*.
2 Chr 22:8	וַיְהִי כְּהִשָּׁפֵט יֵהוּא עִם־בֵּית אַחְאָב וַיִּמְצְאוּ אֶת־שָׂרֵי יְהוּדָה וּבְנֵי אֲחֵי אֲחַזְיָהוּ מְשָׁרְתִים לַאֲחַזְיָהוּ 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 *who* served Ahaziah, and he killed them.	

2 Chr 22:9	וַיְבַקֵּשׁ אֶת־אֲחַזְיָהוּ וַיִּלְכְּדֻהוּ וְהוּא מִתְחַבֵּא בְּשֹׁמְרוֹן וַיְבִאֻהוּ אֶל־יֵהוּא וַיְמִתֻהוּ וַיִּקְבְּרֻהוּ כִּי אָמְרוּ בֶּן־יְהוֹשָׁפָט הוּא אֲשֶׁר־דָּרַשׁ אֶת־יְהוָה בְּכָל־לְבָבוֹ וְאֵין לְבֵית אֲחַזְיָהוּ 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 *is* the son of Jehoshaphat who sought the LORD with all his heart.” And *there was* no-one of the house of Ahaziah to retain power over the kingdom.	|| 2 Ki 9:27, 2 Ki 9:28 (very roughly parallel). son: standing for *grandson*.
2 Chr 22:10	וַעֲתַלְיָהוּ אֵם אֲחַזְיָהוּ רָאֲתָה כִּי מֵת בְּנָהּ וַתָּקָם וַתְּדַבֵּר אֶת־כָּל־זֶרַע הַמַּמְלָכָה לְבֵית יְהוּדָה׃	But when Athaliah, Ahaziah's mother, saw that her son was dead, she arose and eradicated all the royal seed of the house of Judah,	|| 2 Ki 11:1. royal seed: i.e. *heirs to the throne*. The statement has an exception (one royal seed not destroyed), about to be explained. Compare 1 Cor 1:14.
2 Chr 22:11	וַתִּקַּח יְהוֹשַׁבְעַת בַּת־הַמֶּלֶךְ אֶת־יוֹאָשׁ בֶּן־אֲחַזְיָהוּ וַתִּגְנֹב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ הַמּוּמָתִים וַתִּתֵּן אֹתוֹ וְאֶת־מֵינִקְתּוֹ בַּחֲדַר הַמִּטּוֹת וַתַּסְתִּירֻהוּ יְהוֹשַׁבְעַת בַּת־הַמֶּלֶךְ יְהוֹרָם אֵשֶׁת יְהוֹיָדָע הַכֹּהֵן כִּי הִיא הָיְתָה אֲחוֹת אֲחַזְיָהוּ מִפְּנֵי עֲתַלְיָהוּ וְלֹא הֱמִיתָתְהוּ׃	but Jehoshabath the king's daughter had taken Joash the son of Ahaziah and had stolen him away from the king's sons who were killed, and she had put him and his nurse in the bedroom. And Jehoshaba 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)* ← *Jehoshab'ath*. AV= *Jehoshabeath*, not recognizing the closed syllable *(-shab-)*. See Gen 31:21. from ← *from the midst of*.

2 Chr 22:12	וַיְהִי אִתָּם בְּבֵית הָאֱלֹהִים מִתְחַבֵּא שֵׁשׁ שָׁנִים וַעֲתַלְיָה מֹלֶכֶת 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	וּבַשָּׁנָה הַשְּׁבִעִית הִתְחַזֵּק יְהוֹיָדָע וַיִּקַּח אֶת־שָׂרֵי הַמֵּאוֹת לַעֲזַרְיָהוּ בֶן־יְרֹחָם וְיִשְׁמָעֵאל בֶּן־יְהוֹחָנָן וְלַעֲזַרְיָהוּ בֶן־עוֹבֵד וְאֶת־מַעֲשֵׂיָהוּ בֶן־עֲדָיָהוּ וְאֶת־אֱלִישָׁפָט בֶּן־זִכְרִי עִמּוֹ בַּבְּרִית׃	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.	|| 2 Ki 11:4.
2 Chr 23:2	וַיָּסֹבּוּ בִיהוּדָה וַיִּקְבְּצוּ אֶת־הַלְוִיִּם מִכָּל־עָרֵי יְהוּדָה וְרָאשֵׁי הָאָבוֹת לְיִשְׂרָאֵל וַיָּבֹאוּ אֶל־יְרוּשָׁלִָם׃	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.	
2 Chr 23:3	וַיִּכְרֹת כָּל־הַקָּהָל בְּרִית בְּבֵית הָאֱלֹהִים עִם־הַמֶּלֶךְ וַיֹּאמֶר לָהֶם הִנֵּה בֶן־הַמֶּלֶךְ יִמְלֹךְ כַּאֲשֶׁר דִּבֶּר יְהוָה עַל־בְּנֵי דָוִיד׃	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.	|| 2 Ki 11:5.
2 Chr 23:4	זֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ הַשְּׁלִשִׁית מִכֶּם בָּאֵי הַשַּׁבָּת לַכֹּהֲנִים וְלַלְוִיִּם לְשֹׁעֲרֵי הַסִּפִּים׃	This *is* the operation which you will carry out. One third of you will come on the Sabbath: *you* of the priests and the Levites, as gatekeepers at the *entrance* thresholds.	|| 2 Ki 11:5. operation ← *thing*. gatekeepers at ← *gatekeepers of*.

2 Chr 23:5	וְהַשְּׁלִשִׁית בְּבֵית הַמֶּלֶךְ וְהַשְּׁלִשִׁית בְּשַׁעַר הַיְסוֹד וְכָל־הָעָם בְּחַצְרוֹת בֵּית יְהוָה׃	And one third *will be* at the king's house, and one third *will be* at the Foundation Gate, and all the people *will be* in the courtyards of the house of the LORD.	|| 2 Ki 11:6.
2 Chr 23:6	וְאַל־יָבוֹא בֵית־יְהוָה כִּי אִם־הַכֹּהֲנִים וְהַמְשָׁרְתִים לַלְוִיִּם הֵמָּה יָבֹאוּ כִּי־קֹדֶשׁ הֵמָּה וְכָל־הָעָם יִשְׁמְרוּ מִשְׁמֶרֶת יְהוָה׃	But do not let *anyone* go *into* the house of the LORD, except for the priests, and those who serve, *who belong* to the Levites – they shall go in, for they *are* holy. But all the people will keep the LORD's guard.	|| 2 Ki 11:7. holy ← *holiness*. keep ← *guard*.
2 Chr 23:7	וְהִקִּיפוּ הַלְוִיִּם אֶת־הַמֶּלֶךְ סָבִיב אִישׁ וְכֵלָיו בְּיָדוֹ וְהַבָּא אֶל־הַבַּיִת יוּמָת וִהְיוּ אֶת־הַמֶּלֶךְ בְּבֹאוֹ וּבְצֵאתוֹ׃	And the Levites will form a circle around the king, each *man having* his weapons in his hand, and anyone going inside *the circle* will be put to death. And accompany the king as he goes out and comes in.”	|| 2 Ki 11:8. inside *the circle*: or *towards the house*. AV differs, ≈ our alternative. accompany ← *be with*.
2 Chr 23:8	וַיַּעֲשׂוּ הַלְוִיִּם וְכָל־יְהוּדָה כְּכֹל אֲשֶׁר־צִוָּה יְהוֹיָדָע הַכֹּהֵן וַיִּקְחוּ אִישׁ אֶת־אֲנָשָׁיו בָּאֵי הַשַּׁבָּת עִם יוֹצְאֵי הַשַּׁבָּת כִּי לֹא פָטַר יְהוֹיָדָע הַכֹּהֵן אֶת־הַמַּחְלְקוֹת׃	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־הַמָּגִנּוֹת וְאֶת־הַשְּׁלָטִים 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	וַיַּעֲמֵ֣ד אֶת־כָּל־הָעָ֗ם וְאִ֤ישׁ	שִׁלְחָנוֹ֙ בְּיָד֔וֹ מִכֶּ֥תֶף הַבַּ֖יִת הַיְמָנִ֑ית עַד־כֶּ֥תֶף הַבַּ֖יִת הַשְּׂמָאלִ֑ית לַמִּזְבֵּ֖חַ וְלַבַּ֥יִת עַל־הַמֶּ֖לֶךְ סָבִֽיב׃	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	וַיּוֹצִ֣יאוּ אֶת־בֶּן־הַמֶּ֗לֶךְ וַיִּתְּנ֤וּ עָלָיו֙ אֶת־הַנֵּ֔זֶר וְאֶת־הָעֵדוּת֙ וַיַּמְלִ֣יכוּ אֹת֔וֹ וַיִּמְשָׁח֥וּ יְהוֹיָדָ֖ע וּבָנָ֑יו וַיֹּאמְר֕וּ יְחִ֥י הַמֶּ֖לֶךְ׃ 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	וַתִּשְׁמַ֣ע עֲתַלְיָ֗הוּ אֶת־קוֹל֙ הָעָ֣ם הָרָצִ֔ים וְהַמְהַלְלִ֖ים אֶת־הַמֶּ֑לֶךְ וַתָּבֹ֣וא אֶל־הָעָ֔ם בֵּ֖ית יְהוָֽה׃	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	וַתַּ֣רְא וְהִנֵּ֣ה הַמֶּ֣לֶךְ׀ עֹמֵ֣ד עַל־עַמּוּדּ֗וֹ בַּמָּבוֹא֙ וְהַשָּׂרִ֣ים וְהַחֲצֹצְרוֹת֮ עַל־הַמֶּ֣לֶךְ׀ וְכָל־עַ֣ם הָאָ֗רֶץ שָׂמֵ֙חַ֙ וְתוֹקֵ֣עַ בַּחֲצֹצְר֔וֹת וְהַמְשֹׁרְרִ֕ים בִּכְלֵ֥י הַשִּׁ֖יר וּמוֹדִיעִ֑ים לְהַלֵּ֗ל וַתִּקְרַ֤ע עֲתַלְיָהוּ֙ אֶת־בְּגָדֶ֔יהָ וַתֹּ֣אמֶר קֶ֔שֶׁר קָ֖שֶׁר׃ 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	וַיּוֹצֵא יְהוֹיָדָע הַכֹּהֵן אֶת־שָׂרֵי הַמֵּאוֹת | פְּקוּדֵי הַחַיִל וַיֹּאמֶר אֲלֵהֶם הוֹצִיאוּהָ אֶל־מִבֵּית הַשְּׂדֵרוֹת וְהַבָּא אַחֲרֶיהָ יוּמַת בֶּחָרֶב כִּי אָמַר הַכֹּהֵן לֹא תְמִיתוּהָ בֵּית יְהוָה:	Then Jehoiada the priest brought out the commanders of a hundred *who were* in charge of the army, and he said to them, "Take her away *but* within the ranks, and *anyone* who follows her will be put to death by the sword." For the priest had said, "You shall not put her to death *in* the house of the LORD."	|| 2 Ki 11:15. *but* within the ranks ← *towards from inside the ranks*.
2 Chr 23:15	וַיָּשִׂימוּ לָהּ יָדַיִם וַתָּבוֹא אֶל־מְבוֹא שַׁעַר־הַסּוּסִים בֵּית הַמֶּלֶךְ וַיְמִיתוּהָ שָׁם: פ	So they laid hands on her as she went to the entrance of the Horse Gate *of* the king's house, and they put her to death there.	|| 2 Ki 11:16.
2 Chr 23:16	וַיִּכְרֹת יְהוֹיָדָע בְּרִית בֵּינּוֹ וּבֵין כָּל־הָעָם וּבֵין הַמֶּלֶךְ לִהְיוֹת לְעָם לַיהוָה:	And Jehoiada made a covenant between himself and all the people and the king, to be a people to the LORD.	|| 2 Ki 11:17. made ← *cut*.
2 Chr 23:17	וַיָּבֹאוּ כָל־הָעָם בֵּית־הַבַּעַל וַיִּתְּצֻהוּ וְאֶת־מִזְבְּחֹתָיו וְאֶת־צְלָמָיו שִׁבְּרוּ וְאֵת מַתָּן כֹּהֵן הַבַּעַל הָרְגוּ לִפְנֵי הַמִּזְבְּחוֹת:	And all the people went *to* the house of Baal and demolished it, and they shattered his altars and his images, and they killed Mattan, Baal's priest, in front of the altars.	|| 2 Ki 11:18.
2 Chr 23:18	וַיָּשֶׂם יְהוֹיָדָע פְּקֻדֹּת בֵּית יְהוָה בְּיַד הַכֹּהֲנִים הַלְוִיִּם אֲשֶׁר חִלַּק דָּוִיד עַל־בֵּית יְהוָה לְהַעֲלוֹת עֹלוֹת יְהוָה כַּכָּתוּב בְּתוֹרַת מֹשֶׁה בְּשִׂמְחָה וּבְשִׁיר עַל יְדֵי דָּוִיד:	And Jehoiada appointed duties *in* the house of the LORD *to be fulfilled* by the Levite priests whom David had assigned over the house of the LORD, to offer the LORD's burnt offerings, as *it is* written in the law of Moses, with rejoicing and with singing, as *set up* by David.	|| 2 Ki 11:18 (roughly parallel). *to be fulfilled* by ← *by the hand of*. assigned ← *divided*. as *set up* by ← *at the hands of*.

2 Chr 23:19	וַיַּעֲמֵד הַשּׁוֹעֲרִים עַל־שַׁעֲרֵי בֵּית יְהוָה וְלֹא־יָבֹא טָמֵא לְכָל־דָּבָר:	And he appointed gatekeepers at the gates to the house of the LORD, so that no unclean *person* should approach anything.	approach ← *come (to)*, or *enter*. anything ← *everything*. AV differs *(... that none which was unclean in any thing should enter in)*.
2 Chr 23:20	וַיִּקַּח אֶת־שָׂרֵי הַמֵּאוֹת וְאֶת־הָאַדִּירִים וְאֶת־הַמּוֹשְׁלִים בָּעָם וְאֵת ׀ כָּל־עַם הָאָרֶץ וַיּוֹרֶד אֶת־הַמֶּלֶךְ מִבֵּית יְהוָה וַיָּבֹאוּ בְתוֹךְ־שַׁעַר הָעֶלְיוֹן בֵּית הַמֶּלֶךְ וַיּוֹשִׁיבוּ אֶת־הַמֶּלֶךְ עַל כִּסֵּא הַמַּמְלָכָה:	And he took the commanders of a hundred and the nobles and those in authority over the people, and all the people of the land, and he brought the king down from the house of the LORD, and they went in at the upper gate *to* the king's house, and they seated the king on the throne of the kingdom.	|| 2 Ki 11:19. those in authority over ← *the rulers among*.
2 Chr 23:21	וַיִּשְׂמְחוּ כָּל־עַם־הָאָרֶץ וְהָעִיר שָׁקָטָה וְאֶת־עֲתַלְיָהוּ הֵמִיתוּ בֶחָרֶב: 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 יֹאָשׁ בְּמָלְכוֹ וְאַרְבָּעִים שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ צִבְיָה מִבְּאֵר שָׁבַע:	Joash *was* seven years old when he *started to* reign, and he reigned for forty years in Jerusalem. And the name of his mother *was* Zibiah from Beersheba.	|| 2 Ki 11:21, 2 Ki 12:1.
2 Chr 24:2	וַיַּעַשׂ יוֹאָשׁ הַיָּשָׁר בְּעֵינֵי יְהוָה כָּל־יְמֵי יְהוֹיָדָע הַכֹּהֵן:	And Joash did what *was* right in the sight of the LORD all the days of Jehoiada the priest.	|| 2 Ki 12:2.
2 Chr 24:3	וַיִּשָּׂא־לוֹ יְהוֹיָדָע נָשִׁים שְׁתַּיִם וַיּוֹלֶד בָּנִים וּבָנוֹת:	And Jehoiada took two wives, and he begot sons and daughters.	took ← *took to himself*.

2 Chr 24:4	וַיְהִי אַחֲרֵיכֵן הָיָה עִם־לֵב יוֹאָשׁ לְחַדֵּשׁ אֶת־בֵּית יְהוָה׃	And it came to pass after that, *that* Joash had it in his heart to renovate the house of the LORD.	Joash had it in his heart ← *it was with the heart of Joash*.
2 Chr 24:5	וַיִּקְבֹּץ אֶת־הַכֹּהֲנִים וְהַלְוִיִּם וַיֹּאמֶר לָהֶם צְאוּ לְעָרֵי יְהוּדָה וְקִבְצוּ מִכָּל־יִשְׂרָאֵל כֶּסֶף לְחַזֵּק | אֶת־בֵּית אֱלֹהֵיכֶם מִדֵּי שָׁנָה בְּשָׁנָה וְאַתֶּם תְּמַהֲרוּ לַדָּבָר וְלֹא מִהֲרוּ 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 *it*.	|| 2 Ki 12:4.
2 Chr 24:6	וַיִּקְרָא הַמֶּלֶךְ לִיהוֹיָדָע הָרֹאשׁ וַיֹּאמֶר לוֹ מַדּוּעַ לֹא־דָרַשְׁתָּ עַל־הַלְוִיִּם לְהָבִיא מִיהוּדָה וּמִירוּשָׁלַם אֶת־מַשְׂאַת מֹשֶׁה עֶבֶד־יְהוָה וְהַקָּהָל לְיִשְׂרָאֵל לְאֹהֶל הָעֵדוּת׃	And the king called for Jehoiada the head *priest*, and he said to him, “Why have you not required the Levites to bring from Judah and from Jerusalem the contribution *enjoined* by Moses the servant of the LORD, and *from* the convocation of Israel, for the tent of the testimony?”	|| 2 Ki 12:7.
2 Chr 24:7	כִּי עֲתַלְיָהוּ הַמִּרְשָׁעַת בָּנֶיהָ פָּרְצוּ אֶת־בֵּית הָאֱלֹהִים וְגַם כָּל־קָדְשֵׁי בֵית־יְהוָה עָשׂוּ לַבְּעָלִים׃	For the sons of Athaliah, the wicked *woman*, had broken into the house of God, and moreover they had refashioned all the holy *things* of the house of the LORD for the Baalim.	refashioned ← *fashioned*. See Num 6:12.
2 Chr 24:8	וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֶחָד וַיִּתְּנֻהוּ בְּשַׁעַר בֵּית־יְהוָה חִוּצָה׃	So the king spoke, and they made a chest, and they put it at the gate of the house of the LORD on the outside.	|| 2 Ki 12:9. a chest ← *one chest*.

2 Chr 24:9	וַיִּתְּנוּ־קוֹל בִּיהוּדָה וּבִירוּשָׁלַ͏ִם לְהָבִיא לַיהוָה מַשְׂאַת מֹשֶׁה עֶבֶד־הָאֱלֹהִים עַל־יִשְׂרָאֵל בַּמִּדְבָּר׃	And they issued an appeal in Judah and in Jerusalem to bring to the LORD the contribution *enjoined* by Moses the servant of God on Israel in the desert.	|| 2 Ki 12:9. appeal ← *voice*. *enjoined* by ← *of*.
2 Chr 24:10	וַיִּשְׂמְחוּ כָל־הַשָּׂרִים וְכָל־הָעָם וַיָּבִיאוּ וַיַּשְׁלִיכוּ לָאָרוֹן עַד־לְכַלֵּה׃	And all the officials and all the people rejoiced, and they brought *it*, and they deposited *it* in the chest until all was done.	deposited ← *cast*. all was done ← *finishing*.
2 Chr 24:11	וַיְהִי בְּעֵת יָבִיא אֶת־הָאָרוֹן אֶל־פְּקֻדַּת הַמֶּלֶךְ בְּיַד הַלְוִיִּם וְכִרְאוֹתָם כִּי־רַב הַכֶּסֶף וּבָא סוֹפֵר הַמֶּלֶךְ וּפְקִיד כֹּהֵן הָרֹאשׁ וְיָעֲרוּ אֶת־הָאָרוֹן וְיִשָּׂאֻהוּ וַיְשִׁיבֻהוּ אֶל־מְקוֹמוֹ כָּזֶה עָשׂוּ לְיוֹם | בְּיוֹם וַיֶּאֱסְפוּ־כֶסֶף לָרֹב׃	And it came to pass, at the time *when* he had the chest brought at the king's behest by the agency of the Levites, and when they saw that the *amount of* money *was* large, that the king's scribe came, and the head priest's officer, and they emptied the chest and carried it, and they returned it to its place. They did this daily, and they collected money in abundance.	|| 2 Ki 12:10. agency ← *hand*. emptied ← *poured out*. this ← *thus*. daily ← *to day on day*.
2 Chr 24:12	וַיִּתְּנֵהוּ הַמֶּלֶךְ וְיְהוֹיָדָע אֶל־עוֹשֵׂה מְלֶאכֶת עֲבוֹדַת בֵּית־יְהוָה וַיְהִיוּ שֹׂכְרִים חֹצְבִים וְחָרָשִׁים לְחַדֵּשׁ בֵּית יְהוָה וְגַם לְחָרָשֵׁי בַרְזֶל וּנְחֹשֶׁת לְחַזֵּק אֶת־בֵּית יְהוָה׃	And the king and Jehoiada gave it to those who carried out the work of craftsmanship for the house of the LORD, and they hired hewers and artisans to renovate the house of the LORD, and also blacksmiths and coppersmiths to refurbish the house of the LORD.	|| 2 Ki 12:11, 2 Ki 12:12. those who ← *he who*. work of craftsmanship ← *craftsmanship of work*.

2 Chr 24:13	וַיַּעֲשׂוּ עֹשֵׂי הַמְּלָאכָה וַתַּעַל אֲרוּכָה לַמְּלָאכָה בְּיָדָם וַיַּעֲמִידוּ אֶת־בֵּית הָאֱלֹהִים עַל־מַתְכֻּנְתּוֹ וַיְאַמְּצֵהוּ׃	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	וּכְכַלּוֹתָם הֵבִיאוּ לִפְנֵי הַמֶּלֶךְ וְיהוֹיָדָע אֶת־שְׁאָר הַכֶּסֶף וַיֵּעָשֶׂהוּ כֵלִים לְבֵית־יְהוָה כְּלֵי שָׁרֵת וְהַעֲלוֹת וְכַפּוֹת וּכְלֵי זָהָב וָכֶסֶף וַיְהִיוּ מַעֲלִים עֹלוֹת בְּבֵית־יְהוָה תָּמִיד כֹּל יְמֵי יְהוֹיָדָע׃ פ	And when they had finished *it*, they brought the rest of the money to the king and Jehoiada, and they used it for 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, *in* all the days of Jehoiada.	|| 2 Ki 12:13. to the king ← *before the king*. used it for ← *made it*.
2 Chr 24:15	וַיִּזְקַן יְהוֹיָדָע וַיִּשְׂבַּע יָמִים וַיָּמָת בֶּן־מֵאָה וּשְׁלֹשִׁים שָׁנָה בְּמוֹתוֹ׃	And when Jehoiada grew old, he was replete with days, and he died. *He was* one hundred and thirty years old at his death.	
2 Chr 24:16	וַיִּקְבְּרֻהוּ בְעִיר־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 אָז שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם׃	And after the death of Jehoiada, the officials of Judah came and prostrated themselves to the king, *and* then the king listened to them.	

2 Chr 24:18	וַיַּעַזְבוּ אֶת־בֵּית יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיַּעַבְדוּ אֶת־הָאֲשֵׁרִים וְאֶת־הָעֲצַבִּים וַיְהִי־קֶצֶף עַל־יְהוּדָה וִירוּשָׁלִַם בְּאַשְׁמָתָם 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 ← *guilt*.
2 Chr 24:19	וַיְשַׁלַּח בָּהֶם נְבִאִים לַהֲשִׁיבָם אֶל־יְהוָה וַיָּעִידוּ בָם וְלֹא הֶאֱזִינוּ׃ 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 לָבְשָׁה אֶת־זְכַרְיָהוּ בֶּן־יְהוֹיָדָע הַכֹּהֵן וַיַּעֲמֹד מֵעַל לָעָם וַיֹּאמֶר לָהֶם כֹּה	אָמַר הָאֱלֹהִים לָמָּה אַתֶּם עֹבְרִים אֶת־מִצְוֹת יְהוָה וְלֹא תַצְלִיחוּ כִּי־עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם׃	Then the spirit of God invested Zechariah the son of Jehoiada the priest, and he stood above the people, and he said to them, "This *is what* God says: 'Why are you transgressing the LORD's commandments, so not prospering? *Now* 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* ← *Thus*.
2 Chr 24:21	וַיִּקְשְׁרוּ עָלָיו וַיִּרְגְּמֵהוּ אֶבֶן בְּמִצְוַת הַמֶּלֶךְ בַּחֲצַר בֵּית יְהוָה׃	But they conspired against him, and they stoned him 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 הַחֶסֶד אֲשֶׁר עָשָׂה יְהוֹיָדָע אָבִיו עִמּוֹ וַיַּהַרֹג אֶת־בְּנוֹ וּכְמוֹתוֹ אָמַר יֵרֶא יְהוָה וְיִדְרֹשׁ׃ פ	So Joash the king did not remember the kindness which Jehoiada *Zechariah's* father had shown him, but he killed his son, who, as he died, said, "Let the LORD see and requite *it*."	*Zechariah's* ← *his*. On the liberal use of the third person pronouns *(he, him, his)*, see the note to Gen 41:13. had shown him ← *had done with him*.

2 Chr 24:23	וַיְהִי ׀ לִתְקוּפַת הַשָּׁנָה עָלָה עָלָיו֙ חֵ֣יל אֲרָ֔ם וַיָּבֹ֖אוּ אֶל־יְהוּדָ֑ה וַיַּ֨רְוּ שָׁלַ֜ם וַיַּשְׁחִ֣יתוּ אֶת־כָּל־שָׂרֵ֣י הָעָ֗ם מֵעָם֙ וְכָל־שְׁלָלָ֣ם שִׁלְּח֔וּ לְמֶ֖לֶךְ דַּרְמָֽשֶׂק׃	And it came to pass at the close of the year *that* 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 *themselves*, and they sent all their spoil to the king of Damascus.	|| 2 Ki 12:17, 2 Ki 12:18. close ← *cycle*.
2 Chr 24:24	כִּ֣י ׀ בִּמְצַ֣ר אֲנָשִׁ֗ים בָּ֤אוּ ׀ חֵ֣יל אֲרָם֮ וַיהוָה֒ נָתַ֣ן בְּיָדָ֗ם חַ֚יִל לָרָ֣ב מְאֹ֔ד כִּ֣י עָזְב֔וּ אֶת־יְהוָ֖ה אֱלֹהֵ֣י אֲבוֹתֵיהֶ֑ם וְאֶת־יוֹאָ֖שׁ עָשׂ֥וּ שְׁפָטִֽים׃	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	וּבְלֶכְתָּ֣ם מִמֶּ֔נּוּ כִּֽי־עָזְב֖וּ אֹת֑וֹ *במחליים בְּמַחֲלוּיִ֣ם רַבִּ֔ים** הִתְקַשְּׁר֥וּ עָלָ֖יו עַבְדָּ֑יו בִּדְמֵ֣י בְנֵי֙ יְהוֹיָדָ֣ע הַכֹּהֵ֔ן וַיַּהַרְגֻ֖הוּ עַל־מִטָּתֹ֑ו וַיָּ֣מָת וַיִּקְבְּרֻ֤הוּ בְעִיר־דָּוִיד֙ וְלֹ֣א קְבָרֻ֔הוּ בְּקִבְרוֹת֙ הַמְּלָכִ֔ים 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 *ketiv* and *qeré* are similar words with the same meaning. || 2 Ki 12:20, 2 Ki 12:21.
2 Chr 24:26	וְאֵ֖לֶּה הַמִּתְקַשְּׁרִ֣ים עָלָ֑יו זָבָ֞ד בֶּן־שִׁמְעָ֤ת הָֽעַמֹּנִ֙ית֙ וִיהוֹזָבָ֔ד בֶּן־שִׁמְרִ֖ית הַמֹּואֲבִֽית׃	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	וּבָנָ֗יו *ורב **יִרְבֶּ֙ה הַמַּשָּׂ֣א עָלָ֔יו וְיִסּוֹד֙ בֵּ֣ית הָאֱלֹהִ֔ים הִנָּ֖ם כְּתוּבִ֑ים עַל־מִדְרַ֖שׁ סֵ֥פֶר הַמְּלָכִ֛ים וַיִּמְלֹ֥ךְ אֲמַצְיָ֖הוּ בְּנ֥וֹ תַחְתָּֽיו׃ 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 *Midrash*, but not in its modern sense.
2 Chr 25:1	בֶּן־עֶשְׂרִ֥ים וְחָמֵ֛שׁ שָׁנָ֖ה מָלַ֣ךְ אֲמַצְיָ֑הוּ וְעֶשְׂרִ֤ים וְתֵשַׁע֙ שָׁנָ֣ה מָלַ֔ךְ בִּירוּשָׁלִָ֖ם וְשֵׁ֥ם אִמּ֛וֹ יְהוֹעַדָּ֥ן מִירוּשָׁלִָֽם׃	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	וַיַּ֣עַשׂ הַיָּשָׁ֔ר בְּעֵינֵ֖י יְהוָ֑ה רַ֖ק לֹ֥א בְלֵבָ֖ב שָׁלֵֽם׃	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	וַיְהִ֕י כַּאֲשֶׁ֥ר חָזְקָ֖ה הַמַּמְלָכָ֣ה עָלָ֑יו וַיַּהֲרֹ֗ג אֶת־עֲבָדָ֛יו הַמַּכִּ֥ים אֶת־הַמֶּ֖לֶךְ אָבִֽיו׃	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־בְּנֵיהֶם֙ לֹ֣א הֵמִ֔ית כִּ֚י כַּכָּת֣וּב בַּתּוֹרָ֔ה בְּסֵ֖פֶר מֹשֶׁ֑ה אֲשֶׁר־צִוָּ֤ה יְהוָה֙ לֵאמֹ֔ר לֹא־יָמ֥וּתוּ אָבוֹת֙ עַל־בָּנִ֔ים וּבָנִ֕ים לֹא־יָמ֖וּתוּ עַל־אָב֑וֹת כִּ֚י אִ֣ישׁ בְּחֶטְא֔וֹ יָמ֖וּתוּ׃ 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	וַיִּקְבֹּץ אֲמַצְיָהוּ אֶת־יְהוּדָה וַיַּעֲמִידֵם לְבֵית־אָבוֹת לְשָׂרֵי הָאֲלָפִים וּלְשָׂרֵי הַמֵּאוֹת לְכָל־יְהוּדָה וּבִנְיָמִן וַיִּפְקְדֵם לְמִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה וַיִּמְצָאֵם שְׁלֹשׁ־מֵאוֹת אֶלֶף בָּחוּר יוֹצֵא צָבָא אֹחֵז רֹמַח וְצִנָּה׃	And Amaziah gathered Judah together and appointed them by *their* paternal house as commanders of a thousand and commanders of a hundred throughout all Judah and Benjamin. And he counted them from twenty years *of age* and above, and he found them *to be* three hundred thousand elite *men* who went out to war, holding spear and shield.	
2 Chr 25:6	וַיִּשְׂכַּר מִיִּשְׂרָאֵל מֵאָה אֶלֶף גִּבּוֹר חַיִל בְּמֵאָה כִכַּר־כָּסֶף׃	And he hired one hundred thousand valiant warriors from Israel for one hundred talents of silver.	talents: see Ex 25:39.
2 Chr 25:7	וְאִישׁ הָאֱלֹהִים בָּא אֵלָיו לֵאמֹר הַמֶּלֶךְ אַל־יָבֹא עִמְּךָ צְבָא יִשְׂרָאֵל כִּי אֵין יְהוָה עִם־יִשְׂרָאֵל כֹּל בְּנֵי אֶפְרָיִם׃	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 *is* not with Israel – *not with* any of the sons of Ephraim.	any ← *all*.
2 Chr 25:8	כִּי אִם־בֹּא תַּעֲשֶׂה חֲזַק לַמִּלְחָמָה יַכְשִׁילְךָ הָאֱלֹהִים לִפְנֵי אוֹיֵב כִּי יֵשׁ־כֹּחַ בֵּאלֹהִים לַעְזוֹר וּלְהַכְשִׁיל׃	But if you *are determined* to go, act and show strength for battle. *But* God *can* make you stumble before the enemy, for God has power to help and to make stumble.”	

2 Chr 25:9	וַיֹּאמֶר אֲמַצְיָהוּ לְאִישׁ הָאֱלֹהִים וּמֶה־לַּעֲשׂוֹת לְמֵאַת הַכִּכָּר אֲשֶׁר נָתַתִּי לְגְדוּד יִשְׂרָאֵל וַיֹּאמֶר אִישׁ הָאֱלֹהִים יֵשׁ לַיהוָה לָתֶת לְךָ הַרְבֵּה מִזֶּה:	Then Amaziah said to the man of God, “Then what *am I* to do about the one hundred talents which I gave to the troop of Israel?” And the man of God said, “The LORD has *the ability* to give you more than this.”	talents: see Ex 25:39.
2 Chr 25:10	וַיַּבְדִּילֵם אֲמַצְיָהוּ לְהַגְּדוּד אֲשֶׁר־בָּא אֵלָיו מֵאֶפְרַיִם לָלֶכֶת לִמְקוֹמָם וַיִּחַר אַפָּם מְאֹד בִּיהוּדָה וַיָּשׁוּבוּ לִמְקוֹמָם בָּחֳרִי־אָף: פ	Then Amaziah set them aside – the troop which had come to him from Ephraim – to go *back* to their place. And their anger was greatly kindled against Judah, and they returned to their place in furious anger.	
2 Chr 25:11	וַאֲמַצְיָהוּ הִתְחַזֵּק וַיִּנְהַג אֶת־עַמּוֹ וַיֵּלֶךְ גֵּיא הַמֶּלַח וַיַּךְ אֶת־בְּנֵי־שֵׂעִיר עֲשֶׂרֶת אֲלָפִים:	Then Amaziah took courage and led his people, and he went *to* the Valley of Salt, and he struck down the sons of Seir – ten thousand *of them* –	|| 2 Ki 14:7.
2 Chr 25:12	וַעֲשֶׂרֶת אֲלָפִים חַיִּים שָׁבוּ בְּנֵי יְהוּדָה וַיְבִיאוּם לְרֹאשׁ הַסֶּלַע וַיַּשְׁלִיכוּם מֵרֹאשׁ־הַסֶּלַע וְכֻלָּם נִבְקָעוּ: ס	and the sons of Judah took ten thousand alive captive, and they brought them to the peak of the outcrop, and they threw them from the peak of the outcrop, and they were all dashed *to pieces*.	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 הַגְּדוּד אֲשֶׁר הֵשִׁיב אֲמַצְיָהוּ מִלֶּכֶת עִמּוֹ לַמִּלְחָמָה וַיִּפְשְׁטוּ בְּעָרֵי יְהוּדָה מִשֹּׁמְרוֹן וְעַד־בֵּית חוֹרוֹן וַיַּכּוּ מֵהֶם שְׁלֹשֶׁת אֲלָפִים וַיָּבְזוּ בִּזָּה רַבָּה: ס	But the members 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 *men* from them, and they took much spoil.	members ← *sons*. took ... spoil ← *spoiled ... spoil*.
2 Chr 25:14	וַיְהִי אַחֲרֵי בוֹא אֲמַצְיָהוּ מֵהַכּוֹת אֶת־אֲדוֹמִים וַיָּבֵא אֶת־אֱלֹהֵי בְּנֵי שֵׂעִיר וַיַּעֲמִידֵם לוֹ לֵאלֹהִים וְלִפְנֵיהֶם יִשְׁתַּחֲוֶה וְלָהֶם יְקַטֵּר:	And it came to pass, after Amaziah had come back from attacking the Edomites, that he brought *back* 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	וַיִּחַר־אַף יְהוָה בַּאֲמַצְיָהוּ וַיִּשְׁלַח אֵלָיו נָבִיא וַיֹּאמֶר לוֹ לָמָּה דָרַשְׁתָּ אֶת־אֱלֹהֵי הָעָם אֲשֶׁר לֹא־הִצִּילוּ אֶת־עַמָּם מִיָּדֶךָ:	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 – *gods* who did not deliver their people from your hand?"	
2 Chr 25:16	וַיְהִי ׀ בְּדַבְּרוֹ אֵלָיו וַיֹּאמֶר לוֹ הַלְיוֹעֵץ לַמֶּלֶךְ נְתַנּוּךָ חֲדַל־לְךָ לָמָּה יַכּוּךָ וַיֶּחְדַּל הַנָּבִיא וַיֹּאמֶר יָדַעְתִּי כִּי־יָעַץ אֱלֹהִים לְהַשְׁחִיתֶךָ כִּי־עָשִׂיתָ זֹּאת וְלֹא שָׁמַעְתָּ לַעֲצָתִי: פ	And it came to pass, when he had spoken to him, that *the king* said to him, "Have you been appointed as an adviser to the king? Stop. Why should you be struck down?" Then the prophet stopped, but he said, "I know that God has decided 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 ← *Jave they appointed you ... Why should they strike you down*. Avoidance of the passive. Stop ← *Cease for yourself*. decided ← *advised*.

2 Chr 25:17	וַיִּוָּעַץ אֲמַצְיָהוּ מֶלֶךְ יְהוּדָה וַיִּשְׁלַח אֶל־יוֹאָשׁ בֶּן־יְהוֹאָחָז בֶּן־יֵהוּא מֶלֶךְ יִשְׂרָאֵל לֵאמֹר *לך לְכָה נִתְרָאֶה פָּנִים:**	Then Amaziah king of Judah took counsel, and he sent *messengers* to Joash, the son of Jehoahaz, the son of Jehu, the king of Israel, to say, "Come, let us see each other face *to face*."	Come: the *qeré* is a toned down form of the *ketiv*. || 2 Ki 14:8.
2 Chr 25:18	וַיִּשְׁלַח יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל אֶל־אֲמַצְיָהוּ מֶלֶךְ־יְהוּדָה לֵאמֹר הַחוֹחַ אֲשֶׁר בַּלְּבָנוֹן שָׁלַח אֶל־הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן לֵאמֹר תְּנָה־אֶת־בִּתְּךָ לִבְנִי לְאִשָּׁה וַתַּעֲבֹר חַיַּת הַשָּׂדֶה אֲשֶׁר בַּלְּבָנוֹן וַתִּרְמֹס אֶת־הַחוֹחַ:	Then Joash king of Israel sent *a reply* to Amaziah king of Judah and said, "The thistle which *was* in Lebanon has sent *word* to the cedar which *was* in Lebanon *and* said, 'Give your daughter *to be* my son's wife', and a wild animal which *was* in Lebanon passed by and trampled on the thistle.	|| 2 Ki 14:9.
2 Chr 25:19	אָמַרְתָּ הִנֵּה הִכִּיתָ אֶת־אֱדוֹם וּנְשָׂאֲךָ לִבְּךָ לְהַכְבִּיד עַתָּה שְׁבָה בְּבֵיתֶךָ לָמָּה תִתְגָּרֶה בְּרָעָה וְנָפַלְתָּ אַתָּה וִיהוּדָה עִמָּךְ:	You have told *me* to see *how* you have defeated Edom, and your heart has given you a high-minded complacency. Stay at home now. Why should you embroil yourself in trouble and fall *in war*, you and Judah with you?"	|| 2 Ki 14:10. to see *how* ← *behold*. has given you a high-minded complacency ← *has lifted you up to make (yourself) honoured*. trouble ← *harm, evil*.
2 Chr 25:20	וְלֹא־שָׁמַע אֲמַצְיָהוּ כִּי מֵהָאֱלֹהִים הִיא לְמַעַן תִּתָּם בְּיַד כִּי דָרְשׁוּ אֶת אֱלֹהֵי אֱדוֹם:	But Amaziah did not heed *it*, for the *course of events was* from God, so as to deliver them into the hand *of the king of Israel*, because they had cultivated the gods of Edom.	|| 2 Ki 14:11.

2 Chr 25:21	וַיַּ֣עַל יוֹאָ֣שׁ מֶֽלֶךְ־יִשְׂרָאֵ֗ל וַיִּתְרָא֤וּ פָנִים֙ הוּא֙ וַאֲמַצְיָ֣הוּ מֶֽלֶךְ־יְהוּדָ֔ה בְּבֵ֥ית שֶׁ֖מֶשׁ אֲשֶׁ֥ר לִיהוּדָֽה׃	And Joash king of Israel went up, and they looked at each other face *to face* – he and Amaziah king of Judah – in Beth-Shemesh which *belongs* to Judah.	|| 2 Ki 14:11.
2 Chr 25:22	וַיִּנָּ֥גֶף יְהוּדָ֖ה לִפְנֵ֣י יִשְׂרָאֵ֑ל וַיָּנֻ֖סוּ אִ֥ישׁ לְאָהָלָֽיו׃	And Judah was defeated in confrontation with Israel, and each *man* fled to his tent.	|| 2 Ki 14:12. in confrontation with ← *before, in the face of*. his tent ← *his tents*, the plural attracted by *each*.
2 Chr 25:23	וְאֶת־אֲמַצְיָ֣הוּ מֶֽלֶךְ־יְהוּדָ֗ה בֶּן־יוֹאָ֛שׁ בֶּן־יְהוֹאָחָ֥ז תָּפַ֖שׂ יוֹאָ֣שׁ מֶֽלֶךְ־יִשְׂרָאֵ֑ל בְּבֵ֥ית שֶׁ֖מֶשׁ וַיְבִיאֵ֥הוּ יְרֽוּשָׁלַ֛͏ִם וַיִּפְרֹ֥ץ בְּחוֹמַ֖ת יְרוּשָׁלַ֑͏ִם מִשַּׁ֣עַר אֶפְרַ֔יִם עַד־שַׁ֖עַר הַפִּנָּ֑ה אַרְבַּ֥ע מֵא֖וֹת אַמָּֽה׃	And Joash king of Israel seized Amaziah king of Judah, the son of Joash, the son of Jehoahaz, in Beth-Shemesh, and he brought him *to* Jerusalem. And he demolished the wall of Jerusalem from the Gate of Ephraim to the Turning Gate – four hundred cubits *of wall*.	|| 2 Ki 14:13. seized: in a Hebrew "OVS" (object-verb-subject) sentence. Turning Gate: probably the *Corner Gate*, but the Hebrew is slightly different (a *yod / vav* difference). cubit: about 18 inches or 45 cm.
2 Chr 25:24	וְכָל־הַזָּהָ֣ב וְהַכֶּ֗סֶף וְאֵת֙ כָּל־הַכֵּלִ֔ים הַנִּמְצְאִ֖ים בְּבֵ֣ית ׀ הָאֱלֹהִ֑ים עִם־עֹבֵ֣ד אֱד֔וֹם וְאֶת־אֹצְר֥וֹת בֵּית֙ הַמֶּ֔לֶךְ וְאֵ֖ת בְּנֵ֣י הַתַּעֲרֻבֹ֑ות וַיָּ֖שָׁב שֹׁמְרֽוֹן׃ פ	And *he raided* all the gold and the silver and all the equipment which *were* present in the house of God, with Obed-Edom *gatekeeping*, and *in* the treasuries of the king's house. And *he took* hostages and returned *to* Samaria.	|| 2 Ki 14:14. *he raided*: from *demolished* (or *broke into*) in the previous verse. present ← *found*. hostages ← *the hostages*. An unexpected definite article. See Gen 22:9. But ↴

2 Chr 25:25	וַיְחִי אֲמַצְיָהוּ בֶן־יוֹאָשׁ מֶלֶךְ יְהוּדָה אַחֲרֵי מוֹת יוֹאָשׁ בֶּן־יְהוֹאָחָז מֶלֶךְ יִשְׂרָאֵל חֲמֵשׁ עֶשְׂרֵה 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.	ו the hostages referred to could be the family of Obed-Edom; see 1 Chr 26:15. || 2 Ki 14:17.
2 Chr 25:26	וְיֶתֶר דִּבְרֵי אֲמַצְיָהוּ הָרִאשֹׁנִים וְהָאַחֲרוֹנִים הֲלֹא הִנָּם כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל׃	And the rest of the affairs of Amaziah – the first and the last – *are* they not to be seen written in the Book of the Kings of Judah and Israel?	|| 2 Ki 14:18. *are* they not to be seen ← *(are) not behold them*.
2 Chr 25:27	וּמֵעֵת אֲשֶׁר־סָר אֲמַצְיָהוּ מֵאַחֲרֵי יְהוָה וַיִּקְשְׁרוּ עָלָיו קֶשֶׁר בִּירוּשָׁלַם וַיָּנָס לָכִישָׁה וַיְשַׁלְּחוּ אַחֲרָיו לָכִישָׁה וַיְמִיתֻהוּ שָׁם׃	And from the time when Amaziah departed from following the LORD, they made a conspiracy against him in Jerusalem, and he fled to Lachish. But they sent *forces* after him to Lachish, and they killed him there.	|| 2 Ki 14:19. following ← *after*. made a conspiracy ← *conspired a conspiracy*.
2 Chr 25:28	וַיִּשָּׂאֻהוּ עַל־הַסּוּסִים וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בְּעִיר יְהוּדָה׃	And they bore him on horses and buried him with his fathers in the City of Judah.	|| 2 Ki 14:20. horses ← *the horses*. An unexpected definite article. See Gen 22:9. the City of Judah: i.e. *Jerusalem*.
2 Chr 26:1	וַיִּקְחוּ כָּל־עַם יְהוּדָה אֶת־עֻזִּיָּהוּ וְהוּא בֶּן־שֵׁשׁ עֶשְׂרֵה שָׁנָה וַיַּמְלִיכוּ אֹתוֹ תַּחַת אָבִיו אֲמַצְיָהוּ׃	And all the people of Judah took Uzziah, who *was* 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 *Azariah*, *Jah helps*, which he did in 2 Chr 26:7.
2 Chr 26:2	הוּא בָּנָה אֶת־אֵילוֹת וַיְשִׁיבֶהָ לִיהוּדָה אַחֲרֵי שְׁכַב־הַמֶּלֶךְ עִם־אֲבֹתָיו׃ פ	He built Eloth, and he restored it to Judah after the *previous* 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 עֶשְׂרֵה שָׁנָה עֻזִּיָּהוּ בְּמָלְכוֹ וַחֲמִשִּׁים וּשְׁתַּיִם שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ יכיליה **יְכַלְיָה* מִן־יְרוּשָׁלִָם:	Uzziah *was* sixteen years old when he *started to* reign, and he reigned in Jerusalem for fifty-two years. And his mother's name *was* {Q: Jecholiah} [K: Jechiliah] from Jerusalem.	|| 2 Ki 15:2.
2 Chr 26:4	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה אֲמַצְיָהוּ אָבִיו:	And he did what *was* right in the sight of the LORD, like everything that Amaziah his father did.	|| 2 Ki 15:3.
2 Chr 26:5	וַיְהִי לִדְרֹשׁ אֱלֹהִים בִּימֵי זְכַרְיָהוּ הַמֵּבִין בְּרְאֹת הָאֱלֹהִים וּבִימֵי דָּרְשׁוֹ אֶת־יְהוָה הִצְלִיחוֹ הָאֱלֹהִים: ס	And he would seek God in the days of Zechariah, who had understanding in perceiving God. And in the days when he sought the LORD, God made him prosper.	in perceiving: gerundial use of the infinitive. AV differs somewhat *(in the visions of)*.
2 Chr 26:6	וַיֵּצֵא וַיִּלָּחֶם בַּפְּלִשְׁתִּים וַיִּפְרֹץ אֶת־חוֹמַת גַּת וְאֶת חוֹמַת יַבְנֶה וְאֶת חוֹמַת אַשְׁדּוֹד וַיִּבֶן עָרִים בְּאַשְׁדּוֹד 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 *the* Ashdod *area* and among the Philistines.	
2 Chr 26:7	וַיַּעְזְרֵהוּ הָאֱלֹהִים עַל־פְּלִשְׁתִּים וְעַל־*הערביים הָעַרְבִיִּים הַיֹּשְׁבִים** בִּגּוּר־בָּעַל וְהַמְעוּנִים:	And God helped him against the Philistines and against the Arabians who lived in Gur-Baal, and the Meunim.	Arabians: the *ketiv* can be regarded as a variant form of the *qeré*. Meunim: AV= *Mehunims*.
2 Chr 26:8	וַיִּתְּנוּ הָעַמּוֹנִים מִנְחָה לְעֻזִּיָּהוּ וַיֵּלֶךְ שְׁמוֹ עַד־לְבוֹא מִצְרַיִם כִּי הֶחֱזִיק עַד־לְמַעְלָה:	Then the Ammonites gave Uzziah tribute *money*, and his fame spread as far as the approach to Egypt, for he strengthened *himself* in the extreme.	spread ← *went*. in the extreme ← *to upwards*.

2 Chr 26:9	וַיִּבֶן עֻזִּיָּהוּ מִגְדָּלִים בִּירוּשָׁלַ͏ִם עַל־שַׁעַר הַפִּנָּה וְעַל־שַׁעַר הַגַּיְא וְעַל־הַמִּקְצֹעַ וַיְחַזְּקֵם׃	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 בֹּרוֹת רַבִּים כִּי מִקְנֶה־רַב הָיָה לוֹ וּבַשְּׁפֵלָה וּבַמִּישֹׁר אִכָּרִים וְכֹרְמִים בֶּהָרִים וּבַכַּרְמֶל כִּי־אֹהֵב אֲדָמָה הָיָה׃ ס	And he built towers in the desert, and he hewed out many cisterns, for he had much cattle, both in the lowlands and on the plain, *and* farmers and vine cultivators in the mountains and in Carmel, for he was fond of land.	Carmel ← *the Carmel*. land ← *ground*.
2 Chr 26:11	וַיְהִי לְעֻזִּיָּהוּ חַיִל עֹשֶׂה מִלְחָמָה יוֹצְאֵי צָבָא לִגְדוּד בְּמִסְפַּר פְּקֻדָתָם בְּיַד *יעואל **יְעִיאֵל הַסּוֹפֵר וּמַעֲשֵׂיָהוּ הַשּׁוֹטֵר עַל יַד־חֲנַנְיָהוּ מִשָּׂרֵי הַמֶּלֶךְ׃	And Uzziah had forces waging war, soldiers going out as a battalion, according to the number *from when* they *were* counted by {Q: Jeiel} [K: Jeuel] the scribe and Maaseiah the superintendent under the authority of Hananiah, *one* of the king's officials.	soldiers going out ← *goers out of an army*. by ← *by the hand of*. under the authority ← *at the hand*.
2 Chr 26:12	כֹּל מִסְפַּר רָאשֵׁי הָאָבוֹת לְגִבּוֹרֵי חָיִל אַלְפַּיִם וְשֵׁשׁ מֵאוֹת׃	The total number of the paternal heads of the valiant warriors *was* two thousand six hundred.	
2 Chr 26:13	וְעַל־יָדָם חֵיל צָבָא שְׁלֹשׁ מֵאוֹת אֶלֶף וְשִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת עוֹשֵׂי מִלְחָמָה בְּכֹחַ חָיִל לַעְזֹר לַמֶּלֶךְ עַל־הָאוֹיֵב׃	And under their authority *was* a military force of three hundred and seven thousand five hundred soldiers in a powerful force to uphold the king against the enemy.	under their authority ← *at their hand*. soldiers ← *doers of war*. uphold ← *help*.

2 Chr 26:14	וַיָּכֶן לָהֶם עֻזִּיָּהוּ לְכָל־הַצָּבָא מָגִנִּים וּרְמָחִים וְכוֹבָעִים וְשִׁרְיוֹנוֹת וּקְשָׁתוֹת וּלְאַבְנֵי קְלָעִים:	And Uzziah equipped them – the whole army – with shields and spears and helmets and coats of mail and bows and equipment for stone slinging.	equipped them ... with ← *prepared for them*. *equipment* for stone slinging ← *for stones of slings*.
2 Chr 26:15	וַיַּעַשׂ	בִּירוּשָׁלַ͏ִם חִשְׁבֹּנוֹת מַחֲשֶׁבֶת חוֹשֵׁב לִהְיוֹת עַל־הַמִּגְדָּלִים וְעַל־הַפִּנּוֹת לִירוֹא בַּחִצִּים וּבָאֲבָנִים גְּדֹלוֹת וַיֵּצֵא שְׁמוֹ עַד־לְמֶרְחוֹק כִּי־הִפְלִיא לְהֵעָזֵר עַד כִּי־חָזָק:	And he had war engines made in Jerusalem, feats of engineering *designed* by engineers, to be *deployed* on the towers, and on the corners, to shoot arrows and large stones. And his fame spread far and wide, for he was helped in a wonderful way until he became strong.	had war engines made ← *made war engines*. The commissioning party can loosely be regarded as the implementer, but here we distinguish in the English. engineers ← *a thinker, deviser*. far and wide ← *up to far*.
2 Chr 26:16	וּכְחֶזְקָתוֹ גָּבַהּ לִבּוֹ עַד־לְהַשְׁחִית וַיִּמְעַל בַּיהוָה אֱלֹהָיו וַיָּבֹא אֶל־הֵיכַל יְהוָה לְהַקְטִיר עַל־מִזְבַּח הַקְּטֹרֶת:	But when he became strong, his heart became haughty to the extent of ruining *him*, 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 ← *high*.
2 Chr 26:17	וַיָּבֹא אַחֲרָיו עֲזַרְיָהוּ הַכֹּהֵן וְעִמּוֹ כֹּהֲנִים לַיהוָה שְׁמוֹנִים בְּנֵי־חָיִל:	At this Azariah the priest came after him, and with him *were* priests to the LORD – eighty valiant men.	At this: wider use of the *vav*. valiant men ← *sons of valour*.

2 Chr 26:18	וַיַּעַמְדוּ עַל־עֻזִּיָּהוּ הַמֶּלֶךְ וַיֹּאמְרוּ לוֹ לֹא־לְךָ עֻזִּיָּהוּ לְהַקְטִיר לַיהוָה כִּי לַכֹּהֲנִים בְּנֵי־אַהֲרֹן הַמְקֻדָּשִׁים לְהַקְטִיר צֵא מִן־הַמִּקְדָּשׁ כִּי מָעַלְתָּ וְלֹא־לְךָ לְכָבוֹד מֵיְהוָה אֱלֹהִים׃	And they confronted King Uzziah and said to him, "*It is* not *permitted* for you, Uzziah, to burn incense to the LORD, for *it is reserved* 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 *it is* not your *lot to be* for the glory of the LORD God."	
2 Chr 26:19	וַיִּזְעַף עֻזִּיָּהוּ וּבְיָדוֹ מִקְטֶרֶת לְהַקְטִיר וּבְזַעְפּוֹ עִם־הַכֹּהֲנִים וְהַצָּרַעַת זָרְחָה בְמִצְחוֹ לִפְנֵי הַכֹּהֲנִים בְּבֵית יְהוָה מֵעַל לְמִזְבַּח הַקְּטֹרֶת׃	And Uzziah became enraged while the censer for burning incense *was* 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, *as he stood* beside the incense altar.	beside ← *above*, but see [BDB] p.759.
2 Chr 26:20	וַיִּפֶן אֵלָיו עֲזַרְיָהוּ כֹהֵן הָרֹאשׁ וְכָל־הַכֹּהֲנִים וְהִנֵּה־הוּא מְצֹרָע בְּמִצְחוֹ וַיַּבְהִלוּהוּ מִשָּׁם וְגַם־הוּא נִדְחַף לָצֵאת כִּי נִגְּעוֹ יְהוָה׃	And Azariah the head priest and all the priests turned *their eyes* to him, and what *they* saw *was* that he was leprous on his forehead, and they quickly ejected him from there, and he also hastened to get out, for the LORD had struck him.	what *they* saw *was* that ← *behold*.
2 Chr 26:21	וַיְהִי עֻזִּיָּהוּ הַמֶּלֶךְ מְצֹרָע | עַד־יוֹם מוֹתוֹ וַיֵּשֶׁב בֵּית *החפשות חָפְשִׁית מְצֹרָע כִּי** נִגְזַר מִבֵּית יְהוָה וְיוֹתָם בְּנוֹ עַל־בֵּית הַמֶּלֶךְ שֹׁפֵט אֶת־עַם הָאָרֶץ׃	So King Uzziah was leprous until the day of his death, and he stayed in the infirmary *as* a leper, because he was excluded from the house of the LORD, and Jotham his son *was* in charge of the king's house, judging the people of the land.	infirmary: the *ketiv* and *qeré* are similar words with the same meaning. || 2 Ki 15:5. stayed ← *sat; dwelt*. excluded ← *secluded*.

2 Chr 26:22	וְיֶתֶר דִּבְרֵי עֻזִּיָּהוּ הָרִאשֹׁנִים וְהָאַחֲרֹנִים כָּתַב יְשַׁעְיָהוּ בֶן־אָמוֹץ הַנָּבִיא:	And Isaiah the son of Amoz, the prophet, wrote 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 עֻזִּיָּהוּ עִם־אֲבֹתָיו וַיִּקְבְּרוּ אֹתוֹ עִם־אֲבֹתָיו בִּשְׂדֵה הַקְּבוּרָה אֲשֶׁר לַמְּלָכִים כִּי אָמְרוּ מְצֹרָע הוּא וַיִּמְלֹךְ יוֹתָם בְּנוֹ תַּחְתָּיו: פ	And Uzziah lay with his fathers, and with his fathers they buried him, in the burial field which *is* for the kings, for they said, "He *was* 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 וְשֵׁשׁ־עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ יְרוּשָׁה בַּת־צָדוֹק:	Jotham *was* twenty-five years old when he *started to* reign, and he reigned in Jerusalem for sixteen years. And the name of his mother *was* Jerushah, the daughter of Zadok.	|| 2 Ki 15:33.
2 Chr 27:2	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה עֻזִּיָּהוּ אָבִיו רַק לֹא־בָא אֶל־הֵיכַל יְהוָה וְעוֹד הָעָם מַשְׁחִיתִים:	And he did what *was* right in the sight of the LORD, like everything which Uzziah his father did, except that he did not go to the temple of the LORD. And the people were still acting in a corrupt way.	|| 2 Ki 15:34, 2 Ki 15:35.
2 Chr 27:3	הוּא בָּנָה אֶת־שַׁעַר בֵּית־יְהוָה הָעֶלְיוֹן וּבְחוֹמַת הָעֹפֶל 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 וּבְחָרָשִׁים בָּנָה בִּירָנִיּוֹת 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 נִלְחַם עִם־מֶלֶךְ בְּנֵי־עַמּוֹן וַיֶּחֱזַק עֲלֵיהֶם וַיִּתְּנוּ־לוֹ בְּנֵי־עַמּוֹן בַּשָּׁנָה הַהִיא מֵאָה כִּכַּר־כֶּסֶף וַעֲשֶׂרֶת אַלְפֵים כֹּרִים חִטִּים וּשְׁעוֹרִים עֲשֶׂרֶת אַלְפִים זֹאת הֵשִׁיבוּ לוֹ בְּנֵי עַמּוֹן ס וּבַשָּׁנָה הַשֵּׁנִית וְהַשְּׁלִשִׁית:	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	וַיִּתְחַזֵּק יוֹתָם כִּי הֵכִין דְּרָכָיו לִפְנֵי יְהוָה אֱלֹהָיו:	And Jotham gained strength, for he established his ways before the LORD his God.	
2 Chr 27:7	וְיֶתֶר דִּבְרֵי יוֹתָם וְכָל־מִלְחַמְתָּיו וּדְרָכָיו הִנָּם כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יִשְׂרָאֵל וִיהוּדָה:	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 וְחָמֵשׁ שָׁנָה הָיָה בְמָלְכוֹ וְשֵׁשׁ־עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלִָם:	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 אָחָז בְּנוֹ תַּחְתָּיו: 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 אָחָז בְּמָלְכוֹ וְשֵׁשׁ־עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלִָם 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	וַיֵּ֣לֶךְ בְּדַרְכֵ֔י מַלְכֵ֖י יִשְׂרָאֵ֑ל וְגַ֣ם מַסֵּכֹ֔ות עָשָׂ֖ה לַבְּעָלִֽים׃	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	וְה֣וּא הִקְטִ֔יר בְּגֵ֖יא בֶּן־הִנֹּ֑ם וַיְבַעֵ֣ר אֶת־בָּנָ֗יו בָּאֵשׁ֙ כְּתֹ֣עֲבֹ֔ות הַגֹּויִ֔ם אֲשֶׁ֥ר הֹרִ֖ישׁ יְהוָ֑ה מִפְּנֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃	And he burned incense in the Valley of the Son of Hinnom, and he set his sons on fire like the abominations of the Gentiles whom the LORD dispossessed before the sons of Israel.	|| 2 Ki 16:3. --- the Valley of ... Hinnom: see Josh 15:8. --- set ... on fire: exchanging *beth* and *ayin* gives *made pass over*, as in 2 Ki 16:3.
2 Chr 28:4	וַיִּזְבַּ֖ח וַיְקַטֵּ֑ר בַּבָּמֹ֣ות וְעַל־הַגְּבָעֹ֔ות וְתַ֖חַת כָּל־עֵ֥ץ רַעֲנָֽן׃	And he sacrificed and burned incense on the *idolatrous* raised sites and on the hills and under every luxuriant tree.	|| 2 Ki 16:4.
2 Chr 28:5	וַיִּתְּנֵ֣הוּ יְהוָ֣ה אֱלֹהָ֗יו בְּיַד֙ מֶ֣לֶךְ אֲרָ֔ם וַיַּכּ֥וּ־בֹ֖ו וַיִּשְׁבְּ֣ו מִמֶּ֑נּוּ שִׁבְיָ֥ה גְדוֹלָ֖ה וַיָּבִ֣יאוּ דַרְמֶ֔שֶׂק וְגַ֗ם בְּיַד־מֶ֙לֶךְ֙ יִשְׂרָאֵ֣ל נִתָּ֔ן וַיַּךְ־בֹּ֖ו מַכָּ֥ה גְדוֹלָֽה׃ ס	And the LORD his God delivered him into the hand of the king of Aramaea, and they struck him and took a large body of his *men* captive, and they brought *them to* Damascus. And he was also delivered into the hand of the king of Israel, who struck him *with* a great blow.	took a large body of his *men* captive ← *took captive from him great captivity*.
2 Chr 28:6	וַיַּהֲרֹ֞ג פֶּ֤קַח בֶּן־רְמַלְיָהוּ֙ בִּיהוּדָ֔ה מֵאָ֥ה וְעֶשְׂרִ֖ים אֶ֣לֶף בְּיֹ֣ום אֶחָ֑ד הַכֹּ֖ל בְּנֵי־חַ֥יִל בְּעָזְבָ֖ם אֶת־יְהוָ֥ה אֱלֹהֵ֖י אֲבֹותָֽם׃	And Pekah the son of Remaliah killed one hundred and twenty thousand *people* in Judah in one day – all valiant men – because of them forsaking the LORD God of their fathers.	because of them forsaking: gerundial use of the infinitive.
2 Chr 28:7	וַיַּהֲרֹ֞ג זִכְרִ֣י	גִבֹּ֗ור אֶפְרַ֙יִם֙ אֶת־מַעֲשֵׂיָ֣הוּ בֶן־הַמֶּ֔לֶךְ וְאֶת־עַזְרִיקָ֖ם נְגִ֣יד הַבַּ֑יִת וְאֶת־אֶלְקָנָ֖ה מִשְׁנֵ֥ה הַמֶּ֖לֶךְ׃ 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	וַיִּשְׁבּוּ֩ בְנֵי־יִשְׂרָאֵ֨ל מֵאֲחֵיהֶ֜ם מָאתַ֣יִם אֶ֗לֶף נָשִׁים֙ בָּנִ֣ים וּבָנ֔וֹת וְגַם־שָׁלָ֥ל רַ֛ב בָּזְזוּ֖ מֵהֶ֑ם וַיָּבִ֣יאוּ אֶת־הַשָּׁלָ֗ל לְשֹׁמְרֽוֹן׃ 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	וְשָׁ֣ם הָיָ֣ה נָבִ֔יא לַיהוָ֖ה עֹדֵ֣ד שְׁמ֑וֹ וַיֵּצֵ֞א לִפְנֵ֣י הַצָּבָ֗א הַבָּ֙א לְשֹׁמְר֔וֹן וַיֹּ֣אמֶר לָהֶ֗ם הִנֵּ֤ה בַחֲמַת֙ יְהוָ֣ה אֱלֹהֵי־אֲבוֹתֵיכֶ֔ם עַל־יְהוּדָ֖ה נְתָנָ֣ם בְּיֶדְכֶ֑ם וַתַּהַרְגוּ־בָ֥ם בְּזַ֖עַף עַ֥ד לַשָּׁמַ֖יִם הִגִּֽיעַ׃	But there was a prophet of the LORD there whose name *was* Oded, and he went out before the army which had come *back* to Samaria, and he said to them, "Yoų seę hoẘ 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, *and* it has reached heaven.	You see *how* ← *Behold*.
2 Chr 28:10	וְעַתָּ֗ה בְּנֵי־יְהוּדָה֙ וִירוּשָׁלַ֔͏ִם אַתֶּ֖ם אֹמְרִ֑ים לִכְבֹּ֤שׁ לַעֲבָדִים֙ וְלִשְׁפָחוֹת֙ לָכֶ֔ם הֲלֹ֕א רַק־אַתֶּ֥ם עִמָּכֶ֖ם אֲשָׁמ֣וֹת לַיהוָ֑ה אֱלֹהֵיכֶֽם׃	And now *as for* the sons of Judah and Jerusalem, you say that *you* will subjugate *them* as slaves and maidservants for yourselves. *Is it* not precisely *the case that* yoų *are* with guilt towards the LORD your God?	you *are* with guilt ← *you (are) with you guilts*.
2 Chr 28:11	וְעַתָּ֗ה שִׁמְעוּנִי֙ וְהָשִׁ֣יבוּ֔͏ַ הַשִּׁבְיָ֕ה אֲשֶׁ֥ר שְׁבִיתֶ֖ם מֵאֲחֵיכֶ֑ם כִּ֚י חֲרוֹן אַף־יְהוָ֔ה עֲלֵיכֶֽם׃ ס	So now, hear me, and rescind the captivity *with* which you have made captives of your brothers, for the furious anger of the LORD *is* on you."	

2 Chr 28:12	וַיָּקֻמוּ אֲנָשִׁים מֵרָאשֵׁי בְנֵי־אֶפְרַיִם עֲזַרְיָהוּ בֶן־יְהוֹחָנָן בֶּרֶכְיָהוּ בֶן־מְשִׁלֵּמוֹת וִיחִזְקִיָּהוּ בֶּן־שַׁלֻּם וַעֲמָשָׂא בֶן־חַדְלַי עַל־הַבָּאִים מִן־הַצָּבָא:	Then *some* men from the heads of the sons of Ephraim arose – Azariah the son of Jehohanan, Berechiah the son of Meshillemoth, and Hezekiah the son of Shallum, and Amasa the son of Hadlai – against those coming *back* from the war.	Jehohanan: see Ezra 10:6. Hezekiah: MT and AV here = *Jehizkiah*, but this is essentially the same name as for King Hezekiah (2 Ki 16:20), and we show the equivalence to the traditional English name. See also Neh 10:17.
2 Chr 28:13	וַיֹּאמְרוּ לָהֶם לֹא־תָבִיאוּ אֶת־הַשִּׁבְיָה הֵנָּה כִּי לְאַשְׁמַת יְהוָה עָלֵינוּ אַתֶּם אֹמְרִים לְהֹסִיף עַל־חַטֹּאתֵינוּ וְעַל־אַשְׁמָתֵנוּ כִּי־רַבָּה אַשְׁמָה לָּנוּ וְחָרוֹן אָף עַל־יִשְׂרָאֵל: ס	And they said to them, "You shall not bring the body of captives here, for what you are propounding *would entail* a guilty *verdict* from the LORD against us, in adding to our sins and to our guilt, for our guilt *is* great, and *there is* furious anger on Israel."	for what you are propounding *would entail* a guilty *verdict* from the LORD against us: AV differs *(for whereas we have offended against the LORD already)*. in adding: gerundial use of the infinitive.
2 Chr 28:14	וַיַּעֲזְבוּ הֶחָלוּץ אֶת־הַשִּׁבְיָה וְאֶת־הַבִּזָּה לִפְנֵי הַשָּׂרִים וְכָל־הַקָּהָל:	At this the army relinquished *possession of* 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 וַיַּחֲזִיקוּ בַּשִּׁבְיָה וְכָל־מַעֲרֻמֵיהֶם הִלְבִּישׁוּ מִן־הַשָּׁלָל וַיַּלְבִּשֻׁום וַיְנַעֲלוּם וַיַּאַכְלוּם וַיַּשְׁקוּם וַיְסֻכּוּם וַיְנַהֲלוּם בַּחֲמֹרִים לְכָל־כּוֹשֵׁל וַיְבִיאוּם יְרֵחוֹ עִיר־הַתְּמָרִים אֶצֶל אֲחֵיהֶם וַיָּשׁוּבוּ שֹׁמְרוֹן: פ	And *those* men who were specified by name arose and refreshed 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 brought everyone *who* was flagging on donkeys, and they brought them *to* Jericho, the City of Palm Trees, *in company* with their brothers. Then they returned *to* Samaria.	refreshed ← *strengthened, assisted*. --- brought *(first occurrence in verse)* ← *led*.
2 Chr 28:16	בָּעֵת הַהִיא שָׁלַח הַמֶּלֶךְ אָחָז עַל־מַלְכֵי אַשּׁוּר לַעְזֹר לוֹ:	At that time King Ahaz sent *a request* to the kings of Assyria to help him.	|| 2 Ki 16:7.
2 Chr 28:17	וְעוֹד אֲדוֹמִים בָּאוּ וַיַּכּוּ בִיהוּדָה וַיִּשְׁבּוּ־שֶׁבִי:	And the Edomites came again and attacked Judah and took captives.	took captives ← *took captive a body of captives*.
2 Chr 28:18	וּפְלִשְׁתִּים פָּשְׁטוּ בְּעָרֵי הַשְּׁפֵלָה וְהַנֶּגֶב לִיהוּדָה וַיִּלְכְּדוּ אֶת־בֵּית־שֶׁמֶשׁ וְאֶת־אַיָּלוֹן וְאֶת־הַגְּדֵרוֹת וְאֶת־שׂוֹכוֹ וּבְנוֹתֶיהָ וְאֶת־תִּמְנָה וּבְנוֹתֶיהָ וְאֶת־גִּמְזוֹ וְאֶת־בְּנֹתֶיהָ 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 בַּעֲבוּר אָחָז מֶלֶךְ־יִשְׂרָאֵל כִּי הִפְרִיעַ בִּיהוּדָה וּמָעֹל מַעַל בַּיהוָה׃	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 *Judah*. See [BHS-CA]. because he had caused disorder in Judah: AV differs *(for he made Judah naked)*. acted thoroughly perversely: infinitive absolute.
2 Chr 28:20	וַיָּבֹא עָלָיו תִּלְגַּת פִּלְנֶאסֶר מֶלֶךְ אַשּׁוּר וַיָּצַר לוֹ וְלֹא חִזְּקוֹ׃	And Tilgath-Pilneser king of Assyria came to him, and *Ahaz* was in distress, but *Tilgath-Pilneser* did not strengthen him.	Tilgath-Pilneser: in 2 Kings, *Tiglath-Pileser*. and *Ahaz* was in distress: AV differs *(and distressed him)*, which does not fit the context.
2 Chr 28:21	כִּי־חָלַק אָחָז 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 *the proceeds* to the king of Assyria, but he *was*n't any help to him.	|| 2 Ki 16:8.
2 Chr 28:22	וּבְעֵת הָצַר לוֹ וַיּוֹסֶף לִמְעֹל בַּיהוָה הוּא הַמֶּלֶךְ אָחָז׃	Yet at the time he was in straits, he acted perversely towards the LORD again – he *being* King Ahaz.	
2 Chr 28:23	וַיִּזְבַּח לֵאלֹהֵי דַרְמֶשֶׂק הַמַּכִּים בּוֹ וַיֹּאמֶר כִּי אֱלֹהֵי מַלְכֵי־אֲרָם הֵם מַעְזְרִים אוֹתָם לָהֶם אֶזְבְּחָה וְיַעְזְרוּנִי וְהֵם הָיוּ־לוֹ לְהַכְשִׁילוֹ 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 him stumbling, and of all Israel.	of him stumbling: gerundial use of the infinitive.

2 Chr 28:24	וַיֶּאֱסֹף אָחָז אֶת־כְּלֵי בֵית־הָאֱלֹהִים וַיְקַצֵּץ אֶת־כְּלֵי בֵית־הָאֱלֹהִים וַיְסַגֵּר אֶת־דַּלְתוֹת בֵּית־יְהוָה וַיַּעַשׂ לוֹ מִזְבְּחוֹת בְּכָל־פִּנָּה בִּירוּשָׁלִָם:	And Ahaz collected the equipment of the house of God and cut up the equipment of the house of God, 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 לִיהוּדָה עָשָׂה בָמוֹת לְקַטֵּר לֵאלֹהִים אֲחֵרִים וַיַּכְעֵס אֶת־יְהוָה אֱלֹהֵי אֲבֹתָיו:	And in every single city of Judah he made *idolatrous* raised sites *on which* to burn incense to other gods, and he provoked the LORD God of his fathers to anger.	
2 Chr 28:26	וְיֶתֶר דְּבָרָיו וְכָל־דְּרָכָיו הָרִאשֹׁנִים וְהָאַחֲרוֹנִים הִנָּם כְּתוּבִים עַל־סֵפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל:	And the rest of his exploits and all his ways – the first and the last – they *are* to be seen written in the Book of the Kings of Judah and Israel.	|| 2 Ki 16:19. they *are* to be seen ← *behold them*.
2 Chr 28:27	וַיִּשְׁכַּב אָחָז עִם־אֲבֹתָיו וַיִּקְבְּר�ֻהוּ בָעִיר בִּירוּשָׁלִַם כִּי לֹא הֱבִיאֻהוּ לְקִבְרֵי מַלְכֵי יִשְׂרָאֵל וַיִּמְלֹךְ יְחִזְקִיָּהוּ בְנוֹ 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 Hezekiah his son reigned in his place.	|| 2 Ki 16:20, 1 Chr 3:13. Hezekiah ← *Jehizkiahu* 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 מָלַךְ בֶּן־עֶשְׂרִים וְחָמֵשׁ שָׁנָה וְעֶשְׂרִים וְתֵשַׁע שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ אֲבִיָּה בַּת־זְכַרְיָהוּ:	Hezekiah *started to* reign *when he was* twenty-five years old, and he reigned in Jerusalem for twenty-nine years. And the name of his mother *was* Abijah, the daughter of Zechariah.	|| 2 Ki 18:2. Zechariah: as AV here. See 2 Ki 18:2.
2 Chr 29:2	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה דָּוִיד אָבִיו:	And he did what *was* right in the sight of the LORD, like everything that his father David did.	|| 2 Ki 18:3. father: standing for *forefather*.

2 Chr 29:3	הֽוּא בַּשָּׁנָה֩ הָרִאשׁוֹנָ֨ה לְמָלְכ֜וֹ בַּחֹ֣דֶשׁ הָרִאשׁ֗וֹן פָּתַ֛ח אֶת־דַּלְתוֹת֥ בֵּית־יְהוָ֖ה וַיְחַזְּקֵֽם׃	*It was* he *who* 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	וַיָּבֵ֣א אֶת־הַכֹּהֲנִ֣ים וְאֶת־הַלְוִיִּ֔ם וַיַּאַסְפֵ֖ם לִרְחֹ֥וב הַמִּזְרָֽח׃	And he brought the priests and the Levites in, and he assembled them in the East Square.	
2 Chr 29:5	וַיֹּ֣אמֶר לָהֶ֗ם שִׁמְעֻ֤נִי הַלְוִיִּם֙ עַתָּ֣ה הִתְקַדְּשׁ֔וּ וְקַדְּשׁ֖וּ אֶת־בֵּ֣ית יְהוָ֑ה אֱלֹהֵ֣י אֲבֹתֵיכֶ֗ם וְהוֹצִיאוּ֙ אֶת־הַנִּדָּ֔ה מִן־הַקֹּ֖דֶשׁ׃	And he said to them, “Listen to me, *you* 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	כִּֽי־מָעֲל֣וּ אֲבֹתֵ֔ינוּ וְעָשׂ֗וּ הָרַ֛ע בְּעֵינֵ֥י יְהוָ֖ה־אֱלֹהֵ֑ינוּ וַיַּעַזְבֻ֔הוּ וַיָּסֻ֗בּוּ פְּנֵיהֶם֙ מִמִּשְׁכַּ֣ן יְהוָ֔ה וַיִּתְּנ֖וּ עֹ֥רֶף׃	For our fathers acted perversely and did what *was* 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 showed him the back of the neck.	showed ← *gave*.
2 Chr 29:7	גַּ֣ם סָגְר֗וּ דַּלְתוֹת֙ הָאוּלָ֔ם וַיְכַבּ֖וּ אֶת־הַנֵּרֹ֑ות וּקְטֹ֣רֶת לֹא־הִקְטִ֔ירוּ וְעֹלָ֛ה לֹא־הֶעֱל֥וּ בַקֹּ֖דֶשׁ לֵאלֹהֵ֥י יִשְׂרָאֵֽל׃	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 *place* to the God of Israel.	
2 Chr 29:8	וַיְהִ֣י קֶ֣צֶף יְהוָ֔ה עַל־יְהוּדָ֖ה וִירוּשָׁלָ֑͏ִם וַיִּתְּנֵ֕ם *לזועה **לְזַעֲוָ֥ה לְשַׁמָּ֖ה וְלִשְׁרֵקָ֑ה כַּאֲשֶׁ֥ר אַתֶּ֖ם רֹאִ֥ים בְּעֵינֵיכֶֽם׃	And the anger of the LORD came on Judah and Jerusalem, and he made them a horror and a desolation and an *object of* jeering, as you see with your eyes.	horror: the *ketiv* and *qeré* are similar words with the same meaning. NH is as the *ketiv*. came ← *became*. jeering ← *whistling*.

2 Chr 29:9	וְהִנֵּה נָפְלוּ אֲבוֹתֵינוּ בֶּחָרֶב וּבָנֵינוּ וּבְנוֹתֵינוּ וְנָשֵׁינוּ בַּשְׁבִי עַל־זֹאת:	And the result was that our fathers fell by the sword, and our sons and our daughters and our wives *went* into captivity for this.	the result *was* that ← *behold*.
2 Chr 29:10	עַתָּה עִם־לְבָבִי לִכְרוֹת בְּרִית לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְיָשֹׁב מִמֶּנּוּ חֲרוֹן אַפּוֹ:	*It is* now in my heart to make a covenant with the LORD God of Israel, so that the fury of his wrath may turn away from us.	make ← *cut*.
2 Chr 29:11	בָּנַי עַתָּה אַל־תִּשָּׁלוּ כִּי־בָכֶם בָּחַר יְהוָה לַעֲמֹד לְפָנָיו לְשָׁרְתוֹ וְלִהְיוֹת לוֹ מְשָׁרְתִים וּמַקְטִרִים: 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־עֲמָשַׂי וְיוֹאֵל בֶּן־עֲזַרְיָהוּ מִן־בְּנֵי הַקְהָתִי וּמִן־בְּנֵי מְרָרִי קִישׁ בֶּן־עַבְדִּי וַעֲזַרְיָהוּ בֶּן־יְהַלֶּלְאֵל וּמִן־הַגֵּרְשֻׁנִּי יוֹאָח בֶּן־זִמָּה וְעֵדֶן בֶּן־יוֹאָח:	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 אֱלִיצָפָן שִׁמְרִי וְיעוּאל **וְיעִיאֵל* וּמִן־בְּנֵי אָסָף זְכַרְיָהוּ וּמַתַּנְיָהוּ: 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 *יחואל יְחִיאֵל וְשִׁמְעִי ס** וּמִן־בְּנֵי יְדוּתוּן שְׁמַעְיָה וְעֻזִּיאֵל:	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	וַיֶּאֱסְפ֞וּ אֶת־אֲחֵיהֶ֣ם וַיִּתְקַדְּשׁ֗וּ וַיָּבֹ֙אוּ֙ כְּמִצְוַ֣ת הַמֶּ֔לֶךְ בִּדְבְרֵ֖י יְהוָ֑ה לְטַהֵ֖ר בֵּ֥ית יְהוָֽה׃	And they gathered their brothers and sanctified themselves, and they came in, according to the king's commandment, on the LORD's business – to cleanse the house of the LORD.	business ← *words, things, affairs*.
2 Chr 29:16	וַיָּבֹ֣אוּ ׀ הַכֹּהֲנִ֣ים לִפְנִ֣ימָה בֵּית־יְהוָ֗ה לְטַהֵר֙ וַיּוֹצִ֣יאוּ אֵ֣ת כָּל־הַטֻּמְאָ֔ה אֲשֶׁ֥ר מָצְא֖וּ בְּהֵיכַ֣ל יְהוָ֑ה לַחֲצַ֣ר בֵּית יְהוָ֔ה וַיְקַבְּל֣וּ הַלְוִיִּ֔ם לְהוֹצִ֖יא לְנַחַל־קִדְרֽוֹן חוּצָֽה׃	So the priests came into the interior of the house of the LORD to cleanse *it*, 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 *charge of it*, to take *it* outside to the Kidron Brook.	
2 Chr 29:17	וַיָּחֵ֣לּוּ ׀ בְּאֶחָ֣ד לַחֹ֗דֶשׁ הָרִאשׁוֹן֮ לְקַדֵּשׁ֒ וּבְי֣וֹם שְׁמוֹנָ֗ה לַחֹ֙דֶשׁ֙ בָּ֣אוּ לְאוּלָ֔ם יְהוָ֑ה וַיְקַדְּשׁ֞וּ אֶת־בֵּ֤ית יְהוָה֙ לְיָמִ֔ים שְׁמוֹנָ֖ה וּבְי֣וֹם שִׁשָּׁ֔ה עָשָׂ֖ר לַחֹ֣דֶשׁ הָרִאשׁ֑וֹן כִּלּֽוּ׃ ס	And they began on the first *day* of the first month to do the sanctification, 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 ← *to sanctify*.
2 Chr 29:18	וַיָּבֹ֣אוּ פְנִימָה֮ אֶל־חִזְקִיָּ֣הוּ הַמֶּלֶךְ֒ וַיֹּ֣אמְרוּ֮ טִהַ֣רְנוּ֒ אֶת־כָּל־בֵּ֣ית יְהוָ֗ה אֶת־מִזְבַּ֙ח הָעוֹלָ֔ה וְאֶת־כָּל־כֵּלָ֖יו וְאֶת־שֻׁלְחַ֣ן הַמַּעֲרֶ֑כֶת וְאֶת־כָּל־כֵּלָֽיו׃	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 show*bread* table, and all its equipment.	show*bread* ← *arrangement*.

2 Chr 29:19	וְאֶת כָּל־הַכֵּלִים אֲשֶׁר הִזְנִיחַ הַמֶּלֶךְ אָחָז בְּמַלְכוּתוֹ בְּמַעֲלוֹ הֵכַנּוּ וְהִקְדָּשְׁנוּ וְהִנָּם לִפְנֵי מִזְבַּח יְהוָה: ס	And we have prepared and sanctified all the equipment which King Ahaz abused in his reign in his perverseness. And they *are* before the LORD's altar.”	abused ← *spurned, rejected*. they *are* ← *behold them*.
2 Chr 29:20	וַיַּשְׁכֵּם יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיֶּאֱסֹף אֶת שָׂרֵי הָעִיר וַיַּעַל בֵּית יְהוָה:	Then King Hezekiah rose early and gathered the officials of the city, and he went up *to* the house of the LORD.	
2 Chr 29:21	וַיָּבִיאוּ פָרִים־שִׁבְעָה וְאֵילִים שִׁבְעָה וּכְבָשִׂים שִׁבְעָה וּצְפִירֵי עִזִּים שִׁבְעָה לְחַטָּאת עַל־הַמַּמְלָכָה וְעַל־הַמִּקְדָּשׁ וְעַל־יְהוּדָה וַיֹּאמֶר לִבְנֵי אַהֲרֹן הַכֹּהֲנִים לְהַעֲלוֹת עַל־מִזְבַּח יְהוָה:	And they brought seven bulls and seven rams and seven lambs and seven he-goats 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 ← *bucks of the goats*.
2 Chr 29:22	וַיִּשְׁחֲטוּ הַבָּקָר וַיְקַבְּלוּ הַכֹּהֲנִים אֶת־הַדָּם וַיִּזְרְקוּ הַמִּזְבֵּחָה וַיִּשְׁחֲטוּ הָאֵילִים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחָה וַיִּשְׁחֲטוּ הַכְּבָשִׂים וַיִּזְרְקוּ הַדָּם הַמִּזְבֵּחָה:	So they slaughtered the bulls, and the priests collected the blood and sprinkled *it* on the altar, and they slaughtered the rams and sprinkled the blood on the altar, and they slaughtered the lambs and sprinkled the blood on the altar.	collected ← *received*. on the altar *(3x)* ← *onto the altar*.
2 Chr 29:23	וַיַּגִּישׁוּ אֶת־שְׂעִירֵי הַחַטָּאת לִפְנֵי הַמֶּלֶךְ וְהַקָּהָל וַיִּסְמְכוּ יְדֵיהֶם עֲלֵיהֶם:	And they brought the goats for the sin-offering before the king and the convocation, and they laid their hands on them,	

2 Chr 29:24	וַיִּשְׁחָטוּם הַכֹּהֲנִים וַיְחַטְּאוּ אֶת־דָּמָם הַמִּזְבֵּחָה לְכַפֵּר עַל־כָּל־יִשְׂרָאֵל כִּי לְכָל־יִשְׂרָאֵל אָמַר הַמֶּלֶךְ הָעוֹלָה וְהַחַטָּאת:	and the priests slaughtered them and offered their blood as a sin-offering on the altar to make atonement for all Israel, for the king had said *to make* a burnt offering and a sin-offering for the whole of Israel.	on the altar ← *onto the altar*.
2 Chr 29:25	וַיַּעֲמֵד אֶת־הַלְוִיִּם בֵּית יְהוָה בִּמְצִלְתַּיִם בִּנְבָלִים וּבְכִנֹּרוֹת בְּמִצְוַת דָּוִיד וְגָד חוֹזֵה־הַמֶּלֶךְ וְנָתָן הַנָּבִיא כִּי בְיַד־יְהוָה הַמִּצְוָה בְּיַד־נְבִיאָיו: ס	And he marshalled the Levites *to* the house of the LORD with *their* timbrels and lutes and harps in *accordance with* the commandment of David, and Gad the king's seer, and Nathan the prophet, for the commandment *was* given by the LORD through the intermediacy of his prophets.	marshalled ← *made stand*. given by ... through the intermediacy ← *by the hand of ... by the hand of*.
2 Chr 29:26	וַיַּעַמְדוּ הַלְוִיִּם בִּכְלֵי דָוִיד וְהַכֹּהֲנִים בַּחֲצֹצְרוֹת: ס	So the Levites stood with the instruments *specified* by David, as did the priests with trumpets.	
2 Chr 29:27	וַיֹּאמֶר חִזְקִיָּהוּ לְהַעֲלוֹת הָעֹלָה לְהַמִּזְבֵּחַ וּבְעֵת הֵחֵל הָעוֹלָה הֵחֵל שִׁיר־יְהוָה וְהַחֲצֹצְרוֹת וְעַל־יְדֵי כְּלֵי דָּוִיד מֶלֶךְ־יִשְׂרָאֵל:	And Hezekiah told *them* to make the burnt offering on the altar. And at the time *when* the burnt offering began, the song of the LORD began, with the trumpets, and in accompaniment *were* the instruments *specified* by David king of Israel.	on the altar ← *for the altar*. in accompaniment ← *at the hands of*, or *by the side of*.
2 Chr 29:28	וְכָל־הַקָּהָל מְשְׁתַּחֲוִים וְהַשִּׁיר מְשׁוֹרֵר וְהַחֲצֹצְרוֹת *מחצצרים מַחְצְרִים הַכֹּל עַד** לִכְלוֹת הָעֹלָה:	And the whole convocation was worshipping, and the choir was singing, and the trumpet-*players* were playing the trumpet. All *this went on* until the burnt offering was completed.	were playing the trumpet: the *ketiv* and *qeré* are similar words with the same meaning.

2 Chr 29:29	וּכְכַלּוֹת לְהַעֲלוֹת כָּרְעוּ הַמֶּלֶךְ וְכָל־הַנִּמְצְאִים אִתּוֹ וַיִּשְׁתַּחֲווּ:	And when they had completed making the burnt offering, the king and all those present with him bowed and worshipped.	present ← *found*.
2 Chr 29:30	וַיֹּאמֶר יְחִזְקִיָּהוּ הַמֶּלֶךְ וְהַשָּׂרִים לַלְוִיִּם לְהַלֵּל לַיהוָה בְּדִבְרֵי דָוִיד וְאָסָף הַחֹזֶה וַיְהַלְלוּ עַד־לְשִׂמְחָה וַיִּקְדוּ וַיִּשְׁתַּחֲווּ: 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 *him* with rejoicing, and they bowed down and worshipped.	
2 Chr 29:31	וַיַּעַן יְחִזְקִיָּהוּ וַיֹּאמֶר עַתָּה מִלֵּאתֶם יֶדְכֶם לַיהוָה גְּשׁוּ וְהָבִיאוּ זְבָחִים וְתוֹדוֹת לְבֵית יְהוָה וַיָּבִיאוּ הַקָּהָל זְבָחִים וְתוֹדוֹת וְכָל־נְדִיב לֵב עֹלוֹת:	Then Hezekiah reacted and said, “You have taken up your 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 *those* of a willing heart *brought* burnt offerings.	reacted ← *answered*, but no question asked. Compare Gen 18:27. --- taken up your responsibility ← *filled your hand*.
2 Chr 29:32	וַיְהִי מִסְפַּר הָעֹלָה אֲשֶׁר הֵבִיאוּ הַקָּהָל בָּקָר שִׁבְעִים אֵילִים מֵאָה כְּבָשִׂים מָאתַיִם לְעֹלָה לַיהוָה כָּל־אֵלֶּה:	And the number of burnt offerings which the convocation brought was seventy bulls, one hundred rams, *and* two hundred lambs. All these *were* for a burnt offering to the LORD.	
2 Chr 29:33	וְהַקֳּדָשִׁים בָּקָר שֵׁשׁ מֵאוֹת וְצֹאן שְׁלֹשֶׁת אֲלָפִים:	And the consecrated *cattle consisted of* six hundred bulls and three thousand sheep.	

2 Chr 29:34	רַק הַכֹּהֲנִים֙ הָיוּ֙ לִמְעָ֔ט וְלֹ֥א יָכְל֖וּ לְהַפְשִׁ֑יט אֶת־כָּל־הָעֹלֹ֗ות וַיְחַזְּקֻ֙ום אֲחֵיהֶ֣ם הַלְוִיִּ֔ם עַד־כְּלֹ֖ות הַמְּלָאכָ֑ה וְעַד֙ יִתְקַדְּשׁ֣וּ הַכֹּהֲנִ֔ים כִּ֣י הַלְוִיִּ֗ם יְשָׁרֵי־לֵבָב֙ לְהִתְקַדֵּ֔שׁ מֵהַכֹּהֲנִֽים׃	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 *were* more upright in heart to sanctify themselves than the priests.	
2 Chr 29:35	וְגַם־עֹלָ֖ה לָרֹ֑ב בְּחֶלְבֵ֣י הַשְּׁלָמִ֔ים וּבַנְּסָכִ֖ים לָעֹלָ֑ה וַתִּכֹּ֖ון עֲבוֹדַ֥ת בֵּית־יְהוָֽה׃	But the burnt offerings *were* nevertheless in abundance, with the fat of the peace-offerings and the libations to the burnt offerings. And the work of the house of the LORD was established.	burnt offerings ← *burnt offering*. Collective usage.
2 Chr 29:36	וַיִּשְׂמַ֤ח יְחִזְקִיָּהוּ֙ וְכָל־הָעָ֔ם עַ֖ל הַהֵכִ֑ין הָאֱלֹהִ֣ים לָעָ֔ם כִּ֥י בְפִתְאֹ֖ם הָיָ֣ה הַדָּבָֽר׃ פ	And Hezekiah rejoiced, as *did* all the people, at what God had prepared for the people, for the thing happened suddenly.	at what God had prepared for the people: see [Ges-HG] §138i, definite article as a relative. AV differs *(so God had prepared the people)*.
2 Chr 30:1	וַיִּשְׁלַ֤ח יְחִזְקִיָּהוּ֙ עַל־כָּל־יִשְׂרָאֵ֔ל וְיהוּדָ֖ה וְגַם־אִגְּרֹ֑ות כָּתַ֣ב עַל־אֶפְרַ֤יִם וּמְנַשֶּׁה֙ לָבֹ֔וא לְבֵ֥ית־יְהוָ֖ה בִּירוּשָׁלִָ֑ם לַעֲשֹׂ֤ות פֶּ֙סַח֙ לַיהוָ֔ה אֱלֹהֵ֖י יִשְׂרָאֵֽל׃	And Hezekiah sent *word* to all of Israel and Judah, and he also wrote letters to Ephraim and Manasseh, to come to the house of the LORD in Jerusalem to celebrate the Passover of the LORD God of Israel.	celebrate ← *do*.
2 Chr 30:2	וַיִּוָּעַ֤ץ הַמֶּ֙לֶךְ֙ וְשָׂרָ֔יו וְכָל־הַקָּהָ֖ל בִּירוּשָׁלִָ֑ם לַעֲשֹׂ֤ות הַפֶּ֙סַח֙ בַּחֹ֣דֶשׁ הַשֵּׁנִֽי׃	For the king had been counselled, with his officials and all the convocation in Jerusalem, to celebrate the Passover in the second month.	celebrate ← *do*.

2 Chr 30:3	כִּי לֹא יָכְלוּ לַעֲשֹׂתוֹ בָּעֵת הַהִיא כִּי הַכֹּהֲנִים לֹא־הִתְקַדְּשׁוּ לְמַדַּי וְהָעָם לֹא־נֶאֶסְפוּ לִירוּשָׁלִָם׃	For they were not able to celebrate it at that time, because the priests had not sanctified themselves sufficiently and the people had not been gathered in Jerusalem.	celebrate ← *do*.
2 Chr 30:4	וַיִּישַׁר הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וּבְעֵינֵי כָּל־הַקָּהָל׃	And the matter was right in the eyes of the king and in the eyes of the whole convocation.	
2 Chr 30:5	וַיַּעֲמִידוּ דָבָר לְהַעֲבִיר קוֹל בְּכָל־יִשְׂרָאֵל מִבְּאֵר־שֶׁבַע וְעַד־דָּן לָבֹוא לַעֲשׂוֹת פֶּסַח לַיהוָה אֱלֹהֵי־יִשְׂרָאֵל בִּירוּשָׁלִָם כִּי לֹא לָרֹב עָשׂוּ כַּכָּתוּב׃	So they established the matter, to proclaim the announcement throughout all Israel, from Beersheba to Dan, to come to celebrate the Passover to the LORD God of Israel in Jerusalem, because for a long *time* they had not done what *is* written.	announcement ← *voice*. celebrate ← *do*. what ← *as*.
2 Chr 30:6	וַיֵּלְכוּ הָרָצִים בָּאִגְּרוֹת מִיַּד הַמֶּלֶךְ וְשָׂרָיו בְּכָל־יִשְׂרָאֵל וִיהוּדָה וּכְמִצְוַת הַמֶּלֶךְ לֵאמֹר בְּנֵי יִשְׂרָאֵל שׁוּבוּ אֶל־יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל וְיָשֹׁב אֶל־הַפְּלֵיטָה הַנִּשְׁאֶרֶת לָכֶם מִכַּף מַלְכֵי אַשּׁוּר׃	And the couriers went with the letters handed *to them* by the king and his officials, through all Israel and Judah, and in accordance with the king's commandment, saying, "*You* sons of Israel, return to the LORD God of Abraham, Isaac and Israel, in order that he may return to the remnant of yours who escaped from the grip of the kings of Assyria.	handed *to them* by ← *from the hand of*. in order that: purposive use of the *vav*. remnant ... who escaped ← *escapees who remain*. grip ← *palm*.
2 Chr 30:7	וְאַל־תִּהְיוּ כַּאֲבוֹתֵיכֶם וְכַאֲחֵיכֶם אֲשֶׁר מָעֲלוּ בַּיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיִּתְּנֵם לְשַׁמָּה כַּאֲשֶׁר אַתֶּם רֹאִים׃	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.	

2 Chr 30:8	עַתָּה אַל־תַּקְשׁוּ עָרְפְּכֶם כַּאֲבוֹתֵיכֶם תְּנוּ־יָד לַיהוָה וּבֹאוּ לְמִקְדָּשׁוֹ אֲשֶׁר הִקְדִּישׁ לְעוֹלָם וְעִבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְיָשֹׁב מִכֶּם חֲרוֹן אַפּוֹ׃	Do not now be stiff-necked like your fathers; offer the hand *of obedience* to the LORD and come to his sanctuary which he has sanctified age-abidingly, and serve the LORD your God, so that the fury of his anger is turned away from you.	be stiff-necked ← *stiffen your necks*.
2 Chr 30:9	כִּי בְשׁוּבְכֶם עַל־יְהוָה אֲחֵיכֶם וּבְנֵיכֶם לְרַחֲמִים לִפְנֵי שׁוֹבֵיהֶם וְלָשׁוּב לָאָרֶץ הַזֹּאת כִּי־חַנּוּן וְרַחוּם יְהוָה אֱלֹהֵיכֶם וְלֹא־יָסִיר פָּנִים מִכֶּם אִם־תָּשׁוּבוּ אֵלָיו׃ פ	For in returning to the LORD, your brothers and your sons *will find* compassion from their captors, so that *they can* return to this land, for the LORD your God *is* merciful and compassionate, and he will not turn *his* face away from you, if you return to him.”	in returning ← *in your returning*. Gerundial use of the infinitive. from ← *before*.
2 Chr 30:10	וַיִּהְיוּ הָרָצִים עֹבְרִים מֵעִיר	לָעִיר בְּאֶרֶץ־אֶפְרַיִם וּמְנַשֶּׁה וְעַד־זְבֻלוּן וַיִּהְיוּ מַשְׂחִיקִים עֲלֵיהֶם וּמַלְעִגִים בָּם׃	And the couriers would cross from city to city in the land of Ephraim and Manasseh, and as far as Zebulun, but *the people* would mock them and scorn them.	
2 Chr 30:11	אַךְ־אֲנָשִׁים מֵאָשֵׁר וּמְנַשֶּׁה וּמִזְּבֻלוּן נִכְנְעוּ וַיָּבֹאוּ לִירוּשָׁלִָם׃	But men from Asher and Manasseh and from Zebulun humbled themselves and came *to* Jerusalem.	
2 Chr 30:12	גַּם בִּיהוּדָה הָיְתָה יַד־הָאֱלֹהִים לָתֵת לָהֶם לֵב אֶחָד לַעֲשׂוֹת מִצְוַת הַמֶּלֶךְ וְהַשָּׂרִים בִּדְבַר יְהוָה׃	Also in Judah there was the hand of God to give them unanimity to carry out the commandment of the king and the officials on the LORD's business.	unanimity ← *one heart*.

2 Chr 30:13	וַיֵּאָסְפוּ יְרוּשָׁלַ͏ִם עַם־רָב לַעֲשׂוֹת אֶת־חַג הַמַּצּוֹת בַּחֹדֶשׁ הַשֵּׁנִי קָהָל לָרֹב מְאֹד׃	So a large number of people assembled *in* Jerusalem to celebrate the Festival of Unleavened Bread in the second month – a very large convocation.	celebrate ← *do*.
2 Chr 30:14	וַיָּקֻמוּ וַיָּסִירוּ אֶת־הַמִּזְבְּחוֹת אֲשֶׁר בִּירוּשָׁלַ͏ִם וְאֵת כָּל־הַמְקַטְּרוֹת הֵסִירוּ וַיַּשְׁלִיכוּ לְנַחַל קִדְרוֹן׃	And they arose and removed the altars which *were* in Jerusalem, and they removed all the incense altars, and they threw *them* in the Kidron Brook.	
2 Chr 30:15	וַיִּשְׁחֲטוּ הַפֶּסַח בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הַשֵּׁנִי וְהַכֹּהֲנִים וְהַלְוִיִּם נִכְלְמוּ וַיִּתְקַדְּשׁוּ וַיָּבִיאוּ עֹלוֹת בֵּית יְהוָה׃	And they slaughtered the Passover *lamb* on the fourteenth *day* of the second month, and the priests and the Levites felt shame, and they sanctified themselves, and they brought burnt offerings *to* the house of the LORD.	felt shame ← *were put to shame*.
2 Chr 30:16	וַיַּעַמְדוּ עַל־עָמְדָ͏ָם כְּמִשְׁפָּטָם כְּתוֹרַת מֹשֶׁה אִישׁ־הָאֱלֹהִים הַכֹּהֲנִים זֹרְקִים 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, *whereas* the priests sprinkled the blood *which was* handed *to them* by the Levites.	*which was* handed *to them* by ← *from the hand of*.
2 Chr 30:17	כִּי־רַבַּת בַּקָּהָל אֲשֶׁר לֹא־הִתְקַדָּשׁוּ וְהַלְוִיִּם עַל־שְׁחִיטַת הַפְּסָחִים לְכֹל לֹא טָהוֹר לְהַקְדִּישׁ לַיהוָה׃	For *there were* many in the convocation who had not sanctified themselves, and the Levites *were* in charge of the slaughter of the Passover *lambs* for all *who were* not clean, to sanctify *them* to the LORD.	

2 Chr 30:18	כִּי מַרְבִּית הָעָם רַבַּת מֵאֶפְרַיִם וּמְנַשֶּׁה יִשָּׂשכָר וּזְבֻלוּן לֹא הִטֶּהָרוּ כִּי־אָכְלוּ אֶת־הַפֶּסַח בְּלֹא כַכָּתוּב כִּי הִתְפַּלֵּל יְחִזְקִיָּהוּ עֲלֵיהֶם לֵאמֹר יְהוָה הַטּוֹב יְכַפֵּר 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 *lamb* in *a way* not as written, but Hezekiah prayed for them and said, “May the good LORD forgive *this* for	forgive *this* ← *atone for (it)*.
2 Chr 30:19	כָּל־לְבָבוֹ הֵכִין לִדְרוֹשׁ הָאֱלֹהִים | יְהוָה אֱלֹהֵי אֲבוֹתָיו וְלֹא כְּטָהֳרַת הַקֹּדֶשׁ: ס	everyone *who* has prepared his heart to seek God – the LORD God of his fathers – but *is* not *clean* according to the *standards* of holy cleanness.”	holy cleanness ← *cleanness of holiness*, a Hebraic genitive, or *cleanness of the sanctuary*. AV differs, ≈ our alternative.
2 Chr 30:20	וַיִּשְׁמַע יְהוָה אֶל־יְחִזְקִיָּהוּ וַיִּרְפָּא אֶת־הָעָם: ס	And the LORD heard Hezekiah, and he healed the people.	
2 Chr 30:21	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הַנִּמְצְאִים בִּירוּשָׁלַם אֶת־חַג הַמַּצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה גְדוֹלָה וּמְהַלְלִים לַיהוָה יוֹם | בְּיוֹם הַלְוִיִּם וְהַכֹּהֲנִים בִּכְלֵי־עֹז לַיהוָה: ס	And the sons of Israel who *were* present in Jerusalem celebrated the Festival of the Unleavened Bread for seven days with great joy, and the Levites and the priests praised the LORD each day *accompanied* by powerful instruments *played* to the LORD.	present ← *found*. celebrated ← *did*. each day ← *day by day*.
2 Chr 30:22	וַיְדַבֵּר יְחִזְקִיָּהוּ עַל־לֵב כָּל־הַלְוִיִּם הַמַּשְׂכִּילִים שֵׂכֶל־טוֹב לַיהוָה וַיֹּאכְלוּ אֶת־הַמּוֹעֵד שִׁבְעַת הַיָּמִים מְזַבְּחִים זִבְחֵי שְׁלָמִים וּמִתְוַדִּים לַיהוָה אֱלֹהֵי אֲבוֹתֵיהֶם: ס	And Hezekiah spoke warmheartedly to all the Levites who officiated with great skill towards the LORD, and they ate the *sacrificed animal of the* occasion for seven days, *as* they sacrificed peace-offerings and made confession to the LORD God of their fathers.	warmheartedly ← *to the heart*. [CB], *affectionately*. officiated with great skill ← *acting skilfully (with) good skill*. peace-offerings ← *peace-sacrifices*.

2 Chr 30:23	וַיִּוָּעֲצוּ כָּל־הַקָּהָל לַעֲשׂוֹת שִׁבְעַת יָמִים אֲחֵרִים וַיַּעֲשׂוּ שִׁבְעַת־יָמִים שִׂמְחָה:	And the whole convocation decided to celebrate another seven days, and they celebrated *those* seven days *with* joy.	decided ← *consulted*. celebrate ... celebrated ← *do ... did*.
2 Chr 30:24	כִּי חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה הֵרִים לַקָּהָל אֶלֶף פָּרִים וְשִׁבְעַת אֲלָפִים צֹאן ס וְהַשָּׂרִים הֵרִימוּ לַקָּהָל פָּרִים אֶלֶף וְצֹאן עֲשֶׂרֶת אֲלָפִים וַיִּתְקַדְּשׁוּ כֹהֲנִים לָרֹב:	For Hezekiah king of Judah contributed one thousand bulls and seven thousand sheep to the convocation, while the officials contributed one thousand bulls and ten thousand sheep to the convocation, and the priests sanctified themselves in abundance.	contributed ← *raised, offered*.
2 Chr 30:25	וַיִּשְׂמְחוּ ׀ כָּל־קְהַל יְהוּדָה וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הַקָּהָל הַבָּאִים מִיִּשְׂרָאֵל וְהַגֵּרִים הַבָּאִים מֵאֶרֶץ יִשְׂרָאֵל וְהַיּוֹשְׁבִים בִּיהוּדָה:	And the whole convocation of Judah rejoiced, as *did* the priests and the Levites, and the whole convocation which came from Israel, and the *temporary* residents who came from the land of Israel, and those who lived in Judah.	
2 Chr 30:26	וַתְּהִי שִׂמְחָה־גְדוֹלָה בִּירוּשָׁלִָם כִּי מִימֵי שְׁלֹמֹה בֶן־דָּוִיד מֶלֶךְ יִשְׂרָאֵל לֹא כָזֹאת בִּירוּשָׁלִָם: ס	So there was great rejoicing in Jerusalem, for since the days of Solomon, the son of David, the king of Israel, *there had* not *been anything* like this in Jerusalem.	
2 Chr 30:27	וַיָּקֻמוּ הַכֹּהֲנִים הַלְוִיִּם וַיְבָרְכוּ אֶת־הָעָם וַיִּשָּׁמַע בְּקוֹלָם וַתָּבֹוא תְפִלָּתָם לִמְעוֹן קָדְשׁוֹ לַשָּׁמָיִם: פ	Then the Levite priests arose and blessed the people and their voice was heard, and their prayer came to his holy dwelling place in the heavens.	their voice was heard ← *it was heard by their voice*. his holy dwelling place ← *the dwelling of his holiness*, a Hebraic genitive. in the heavens ← *to the heavens*.

2 Chr 31:1	וּכְכַלּוֹת כָּל־זֹאת יָצְאוּ כָּל־יִשְׂרָאֵל הַנִּמְצְאִים׀ לְעָרֵי יְהוּדָה וַיְשַׁבְּרוּ הַמַּצֵּבוֹת וַיְגַדְּעוּ הָאֲשֵׁרִים וַיְנַתְּצוּ אֶת־הַבָּמוֹת וְאֶת־הַמִּזְבְּחֹת מִכָּל־יְהוּדָה וּבִנְיָמִן וּבְאֶפְרַיִם וּמְנַשֶּׁה עַד־לְכַלֵּה וַיָּשׁוּבוּ כָּל־בְּנֵי יִשְׂרָאֵל אִישׁ לַאֲחֻזָּתוֹ לְעָרֵיהֶם׃ ס	*Then* when all this was finished, all of Israel who *were* present went out to the cities of Judah, and they smashed the *idolatrous* statues, and they cut down the phallic parks, and they demolished the *idolatrous* raised sites and the altars in all Judah and Benjamin, and in Ephraim and Manasseh, until they had eliminated *them*, and all the sons of Israel returned, each to his estate in their cities.	present ← *found*. in all Judah ← *from all Judah*. in their cities ← *to their cities*.
2 Chr 31:2	וַיַּעֲמֵד יְחִזְקִיָּהוּ אֶת־מַחְלְקוֹת הַכֹּהֲנִים וְהַלְוִיִּם עַל־מַחְלְקוֹתָם אִישׁ ׀ כְּפִי עֲבֹדָתוֹ לַכֹּהֲנִים וְלַלְוִיִּם לְעֹלָה וְלִשְׁלָמִים לְשָׁרֵת וּלְהֹדוֹת וּלְהַלֵּל בְּשַׁעֲרֵי מַחֲנוֹת יְהוָה׃ ס	And Hezekiah set up the divisions of the priests and the Levites, *for them to be* in their divisions, each according to his work, *as assigned* 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 ← *encampments*.
2 Chr 31:3	וּמָנָת׀ הַמֶּלֶךְ מִן־רְכוּשׁוֹ לָעֹלוֹת לְעֹלוֹת הַבֹּקֶר וְהָעֶרֶב וְהָעֹלוֹת לַשַּׁבָּתוֹת וְלֶחֳדָשִׁים וְלַמּוֹעֲדִים כַּכָּתוּב בְּתוֹרַת יְהוָה׃	And the part of the king *was that there should be provided* from his property *animals* for the burnt offerings – for the burnt offerings for the morning and for the evening, and the burnt offerings for the Sabbaths and the new moons, and for the festival days, as *it is* written in the law of the LORD.	part: or *assignment*. new moons: or *months*.

2 Chr 31:4	וַיֹּאמֶר לָעָם לְיוֹשְׁבֵי יְרוּשָׁלַ͏ִם לָתֵת מְנָת הַכֹּהֲנִים וְהַלְוִיִּם לְמַעַן יֶחֶזְקוּ בְּתוֹרַת יְהוָה׃	And he told the people – the inhabitants of Jerusalem – to give a portion to the priests and the Levites, so that they might be invigorated by the law of the LORD.	portion to ← *portion of*.
2 Chr 31:5	וְכִפְרֹץ הַדָּבָר הִרְבּוּ בְּנֵי־יִשְׂרָאֵל רֵאשִׁית דָּגָן תִּירוֹשׁ וְיִצְהָר וּדְבַשׁ וְכֹל תְּבוּאַת שָׂדֶה וּמַעֲשַׂר הַכֹּל לָרֹב הֵבִיאוּ׃	And as the word spread, the sons of Israel *brought* much firstfruit of corn, new wine and fresh oil, and honey and all *kinds of* produce of the field, and they brought a tenth of everything in abundance.	
2 Chr 31:6	וּבְנֵי יִשְׂרָאֵל וִיהוּדָה הַיּוֹשְׁבִים בְּעָרֵי יְהוּדָה גַּם־הֵם מַעֲשַׂר בָּקָר וָצֹאן וּמַעֲשַׂר קָדָשִׁים הַמְקֻדָּשִׁים לַיהוָה אֱלֹהֵיהֶם הֵבִיאוּ וַיִּתְּנוּ עֲרֵמוֹת עֲרֵמוֹת׃ ס	And *as for* the sons of Israel and Judah who lived in the cities of Judah, they too brought a tenth of the oxen and sheep, and a tenth of the holy things which *were* consecrated to the LORD their God, and they put them in heap after heap.	brought: in a Hebrew "SOV" (subject-object-verb) sentence. heap after heap ← *heaps of heaps*.
2 Chr 31:7	בַּחֹדֶשׁ הַשְּׁלִשִׁי הֵחֵלּוּ הָעֲרֵמוֹת לְיִסּוֹד וּבַחֹדֶשׁ הַשְּׁבִיעִי כִּלּוּ׃ ס	In the third month they began to form the heaps, and in the seventh month they finished *them*.	they began to form the heaps ← *they began to found the heaps*, or, in a passive sense, *the heaps began to take shape*.
2 Chr 31:8	וַיָּבֹאוּ יְחִזְקִיָּהוּ וְהַשָּׂרִים וַיִּרְאוּ אֶת־הָעֲרֵמוֹת וַיְבָרְכוּ אֶת־יְהוָה וְאֶת 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־הָעֲרֵמוֹת׃	And Hezekiah inquired of the priests and the Levites about the heaps.	of the priests ← *at the priests*.

2 Chr 31:10	וַיֹּאמֶר אֵלָיו עֲזַרְיָהוּ הַכֹּהֵן הָרֹאשׁ לְבֵית צָדֹוק וַיֹּאמֶר מֵהָחֵל הַתְּרוּמָה לָבִיא בֵּית־יְהוָה אָכֹול וְשָׂבֹועַ וְהוֹתֵר עַד־לָרֹוב כִּי יְהוָה בֵּרַךְ אֶת־עַמֹּו וְהַנּוֹתָר אֶת־הֲמֹון הַזֶּה׃ ס	And Azariah, the head priest of the house of Zadok, spoke to him and said, “Since the start of bringing the heave-offering *to* the house of the LORD, *there has been* enough to eat with a great surplus, for the LORD has blessed his people, and what remains *is* this large quantity.”	enough to eat with a great surplus ← *eating and sufficing and remaining up to abundance*. 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 לְהָכִין לְשָׁכֹות בְּבֵית יְהוָה וַיָּכִינוּ׃	Then Hezekiah told *them* to prepare rooms in the house of the LORD. And they prepared *them*.	rooms ← *offices*.
2 Chr 31:12	וַיָּבִיאוּ אֶת־הַתְּרוּמָה וְהַמַּעֲשֵׂר וְהַקָּדָשִׁים בֶּאֱמוּנָה וַעֲלֵיהֶם נָגִיד כונניהו **כָּנַנְיָהוּ* הַלֵּוִי* וְשִׁמְעִי אָחִיהוּ מִשְׁנֶה׃	And they brought the heave-offering and the tithe and the holy *things* in faith, and in charge of them as leader *was* {K: Conaniah} [Q: Cananiah] the Levite with Shimei his brother *as* second *in charge*.	*Conaniah (ketiv)*, Cananiah *(qeré)*: AV= *Cononiah*, which is possible from the *ketiv*.
2 Chr 31:13	וִיחִיאֵל וַעֲזַזְיָהוּ וְנַחַת וַעֲשָׂהאֵל וִירִימֹות וְיוֹזָבָד וֶאֱלִיאֵל וְיִסְמַכְיָהוּ וּמַחַת וּבְנָיָהוּ פְּקִידִים מִיַּד כונניהו **כָּנַנְיָהוּ* וְשִׁמְעִי אָחִיו בְּמִפְקַד יְחִזְקִיָּהוּ הַמֶּלֶךְ וַעֲזַרְיָהוּ נְגִיד בֵּית־הָאֱלֹהִים׃	And Jehiel and Azaziah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah *were* overseers under the direction 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.	*Conaniah (ketiv)*, Cananiah *(qeré)*: see 2 Chr 31:12. --- direction ← *hand*.

2 Chr 31:14	וְקוֹרֵ֣א בֶן־יִמְנָ֣ה הַלֵּוִ֗י הַשּׁוֹעֵר֙ לַמִּזְרָ֔חָה עַ֚ל נִדְבֹ֣ות הָאֱלֹהִ֔ים לָתֵ֖ת תְּרוּמַ֣ת יְהוָ֑ה וְקָדְשֵׁ֖י הַקֳּדָשִֽׁים׃	And Kore the son of Imnah the Levite, the gatekeeper on the east, *was* in charge of the freewill-offerings to God, in dealing with the heave-offering *made* to the LORD, and the holies of holies.	in dealing with: 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־יָדֹו֮ עֵדֶן֒ וּמִנְיָמִן֙ וְיֵשׁ֣וּעַ וּשְׁמַעְיָ֔הוּ אֲמַרְיָ֖הוּ וּשְׁכַנְיָ֑הוּ בְּעָרֵ֣י הַכֹּהֲנִ֗ים בֶּאֱמוּנָה֙ לָתֵ֣ת לַאֲחֵיהֶ֔ם בְּמַחְלְקֹ֖ות כַּגָּדֹ֥ול כַּקָּטֶֽן׃	And next to him *were* Eden and Miniamin and Jeshua and Shemaiah, Amariah and Shecaniah in the cities of the priests, *acting* in faith, giving *produce* to their brothers in the divisions, *to* great and small alike,	Jeshua: see 1 Chr 24:11.
2 Chr 31:16	מִלְּבַ֞ד הִתְיַחְשָׂ֣ם לִזְכָרִ֗ים מִבֶּ֤ן שָׁלֹושׁ֙ שָׁנִ֣ים וּלְמַ֔עְלָה לְכָל־הַבָּ֖א לְבֵ֣ית־יְהוָ֑ה לִדְבַר־יֹ֣ום בְּיֹומֹ֗ו לַעֲבֹודָתָ֛ם בְּמִשְׁמְרֹותָ֖ם כְּמַחְלְקֹותֵיהֶֽם׃	apart from them seeing to *it that* males from three years old and above were registered 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 *it that* ... were registered: gerundial use of the infinitive.
2 Chr 31:17	וְאֶת֙ הִתְיַחֵ֣שׂ הַכֹּהֲנִ֔ים לְבֵ֖ית אֲבֹותֵיהֶ֑ם וְהַלְוִיִּ֞ם מִבֶּ֤ן עֶשְׂרִים֙ שָׁנָ֣ה וּלְמַ֔עְלָה בְּמִשְׁמְרֹותֵיהֶ֖ם בְּמַחְלְקֹותֵיהֶֽם׃	and *performing* the registering 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	וּלְהִתְיַחֵ֞שׂ בְּכָל־טַפָּ֣ם נְשֵׁיהֶ֗ם וּבְנֵיהֶם֙ וּבְנֹותֵיהֶ֔ם לְכָל־קָהָ֖ל כִּ֣י בֶאֱמוּנָתָ֑ם יִתְקַדְּשׁוּ־קֹ֖דֶשׁ׃	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 *in* holiness in their faith.	

2 Chr 31:19	וְלִבְנֵי֙ אַהֲרֹ֣ן הַכֹּהֲנִ֔ים בִּשְׂדֵ֖י מִגְרַ֣שׁ עָרֵיהֶ֑ם בְּכָל־עִ֥יר וָעִ֖יר אֲנָשִׁ֣ים אֲשֶׁר־נִקְּב֥וּ בְשֵׁמֹ֖ות לָתֵ֣ת מָנֹ֑ות לְכָל־זָכָר֙ בַּכֹּהֲנִ֔ים וּלְכָל־הִתְיַחֵ֖שׂ בַּלְוִיִּֽם׃	And the sons of Aaron who *were* the priests in the pasture fields of all their individual cities *included* men who were specified by name to give portions to every male among the priests and to everyone *who* was registered by genealogy among the Levites.	of all their individual cities ← *of their cities in every city and city*.
2 Chr 31:20	וַיַּ֣עַשׂ כָּזֹ֔את יְחִזְקִיָּ֖הוּ בְּכָל־יְהוּדָ֑ה וַיַּ֣עַשׂ הַטֹּ֧וב וְהַיָּשָׁ֛ר וְהָאֱמֶ֖ת לִפְנֵ֥י יְהוָ֖ה אֱלֹהָֽיו׃	And Hezekiah did this in the whole of Judah, and he did what *was* good and right and truthful before the LORD his God.	this ← *like this*.
2 Chr 31:21	וּבְכָל־מַעֲשֶׂ֗ה אֲשֶׁר־הֵחֵל֙ בַּעֲבוֹדַ֣ת בֵּית־הָאֱלֹהִ֔ים וּבַתּוֹרָ֖ה וּבַמִּצְוָ֑ה לִדְרֹ֣שׁ לֵאלֹהָ֔יו בְּכָל־לְבָבֹ֥ו עָשָׂ֖ה וְהִצְלִֽיחַ׃ 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, in seeking his God, he did *it* with his whole heart, and he prospered.	in seeking: gerundial use of the infinitive.
2 Chr 32:1	אַחֲרֵ֣י הַדְּבָרִ֗ים וְהָאֱמֶת֙ הָאֵ֔לֶּה בָּ֖א סַנְחֵרִ֣יב מֶֽלֶךְ־אַשּׁ֑וּר וַיָּבֹ֣א בִֽיהוּדָ֔ה וַיִּ֥חַן עַל־הֶֽעָרִ֖ים הַבְּצֻרֹ֑ות וַיֹּ֥אמֶר לְבָקְעָ֖ם אֵלָֽיו׃	After these things and this fidelity *shown*, Sennacherib king of Assyria came and entered Judah, and he encamped against the fortified cities, intending to split them open *and take them* for himself.	|| 2 Ki 18:13, Isa 36:1. Sennacherib ← *Sanherib*, but we retain the AV / traditional English name. See 2 Ki 18:13. intending ← *and he said*, inwardly.
2 Chr 32:2	וַיַּ֣רְא יְחִזְקִיָּ֔הוּ כִּֽי־בָ֖א סַנְחֵרִ֑יב וּפָנָ֣יו לַמִּלְחָמָ֔ה עַל־יְרוּשָׁלִָֽם׃	And when Hezekiah saw that Sennacherib had come, and that he *was* intent on war against Jerusalem,	he *was* intent on ← *his face (was) to*.
2 Chr 32:3	וַיִּוָּעַ֗ץ עִם־שָׂרָיו֙ וְגִבֹּרָ֔יו לִסְתֹּ֖ום אֶת־מֵימֵ֑י הָעֲיָנֹ֣ות אֲשֶׁר֙ מִח֣וּץ לָעִ֔יר וַיַּעְזְרֻ֖והוּ׃	he consulted with his officials and his warriors about blocking the water of the sources which *were* outside the city, and they helped him.	

2 Chr 32:4	וַיִּקָּבְצוּ עַם־רָב וַיִּסְתְּמוּ אֶת־כָּל־הַמַּעְיָנוֹת וְאֶת־הַנַּחַל הַשֹּׁטֵף בְּתוֹךְ־הָאָרֶץ לֵאמֹר לָמָּה יָבֹאוּ מַלְכֵי אַשּׁוּר וּמָצְאוּ מַיִם רַבִּים׃	And a large *number of* people gathered together and blocked all the *water*-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	וַיִּתְחַזַּק וַיִּבֶן אֶת־כָּל־הַחוֹמָה הַפְרוּצָה וַיַּעַל עַל־הַמִּגְדָּלוֹת וְלַחוּצָה הַחוֹמָה אַחֶרֶת וַיְחַזֵּק אֶת־הַמִּלּוֹא עִיר דָּוִיד וַיַּעַשׂ שֶׁלַח לָרֹב וּמָגִנִּים׃	And he showed himself strong, and he repaired 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 *in* the City of David, and he had missiles made in abundance, and shields.	repaired ← *built*, but also used of *repairing*. he had missiles made ← *he made missile*. Causative use of *qal* 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 army commanders over the people, and he gathered them to himself in the square at the city gate, and he spoke to them warmheartedly and said,	army ← *war*. square at ← *square of*. to them warmheartedly ← *to their heart*.
2 Chr 32:7	חִזְקוּ וְאִמְצוּ אַל־תִּירְאוּ וְאַל־תֵּחַתּוּ מִפְּנֵי מֶלֶךְ אַשּׁוּר וּמִלִּפְנֵי כָּל־הֶהָמוֹן אֲשֶׁר־עִמּוֹ כִּי־עִמָּנוּ רַב מֵעִמּוֹ׃	“Be strong and be courageous; do not fear and do not be afraid of the king of Assyria and of all the crowd which *is* with him, for *there is* a mightier *one* with us than *the one* with him.	a mightier *one*: AV differs *(more)*, as if Hezekiah is talking about his numerical advantage, belied in the next verse.
2 Chr 32:8	עִמּוֹ זְרוֹעַ בָּשָׂר וְעִמָּנוּ יְהוָה אֱלֹהֵינוּ לְעָזְרֵנוּ וּלְהִלָּחֶם מִלְחֲמֹתֵנוּ וַיִּסָּמְכוּ הָעָם עַל־דִּבְרֵי יְחִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה׃ פ	With him *there is* an arm of flesh, but with us *is* 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	אַחַר זֶה שָׁלַח סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר עֲבָדָיו יְרוּשָׁלַ͏ִם וְהוּא עַל־לָכִישׁ וְכָל־מֶמְשַׁלְתּוֹ עִמּוֹ עַל־יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה וְעַל־כָּל־יְהוּדָה אֲשֶׁר בִּירוּשָׁלַ͏ִם לֵאמֹר:	After this, Sennacherib king of Assyria sent his servants to Jerusalem – while he and all his realm with him *went* against Lachish – to Hezekiah king of Judah, and to all *the population of* Judah which *was* in Jerusalem, and he said,	|| 2 Ki 18:17, Isa 36:2.
2 Chr 32:10	כֹּה אָמַר סַנְחֵרִיב מֶלֶךְ אַשּׁוּר עַל־מָה אַתֶּם בֹּטְחִים וְיֹשְׁבִים בְּמָצוֹר בִּירוּשָׁלָ͏ִם:	"This *is what* Sennacherib king of Assyria says: 'In what are you putting your trust, since 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 יְחִזְקִיָּהוּ מַסִּית אֶתְכֶם לָתֵת אֶתְכֶם לָמוּת בָּרָעָב וּבַצָּמָא 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 יְחִזְקִיָּהוּ הֵסִיר אֶת־בָּמֹתָיו וְאֶת־מִזְבְּחֹתָיו וַיֹּאמֶר לִיהוּדָה וְלִירוּשָׁלַ͏ִם לֵאמֹר לִפְנֵי מִזְבֵּחַ אֶחָד תִּשְׁתַּחֲווּ וְעָלָיו תַּקְטִירוּ:	*Was* it not Hezekiah *who* removed his raised sites 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 *idolatrous raised sites*, but the sites were not all originally idolatrous, and in Sennacherib's eyes, they were not idolatrous.
2 Chr 32:13	הֲלֹא תֵדְעוּ מֶה עָשִׂיתִי אֲנִי וַאֲבוֹתַי לְכָל עַמֵּי הָאֲרָצוֹת הֲיָכוֹל יָכְלוּ אֱלֹהֵי גּוֹיֵ הָאֲרָצוֹת לְהַצִּיל אֶת־אַרְצָם מִיָּדִי:	Don't you know what I and my fathers have done to all the *various* peoples of the countries *at large*? Could the gods of the countries possibly deliver their land from my grip?	Could ... possibly: infinitive absolute. grip ← *hand*.

2 Chr 32:14	מִי בְּכֹל־אֱלֹהֵי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר הֶחֱרִימוּ אֲבוֹתַי אֲשֶׁר יָכוֹל לְהַצִּיל אֶת־עַמּוֹ מִיָּדִי כִּי יוּכַל אֱלֹהֵיכֶם לְהַצִּיל אֶתְכֶם מִיָּדִי׃	Who *is there* 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 אַל־יַשִּׁיא אֶתְכֶם חִזְקִיָּהוּ וְאַל־יַסֵּת אֶתְכֶם כָּזֹאת וְאַל־תַּאֲמִינוּ לוֹ כִּי־לֹא יוּכַל כָּל־אֱלוֹהַּ כָּל־גּוֹי וּמַמְלָכָה לְהַצִּיל עַמּוֹ מִיָּדִי וּמִיַּד אֲבוֹתָי אַף 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 no GOD of any 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 יְחִזְקִיָּהוּ עַבְדּוֹ׃	And his servants spoke more against the LORD God and against Hezekiah his servant.	
2 Chr 32:17	וְסִפָּרִים כָּתַב לְחָרֵף לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְלֵאמֹר עָלָיו לֵאמֹר כֵּאלֹהֵי גּוֹיֵ הָאֲרָצוֹת אֲשֶׁר לֹא־הִצִּילוּ עַמָּם מִיָּדִי כֵּן לֹא־יַצִּיל אֱלֹהֵי יְחִזְקִיָּהוּ עַמּוֹ מִיָּדִי׃	And he wrote a communiqué scorning the LORD God of Israel, and speaking against him, saying, "*Just* as the gods of the countries *are* which did not deliver their people from my grip, so the God of Hezekiah will not deliver his people from my grip."	|| 2 Ki 19:11, Isa 37:10, Isa 37:11. grip *(2x)* ← *hand*. 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 בְקוֹל־גָּדוֹל יְהוּדִית עַל־עַם יְרוּשָׁלַ͏ִם אֲשֶׁר עַל־הַחוֹמָה לְיִרְאָם וּלְבַהֲלָם לְמַעַן יִלְכְּדוּ אֶת־הָעִיר׃	And they called out in a loud voice *in* Judaean to the people of Jerusalem who *were* 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	וַיְדַבְּרוּ אֶל־אֱלֹהֵי יְרוּשָׁלַ͏ִם כְּעַל אֱלֹהֵי עַמֵּי הָאָרֶץ מַעֲשֵׂה יְדֵי הָאָדָם׃ ס	And they spoke against 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 וְיֶשַׁעְיָהוּ בֶן־אָמוֹץ הַנָּבִיא עַל־זֹאת וַיִּזְעֲקוּ הַשָּׁמָיִם׃ פ	And King Hezekiah and the prophet Isaiah the son of Amoz prayed about this, and they cried out *to* heaven.	|| 2 Ki 19:15, Isa 37:15.
2 Chr 32:21	וַיִּשְׁלַח יְהוָה מַלְאָךְ וַיַּכְחֵד כָּל־גִּבּוֹר חַיִל וְנָגִיד וְשָׂר בְּמַחֲנֵה מֶלֶךְ אַשּׁוּר וַיָּשָׁב בְּבֹשֶׁת פָּנִים לְאַרְצוֹ וַיָּבֹא בֵּית אֱלֹהָיו *ומיציאו וּמִיצִיאֵי מֵעָיו שָׁם** הִפִּילֻהוּ בֶּחָרֶב׃	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 *to* the house of his gods, his *own* offspring struck him down there by the sword.	his *own* offspring ← *of the issue of his bowels*. The *ketiv* has to be regarded as an irregular equivalent to the *qeré*. || 2 Ki 19:35, 2 Ki 19:36, Isa 37:36, Isa 37:37.
2 Chr 32:22	וַיּוֹשַׁע יְהוָה אֶת־יְחִזְקִיָּהוּ וְאֵת | יֹשְׁבֵי יְרוּשָׁלַ͏ִם מִיַּד סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר וּמִיַּד־כֹּל 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 *(2x)* ← *hand*.

2 Chr 32:23	וְרַבִּים מְבִיאִים מִנְחָה לַיהוָה לִירוּשָׁלַ͏ִם וּמִגְדָּנוֹת לִיחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה וַיִּנַּשֵּׂא לְעֵינֵי כָל־הַגּוֹיִם מֵאֲחֲרֵי־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 חִזְקִיָּהוּ עַד־לָמוּת וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר לוֹ וּמוֹפֵת נָתַן לוֹ׃	In those days Hezekiah became mortally ill, and he prayed to the LORD, who spoke to him, and *who* performed a miracle for him.	|| 2 Ki 20:1, 2 Ki 20:2, 2 Ki 20:9, Isa 38:1, Isa 38:2, Isa 38:7. mortally ← *to die*. performed ← *gave*.
2 Chr 32:25	וְלֹא־כִגְמֻל עָלָיו הֵשִׁיב יְחִזְקִיָּהוּ כִּי גָבַהּ לִבּוֹ וַיְהִי עָלָיו קֶצֶף וְעַל־יְהוּדָה וִירוּשָׁלָ͏ִם׃	But Hezekiah did not reciprocate according to *what* had been shown to him, for his heart was proud, and anger came on him and on Judah and Jerusalem.	The passages 2 Ki 20:12 - 2 Ki 20:19 and Isa 39:1 - Isa 39:8 also describe the same period, but with ↴ shown ← *recompensed*. proud ← *high*. came ← *became*.
2 Chr 32:26	וַיִּכָּנַע יְחִזְקִיָּהוּ בִּגְבַהּ לִבּוֹ הוּא וְיֹשְׁבֵי יְרוּשָׁלָ͏ִם וְלֹא־בָא עֲלֵיהֶם קֶצֶף יְהוָה בִּימֵי 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 ← *the height of his heart*.
2 Chr 32:27	וַיְהִי לְיִחִזְקִיָּהוּ עֹשֶׁר וְכָבוֹד הַרְבֵּה מְאֹד וְאֹצָרוֹת עָשָׂה־לּוֹ לְכֶסֶף וּלְזָהָב וּלְאֶבֶן יְקָרָה וְלִבְשָׂמִים וּלְמָגִנִּים וּלְכֹל כְּלֵי חֶמְדָּה׃	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 *kinds of* desirable items,	desirable items ← *items of desire*, a Hebraic genitive.
2 Chr 32:28	וּמִסְכְּנוֹת לִתְבוּאַת דָּגָן וְתִירוֹשׁ וְיִצְהָר וְאֶרְוֹת לְכָל־בְּהֵמָה וּבְהֵמָה וַעֲדָרִים לָאֲוִרוֹת׃	and storehouses for the crop of grain and new wine and fresh oil, and stalls for all kinds of cattle, and *he acquired* herds for the stalls.	kinds of cattle ← *cattle and cattle*. herds for the stalls: AV differs, exchanging these nouns *(and cotes for flocks)*.

2 Chr 32:29	וְעָרִים עָשָׂה לּוֹ וּמִקְנֵה־צֹאן וּבָקָר לָרֹב כִּי נָתַן־לוֹ אֱלֹהִים רְכוּשׁ רַב מְאֹד:	And he acquired cities and sheep and oxen livestock in abundance, for God gave him very great possessions.	acquired ← *made for himself*.
2 Chr 32:30	וְהוּא יְחִזְקִיָּהוּ סָתַם אֶת־מוֹצָא מֵימֵי גִיחוֹן הָעֶלְיוֹן וַיְיַשְּׁרֵם לְמַטָּה־מַעְרָבָה לְעִיר דָּוִיד וַיַּצְלַח יְחִזְקִיָּהוּ בְּכָל־מַעֲשֵׂהוּ:	And *it was* Hezekiah who blocked the upper water-source of Gihon, and *who* brought *the water* straight down to the west of the City of David, and Hezekiah was successful in all his undertakings.	brought ... straight: although [WLC] does not contain a *qeré* note, the *ketiv* is וַיְיַשְּׁרֵם, *piel*, and the *qeré* is perhaps better corrected to וַיַּיְשֵׁרֵם, *hiphil*, with no mid radical *dagesh*. The sense is not affected.
2 Chr 32:31	וְכֵן בִּמְלִיצֵי ׀ שָׂרֵי בָּבֶל הַמְשֻׁלְחִים עָלָיו לִדְרֹשׁ הַמּוֹפֵת אֲשֶׁר הָיָה בָּאָרֶץ עֲזָבוֹ הָאֱלֹהִים לְנַסּוֹתוֹ לָדַעַת כָּל־בִּלְבָבוֹ:	But actually, with the interpreters of the officials from Babylon *having come*, whom they had sent to him to inquire *about* the miracle which had taken place in the land, God left him, so as to test him – to know everything in his heart.	actually ← *so*.
2 Chr 32:32	וְיֶתֶר דִּבְרֵי יְחִזְקִיָּהוּ וְחַסְדָּיו הִנָּם כְּתוּבִים בַּחֲזוֹן יְשַׁעְיָהוּ בֶן־אָמוֹץ הַנָּבִיא עַל־סֵפֶר מַלְכֵי־יְהוּדָה וְיִשְׂרָאֵל:	And *as for* the rest of the affairs of Hezekiah, and his kind deeds, they *are* to be seen 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 ← *kindnesses*. they *are* to be seen ← *behold them*.
2 Chr 32:33	וַיִּשְׁכַּב יְחִזְקִיָּהוּ עִם־אֲבֹתָיו וַיְקַבְּרֻהוּ ׀ בְּמַעֲלֵה קִבְרֵי בְנֵי־דָוִיד וְכָבוֹד עָשׂוּ־לוֹ בְּמוֹתוֹ כָּל־יְהוּדָה וְיוֹשְׁבֵי יְרוּשָׁלִַם וַיִּמְלֹךְ מְנַשֶּׁה בְנוֹ תַּחְתָּיו: פ	And Hezekiah lay with his fathers, and they buried him at the rise of the tombs of the sons of David, and all Judah and the inhabitants of Jerusalem paid honour to him in his death. And Manasseh his son reigned in his place.	|| 2 Ki 20:21, 1 Chr 3:13. paid ← *did*.

2 Chr 33:1	בֶּן־שְׁתֵּים עֶשְׂרֵה שָׁנָה מְנַשֶּׁה בְּמָלְכוֹ וַחֲמִשִּׁים וְחָמֵשׁ שָׁנָה מָלַךְ בִּירוּשָׁלִָם׃	Manasseh *was* twelve years old when he *started to* 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 בְּנֵי יִשְׂרָאֵל׃	And he did what *was* 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 וַיִּבֶן אֶת־הַבָּמוֹת אֲשֶׁר נִתַּץ יְחִזְקִיָּהוּ אָבִיו וַיָּקֶם מִזְבְּחוֹת לַבְּעָלִים וַיַּעַשׂ אֲשֵׁרוֹת וַיִּשְׁתַּחוּ לְכָל־צְבָא הַשָּׁמַיִם וַיַּעֲבֹד אֹתָם׃	And he rebuilt the *idolatrous* 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 body, and he served them.	|| 2 Ki 21:3. body ← *power*.
2 Chr 33:4	וּבָנָה מִזְבְּחוֹת בְּבֵית יְהוָה אֲשֶׁר אָמַר יְהוָה בִּירוּשָׁלִַם יִהְיֶה־שְׁמִי לְעוֹלָם׃	And he built altars 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. *idolatrous altars* (see next verse).
2 Chr 33:5	וַיִּבֶן מִזְבְּחוֹת לְכָל־צְבָא הַשָּׁמַיִם בִּשְׁתֵּי חַצְרוֹת בֵּית־יְהוָה׃	And he built altars to every celestial body in the two courtyards of the house of the LORD.	|| 2 Ki 21:5. body ← *power*.
2 Chr 33:6	וְהוּא הֶעֱבִיר אֶת־בָּנָיו בָּאֵשׁ בְּגֵי בֶן־הִנֹּם וְעוֹנֵן וְנִחֵשׁ וְכִשֵּׁף וְעָשָׂה אוֹב וְיִדְּעוֹנִי הִרְבָּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ׃	And he made his sons pass through the fire in the Valley of the Son of Hinnom, and he divined by clouds and used enchantment and sorcery, and he engaged in necromancy and wizardry. He was profuse in doing evil in the sight of the LORD, so that *he* 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 *he* provoked: consecutive (result), ↴

2 Chr 33:7	וַיָּ֣שֶׂם אֶת־פֶּ֣סֶל הַסֵּ֗מֶל אֲשֶׁ֤ר עָשָׂה֙ בְּבֵ֣ית הָאֱלֹהִ֔ים אֲשֶׁ֣ר אָמַ֔ר אֱלֹהִ֖ים אֶל־דָּוִ֣יד וְאֶל־שְׁלֹמֹ֣ה בְנ֑וֹ בַּבַּ֣יִת הַזֶּ֗ה וּבִירוּשָׁלַ֙͏ִם֙ אֲשֶׁ֣ר בָּחַ֔רְתִּי מִכֹּ֖ל שִׁבְטֵ֣י יִשְׂרָאֵ֑ל אָשִׂ֥ים אֶת־שְׁמִ֖י לְעֵילֹֽום׃	And he set up the carved image – the statue which he had made – in the house of God, *concerning* 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.	ל 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	וְלֹ֣א אוֹסִ֗יף לְהָסִיר֙ אֶת־רֶ֣גֶל יִשְׂרָאֵ֔ל מֵעַ֕ל הָאֲדָמָ֖ה אֲשֶׁ֣ר הֶעֱמַ֑דְתִּי לַאֲבֹתֵיכֶ֗ם רַ֚ק ׀ אִם־יִשְׁמְר֣וּ לַעֲשׂ֔וֹת אֵ֖ת כָּל־אֲשֶׁ֣ר צִוִּיתִ֑ים לְכָל־הַתּוֹרָ֗ה וְהַחֻקִּ֛ים וְהַמִּשְׁפָּטִ֖ים בְּיַד־מֹשֶֽׁה׃	And I will not chase Israel around again from the land which I appointed for your fathers, *but* only if they take care to do everything which I have commanded them, *and to act* in accordance with all the law and the statutes and the regulations *given* through the intermediacy of Moses.”	|| 2 Ki 21:8. chase Israel around ... from ← *remove the foot of Israel ... from on*. regulations ← *judgments*. intermediacy ← *hand*.
2 Chr 33:9	וַיֵּ֣תַע מְנַשֶּׁ֗ה אֶת־יְהוּדָה֙ וְיֹשְׁבֵ֣י יְרוּשָׁלַ֔͏ִם לַעֲשׂ֖וֹת רָ֣ע מִן־הַגּוֹיִ֑ם אֲשֶׁ֥ר הִשְׁמִ֛יד יְהוָ֖ה מִפְּנֵ֥י בְּנֵ֖י יִשְׂרָאֵֽל׃ פ	But Manasseh led Judah and the inhabitants of Jerusalem astray, to act worse than the nations which the Lord had destroyed before the sons of Israel.	|| 2 Ki 21:9.
2 Chr 33:10	וַיְדַבֵּ֥ר יְהוָ֛ה אֶל־מְנַשֶּׁ֖ה וְאֶל־עַמּ֑וֹ וְלֹ֖א הִקְשִׁיבֽוּ׃	And the Lord spoke to Manasseh and his people, but they did not listen.	|| 2 Ki 21:10.

2 Chr 33:11	וַיָּבֵא יְהוָה עֲלֵיהֶם אֶת־שָׂרֵי הַצָּבָא אֲשֶׁר לְמֶלֶךְ אַשּׁוּר וַיִּלְכְּדוּ אֶת־מְנַשֶּׁה בַּחֹחִים וַיַּאַסְרֻהוּ בַּנְחֻשְׁתַּיִם וַיּוֹלִיכֻהוּ בָּבֶלָה:	So the LORD brought the commanders of the king of Assyria's army against them, and they caught Manasseh *and restrained him* with hooks, and they bound him in fetters and led him away to Babylon.	with hooks: or *in the thorn bushes* (without the preceding ellipsis supplied). AV differs, taking the alternative.
2 Chr 33:12	וּכְהָצֵר לוֹ חִלָּה אֶת־פְּנֵי יְהוָה אֱלֹהָיו וַיִּכָּנַע מְאֹד מִלִּפְנֵי אֱלֹהֵי אֲבֹתָיו:	And as he was in straits, he pleaded with the LORD his God, and he humbled himself greatly before the God of his fathers.	pleaded with ← *weakened the face of*.
2 Chr 33:13	וַיִּתְפַּלֵּל אֵלָיו וַיֵּעָתֶר לוֹ וַיִּשְׁמַע תְּחִנָּתוֹ וַיְשִׁיבֵהוּ יְרוּשָׁלַ͏ִם לְמַלְכוּתּוֹ וַיֵּדַע מְנַשֶּׁה כִּי יְהוָה הוּא הָאֱלֹהִים:	And he prayed to him, and *God* was entreated by him, and he heard his supplication, and he brought him *back to* Jerusalem and to his kingdom. So Manasseh knew that the LORD *was* God.	
2 Chr 33:14	וְאַחֲרֵי־כֵּן בָּנָה חוֹמָה חִיצוֹנָה	לְעִיר־דָּוִיד מַעְרָבָה לְגִיחוֹן בַּנַּחַל וְלָבוֹא בְּשַׁעַר הַדָּגִים וְסָבַב לָעֹפֶל וַיַּגְבִּיהֶהָ מְאֹד וַיָּשֶׂם שָׂרֵי־חַיִל בְּכָל־הֶעָרִים הַבְּצֻרוֹת בִּיהוּדָה:	And after that he built an outer wall to the City of David to the west of Gihon, at the watercourse, and at the approach to the Fish Gate and going round the Ophel, and he made it very high, and he appointed army officers in all the fortified cities in Judah.	at the approach ← *to come*.
2 Chr 33:15	וַיָּסַר אֶת־אֱלֹהֵי הַנֵּכָר וְאֶת־הַפֶּסֶל מִבֵּית יְהוָה וְכָל־הַמִּזְבְּחוֹת אֲשֶׁר בָּנָה בְּהַר בֵּית־יְהוָה וּבִירוּשָׁלַ͏ִם וַיַּשְׁלֵךְ 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 *them* outside the city.	

2 Chr 33:16	*ויכן **וַיִּבֶן אֶת־מִזְבַּח יְהוָה וַיִּזְבַּח עָלָיו זִבְחֵי שְׁלָמִים וְתוֹדָה וַיֹּאמֶר לִיהוּדָה לַעֲבֹד אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And he {Q: restored} [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 *(qeré)* ← *built*, but also of *rebuilding* or *restoring*. offerings ← *sacrifices*.
2 Chr 33:17	אֲבָל עוֹד הָעָם זֹבְחִים בַּבָּמוֹת רַק לַיהוָה אֱלֹהֵיהֶם:	But the people were still sacrificing on the *idolatrous* raised sites, except *that it was* to the LORD their God.	
2 Chr 33:18	וְיֶתֶר דִּבְרֵי מְנַשֶּׁה וּתְפִלָּתוֹ אֶל־אֱלֹהָיו וְדִבְרֵי הַחוֹזִים הַמְדַבְּרִים אֵלָיו בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִנָּם עַל־דִּבְרֵי מַלְכֵי יִשְׂרָאֵל:	And *as for* 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, they *are* to be seen in the Chronicles of the Kings of Israel.	|| 2 Ki 21:17. they *are* to be seen ← *behold them*. Chronicles ← *Words*, without the usual word for *days*. Here part of a title.
2 Chr 33:19	וּתְפִלָּתוֹ וְהֵעָתֶר־לוֹ וְכָל־חַטָּאתוֹ וּמַעְלוֹ וְהַמְּקֹמוֹת אֲשֶׁר בָּנָה בָהֶם בָּמוֹת וְהָעֲמִיד הָאֲשֵׁרִים וְהַפְּסִלִים לִפְנֵי הִכָּנְעוֹ הִנָּם כְּתוּבִים עַל דִּבְרֵי חוֹזָי:	And his prayer *with* which *God* was entreated by him, and all his sin and perverseness, and the places in which he built *idolatrous* raised sites and set up phallic parks and the carved images, before his being humbled – they *are* to be seen written in the accounts of, *God says*, "My seers."	his being humbled: gerundial use of the infinitive. they *are* to be seen ← *behold them*. My seers: AV differs *(the seers)*.
2 Chr 33:20	וַיִּשְׁכַּב מְנַשֶּׁה עִם־אֲבֹתָיו וַיִּקְבְּרֻהוּ בְּיתוֹ וַיִּמְלֹךְ אָמוֹן בְּנוֹ תַּחְתָּיו: פ	And Manasseh lay with his fathers, and they buried him *in* 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 אָמוֹן בְּמָלְכוֹ וּשְׁתַּיִם שָׁנִים מָלַךְ בִּירוּשָׁלִָם:	Amon *was* twenty-two years old when he *started to* reign, and he reigned for two years in Jerusalem.	|| 2 Ki 21:19.

2 Chr 33:22	וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה כַּאֲשֶׁר עָשָׂה מְנַשֶּׁה אָבִיו וּלְכָל־הַפְּסִילִים אֲשֶׁר עָשָׂה מְנַשֶּׁה אָבִיו זָבַח אָמוֹן וַיַּעַבְדֵם׃	And he did what *was* 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 מִלִּפְנֵי יְהוָה כְּהִכָּנַע מְנַשֶּׁה אָבִיו כִּי הוּא אָמוֹן הִרְבָּה אַשְׁמָה׃	And he didn't humble himself before the LORD, as Manasseh his father humbled himself, for this *was* Amon *who* was profuse in wrongdoing.	|| 2 Ki 21:22. this ← *he*, but the word can have demonstrative force. wrongdoing ← *guilt*.
2 Chr 33:24	וַיִּקְשְׁרוּ עָלָיו עֲבָדָיו וַיְמִיתֻהוּ 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 אֵת כָּל־הַקֹּשְׁרִים עַל־הַמֶּלֶךְ אָמוֹן וַיַּמְלִיכוּ עַם־הָאָרֶץ אֶת־יֹאשִׁיָּהוּ בְנוֹ תַּחְתָּיו׃ פ	Then the people of the land struck down all the conspirators against King Amon, and the people of the land made Josiah his son king in his place.	|| 2 Ki 21:24, 1 Chr 3:14. Josiah ← *Joshiahu*, but we retain the AV / traditional English name.
2 Chr 34:1	בֶּן־שְׁמוֹנֶה שָׁנִים יֹאשִׁיָּהוּ בְמָלְכוֹ וּשְׁלֹשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלִָם׃	Josiah *was* eight years old when he *started to* reign, and he reigned for thirty-one years in Jerusalem.	|| 2 Ki 22:1.
2 Chr 34:2	וַיַּעַשׂ הַיָּשָׁר בְּעֵינֵי יְהוָה וַיֵּלֶךְ בְּדַרְכֵי דָוִיד אָבִיו וְלֹא־סָר יָמִין וּשְׂמֹאול׃	And he did what *was* right in the sight of the LORD, and he walked in the ways of David his father, and he did not deviate *to* the right or left.	|| 2 Ki 22:2.

2 Chr 34:3	וּבִשְׁמוֹנֶה שָׁנִים לְמָלְכוֹ וְהוּא עוֹדֶנּוּ נַעַר הֵחֵל לִדְרוֹשׁ לֵאלֹהֵי דָוִיד אָבִיו וּבִשְׁתֵּים עֶשְׂרֵה שָׁנָה הֵחֵל לְטַהֵר אֶת־יְהוּדָה וִירוּשָׁלַ͏ִם מִן־הַבָּמוֹת וְהָאֲשֵׁרִים וְהַפְּסִלִים וְהַמַּסֵּכוֹת׃	And after eight years in his reign, when he *was* still a lad, he began to seek the God of David his father, and in the twelfth year he began to cleanse Judah and Jerusalem of the *idolatrous* raised sites and the phallic parks and the carved images and cast images.	seek: or *consult*.
2 Chr 34:4	וַיְנַתְּצוּ לְפָנָיו אֶת מִזְבְּחוֹת הַבְּעָלִים וְהַחַמָּנִים אֲשֶׁר־לְמַעְלָה מֵעֲלֵיהֶם גִּדֵּעַ וְהָאֲשֵׁרִים וְהַפְּסִלִים וְהַמַּסֵּכוֹת שִׁבֵּר וְהֵדַק וַיִּזְרֹק עַל־פְּנֵי הַקִּבְרִים הַזֹּבְחִים לָהֶם׃	And they demolished the altars of the Baalim in his presence, and he cut down the sun-images which *were* 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 *them* on the graves *of* those who had sacrificed to them.	
2 Chr 34:5	וְעַצְמוֹת כֹּהֲנִים שָׂרַף עַל־*מזבחותים מִזְבְּחוֹתָם וַיְטַהֵר** אֶת־יְהוּדָה וְאֶת־יְרוּשָׁלָ͏ִם׃	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	וּבְעָרֵי מְנַשֶּׁה וְאֶפְרַיִם וְשִׁמְעוֹן וְעַד־נַפְתָּלִי בהר *בתיהם* בְּחַרְבֹתֵיהֶם סָבִיב׃**	and *he did likewise* in the cities of Manasseh and Ephraim and Simeon, and as far as Naphtali, {Q: using their mattocks} [K: on the mountain *range* of their homes] *all* around.	The difference between *ketiv* and *qeré* is a *hé* and a *heth* respectively, with perhaps a space in the *ketiv*. Re-pointed, the *qeré* could read בְּחָרְבוֹתֵיהֶם, *in their desolate places*; see Ps 109:10. using *(qeré)* ← *with*.

2 Chr 34:7	וַיְנַתֵּץ אֶת־הַמִּזְבְּחוֹת וְאֶת־הָאֲשֵׁרִים וְהַפְּסִלִים כִּתַּת לְהֵדַק וְכָל־הַחַמָּנִים גִּדַּע בְּכָל־אֶרֶץ יִשְׂרָאֵל וַיָּשָׁב לִירוּשָׁלִָם: ס	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.	We group the words as MT; AV differs *(and when he had broken down the altars and the groves, and had beaten the graven images into powder)*.
2 Chr 34:8	וּבִשְׁנַת שְׁמוֹנֶה עֶשְׂרֵה לְמָלְכוֹ לְטַהֵר הָאָרֶץ וְהַבָּיִת שָׁלַח אֶת־שָׁפָן בֶּן־אֲצַלְיָהוּ וְאֶת־מַעֲשֵׂיָהוּ שַׂר־הָעִיר וְאֶת יוֹאָח בֶּן־יוֹאָחָז הַמַּזְכִּיר לְחַזֵּק אֶת־בֵּית יְהוָה אֱלֹהָיו:	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 *state* secretary, to refurbish the house of the LORD his God.	|| 2 Ki 22:3. in cleansing: gerundial use of the infinitive. Jehoahaz ← *Joahaz*, 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.
2 Chr 34:9	וַיָּבֹאוּ אֶל־חִלְקִיָּהוּ | הַכֹּהֵן הַגָּדוֹל וַיִּתְּנוּ אֶת־הַכֶּסֶף הַמּוּבָא בֵּית־אֱלֹהִים אֲשֶׁר אָסְפוּ־הַלְוִיִּם שֹׁמְרֵי הַסַּף מִיַּד מְנַשֶּׁה וְאֶפְרַיִם וּמִכֹּל שְׁאֵרִית יִשְׂרָאֵל וּמִכָּל־יְהוּדָה וּבִנְיָמִן *וישבי **וַיָּשֻׁבוּ יְרוּשָׁלִָם:	And when they had come to Hilkiah the high priest, they gave *him* the money which had been brought *to* 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 *to*] Jerusalem.	|| 2 Ki 22:4. high ← *great*. doorkeepers ← *threshold keepers*. AV differs, reading the *qeré*.

2 Chr 34:10	וַיִּתְּנוּ עַל־יַד עֹשֵׂה הַמְּלָאכָה הַמְפֻקָּדִים בְּבֵית יְהוָה וַיִּתְּנוּ אֹתוֹ עוֹשֵׂי הַמְּלָאכָה אֲשֶׁר עֹשִׂים בְּבֵית יְהוָה לִבְדֹּוק וּלְחַזֵּק הַבָּיִת:	And they paid those doing the work – those charged with the house of the LORD – and they gave it *to* those doing the work, who worked on the house of the LORD, in repairing and restoring the house.	|| 2 Ki 22:5. paid ← *gave to the hand of*. in repairing and restoring: gerundial use of the infinitives.
2 Chr 34:11	וַיִּתְּנוּ לֶחָרָשִׁים וְלַבֹּנִים לִקְנוֹת אַבְנֵי מַחְצֵב וְעֵצִים לַמְחַבְּרוֹת וּלְקָרוֹת אֶת־הַבָּתִּים אֲשֶׁר הִשְׁחִיתוּ מַלְכֵי יְהוּדָה:	And they gave *it* 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.	|| 2 Ki 22:6. to provide a roof for: AV differs somewhat *(to floor)*. buildings ← *houses*.
2 Chr 34:12	וְהָאֲנָשִׁים עֹשִׂים בֶּאֱמוּנָה בַּמְּלָאכָה וַעֲלֵיהֶם | מְפֻקָּדִים יַחַת וְעֹבַדְיָהוּ הַלְוִיִּם מִן־בְּנֵי מְרָרִי וּזְכַרְיָה וּמְשֻׁלָּם מִן־בְּנֵי הַקְּהָתִים לְנַצֵּחַ וְהַלְוִיִּם כָּל־מֵבִין בִּכְלֵי־שִׁיר:	And the men acted faithfully in the work, and *those* appointed over them *were* 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 *included* all *who* were knowledgeable about musical instruments.	|| 2 Ki 22:7. musical ← *singing*.
2 Chr 34:13	וְעַל הַסַּבָּלִים וּמְנַצְּחִים לְכָל־עֹשֵׂה מְלָאכָה לַעֲבוֹדָה וַעֲבוֹדָה וּמֵהַלְוִיִּם סוֹפְרִים וְשֹׁטְרִים וְשׁוֹעֲרִים:	And *they were* in charge of the burden bearers, and they superintended all *who* carried out the craftsmanship, whatever the work. And from the Levites *were* scribes and officers and gatekeepers.	whatever the work ← *for work and work*.
2 Chr 34:14	וּבְהוֹצִיאָם אֶת־הַכֶּסֶף הַמּוּבָא בֵּית יְהוָה מָצָא חִלְקִיָּהוּ הַכֹּהֵן אֶת־סֵפֶר תּוֹרַת־יְהוָה בְּיַד־מֹשֶׁה:	And when they brought the money out which *had been* brought *into* the house of the LORD, Hilkiah the priest found the book of the law of the LORD, *written* through the intermediacy of Moses.	intermediacy ← *hand*.

2 Chr 34:15	וַיַּ֨עַן חִלְקִיָּ֜הוּ וַיֹּ֣אמֶר אֶל־שָׁפָ֗ן סֵ֚פֶר הַתּוֹרָ֣ה מָצָ֔אתִי בְּבֵ֖ית יְהוָ֑ה וַיִּתֵּ֥ן חִלְקִיָּ֖הוּ אֶת־הַסֵּ֥פֶר אֶל־שָׁפָֽן׃	And Hilkiah reacted and said to Shaphan the scribe, "I have found the book of the law in the house of the LORD." And Hilkiah gave the book to Shaphan.	|| 2 Ki 22:8. reacted ← *answered*, but no question asked. See Gen 18:27.
2 Chr 34:16	וַיָּבֵ֥א שָׁפָ֛ן אֶת־הַסֵּ֖פֶר אֶל־הַמֶּ֑לֶךְ וַיָּ֤שֶׁב עוֹד֙ אֶת־הַמֶּ֣לֶךְ דָּבָ֔ר לֵאמֹ֕ר כֹּ֚ל אֲשֶׁר־נִתַּ֣ן בְּיַד־עֲבָדֶ֔יךָ הֵ֖ם עֹשִֽׂים׃	Then Shaphan brought the book to the king, and he reported again to the king and said, "Everything which was committed to your servants, they are carrying out."	|| 2 Ki 22:9. reported ← *returned word*. was committed to ← *given in the hand of*. carrying out: in a Hebrew "OSV" (object-subject-verb) sentence.
2 Chr 34:17	וַיַּתִּ֖יכוּ אֶת־הַכֶּ֣סֶף הַנִּמְצָ֣א בְּבֵית־יְהוָ֑ה וַיִּתְּנוּהוּ֙ עַל־יַ֣ד הַמְפֻקָּדִ֔ים וְעַל־יַ֖ד עוֹשֵׂ֥י הַמְּלָאכָֽה׃	And they poured out the money which *was* found in the house of the LORD, *and* they paid it to those who *were* in charge and to those who carried out the work.	|| 2 Ki 22:9. paid it to ← *put it in the hand of*.
2 Chr 34:18	וַיַּגֶּ֥ד שָׁפָ֛ן הַסּוֹפֵ֖ר לַמֶּ֑לֶךְ לֵאמֹ֗ר סֵ֚פֶר נָתַ֣ן לִ֔י חִלְקִיָּ֖הוּ הַכֹּהֵ֑ן וַיִּקְרָא־בֹ֥ו שָׁפָ֖ן לִפְנֵ֥י הַמֶּֽלֶךְ׃	And Shaphan the scribe explained to the king and said, "Hilkiah the priest gave me a book." And Shaphan read from it in the king's presence.	|| 2 Ki 22:10. from it ← *in it*.
2 Chr 34:19	וַיְהִ֗י כִּשְׁמֹ֤עַ הַמֶּ֙לֶךְ֙ אֶת דִּבְרֵ֣י הַתּוֹרָ֔ה וַיִּקְרַ֖ע אֶת־בְּגָדָֽיו׃	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	וַיְצַ֣ו הַמֶּ֔לֶךְ אֶת־חִלְקִיָּ֖הוּ וְאֶת־אֲחִיקָ֣ם בֶּן־שָׁפָ֑ן וְאֶת־עַבְדֹּ֥ון בֶּן־מִיכָ֖ה וְאֶת	שָׁפָ֣ן הַסּוֹפֵ֔ר וְאֵ֖ת עֲשָׂיָ֥ה עֶֽבֶד־הַמֶּ֖לֶךְ לֵאמֹֽר׃	And the king gave orders to Hilkiah and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, and he said,	|| 2 Ki 22:12.

2 Chr 34:21	לְכוּ֙ דִּרְשׁ֣וּ אֶת־יְהוָ֔ה בַּעֲדִ֖י וּבְעַ֣ד הַנִּשְׁאָ֑רְ בְּיִשְׂרָאֵ֥ל וּבִיהוּדָ֖ה עַל־דִּבְרֵ֣י הַסֵּ֔פֶר אֲשֶׁ֥ר נִמְצָ֖א כִּי־גְדוֹלָ֣ה חֲמַת־יְהוָ֗ה אֲשֶׁ֤ר נִתְּכָה֙ בָּ֣נוּ עַל֔ אֲשֶׁ֥ר לֹא־שָׁמְר֖וּ אֲבוֹתֵ֑ינוּ אֶת־דְּבַ֣ר יְהוָ֔ה לַעֲשׂ֖וֹת כְּכָל־הַכָּת֥וּב עַל־הַסֵּ֖פֶר הַזֶּֽה׃ פ	“Go *and* 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 *is* great, because our fathers did not keep the word of the LORD, *that we should* do everything written in this book.”	|| 2 Ki 22:13. everything ← *according to everything*.
2 Chr 34:22	וַיֵּ֣לֶךְ חִלְקִיָּ֗הוּ וַאֲשֶׁ֤ר הַמֶּ֙לֶךְ֙ אֶל־חֻלְדָּ֣ה הַנְּבִיאָ֔ה אֵ֖שֶׁת | שַׁלֻּ֑ם בֶּן־*תוקהת **תִּקְוַ֥ת בֶּן־חַסְרָ֖ה שֹׁמֵ֣ר הַבְּגָדִ֑ים וְהִ֣יא יוֹשֶׁ֔בֶת בִּירוּשָׁלַ֖ם בַּמִּשְׁנֶ֣ה וַיְדַבְּר֥וּ אֵלֶ֖יהָ כָּזֹ֥את׃ ס	So Hilkiah and *those* whom the king *had commanded* 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 *quarter*, and they spoke to her about it.	Tokhath: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. AV= *Tikvath*. || 2 Ki 22:14. about it ← *as this*.
2 Chr 34:23	וַתֹּ֣אמֶר לָהֶ֔ם כֹּה־אָמַ֖ר יְהוָ֣ה אֱלֹהֵ֣י יִשְׂרָאֵ֑ל אִמְר֣וּ לָאִ֔ישׁ אֲשֶׁר־שָׁלַ֥ח אֶתְכֶ֖ם אֵלָֽי׃ ס	And she said to them, “This *is what* the LORD God of Israel says: ‘Say to the man who sent you to me,	|| 2 Ki 22:15. This *is what* ← *Thus*.
2 Chr 34:24	כֹּ֣ה אָמַ֣ר יְהוָ֗ה הִנְנִי֙ מֵבִ֣יא רָעָ֔ה עַל־הַמָּקוֹם הַזֶּ֖ה וְעַל־יוֹשְׁבָ֑יו אֵ֚ת כָּל־הָאָל֣וֹת הַכְּתוּבוֹת עַל־הַסֵּ֔פֶר אֲשֶׁ֥ר קָרְא֖וּ לִפְנֵ֥י מֶֽלֶךְ יְהוּדָֽה׃	«This *is what* the LORD says: ‹I am about to bring evil on this place and on its inhabitants – all the curses which *are* written in the book, which they read in the presence of the king of Judah –	|| 2 Ki 22:16. This *is what* ← *Thus*. I am about to ← *Behold me*.

2 Chr 34:25	תַּחַת | אֲשֶׁר עֲזָבוּנִי ויקטירו **וַיְקַטְּרוּ* לֵאלֹהִים אֲחֵרִים לְמַעַן הַכְעִיסֵנִי בְּכֹל מַעֲשֵׂי יְדֵיהֶם וְתִתַּךְ חֲמָתִי בַּמָּקוֹם הַזֶּה וְלֹא תִכְבֶּה׃	because they have forsaken me and have burned incense to other gods, so as to provoke me to anger with every work of their hands, and my fury will be poured out on this place, and it will not be extinguished.› »	burned incense: the *ketiv* (*hiphil* stem-formation) is a variant of the *qeré* (*piel* stem-formation). || 2 Ki 22:17. on this place: or *against this place*.
2 Chr 34:26	וְאֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֵחַ אֶתְכֶם לִדְרוֹשׁ בַּיהוָה כֹּה תֹאמְרוּ אֵלָיו ס כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמָעְתָּ׃	And to the king of Judah who sent you to consult the LORD, this *is what* you shall say, «This *is what* the LORD God of Israel says: ‹*As for* the things which you have heard,	|| 2 Ki 22:18. this *is what* ... This *is what* ← *thus ... Thus*. say ← *say to him*.
2 Chr 34:27	יַעַן רַךְ־לְבָבְךָ וַתִּכָּנַע | מִלִּפְנֵי אֱלֹהִים בְּשָׁמְעֲךָ אֶת־דְּבָרָיו עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו וַתִּכָּנַע לְפָנַי וַתִּקְרַע אֶת־בְּגָדֶיךָ וַתֵּבְךְ לְפָנָי וְגַם־אֲנִי שָׁמַעְתִּי נְאֻם־יְהוָה׃	on account of your contrition and *the fact that* you have humbled yourself before God, in that you have heard his words in relation to this place and in relation to its inhabitants, and you have humbled yourself before me, and that you have torn your clothes and wept before me, so I for my part have heard *you*›, the LORD says,	|| 2 Ki 22:19. your contrition ← *the soft of your heart*. in that you have heard ← *in your hearing*. Gerundial use of the infinitive. for my part ← *also*, but the sense can be wider.
2 Chr 34:28	הִנְנִי אֹסִפְךָ אֶל־אֲבֹתֶיךָ וְנֶאֱסַפְתָּ אֶל־קִבְרֹתֶיךָ בְּשָׁלוֹם וְלֹא־תִרְאֶינָה עֵינֶיךָ בְּכֹל הָרָעָה אֲשֶׁר אֲנִי מֵבִיא עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו וַיָּשִׁיבוּ אֶת־הַמֶּלֶךְ דָּבָר׃ פ	‹*And* I am about to gather you to your fathers, and you will be gathered to your grave in peace, and your eyes will not see all the evil which I am bringing on this place and on its inhabitants.› » ’ ” And they reported it to the king.	|| 2 Ki 22:20. I am about to ← *behold me*. grave ← *graves*. reported it ← *returned word*.

2 Chr 34:29	וַיִּשְׁלַח הַמֶּלֶךְ וַיֶּאֱסֹף אֶת־כָּל־זִקְנֵי יְהוּדָה וִירוּשָׁלִָם׃	Then the king sent *word*, 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 וְיֹשְׁבֵי יְרוּשָׁלִַם וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הָעָם מִגָּדוֹל וְעַד־קָטָן וַיִּקְרָא בְאָזְנֵיהֶם אֶת־כָּל־דִּבְרֵי סֵפֶר הַבְּרִית הַנִּמְצָא בֵּית יְהוָה׃	And the king went up *to* the house of the LORD, as *did* every man of Judah and the inhabitants of Jerusalem, and the priests and the Levites and all the people, both great and small, and he read, with them hearing, all the words of the book of the covenant which *was* found *in* the house of the LORD.	|| 2 Ki 23:2. both great and small ← *from great and to small*. Compare Gen 6:7. with them hearing ← *in their ears*.
2 Chr 34:31	וַיַּעֲמֹד הַמֶּלֶךְ עַל־עָמְדוֹ וַיִּכְרֹת אֶת־הַבְּרִית לִפְנֵי יְהוָה לָלֶכֶת אַחֲרֵי יְהוָה וְלִשְׁמֹור אֶת־מִצְוֹתָיו וְעֵדְוֹתָיו וְחֻקָּיו בְּכָל־לְבָבוֹ וּבְכָל־נַפְשׁוֹ לַעֲשׂוֹת אֶת־דִּבְרֵי הַבְּרִית הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה׃	And the king stood on his rostrum, 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 his heart and with all his soul – to do the words of the covenant which *were* written in this book.	|| 2 Ki 23:3. rostrum ← *stand*. a covenant ← *the covenant*. An unexpected definite article. See Gen 22:9. soul: i.e. *mind*.
2 Chr 34:32	וַיַּעֲמֵד אֶת כָּל־הַנִּמְצָא בִירוּשָׁלִַם וּבִנְיָמִן וַיַּעֲשׂוּ יֹשְׁבֵי יְרוּשָׁלִַם כִּבְרִית אֱלֹהִים אֱלֹהֵי אֲבוֹתֵיהֶם׃	And he made all who *were* present in Jerusalem and Benjamin party *to it*. And the inhabitants of Jerusalem acted in accordance with the covenant of God – the God of their fathers.	present ← *found*. made ... party *to it* ← *made stand*.

2 Chr 34:33	וַיָּסַר יֹאשִׁיָּהוּ אֶת־כָּל־הַתּוֹעֵבוֹת מִכָּל־הָאֲרָצוֹת אֲשֶׁר לִבְנֵי יִשְׂרָאֵל וַיַּעֲבֵד אֵת כָּל־הַנִּמְצָא בְּיִשְׂרָאֵל לַעֲבֹד אֶת־יְהוָה אֱלֹהֵיהֶם כָּל־יָמָיו לֹא סָרוּ מֵאַחֲרֵי יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם׃ פ	And Josiah removed all the abominations from all the lands which *belonged* to the sons of Israel, and he made everyone who *was* present in Israel serve, *that is* serve the LORD their God. *In* all his days they did not depart from following the LORD God of their fathers.	present ← *found*. from following ← *from after*.
2 Chr 35:1	וַיַּעַשׂ יֹאשִׁיָּהוּ בִירוּשָׁלַ͏ִם פֶּסַח לַיהוָה וַיִּשְׁחֲטוּ הַפֶּסַח בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן׃	And Josiah celebrated Passover to the LORD in Jerusalem, and they slaughtered the Passover *lamb* on the fourteenth *day* of the first month.	|| 2 Ki 23:21. celebrated ← *did*.
2 Chr 35:2	וַיַּעֲמֵד הַכֹּהֲנִים עַל־מִשְׁמְרוֹתָם וַיְחַזְּקֵם לַעֲבוֹדַת בֵּית יְהוָה׃	And he appointed the priests in their duties, and he encouraged them in the work of the house of the LORD.	encouraged ← *strengthened*.
2 Chr 35:3	וַיֹּאמֶר לַלְוִיִּם *המבונים הַמְבִינִים לְכָל־יִשְׂרָאֵל** הַקְּדוֹשִׁים לַיהוָה תְּנוּ אֶת־אֲרוֹן־הַקֹּדֶשׁ בַּבַּיִת אֲשֶׁר בָּנָה שְׁלֹמֹה בֶּן־דָּוִיד מֶלֶךְ יִשְׂרָאֵל אֵין־לָכֶם מַשָּׂא בַּכָּתֵף עַתָּה עִבְדוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְאֶת עַמּוֹ יִשְׂרָאֵל׃	And he said to the Levites who {Q: explained} [K: *were* wise teachers *of*] the holy things of the LORD to all Israel, "Put the holy ark in the house which Solomon, the son of David, the king of Israel, built. *It is* not a burden to you on the shoulder. Now serve the LORD your God and his people Israel.	the holy things: or *the holy words*. Alternatively, the words could apply to the Levites, *who (were) holy*.

2 Chr 35:4	וְהָכִ֖ונוּ לְבֵ֣ית־אֲבֹותֵיכֶ֑ם כְּמַחְלְקֹותֵיכֶ֗ם בִּכְתָ֛ב דָּוִ֥יד מֶֽלֶךְ־יִשְׂרָאֵ֖ל וּבְמִכְתַּ֥ב שְׁלֹמֹ֖ה בְּנֹֽו׃	And {Q: prepare *yourselves*} [K: be prepared] in your paternal house according to your divisions, *as specified* in the writings of David king of Israel and in the documents of Solomon his son.	There is no marginal *qeré* reading in [WLC], but it is implicit because of the incompatible consonants and pointing.
2 Chr 35:5	וְעִמְד֣וּ בַקֹּ֔דֶשׁ לִפְלֻגֹ֖ות בֵּ֣ית הָאָבֹ֑ות לַאֲחֵיכֶ֗ם בְּנֵ֤י הָעָם֙ וַחֲלֻקַּ֣ת בֵּית־אָ֔ב לַלְוִיִּֽם׃	And stand in the holy *place* according to the divisions of the paternal houses of your brothers – the people at large – and the category of the paternal house of the Levites.	people at large ← *sons of the people*.
2 Chr 35:6	וְשַׁחֲט֣וּ הַפֶּ֔סַח וְהִתְקַדְּשׁ֖וּ וְהָכִ֣ינוּ לַאֲחֵיכֶ֑ם לַעֲשֹׂ֣ות כִּדְבַר־יְהוָ֔ה בְּיַד־מֹשֶׁ֖ה׃ פ	And slaughter the Passover *lamb*, and sanctify yourselves, and prepare your brothers to celebrate according to the word of the LORD, *given* through the intermediacy of Moses.”	celebrate ← *do*. intermediacy ← *hand*.
2 Chr 35:7	וַיִּרֶם֩ יֹאשִׁיָּ֨הוּ לִבְנֵ֜י הָעָ֗ם צֹ֣אן כְּבָשִׂ֤ים וּבְנֵי־עִזִּים֙ הַכֹּ֣ל לַפְּסָחִ֔ים לְכָל־הַנִּמְצָ֖א לְמִסְפַּ֑ר שְׁלֹשִׁ֤ים אֶ֙לֶף֙ וּבָקָ֔ר שְׁלֹ֥שֶׁת אֲלָפִ֖ים אֵ֣לֶּה מֵרְכ֥וּשׁ הַמֶּֽלֶךְ׃ ס	And Josiah contributed to the people at large small cattle – lambs and goat kids – all as Passover *offerings* for everyone who *was* present, thirty thousand *offerings* in number, and three thousand oxen, these *being* from the king's possessions.	contributed ← *raised*. people at large ← *sons of the people*. present ← *found*.
2 Chr 35:8	וְשָׂרָ֛יו לִנְדָבָ֥ה לָעָ֖ם לַכֹּהֲנִ֑ים וְלַלְוִיִּ֗ם הֵרִ֤ימוּ חִלְקִיָּ֙הוּ֙ וּזְכַרְיָ֣הוּ וִיחִיאֵ֔ל נְגִידֵ֖י בֵּ֣ית הָאֱלֹהִ֑ים לַכֹּהֲנִּ֗ים נָתְנ֤וּ לַפְּסָחִים֙ אַלְפַּ֣יִם וְשֵׁ֣שׁ מֵא֔וֹת וּבָקָ֖ר שְׁלֹ֥שׁ מֵאֹֽות׃	And his officials contributed 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 *animals* two thousand six hundred *small cattle animals* and three hundred oxen.	contributed ← *raised*.

2 Chr 35:9	*וכונניהו **וְכָנַנְיָ֨הוּ וּשְׁמַעְיָ֜הוּ וּנְתַנְאֵ֣ל אֶחָ֗יו וַחֲשַׁבְיָ֤הוּ וְיעִיאֵל֙ וְיוֹזָבָ֔ד שָׂרֵ֖י הַלְוִיִּ֑ם הֵרִ֤ימוּ לַלְוִיִּים֙ לַפְּסָחִ֔ים חֲמֵ֥שֶׁת אַלְפִּ֖ים וּבָקָ֣ר חֲמֵ֑שׁ מֵאֽוֹת׃	And {K: Conaniah} [Q: Cananiah] and Shemaiah and Nethaneel his brothers, and Hashabiah and Jeiel and Jozabad, Levite officials, contributed to the Levites as Passover *animals* five thousand *small cattle animals* and five hundred oxen.	Conaniah *(ketiv)*, Cananiah *(qeré)*: see 2 Chr 31:12. Nethaneel: see Num 1:8.
2 Chr 35:10	וַתִּכּ֥וֹן הָעֲבוֹדָ֖ה וַיַּֽעַמְד֣וּ הַכֹּהֲנִ֗ים עַל־עָמְדָם֙ וְהַלְוִיִּ֔ם עַל־מַחְלְקוֹתָ֖ם כְּמִצְוַ֣ת הַמֶּ֑לֶךְ׃	And the work was organized, and the priests stood in their post, and the Levites in their divisions, according to the king's commandment.	
2 Chr 35:11	וַיִּשְׁחֲט֤וּ הַפֶּ֙סַח֙ וַיִּזְרְק֣וּ הַכֹּהֲנִ֔ים מִיָּדָ֖ם וְהַלְוִיִּ֑ם מַפְשִׁיטִֽים׃	And they slaughtered the Passover *lamb*, and the priests sprinkled *the blood* with their hands, and the Levites flayed *it*.	with ← *from*.
2 Chr 35:12	וַיָּסִ֙ירוּ֙ הָעֹלָ֔ה לְתִתָּ֖ם לְמִפְלַגּ֣וֹת לְבֵית־אָב֑וֹת לִבְנֵ֣י הָעָ֔ם לְהַקְרִ֖יב לַיהוָ֑ה כַּכָּת֣וּב בְּסֵ֖פֶר מֹשֶׁ֑ה וְכֵ֖ן לַבָּקָֽר׃	Then they removed the burnt offering so as to allow the people at large, in sections according to *their* paternal house, to offer to the LORD as *it is* written in the book of Moses, and likewise with the oxen.	so as to allow ← *for their allowing*, a subjective genitive. people at large ← *sons of the people*.
2 Chr 35:13	וַיְבַשְּׁל֤וּ הַפֶּ֙סַח֙ בָּאֵ֔שׁ כַּמִּשְׁפָּ֖ט וְהַקָּדָשִׁ֣ים בִּשְּׁל֔וּ בַּסִּרוֹת֙ וּבַדְּוָדִ֔ים וּבַצֵּלָח֖וֹת וַיָּרִ֣יצוּ לְכָל־בְּנֵ֥י הָעָֽם׃	And they cooked the Passover *lamb* on the fire according to the injunction, and they cooked the holy *sacrificed animals* in pots and cauldrons and bowls, and they quickly brought *that* to all the people at large.	people at large ← *sons of the people*.

2 Chr 35:14	וְאַחַר הֵכִינוּ לָהֶם וְלַכֹּהֲנִים כִּי הַכֹּהֲנִים בְּנֵי אַהֲרֹן בְּהַעֲלוֹת הָעוֹלָה וְהַחֲלָבִים עַד־לָיְלָה וְהַלְוִיִּם הֵכִינוּ לָהֶם וְלַכֹּהֲנִים בְּנֵי אַהֲרֹן:	And afterwards they prepared *it* for themselves and for the priests, for the priests *were* the sons of Aaron, *occupied* with offering the burnt offering and the fat-*offerings* until night. So the Levites prepared *it* for themselves and for the priests – the sons of Aaron.	with offering: gerundial use of the infinitive.
2 Chr 35:15	וְהַמְשֹׁרְרִים בְּנֵי־אָסָף עַל־מַעֲמָדָם כְּמִצְוַת דָּוִיד וְאָסָף וְהֵימָן וִידֻתוּן חוֹזֵה הַמֶּלֶךְ וְהַשֹּׁעֲרִים לְשַׁעַר וָשָׁעַר אֵין לָהֶם לָסוּר מֵעַל עֲבֹדָתָם כִּי־אֲחֵיהֶם הַלְוִיִּם הֵכִינוּ לָהֶם:	And the singers – the sons of Asaph – *were* at their post according to the commandment of David, as *were* Asaph and Heman and Jeduthun the king's seer, and the gatekeepers at each gate. They *were* not to leave their work, so their brothers the Levites made the *various* preparations for them.	at each gate ← *for gate and gate*. leave ← *depart from at*.
2 Chr 35:16	וַתִּכּוֹן כָּל־עֲבוֹדַת יְהוָה בַּיּוֹם הַהוּא לַעֲשׂוֹת הַפֶּסַח וְהַעֲלוֹת עֹלוֹת עַל מִזְבַּח יְהוָה כְּמִצְוַת הַמֶּלֶךְ יֹאשִׁיָּהוּ:	So all the LORD's work was prepared on that day – to celebrate the Passover and to make burnt offerings on the LORD's altar, according to the commandment of King Josiah.	celebrate ← *do*.
2 Chr 35:17	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הַנִּמְצְאִים אֶת־הַפֶּסַח בָּעֵת הַהִיא וְאֶת־חַג הַמַּצּוֹת שִׁבְעַת יָמִים:	So the sons of Israel who *were* present celebrated the Passover at that time, and the Festival of the Unleavened Bread, for seven days.	present ← *found*. celebrated ← *did*.

2 Chr 35:18	וְלֹא־נַעֲשָׂה פֶּסַח כָּמֹהוּ בְּיִשְׂרָאֵל מִימֵי שְׁמוּאֵל הַנָּבִיא וְכָל־מַלְכֵי יִשְׂרָאֵל	לֹא־עָשׂוּ כַּפֶּסַח אֲשֶׁר־עָשָׂה יֹאשִׁיָּהוּ וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־יְהוּדָה וְיִשְׂרָאֵל הַנִּמְצָא וְיוֹשְׁבֵי יְרוּשָׁלִָם: ס	And the Passover had not been celebrated like it in Israel since the days of Samuel the prophet, and none of the kings of Israel had celebrated *it* like the Passover which Josiah celebrated, with the priests and the Levites and all Judah and Israel which *was* present, and the inhabitants of Jerusalem.	|| 2 Ki 23:22. celebrated *(3x)* ← *done*. none ← *all ... not*. present ← *found*.
2 Chr 35:19	בִּשְׁמוֹנֶה עֶשְׂרֵה שָׁנָה לְמַלְכוּת יֹאשִׁיָּהוּ נַעֲשָׂה הַפֶּסַח הַזֶּה:	*It was* in the eighteenth year of Josiah's reign *that* this Passover was celebrated.	|| 2 Ki 23:23. celebrated ← *done*.
2 Chr 35:20	אַחֲרֵי כָל־זֹאת אֲשֶׁר הֵכִין יֹאשִׁיָּהוּ אֶת־הַבַּיִת עָלָה נְכֹו מֶלֶךְ־מִצְרַיִם לְהִלָּחֵם בְּכַרְכְּמִישׁ עַל־פְּרָת וַיֵּצֵא יֹאשִׁיָּהוּ לִקְרָאתֹו:	After all this when Josiah had prepared the house, Necho king of Egypt came up to fight in Carchemish at the Euphrates, and Josiah went out to confront him.	|| 2 Ki 23:29. Necho: in 2 Ki 23:29, *Pharaoh-Nechoh*. Carchemish: AV= *Charchemish* here, but not in Isa 10:9 and Jer 46:2. to confront ← *towards*, ↴
2 Chr 35:21	וַיִּשְׁלַח אֵלָיו מַלְאָכִים | לֵאמֹר | מַה־לִּי וָלָךְ מֶלֶךְ יְהוּדָה לֹא־עָלֶיךָ אַתָּה הַיּוֹם כִּי אֶל־בֵּית מִלְחַמְתִּי וֵאלֹהִים אָמַר לְבַהֲלֵנִי חֲדַל־לְךָ מֵאֱלֹהִים אֲשֶׁר־עִמִּי וְאַל־יַשְׁחִיתֶךָ:	And *Necho* sent messengers to him, who said, "What *have* I *got to do* with you, *you* king of Judah? *It is* not against you *that I have come* today, but against a house with which I *am* at war. And God has told me to hasten. Stop *interfering* with God, who *is* with me, so that he does not bring you to ruin."	↳ with the idea of *meeting* or *confronting*. What *have* I *got to do* with you ← *What to me and to you*. with which I *am* at war ← *of my war*. with God ← *from God*.

2 Chr 35:22	וְלֹא־הֵסֵבׁ יֹאשִׁיָּהוּ פָּנָיו מִמֶּנּוּ כִּי לְהִלָּחֵם־בּוֹ הִתְחַפֵּשׂ וְלֹא שָׁמַע אֶל־דִּבְרֵי נְכוֹ מִפִּי אֱלֹהִים וַיָּבֹא לְהִלָּחֵם בְּבִקְעַת מְגִדּוֹ׃	But Josiah did not turn away from him; on the contrary, he had disguised himself so as to fight him. And he did not heed the words of Necho from the mouth of God, and he went to fight in the Valley of Megiddo.	turn away from him ← *turn his face from him*.
2 Chr 35:23	וַיֹּרּוּ הַיֹּרִים לַמֶּלֶךְ יֹאשִׁיָּהוּ וַיֹּאמֶר הַמֶּלֶךְ לַעֲבָדָיו הַעֲבִירוּנִי כִּי הָחֳלֵיתִי מְאֹד׃	And archers shot at King Josiah, and the king said to his servants, “Move me, for I have been severely wounded.”	archers ← *shooters*.
2 Chr 35:24	וַיַּעֲבִירֻהוּ עֲבָדָיו מִן־הַמֶּרְכָּבָה וַיַּרְכִּבֻהוּ עַל רֶכֶב הַמִּשְׁנֶה אֲשֶׁר־לוֹ וַיּוֹלִיכֻהוּ יְרוּשָׁלַ͏ִם וַיָּמָת וַיִּקָּבֵר בְּקִבְרוֹת אֲבֹתָיו וְכָל־יְהוּדָה וִירוּשָׁלַ͏ִם מִתְאַבְּלִים עַל־יֹאשִׁיָּהוּ׃ פ	So his servants transferred him from the chariot, and they put him on board in the second chariot which he *had*, and they conducted him *to* Jerusalem. And he died and was buried in the tombs of his fathers. And all of Judah and Jerusalem mourned for Josiah.	|| 2 Ki 23:30. put him on board: or *conveyed him*.
2 Chr 35:25	וַיְקוֹנֵן יִרְמְיָהוּ עַל־יֹאשִׁיָּהוּ וַיֹּאמְרוּ כָּל־הַשָּׁרִים | וְהַשָּׁרוֹת בְּקִינוֹתֵיהֶם עַל־יֹאשִׁיָּהוּ עַד־הַיּוֹם וַיִּתְּנוּם לְחֹק עַל־יִשְׂרָאֵל וְהִנָּם כְּתוּבִים עַל־הַקִּינוֹת׃	And Jeremiah lamented for Josiah, and all the *men* and *women* singers have been speaking of Josiah in their lamentations up to today, and they made them a statute in Israel, and they *are* to be seen written in the Lamentations.	they *are* to be seen ← *behold them*.
2 Chr 35:26	וְיֶתֶר דִּבְרֵי יֹאשִׁיָּהוּ וְחַסְדָּיו כַּכָּתוּב בְּתוֹרַת יְהוָה׃	And the rest of the affairs of Josiah and his kind deeds *were* in accordance with what *is* written in the law of the LORD.	|| 2 Ki 23:28.

2 Chr 35:27	וּדְבָרָ֖יו הָרִאשֹׁנִ֣ים וְהָאַחֲרֹנִ֑ים הִנָּ֣ם כְּתוּבִ֗ים עַל־סֵ֛פֶר מַלְכֵ֥י יִשְׂרָאֵ֖ל וִיהוּדָֽה׃	And his exploits – the first and the last – *are* to be seen written in the Book of the Kings of Israel and Judah.	|| 2 Ki 23:28. *are* to be seen ← *behold them*.
2 Chr 36:1	וַיִּקְח֣וּ עַם־הָאָ֗רֶץ אֶת־יְהוֹאָחָז֙ בֶּן־יֹאשִׁיָּ֔הוּ וַיַּמְלִיכֻ֥הוּ תַחַת־אָבִ֖יו בִּירוּשָׁלִָֽם׃	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־שָׁלֹ֣שׁ וְעֶשְׂרִ֔ים שָׁנָ֖ה יוֹאָחָ֑ז בְּמָלְכֹ֖ו וּשְׁלֹשָׁ֥ה חֳדָשִׁ֛ים מָלַ֥ךְ בִּירוּשָׁלִָֽם׃	Jehoahaz *was* twenty-three years old when he *started to* reign, and he reigned in Jerusalem for three months.	|| 2 Ki 23:31. Jehoahaz ← *Joahaz*, a shortened form of the usual spelling, but we retain the AV / traditional English name.
2 Chr 36:3	וַיְסִירֵ֣הוּ מֶֽלֶךְ־מִצְרַ֗יִם בִּירוּשָׁלִַ֔ם וַיְעַנֵּ֥שׁ אֶת־הָאָ֖רֶץ מֵאָ֣ה כִכַּר־כֶּ֑סֶף וְכִכַּ֥ר זָהָֽב׃	Then the king of Egypt removed him in Jerusalem and imposed a tax on the land *of* one hundred talents of silver and a talent of gold.	|| 2 Ki 23:33. talents ... talent: see Ex 25:39.
2 Chr 36:4	וַיַּמְלֵ֣ךְ מֶֽלֶךְ־מִצְרַ֗יִם אֶת־אֶלְיָקִ֤ים אָחִיו֙ עַל־יְהוּדָ֣ה וִירוּשָׁלִַ֔ם וַיַּסֵּ֖ב אֶת־שְׁמֹ֣ו יְהֹויָקִ֑ים וְאֶת־יֹואָחָ֣ז אָחִ֗יו לָקַ֛ח נְכֹ֥ו וַיְבִיאֵ֖הוּ מִצְרָֽיְמָה׃ פ	And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and he changed his name *to* Jehoiakim. And Necho took Jehoahaz his brother and brought him to Egypt.	|| 2 Ki 23:34, 1 Chr 3:15. Jehoahaz ← *Joahaz*, a shortened form of the usual spelling, but we retain the AV / traditional English name.
2 Chr 36:5	בֶּן־עֶשְׂרִ֣ים וְחָמֵ֣שׁ שָׁנָ֔ה יְהֹויָקִ֖ים בְּמָלְכֹ֑ו וְאַחַ֤ת עֶשְׂרֵה֙ שָׁנָ֣ה מָלַ֔ךְ בִּירוּשָׁלִַ֖ם וַיַּ֣עַשׂ הָרַ֑ע בְּעֵינֵ֖י יְהוָ֥ה אֱלֹהָֽיו׃	Jehoiakim *was* twenty-five years old when he *started to* reign, and he reigned for eleven years in Jerusalem, and he did what *was* wrong in the sight of the LORD his God.	|| 2 Ki 23:36, 2 Ki 23:37.

2 Chr 36:6	עָלָיו עָלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל וַיַּאַסְרֵהוּ בַּנְחֻשְׁתַּיִם לְהוֹלִיכוֹ בָּבֶלָה:	Nebuchadnezzar king of Babylon campaigned against him and bound him in fetters so as to lead him to Babylon.	|| 2 Ki 24:1. campaigned ← *went up*.
2 Chr 36:7	וּמִכְּלֵי בֵּית יְהוָה הֵבִיא נְבוּכַדְנֶאצַּר לְבָבֶל וַיִּתְּנֵם בְּהֵיכָלוֹ בְּבָבֶל:	And Nebuchadnezzar brought *some* of the equipment of the house of the LORD to Babylon, and he put it in his palace in Babylon.	palace: or *temple*.
2 Chr 36:8	וְיֶתֶר דִּבְרֵי יְהוֹיָקִים וְתֹעֲבֹתָיו אֲשֶׁר־עָשָׂה וְהַנִּמְצָא עָלָיו הִנָּם כְּתוּבִים עַל־סֵפֶר מַלְכֵי יִשְׂרָאֵל וִיהוּדָה וַיִּמְלֹךְ יְהוֹיָכִין בְּנוֹ תַּחְתָּיו: פ	And *as for* the rest of the affairs of Jehoiakim, and his abominations which he made, and what *was* found against him, they *are* to be seen written in the Book of the Kings of Israel and Judah. And Jehoiachin his son reigned in his place.	|| 2 Ki 24:5, 2 Ki 24:6, 1 Chr 3:16. made: or *did*. they *are* to be seen ← *behold them*.
2 Chr 36:9	בֶּן־שְׁמוֹנֶה שָׁנִים יְהוֹיָכִין בְּמָלְכֹו וּשְׁלֹשָׁה חֳדָשִׁים וַעֲשֶׂרֶת יָמִים מָלַךְ בִּירוּשָׁלִָם וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה:	Jehoiachin *was* eight years old when he *started to* reign, and he reigned for three months and ten days in Jerusalem, and he did what *was* wrong in the sight of the LORD.	|| 2 Ki 24:8, 2 Ki 24:9.
2 Chr 36:10	וְלִתְשׁוּבַת הַשָּׁנָה שָׁלַח הַמֶּלֶךְ נְבוּכַדְנֶאצַּר וַיְבִאֵהוּ בָבֶלָה עִם־כְּלֵי חֶמְדַּת בֵּית־יְהוָה וַיַּמְלֵךְ אֶת־צִדְקִיָּהוּ אָחִיו עַל־יְהוּדָה וִירוּשָׁלִָם: פ	And towards the end of the year, King Nebuchadnezzar sent *orders* and had him brought to Babylon with the desirable objects of the house of the LORD, and he made Zedekiah his brother king over Judah and Jerusalem.	|| 2 Ki 24:12, 2 Ki 24:13, 2 Ki 24:17, 1 Chr 3:16. 2 Ki 24:10 describes the same period, but with insufficient commonality to be considered a parallel verse. See [RBG]. towards the end ← *to the return*. had him brought ← *brought*, but also causative.

2 Chr 36:11	בֶּן־עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלִָם׃	Zedekiah *was* twenty-one years old when he *started to* 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 מִלִּפְנֵי יִרְמְיָהוּ הַנָּבִיא מִפִּי יְהוָה׃	And he did what *was* wrong in the sight of the LORD his God, and he did not humble himself before Jeremiah the prophet *who spoke* the pronouncement of the LORD.	|| 2 Ki 24:19, Jer 52:2. *who spoke* the pronouncement ← *from the mouth*.
2 Chr 36:13	וְגַם בַּמֶּלֶךְ נְבוּכַדְנֶאצַּר מָרָד אֲשֶׁר הִשְׁבִּיעוֹ בֵּאלֹהִים וַיֶּקֶשׁ אֶת־עָרְפּוֹ וַיְאַמֵּץ אֶת־לְבָבוֹ מִשּׁוּב אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל׃	And he also rebelled against King Nebuchadnezzar who had made him swear by God, and he was stiff-necked, and he hardened his heart against returning to the LORD God of Israel.	|| 2 Ki 24:20, Jer 52:3. he was stiff-necked ← *he stiffened his neck*. against ← *from*.
2 Chr 36:14	גַּם כָּל־שָׂרֵי הַכֹּהֲנִים וְהָעָם הִרְבּוּ לִמְעָל־מַעַל כְּכֹל תּוֹעֲבוֹת הַגּוֹיִם וַיְטַמְּאוּ אֶת־בֵּית יְהוָה אֲשֶׁר הִקְדִּישׁ בִּירוּשָׁלִָם׃	Also all the senior priests and the people transgressed all the more, like all the abominations of the Gentiles, and they defiled the house of the LORD which he had sanctified in Jerusalem.	senior priests ← *officials / princes of the priests*. transgressed all the more ← *increased transgressing transgression*.
2 Chr 36:15	וַיְשַׁלַּח יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם עֲלֵיהֶם בְּיַד מַלְאָכָיו הַשְׁכֵּם וְשָׁלוֹחַ כִּי־חָמַל עַל־עַמּוֹ וְעַל־מְעוֹנוֹ׃	And the LORD God of their fathers sent *word* to them through the intermediacy of messengers, rising early and sending *word*, because he had pity on his people and on his dwelling.	intermediacy ← *hand*. messengers: the same word as for *angels*. rising early and sending: both verbs are an infinitive absolute.
2 Chr 36:16	וַיִּהְיוּ מַלְעִבִים בְּמַלְאֲכֵי הָאֱלֹהִים וּבוֹזִים דְּבָרָיו וּמְתַעְתְּעִים בִּנְבִאָיו עַד עֲלוֹת חֲמַת־יְהוָה בְּעַמּוֹ עַד־לְאֵין מַרְפֵּא׃	But they kept ridiculing God's messengers and despising his words and mocking his prophets, until the LORD's fury arose against his people to *the point of there being* no remedy.	

2 Chr 36:17	וַיַּ֤עַל עֲלֵיהֶם֙ אֶת־מֶ֣לֶךְ כשדיים **כַּשְׂדִּ֔ים* וַיַּהֲרֹ֨ג בַּחוּרֵיהֶ֜ם בַּחֶ֗רֶב בְּבֵית֙ מִקְדָּשָׁ֔ם וְלֹ֣א חָמַ֔ל עַל־בָּח֥וּר וּבְתוּלָ֖ה זָקֵ֣ן וְיָשִׁ֑ישׁ הַכֹּ֥ל נָתַ֖ן בְּיָדֽוֹ׃	And he brought the king of the Chaldeans up against them, and he killed their young men with the sword in their temple, and he did not spare young men or virgins, old *men* or *anyone* elderly – he delivered everyone into his hand.	Chaldeans: the *ketiv* and *qeré* are different spellings of the same word. their temple ← *the house of their holy place*.
2 Chr 36:18	וְכֹל֙ כְּלֵ֣י בֵית֔ הָאֱלֹהִ֖ים הַגְּדֹלִ֣ים וְהַקְּטַנִּ֑ים וְאֹצְר֤וֹת בֵּית֙ יְהוָ֔ה וְאֹצְר֖וֹת הַמֶּ֥לֶךְ וְשָׂרָ֛יו הַכֹּ֥ל הֵבִ֖יא בָּבֶֽל׃	And *as for* all the equipment of the house of God – large *items* and small *items*, and the treasuries of the house of the LORD and the treasuries of the king and his officials – he brought everything *to* Babylon.	|| Jer 52:17.
2 Chr 36:19	וַיִּשְׂרְפ֗וּ אֶת־בֵּ֤ית הָאֱלֹהִים֙ וַיְנַתְּצ֔וּ אֵ֖ת חוֹמַ֣ת יְרוּשָׁלִָ֑ם וְכָל־אַרְמְנוֹתֶ֣יהָ שָׂרְפ֤וּ בָאֵשׁ֙ וְכָל־כְּלֵ֣י מַחֲמַדֶּ֔יהָ לְהַשְׁחִ֖ית ס	And they burnt the house of God, and they demolished the wall of Jerusalem, and they burnt all its palaces with fire, and *they* brought all its valuable furnishings to ruin.	|| 2 Ki 25:9, 2 Ki 25:13, Jer 52:13.
2 Chr 36:20	וַיֶּ֣גֶל הַשְּׁאֵרִ֗ית מִן־הַחֶ֙רֶב֙ אֶל־בָּבֶ֔ל וַיִּהְיוּ־ל֥וֹ וּלְבָנָ֖יו לַעֲבָדִ֑ים עַד־מְלֹ֖ךְ מַלְכ֥וּת פָּֽרָס׃	And he deported the survivors 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 ← *remainder*. became a royal power ← *reigned*.
2 Chr 36:21	לְמַלֹּ֣אות דְּבַר־יְהוָ֗ה בְּפִי֙ יִרְמְיָ֔הוּ עַד־רָצְתָ֥ה הָאָ֖רֶץ אֶת־שַׁבְּתוֹתֶ֑יהָ כָּל־יְמֵ֤י הָשַׁמָּהּ֙ שָׁבָ֔תָה לְמַלֹּ֖אות שִׁבְעִ֥ים שָׁנָֽה׃ פ	to fulfil the word of the LORD communicated through Jeremiah, until the land had enjoyed its Sabbaths. For all the days *that* it *was* in desolation, it kept the Sabbath, fulfilling seventy years.	communicated through ← *by the mouth of*. desolation: as Lev 26:35. kept the Sabbath: or *rested*. fulfilling ← *to fulfil*.

2 Chr 36:22	וּבִשְׁנַת אַחַת לְכֹורֶשׁ מֶלֶךְ פָּרַס לִכְלוֹת דְּבַר־יְהוָה בְּפִי יִרְמְיָהוּ הֵעִיר יְהוָה אֶת־רוּחַ כֹּורֶשׁ מֶלֶךְ־פָּרַס וַיַּעֲבֶר־קוֹל בְּכָל־מַלְכוּתֹו וְגַם־בְּמִכְתָּב לֵאמֹר: ס	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,	|| Ezra 1:1. Cyrus *(2x)* ← *Coresh*, but we retain the AV / traditional English name. in fulfilling ← *to be completed*. Gerundial use of the infinitive. speech ← *mouth*. had a proclamation made ← *caused a voice to pass through*. throughout ← *in all*.
2 Chr 36:23	כֹּה־אָמַר כֹּורֶשׁ | מֶלֶךְ פָּרַס כָּל־מַמְלְכוֹת הָאָרֶץ נָתַן לִי יְהוָה אֱלֹהֵי הַשָּׁמָיִם וְהוּא־פָקַד עָלַי לִבְנוֹת־לֹו בַּיִת בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה מִי־בָכֶם מִכָּל־עַמֹּו יְהוָה אֱלֹהָיו עִמֹּו וְיָעַל:	"This *is what* 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 *is* in Judah. Who *is there* among you from all his people *to participate*? *May* the LORD his God *be* with him, and let him go up.' "	|| Ezra 1:2, Ezra 1:3. This *is what* ← *Thus*. has given: in a Hebrew "OVS" (object-verb-subject) sentence. of the world: or *of the land*, i.e. *of the eastern world of antiquity*.
Ezra 1:1	וּבִשְׁנַת אַחַת לְכֹורֶשׁ מֶלֶךְ פָּרַס לִכְלוֹת דְּבַר־יְהוָה מִפִּי יִרְמְיָה הֵעִיר יְהוָה אֶת־רוּחַ כֹּרֶשׁ מֶלֶךְ־פָּרַס וַיַּעֲבֶר־קוֹל בְּכָל־מַלְכוּתֹו וְגַם־בְּמִכְתָּב לֵאמֹר:	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,	|| 2 Chr 36:22. Cyrus *(2x)* ← *Coresh*, but we retain the AV / traditional English name. in fulfilling ← *to be completed*. Gerundial use of the infinitive. speech ← *mouth*. had a proclamation made ← *caused a voice to pass through*. throughout ← *in all*.

Ezra 1:2	כֹּה אָמַר כֹּרֶשׁ מֶלֶךְ פָּרַס כֹּל מַמְלְכוֹת הָאָרֶץ נָתַן לִי יְהוָה אֱלֹהֵי הַשָּׁמָיִם וְהוּא־פָקַד עָלַי לִבְנוֹת־לוֹ בַּיִת בִּירוּשָׁלַם אֲשֶׁר בִּיהוּדָה:	"This *is what* 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 *is* in Judah.	|| 2 Chr 36:23. This *is what* ← *Thus*. has given: in a Hebrew "OVS" (object-verb-subject) sentence. of the world: or *of the land*, i.e. *of the eastern world of antiquity*.
Ezra 1:3	מִי־בָכֶם מִכָּל־עַמּוֹ יְהִי אֱלֹהָיו עִמּוֹ וְיַעַל לִירוּשָׁלַם אֲשֶׁר בִּיהוּדָה וְיִבֶן אֶת־בֵּית יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלִָם:	Who *is there* among you from all his people *to participate*? May his God be with him, and let him go up to Jerusalem, which *is* in Judah, and let him build the house of the LORD God of Israel – of the God who *is* in Jerusalem.	|| 2 Chr 36:23.
Ezra 1:4	וְכָל־הַנִּשְׁאָר מִכָּל־הַמְּקֹמוֹת אֲשֶׁר הוּא גָר־שָׁם יְנַשְּׂאוּהוּ אַנְשֵׁי מְקֹמוֹ בְּכֶסֶף וּבְזָהָב וּבִרְכוּשׁ וּבִבְהֵמָה עִם־הַנְּדָבָה לְבֵית הָאֱלֹהִים אֲשֶׁר בִּירוּשָׁלִָם:	And *as for* anyone who is not able to move about in any place where he lives, let the men of his home town transport him with *his* silver and gold and with *his* property and with *his* cattle, with *his* freewill-offering, to the house of God which *is* in Jerusalem.' "	anyone ← *everyone*. is not able to move about ← *remains*. any place ← *all of the places*. transport: or *help*.
Ezra 1:5	וַיָּקוּמוּ רָאשֵׁי הָאָבוֹת לִיהוּדָה וּבִנְיָמִן וְהַכֹּהֲנִים וְהַלְוִיִּם לְכֹל הֵעִיר הָאֱלֹהִים אֶת־רוּחוֹ לַעֲלוֹת לִבְנוֹת אֶת־בֵּית יְהוָה אֲשֶׁר בִּירוּשָׁלִָם:	And the paternal heads of Judah and Benjamin arose, as *did* the priests and the Levites. God aroused the spirit of all *of them* to go up and to build the house of the LORD which *is* in Jerusalem.	

Ezra 1:6	וְכָל־סְבִיבֹתֵיהֶם חִזְּקוּ בְיֵדֵיהֶם בִּכְלֵי־כֶסֶף בַּזָּהָב בָּרְכוּשׁ וּבַבְּהֵמָה וּבַמִּגְדָּנוֹת לְבַד עַל־כָּל־הִתְנַדֵּב: ס	And all those around them supplemented their resources with articles of silver, of gold, with possessions and with cattle and with valuables, besides everything given as a freewill-offering.	supplemented their resources ← *strengthened their hands*. given as a freewill-offering ← *he gave willingly*, but apparently a passive use of *hithpael* (common in Modern Hebrew when there is no agent of the passive). Compare Jer 4:2, Job 5:4, Ps 119:52.
Ezra 1:7	וְהַמֶּלֶךְ כֹּורֶשׁ הוֹצִיא אֶת־כְּלֵי בֵית־יְהוָה אֲשֶׁר הוֹצִיא נְבוּכַדְנֶצַּר מִירוּשָׁלַ͏ִם וַ֝יִּתְּנֵם בְּבֵית אֱלֹהָיו:	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.	
Ezra 1:8	וַיֹּוצִיאֵם כֹּורֶשׁ מֶלֶךְ פָּרַס עַל־יַד מִתְרְדָת הַגִּזְבָּר וַ֝יִּסְפְּרֵם לְשֵׁשְׁבַּצַּר הַנָּשִׂיא לִיהוּדָה:	So Cyrus king of Persia brought them out under the direction of Mithredath the treasurer, and he registered them with Sheshbazzar the leading person of Judah.	under the direction ← *at the hand*. registered ← *counted*.
Ezra 1:9	וְאֵלֶּה מִסְפָּרָם אֲגַרְטְלֵי זָהָב שְׁלֹשִׁים אֲגַרְטְלֵי־כֶסֶף אֶ֫לֶף מַחֲלָפִים תִּשְׁעָה וְעֶשְׂרִים: ס	And these *are* their quantities: thirty golden basins, one thousand silver basins, twenty-nine *slaughtering* knives,	
Ezra 1:10	כִּפּוּרֵי זָהָב שְׁלֹשִׁים כִּפּוּרֵי כֶ֫סֶף מִשְׁנִים אַרְבַּע מֵאוֹת וַעֲשָׂרָה כֵּלִים אֲחֵרִים אָ֫לֶף: ס	thirty golden bowls, four hundred and ten silver bowls of second quality, *and* one thousand other items.	bowls *(2x)*: the etymology suggests *expiatory bowls*.

Ezra 1:11	כָּל־כֵּלִים לַזָּהָב וְלַכֶּסֶף חֲמֵשֶׁת אֲלָפִים וְאַרְבַּע מֵאוֹת הַכֹּל הֵעֱלָה שֵׁשְׁבַּצַּר עִם הֵעָלוֹת הַגּוֹלָה מִבָּבֶל לִירוּשָׁלִָם: פ	All the items of gold and silver *amounted to* five thousand four hundred. Sheshbazzar brought *them* all up *along* with the deportees being brought up from Babylon to Jerusalem.	being brought up: gerundial use of the *niphal* infinitive.
Ezra 2:1	וְאֵלֶּה | בְּנֵי הַמְּדִינָה הָעֹלִים מִשִּׁבְיֵ הַגּוֹלָה אֲשֶׁר הֶגְלָה *נבוכדנצור נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל** לְבָבֶל וַיָּשֻׁובוּ לִירוּשָׁלִַם וִיהוּדָה אִישׁ לְעִירוֹ:	And the following *are* the fraternity of the province who came *back* up from the displaced body of deportees, whom {Q: Nebuchadnezzar} [K: Nebuchadnezzor] king of Babylon deported to Babylon, and *who* returned to Jerusalem and Judah, each to his *own* city.	|| Neh 7:6. the following ← *these*. fraternity ← *sons*. Similarly often throughout the chapter. Are the names following the word towns, e.g. *Bethlehem, Jericho, Ramah*, or people, *P(h)arosh, Shephatiah* etc.? We choose a word that accommodates both senses, *fraternity*. AV differs *(children)*.
Ezra 2:2	אֲשֶׁר־בָּאוּ עִם־זְרֻבָּבֶל יֵשׁוּעַ נְחֶמְיָה שְׂרָיָה רְעֶלָיָה מָרְדְּכַי בִּלְשָׁן מִסְפֶּרֶת בִּגְוַי רְחוּם בַּעֲנָה מִסְפַּר אַנְשֵׁי עַם 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.
Ezra 2:3	בְּנֵי פַרְעֹשׁ אַלְפַּיִם מֵאָה שִׁבְעִים וּשְׁנָיִם: ס	the fraternity of Parosh *numbered* two thousand one hundred and seventy-two;	|| Neh 7:8. fraternity: see note on Ezra 2:1.
Ezra 2:4	בְּנֵי שְׁפַטְיָה שְׁלֹשׁ מֵאוֹת שִׁבְעִים וּשְׁנָיִם: ס	the fraternity of Shephatiah *numbered* three hundred and seventy-two;	|| Neh 7:9.
Ezra 2:5	בְּנֵי אָרַח שְׁבַע מֵאוֹת חֲמִשָּׁה וְשִׁבְעִים: ס	the fraternity of Arah *numbered* seven hundred and seventy-five;	|| Neh 7:10.

Ezra 2:6	בְּנֵי־פַחַת מוֹאָב לִבְנֵי יֵשׁוּעַ יוֹאָב אַלְפַּיִם שְׁמֹנֶה מֵאוֹת וּשְׁנֵים עָשָׂר: ס	the fraternity of Pahath-Moab, of *the line of* the sons of Jeshua-Joab, *numbered* two thousand eight hundred and twelve;	|| Neh 7:11. Pahath-Moab ← *the governor of Moab*, but it seems to be a name, also of a man, as in Ezra 8:4, Neh 7:11. The word for *governor* occurs in Ezra 5:3, in an Aramaic section.
Ezra 2:7	בְּנֵי עֵילָם אֶלֶף מָאתַיִם חֲמִשִּׁים וְאַרְבָּעָה: ס	the fraternity of Elam *numbered* one thousand two hundred and fifty-four;	|| Neh 7:12.
Ezra 2:8	בְּנֵי זַתּוּא תְּשַׁע מֵאוֹת וְאַרְבָּעִים וַחֲמִשָּׁה: ס	the fraternity of Zattu *numbered* nine hundred and forty-five;	|| Neh 7:13. Zattu: see Neh 10:14.
Ezra 2:9	בְּנֵי זַכָּי שְׁבַע מֵאוֹת וְשִׁשִּׁים: ס	the fraternity of Zaccai *numbered* seven hundred and sixty;	|| Neh 7:14.
Ezra 2:10	בְּנֵי בָנִי שֵׁשׁ מֵאוֹת אַרְבָּעִים וּשְׁנָיִם: ס	the fraternity of Bani *numbered* six hundred and forty-two;	|| Neh 7:15.
Ezra 2:11	בְּנֵי בֵבָי שֵׁשׁ מֵאוֹת עֶשְׂרִים וּשְׁלֹשָׁה: ס	the fraternity of Bebai *numbered* six hundred and twenty-three;	|| Neh 7:16.
Ezra 2:12	בְּנֵי עַזְגָּד אֶלֶף מָאתַיִם עֶשְׂרִים וּשְׁנָיִם: ס	the fraternity of Azgad *numbered* one thousand two hundred and twenty-two;	|| Neh 7:17.
Ezra 2:13	בְּנֵי אֲדֹנִיקָם שֵׁשׁ מֵאוֹת שִׁשִּׁים וְשִׁשָּׁה: ס	the fraternity of Adonikam *numbered* six hundred and sixty-six;	|| Neh 7:18.
Ezra 2:14	בְּנֵי בִגְוָי אַלְפַּיִם חֲמִשִּׁים וְשִׁשָּׁה: ס	the fraternity of Bigvai *numbered* two thousand and fifty-six;	|| Neh 7:19.
Ezra 2:15	בְּנֵי עָדִין אַרְבַּע מֵאוֹת חֲמִשִּׁים וְאַרְבָּעָה: ס	the fraternity of Adin *numbered* four hundred and fifty-four;	|| Neh 7:20.
Ezra 2:16	בְּנֵי־אָטֵר לִיחִזְקִיָּה תִּשְׁעִים וּשְׁמֹנָה: ס	the fraternity of Ater, of Hezekiah's *line*, *numbered* ninety-eight;	|| Neh 7:21.
Ezra 2:17	בְּנֵי בֵצָי שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וּשְׁלֹשָׁה: ס	the fraternity of Bezai *numbered* three hundred and twenty-three;	|| Neh 7:23.

Ezra 2:18	בְּנֵי יוֹרָה מֵאָה וּשְׁנִים עָשָׂר׃ ס	the fraternity of Jorah *numbered* one hundred and twelve;	|| Neh 7:24.
Ezra 2:19	בְּנֵי חָשֻׁם מָאתַיִם עֶשְׂרִים וּשְׁלֹשָׁה׃ ס	the fraternity of Hashum *numbered* two hundred and twenty-three;	|| Neh 7:22.
Ezra 2:20	בְּנֵי גִבָּר תִּשְׁעִים וַחֲמִשָּׁה׃ ס	the fraternity of Gibbar *numbered* ninety-five;	|| Neh 7:25.
Ezra 2:21	בְּנֵי בֵית־לָחֶם מֵאָה עֶשְׂרִים וּשְׁלֹשָׁה׃ ס	the fraternity of Bethlehem *numbered* one hundred and twenty-three;	|| Neh 7:26. Bethlehem: see Gen 35:19.
Ezra 2:22	אַנְשֵׁי נְטֹפָה חֲמִשִּׁים וְשִׁשָּׁה׃	the men of Netophah *numbered* fifty-six;	|| Neh 7:26.
Ezra 2:23	אַנְשֵׁי עֲנָתוֹת מֵאָה עֶשְׂרִים וּשְׁמֹנָה׃ ס	the men of Anathoth *numbered* one hundred and twenty-eight;	|| Neh 7:27.
Ezra 2:24	בְּנֵי עַזְמָוֶת אַרְבָּעִים וּשְׁנָיִם׃ ס	the fraternity of Azmaveth *numbered* forty-two;	|| Neh 7:28.
Ezra 2:25	בְּנֵי קִרְיַת עָרִים כְּפִירָה וּבְאֵרוֹת שְׁבַע מֵאוֹת וְאַרְבָּעִים וּשְׁלֹשָׁה׃ ס	the fraternity of Kiriath-Arim, Chephirah and Beeroth *numbered* seven hundred and forty-three;	|| Neh 7:29. Kiriath-Arim: AV= *Kirjath-arim*, but sometimes with an "i" in *Kiriathaim*.
Ezra 2:26	בְּנֵי הָרָמָה וְגָבַע שֵׁשׁ מֵאוֹת עֶשְׂרִים וְאֶחָד׃ ס	the fraternity of Ramah and Geba *numbered* six hundred and twenty-one;	|| Neh 7:30. Ramah ← *the Ramah*. Geba: AV differs, having the pausal form *Gaba* here. See Josh 18:24.
Ezra 2:27	אַנְשֵׁי מִכְמָס מֵאָה עֶשְׂרִים וּשְׁנָיִם׃ ס	the men of Michmas *numbered* one hundred and twenty-two;	|| Neh 7:31. Michmas: see 1 Sam 13:2.
Ezra 2:28	אַנְשֵׁי בֵית־אֵל וְהָעָי מָאתַיִם עֶשְׂרִים וּשְׁלֹשָׁה׃ ס	the men of Beth-El and Ai *numbered* two hundred and twenty-three;	|| Neh 7:32. Ai ← *the Ai*.
Ezra 2:29	בְּנֵי נְבוֹ חֲמִשִּׁים וּשְׁנָיִם׃ ס	the fraternity of Nebo *numbered* fifty-two;	|| Neh 7:33.

Ezra 2:30	בְּנֵי מַגְבִּישׁ מֵאָה חֲמִשִּׁים וְשִׁשָּׁה: ס	the fraternity of Magbish *numbered* one hundred and fifty-six;	
Ezra 2:31	בְּנֵי עֵילָם אַחֵר אֶלֶף מָאתַיִם חֲמִשִּׁים וְאַרְבָּעָה: ס	the fraternity of the other Elam *numbered* one thousand two hundred and fifty-four;	|| Neh 7:34.
Ezra 2:32	בְּנֵי חָרִם שְׁלֹשׁ מֵאוֹת וְעֶשְׂרִים: ס	the fraternity of Harim *numbered* three hundred and twenty;	|| Neh 7:35.
Ezra 2:33	בְּנֵי־לֹד חָדִיד וְאוֹנוֹ שְׁבַע מֵאוֹת עֶשְׂרִים וַחֲמִשָּׁה: ס	the fraternity of Lod, Hadid and Ono *numbered* seven hundred and twenty-five;	|| Neh 7:37.
Ezra 2:34	בְּנֵי יְרֵחוֹ שְׁלֹשׁ מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה: ס	the fraternity of Jericho *numbered* three hundred and forty-five;	|| Neh 7:36. Jericho ← *Jerecho*, but we retain the AV / traditional English name.
Ezra 2:35	בְּנֵי סְנָאָה שְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת וּשְׁלֹשִׁים: ס	the fraternity of Senaah *numbered* three thousand six hundred and thirty;	|| Neh 7:38.
Ezra 2:36	הַכֹּהֲנִים בְּנֵי יְדַעְיָהּ לְבֵית יֵשׁוּעַ תְּשַׁע מֵאוֹת שִׁבְעִים וּשְׁלֹשָׁה: ס	the priests *who were* the sons of Jedaiah, of the house of Jeshua, *numbered* nine hundred and seventy-three;	|| Neh 7:39. Jeshua: see 1 Chr 24:11.
Ezra 2:37	בְּנֵי אִמֵּר אֶלֶף חֲמִשִּׁים וּשְׁנָיִם: ס	the fraternity of Immer *numbered* one thousand and fifty-two;	|| Neh 7:40.
Ezra 2:38	בְּנֵי פַשְׁחוּר אֶלֶף מָאתַיִם אַרְבָּעִים וְשִׁבְעָה: ס	the fraternity of Pashhur *numbered* one thousand two hundred and forty-seven;	|| Neh 7:41. Pashhur: see Jer 20:1.
Ezra 2:39	בְּנֵי חָרִם אֶלֶף וְשִׁבְעָה עָשָׂר: ס	the fraternity of Harim *numbered* one thousand and seventeen;	|| Neh 7:42.
Ezra 2:40	הַלְוִיִּם בְּנֵי־יֵשׁוּעַ וְקַדְמִיאֵל לִבְנֵי הוֹדַוְיָה שִׁבְעִים וְאַרְבָּעָה: ס	the Levites, the sons of Jeshua and Kadmiel, of the sons of Hodaviah, *numbered* seventy-four;	|| Neh 7:43. Jeshua: see 1 Chr 24:11.

Ezra 2:41	הַמְשֹׁרְרִים בְּנֵי אָסָף מֵאָה עֶשְׂרִים וּשְׁמֹנָה: פ	the singers, the sons of Asaph, *numbered* one hundred and twenty-eight;	|| Neh 7:44.
Ezra 2:42	בְּנֵי הַשֹּׁעֲרִים בְּנֵי־שַׁלּוּם בְּנֵי־אָטֵר בְּנֵי־טַלְמֹון בְּנֵי־עַקּוּב בְּנֵי חֲטִיטָא בְּנֵי שֹׁבַי 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, *and* the sons of Shobai – *numbered in* total one hundred and thirty-nine.	|| Neh 7:45.
Ezra 2:43	הַנְּתִינִים בְּנֵי־צִיחָא בְּנֵי־חֲשׂוּפָא בְּנֵי טַבָּעוֹת:	The temple-servants, the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,	|| Neh 7:46.
Ezra 2:44	בְּנֵי־קֵרֹס בְּנֵי־סִיעֲהָא בְּנֵי פָדוֹן:	the sons of Keros, the sons of Siaha, the sons of Padon,	|| Neh 7:47.
Ezra 2:45	בְּנֵי־לְבָנָה בְּנֵי־חֲגָבָה בְּנֵי עַקּוּב:	the sons of Lebanah, the sons of Hagabah, the sons of Akkub,	|| Neh 7:48.
Ezra 2:46	בְּנֵי־חָגָב בְּנֵי־*שׁמלי שַׁלְמַי בְּנֵי חָנָן:**	the sons of Hagab, the sons of {Q: Shalmai} [K: Shamlai], the sons of Hanan,	|| Neh 7:48, Neh 7:49.
Ezra 2:47	בְּנֵי־גִדֵּל בְּנֵי־גַחַר בְּנֵי רְאָיָה:	the sons of Giddel, the sons of Gahar, the sons of Reaiah,	|| Neh 7:49, Neh 7:50.
Ezra 2:48	בְּנֵי־רְצִין בְּנֵי־נְקוֹדָא בְּנֵי גַזָּם:	the sons of Rezin, the sons of Nekoda, the sons of Gazzam,	|| Neh 7:50, Neh 7:51.
Ezra 2:49	בְּנֵי־עֻזָּא בְּנֵי־פָסֵחַ בְּנֵי בֵסָי:	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־אַסְנָה בְּנֵי־*מעינים מְעוּנִים בְּנֵי *נפיסים** נְפוּסִים:**	the sons of Asnah, the sons of {Q: Meunim} [K: Meinim], the sons of {Q: Nephusim} [K: Nephisim],	|| Neh 7:52. Meunim *(qeré)*: AV= *Mehunim*.
Ezra 2:51	בְּנֵי־בַקְבּוּק בְּנֵי־חֲקוּפָא בְּנֵי חַרְחוּר:	the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,	|| Neh 7:53.

Ezra 2:52	בְּנֵי־בַצְלוּת בְּנֵי־מְחִידָא בְּנֵי חַרְשָׁא:	the sons of Bazluth, the sons of Mehida, the sons of Harsha,	|| Neh 7:54.
Ezra 2:53	בְּנֵי־בַרְקוֹס בְּנֵי־סִיסְרָא בְּנֵי־תָמַח:	the sons of Barkos, the sons of Sisera, the sons of Tamah,	|| Neh 7:55. Tamah: AV= *Thamah* here, but *Tamah* in Neh 7:55.
Ezra 2:54	בְּנֵי נְצִיחַ בְּנֵי חֲטִיפָא:	the sons of Neziah, the sons of Hatipha,	|| Neh 7:56.
Ezra 2:55	בְּנֵי עַבְדֵי שְׁלֹמֹה בְּנֵי־סוֹטַי בְּנֵי־הַסֹּפֶרֶת בְּנֵי פְרוּדָא:	the sons of Solomon's servants, the sons of Sotai, the sons of Sophereth, the sons of Peruda,	|| Neh 7:57. Sophereth ← *Hassophereth*, i.e. *the scribe* (feminine).
Ezra 2:56	בְּנֵי־יַעְלָה 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 פֹכֶרֶת הַצְּבָיִים בְּנֵי אָמִי:	the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of the Zebaim, the sons of Ami –	|| Neh 7:59.
Ezra 2:58	כָּל־הַנְּתִינִים וּבְנֵי עַבְדֵי שְׁלֹמֹה שְׁלֹשׁ מֵאוֹת תִּשְׁעִים וּשְׁנָיִם: ס	all the temple-servants and the sons of Solomon's servants *numbered* three hundred and ninety-two.	|| Neh 7:60.
Ezra 2:59	וְאֵלֶּה הָעֹלִים מִתֵּל מֶלַח תֵּל חַרְשָׁא כְּרוּב אַדָּן אִמֵּר וְלֹא יָכְלוּ לְהַגִּיד בֵּית־אֲבוֹתָם וְזַרְעָם אִם מִיִּשְׂרָאֵל הֵם:	And the following *are* 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 ← *these*. Tel-Harsha: AV= *Tel-harsa* here, as if with a שׂ, but different again in Neh 7:61. specify ← *tell*. family line ← *seed*.
Ezra 2:60	בְּנֵי־דְלָיָה בְּנֵי־טוֹבִיָּה בְּנֵי נְקוֹדָא 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 *Tobiah* in Ezra and Nehemiah, but *Tobijah* in Zechariah and 2 Chronicles, which may reflect the *dagesh* in the *yod*.

Ezra 2:61	וּמִבְּנֵי הַכֹּהֲנִים בְּנֵי חֲבַיָּה בְּנֵי הַקּוֹץ בְּנֵי בַרְזִלַּי אֲשֶׁר לָקַח מִבְּנוֹת בַּרְזִלַּי הַגִּלְעָדִי אִשָּׁה וַיִּקָּרֵא עַל־שְׁמָם:	and *those* of the sons of the priests *who were* 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 named after them.	|| Neh 7:63. Hobaiah: AV= *Habaiah*. Hakkoz: AV= *Koz*. One could read *the Koz*. Gileadite: see Gen 31:21. named after them ← *called after their name*.
Ezra 2:62	אֵלֶּה בִּקְשׁוּ כִתְבָם הַמִּתְיַחְשִׂים וְלֹא נִמְצָאוּ וַיְגֹאֲלוּ מִן־הַכְּהֻנָּה:	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 ← *writing*. were disqualified ... as extraneous ← *were polluted*.
Ezra 2:63	וַיֹּאמֶר הַתִּרְשָׁתָא לָהֶם אֲשֶׁר לֹא־יֹאכְלוּ מִקֹּדֶשׁ הַקָּדָשִׁים עַד עֲמֹד כֹּהֵן לְאוּרִים וּלְתֻמִּים:	And the governor told them that they were not to eat *anything* from the holy of holies until a priest should stand with Urim and Thummim.	|| Neh 7:65. governor ← *Tirshatha*. A Persian word [CB], [biblehub.com]. See Neh 8:9. Urim and Thummim: see Ex 28:30.
Ezra 2:64	כָּל־הַקָּהָל כְּאֶחָד אַרְבַּע רִבֹּוא אַלְפַּיִם שְׁלֹשׁ־מֵאוֹת שִׁשִּׁים:	The whole convocation together *numbered* forty-two thousand three hundred and sixty *people*,	|| Neh 7:66.
Ezra 2:65	מִלְּבַד עַבְדֵיהֶם וְאַמְהֹתֵיהֶם אֵלֶּה שִׁבְעַת אֲלָפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְשִׁבְעָה וְלָהֶם מְשֹׁרְרִים וּמְשֹׁרְרוֹת מָאתָיִם:	apart from these menservants and maidservants of theirs – seven thousand three hundred and thirty-seven *of them*. And they *also had* two hundred male and female singers.	|| Neh 7:67.
Ezra 2:66	סוּסֵיהֶם שְׁבַע מֵאוֹת שְׁלֹשִׁים וְשִׁשָּׁה פִּרְדֵיהֶם מָאתַיִם אַרְבָּעִים וַחֲמִשָּׁה:	Their horses *numbered* seven hundred and thirty-six; their mules, two hundred and forty-five;	

Ezra 2:67	גְּמַלֵּיהֶם אַרְבַּע מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה חֲמֹרִים שֵׁשֶׁת אֲלָפִים שְׁבַע מֵאוֹת וְעֶשְׂרִים: פ	their camels, four hundred and thirty-five; the donkeys, six thousand seven hundred and twenty.	|| Neh 7:69.
Ezra 2:68	וּמֵרָאשֵׁי הָאָבוֹת בְּבוֹאָם לְבֵית יְהוָה אֲשֶׁר בִּירוּשָׁלִַם הִתְנַדְּבוּ לְבֵית הָאֱלֹהִים לְהַעֲמִידוֹ עַל־מְכוֹנוֹ:	And when *some* of the paternal heads came to the house of the LORD which *is* in Jerusalem, they gave freewill-offerings for the house of God, to set it on its foundation.	|| Neh 7:70.
Ezra 2:69	כְּכֹחָם נָתְנוּ לְאוֹצַר הַמְּלָאכָה זָהָב דַּרְכְּמוֹנִים שֵׁשׁ־רִבֹּאוֹת וְאֶלֶף ס וְכֶסֶף מָנִים חֲמֵשֶׁת אֲלָפִים וְכָתֹנֶת 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 וְהַמְשֹׁרְרִים וְהַשּׁוֹעֲרִים וְהַנְּתִינִים בְּעָרֵיהֶם וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם: ס	And the priests and the Levites, and *some* of the people, and the singers and the gatekeepers and the temple-servants lived in their cities, as *did* all Israel in their cities.	|| Neh 7:73. lived ← *sat, dwelt*.
Ezra 3:1	וַיִּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בֶּעָרִים ס וַיֵּאָסְפוּ הָעָם כְּאִישׁ אֶחָד אֶל־יְרוּשָׁלִָם: 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	וַיָּקָם֮ יֵשׁוּעַ֒ בֶּן־יוֹצָדָ֣ק וְאֶחָיו֮ הַכֹּהֲנִים֒ וּזְרֻבָּבֶ֣ל בֶּן־שְׁאַלְתִּיאֵל֮ וְאֶחָיו֒ וַיִּבְנ֗וּ אֶת־מִזְבַּ֛ח אֱלֹהֵ֥י יִשְׂרָאֵ֖ל לְהַעֲל֣וֹת עָלָ֑יו עֹלֹ֔ת כַּכָּת֖וּב בְּתוֹרַ֥ת מֹשֶׁ֖ה אִ֥ישׁ הָאֱלֹהִֽים׃	And Jeshua the son of Jozadak arose, as *did* 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 *it is* written in the law of Moses, the man of God.	Jeshua: see 1 Chr 24:11. to make ← *to offer*.
Ezra 3:3	וַיָּכִ֣ינוּ הַמִּזְבֵּ֗חַ עַל־מְכוֹנָתָ֛יו כִּ֥י בְאֵימָ֖ה עֲלֵיהֶ֑ם מֵעַמֵּ֣י הָאֲרָצ֔וֹת ויעל **וַיַּעֲל֥וּ עָלָ֖יו* עֹלֹ֥ת לַיהוָ֛ה עֹלֹ֥ת לַבֹּ֖קֶר וְלָעָֽרֶב׃	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	וַיַּעֲשׂ֗וּ אֶת־חַ֙ג הַסֻּכּ֔וֹת כַּכָּת֖וּב וְעֹלַ֣ת יוֹם֮ בְּיוֹם֒ בְּמִסְפָּ֗ר כְּמִשְׁפַּט֙ דְּבַר־י֣וֹם בְּיוֹמ֔וֹ׃	And they celebrated the Festival of Tabernacles as *it is* written, and they *made* a burnt offering daily, in the *right* quantity, according to the ordinance of the daily proceeding.	celebrated ← *did*.
Ezra 3:5	וְאַחֲרֵיכֵ֗ן עֹלַ֤ת תָּמִיד֙ וְלַחֳדָשִׁ֔ים וּלְכָל־מוֹעֲדֵ֥י יְהוָ֖ה הַמְקֻדָּשִׁ֑ים וּלְכֹ֗ל מִתְנַדֵּ֛ב נְדָבָ֥ה לַיהוָֽה׃	And after that *was* the recurrent burnt offering, both for the new moons and for all the LORD's sanctified festival times, and a freewill-offering from everyone *who* freely offered *it* to the LORD.	
Ezra 3:6	מִיּ֨וֹם אֶחָ֜ד לַחֹ֣דֶשׁ הַשְּׁבִיעִ֗י הֵחֵ֙לּוּ֙ לְהַעֲל֣וֹת עֹלֹ֔ת לַיהוָ֖ה וְהֵיכַ֣ל יְהוָ֑ה לֹ֥א יֻסָּֽד׃	From the first day of the seventh month, they began to make burnt offerings to the LORD, although the LORD's temple had not yet had its foundations laid.	make ← *offer*. although: concessive use of the *vav*. had its foundations laid ← *been founded*.

Ezra 3:7	וַיִּתְּנוּ־כֶסֶף לַחֹצְבִים וְלֶחָרָשִׁים וּמַאֲכָל וּמִשְׁתֶּה וָשֶׁמֶן לַצִּדֹנִים וְלַצֹּרִים לְהָבִיא עֲצֵי אֲרָזִים מִן־הַלְּבָנוֹן אֶל־יָם יָפּוֹא כִּרְשִׁיוֹן כּוֹרֶשׁ מֶלֶךְ־פָּרַס עֲלֵיהֶם׃ פ	And they gave money to the stonemasons and to the craftsmen, as *well as* food and drink and oil, *and* to the Sidonians and the Tyrians, for bringing cedar wood from Lebanon to the sea of Joppa, according to the authorization *given* to them by Cyrus king of Persia.	stonemasons ← *hewers*. Sidonians: see Gen 10:15. authorization ← *permission*.
Ezra 3:8	וּבַשָּׁנָה הַשֵּׁנִית לְבוֹאָם אֶל־בֵּית הָאֱלֹהִים לִירוּשָׁלַ͏ִם בַּחֹדֶשׁ הַשֵּׁנִי הֵחֵלּוּ זְרֻבָּבֶל בֶּן־שְׁאַלְתִּיאֵל וְיֵשׁוּעַ בֶּן־יוֹצָדָק וּשְׁאָר אֲחֵיהֶם	הַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הַבָּאִים מֵהַשְּׁבִי יְרוּשָׁלַ͏ִם וַיַּעֲמִידוּ אֶת־הַלְוִיִּם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה לְנַצֵּחַ עַל־מְלֶאכֶת בֵּית־יְהוָה׃ פ	And in the second year after their coming 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 *back* from captivity *to* 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	וַיַּעֲמֹד יֵשׁוּעַ בָּנָיו וְאֶחָיו קַדְמִיאֵל וּבָנָיו בְּנֵי־יְהוּדָה כְּאֶחָד לְנַצֵּחַ עַל־עֹשֵׂה הַמְּלָאכָה בְּבֵית הָאֱלֹהִים ס בְּנֵי חֵנָדָד בְּנֵיהֶם וַאֲחֵיהֶם הַלְוִיִּם׃	And Jeshua, his sons and his brothers, *and* Kadmiel and his sons – the sons of Judah – stood in unison to superintend those doing the work in the house of God, *with* the sons of Henadad, *and* their sons and their brothers, the Levites.	Jeshua: see 1 Chr 24:11. Judah: another name for Hodaviah; compare Ezra 2:40. those doing ← *the doer of*.

Ezra 3:10	וְיִסְּדוּ הַבֹּנִים אֶת־הֵיכַל יְהוָה וַיַּעֲמִידוּ הַכֹּהֲנִים מְלֻבָּשִׁים בַּחֲצֹצְרוֹת וְהַלְוִיִּם בְּנֵי־אָסָף בִּמְצִלְתַּיִם לְהַלֵּל אֶת־יְהוָה עַל־יְדֵי דָּוִיד מֶלֶךְ־יִשְׂרָאֵל:	And the builders laid the foundations of the LORD's temple, and they appointed priests in *full* dress, with trumpets, and *also* Levites – sons of Asaph – with cymbals, to praise the LORD according to the instructions of David king of Israel.	laid the foundations of ← *founded*. they appointed: i.e. *the superintendents appointed*. in *full* dress ← *dressed*. instructions ← *hands*.
Ezra 3:11	וַיַּעֲנוּ בְהַלֵּל וּבְהוֹדֹת לַיהוָה כִּי טוֹב כִּי־לְעוֹלָם חַסְדּוֹ עַל־יִשְׂרָאֵל וְכָל־הָעָם הֵרִיעוּ תְרוּעָה גְדוֹלָה בְהַלֵּל לַיהוָה עַל הוּסַד בֵּית־יְהוָה: ס	And they sang to the LORD in praise and thanksgiving – that He *is* good, For his kindness to Israel *is* age-abiding. And all the people shouted *with* loud shouting in praising the LORD for *the fact that* the foundations of the house of the LORD had been laid.	in praise and thanksgiving ... in praising: gerundial use of the infinitive. the foundations ... had been laid ← *was founded*.
Ezra 3:12	וְרַבִּים מֵהַכֹּהֲנִים וְהַלְוִיִּם וְרָאשֵׁי הָאָבוֹת הַזְּקֵנִים אֲשֶׁר רָאוּ אֶת־הַבַּיִת הָרִאשׁוֹן בְּיָסְדוֹ זֶה הַבַּיִת בְּעֵינֵיהֶם בֹּכִים בְּקוֹל גָּדוֹל וְרַבִּים בִּתְרוּעָה בְּשִׂמְחָה לְהָרִים קוֹל:	And many of the priests and the Levites and the elderly paternal heads who had seen the first house, when this house had its foundations laid before their eyes, wept with a loud voice, and many raised their voice in shouting for joy.	when ... had its foundations laid ← *in the founding of*. raised their voice in shouting for joy ← *in shouting for joy in raising the voice*. Gerundial use of the infinitive with *in raising*.
Ezra 3:13	וְאֵין הָעָם מַכִּירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם כִּי הָעָם מְרִיעִים תְּרוּעָה גְדוֹלָה וְהַקּוֹל נִשְׁמַע עַד־לְמֵרָחוֹק: פ	And the people *could* not distinguish *between* the sound of shouting for joy and the sound of weeping of the people, because the people were raising a loud shout, and the sound was heard a long way off.	distinguish *between* ← *recognize*. raising ← *shouting*. a long way off ← *up to from afar*.

Ezra 4:1	וַיִּשְׁמְעוּ צָרֵי יְהוּדָה וּבִנְיָמִן כִּי־בְנֵי הַגּוֹלָה בּוֹנִים הֵיכָל לַיהוָה אֱלֹהֵי יִשְׂרָאֵל׃	But when the adversaries of Judah and Benjamin heard that the deportees were building a temple to the LORD God of Israel,	deportees ← *sons of deportation*.
Ezra 4:2	וַיִּגְּשׁוּ אֶל־זְרֻבָּבֶל וְאֶל־רָאשֵׁי הָאָבוֹת וַיֹּאמְרוּ לָהֶם נִבְנֶה עִמָּכֶם כִּי כָכֶם נִדְרוֹשׁ לֵאלֹהֵיכֶם *ולא **וְלוֹ | אֲנַחְנוּ זֹבְחִים מִימֵי אֵסַר חַדֹּן מֶלֶךְ אַשּׁוּר הַמַּעֲלֶה אֹתָנוּ 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	וַיֹּאמֶר לָהֶם זְרֻבָּבֶל וְיֵשׁוּעַ וּשְׁאָר רָאשֵׁי הָאָבוֹת לְיִשְׂרָאֵל לֹא־לָכֶם וָלָנוּ לִבְנוֹת בַּיִת לֵאלֹהֵינוּ כִּי אֲנַחְנוּ יַחַד נִבְנֶה לַיהוָה אֱלֹהֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּנוּ הַמֶּלֶךְ כּוֹרֶשׁ מֶלֶךְ־פָּרָס׃	But Zerubbabel and Jeshua and the rest of the paternal heads of Israel said to them, “You *have* nothing *to do* with us in building the house for our God, for we alone 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 ← *together*, implying *without others*.
Ezra 4:4	וַיְהִי עַם־הָאָרֶץ מְרַפִּים יְדֵי עַם־יְהוּדָה ומבלהים **וּמְבַהֲלִים* אוֹתָם לִבְנוֹת׃	And the people of the land impeded the people of Judah, and they {K: harassed} [Q: terrified] them in building.	impeded ← *weakened the hands of*. in building: gerundial use of the infinitive.
Ezra 4:5	וְסֹכְרִים עֲלֵיהֶם יוֹעֲצִים לְהָפֵר עֲצָתָם כָּל־יְמֵי כּוֹרֶשׁ מֶלֶךְ פָּרַס וְעַד־מַלְכוּת דָּרְיָוֶשׁ מֶלֶךְ־פָּרָס׃	And they contracted advisers *to work* 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 ← *Doriavesh*, but we retain the AV / traditional English name.

Ezra 4:6	וּבְמַלְכוּתְ אֲחַשְׁוֵרוֹשׁ בִּתְחִלַּת מַלְכוּתוֹ כָּתְבוּ שִׂטְנָה עַל־יֹשְׁבֵי יְהוּדָה וִירוּשָׁלִָם: 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	וּבִימֵי אַרְתַּחְשַׁשְׂתָּא כָּתַב בִּשְׁלָם מִתְרְדָת טָבְאֵל וּשְׁאָר *כנותו כְּנָוָתָיו** עַל־*ארתחששתא אַרְתַּחְשַׁשְׂתְּ מֶלֶךְ** פָּרַס וּכְתָב הַנִּשְׁתְּוָן כְּתִוב אֲרָמִית וּמְתֻרְגָּם 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 content of the communiqué *was* written *in* Aramaic, and *on reception it was* translated *from* Aramaic.	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 *ketiv* of the second. his associates: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*. content ← *writing*.
Ezra 4:8	רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סָפְרָא כְּתַבוּ אִגְּרָה חֲדָה עַל־יְרוּשְׁלֶם לְאַרְתַּחְשַׁשְׂתְּא מַלְכָּא כְּנֵמָא:	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 ← *one letter*. accordingly ← *according to the thread / saying*.
Ezra 4:9	אֱדַיִן רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סָפְרָא וּשְׁאָר כְּנָוָתְהוֹן דִּינָיֵא וַאֲפַרְסַתְכָיֵא טַרְפְּלָיֵא אֲפָרְסָיֵא *ארכוי אַרְכְּוָיֵא בָּבְלָיֵא** שׁוּשַׁנְכָיֵא *דהוא דֶּהָיֵא עֵלְמָיֵא:**	At that time Rehum the chief minister and Shimshai the scribe *wrote*, *along* with the rest of their associates, judges and magistrates, Tripolitans, Persians, Urukites, Babylonians, {K: Shushanites (that is, Elamites)} [Q: Shushanites, Dehaites and Elamites],	Urukites: the *ketiv* can be regarded as a variant form of the *qeré*. *along* with ← *and*. AV differs in many respects.

Ezra 4:10	וּשְׁאָ֣ר אֻמַּיָּ֗א דִּ֤י הַגְלִי֙ אָסְנַפַּ֣ר רַבָּ֔א וְיַקִּירָ֔א וְהוֹתֶ֖ב הִמּ֑וֹ בְּקִרְיָ֣ה דִֽי שָׁמְרַ֗יִן וּשְׁאָ֙ר עֲבַ֣ר־נַהֲרָ֔ה וּכְעֶ֖נֶת׃	and the rest of the *various* peoples whom the great and honourable Osnappar deported and settled in the towns of Samaria, and the rest *of the region* on the far side of the river etcetera.	Osnappar: AV= *Asnappar*. [CB]= *Assur-bani-pal* or *Sardanapalus*. [Wikipedia]= *Ashurbanipal*. The AV text in [CB] appears to be an error, *Asnapper*. the far side of the river: i.e. *to the west of the Euphrates*. AV differs *(on this side)*, which is perhaps a difference of perspective rather than of location. Also elsewhere in this chapter.
Ezra 4:11	דְּנָ֗ה פַּרְשֶׁ֙גֶן֙ אִגַּרְתָּ֔א דִּ֥י שְׁלַ֖חוּ עֲלֹוהִ֑י עַל־אַרְתַּחְשַׁשְׂתְּא֙ מַלְכָּ֣א עַבְדָּ֔יִךְ אֱנָ֖שׁ עֲבַ֣ר־נַהֲרָ֔ה וּכְעֶ֖נֶת׃ פ	This *is* a transcript of the letter which they sent to him – to Artaxerxes the king. "*From* your servants, men from the far side of the river etcetera,	your servants: [BHS] has a *qeré*, *your servant*, but not from [WLC]. etcetera: or *at (this) time*. It may be a way of abbreviating the record of the communiqué, whilst the original may have contained a longer formal greeting. Compare Ruth 4:1.
Ezra 4:12	יְדִיעַ֙ לֶהֱוֵ֣א לְמַלְכָּ֔א דִּ֣י יְהוּדָיֵ֗א דִּ֤י סְלִקוּ֙ מִן־לְוָתָ֔ךְ עֲלֵ֖ינָא אֲתַ֑ו לִירוּשְׁלֶ֣ם קִרְיְתָ֗א מָרְדְּתָ֤א *ובאישתא וּבִישְׁתָּ֙א בָּנַ֔יִן *ושורי** וְשׁוּרַיָּ֖א *אשכללו** שַׁכְלִ֥ילוּ וְאֻשַּׁיָּ֖א** יַחֲיטוּ׃	let it be known to the king that the Jews who came up from *where* you *are* to us have come to Jerusalem, *and they* are rebuilding the rebellious and wicked city, and {K: they have completed the walls,} [Q: my walls have been completed,] and they have laid the foundations.	wicked: the *ketiv* and *qeré* are similar words with the same meaning. have completed: the *ketiv* is *hishtapal*; the *qeré* is *pael*. rebuilding ← *building*. laid: we take this as *pael* perfect of root יחט rather than [AnLx]'s *hapel* future of חוט. See [FR] §178.

Ezra 4:13	כְּעַן יְדִיעַ לֶהֱוֵא לְמַלְכָּא דִּי הֵן קִרְיְתָא דְּךְ תִּתְבְּנֵא וְשׁוּרַיָּה יִשְׁתַּכְלְלוּן מִנְדָּה־בְלוֹ וְהַלָךְ לָא יִנְתְּנוּן וְאַפְּתָם מַלְכִין תְּהַנְזֵק:	Let it now be known to the king that if that city is rebuilt, and the walls are completed, they will not pay the levy of tax and excise, and in the end it will harm *the interests of* the monarchy.	rebuilt ← *built*. pay ← *give*. it will harm *the interests of* the monarchy ← *it [feminine generalising] / you will damage kings*.
Ezra 4:14	כְּעַן כָּל־קֳבֵל דִּי־מְלַח הֵיכְלָא מְלַחְנָא וְעַרְוַת מַלְכָּא לָא אֲרִיךְ לַנָא לְמֶחֱזֵא עַל־דְּנָה שְׁלַחְנָא וְהוֹדַעְנָא לְמַלְכָּא:	Now since our salaries *are* paid by the palace, and it *would* not *be* proper for us to see *any* ingloriousness of the king, we have sent *word* and informed the king about this,	salaries *are* paid by the palace ← *we salt-eat salt of the palace*. ingloriousness ← *nakedness*.
Ezra 4:15	דִּי יְבַקַּר בְּסִפַר־דָּכְרָנַיָּא דִּי אֲבָהָתָךְ וְתִהַשְׁכַּח בִּסְפַר דָּכְרָנַיָּא וְתִנְדַּע דִּי קִרְיְתָא דָךְ קִרְיָא מָרָדָא וּמְהַנְזְקַת מַלְכִין וּמְדִנָן וְאֶשְׁתַּדּוּר עָבְדִין בְּגַוַּהּ מִן־יוֹמָת עָלְמָא עַל־דְּנָה קִרְיְתָא דָךְ הָחְרְבַת:	so that it may be investigated in the chronicles of your fathers, and *so that* you may find *it* in the chronicles and know that this city *is* a rebellious city which damages kings and provinces, and that they have been perpetrating an insurrection inside it since days of old, on account of which this city was destroyed.	it may be investigated ← *one may investigate*. Avoidance of the passive. chronicles ← *book of records*. days of old ← *days of the age*.
Ezra 4:16	מְהוֹדְעִין אֲנַחְנָה לְמַלְכָּא דִּי הֵן קִרְיְתָא דָךְ תִּתְבְּנֵא וְשׁוּרַיָּה יִשְׁתַּכְלְלוּן לָקָבֵל דְּנָה חֶלָק בַּעֲבַר נַהֲרָא לָא אִיתַי לָךְ: פ	We *hereby* inform the king that if this city is rebuilt, and *its* walls are completed, as a result of it you will not have revenue from the far side of the river.”	*its* walls: re-pointed with a mappiq (שׁוּרַיהּ), the word *its* would be explicit. rebuilt ← *built*. it ← *this*.

Ezra 4:17	פִּתְגָמָא שְׁלַח מַלְכָּא עַל־רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סָפְרָא וּשְׁאָר כְּנָוָתְהוֹן דִּי יָתְבִין בְּשָׁמְרִין וּשְׁאָר עֲבַר־נַהֲרָה שְׁלָם וּכְעֶת׃ ס	The king sent the *following* message to Rehum the chief minister and Shimshai the scribe and the rest of their associates who were living in Samaria, and the rest *who were* on the far side of the river: “Peace etcetera.	etcetera: see Ezra 4:11.
Ezra 4:18	נִשְׁתְּוָנָא דִּי שְׁלַחְתּוּן עֲלֶינָא מְפָרַשׁ קֱרִי קָדָמָי׃	The communiqué which you sent us has been translated *and* read before me,	us: plural of majesty.
Ezra 4:19	וּמִנִּי שִׂים טְעֵם וּבַקָּרוּ וְהַשְׁכַּחוּ דִּי קִרְיְתָא דָּךְ מִן־יוֹמָת עָלְמָא עַל־מַלְכִין מִתְנַשְּׂאָה וּמְרַד וְאֶשְׁתַּדּוּר מִתְעֲבֵד־בַּהּ׃	and a decree has been issued by me, and a search has been carried out, and it was found *that* this city since days of old has been rising up against kings, and that rebellion and insurrection have been perpetrated in it,	a search has been carried out, and it was found ← *they searched, and they found*. Avoidance of the passive. days of old ← *days of the age*.
Ezra 4:20	וּמַלְכִין תַּקִּיפִין הֲוֹוֹ עַל־יְרוּשְׁלֶם וְשַׁלִּיטִין בְּכֹל עֲבַר נַהֲרָה וּמִדָּה בְלוֹ וַהֲלָךְ מִתְיְהֵב לְהֹוֹן׃	and *that* powerful kings have ruled over Jerusalem, as have rulers in all *regions* on the far side of the river, and the levy of tax and excise was paid to them.	have ruled over ← *have been over*. paid ← *given*.
Ezra 4:21	כְּעַן שִׂימוּ טְעֵם לְבַטָּלָא גֻּבְרַיָּא אִלֵּךְ וְקִרְיְתָא דָּךְ לָא תִתְבְּנֵא עַד־מִנִּי טַעְמָא יִתְשָׂם׃	Issue a decree now to stop those men, and *that* that city is not to be rebuilt, until the decree is issued by me.	rebuilt ← *built*.
Ezra 4:22	וּזְהִירִין הֱוֹוֹ שָׁלוּ לְמֶעְבַּד עַל־דְּנָה לְמָהּ יִשְׂגֵּא חֲבָלָא לְהַנְזָקַת מַלְכִין׃ ס	And be warned against being negligent in this, so that the damage does not increase in harming the monarchy.”	being negligent ← *doing negligence*. in harming: gerundial use of the infinitive. the monarchy ← *kings*.

Ezra 4:23	אֱדַ֡יִן מִן־דִּ֣י פַרְשֶׁגֶן נִשְׁתְּוָנָא֩ דִּי ארתחששתא* אַרְתַּחְשַׁשְׂתְּ מַלְכָּ֨א** קֳרִ֜י קֳדָ֣ם־רְחוּם֮ וְשִׁמְשַׁי סָפְרָא֒ וּכְנָוָתְהוֹן֒ אֲזַ֗לוּ בִּבְהִילוּ֙ לִירוּשְׁלֶ֣ם עַל־יְהוּדָיֵ֔א וּבַטְּל֥וּ הִמּ֖וֹ בְּאֶדְרָ֥ע וְחֵֽיל׃ ס	Then as soon as a transcript of King Artaxerxes' communiqué was read before Rehum and Shimshai the scribe, and their associates, they hastily went to Jerusalem, to the Jews, and they stopped them with might and force.	Artaxerxes: see Ezra 4:7. might ← *an arm*.
Ezra 4:24	בֵּאדַ֡יִן בְּטֵלַת֩ עֲבִידַ֨ת בֵּית־אֱלָהָ֜א דִּ֣י בִירוּשְׁלֶ֗ם וַהֲוָת֙ בָּטְלָ֣א עַד֔ שְׁנַ֖ת תַּרְתֵּ֣ין לְמַלְכ֑וּת דָּרְיָ֖וֶשׁ מֶלֶךְ־פָּֽרַס׃ פ	Then the work on the house of GOD which *is* in Jerusalem stopped. And it was stopped until the second year of the reign of Darius king of Persia.	
Ezra 5:1	וְהִתְנַבִּ֞י חַגַּ֤י *נביאה נְבִיָּא֙ וּזְכַרְיָ֣ה** בַּר־עִדּוֹאֹ֔ *נביאיא נְבִיֵּ֖א עַל־יְהוּדָיֵ֣א דִּי** בִיהוּד֑ וּבִירוּשְׁלֶ֕ם בְּשֵׁ֖ם אֱלָ֥הּ יִשְׂרָאֵ֖ל עֲלֵיהֽוֹן׃ ס	Then Haggai the prophet prophesied, as *did* Zechariah the son of Iddo – the prophets to the Jews who *were* in Judah and in Jerusalem – to them in the name of the GOD of Israel.	the prophet ... the prophets: the *ketiv* can be regarded as a variant form of the *qeré*.
Ezra 5:2	בֵּאדַ֡יִן קָ֠מוּ זְרֻבָּבֶ֨ל בַּר־שְׁאַלְתִּיאֵל֜ וְיֵשׁ֣וּעַ בַּר־יוֹצָדָ֗ק וְשָׂרְיו֙ לְמִבְנֵ֣א בֵּית אֱלָהָ֔א דִּ֖י בִירוּשְׁלֶ֑ם וְעִמְּהוֹן֙ *נביאיא נְבִיֵּ֣א דִֽי־אֱלָהָ֔א** מְסָעֲדִ֖ין לְהֽוֹן׃ פ	Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose, and they began to build the house of GOD which *is* in Jerusalem, and with them *were* GOD's prophets helping them.	prophets: the *ketiv* can be regarded as a variant form of the *qeré*. Jeshua: see 1 Chr 24:11.

Ezra 5:3	בֵּה־זִמְנָא֮ אֲתָא֒ עֲלֵיהֹון תַּתְּנַי֮ פַּחַת֒ עֲבַר־נַהֲרָה וּשְׁתַּר֮ בּוֹזְנַי֒ וּכְנָוָתְהֹון וְכֵן֙ אָמְרִ֣ין לְהֹ֔ם מַן־שָׂ֥ם לְכֹ֖ם טְעֵ֣ם בַּיְתָ֑א דְּנָ֥ה לִבְנָ֖א וְאֶשַׁרְנָ֥א דְנָ֛ה לְשַׁכְלָלָ֖ה׃ 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= *Tatnai*. Shethar-Bozenai: AV= *Shetharboznai*, as if a closed syllable (-boz-). said this ← *say thus*. gave you authorization ← *issued a decree to you*. wall: or *furnishings* [FR], or *sanctuary* [BDB].
Ezra 5:4	אֱדַ֨יִן כְּנֶמָ֜א אֲמַרְנָ֣א לְהֹ֗ם מַן־אִנּוּן֙ שְׁמָהָ֣ת גֻּבְרַיָּ֔א דִּי־דְנָ֖ה בִנְיָנָ֥א בָּנִ֖ין׃	Then we accordingly told them what the names of the men *were* who were building this building.	the names ← *those names*.
Ezra 5:5	וְעֵ֤ין אֱלָהֲהֹם֙ הֲוָ֣ת עַל־שָׂבֵ֣י יְהוּדָיֵ֔א וְלָא־בַטִּ֖לוּ הִמּ֑וֹ עַד־טַעְמָ֞א לְדָרְיָ֣וֶשׁ יְהָךְ֗ וְאֱדַ֛יִן יְתִיבוּן֙ נְשְׁתְּוָנָ֔א עַל־דְּנָֽה׃ פ	But the eye of their G O D was on the elders of the Jews, and they *could* 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 *vav*. and at length ← *until*. was handed over ← *they [Tattenai and Shethar-Bozenai] returned*. Avoidance of the passive.
Ezra 5:6	פַּרְשֶׁגֶן֮ אִגַּרְתָּ֣א דִֽי־שְׁלַ֣ח תַּתְּנַי֩ | פַּחַ֨ת עֲבַר־נַהֲרָ֜ה וּשְׁתַּ֤ר בּוֹזְנַי֙ וּכְנָוָתֵ֔הּ אֲפַרְסְכָיֵ֖א דִּ֣י בַעֲבַ֑ר נַהֲרָ֔ה עַל־דָּרְיָ֖וֶשׁ מַלְכָּֽא׃	*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 *were* on the far side of the river, sent to Darius the king.	Shethar-Bozenai: see Ezra 5:3.
Ezra 5:7	פִּתְגָמָ֣א שְׁלַ֔חוּ עֲלֹוהִי֙ וְכִדְנָ֣ה כְתִ֔יב בְּגַוֵּ֖הּ לְדָרְיָ֣וֶשׁ מַלְכָּ֣א שְׁלָמָ֔א כֹּלָּֽא׃ ס	They sent the message to him, in which the following was written: "To Darius the king, complete peace.	the following ← *like this*.

Ezra 5:8	יְדִיעַ	לֶהֱוֵא לְמַלְכָּא דִּי־אֲזַלְנָא לִיהוּד מְדִינְתָּא לְבֵית אֱלָהָא רַבָּא וְהוּא מִתְבְּנֵא אֶבֶן גְּלָל וְאָע מְתְּשָׂם בְּכְתְלַיָּא וַעֲבִידְתָּא דָּךְ אָסְפַּרְנָא מְתְעַבְדָא וּמַצְלַח בִּידֵהֹם: ס	Let it be known to the king that we went to the province of Judah, to the house of the great GOD, and it is being built of hewn stone, and wood is being placed on the walls, and this work is being carried out with precision, *and* it is progressing well in their hands.	progressing well ← *being done and succeeding*.
Ezra 5:9	אֱדַיִן שְׁאֵלְנָא לְשָׁבַיָּא אִלֵּךְ כְּנֵמָא אֲמַרְנָא לְהֹם מַן־שָׂם לְכֹם טְעֵם בַּיְתָא דְנָה לְמִבְנְיָה וְאֶשַׁרְנָא דְנָה לְשַׁכְלָלָה:	Then we questioned those elders. This *is what* we said to them: ‘Who gave you authorization to build this house and to complete this wall?’	This *is what*: see Ezra 4:8 *(Accordingly)*. gave you authorization ← *issued a decree to you*. wall: see Ezra 5:3.
Ezra 5:10	וְאַף שְׁמָהָתְהֹם שְׁאֵלְנָא לְהֹם לְהוֹדָעוּתָךְ דִּי נִכְתֻּב שֵׁם־גֻּבְרַיָּא דִּי בְרָאשֵׁיהֹם: ס	And we also asked them to make their names known to you, so that we *could* write down the names of the men who *are* their head *people*.	
Ezra 5:11	וּכְנֵמָא פִּתְגָמָא הֲתִיבוּנָא לְמֵמַר אֲנַחְנָא הִמּוֹ עַבְדוֹהִי דִּי־אֱלָהּ שְׁמַיָּא וְאַרְעָא וּבָנַיִן בַּיְתָא דִּי־הֲוָא בְנֵה מִקַּדְמַת דְּנָה שְׁנִין שַׂגִיאָן וּמֶלֶךְ לְיִשְׂרָאֵל רַב בְּנָהִי וְשַׁכְלְלֵהּ:	But this *is* the response which they gave us, saying, ‘We *are* the servants of the GOD of heaven and earth, and we are rebuilding the house which was built many years ago when a great king of Israel built it and completed it.	this ← *thus*. response which they gave ← *message they returned*. rebuilding ← *building*. ago ← *from before this*.

Ezra 5:12	לָהֵן מִן־דִּי הַרְגִּזוּ אֲבָהָתַנָא לֶאֱלָהּ שְׁמַיָּא יְהַב הִמּוֹ בִּיַד נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל *כסדיא כַּסְדָּאָה וּבַיְתָה דְנָה** סַתְּרֵהּ וְעַמָּה הַגְלִי לְבָבֶל: ס	But because our fathers provoked the GOD of heaven to anger, he delivered them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, and he tore down this house and deported the people to Babylon.	Chaldean: the *ketiv* can be regarded as a variant form of the *qeré*.
Ezra 5:13	בְּרַם בִּשְׁנַת חֲדָה לְכוֹרֶשׁ מַלְכָּא דִי בָבֶל כּוֹרֶשׁ מַלְכָּא שָׂם טְעֵם בֵּית־אֱלָהָא דְנָה לִבְנֵא:	But in the first year of Cyrus king of Babylon, Cyrus the king issued a decree to build this house of GOD.	
Ezra 5:14	וְאַף מָאנַיָּא דִי־בֵית־אֱלָהָא דִי דַהֲבָה וְכַסְפָּא דִי נְבוּכַדְנֶצַּר הַנְפֵּק מִן־הֵיכְלָא דִי בִירוּשְׁלֶם וְהֵיבֶל הִמּוֹ לְהֵיכְלָא דִי בָבֶל הַנְפֵּק הִמּוֹ כּוֹרֶשׁ מַלְכָּא מִן־הֵיכְלָא דִי בָבֶל וְיִהְיְבוּ לְשֵׁשְׁבַּצַּר שְׁמֵהּ דִּי פֶחָה שָׂמֵהּ:	And also, *as for* the articles of gold and silver of the house of GOD, 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 *a certain* Sheshbazzar by name, whom he had appointed governor,	temple in Babylon *(2x)* ← *temple of Babylon*. --- *a certain* Sheshbazzar by name ← *Sheshbazzar his name*.
Ezra 5:15	וַאֲמַר־לֵהּ	*אלה **אֵל מָאנַיָּא שֵׂא אֵזֶל־אַחֵת הִמּוֹ בְּהֵיכְלָא דִי בִירוּשְׁלֶם וּבֵית אֱלָהָא יִתְבְּנֵא עַל־אַתְרֵהּ: ס	and he said to him, «Take these articles *and* go *and* deposit them in the temple in Jerusalem, and let the house of GOD be built on its site.»	these: the *ketiv* has to be regarded as a variant form of the *qeré*. The word is Hebrew rather than Aramaic.

Ezra 5:16	אֱדַ֨יִן שֵׁשְׁבַּצַּ֜ר דֵּ֣ךְ אֲתָ֗א יְהַ֤ב אֲשַׁיָּא֙ דִּי־בֵ֣ית אֱלָהָ֣א דִּ֔י בִּירוּשְׁלֶ֖ם וּמִן־אֱדַ֑יִן וְעַד־כְּעֶ֣ן מִתְבְּנֵ֔א וְלָ֥א שְׁלִֽם׃	Then this Sheshbazzar came *and* laid the foundations of the house of GOD in Jerusalem, and from then up to now it has been built, but it is not finished.’	but: adversative use of the *vav*.
Ezra 5:17	וּכְעַ֣ן הֵ֗ן עַל־מַלְכָּ֤א טָב֙ יִתְבַּקַּ֣ר בְּבֵית֙ גִּנְזַיָּ֣א דִֽי־מַלְכָּ֔א תַּמָּ֖ה דִּ֑י בְּבָבֶ֣ל הֵ֔ן אִיתַ֗י דִּי־מִן־כּ֙וֹרֶשׁ֙ מַלְכָּ֣א שִׂ֔ים טְעֵ֥ם לְמִבְנֵ֖א בֵּית־אֱלָהָ֣א דֵּ֔ךְ בִּירוּשְׁלֶ֑ם וּרְעֽוּת מַלְכָּ֥א עַל־דְּנָ֖ה יִשְׁלַ֥ח עֲלֵֽינָא׃ ס	So now, if the king approves, let a search be made where the king's treasure house *is* in Babylon, *as to* whether it is *a fact* that a decree was issued by Cyrus the king to build this house of GOD in Jerusalem, and let the king send his wishes to us concerning this *matter*.”	the king approves ← *(it is) good to the king*. wishes ← *wish*.
Ezra 6:1	בֵּאדַ֗יִן דָּרְיָ֤וֶשׁ מַלְכָּא֙ שָׂ֣ם טְעֵ֔ם וּבַקְּר֖וּ	בְּבֵ֣ית סִפְרַיָּ֑א דִּ֥י גִנְזַיָּ֖א מְהַחֲתִ֥ין תַּמָּ֖ה בְּבָבֶֽל׃	Then Darius the king issued a decree, and they searched in the library where they deposit treasures in Babylon.	the library ← *the house of books*.
Ezra 6:2	וְהִשְׁתְּכַ֤ח בְּאַחְמְתָא֙ בְּבִירְתָ֣א דִֽי בְמָדַ֔י מְדִינְתָ֖ה מְגִלָּ֣ה חֲדָ֑ה וְכֵ֥ן־כְּתִ֖יב בְּגַוָּֽהּ דִּכְרוֹנָ֔ה׃ פ	And a scroll was found in Ecbatana, in the fortress which *is* in the province of Media, and this *is what* was written on it – a memorandum – :	a scroll ← *one scroll*. Ecbatana ← *Achmetha*, as AV, but we use the modern name. this *is what* ← *thus*. on it ← *in it*.

Ezra 6:3	בִּשְׁנַ֣ת חַדָּ֗ה לְכ֙וֹרֶשׁ מַלְכָּ֔א כּ֥וֹרֶשׁ מַלְכָּ֖א שָׂ֑ם טְעֵ֣ם בֵּית־אֱלָהָ֗א בִּֽירוּשְׁלֶם֮ בַּיְתָא֒ יִתְבְּנֵ֣א אֲתַר֮ דִּֽי־דָבְחִ֣ין דִּבְחִ֔ין וְאֶשּׁוֹהִ֖י מְסוֹבְלִ֑ין רוּמֵ֣הּ אַמִּ֔ין שִׁתִּ֖ין פְּתָיֵ֣הּ אַמִּ֑ין שִׁתִּֽין׃	“In the first year of Cyrus the king, Cyrus the king issued a decree. *Regarding* the house of GOD in Jerusalem, let the house be built *as* a place where sacrifices are offered. Now its foundations are load-bearing; its height *is* sixty cubits and its breadth *is* sixty cubits,	Cyrus the king ... Cyrus the king: otiose, but it is not necessarily inelegant in Aramaic. Compare Gen 12:5. sacrifices are offered ← *they sacrifice sacrifices*. Avoidance of the passive. cubit *(2x)*: about 18 inches or 45 cm.
Ezra 6:4	נִדְבָּכִ֣ין דִּֽי־אֶ֗בֶן גְּלָל֙ תְּלָתָ֔א וְנִדְבָּ֥ךְ דִּֽי־אָ֖ע חַדַּ֑ת וְנִפְקָתָ֣א מִן־בֵּ֔ית מַלְכָּ֖א תִּתְיְהֵֽב׃	with three storeys of hewn stone and one storey of wood. And let the expenses be paid from the king's house.	storeys ... storey ← *layers ... layer*. paid ← *given*. house: i.e. *resources*.
Ezra 6:5	וְאַ֗ף מָאנֵ֤י בֵית־אֱלָהָא֙ דִּֽי דַהֲבָ֣ה וְכַסְפָּא֔ דִּֽי נְבוּכַדְנֶצַּ֗ר הַנְפֵּ֛ק מִן־הֵיכְלָ֥א דִֽי־בִירוּשְׁלֶ֖ם וְהֵיבֵ֣ל לְבָבֶ֑ל יְהֵתִיבוּן וְיִתְהַדּ֙וּ֙ לְהֵיכְלָ֔א דִּֽי־בִירוּשְׁלֶ֖ם לְאַתְרֵ֑הּ וְתַחֵ֥ת בְּבֵֽית אֱלָהָ֖א׃ ס	And also, *as for* the articles of gold and silver of the house of GOD which Nebuchadnezzar took out of the temple in Jerusalem and brought to Babylon, let them be returned and let them go to the temple in Jerusalem, to their *rightful* place, and deposit *them* in the house of GOD.”	let them be returned ← *let them return*, transitive, i.e. *let them return (them)*. let them go ← *let it go*. their *rightful* place ← *its (rightful) place*.
Ezra 6:6	כְּעַ֨ן תַּתְּנַ֜י פַּחַ֣ת עֲבַר־נַהֲרָ֗ה שְׁתַ֤ר בוֹזְנַי֙ וּכְנָוָתְהוֹן֙ אַפַּרְסְכָ֣יֵא דִֽי בַּעֲבַ֔ר נַהֲרָ֖ה רַחִיקִ֣ין הֲוֹ֑וּ מִן־תַּמָּֽה׃	*Darius wrote*, “So Tattenai, governor of *the region on* the far side of the river, *and* Shethar-Bozenai and your associates, the magistrates *who are* on the far side of the river, stay away from there.	Shethar-Bozenai: see Ezra 5:3. your associates ← *their associates* (inappropriate in English after a vocative). stay away ← *be distant*.

Ezra 6:7	שְׁבֻקוּ לַעֲבִידַת בֵּית־אֱלָהָא דְּךְ פַּחַת יְהוּדָיֵאׂ וּלְשָׁבֵי יְהוּדָיֵא בֵּית־אֱלָהָא דְּךְ יִבְנוֹן עַל־אַתְרֵהּ׃	Leave the work on this house of GOD alone; let the governor of the Jews and of the elders of the Jews build this house of GOD on its site.	work on ← *work of*.
Ezra 6:8	וּמִנִּי שִׂים טְעֵם לְמָא דִּי־תַעְבְּדוּן עִם־שָׁבֵי יְהוּדָיֵאׂ אִלֵּךְ לְמִבְנֵא בֵּית־אֱלָהָא דְּךְ וּמִנְכְסֵי מַלְכָּא דִּי מִדַּתׂ עֲבַר נַהֲרָה אָסְפַּרְנָא נְפַקְתָּא תֶּהֱוֵא מְתְיַהֲבָא לְגֻבְרַיָּא אִלֵּךְ דִּי־לָא לְבַטָּלָא׃	And a decree is *hereby* issued by me as to what you shall do with these elders of the Jews – regarding the building of this house of GOD – that from the king's resources *which are from* the tax on *the region* on the far side of the river, the expenses of these men shall be rigorously paid *and* that *they* are not to be hindered.	the building: gerundial use of the infinitive. resources ← *property*. paid ← *given*. not to be hindered ← *they (i.e. people) are not to hinder*. Avoidance of the passive.
Ezra 6:9	וּמָה חַשְׁחָן וּבְנֵי תוֹרִין וְדִכְרִין וְאִמְּרִין ׀ לַעֲלָוָן ׀ לֵאֱלָהּ שְׁמַיָּא חִנְטִּין מְלַח ׀ חֲמַר וּמְשַׁח כְּמֵאמַר כָּהֲנַיָּא דִּי־בִירוּשְׁלֶמ לֶהֱוֵא מְתְיְהֵב לְהֹם יוֹם ׀ בְּיוֹם דִּי־לָא שָׁלּוּ׃	And let whatever *they* need – bull-calves and rams and lambs for burnt offerings to the GOD of heaven, wheat, salt, wine and oil, according to the specification of the priests of Jerusalem – be given to them on a daily basis without fail,	*they* need: *peal* participle feminine plural, *the being-needful (things are)*. specification ← *saying* ← *to say*, or a noun, *edict*. on a daily basis ← *day on day*.
Ezra 6:10	דִּי־לֶהֱוֹן מְהַקְרְבִין נִיחוֹחִין לֵאֱלָהּ שְׁמַיָּא וּמְצַלַּיִן לְחַיֵּי מַלְכָּא וּבְנוֹהִי׃	so that they may offer sweet fragrances to the GOD of heaven and pray for the life of the king and his sons.	

Ezra 6:11	וּמִנִּי שִׂים טְעֵם דִּי כָל־אֱנָשׁ דִּי יְהַשְׁנֵא פִּתְגָמָא דְנָה יִתְנְסַח אָע מִן־בֵּיתֵהּ וּזְקִיף יִתְמְחֵא עֲלֹהִי וּבֵיתֵהּ נְוָלוּ יִתְעֲבֵד עַל־דְּנָה:	And a decree is *hereby* issued by me that *as for* any man who changes this pronouncement, the wood be torn out of his house, and let him be vertically affixed to it, and let his house be made a dung heap for this.	any ← *every*. be vertically affixed ← *be set upright affixed*.
Ezra 6:12	וֵאלָהָּא דִּי שַׁכִּן שְׁמֵהּ תַּמָּה יְמַגַּר כָּל־מֶלֶךְ וְעַמ דִּי | יִשְׁלַח יְדֵהּ לְהַשְׁנָיָה לְחַבָּלָה בֵּית־אֱלָהָא דֵךְ דִּי בִירוּשְׁלֶם אֲנָה דָרְיָוֶשׁ שָׂמֶת טְעֵם אָסְפַּרְנָא יִתְעֲבֵד: פ	And may the G O D who causes his name to dwell there overthrow any king or people who stretches out his hand to change *or* damage this house of G O D which *is* in Jerusalem. I, Darius, have issued a decree; let it be carried out diligently.”	any ← *every*.
Ezra 6:13	אֱדַיִן תַּתְּנַי פַּחַת עֲבַר־נַהֲרָה שְׁתַר בּוֹזְנַי וּכְנָוָתְהוֹן לָקֳבֵל דִּי־שְׁלַח דָּרְיָוֶשׁ מַלְכָּא כְּנֶמָא אָסְפַּרְנָא עֲבַדוּ:	At this Tattenai the governor of *the region* on the far side of the river, Shethar-Bozenai, and their associates, pursuant to Darius the king sending this, carried *it* out diligently.	At this ← *Then*. Shethar-Bozenai: see Ezra 5:3. this: see Ezra 4:8 *(accordingly)*.
Ezra 6:14	וְשָׂבֵי יְהוּדָיֵא בָּנִין וּמַצְלְחִין בִּנְבוּאַת חַגַּי נביאה **נְבִיָּא וּזְכַרְיָה* בַּר־עִדּוֹא וּבְנוֹ וְשַׁכְלִלוּ מִן־טַעֲם אֱלָהּ יִשְׂרָאֵל וּמִטְעֵם כֹּורֶשׁ וְדָרְיָוֶשׁ וְאַרְתַּחְשַׁשְׂתְּא מֶלֶךְ פָּרָס:	And the elders of the Jews built and made good progress with the prophecy of Haggai the prophet and Zechariah the son of Iddo *being fulfilled*, and they built and completed *it*, by the decree of the G O D of Israel, and by the decree of Cyrus and Darius, and Artaxerxes king of Persia.	the prophet: the *ketiv* can be regarded as a variant form of the *qeré*. made good progress ← *succeeded*. The good progress could be because of ongoing prophesying.

Ezra 6:15	וְשֵׁיצִיאׇ בַּיְתָּה דְנָה עַד יוֹם תְּלָתָה לִירַח אֲדָר דִּי־הִיא שְׁנַת־שֵׁת לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא: פ	This house was completed on the third day of the month of Adar, and it *was* in the sixth year of the reign of Darius the king.	was completed: [BDB] admits a passive sense. on ← *up to*. Adar: the twelfth month of the sacred calendar. See Ezra 6:19 for what happens in the next month.
Ezra 6:16	וַעֲבַדוּ בְנֵי־יִשְׂרָאֵל כָּהֲנַיָּא וְלֵוָיֵא וּשְׁאָר בְּנֵי־גָלוּתָא חֲנֻכַּת בֵּית־אֱלָהָא דְנָה בְּחֶדְוָה:	And the sons of Israel – the priests and the Levites and the rest of the deportees – celebrated the dedication of this house of G O D with joy.	deportees ← *sons of exile*. celebrated ← *did*.
Ezra 6:17	וְהַקְרִבוּ לַחֲנֻכַּת בֵּית־אֱלָהָא דְנָה תּוֹרִין מְאָה דִּכְרִין מָאתַיִן אִמְּרִין אַרְבַּע מְאָה וּצְפִירֵי עִזִּין *לחטיא לְחַטָּאָה** עַל־כָּל־יִשְׂרָאֵל תְּרֵי־עֲשַׂר לְמִנְיַן שִׁבְטֵי 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 *qeré* as a *pael* infinitive; the *ketiv* as חַטָּאָיָא, for חַטָּאַיָּא; see [MJ].
Ezra 6:18	וְהַקִימוּ כָּהֲנַיָּא בִּפְלֻגְתְּהוֹן וְלֵוָיֵא בְּמַחְלְקָתְהוֹן עַל־עֲבִידַת אֱלָהָא דִּי בִירוּשְׁלֶם כִּכְתָב סְפַר מֹשֶׁה: פ	And the priests were appointed in their sections, and Levites in their divisions, for G O D's work in Jerusalem, according to the stipulation in the book of Moses.	the priests were appointed ← *they appointed the priests*. Avoidance of the passive. stipulation ← *writing*.
Ezra 6:19	וַיַּעֲשׂוּ בְנֵי־הַגּוֹלָה אֶת־הַפֶּסַח בְּאַרְבְּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן:	And the deportees celebrated the Passover on the fourteenth *day* of the first month.	The text reverts to Hebrew until Ezra 7:12. deportees ← *sons of deportation*. celebrated ← *did*.

Ezra 6:20	כִּי הִטַּהֲרוּ הַכֹּהֲנִים וְהַלְוִיִּם כְּאֶחָד כֻּלָּם טְהוֹרִים וַיִּשְׁחֲטוּ הַפֶּסַח לְכָל־בְּנֵי הַגּוֹלָה וְלַאֲחֵיהֶם הַכֹּהֲנִים וְלָהֶם:	So the priests and the Levites purified themselves as a unity – all of them *were* pure, and they slaughtered the Passover *lamb* for all the deportees and for their brothers the priests and for themselves.	deportees ← *sons of deportation*.
Ezra 6:21	וַיֹּאכְלוּ בְּנֵי־יִשְׂרָאֵל הַשָּׁבִים מֵהַגּוֹלָה וְכֹל הַנִּבְדָּל מִטֻּמְאַת גּוֹיֵי־הָאָרֶץ אֲלֵהֶם לִדְרֹשׁ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	And the sons of Israel who had returned from the deportation ate, as *did* all who had set themselves aside from the uncleanness of the nations of the earth *and had come* to them, in seeking the LORD God of Israel.	in seeking: gerundial use of the infinitive.
Ezra 6:22	וַיַּעֲשׂוּ חַג־הַמַּצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה כִּי | שִׂמְּחָם יְהוָה וְהֵסֵּב לֵב מֶלֶךְ־אַשּׁוּר עֲלֵיהֶם לְחַזֵּק יְדֵיהֶם בִּמְלֶאכֶת בֵּית־הָאֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל: פ	And they celebrated the Festival of the Unleavened Bread for seven days with joy, for the LORD had given them joy, and he had turned the heart of the king of Assyria towards them, in empowering them in the work of the house of God – the God of Israel.	celebrated ← *did*. in empowering them ← *to strengthen their hands*. Gerundial use of the infinitive.
Ezra 7:1	וְאַחַר הַדְּבָרִים הָאֵלֶּה בְּמַלְכוּת אַרְתַּחְשַׁסְתְּא מֶלֶךְ־פָּרָס עֶזְרָא בֶּן־שְׂרָיָה בֶּן־עֲזַרְיָה בֶּן־חִלְקִיָּה:	And after these things, in the reign of Artaxerxes king of Persia, *came* Ezra, the son of Seraiah, the son of Azariah, the son of Hilkiah,	
Ezra 7:2	בֶּן־שַׁלּוּם בֶּן־צָדוֹק בֶּן־אֲחִיטוּב:	the son of Shallum, the son of Zadok, the son of Ahitub,	
Ezra 7:3	בֶּן־אֲמַרְיָה בֶּן־עֲזַרְיָה בֶּן־מְרָיוֹת:	the son of Amariah, the son of Azariah, the son of Meraioth,	
Ezra 7:4	בֶּן־זַרְחְיָה בֶּן־עֻזִּי בֶּן־בֻּקִּי:	the son of Zerahiah, the son of Uzzi, the son of Bukki,	

Ezra 7:5	בֶּן־אֲבִישׁוּעַ בֶּן־פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן הָרֹאשׁ׃	the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the head priest.	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23.
Ezra 7:6	הוּא עֶזְרָא עָלָה מִבָּבֶל וְהוּא־סֹפֵר מָהִיר בְּתוֹרַת מֹשֶׁה אֲשֶׁר־נָתַן יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּתֶּן־לוֹ הַמֶּלֶךְ כְּיַד־יְהוָה אֱלֹהָיו עָלָיו כֹּל בַּקָּשָׁתוֹ׃ פ	This Ezra came up from Babylon, and he *was* a scribe astute in the law of Moses, whom the LORD God of Israel had appointed, and to whom the king had granted every request of his, according to the hand of the LORD his God on him.	astute ← *quick (witted)*. whom ... appointed: or *which ... gave*.
Ezra 7:7	וַיַּעֲלוּ מִבְּנֵי־יִשְׂרָאֵל וּמִן־הַכֹּהֲנִים וְהַלְוִיִּם וְהַמְשֹׁרְרִים וְהַשֹּׁעֲרִים וְהַנְּתִינִים אֶל־יְרוּשָׁלִַם בִּשְׁנַת־שֶׁבַע לְאַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ׃	And in the seventh year of Artaxerxes the king, *some* of the sons of Israel and *some* priests and Levites went up to Jerusalem, as *did* the singers and the gatekeepers and the temple-servants.	
Ezra 7:8	וַיָּבֹא יְרוּשָׁלִַם בַּחֹדֶשׁ הַחֲמִישִׁי הִיא שְׁנַת הַשְּׁבִיעִית לַמֶּלֶךְ׃	And he came *to* Jerusalem in the fifth month, *and* it *was in* the king's seventh year.	
Ezra 7:9	כִּי בְּאֶחָד לַחֹדֶשׁ הָרִאשׁוֹן הוּא יְסַד הַמַּעֲלָה מִבָּבֶל וּבְאֶחָד לַחֹדֶשׁ הַחֲמִישִׁי בָּא אֶל־יְרוּשָׁלִַם כְּיַד־אֱלֹהָיו הַטּוֹבָה עָלָיו׃	For *it was* on the first *day* of the first month *that* the start of the coming *back* up from Babylon *took place*, and on the first *day* of the fifth month he arrived in Jerusalem, with the good hand of his God on him.	with ← *according to*.
Ezra 7:10	כִּי עֶזְרָא הֵכִין לְבָבוֹ לִדְרוֹשׁ אֶת־תּוֹרַת יְהוָה וְלַעֲשׂוֹת וּלְלַמֵּד בְּיִשְׂרָאֵל חֹק וּמִשְׁפָּט׃ ס	For Ezra had resolved to seek the law of the LORD, and to observe *it*, and to teach statute and judgment in Israel.	resolved ← *prepared his heart*. observe ← *do*.

Ezra 7:11	וְזֵה ׀ פַּרְשֶׁגֶן הַנִּשְׁתְּוָן אֲשֶׁר נָתַן הַמֶּלֶךְ אַרְתַּחְשַׁסְתְּא לְעֶזְרָא הַכֹּהֵן הַסֹּפֵר סֹפֵר דִּבְרֵי מִצְוֹת־יְהוָה וְחֻקָּיו עַל־יִשְׂרָאֵל׃ פ	And this *is* a transcript of the communiqué which King Artaxerxes gave to Ezra the priest *and* scribe – the scribe of the words of the LORD's commandments, and his statutes *imposed* on Israel:	
Ezra 7:12	אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַּיָּא לְעֶזְרָא כָּהֲנָא סָפַר דָּתָא דִּי־אֱלָהּ שְׁמַיָּא גְּמִיר וּכְעֶנֶת׃	"*From* Artaxerxes, king of kings, to Ezra the priest, scribe in the law of the GOD of heaven, greetings etcetera.	Ezra 7:12 - 7:26 is in Aramaic. greetings ← *completely*, indicating a full complement of formalities.
Ezra 7:13	מִנִּי שִׂים טְעֵם דִּי כָל־מְתְנַדַּב בְּמַלְכוּתִי מִן־עַמָּה יִשְׂרָאֵל וְכָהֲנוֹהִי וְלֵוָיֵא לְמֵהָךְ לִירוּשְׁלֶם עִמָּךְ יְהָךְ׃	A decree is *hereby* 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 ← *and*.
Ezra 7:14	כָּל־קֳבֵל דִּי מִן־קֳדָם מַלְכָּא וְשִׁבְעַת יָעֲטֹהִי שְׁלִיחַ לְבַקָּרָא עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת אֱלָהֲךְ דִּי בִידָךְ׃	it *being* so that *you* are sent from the king and his seven advisers to carry out investigations concerning Judah and Jerusalem in the law of your GOD, which *is* in your hand,	
Ezra 7:15	וּלְהֵיבָלָה כְּסַף וּדְהַב דִּי־מַלְכָּא וְיָעֲטוֹהִי הִתְנַדַּבוּ לֶאֱלָהּ יִשְׂרָאֵל דִּי בִירוּשְׁלֶם מִשְׁכְּנֵהּ׃	and to take the silver and gold which the king and his advisers have voluntarily given to the GOD of Israel, whose abode *is* in Jerusalem,	take ← *bring*.
Ezra 7:16	וְכֹל כְּסַף וּדְהַב דִּי תְהַשְׁכַּח בְּכֹל מְדִינַת בָּבֶל עִם הִתְנַדְּבוּת עַמָּא וְכָהֲנַיָּא מִתְנַדְּבִין לְבֵית אֱלָהֲהֹם דִּי בִירוּשְׁלֶם׃	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 GOD in Jerusalem.	given by the free will ← *with giving voluntarily*.

Ezra 7:17	כָּל־קֳבֵל דְּנָהּ אָסְפַּרְנָא תְקַנָּא בְכַסְפָּא דְנָה תּוֹרִין | דִּכְרִין אִמְּרִין וּמִנְחָתְהוֹן וְנִסְכֵּיהוֹן וּתְקָרֵב הִמּוֹ עַל־מַדְבְּחָה דִּי בֵית אֱלָהֲכֹם דִּי בִירוּשְׁלֶם׃	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 *עלִיךְ **עֲלָךְ וְעַל־*אחיך **אֲחָךְ יִיטַב בִּשְׁאָר כַּסְפָּא וְדַהֲבָה לְמֶעְבַּד כִּרְעוּת אֱלָהֲכֹם תַּעַבְדוּן׃	And whatever seems right to you and your {K: brothers} [Q: brother] to do with the rest of the silver and gold, do according to the *good* pleasure of your G O D.	to you: the *ketiv* could be regarded as *scriptio defectiva* spelling of the *qeré*. *You* is singular in both cases. do according ... your G O D: second person plural.
Ezra 7:19	וּמָאנַיָּא דִּי־מְתִיהַבִין לָךְ לְפֻלְחַן בֵּית אֱלָהֲךְ הַשְׁלֵם קֳדָם אֱלָהּ יְרוּשְׁלֶם׃	And restore in the presence of the G O D of Jerusalem the articles which are given to you for worship *in* the house of your G O D.	in the presence of ← *before*.
Ezra 7:20	וּשְׁאָר חַשְׁחוּת בֵּית אֱלָהֲךְ דִּי יִפֶּל־לָךְ לְמִנְתַּן תִּנְתַּן מִן־בֵּית גִּנְזֵי מַלְכָּא׃	And pay for the remaining needs of the house of your G O D which you incur as expenses from the king's treasury.	pay ← *give*. you incur as expenses ← *fall to you to give*.
Ezra 7:21	וְאֲנִי אֲנָה אַרְתַּחְשַׁסְתְּא מַלְכָּא שִׂים טְעֵם לְכֹל גִּזְבְּרַיָּא דִּי בַּעֲבַר נַהֲרָה דִּי כָל־דִּי יִשְׁאֲלִנְכוֹן עֶזְרָא כָּהֲנָה סָפַר דָּתָא דִּי־אֱלָהּ שְׁמַיָּא אָסְפַּרְנָא יִתְעֲבֵד׃	And a decree is hereby issued by me, Artaxerxes the king, to all treasurers of *the region* on the far side of the river, that whatever Ezra – the priest, the scribe of the law of the G O D of heaven – asks of you, it be done forthwith,	forthwith: or *diligently, precisely*.

Ezra 7:22	עַד־כִּסַּף ׀ כַּכִּרִּין מְאָה וְעַד־חִנְטִין כֹּרִין מְאָה וְעַד־חֲמַר בַּתִּין מְאָה וְעַד־בַּתִּין מְשַׁח מְאָה וּמִלַּח דִּי־לָא כְתָב׃	up to one hundred talents *of* silver, and up to one hundred cors of wheat, and up to one hundred baths of wine, and up to one hundred baths of oil, and salt without bookkeeping.	talents: see Ex 25:39. cor: about 60 imperial gallons or 270 litres. bath *(2x)*: about 6 imperial gallons or 27 litres.
Ezra 7:23	כָּל־דִּי מִן־טַעַם אֱלָהּ שְׁמַיָּא יִתְעֲבֵד אַדְרַזְדָּא לְבֵית אֱלָהּ שְׁמַיָּא דִּי־לְמָה לֶהֱוֵא קְצַף עַל־מַלְכוּת מַלְכָּא וּבְנוֹהִי׃	Let everything which *is* by decree of the GOD of heaven be done diligently for the house of the GOD of heaven lest anger come upon the kingdom of the king or his sons.	lest ← *so why*. [FR] §86 gives *lest*. come ← *be*, *become* [BDB].
Ezra 7:24	וּלְכֻם מְהוֹדְעִין דִּי כָל־כָּהֲנַיָּא וְלֵוָיֵא זַמָּרַיָּא תָּרָעַיָּא נְתִינַיָּא וּפָלְחֵי בֵּית אֱלָהָא דְּנָה מִנְדָּה בְלוֹ וְהַלָּךְ לָא שַׁלִּיט לְמִרְמֵא עֲלֵיהֹם׃	And *we* make it known to you that *for* all the priests and the Levites and the singers and the gatekeepers and the temple-servants and the worshippers in this house of GOD, *it is* not authorized to impose the levy of tax and excise on them.	worshippers in ← *worshippers of*.
Ezra 7:25	וְאַנְתְּ עֶזְרָא כְּחָכְמַת אֱלָהָךְ דִּי־בִידָךְ מָנֵי שָׁפְטִין וְדַיָּנִין דִּי־לֶהֱוֵן דאנין **דָּאיְנִין* לְכָל־עַמָּה דִּי בַעֲבַר נַהֲרָה לְכָל־יְדְעֵי דָתֵי אֱלָהָךְ וְדִי לָא יָדַע תְּהוֹדְעוּן׃	And you, Ezra, in accordance with the wisdom of your GOD, which *is* in your hand, appoint judges and magistrates who will judge all the people on the far side of the river – all those who know the laws of your GOD. And teach *those* who do not know *them*.	judge ← *be judging*. The *ketiv* has to be regarded as a variant form of the *qeré*. appoint ... teach: plural.

Ezra 7:26	וְכָל־דִּי־לָאׇ לֶהֱוֵא עָבֵד דָּתָא דִּי־אֱלָהָךְ וְדָתָא דִּי מַלְכָּא אָסְפַּרְנָא דִּינָּה לֶהֱוֵא מִתְעֲבֵד מִנֵּהּ הֵן לְמוֹתְ הֵן *לשרשו לִשְׁרֹשִׁי הֵן־לַעֲנָשׁ** נִכְסִין וְלֶאֱסוּרִין: פ	And *as for* anyone who does not observe the law of your GOD and the law of the king, let justice be rigorously done with him, whether death or exile or confiscation of property or imprisonment.”	exile: or, with [FR], *corporal punishment*. [BDB], [ST], *banishment*. [AnLx], *rooting out*. The *ketiv* has to be regarded as a variant form of the *qeré*. anyone ← *everyone*.
Ezra 7:27	בָּרִוּךְ יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ אֲשֶׁר נָתַן כָּזֹאת בְּלֵב הַמֶּלֶךְ לְפָאֵר אֶת־בֵּית יְהוָה אֲשֶׁר בִּירוּשָׁלִָם:	Blessed *be* the LORD God of our fathers who put this in the heart of the king, to adorn the house of the LORD which *is* in Jerusalem.	The text reverts to Hebrew at this verse. this ← *such as this*.
Ezra 7:28	וְעָלַי הִטָּה־חֶסֶד לִפְנֵי הַמֶּלֶךְ וְיוֹעֲצָיו וּלְכָל־שָׂרֵי הַמֶּלֶךְ הַגִּבֹּרִים וַאֲנִי הִתְחַזַּקְתִּי כְּיַד־יְהוָה אֱלֹהַי עָלַי וָאֶקְבְּצָה מִיִּשְׂרָאֵל רָאשִׁים לַעֲלוֹת עִמִּי: פ	And he showed me kindness in the presence of the king and his advisers, and all the king's valiant commanders, and I was strengthened according to the hand of the LORD my God on me, and I gathered head *men* from Israel to go up with me.	showed me kindness ← *inclined kindness over me*.
Ezra 8:1	וְאֵלֶּה רָאשֵׁי אֲבֹתֵיהֶם וְהִתְיַחֲשָׂם הָעֹלִים עִמִּי בְּמַלְכוּת אַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ מִבָּבֶל: ס	Now these *are* their paternal heads and the registration by genealogy of those who went up with me from Babylon in the reign of Artaxerxes the king:	
Ezra 8:2	מִבְּנֵי פִינְחָסְ גֵּרְשֹׁם ס מִבְּנֵי אִיתָמָר דָּנִיֵּאל ס מִבְּנֵי דָוִיד חַטּוּשׁ: ס	of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush;	Phinehas: see Ex 6:25.

Ezra 8:3	מִבְּנֵי שְׁכַנְיָה ס מִבְּנֵי פַּרְעֹשׁ זְכַרְיָה וְעִמּוֹ הִתְיַחֵשׂ לִזְכָרִים מֵאָה וַחֲמִשִּׁים: ס	of the sons of Shechaniah, of the sons of Parosh, Zechariah, and with him one hundred and fifty males were registered by genealogy;	Parosh: AV= *Pharosh*, the lenited form (*ph* for *p*).
Ezra 8:4	מִבְּנֵי פַּחַת מוֹאָב אֶלְיְהוֹעֵינַי בֶּן־זַרְחְיָה וְעִמּוֹ מָאתַיִם הַזְּכָרִים: ס	of the sons of Pahath-Moab, Eliehoenai the son of Zerahiah, and with him two hundred males;	of the sons of: i.e. *in the line of*, here and in subsequent verses. Eliehoenai: AV= *Elihoenai*. We distinguish it from *Elioenai*. Both have a consonantal *yod*.
Ezra 8:5	מִבְּנֵי שְׁכַנְיָה בֶּן־יַחֲזִיאֵל וְעִמּוֹ שְׁלֹשׁ מֵאוֹת הַזְּכָרִים: ס	of the sons of Shechaniah, the son of Jahaziel, and with him three hundred males;	
Ezra 8:6	וּמִבְּנֵי עָדִין עֶבֶד בֶּן־יוֹנָתָן וְעִמּוֹ חֲמִשִּׁים הַזְּכָרִים: ס	and of the sons of Adin, Ebed the son of Jonathan, and with him fifty males;	
Ezra 8:7	וּמִבְּנֵי עֵילָם יְשַׁעְיָה בֶּן־עֲתַלְיָה וְעִמּוֹ שִׁבְעִים הַזְּכָרִים: ס	and of the sons of Elam, Isaiah the son of Athaliah, and with him seventy males;	Isaiah: AV= *Jeshaiah* here.
Ezra 8:8	וּמִבְּנֵי שְׁפַטְיָה זְבַדְיָה בֶּן־מִיכָאֵל וְעִמּוֹ שִׁמֹנִים הַזְּכָרִים: ס	and of the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty males;	
Ezra 8:9	מִבְּנֵי יוֹאָב עֹבַדְיָה בֶּן־יְחִיאֵל וְעִמּוֹ מָאתַיִם וּשְׁמֹנָה עָשָׂר הַזְּכָרִים: ס	and of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males;	
Ezra 8:10	וּמִבְּנֵי שְׁלוֹמִית בֶּן־יוֹסִפְיָה וְעִמּוֹ מֵאָה וְשִׁשִּׁים הַזְּכָרִים: ס	and of the sons of Shelomith, the son of Josiphiah, and with him one hundred and sixty males;	

Ezra 8:11	וּמִבְּנֵי בֵּבַי זְכַרְיָה בֶּן־בֵּבָי וְעִמּוֹ עֶשְׂרִים וּשְׁמֹנָה הַזְּכָרִים: ס	and of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight males;	
Ezra 8:12	וּמִבְּנֵי עַזְגָּד יוֹחָנָן בֶּן־הַקָּטָן וְעִמּוֹ מֵאָה וַעֲשָׂרָה הַזְּכָרִים: ס	and of the sons of Azgad, Johanan the son of Hakkatan, and with him one hundred and ten males;	
Ezra 8:13	וּמִבְּנֵי אֲדֹנִיקָם אַחֲרֹנִים וְאֵלֶּה שְׁמוֹתָם אֱלִיפֶלֶט יְעִיאֵל וּשְׁמַעְיָה וְעִמָּהֶם שִׁשִּׁים הַזְּכָרִים: ס	and of the last sons of Adonikam – these *are* their names – Eliphelet, Jeiel and Shemaiah, and with them sixty males;	
Ezra 8:14	וּמִבְּנֵי בִגְוַי עוּתַי *וזבוד וְזַכּוּר וְעִמָּו שִׁבְעִים** הַזְּכָרִים: פ	and of the sons of Bigvai, Uthai and {Q: Zaccur} [K: Zabbud], and with seventy males.	with them ← *with him*.
Ezra 8:15	וָאֶקְבְּצֵם אֶל־הַנָּהָר הַבָּא אֶל־אַהֲוָא וַנַּחֲנֶה שָׁם יָמִים שְׁלֹשָׁה וָאֶבְינָה בָעָם וּבַכֹּהֲנִים וּמִבְּנֵי לֵוִי לֹא־מָצָאתִי שָׁם:	And I gathered them at the river which goes to Ahava, where we encamped for three days, and I took stock of the people and of the priests, and I did not find *any* sons of Levi there.	took stock of ← *discerned among*.
Ezra 8:16	וָאֶשְׁלְחָה לֶאֱלִיעֶזֶר לַאֲרִיאֵל לְשֶׁמַעְיָה וּלְאֶלְנָתָן וּלְיָרִיב וּלְאֶלְנָתָן וּלְנָתָן וּלְזְכַרְיָה וְלִמְשֻׁלָּם רָאשִׁים וּלְיוֹיָרִיב וּלְאֶלְנָתָן מְבִינִים:	So I sent for Eliezer, Ariel, Shemaiah and Elnathan and Jarib and Elnathan and Nathan and Zechariah and Meshullam – head *men* – and for Joiarib and Elnathan – intelligent *men*.	

Ezra 8:17	*ואוצאה **וָאֲצַוֶּה אוֹתָם עַל־אִדּוֹ הָרֹאשׁ בְּכָסְפְיָא הַמָּקוֹם וְאָשִׂימָה בְּפִיהֶם דְּבָרִים לְדַבֵּר אֶל־אִדּוֹ אָחִיו הנתונים **הַנְּתִינִים* בְּכָסְפְיָא הַמָּקוֹם לְהָבִיא־לָנוּ מְשָׁרְתִים לְבֵית אֱלֹהֵינוּ:	And {K: I sent them out} [Q: I ordered them *to go*] to Iddo the head *man* in Casiphia-the-Resort, and I put words in their mouth to say to Iddo *and* his brother, the temple-servants in Casiphia-the-Resort, to bring us servants for the house of our God.	temple-servants: the *ketiv* has to be regarded as a variant form of the *qeré*. --- brother: AV differs *(brethren)*. --- Resort *(2x)* ← *Place*.
Ezra 8:18	וַיָּבִיאוּ לָנוּ כְּיַד־אֱלֹהֵינוּ הַטּוֹבָה עָלֵינוּ אִישׁ שֵׂכֶל מִבְּנֵי מַחְלִי בֶּן־לֵוִי בֶּן־יִשְׂרָאֵל וְשֵׁרֵבְיָה וּבָנָיו וְאֶחָיו שְׁמֹנָה עָשָׂר:	And with the good care of our God over us, they brought us a sensible man, *one* of the sons of Mahli the son of Levi the son of Israel, and Sherebiah and his sons and his brothers – eighteen *of them*,	with the good care ← *as the good hand*.
Ezra 8:19	וְאֶת־חֲשַׁבְיָה וְאִתּוֹ יְשַׁעְיָה מִבְּנֵי מְרָרִי אָחָיו וּבְנֵיהֶם עֶשְׂרִים: ס	and Hashabiah, and with him Isaiah *one* of the sons of Merari, his brothers and their sons – twenty *of them*,	Isaiah: AV= *Jeshaiah* here.
Ezra 8:20	וּמִן־הַנְּתִינִים שֶׁנָּתַן דָּוִיד וְהַשָּׂרִים לַעֲבֹדַת הַלְוִיִּם נְתִינִים מָאתַיִם וְעֶשְׂרִים כֻּלָּם נִקְבוּ בְשֵׁמוֹת:	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 *their* names.	
Ezra 8:21	וָאֶקְרָא שָׁם צוֹם עַל־הַנָּהָר אַהָוָא לְהִתְעַנּוֹת לִפְנֵי אֱלֹהֵינוּ לְבַקֵּשׁ מִמֶּנּוּ דֶּרֶךְ יְשָׁרָה לָנוּ וּלְטַפֵּנוּ וּלְכָל־רְכוּשֵׁנוּ:	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 that belong to us.	that belong to us ← *our property*, presumably referring to servants.

Ezra 8:22	כִּי בֹשְׁתִּי לִשְׁאֹול מִן־הַמֶּלֶךְ חַיִל וּפָרָשִׁים לְעָזְרֵנוּ מֵאוֹיֵב בַּדָּרֶךְ כִּי־אָמַרְנוּ לַמֶּלֶךְ לֵאמֹר יַד־אֱלֹהֵינוּ עַל־כָּל־מְבַקְשָׁיו לְטוֹבָה וְעֻזּוֹ וְאַפּוֹ עַל כָּל־עֹזְבָיו׃	For I was ashamed to ask for soldiers and horsemen from the king to help *protect* us from an enemy on the way, for we had spoken to the king and said, “The hand of our God *is* favourably on all who seek him, but his vehemence and anger *are* on all who desert him.”	
Ezra 8:23	וַנָּצוּמָה וַנְּבַקְּשָׁה מֵאֱלֹהֵינוּ עַל־זֹאת וַיֵּעָתֶר לָנוּ׃	So we fasted and asked our God about this, and he was entreated by us.	
Ezra 8:24	וָאַבְדִּילָה מִשָּׂרֵי הַכֹּהֲנִים שְׁנֵים עָשָׂר לְשֵׁרֵבְיָה חֲשַׁבְיָה וְעִמָּהֶם מֵאֲחֵיהֶם עֲשָׂרָה׃	Then I separated twelve of the high-ranking priests, Sherebiah, Hashabiah and ten of their brothers with them.	
Ezra 8:25	*ואשקולה **וָאֶשְׁקְלָה לָהֶם אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב וְאֶת־הַכֵּלִים תְּרוּמַת בֵּית־אֱלֹהֵינוּ הַהֵרִימוּ הַמֶּלֶךְ וְיוֹעָצָיו וְשָׂרָיו וְכָל־יִשְׂרָאֵל הַנִּמְצָאִים׃	And I weighed out to them the silver and the gold and the articles – the gifts for the house of our God which the king and his advisers and his officials and all Israel who *were* present had donated.	weighed out: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. gifts ← *heave-offering*. which: an interesting case of the definite article as a relative with the past tense. See [Ges-HG] §138i. *were* present ← *were found*.
Ezra 8:26	וָאֶשְׁקְלָה עַל־יָדָם כֶּסֶף כִּכָּרִים שֵׁשׁ־מֵאוֹת וַחֲמִשִּׁים וּכְלֵי־כֶסֶף מֵאָה לְכִכָּרִים זָהָב מֵאָה כִּכָּר׃	And I weighed out into their hands six hundred and fifty talents *of* silver, and silver articles *to the value of* one hundred talents, *and* one hundred talents *of* gold,	hands ← *hand*. talents *(3x)*: see Ex 25:39.

Ezra 8:27	וּכְפֻרֵי זָהָב עֶשְׂרִים לַאֲדַרְכֹנִים אֶלֶף וּכְלֵי נְחֹשֶׁת מֻצְהָב טוֹבָה שְׁנַיִם חֲמוּדַת כַּזָּהָב׃	and twenty golden bowls, *to the value* of one thousand darics, and two articles of high quality gold-coloured copper, as sought after as gold.	darics: a daric is a gold coin. high quality ← *good*. gold-coloured copper: copper and silver can be alloyed to a reddish gold colour. Adding gold yellows the colour. sought after ← *desirable*.
Ezra 8:28	וָאֹמְרָה אֲלֵהֶם אַתֶּם קְדֹשׁ לַיהוָה וְהַכֵּלִים קֹדֶשׁ וְהַכֶּסֶף וְהַזָּהָב נְדָבָה לַיהוָה אֱלֹהֵי אֲבֹתֵיכֶם׃	And I said to them, “You *are* holy to the LORD, and the articles *are* holy, and the silver and the gold *are* a freewill-offering to the LORD God of your fathers.	holy *(2x)* ← *holiness*.
Ezra 8:29	שִׁקְדוּ וְשִׁמְרוּ עַד־תִּשְׁקְלוּ לִפְנֵי שָׂרֵי הַכְּהֲנִים וְהַלְוִיִּם וְשָׂרֵי־הָאָבוֹת לְיִשְׂרָאֵל בִּירוּשָׁלַ͏ִם לִשְׁכוֹת בֵּית יְהוָה׃	Watch over *it* and guard *it* until you weigh *it* before the high-ranking priests and the Levites and the paternal officials of Israel in Jerusalem, *in* the offices *of* the house of the LORD.”	
Ezra 8:30	וַיִּקְבְּלוּ הַכֹּהֲנִים וְהַלְוִיִּם מִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים לְהָבִיא לִירוּשָׁלַ͏ִם לְבֵית אֱלֹהֵינוּ׃ פ	So the priests and the Levites took the weighed-out amount *of* silver and gold and the articles, to bring *them* to Jerusalem, to the house of our God.	weighed-out *amount of* ← *weight*.
Ezra 8:31	וַנִּסָּעָה מִנְּהַר אַהֲוָא בִּשְׁנֵים עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן לָלֶכֶת יְרוּשָׁלַ͏ִם וְיַד־אֱלֹהֵינוּ הָיְתָה עָלֵינוּ וַיַּצִּלֵנוּ מִכַּף אוֹיֵב וְאוֹרֵב עַל־הַדָּרֶךְ׃	Then we set off from the River Ahava on the twelfth *day* of the first month, to go *to* Jerusalem. And the hand of our God was on us, and he delivered us from the hand of the enemy and the ambusher along the road.	hand ← *palm*.

Ezra 8:32	וַנָּבֹוא יְרוּשָׁלַ͏ִם וַנֵּשֶׁב שָׁם יָמִים שְׁלֹשָׁה:	And we arrived *in* Jerusalem, and we stayed there for three days.	
Ezra 8:33	וּבַיֹּום הָרְבִיעִי נִשְׁקַל הַכֶּסֶף וְהַזָּהָב וְהַכֵּלִים בְּבֵית אֱלֹהֵינוּ עַל יַד־מְרֵמֹות בֶּן־אוּרִיָּה הַכֹּהֵן וְעִמֹּו אֶלְעָזָר בֶּן־פִּינְחָס וְעִמָּהֶם יוֹזָבָד בֶּן־יֵשׁוּעַ וְנֹועַדְיָה בֶּן־בִּנּוּי הַלְוִיִּם:	Then on the fourth day, the silver and the gold and the articles were weighed in the house of our God by Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas, and with them *were* Jozabad the son of Jeshua and Noadiah the son of Binnui, the Levites.	Eleazar: see Ex 6:23. Phinehas: Phinehas: see Ex 6:25. Jeshua: see 1 Chr 24:11.
Ezra 8:34	בְּמִסְפָּר בְּמִשְׁקָל לַכֹּל וַיִּכָּתֵב כָּל־הַמִּשְׁקָל בָּעֵת הַהִיא: פ	Everything *was done* by number *and* by weight, and the entire weight was written down at that time.	
Ezra 8:35	הַבָּאִים מֵהַשִּׁבְי בְּנֵי־הַגֹּולָה הִקְרִיבוּ עֹלֹות | לֵאלֹהֵי יִשְׂרָאֵל פָּרִים שְׁנֵים־עָשָׂר עַל־כָּל־יִשְׂרָאֵל אֵילִים | תִּשְׁעִים וְשִׁשָּׁה כְּבָשִׂים שִׁבְעִים וְשִׁבְעָה צְפִירֵי חַטָּאת שְׁנֵים עָשָׂר הַכֹּל עֹולָה לַיהוָה: פ	Those who came *back* from captivity – the deportees – made burnt offerings to the God of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs *and* twelve goats *as* a sin-offering. Everything *was* a burnt offering to the LORD.	deportees ← *sons of deportation*. made ← *offered*.
Ezra 8:36	וַיִּתְּנוּ | אֶת־דָּתֵי הַמֶּלֶךְ לַאֲחַשְׁדַּרְפְּנֵי הַמֶּלֶךְ וּפַחֲוֹות עֵבֶר הַנָּהָר וְנִשְׂאוּ אֶת־הָעָם וְאֶת־בֵּית־הָאֱלֹהִים: ס	And the king's edicts were delivered to the king's satraps and the governors of *the region* on the far side of the river, and they supported the people and the house of God.	the king's edicts were delivered ← *they delivered the king's edicts*. Avoidance of the passive, and in English avoiding ambiguity about the antecedent to *they*.

Ezra 9:1	וּכְכַלּוֹת אֵלֶּה נִגְּשׁוּ אֵלַי הַשָּׂרִים לֵאמֹר לֹא־נִבְדְּלוּ הָעָם יִשְׂרָאֵל וְהַכֹּהֲנִים וְהַלְוִיִּם מֵעַמֵּי הָאֲרָצוֹת כְּתוֹעֲבֹתֵיהֶם לַכְּנַעֲנִי הַחִתִּי הַפְּרִזִּי הַיְבוּסִי הָעַמֹּנִי הַמֹּאָבִי הַמִּצְרִי וְהָאֱמֹרִי:	And when these had discharged *their duties*, the officials approached me and said, “The people *of* Israel and the priests and the Levites have not separated themselves from the peoples of the *various* countries, with their abominations – *those* of the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian and the Amorite.	these had discharged: AV differs technically *(these things were done)*, not recognizing the transitive verb *(piel)*. with ← *according to*. Amorite: see Gen 10:16.
Ezra 9:2	כִּי־נָשְׂאוּ מִבְּנֹתֵיהֶם לָהֶם וְלִבְנֵיהֶם וְהִתְעָרְבוּ זֶרַע הַקֹּדֶשׁ בְּעַמֵּי הָאֲרָצוֹת וְיַד הַשָּׂרִים וְהַסְּגָנִים הָיְתָה בַּמַּעַל הַזֶּה רִאשׁוֹנָה: ס	For they have taken *some* of their daughters as wives for themselves and for their sons, and they have mixed holy seed with the peoples of the *various* countries. And the involvement of the officials and the administrators was first in this perverseness.”	mixed: not strictly transitive, *mixed themselves (as)*. involvement ← *hand*.
Ezra 9:3	וּכְשָׁמְעִי אֶת־הַדָּבָר הַזֶּה קָרַעְתִּי אֶת־בִּגְדִי וּמְעִילִי וָאֶמְרְטָה מִשְׂעַר רֹאשִׁי וּזְקָנִי וָאֵשְׁבָה מְשׁוֹמֵם:	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.	pulled the hair out of my head and my chin ← *plucked from the hair of my head and chin / beard*.
Ezra 9:4	וְאֵלַי יֵאָסְפוּ כֹּל חָרֵד בִּדְבְרֵי אֱלֹהֵי־יִשְׂרָאֵל עַל מַעַל הַגּוֹלָה וַאֲנִי יֹשֵׁב מְשׁוֹמֵם עַד מִנְחַת הָעָרֶב:	Then all *who* trembled at the words of the God of Israel concerning the perverseness of the deportees gathered around me as I sat devastated, until the evening offering.	trembled: or *were fearful*. around ← *to*.
Ezra 9:5	וּבְמִנְחַת הָעֶרֶב קַמְתִּי מִתַּעֲנִיָּתִי וּבְקָרְעִי בִגְדִּי וּמְעִילִי וָאֶכְרְעָה עַל־בִּרְכַּי וָאֶפְרְשָׂה כַפַּי אֶל־יְהוָה אֱלֹהָי:	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.	

Ezra 9:6	וְאֹמְרָה אֱלֹהַי בֹּשְׁתִּי וְנִכְלַמְתִּי לְהָרִים אֱלֹהַי פָּנַי אֵלֶיךָ כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם׃	And I said, “O God of mine, I am ashamed and unworthy to lift up, O God of mine, my face to you, for our iniquities have risen above *our* head, and our guilt extends to heaven.	unworthy ← *ashamed, dishonoured*. risen ← *become many*. extends ← *is great, has grown*.
Ezra 9:7	מִימֵי אֲבֹתֵינוּ אֲנַחְנוּ בְּאַשְׁמָה גְדֹלָה עַד הַיּוֹם הַזֶּה וּבַעֲוֹנֹתֵינוּ נִתַּנּוּ אֲנַחְנוּ מְלָכֵינוּ כֹהֲנֵינוּ בְּיַד	מַלְכֵי הָאֲרָצוֹת בַּחֶרֶב בַּשְׁבִי וּבַבִּזָּה וּבְבֹשֶׁת פָּנִים כְּהַיּוֹם הַזֶּה׃	We have been highly guilty from the days of our fathers up to this day, and for our iniquities we – our kings *and* our priests – have been delivered into the hands of the kings of the *various* countries, by the sword and in captivity and through spoil and with shamefacedness, as *on* this day.	highly guilty ← *in great guilt*. by ... in ... through ... with ← בְּ ... בְּ ... בְּ ... בְּ (the same preposition in each case).
Ezra 9:8	וְעַתָּה כִּמְעַט־רֶגַע הָיְתָה תְחִנָּה מֵאֵת	יְהוָה אֱלֹהֵינוּ לְהַשְׁאִיר לָנוּ פְּלֵיטָה וְלָתֶת־לָנוּ יָתֵד בִּמְקוֹם קָדְשׁוֹ לְהָאִיר עֵינֵינוּ אֱלֹהֵינוּ וּלְתִתֵּנוּ מִחְיָה מְעַט בְּעַבְדֻתֵנוּ׃	But now, in a short moment, grace has come from the LORD our God in leaving us an escaped remnant, and in giving us *a tent*-peg *hold* in his holy place, and in our God enlightening our eyes and in reanimating us a little in our enslavement.	in leaving ... in giving ... in ... enlightening ... in reanimating: gerundial use of the infinitive. *Enlightening* in a Hebrew “VOS” (verb-object-subject) sentence. *a tent*-peg *hold*: i.e. *a foothold*. his holy place ← *the place of his holiness*, a Hebraic genitive. in reanimating ← *in giving ... preservation of life*.

Ezra 9:9	כִּי־עֲבָדִים אֲנַ֣חְנוּ וּבְעַבְדֻתֵ֗נוּ לֹ֤א עֲזָבָ֙נוּ֙ אֱלֹהֵ֔ינוּ וַיַּ֥ט עָלֵ֖ינוּ חֶ֑סֶד לִפְנֵ֣י ׀ מַלְכֵ֣י פָרַ֗ס לָתֵ֤ת לָ֙נוּ֙ מְחַיָּ֔ה לְרוֹמֵ֖ם אֶת־בֵּ֣ית אֱלֹהֵ֑ינוּ וּלְהַעֲמִ֤יד אֶת־חָרְבֹתָיו֙ וְלָתֵ֣ת לָ֔נוּ גָּדֵ֖ר בִּיהוּדָ֥ה וּבִירוּשָׁלִָֽם׃ ס	For we *are* slaves, but our God has not abandoned us in our enslavement, and he has shown us kindness from the kings of Persia in reanimating us to raise up the house of our God, and to restore *it from* its ruins, and in giving us a wall in Judah and Jerusalem.	shown ← *extended*. from ← *before*. restore *it* ← *make (it) stand*. in giving: gerundial use of the infinitive.
Ezra 9:10	וְעַתָּ֕ה מַה־נֹּאמַ֥ר אֱלֹהֵ֖ינוּ אַחֲרֵי־זֹ֑את כִּ֥י עָזַ֖בְנוּ מִצְוֹתֶֽיךָ׃	And now, what *can* we say, O God of ours, after this, for we have abandoned your commandments	
Ezra 9:11	אֲשֶׁ֣ר צִוִּ֔יתָ בְּיַד־עֲבָדֶ֖יךָ הַנְּבִיאִ֣ים ׀ לֵאמֹ֗ר הָאָ֞רֶץ אֲשֶׁ֨ר אַתֶּ֤ם בָּאִים֙ לְרִשְׁתָּ֣הּ אֶ֔רֶץ נִדַּ֥ת הִ֖יא בְּנִדַּ֣ת עַמֵּ֣י הָאֲרָצ֑וֹת בְּתוֹעֲבֹתֵיהֶ֗ם אֲשֶׁ֤ר מִלְאֻ֙הָ֙ מִפֶּ֣ה אֶל־פֶּ֔ה בְּטֻמְאָתָֽם׃	which you gave through the intermediacy of your servants the prophets, saying, ‘The land into which you are coming, to inherit it, *is* a filthy land with the filth of the peoples of the *various* countries, with their abominations *with* which they have filled it from end to end in their uncleanness.	gave ← *commanded*. intermediacy ← *hand*. filthy land ← *land of filth*, a Hebraic genitive. *with* which they: or *which*, or, possibly, *who*. end to end ← *mouth to mouth*.
Ezra 9:12	וְעַתָּ֕ה בְּנוֹתֵיכֶ֖ם אַל־תִּתְּנ֣וּ לִבְנֵיהֶ֑ם וּבְנֹתֵיהֶם֙ אַל־תִּשְׂא֣וּ לִבְנֵיכֶ֔ם וְלֹא־תִדְרְשׁ֥וּ שְׁלֹמָ֖ם וְטוֹבָתָ֑ם עַד־עוֹלָ֗ם לְמַ֤עַן תֶּחֶזְקוּ֙ וַאֲכַלְתֶּ֣ם אֶת־טוּב֔ הָאָ֖רֶץ וְהוֹרַשְׁתֶּ֥ם לִבְנֵיכֶ֖ם עַד־עוֹלָֽם׃	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 *produce* of the land, and bequeath *it* to your sons age-abidingly.’	

Ezra 9:13	וְאַחֲרֵי כָּל־הַבָּא עָלֵינוּ בְּמַעֲשֵׂינוּ הָרָעִים וּבְאַשְׁמָתֵנוּ הַגְּדֹלָה כִּי | אַתָּה אֱלֹהֵינוּ חָשַׂכְתָּ לְמַטָּה מֵעֲוֹנֵנוּ וְנָתַתָּה לָנוּ פְּלֵיטָה כָּזֹאת:	And after everything that has come over us for our evil works and for our great guilt, since you, our God, have been lenient with our iniquities and have given us this very escaped remnant,	have been lenient with our iniquities ← *spared downwards from our iniquities*. this very escaped remnant ← *an escaped remnant as this*. But see [Ges-HG] §118x.
Ezra 9:14	הֲנָשׁוּב לְהָפֵר מִצְוֹתֶיךָ וְלְהִתְחַתֵּן בְּעַמֵּי הַתֹּעֵבוֹת הָאֵלֶּה הֲלֹוא תֶאֱנַף־בָּנוּ עַד־כַּלֵּה לְאֵין שְׁאֵרִית וּפְלֵיטָה: פ	*how could* we go back and break your commandments by intermarrying with the *various* peoples of these abominations? Would you not be incensed at us to *the extent of* finishing *us* off without remainder or escaped remnant?	by intermarrying: gerundial use of the infinitive. be incensed ← *snort*. Compare Mark 14:5 and LXX of Lam 2:6.
Ezra 9:15	יְהוָֹה אֱלֹהֵי יִשְׂרָאֵל צַדִּיק אַתָּה כִּי־נִשְׁאַרְנוּ פְּלֵיטָה כְּהַיּוֹם הַזֶּה הִנֶּנּוּ לְפָנֶיךָ בְּאַשְׁמָתֵינוּ כִּי אֵין לַעֲמֹוד לְפָנֶיךָ עַל־זֹאת: פ	O LORD God of Israel, you *are* righteous, for we remain an escaped remnant on this very day. Here we *are* before you in our guilt, for *there are* no *grounds* for standing before you on account of this.”	on this very day ← *as this day*. Compare Ezra 9:13. Here we *are* ← *Behold us*. for standing: gerundial use of the infinitive.
Ezra 10:1	וּכְהִתְפַּלֵּל עֶזְרָא וּכְהִתְוַדֹּתוֹ בֹכֶה וּמִתְנַפֵּל לִפְנֵי בֵּית הָאֱלֹהִים נִקְבְּצוּ אֵלָיו מִיִּשְׂרָאֵל קָהָל רַב־מְאֹד אֲנָשִׁים וְנָשִׁים וְיִלְדִּים כִּי־בָכוּ הָעָם הַרְבֵּה־בֶכֶה: ס	And as Ezra was praying, and as he was confessing, weeping, and prostrating himself before the house of God, a very large convocation *of* men and women and children of Israel gathered around him. For the people wept *with* many tears.	gathered around ← *gathered to*. many tears ← *much weeping*.

Ezra 10:2	וַיַּעַן שְׁכַנְיָה בֶן־יְחִיאֵל מִבְּנֵי *עוֹלָם **עֵילָם וַיֹּאמֶר לְעֶזְרָא אֲנַחְנוּ מָעַלְנוּ בֵּאלֹהֵינוּ וַנּוֹשֵׁב נָשִׁים נָכְרִיּוֹת מֵעַמֵּי הָאָרֶץ וְעַתָּה יֵשׁ־מִקְוֶה לְיִשְׂרָאֵל עַל־זֹאת:	And Shechaniah the son of Jehiel, *one* of the sons of {Q: Elam} [K: Olam], started to speak and said to Ezra, “We have acted treacherously against our God, and we have brought foreign women from the *various* countries into *our* homes, but now there is hope for Israel despite this.	started to speak ← *answered*, but no question asked. See Gen 18:27. brought ... into *our* homes ← *caused to dwell*. despite: a sense supported (but quoting other verses) by [BDB] II.1.f.(f) (p.754, col.2).
Ezra 10:3	וְעַתָּה נִכְרְתָה־בְּרִית לֵאלֹהֵינוּ לְהוֹצִיא כָל־נָשִׁים וְהַנּוֹלָד מֵהֶם בַּעֲצַת אֲדֹנָי וְהַחֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ וְכַתּוֹרָה יֵעָשֶׂה:	So now, let us make a covenant with our God to remove all the women and those born by them, in *line with* the advice of the LORD* and those who tremble at the commandment of our God, and let it be done according to the law.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. make ← *cut*. tremble: or *are fearful*.
Ezra 10:4	קוּם כִּי־עָלֶיךָ הַדָּבָר וַאֲנַחְנוּ עִמָּךְ חֲזַק וַעֲשֵׂה: פ	Get up, for the matter *is* your responsibility. And we *are* with you. Be strong and act.”	your responsibility ← *(incumbent) on you*.
Ezra 10:5	וַיָּקָם עֶזְרָא וַיַּשְׁבַּע אֶת־שָׂרֵי הַכֹּהֲנִים הַלְוִיִּם וְכָל־יִשְׂרָאֵל לַעֲשׂוֹת כַּדָּבָר הַזֶּה וַיִּשָּׁבֵעוּ:	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־לִשְׁכַּת יְהוֹחָנָן בֶּן־אֶלְיָשִׁיב וַיֵּלֶךְ שָׁם לֶחֶם לֹא־אָכַל וּמַיִם לֹא־שָׁתָה כִּי מִתְאַבֵּל עַל־מַעַל הַגּוֹלָה: ס	Then Ezra got up from *his position* 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= *Johanan* here and 2 other places, but not in 6 other places. deportees ← *deportation*.

Ezra 10:7	וַיַּעֲבִירוּ קוֹל בִּיהוּדָה וִירוּשָׁלַ͏ִם לְכֹל בְּנֵי הַגּוֹלָה לְהִקָּבֵץ יְרוּשָׁלָ͏ִם:	And they had it proclaimed in Judah and Jerusalem for all the deportees to be gathered *in* Jerusalem.	had it proclaimed ← *caused a voice to pass through*. deportees ← *sons of deportation*.
Ezra 10:8	וְכֹל אֲשֶׁר לֹא־יָבוֹא לִשְׁלֹשֶׁת הַיָּמִים כַּעֲצַת הַשָּׂרִים וְהַזְּקֵנִים יָחֳרַם כָּל־רְכוּשׁוֹ וְהוּא יִבָּדֵל מִקְּהַל הַגּוֹלָה: ס	And *that as for* anyone who did not come within three days according to the advice of the officials and elders, all his property would be confiscated, and he would be excluded from the convocation of the deportees.	anyone ← *everyone*. excluded ← *separated*.
Ezra 10:9	וַיִּקָּבְצוּ כָל־אַנְשֵׁי־יְהוּדָה וּבִנְיָמִן ׀ יְרוּשָׁלַ͏ִם לִשְׁלֹשֶׁת הַיָּמִים הִוא חֹדֶשׁ הַתְּשִׁעִי בְּעֶשְׂרִים בַּחֹדֶשׁ וַיֵּשְׁבוּ כָל־הָעָם בִּרְחוֹב בֵּית הָאֱלֹהִים מַרְעִידִים עַל־הַדָּבָר וּמֵהַגְּשָׁמִים: פ	At this all the men of Judah and Benjamin gathered *in* Jerusalem within three days. *It was* the ninth month, on the twentieth *day* of the month, and all the people sat in the open *at* the house of God, trembling at the matter and because of the rain.	At this: wider use of the *vav*. rain ← *rains*.
Ezra 10:10	וַיָּקָם עֶזְרָא הַכֹּהֵן וַיֹּאמֶר אֲלֵהֶם אַתֶּם מְעַלְתֶּם וַתּוֹשִׁיבוּ נָשִׁים נָכְרִיּוֹת לְהוֹסִיף עַל־אַשְׁמַת יִשְׂרָאֵל:	Then Ezra the priest arose and said to them, “You have acted perversely and brought foreign women into *your* homes, *so* adding to Israel's guilt.	brought ... into *your* homes: see Ezra 10:2.
Ezra 10:11	וְעַתָּה תְּנוּ תוֹדָה לַיהוָה אֱלֹהֵי־אֲבֹתֵיכֶם וַעֲשׂוּ רְצוֹנוֹ וְהִבָּדְלוּ מֵעַמֵּי הָאָרֶץ וּמִן־הַנָּשִׁים הַנָּכְרִיּוֹת:	So now, make a confession to the LORD God of your fathers and do his will, and separate yourselves from the *various* peoples of the land, and from foreign women.”	

Ezra 10:12	וַיַּעֲנוּ כָל־הַקָּהָל וַיֹּאמְרוּ קוֹל גָּדוֹל כֵּן *כדבריך כִּדְבָרְךָ עָלֵינוּ** לַעֲשׂוֹת׃	And the whole convocation answered and said *in* a loud voice, "We must indeed act according to your {K: words} [Q: word].	We must ← *(It is incumbent) on us*.
Ezra 10:13	אֲבָל הָעָם רַב וְהָעֵת גְּשָׁמִים וְאֵין כֹּחַ לַעֲמוֹד בַּחוּץ וְהַמְּלָאכָה לֹא־לְיוֹם אֶחָד וְלֹא לִשְׁנַיִם כִּי־הִרְבֵּינוּ לִפְשֹׁעַ בַּדָּבָר הַזֶּה׃	But the people *are* many and *it is* the season of rain, and *we do* not *have* the fortitude to endure outside, and the operation *is* not *a matter* of one day, nor *is it* of two, for we have transgressed greatly in this matter.	rain ← *rains*. endure ← *stand*. transgressed greatly ← *done much to transgress*.
Ezra 10:14	יַעֲמְדוּ־נָא שָׂרֵינוּ לְכָל־הַקָּהָל וְכֹל | אֲשֶׁר בְּעָרֵינוּ הַהֹשִׁיב נָשִׁים נָכְרִיּוֹת יָבֹאוּ לְעִתִּים מְזֻמָּנִים וְעִמָּהֶם זִקְנֵי־עִיר וָעִיר וְשֹׁפְטֶיהָ עַד לְהָשִׁיב חֲרוֹן אַף־אֱלֹהֵינוּ מִמֶּנּוּ עַד לַדָּבָר הַזֶּה׃ פ	Please let our officials of the whole convocation superintend, and let everyone who has brought foreign women into *his* home in our cities come at appointed times, and with them the elders of each city, with its judges, until the fury of our God's anger is averted from us – until this matter *is over*."	superintend ← *stand*. See next verse. brought ... into *his* home: see Ezra 10:2. each city ← *city and city*. is averted ← *to avert*, transitive, i.e. *God averts*.
Ezra 10:15	אַךְ יוֹנָתָן בֶּן־עֲשָׂהאֵל וְיַחְזְיָה בֶן־תִּקְוָה עָמְדוּ עַל־זֹאת וּמְשֻׁלָּם וְשַׁבְּתַי הַלֵּוִי עָזָרָם׃	And indeed *it was* Jonathan the son of Asahel and Jahzeiah the son of Tikvah *who* superintended this, while Meshullam and Shabbethai the Levite helped them.	indeed ← *surely; but*. On disagreement on the force of אַךְ elsewhere, see [BDB]. Jahzeiah: AV differs in vocalization, *Jahaziah*. superintended ← *stood over*. The same verb as in the previous verse. Many others translate differently.

Ezra 10:16	וַיַּעֲשׂוּ־כֵן בְּנֵי הַגּוֹלָהּ וַיִּבָּדְלוּ עֶזְרָא הַכֹּהֵן אֲנָשִׁים רָאשֵׁי הָאָבוֹת לְבֵית אֲבֹתָם וְכֻלָּם בְּשֵׁמוֹת וַיֵּשְׁבוּ בְּיוֹם אֶחָד לַחֹדֶשׁ הָעֲשִׂירִי לְדָרְיוֹשׁ הַדָּבָר:	So the deportees did this. And Ezra the priest, *and* men *who were* paternal heads of their paternal house were all separated by name, and they sat on the first day of the tenth month to investigate the matter.	deportees ← *sons of deportation*. this ← *thus*. name ← *names*.
Ezra 10:17	וַיְכַלּוּ בְכֹל אֲנָשִׁים הַהֹשִׁיבוּ נָשִׁים נָכְרִיּוֹת עַד יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן: פ	And they finished *investigating* all the men who had brought foreign women into *their* homes by the first day of the first month.	brought ... into *their* homes: see Ezra 10:2. by the first day ← *until the first day*.
Ezra 10:18	וּמִבְּנֵי הַכֹּהֲנִים אֲשֶׁר הֹשִׁיבוּ נָשִׁים נָכְרִיּוֹת מִבְּנֵי יֵשׁוּעַ בֶּן־יוֹצָדָק וְאֶחָיו מַעֲשֵׂיָה וֶאֱלִיעֶזֶר וְיָרִיב וּגְדַלְיָה:	And among the sons of the priests who had brought foreign women into *their* homes, *the following* were found: of the sons of Jeshua the son of Jozadak, and *the sons of* his brothers, *were* Maaseiah and Eliezer and Jarib and Gedaliah,	among ← *from*. Similarly in the rest of this chapter. brought ... into *their* homes: see Ezra 10:2. Jeshua: see 1 Chr 24:11.
Ezra 10:19	וַיִּתְּנוּ יָדָם לְהוֹצִיא נְשֵׁיהֶם וַאֲשֵׁמִים אֵיל־צֹאן עַל־אַשְׁמָתָם: ס	and they pledged to remove their wives, and being guilty, *they offered* a ram of the flock for their guilt.	pledged ← *gave their hand*.
Ezra 10:20	וּמִבְּנֵי אִמֵּר חֲנָנִי וּזְבַדְיָה: ס	And among the sons of Immer *were* Hanani and Zebadiah;	
Ezra 10:21	וּמִבְּנֵי חָרִם מַעֲשֵׂיָה וְאֵלִיָּה וּשְׁמַעְיָה וִיחִיאֵל וְעֻזִּיָּה:	and among the sons of Harim *were* Maaseiah and Elijah and Shemaiah and Jehiel and Uzziah;	Uzziah ← *Uziah*. See 2 Ki 15:13.

Ezra 10:22	וּמִבְּנֵי פַּשְׁחוּר אֶלְיוֹעֵינַי מַעֲשִׂיָּהוּ יִשְׁמָעֵאל נְתַנְאֵל יוֹזָבָד וְאֶלְעָשָׂה: ס	and among the sons of Pashhur *were* Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad and Elasah;	Pashhur: see Jer 20:1. Elioenai: see Ezra 8:4. Nethaneel: see Num 1:8.
Ezra 10:23	וּמִן־הַלְוִיִּם יוֹזָבָד וְשִׁמְעִי וְקֵלָיָה הוּא קְלִיטָא פְּתַחְיָה יְהוּדָה וֶאֱלִיעֶזֶר: ס	and among the Levites *were* Jozabad and Shimei and Kelaiah (he *is* Kelita), Pethahiah, Judah and Eliezer;	Shimei: see 2 Sam 16:5.
Ezra 10:24	וּמִן־הַמְשֹׁרְרִים אֶלְיָשִׁיב וּמִן־הַשֹּׁעֲרִים שַׁלֻּם וְטֶלֶם וְאוּרִי: ס	and among the singers *was* Eliashib; and among the gatekeepers *were* Shallum and Telem and Uri;	
Ezra 10:25	וּמִיִּשְׂרָאֵל מִבְּנֵי פַרְעֹשׁ רַמְיָה וְיִזִּיָּה וּמַלְכִּיָּה וּמִיָּמִן וְאֶלְעָזָר וּמַלְכִּיָּה וּבְנָיָה: ס	and among Israel, among the sons of Parosh *were* Ramiah and Jiziah and Malchijah and Miamin and Eleazar and Malchijah and Benaiah;	Jiziah: AV= *Jeziah*. Malchijah ... Malchijah: AV differs *(Malchiah ... Malchijah)*, but the Hebrew is identical. See Jer 21:1. Eleazar: see Ex 6:23.
Ezra 10:26	וּמִבְּנֵי עֵילָם מַתַּנְיָה זְכַרְיָהוּ וִיחִיאֵל וְעַבְדִּי וְיֵרֵמוֹת וְאֵלִיָּה: ס	and among the sons of Elam *were* Mattaniah, Zechariah and Jehiel and Abdi and Jeremoth and Eliah;	
Ezra 10:27	וּמִבְּנֵי זַתּוּא אֶלְיוֹעֵינַי אֶלְיָשִׁיבְ מַתַּנְיָה וְיֵרֵמוֹת וְזָבָד וַעֲזִיזָא: ס	and among the sons of Zattu *were* Elioenai, Eliashib, Mattaniah and Jeremoth and Zabad and Aziza;	Zattu: see Neh 10:14. Elioenai: see Ezra 8:4.
Ezra 10:28	וּמִבְּנֵי בֵבָי יְהוֹחָנָן חֲנַנְיָה זַבַּי עַתְלָי: ס	and among the sons of Bebai *were* Jehohanan, Hananiah, Zabbai *and* Athlai;	
Ezra 10:29	וּמִבְּנֵי בָנִי מְשֻׁלָּם מַלּוּךְ וַעֲדָיָה יָשׁוּב וּשְׁאָל ירמות **וְרָמוֹת: ס*	and among the sons of Bani *were* Meshullam, Malluch and Adaiah, Jashub and Sheal {K: *and* Jeremoth} [Q: and Ramoth];	

Ezra 10:30	וּמִבְּנֵי פַּחַת מוֹאָב עַדְנָא וּכְלָל בְּנָיָה מַעֲשֵׂיָה מַתַּנְיָה בְצַלְאֵל וּבִנּוּי וּמְנַשֶּׁה: ס	and among the sons of Pahath-Moab *were* Adna and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel and Binnui and Manasseh;	Bezalel: see Ex 31:2. Manasseh: see Gen 41.51.
Ezra 10:31	וּבְנֵי חָרִם אֱלִיעֶזֶר יִשִּׁיָּה מַלְכִּיָּה שְׁמַעְיָה שִׁמְעוֹן:	and among the sons of Harim *were* Eliezer, Ishijah, Malchijah, Shemaiah, Shimon,	Malchijah: AV differs here *(Malchiah)*. See Jer 21:1. Shimon ← *Shim'on*. AV= *Shimeon*, not recognizing that the first syllable is closed. See Gen 31:21.
Ezra 10:32	בִּנְיָמִן מַלּוּךְ שְׁמַרְיָה: ס	Benjamin, Malluch and Shemariah;	
Ezra 10:33	מִבְּנֵי חָשֻׁם מַתְּנַי מַתַּתָּה זָבָד אֱלִיפֶלֶט יְרֵמַי מְנַשֶּׁה שִׁמְעִי: ס	among the sons of Hashum *were* Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh and Shimei;	Mattattah: AV= *Mattathah*. Manasseh: see Gen 41.51. Shimei: see 2 Sam 16:5.
Ezra 10:34	מִבְּנֵי בָנִי מַעְדַי עַמְרָם וְאוּאֵל: ס	among the sons of Bani *were* Maadai, Amram and Uel,	
Ezra 10:35	בְּנָיָה בֶדְיָה *כלהי כְּלוּהוּ:**	Benaiah, Bedeiah, {K: Chelahai} [Q: Cheluhu],	AV= *Chelluh*, based on the *qeré*.
Ezra 10:36	וַנָיָה מְרֵמוֹת אֶלְיָשִׁיב:	Vaniah, Meremoth, Eliashib,	
Ezra 10:37	מַתַּנְיָה מַתְּנַי *ויעשו וְיַעֲשָׂי:**	Mattaniah, Mattenai and {Q: Jaasai} [K: Jaasu],	AV= *Jaasau*, a mixture of the *ketiv* and *qeré*. Compare 1 Chr 7:31 etc.
Ezra 10:38	וּבָנִי וּבִנּוּי שִׁמְעִי:	and Bani and Binnui and Shimei,	Shimei: see 2 Sam 16:5.
Ezra 10:39	וְשֶׁלֶמְיָה וְנָתָן וַעֲדָיָה:	and Shelemiah and Nathan and Adaiah,	
Ezra 10:40	מַכְנַדְבַּי שָׁשַׁי שָׁרָי:	Machnadebai, Shashai, Sharai,	Machnadebai: or *Machnadbai*. MT ambiguous (closed syllable but no *dagesh lene*). See Gen 31:21.
Ezra 10:41	עֲזַרְאֵל וְשֶׁלֶמְיָהוּ שְׁמַרְיָה:	Azarel, and Shelemiah, Shemariah,	Azarel ← *Azar'el*. AV= *Azareel*, not recognizing that the middle syllable is closed. See Gen 31:21.
Ezra 10:42	שַׁלּוּם אֲמַרְיָה יוֹסֵף: ס	Shallum, Amariah *and* Joseph.	

Ezra 10:43	מִבְּנֵי נְבוֹ יְעִיאֵל מַתִּתְיָהוּ זָבָד זְבִינָא *ידו **יַדַּי וְיוֹאֵל בְּנָיָה׃	Among the sons of Nebo *were* Jeiel, Mattithiah, Zabad, Zebina, {Q: Jaddai} [K: Jaddo] and Joel *and* Benaiah.	AV= *Jadau*, a mixture of the *ketiv* and *qeré*. Compare 1 Chr 7:31 etc.
Ezra 10:44	כָּל־אֵלֶּה *נשאי **נָשְׂאוּ נָשִׁים נָכְרִיּוֹת וְיֵשׁ מֵהֶם נָשִׁים וַיָּשִׂימוּ בָּנִים׃ פ	All these married foreign women, and there are among them women by whom they begot sons.	married: Codex Leningradensis appears to have an in situ correction from נשאי to נָשְׂאוּ, with a *qeré* of נשאו. among them: referring to the women. Discordant, but that is frequent in Hebrew, especially in disregard of feminine plural suffixes. begot ← *set*.
Neh 1:1	דִּבְרֵי נְחֶמְיָה בֶּן־חֲכַלְיָה וַיְהִי בְחֹדֶשׁ־*כסלו כִּסְלֵיו שְׁנַת עֶשְׂרִים** וַאֲנִי הָיִיתִי בְּשׁוּשַׁן הַבִּירָה׃	The words of Nehemiah the son of Hachaliah. And it came to pass, in the month of Kislev, *in* the twentieth year, that I was in the citadel of Shushan,	Kislev: AV= *Chisleu*, but we use the modern English name. The *ketiv* can be regarded as a variant form of the *qeré*. Around December.
Neh 1:2	וַיָּבֹא חֲנָנִי אֶחָד מֵאַחַי הוּא וַאֲנָשִׁים מִיהוּדָה וָאֶשְׁאָלֵם עַל־הַיְּהוּדִים הַפְּלֵיטָה אֲשֶׁר־נִשְׁאֲרוּ מִן־הַשִּׁבְי וְעַל־יְרוּשָׁלִָם׃	and Hanani, *who is* one of my brothers, and *some* men from Judah came, and I asked them about the escaped remnant of Jews who were left behind avoiding the captivity, and about Jerusalem.	avoiding the captivity ← *from the captivity*.
Neh 1:3	וַיֹּאמְרוּ לִי הַנִּשְׁאָרִים אֲשֶׁר־נִשְׁאֲרוּ מִן־הַשִּׁבְי שָׁם בַּמְּדִינָה בְּרָעָה גְדֹלָה וּבְחֶרְפָּה וְחוֹמַת יְרוּשָׁלִַם מְפֹרָצֶת וּשְׁעָרֶיהָ נִצְּתוּ בָאֵשׁ׃	And they said to me, “Those remaining, who were left behind avoiding the captivity, there in the province, *are* in a very bad state and in disrepute, and the wall of Jerusalem *is* broken down, and its gates have been burned down with fire.”	avoiding the captivity: see Neh 1:2. a very bad state ← *great badness*.

Neh 1:4	וַיְהִי כְּשָׁמְעִי ׀ אֶת־הַדְּבָרִים הָאֵלֶּה יָשַׁבְתִּי וָאֶבְכֶּה וְאֶתְאַבְּלָה יָמִים וָאֶהְיֶה צָם וּמִתְפַּלֵּל לִפְנֵי אֱלֹהֵי הַשָּׁמָיִם׃	And it came to pass when I heard these things *that* I sat down and wept, and I mourned for *a number of* days, and I fasted and prayed before the God of heaven.	
Neh 1:5	וָאֹמַר אָנָּא יְהוָה אֱלֹהֵי הַשָּׁמַיִם הָאֵל הַגָּדוֹל וְהַנּוֹרָא שֹׁמֵר הַבְּרִית וָחֶסֶד לְאֹהֲבָיו וּלְשֹׁמְרֵי מִצְוֹתָיו׃	And I said, “Please, LORD God of heaven, O great and awesome GOD, *who* keeps the covenant and kindness to those who love him and to those who keep his commandments,	
Neh 1:6	תְּהִי נָא אָזְנְךָ־קַשֶּׁבֶת וְעֵינֶיךָ פְּתֻחוֹת לִשְׁמַע אֶל־תְּפִלַּת עַבְדְּךָ אֲשֶׁר אָנֹכִי מִתְפַּלֵּל לְפָנֶיךָ הַיּוֹם יוֹמָם וָלַיְלָה עַל־בְּנֵי יִשְׂרָאֵל עֲבָדֶיךָ וּמִתְוַדֶּה עַל־חַטֹּאות בְּנֵי־יִשְׂרָאֵל אֲשֶׁר חָטָאנוּ לָךְ וַאֲנִי וּבֵית־אָבִי חָטָאנוּ׃	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* confess the sins of the sons of Israel which we have committed against you, and *that* I and the house of my father have sinned.	committed ← *sinned*.
Neh 1:7	חָבֹל חָבַלְנוּ לָךְ וְלֹא־שָׁמַרְנוּ אֶת־הַמִּצְוֹת וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר צִוִּיתָ אֶת־מֹשֶׁה עַבְדֶּךָ׃	We have offended you badly, and we have not kept the commandments and the statutes and the ordinances which you commanded Moses your servant.	We have offended you badly: pointed as infinitive construct; could be re-pointed as (the more natural) infinitive absolute. ordinances ← *judgments*.
Neh 1:8	זְכָר־נָא אֶת־הַדָּבָר אֲשֶׁר צִוִּיתָ אֶת־מֹשֶׁה עַבְדְּךָ לֵאמֹר אַתֶּם תִּמְעֲלוּ אֲנִי אָפִיץ אֶתְכֶם בָּעַמִּים׃	Do remember the words which you commanded your servant Moses when you said, ‘*If* you act perversely, I will scatter you among the nations,	words ← *word*. nations ← *peoples*.

Neh 1:9	וְשַׁבְתֶּם אֵלַי וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אִם־יִהְיֶה נִדַּחֲכֶם בִּקְצֵה הַשָּׁמַיִם מִשָּׁם אֲקַבְּצֵם והבואתים* וַהֲבִיאוֹתִים** אֶל־הַמָּקוֹם אֲשֶׁר בָּחַרְתִּי לְשַׁכֵּן אֶת־שְׁמִי שָׁם:	but *if* you return to me and keep my commandments and carry them out, *even* if *any* of you were to be driven out to the end of heaven, I would gather them from there and bring them to the place where I have chosen to set up my name.’	I would gather them: the *ketiv* has to be regarded as an irregular equivalent to the *qeré*. *any* of you ... driven out ← *a driven out one of yours*. heaven: or *the sky*. set up ← *cause to dwell*.
Neh 1:10	וְהֵם עֲבָדֶיךָ וְעַמֶּךָ אֲשֶׁר פָּדִיתָ בְּכֹחֲךָ הַגָּדוֹל וּבְיָדְךָ הַחֲזָקָה:	And they *are* your servants and your people whom you have redeemed by your great power and with your strong hand.	
Neh 1:11	אָנָּא אֲדֹנָי תְּהִי נָא אָזְנְךָ־קַשֻּׁבָת אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תְּפִלַּת עֲבָדֶיךָ הַחֲפֵצִים לְיִרְאָה אֶת־שְׁמֶךָ וְהַצְלִיחָה־נָּא לְעַבְדְּךָ הַיּוֹם וּתְנֵהוּ לְרַחֲמִים לִפְנֵי הָאִישׁ הַזֶּה וַאֲנִי הָיִיתִי מַשְׁקֵה לַמֶּלֶךְ: פ	Please, LORD*, may your ear be attentive to the prayer of your servant and to the prayer of your servants who delight in fearing your name. And do be propitious to your servant today, and show him compassion in the presence of this man, for I have become the king's butler.”	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. in fearing: gerundial use of the infinitive. be propitious ← *make successful*. show him compassion ← *give him to compassion*.
Neh 2:1	וַיְהִי ׀ בְּחֹדֶשׁ נִיסָן שְׁנַת עֶשְׂרִים לְאַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ יַיִן לְפָנָיו וָאֶשָּׂא אֶת־הַיַּיִן וָאֶתְּנָה לַמֶּלֶךְ וְלֹא־הָיִיתִי רַע לְפָנָיו:	And it came to pass in the month of Nisan, *in* the twentieth year of Artaxerxes the king, *that there was* wine available for him, and I bore the wine and gave *some* to the king. Now I was not *normally* sorrowful in his presence,	available for him ← *before him*. sorrowful ← *bad*.

Neh 2:2	וַיֹּאמֶר֩ לִ֨י הַמֶּ֜לֶךְ מַדּ֣וּעַ ׀ פָּנֶ֗יךָ רָעִ֤ים וְאַתָּה֙ אֵינְךָ֣ חוֹלֶ֔ה אֵ֣ין זֶ֔ה כִּי־אִ֥ם רַ֖ע לֵ֑ב וָאִירָ֖א הַרְבֵּ֥ה מְאֹֽד׃	and the king said to me, “Why *is* your expression sorrowful, although you are not ill? *Is* this nothing other than a sorrowful heart?” And I was very much afraid.	sorrowful ← *bad*. although: concessive use of the *vav*. a sorrowful heart ← *badness of heart*.
Neh 2:3	וָאֹמַ֖ר לַמֶּ֣לֶךְ הַמֶּ֣לֶךְ לְעוֹלָ֣ם יִחְיֶ֑ה מַדּ֣וּעַ לֹא־יֵרַ֤ע פָּנַי֙ אֲשֶׁ֣ר הָעִ֔יר בֵּית־קִבְרוֹת֙ אֲבֹתַ֔י חֳרֵבָ֖ה וּשְׁעָרֶ֑יהָ אֻכְּל֥וּ בָאֵ֖שׁ ס	And I said to the king, “May the king live age-abidingly. Why should my expression not be sorrowful when the city of the graveyards of my fathers is desolate, and its gates have been consumed by fire?”	
Neh 2:4	וַיֹּ֥אמֶר לִ֖י הַמֶּ֑לֶךְ עַל־מַה־זֶּ֣ה אַתָּ֔ה מְבַקֵּ֖שׁ וָאֶתְפַּלֵּ֣ל אֶל־אֱלֹהֵ֔י הַשָּׁמָֽיִם׃	At this the king said to me, “What *is* it that you are requesting?” Then I prayed to the God of heaven.	At this: wider use of the *vav*.
Neh 2:5	וָאֹמַ֖ר לַמֶּ֑לֶךְ אִם־עַל־הַמֶּ֣לֶךְ טוֹב֮ וְאִם־יִיטַ֣ב עַבְדְּךָ֒ לְפָנֶ֗יךָ אֲשֶׁ֤ר תִּשְׁלָחֵ֙נִי֙ אֶל־יְהוּדָ֔ה אֶל־עִ֖יר קִבְרוֹת֣ אֲבֹתַ֑י וְאֶבְנֶ֖נָּה׃	And I said to the king, “If *it is* acceptable to the king, and if your servant is approved of in your sight, *it is* that you should send me to Judah, to the city of the tombs of my fathers, and that I should rebuild it.”	acceptable to ← *good at*. is approved of ← *is good*. rebuild ← *build*.
Neh 2:6	וַיֹּאמֶר֩ לִ֨י הַמֶּ֜לֶךְ וְהַשֵּׁגַ֗ל יוֹשֶׁ֤בֶת אֶצְלוֹ֙ עַד־מָתַ֔י ׀ יִהְיֶ֖ה מַהֲלָכֶ֑ךָ וּמָתַ֣י תָּשׁ֔וּב וַיִּיטַ֥ב לִפְנֵֽי־הַמֶּ֖לֶךְ וַיְשַׁלְּחֵ֣נִי וָאֶתְּנָ֥ה לוֹ֖ זְמָֽן׃	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 time*scale*.	How long ← *Up to when*. take ← *be*. acceptable to ← *good before*.

Neh 2:7	וָאוֹמַר֮ לַמֶּלֶךְ֒ אִם־עַל־הַמֶּלֶךְ טֽוֹב אִגְּרוֹת֩ יִתְּנוּ־לִ֨י עַל־פַּחֲוֹת֜וֹת עֵ֣בֶר הַנָּהָ֗ר אֲשֶׁ֤ר יַעֲבִירֻ֙נִי֙ עַ֔ד אֲשֶׁר־אָבֹ֖וא אֶל־יְהוּדָֽה׃	And I said to the king, "If *it is* acceptable to the king, let letters be given to me for the governors of *the region* on the far side of the river, so that I am given passage until I arrive in Judah,	acceptable to ← *good at*. let ... be given ← *let them give*. Avoidance of the passive. I am given passage ← *they convey me across*. Avoidance of the passive.
Neh 2:8	וְאִגֶּ֣רֶת אֶל־אָסָ֗ף שֹׁמֵר֙ הַפַּרְדֵּ֔ס אֲשֶׁ֖ר לַמֶּ֑לֶךְ אֲשֶׁ֤ר יִתֶּן־לִי֙ עֵצִ֔ים לְקָר֥וֹת אֶת־שַׁעֲרֵ֖י הַבִּירָ֑ה אֲשֶׁר־לַבַּ֣יִת וּלְחוֹמַ֤ת הָעִיר֙ וְלַבַּ֣יִת אֲשֶׁר־אָבֹ֣וא אֵלָ֔יו וַיִּתֶּן־לִ֥י הַמֶּ֖לֶךְ כְּיַד־אֱלֹהַ֥י הַטּוֹבָ֖ה עָלָֽי׃	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 *belongs* to the house, and for the city wall, and for the house to which I am going." And the king gave me *these*, according to the good hand of my God on me.	wall: in Neh 2:13, the same consonantal spelling is pointed as *walls*, with a plural verb agreeing. But Neh 2:15 has a singular noun, *wall*.
Neh 2:9	וָאָבֹ֗וא אֶל־פַּחֲוֹת֙וֹת֙ עֵ֣בֶר הַנָּהָ֔ר וָאֶתְּנָ֥ה לָהֶ֖ם אֵ֣ת אִגְּר֣וֹת הַמֶּ֑לֶךְ וַיִּשְׁלַ֤ח עִמִּי֙ הַמֶּ֣לֶךְ שָׂרֵ֣י חַ֔יִל וּפָרָשִׁ֖ים׃ פ	And I came to the governors *of the region* 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.	
Neh 2:10	וַיִּשְׁמַּ֞ע סַנְבַלַּ֣ט הַחֹרֹנִ֗י וְטֽוֹבִיָּה֙ הָעֶ֣בֶד הָעַמּוֹנִ֔י וַיֵּ֥רַע לָהֶ֖ם רָעָ֣ה גְדֹלָ֑ה אֲשֶׁר־בָּ֣א אָדָ֔ם לְבַקֵּ֖שׁ טוֹבָ֥ה לִבְנֵ֖י יִשְׂרָאֵֽל׃	But when Sanballat the Horonite and Tobiah the Ammonite servant heard *it*, it grieved them very greatly that a man should have come to seek the welfare of the sons of Israel.	very greatly ← *a great grief*.
Neh 2:11	וָאָבֹ֖וא אֶל־יְרוּשָׁלִַ֑ם וָאֱהִי־שָׁ֖ם יָמִ֥ים שְׁלֹשָֽׁה׃	And I arrived in Jerusalem, and I was there for three days.	

Neh 2:12	וְאָקוּם ׀ לַיְלָה אֲנִי וַאֲנָשִׁים ׀ מְעַט עִמִּי וְלֹא־הִגַּדְתִּי לְאָדָם מָה אֱלֹהַי נֹתֵן אֶל־לִבִּי לַעֲשׂוֹת לִירוּשָׁלִָם וּבְהֵמָה אֵין עִמִּי כִּי אִם־הַבְּהֵמָה אֲשֶׁר אֲנִי רֹכֵב בָּהּ׃	Then I got up *at* night – I and a few men with me – but I did not tell anyone what my God had put in my heart to do for Jerusalem. And I *did* not *have any* animals with me except the animal I rode on.	anyone ← *a man*. had put ← *is / was putting*.
Neh 2:13	וָאֵצְאָה בְשַׁעַר־הַגַּיְא לַיְלָה וְאֶל־פְּנֵי עֵין הַתַּנִּין וְאֶל־שַׁעַר הָאַשְׁפֹּת וָאֱהִי שֹׁבֵר בְּחוֹמַת יְרוּשָׁלַ͏ִם אֲשֶׁר־*המפרוצים הֵם ׀ **פְּרוּצִים** וּשְׁעָרֶיהָ אֻכְּלוּ בָאֵשׁ׃	And I went out through the Valley Gate *by* night *and came* up to the Crocodile Fount and to the Dung Gate, and I examined the walls of Jerusalem which were broken down, and its gates *which* had been consumed by fire.	were broken down: the *qeré* as two words; the *ketiv* as one. In Palaeo-Hebrew, which was in decline at the time, there is no final *mem* (to affect the second letter of the combination). up to ← *to before*. Crocodile: or *Jackals* in an Aramaic form.
Neh 2:14	וָאֶעֱבֹר אֶל־שַׁעַר הָעַיִן וְאֶל־בְּרֵכַת הַמֶּלֶךְ וְאֵין־מָקוֹם לַבְּהֵמָה לַעֲבֹר תַּחְתָּי׃	And I crossed over to the Fount Gate and to the king's pool, but *there was* no place for the animal under me to pass.	
Neh 2:15	וָאֱהִי עֹלֶה בַנַּחַל ׀ לַיְלָה וָאֱהִי שֹׁבֵר בַּחוֹמָה וָאָשׁוּב וָאָבֹוא בְּשַׁעַר הַגַּיְא וָאָשׁוּב׃	Then I went up by *the way of* the brook *by* night, and I examined the wall, and I returned and went in by the Valley Gate, then I came back.	went in by: or *came to*.

Neh 2:16	וְהַסְּגָנִים לֹא יָדְעוּ אָנָה הָלָכְתִּי וּמֶה אֲנִי עֹשֶׂה וְלַיְּהוּדִים וְלַכֹּהֲנִים וְלַחֹרִים וְלַסְּגָנִים וּלְיֶתֶר עֹשֵׂה הַמְּלָאכָה עַד־כֵּן לֹא הִגַּדְתִּי:	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	וָאוֹמַר אֲלֵהֶם אַתֶּם רֹאִים הָרָעָה אֲשֶׁר אֲנַחְנוּ בָהּ אֲשֶׁר יְרוּשָׁלַ͏ִם חֳרֵבָה וּשְׁעָרֶיהָ נִצְּתוּ בָאֵשׁ לְכוּ וְנִבְנֶה אֶת־חוֹמַת יְרוּשָׁלָ͏ִם וְלֹא־נִהְיֶה עוֹד חֶרְפָּה:	And I said to them, “You see the plight which we *are* in – that Jerusalem is desolate, and its gates here have been burnt with fire. Come, and let's build the wall of Jerusalem so that we are no longer a reproach.”	so that: purposive use of the *vav*.
Neh 2:18	וָאַגִּיד לָהֶם אֶת־יַד אֱלֹהַי אֲשֶׁר־הִיא טוֹבָה עָלַי וְאַף־דִּבְרֵי הַמֶּלֶךְ אֲשֶׁר אָמַר־לִי וַיֹּאמְרוּ נָקוּם וּבָנִינוּ וַיְחַזְּקוּ יְדֵיהֶם לַטּוֹבָה: פ	And I told them *that* the hand of my God *had been* good on me, and also the king's words which he spoke to me. Then they said, “We will arise and build.” And they encouraged themselves for the good *work*.	encouraged themselves ← *strengthened their hands*.
Neh 2:19	וַיִּשְׁמַע סַנְבַלַּט הַחֹרֹנִי וְטֹבִיָּה | הָעֶבֶד הָעַמּוֹנִי וְגֶשֶׁם הָעַרְבִי וַיַּלְעִגוּ לָנוּ וַיִּבְזוּ עָלֵינוּ וַיֹּאמְרוּ מֶה־הַדָּבָר הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים הַעַל הַמֶּלֶךְ אַתֶּם מֹרְדִים:	But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arabian heard *about it*, they mocked us and despised us, and they said, “What *is* this thing you are doing? Are you rebelling against the king?”	

Neh 2:20	וָאָשִׁ֣יב אוֹתָ֗ם דָּבָר֙ וָאוֹמַ֣ר לָהֶ֔ם אֱלֹהֵ֖י הַשָּׁמַ֑יִם ה֚וּא יַצְלִ֣יחַ לָּ֔נוּ וַאֲנַ֥חְנוּ עֲבָדָ֖יו נָק֣וּם וּבָנִ֑ינוּ וְלָכֶ֕ם אֵין־חֵ֥לֶק וּצְדָקָ֖ה וְזִכָּר֥וֹן בִּירוּשָׁלִָֽם׃	And I replied 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 *have* no part or right or remembrance in Jerusalem."	replied ← *returned word*.
Neh 3:1	וַיָּ֗קָם אֶלְיָשִׁיב֙ הַכֹּהֵ֣ן הַגָּד֔וֹל וְאֶחָ֖יו הַכֹּהֲנִ֑ים וַיִּבְנ֗וּ אֶת־שַׁ֙עַר֙ הַצֹּ֔אן הֵ֖מָּה קִדְּשׁ֣וּהוּ וַיַּעֲמִ֑ידוּ דַּלְתֹתָ֗יו וְעַד־מִגְדַּ֙ל הַמֵּאָ֔ה קִדְּשׁ֖וּהוּ עַ֥ד מִגְדַּ֖ל חֲנַנְאֵֽל׃ ס	And Eliashib the high priest arose, as *did* 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, *and* as far as the Tower of Hananel.	the Hundred: AV differs, transliterating *(Meah)*. Hananel: see Jer 31:38.
Neh 3:2	וְעַל־יָדָ֖ו בָּנ֣וּ אַנְשֵׁ֣י יְרֵח֑וֹ ס וְעַל־יָדָ֖ו בָּנָ֥ה זַכּ֖וּר בֶּן־אִמְרִֽי׃ ס	And alongside it men from Jericho did building *work*, and alongside that Zaccur the son of Imri did building *work*.	alongside it ... alongside that ← *at its / his hand / side (2x)*.
Neh 3:3	וְאֵת֙ שַׁ֣עַר הַדָּגִ֔ים בָּנ֖וּ בְּנֵ֣י הַסְּנָאָ֑ה הֵ֚מָּה קֵרֽוּהוּ֙ וַיַּעֲמִ֣ידוּ דַלְתֹתָ֔יו מַנְעוּלָ֖יו וּבְרִיחָֽיו׃ 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 *bolt* in English).

Neh 3:4	וְעַל־יָדָם חָזַק מְרֵמוֹת בֶּן־אוּרִיָּה בֶּן־הַקּוֹץ ס וְעַל־יָדָם חָזַק מְשֻׁלָּם בֶּן־בֶּרֶכְיָה בֶּן־מְשֵׁיזַבְאֵל ס וְעַל־יָדָם חָזַק צָדוֹק בֶּן־בַּעֲנָא: ס	And alongside them Meremoth, the son of Uriah, the son of Hakkoz, did repair *work*. Also alongside them Meshullam, the son of Berechiah, the son of Meshezabel, did repair *work*. Also alongside them Zadok, the son of Baana, did repair *work*.	alongside them *(3x)* ← *at their hand / side*. Uriah: AV= *Urijah* here. See 2 Ki 16:10. Hakkoz: AV= *Koz*. One could read *the Koz*. did repair *work (3x)* ← *repaired*. Meshezabel ← *Meshezab'el*. AV= *Meshezabeel*, not recognizing that the third syllable is closed. See Gen 31:21.
Neh 3:5	וְעַל־יָדָם חָזְקוּ הַתְּקוֹעִים וְאַדִּירֵיהֶם לֹא־הֵבִיאוּ צַוָּארָם בַּעֲבֹדַת אֲדֹנֵיהֶם: ס	And alongside them the Tekoites did repair *work*, but their nobles did not put their backs into the work of their LORD.	alongside them: see Neh 3:4. did repair *work*: see Neh 3:4. put their backs ← *bring their neck*.
Neh 3:6	וְאֶת שַׁעַר הַיְשָׁנָה חִזְּקוּ יוֹיָדָע בֶּן־פַּסֵּחַ וּמְשֻׁלָּם בֶּן־בְּסוֹדְיָה הֵמָּה קֵרוּהוּ וַיַּעֲמִידוּ דַּלְתֹתָיו וּמַנְעֻלָיו 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 ← *Joiada* here, presumably a shortened form of the name. bolts: see Neh 3:3.
Neh 3:7	וְעַל־יָדָם חָזַק מְלַטְיָה הַגִּבְעֹנִי וְיָדוֹן הַמֵּרֹנֹתִי אַנְשֵׁי גִבְעוֹן וְהַמִּצְפָּה לְכִסֵּא פַּחַת עֵבֶר הַנָּהָר: ס	And alongside them Melatiah the Gibeonite and Jadon the Meronothite – men of Gibeon and Mizpah – did repair *work* 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 ← *the Mizpah*.

Neh 3:8	עַל־יָדוֹ חֲזַקְיָהוּ בֶּן־חָרְהַיָּה צֹרְפִים ס וְעַל־יָדוֹ חֲנַנְיָה בֶּן־הָרַקָּחִים וַיַּעַזְבוּ יְרוּשָׁלַ͏ִם עַד הַחוֹמָה הָרְחָבָה: ס	Alongside him Uzziel the son of Harhaiah, *one of* the refiners, did repair *work*, and alongside him Hananiah the son of the pharmacists did repair *work*, and they restored Jerusalem up to the Broad Wall.	refiners ← perhaps *goldsmiths* or *silversmiths*. the pharmacists: perhaps referring to father and mother, otherwise the family line of trade. restored: see Ex 23:5.
Neh 3:9	וְעַל־יָדָם רְפָיָה בֶן־חוּר שַׂר חֲצִי פֶּלֶךְ יְרוּשָׁלָ͏ִם: ס	And alongside them Rephaiah the son of Hur, an official in charge of half of the district of Jerusalem, did repair *work*.	
Neh 3:10	וְעַל־יָדָם יְדָעְיָה בֶן־חֲרוּמַף וְנֶגֶד בֵּיתוֹ ס וְעַל־יָדוֹ חַטּוּשׁ בֶּן־חֲשַׁבְנְיָה:	And alongside them Jedaiah the son of Harumaph did repair *work*, opposite his *own* house, and alongside him Hattush the son of Hashabniah did repair *work*.	
Neh 3:11	מַלְכִּיָּה בֶן־חָרִם וְחַשּׁוּב בֶּן־פַּחַת מוֹאָב וְאֵת מִגְדַּל הַתַּנּוּרִים: ס	Malchijah the son of Harim and Hashshub the son of Pahath-Moab repaired another section, and the Tower of Furnaces.	Hashshub: AV= *Hashub*. another ← *a second*.
Neh 3:12	וְעַל־יָדוֹ חַלּוֹחֵשׁ שַׁלּוּם בֶּן־הַלּוֹחֵשׁ שַׂר חֲצִי פֶּלֶךְ יְרוּשָׁלָ͏ִם הוּא וּבְנוֹתָיו: ס	And alongside him Shallum the son of Halohesh, an official in charge of half of the district of Jerusalem, did repair work – he and his daughters.	
Neh 3:13	אֶת־שַׁעַר הַגַּיְא חָנוּן וְיוֹשְׁבֵי זָנוֹחַ הֵמָּה בָּנוּהוּ וַיַּעֲמִידוּ דַּלְתֹתָיו מַנְעֻלָיו וּבְרִיחָיו וְאֶלֶף אַמָּה בַּחוֹמָה עַד שַׁעַר הָאַשְׁפּוֹת:	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.	cubits of ← *cubits in*. A cubit is about 18 inches or 45 cm.

Neh 3:14	וְאֶת ׀ שַׁעַר הָאַשְׁפּוֹת הֶחֱזִיק מַלְכִּיָּה בֶן־רֵכָב שַׂר פֶּלֶךְ בֵּית־הַכָּרֶם הוּא יִבְנֶנּוּ וְיַעֲמִיד דַּלְתֹתָיו מַנְעֻלָיו וּבְרִיחָיו׃ ס	And Malchijah the son of Rechab, the official in charge of the district of Beth-Haccerem, repaired the Dung Gate. He would build it and would install its doors, its bars and its bolts.	Malchijah: AV differs here *(Malchiah)*. See Jer 21:1. repaired: in a Hebrew "OVS" (object-verb-subject) sentence. would build ... would install: in an unexpected nominal future tense, or imperfective aspect.
Neh 3:15	וְאֵת׀ שַׁעַר הָעַיִן הֶחֱזִיק שַׁלֻּון בֶּן־כָּל־חֹזֶה שַׂר פֶּלֶךְ הַמִּצְפָּה הוּא יִבְנֶנּוּ וְיסְכְּלֶנּוּ *וְיעמידו וְיַעֲמִיד דַּלְתֹתָיו** מַנְעֻלָיו וּבְרִיחָיו וְאֵת חוֹמַת בְּרֵכַת הַשֶּׁלַח לְגַן־הַמֶּלֶךְ וְעַד־הַמַּעֲלוֹת הַיּוֹרְדוֹת מֵעִיר דָּוִיד׃ ס	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.	Mizpah ← *the Mizpah*. repaired: in a Hebrew "OVS" (object-verb-subject) sentence. would *(4x)*: see Neh 3:14. Siloam ← *Shelah*. AV= *Siloah*, but the common name is transliterated from the Greek (Σιλωάμ), as used in Luke 13:4, John 9:7, John 9:11.
Neh 3:16	אַחֲרָיו הֶחֱזִיק נְחֶמְיָה בֶּן־עַזְבּוּק שַׂר חֲצִי פֶּלֶךְ בֵּית־צוּר עַד־נֶגֶד קִבְרֵי דָוִיד וְעַד־הַבְּרֵכָה הָעֲשׂוּיָה וְעַד בֵּית הַגִּבֹּרִים׃ ס	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.	
Neh 3:17	אַחֲרָיו הֶחֱזִיקוּ הַלְוִיִּם רְחוּם בֶּן־בָּנִי עַל־יָדוֹ הֶחֱזִיק חֲשַׁבְיָה שַׂר־חֲצִי־פֶלֶךְ קְעִילָה לְפִלְכּוֹ׃ ס	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.	in his district ← *to his district*.
Neh 3:18	אַחֲרָיוֹ הֶחֱזִיקוּ אֲחֵיהֶם בַּוַּי בֶּן־חֵנָדָד שַׂר חֲצִי פֶּלֶךְ קְעִילָה׃ ס	After him their brothers made repairs: Bavai the son of Henadad, an official in charge of half of the district of Keilah,	

Neh 3:19	וְיַחֲזֵ֣ק עַל־יָדָ֗ו עֶזֶר בֶּן־יֵשׁ֙וּעַ֙ שַׂ֣ר הַמִּצְפָּ֔ה מִדָּ֥ה שֵׁנִ֖ית מִנֶּ֣גֶד עֲלִ֑ת הַנֶּ֖שֶׁק הַמִּקְצֹֽעַ׃ ס	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;	Jeshua: see 1 Chr 24:11. Mizpah ← *the Mizpah*. a further ← *a second*. corner buttress: see Neh 3:24.
Neh 3:20	אַחֲרָ֗יו הֶֽחֱרָ֤ה הֶחֱזֵ֙יק֙ בָּר֣וּךְ בֶּן־*זבי **זַכַּ֔י מִדָּ֥ה שֵׁנִ֖ית מִן־הַמִּקְצֹ֑עַ עַד־פֶּ֥תַח בֵּית אֶלְיָשִׁ֖יב הַכֹּהֵ֥ן הַגָּדֽוֹל׃ ס	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;	was zealous to repair ← *was ardent, repaired*, the root meaning of the first part being *to burn*. In colloquial English *was fired up*. a further ← *a second*.
Neh 3:21	אַחֲרָ֗יו הֶֽחֱזִ֙יק֙ מְרֵמ֣וֹת בֶּן־אוּרִיָּ֔ה בֶּן־הַקּ֖וֹץ מִדָּ֣ה שֵׁנִ֑ית מִפֶּ֥תַח בֵּית אֶלְיָשִׁ֖יב וְעַד־תַּכְלִ֥ית בֵּית אֶלְיָשִֽׁיב׃ ס	after him Meremoth, the son of Uriah, the son of Hakkoz, repaired a further section from the entrance to Eliashib's house to the end of Eliashib's house.	Uriah: AV= *Urijah* here. See 2 Ki 16:10. Hakkoz: AV= *Koz*. One could read *the Koz*. a further ← *a second*.
Neh 3:22	וְאַחֲרָ֗יו הֶֽחֱזִ֙יקוּ֙ הַכֹּהֲנִ֔ים אַנְשֵׁ֖י הַכִּכָּֽר׃	And after him the priests, men of the adjoining tract, made repairs.	
Neh 3:23	אַחֲרָ֗יו הֶֽחֱזִ֙יק בִּנְיָמִ֣ן וְחַשּׁ֔וּב נֶ֖גֶד בֵּיתָ֑ם ס אַחֲרָ֗יו הֶֽחֱזִ֙יק עֲזַרְיָ֣ה בֶן־מַעֲשֵׂיָ֔ה בֶּן־עֲנַנְיָ֖ה אֵ֥צֶל בֵּיתֽוֹ׃ ס	After him Benjamin, with Hashshub, made repairs opposite their house. After him Azariah, the son of Maaseiah, the son of Ananiah, made repairs by his house.	with Hashshub ← *and Hashshub*. The verb is singular. See also Neh 3:11.
Neh 3:24	אַחֲרָ֗יו הֶֽחֱזִ֙יק בִּנּ֣וּי בֶּן־חֵנָדָ֔ד מִדָּ֥ה שֵׁנִ֖ית מִבֵּ֣ית עֲזַרְיָ֑ה עַד־הַמִּקְצֹ֖עַ וְעַד־הַפִּנָּֽה׃	After him Binnui the son of Henadad repaired a further section from Azariah's house to the corner buttress and to the battlement.	corner buttress ... battlement: perhaps *re-entrant (interior) corner ... exterior corner*.

Neh 3:25	פְּלָל בֶּן־אוּזַי מִנֶּגֶד הַמְּקִצוֹעַ וְהַמִּגְדָּל הַיּוֹצֵא מִבֵּית הַמֶּלֶךְ הָעֶלְיוֹן אֲשֶׁר לַחֲצַר הַמַּטָּרָה אַחֲרָיו פְּדָיָה בֶּן־פַּרְעֹשׁ: ס	Palal the son of Uzai *repaired* from opposite the corner buttress and the tower which protrudes from the king's lofty house towards the prison court. After him *came* Pedaiah the son of Parosh.	
Neh 3:26	וְהַנְּתִינִים הָיוּ יֹשְׁבִים בָּעֹפֶל עַד נֶגֶד שַׁעַר הַמַּיִם לַמִּזְרָח וְהַמִּגְדָּל הַיּוֹצֵא: ס	And the temple-servants were living in the Ophel, as far as opposite the Water Gate to the east, and the protruding tower.	Ophel: formerly *Jebus*, afterwards *Mount Zion* [CB].
Neh 3:27	אַחֲרָיו הֶחֱזִיקוּ הַתְּקוֹעִים מִדָּה שֵׁנִית מִנֶּגֶד הַמִּגְדָּל הַגָּדוֹל הַיּוֹצֵא וְעַד חוֹמַת הָעֹפֶל:	After him the Tekoites repaired a further section, from opposite the Great Tower which protrudes, as far as the wall of the Ophel.	a further ← *a second*. Ophel: see Neh 3:26.
Neh 3:28	מֵעַל	שַׁעַר הַסּוּסִים הֶחֱזִיקוּ הַכֹּהֲנִים אִישׁ לְנֶגֶד בֵּיתוֹ: ס	The priests made repairs above the Horse Gate, each opposite his house.	
Neh 3:29	אַחֲרֵיו הֶחֱזִיק צָדוֹק בֶּן־אִמֵּר נֶגֶד בֵּיתוֹ ס וְאַחֲרָיו הֶחֱזִיק שְׁמַעְיָה בֶּן־שְׁכַנְיָה שֹׁמֵר שַׁעַר הַמִּזְרָח: ס	After them Zadok the son of Immer made repairs opposite his house, and after him Shemaiah the son of Shechaniah the keeper of the Eastern Gate made repairs.	After them ← *After him / it*.
Neh 3:30	*אחרי **אַחֲרָיו הֶחֱזִיק חֲנַנְיָה בֶּן־שֶׁלֶמְיָה וְחָנוּן בֶּן־צָלָף הַשִּׁשִּׁי מִדָּה שֵׁנִי ס אַחֲרָיו הֶחֱזִיק מְשֻׁלָּם בֶּן־בֶּרֶכְיָה נֶגֶד נִשְׁכָּתוֹ: ס	{Q: After him} [K: after me] Hananiah the son of Shelemiah made repairs, and Hanun the sixth son of Zalaph *repaired* a further section. After him Meshullam the son of Berechiah made repairs opposite his office.	after me *(ketiv)*: perhaps *afterwards*, as a disconnected construct state. a further ← *a second*.

Neh 3:31	*אחרי **אַחֲרָיו הֶחֱזִיק מַלְכִּיָּהּ בֶּן־הַצֹּרְפִי עַד־בֵּית הַנְּתִינִים וְהָרֹכְלִים נֶגֶד שַׁעַר הַמִּפְקָד וְעַד עֲלִיַּת הַפִּנָּה:	{Q: After him} [K: after me] Malchijah the son of the refiner made repairs as far as the house of the temple-servants and the traders, opposite the Muster Gate, and as far as the corner ascent.	after me *(ketiv)*: see Neh 3:30. Malchijah: AV differs here *(Malchiah)*. See Jer 21:1. Muster Gate: AV differs, transliterating *(Miphkad)*.
Neh 3:32	וּבֵין עֲלִיַּת הַפִּנָּה לְשַׁעַר הַצֹּאן הֶחֱזִיקוּ הַצֹּרְפִים וְהָרֹכְלִים: פ	And between the corner ascent and the Sheep Gate, the refiners and the traders made repairs.	
Neh 4:1	וַיְהִי כַּאֲשֶׁר שָׁמַע סַנְבַלַּט כִּי־אֲנַחְנוּ בוֹנִים אֶת־הַחוֹמָה וַיִּחַר לוֹ וַיִּכְעַס הַרְבֵּה וַיַּלְעֵג עַל־הַיְהוּדִים:	And it came to pass *that* 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 אֶחָיו וְחֵיל שֹׁמְרוֹן וַיֹּאמֶר מָה הַיְהוּדִים הָאֻמְלָלִים עֹשִׂים הֲיַעַזְבוּ לָהֶם הֲיִזְבָּחוּ הֲיְכַלּוּ בַּיּוֹם הֲיְחַיּוּ אֶת־הָאֲבָנִים מֵעֲרֵמוֹת הֶעָפָר וְהֵמָּה שְׂרוּפוֹת:	and he spoke in the presence of his brothers and the forces of Samaria, and he said, "What are *these* feeble Jews doing? *Can* they re-establish themselves? *Can* they offer sacrifices? *Can* they finish in a day? *Can* 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 אֶצְלוֹ וַיֹּאמֶר גַּם אֲשֶׁר־הֵם בוֹנִים אִם־יַעֲלֶה שׁוּעָל וּפָרַץ חוֹמַת אַבְנֵיהֶם: פ	And Tobiah the Ammonite *was* with him, and he said, "Even what they're building – if a fox were to climb *onto it*, it would cause their wall of stones to collapse."	

Neh 4:4	שְׁמַע אֱלֹהֵינוּ כִּי־הָיִינוּ בוּזָה וְהָשֵׁב חֶרְפָּתָם אֶל־רֹאשָׁם וּתְנֵם לְבִזָּה בְּאֶרֶץ שִׁבְיָה:	"Hear, O God of ours, how we have become an *object of* contempt, and turn their reproach onto their heads, and make them into a spoil in a land *where they are* in captivity.	how ← *that*. their reproach: a subjective genitive (they reproach). heads ← *head*. *where they are* in captivity ← *of captivity*.
Neh 4:5	וְאַל־תְּכַס עַל־עֲוֹנָם וְחַטָּאתָם מִלְּפָנֶיךָ אַל־תִּמָּחֶה כִּי הִכְעִיסוּ לְנֶגֶד הַבּוֹנִים:	And do not pardon their iniquity and do not let their sin be blotted out before you, for they have been provocative towards the builders."	pardon ← *cover*. before you ← *from before you*.
Neh 4:6	וַנִּבְנֶה אֶת־הַחוֹמָה וַתִּקָּשֵׁר כָּל־הַחוֹמָה עַד־חֶצְיָהּ וַיְהִי לֵב לָעָם לַעֲשׂוֹת: פ	And we built the wall, and all the wall was joined up for half its *length*, and the people had a heart to work *on it*.	*length*: or supply *height*, [CB], but surely it is sections of length which become joined, not disjoint layers?
Neh 4:7	וַיְהִי כַּאֲשֶׁר שָׁמַע סַנְבַלַּט וְטוֹבִיָּה וְהָעַרְבִים וְהָעַמֹּנִים וְהָאַשְׁדּוֹדִים כִּי־עָלְתָה אֲרוּכָה לְחוֹמוֹת יְרוּשָׁלַ͏ִם כִּי־הֵחֵלּוּ הַפְּרָצִים לְהִסָּתֵם וַיִּחַר 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 progressed, *and* that the breaches had begun to be closed up, it infuriated them greatly.	progressed ← *gone up*.
Neh 4:8	וַיִּקְשְׁרוּ כֻלָּם יַחְדָּו לָבוֹא לְהִלָּחֶם בִּירוּשָׁלַ͏ִם וְלַעֲשׂוֹת לִוֹ תֹּוָעָה:	And they all conspired together to go *and* fight against Jerusalem and to do harm to it.	harm: or, root יעה, *sweeping away*.
Neh 4:9	וַנִּתְפַּלֵּל אֶל־אֱלֹהֵינוּ וַנָּשֶׂם מִשְׁמָר עֲלֵיהֶם יוֹמָם וָלַיְלָה 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 כָּשַׁל כֹּחַ הַסַּבָּל וְהֶעָפָר הַרְבֵּה וַאֲנַחְנוּ לֹא נוּכַל לִבְנוֹת בַּחוֹמָה׃	But *the people of* Judah said, "The strength of those who carry a load has failed *them*, and *there is* much dust, and we will not be able to build the wall."	those who carry a load ← *him who carries a load*. failed *them* ← *faltered*.
Neh 4:11	וַיֹּאמְרוּ צָרֵינוּ לֹא יֵדְעוּ וְלֹא יִרְאוּ עַד אֲשֶׁר־נָבוֹא אֶל־תּוֹכָם וְהַרַגְנוּם וְהִשְׁבַּתְנוּ אֶת־הַמְּלָאכָה׃	And our adversaries said, "They will not know, and they will not see *anything* until we have come among them, and we kill them and put a stop to the work."	among them ← *to their midst*.
Neh 4:12	וַיְהִי כַּאֲשֶׁר־בָּאוּ הַיְהוּדִים הַיֹּשְׁבִים אֶצְלָם וַיֹּאמְרוּ לָנוּ עֶשֶׂר פְּעָמִים מִכֹּל־הַמְּקֹמוֹת 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 *might* turn, *they will be* upon us."	AV differs, following MT punctuation *(From all places whence ye shall return unto us they will be upon you)*. Agreeing with us is [CB].
Neh 4:13	וָאַעֲמִיד מֵתַּחְתִּיּוֹת לַמָּקוֹם מֵאַחֲרֵי לַחוֹמָה בצחחיים **בַּצְּחִיחִים* וָאַעֲמִיד אֶת־הָעָם לְמִשְׁפְּחוֹת עִם־חַרְבֹתֵיהֶם רָמְחֵיהֶם וְקַשְׁתֹתֵיהֶם׃	So I set up *defences* in the lower parts of the place behind the wall in the dry places, and I stationed the people according to *their* families with their swords, their spears, and their bows.	dry places: the *ketiv* and *qeré* 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	וָאֵרֶא וָאָקוּם וָאֹמַר אֶל־הַחֹרִים וְאֶל־הַסְּגָנִים וְאֶל־יֶתֶר הָעָם אַל־תִּירְאוּ מִפְּנֵיהֶם אֶת־אֲדֹנָי הַגָּדוֹל וְהַנּוֹרָא זִכְרוּ וְהִלָּחֲמוּ עַל־אֲחֵיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם נְשֵׁיכֶם וּבָתֵּיכֶם׃ 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 LORD*, and fight for your brothers, your sons and your daughters, your wives and your houses."	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Neh 4:15	וַיְהִי כַּאֲשֶׁר־שָׁמְעוּ אוֹיְבֵינוּ כִּי־נוֹדַע לָנוּ וַיָּפֶר הָאֱלֹהִים אֶת־עֲצָתָם *ונשוב וַנָּשָׁב כֻּלָּנוּ** אֶל־הַחוֹמָה אִישׁ אֶל־מְלַאכְתּוֹ׃	And it came to pass, when our enemies heard that it was known to us that God had frustrated their plan, that we all returned to the wall – each *man* to his work.	we ... returned: the *ketiv* can be regarded as a *scriptio plena* spelling of the *qeré*.
Neh 4:16	וַיְהִי ׀ מִן־הַיּוֹם הַהוּא חֲצִי נְעָרַי עֹשִׂים בַּמְּלָאכָה וְחֶצְיָם מַחֲזִיקִים וְהָרְמָחִים הַמָּגִנִּים וְהַקְּשָׁתוֹת וְהַשִּׁרְיָנִים וְהַשָּׂרִים אַחֲרֵי כָּל־בֵּית יְהוּדָה׃	And it was from that day *that* half of my *servant*-lads were engaged in the work, and half of them held spears and shields and bows and *wore* armour. And the commanders *were* behind the whole house of Judah.	
Neh 4:17	הַבּוֹנִים בַּחוֹמָה וְהַנֹּשְׂאִים בַּסֶּבֶל עֹמְשִׂים בְּאַחַת יָדוֹ עֹשֶׂה בַּמְּלָאכָה וְאַחַת מַחֲזֶקֶת הַשָּׁלַח׃	Those building the wall and those carrying a load *or* loading *it* would do the work with one hand, while the other would hold the weapon.	building ← *building on*. weapon ← *missile*.

Neh 4:18	וְהַבּוֹנִים אִישׁ חַרְבּוֹ אֲסוּרִים עַל־מָתְנָיו וּבוֹנִים וְהַתּוֹקֵעַ בַּשּׁוֹפָר אֶצְלִי׃	And each of the builders *had* his sword fastened at his waist while they built. And he who blew the ramshorn *was* next to me.	
Neh 4:19	וָאֹמַר אֶל־הַחֹרִים וְאֶל־הַסְּגָנִים וְאֶל־יֶתֶר הָעָם הַמְּלָאכָה הָרַבָּה וּרְחָבָה וַאֲנַחְנוּ נִפְרָדִים עַל־הַחוֹמָה רְחוֹקִים אִישׁ מֵאָחִיו׃	And I said to the nobles, and to the administrators, and to the rest of the people, "The work *is* immense and extensive, and we are widely separated from each other along the wall.	from each other ← *a man from his brother*.
Neh 4:20	בִּמְקוֹם אֲשֶׁר תִּשְׁמְעוּ אֶת־קוֹל הַשּׁוֹפָר שָׁמָּה תִּקָּבְצוּ אֵלֵינוּ אֱלֹהֵינוּ יִלָּחֶם לָנוּ׃	In a place where you hear the sound of the ramshorn, gather round us there. Our God will fight for us."	round us ← *to us*.
Neh 4:21	וַאֲנַחְנוּ עֹשִׂים בַּמְּלָאכָה וְחֶצְיָם מַחֲזִיקִים בָּרְמָחִים מֵעֲלוֹת הַשַּׁחַר עַד צֵאת הַכּוֹכָבִים׃	So we were engaged in the work, and half of them held spears from the rise of dawn until the appearance of the stars.	we ... them: a change of grammatical person is not uncommon in Hebrew. appearance ← *coming out*.
Neh 4:22	גַּם בָּעֵת הַהִיא אָמַרְתִּי לָעָם אִישׁ וְנַעֲרוֹ יָלִינוּ בְּתוֹךְ יְרוּשָׁלִַם וְהָיוּ־לָנוּ הַלַּיְלָה מִשְׁמָר וְהַיּוֹם מְלָאכָה׃	Also at that time I said to the people, "Let every *man* and his *servant*-lad lodge inside Jerusalem, and they will be our watch at night, and the day *will be* for work."	every ← *each*. at night: or *tonight*.
Neh 4:23	וְאֵין אֲנִי וְאַחַי וּנְעָרַי וְאַנְשֵׁי הַמִּשְׁמָר אֲשֶׁר אַחֲרַי אֵין־אֲנַחְנוּ פֹּשְׁטִים בְּגָדֵינוּ אִישׁ שִׁלְחוֹ הַמָּיִם׃ ס	And neither I nor my brothers nor my *servant*-lads, nor the men of the guard who *were* behind me – none of us – took off our clothes. Each *man had* his weapon *and* water.	Each *man had* his weapon *and* water: weapon ← *missile*. AV differs *(saving that every one put them off for washing)*.

Neh 5:1	וַתְּהִי צַעֲקַת הָעָם וּנְשֵׁיהֶם גְּדוֹלָה אֶל־אַחֵיהֶם הַיְהוּדִים:	Then there was a great outcry from the people and their wives to their brothers the Jews.	
Neh 5:2	וְיֵשׁ אֲשֶׁר אֹמְרִים בָּנֵינוּ וּבְנֹתֵינוּ אֲנַחְנוּ רַבִּים וְנִקְחָה דָגָן וְנֹאכְלָה וְנִחְיֶה:	And there were *some* who said, “We, our sons and our daughters, *are* many, and we *need to* get corn and eat to survive.”	to survive ← *and we will survive*. Purposive use of the *vav*.
Neh 5:3	וְיֵשׁ אֲשֶׁר אֹמְרִים שְׂדֹתֵינוּ וּכְרָמֵינוּ וּבָתֵּינוּ אֲנַחְנוּ עֹרְבִים וְנִקְחָה דָגָן בָּרָעָב:	And there were *some* who said, “We are mortgaging our fields and our vineyards and our houses, so that we *can* get corn in the famine.”	
Neh 5:4	וְיֵשׁ אֲשֶׁר אֹמְרִים לָוִינוּ כֶּסֶף לְמִדַּת הַמֶּלֶךְ שְׂדֹתֵינוּ וּכְרָמֵינוּ:	And there were *some* who said, “We have borrowed money for the king's tax *on* our fields and our vineyards.	tax ← *measure*.
Neh 5:5	וְעַתָּה כִּבְשַׂר אַחֵינוּ בְּשָׂרֵנוּ כִּבְנֵיהֶם בָּנֵינוּ וְהִנֵּה אֲנַחְנוּ כֹּבְשִׁים אֶת־בָּנֵינוּ וְאֶת־בְּנֹתֵינוּ לַעֲבָדִים וְיֵשׁ מִבְּנֹתֵינוּ נִכְבָּשׁוֹת וְאֵין לְאֵל יָדֵנוּ וּשְׂדֹתֵינוּ וּכְרָמֵינוּ לַאֲחֵרִים:	And although our flesh *is* like the flesh of our brothers, *and* our sons *are* like their sons, yet see how we are reducing our sons and our daughters to slavery, and there are *some* of our daughters *so* reduced, and *it is* out of our control, and others *have* our fields and our vineyards.”	yet: concessive use of the *vav*. see *how* ← *behold*. slavery ← *slaves*. out of our control ← *not to the power of our hand*.
Neh 5:6	וַיִּחַר לִי מְאֹד כַּאֲשֶׁר 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 וָאָרִיבָה אֶת־הַחֹרִים וְאֶת־הַסְּגָנִים וָאֹמְרָה לָהֶם מַשָּׂא אִישׁ־בְּאָחִיו אַתֶּם *נשאים **נֹשִׂים וָאֶתֵּן עֲלֵיהֶם קְהִלָּה 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 bringing his brother into debt.” And I presented a large assembly against them.	bringing ... into debt ← *lending*. The *ketiv* is an alternative form of the *qeré*. --- commended itself ← *was advised* ← *was ruled*. [AnLx]= *took counsel*. [BDB] as a separate root, → *I considered carefully*.
Neh 5:8	וָאֹמְרָה לָהֶם אֲנַחְנוּ קָנִינוּ אֶת־אַחֵינוּ הַיְּהוּדִים הַנִּמְכָּרִים לַגּוֹיִם כְּדֵי בָּנוּ וְגַם־אַתֶּם תִּמְכְּרוּ אֶת־אֲחֵיכֶם וְנִמְכְּרוּ־לָנוּ וַיֶּחֱרְשׁוּ וְלֹא מָצְאוּ דָּבָר: ס	And I said to them, “We have redeemed our brothers the Jews who were sold to the Gentiles as much as we could. Now would you even sell your brothers, so that they are sold *back* to us?” And they were silent and did not find a word *to say*.	as much as we could ← *according to sufficiency at us*. --- so that they are sold *back* to us: Nehemiah redeems while the nobles enslave, undoing his good work. This puts the nobles to shame.
Neh 5:9	*ויאמר **וָאוֹמַר לֹא־טוֹב הַדָּבָר אֲשֶׁר־אַתֶּם עֹשִׂים הֲלוֹא בְּיִרְאַת אֱלֹהֵינוּ תֵּלֵכוּ מֵחֶרְפַּת הַגּוֹיִם אוֹיְבֵינוּ:	And {Q: I} [K: he] said, “The thing you are doing *is* not right. Should you not walk in the fear of our God, rather than the reproachful way of the nations *which are* our enemies?	
Neh 5:10	וְגַם־אֲנִי אַחַי וּנְעָרַי נֹשִׁים בָּהֶם כֶּסֶף וְדָגָן נַעֲזָבָה־נָּא אֶת־הַמַּשָּׂא הַזֶּה:	But I too, my brothers, and my *servant*-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 כְּהַיּוֹם שְׂדֹתֵיהֶם כַּרְמֵיהֶם זֵיתֵיהֶם וּבָתֵּיהֶם וּמְאַת הַכֶּסֶף וְהַדָּגָן הַתִּירוֹשׁ וְהַיִּצְהָר אֲשֶׁר אַתֶּם נֹשִׁים בָּהֶם:	Do restore to them today their fields, their vineyards, their olive *groves* and their houses, and the *one* per cent *monthly interest* on *their* money and corn and new wine and fresh oil which you have been lending them on interest.”	

Neh 5:12	וַיֹּאמְרוּ נָשִׁיב וּמֵהֵם לֹא נְבַקֵּשׁ כֵּן נַעֲשֶׂה כַּאֲשֶׁר אַתָּה אוֹמֵר וָאֶקְרָא אֶת־הַכֹּהֲנִים וָאַשְׁבִּיעֵם לַעֲשׂוֹת כַּדָּבָר הַזֶּה׃	And they said, “We will restore *them*, and we will not require *anything* of them. As you have said, so we shall do.” Then I called the priests, and I had them swear to do this undertaking.	this undertaking ← *according to this thing*.
Neh 5:13	גַּם־חָצְנִי נָעַרְתִּי וָאֹמְרָה כָּכָה יְנַעֵר הָאֱלֹהִים אֶת־כָּל־הָאִישׁ אֲשֶׁר לֹא־יָקִים אֶת־הַדָּבָר הַזֶּה מִבֵּיתוֹ וּמִיגִיעוֹ וְכָכָה יְהִיֶה נָעוּר וָרֵק וַיֹּאמְרוּ כָּל־הַקָּהָל אָמֵן וַיְהַלְלוּ אֶת־יְהוָה וַיַּעַשׂ הָעָם כַּדָּבָר הַזֶּה׃	I also shook the breast fold of my *garment*, and I said, “So shall God shake every man who does not fulfil this undertaking, out of his house and out of his livelihood, 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 proceeding.	breast fold of my *garment*: or simply *my chest*. undertaking ← *thing*. livelihood ← *toil*, or *earnings*. proceeding ← *thing, word*.
Neh 5:14	גַּם מִיּוֹם ׀ אֲשֶׁר־צִוָּה אֹתִי לִהְיוֹת פֶּחָתָם בְּאֶרֶץ יְהוּדָה מִשְּׁנַת עֶשְׂרִים וְעַד שְׁנַת שְׁלֹשִׁים וּשְׁתַּיִם לְאַרְתַּחְשַׁסְתְּא הַמֶּלֶךְ שְׁנֵים שְׁתֵּים עֶשְׂרֵה אֲנִי וְאַחַי לֶחֶם הַפֶּחָה לֹא אָכָלְתִּי׃	Moreover from the day when I was appointed to be their governor in the land of Judah, from the twentieth year to the thirty-second year of Artaxerxes the king – twelve years – *neither* I nor my brothers ate the governor's fare.	I was appointed ← *he commanded me*. Avoidance of the passive. fare ← *bread*, standing for all kinds of food. See 1 Sam 28:22, 1 Sam 28:24 for what *a piece of bread* stands for.

Neh 5:15	וְהַפַּחוֹת הָרִאשֹׁנִים אֲשֶׁר־לְפָנַי הִכְבִּידוּ עַל־הָעָם וַיִּקְחוּ מֵהֶם בְּלֶחֶם וְיַיִן אַחַר כֶּסֶף־שְׁקָלִים אַרְבָּעִים גַּם נַעֲרֵיהֶם שָׁלְטוּ עַל־הָעָם וַאֲנִי לֹא־עָשִׂיתִי כֵּן מִפְּנֵי יִרְאַת אֱלֹהִים:	But the previous governors who *were* before me had weighed down heavily on the people, and they had taken bread and wine from them to the value of forty shekels. Even their servants lorded it over the people, but I did not act like that, because of the fear of God.	previous ← *first*. to the value of ← *after the silver / money of*. fear of God: an objective genitive.
Neh 5:16	וְגַם בְּמְלֶאכֶת הַחוֹמָה הַזֹּאת הֶחֱזַקְתִּי וְשָׂדֶה לֹא קָנִינוּ וְכָל־נְעָרַי קְבוּצִים שָׁם עַל־הַמְּלָאכָה:	And I also persevered in the work of this wall, and we did not buy a field, and all my *servant*-lads were gathered there for the work.	persevered in ← *held fast to*. for the work ← *at the work*.
Neh 5:17	וְהַיְהוּדִים וְהַסְּגָנִים מֵאָה וַחֲמִשִּׁים אִישׁ וְהַבָּאִים אֵלֵינוּ מִן־הַגּוֹיִם אֲשֶׁר־סְבִיבֹתֵינוּ עַל־שֻׁלְחָנִי:	And the Jews and the administrators – one hundred and fifty men – and those who came to us from the nations around us, *were* at my table.	
Neh 5:18	וַאֲשֶׁר הָיָה נַעֲשָׂה לְיוֹם אֶחָד שׁוֹר אֶחָד צֹאן שֵׁשׁ־בְּרֻרוֹת וְצִפֳּרִים נַעֲשׂוּ־לִי וּבְיֵן עֲשָׂרֵת יָמִים בְּכָל־יַיִן לְהַרְבֵּה וְעִם־זֹה לֶחֶם הַפֶּחָה לֹא בִקַּשְׁתִּי כִּי־כָבְדָה הָעֲבֹדָה עַל־הָעָם הַזֶּה:	And *this is* what was prepared for one day: one ox, six choice sheep; and poultry was prepared for me, and at ten day intervals all *sorts* of wine in abundance. But nevertheless, I did not require the governor's fare, because the work was a heavy *load* on this people.	prepared *(2x)* ← *made*. poultry was ← *birds were*. fare: see Neh 5:14.

Neh 5:19	זָכְרָה־לִּי אֱלֹהַי לְטוֹבָה כֹּל אֲשֶׁר־עָשִׂיתִי עַל־הָעָם הַזֶּה: פ	Remember me, O God of mine, favourably, *for* everything I have done concerning this people.	
Neh 6:1	וַיְהִי כַּאֲשֶׁר נִשְׁמַע לְסַנְבַלַּט וְטוֹבִיָּה וּלְגֶשֶׁם הָעַרְבִי וּלְיֶתֶר אֹיְבֵינוּ כִּי בָנִיתִי אֶת־הַחוֹמָה וְלֹא־נִוֹתַר בָּהּ פָּרֶץ גַּם עַד־הָעֵת הַהִיא דְּלָתוֹת לֹא־הֶעֱמַדְתִּי בַּשְּׁעָרִים:	And it came to pass, when it came to the ear of Sanballat and Tobiah, and Geshem the Arabian, and the rest of our enemies, that I had built the wall, and *that* there was not a *single* breach remaining in it, even though at that time I had not installed doors in the gates,	came to the ear of ← *was heard by*. at that time ← *up to that time*.
Neh 6:2	וַיִּשְׁלַח סַנְבַלַּט וְגֶשֶׁם אֵלַי לֵאמֹר לְכָה וְנֶוָּעֲדָה יַחְדָּו בַּכְּפִירִים בְּבִקְעַת אוֹנוֹ וְהֵמָּה חֹשְׁבִים לַעֲשׂוֹת לִי רָעָה:	that Sanballat and Geshem sent *word* to me and said, “Come and let us meet together in the villages in the plain of Ono.” But they were plotting to do me harm.	villages: according to some, the name of a place, *Chephirim*: [LHG], but *site unknown*; [CB], the modern *Kefr ’Ana* (from what source?). “Villages” is odd as a name, but maybe various hamlets agglomerated into a town of this name. harm ← *evil*.
Neh 6:3	וָאֶשְׁלְחָה עֲלֵיהֶם מַלְאָכִים לֵאמֹר מְלָאכָה גְדוֹלָה אֲנִי עֹשֶׂה וְלֹא אוּכַל לָרֶדֶת לָמָּה תִשְׁבֹּת הַמְּלָאכָה כַּאֲשֶׁר אַרְפֶּהָ וְיָרַדְתִּי 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 כַּדָּבָר הַזֶּה אַרְבַּע פְּעָמִים וָאָשִׁיב אוֹתָם כַּדָּבָר הַזֶּה: ס	Then they sent *word* to me in the same way four times, and I replied to them in the same way.	in the same way *(2x)* ← *as this matter*.

Neh 6:5	וַיִּשְׁלַח אֵלַי סַנְבַלַּט כַּדָּבָר הַזֶּה פַּעַם חֲמִישִׁית אֶת־נַעֲרוֹ וְאִגֶּרֶת פְּתוּחָה בְּיָדוֹ:	Then Sanballat sent his servant to me in the same way for a fifth time, with the letter open in his hand.	in the same way ← *as this way*.
Neh 6:6	כָּתוּב בָּהּ בַּגּוֹיִם נִשְׁמָע וְגַשְׁמוּ אֹמֵר אַתָּה וְהַיְהוּדִים חֹשְׁבִים לְמְרֹוד עַל־כֵּן אַתָּה בוֹנֶה הַחוֹמָה וְאַתָּה הֱוֵה לָהֶם לְמֶלֶךְ כַּדְּבָרִים הָאֵלֶּה:	In it was written, “Among the nations it is reported, and Gashmu states, *that* you and the Jews are planning to rebel, which *is* why you are building the wall, and *that* you will be their king, in accordance with these things.	reported ← *heard*. Gashmu: *Geshem* of Neh 6:1.
Neh 6:7	וְגַם־נְבִיאִים הֶעֱמַדְתָּ לִקְרֹא עָלֶיךָ בִּירוּשָׁלַם לֵאמֹר מֶלֶךְ בִּיהוּדָה וְעַתָּה יִשָּׁמַע לַמֶּלֶךְ כַּדְּבָרִים הָאֵלֶּה וְעַתָּה לְכָה וְנִוָּעֲצָה יַחְדָּו: ס	And you have also appointed prophets to make proclamation about you in Jerusalem, saying, ‘The king *is* in Judah.’ So now, let it be reported to the king, in accordance with these things. Or come now, and let us take counsel together.”	reported ← *heard*.
Neh 6:8	וָאֶשְׁלְחָה אֵלָיו לֵאמֹר לֹא נִהְיָה כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אַתָּה אוֹמֵר כִּי מִלִּבְּךָ אַתָּה בוֹדֶאם:	At this I sent *word* to him and said, “No such thing as what you say has happened, for you are devising them in your *own* heart.”	At this: wider use of the *vav*. No such thing as what you say has happened ← *It has not been brought to pass according to these things which you say*. in your *own* heart ← *from your heart*.
Neh 6:9	כִּי כֻלָּם מְיָרְאִים אוֹתָנוּ לֵאמֹר יִרְפּוּ יְדֵיהֶם מִן־הַמְּלָאכָה וְלֹא תֵעָשֶׂה וְעַתָּה חַזֵּק אֶת־יָדָי:	For they were all intimidating us, saying, “*The strength of* their hands for the work will ebb away, and it will not be done.” “But now, strengthen my hands.”	intimidating: or *disheartening*. *The strength of* their hands for the work will ebb away ← *Their hands will relax from the work*.

Neh 6:10	וַאֲנִי־בָאתִי בֵּית שְׁמַעְיָה בֶּן־דְּלָיָה בֶּן־מְהֵיטַבְאֵל וְהוּא עָצוּר וַיֹּאמֶר נִוָּעֵד אֶל־בֵּית הָאֱלֹהִים אֶל־תּוֹךְ הַהֵיכָל וְנִסְגְּרָה דַּלְתוֹת הַהֵיכָל כִּי בָּאִים לְהָרְגֶךָּ וְלַיְלָה בָּאִים לְהָרְגֶךָּ׃	Then I went *to* the house of Shemaiah, the son of Delaiah, the son of Mehetabel, who was confined *there*, and he said, "Let us meet at the house of God, inside the temple, and let us close the doors of the temple, for they are coming to kill you, and *it is* tonight *that* they are coming to kill you."	Mehetabel ← *Mehetab'el*. AV= *Mehetabeel*, not recognizing that the third syllable is closed. See Gen 31:21. --- they are coming to kill you *(2x)*: otiose, but see Gen 12:5.
Neh 6:11	וָאֹמְרָה הַאִישׁ כָּמוֹנִי יִבְרָח וּמִי כָמֹנִי אֲשֶׁר־יָבוֹא אֶל־הַהֵיכָל וְחַי לֹא אָבוֹא׃	But I said, "Will a man such as myself flee? And who such as I would go into the temple for *his* life? I shall not go."	for *his* life ← *and be living*.
Neh 6:12	וַאֲבִינָה וְהִנֵּה לֹא־אֱלֹהִים שְׁלָחוֹ כִּי הַנְּבוּאָה דִּבֶּר עָלַי וְטוֹבִיָּה וְסַנְבַלַּט שְׂכָרוֹ׃	And I became aware that God had not sent him, but *that* he had spoken the prophecy against me, and *that* Tobiah and Sanballat had hired him.	that ← *and behold*.
Neh 6:13	לְמַעַן שָׂכוּר הוּא לְמַעַן־אִירָא וְאֶעֱשֶׂה־כֵּן וְחָטָאתִי וְהָיָה לָהֶם לְשֵׁם רָע לְמַעַן יְחָרְפוּנִי׃ פ	He *was* hired for a purpose – so that I should be afraid and do that, and *so* sin, and they would have an ill report *with which* to reproach me.	do that ← *do thus*.
Neh 6:14	זָכְרָה אֱלֹהַי לְטוֹבִיָּה וּלְסַנְבַלַּט כְּמַעֲשָׂיו אֵלֶּה וְגַם לְנוֹעַדְיָה הַנְּבִיאָה וְיֶתֶר הַנְּבִיאִים אֲשֶׁר הָיוּ מְיָרְאִים אוֹתִי׃	"Remember, O God of mine, Tobiah and Sanballat, according to these works of theirs, and also Noadiah the prophetess, and the rest of the prophets who were intimidating me."	of theirs ← *of his*. --- intimidating: see Neh 6:9.
Neh 6:15	וַתִּשְׁלַם הַחוֹמָה בְּעָשְׂרִים וַחֲמִשָּׁה לֶאֱלוּל לַחֲמִשִּׁים וּשְׁנַיִם יוֹם׃ פ	And the wall was completed on the twenty-fifth of Elul, in fifty-two days.	Elul: around September.

Neh 6:16	וַיְהִי כַּאֲשֶׁר שָׁמְעוּ כָּל־אוֹיְבֵינוּ וַיִּרְאוּ כָּל־הַגּוֹיִם אֲשֶׁר סְבִיבֹתֵינוּ וַיִּפְּלוּ מְאֹד בְּעֵינֵיהֶם וַיֵּדְעוּ כִּי מֵאֵת אֱלֹהֵינוּ נֶעֱשְׂתָה הַמְּלָאכָה הַזֹּאת׃	And it came to pass, when all our enemies heard *this*, that all the nations around us feared and were very downcast, and they knew that this work had been done by *inducement* from our God.	feared: or, with [BHS-CA], *saw*. But hearing and subsequent fearing are a formula; compare Deut 13:11, Deut 17:13, Deut 21:21. LXX, Vulgate = *feared*. were very downcast ← *they fell much in their eyes*. by *inducement* from ← *from with*.
Neh 6:17	גַּם	בַּיָּמִים הָהֵם מַרְבִּים חֹרֵי יְהוּדָה אִגְּרֹתֵיהֶם הוֹלְכוֹת עַל־טוֹבִיָּה וַאֲשֶׁר לְטוֹבִיָּה בָּאוֹת אֲלֵיהֶם׃	Also in those days the nobles of Judah wrote many letters *which* went to Tobiah, and *those* of Tobiah came to them.	wrote many ← *did much, multiplied*.
Neh 6:18	כִּי־רַבִּים בִּיהוּדָה בַּעֲלֵי שְׁבוּעָה לוֹ כִּי־חָתָן הוּא לִשְׁכַנְיָה בֶן־אָרַח וִיהוֹחָנָן בְּנוֹ לָקַח אֶת־בַּת־מְשֻׁלָּם בֶּן בֶּרֶכְיָה׃	For *there were* many in Judah who had sworn allegiance to him, because he *was* the son-in-law of Shechaniah the son of Arah, and Jehohanan his son had taken the daughter of Meshullam the son of Berechiah *as his wife*.	who had sworn allegiance ← *possessors of an oath*. Jehohanan: see Ezra 10:6.
Neh 6:19	גַּם טוֹבוֹתָיו הָיוּ אֹמְרִים לְפָנַי וּדְבָרַי הָיוּ מוֹצִיאִים לוֹ אִגְּרוֹת שָׁלַח טוֹבִיָּה לְיָרְאֵנִי׃	They also recounted his good news to me, and my words were expounded to him, *but* Tobiah sent letters to intimidate me.	recounted his good news to me ← *said his good things before me*. were expounded ← *they brought out*. Avoidance of the passive. intimidate: see Neh 6:9.
Neh 7:1	וַיְהִי כַּאֲשֶׁר נִבְנְתָה הַחוֹמָה וָאַעֲמִיד הַדְּלָתוֹת וַיִּפָּקְדוּ הַשּׁוֹעֲרִים וְהַמְשֹׁרְרִים 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	וְאֲצַוֶּה אֶת־חֲנָנִי אָחִי וְאֶת־חֲנַנְיָה שַׂר הַבִּירָה עַל־יְרוּשָׁלִָם כִּי־הוּא כְּאִישׁ אֱמֶת וְיָרֵא אֶת־הָאֱלֹהִים מֵרַבִּים:	And I assigned Hanani my brother, and Hananiah the official in charge of the citadel, *to be* in charge of Jerusalem, for *the latter was* very much a man of truth, and he feared God more than many.	very much: the *ke* denoting intensity. Compare [AnLx] כְּ II (c).
Neh 7:3	*ויאמר **וְאֹמַר לָהֶם לֹא יִפָּתְחוּ שַׁעֲרֵי יְרוּשָׁלִַם עַד־חֹם הַשֶּׁמֶשׁ וְעַד הֵם עֹמְדִים יָגֵיפוּ הַדְּלָתוֹת וְאֻחָזוּ וְהַעֲמֵיד מִשְׁמְרוֹת יֹשְׁבֵי יְרוּשָׁלִַם 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 *the gatekeepers* are standing by, let them shut the doors and fasten *them*.” And *I* set up watches *from* the inhabitants of Jerusalem – each *man* in his watch, and each *man* opposite his house.	On the *ketiv* and *qeré*, see 2 Sam 1:8. *I* set up: infinitive absolute acting as a finite verb.
Neh 7:4	וְהָעִיר רַחֲבַת יָדַיִם וּגְדוֹלָה וְהָעָם מְעַט בְּתוֹכָהּ וְאֵין בָּתִּים בְּנוּיִם:	Now the city *was* very wide and large, but the people in it *were* few, and *there were* no houses built.	very wide ← *wide of hands*.
Neh 7:5	וַיִּתֵּן אֱלֹהַי אֶל־לִבִּי וָאֶקְבְּצָה אֶת־הַחֹרִים וְאֶת־הַסְּגָנִים וְאֶת־הָעָם לְהִתְיַחֵשׂ וָאֶמְצָא סֵפֶר הַיַּחַשׂ הָעוֹלִים בָּרִאשׁוֹנָה וָאֶמְצָא כָתוּב 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 *of* those who had come up previously, and I found *this* written in it:	

Neh 7:6	אֵלֶּה ׀ בְּנֵי הַמְּדִינָה הָעֹלִים מִשִּׁבְיֵ הַגּוֹלָה אֲשֶׁר הֶגְלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל וַיָּשֻׁובוּ לִירוּשָׁלַ͏ִם וְלִיהוּדָה אִישׁ לְעִירֹו׃	"The following *are* the fraternity of the province who came *back* up from the displaced body of deportees whom Nebuchadnezzar king of Babylon deported, and *who* returned to Jerusalem and Judah, each to his *own* city.	|| Ezra 2:1. The following ← *These*. fraternity ← *sons*. Similarly often throughout the chapter. See Ezra 2:1.
Neh 7:7	הַבָּאִים עִם־זְרֻבָּבֶל יֵשׁוּעַ נְחֶמְיָה ׀ עֲזַרְיָה רַעַמְיָה נַחֲמָנִי מָרְדֳּכַי בִּלְשָׁן מִסְפֶּרֶת בִּגְוַי נְחוּם בַּעֲנָה מִסְפַּר אַנְשֵׁי עַם יִשְׂרָאֵל׃ ס	Those who came with Zerubbabel *were* Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum *and* Baanah. The number of men of the people of Israel *was as follows*:	|| Ezra 2:2. Jeshua: see 1 Chr 24:11. Mordecai: see Esth 2:5.
Neh 7:8	בְּנֵי פַרְעֹשׁ אַלְפַּיִם מֵאָה וְשִׁבְעִים וּשְׁנָיִם׃ ס	the fraternity of Parosh *numbered* two thousand one hundred and seventy-two;	|| Ezra 2:3. fraternity: see Ezra 2:1.
Neh 7:9	בְּנֵי שְׁפַטְיָה שְׁלֹשׁ מֵאוֹת שִׁבְעִים וּשְׁנָיִם׃ ס	the fraternity of Shephatiah *numbered* three hundred and seventy-two;	|| Ezra 2:4.
Neh 7:10	בְּנֵי אָרַח שֵׁשׁ מֵאוֹת חֲמִשִּׁים וּשְׁנָיִם׃ ס	the fraternity of Arah *numbered* six hundred and fifty-two;	|| Ezra 2:5.
Neh 7:11	בְּנֵי־פַחַת מוֹאָב לִבְנֵי יֵשׁוּעַ וְיוֹאָב אַלְפַּיִם וּשְׁמֹנֶה מֵאוֹת שְׁמֹנָה עָשָׂר׃ ס	the fraternity of Pahath-Moab, of *the line of* the fraternity of Jeshua-Joab, *numbered* two thousand eight hundred and eighteen;	|| Ezra 2:6. Jeshua: see 1 Chr 24:11.
Neh 7:12	בְּנֵי עֵילָם אֶלֶף מָאתַיִם חֲמִשִּׁים וְאַרְבָּעָה׃ ס	the fraternity of Elam *numbered* one thousand two hundred and fifty-four;	|| Ezra 2:7.
Neh 7:13	בְּנֵי זַתּוּא שְׁמֹנֶה מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה׃ ס	the fraternity of Zattu *numbered* eight hundred and forty-five;	|| Ezra 2:8. Zattu: see Neh 10:14.
Neh 7:14	בְּנֵי זַכָּי שְׁבַע מֵאוֹת וְשִׁשִּׁים׃ ס	the fraternity of Zaccai *numbered* seven hundred and sixty;	|| Ezra 2:9.

Neh 7:15	בְּנֵי בִנּוּי שֵׁשׁ מֵאוֹת אַרְבָּעִים וּשְׁמֹנָה: ס	the fraternity of Binnui *numbered* six hundred and forty-eight;	|| Ezra 2:10.
Neh 7:16	בְּנֵי בֵבָי שֵׁשׁ מֵאוֹת עֶשְׂרִים וּשְׁמֹנָה: ס	the fraternity of Bebai *numbered* six hundred and twenty-eight;	|| Ezra 2:11.
Neh 7:17	בְּנֵי עַזְגָּד אַלְפַּיִם שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וּשְׁנָיִם: ס	the fraternity of Azgad *numbered* two thousand three hundred and twenty-two;	|| Ezra 2:12.
Neh 7:18	בְּנֵי אֲדֹנִיקָם שֵׁשׁ מֵאוֹת שִׁשִּׁים וְשִׁבְעָה: ס	the fraternity of Adonikam *numbered* six hundred and sixty-seven;	|| Ezra 2:13.
Neh 7:19	בְּנֵי בִגְוָי אַלְפַּיִם שִׁשִּׁים וְשִׁבְעָה: ס	the fraternity of Bigvai *numbered* two thousand and sixty-seven;	|| Ezra 2:14.
Neh 7:20	בְּנֵי עָדִין שֵׁשׁ מֵאוֹת חֲמִשִּׁים וַחֲמִשָּׁה: ס	the fraternity of Adin *numbered* six hundred and fifty-five;	|| Ezra 2:15.
Neh 7:21	בְּנֵי־אָטֵר לִיחִזְקִיָּה תִּשְׁעִים וּשְׁמֹנָה: ס	the fraternity of Ater, of Hezekiah's *line*, *numbered* ninety-eight;	|| Ezra 2:16.
Neh 7:22	בְּנֵי חָשֻׁם שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וּשְׁמֹנָה: ס	the fraternity of Hashum *numbered* three hundred and twenty-eight;	|| Ezra 2:19.
Neh 7:23	בְּנֵי בֵצָי שְׁלֹשׁ מֵאוֹת עֶשְׂרִים וְאַרְבָּעָה: ס	the fraternity of Bezai *numbered* three hundred and twenty-four;	|| Ezra 2:17.
Neh 7:24	בְּנֵי חָרִיף מֵאָה שְׁנֵים עָשָׂר: ס	the fraternity of Hariph *numbered* one hundred and twelve;	|| Ezra 2:18.
Neh 7:25	בְּנֵי גִבְעוֹן תִּשְׁעִים וַחֲמִשָּׁה: ס	the fraternity of Gibeon *numbered* ninety-five;	|| Ezra 2:20. Gibeon: see Josh 9:3.
Neh 7:26	אַנְשֵׁי בֵית־לֶחֶם וּנְטֹפָה מֵאָה שְׁמֹנִים וּשְׁמֹנָה: ס	the men of Bethlehem and Netophah *numbered* one hundred and eighty-eight;	|| Ezra 2:21, Ezra 2:22. Bethlehem: see Gen 35:19.
Neh 7:27	אַנְשֵׁי עֲנָתוֹת מֵאָה עֶשְׂרִים וּשְׁמֹנָה: ס	the men of Anathoth *numbered* one hundred and twenty-eight;	|| Ezra 2:23.

Neh 7:28	אַנְשֵׁי בֵית־עַזְמָוֶת אַרְבָּעִים וּשְׁנָיִם: ס	the men of Beth-Azmaveth *numbered* forty-two;	|| Ezra 2:24.
Neh 7:29	אַנְשֵׁי קִרְיַת יְעָרִים כְּפִירָה וּבְאֵרוֹת שְׁבַע מֵאוֹת אַרְבָּעִים וּשְׁלֹשָׁה: ס	the men of Ḳiriath-Jearim, Chephirah and Beeroth *numbered* seven hundred and forty-three;	|| Ezra 2:25. Kiriath-Jearim: see Josh 9:17.
Neh 7:30	אַנְשֵׁי הָרָמָה וְגָבַע שֵׁשׁ מֵאוֹת עֶשְׂרִים וְאֶחָד: ס	the men of Ramah and Geba *numbered* six hundred and twenty-one;	|| Ezra 2:26. Ramah ← *the Ramah*.
Neh 7:31	אַנְשֵׁי מִכְמָס מֵאָה וְעֶשְׂרִים וּשְׁנָיִם: ס	the men of Michmas *numbered* one hundred and twenty-two;	|| Ezra 2:27. Michmas: see 1 Sam 13:2.
Neh 7:32	אַנְשֵׁי בֵית־אֵל וְהָעָי מֵאָה עֶשְׂרִים וּשְׁלֹשָׁה: ס	the men of Beth-El and Ai *numbered* one hundred and twenty-three;	|| Ezra 2:28. Ai: see Josh 7:2.
Neh 7:33	אַנְשֵׁי נְבוֹ אַחֵר חֲמִשִּׁים וּשְׁנָיִם: ס	the men of the other Nebo *numbered* fifty-two;	|| Ezra 2:29.
Neh 7:34	בְּנֵי עֵילָם אַחֵר אֶלֶף מָאתַיִם חֲמִשִּׁים וְאַרְבָּעָה: ס	the fraternity of the other Elam *numbered* one thousand two hundred and fifty-four;	|| Ezra 2:31.
Neh 7:35	בְּנֵי חָרִם שְׁלֹשׁ מֵאוֹת וְעֶשְׂרִים: ס	the fraternity of Harim *numbered* three hundred and twenty;	|| Ezra 2:32.
Neh 7:36	בְּנֵי יְרֵחוֹ שְׁלֹשׁ מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה: ס	the fraternity of Jericho *numbered* three hundred and forty-five;	|| Ezra 2:34.
Neh 7:37	בְּנֵי־לֹד חָדִיד וְאוֹנוֹ שְׁבַע מֵאוֹת וְעֶשְׂרִים וְאֶחָד: ס	the fraternity of Lod, Hadid and Ono *numbered* seven hundred and twenty-one;	|| Ezra 2:33.
Neh 7:38	בְּנֵי סְנָאָה שְׁלֹשֶׁת אֲלָפִים תְּשַׁע מֵאוֹת וּשְׁלֹשִׁים: פ	the fraternity of Senaah *numbered* three thousand nine hundred and thirty;	|| Ezra 2:35.

Neh 7:39	הַכֹּהֲנִים בְּנֵי יְדַעְיָה לְבֵית יֵשׁוּעַ תְּשַׁע מֵאוֹת שִׁבְעִים וּשְׁלֹשָׁה: ס	the priests *who were* the sons of Jedaiah, of the house of Jeshua, *numbered* nine hundred and seventy-three;	|| Ezra 2:36. Jeshua: see 1 Chr 24:11.
Neh 7:40	בְּנֵי אִמֵּר אֶלֶף חֲמִשִּׁים וּשְׁנָיִם: ס	the fraternity of Immer *numbered* one thousand and fifty-two;	|| Ezra 2:37.
Neh 7:41	בְּנֵי פַשְׁחוּר אֶלֶף מָאתַיִם אַרְבָּעִים וְשִׁבְעָה: ס	the fraternity of Pashhur *numbered* one thousand two hundred and forty-seven;	|| Ezra 2:38. Pashhur: see Jer 20:1.
Neh 7:42	בְּנֵי חָרִם אֶלֶף שִׁבְעָה עָשָׂר: פ	the fraternity of Harim *numbered* one thousand and seventeen;	|| Ezra 2:39.
Neh 7:43	הַלְוִיִּם בְּנֵי־יֵשׁוּעַ לְקַדְמִיאֵל לִבְנֵי לְהוֹדָוָה שִׁבְעִים וְאַרְבָּעָה: ס	the Levites, the sons of Jeshua, of Kadmiel, *and* of the sons of Hodevah, *numbered* seventy-four;	|| Ezra 2:40. Jeshua: see 1 Chr 24:11. Hodevah: elsewhere usually *Hodaviah*.
Neh 7:44	הַמְשֹׁרְרִים בְּנֵי אָסָף מֵאָה אַרְבָּעִים וּשְׁמֹנָה: ס	the singers, the sons of Asaph, *numbered* one hundred and forty-eight;	|| Ezra 2:41.
Neh 7:45	הַשֹּׁעֲרִים בְּנֵי־שַׁלֻּום בְּנֵי־אָטֵר בְּנֵי־טַלְמֹן בְּנֵי־עַקּוּב בְּנֵי חֲטִיטָא בְּנֵי שֹׁבָי מֵאָה שְׁלֹשִׁים וּשְׁמֹנָה: ס	the gatekeepers, the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, *and* the sons of Shobai, *numbered* one hundred and thirty-eight.	|| Ezra 2:42.
Neh 7:46	הַנְּתִינִים בְּנֵי־צִיחָא בְּנֵי־חֲשֻׂפָא בְּנֵי טַבָּעוֹת:	The temple-servants, the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,	|| Ezra 2:43. Hasupha: AV= *Hashupha* here, but not in Ezra 2:43.
Neh 7:47	בְּנֵי־קֵרֹס בְּנֵי־סִיעָא בְּנֵי פָדוֹן:	the sons of Keros, the sons of Sia, the sons of Padon,	|| Ezra 2:44.

Neh 7:48	בְּנֵי־לְבָנָה בְּנֵי־חֲגָבָה בְּנֵי שַׁלְמָי:	the sons of Lebanah, the sons of Hagabah, the sons of Shalmai,	|| Ezra 2:45, Ezra 2:46. Lebanah: AV= *Lebana* here. Hagabah: AV= *Hagaba* here.
Neh 7:49	בְּנֵי־חָנָן בְּנֵי־גִדֵּל בְּנֵי־גָחַר:	the sons of Hanan, the sons of Giddel, the sons of Gahar,	|| Ezra 2:46, Ezra 2:47.
Neh 7:50	בְּנֵי־רְאָיָה בְּנֵי־רְצִין בְּנֵי נְקוֹדָא:	the sons of Reaiah, the sons of Rezin, the sons of Nekoda,	|| Ezra 2:47, Ezra 2:48.
Neh 7:51	בְּנֵי־גַזָּם בְּנֵי־עֻזָּא בְּנֵי פָסֵחַ:	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= *Phaseah* here, but not in Ezra 2:49. *Phaseah* is the lenited form (*ph* for *p*).
Neh 7:52	בְּנֵי־בֵסַי בְּנֵי־מְעוּנִים בְּנֵי נפושסים **נְפִישְׁסִים:*	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־בַקְבּוּק בְּנֵי־חֲקוּפָא בְּנֵי חַרְחוּר:	the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,	|| Ezra 2:51.
Neh 7:54	בְּנֵי־בַצְלִית בְּנֵי־מְחִידָא בְּנֵי חַרְשָׁא:	the sons of Bazlith, the sons of Mehida, the sons of Harsha,	|| Ezra 2:52.
Neh 7:55	בְּנֵי־בַרְקוֹס בְּנֵי־סִיסְרָא בְּנֵי־תָמַח:	the sons of Barkos, the sons of Sisera, the sons of Tamah,	|| Ezra 2:53.
Neh 7:56	בְּנֵי נְצִיחַ בְּנֵי חֲטִיפָא:	the sons of Neziah, the sons of Hatipha,	|| Ezra 2:54.
Neh 7:57	בְּנֵי עַבְדֵי 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־יַעְלָא בְּנֵי־דַרְקוֹן בְּנֵי גִדֵּל:	the sons of Jaala, the sons of Darkon, the sons of Giddel,	|| Ezra 2:56.

Neh 7:59	בְּנֵי שְׁפַטְיָה בְּנֵי־חַטִּיל בְּנֵי פֹכֶרֶת הַצְּבָיִים בְּנֵי אָמֹון׃	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 עַבְדֵי שְׁלֹמֹה שְׁלֹשׁ מֵאֹות תִּשְׁעִים וּשְׁנָיִם׃ פ	all the temple-servants and the sons of Solomon's servants *numbered* three hundred and ninety-two.	|| Ezra 2:58.
Neh 7:61	וְאֵלֶּה הָעוֹלִים מִתֵּל מֶלַח תֵּל חַרְשָׁא כְּרוּב אַדֹּון וְאִמֵּר וְלֹא יָכְלוּ לְהַגִּיד בֵּית־אֲבוֹתָם וְזַרְעָם אִם מִיִּשְׂרָאֵל 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 ← *these*. Tel-Harsha: AV= *Tel-haresha* here, not recognizing a closed syllable, but different again in Ezra 2:59. specify ← *tell*. family line ← *seed*.
Neh 7:62	בְּנֵי־דְלָיָה בְּנֵי־טוֹבִיָּה בְּנֵי נְקוֹדָא שֵׁשׁ מֵאֹות וְאַרְבָּעִים וּשְׁנָיִם׃ ס	the sons of Delaiah, the sons of Tobiah, *and* the sons of Nekoda, *who numbered* six hundred and forty-two,	|| Ezra 2:60.
Neh 7:63	וּמִן־הַכֳּהֲנִים בְּנֵי חֲבַיָּה בְּנֵי הַקֹּוץ בְּנֵי בַרְזִלַּי אֲשֶׁר לָקַח מִבְּנוֹת בַּרְזִלַּי הַגִּלְעָדִי אִשָּׁה וַיִּקָּרֵא עַל־שְׁמָם׃	and *those* of the priests *who were* 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 named after them.	|| Ezra 2:61. Hobaiah: see Ezra 2:61. Hakkoz: see Neh 3:21. Gileadite: see Gen 31:21. named after them ← *called after their name*.
Neh 7:64	אֵלֶּה בִּקְשׁוּ כִתְבָם הַמִּתְיַחְשִׂים וְלֹא נִמְצָא וַיְגֹאֲלוּ מִן־הַכְּהֻנָּה׃	These looked for their registration *among* those registered by genealogy, but it wasn't found, and they were disqualified from the priesthood as extraneous.	|| Ezra 2:62. registration ← *writing*. were disqualified ... as extraneous ← *were polluted*.

Neh 7:65	וַיֹּאמֶר הַתִּרְשָׁתָא לָהֶם אֲשֶׁר לֹא־יֹאכְלוּ מִקֹּדֶשׁ הַקָּדָשִׁים עַד עֲמֹד הַכֹּהֵן לְאוּרִים וְתוּמִּים:	And the governor told them that they were not to eat *anything* from the holy of holies until the priest should stand with Urim and Thummim.	|| Ezra 2:63. governor: see Ezra 2:63. stand with ← *stand for*. Urim and Thummim: see Ex 28:30.
Neh 7:66	כָּל־הַקָּהָל כְּאֶחָד אַרְבַּע רִבֹּוא אַלְפַּיִם שְׁלֹשׁ־מֵאוֹת וְשִׁשִּׁים:	The whole convocation together *numbered* forty-two thousand three hundred and sixty *people*,	|| Ezra 2:64. together ← *as one*.
Neh 7:67	מִלְבַד עַבְדֵיהֶם וְאַמְהֹתֵיהֶם אֵלֶּה שִׁבְעַת אֲלָפִּים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְשִׁבְעָה וְלָהֶם מְשֹׁרְרִים וּמְשֹׁרְרוֹת מָאתַיִם וְאַרְבָּעִים וַחֲמִשָּׁה: ס	apart from these menservants and maidservants of theirs – seven thousand three hundred and thirty-seven *of them*. And they *also had* two hundred and forty-five male and female singers.	|| Ezra 2:65. THE AV INSERTS AN EXTRA VERSE AFTER THIS VERSE. Absent in LXX, Vulgate. The verse is found in some manuscripts [BHS-CA], [CB]. The contents are as most of Ezra 2:66.
Neh 7:68	<No Hebrew in WLC for this AV verse>	<No Hebrew in WLC for this AV verse>	No Hebrew in WLC for this AV verse.
Neh 7:69	גְּמַלִּים אַרְבַּע מֵאוֹת שְׁלֹשִׁים וַחֲמִשָּׁה ס חֲמֹרִים שֵׁשֶׁת אֲלָפִּים שְׁבַע מֵאוֹת וְעֶשְׂרִים:	*There were* four hundred and thirty-five camels *and* six thousand seven hundred and twenty donkeys.	|| Ezra 2:67.
Neh 7:70	וּמִקְצָת רָאשֵׁי הָאָבוֹת נָתְנוּ לַמְּלָאכָה הַתִּרְשָׁתָא נָתַן לָאוֹצָר זָהָב דַּרְכְּמֹנִים אֶלֶף מִזְרָקוֹת חֲמִשִּׁים כָּתְנוֹת כֹּהֲנִים שְׁלֹשִׁים וַחֲמֵשׁ מֵאוֹת:	And some of 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 ← *(some) of the whole*. contributed ← *gave*. darics: a daric is a gold coin.

Neh 7:71	וּמֵרָאשֵׁי הָאָבוֹת נָתְנוּ לְאוֹצַר הַמְּלָאכָה זָהָב דַּרְכְּמוֹנִים שְׁתֵּי רִבּוֹת וְכֶסֶף מָנִים אַלְפַּיִם וּמָאתָיִם:	And *some* of 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	וַאֲשֶׁר נָתַן שְׁאֵרִית הָעָם זָהָב דַּרְכְּמוֹנִים שְׁתֵּי רִבּוֹא וְכֶסֶף מָנִים אַלְפַּיִם וְכָתֹנֶת כְּהֲנִים שִׁשִּׁים וְשִׁבְעָה: פ	And *this is* 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 וְהַמְשֹׁרְרִים וּמִן־הָעָם וְהַנְּתִינִים וְכָל־יִשְׂרָאֵל בְּעָרֵיהֶם וַיִּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעָרֵיהֶם:	And the priests and the Levites, and the gatekeepers and the singers, and *some* of 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	וַיֵּאָסְפוּ כָל־הָעָם כְּאִישׁ אֶחָד אֶל־הָרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמָּיִם וַיֹּאמְרוּ לְעֶזְרָא הַסֹּפֵר לְהָבִיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה אֶת־יִשְׂרָאֵל:	And all the people gathered in unison in the square which *was* 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 *to observe*.	|| Ezra 3:1. in unison ← *as one man*.
Neh 8:2	וַיָּבִיא עֶזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקָּהָל מֵאִישׁ וְעַד־אִשָּׁה וְכֹל מֵבִין לִשְׁמֹעַ בְּיוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי:	And Ezra the priest presented the law to the convocation, *to* both men and women, and everyone *who* would understand on hearing *it*, on the first day of the seventh month.	presented the law to ← *brought the law before*. *to* both men and women ← *from man and to woman*. on hearing: gerundial use of the infinitive.

Neh 8:3	וַיִּקְרָא־בוֹ לִפְנֵי הָרְחֹוב אֲשֶׁר	לִפְנֵי שַׁעַר־הַמַּיִם מִן־הָאוֹר עַד־מַחֲצִית הַיּוֹם נֶגֶד הָאֲנָשִׁים וְהַנָּשִׁים וְהַמְבִינִים וְאָזְנֵי כָל־הָעָם אֶל־סֵפֶר הַתּוֹרָה:	And he read from it facing the square which was opposite the Water Gate, from *first* light until midday, in the presence of the men and the women and those who understood. And the ears of all the people *were riveted* to the book of the law.	from it ← *in it*. See Dan 5:3.
Neh 8:4	וַיַּעֲמֹד עֶזְרָא הַסֹּפֵר עַל־מִגְדַּל־עֵץ אֲשֶׁר עָשׂוּ לַדָּבָר וַיַּעֲמֹד אֶצְלֹו מַתִּתְיָה וְשֶׁמַע וַעֲנָיָה וְאוּרִיָּה וְחִלְקִיָּה וּמַעֲשֵׂיָה עַל־יְמִינֹו וּמְשֻׁאלֹו פְּדָיָה וּמִישָׁאֵל וּמַלְכִּיָּה וְחָשֻׁם וְחַשְׁבַּדָּנָה זְכַרְיָה מְשֻׁלָּם: פ	And Ezra the scribe stood on a wooden tower which they had made for the occasion, and next to him stood Mattithiah and Shema and Anaiah and Uriah and Hilkiah and Maaseiah on his right, and on his left *were* Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah *and* Meshullam.	occasion ← *thing, word*. Uriah: AV= *Urijah* here. See 2 Ki 16:10. Malchijah: AV differs here *(Malchiah)*. See Jer 21:1. Hashbaddanah: AV= *Hashbadana*.
Neh 8:5	וַיִּפְתַּח עֶזְרָא הַסֹּפֵר לְעֵינֵי כָל־הָעָם כִּי־מֵעַל כָּל־הָעָם הָיָה וּכְפִתְחֹו עָמְדוּ כָל־הָעָם:	And Ezra opened the book in the sight of all the people, for he was higher up than all the people, and when he opened it, all the people stood up.	higher up than ← *higher up above*.
Neh 8:6	וַיְבָרֶךְ עֶזְרָא אֶת־יְהוָה הָאֱלֹהִים הַגָּדֹול וַיַּעֲנוּ כָל־הָעָם אָמֵן	אָמֵן בְּמַעַל יְדֵיהֶם וַיִּקְדּוּ וַיִּשְׁתַּחֲוּ לַיהוָה אַפַּיִם אָרְצָה:	And Ezra blessed the great LORD God, and all the people answered, “Amen, amen”, with their arms raised, then they bowed to and worshipped the LORD face *down* to the ground.	their arms raised ← *lifting up of their arms / hands*.

Neh 8:7	וְיֵשׁוּעַ וּבָנִי וְשֵׁרֵבְיָה ׀ יָמִין עַקּוּב שַׁבְּתַי ׀ הוֹדִיָּה מַעֲשֵׂיָה קְלִיטָא עֲזַרְיָה יוֹזָבָד חָנָן פְּלָאיָה וְהַלְוִיִּם מְבִינִים אֶת־הָעָם לַתּוֹרָה וְהָעָם עַל־עָמְדָם׃	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 *stood glued* to their place.	Jeshua: see 1 Chr 24:11. *stood glued* to their place ← *(were) on their standing place*.
Neh 8:8	וַיִּקְרְאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים מְפֹרָשׁ וְשׂוֹם שֶׂכֶל וַיָּבִינוּ בַּמִּקְרָא׃ ס	And they read from the book of the law of God distinctly, and they gave insight, and they enabled *them* to understand the reading.	from the book ← *in the book*. they gave: infinitive absolute. they enabled *them* to understand: compare Neh 8:7, Neh 8:9 (*expounded*). Alternatively, *they understood*. the reading ← *in the reading*.
Neh 8:9	וַיֹּאמֶר נְחֶמְיָה הוּא הַתִּרְשָׁתָא וְעֶזְרָא הַכֹּהֵן הַסֹּפֵר וְהַלְוִיִּם ׀ הַמְבִינִים אֶת־הָעָם לְכָל־הָעָם הַיּוֹם קָדֹשׁ־הוּא לַיהוָה אֱלֹהֵיכֶם אַל־תִּתְאַבְּלוּ וְאַל־תִּבְכּוּ כִּי בוֹכִים כָּל־הָעָם כְּשָׁמְעָם אֶת־דִּבְרֵי הַתּוֹרָה׃	And Nehemiah, who *was* the governor, and Ezra the priest, the scribe, and the Levites who expounded to the people, said to all the people, “This day *is* 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.	

Neh 8:10	וַיֹּאמֶר לָהֶם לְכוּ֩ אִכְל֨וּ מַשְׁמַנִּ֜ים וּשְׁת֣וּ מַמְתַקִּ֗ים וְשִׁלְח֤וּ מָנוֹת֙ לְאֵ֣ין נָכ֣וֹן לֽוֹ כִּי־קָד֤וֹשׁ הַיּוֹם֙ לַאֲדֹנֵ֔ינוּ וְאַל־תֵּעָצֵ֖בוּ כִּי־חֶדְוַ֣ת יְהוָ֔ה הִ֖יא מָעֻזְּכֶֽם׃	And he said to them, “Go *and* eat rich food, and drink sweet drinks, and send portions to *him who has* nothing prepared for him, for the day *is* holy to our LORD. And do not be grieved, for the joy of the LORD *is* your stronghold.”	
Neh 8:11	וְהַלְוִיִּ֞ם מַחְשִׁ֣ים לְכָל־הָעָ֗ם לֵאמֹר֙ הַסּ֣וּ כִּ֤י הַיּוֹם֙ קָדֹ֔שׁ וְאַל־תֵּעָצֵֽבוּ׃	And the Levites made all the people be quiet, and they said, “Be quiet, for this day *is* holy, and do not be grieved.”	
Neh 8:12	וַיֵּלְכ֣וּ כָל־הָעָ֗ם לֶֽאֱכֹל֙ וְלִשְׁתּ֣וֹת וּלְשַׁלַּ֔ח מָנ֖וֹת וְלַעֲשׂ֣וֹת שִׂמְחָ֣ה גְדוֹלָ֑ה כִּ֣י הֵבִ֔ינוּ בַּדְּבָרִ֖ים אֲשֶׁ֥ר הוֹדִ֖יעוּ לָהֶֽם׃ ס	Then all the people went to eat and to drink and to send portions and to celebrate *with* great joy, for they understood the words which had been made known to them.	celebrate ← *do*. --- had been made known ← *they made known*. Avoidance of the passive.
Neh 8:13	וּבַיּ֣וֹם הַשֵּׁנִ֗י נֶֽאֶסְפ֤וּ רָאשֵׁי֙ הָאָבֹ֣ת לְכָל־הָעָ֔ם הַכֹּהֲנִ֖ים וְהַלְוִיִּ֑ם אֶל־עֶזְרָ֣א הַסֹּפֵ֔ר וּלְהַשְׂכִּ֖יל אֶל־דִּבְרֵ֥י הַתּוֹרָֽה׃	And on the second day, the paternal heads of all the people, *and* the priests and the Levites, gathered around Ezra the scribe, and *it was* to gain insight into the words of the law.	gathered around ← *gathered to*.
Neh 8:14	וַיִּמְצְא֣וּ כָת֣וּב בַּתּוֹרָ֗ה אֲשֶׁ֨ר צִוָּ֤ה יְהוָה֙ בְּיַד־מֹשֶׁ֔ה אֲשֶׁ֥ר יֵֽשְׁב֖וּ בְּנֵֽי־יִשְׂרָאֵ֑ל בַּסֻּכּ֣וֹת בֶּֽחָ֔ג בַּחֹ֥דֶשׁ הַשְּׁבִיעִֽי׃	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,	intermediacy ← *hand*.

Neh 8:15	וַאֲשֶׁר יַשְׁמִיעוּ וְיַעֲבִירוּ קוֹל בְּכָל־עָרֵיהֶם וּבִירוּשָׁלַ͏ִם לֵאמֹר צְאוּ הָהָר וְהָבִיאוּ עֲלֵי־זַיִת וַעֲלֵי־עֵץ שֶׁמֶן וַעֲלֵי הֲדַס וַעֲלֵי תְמָרִים וַעֲלֵי עֵץ עָבֹת לַעֲשֹׂת סֻכֹּת כַּכָּתוּב׃ פ	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 *it is* written.”	publish an announcement ← *cause a voice to pass through*.
Neh 8:16	וַיֵּצְאוּ הָעָם וַיָּבִיאוּ וַיַּעֲשׂוּ לָהֶם סֻכּוֹת אִישׁ עַל־גַּגּוֹ וּבְחַצְרֹתֵיהֶם וּבְחַצְרוֹת בֵּית הָאֱלֹהִים וּבִרְחוֹב שַׁעַר הַמָּיִם וּבִרְחוֹב שַׁעַר אֶפְרָיִם׃	So the people went out and brought *them*, and they made themselves tabernacles, each *one* 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.	
Neh 8:17	וַיַּעֲשׂוּ כָל־הַקָּהָל הַשָּׁבִים מִן־הַשְּׁבִי | סֻכּוֹת וַיֵּשְׁבוּ בַּסֻּכּוֹת כִּי לֹא־עָשׂוּ מִימֵי יֵשׁוּעַ בִּן־נוּן כֵּן בְּנֵי יִשְׂרָאֵל עַד הַיּוֹם הַהוּא וַתְּהִי שִׂמְחָה גְּדוֹלָה מְאֹד׃	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.	Jeshua: i.e. *Joshua*, also here in the LXX transliterated as Ἰησοῦς, the spelling of *Jesus* in the NT.
Neh 8:18	וַיִּקְרָא בְּסֵפֶר תּוֹרַת הָאֱלֹהִים יוֹם | בְּיוֹם מִן־הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרוֹן וַיַּעֲשׂוּ־חָג שִׁבְעַת יָמִים וּבַיּוֹם הַשְּׁמִינִי עֲצֶרֶת כַּמִּשְׁפָּט׃ פ	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 *there was* a solemn assembly according to the ordinance.	from the book ← *in the book*. See Dan 5:3. celebrated ← *did*.

Neh 9:1	וּבְיוֹם׀ עֶשְׂרִים וְאַרְבָּעָה לַחֹדֶשׁ הַזֶּה נֶאֱסְפוּ בְּנֵי־יִשְׂרָאֵל׀ בְּצוֹם וּבְשַׂקִּים וַאֲדָמָה עֲלֵיהֶם׃	Then on the twenty-fourth day of this month, the sons of Israel assembled, fasting and in sackcloth and *with* soil on them.	
Neh 9:2	וַיִּבָּדְלוּ֙ זֶ֣רַע יִשְׂרָאֵ֔ל מִכֹּ֖ל בְּנֵ֣י נֵכָ֑ר וַיַּעַמְד֗וּ וַיִּתְוַדּוּ֙ עַל־חַטֹּאתֵיהֶ֔ם וַעֲוֹנ֖וֹת אֲבֹתֵיהֶֽם׃	And the seed of Israel were separated from all the foreigners, and they stood and confessed their sins and the iniquities of their fathers.	seed: with a plural verb in Hebrew. foreigners ← *sons of foreigners*.
Neh 9:3	וַיָּקֻ֣מוּ עַל־עָמְדָ֗ם וַיִּקְרְא֞וּ בְּסֵ֤פֶר תּוֹרַת֙ יְהוָ֣ה אֱלֹהֵיהֶ֔ם רְבִעִ֥ית הַיּ֖וֹם וּרְבִעִ֣ית מִתְוַדִּ֑ים וּמִשְׁתַּחֲוִ֥ים לַיהוָ֖ה אֱלֹהֵיהֶֽם׃ פ	And they stood up in their place, and they read from the book of the law of the LORD their God for a quarter of a day, and for *another* quarter they confessed and worshipped the LORD their God.	place ← *standing-place*. from the book ← *in the book*. See Dan 5:3.
Neh 9:4	וַיַּ֨עֲמֹ֜ד עַל־מַעֲלֵ֣ה הַלְוִיִּ֗ם יֵשׁ֤וּעַ וּבָנִי֙ קַדְמִיאֵ֔ל שְׁבַנְיָ֖ה בָּנִ֣י שֵׁרֵבְיָ֑ה בָּנִ֥י כְנָנִ֛י וַיִּזְעֲק֥וּ בְקֹ֖ול גָּד֥וֹל אֶל־יְהוָ֖ה אֱלֹהֵיהֶֽם׃	Then Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani *and* Chenani arose on the Levites' platform and cried out in a loud voice to the LORD their God.	Jeshua: see 1 Chr 24:11.
Neh 9:5	וַיֹּאמְר֣וּ הַלְוִיִּ֗ם יֵשׁ֤וּעַ וְקַדְמִיאֵל֙ בָּנִ֣י חָשַׁבְנְיָ֔ה שֵׁרֵבְיָ֖ה הוֹדִיָּ֑ה שְׁבַנְיָ֖ה פְּתַחְיָ֕ה קוּמ֥וּ בָרְכ֖וּ אֶת־יְהוָ֣ה אֱלֹהֵיכֶ֑ם מִן־הָעוֹלָ֥ם עַד־הָעוֹלָ֖ם וִיבָרְכ֣וּ שֵׁ֣ם כְּבוֹדֶ֔ךָ וּמְרוֹמַ֖ם עַל־כָּל־בְּרָכָ֥ה וּתְהִלָּֽה׃	And the Levites, Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah *and* Pethahiah said, "Arise *and* bless the LORD your God From age to age." "And may your glorious name be blessed, Which *is* exalted above all blessing and praise.	Jeshua: see 1 Chr 24:11. may your glorious name be blessed ← *let them bless the name of your glory*. Avoidance of the passive and a Hebraic genitive.

Neh 9:6	אַתָּה־הוּא יְהוָה לְבַדֶּךָ את **אַתָּה עָשִׂיתָ* אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:	You alone *are* 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.	You *(second occurrence in verse)*: the *ketiv* is the feminine form, but it can be regarded as a variant form of the *qeré*, perhaps under Aramaic influence (אַתְּ).
Neh 9:7	אַתָּה־הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם:	You *are* the LORD God Who chose Abram And brought him out of Ur of the Chaldees And appointed his name *as* Abraham.	
Neh 9:8	וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ וְכָרֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה:	And you found his heart *to be* faithful before you, And *you* made a covenant with him To give the land of the Canaanite, the Hittite, the Amorite And the Perizzite and the Jebusite and the Girgashite – To give *it* to his seed – And you fulfilled your words, For you *are* righteous.	*you* made a covenant: infinitive absolute in the role of a finite verb. Amorite: see Gen 10:16.
Neh 9:9	וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף:	And you saw the affliction of our fathers in Egypt, And you heard their cry at the Red Sea.	Red Sea ← *Sedge Sea*.

Neh 9:10	וַתִּתֵּן אֹתֹת וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה׃	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 *it is* today.	performed ← *gave*.
Neh 9:11	וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִמְצוֹלֹת כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים׃	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.	Compare Ex 15:5.
Neh 9:12	וּבְעַמּוּד עָנָן הִנְחִיתָם יוֹמָם וּבְעַמּוּד אֵשׁ לַיְלָה לְהָאִיר לָהֶם אֶת־הַדֶּרֶךְ אֲשֶׁר יֵלְכוּ־בָהּ׃	And by day you led them with a column of cloud, And *by* night with a pillar of fire, To light up for them the way By which they were to go.	
Neh 9:13	וְעַל הַר־סִינַי יָרַדְתָּ וְדַבֵּר עִמָּהֶם מִשָּׁמַיִם וַתִּתֵּן לָהֶם מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים׃	And you came down onto Mount Sinai, And *you* spoke with them from heaven, And you gave them upright judgments And truthful laws *And* good statutes and commandments.	*you* spoke: infinitive absolute in the role of a finite verb. truthful laws ← *laws of truth*, a Hebraic genitive.
Neh 9:14	וְאֶת־שַׁבַּת קָדְשְׁךָ הוֹדַעְתָּ לָהֶם וּמִצְוֹת וְחֻקִּים וְתוֹרָה צִוִּיתָ לָהֶם בְּיַד מֹשֶׁה עַבְדֶּךָ׃	And you made your holy Sabbath known to them, And you gave them commandments and statutes and law Through the intermediacy of Moses your servant.	holy Sabbath ← *Sabbath of holiness*. gave ... commandments ← *commanded commandments*. intermediacy ← *hand*.

Neh 9:15	וְלֶחֶם מִשָּׁמַיִם נָתַתָּה לָהֶם לִרְעָבָם וּמַיִם מִסֶּלַע הוֹצֵאתָ לָהֶם לִצְמָאָם וַתֹּאמֶר לָהֶם לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר־נָשָׂאתָ אֶת־יָדְךָ לָתֵת לָהֶם׃	And you gave them bread from heaven When they *were* hungry, And you brought water out of a rock for them When they *were* thirsty, And you instructed them to come and inherit the land *Concerning* which you took an oath To give *it* to them.	When they *were* hungry ... thirsty ← *in their hunger ... thirst*. instructed them ← *said to them*. took an oath ← *raised your hand*.
Neh 9:16	וְהֵם וַאֲבֹתֵינוּ הֵזִידוּ וַיְקַשׁוּ אֶת־עָרְפָּם וְלֹא שָׁמְעוּ אֶל־מִצְוֹתֶיךָ׃	But they and our fathers acted presumptuously, And they became stiff-necked And did not heed your commandments.	became stiff-necked ← *hardened their necks*.
Neh 9:17	וַיְמָאֲנוּ לִשְׁמֹעַ וְלֹא־זָכְרוּ נִפְלְאֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיַּקְשׁוּ אֶת־עָרְפָּם וַיִּתְּנוּ־רֹאשׁ לָשׁוּב לְעַבְדָתָם בְּמִרְיָם וְאַתָּה אֱלוֹהַּ סְלִיחוֹת חַנּוּן וְרַחוּם אֶרֶךְ־אַפַּיִם וְרַב־*וחסד **חֶסֶד וְלֹא עֲזַבְתָּם׃	And they refused to hear, And they did not remember your wonders Which you performed with them, And they became stiff-necked, And they appointed a head *man* So as to return to their slavery in their rebellion. But you *are* a GOD of forgiveness, Gracious and compassionate, Forbearing and {Q: of great kindness} [K: great and kind], And you did not desert them.	became stiff-necked ← *stiffened their necks*. forgiveness ← *“forgivenesses”*.

Neh 9:18	אַף כִּי־עָשׂוּ לָהֶם עֵגֶל מַסֵּכָה וַיֹּאמְרוּ זֶה אֱלֹהֶיךָ אֲשֶׁר הֶעֱלְךָ מִמִּצְרַיִם וַיַּעֲשׂוּ נְאָצוֹת גְּדֹלוֹת:	Even when they made themselves a cast calf And said, 'This *is* your God Who brought you up out of Egypt', And they committed gross blasphemies,	God: or *god*, 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 *these (are) your gods*, which is why we use *gods* there. Compare 2 Thes 2:4 for another false claim about *God*.
Neh 9:19	וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים לֹא עֲזַבְתָּם בַּמִּדְבָּר אֶת־עַמּוּד הֶעָנָן לֹא־סָר מֵעֲלֵיהֶם בְּיוֹמָם לְהַנְחֹתָם בְּהַדֶּרֶךְ וְאֶת־עַמּוּד הָאֵשׁ בְּלַיְלָה לְהָאִיר לָהֶם וְאֶת־הַדֶּרֶךְ אֲשֶׁר יֵלְכוּ־בָהּ:	You still 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, *It being* to lead them on the way, Nor *did* the pillar of fire by night, *It being* to give them light And *to light up* the way which they were to go.	You still ← *And you*. Adversative use of the *vav*, translated adverbially.
Neh 9:20	וְרוּחֲךָ הַטּוֹבָה נָתַתָּ לְהַשְׂכִּילָם וּמַנְךָ לֹא־מָנַעְתָּ מִפִּיהֶם וּמַיִם נָתַתָּה לָהֶם לִצְמָאָם:	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.	
Neh 9:21	וְאַרְבָּעִים שָׁנָה כִּלְכַּלְתָּם בַּמִּדְבָּר לֹא חָסֵרוּ שַׂלְמֹתֵיהֶם לֹא בָלּוּ וְרַגְלֵיהֶם לֹא בָצֵקוּ:	And you sustained them for forty years in the desert; They did not lack *anything*. Their clothes did not wear out, And their feet did not swell.	

Neh 9:22	וַתִּתֵּן לָהֶם מַמְלָכוֹת וַעַמִּים וַתַּחְלְקֵם לִפְאָה וַיִּירְשׁוּ אֶת־אֶרֶץ סִיחוֹן וְאֶת־אֶרֶץ מֶלֶךְ חֶשְׁבּוֹן וְאֶת־אֶרֶץ עוֹג מֶלֶךְ־הַבָּשָׁן:	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 Bashan.	Bashan ← *the Bashan*.
Neh 9:23	וּבְנֵיהֶם הִרְבִּיתָ כְּכוֹכְבֵי הַשָּׁמָיִם וַתְּבִיאֵם אֶל־הָאָרֶץ אֲשֶׁר־אָמַרְתָּ לַאֲבוֹתֵיהֶם לָבוֹא לָרֶשֶׁת:	And you increased *the number of* their sons like the stars of the sky, And you brought them to the land Which you told their fathers to come *into And* inherit.	
Neh 9:24	וַיָּבֹאוּ הַבָּנִים וַיִּירְשׁוּ אֶת־הָאָרֶץ וַתַּכְנַע לִפְנֵיהֶם אֶת־יוֹשְׁבֵי הָאָרֶץ הַכְּנַעֲנִים וַתִּתְּנֵם בְּיָדָם וְאֶת־מַלְכֵיהֶם וְאֶת־עַמֵּי הָאָרֶץ לַעֲשׂוֹת בָּהֶם כִּרְצוֹנָם:	And the sons came and inherited the land, And you subdued the inhabitants of the land – The Canaanites – at their advance, And you delivered them into their hand, Including their kings and the *various* peoples of the land, To do what they wanted with them.	at their advance ← *before them*. what they wanted ← *according to their will*.
Neh 9:25	וַיִּלְכְּדוּ עָרִים בְּצֻרוֹת וַאֲדָמָה שְׁמֵנָה וַיִּירְשׁוּ בָּתִּים מְלֵאִים־כָּל־טוּב בֹּרוֹת חֲצוּבִים כְּרָמִים וְזֵיתִים וְעֵץ מַאֲכָל לָרֹב וַיֹּאכְלוּ וַיִּשְׂבְּעוּ וַיַּשְׁמִינוּ וַיִּתְעַדְּנוּ בְּטוּבְךָ הַגָּדוֹל:	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.	fertile ← *fat*. orchard ← *food*.

Neh 9:26	וַיַּמְרוּ וַיִּמְרְדוּ בָּךְ וַיַּשְׁלִכוּ אֶת־תּוֹרָתְךָ אַחֲרֵי גַוָּם וְאֶת־נְבִיאֶיךָ הָרָגוּ אֲשֶׁר־הֵעִידוּ בָם לַהֲשִׁיבָם אֵלֶיךָ וַיַּעֲשׂוּ נְאָצוֹת גְּדוֹלֹת׃	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.	
Neh 9:27	וַתִּתְּנֵם בְּיַד צָרֵיהֶם וַיָּצֵרוּ לָהֶם וּבְעֵת צָרָתָם יִצְעֲקוּ אֵלֶיךָ וְאַתָּה מִשָּׁמַיִם תִּשְׁמָע וְכְרַחֲמֶיךָ הָרַבִּים תִּתֶּן לָהֶם מוֹשִׁיעִים וְיוֹשִׁיעוּם מִיַּד צָרֵיהֶם׃	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 *them* from heaven. And according to your many mercies, you gave them saviours Who saved them from the hand of their adversaries.	
Neh 9:28	וּכְנֻוחַ לָהֶם יָשֻׁובוּ לַעֲשׂוֹת רַע לְפָנֶיךָ וַתַּעַזְבֵם בְּיַד אוֹיְבֵיהֶם וַיִּרְדוּ בָהֶם וַיָּשׁוּבוּ וַיִּזְעָקוּךָ וְאַתָּה מִשָּׁמַיִם תִּשְׁמָע וְתַצִּילֵם כְּרַחֲמֶיךָ רַבּוֹת עִתִּים׃	But when they *had* quiet, They again did *what was* 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.	

Neh 9:29	וַתָּעַד בָּהֶם לַהֲשִׁיבָם אֶל־תּוֹרָתֶךָ וְהֵמָּה הֵזִידוּ וְלֹא־שָׁמְעוּ לְמִצְוֹתֶיךָ וּבְמִשְׁפָּטֶיךָ חָטְאוּ־בָם אֲשֶׁר־יַעֲשֶׂה אָדָם וְחָיָה בָּהֶם וַיִּתְּנוּ כָתֵף סוֹרֶרֶת וְעָרְפָּם הִקְשׁוּ וְלֹא שָׁמֵעוּ׃	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 *as for* your judicial principles, they sinned against them – *Principles* which a man shall observe and live by – And they shrugged *their* wayward shoulders And stiffened their necks And did not heed *them*.	shrugged ← *gave*. shoulders ← *shoulder*. necks ← *neck*. Singular in Hebrew because one item per person. Compare Ezek 33:26.
Neh 9:30	וַתִּמְשֹׁךְ עֲלֵיהֶם שָׁנִים רַבּוֹת וַתָּעַד בָּם בְּרוּחֶךָ בְּיַד־נְבִיאֶיךָ וְלֹא הֶאֱזִינוּ וַתִּתְּנֵם בְּיַד עַמֵּי הָאֲרָצוֹת׃	And you endured them for many years, And you testified against them by your spirit Through the intermediacy of your prophets, But they did not listen, And you delivered them into the hand of the nations of the *various* countries.	intermediacy ← *hand*.
Neh 9:31	וּבְרַחֲמֶיךָ הָרַבִּים לֹא־עָשִׂיתָם כָּלָה וְלֹא עֲזַבְתָּם כִּי אֵל־חַנּוּן וְרַחוּם אָתָּה׃	But in your many mercies, You did not finish with them, And you did not abandon them, For you *are* a gracious and compassionate GOD.	finish with them ← *make them a complete destruction*.

Neh 9:32	וְעַתָּה אֱלֹהֵינוּ הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שׁוֹמֵר הַבְּרִית וְהַחֶסֶד אַל־יִמְעַט לְפָנֶיךָ אֵת כָּל־הַתְּלָאָה אֲשֶׁר־מְצָאַתְנוּ לְמְלָכֵינוּ לְשָׂרֵינוּ וּלְכֹהֲנֵינוּ וְלִנְבִיאֵנוּ וְלַאֲבֹתֵינוּ וּלְכָל־עַמֶּךָ מִימֵי מַלְכֵי אַשּׁוּר עַד הַיּוֹם הַזֶּה׃	And now, O God of ours, The great *and* mighty and awesome GOD *Who* keeps the covenant and *maintains* kindness, Do not let all the weariness be *considered* little before you, Which has come over us, Over our kings, 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.	come over ← *found*. Over our kings ← *To our kings*.
Neh 9:33	וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ כִּי־אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ׃	But you *are* righteous Concerning everything which has come over us, For you have acted truthfully, Whereas we have acted wickedly,	acted truthfully ← *done truth*. Whereas: adversative use of the *vav*.
Neh 9:34	וְאֶת־מְלָכֵינוּ שָׂרֵינוּ כֹּהֲנֵינוּ וַאֲבֹתֵינוּ לֹא עָשׂוּ תוֹרָתֶךָ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיךָ וּלְעֵדְוֹתֶיךָ אֲשֶׁר הַעִדֹתָ בָּהֶם׃	And our 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 וּבְטוּבְךָ הָרָב אֲשֶׁר־נָתַתָּ לָהֶם וּבָאָרֶץ הָרְחָבָה וְהַשְּׁמֵנָה אֲשֶׁר־נָתַתָּ לִפְנֵיהֶם לֹא עָבָדוּךָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הָרָעִים׃	And they – in their kingdom And despite your great generosity which you showed them, And in the broad and fertile land which you gave *them* in their presence – Did not serve you And did not turn away from their wicked deeds.	despite ← *in*, but also with concessive usage; see [BDB] V.3. generosity ← *goodness*. showed ← *gave*.
Neh 9:36	הִנֵּה אֲנַחְנוּ הַיּוֹם עֲבָדִים וְהָאָרֶץ אֲשֶׁר־נָתַתָּה לַאֲבֹתֵינוּ לֶאֱכֹל אֶת־פִּרְיָהּ וְאֶת־טוּבָהּ הִנֵּה אֲנַחְנוּ עֲבָדִים עָלֶיהָ׃	Behold, we *are* servants today, And *as for* the land which you gave to our fathers, To eat its fruit and its good *produce*, Behold, we *are* servants on it.	
Neh 9:37	וּתְבוּאָתָהּ מַרְבָּה לַמְּלָכִים אֲשֶׁר־נָתַתָּה עָלֵינוּ בְּחַטֹּאותֵינוּ וְעַל גְּוִיֹּתֵינוּ מֹשְׁלִים וּבִבְהֶמְתֵּנוּ כִּרְצוֹנָם וּבְצָרָה גְדוֹלָה אֲנָחְנוּ׃ פ	And its produce is abundant, *Destined* for kings Whom you have set over us for our sins, And they rule over our bodies and our cattle as they wish, And we *are* in great distress.	as they wish ← *according to their will*.
Neh 9:38	וּבְכָל־זֹאת אֲנַחְנוּ כֹּרְתִים אֲמָנָה וְכֹתְבִים וְעַל הֶחָתוּם שָׂרֵינוּ לְוִיֵּנוּ כֹּהֲנֵינוּ׃	And because of all this, we are making a treaty And putting *it* in writing, And *the parties participating* in sealing *it* *Are* our officials, Levites and priests.”	making ← *cutting*. sealing *it* ← *(the writing / the people being) sealed*.
Neh 10:1	וְעַל הַחֲתוּמִים נְחֶמְיָה הַתִּרְשָׁתָא בֶּן־חֲכַלְיָה וְצִדְקִיָּה׃	Now *the individuals participating* in sealing *it were* Nehemiah the governor – the son of Hachaliah – and Zedekiah,	sealing *it*: see Neh 9:38. Zedekiah: AV= *Zidkijah* here.
Neh 10:2	שְׂרָיָה עֲזַרְיָה יִרְמְיָה׃	Seraiah, Azariah, Jeremiah,	

Neh 10:3	פַּשְׁחוּר אֲמַרְיָה מַלְכִּיָּה:	Pashhur, Amariah, Malchijah,	Pashhur: see Jer 20:1.
Neh 10:4	חַטּוּשׁ שְׁבַנְיָה מַלּוּךְ:	Hattush, Shebaniah, Malluch,	
Neh 10:5	חָרִם מְרֵמוֹת עֹבַדְיָה:	Harim, Meremoth, Obadiah,	
Neh 10:6	דָּנִיֵּאל גִּנְּתוֹן בָּרוּךְ:	Daniel, Ginnethon, Baruch,	
Neh 10:7	מְשֻׁלָּם אֲבִיָּה מִיָמִן:	Meshullam, Abijah, Mijamin,	
Neh 10:8	מַעַזְיָה בִלְגַּי שְׁמַעְיָה אֵלֶּה הַכֹּהֲנִים: ס	Maaziah, Bilgai *and* Shemaiah. Those *were* the priests.	
Neh 10:9	וְהַלְוִיִּם וְיֵשׁוּעַ בֶּן־אֲזַנְיָה בִּנּוּי מִבְּנֵי חֵנָדָד קַדְמִיאֵל:	And the Levites *were* Jeshua the son of Azaniah, Binnui, *who was one* of the sons of Henadad, Kadmiel,	Jeshua: see 1 Chr 24:11. Here it reads *and Jeshua*, or *both Jeshua*.
Neh 10:10	וַאֲחֵיהֶם שְׁבַנְיָה הוֹדִיָּה קְלִיטָא פְּלָאיָה חָנָן:	and their brothers, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,	
Neh 10:11	מִיכָא רְחוֹב חֲשַׁבְיָה:	Micah, Rehob, Hashabiah,	Micah: AV= *Micha* here, but not in 1 Chr 9:15 for this spelling.
Neh 10:12	זַכּוּר שֵׁרֵבְיָה שְׁבַנְיָה:	Zaccur, Sherebiah, Shebaniah,	
Neh 10:13	הוֹדִיָּה בָנִי בְנִינוּ: ס	Hodijah, Bani *and* Beninu.	
Neh 10:14	רָאשֵׁי הָעָם פַּרְעֹשׁ פַּחַת מוֹאָב עֵילָם זַתּוּא בָּנִי:	The heads of the people *were* Parosh, Pahath-Moab, Elam, Zattu, Bani,	Pahath-Moab: see Ezra 2:6. Zattu: AV= *Zatthu* here, but elsewhere *Zattu*.
Neh 10:15	בֻּנִּי עַזְגָּד בֵּבָי:	Bunni, Azgad, Bebai,	
Neh 10:16	אֲדֹנִיָּה בִגְוַי עָדִין:	Adonijah, Bigvai, Adin,	
Neh 10:17	אָטֵר חִזְקִיָּה עַזּוּר:	Ater, Hezekiah, Azzur,	Hezekiah: MT and AV here = *Hizkijah*, 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 חָשֻׁם בֵּצָי:	Hodijah, Hashum, Bezai,	

Neh 10:19	חָרִיף עֲנָתוֹת *נובי נֵיבָי:**	Hariph, Anathoth, {Q: Nebai} [K: Nobai],	
Neh 10:20	מַגְפִּיעָשׁ מְשֻׁלָּם חֵזִיר:	Magpiash, Meshullam, Hezir,	
Neh 10:21	מְשֵׁיזַבְאֵל צָדוֹק יַדּוּעַ:	Meshezabel, Zadok, Jaddua,	Meshezabel: see Neh 3:4.
Neh 10:22	פְּלַטְיָה חָנָן עֲנָיָה:	Pelatiah, Hanan, Anaiah,	
Neh 10:23	הוֹשֵׁעַ חֲנַנְיָה חַשּׁוּב:	Hoshea, Hananiah, Hashshub,	Hoshea: see 2 Ki 15:30. Hashshub: see Neh 3:11.
Neh 10:24	הַלּוֹחֵשׁ פִּלְחָא שׁוֹבֵק:	Hallohesh, Pilha, Shobek,	Pilha: AV= *Pileha*, not recognizing that the first syllable is closed.
Neh 10:25	רְחוּם חֲשַׁבְנָה מַעֲשֵׂיָה:	Rehum, Hashabnah, Maaseiah,	
Neh 10:26	וַאֲחִיָּה חָנָן עָנָן:	and Ahijah, Hanan, Anan,	
Neh 10:27	מַלּוּךְ חָרִם בַּעֲנָה:	Malluch, Harim *and* Baanah.	
Neh 10:28	וּשְׁאָר הָעָם הַכֹּהֲנִים הַלְוִיִּם הַשּׁוֹעֲרִים הַמְשֹׁרְרִים הַנְּתִינִים וְכָל־הַנִּבְדָּל מֵעַמֵּי הָאֲרָצוֹת אֶל־תּוֹרַת הָאֱלֹהִים נְשֵׁיהֶם בְּנֵיהֶם וּבְנֹתֵיהֶם כֹּל יוֹדֵעַ מֵבִין:	And the rest of the people, *that is* the priests, the Levites, the gatekeepers, the singers, the temple-servants and everyone who had separated himself from the peoples of the *various* lands to the law of God, *and* their wives, their sons and their daughters – all *who* knew *and* understood –	
Neh 10:29	מַחֲזִיקִים עַל־אֲחֵיהֶם אַדִּירֵיהֶם וּבָאִים בְּאָלָה וּבִשְׁבוּעָה לָלֶכֶת בְּתוֹרַת הָאֱלֹהִים אֲשֶׁר נִתְּנָה 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 intermediacy 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 ← *hand*.

Neh 10:30	וַאֲשֶׁר לֹא־נִתֵּן בְּנֹתֵינוּ לְעַמֵּי הָאָרֶץ וְאֶת־בְּנֹתֵיהֶם לֹא נִקַּח לִבְנֵינוּ:	and that we would not give our daughters to the *various* peoples of the land, and that we would not take their daughters for our sons.	
Neh 10:31	וְעַמֵּי הָאָרֶץ הַמְבִיאִים אֶת־הַמַּקָּחוֹת וְכָל־שֶׁבֶר בְּיוֹם הַשַּׁבָּת לִמְכֹּר לֹא־נִקַּח מֵהֶם בַּשַּׁבָּת וּבְיוֹם קֹדֶשׁ וְנִטֹּשׁ אֶת־הַשָּׁנָה הַשְּׁבִיעִית וּמַשָּׂא כָּל־יָד:	And that *as for* the *various* peoples of the land who brought merchandise and any grain to sell on the Sabbath day, we would not accept *anything* from them on the Sabbath or on a holy day, and that we would leave the seventh year *fallow*, and *waive* the debt owed by every claimant.	any ← *all*. claimant ← *hand*.
Neh 10:32	וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִשִׁית הַשֶּׁקֶל בַּשָּׁנָה לַעֲבֹדַת בֵּית אֱלֹהֵינוּ:	And we instituted obligations on ourselves *to be* obliged to give a third of a shekel per year for the work of the house of our God,	obligations ← *commandments*. *to be* obliged ← *on us*.
Neh 10:33	לְלֶחֶם הַמַּעֲרֶכֶת וּמִנְחַת הַתָּמִיד וּלְעוֹלַת הַתָּמִיד הַשַּׁבָּתוֹת הֶחֳדָשִׁים לַמּוֹעֲדִים וְלַקֳּדָשִׁים וְלַחַטָּאוֹת לְכַפֵּר עַל־יִשְׂרָאֵל וְכֹל מְלֶאכֶת בֵּית־אֱלֹהֵינוּ: ס	for the showbread and the perpetual meal-offering and the perpetual burnt offering, *and* the Sabbaths, *and* the new moons, for the festivals and for holy *things*, and for sin-offerings, to atone for Israel, and all the work of the house of our God.	

Neh 10:34	וְהַגּוֹרָלוֹת הִפַּלְנוּ עַל־קׇרְבַּן הָעֵצִים הַכֹּהֲנִים הַלְוִיִּם וְהָעָם לְהָבִיא לְבֵית אֱלֹהֵינוּ לְבֵית־אֲבֹתֵינוּ לְעִתִּים מְזֻמָּנִים שָׁנָה בְשָׁנָה לְבַעֵר עַל־מִזְבַּח יְהוָה אֱלֹהֵינוּ כַּכָּתוּב בַּתּוֹרָה:	And we – the priests, the Levites and the people – cast lots for the offering of wood, to bring *it* 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 *it is* written in the law,	cast: in a Hebrew “OVS” (object-verb-subject) sentence.
Neh 10:35	וּלְהָבִיא אֶת־בִּכּוּרֵי אַדְמָתֵנוּ וּבִכּוּרֵי כָל־פְּרִי כָל־עֵץ שָׁנָה בְשָׁנָה 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־בְּכֹרוֹת בָּנֵינוּ וּבְהֶמְתֵּינוּ כַּכָּתוּב בַּתּוֹרָה וְאֶת־בְּכוֹרֵי בְקָרֵינוּ וְצֹאנֵינוּ לְהָבִיא לְבֵית אֱלֹהֵינוּ לַכֹּהֲנִים הַמְשָׁרְתִים בְּבֵית אֱלֹהֵינוּ:	And to bring the firstborn of our sons and our livestock, as *it is* written in the law (so the firstborn of our oxen and our sheep), to the house of our God, to the priests who serve in the house of our God.	
Neh 10:37	וְאֶת־רֵאשִׁית עֲרִיסֹתֵינוּ וּתְרוּמֹתֵינוּ וּפְרִי כָל־עֵץ תִּירוֹשׁ וְיִצְהָר נָבִיא לַכֹּהֲנִים אֶל־לִשְׁכוֹת בֵּית־אֱלֹהֵינוּ וּמַעְשַׂר אַדְמָתֵנוּ לַלְוִיִּם וְהֵם הַלְוִיִּם הַמְעַשְּׂרִים בְּכֹל עָרֵי עֲבֹדָתֵנוּ:	And *that* we should bring the firstfruits of our grain, and our heave-offering, and the fruit of every tree, new wine and new oil, to the priests at the offices of the house of our God, and the tithes of our ground to the Levites, who *are* the *very* Levites who take tithes in all the cities where we work.	grain ← *crushed grain*. AV differs somewhat *(dough)*, but other firstfruits seem to be offered “unprocessed”. at the offices ← *to the offices*. Pregnant usage of the preposition. where we work ← *of our work*.

Neh 10:38	וְהָיָה הַכֹּהֵן בֶּן־אַהֲרֹן עִם־הַלְוִיִּם בַּעֲשֵׂר הַלְוִיִּם וְהַלְוִיִּם יַעֲלוּ אֶת־מַעֲשַׂר הַמַּעֲשֵׂר לְבֵית אֱלֹהֵינוּ אֶל־הַלְּשָׁכוֹת לְבֵית הָאוֹצָר׃	And that the priest – a son of Aaron – would be with the Levites when the Levites take tithes, and *that* the Levites should bring a tenth of the tithes up to the house of our God, to the offices of the treasury.	tenth of the tithes ← *tithe of the tithes*.
Neh 10:39	כִּי אֶל־הַלְּשָׁכוֹת יָבִיאוּ בְנֵי־יִשְׂרָאֵל וּבְנֵי הַלֵּוִי אֶת־תְּרוּמַת הַדָּגָן הַתִּירוֹשׁ וְהַיִּצְהָר וְשָׁם כְּלֵי הַמִּקְדָּשׁ וְהַכֹּהֲנִים הַמְשָׁרְתִים וְהַשּׁוֹעֲרִים וְהַמְשֹׁרְרִים וְלֹא נַעֲזֹב 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 *is*, and *where* the priests who serve and the gatekeepers and the singers *are*. And we will not neglect the house of our God.	neglect: or *abandon*.
Neh 11:1	וַיֵּשְׁבוּ שָׂרֵי־הָעָם בִּירוּשָׁלִָם וּשְׁאָר הָעָם הִפִּילוּ גוֹרָלוֹת לְהָבִיא | אֶחָד מִן־הָעֲשָׂרָה לָשֶׁבֶת בִּירוּשָׁלִַם עִיר הַקֹּדֶשׁ וְתֵשַׁע הַיָּדוֹת בֶּעָרִים׃	And the officials among the people lived in Jerusalem, but the rest of the people cast lots for bringing one in ten to live in Jerusalem – the holy city – whereas nine out *of ten would be* in the cities.	This chapter corresponds very roughly to 1 Chronicles 9. among ← *of*. for bringing: gerundial use of the infinitive. holy city ← *city of holiness*, a Hebraic genitive. nine out *of ten* ← *nine parts* ← *nine hands*.
Neh 11:2	וַיְבָרְכוּ הָעָם לְכָל־ הָאֲנָשִׁים הַמִּתְנַדְּבִים לָשֶׁבֶת בִּירוּשָׁלִָם׃ פ	And the people blessed all the men who were willing to live in Jerusalem.	

Neh 11:3	וְאֵלֶּה רָאשֵׁי הַמְּדִינָה אֲשֶׁר יָשְׁבוּ בִּירוּשָׁלִַם וּבְעָרֵי יְהוּדָה יָשְׁבוּ אִישׁ בַּאֲחֻזָּתוֹ בְּעָרֵיהֶם יִשְׂרָאֵל הַכֹּהֲנִים וְהַלְוִיִּם וְהַנְּתִינִים וּבְנֵי עַבְדֵי שְׁלֹמֹה׃	And these *were* the heads of the province who lived in Jerusalem (whereas in the cities of Judah, each *man* lived on his estate in their cities), *these people being* Israel, the priests and the Levites and the temple-servants and the sons of Solomon's servants.	|| 1 Chr 9:2.
Neh 11:4	וּבִירוּשָׁלַ͏ִם יָשְׁבוּ מִבְּנֵי יְהוּדָה וּמִבְּנֵי בִנְיָמִן מִבְּנֵי יְהוּדָה עֲתָיָה בֶן־עֻזִּיָּה בֶּן־זְכַרְיָה בֶּן־אֲמַרְיָה בֶּן־שְׁפַטְיָה בֶּן־מַהֲלַלְאֵל מִבְּנֵי־פָּרֶץ׃	Also in Jerusalem there lived *some* of the sons of Judah and *some* of the sons of Benjamin. Of the sons of Judah *were* Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, *he being* of the sons of Perez,	|| 1 Chr 9:3, 1 Chr 9:4. Mahalaleel: see Gen 5:12. Perez: AV= *Perez* here. The same word as AV's *Pharez* in Gen 38:29. In pause here too.
Neh 11:5	וּמַעֲשִׂיָּה בֶן־בָּרוּךְ בֶּן־כָּל־חֹזֶה בֶּן־חֲזָיָה בֶּן־עֲדָיָה בֶּן־יוֹיָרִיב בֶּן־זְכַרְיָה בֶּן־הַשִּׁלֹנִי׃	and Maaseiah, the son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.	|| 1 Chr 9:5. Shiloni ← *Hashiloni*, i.e. *the Shilonite*.
Neh 11:6	כָּל־בְּנֵי־פֶּרֶץ הַיֹּשְׁבִים בִּירוּשָׁלִַם אַרְבַּע מֵאוֹת שִׁשִּׁים וּשְׁמֹנָה אַנְשֵׁי־חָיִל׃ ס	All the sons of Perez who lived in Jerusalem *amounted to* four hundred and sixty-eight valiant men.	valiant men ← *men of valour*, a Hebraic genitive.
Neh 11:7	וְאֵלֶּה בְּנֵי בִנְיָמִן סַלֻּא בֶּן־מְשֻׁלָּם בֶּן־יוֹעֵד בֶּן־פְּדָיָה בֶּן־קוֹלָיָה בֶּן־מַעֲשֵׂיָה בֶּן־אִיתִיאֵל בֶּן־יְשַׁעְיָה׃	And these *were* 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 Isaiah,	|| 1 Chr 9:7. Isaiah: AV= *Jesaiah* here. Compare Ezra 8:7.
Neh 11:8	וְאַחֲרָיו גַּבַּי סַלָּי תְּשַׁע מֵאוֹת עֶשְׂרִים וּשְׁמֹנָה׃	and after him, Gabbai *and* Sallai – nine hundred and twenty-eight *in all*.	|| 1 Chr 9:9.

Neh 11:9	וְיוֹאֵל בֶּן־זִכְרִי פָּקִיד עֲלֵיהֶם וִיהוּדָה בֶן־הַסְּנוּאָה עַל־הָעִיר מִשְׁנֶה: פ	And Joel the son of Zichri *was* superintendent over them, and Judah the son of Hassenuah *was* second in charge of the city.	Hassenuah: AV= *Senuah*, dropping what might be the Hebrew definite article.
Neh 11:10	מִן־הַכֹּהֲנִים יְדַעְיָה בֶּן־יוֹיָרִיב יָכִין:	From the priests *were* Jedaiah the son of Joiarib, Jachin,	|| 1 Chr 9:10.
Neh 11:11	שְׂרָיָה בֶן־חִלְקִיָּה בֶּן־מְשֻׁלָּם בֶּן־צָדוֹק בֶּן־מְרָיוֹת בֶּן־אֲחִיטוּב נְגִיד 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 in the house of God –	|| 1 Chr 9:11. in the house of God ← *of the house of God*. Wider use of the construct state.
Neh 11:12	וַאֲחֵיהֶם עֹשֵׂי הַמְּלָאכָה לַבַּיִת שְׁמֹנֶה מֵאוֹת עֶשְׂרִים וּשְׁנַיִם וַעֲדָיָה בֶּן־יְרֹחָם בֶּן־פְּלַלְיָה בֶּן־אַמְצִי בֶּן־זַכַרְיָה בֶּן־פַּשְׁחוּר בֶּן־מַלְכִּיָּה:	with their brothers who carried out the work on the house *who were* eight hundred and twenty-two *in number*, 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 Malchijah,	|| 1 Chr 9:12. with ← *and*. Pashhur: see Jer 20:1. Malchijah: AV differs here *(Malchiah)*. See Jer 21:1.
Neh 11:13	וְאֶחָיו רָאשֵׁים לְאָבוֹת מָאתַיִם אַרְבָּעִים וּשְׁנָיִם וַעֲמַשְׁסַי בֶּן־עַזְרְאֵל בֶּן־אַחְזַי בֶּן־מְשִׁלֵּמוֹת בֶּן־אִמֵּר:	and his brothers the paternal heads – two hundred and forty-two *in number* – and Amashsai, the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,	Amashsai: AV= *Amashai*. Azarel: see Ezra 10:41. Ahzai: AV= *Ahasai*. Meshillemoth: *Meshillemith* in 1 Chr 9:12.
Neh 11:14	וַאֲחֵיהֶם גִּבֹּרֵי חַיִל מֵאָה עֶשְׂרִים וּשְׁמֹנָה וּפָקִיד עֲלֵיהֶם זַבְדִּיאֵל בֶּן־הַגְּדוֹלִים: ס	and their brothers – valiant warriors – one hundred and twenty-eight *in number*. And the superintendent over them *was* Zabdiel, a son of the great *ones*.	the great *ones*: probably referring to some great family line.
Neh 11:15	וּמִן־הַלְוִיִּם שְׁמַעְיָה בֶּן־חַשּׁוּב בֶּן־עַזְרִיקָם בֶּן־חֲשַׁבְיָה בֶּן־בּוּנִי:	And from the Levites *was* Shemaiah the son of Hashshub, the son of Azrikam, the son of Hashabiah, the son of Bunni.	|| 1 Chr 9:14. Hashshub: see Neh 3:11.

Neh 11:16	וְשַׁבְּתַי וְיוֹזָבָד עַל־הַמְּלָאכָה הַחִיצֹנָה לְבֵית הָאֱלֹהִים מֵרָאשֵׁי הַלְוִיִּם:	And Shabbethai and Jozabad from the heads of the Levites *were* in charge of the exterior work on the house of God.	
Neh 11:17	וּמַתַּנְיָה בֶן־מִיכָה בֶּן־זַבְדִּי בֶן־אָסָף רֹאשׁ הַתְּחִלָּה יְהוֹדֶה לַתְּפִלָּה וּבַקְבֻּקְיָה מִשְׁנֶה מֵאֶחָיו וְעַבְדָּא בֶן־שַׁמּוּעַ בֶּן־גָּלָל בֶּן־*ידיתון **יְדוּתוּן:	And Mattaniah the son of Micah, the son of Zabdi, the son of Asaph, *was* head – *at* the start he would give thanks in prayer – and Bakbukiah *was* assistant head 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= *Micha* here, but not for the same name in Mic 1:1. assistant head ← *second*. with Abda ← *and Abda*.
Neh 11:18	כָּל־הַלְוִיִּם בְּעִיר הַקֹּדֶשׁ מָאתַיִם שְׁמֹנִים וְאַרְבָּעָה: פ	All the Levites in the holy city *were* two hundred and eighty-four *in number*.	holy city: see Neh 11:1.
Neh 11:19	וְהַשּׁוֹעֲרִים עַקּוּב טַלְמוֹן וַאֲחֵיהֶם הַשֹּׁמְרִים בַּשְּׁעָרִים מֵאָה שִׁבְעִים וּשְׁנָיִם:	And the gatekeepers, Akkub and Talmon *and* their brothers who guarded the gates *were* one hundred and seventy-two *in number*.	|| 1 Chr 9:17.
Neh 11:20	וּשְׁאָר יִשְׂרָאֵל הַכֹּהֲנִים הַלְוִיִּם בְּכָל־עָרֵי יְהוּדָה אִישׁ בְּנַחֲלָתוֹ:	And the rest of Israel *and* the Levite priests *were* in all the cities of Judah, each in his inheritance.	
Neh 11:21	וְהַנְּתִינִים יֹשְׁבִים בָּעֹפֶל וְצִיחָא וְגִשְׁפָּא עַל־הַנְּתִינִים: פ	And the temple-servants lived in the Ophel, and Ziha and Gishpa *were* in charge of the temple-servants.	Ophel: see Neh 3:26. Gishpa: AV= *Gispa*.
Neh 11:22	וּפְקִיד הַלְוִיִּם בִּירוּשָׁלַם עֻזִּי בֶן־בָּנִי בֶּן־חֲשַׁבְיָה בֶּן־מַתַּנְיָה בֶּן־מִיכָא מִבְּנֵי אָסָף הַמְשֹׁרְרִים לְנֶגֶד מְלֶאכֶת בֵּית־הָאֱלֹהִים:	And the superintendent of the Levites in Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micah. The singers *were* from the sons of Asaph, *appointed* for the work of the house of God.	Micah: MT and AV = *Micha* here, but AV= *Micah* in 1 Chr 9:15 for this spelling. We harmonize with *Micah*. *appointed* for ← *over against*.

Neh 11:23	כִּי־מִצְוַת הַמֶּלֶךְ עֲלֵיהֶם וַאֲמָנָה עַל־הַמְשֹׁרְרִים דְּבַר־יוֹם בְּיוֹמוֹ׃	For a commandment from the king *had been imposed* on them, as *had* an obligation on the singers *as* a daily undertaking.	from the king ← *of the king*. Wider use of the construct state. undertaking ← *thing*.
Neh 11:24	וּפְתַחְיָה בֶּן־מְשֵׁיזַבְאֵל מִבְּנֵי־זֶרַח בֶּן־יְהוּדָה לְיַד הַמֶּלֶךְ לְכָל־דָּבָר לָעָם׃	And Pethahiah the son of Meshezabel from the sons of Zerah the son of Judah *was* at the king's side in every matter of the people.	Meshezabel: see Neh 3:4.
Neh 11:25	וְאֶל־הַחֲצֵרִים בִּשְׂדֹתָם מִבְּנֵי יְהוּדָה יָשְׁבוּ בְּקִרְיַת הָאַרְבַּע וּבְנֹתֶיהָ וּבְדִיבֹן וּבְנֹתֶיהָ וּבִיקַבְצְאֵל וַחֲצֵרֶיהָ׃	And *some* 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 ← *fields*. Kiriath-Arba ← *the Kiriath-Arba*. See Gen 23:2.
Neh 11:26	וּבְיֵשׁוּעַ וּבְמוֹלָדָה וּבְבֵית פָּלֶט׃	and in Jeshua and in Moladah and in Beth-Pelet,	Jeshua: see 1 Chr 24:11. Beth-Pelet: AV= *Beth-phelet*, the lenited form (*ph* for *p*). Compare Josh 15:27.
Neh 11:27	וּבַחֲצַר שׁוּעָל וּבִבְאֵר שָׁבַע וּבְנֹתֶיהָ׃	and in Hazar-Shual and in Beersheba and its satellite villages,	
Neh 11:28	וּבְצִקְלַג וּבִמְכֹנָה וּבִבְנֹתֶיהָ׃	and in Ziklag and in Mekonah and its satellite villages,	
Neh 11:29	וּבְעֵין רִמּוֹן וּבְצָרְעָה וּבְיַרְמוּת׃	and in En-Rimmon and in Zareah and in Jarmuth,	
Neh 11:30	זָנֹחַ עֲדֻלָּם וְחַצְרֵיהֶם לָכִישׁ וּשְׂדֹתֶיהָ עֲזֵקָה וּבְנֹתֶיהָ וַיַּחֲנוּ מִבְּאֵר־שָׁבַע עַד־גֵּיא־הִנֹּם׃	Zanoah, Adullam and their outlying areas, Lachish and its countryside, *and* Azekah and its satellite villages. And they encamped *in places* from Beersheba to the Valley of Hinnom.	Valley of Hinnom: see Josh 15:8.

Neh 11:31	וּבְנֵי בִנְיָמִן מִגֶּבַע מִכְמָשׂ וְעַיָּה וּבֵית־אֵל וּבְנֹתֶיהָ:	And the sons of Benjamin from Geba *lived in* Michmas and Aijah and Beth-El and its satellite villages,	Michmas: see 1 Sam 13:2. Aijah: AV= *Aija*.
Neh 11:32	עֲנָתוֹת נֹב עֲנַנְיָה:	*and in* Anathoth, Nob, Ananiah,	
Neh 11:33	חָצוֹר | רָמָה גִּתָּיִם:	Hazor, Ramah, Gittaim,	
Neh 11:34	חָדִיד צְבֹעִים נְבַלָּט:	Hadid, Zeboim, Neballat,	
Neh 11:35	לֹד וְאוֹנוֹ גֵּי הַחֲרָשִׁים:	Lod and Ono *and* the Valley of the Craftsmen.	Valley of the Craftsmen: as AV, except that AV is without capitals.
Neh 11:36	וּמִן־הַלְוִיִּם מַחְלְקוֹת יְהוּדָה לְבִנְיָמִין: פ	And among the Levites *were* divisions of Judah *assigned* to Benjamin.	among the Levites ← *from the Levites*.
Neh 12:1	וְאֵלֶּה הַכֹּהֲנִים וְהַלְוִיִּם אֲשֶׁר עָלוּ עִם־זְרֻבָּבֶל בֶּן־שְׁאַלְתִּיאֵל וְיֵשׁוּעַ שְׂרָיָה יִרְמְיָה עֶזְרָא:	And these *are* 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	אֲמַרְיָה מַלּוּךְ חַטּוּשׁ:	Amariah, Malluch, Hattush,	
Neh 12:3	שְׁכַנְיָה רְחוּם מְרֵמוֹת:	Shechaniah, Rehum, Meremoth,	
Neh 12:4	עִדּוֹא גִּנְּתוֹי אֲבִיָּה:	Iddo, Ginnethoi, Abijah,	Ginnethoi: AV= *Ginnetho*. Elsewhere the name is *Ginnethon*.
Neh 12:5	מִיָּמִין מַעַדְיָה בִּלְגָּה:	Miamin, Maadiah, Bilgah,	
Neh 12:6	שְׁמַעְיָה וְיוֹיָרִיב יְדַעְיָה:	Shemaiah and Joiarib, Jedaiah,	
Neh 12:7	סַלּוּ עָמוֹק חִלְקִיָּה יְדַעְיָה אֵלֶּה רָאשֵׁי הַכֹּהֲנִים וַאֲחֵיהֶם בִּימֵי יֵשׁוּעַ: פ	Sallu, Amok, Hilkiah *and* Jedaiah. Those *were* the heads of the priests and their brothers in the days of Jeshua.	Jeshua: see 1 Chr 24:11.

Neh 12:8	וְהַלְוִיִּם יֵשׁוּעַ בִּנּוּי קַדְמִיאֵל שֵׁרֵבְיָה יְהוּדָה מַתַּנְיָה עַל־הַיְדוּת הוּא וְאֶחָיו:	And the Levites *were* Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah *who was* in charge of songs of praise – he and his brothers –	Jeshua: see 1 Chr 24:11.
Neh 12:9	וּבַקְבֻקְיָה *ועֹנו **וְעַנִּי אֲחֵיהֶם לְנֶגְדָּם לְמִשְׁמָרוֹת:	and Bakbukiah and {Q: Unni} [K: Unno], their brothers, corresponding to them in guard *duties*.	
Neh 12:10	וְיֵשׁוּעַ הוֹלִיד אֶת־יוֹיָקִים וְיוֹיָקִים הוֹלִיד אֶת־אֶלְיָשִׁיב וְאֶלְיָשִׁיב אֶת־יוֹיָדָע:	Now Jeshua begot Joiakim, and Joiakim begot Eliashib, and Eliashib *begot* Joiada,	Jeshua: see 1 Chr 24:11.
Neh 12:11	וְיוֹיָדָע הוֹלִיד אֶת־יוֹנָתָן וְיוֹנָתָן הוֹלִיד אֶת־יַדּוּעַ:	and Joiada begot Jonathan, and Jonathan begot Jaddua.	
Neh 12:12	וּבִימֵי יוֹיָקִים הָיוּ כֹהֲנִים רָאשֵׁי הָאָבוֹת לִשְׂרָיָה מְרָיָה לִירְמְיָה חֲנַנְיָה:	And in the days of Joiakim, the priests – the paternal heads – were: in Seraiah's *line*, Meraiah; in Jeremiah's *line*, Hananiah;	in Seraiah's *line* ← *to Seraiah*. Similarly in the verses following.
Neh 12:13	לְעֶזְרָא מְשֻׁלָּם לַאֲמַרְיָה יְהוֹחָנָן:	in Ezra's *line*, Meshullam; in Amariah's *line*, Jehohanan;	
Neh 12:14	*למלוכי **לְמַלִּיכוּ יוֹנָתָן לִשְׁבַנְיָה יוֹסֵף:	in {Q: Melicu's} [K: Melucu's] *line*, Jonathan; in Shebaniah's *line*, Joseph;	
Neh 12:15	לְחָרִם עַדְנָא לִמְרָיוֹת חֶלְקָי:	in Harim's *line*, Adna; in Meraioth's *line*, Helkai;	
Neh 12:16	*לעדיא **לְעִדּוֹא זְכַרְיָה לְגִנְּתוֹן מְשֻׁלָּם:	in {Q: Iddo's} [K: Iddi's] *line*, Zechariah; in Ginnethon's *line*, Meshullam;	
Neh 12:17	לַאֲבִיָּה זִכְרִי לְמִנְיָמִין לְמוֹעַדְיָה פִּלְטָי:	in Abijah's *line*, Zichri; in Miniamin's *line*, in Moadiah's *line*, Piltai;	
Neh 12:18	לְבִלְגָּה שַׁמּוּעַ לְשֶׁמַעְיָה יְהוֹנָתָן:	in Bilgah's *line*, Shammua; in Shemaiah's *line*, Jonathan;	Jonathan: AV= *Jehonathan* here, as MT.

Neh 12:19	וְלִיוֹיָרִיב מַתְּנַי לִידַעְיָה עֻזִּי׃	in Joiarib's *line*, Mattenai; in Jedaiah's *line*, Uzzi;	
Neh 12:20	לְסַלַּי קַלָּי לְעָמוֹק עֵבֶר׃	in Sallai's *line*, Kallai; in Amok's *line*, Eber;	
Neh 12:21	לְחִלְקִיָּה חֲשַׁבְיָה לִידַעְיָה נְתַנְאֵל׃	in Hilkiah's *line*, Hashabiah; *and* in Jedaiah's *line*, Nethaneel.	Nethaneel: see Num 1:8.
Neh 12:22	הַלְוִיִּם בִּימֵי אֶלְיָשִׁיב יוֹיָדָע וְיוֹחָנָן וְיַדּוּעַ כְּתוּבִים רָאשֵׁי אָבוֹת וְהַכֹּהֲנִים עַל־מַלְכוּת דָּרְיָוֶשׁ הַפָּרְסִי׃ פ	In the days of Eliashib, Joiada and Johanan and Jaddua, the Levites were registered *as* paternal heads, and the priests *were registered* in the kingdom of Darius the Persian.	registered ← *written*. kingdom: or *realm*.
Neh 12:23	בְּנֵי לֵוִי רָאשֵׁי הָאָבוֹת כְּתוּבִּים עַל־סֵפֶר דִּבְרֵי הַיָּמִים וְעַד־יְמֵי יוֹחָנָן בֶּן־אֶלְיָשִׁיב׃	The sons of Levi – the paternal heads – *were* written in the Book of Chronicles, up to the days of Johanan the son of Eliashib.	
Neh 12:24	וְרָאשֵׁי הַלְוִיִּם חֲשַׁבְיָה שֵׁרֵבְיָה וְיֵשׁוּעַ בֶּן־קַדְמִיאֵל וַאֲחֵיהֶם לְנֶגְדָּם לְהַלֵּל לְהוֹדוֹת בְּמִצְוַת דָּוִיד אִישׁ־הָאֱלֹהִים מִשְׁמָר לְעֻמַּת מִשְׁמָר׃	And the heads of the Levites *were* Hashabiah, Sherebiah and Jeshua the son of Kadmiel, and their brothers corresponding to them to praise *and* to give thanks in *fulfilment of* the commandment of David the man of God, one duty alongside another.	Jeshua: see 1 Chr 24:11. one duty alongside another ← *duty opposite duty*.
Neh 12:25	מַתַּנְיָה וּבַקְבֻקְיָה עֹבַדְיָה מְשֻׁלָּם טַלְמוֹן עַקּוּב שֹׁמְרִים שׁוֹעֲרִים מִשְׁמָר בַּאֲסֻפֵּי הַשְּׁעָרִים׃	Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *were* guards gatekeeping, *in* a watch at the gate storehouses.	
Neh 12:26	אֵלֶּה בִּימֵי יוֹיָקִים בֶּן־יֵשׁוּעַ בֶּן־יוֹצָדָק וּבִימֵי נְחֶמְיָה הַפֶּחָה וְעֶזְרָא הַכֹּהֵן הַסּוֹפֵר׃ פ	Those *were* 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 *and* scribe.	Jeshua: see 1 Chr 24:11.

Neh 12:27	וּבַחֲנֻכַּ֣ת חוֹמַ֣ת יְרוּשָׁלַ֗͏ִם בִּקְשׁ֤וּ אֶת־הַלְוִיִּם֙ מִכָּל־מְקוֹמֹתָ֔ם לַהֲבִיאָ֖ם לִירוּשָׁלַ֑͏ִם לַעֲשׂ֨וֹת חֲנֻכָּ֜ה וְשִׂמְחָ֗ה וּבְתוֹדוֹת֙ וּבְשִׁ֔יר מְצִלְתַּ֖יִם נְבָלִ֥ים וּבְכִנֹּרֽוֹת׃	At the dedication of the wall of Jerusalem, they looked for the Levites in all their places, so as to bring them to Jerusalem, to celebrate the dedication and festivity, with both thanksgiving and song, *with* timbrels *and* lutes and with harps.	in all their places ← *from all their places*.
Neh 12:28	וַיֵּאָסְפ֣וּ בְנֵי֩ הַמְשֹׁרְרִ֨ים וּמִן־הַכִּכָּ֜ר סְבִיבֹ֗ות יְרוּשָׁלַ֙͏ִם֙ וּמִן־חַצְרֵ֣י נְטֹפָתִֽי׃	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	וּמִבֵּ֣ית הַגִּלְגָּ֔ל וּמִשְּׂדוֹת֙ גֶּ֣בַע וְעַזְמָ֔וֶת כִּ֥י חֲצֵרִ֛ים בָּנ֥וּ לָהֶ֖ם הַמְשֹׁרְרִ֑ים סְבִיבֹ֥ות יְרוּשָׁלָֽ͏ִם׃	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 ← *the Gilgal*.
Neh 12:30	וַיִּטַּהֲר֣וּ הַכֹּהֲנִ֔ים וְהַלְוִיִּ֖ם וַיְטַהֲר֣וּ אֶת־הָעָ֑ם וְאֶת־הַשְּׁעָרִ֖ים וְאֶת־הַחוֹמָֽה׃	And the priests and the Levites purified themselves, and they purified the people, and the gates, and the wall.	
Neh 12:31	וָאַעֲלֶ֞ה אֶת־שָׂרֵ֤י יְהוּדָה֙ מֵעַ֣ל לַחוֹמָ֔ה וָאַעֲמִ֕ידָה שְׁתֵּ֥י תּוֹדֹ֖ת גְּדוֹלֹ֑ת וְתַהֲלֵ֣כְת֔ לַיָּמִ֥ין מֵעַ֖ל לַחוֹמָ֥ה לְשַׁ֥עַר הָאַשְׁפֹּֽת׃	And I brought the officials of Judah up above the wall, and I organized two great thanksgiving *processions*, and processions to the right above the wall towards the Dung Gate.	
Neh 12:32	וְאַחֲרֵיהֶ֖ם הוֹשַׁעְיָ֑ה וַחֲצִ֖י שָׂרֵ֥י יְהוּדָֽה׃	And after them came Hoshaiah and half the officials of Judah,	
Neh 12:33	וַעֲזַרְיָ֥ה עֶזְרָ֖א וּמְשֻׁלָּֽם׃	and Azariah, Ezra and Meshullam,	
Neh 12:34	יְהוּדָ֥ה וּבִנְיָמִ֖ן וּשְׁמַעְיָ֥ה וְיִרְמְיָֽה׃ ס	Judah and Benjamin and Shemaiah and Jeremiah,	

Neh 12:35	וּמִבְּנֵי הַכֹּהֲנִים בַּחֲצֹצְרוֹת זְכַרְיָה בֶּן־יוֹנָתָן בֶּן־שְׁמַעְיָה בֶּן־מַתַּנְיָה בֶּן־מִיכָיָה בֶּן־זַכּוּר בֶּן־אָסָף׃	and *some* of the sons of the priests, with trumpets, *namely* Zechariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph,	Micaiah: AV= *Michaiah* here; more commonly *Micaiah* for this name.
Neh 12:36	וְאֶחָיו שְׁמַעְיָה וַעֲזַרְאֵל מִלַּלַי גִּלַּלַי מָעַי נְתַנְאֵל וִיהוּדָה חֲנָנִי בִּכְלֵי־שִׁיר דָּוִיד אִישׁ הָאֱלֹהִים וְעֶזְרָא הַסּוֹפֵר לִפְנֵיהֶם׃	and his brothers, Shemaiah and Azarel, Milalai, Gilalai, Maai, Nethaneel and Judah *and* Hanani, with the musical instruments of David the man of God. And Ezra the scribe *went* before them.	Azarel: see Ezra 10:41. Nethaneel: see Num 1:8.
Neh 12:37	וְעַל־שַׁעַר הָעַיִן וְנֶגְדָּם עָלוּ עַל־מַעֲלוֹת עִיר דָּוִיד בְּמַעֲלֵה לַחוֹמָה מֵעַל לְבֵית דָּוִיד וְעַד שַׁעַר הַמַּיִם מִזְרָח׃	And at the Fount Gate, which *was* 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 *to* the east.	
Neh 12:38	וְהַתּוֹדָה הַשֵּׁנִית הַהוֹלֶכֶת לְמוֹאל וַאֲנִי אַחֲרֶיהָ וַחֲצִי הָעָם מֵעַל לְהַחוֹמָה מֵעַל לְמִגְדַּל הַתַּנּוּרִים וְעַד הַחוֹמָה הָרְחָבָה׃	And the second thanksgiving *procession* went in the opposite direction, and I followed it. And half the people *were* above the wall, above the Tower of Furnaces, as far as the Broad Wall,	followed ← *(went) after*.
Neh 12:39	וּמֵעַל לְשַׁעַר־אֶפְרַיִם וְעַל־שַׁעַר הַיְשָׁנָה וְעַל־שַׁעַר הַדָּגִים וּמִגְדַּל חֲנַנְאֵל וּמִגְדַּל הַמֵּאָה וְעַד שַׁעַר הַצֹּאן וְעָמְדוּ בְּשַׁעַר הַמַּטָּרָה׃	and above the Gate of Ephraim, and on the Old Gate, and on the Fish Gate, and the Tower of Hananel and the Tower of the Hundred, and as far as the Sheep Gate, and they stood at the Prison Gate.	Hananel: see Jer 31:38. Tower of the Hundred: see Neh 3:1.

Neh 12:40	וַתַּעֲמֹדְנָה שְׁתֵּי הַתּוֹדֹת בְּבֵית הָאֱלֹהִים וַאֲנִי וְחֶצְיִ הַסְּגָנִים עִמִּי׃	And the two thanksgiving *processions* stopped at the house of God, as *did* I and the half of the administrators *who were* with me,	
Neh 12:41	וְהַכֹּהֲנִים אֶלְיָקִים מַעֲשֵׂיָהוּ מִנְיָמִין מִיכָיָה אֶלְיוֹעֵינַי זְכַרְיָה חֲנַנְיָה בַּחֲצֹצְרוֹת׃	and the priests, *namely* Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah *and* Hananiah, with trumpets,	Micaiah: AV= *Michaiah* here; more commonly *Micaiah* for this name. Elioenai: see Ezra 8:4.
Neh 12:42	וּמַעֲשֵׂיָה וּשְׁמַעְיָה וְאֶלְעָזָר וְעֻזִּי וִיהוֹחָנָן וּמַלְכִּיָּה וְעֵילָם וְעֶזֶר וַיַּשְׁמִיעוּ הַמְשֹׁרְרִים וְיִזְרַחְיָה הַפְּקִיד׃	and Maaseiah and Shemaiah and Eleazar and Uzzi and Jehohanan and Malchijah and Elam and Ezer. And the singers made *themselves* heard, and Jizrahiah *was* the *choir*master.	Eleazar: see Ex 6:23. Jizrahiah: AV= *Jezrahiah*.
Neh 12:43	וַיִּזְבְּחוּ בַיּוֹם־הַהוּא זְבָחִים גְּדוֹלִים וַיִּשְׂמָחוּ כִּי הָאֱלֹהִים שִׂמְּחָם שִׂמְחָה גְדוֹלָה וְגַם הַנָּשִׁים וְהַיְלָדִים שָׂמֵחוּ וַתִּשָּׁמַע שִׂמְחַת יְרוּשָׁלִַם מֵרָחוֹק׃	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.	offered ← *sacrificed*. gave them great joy ← *made them rejoice (with) great joy*. in Jerusalem ← *of Jerusalem*.
Neh 12:44	וַיִּפָּקְדוּ בַיּוֹם הַהוּא אֲנָשִׁים עַל־הַנְּשָׂכוֹת לָאֹצָרוֹת לַתְּרוּמוֹת לָרֵאשִׁית וְלַמַּעַשְׂרוֹת לִכְנוֹס בָּהֶם לִשְׂדֵי הֶעָרִים מְנָאוֹת הַתּוֹרָה לַכֹּהֲנִים וְלַלְוִיִּם כִּי שִׂמְחַת יְהוּדָה עַל־הַכֹּהֲנִים וְעַל־הַלְוִיִּם הָעֹמְדִים׃	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*.	through them: i.e. *through their agency*. Alternatively, *in them*, referring to *the offices*, but that would be discordant in gender, although that is not uncommon in Hebrew. contributions ← *portions*.

Neh 12:45	וְ֠יִשְׁמְר֨וּ מִשְׁמֶ֤רֶת אֱלֹהֵיהֶם֙ וּמִשְׁמֶ֣רֶת הַטָּהֳרָ֔ה וְהַמְשֹׁרְרִ֖ים וְהַשֹּׁעֲרִ֑ים כְּמִצְוַ֥ת דָּוִ֖יד שְׁלֹמֹ֥ה בְּנֽוֹ׃	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.	
Neh 12:46	כִּֽי־בִימֵ֣י דָוִ֔יד וְאָסָ֖ף מִקֶּ֑דֶם *רא֥ש **רָאשֵׁ֛י הַמְשֹׁרְרִ֖ים וְשִׁ֣יר־תְּהִלָּ֑ה וְהֹד֖וֹת לֵאלֹהִֽים׃	For *back* in the former days of David and Asaph *there* {K: *was* a head} [Q: *were* heads] over the singers, and singing in praise and thanksgiving to God.	head over *(ketiv)* ← *head of*. Similarly the *qeré*. Wider use of the construct state.
Neh 12:47	וְכָל־יִשְׂרָאֵל֮ בִּימֵ֣י זְרֻבָּבֶל֒ וּבִימֵ֣י נְחֶמְיָ֗ה נֹתְנִ֤ים מְנָיוֹת֙ הַמְשֹׁרְרִ֣ים וְהַשֹּׁעֲרִ֔ים דְּבַר־י֖וֹם בְּיוֹמ֑וֹ וּמַקְדִּשִׁ֣ים לַלְוִיִּ֔ם וְהַלְוִיִּ֥ם מַקְדִּשִׁ֖ים לִבְנֵ֥י אַהֲרֹֽן׃ פ	And all Israel in the days of Zerubbabel and in the days of Nehemiah would give contributions for the singers and the gatekeepers, as a daily undertaking, and they consecrated *the contributions* to the Levites, and the Levites consecrated *them* to the sons of Aaron.	contributions for ← *contributions of*. Wider use of the construct state.
Neh 13:1	בַּיּ֣וֹם הַה֗וּא נִקְרָ֤א בְּסֵֽפֶר־מֹשֶׁה֙ בְּאָזְנֵ֣י הָעָ֔ם וְנִמְצָ֥א כָתֽוּב־בּ֖וֹ אֲשֶׁ֣ר לֹא־יָבֹ֧וא עַמֹּנִ֛י וּמֹאָבִ֖י בִּקְהַ֣ל הָאֱלֹהִ֑ים עַד־עוֹלָֽם׃	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.	there was a reading from ← *it was read in*. See Deut 23:2 - Deut 23:5. with the people hearing ← *in the ears of the people*. Ammonite or Moabite: masculine. Ruth not excluded. ever ← *up to the age*.
Neh 13:2	כִּ֣י לֹ֤א קִדְּמ֨וּ אֶת־בְּנֵ֤י יִשְׂרָאֵל֙ בַּלֶּ֣חֶם וּבַמַּ֔יִם וַיִּשְׂכֹּ֥ר עָלָ֖יו אֶת־בִּלְעָ֑ם לְקַלְלֽוֹ וַיַּהֲפֹ֥ךְ אֱלֹהֵ֖ינוּ הַקְּלָלָ֥ה לִבְרָכָֽה׃	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 *food* in general. See 1 Sam 28:22-24. Balaam: see Num 22:5. them *(2x)* ← *him*.

Neh 13:3	וַיְהִי כְּשָׁמְעָם אֶת־הַתּוֹרָה וַיַּבְדִּילוּ כָּל־עֵרֶב מִיִּשְׂרָאֵל׃	And it came to pass when they heard the law that they separated all the mixed camp followers from Israel.	
Neh 13:4	וְלִפְנֵי מִזֶּה אֶלְיָשִׁיבׇ הַכֹּהֵן נָתְוּן בְּלִשְׁכַּת בֵּית־אֱלֹהֵינוּ קָרֹוב לְטוֹבִיָּה׃	Now before this, Eliashib the priest had been given *an appointment* in an office of the house of our God. *He was* related to Tobiah,	
Neh 13:5	וַיַּעַשׂ לֹו לִשְׁכָּה גְדוֹלָה וְשָׁם הָיוּ לְפָנִים נֹתְנִים אֶת־הַמִּנְחָה הַלְּבוֹנָה וְהַכֵּלִים וּמַעְשַׂר הַדָּגָן הַתִּירֹושׁ וְהַיִּצְהָר מִצְוַתׇ הַלְוִיִּם וְהַמְשֹׁרְרִים וְהַשֹּׁעֲרִים וּתְרוּמַת 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 ← *commandment of*. Wider use of the construct state.
Neh 13:6	וּבְכָל־זֹּאת לֹא הָיִיתִי בִּירוּשָׁלַםִ כִּי בִּשְׁנַתׇ שְׁלֹשִׁים וּשְׁתַּיִם לְאַרְתַּחְשַׁסְתְּא מֶלֶךְ־בָּבֶל בָּאתִי אֶל־הַמֶּלֶךְ וּלְקֵץ 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 ← *at the end of*.
Neh 13:7	וָאָבוֹא לִירוּשָׁלַםִ וָאָבִינָה בָּרָעָה אֲשֶׁר עָשָׂה אֶלְיָשִׁיבׇ לְטֹובִיָּה לַעֲשׂוֹת לֹו נִשְׁכָּה בְּחַצְרֵי 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 ← *in doing*. Gerundial use of the infinitive.

Neh 13:8	וַיֵּרַע לִי מְאֹד וָאַשְׁלִיכָה אֶת־כָּל־כְּלֵי בֵית־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	וָאֹמְרָה וַיְטַהֲרוּ הַלְּשָׁכוֹת וָאָשִׁיבָה שָׁם כְּלֵי בֵּית הָאֱלֹהִים אֶת־הַמִּנְחָה וְהַלְּבוֹנָה: 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 ← *said*. and the meal-offering ← *with the meal-offering* (sociative אֶת).
Neh 13:10	וְאֵדְעָה כִּי־מְנָיוֹת הַלְוִיִּם לֹא נִתָּנָה וַיִּבְרְחוּ אִישׁ־לְשָׂדֵהוּ הַלְוִיִּם וְהַמְשֹׁרְרִים עֹשֵׂי הַמְּלָאכָה:	And I knew that the contributions for the Levites had not been given, and *that* the Levites and the singers who did the work had fled – each to his *own* field.	for the Levites ← *of the Levites*. Wider use of the construct state.
Neh 13:11	וָאָרִיבָה אֶת־הַסְּגָנִים וָאֹמְרָה מַדּוּעַ נֶעֱזָב בֵּית־הָאֱלֹהִים וָאֲקַבְּצֵם וָאַעֲמִדֵם עַל־עָמְדָם:	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 ← *position*.
Neh 13:12	וְכָל־יְהוּדָה הֵבִיאוּ מַעְשַׂר הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר לָאוֹצָרוֹת:	And all Judah brought the tithe of the corn and the new wine and the new oil to the treasuries.	
Neh 13:13	וָאוֹצְרָה עַל־אוֹצָרוֹת שְׁלֶמְיָה הַכֹּהֵן וְצָדוֹק הַסּוֹפֵר וּפְדָיָה מִן־הַלְוִיִּם וְעַל־יָדָם חָנָן בֶּן־זַכּוּר בֶּן־מַתַּנְיָה כִּי נֶאֱמָנִים נֶחְשָׁבוּ וַעֲלֵיהֶם לַחֲלֹק לַאֲחֵיהֶם: פ	And I appointed treasurers over the treasuries: Shelemiah the priest and Zadok the scribe, and Pedaiah from the Levites, and alongside them *was* Hanan, the son of Zaccur, the son of Mattaniah, for they were considered faithful, and *it was incumbent* on them to apportion *the revenue* to their brothers.	

Neh 13:14	זָכְרָה־לִּי אֱלֹהַי עַל־זֹאת וְאַל־תֶּמַח חֲסָדַי אֲשֶׁר עָשִׂיתִי בְּבֵית אֱלֹהַי 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 בִיהוּדָה ׀ דֹּרְכִים־גִּתּוֹת ׀ בַּשַּׁבָּת וּמְבִיאִים הָעֲרֵמוֹת וְעֹמְסִים עַל־הַחֲמֹרִים וְאַף־יַיִן עֲנָבִים וּתְאֵנִים וְכָל־מַשָּׂא וּמְבִיאִים יְרוּשָׁלַ͏ִם בְּיוֹם הַשַּׁבָּת וָאָעִיד בְּיוֹם מִכְרָם צָיִד׃	In those days I saw in Judah men treading *in* wine presses on the Sabbath, and bringing *grain* in *in* heaps, and loading *it* on donkeys – and also wine, grapes and figs and all *kinds of* burden – and bringing *them to* Jerusalem on the Sabbath day. And I testified *against them* on the day when they sold the produce.	
Neh 13:16	וְהַצֹּרִים יָשְׁבוּ בָהּ מְבִיאִים דָּג וְכָל־מֶכֶר וּמֹכְרִים בַּשַּׁבָּת לִבְנֵי יְהוּדָה וּבִירוּשָׁלָ͏ִם׃	And Tyrians lived in *the place*, *and* they brought fish and all *kinds of* merchandise and sold *it* on the Sabbath to the sons of Judah and in Jerusalem.	in *the place* ← *in it*, probably referring to *Judah*.
Neh 13:17	וָאָרִיבָה אֶת חֹרֵי יְהוּדָה וָאֹמְרָה לָהֶם מָה־הַדָּבָר הָרָע הַזֶּה אֲשֶׁר אַתֶּם עֹשִׂים וּמְחַלְּלִים אֶת־יוֹם הַשַּׁבָּת׃	And I argued with the nobles of Judah, and I said to them, “What *is* this evil thing that you are doing, seeing *you* are profaning the Sabbath day?	
Neh 13:18	הֲלוֹא כֹה עָשׂוּ אֲבֹתֵיכֶם וַיָּבֵא אֱלֹהֵינוּ עָלֵינוּ אֵת כָּל־הָרָעָה הַזֹּאת וְעַל הָעִיר הַזֹּאת וְאַתֶּם מוֹסִיפִים חָרוֹן עַל־יִשְׂרָאֵל לְחַלֵּל אֶת־הַשַּׁבָּת׃ פ	Did not your fathers do likewise, so that our God brought all this trouble on us and on this city, yet you are adding fury on Israel by profaning the Sabbath.”	trouble ← *evil*. by profaning: gerundial use of the infinitive.

Neh 13:19	וַיְהִי כַּאֲשֶׁר צָלְלוּ׀ שַׁעֲרֵי יְרוּשָׁלַ͏ִם לִפְנֵי הַשַּׁבָּת וָאֹמְרָה וַיְסֻגְרוּ הַדְּלָתוֹת וָאֹמְרָה אֲשֶׁר לֹא יִפְתְּחוּם עַד אַחַר הַשַּׁבָּת וּמִנְּעָרַי הֶעֱמַדְתִּי עַל־הַשְּׁעָרִים לֹא־יָבוֹא מַשָּׂא 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 they should not be open until after the Sabbath. And I stationed *some* of my *servant*-lads at the gates *so that* no burden should enter on the Sabbath day.	they should not be open ← *they should not open them*. Avoidance of the passive.
Neh 13:20	וַיָּלִינוּ הָרֹכְלִים וּמֹכְרֵי כָל־מִמְכָּר מִחוּץ לִירוּשָׁלָ͏ִם פַּעַם וּשְׁתָּיִם׃	Then the traders and sellers of all *kinds of* merchandise lodged outside Jerusalem once or twice.	
Neh 13:21	וָאָעִידָה בָהֶם וָאֹמְרָה אֲלֵיהֶ֫ם מַדּוּעַ אַתֶּם לִנִים נֶגֶד הַחוֹמָה אִם־תִּשְׁנוּ יָד אֶשְׁלַח בָּכֶם מִן־הָעֵת הַהִיא לֹא־בָאוּ בַּשַּׁבָּת׃ ס	But I testified against them, and I said to them, “Why do you lodge opposite the wall? If you do *it* again I will lay hands on you.” From that time they did not come on the Sabbath.	lay hands ← *send a hand*.
Neh 13:22	וָאֹמְרָה לַלְוִיִּם אֲשֶׁר יִהְיוּ מְטַהֲרִים וּבָאִים שֹׁמְרִים הַשְּׁעָרִים לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת גַּם־זֹאת זָכְרָה־לִּי אֱלֹהַי וְחוּסָה עָלַי כְּרֹב חַסְדֶּךָ׃ פ	And I instructed the Levites that they should purify themselves and come *and* guard the gates to sanctify the Sabbath day. Remember this too on my *account*, O God of mine, and have pity on me, according to the abundance of your kindness.	
Neh 13:23	גַּם ׀ בַּיָּמִים הָהֵם רָאֵיתִי אֶת־הַיְּהוּדִים הֹשִׁיבוּ נָשִׁים *אשדודיות אַשְׁדֳּדִיּוֹת *עמוניות** עַמֳּנִיּוֹת מוֹאֲבִיּוֹת:**	Also in those days I saw the Jews bringing Ashdodite, Ammonite *and* Moabite women into their homes,	Ashdodite ... Ammonite: the *ketiv* and *qeré* are different spellings of the same words. bringing ... into their homes ← *they caused to dwell*.

Neh 13:24	וּבְנֵיהֶם חֲצִי מְדַבֵּר אַשְׁדּוֹדִית וְאֵינָם מַכִּירִים לְדַבֵּר יְהוּדִית וְכִלְשׁוֹן עַם וָעָם:	and their sons spoke half Ashdodian, and they were not familiar with speaking the Judaean *language*, but *they spoke* in the tongue of the various peoples.	Judaean: or *Jewish*. --- the various peoples ← *people and people*.
Neh 13:25	וָאָרִיב עִמָּם וָאֲקַלְלֵם וָאַכֶּה מֵהֶם אֲנָשִׁים וָאֶמְרְטֵם וָאַשְׁבִּיעֵם בֵּאלֹהִים אִם־תִּתְּנוּ בְנֹתֵיכֶם לִבְנֵיהֶם וְאִם־תִּשְׂאוּ מִבְּנֹתֵיהֶם לִבְנֵיכֶם וְלָכֶם:	And I argued with them, and I cursed them, and I struck *some* of the men, and I plucked out their hair, and I adjured them by God *and said*, "Do not give your daughters to their sons and do not take *any* of their daughters for your sons or for yourselves at all.	Do not give... do not take ... at all ← *If you give ... if you take*, standing for *If you give ... if you take ... may God do this to you*. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Neh 13:26	הֲלוֹא עַל־אֵלֶּה חָטָא־שְׁלֹמֹה מֶלֶךְ יִשְׂרָאֵל וּבַגּוֹיִם הָרַבִּים לֹא־הָיָה מֶלֶךְ כָּמֹהוּ וְאָהוּב לֵאלֹהָיו הָיָה וַיִּתְּנֵהוּ אֱלֹהִים מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל גַּם־אוֹתוֹ הֶחֱטִיאוּ הַנָּשִׁים הַנָּכְרִיּוֹת:	Did not Solomon king of Israel sin similarly? 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 ← *after (the manner of) these*.
Neh 13:27	וְלָכֶם הֲנִשְׁמַע לַעֲשׂוֹת אֵת כָּל־הָרָעָה הַגְּדוֹלָה הַזֹּאת לִמְעֹל בֵּאלֹהֵינוּ לְהוֹשִׁיב נָשִׁים נָכְרִיּוֹת:	So shall we consent to you doing all this great evil, in acting perversely against our God, in taking foreign women into *our* homes?"	doing ... in acting ... in taking: gerundial use of the infinitive. --- in taking ... into *our* homes ← *to cause to dwell*.
Neh 13:28	וּמִבְּנֵי יוֹיָדָע בֶּן־אֶלְיָשִׁיב הַכֹּהֵן הַגָּדוֹל חָתָן לְסַנְבַלַּט הַחֹרֹנִי וָאַבְרִיחֵהוּ מֵעָלָי:	And *one* of the sons of Joiada the son of Eliashib the high priest *was* the son-in-law of Sanballat the Horonite, and I chased him away from me.	

Neh 13:29	זָכְרָה לָהֶם אֱלֹהַי עַל גְּאֲלֵי הַכְּהֻנָּה וּבְרִית הַכְּהֻנָּה וְהַלְוִיִּם:	Remember them, O God of mine, for the stains *they brought* on the priesthood and the covenant of the priesthood and the Levites.	stains *they brought* on ← *stains of*. Wider use of the construct state.
Neh 13:30	וְטִהַרְתִּים מִכָּל־נֵכָר וָאַעֲמִידָה מִשְׁמָרוֹת לַכֹּהֲנִים וְלַלְוִיִּם אִישׁ בִּמְלַאכְתּוֹ:	And I cleansed them from all foreignness, and I instituted duties for the priests and Levites – each in his *own* work –	duties: or, more specifically, *guard duties*.
Neh 13:31	וּלְקָרְבַּן הָעֵצִים בְּעִתִּים מְזֻמָּנוֹת וְלַבִּכּוּרִים זָכְרָה־לִּי אֱלֹהַי 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 בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה:	And it came to pass in the days of Ahasuerus – that *is* Ahasuerus who was reigning from India to Ethiopia, *over* one hundred and twenty-seven provinces –	Ahasuerus ← *Ahashverosh*, but we retain the AV / traditional English name. The Greek name is *Xerxes*.
Esth 1:2	בַּיָּמִים הָהֵם כְּשֶׁבֶת | הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:	in those days, when King Ahasuerus was sitting on the throne of his kingdom, which *was* in the citadel of Shushan,	
Esth 1:3	בִּשְׁנַת שָׁלוֹשׁ לְמָלְכוֹ עָשָׂה מִשְׁתֶּה לְכָל־שָׂרָיו וַעֲבָדָיו חֵיל | פָּרַס וּמָדַי הַפַּרְתְּמִים וְשָׂרֵי הַמְּדִינוֹת לְפָנָיו:	in the third year of his reign, *that* he held a banquet for all his officials and his servants – *from* the forces in Persia and Media, the nobles and the officials of the provinces – in his presence,	forces in ← *force of*. Wider use of the construct state.
Esth 1:4	בְּהַרְאוֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקָר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם:	when he exhibited the riches of his glorious kingdom, and the extravagance of his majestic magnificence, for many days – for one hundred and eighty days.	his glorious kingdom ← *the glory of his kingdom*. A reverse Hebraic genitive, rather than the regularized *his "kingdomly" glory*. his majestic magnificence ← *the magnificence of his majesty*, a Hebraic genitive.

Esth 1:5	וּבִמְלֹאת | הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה לְמִגָּדוֹל וְעַד־קָטָן מִשְׁתֶּה שִׁבְעַת יָמִים בַּחֲצַר גִּנַּת בִּיתַן הַמֶּלֶךְ׃	And at the conclusion of those days, the king held a feast for all the people present in the citadel of Shushan, for both great and small, for seven days, in the court of the garden of the king's palace,	conclusion ← *completion, fulfilment*. both great and small ← *from great and up to small*, but the expression does not always admit a range, as in Gen 6:7.
Esth 1:6	חוּר | כַּרְפַּס וּתְכֵלֶת אָחוּז בְּחַבְלֵי־בוּץ וְאַרְגָּמָן עַל־גְּלִילֵי כֶסֶף וְעַמּוּדֵי שֵׁשׁ מִטּוֹת | זָהָב וָכֶסֶף עַל רִצְפַת בַּהַט־וָשֵׁשׁ וְדַר וְסֹחָרֶת׃	*where there was* linen *and* fine cotton and blue *material*, fastened with byssus cords, and purple *material* on silver rings, and columns of white marble, *and* beds of gold and silver on a pavement of porphyry and marble, with pearl and black marble,	byssus: see 1 Chr 15:27.
Esth 1:7	וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ׃	and *where they* served drink in vessels of gold, the vessels differing from one another, with royal wine in abundance according to the means of the king.	royal wine ← *wine of the kingdom*, a Hebraic genitive. means ← *hand*.
Esth 1:8	וְהַשְׁתִיָּה כַּדָּת אֵין אֹנֵס כִּי־כֵן | יִסַּד הַמֶּלֶךְ עַל כָּל־רַב בֵּיתוֹ לַעֲשׂוֹת כִּרְצוֹן אִישׁ־וָאִישׁ׃	And drinking *was* according to the law: no-one compelled *anyone*, for so the king had decreed to every dignitary of his house, so that everyone should do as he pleased.	
Esth 1:9	גַּם וַשְׁתִּי הַמַּלְכָּה עָשְׂתָה מִשְׁתֵּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ׃ ס	Vashti the queen also held a banquet for the women *in* King Ahasuerus's royal house.	

Esth 1:10	בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לֵב־הַמֶּלֶךְ בַּיָּיִן אָמַר לִמְהוּמָן בִּזְתָא חַרְבוֹנָא בִּגְתָא וַאֲבַגְתָא זֵתַר וְכַרְכַּס שִׁבְעַת הַסָּרִיסִים הַמְשָׁרְתִים אֶת־פְּנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ:	On the seventh day, when the king's heart *was* merry with wine, he told Mehuman, Bizzetha, Harbona, Bigtha and Abagtha, Zethar and Carcas – seven eunuchs serving in the presence of King Ahasuerus –	Bizzetha: AV= *Biztha*, as if no *dagesh forte* in the *zayin*. --- Bigtha ... Abagtha: MT ambiguous (closed syllable but no *dagesh lene*). One would expect *Bigta* or *Bigetha* and *Abagta* or *Abagetha*. Elsewhere we find *Bigthan(a)*.
Esth 1:11	לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ כִּי־טוֹבַת מַרְאֶה הִיא:	to bring Vashti the queen before the king, with the royal diadem, to show the *various* peoples and the officers her beauty, for she *was* fair in appearance.	
Esth 1:12	וַתְּמָאֵן הַמַּלְכָּה וַשְׁתִּי לָבוֹא בִּדְבַר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסָּרִיסִים וַיִּקְצֹף הַמֶּלֶךְ מְאֹד וַחֲמָתוֹ בָּעֲרָה בּוֹ:	But Vashti the queen refused to come at the king's bidding, which *was conveyed* by his eunuchs, and the king became very angry and his fury burned in him.	by ← *by the hand of*.
Esth 1:13	וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים יֹדְעֵי הָעִתִּים כִּי־כֵן דְּבַר הַמֶּלֶךְ לִפְנֵי כָּל־יֹדְעֵי דָּת וָדִין:	And the king said to the wise *men*, who knew the times, for so *was* the word of the king before all those *that* knew the law and judicial system,	
Esth 1:14	וְהַקָּרֹב אֵלָיו כַּרְשְׁנָא שֵׁתָר אַדְמָתָא תַּרְשִׁישׁ מֶרֶס מַרְסְנָא מְמוּכָן שִׁבְעַת שָׂרֵי	פָּרַס וּמָדַי רֹאֵי פְּנֵי הַמֶּלֶךְ הַיֹּשְׁבִים רִאשֹׁנָה בַּמַּלְכוּת:	with those near him *being* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena *and* Memucan, seven officials of Persia and Media, who saw the king's face, and who were pre-eminent in the kingdom,	were pre-eminent ← *sat first*.

Esth 1:15	כְּדָתֹ֗ מַה־לַּעֲשׂוֹת בַּמַּלְכָּ֛ה וַשְׁתִּ֖י עַ֣ל ׀ אֲשֶׁ֣ר לֹא־עָשְׂתָ֑ה אֶת־מַאֲמַ֣ר הַמֶּ֣לֶךְ אֲחַשְׁוֵרֹ֔וֹשׁ בְּיַ֖ד הַסָּרִיסִ֑ים ס	“According to law, what should be done with Vashti the queen, for not doing the bidding of King Ahasuerus *conveyed* by *his* eunuchs?”	should be done ← *(is) to do*. by ← *by the hand of*.
Esth 1:16	וַיֹּ֣אמֶר *מומכן **מְמוּכָ֗ן לִפְנֵי֙ הַמֶּ֣לֶךְ וְהַשָּׂרִ֔ים לֹ֣א עַל־הַמֶּ֔לֶךְ לְבַדּ֥וֹ עָוְתָ֖ה וַשְׁתִּ֣י הַמַּלְכָּ֑ה כִּ֚י עַל־כָּל־הַשָּׂרִ֔ים וְעַל־כָּל־הָֽעַמִּ֖ים אֲשֶׁ֥ר בְּכָל־מְדִינ֣וֹת הַמֶּ֣לֶךְ אֲחַשְׁוֵרֹֽוֹשׁ:	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 *various* peoples who *are* in all the provinces of King Ahasuerus.	
Esth 1:17	כִּֽי־יֵצֵ֤א דְבַר־הַמַּלְכָּה֙ עַל־כָּל־הַנָּשִׁ֔ים לְהַבְזֹ֥ות בַּעְלֵיהֶ֖ן בְּעֵינֵיהֶ֑ן בְּאָמְרָ֗ם הַמֶּ֤לֶךְ אֲחַשְׁוֵרֹוֹשׁ אָמַ֣ר לְהָבִ֔יא אֶת־וַשְׁתִּ֖י הַמַּלְכָּ֣ה לְפָנָ֑יו וְלֹא־בָֽאָה:	For the matter of the queen will go out to all the women, inducing *them* to despise their husbands in their eyes, when it is said, ‘King Ahasuerus gave orders to bring Vashti the queen before him, but she did not come.’	when it is said ← *when they (masculine, impersonal) say* ← *in them saying*. Avoidance of the passive.
Esth 1:18	וְהַיּ֣וֹם הַזֶּ֗ה תֹּאמַרְנָה ׀ שָׂרֹ֣ות פָּרַס־וּמָדַ֗י אֲשֶׁ֤ר שָׁמְעוּ֙ אֶת־דְּבַ֣ר הַמַּלְכָּ֔ה לְכֹ֖ל שָׂרֵ֣י הַמֶּ֣לֶךְ וּכְדֵ֑י בְּזָיֹ֥ון וָקָֽצֶף:	And *on* this day, the official consorts of Persia and Media who hear the matter of the queen will say *likewise* to all the king's officials, and *there will be* plenty of contempt and anger.	

Esth 1:19	אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְּבַר־מַלְכוּת מִלְפָנָיו וְיִכָּתֵב בְּדָתֵי פָרַס־וּמָדַי וְלֹא יַעֲבוֹר אֲשֶׁר לֹא־תָבוֹא וַשְׁתִּי לִפְנֵי הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לִרְעוּתָהּ 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 lapse, that Vashti should not come before King Ahasuerus, and that the king shall give her royal estate to another better than she.	approves ← *(it is) good to*. lapse ← *pass (over, by)*. another ← *a fellow woman of hers*.
Esth 1:20	וְנִשְׁמַע פִּתְגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ כִּי רַבָּה הִיא וְכָל־הַנָּשִׁים יִתְּנוּ יְקָר לְבַעְלֵיהֶן לְמִגְדּוֹל וְעַד־קָטָן׃	And the king's decree which he will make will be heard in all the kingdom, for it *is* great, that all wives should give honour to their husbands, to both great and small.”	all wives should give: the first acrostic: הֵיא וְכָל־הַנָּשִׁים יִתְּנוּ, where the first letter of each word, taken in reverse order, yields the divine name יהוה, YHVH / Jehovah, the LORD. both great and small ← *from great and to small*, but the expression does not always admit a range, as in Gen 6:7.
Esth 1:21	וַיִּיטַב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כִּדְבַר מְמוּכָן׃	And the wording pleased the king and the officials, and the king acted according to the word of Memucan.	wording: or *matter*. pleased ← *was good in the ears of*.
Esth 1:22	וַיִּשְׁלַח סְפָרִים אֶל־כָּל־מְדִינוֹת הַמֶּלֶךְ אֶל־מְדִינָה וּמְדִינָה כִּכְתָבָהּ וְאֶל־עַם וָעָם כִּלְשׁוֹנוֹ לִהְיוֹת כָּל־אִישׁ שֹׂרֵר בְּבֵיתוֹ וּמְדַבֵּר כִּלְשׁוֹן עַמּוֹ׃ פ	And he sent letters to all the king's provinces, to each individual province according to its script, and to each individual people according to their language, that every man should rule in his house, so declaring *it* in each language of his people.	in *each* language ← *according to the language*.

Esth 2:1	אַחַר הַדְּבָרִים הָאֵלֶּה כְּשָׁךְ חֲמַת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ זָכַר אֶת־וַשְׁתִּי וְאֵת אֲשֶׁר־עָשְׂתָה 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 מְשָׁרְתָיו יְבַקְשׁוּ לַמֶּלֶךְ נְעָרוֹת בְּתוּלוֹת טוֹבוֹת מַרְאֶה:	Then the king's servants who ministered to him said, "Let virgin girls of fair appearance be sought for the king.	Let ... be sought ← *Let them seek*. Avoidance of the passive.
Esth 2:3	וְיַפְקֵד הַמֶּלֶךְ פְּקִידִים בְּכָל־מְדִינוֹת מַלְכוּתוֹ וְיִקְבְּצוּ אֶת־כָּל־נַעֲרָה־בְתוּלָה טוֹבַת מַרְאֶה אֶל־שׁוּשַׁן הַבִּירָה אֶל־בֵּית הַנָּשִׁים אֶל־יַד הֵגֵא סְרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְנָתוֹן 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 care of Hegai the king's eunuch who *is* keeper of the women. And let them be given their *toiletries for* purification.	care ← *hand*. Hegai ← *Hege* here, but elsewhere Hegai, with a different consonantal spelling. let them be given ← *give (infinitive absolute taking a jussive role)*. Avoidance of the passive.
Esth 2:4	וְהַנַּעֲרָה אֲשֶׁר תִּיטַב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וַשְׁתִּי וַיִּיטַב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: ס	And let the girl who pleases the king reign instead of Vashti." And the matter pleased the king, and he did so.	pleases ... pleased ← *is ... was good in the eyes of*.
Esth 2:5	אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה וּשְׁמוֹ מָרְדֳּכַי בֶּן־יָאִיר בֶּן־שִׁמְעִי בֶּן־קִישׁ אִישׁ יְמִינִי:	There was a *certain* Jew in the citadel of Shushan, and his name *was* Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjaminite,	Mordecai ← *Mordocai*, but we retain the AV / traditional English name. Shimei: see 2 Sam 16:5.

Esth 2:6	אֲשֶׁר הָגְלָה מִירוּשָׁלַ͏ִם עִם־הַגֹּלָה אֲשֶׁר הָגְלְתָה עִם יְכָנְיָה מֶלֶךְ־יְהוּדָה אֲשֶׁר הֶגְלָה 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 אֹמֵן אֶת־הֲדַסָּה הִיא אֶסְתֵּר בַּת־דֹּדוֹ כִּי אֵין לָהּ אָב וָאֵם וְהַנַּעֲרָה יְפַת־תֹּאַר וְטוֹבַת מַרְאֶה וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקָחָהּ מָרְדֳּכַי לוֹ לְבַת׃	And he brought up Hadassah, that *is* Esther, the daughter of his uncle, for she *had* no father or mother. And the girl *was* beautiful in figure and fair in appearance, and when her father and mother died, Mordecai took *charge of* her as a daughter.	Esther ← *Ester*, but we retain the AV / traditional English name. took *charge of* ← *took to himself*.
Esth 2:8	וַיְהִי בְּהִשָּׁמַע דְּבַר־הַמֶּלֶךְ וְדָתוֹ וּבְהִקָּבֵץ נְעָרוֹת רַבּוֹת אֶל־שׁוּשַׁן הַבִּירָה אֶל־יַד הֵגַי וַתִּלָּקַח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ אֶל־יַד הֵגַי שֹׁמֵר הַנָּשִׁים׃	And it came to pass, when the matter of the king and his decree were heard, and when many girls were gathered in the citadel of Shushan, in the care of Hegai, that Esther was taken to the king's house under the care of Hegai, the keeper of the women.	gathered in ← *gathered to*. in the care ← *to the hand*. Hegai *(2x)*: see Esth 2:3.
Esth 2:9	וַתִּיטַב הַנַּעֲרָה בְּעֵינָיו וַתִּשָּׂא חֶסֶד לְפָנָיו וַיְבַהֵל אֶת־תַּמְרוּקֶיהָ וְאֶת־מָנוֹתֶהָ לָתֶת לָהּ וְאֵת שֶׁבַע הַנְּעָרוֹת הָרְאיוֹת לָתֶת־לָהּ מִבֵּית הַמֶּלֶךְ וַיְשַׁנֶּהָ וְאֶת־נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים׃	And the girl pleased *the king*, and she won his favour, and he hastened to give her *toiletries for* her purification, and her personal goods, and to give her seven distinguished *servant*-girls from the king's house. And he transferred her and her *servant*-girls to the best *place* in the women's quarters.	pleased: see Esth 2:14. *the king* ← *him*. won his favour ← *carried kindness before him*. seven distinguished *servant*-girls ← *the seven etc.* An unexpected definite article. See Gen 22:9. transferred ← *changed*.

Esth 2:10	לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מֽוֹלַדְתָּהּ כִּי מָרְדֳּכַי צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תַגִּיד:	Esther did not declare her nationality or her race, for Mordecai had charged her not to declare *them*.	or: disjunctive use of the *vav*.
Esth 2:11	וּבְכָל־יוֹם וָיוֹם מָרְדֳּכַי מִתְהַלֵּךְ לִפְנֵי חֲצַר בֵּית־הַנָּשִׁים לָדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמַה־יֵּעָשֶׂה בָּהּ:	And every day Mordecai walked around in front of the court of the women's quarters, in order to know how Esther *was* and what was happening to her.	how Esther *was* ← *Esther's peace*. was happening to ← *was being done with*.
Esth 2:12	וּבְהַגִּיעַ תֹּר֣ נַעֲרָה וְנַעֲרָה לָבֽוֹא | אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ מִקֵּץ֣ הֱיוֹת לָהּ כְּדָ֣ת הַנָּשִׁים֮ שְׁנֵים עָשָׂר֒ חֹ֣דֶשׁ כִּ֣י כֵ֔ן יִמְלְא֖וּ יְמֵ֣י מְרוּקֵיהֶ֑ן שִׁשָּׁ֤ה חֳדָשִׁים֙ בְּשֶׁ֣מֶן הַמֹּ֔ר וְשִׁשָּׁ֥ה חֳדָשִׁ֖ים בַּבְּשָׂמִ֑ים וּבְתַמְרוּקֵ֖י הַנָּשִֽׁים:	And when the turn came for each girl to go to King Ahasuerus at the end of her twelve months, as *was* the custom of women, for so were the days of their purification fulfilled – six months with oil of myrrh and six months with fragrances and *toiletries for* purification of women –	fragrances ← *balsams*. Perfumes can be obtained from balsam plants.
Esth 2:13	וּבְזֹ֣את הַנַּעֲרָ֗ה בָּאָה֙ אֶל־הַמֶּ֔לֶךְ אֵ֚ת כָּל־אֲשֶׁ֣ר תֹּאמַ֔ר יִנָּתֵ֥ן לָ֖הּ לָבֽוֹא עִמָּ֑הּ מִבֵּ֥ית הַנָּשִׁ֖ים עַד־בֵּ֥ית הַמֶּֽלֶךְ:	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.	

Esth 2:14	בָּעֶרֶב	הִיא בָאָה וּבַבֹּקֶר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים שֵׁנִי אֶל־יַד שַׁעַשְׁגַּז סְרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילַגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חָפֵץ בָּהּ הַמֶּלֶךְ וְנִקְרְאָה בְשֵׁם:	In the evening she would go, and in the morning she would return to the second women's quarters, in the care 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.	care ← *hand*.
Esth 2:15	וּבְהַגִּיעַ תֹּר־אֶסְתֵּר	בַּת־אֲבִיחַיִל דֹּד מָרְדֳּכַי אֲשֶׁר לָקַח־לוֹ לְבַת לָבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְּשָׁה דָּבָר כִּי אִם אֶת־אֲשֶׁר יֹאמַר הֵגַי סְרִיס־הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וַתְּהִי אֶסְתֵּר נֹשֵׂאת חֵן בְּעֵינֵי כָּל־רֹאֶיהָ:	And when the turn came for Esther, the daughter of Abihail, Mordecai's uncle, whom he had taken as a daughter, to go to the king, she did not request anything except what Hegai the king's eunuch, the keeper of the women, had said. And Esther obtained favour in the eyes of all who beheld her.	had taken ← *had taken to himself*. Hegai: see Esth 2:3.
Esth 2:16	וַתִּלָּקַח אֶסְתֵּר	אֶל־הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ אֶל־בֵּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא־חֹדֶשׁ טֵבֵת בִּשְׁנַת־שֶׁבַע לְמַלְכוּתוֹ:	And Esther was taken to King Ahasuerus, to his royal house, in the tenth month – that *is* the month of Tevet – in the seventh year of his reign.	Tevet: AV= *Tebeth*, but we use the modern English name.

Esth 2:17	וַיֶּאֱהַ֤ב הַמֶּלֶךְ אֶת־אֶסְתֵּר֙ מִכָּל־הַנָּשִׁ֔ים וַתִּשָּׂא־חֵ֥ן וָחֶ֖סֶד לְפָנָ֑יו מִכָּל־הַבְּתוּלֹ֗ת וַיָּ֤שֶׂם כֶּֽתֶר־מַלְכוּת֙ בְּרֹאשָׁ֔הּ וַיַּמְלִיכֶ֖הָ תַּ֥חַת וַשְׁתִּֽי׃	And the king loved Esther more than all the *other* women, and she obtained more grace and favour in his presence than all the *other* virgins, and he placed the crown of the kingdom on her head, and he made her queen instead of Vashti.	
Esth 2:18	וַיַּ֤עַשׂ הַמֶּלֶךְ֙ מִשְׁתֶּ֣ה גָּד֔וֹל לְכָל־שָׂרָ֖יו וַעֲבָדָ֑יו אֶת מִשְׁתֵּ֥ה אֶסְתֵּ֖ר וְהַנָּחָ֣ה לַמְּדִינ֔וֹת עָשָׂ֖ה וַיִּתֵּ֥ן מַשְׂאֵ֖ת כְּיַ֥ד הַמֶּלֶֽךְ׃	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 means of the king.	means ← *hand*.
Esth 2:19	וּבְהִקָּבֵ֥ץ בְּתוּלֹ֖ת שֵׁנִ֑ית וּמָרְדֳּכַ֖י יֹשֵׁ֥ב בְּשַׁ֖עַר־הַמֶּֽלֶךְ׃	And while the virgins were being collected the second time, Mordecai was sitting at the king's gate.	
Esth 2:20	אֵ֣ין אֶסְתֵּ֔ר מַגֶּ֖דֶת מֽוֹלַדְתָּ֑הּ וְאֶת־מַאֲמַ֣ר מָרְדֳּכַ֔י אֶסְתֵּ֖ר עֹשָׂ֣ה כַּאֲשֶׁ֣ר הָיְתָ֥ה בְאָמְנָ֖ה אִתּ֑וֹ ס	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 being brought up by him.	being brought up by him ← *in upbringing with him*.
Esth 2:21	בַּיָּמִ֣ים הָהֵ֔ם וּמָרְדֳּכַ֖י יֹשֵׁ֣ב בְּשַׁ֣עַר־הַמֶּ֑לֶךְ קָצַ֣ף בִּגְתָ֤ן וָתֶ֙רֶשׁ֙ שְׁנֵֽי־סָרִיסֵ֣י הַמֶּ֔לֶךְ מִשֹּׁמְרֵ֖י הַסַּ֑ף וַיְבַקְשׁ֥וּ לִשְׁלֹ֖חַ יָ֥ד בַּמֶּ֖לֶךְ אֲחַשְׁוֵרֽוֹשׁ׃	In those days while Mordecai was sitting at the king's gate, Bigthan and Teresh, two of the king's eunuchs who guarded the threshold, became angry, and they tried to lay *their* hands on King Ahasuerus.	Bigthan: see Esth 1:10. tried ← *sought*. hands ← *hand*.

Esth 2:22	וַיִּוָּדַע הַדָּבָר לְמָרְדֳּכָי וַיַּגֶּד לְאֶסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מָרְדֳּכָי:	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	וַיְבֻקַּשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתָּלוּ שְׁנֵיהֶם עַל־עֵץ וַיִּכָּתֵב בְּסֵפֶר דִּבְרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ: פ	And the matter was investigated, and it was exposed, and the two of them were hanged on gallows, and it was written in the chronicles in the king's presence.	exposed ← *found*. gallows ← *wood, a tree*, but probably *gallows* here, as in Esth 5:14.
Esth 3:1	אַחַר	הַדְּבָרִים הָאֵלֶּה גִּדַּל הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ אֶת־הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי וַיְנַשְּׂאֵהוּ וַיָּשֶׂם אֶת־כִּסְאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ:	After these things, King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and he elevated him, and he made his seat above all the officials who *were* 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 כֹּרְעִים וּמִשְׁתַּחֲוִים לְהָמָן כִּי־כֵן צִוָּה־לוֹ הַמֶּלֶךְ וּמָרְדֳּכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:	And all the king's servants who *were* 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 לְמָרְדֳּכַי מַדּוּעַ אַתָּה עוֹבֵר אֵת מִצְוַת הַמֶּלֶךְ:	And the king's servants who were at the king's gate asked Mordecai, “Why do you transgress the king's command?”	asked ← *said to*.

Esth 3:4	וַיְהִי *בֶּאֱמֹרָם אֵלָיו יוֹם וָיוֹם** וְלֹא שָׁמַע אֲלֵיהֶם וַיַּגִּידוּ לְהָמָן לִרְאוֹת הַיַעַמְדוּ דִּבְרֵי מָרְדְּכַי כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי:	And it happened that {K: when} [Q: as] they instructed him each day, he didn't take notice of them, and they told Haman, to see whether Mordecai's behaviour would stand, for he had told them that he *was* a Jew.	take notice of them ← *hear them*. behaviour ← *words*, but also *affairs*, with wide semantic scope.
Esth 3:5	וַיַּרְא הָמָן כִּי־אֵין מָרְדְּכַי כֹּרֵעַ וּמִשְׁתַּחֲוֶה לוֹ וַיִּמָּלֵא הָמָן חֵמָה:	And when Haman saw that Mordecai was not bowing and prostrating himself to him, Haman was filled *with* fury.	
Esth 3:6	וַיִּבֶז בְּעֵינָיו לִשְׁלֹחַ יָד בְּמָרְדְּכַי לְבַדּוֹ כִּי־הִגִּידוּ לוֹ אֶת־עַם מָרְדְּכָי וַיְבַקֵּשׁ הָמָן לְהַשְׁמִיד אֶת־כָּל־הַיְּהוּדִים אֲשֶׁר בְּכָל־מַלְכוּת אֲחַשְׁוֵרוֹשׁ עַם מָרְדְּכָי:	But he considered it contemptible to lay hands on Mordecai alone, for they had told him Mordecai's nationality, and Haman looked for a way to destroy all the Jews who *were* in the whole kingdom of Ahasuerus – Mordecai's people.	considered it contemptible ← *despised in his eyes*. looked for a way ← *sought*.
Esth 3:7	בַּחֹדֶשׁ הָרִאשׁוֹן הוּא־חֹדֶשׁ נִיסָן בִּשְׁנַת שְׁתֵּים עֶשְׂרֵה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ הִפִּיל פּוּר הוּא הַגּוֹרָל לִפְנֵי הָמָן מִיּוֹם	לְיוֹם וּמֵחֹדֶשׁ לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר: ס	In the first month, that *is* the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur – that *is* a lot – in the presence of Haman day by day and month by month, *up to* the twelfth *month* – that *is* the month of Adar.	they cast Pur: i.e. Haman's associates cast lots to determine a favourable time [CB]. See Esth 9:26. a lot ← *the lot*. An unexpected definite article. See Gen 22:9.

Esth 3:8	וַיֹּ֤אמֶר הָמָן֙ לַמֶּ֣לֶךְ אֲחַשְׁוֵרֹ֔וש יֶשְׁנֶ֥נּוּ עַם־אֶ֛חָד מְפֻזָּ֥ר וּמְפֹרָ֖ד בֵּ֣ין הָעַמִּ֑ים בְּכֹ֖ל מְדִינ֣וֹת מַלְכוּתֶ֗ךָ וְדָתֵיהֶם֙ שֹׁנ֣וֹת מִכָּל־עָ֔ם וְאֶת־דָּתֵ֥י הַמֶּ֖לֶךְ אֵינָ֣ם עֹשִׂ֑ים וְלַמֶּ֣לֶךְ אֵין־שֹׁ֔וֶה לְהַנִּיחָ֖ם׃	And Haman said to King Ahasuerus, “There is one people, scattered and separated among the *various* peoples in every province of your kingdom, and their laws are different from *the laws of* every *other* people, and they do not comply with the king's laws, and it is not fitting for the king to suffer them.	comply with ← *do*.
Esth 3:9	אִם־עַל־הַמֶּ֣לֶךְ טֽוֹב יִכָּתֵ֣ב לְאַבְּדָ֔ם וַעֲשֶׂ֥רֶת אַלְפֵ֛י כִּכַּר־כֶּ֖סֶף אֶשְׁקוֹל֙ עַל־יְדֵ֣י עֹשֵׂ֔י הַמְּלָאכָ֖ה לְהָבִ֑יא אֶל־גִּנְזֵ֖י הַמֶּֽלֶךְ׃	If the king *sees* fit, let it be written to destroy them, and I will weigh ten thousand talents of silver *to be paid* to those who do the job, to be brought to the king's treasuries.”	the king *sees* fit ← *(it is) good at the king*. talents: see Ex 25:39. *to be paid* to ← *to the hands of*. to be brought ← *to bring*. The money goes ↴
Esth 3:10	וַיָּ֣סַר הַמֶּ֗לֶךְ אֶת־טַבַּעְתּוֹ֙ מֵעַ֣ל יָד֔וֹ וַיִּתְּנָ֕הּ לְהָמָ֖ן בֶּן־הַמְּדָתָ֣א הָאֲגָגִ֑י צֹרֵ֖ר הַיְּהוּדִֽים׃	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.	↳ to the king's treasuries prior to official distribution to those who do the job. See Esth 4:7. Agagite: see Esth 3:1.
Esth 3:11	וַיֹּ֤אמֶר הַמֶּ֙לֶךְ֙ לְהָמָ֔ן הַכֶּ֥סֶף נָת֛וּן לָ֖ךְ וְהָעָ֑ם לַעֲשׂ֥וֹת בּ֖וֹ כַּטּ֥וֹב בְּעֵינֶֽיךָ׃	And the king said to Haman, “The money *is* given to you, and *it is for you* to do to the people what *is* right in your sight.”	

Esth 3:12	וַיִּקָּרְאוּ֨ סֹפְרֵ֤י הַמֶּלֶךְ֙ בַּחֹ֣דֶשׁ הָרִאשׁ֔וֹן בִּשְׁלוֹשָׁ֥ה עָשָׂ֖ר י֣וֹם בּ֑וֹ וַיִּכָּתֵ֡ב כְּכָל־אֲשֶׁר־צִוָּ֣ה הָמָ֣ן אֶל־אֲחַשְׁדַּרְפְּנֵ֣י ׀ הַמֶּ֡לֶךְ וְאֶל־הַפַּחוֹת֩ אֲשֶׁ֨ר	עַל־מְדִינָ֜ה וּמְדִינָ֗ה וְאֶל־שָׂרֵ֤י עַם־וָעָם֙ מְדִינָ֣ה וּמְדִינָ֔ה כִּכְתָבָ֑הּ וְעַ֥ם וָעָ֛ם כִּלְשׁוֹנ֖וֹ בְּשֵׁ֣ם הַמֶּ֣לֶךְ אֲחַשְׁוֵר֑וֹשׁ נִכְתָּ֕ב וְנֶחְתָּ֖ם בְּטַבַּ֥עַת הַמֶּֽלֶךְ׃	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 *were* in charge of every province, and the officials of every people – every province according to their script, and every people according to their language. In the name of King Ahasuerus it was written, and it *was* sealed with the king's ring.	every province ... every people *(2x)* ← *province and province ... people and people*.
Esth 3:13	וְנִשְׁלוֹחַ֩ סְפָרִ֨ים בְּיַד־הָרָצִ֜ים אֶל־כָּל־מְדִינ֣וֹת הַמֶּ֗לֶךְ לְהַשְׁמִ֤יד לַהֲרֹג֙ וּלְאַבֵּ֣ד אֶת־כָּל־הַיְּהוּדִ֔ים מִנַּ֥עַר וְעַד־זָקֵ֖ן טַ֣ף וְנָשִׁ֑ים בְּי֤וֹם אֶחָד֙ בִּשְׁלוֹשָׁ֣ה עָשָׂ֔ר לְחֹ֖דֶשׁ שְׁנֵים־עָשָׂ֣ר הוּא־חֹ֔דֶשׁ אֲדָ֖ר וּשְׁלָלָ֥ם לָבֽוֹז׃	And the letters were sent 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 *man*, little children and women, in one day, on the thirteenth *day* of the twelfth month – that *is* the month of Adar – and to plunder their spoil.	were sent: *niphal* infinitive absolute in the role of a finite verb. --- runners ← *the runners*. An unexpected definite article. See Gen 22:9.
Esth 3:14	פַּתְשֶׁגֶן֩ הַכְּתָ֨ב לְהִנָּתֵ֜ן דָּ֗ת בְּכָל־מְדִינָ֤ה וּמְדִינָה֙ גָּל֣וּי לְכָל־הָעַמִּ֔ים לִֽהְיוֹת֙ עֲתִדִ֔ים לַיּ֥וֹם הַזֶּֽה׃	A transcript of the writing was to be issued *as* a decree in every single province, published to all the *various* peoples, for *them* to be ready on this day.	every single province ← *every province and province*.

Esth 3:15	הָרָצִים יָצְאוּ דְחוּפִים בִּדְבַר הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוּשַׁן הַבִּירָה וְהַמֶּלֶךְ וְהָמָן יָשְׁבוּ לִשְׁתּוֹת וְהָעִיר שׁוּשָׁן נָבוֹכָה׃ פ	The runners went out with haste at the king's word, and the decree was issued in the citadel of Shushan, and the king and Haman sat down to drink, while the city of Shushan *was* in confusion.	
Esth 4:1	וּמָרְדֳּכַי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מָרְדֳּכַי אֶת־בְּגָדָיו וַיִּלְבַּשׁ שַׂק וָאֵפֶר וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק זְעָקָה גְּדֹלָה וּמָרָה׃	Now Mordecai knew everything that had been done, and Mordecai tore his clothes and put on sackcloth and ashes, and he went out to the middle of the city, and he cried out with a great and bitter cry.	
Esth 4:2	וַיָּבֹא עַד לִפְנֵי שַׁעַר־הַמֶּלֶךְ כִּי אֵין לָבוֹא אֶל־שַׁעַר הַמֶּלֶךְ בִּלְבוּשׁ שָׂק׃	And he went in front of the king's gate, for *it was* not *permitted* to go *in* to the king's gate in sackcloth clothing.	
Esth 4:3	וּבְכָל־מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מַגִּיעַ אֵבֶל גָּדוֹל לַיְּהוּדִים וְצוֹם וּבְכִי וּמִסְפֵּד שַׂק וָאֵפֶר יֻצַּע לָרַבִּים׃	And in every single province, wherever the word of the king and his decree arrived, *there was* great mourning among the Jews, and *there was* fasting and weeping and bewailing. Sackcloth *was worn* and ashes were strewn by many.	
Esth 4:4	וַתָּבוֹאינָה נַעֲרוֹת אֶסְתֵּר וְסָרִיסֶיהָ וַיַּגִּידוּ לָהּ וַתִּתְחַלְחַל הַמַּלְכָּה מְאֹד וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכַי וּלְהָסִיר שַׂקּוֹ מֵעָלָיו וְלֹא קִבֵּל׃	And when Esther's *servant*-girls and her eunuchs came and told her, the queen was very grieved, and she sent clothing to clothe Mordecai and to *have him* remove his sackcloth, but he did not accept *it*.	came: [BHS] but not [WLC] has a *qeré* as an alternative form to the *ketiv* with the same meaning. remove ← *remove from on him*.

Esth 4:5	וַתִּקְרָאْ אֶסְתֵּר לַהֲתָךְ מִסָּרִיסֵי הַמֶּלֶךְ אֲשֶׁר הֶעֱמִיד לְפָנֶיהָ וַתְּצַוֵּהוּ עַל־מָרְדֳּכָי לָדַעַת מַה־זֶּה וְעַל־מַה־זֶּה:	And Esther called for Hathach, *one* of the king's eunuchs whom he had appointed *to be* in her presence, and she commanded him concerning Mordecai, to find out what this *was* and why this *was*.	Hathach: AV= *Hatach*.
Esth 4:6	וַיֵּצֵא הֲתָךְ אֶל־מָרְדֳּכַי אֶל־רְחֹוב הָעִיר אֲשֶׁר לִפְנֵי שַׁעַר־הַמֶּלֶךְ:	And Hathach went out to Mordecai, to the street of the city which *was* in front of the king's gate.	Hathach: see Esth 4:5.
Esth 4:7	וַיַּגֶּד־לֹו מָרְדֳּכַי אֵת כָּל־אֲשֶׁר קָרָהוּ וְאֵת | פָּרָשַׁת הַכֶּסֶף אֲשֶׁר אָמַר הָמָן לְשְׁקֹול עַל־גִּנְזֵי הַמֶּלֶךְ ביהודיים **בַּיְּהוּדִים* לְאַבְּדָם:	And Mordecai told him everything that had befallen him, and the specification of the *sum of* money which Haman had said that he would weigh *to go* into the king's treasuries *in an act* against the Jews, to destroy them.	Jews: the *ketiv* is a variant form of the *qeré*.
Esth 4:8	וְאֶת־פַּתְשֶׁגֶן כְּתָב־דָּת אֲשֶׁר־נִתַּן בְּשׁוּשָׁן לְהַשְׁמִידָם נָתַן לֹו לְהַרְאֹות אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצַוֹּות עָלֶיהָ לָבֹוא אֶל־הַמֶּלֶךְ לְהִתְחַנֶּן־לֹו וּלְבַקֵּשׁ מִלְפָנָיו 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	וַיָּבֹוא הֲתָךְ וַיַּגֶּד לְאֶסְתֵּר אֵת דִּבְרֵי מָרְדֳּכָי:	And Hathach went *back* and told Esther Mordecai's words.	Hathach: see Esth 4:5.
Esth 4:10	וַתֹּאמֶר אֶסְתֵּר לַהֲתָךְ וַתְּצַוֵּהוּ אֶל־מָרְדֳּכָי:	And Esther spoke to Hathach, and she commanded him *to go* to Mordecai *and say*,	Hathach: see Esth 4:5.

Esth 4:11	כָּל־עַבְדֵי הַמֶּלֶךְ וְעַם־מְדִינוֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא־אֶל־הַמֶּלֶךְ אֶל־הֶחָצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקָּרֵא אַחַת דָּתוֹ לְהָמִית לְבַד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־שַׁרְבִיט הַזָּהָב וְחָיָה וַאֲנִי לֹא נִקְרֵאתִי לָבוֹא אֶל־הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם:	“All the king's servants and the people of the king's provinces know that *for* every man or woman who goes to the king, to the inner court, who has not been called, *that there is* one law *about* this, to kill *the person* 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	וַיַּגִּידוּ לְמָרְדֳּכָי אֵת דִּבְרֵי אֶסְתֵּר: פ	And they told Mordecai Esther's words.	
Esth 4:13	וַיֹּאמֶר מָרְדֳּכַי לְהָשִׁיב אֶל־אֶסְתֵּר אַל־תְּדַמִּי בְנַפְשֵׁךְ לְהִמָּלֵט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְּהוּדִים:	And Mordecai said to report back to Esther, “Do not think to yourself that *you* will escape *in* the king's house *any more* than all Jews *will*.	to yourself ← *in your soul*.
Esth 4:14	כִּי אִם־הַחֲרֵשׁ תַּחֲרִישִׁי בָּעֵת הַזֹּאת רֶוַח וְהַצָּלָה יַעֲמֹוד לַיְּהוּדִים מִמָּקוֹם אַחֵר וְאַתְּ וּבֵית־אָבִיךְ תֹּאבֵדוּ וּמִי יוֹדֵעַ אִם־לְעֵת כָּזֹאת הִגַּעַתְּ לַמַּלְכוּת:	For if you are completely silent 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 *it was* for a time like this *that* you came into the kingdom?”	you are completely silent: infinitive absolute.
Esth 4:15	וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מָרְדֳּכָי:	And Esther said to report to Mordecai *as follows*:	

Esth 4:16	לֵךְ֙ כְּנ֣וֹס אֶת־כָּל־הַיְהוּדִ֔ים הַנִּמְצְאִ֖ים בְּשׁוּשָׁ֑ן וְצ֣וּמוּ עָלַ֗י וְאַל־תֹּאכְל֤וּ וְאַל־תִּשְׁתּוּ֙ שְׁלֹ֣שֶׁת יָמִ֔ים לַ֥יְלָה וָי֖וֹם גַּם־אֲנִ֣י וְנַעֲרֹתַ֑י אָצ֖וּם כֵּ֥ן וּבְכֵ֛ן אָבֹ֥וא אֶל־הַמֶּ֖לֶךְ אֲשֶׁ֣ר לֹא־כַדָּ֑ת וְכַאֲשֶׁ֥ר אָבַ֖דְתִּי אָבָֽדְתִּי׃	“Go *and* assemble all the Jews who *are* present in Shushan and fast for me, and do not eat or drink for three days, night and day. I too and my *servant*-girls will fast likewise, and then I will go to the king *in the way* not according to the law, and if I perish, I perish.”	present ← *found*. fast: plural, so applicable to Mordecai and the assembled Jews.
Esth 4:17	וַיַּעֲבֹ֣ר מָרְדֳּכַ֔י וַיַּ֖עַשׂ כְּכֹ֣ל אֲשֶׁר־צִוְּתָ֥ה עָלָ֖יו אֶסְתֵּ֑ר ס	And Mordecai moved on and acted according to everything that Esther had commanded him.	moved on ← *passed over*.
Esth 5:1	וַיְהִ֗י	בַּיּ֣וֹם הַשְּׁלִישִׁ֔י וַתִּלְבַּ֥שׁ אֶסְתֵּר֙ מַלְכ֣וּת וַתַּעֲמֹ֕ד בַּחֲצַ֖ר בֵּית־הַמֶּ֣לֶךְ הַפְּנִימִ֑ית נֹכַ֞ח בֵּ֤ית הַמֶּ֙לֶךְ֙ וְהַמֶּ֣לֶךְ יוֹשֵׁ֔ב עַל־כִּסֵּ֖א מַלְכוּת֑וֹ בְּבֵ֖ית הַמַּלְכ֥וּת נֹכַ֖ח פֶּ֥תַח הַבָּֽיִת׃	And it came to pass on the third day that Esther put on *her* royal *dress* 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	וַיְהִ֣י	כִּרְא֣וֹת הַמֶּ֗לֶךְ אֶת־אֶסְתֵּ֤ר הַמַּלְכָּה֙ עֹמֶ֣דֶת בֶּחָצֵ֔ר נָשְׂאָ֥ה חֵ֖ן בְּעֵינָ֑יו וַיּ֤וֹשֶׁט הַמֶּ֙לֶךְ֙ לְאֶסְתֵּ֔ר אֶת־שַׁרְבִ֖יט הַזָּהָ֣ב אֲשֶׁר֩ בְּיָד֨וֹ וַתִּקְרַ֜ב אֶסְתֵּ֗ר וַתִּגַּע֙ בְּרֹ֣אשׁ הַשַּׁרְבִֽיט׃ ס	And it came to pass when the king saw Esther the queen standing in the court *that* she obtained favour in his sight, and the king extended to Esther the golden sceptre which *was* in his hand. And Esther approached, and she touched the tip of the sceptre.	

Esth 5:3	וַיֹּ֨אמֶר לָ֜הּ הַמֶּ֣לֶךְ מַה־לָּ֗ךְ אֶסְתֵּ֤ר הַמַּלְכָּה וּמַה־בַּקָּשָׁתֵךְ֙ עַד־חֲצִ֣י הַמַּלְכ֔וּת וְיִנָּתֵ֖ן לָֽךְ׃	And the king said to her, "What *is* the matter, Queen Esther? And what *is* your request? *Ask for* up to half of the kingdom, and it shall be given to you."	What *is* the matter ← *What (is) to you?*
Esth 5:4	וַתֹּ֣אמֶר אֶסְתֵּ֔ר אִם־עַל־הַמֶּ֥לֶךְ טֽוֹב֙ יָבֹ֣וא הַמֶּ֔לֶךְ וְהָמָ֖ן הַיּ֑וֹם אֶל־הַמִּשְׁתֶּ֕ה אֲשֶׁר־עָשִׂ֥יתִי לֽוֹ׃	And Esther said, "If it *has* the king's approval, let the king and Haman come to the banquet today which I have prepared for him."	let the king and Haman come ... today: the second acrostic: יָבֹוא הַמֶּלֶךְ וְהָמָן הַיּוֹם, where the first letter of each word, taken in forwards order, yields the divine name יהוה, YHVH / Jehovah, the Lord. it *has* the king's approval ← *(it is) good at the king*.
Esth 5:5	וַיֹּ֣אמֶר הַמֶּ֔לֶךְ מַהֲרוּ֙ אֶת־הָמָ֣ן לַעֲשׂ֔וֹת אֶת־דְּבַ֖ר אֶסְתֵּ֑ר וַיָּבֹ֣א הַמֶּ֔לֶךְ וְהָמָ֖ן אֶל־הַמִּשְׁתֶּ֥ה אֲשֶׁר־עָשְׂתָ֖ה אֶסְתֵּֽר׃	And the king said, "Tell Haman to make haste to do what Esther said." And the king and Haman came to the banquet which Esther had prepared.	prepared ← *made*.
Esth 5:6	וַיֹּ֣אמֶר הַמֶּ֔לֶךְ לְאֶסְתֵּר֙ בְּמִשְׁתֵּ֣ה הַיַּ֔יִן מַה־שְּׁאֵלָתֵ֖ךְ וְיִנָּתֵ֣ן לָ֑ךְ וּמַה־בַּקָּשָׁתֵךְ֙ עַד־חֲצִ֣י הַמַּלְכ֔וּת וְתֵעָ֖שׂ׃	And the king said to Esther at the banquet of wine, "What *is* your petition? *Ask*, and it will be given to you. And what *is* your request? *Ask for* up to half of the kingdom, and it will be done."	
Esth 5:7	וַתַּ֣עַן אֶסְתֵּ֔ר וַתֹּאמַ֕ר שְׁאֵלָתִ֖י וּבַקָּשָׁתִֽי׃	And Esther answered and said, "My petition and request *is*:	

Esth 5:8	אִם־מָצָ֤אתִי חֵן֙ בְּעֵינֵ֣י הַמֶּ֔לֶךְ וְאִם־עַל־הַמֶּ֖לֶךְ טֽוֹב לְתֵת֙ אֶת־שְׁאֵלָתִ֔י וְלַעֲשׂ֖וֹת אֶת־בַּקָּשָׁתִ֑י יָבֹ֨וא הַמֶּ֜לֶךְ וְהָמָ֗ן אֶל־הַמִּשְׁתֶּה֙ אֲשֶׁ֣ר אֶֽעֱשֶׂ֣ה לָהֶ֔ם וּמָחָ֕ר אֶֽעֱשֶׂ֖ה כִּדְבַ֥ר הַמֶּֽלֶךְ׃	if I have found favour with the king, and if the king approves, to accede to my petition and to carry out my request, let the king and Haman come to my banquet which I will hold for them, and tomorrow I will do according to the king's word.”	the king approves ← *(it is) good at the king*.
Esth 5:9	וַיֵּצֵ֤א הָמָן֙ בַּיּ֣וֹם הַה֔וּא שָׂמֵ֖חַ וְט֣וֹב לֵ֑ב וְכִרְאוֹת֙ הָמָ֣ן אֶת־מָרְדֳּכַ֔י בְּשַׁ֖עַר הַמֶּ֑לֶךְ וְלֹא־קָ֤ם וְלֹא־זָע֙ מִמֶּ֔נּוּ וַיִּמָּ֥לֵא הָמָ֖ן עַל־מָרְדֳּכַ֥י חֵמָֽה׃	And Haman went out on that day rejoicing, and glad *in his* heart, but when Haman saw Mordecai at the king's gate, and that he did not rise or move on account of him, Haman was filled *with* fury about Mordecai.	glad *in his* heart ← *good of heart*.
Esth 5:10	וַיִּתְאַפַּ֖ק הָמָ֑ן וַיָּבֹ֣וא אֶל־בֵּיתֹ֗ו וַיִּשְׁלַח֙ וַיָּבֵ֣א אֶת־אֹהֲבָ֔יו וְאֶת־זֶ֖רֶשׁ אִשְׁתֹּֽו׃	But Haman restrained himself and went to his house, and he sent *for* and invited his friends and Zeresh his wife.	invited ← *brought*.
Esth 5:11	וַיְסַפֵּ֣ר לָהֶ֔ם הָמָ֕ן אֶת־כְּבֹ֖וד עָשְׁרֹ֑ו וְרֹ֣ב בָּנָ֗יו וְאֵת֙ כָּל־אֲשֶׁ֣ר גִּדְּלֹ֔ו הַמֶּ֖לֶךְ וְאֵ֣ת אֲשֶׁ֣ר נִשְּׂאֹ֔ו עַל־הַשָּׂרִ֖ים וְעַבְדֵ֥י הַמֶּֽלֶךְ׃	And Haman told them about the glory of his riches and the multitude of his sons, and everything *with* which the king had made him great, and that he had elevated him above officials and the king's servants.	

Esth 5:12	וַיֹּאמֶר הָמָן אַף לֹא־הֵבִיאָה אֶסְתֵּר הַמַּלְכָּה עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה כִּי אִם־אוֹתִי וְגַם־לְמָחָר אֲנִי קָרוּא־לָהּ עִם־הַמֶּלֶךְ׃	And Haman said, "Also, Esther the queen did not invite *anyone* with the king to the banquet which she held but me, and also tomorrow I have been invited to her with the king.	invite ... invited ← *bring ... called*.
Esth 5:13	וְכָל־זֶּה אֵינֶנּוּ שֹׁוֶה לִי בְּכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת־מָרְדֳּכַי הַיְהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ׃	Yet all this does not satisfy me, all the time I see Mordecai the Jew sitting at the king's gate."	all this does not satisfy me: the third acrostic: זֶּה אֵינֶנּוּ שֹׁוֶה לִי, where the last letter of each word, taken in reverse order, yields the divine name יהוה, YHVH / Jehovah, the LORD.
Esth 5:14	וַתֹּאמֶר לוֹ זֶרֶשׁ אִשְׁתּוֹ וְכָל־אֹהֲבָיו יַעֲשׂוּ־עֵץ גָּבַהּ חֲמִשִּׁים אַמָּה וּבַבֹּקֶר	אֱמֹר לַמֶּלֶךְ וְיִתְלוּ אֶת־מָרְדֳּכַי עָלָיו וּבֹא־עִם־הַמֶּלֶךְ אֶל הַמִּשְׁתֶּה שָׂמֵחַ וַיִּיטַב הַדָּבָר לִפְנֵי הָמָן וַיַּעַשׂ הָעֵץ׃ פ	And Zeresh his wife and all his friends said to him, "Let them make gallows, fifty cubits high, and in the morning, tell the king and let them hang Mordecai on it, and go with the king to the banquet a happy *man*." And the matter had Haman's approval, and he made the gallows.	gallows *(2x)* ← *wood; a tree*. cubit: about 18 inches or 45 cm. had Haman's approval ← *was good before Haman*.
Esth 6:1	בַּלַּיְלָה הַהוּא נָדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־סֵפֶר הַזִּכְרֹנוֹת דִּבְרֵי הַיָּמִים וַיִּהְיוּ נִקְרָאִים לִפְנֵי הַמֶּלֶךְ׃	On that night, the king's sleep deserted *him*, and he commanded to bring the book of the records – the chronicles – and they were read before the king.	deserted *him* ← *wandered, flew away*. commanded ← *said*.

Esth 6:2	וַיִּמָּצֵא כָּתוּב אֲשֶׁר הִגִּיד מָרְדֳּכַי עַל־בִּגְתָנָא וָתֶרֶשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשֹּׁמְרֵי הַסַּף אֲשֶׁר בִּקְשׁוּ לִשְׁלַח יָד בַּמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ׃	And it was found written that Mordecai told about Bigthana and Teresh, two of the king's eunuchs, of those guarding the threshold, who tried to lay hands on King Ahasuerus.	Bigthana: see Esth 1:10. tried ← *sought*. lay hands ← *cast a hand*.
Esth 6:3	וַיֹּאמֶר הַמֶּלֶךְ מַה־נַּעֲשָׂה יְקָר וּגְדוּלָּה לְמָרְדֳּכָי עַל־זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מְשָׁרְתָיו לֹא־נֵעָשָׂה עִמּוֹ דָּבָר׃	And the king said, “What has been done *by way of* honour and greatness for Mordecai concerning this?” And the king's servants who ministered to him, said, “Nothing has been done for him.”	
Esth 6:4	וַיֹּאמֶר הַמֶּלֶךְ מִי בֶחָצֵר וְהָמָן בָּא לַחֲצַר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לַמֶּלֶךְ לִתְלוֹת אֶת־מָרְדֳּכַי עַל־הָעֵץ אֲשֶׁר־הֵכִין לוֹ׃	And the king said, “Who *is* in the court?” Now Haman had come to the outer court of the king's house, to say to the king to hang Mordecai on the gallows which he had prepared for him.	gallows ← *wood, tree*.
Esth 6:5	וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הָמָן עֹמֵד בֶּחָצֵר וַיֹּאמֶר הַמֶּלֶךְ יָבֹוא׃	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 הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה־לַּעֲשׂוֹת בָּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לְמִי יַחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת יְקָר יוֹתֵר מִמֶּנִּי׃	So Haman came in, and the king said to him, “What should be done for the man whom the king is pleased to honour?” And Haman said in his heart, “On whom is the king pleased to bestow honour more than *on* me?”	should be done ← *is to do*. to honour ← *with / in his honour*.

Esth 6:7	וַיֹּ֤אמֶר הָמָן֙ אֶל־הַמֶּ֣לֶךְ אִ֔ישׁ אֲשֶׁ֥ר הַמֶּ֖לֶךְ חָפֵ֣ץ בִּיקָרֽוֹ׃	And Haman said to the king, “*For* the man whom the king is pleased to honour,	to honour: see Esth 6:6.
Esth 6:8	יָבִ֗יאוּ לְבֽוּשׁ֙ מַלְכ֣וּת אֲשֶׁר־לָבַ֣שׁ בּ֔וֹ הַמֶּ֖לֶךְ וְס֣וּס אֲשֶׁר־רָכַ֣ב עָלָ֑יו הַמֶּ֖לֶךְ וַאֲשֶׁ֥ר נִתַּן־כֶּ֛תֶר מַלְכ֥וּת בְּרֹאשֽׁוֹ׃	let royal clothing be brought which the king wears, and a horse upon which the king rides, and the royal crown which is put on his head.	let ... be brought ← *let them bring*. Avoidance of the passive. wears ... rides: or *wore* ... *rode*.
Esth 6:9	וְנָתוֹן֙ הַלְּבֻ֣ושׁ וְהַסּ֔וּס עַל־יַ֥ד׀ אִ֣ישׁ מִשָּׂרֵ֣י הַמֶּ֣לֶךְ הַפַּרְתְּמִ֑ים וְהִלְבִּ֣ישׁוּ֩ אֶת־הָאִ֨ישׁ אֲשֶׁר֙ הַמֶּ֣לֶךְ חָפֵ֣ץ בִּיקָר֔וֹ וְהִרְכִּיבֻ֥הוּ עַל־הָרְחֹ֖ב עִ֣יר וְקָרְא֣וּ לְפָנָ֗יו כָּ֚כָה יֵעָשֶׂ֣ה לָאִ֔ישׁ אֲשֶׁ֥ר הַמֶּ֖לֶךְ חָפֵ֣ץ בִּיקָרֽוֹ׃	And put the clothing and the horse in the care of a man, one of the king's most noble officials, and let them clothe the man whom the king is pleased to honour, and have them let him ride on the horse in the *main* street of the city, and they will call out before him, ‘This *is* how it is done for the man whom the king is pleased to honour.’ ”	put: infinitive absolute (*qal*, active voice) in the role of an imperative. care ← *hand*. to honour *(2x)*: see Esth 6:6.
Esth 6:10	וַיֹּ֤אמֶר הַמֶּלֶךְ֙ לְהָמָ֔ן מַהֵ֣ר קַ֔ח אֶת־הַלְּבוּשׁ֙ וְאֶת־הַסּ֔וּס כַּאֲשֶׁ֖ר דִּבַּ֣רְתָּ וַעֲשֵׂה־כֵ֞ן לְמָרְדֳּכַ֤י הַיְּהוּדִי֙ הַיּוֹשֵׁ֣ב בְּשַׁ֣עַר הַמֶּ֔לֶךְ אַל־תַּפֵּ֥ל דָּבָ֖ר מִכֹּ֑ל אֲשֶׁ֥ר דִּבַּֽרְתָּ׃	Then the king said to Haman, “Hasten *and* get the clothing and the horse, according to what you said, and let it be done to Mordecai the Jew who sits at the king's gate. Let no aspect of anything you have said fail.”	anything ← *everything*.

Esth 6:11	וַיִּקַּח הָמָן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי וַיַּרְכִּיבֵהוּ בִּרְחֹוב הָעִיר וַיִּקְרָא לְפָנָיו כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרֹו׃	So Haman took the clothing and the horse, and he clothed Mordecai, and let him ride through the *main* street of the city, and he called out before him, "This *is* how it is done for the man whom the king is pleased to honour."	to honour: see Esth 6:6.
Esth 6:12	וַיָּשָׁב מָרְדֳּכַי אֶל־שַׁעַר הַמֶּלֶךְ וְהָמָן נִדְחַף אֶל־בֵּיתֹו אָבֵל וַחֲפוּי רֹאשׁ׃	And Mordecai returned to the king's gate, but Haman hastened to his house mourning and with *his* face covered.	but: adversative use of the *vav*.
Esth 6:13	וַיְסַפֵּר הָמָן לְזֶרֶשׁ אִשְׁתֹּו וּלְכָל־אֹהֲבָיו אֵת כָּל־אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לֹו חֲכָמָיו וְזֶרֶשׁ אִשְׁתֹּו אִם מִזֶּרַע הַיְהוּדִּים מָרְדֳּכַי אֲשֶׁר הַחִלֹּותָ לִנְפֹּל לְפָנָיו לֹא־תוּכַל לֹו כִּי־נָפֹול תִּפֹּול לְפָנָיו׃	And Haman told Zeresh his wife, and all his friends, everything that had befallen him. And his wise *men* and Zeresh his wife said to him, "If Mordecai, before whom you have begun to fall, *is* of Jewish seed, you will not prevail against him, but you will certainly fall before him."	you have begun: with Aramaic pointing (הַ for הָ), as in Deut 2:31. will certainly fall: infinitive absolute.
Esth 6:14	עֹודָם מְדַבְּרִים עִמֹּו וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיַּבְהִלוּ לְהָבִיא אֶת־הָמָן אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה אֶסְתֵּר׃	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.	
Esth 7:1	וַיָּבֹא הַמֶּלֶךְ וְהָמָן לִשְׁתֹּות עִם־אֶסְתֵּר הַמַּלְכָּה׃	And the king and Haman came to banquet with Esther the queen.	to banquet ← *to drink*, but the root is used in the noun *banquet*.

Esth 7:2	וַיֹּאמֶר֩ הַמֶּ֨לֶךְ לְאֶסְתֵּ֜ר גַּם בַּיּ֣וֹם הַשֵּׁנִ֗י בְּמִשְׁתֵּ֤ה הַיַּיִן֙ מַה־שְּׁאֵלָתֵ֣ךְ אֶסְתֵּ֣ר הַמַּלְכָּ֔ה וְתִנָּתֵ֖ן לָ֑ךְ וּמַה־בַּקָּשָׁתֵךְ֙ עַד־חֲצִ֣י הַמַּלְכ֔וּת וְתֵעָֽשׂ׃	And the king said to Esther, on the second day at the wine banquet as well, “What *is* your petition, Queen Esther? *Ask*, and it will be given to you, and what *is* your request? *Ask for* up to half of the kingdom, and it will be done.”	
Esth 7:3	וַתַּ֣עַן אֶסְתֵּ֣ר הַמַּלְכָּ֗ה וַתֹּ֙אמֶר֙ אִם־מָצָ֣אתִי חֵ֣ן בְּעֵינֶ֔יךָ הַמֶּ֖לֶךְ וְאִם־עַל־הַמֶּ֣לֶךְ טֽוֹב תִּנָּתֶן־לִ֤י נַפְשִׁי֙ בִּשְׁאֵלָתִ֔י וְעַמִּ֖י בְּבַקָּשָׁתִֽי׃	And Esther the queen answered and said, “If I have found favour in your sight, O king, and if the king approves, let my life be given to me at my petition, and *that of* my people at my request.	if the king approves: see Esth 1:9. life ← *soul*.
Esth 7:4	כִּ֣י נִמְכַּ֔רְנוּ אֲנִ֖י וְעַמִּ֑י לְהַשְׁמִ֤יד לַהֲרֹג֙ וּלְאַבֵּ֔ד וְאִלּ֧וּ לַעֲבָדִ֛ים וְלִשְׁפָחֹ֖ות נִמְכַּ֣רְנוּ הֶחֱרַ֔שְׁתִּי כִּ֣י אֵ֔ין הַצָּ֖ר שֹׁוֶ֥ה בְּנֶ֖זֶק הַמֶּֽלֶךְ׃ ס	For we have been sold – I and my people – to be destroyed, to be killed and to be eliminated. But if we had been sold as slaves and servant-girls, I would have remained silent, for the distress would not be suitable *grounds* for disturbing the king.”	to be destroyed, to be killed and to be eliminated ← *(for others) to destroy, to kill and to eliminate.* The AV differs in the last clause.
Esth 7:5	וַיֹּ֣אמֶר הַמֶּ֣לֶךְ אֲחַשְׁוֵרֹ֗וש וַיֹּ֙אמֶר֙ לְאֶסְתֵּ֣ר הַמַּלְכָּ֔ה מִ֥י ה֛וּא זֶ֖ה וְאֵי־זֶ֣ה ה֑וּא אֲשֶׁר־מְלָא֥וֹ לִבֹּ֖ו לַעֲשֹׂ֥ות כֵּֽן׃	And King Ahasuerus spoke and said to Esther the queen, “Who *is* this, and where *is* he, whose heart has emboldened him to act this way?”	*is* this, and where *is* he: a fifth acrostic, of a different kind to the others: הִוא זֶה וְאֵי־זֶה, where the last letter of each word, taken in forwards order, yields the divine title אהיה, EHYEH / I AM, of Ex 3:14. heart ← *filled*. Compare Eccl 8:11.
Esth 7:6	וַתֹּ֣אמֶר־אֶסְתֵּ֔ר אִ֥ישׁ צַ֖ר וְאֹויֵ֑ב הָמָ֤ן הָרָע֙ הַזֶּ֔ה וְהָמָ֖ן נִבְעַ֥ת מִלִּפְנֵ֛י הַמֶּ֥לֶךְ וְהַמַּלְכָּֽה׃	And Esther said, “An adversarial and hostile man – this wicked Haman.” And Haman was terrified in the presence of the king and the queen.	

Esth 7:7	וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבִּיתָן וְהָמָן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאֲסְתֵּר הַמַּלְכָּה כִּי רָאָה כִּי־כְלְתָה אֵלָיו הָרָעָה מֵאֵת הַמֶּלֶךְ׃	And the king rose in his fury from the wine banquet, *and he went* to the palace garden, while Haman stood to plead for his life with Esther the queen, for he saw that evil was determined against him by the king.	that evil was determined against him: the fourth acrostic of this kind: כִּי־כְלְתָה אֵלָיו הָרָעָה, where the last letter of each word, taken in forwards order, yields the divine name יהוה, YHVH / Jehovah, the LORD. life ← *soul*.
Esth 7:8	וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבִּיתָן אֶל־בֵּית	מִשְׁתֵּה הַיָּיִן וְהָמָן נֹפֵל עַל־הַמִּטָּה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִכְבֹּושׁ אֶת־הַמַּלְכָּה עִמִּי בַּבָּיִת הַדָּבָר יָצָא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמָן חָפוּ׃ ס	And the king returned from the palace garden to the house of the wine banquet, and Haman fell onto the couch on which Esther *was*, and the king said, "*Are you* also *going* to assault the queen at home with me?" And the word went out from the king's mouth, and they covered Haman's face.	
Esth 7:9	וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן־הַסָּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמָרְדֳּכַי אֲשֶׁר דִּבֶּר־טֹוב עַל־הַמֶּלֶךְ עֹמֵד בְּבֵית הָמָן גָּבֹהַּ חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תְּלֻהוּ עָלָיו׃	And Harbonah, one of the eunuchs in the presence of the king, said, "Look at the gallows as well, which Haman made for Mordecai who had given good *information* concerning the king, standing at Haman's house, fifty cubits high." And the king said, "Hang him on it."	gallows ← *wood, tree*. given ← *spoken*. cubit: about 18 inches or 45 cm.
Esth 7:10	וַיִּתְלוּ אֶת־הָמָן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמָרְדֳּכָי וַחֲמַת הַמֶּלֶךְ שָׁכָכָה׃ 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 אֲחַשְׁוֵרוֹשׁ לְאֶסְתֵּר הַמַּלְכָּה אֶת־בֵּית הָמָן צֹרֵר *היהודיים הַיְהוּדִים וּמָרְדֳּכַי בָּא** לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מַה 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 *him* what *relation* he *was* to her.	Jews: the *ketiv* is a variant form of the *qeré*, as in Esth 4:7.
Esth 8:2	וַיָּסַר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הֶעֱבִיר מֵהָמָן וַיִּתְּנָהּ לְמָרְדֳּכָי וַתָּשֶׂם אֶסְתֵּר אֶת־מָרְדֳּכַי 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	וַתֹּוסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחַשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְהוּדִים:	And Esther spoke again before the king, and she fell at his feet, and she wept and implored him to revoke the evil of Haman the Agagite, and his plan which he had plotted against the Jews.	Agagite: see Esth 3:1. plan which he had plotted ← *thought which he thought*.
Esth 8:4	וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת שַׁרְבִט הַזָּהָב וַתָּקָם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ:	And the king extended his golden sceptre to Esther, and Esther arose and stood before the king.	

Esth 8:5	וַתֹּאמֶר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מָצָאתִי חֵן לְפָנָיו וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו יִכָּתֵב לְהָשִׁיב אֶת־הַסְּפָרִים מַחֲשֶׁבֶת הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי אֲשֶׁר כָּתַב לְאַבֵּד אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת הַמֶּלֶךְ׃	And she said, “If the king approves, and if I have found favour in his sight, and the matter *is* fitting to the king, and *if* I *am* agreeable in his sight, let it be written to rescind the letters *of* the plot of Haman the son of Hammedatha the Agagite, which he wrote, to destroy the Jews who *are* in all the king's provinces.	If the king approves: see Esth 1:9. Agagite: see Esth 3:1.
Esth 8:6	כִּי אֵיכָכָה אוּכַל וְרָאִיתִי בָּרָעָה אֲשֶׁר־יִמְצָא אֶת־עַמִּי וְאֵיכָכָה אוּכַל וְרָאִיתִי בְּאָבְדַן מוֹלַדְתִּי׃ 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	וַיֹּאמֶר הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ לְאֶסְתֵּר הַמַּלְכָּה וּלְמָרְדֳּכַי הַיְּהוּדִי הִנֵּה בֵית־הָמָן נָתַתִּי לְאֶסְתֵּר וְאֹתוֹ תָּלוּ עַל־הָעֵץ עַל אֲשֶׁר־שָׁלַח יָדוֹ ביהודיים **בַּיְּהוּדִים׃*	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.	Jews: the *ketiv* is a variant form of the *qeré*, as in Esth 4:7. gallows ← *wood, tree*. laid his hands ← *sent his hand*.

Esth 8:8	וְאַתֶּם כִּתְבוּ עַל־הַיְהוּדִים כַּטּוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחִתְמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כְתָב אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ וְנַחְתּוֹם בְּטַבַּעַת הַמֶּלֶךְ אֵין לְהָשִׁיב׃	Write to the Jews as *seems* right in your sight, in the name of the king, and seal it with the king's ring, for *any* writing which is written in the name of the king and is sealed with the king's seal *cannot be rescinded*.”	Write: plural. is sealed: infinitive absolute, [AnLx], in the role of a finite verb or participle. *can*not be rescinded ← *is not to rescind*.
Esth 8:9	וַיִּקָּרְאוּ סֹפְרֵי־הַמֶּלֶךְ בָּעֵת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־חֹדֶשׁ סִיוָן בִּשְׁלוֹשָׁה וְעֶשְׂרִים בּוֹ וַיִּכָּתֵב כְּכָל־אֲשֶׁר־צִוָּה מָרְדֳּכַי אֶל־הַיְהוּדִים וְאֶל הָאֲחַשְׁדַּרְפְּנִים־וְהַפַּחוֹת וְשָׂרֵי הַמְּדִינוֹת אֲשֶׁר ׀ מֵהֹדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כִּכְתָבָהּ וְעַם וָעַם כִּלְשׁוֹנוֹ וְאֶל־הַיְהוּדִים כִּכְתָבָם וּכְלְשׁוֹנָם׃	And the king's scribes were called at that time, in the third month – that *is* the month of Sivan – on the twenty-third *day* 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 *are* from India to Ethiopia – one hundred and twenty-seven provinces – *to* each individual province according to its script, and to each individual people according to their language, and to the Jews according to their script and according to their language.	This is the longest verse in the Hebrew Bible (43 words), followed by 2 Ki 1:6 and Esth 4:11 (41 words). each individual province ... each individual people ← *province and province ... people and people*.
Esth 8:10	וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרֹשׁ וַיַּחְתֹּם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סְפָרִים בְּיַד ׀ הָרָצִים בַּסּוּסִים רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתְּרָנִים בְּנֵי הָרַמָּכִים׃	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 agency of couriers on horses – *or rather* riders of royal mule stallions, *being* the offspring of royal mares –	agency ← *hand*.

Esth 8:11	אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְהוּדִים | אֲשֶׁר בְּכָל־עִיר־וָעִיר לְהִקָּהֵל וְלַעֲמֹד עַל־נַפְשָׁם לְהַשְׁמִיד וְלַהֲרֹג וּלְאַבֵּד אֶת־כָּל־חֵיל עַם וּמְדִינָה הַצָּרִים אֹתָם טַף וְנָשִׁים וּשְׁלָלָם לָבוֹז:	that the king allowed the Jews who *were* in each individual city to be gathered and to take a stand for their lives, 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,	each individual city ← *every city and city*. lives ← *souls*.
Esth 8:12	בְּיוֹם אֶחָד בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר:	on one day, in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, that *is* the month of Adar.	
Esth 8:13	פַּתְשֶׁגֶן הַכְּתָב לְהִנָּתֵן דָּת בְּכָל־מְדִינָה וּמְדִינָה גָּלוּי לְכָל־הָעַמִּים וְלִהְיוֹת הַיְהוּדִים **הַיְהוּדִים* עִתּוּדִים **עֲתִידִים* לַיּוֹם הַזֶּה לְהִנָּקֵם מֵאֹיְבֵיהֶם:	A transcript of the writing *was* to be issued *as* a decree in every individual province, published to all the *various* peoples, and for the Jews to be prepared for that day, to avenge themselves of their enemies.	Jews: the *ketiv* is a variant form of the *qeré*, as in Esth 4:7. prepared: the *ketiv* has to be regarded as a variant form of the *qeré*. that day ← *this day*.
Esth 8:14	הָרָצִים רֹכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתְּרָנִים יָצְאוּ מְבֻהָלִים וּדְחוּפִים בִּדְבַר הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוּשַׁן 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	וּמָרְדֳּכַי יָצָא ׀ מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת תְּכֵלֶת וָחוּר וַעֲטֶרֶת זָהָב גְּדוֹלָה וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהָעִיר שׁוּשָׁן צָהֲלָה וְשָׂמֵחָה:	And Mordecai went out from the presence of the king in royal clothing, *in* blue *material*, and white linen, and a large golden crown, and a robe of fine linen, and purple *material*. And the city of Shushan rejoiced and was glad.	
Esth 8:16	לַיְהוּדִּים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשֹׂן וִיקָר:	The Jews had prosperity and joy and happiness and honour.	prosperity: or *enlightenment*.
Esth 8:17	וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וָעִיר מְקוֹם אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מַגִּיעַ שִׂמְחָה וְשָׂשׂוֹן לַיְהוּדִּים מִשְׁתֶּה וְיוֹם טוֹב וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְיַהֲדִים כִּי־נָפַל פַּחַד־הַיְהוּדִים עֲלֵיהֶם:	And in every individual province, and in every individual city – *every* place where the word of the king and his decree arrived – the Jews *had* joy and happiness. *They held* a feast and a holiday, and many of the people of the land became Jews, for the fear of the Jews had fallen on them.	holiday ← *good day*.
Esth 9:1	וּבִשְׁנֵים עָשָׂר חֹדֶשׁ הוּא־חֹדֶשׁ אֲדָר בִּשְׁלוֹשָׁה עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דְּבַר־הַמֶּלֶךְ וְדָתוֹ לְהֵעָשׂוֹת בַּיּוֹם אֲשֶׁר שִׂבְּרוּ אֹיְבֵי הַיְהוּדִים לִשְׁלֹט בָּהֶם וְנַהֲפוֹךְ הוּא אֲשֶׁר יִשְׁלְטוּ הַיְהוּדִים הֵמָּה בְּשֹׂנְאֵיהֶם:	And in the twelfth month – that *is* the month of Adar – on the thirteenth day of it, when the king's word and his decree were reaching *the point of* being carried out, on the day when the enemies of the Jews hoped to have dominion over them, this was inverted, so that *it was* the Jews *who* had dominion over those that hated them.	

Esth 9:2	נִקְהֲלוּ הַיְהוּדִים בְּעָרֵיהֶם בְּכָל־מְדִינוֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ לִשְׁלֹחַ יָד בִּמְבַקְשֵׁי רָעָתָם וְאִישׁ לֹא־עָמַד לִפְנֵיהֶם כִּי־נָפַל פַּחְדָּם עַל־כָּל־הָעַמִּים:	The Jews assembled in their cities in all the provinces of King Ahasuerus, to lay *their* hands on those who sought to harm them, and no man stood before them, for the fear of them fell upon all the *various* peoples.	hands ← *hand*. to harm them ← *their evil*, an objective genitive.
Esth 9:3	וְכָל־שָׂרֵי הַמְּדִינוֹת וְהָאֲחַשְׁדַּרְפְּנִים וְהַפַּחוֹת וְעֹשֵׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ מְנַשְּׂאִים אֶת־הַיְהוּדִים כִּי־נָפַל פַּחַד־מָרְדֳּכַי 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 מָרְדֳּכַי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוֹ הוֹלֵךְ בְּכָל־הַמְּדִינוֹת כִּי־הָאִישׁ מָרְדֳּכַי הוֹלֵךְ וְגָדוֹל: פ	For Mordecai *was* great in the king's house, and his reputation went to all the provinces, for the man Mordecai became greater and greater.	greater and greater: perhaps an infinitive absolute in the role of a participle (גָּדֵל), but considered an adjective by [AnLx], [BDB].
Esth 9:5	וַיַּכּוּ הַיְהוּדִים בְּכָל־אֹיְבֵיהֶם מַכַּת־חֶרֶב וְהֶרֶג וְאַבְדָן וַיַּעֲשׂוּ בְשֹׂנְאֵיהֶם כִּרְצוֹנָם:	And the Jews struck all their enemies with the blow of the sword, and slaughter and destruction. And they did what they pleased to those who hated them.	what they pleased ← *according to their will*.
Esth 9:6	וּבְשׁוּשַׁן הַבִּירָה הָרְגוּ הַיְהוּדִים וְאַבֵּד חֲמֵשׁ מֵאוֹת אִישׁ:	And in the citadel of Shushan the Jews killed and eliminated five hundred men,	eliminated: infinitive absolute in the role of a finite verb.
Esth 9:7	וְאֶת	פַּרְשַׁנְדָּתָא וְאֶת דַּלְפוֹן וְאֶת	אַסְפָּתָא:	and Parshandatha and Dalphon and Aspatha,	Dalphon: or *Dalephon*. MT ambiguous (closed syllable but no *dagesh lene*).
Esth 9:8	וְאֶת	פּוֹרָתָא וְאֶת אֲדַלְיָא וְאֶת	אֲרִידָתָא:	and Poratha and Adalia and Aridatha,	

Esth 9:9	וְאֶת	פַּרְמַשְׁתָּא וְאֶת	אֲרִיסַי וְאֶת	אֲרִדַי וְאֶת	וַיְזָתָא:	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 *Vajzatha*.
Esth 9:10	עֲשֶׂרֶת בְּנֵי הָמָן בֶּן־הַמְּדָתָא צֹרֵר הַיְּהוּדִים הָרָגוּ וּבַבִּזָּה 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 their hands on the spoil.	Hammedatha: see Esth 3:1. lay their hands ← *send their hand*.
Esth 9:11	בַּיּוֹם הַהוּא בָּא מִסְפַּר הַהֲרוּגִים בְּשׁוּשַׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ: ס	On that day the *report of the* number of those killed in the citadel of Shushan came before the king.	
Esth 9:12	וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר הַמַּלְכָּה בְּשׁוּשַׁן הַבִּירָה הָרְגוּ הַיְּהוּדִים וְאַבֵּד חֲמֵשׁ מֵאוֹת אִישׁ וְאֵת עֲשֶׂרֶת בְּנֵי־הָמָן בִּשְׁאָר מְדִינוֹת הַמֶּלֶךְ מֶה עָשׂוּ וּמַה־שְּׁאֵלָתֵךְ וְיִנָּתֶן לָךְ וּמַה־בַּקָּשָׁתֵךְ עוֹד וְתֵעָשׂ:	And the king said to Esther the queen, "In the citadel of Shushan the Jews have killed and eliminated five hundred men and Haman's ten sons. In the remainder of the provinces of the king, what have they done and what *else is* your petition, and it will be given to you, and what *is* your request, and it will be done?"	eliminated: infinitive absolute, as in Esth 9:6.
Esth 9:13	וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יִנָּתֵן גַּם־מָחָר לַיְּהוּדִים אֲשֶׁר בְּשׁוּשַׁן לַעֲשׂוֹת כְּדָת הַיּוֹם וְאֶת עֲשֶׂרֶת בְּנֵי־הָמָן יִתְלוּ עַל־הָעֵץ:	And Esther said, "If the king approves, let the Jews who *are* in Shushan do according to today's decree tomorrow as well, and let them hang 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 לְהֵעָשׂוֹת כֵּן וַתִּנָּתֶן דָּת בְּשׁוּשָׁן וְאֶת עֲשֶׂרֶת בְּנֵי־הָמָן תָּלָוּ:	And the king commanded this to be done, and the decree was issued in Shushan, and they hanged Haman's ten sons.	this ← *thus*.

Esth 9:15	וַיִּקָּהֲלוּ *הַיְּהוּדִיִּים הַיְּהוּדִים** אֲשֶׁר־בְּשׁוּשָׁן גַּם בְּיוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וַיַּהַרְגוּ בְשׁוּשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם׃	And the Jews who *were* in Shushan assembled also on the fourteenth day of the month of Adar, and they killed in Shushan three hundred men, but they did not lay their hands on the spoil.	Jews: the *ketiv* is a variant form of the *qeré*, as in Esth 4:7. lay their hands ← *send their hand*.
Esth 9:16	וּשְׁאָר הַיְּהוּדִים אֲשֶׁר בִּמְדִינוֹת הַמֶּלֶךְ נִקְהֲלוּ | וְעָמַד עַל־נַפְשָׁם וְנוֹחַ מֵאֹיְבֵיהֶם וְהָרֹג בְּשֹׂנְאֵיהֶם חֲמִשָּׁה וְשִׁבְעִים אֶלֶף וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם׃	And the remainder of the Jews, who *were* in the king's provinces, assembled and took a stand for their lives, and *for* rest from their enemies, and they killed seventy-five thousand of those who hated them, but they did not lay their hands on the spoil.	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	בְּיוֹם־שְׁלֹשָׁה עָשָׂר לְחֹדֶשׁ אֲדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מִשְׁתֶּה וְשִׂמְחָה׃	*This was* on the thirteenth day of the month of Adar, and *there was* rest on the fourteenth *day* of it, and *they* made it a day of festivity and gladness.	*they* made: infinitive absolute in the role of a finite verb.
Esth 9:18	*והיהודים **וְהַיְּהוּדִים אֲשֶׁר־בְּשׁוּשָׁן נִקְהֲלוּ בִּשְׁלֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנוֹחַ בַּחֲמִשָּׁה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מִשְׁתֶּה וְשִׂמְחָה׃	And the Jews who *were* in Shushan assembled on the thirteenth *day* of it, and on the fourteenth *day* of it. And *there was* rest on the fifteenth *day* of it, and *they* made it a day of festivity and gladness.	Jews: the *ketiv* is a variant form of the *qeré*, as in Esth 4:7. *they* made: infinitive absolute in the role of a finite verb.

Esth 9:19	עַל־כֵּ֣ן הַיְּהוּדִ֗ים הפרוזים **הַפְּרָזִים* הַיֹּשְׁבִים֙ בְּעָרֵ֣י הַפְּרָזוֹת֔ עֹשִׂ֗ים אֶת־ יוֹם֙ אַרְבָּעָ֣ה עָשָׂר֔ לְחֹ֖דֶשׁ אֲדָ֑ר שִׂמְחָ֤ה וּמִשְׁתֶּה֙ וְיוֹם טֹ֔וב וּמִשְׁלֹ֥חַ מָנ֖וֹת אִ֥ישׁ לְרֵעֵ֖הוּ׃ פ	Therefore the Jews in the villages, who dwelt in unwalled towns, made the fourteenth day of the month of Adar *a day* of gladness and festivity, and a holiday, and of sending each other presents.	in the villages: the *ketiv* and *qeré* are similar words with the same meaning. holiday ← *good day*. each other ← *a man to his neighbour*. presents: portions, belongings.
Esth 9:20	וַיִּכְתֹּ֣ב מָרְדֳּכַ֔י אֶת־הַדְּבָרִ֖ים הָאֵ֑לֶּה וַיִּשְׁלַ֞ח סְפָרִ֗ים אֶל־כָּל־הַיְּהוּדִ֤ים אֲשֶׁר֙ בְּכָל־מְדִינ֣וֹת הַמֶּ֔לֶךְ אֲחַשְׁוֵרֹ֖וֹשׁ הַקְּרוֹבִ֥ים וְהָרְחוֹקִֽים׃	And Mordecai wrote these things, and he sent letters to all the Jews who *were* in all the provinces of King Ahasuerus, near and far,	near and far: agreeing with *Jews*, not *provinces*.
Esth 9:21	לְקַיֵּ֣ם עֲלֵיהֶ֗ם לִֽהְיוֹת עֹשִׂ֞ים אֶת־ יוֹם֙ אַרְבָּעָ֣ה עָשָׂר֔ לְחֹ֖דֶשׁ אֲדָ֑ר וְאֶת־ יוֹם־חֲמִשָּׁ֥ה עָשָׂ֖ר בּ֥וֹ בְּכָל־שָׁנָ֖ה וְשָׁנָֽה׃	to establish among them *that they* should celebrate the fourteenth day of the month of Adar, and the fifteenth day of it, each year,	celebrate ← *be doing*. each year ← *every year and year*.

Esth 9:22	כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְּהוּדִים מֵאוֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נֶהְפַּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֶּה וְשִׂמְחָה וּמִשְׁלֹוַח מָנוֹת אִישׁ לְרֵעֵהוּ וּמַתָּנוֹת לָאֶבְיוֹנִים׃	as the days on which the Jews rested from their enemies, and *as* 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 presents to one another, and gifts to the poor.	presents ← *portions, belongings*. Compare Esth 2:9.
Esth 9:23	וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃	And the Jews undertook that which they had begun to do, and that which Mordecai had written to them.	
Esth 9:24	כִּי הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי צֹרֵר כָּל־הַיְּהוּדִים חָשַׁב עַל־הַיְּהוּדִים לְאַבְּדָם וְהִפִּיל פּוּר הוּא הַגּוֹרָל לְהֻמָּם וּלְאַבְּדָם׃	For Haman the son of Hammedatha the Agagite, the enemy of all the Jews, plotted against the Jews to eliminate them, and he cast Pur – that *is* a lot – to defeat them and to eliminate them,	Agagite: see Esth 3:1.
Esth 9:25	וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃	but when she came before the king, he commanded with a letter *that* his evil plot which he plotted against the Jews should rebound on him, and they hanged him and his sons on the gallows.	she: or *this*. rebound on him ← *return on his head*. gallows ← *wood, tree*.

Esth 9:26	עַל־כֵּ֞ן קָרְא֣וּ ׀ לַיָּמִ֗ים הָאֵ֤לֶּה פּוּרִים֙ עַל־שֵׁ֣ם הַפּ֔וּר עַל־כֵּ֕ן עַל־כָּל־דִּבְרֵ֥י הָאִגֶּ֖רֶת הַזֹּ֣את וּמָה־רָא֑וּ עַל־כָּ֥כָה וּמָ֖ה הִגִּ֥יעַ אֲלֵיהֶֽם׃	Therefore they call these days Purim, according to the name Pur, for this reason, because of all the words of this letter, and *because of* what they saw of this *matter*, and *because of* what had come upon them.	Purim ... Pur ← *lots ... lot*. See Esth 3:7. this *matter* ← *thus*.
Esth 9:27	קִיְּמ֣וּ *וקבל **וְקִבְּל֗וּ הַיְּהוּדִים֮ ׀ עֲלֵיהֶם֒ | וְעַל־זַרְעָ֔ם וְעַ֖ל כָּל־הַנִּלְוִ֣ים עֲלֵיהֶ֑ם וְלֹ֣א יַעֲבֹ֗ור לִֽהְיֹ֤ות עֹשִׂים֙ אֶת־ שְׁנֵ֣י הַיָּמִ֣ים הָאֵ֔לֶּה כִּכְתָבָ֖ם וְכִזְמַנָּ֑ם בְּכָל־שָׁנָ֥ה וְשָׁנָֽה׃	The Jews established and took *it* upon themselves and upon their seed and upon all those who joined them, that it would not pass *into disuse*, to celebrate these two days according to their description and according to their time each year.	took: the *ketiv* can be taken as an infinitive absolute, taking on the role of the form given in the *qeré*. Compare Esth 2:3. joined them ← *(were) joined to them*. celebrate ← *be doing*. description ← *writing*.
Esth 9:28	וְהַיָּמִ֣ים ׀ הָאֵ֣לֶּה נִזְכָּרִ֗ים וְנַעֲשִׂ֛ים בְּכָל־דֹּ֥ור וָדֹ֖ור מִשְׁפָּחָ֣ה וּמִשְׁפָּחָ֑ה מְדִינָ֤ה וּמְדִינָה֙ וְעִ֣יר וָעִ֔יר וִימֵ֖י הַפּוּרִ֥ים הָאֵ֛לֶּה לֹ֥א יַעֲבְר֖וּ מִתֹּ֣וךְ הַיְּהוּדִ֑ים וְזִכְרָ֕ם לֹא־יָס֥וּף מִזַּרְעָ֖ם׃ ס	And these days *are* remembered and celebrated in every generation, *in* every family, *in* every province *and in* every city. And these days of Purim will not pass *into disuse* among the Jews, and their memory will not come to an end among their seed.	celebrated ← *done*. Purim ← *lots*. among *(second occurrence in verse)* ← *from*.
Esth 9:29	וַ֠תִּכְתֹּב אֶסְתֵּ֨ר הַמַּלְכָּ֜ה בַּת־אֲבִיחַ֗יִל וּמָרְדֳּכַ֤י הַיְּהוּדִי֙ אֶת־כָּל־תֹּ֣קֶף לְקַיֵּ֔ם אֵ֖ת אִגֶּ֣רֶת הַפּוּרִ֑ים הַזֹּ֖את הַשֵּׁנִֽית׃	And Queen Esther, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.	Mordecai: as foster father he could consider Esther his daughter, so the commas in our translation could be omitted. Purim ← *lots*.

Esth 9:30	וַיִּשְׁלַ֤ח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־שֶׁבַע וְעֶשְׂרִ֙ים וּמֵאָ֣ה מְדִינָ֔ה מַלְכ֖וּת אֲחַשְׁוֵרֹ֑ושׁ דִּבְרֵי֙ שָׁלֹ֣ום וֶאֱמֶֽת׃	And he sent letters to all the Jews – to the one hundred and twenty-seven provinces – *of* the kingdom of Ahasuerus, *with* words of peace and truth,	
Esth 9:31	לְקַיֵּ֗ם אֵ֚ת־יְמֵ֣י הַפֻּרִ֔ים הָאֵ֖לֶּה בִּזְמַנֵּיהֶ֑ם כַּאֲשֶׁ֤ר קַיָּם֙ עֲלֵיהֶ֣ם מָרְדֳּכַ֔י הַיְהוּדִ֖י וְאֶסְתֵּ֣ר הַמַּלְכָּ֑ה וְכַאֲשֶׁ֤ר קִיְּמוּ֙ עַל־נַפְשָׁ֔ם וְעַל־זַרְעָ֖ם דִּבְרֵ֣י הַצֹּמ֑וֹת וְזַעֲקָתָֽם׃	to establish these days of Purim at their times, as Mordecai the Jew had established *them* among them, as *had* Esther the queen, and as they had established matters of fasts and their outcry for their lives and for their seed.	Purim ← *lots*. --- lives ← *soul*.
Esth 9:32	וּמַאֲמַ֣ר אֶסְתֵּ֔ר קִיַּ֖ם דִּבְרֵ֣י הַפֻּרִ֑ים הָאֵ֖לֶּה וְנִכְתָּ֥ב בַּסֵּֽפֶר׃ פ	And Esther's commandment established these matters of Purim, and it was written in the book.	Purim ← *lots*.
Esth 10:1	וַיָּ֤שֶׂם הַמֶּ֙לֶךְ֙ *אחשרש אֲחַשְׁוֵרֹ֔ושׁ | מֵ֖ס** עַל־הָאָ֣רֶץ וְאִיֵּ֔י הַיָּֽם׃	And King {Q: Ahasuerus} [K: Ahaserus] levied a tax on the land and the islands.	Ahaserus *(ketiv)*: this is more precisely in the Hebrew *Ahashrosh*, but we take the *qeré* as nearer to the traditional name, which we adopt. --- islands ← *islands / coastlands of the sea*.
Esth 10:2	וְכָל־מַעֲשֵׂ֣ה תָקְפּ֔וֹ וּגְבוּרָתֹ֖ו וּפָרָשַׁ֣ת גְּדֻלַּ֑ת מָרְדֳּכַ֕י אֲשֶׁ֥ר גִּדְלֹ֖ו הַמֶּ֣לֶךְ הֲלֹוא־הֵ֗ם כְּתוּבִ֛ים עַל־סֵ֥פֶר דִּבְרֵי֙ הַיָּמִ֔ים לְמַלְכֵ֖י מָדַ֥י וּפָרָֽס׃	And every act of his authority and his power, and the account of the greatness of Mordecai whom the king made great, *are* they not written in the Book of the Chronicles of the Kings of Media and Persia?	

Esth 10:3	כִּי ׀ מָרְדֳּכַי הַיְּהוּדִי מִשְׁנֶה לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וְגָדוֹל לַיְּהוּדִים וְרָצוּי לְרֹב אֶחָיו דֹּרֵשׁ טוֹב לְעַמּוֹ וְדֹבֵר שָׁלוֹם לְכָל־זַרְעוֹ׃	For Mordecai the Jew *was* second to King Ahasuerus, and he *was* great among the Jews, and he *was* 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־עוּץ אִיּוֹב שְׁמוֹ וְהָיָה ׀ הָאִישׁ הַהוּא תָּם וְיָשָׁר וִירֵא אֱלֹהִים וְסָר מֵרָע׃	There was a man in the land of Uz, whose name *was* Job. And that man *was* integrous and upright, who feared God and departed from evil.	We have adopted some interpretation from [CB]'s metrical version in this book. integrous: the cognate noun *integrity* (תֻּמָּה) occurs in Job 2:3.
Job 1:2	וַיִּוָּלְדוּ לוֹ שִׁבְעָה בָנִים וְשָׁלוֹשׁ בָּנוֹת׃	And there were born to him seven sons and three daughters.	
Job 1:3	וַיְהִי מִקְנֵהוּ שִׁבְעַת אַלְפֵי־צֹאן וּשְׁלֹשֶׁת אַלְפֵי גְמַלִּים וַחֲמֵשׁ מֵאוֹת צֶמֶד־בָּקָר וַחֲמֵשׁ מֵאוֹת אֲתוֹנוֹת וַעֲבֻדָּה רַבָּה מְאֹד וַיְהִי הָאִישׁ הַהוּא גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם׃	And his possessions consisted of seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and *he had* a very great body of servants. And this man was greater than all *other* men of the east.	possessions consisted of ← *possession (or livestock) was*. yoke: i.e. *pairs* for ploughing.
Job 1:4	וְהָלְכוּ בָנָיו וְעָשׂוּ מִשְׁתֵּה בֵּית אִישׁ יוֹמוֹ וְשָׁלְחוּ וְקָרְאוּ לִשְׁלֹשֶׁת אחיתיהם* אַחְיוֹתֵיהֶם לֶאֱכֹל** וְלִשְׁתּוֹת עִמָּהֶם׃	And his sons organized a feast *at* home, each *on* his *own* day, and they sent *messengers* and invited their three sisters to *come and* eat and drink with them.	sisters: the *ketiv* can be regarded as a *scriptio defectiva* spelling of the *qeré*. organized ← *went and made*.

Job 1:5	וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וְהִשְׁכִּים בַּבֹּקֶר וְהֶעֱלָה עֹלוֹת מִסְפַּר כֻּלָּם כִּי אָמַר אִיּוֹב אוּלַי חָטְאוּ בָנַי וּבֵרְכוּ אֱלֹהִים בִּלְבָבָם כֹּה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים: פ	And it came to pass, when the days of the feast came round, that Job sent *instructions* and sanctified them, and he rose early in the morning and offered burnt offerings *according to* 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 this every day.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= וְקִלְּלוּ. Here, AV reads the primitive text. --- sanctified them: i.e. *sanctified the invitees*. --- this every day ← *thus all the days*.
Job 1:6	וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹוא גַּם־הַשָּׂטָן בְּתוֹכָם:	Now the day came when the sons of God came to stand before the LORD, and Satan also came among them.	the day came ← *the day was, became*, but also *came*. --- sons of God: i.e. *angels*, as in Gen 6:2. --- Satan ← *the Satan*. For his identity, see Rev 12:9.
Job 1:7	וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן מֵאַיִן תָּבֹא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמַר מִשּׁוּט בָּאָרֶץ וּמֵהִתְהַלֵּךְ 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־הַשָּׂטָן הֲשַׂמְתָּ לִבְּךָ עַל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָּאָרֶץ אִישׁ תָּם וְיָשָׁר יְרֵא אֱלֹהִים וְסָר מֵרָע:	And the LORD said to Satan, "Have you considered my servant Job, for *there is* no-one like him on the earth – an integrous and upright man fearing God and departing from evil."	considered ← *set your heart on*.
Job 1:9	וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמַר הֲחִנָּם יָרֵא אִיּוֹב אֱלֹהִים:	Then Satan answered the LORD and said, "*Is it* for nothing *that* Job fears God?	

Job 1:10	הֲלֹא־*את **אַתָּה שַׂכְתָּ בַּעֲדוֹ וּבְעַד־בֵּיתוֹ וּבְעַד כָּל־אֲשֶׁר־לוֹ מִסָּבִיב מַעֲשֵׂה יָדָיו בֵּרַכְתָּ וּמִקְנֵהוּ פָּרַץ בָּאָרֶץ׃	Have you not hedged him in with his household, and everything he *has*, *all* around? You have blessed the work of his hands, and his possessions have increased in the land.	you: the *qeré* is masculine. The *ketiv* could to be regarded as an apocopated equivalent to the *qeré*, or an Aramaism; as standard Hebrew, it is feminine. increased ← *broken out*.
Job 1:11	וְאוּלָם שְׁלַח־נָא יָדְךָ וְגַע בְּכָל־אֲשֶׁר־לוֹ אִם־לֹא עַל־פָּנֶיךָ יְבָרֲכֶךָּ׃	But now, just put out your hand and strike everything he *has*, 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= יְקַלְלֶךָּ. 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־הַשָּׂטָן הִנֵּה כָל־אֲשֶׁר־לוֹ בְּיָדֶךָ רַק אֵלָיו אַל־תִּשְׁלַח יָדֶךָ וַיֵּצֵא הַשָּׂטָן מֵעִם פְּנֵי יְהוָה׃	Then the LORD said to Satan, “Behold, everything he *has is* 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 וּבְנֹתָיו אֹכְלִים וְשֹׁתִים יַיִן בְּבֵית אֲחִיהֶם הַבְּכוֹר׃	And the day came, while his sons and his daughters were eating and drinking wine at the house of their firstborn brother,	came ← *was, became*, but also *came*.
Job 1:14	וּמַלְאָךְ בָּא אֶל־אִיּוֹב וַיֹּאמֶר הַבָּקָר הָיוּ חֹרְשׁוֹת וְהָאֲתֹנוֹת רֹעוֹת 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 שְׁבָא וַתִּקָּחֵם וְאֶת־הַנְּעָרִים הִכּוּ לְפִי־חָרֶב וָאִמָּלְטָה רַק־אֲנִי לְבַדִּי לְהַגִּיד לָךְ׃	when the Sabaeans attacked *them* and took them and struck the servant-lads with the blade of the sword, and only I escaped to tell you.”	attacked ← *fell on*. *servant*-lads ← *lads*, but in effect, *servants*. only ← *only ... on my own*, a pleonasm which jars in English.

Job 1:16	עֹוד ׀ זֶ֣ה מְדַבֵּ֗ר וְזֶה֙ בָּ֣א וַיֹּאמַ֔ר אֵ֥שׁ אֱלֹהִ֖ים נָפְלָ֣ה מִן־הַשָּׁמַ֑יִם וַתִּבְעַ֤ר בַּצֹּאן֙ וּבַנְּעָרִ֔ים וַתֹּאכְלֵ֖ם וָאִמָּלְטָ֥ה רַק־אֲנִ֖י לְבַדִּ֥י לְהַגִּ֖יד לָֽךְ׃	While this *man* was still speaking, another came and said, “A very great fire fell from heaven and burned up the sheep and the *servant*-lads, and it consumed them, and only I escaped to tell you.”	A very great fire: an idiom using *Elohim*, 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. *servant*-lads: see Job 1:15. only: see Job 1:15.
Job 1:17	עֹוד ׀ זֶ֣ה מְדַבֵּ֗ר וְזֶה֙ בָּ֣א וַיֹּאמַ֔ר כַּשְׂדִּ֖ים שָׂ֣מוּ ׀ שְׁלֹשָׁ֣ה רָאשִׁ֑ים וַיִּפְשְׁטוּ עַל־הַגְּמַלִּ֣ים וַיִּקָּחֻ֔ום וְאֶת־הַנְּעָרִ֖ים הִכּ֣וּ לְפִי־חָ֣רֶב וָאִמָּלְטָ֥ה רַק־אֲנִ֖י לְבַדִּ֥י לְהַגִּ֖יד לָֽךְ׃	While this *man* was still speaking, another came and said, “The Chaldeans formed three contingents, and they raided the camels and took them, and they struck the *servant*-lads with the blade of the sword, and only I escaped to tell you.”	formed: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English. *servant*-lads: see Job 1:15. only: see Job 1:15.
Job 1:18	עַ֣ד זֶ֣ה מְדַבֵּ֗ר וְזֶה֙ בָּ֣א וַיֹּאמַ֔ר בָּנֶ֥יךָ וּבְנֹותֶ֖יךָ אֹכְלִ֣ים וְשֹׁתִ֔ים יַ֖יִן בְּבֵ֣ית אֲחִיהֶֽם הַבְּכֹֽור׃	While this *man* 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	וְהִנֵּ֣ה ׀ רֽוּחַ־גְּדוֹלָ֗ה בָּאָה֙ ׀ מֵעֵ֣בֶר הַמִּדְבָּ֔ר וַיִּגַּ֖ע בְּאַרְבַּ֣ע פִּנֹּ֑ות הַבַּ֣יִת וַיִּפֹּ֣ל עַל־הַנְּעָרִ֗ים וַיָּמֻ֔ותוּ וָאִמָּלְטָ֥ה רַק־אֲנִ֖י לְבַדִּ֥י לְהַגִּ֖יד לָֽךְ׃	when a great wind came from across the desert and struck the four corners of the house, and it fell on the lads, and they died, and only I have escaped to tell you.”	when ← *and behold*. lads: as *servant*-lads in Job 1:15, 1:16, 1:17. We allow for some ambiguity as to whether Job's sons and daughters are to be included in the killing. Job's sons and ↴ only: see Job 1:15.
Job 1:20	וַיָּ֤קָם אִיּוֹב֙ וַיִּקְרַ֣ע אֶת־מְעִלֹּ֔ו וַיָּ֖גָז אֶת־רֹאשֹׁ֑ו וַיִּפֹּ֖ל אַ֥רְצָה וַיִּשְׁתָּֽחוּ׃	Then Job rose and tore his coat and shaved his head, and he fell to the ground and worshipped,	↳ 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 עָרֹם *יצתי יָצָאתִי מִבֶּטֶן אִמִּי** וְעָרֹם אָשׁוּב שָׁמָּה יְהוָה נָתַן וַיהוָה לָקָח יְהִי שֵׁם יְהוָה מְבֹרָךְ׃	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 *ketiv* has to be regarded as an irregular (perhaps colloquial) equivalent to the *qeré*. there: standing for *to the dust*. Compare the verse to Eccl 5:15.
Job 1:22	בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב וְלֹא־נָתַן תִּפְלָה לֵאלֹהִים׃ פ	Despite all this, Job did not sin, and he did not charge God *with* foolishness.	charge God *with* foolishness ← *give foolishness to God*. AV differs *(charge God foolishly)*, which is perhaps the idiomatic meaning.
Job 2:1	וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹוא גַּם־הַשָּׂטָן בְּתוֹכָם לְהִתְיַצֵּב עַל־יְהוָה׃	And the day came when the sons of God came to stand before the LORD, and Satan came too among them to stand before the LORD.	the day came: see Job 1:6. sons of God: see Job 1:6.
Job 2:2	וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן אֵי מִזֶּה תָּבֹא וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמַר מִשֹּׁט בָּאָרֶץ וּמֵהִתְהַלֵּךְ 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־הַשָּׂטָן הֲשַׂמְתָּ לִבְּךָ אֶל־עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָּאָרֶץ אִישׁ תָּם וְיָשָׁר יְרֵא אֱלֹהִים וְסָר מֵרָע וְעֹדֶנּוּ מַחֲזִיק בְּתֻמָּתוֹ וַתְּסִיתֵנִי בּוֹ לְבַלְּעוֹ חִנָּם׃	Then the LORD said to Satan, "Have you considered my servant Job, for *there is* 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	וַיַּ֥עַן הַשָּׂטָ֖ן אֶת־יְהוָ֑ה וַיֹּאמַ֗ר עֹ֚ור בְּעַד־עֹ֔ור וְכֹ֖ל אֲשֶׁר־לָאִ֥ישׁ יִתֵּ֖ן בְּעַ֥ד נַפְשֹֽׁו׃	At this Satan answered the LORD and said, “Skin for skin, and everything a man *has*, he will give for his life.	At this: wider use of the *vav*. --- life ← *soul*.
Job 2:5	אוּלָ֗ם שְׁלַֽח־נָ֤א יָדְךָ֙ וְגַ֣ע אֶל־עַצְמֹ֔ו וְאֶל־בְּשָׂרֹ֖ו אִם־לֹ֣א אֶל־פָּנֶ֑יךָ יְבָרֶכְךָ׃	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= יְקַלְלֶךָּ or יְקַלֶּלְךָּ. 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	וַיֹּאמֶר֙ יְהוָ֔ה אֶל־הַשָּׂטָ֖ן הִנֵּ֣ו בְיָדֶ֑ךָ אַ֚ךְ אֶת־נַפְש�ֹׁ֖ו שְׁמֹֽר׃	Then the LORD said to Satan, “Behold, he *is* in your hand, but guard his life.”	life ← *soul*.
Job 2:7	וַיֵּצֵ֤א הַשָּׂטָן֙ מֵאֵ֣ת פְּנֵ֔י יְהוָ֖ה וַיַּ֣ךְ אֶת־אִיֹּ֑וב בִּשְׁחִ֥ין רָ֛ע מִכַּ֥ף רַגְלֹ֖ו עַד **וְעַ֥ד קָדְקָדֹֽו׃*	And Satan went out from the presence of the LORD, and he struck Job with sore ulcers, from the sole of his foot to the crown of his head.	to: the *qeré* is literally *and to*, which is not applicable in English, but frequent in Hebrew after *from*.
Job 2:8	וַיִּ֣קַּח־לֹ֗ו חֶ֙רֶשׂ֙ לְהִתְגָּ֣רֵד בֹּ֔ו וְהֽוּא־יֹשֵׁ֖ב בְּתֹ֥וךְ־הָאֵֽפֶר׃	And *Job* took an earthenware shard with which to scrape himself, and he sat in ashes.	ashes ← *the ashes*. An unexpected definite article. See Gen 22:9.
Job 2:9	וַתֹּ֣אמֶר לֹ֔ו אִשְׁתֹּ֖ו עֹדְךָ֣ מַחֲזִ֔יק בְּתֻמָּתֶ֑ךָ בָּרֵ֥ךְ אֱלֹהִ֖ים וָמֻֽת׃	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= קַלֵּל. Here, AV reads the primitive text.

Job 2:10	וַיֹּאמֶר אֵלֶיהָ כְּדַבֵּר אַחַת הַנְּבָלוֹת תְּדַבֵּרִי גַּם אֶת־הַטּוֹב נְקַבֵּל מֵאֵת הָאֱלֹהִים וְאֶת־הָרָע לֹא נְקַבֵּל בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב בִּשְׂפָתָיו: פ	And he said to her, "You are talking the way one of the irreverent women would. 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 ← *like the speaking of one of the irreverent (women)*.
Job 2:11	וַיִּשְׁמְעוּ שְׁלֹשֶׁת	רֵעֵי אִיּוֹב אֵת כָּל־הָרָעָה הַזֹּאת֮ הַבָּאָה עָלָיו֒ וַיָּבֹאוּ אִישׁ מִמְּקֹמוֹ אֱלִיפַז הַתֵּימָנִי וּבִלְדַּד הַשּׁוּחִי וְצוֹפַר הַנַּעֲמָתִי וַיִּוָּעֲדוּ יַחְדָּו לָבוֹא לָנוּד־לוֹ וְלִנַחֲמוֹ:	Then when three of Job's friends heard *of* all this evil that had come upon him, they came, each *one* 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 מֵרָחוֹק וְלֹא הִכִּירֻהוּ וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ וַיִּקְרְעוּ אִישׁ מְעִלֹּו וַיִּזְרְקוּ עָפָר עַל־רָאשֵׁיהֶם הַשָּׁמָיְמָה:	And they lifted up their eyes from a distance, and they did not recognize him, and they raised their voices and wept, and each *one* tore his coat, and they sprinkled dust on their heads, *throwing it* towards the sky.	
Job 2:13	וַיֵּשְׁבוּ אִתּוֹ לָאָרֶץ שִׁבְעַת יָמִים וְשִׁבְעַת לֵילוֹת וְאֵין־דֹּבֵר אֵלָיו דָּבָר כִּי רָאוּ כִּי־גָדַל הַכְּאֵב 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 *his* grief was very great.	grief: or *pain*.
Job 3:1	אַחֲרֵי־כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיְקַלֵּל אֶת־יוֹמוֹ: פ	After this, Job opened his mouth and cursed his day.	

Job 3:2	וַיַּ֣עַן אִיּ֣וֹב וַיֹּאמַֽר׃	And Job began to speak and said,	began to speak ← *answered*, but no question asked. See Gen 18:27.
Job 3:3	יֹאבַ֣ד י֭וֹם אִוָּ֣לֶד בּ֑וֹ וְהַלַּ֥יְלָה אָ֝מַ֗ר הֹ֣רָה גָֽבֶר׃	"May the day on which I was born perish, And the night *when* it was said, 'A man has been fathered.'	it was said ← *(one) said*. In this case, perhaps said in heaven. fathered ← *conceived*, 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	הַיּ֥וֹם הַה֗וּא יְהִ֣י חֹ֑שֶׁךְ אַל־יִדְרְשֵׁ֥הוּ אֱ֝לוֹהַּ מִמָּ֗עַל וְאַל־תּוֹפַ֥ע עָלָ֑יו נְהָרָֽה׃	May that day be darkness, May GOD not care for it above, And may no light shine on it.	care for ← *seek*.
Job 3:5	יִגְאָ֣לֻ֭הוּ חֹ֣שֶׁךְ וְצַלְמָ֑וֶת תִּשְׁכָּן־עָ֝לָ֗יו עֲנָנָ֥ה יְבַעֲתֻ֥הוּ כְּמִרְיֵ֗רי יֽוֹם׃	May darkness and the shadow of death stain it, May a cloud rest on it; Let day*time* darkenings overwhelm it.	Let day*time* darkenings overwhelm it: taking the root as כְּמִרִיר, *darkness*; or, taking the root word as מְרִירִי, as in Deut 32:24, *Let them overwhelm it in accordance with the bitterness of (that) day*.
Job 3:6	הַלַּ֥יְלָה הַה֗וּא יִקָּחֵ֫הוּ אָ֥פֶל אַל־יֶ֭חְדְּ בִּימֵ֣י שָׁנָ֑ה בְּמִסְפַּ֥ר יְ֝רָחִ֗ים אַל־יָבֹֽא׃	May gloom take that night, May it not be included in the days of the year; May it not enter into the number of the months.	be included: the parallelism in the verse militates for taking יֶחְדְּ as *qal* future of יָחַד, *be united*. [AnLx] parses as *qal* future of חָדָה, *rejoice*.
Job 3:7	הִנֵּ֣ה הַלַּ֣יְלָה הַה֑וּא יְהִ֥י גַ֝לְמ֗וּד אַל־תָּבֹ֥א רְנָנָ֑ה בּֽוֹ׃	Behold, may that night be barren; May no rejoicing enter into it.	
Job 3:8	יְקַבֻּ֥הוּ אֹרְרֵי־י֑וֹם הָ֝עֲתִידִ֗ים עֹרֵ֥ר לִוְיָתָֽן׃	May those *who* curse a day denounce it – Those who *are* prepared to arouse Leviathan.	Leviathan: AV differs *(their mourning)*. See Job 41:1.

Job 3:9	יֶחְשְׁכוּ֮ כוֹכְבֵי נִשְׁפּוֹ יְקַו־לְאוֹר וָאָ֫יִן וְאַל־יִ֭רְאֶה בְּעַפְעַפֵּי־שָֽׁחַר׃	May its twilight stars be darkened; May it wait for light and *there* not *be any*, And may it not see the aura of dawn.	aura ← *eyelids*.
Job 3:10	כִּ֤י לֹֽא־סָגַ֨ר דַּלְתֵ֪י בִטְנִ֡י וַיַּסְתֵּ֣ר עָ֭מָל מֵעֵינָֽי׃	For it did not shut the gates of my *mother's* womb, Nor did it hide sorrow from my eyes.	Nor: negatory use of the *vav*, as in Deut 33:6.
Job 3:11	לָ֤מָּה לֹ֣א מֵ֭רֶחֶם אָמ֑וּת מִבֶּ֖טֶן יָ֣צָאתִי וְאֶגְוָֽע׃	Why did I not die in the womb? *Why* did I not come out of the belly and expire?	in the womb ← *from (the time of) the womb*.
Job 3:12	מַדּ֣וּעַ קִדְּמ֣וּנִי בִרְכָּ֑יִם וּמַה־שָּׁ֝דַ֗יִם כִּ֣י אִינָֽק׃	Why did knees prepare for me? And why *were there* breasts for me to suck?	knees: [CB], *of the mother*; but perhaps *of the midwife*. prepare for ← *precede; meet*.
Job 3:13	כִּֽי־עַתָּ֥ה שָׁ֝כַ֗בְתִּי וְאֶשְׁקֹ֥ט יָשַׁ֑נְתִּי אָ֝ז | יָנ֥וֹחַ לִֽי׃	For *then* I would now be lying down and be undisturbed; *For* then I would be asleep *and* at rest,	
Job 3:14	עִם־מְלָכִ֥ים וְיֹעֲצֵי־אָ֑רֶץ הַ֝בֹּנִ֗ים חָרְבוֹת֥ לָמֽוֹ׃	With kings and counsellors of the earth Who built *monuments now* ruins for themselves,	
Job 3:15	אוֹ֣ עִם־שָׂרִ֣ים זָ֭הָב לָהֶ֑ם הַ֝מְמַלְאִ֗ים בָּתֵּיהֶ֥ם כָּֽסֶף׃	Or with princes who *had* gold, Who filled their houses *with* silver,	
Job 3:16	אוֹ֤ כְנֵ֣פֶל טָ֭מוּן לֹ֣א אֶהְיֶ֑ה כְּ֝עֹלְלִ֗ים לֹא־רָ֣אוּ אֽוֹר׃	Or as a miscarriage that *needs to be* buried, *So that* I would not *now* exist, Like infants *who* never saw light.	buried: or *hidden*.
Job 3:17	שָׁ֤ם רְ֭שָׁעִים חָדְל֣וּ רֹ֑גֶז וְשָׁ֥ם יָ֝נ֗וּחוּ יְגִיעֵי־כֹֽחַ׃	There, the wicked cease raging, And there, those wearied by effort find rest,	effort: strength.

Job 3:18	יַחַד אֲסִירִים שַׁאֲנָנוּ לֹא שָׁמְעוּ קוֹל נוֹגֵשׂ׃	Together *with* prisoners *who* are at ease; They do not hear the voice of the taskmaster.	
Job 3:19	קָטֹן וְגָדוֹל שָׁם הוּא וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו׃	*Whether* small or great, there he *is*, And the servant, free from his master.	master ← *masters / lords*, a plural of excellence.
Job 3:20	לָמָּה יִתֵּן לְעָמֵל אוֹר וְחַיִּים לְמָרֵי נָפֶשׁ׃	Why does he give light to the wretched, And life to those *who are* melancholic?	melancholic ← *bitter of soul*.
Job 3:21	הַמְחַכִּים לַמָּוֶת וְאֵינֶנּוּ וַיַּחְפְּרֵהוּ מִמַּטְמוֹנִים׃	– Who are waiting for death But it *does* not *come*? – Who search for it more *earnestly* than for hidden treasures?	Who ← *They*. search: the word primarily means *dig*.
Job 3:22	הַשְּׂמֵחִים אֱלֵי־גִיל יָשִׂישׂוּ כִּי יִמְצְאוּ־קָבֶר׃	– Who are happy, exultant even, *As* they rejoice when they find the grave?	exultant even ← *to (the extent of) exultation*.
Job 3:23	לְגֶבֶר אֲשֶׁר־דַּרְכּוֹ נִסְתָּרָה וַיָּסֶךְ אֱלוֹהַּ בַּעֲדוֹ׃	*Why does he give light* to a man whose way is hidden, Around whom GOD has put a hedge?	
Job 3:24	כִּי־לִפְנֵי לַחְמִי אַנְחָתִי תָּבֹא וַיִּתְכוּ כַּמַּיִם שַׁאֲגָתִי׃	For my sighing comes to the forefront *more than* my bread, And my groaning is uttered voluminously.	groaning: or *roaring*. uttered voluminously ← *poured out like water*, a metaphor that is less successful in English.
Job 3:25	כִּי פַחַד פָּחַדְתִּי וַיֶּאֱתָיֵנִי וַאֲשֶׁר יָגֹרְתִּי יָבֹא לִי׃	For the thing which I greatly feared has befallen me, And *that* which I was afraid of has come upon me.	
Job 3:26	לֹא שָׁלַוְתִּי | וְלֹא שָׁקַטְתִּי וְלֹא־נָחְתִּי וַיָּבֹא רֹגֶז׃ פ	I am not in comfort And not in quietude And not at rest, For trouble has come.”	For: causal use of the *vav*.
Job 4:1	וַיַּעַן אֱלִיפַז הַתֵּימָנִי וַיֹּאמַר׃	Then Eliphaz the Temanite answered and said,	

Job 4:2	הֲנִסֶּה דָבָר אֵלֶיךָ תִּלְאֶה וַעְצֹר בְּמִלִּין מִי יוּכָל׃	"If we offer you *some* words, Will you take offence? For to withhold words – Who can *do it*?	we offer ← *one attempts*. take offence ← *be impatient / weary*. words: in an Aramaic form.
Job 4:3	הִנֵּה יִסַּרְתָּ רַבִּים וְיָדַיִם רָפּוֹת תְּחַזֵּק׃	Look, you have instructed many And strengthened weak hands.	And strengthened weak hands: (with the next verse) compare Isa 35:3.
Job 4:4	כּוֹשֵׁל יְקִימוּן מִלֶּיךָ וּבִרְכַּיִם כֹּרְעוֹת תְּאַמֵּץ׃	Your words have lifted up him *who* was stumbling, And you have strengthened failing knees.	And you have strengthened failing knees: (with the previous verse) compare Isa 35:3. failing ← *sinking*.
Job 4:5	כִּי עַתָּה	תָּבוֹא אֵלֶיךָ וַתֵּלֶא תִּגַּע עָדֶיךָ וַתִּבָּהֵל׃	But now it has come upon you, And you take offence; It has touched you, And you are agitated.	touched you ← *touched up to you*.
Job 4:6	הֲלֹא יִרְאָתְךָ כִּסְלָתֶךָ תִּקְוָתְךָ וְתֹם דְּרָכֶיךָ׃	*Is* not your *godly* fear your confidence? And *is* not the integrity of your ways your hope?	
Job 4:7	זְכָר־נָא מִי הוּא נָקִי אָבָד וְאֵיפֹה יְשָׁרִים נִכְחָדוּ׃	Remember, please, who *being* innocent *ever* perished? And where *were* the innocent *ever* annihilated?	
Job 4:8	כַּאֲשֶׁר רָאִיתִי חֹרְשֵׁי אָוֶן וְזֹרְעֵי עָמָל יְקְצְרֵהוּ׃	According to what I have seen, Those *who* plough falsehood and sow iniquity Reap it *again*.	Compare the verse with Hos 10:13.
Job 4:9	מִנִּשְׁמַת אֱלוֹהַ יֹאבֵדוּ וּמֵרוּחַ אַפּוֹ יִכְלוּ׃	By the breath of GOD they perish, And by the blast of his nostrils they are destroyed.	nostrils ← *nostril, nose*, or *anger*.
Job 4:10	שַׁאֲגַת אַרְיֵה וְקוֹל שָׁחַל וְשִׁנֵּי כְפִירִים נִתָּעוּ׃	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	לַ֤יִשׁ אֹבֵד֙ מִבְּלִי־טָ֔רֶף וּבְנֵ֥י לָבִ֖יא יִתְפָּרָֽדוּ׃	The old lion perishes for want of prey, And the whelps of the strong lion are scattered.	
Job 4:12	וְאֵלַ֥י דָּבָ֖ר יִגָּנֵ֑ב וַתִּקַּ֥ח אָזְנִ֖י שֵׁ֣מֶץ מֶֽנֶהוּ׃	And a word has come furtively to me, And my ear has picked up a whisper of it,	picked up ← *received*.
Job 4:13	בְּשִׂעִפִּ֥ים מֵחֶזְיֹנ֖וֹת לָ֑יְלָה בִּנְפֹ֤ל תַּרְדֵּמָה֙ עַל־אֲנָשִֽׁים׃	In the thoughts from the visions of the night, When slumber falls on men.	
Job 4:14	פַּ֭חַד קָרָאַ֣נִי וּרְעָדָ֑ה וְרֹ֥ב עַצְמוֹתַ֗י הִפְחִֽיד׃	Dread came upon me, and trembling, And filled the bulk of my bones with foreboding.	Dread ... foreboding ← *dread ... dread*. Otiose, but see Gen 12:5.
Job 4:15	וְר֣וּחַ עַל־פָּ֭נַי יַחֲלֹ֑ף תְּסַמֵּ֥ר שַׂעֲרַ֗ת בְּשָׂרִֽי׃	And a spirit passed by my face, *And* the hair on my flesh bristled up.	spirit: or *wind*. passed by: or *rushed upon, assailed*.
Job 4:16	יַעֲמֹ֥ד	וְלֹא־אַכִּ֗יר מַרְאֵ֫הוּ תְּמוּנָ֥ה לְנֶגֶד עֵינָ֑י דְּמָמָ֥ה וָ֝קוֹל אֶשְׁמָֽע׃	It stood still, But I *could* not recognize its appearance; *It was* an image before my eyes. *There was* silence, Then I heard a voice, *which said*,	
Job 4:17	הֲ֭אֱנוֹשׁ מֵאֱלוֹהַ֣ יִצְדָּ֑ק אִם־מֵעֹשֵׂ֖הוּ יִטְהַר־גָּֽבֶר׃	‘*Can* man be more righteous than GOD? Or *can* a man be more pure than his maker?’	
Job 4:18	הֵ֤ן בַּ֭עֲבָדָיו לֹ֣א יַאֲמִ֑ין וּ֝בְמַלְאָכָ֗יו יָשִׂ֥ים תָּהֳלָֽה׃	Behold, he does not put trust in his servants, And he charges his angels with folly.	
Job 4:19	אַ֗ף	שֹׁכְנֵ֣י בָתֵּי־חֹ֭מֶר אֲשֶׁר־בֶּעָפָ֣ר יְסוֹדָ֑ם יְדֻכְּאוּם֮ לִפְנֵי־עָ֪שׁ׃	How much less *does he trust* dwellers in houses of mortar, Whose foundation *is* in the dust? They *could* be crushed more easily than a moth.	They *could* be crushed ← *They (could) crush them*. Avoidance of the passive. more easily than ← *before* (here, in terms of easiness).

Job 4:20	מִבֹּ֣קֶר לָ֭עֶרֶב יֻכַּ֣תּוּ מִבְּלִי מֵ֑שִׂים לָ֝נֶ֗צַח יֹאבֵדוּ׃	From morning to evening they *could* be pounded Without *anyone* ever caring *That* they had perished.	ever: MT AV link this word differently *(perish for ever)*. So AV differs. caring ← *setting*, i.e. *paying (attention)*.
Job 4:21	הֲלֹא־נָסַ֣ע יִתְרָ֣ם בָּ֑ם יָ֝מ֗וּתוּ וְלֹ֣א בְחָכְמָֽה׃	Would their illustriousness not be removed? They would die, And not in wisdom.	their illustriousness ← *their illustriousness in them*.
Job 5:1	קְרָא־נָ֗א הֲיֵ֣שׁ עוֹנֶ֣ךָּ וְאֶל־מִ֥י מִקְּדֹשִׁ֗ים תִּפְנֶֽה׃	Call now *and see* if there is *anyone who* answers you. And to which of the holy *ones* will you turn?	
Job 5:2	כִּֽי־לָאַ֣וִיל יַהֲרֹ֣ג־כָּ֑עַשׂ וּ֝פֹתֶ֗ה תָּמִ֥ית קִנְאָֽה׃	For wrath kills the foolish *man*, And jealousy causes the simple-minded *man* to die.	causes ... to die: in a Hebrew “OVS” (object-verb-subject) sentence.
Job 5:3	אֲנִי־רָ֭אִיתִי אֱוִ֣יל מַשְׁרִ֑ישׁ וָאֶקֹ֖וב נָוֵ֣הוּ פִתְאֹֽם׃	I have seen the foolish taking root, But I suddenly realized *how* his home *would be*.	realized ← *pierced* or *marked* (as [YLT]), from root נָקַב. Compare English *cracked* (a code). AV differs *(cursed)*, from root קָבַב.
Job 5:4	יִרְחַ֣קוּ בָ֭נָיו מִיֵּ֣שַׁע וְיֻ֥דְכְּא֗וּ בַּ֫שַּׁ֥עַר וְאֵ֥ין מַצִּֽיל׃	His sons are far from salvation And are crushed at the gate, And *there is* no-one to deliver *them*,	are crushed: *hithpael* for passive; compare Jer 4:2, Ezra 1:6, Ps 119:52.
Job 5:5	אֲשֶׁ֣ר קְ֭צִירוֹ ׀ רָעֵ֣ב יֹאכֵ֑ל וְאֶל־מִצִּנִּ֥ים יִקָּחֵ֗הוּ וְשָׁאֵ֥ף צַמִּ֗ים חַ֫יִל֥וֹ׃	Whose harvest the hungry will eat, Which they will take from among the thorns, As destruction swallows up their wealth.	thorns: as [AnLx], and [BDB] where marked as dubious. [AnLx] cites an Arabic cognate root *to lay up*, suggesting here *granaries*.
Job 5:6	כִּ֤י ׀ לֹא־יֵצֵ֣א מֵעָפָ֣ר אָ֑וֶן וּ֝מֵאֲדָמָ֗ה לֹא־יִצְמַ֥ח עָמָֽל׃	Although sorrow does not come out of the soil, And wretchedness does not sprout from the ground,	soil ← *dust*. wretchedness: a cognate word occurs in Job 3:20.

Job 5:7	כִּי־אָדָם לְעָמָל יוּלָּד וּבְנֵי־רֶשֶׁף יַגְבִּיהוּ עוּף׃	Yet man is born to *face* toil, *As surely* as sparks fly upward.	fly upward ← *make height to fly*.
Job 5:8	אוּלָם אֲנִי אֶדְרֹשׁ אֶל־אֵל וְאֶל־אֱלֹהִים אָשִׂים דִּבְרָתִי׃	But I would seek GOD, And with God I would set out my case.	with God ← *to God*.
Job 5:9	עֹשֶׂה גְדֹלוֹת וְאֵין חֵקֶר נִפְלָאוֹת עַד־אֵין מִסְפָּר׃	He performs great *deeds* Of which *there is* no searching out – Wonders of which *there is* no limit.	Wonders of which *there is* ← *Wonders up to*.
Job 5:10	הַנֹּתֵן מָטָר עַל־פְּנֵי־אָרֶץ וְשֹׁלֵחַ מַיִם עַל־פְּנֵי חוּצוֹת׃	He provides rain on the surface of the earth, And he sends water onto the surface of the open places.	provides ← *gives*.
Job 5:11	לָשׂוּם שְׁפָלִים לְמָרוֹם וְקֹדְרִים שָׂגְבוּ יֶשַׁע׃	He sets the lowly on high, So that those *who* mourn are exalted *in* salvation,	He sets ← *To set*.
Job 5:12	מֵפֵר מַחְשְׁבוֹת עֲרוּמִּים וְלֹא־תַעֲשֶׂינָה יְדֵיהֶם תּוּשִׁיָּה׃	Frustrating the thoughts of the crafty, So that their hands *cannot* perform *with* competence,	
Job 5:13	לֹכֵד חֲכָמִים בְּעָרְמָם וַעֲצַת נִפְתָּלִים נִמְהָרָה׃	**Taking the wise in their *own* cunning,** So that the counsel of the deceitful is forestalled.	**1 Cor 3:19**. forestalled ← *hastened*, i.e., here, *outrun*.
Job 5:14	יוֹמָם יְפַגְּשׁוּ־חֹשֶׁךְ וְכַלַּיְלָה יְמַשְׁשׁוּ בַצָּהֳרָיִם׃	By day they meet *with* darkness, And as *at* night, *so* they grope at noon.	Compare the verse with Isa 59:10.
Job 5:15	וַיֹּשַׁע מֵחֶרֶב מִפִּיהֶם וּמִיַּד חָזָק אֶבְיוֹן׃	But he saves the poor from the sword – From their blade – And from the hand of the strong,	their: a change of grammatical number (not uncommon in Hebrew). blade: AV differs *(mouth)*, which is also possible.

Job 5:16	וַתְּהִי לַדַּל תִּקְוָה וְעַוְלָתָה קָפְצָה פִּיהָ:	So that the lowly have hope, And injustice shuts its mouth.	So that: purposive use of the *vav*.
Job 5:17	הִנֵּה אַשְׁרֵי אֱנוֹשׁ יוֹכִיחֶנּוּ אֱלוֹהַּ וּמוּסַר שַׁדַּי אַל־תִּמְאָס:	Behold, blessed *is* the man whom GOD reproves, So do not reject the correction of the ALMIGHTY,	do not reject the correction of the ALMIGHTY: compare Prov 3:11.
Job 5:18	כִּי הוּא יַכְאִיב וְיַחֲבֹשׁ יִמְחַץ *וידו **וְיָדָיו תִּרְפֶּינָה:	For he causes pain, But he binds up *again*; He bruises, But his hands heal *again*.	his hands: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*; otherwise, it reads *his hand*, discordantly with the verb. bruises: or *dashes to pieces*. Compare the verse with Deut 32:39.
Job 5:19	בְּשֵׁשׁ צָרוֹת יַצִּילֶךָּ וּבְשֶׁבַע | לֹא־יִגַּע בְּךָ רָע:	He will deliver you from six adversities, And in seven no harm will touch you.	from six adversities ← *in six adversities*.
Job 5:20	בְּרָעָב פָּדְךָ מִמָּוֶת וּבְמִלְחָמָה מִיַּד חָרֶב:	In famine he will save you from death, And in war, from the power of the sword.	power ← *hand*.
Job 5:21	בְּשׁוֹט לָשׁוֹן תֵּחָבֵא וְלֹא־תִירָא מְשֹׁד כִּי יָבוֹא:	You will be hidden from the scourge of slander, And you will not fear devastation If it comes.	slander ← *the tongue*.
Job 5:22	לְשֹׁד וּלְכָפָן תִּשְׂחָק וּמֵחַיַּת הָאָרֶץ אַל־תִּירָא:	You will laugh at devastation and starvation, And you will not be afraid of the beasts of the earth.	
Job 5:23	כִּי עִם־אַבְנֵי הַשָּׂדֶה בְּרִיתֶךָ וְחַיַּת הַשָּׂדֶה הָשְׁלְמָה־לָּךְ:	For you *will have* a covenant with the stones of the field, And the wild beasts will be at peace with you.	

Job 5:24	וְיָדַעְתָּ כִּי־שָׁלוֹם אָהֳלֶךָ וּפָקַדְתָּ נָוְךָ וְלֹא תֶחֱטָא׃	And you will know that your tent *is at* peace, And when you check your tent, You will not miss *anything*.	miss: the same word as *sin*. Compare Judg 20:16 *miss (a mark)*. AV differs *(sin)*, which here does not fit the context.
Job 5:25	וְיָדַעְתָּ כִּי־רַב זַרְעֶךָ וְצֶאֱצָאֶיךָ כְּעֵשֶׂב הָאָרֶץ׃	And you will know that your seed *is* many, And your offspring *is* as the grass of the earth.	
Job 5:26	תָּבוֹא בְכֶלַח אֶל־קֶבֶר כַּעֲלוֹת גָּדִישׁ בְּעִתּוֹ׃	You will go to the grave in ripe old age, Like the gathering in of a stack of corn in its season.	gathering in ← *bringing up*.
Job 5:27	הִנֵּה־זֹאת חֲקַרְנוּהָ כֵּן־הִיא שִׁמְעָנָּה וְאַתָּה דְּעֹ־לָךְ׃ פ	Behold this *account*; We have searched it out – It *is* so. Hear it and know *it*, For your *own sake*.”	
Job 6:1	וַיַּעַן אִיּוֹב וַיֹּאמַר׃	Then Job answered and said,	
Job 6:2	לוּ שָׁקוֹל יִשָּׁקֵל כַּעְשִׁי והיתי **וְהַוָּתִי* בְּמאזְנַיִם יִשְׂאוּ־יָחַד׃	“If only my grief were thoroughly weighed And my hardship were laid in the scales together *with it*.	hardship: the *ketiv* has to be regarded as an irregular equivalent to the *qeré*. A *yod* / *vav* issue. thoroughly weighed: infinitive absolute. were laid ← *they laid*. Avoidance of the passive.
Job 6:3	כִּי־עַתָּה מֵחוֹל יַמִּים יִכְבָּד עַל־כֵּן דְּבָרַי לָעוּ׃	For now it is heavier than the sand of the sea, Which *is* why my words are wild.	wild: or *rash*.
Job 6:4	כִּי חִצֵּי שַׁדַּי עִמָּדִי אֲשֶׁר חֲמָתָם שֹׁתָה רוּחִי בִּעוּתֵי אֱלוֹהַּ יַעַרְכוּנִי׃	For the ALMIGHTY's arrows *are* in me – My spirit *has to* drink their payload; The terrors of GOD are arrayed against me.	in me ← *with me*. payload ← *fury* or *anger*.
Job 6:5	הֲיִנְהַק־פֶּרֶא עַל־דֶּשֶׁא אִם יִגְעֶה־שׁוֹר עַל־בְּלִילוֹ׃	Does the wild ass bray over grass, Or does the ox low over its fodder?	

Job 6:6	הֲיֵאָכֵל תָּפֵל מִבְּלִי־מֶלַח אִם־יֶשׁ־טַעַם בְּרִיר חַלָמוּת:	Is bland *food* eaten without salt, Or is there *any* taste in the white of an egg?	
Job 6:7	מֵאֲנָה לִנְגֹּעַ נַפְשִׁי הֵמָּה כְּדְוֵי לַחְמִי:	I have no appetite for such things; They *are* my uninviting food.	I have no appetite for ← *My soul refuses to touch*. They *are* my uninviting food ← *They (are) as the sicknesses of my bread*. See 1 Sam 28:22-24.
Job 6:8	מִי־יִתֵּן תָּבוֹא שֶׁאֱלָתִי וְתִקְוָתִי יִתֵּן אֱלוֹהַּ:	If only my request might be considered, And that GOD would grant my wish.	If only ← *Who will give*. be considered ← *come*, i.e. *before God*. wish ← *hope, expectation*.
Job 6:9	וְיֹאֶל אֱלוֹהַּ וִידַכְּאֵנִי יַתֵּר יָדוֹ וִיבַצְּעֵנִי:	If GOD were to be pleased to crush me, To loosen his grip And to cut me off,	If: conditional use of the *vav*. grip ← *hand*.
Job 6:10	וְתִהִי עוֹד ׀ נֶחָמָתִי וַאֲסַלְּדָה בְּחִילָה לֹא יַחְמֹל כִּי־לֹא כִחַדְתִּי אִמְרֵי קָדוֹשׁ:	It would nevertheless be comfort to me, And I would endure in writhing, *Which* he would not spare, For I have not concealed the holy *one*'s words.	endure: see [AnLx] for alternatives.
Job 6:11	מַה־כֹּחִי כִּי־אֲיַחֵל וּמַה־קִּצִּי כִּי־אַאֲרִיךְ נַפְשִׁי:	What strength *do* I *have*, That I should have hope? And what *is* my final condition, That I should prolong my life?	life ← *soul*.
Job 6:12	אִם־כֹּחַ אֲבָנִים כֹּחִי אִם־בְּשָׂרִי נְחוּשׁ:	*Is* my strength the strength of stones? *Is* my flesh brazen?	brazen: in this context, *as hard as copper / bronze*.
Job 6:13	הַאִם אֵין עֶזְרָתִי בִּי וְתוּשִׁיָּה נִדְּחָה מִמֶּנִּי:	*Is it* not *the case that* I *have* no help in my *own resources*? – And that competence has been driven away from me?	

Job 6:14	לַמָּס מֵרֵעֵהוּ חָסֶד וְיִרְאַת שַׁדַּי יַעֲזֹוב׃	To him who is in low spirits, Kindness *is due* from his friend, *Even* if he has abandoned fear of the ALMIGHTY.	if: conditional use of the *vav*. --- he has abandoned: perhaps referring to *the friend*.
Job 6:15	אַחַי בָּגְדוּ כְמוֹ־נָחַל כַּאֲפִיק נְחָלִים יַעֲבֹרוּ׃	*But* my brothers have acted treacherously Like a torrent, *Then* like torrent tributaries, They vanished.	torrent tributaries ← *a channel of torrents*.
Job 6:16	הַקֹּדְרִים מִנִּי־קָרַח עָלֵימוֹ יִתְעַלֶּם־שָׁלֶג׃	*They are* inhospitable, because of ice, *And* in them snow is hidden.	inhospitable: AV differs *(blackish)*; [AnLx]= *turbid*. NH= *bleak, gloomy*.
Job 6:17	בֶּעֵת יִזָּרְבוּ נִצְמָתוּ בֶּחָמּוֹ נִדְעֲכוּ מִמְּקוֹמָם׃	When they are exposed to scorching conditions, They vanish; In the heat, They dry up on the spot.	on the spot ← *from their place*.
Job 6:18	יִלָּפְתוּ אָרְחוֹת דַּרְכָּם יַעֲלוּ בַתֹּהוּ וְיֹאבֵדוּ׃	Their course is brought to a standstill; They evaporate and are lost.	Their course ← *The paths of their way*. --- is brought to a standstill: the sense of *seizure* fits all occurrences (here, Judg 16:29 and Ruth 3:8), supported by LXX and Vulgate, but not [AnLx], [BDB]. --- evaporate ← *go up into a void / desolation*.
Job 6:19	הִבִּיטוּ אָרְחוֹת תֵּמָא הֲלִיכֹת שְׁבָא קִוּו־לָמוֹ׃	The travelling companies of Tema looked on; The caravans of Sheba put hope in them,	
Job 6:20	בֹּשׁוּ כִּי־בָטָח בָּאוּ עָדֶיהָ וַיֶּחְפָּרוּ׃	*But* they were put to shame For *where each* put his trust. They arrived there And were confounded.	arrived there ← *came to it (feminine)*; the feminine pronoun is generalizing.

Job 6:21	כִּי־עַתָּה הֱיִיתֶם *לֹא לוֹ תִּרְאוּ חֲתַת** וַתִּירָאוּ:	For now you {K: are no *comfort*;} [Q: have become his;] You see a terrible thing And are afraid.	
Job 6:22	הֲכִי־אָמַרְתִּי הָבוּ לִי וּמִכֹּחֲכֶם שְׁחַדוּ בַעֲדִי:	Did I say, ‘Give me *support*’? Or, ‘Offer me *some* of your wealth’?	
Job 6:23	וּמַלְּטוּנִי מִיַּד־צָר וּמִיַּד עָרִיצִים תִּפְדּוּנִי:	Or, ‘Deliver me from the clutches of adversity’? Or, ‘Redeem me from the grip of fierce *men*’?	clutches ... grip ← *hand* ... *hand*.
Job 6:24	הוֹרוּנִי וַאֲנִי אַחֲרִישׁ וּמַה־שָּׁגִיתִי הָבִינוּ לִי:	Teach me, And I will be silent, And cause me to understand *In* what *way* I have erred.	
Job 6:25	מַה־נִּמְרְצוּ אִמְרֵי־יֹשֶׁר וּמַה־יּוֹכִיחַ הוֹכֵחַ מִכֶּם:	How forcible words of uprightness are, And how strongly reproving your *reproof* is!	forcible: [AnLx]= *weak*, with a note on the alternative. strongly reproving ... is ← *strongly it reproves*, with an infinitive absolute.
Job 6:26	הַלְהוֹכֵחַ מִלִּים תַּחְשֹׁבוּ וּלְרוּחַ אֲמָרֵי נָאָשׁ:	Do you think *you* have reproved *my* words? Or *scattered* to the wind the words of *one* in despair?	
Job 6:27	אַף־עַל־יָתוֹם תַּפִּילוּ וְתִכְרוּ עַל־רֵעֲכֶם:	Indeed, you cast down orphans And undermine your neighbour.	
Job 6:28	וְעַתָּה הוֹאִילוּ פְנוּ־בִי וְעַל־פְּנֵיכֶם אִם־אֲכַזֵּב:	So now, be willing to turn to me, And *it will be* evident to you If I lie.	evident to you ← *on your faces*.
Job 6:29	שֻׁבוּ־נָא אַל־תְּהִי עַוְלָה וְשׁבוּ **וְשׁוּבוּ עוֹד* צִדְקִי־בָהּ:	Reconsider, I pray, Let there be no *more* injustice. And reconsider also *Whether* I *am* right about this.	Reconsider *(2x)*: or, more strongly, *Repent*. The *ketiv* is feminine singular; the *qeré* masculine plural. A *yod* / *vav* issue.

Job 6:30	הֲיֵשׁ־בִּלְשׁוֹנִי עַוְלָה אִם־חִכִּי לֹא־יָבִין הַוּוֹת:	Is there any injustice in my tongue? *Can* my palate not discern perverse *things*?"	
Job 7:1	הֲלֹא־צָבָא לֶאֱנוֹשׁ עַל־**עֲלֵי־אָרֶץ וְכִימֵי* שָׂכִיר יָמָיו:	"Does man not have warfare *here* on earth? And *are* not his days like the days of a hired *labourer*?	on: the *qeré* is a poetic form of the *ketiv*. Various verses (Job 7:8, Job 7:14, Job 7:17 etc.) suggest that Job is now speaking to God. warfare: AV differs *(appointed time)*.
Job 7:2	כְּעֶבֶד יִשְׁאַף־צֵל וּכְשָׂכִיר יְקַוֶּה פָּעֳלוֹ:	As a servant pants for shade, And as a hired *labourer* awaits *the wages* of his work,	
Job 7:3	כֵּן הֻנְחַלְתִּי לִי יַרְחֵי־שָׁוְא וְלֵילוֹת עָמָל מִנּוּ־לִי:	So I am made to endure months of calamity, And nights of sorrow are appointed to me.	are appointed ← *they have appointed*. Avoidance of the passive, or re-point as *pual* (מֻנּוּ). made to endure ← *made to inherit*.
Job 7:4	אִם־שָׁכַבְתִּי וְאָמַרְתִּי מָתַי אָקוּם וּמִדַּד־עָרֶב וְשָׂבַעְתִּי נְדֻדִים עֲדֵי־נָשֶׁף:	Whenever I lie down, I say, 'When *will it be time for* me to get up, And the night be over?' For I am full of restlessness Until the *morning* twilight.	the night be over ← *fleeing of the evening*, where *evening* can apply to morning twilight.
Job 7:5	לָבַשׁ בְּשָׂרִי רִמָּה *וגיש וְגוּשׁ עָפָר עוֹרִי רָגַע** וַיִּמְאָס:	My flesh is clothed *in* worms and clods of earth; My skin breaks up and wastes away.	clods ← *a clod*. The *ketiv* can be regarded as a variant form of the *qeré*. A *yod* / *vav* issue. earth ← *dust*.
Job 7:6	יָמַי קַלּוּ מִנִּי־אָרֹג וַיִּכְלוּ בְּאֶפֶס תִּקְוָה:	My days pass more swiftly than a weaver's shuttle, And they are spent without *any* hope.	

Job 7:7	זְכֹר כִּי־רוּחַ חַיָּי לֹא־תָשׁוּב עֵינִי לִרְאוֹת טוֹב׃	Remember that my life *is but* wind; My eye shall not see goodness again.	
Job 7:8	לֹא־תְשׁוּרֵנִי עֵין רֹאִי עֵינֶיךָ בִּי וְאֵינֶנִּי׃	The eye of him who sees me will behold me no *more*, *But* your eyes *will be* on me, Though I *will be* no *more*.	your: AV, [CB] capitalize *(Thine)*; we agree with the reference to God, but we do not capitalize pronouns. See our Introduction.
Job 7:9	כָּלָה עָנָן וַיֵּלַךְ כֵּן יוֹרֵד שְׁאוֹל לֹא יַעֲלֶה׃	*As* the cloud dissipates and vanishes, So he *who* goes down *to* the grave Does not ascend *again*.	dissipates ← *is consumed*. vanishes ← *goes*.
Job 7:10	לֹא־יָשׁוּב עוֹד לְבֵיתוֹ וְלֹא־יַכִּירֶנּוּ עוֹד מְקֹמוֹ׃	He does not return again to his house, And his *home* place will not welcome him again.	welcome ← *recognize, care for*.
Job 7:11	גַּם־אֲנִי לֹא אֶחֱשָׂךְ פִּי אֲדַבְּרָה בְּצַר רוּחִי אָשִׂיחָה בְּמַר נַפְשִׁי׃	*But* I too will not hold back my mouth, I will speak in the distress of my spirit; I will lament in the bitterness of my feelings.	feelings ← *soul*.
Job 7:12	הַיָּם־אָנִי אִם־תַּנִּין כִּי־תָשִׂים עָלַי מִשְׁמָר׃	*Am* I the sea, or a sea- monster, So that you should set a watch over me?	
Job 7:13	כִּי־אָמַרְתִּי תְּנַחֲמֵנִי עַרְשִׂי יִשָּׂא בְּשִׂיחִי מִשְׂכָּבִי׃	For I have said, 'My bed will comfort me; My couch will ease my complaint',	
Job 7:14	וְחִתַּתַנִי בַחֲלֹמוֹת וּמֵחֶזְיֹנוֹת תְּבַעֲתַנִּי׃	But you terrify me in dreams And frighten me with visions.	
Job 7:15	וַתִּבְחַר מַחֲנָק נַפְשִׁי מָוֶת מֵעַצְמוֹתָי׃	My being would prefer suffocation; *It would prefer* death to my *intact* body.	being ← *soul*. body: or *bones*.

Job 7:16	מָאַסְתִּי לֹא־לְעֹלָם אֶחְיֶה חֲדַל מִמֶּנִּי כִּי־הֶבֶל יָמָי:	I reject *life*; I will not live on. Leave me, For my days *are* pointless.	live on ← *live for the age*. pointless ← *vanity; a vapour*.
Job 7:17	מָה־אֱנוֹשׁ כִּי תְגַדְּלֶנּוּ וְכִי־תָשִׁית אֵלָיו לִבֶּךָ:	What *is* man, That you should make him great? – Or that you should set your heart on him?	
Job 7:18	וַתִּפְקְדֶנּוּ לִבְקָרִים לִרְגָעִים תִּבְחָנֶנּוּ:	But you visit him every morning And test him every moment.	every morning ... every moment ← *at mornings ... at moments*.
Job 7:19	כַּמָּה לֹא־תִשְׁעֶה מִמֶּנִּי לֹא־תַרְפֵּנִי עַד־בִּלְעִי רִקִּי:	How long will you ignore me And persist with me Until I swallow my spittle?	ignore me ← *not regard (with favour) from me*. persist with ← *not desist from*.
Job 7:20	חָטָאתִי מָה אֶפְעַל ׀ לָךְ נֹצֵר הָאָדָם לָמָּה שַׂמְתַּנִי לְמִפְגָּע לָךְ וָאֱהִיֶה עָלַי לְמַשָּׂא:	I have sinned – What *can* 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= עָלֶיךָ. AV differs.
Job 7:21	וּמָה ׀ לֹא־תִשָּׂא פִּשְׁעִי וְתַעֲבִיר אֶת־עֲוֹנִי כִּי־עַתָּה לֶעָפָר אֶשְׁכָּב וְשִׁחַרְתַּנִי 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 *will* not *be there*.”	
Job 8:1	וַיַּעַן בִּלְדַּד הַשּׁוּחִי וַיֹּאמַר:	Then Bildad the Shuhite began to speak and said,	began to speak: see Job 3:2.
Job 8:2	עַד־אָן תְּמַלֶּל־אֵלֶּה וְרוּחַ כַּבִּיר אִמְרֵי־פִיךָ:	“How long will you declaim these *things*? And the words of your mouth *are* a great wind.	

Job 8:3	הַאֵל יְעַוֵּת מִשְׁפָּט וְאִם־שַׁדַּי יְעַוֵּת־צֶדֶק׃	Does GOD pervert justice? Or does the ALMIGHTY pervert righteousness?	pervert ... pervert: otiose, but see Gen 12:5.
Job 8:4	אִם־בָּנֶיךָ חָטְאוּ־לוֹ וַיְשַׁלְּחֵם בְּיַד־פִּשְׁעָם׃	*What* if your sons sinned against him, And he has cast them out for their transgressions?	cast them out: perhaps standing for *delivered them (to death)*. for ← *by the hand of*.
Job 8:5	אִם־אַתָּה תְּשַׁחֵר אֶל־אֵל וְאֶל־שַׁדַּי תִּתְחַנָּן׃	If you would seek GOD diligently, And make supplication to the ALMIGHTY,	
Job 8:6	אִם־זַךְ וְיָשָׁר אָתָּה כִּי־עַתָּה יָעִיר עָלֶיךָ וְשִׁלַּם נְוֵת צִדְקֶךָ׃	If you *were* pure and upright, Then he would now bestir *himself* for you And keep your righteous dwelling place safe.	your righteous dwelling place ← *the dwelling place of your righteousness*, a Hebraic genitive.
Job 8:7	וְהָיָה רֵאשִׁיתְךָ מִצְעָר וְאַחֲרִיתְךָ יִשְׂגֶּה מְאֹד׃	And *however much* your beginning may have been a small matter, Yet your final situation would become very great.	
Job 8:8	כִּי־שְׁאַל־נָא לְדֹר רִישׁוֹן וְכוֹנֵן לְחֵקֶר אֲבוֹתָם׃	For inquire, I pray you, of a former generation, And establish *it* by investigation of their fathers.	former ← *first*.
Job 8:9	כִּי־תְמוֹל אֲנַחְנוּ וְלֹא נֵדָע כִּי צֵל יָמֵינוּ עֲלֵי־אָרֶץ׃	For we *are of* yesterday, And we do not know *much at all*, For our days *are just* a shadow on the earth.	
Job 8:10	הֲלֹא־הֵם יוֹרוּךָ יֹאמְרוּ לָךְ וּמִלִּבָּם יוֹצִיאוּ מִלִּים׃	Will they not teach you *And* speak to you And bring out words from their heart?	
Job 8:11	הֲיִגְאֶה־גֹמֶא בְּלֹא בִצָּה יִשְׂגֶּה־אָחוּ בְלִי־מָיִם׃	Do papyrus plants grow without a swamp? Does bulrush grow without water?	

Job 8:12	עֹדֶנּוּ בְאִבּוֹ לֹא יִקָּטֵף וְלִפְנֵי כָל־חָצִיר יִיבָשׁ׃	While it *is* still in *tender* greenness, It is not plucked away. But it dries up quicker than any *other kind of* grass.	greenness ← *its greenness*. quicker than ← *before*. any ← *every*. AV differs in syntactic structure.
Job 8:13	כֵּן אָרְחוֹת כָּל־שֹׁכְחֵי אֵל וְתִקְוַת חָנֵף תֹּאבֵד׃	So *are* the paths of all *who* forget GOD, And the hope of the profane comes to nothing.	profane: on a translation as *hypocrite*, see [AnLx] note at end of p.267.
Job 8:14	אֲשֶׁר־יָקוֹט כִּסְלוֹ וּבֵית עַכָּבִישׁ מִבְטַחוֹ׃	Their hope is cut off, And their *object of* trust *turns out to be* a spider's cobweb.	cobweb ← *house*.
Job 8:15	יִשָּׁעֵן 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	רָטֹב הוּא לִפְנֵי־שָׁמֶשׁ וְעַל גִּנָּתוֹ יְנַקְתּוֹ תֵּצֵא׃	*As a tree* which *is* moist in the sun, Whose young shoot sprouts in its garden,	*As a tree*: we adopt [CB]'s ellipsis for this simile. AV differs, having no ellipsis.
Job 8:17	עַל־גַּל שָׁרָשָׁיו יְסֻבָּכוּ בֵּית אֲבָנִים יֶחֱזֶה׃	Whose roots are intertwined at the *water*-source, *Which* looks *down* on a house of stone,	looks *down* on: i.e. *is higher than*.
Job 8:18	אִם־יְבַלְּעֶנּוּ מִמְּקוֹמוֹ וְכִחֶשׁ בּוֹ לֹא רְאִיתִיךָ׃	If *anyone* uproots it from its place, The *place* will disown the *tree*, *and say*, 'I do not care for you.'	uproots ← *swallows*. care for ← *see*, but also *provide, care for*.
Job 8:19	הֵן־הוּא מְשׂוֹשׂ דַּרְכּוֹ וּמֵעָפָר אַחֵר יִצְמָחוּ׃	Behold, that *would be the end of* its joyful course, And other *plants* would grow from *its* soil.	its joyful course ← *the joy of its course*, a reverse Hebraic genitive. soil ← *dust*.
Job 8:20	הֵן־אֵל לֹא יִמְאַס־תָּם וְלֹא־יַחֲזִיק בְּיַד־מְרֵעִים׃	Behold, GOD does not reject those of integrity, And he does not hold the hand of evildoers.	

Job 8:21	עַד־יְמַלֵּ֣ה שְׂח֣וֹק פִּ֑יךָ וּשְׂפָתֶ֥יךָ תְרוּעָֽה׃	*If you would seek GOD diligently*, *GOD would not rest* Until he fills your mouth *with* laughter, And your lips *with* a shout for joy.	*If you would seek GOD diligently*: from Job 8:5. AV differs, having no ellipsis. *GOD would not rest*: inferred from Job 8:6.
Job 8:22	שֹׂנְאֶ֥יךָ יִלְבְּשׁוּ־בֹ֑שֶׁת וְאֹ֥הֶל רְשָׁעִ֗ים אֵינֶ֥נּוּ׃ פ	Those who hate you would be clothed *in* shame, And the tent of the wicked would no longer *exist*.”	
Job 9:1	וַיַּ֣עַן אִיּ֣וֹב וַיֹּאמַֽר׃	Then Job replied and said,	
Job 9:2	אָמְנָ֥ם יָדַ֗עְתִּי כִּי־כֵ֫ן וּמַה־יִּצְדַּ֣ק אֱנ֣וֹשׁ עִם־אֵֽל׃	“Indeed I know *it is* so, But how *can* a man be just with GOD?	But: adversative use of the *vav*.
Job 9:3	אִם־יַחְפֹּ֣ץ לָרִ֣יב עִמּ֑וֹ לֹא־יַעֲנֶ֥נּוּ אַחַ֖ת מִנִּי־אָֽלֶף׃	If he were to be pleased to contend with him, The *man could* not answer one *question* out of a thousand.	The *man* ← *He*.
Job 9:4	חֲכַם־לֵ֭בָב וְאַמִּ֣יץ כֹּ֑חַ מִֽי־הִקְשָׁ֖ה אֵלָ֣יו וַיִּשְׁלָֽם׃	Who, *however* wise of heart and mighty in strength, *Ever* hardened *himself* against him And came off well?	came off well ← *and is at peace*.
Job 9:5	הַמַּעְתִּ֣יק הָרִ֣ים וְלֹ֣א יְדָע֑וּ אֲשֶׁ֖ר הֲפָכָ֣ם בְּאַפּֽוֹ׃	He removes mountains, But they are unaware *of it*, And he overturns them in his anger.	
Job 9:6	הַמַּרְגִּ֣יז אֶ֭רֶץ מִמְּקוֹמָ֑הּ וְעַמּוּדֶ֖יהָ יִתְפַּלָּֽצוּן׃	He shakes the earth out of its place, So that its pillars tremble.	
Job 9:7	הָאֹמֵ֣ר לַחֶ֣רֶס וְלֹ֣א יִזְרָ֑ח וּבְעַ֖ד כּוֹכָבִ֣ים יַחְתֹּֽם׃	He commands the sun And it does not rise, And he sets a seal around the stars.	
Job 9:8	נֹטֶ֣ה שָׁ֭מַיִם לְבַדּ֑וֹ וְדוֹרֵ֥ךְ עַל־בָּ֝מֳתֵ֗י יָֽם׃	He stretches out the heavens on his own, And he treads on the heights of the sea.	

Job 9:9	עֹשֶׂה־עָ֭שׁ כְּסִ֣יל וְכִימָ֑ה וְחַדְרֵ֖י תֵּימָֽן׃	He made the Great Bear *and* Orion, And the Pleiades and the constellations of the south.	Great Bear: or *Arcturus*, which was perhaps included in the constellation. constellations ← *chambers*.
Job 9:10	עֹשֶׂ֣ה גְ֭דֹלוֹת עַד־אֵ֣ין חֵ֑קֶר וְנִפְלָא֥וֹת עַד־אֵ֝ין מִסְפָּֽר׃	He performs great *deeds* *Which are* beyond searching out, And wonders which *are* without number.	which *are* ← *up to*.
Job 9:11	הֵ֤ן יַ֖עֲבֹר עָלַ֣י וְלֹ֣א אֶרְאֶ֑ה וַ֝יַּחֲלֹ֗ף וְלֹא־אָבִ֥ין לֽוֹ׃	Behold, he passes me by, But I do not see *him*. He goes past, But I do not perceive him.	
Job 9:12	הֵ֤ן יַחְתֹּ֖ף מִ֣י יְשִׁיבֶ֑נּוּ מִֽי־יֹ֝אמַ֗ר אֵלָ֥יו מַה־תַּעֲשֶֽׂה׃	Behold, *when* he seizes *something*, Who *can* make him return *it*? Who *can* say to him, ‘What are you doing?’	
Job 9:13	אֱלוֹהַ֥ לֹא־יָשִׁ֣יב אַפּ֑וֹ תחתו **תַּ֝חְתָּ֗יו שָׁחֲח֥וּ* עֹזְרֵ֥י רָהַֽב׃	*If* GOD does not avert his anger, Minions of pride *must* stoop before him.	before him ← *under him*. The *ketiv* is a variant form of the *qeré*.
Job 9:14	אַ֤ף כִּי־אָנֹכִ֨י אֶעֱנֶ֪נּוּ אֶבְחֲרָ֖ה דְּבָרַ֣י עִמּֽוֹ׃	How much less *can* I answer him? *How could* I choose my words *in dispute* with him?	
Job 9:15	אֲשֶׁ֤ר אִם־צָ֨דַ֪קְתִּי לֹ֡א אֶעֱנֶה֮ לְמִשְׁפְּטִי֒ אֶתְחַנָּֽן׃	– When *even* if I were just, I would not answer; I would make my supplication to my judge.	
Job 9:16	אִם־קָרָ֣אתִי וַ֭יַּעֲנֵנִי לֹא־אַאֲמִ֣ין כִּֽי־יַאֲזִ֑ין קוֹלִֽי׃	*Even* if I called him, and he answered me, I would not believe that he had heard my voice.	

Job 9:17	אֲשֶׁר־בִּשְׂעָרָה יְשׁוּפֵנִי וְהִרְבֶּה פְצָעַי חִנָּם׃	He *could* crush me with a storm And multiply my wounds without a cause.	
Job 9:18	לֹא־יִתְּנֵנִי הָשֵׁב רוּחִי כִּי יַשְׂבִּעֵנִי מַמְּרֹרִים׃	He would not allow me to recover my breath, For he would fill me *with* bitter things.	breath: or *spirit*. fill ← *satiate*.
Job 9:19	אִם־לְכֹחַ אַמִּיץ הִנֵּה וְאִם־לְמִשְׁפָּט מִי יוֹעִידֵנִי׃	If *it is a matter of* strength, Behold, *he is* mighty. And if of justice, Who will appoint me *a hearing*?	
Job 9:20	אִם־אֶצְדָּק פִּי יַרְשִׁיעֵנִי תָּם־אָנִי וַיַּעְקְּשֵׁנִי׃	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	תָּם־אָנִי לֹא־אֵדַע נַפְשִׁי אֶמְאַס חַיָּי׃	*If I were to say*, 'I *have* integrity', I would not recognize myself; I would loathe my life.	myself ← *my soul*.
Job 9:22	אַחַת הִיא עַל־כֵּן אָמַרְתִּי תָּם וְרָשָׁע הוּא מְכַלֶּה׃	It *is all* the same. That *is* why I claim, 'He makes an end of the integrous and wicked *alike*.'	the same ← *one (thing)*. claim ← *say*.
Job 9:23	אִם־שׁוֹט יָמִית פִּתְאֹם לְמַסַּת נְקִיִּם 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־שֹׁפְטֶיהָ יְכַסֶּה אִם־לֹא אֵפוֹא מִי־הוּא׃	The earth has been delivered into the hand of the wicked *one*; He has put a veil over the faces of its judges. If *it is* not *so*, Who, then, *is* he *who is responsible*?"	put a veil over ← *covered*. then: AV differs *(where)*, apparently reading אַפּוֹה, not אֵפוֹא.

Job 9:25	וְיָמַי קַלּוּ מִנִּי־רָץ בָּרְחוּ לֹא־רָאוּ 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 *(tempus fugit)*.
Job 9:26	חָלְפוּ עִם־אֳנִיּוֹת אֵבֶה כְּנֶשֶׁר יָטוּשׁ עֲלֵי־אֹכֶל:	They pass with *the speed of* papyrus boats, As an eagle swoops after prey.	papyrus boats: so light and fast. prey ← *food*.
Job 9:27	אִם־אָמְרִי אֶשְׁכְּחָה שִׂיחִי אֶעֱזְבָה פָנַי וְאַבְלִיגָה:	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	יָגֹרְתִּי כָל־עַצְּבֹתָי יָדַעְתִּי כִּי־לֹא תְנַקֶּנִי:	I would be fearful *with* all my sorrows; I would know That you *still* wouldn't pronounce me innocent.	
Job 9:29	אָנֹכִי אֶרְשָׁע לָמָּה־זֶּה הֶבֶל אִיגָע:	Let me be *considered* wicked. Why, then, do I *go on* struggling in vain?	
Job 9:30	אִם־הִתְרָחַצְתִּי בְּמוֹ־**בְמֵי־שָׁלֶג* וְהַזְכֹּותִי בְּבֹר כַּפָּי:	If I were to wash myself {K: in snow} [Q: in snow-water] And purify my hands with soap,	
Job 9:31	אָז בַּשַּׁחַת תִּטְבְּלֵנִי וְתִתְעָבוּנִי שַׂלְמוֹתָי:	Then you would still plunge me into the pit, And *even* my garments would abhor me.”	
Job 9:32	כִּי־לֹא־אִישׁ כָּמֹנִי אֶעֱנֶנּוּ נָבוֹא יַחְדָּו בַּמִּשְׁפָּט:	“For *he is* not a man like me, That I should *be able* to answer him, *and say*, ‘Let us go together to the *court of* justice.’	Job speaks to his friends.
Job 9:33	לֹא יֵשׁ־בֵּינֵינוּ מוֹכִיחַ יָשֶׁת יָדוֹ עַל־שְׁנֵינוּ:	There is no arbiter between us, *Who could* put his hand on us both.	arbiter ← *reprover*, but here in a mediatorial role. AV's *daysman*.

Job 9:34	יָסֵר מֵעָלַי שִׁבְטוֹ וְאֵמָתוֹ אַל־תְּבַעֲתַנִּי:	Let him take away his rod from me, And let him not frighten me with his terror.	
Job 9:35	אֲדַבְּרָה וְלֹא אִירָאֶנּוּ כִּי לֹא־כֵן אָנֹכִי עִמָּדִי:	*Then* I would speak and not fear him, But *it is* not so *for* me in my situation.	in my situation ← *with me*.
Job 10:1	נָקְטָה נַפְשִׁי בְּחַיָּי אֶעֶזְבָה עָלַי שִׂיחִי אֲדַבְּרָה בְּמַר נַפְשִׁי:	My being is weary of my life. I will consign my complaint to myself. I will speak in the bitterness of my feelings.	being ... feelings ← *soul ... soul*. consign ← *abandon*.
Job 10:2	אֹמַר אֶל־אֱלוֹהַּ אַל־תַּרְשִׁיעֵנִי הוֹדִיעֵנִי עַל מַה־תְּרִיבֵנִי:	I will say to GOD, ‘Do not condemn me. Tell me what you are contending with me about.	
Job 10:3	הַטּוֹב לְךָ	כִּי־תַעֲשֹׁק כִּי־תִמְאַס יְגִיעַ כַּפֶּיךָ וְעַל־עֲצַת רְשָׁעִים הוֹפָעְתָּ:	*Is it* good in your *sight* that you should oppress? – That you should reject the work of your hands? – And *that* you should shine on the counsel of the wicked?	
Job 10:4	הַעֵינֵי בָשָׂר לָךְ אִם־כִּרְאוֹת אֱנוֹשׁ תִּרְאֶה:	*Have* you *got* eyes of flesh? Do you see as man sees?	
Job 10:5	הֲכִימֵי אֱנוֹשׁ יָמֶיךָ אִם־שְׁנוֹתֶיךָ כִּימֵי גָבֶר:	*Are* your days like the days of mankind? *Are* your years like the days of a man,	
Job 10:6	כִּי־תְבַקֵּשׁ לַעֲוֹנִי וְלִחַטָּאתִי תִדְרוֹשׁ:	When you seek my iniquity And search for my sin?	
Job 10:7	עַל־דַּעְתְּךָ כִּי־לֹא אֶרְשָׁע וְאֵין מִיָּדְךָ מַצִּיל:	You know that I do not act wickedly, But *there is* no-one to deliver *me* out of your hand.	You know ← *(It is) according to your knowledge*.

Job 10:8	יָדֶיךָ עִצְּבוּנִי וַיְיַעַשְּׂוּנִי יַחַד סָּבִיב וַתְּבַלְּעֵנִי׃	Your hands took pains to fashion me, Yet all around, you swallow me up.	
Job 10:9	זְכָר־נָא כִּי־כַחֹמֶר עֲשִׂיתָנִי וְאֶל־עָפָר תְּשִׁיבֵנִי׃	Remember, I pray, that you fashioned me as *with* clay, And *that* you will return me to the dust.	
Job 10:10	הֲלֹא כֶחָלָב תַּתִּיכֵנִי וְכַגְּבִנָּה תַּקְפִּיאֵנִי׃	Did you not pour me out like milk And solidify me like cheese?	
Job 10:11	עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּבַעֲצָמוֹת וְגִידִים תְּסֹכְכֵנִי׃	You clothed me *in* skin and flesh And wove me together with bones and sinews.	
Job 10:12	חַיִּים וָחֶסֶד עָשִׂיתָ עִמָּדִי וּפְקֻדָּתְךָ שָׁמְרָה רוּחִי׃	You have granted me life and *shown me* kindness, And your watchfulness has guarded my spirit,	
Job 10:13	וְאֵלֶּה צָפַנְתָּ בִלְבָבֶךָ יָדַעְתִּי כִּי־זֹאת עִמָּךְ׃	Yet you have hidden these *things* in your heart. I know that this *was* your intention.	your intention ← *with you*.
Job 10:14	אִם־חָטָאתִי וּשְׁמַרְתָּנִי וּמֵעֲוֹנִי לֹא תְנַקֵּנִי׃	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 *guard*.
Job 10:15	אִם־רָשַׁעְתִּי אַלְלַי לִי וְצָדַקְתִּי לֹא־אֶשָּׂא רֹאשִׁי שְׂבַע קָלוֹן וּרְאֵה עָנְיִי׃	If I have acted wickedly, Woe *is* me. If I have been righteous, I will not lift my head. *I am* full of ingloriousness; Just look at my affliction.	Just: wider use of the *vav*.
Job 10:16	וְיִגְאֶה כַּשַּׁחַל תְּצוּדֵנִי וְתָשֹׁב תִּתְפַּלָּא־בִי׃	For it is increasing; You hunt me like a fierce lion And again use wondrous powers against me.	

Job 10:17	תְּחַדֵּשׁ עֵדֶיךָ ׀ נֶגְדִּי וְתֶרֶב כַּעַשְׂךָ עִמָּדִי חֲלִיפוֹת וְצָבָא עִמִּי׃	You renew your testimonies against me And increase your anger with me. And a succession of forces *is* against me.	a succession of forces *is* against me ← *changes and an army (is) with me*.
Job 10:18	וְלָמָּה מֵרֶחֶם הֹצֵאתָנִי אֶגְוַע וְעַיִן לֹא־תִרְאֵנִי׃	And why did you bring me out of the womb? I *could* have expired, And no eye would have seen me.	
Job 10:19	כַּאֲשֶׁר לֹא־הָיִיתִי אֶהְיֶה מִבֶּטֶן לַקֶּבֶר אוּבָל׃	I would be as though I had not existed; I would have been led from the womb to the grave.’	existed ← *been*.
Job 10:20	הֲלֹא־מְעַט יָמַי *יחדל וַחְדַּל *ישית **וְשִׁית** מִמֶּנִּי וְאַבְלִיגָה מְעָט׃	*Are* not my days few? {K: *If only* he would desist} [Q: Desist, then,] and turn away from me, {K: Then I would be} [Q: And let me be] a little more cheerful	The *ketiv* / *qeré* issues are *yod* / *vav* issues. There is no textual variation in the third line, but the English needs to be adapted according to the preceding textual variation. Job addresses his friends directly again.
Job 10:21	בְּטֶרֶם אֵלֵךְ וְלֹא אָשׁוּב אֶל־אֶרֶץ חֹשֶׁךְ וְצַלְמָוֶת׃	Before I go (and do not return) To the land of darkness and the shadow of death	
Job 10:22	אֶרֶץ עֵיפָתָה ׀ כְּמוֹ אֹפֶל צַלְמָוֶת וְלֹא סְדָרִים וַתִּפַע כְּמוֹ־אֹפֶל׃ פ	– A land of weariness like deep darkness, *And* of the shadow of death, *Where* no order *reigns*, And *where* it shines deep darkness.”	shines deep darkness ← *shines as darkness*.
Job 11:1	וַיַּעַן צֹפַר הַנַּעֲמָתִי וַיֹּאמַר׃	Then Zophar the Naamathite answered and said,	
Job 11:2	הֲרֹב דְּבָרִים לֹא יֵעָנֶה וְאִם־אִישׁ שְׂפָתַיִם יִצְדָּק׃	“Shall a profusion of words not be answered? And is a loquacious man *necessarily* right?	loquacious man ← *man of lips*.

Job 11:3	בַּדֶּיךָ מְתִים יַחֲרִישׁוּ וַתִּלְעַג וְאֵין מַכְלִם:	Will your lies silence men? Or will you mock, With no-one putting *you* to shame?	
Job 11:4	וַתֹּאמֶר זַךְ לִקְחִי וּבַר הָיִיתִי בְעֵינֶיךָ:	For you have said, 'My doctrine *is* pure', And, 'I have been clean in your eyes.'	
Job 11:5	וְאוּלָם מִי־יִתֵּן אֱלוֹהַּ דַּבֵּר וְיִפְתַּח שְׂפָתָיו עִמָּךְ:	But if only GOD would speak And open his lips with you	if only ← *who will grant*.
Job 11:6	וְיַגֶּד־לְךָ	תַּעֲלֻמוֹת חָכְמָה כִּי־כִפְלַיִם לְתוּשִׁיָּה וְדַע כִּי־יַשֶּׁה לְךָ אֱלוֹהַּ מֵעֲוֹנֶךָ:	And tell you the secrets of wisdom, For they double *the value* of insight. And know that GOD exacts *retribution* for your iniquity.	they double ← *(they are) double to*. *retribution*: AV differs *(less than ... deserveth)*.
Job 11:7	הַחֵקֶר אֱלוֹהַּ תִּמְצָא אִם עַד־תַּכְלִית שַׁדַּי תִּמְצָא:	*Can* you find GOD *with* an investigation? Or *can* you find the ALMIGHTY with complete *knowledge*?	with ← *up to*. complete *knowledge* ← *completeness*.
Job 11:8	גָּבְהֵי שָׁמַיִם מַה־תִּפְעָל עֲמֻקָּה מִשְּׁאוֹל מַה־תֵּדָע:	What *can* you undertake *concerning* the heights of heaven? What *can* you know about *what is* deeper than the underworld?	underworld: or *grave*.
Job 11:9	אֻרְכָּהּ מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם:	Its dimensions *are* longer than the earth And wider than the sea.	Its: referring to *wisdom* (Job 11:6). dimensions ← *measurement*.
Job 11:10	אִם־יַחֲלֹף וְיַסְגִּיר וְיַקְהִיל וּמִי יְשִׁיבֶנּוּ:	If he passes by, And confines and gathers *people* up, Who *can* make him withdraw *it*?	passes by: AV differs *(cut off)*.
Job 11:11	כִּי־הוּא יָדַע מְתֵי־שָׁוְא וַיַּרְא־אָוֶן וְלֹא יִתְבּוֹנָן:	For he knows who the vain men *are*, And he sees *their* 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 נָבוּב יִלָּבֵב וְעַיִר פֶּרֶא אָדָם יִוָּלֵד׃	But a witless man *can* become wise, For a man is born *like* a wild ass.	become wise ← *hearten himself.*
Job 11:13	אִם־אַתָּה הֵכַנְתָּ לִבֶּךָ וּפָרַשְׂתָּ אֵלָיו כַּפֶּךָ׃	If you prepare your heart, Then you *can* stretch out your hands to him.	hands ← *hand.*
Job 11:14	אִם־אָוֶן בְּיָדְךָ הַרְחִיקֵהוּ וְאַל־תַּשְׁכֵּן בְּאָהָלֶיךָ עַוְלָה׃	If *there is* vanity in your hands, Remove it, And do not let iniquity dwell in your tents.	hands ← *hand.*
Job 11:15	כִּי־אָז ׀ תִּשָּׂא פָנֶיךָ מִמּוּם וְהָיִיתָ מֻצָק וְלֹא תִירָא׃	For then you will *be able to* hold your head high spotlessly, And you will be steadfast, And you will not *need to* fear.	spotlessly ← *from spot.* steadfast ← *cast (as a metal).*
Job 11:16	כִּי־אַתָּה עָמָל תִּשְׁכַּח כְּמַיִם עָבְרוּ תִזְכֹּר׃	For *then* you will forget *your* sorrow *And* remember *it* as *you do* water that passes by.	
Job 11:17	וּמִצָּהֳרַיִם יָקוּם חָלֶד תֶּעְפֶּה כַבֹּקֶר תִּהְיֶה׃	A time will come *brighter* than noon. You will soar; You will be like the morning.	soar: from root עוף. AV differs *(shine forth)*, apparently taking the root as יָעַף, itself a metathesis of יָפַע.
Job 11:18	וּבָטַחְתָּ כִּי־יֵשׁ תִּקְוָה וְחָפַרְתָּ לָבֶטַח תִּשְׁכָּב׃	You will trust, For *you* will have hope, And you will search *matters out* *And* rest with confidence.	
Job 11:19	וְרָבַצְתָּ וְאֵין מַחֲרִיד וְחִלּוּ פָנֶיךָ רַבִּים׃	And you will lie down With nothing to cause alarm, And many will seek your favour.	seek your favour ← *weaken your face.* Compare this verse with Lev 26:6, Isa 17:2, Mic 4:4, Zeph 3:13, Ezek 34:28.

Job 11:20	וְעֵינֵי רְשָׁעִים תִּכְלֶינָה וּמָנוֹס אָבַד מִנֶּהֶם וְתִקְוָתָם מַפַּח־נָפֶשׁ: פ	But the eyes of the wicked will fail, And flight will not be available to them, And their hope *will be as* a puff of breath.”	not be available to them ← *perish from them*. puff of breath: or *expiry of the soul*, but here representing a forlorn hope.
Job 12:1	וַיַּעַן אִיּוֹב וַיֹּאמַר:	Then Job answered and said,	
Job 12:2	אָמְנָם כִּי אַתֶּם־עָם וְעִמָּכֶם תָּמוּת חָכְמָה:	“Truly, you *constitute* a people. But *your* wisdom will die with you.	you *(2x)*: plural, likening the three friends to a confederacy.
Job 12:3	גַּם־לִי לֵבָב ׀ כְּמוֹכֶם לֹא־נֹפֵל אָנֹכִי מִכֶּם וְאֶת־מִי־אֵין כְּמוֹ־אֵלֶּה:	*But* I also have intellect like you; I am not inferior to you. And who *is* not *familiar* with such *things*?	intellect ← *a heart*, but with wider scope. inferior to ← *more falling than*. who *is* not *familiar* with such *things* ← *with whom (are) not like these (things present)*.
Job 12:4	שְׂחֹק לְרֵעֵהוּ ׀ אֶהְיֶה קֹרֵא לֵאלוֹהַּ וַיַּעֲנֵהוּ שְׂחוֹק צַדִּיק תָּמִים:	I am an *object of* scorn to my neighbour – One calling to GOD for him to answer him. A just *and* integrous *man is an object of* scorn.	my ← *his*, but provisionally impersonal, like *one's*, until the main verb fixes the grammatical person.
Job 12:5	לַפִּיד בּוּז לְעַשְׁתּוֹת שַׂאֲנָן נָכוֹן לְמוֹעֲדֵי רָגֶל:	A lamp *is an object of* contempt to the thoughts of him *who is* at ease, *Although* it is prepared for those *who are liable to* stumble.	those *who are liable to* stumble ← *totterers of foot*.
Job 12:6	יִשְׁלְיוּ אָהֳלִים ׀ לְשֹׁדְדִים וּבַטֻּחוֹת לְמַרְגִּיזֵי אֵל לַאֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ:	The tents of the plunderers are at ease, And those *who* provoke GOD *have* confidence In what GOD brings in his hand.	

Job 12:7	וְאוּלָם שְׁאַל־נָא בְהֵמוֹת וְתֹרֶךָּ וְעוֹף הַשָּׁמַיִם וְיַגֶּד־לָךְ׃	But ask, I pray, the beasts, And *each* will teach you, And the birds of the sky, And they will inform you.	
Job 12:8	אוֹ שְׂיַח לָאָרֶץ וְתֹרֶךָּ וְיִסַּפְּרוּ לְךָ דְּגֵי הַיָּם׃	Or speak to the earth And it will teach you, And the fish of the sea will recount *it* to you.	
Job 12:9	מִי לֹא־יָדַע בְּכָל־אֵלֶּה כִּי יַד־יְהוָה עָשְׂתָה זֹּאת׃	Who does not know by *means of* all these That the hand of the LORD has done this?	
Job 12:10	אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי וְרוּחַ כָּל־בְּשַׂר־אִישׁ׃	– In whose hand the existence of every living being *is*, And the spirit of all human flesh.	existence ← *soul*. spirit: or *breath*.
Job 12:11	הַלֹּא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃	Does not the ear discern *the sense* of words, And the palate taste food?	discern ← *test*. words: in an Aramaic form. taste ← *taste for itself*. Compare the Greek middle voice in γεύομαι.
Job 12:12	בִּישִׁישִׁים חָכְמָה וְאֹרֶךְ יָמִים תְּבוּנָה׃	In the elderly *is* wisdom, And *in* great age *is* understanding.	great age ← *length of days*.
Job 12:13	עִמּוֹ חָכְמָה וּגְבוּרָה לוֹ עֵצָה וּתְבוּנָה׃	With him *there is* wisdom and mastery; He *has* counsel and understanding.	
Job 12:14	הֵן יֶהֱרוֹס וְלֹא יִבָּנֶה יִסְגֹּר עַל־אִישׁ וְלֹא יִפָּתֵחַ׃	Behold, he demolishes *a building* So that it *can*not be built *up*. **He shuts off *a way* to a man,** **And it *can*not be opened *again*.**	**Rev 3:7**. So that: purposive use of the *vav*.

Job 12:15	הֵן יַעְצֹר בַּמַּיִם וְיִבָּשׁוּ וְיְשַׁלְּחֵם וַיַּהַפְכוּ אָרֶץ׃	Behold, he shuts off water, And it dries up, And when he sends it *again*, It overturns the earth.	
Job 12:16	עִמּוֹ עֹז וְתוּשִׁיָּה לֹּו שֹׁגֵג וּמַשְׁגֶּה׃	He *has* strength and insight; He *has dominion over* him *who* goes astray And him *who* leads astray.	He *has* ← *with him (is)*.
Job 12:17	מוֹלִיךְ יוֹעֲצִים שׁוֹלָל וְשֹׁפְטִים יְהוֹלֵל׃	He leads counsellors stripped *of honour*, And he makes a fool of judges.	
Job 12:18	מוּסַר מְלָכִים פִּתֵּחַ וַיֶּאְסֹר אֵזוֹר בְּמָתְנֵיהֶם׃	He dissolves the punishment *inflicted* by kings, And he binds a girdle around their waist.	dissolves the punishment *inflicted* by kings: AV differs *(looseth the bond of kings)*. MT= *looses the chastisement of kings*, which would often involve *bonds*, which is what the consonantal ר
Job 12:19	מוֹלִיךְ כֹּהֲנִים שׁוֹלָל וְאֵתָנִים יְסַלֵּף׃	He leads priests stripped *of office*, And he overthrows the mighty.	ן text would more naturally be taken as (מוֹסֵר, root אָסַר). A subjective genitive (the kings chastise / bind others).
Job 12:20	מֵסִיר שָׂפָה לְנֶאֱמָנִים וְטַעַם זְקֵנִים יָקַח׃	He removes the eloquence of the confident *orator*, And he deposes the discernment of the elders.	eloquence ← *lip*.
Job 12:21	שֹׁופֵךְ בּוּז עַל־נְדִיבִים וּמְזִיחַ אַפִּיקִים רָפָּה׃	He pours contempt on dignitaries, And he loosens the girdle of the mighty.	
Job 12:22	מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאֹור צַלְמָוֶת׃	He uncovers deep *things* from darkness, And he brings the shadow of death into the light.	
Job 12:23	מַשְׁגִּיא לַגּוֹיִם וַיְאַבְּדֵם שֹׁטֵחַ לַגּוֹיִם וַיַּנְחֵם׃	He makes nations great Then brings them to ruin; He lets nations expand Then leads them *back*.	

Job 12:24	מֵסִיר לֵב רָאשֵׁי עַם־הָאָרֶץ וַיַּתְעֵם בְּתֹהוּ לֹא־דָרֶךְ׃	He removes reason *from* the chiefs of the *various* peoples of the earth And causes them to wander in desolation, *Where there is* no thoroughfare.	reason ← *heart*. chiefs ← *heads*.
Job 12:25	יְמַשְּׁשׁוּ־חֹשֶׁךְ וְלֹא־אוֹר וַיַּתְעֵם כַּשִּׁכּוֹר׃	They grope *in* the dark, Where *there is* no light, And he causes them to wander Like a drunkard.	Where: wider use of the *vav*. Compare the verse to Isa 19:14.
Job 13:1	הֵן־כֹּל רָאֲתָה עֵינִי שָׁמְעָה אָזְנִי וַתָּבֶן לָהּ׃	Behold, my eye has seen everything; My ear has heard *it* And understood it.	
Job 13:2	כְּדַעְתְּכֶם יָדַעְתִּי גַּם־אָנִי לֹא־נֹפֵל אָנֹכִי מִכֶּם׃	What you know, I know too. I am not inferior to you.	you *(2x)*: still plural, as in Job 12:2. inferior: see Job 12:3.
Job 13:3	אוּלָם אֲנִי אֶל־שַׁדַּי אֲדַבֵּר וְהוֹכֵחַ אֶל־אֵל אֶחְפָּץ׃	But I would *like to* speak to the ALMIGHTY, And I desire to reason with GOD.	
Job 13:4	וְאוּלָם אַתֶּם טֹפְלֵי־שָׁקֶר רֹפְאֵי אֱלִל כֻּלְּכֶם׃	But you are fabricators of falsehood; You are all physicians of no value.	
Job 13:5	מִי־יִתֵּן הַחֲרֵשׁ תַּחֲרִישׁוּן וּתְהִי לָכֶם לְחָכְמָה׃	If only you would altogether keep silence; For it would be wisdom to you.	If only ← *Who will give*. altogether keep silence: infinitive absolute.
Job 13:6	שִׁמְעוּ־נָא תוֹכַחְתִּי וְרִבוֹת שְׂפָתַי הַקְשִׁיבוּ׃	Hear, I pray, my reasoning, And hearken to the contentions of my lips.	
Job 13:7	הַלְאֵל תְּדַבְּרוּ עַוְלָה וְלוֹ תְּדַבְּרוּ רְמִיָּה׃	Will you speak iniquitously to GOD ? And speak deceitfully to him?	iniquitously ... deceitfully ← *iniquity ... deceit*.
Job 13:8	הַפָּנָיו תִּשָּׂאוּן אִם־לָאֵל תְּרִיבוּן׃	Will you show partiality with him? Or contend with GOD?	

Job 13:9	הֲטוֹב כִּי־יַחְקֹר אֶתְכֶם אִם־כְּהָתֵל בֶּאֱנוֹשׁ תְּהָתֵלּוּ בוֹ׃	*Is it* right that he should investigate you? Or will you mock him as *one* mocks a man?	
Job 13:10	הוֹכֵחַ יוֹכִיחַ אֶתְכֶם אִם־בַּסֵּתֶר פָּנִים תִּשָּׂאוּן׃	He will certainly reprove you If you secretly show partiality.	He will certainly reprove: infinitive absolute.
Job 13:11	הֲלֹא שְׂאֵתוֹ תְּבַעֵת אֶתְכֶם וּפַחְדּוֹ 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	זִכְרֹנֵיכֶם מִשְׁלֵי־אֵפֶר לְגַבֵּי־חֹמֶר גַּבֵּיכֶם׃	Your weighty sayings *are* proverbs of ashes; Your defences *are* defences of clay.	weighty sayings ← *memorials*. defences *(2x)*: AV differs *(bodies)*.
Job 13:13	הַחֲרִישׁוּ מֶמֶּנִּי וַאֲדַבְּרָה־אָנִי וְיַעֲבֹר עָלַי מָה׃	Stop talking to me, And I will speak. Then let come what *may* *Come* on me.	Stop talking to me ← *Be silent from me*.
Job 13:14	עַל־מָה	אֶשָּׂא בְשָׂרִי בְשִׁנָּי וְנַפְשִׁי אָשִׂים 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 *run the gauntlet*. life ← *soul*. hands ← *hand*.
Job 13:15	הֵן יִקְטְלֵנִי *לֹא **לוֹ אֲיַחֵל אַךְ־דְּרָכַי 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 *ketiv*, see Ex 21:8, but here the *ketiv* makes sense. AV differs, reading the *qeré*.
Job 13:16	גַּם־הוּא־לִי לִישׁוּעָה כִּי־לֹא לְפָנָיו חָנֵף יָבוֹא׃	He *is* also my salvation, For no profane *person can* come into his presence.	profane: see Job 8:13.
Job 13:17	שִׁמְעוּ שָׁמוֹעַ מִלָּתִי וְאַחֲוָתִי בְּאָזְנֵיכֶם׃	Hear my words attentively, And *heed* my arguments in your ears.	Hear ... attentively: infinitive absolute. words ... arguments ← *word ... argument*.

Job 13:18	הִנֵּה־נָ֣א עָרַ֣כְתִּי מִשְׁפָּ֑ט יָ֝דַ֗עְתִּי כִּי־אֲנִ֥י אֶצְדָּֽק׃	Look, I pray, I have set out *my* case; I know I shall be justified.”	case ← *judgment*.
Job 13:19	מִי־הוּא֮ יָרִ֪יב עִמָּדִ֫י כִּי־עַתָּ֥ה אַחֲרִ֥ישׁ וְאֶגְוָֽע׃	“Who *is it* who would contend with me? For *if* I now keep silence, I will expire.	Job addresses GOD.
Job 13:20	אַךְ־שְׁתַּ֤יִם אַל־תַּ֣עַשׂ עִמָּדִ֣י אָ֭ז מִפָּנֶ֣יךָ לֹ֣א אֶסָּתֵֽר׃	But avoid doing two *things* to me, Then I *need* not be hidden from your presence.	to me ← *with me*.
Job 13:21	כַּפְּךָ֥ מֵעָלַ֑י הַרְחֵ֥ק וְ֝אֵמָתְךָ֗ אַל־תְּבַעֲתַֽנִּי׃	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 ← *dread*.
Job 13:22	וּקְרָ֣א וְאָנֹכִ֣י אֶעֱנֶ֑ה אוֹ־אֲ֝דַבֵּ֗ר וַהֲשִׁיבֵֽנִי׃	Then call, and I will answer, Or I will speak, and you *can* answer me.	
Job 13:23	כַּמָּ֤ה לִ֣י עֲוֹנ֣וֹת וְחַטָּא֑וֹת פִּ֝שְׁעִ֗י וְחַטָּאתִ֥י הֹדִיעֵֽנִי׃	How many iniquities and sins *have* I *committed*? Make my transgression and my sin known to me.	
Job 13:24	לָ֭מָּה־פָּנֶ֣יךָ תַסְתִּ֑יר וְתַחְשְׁבֵ֖נִי לְאוֹיֵ֣ב לָֽךְ׃	Why do you hide your face And consider me *to be* your enemy?	
Job 13:25	הֶ֭עָלֶה נִדָּ֣ף תַּעֲרֹ֑ץ וְאֶת־קַ֖שׁ יָבֵ֣שׁ תִּרְדֹּֽף׃	Will you put fear into a leaf That is driven about? Or will you pursue dry chaff?	
Job 13:26	כִּֽי־תִכְתֹּ֣ב עָלַ֣י מְרֹר֑וֹת וְ֝תוֹרִישֵׁ֗נִי עֲוֹנ֣וֹת נְעוּרָֽי׃	For you indict me with bitter things, And you load on me the iniquities of my youth,	indict me with bitter things ← *write bitter things against me*. load ← *make possess*.

Job 13:27	וְתָּשֶׂם בַּסַּד ׀ רַגְלַי וְתִשְׁמֹר כָּל־אָרְחוֹתָי עַל־שָׁרְשֵׁי רַגְלַי תִּתְחָקֶה׃	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 כְּרָקָב יִבְלֶה כְּבֶגֶד אֲכָלוֹ עָשׁ׃	Each of which wastes away like rot, As a moth eats a garment.	
Job 14:1	אָדָם יְלוּד אִשָּׁה קְצַר יָמִים וְשֹׂבַע־רֹגֶז׃	Man, born of woman, *is* of few days, And *has his* fill of trouble.	few ← *short*. *has his* fill ← *(is) satiated of*.
Job 14:2	כְּצִיץ יָצָא וַיִּמָּל וַיִּבְרַח כַּצֵּל וְלֹא יַעֲמֹד׃	*He is* as a flower *that* comes out Then is cut off. And he flees as a shadow And does not stand *in place*.	
Job 14:3	אַף־עַל־זֶה פָּקַחְתָּ עֵינֶךָ וְאֹתִי תָּבִיא בְמִשְׁפָּט עִמָּךְ׃	Nevertheless, you open your eyes on such *a one* And bring me to judgment with you.	
Job 14:4	מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃	Who *can* make a clean *thing* From an unclean *one*? – No-one.	make ← *give, put*, but also *make*.
Job 14:5	אִם חֲרוּצִים ׀ יָמָיו מִסְפַּר־חֳדָשָׁיו אִתָּךְ חקו **חֻקָּיו עָשִׂיתָ* וְלֹא יַעֲבוֹר׃	If his days *are* determined, *If* the number of his months *is* your *decision*, *If* you have appointed {K: his limit} [Q: his limits], Then he *can*not exceed *them*.	your *decision* ← *with you*. limit *(ketiv)* ... limits *(qeré)* ← *statute (ketiv) ... statutes (qeré)*. exceed ← *cross over*.
Job 14:6	שְׁעֵה מֵעָלָיו וְיֶחְדָּל עַד־יִרְצֶה כְּשָׂכִיר יוֹמוֹ׃	Regard *him with favour*, *Rather* than *being* against him, So that he may rest – So that he may take pleasure *in* his day, As a hired *man does*.	rest ← *cease*. So that he may take pleasure ← *Up to / Until he takes pleasure*, but purposive; compare 1 Ki 6:22.

Job 14:7	כִּֽי־יֵ֣שׁ לָ֭עֵץ תִּקְוָ֑ה אִם־יְכֻרַ֥ת וְעוֹד֙ יַחֲלִ֣יף וְ֝יֹנַקְתּ֗וֹ לֹ֣א תֶחְדָּֽל׃	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־יַזְקִ֣ין בָּאָ֣רֶץ שָׁרְשׁ֑וֹ וּ֝בֶעָפָ֗ר יָמ֥וּת גִּזְעֽוֹ׃	*Even* if its root in the ground has grown old, And its *felled* trunk dies on the ground.	on the ground ← *in the dust*, but often *ground*; compare Job 5:6, Job 7:5.
Job 14:9	מֵרֵ֣יחַ מַ֭יִם יַפְרִ֑חַ וְעָ֥שָׂה קָ֝צִ֗יר כִּמּ֥וֹ־נָטַֽע׃	From the smell of water it blossoms And produces a harvest like a *new* plant.	
Job 14:10	וְגֶ֣בֶר יָ֭מוּת וַיֶּחֱלָ֑שׁ וַיִּגְוַ֥ע אָ֝דָ֗ם וְאַיּֽוֹ׃	But a man dies and loses vitality; A human being expires, Then where *is* he?	
Job 14:11	אָ֭זְלוּ־מַ֣יִם מִנִּ֑־יָם וְ֝נָהָ֗ר יֶחֱרַ֥ב וְיָבֵֽשׁ׃	*As* the water from the sea recedes, And a river becomes desolate and dry,	
Job 14:12	וְאִ֭ישׁ שָׁכַ֣ב וְלֹא־יָקֽוּם עַד־בְּלִ֣תִּי שָׁ֑מַיִם לֹ֥א יָ֝קִ֗יצוּ וְלֹא־יֵעֹ֥רוּ מִשְּׁנָתָֽם׃	So a man lies down And does not rise *again* Until the heavens *are* no more. They do not awaken, And they do not rise from their sleep.	
Job 14:13	מִ֣י יִתֵּ֣ן ׀ בִּשְׁא֣וֹל תַּצְפִּ֣נֵנִי תַּסְתִּירֵ֣נִי עַד־שׁ֣וּב אַפֶּ֑ךָ תָּשִׁ֥ית לִ֝֗י חָ֥ק וְתִזְכְּרֵֽנִי׃	If only you would hide me in the underworld *And* conceal me until your anger abates *And* appoint me a time And *then* remember me.	If only ← *Who will give*. underworld: or *grave*. time ← *statute*, or *limit*.
Job 14:14	אִם־יָמ֣וּת גֶּ֭בֶר הֲיִחְיֶ֑ה כָּל־יְמֵ֥י צְבָאָ֝֗י אֲיַחֵ֥ל עַד־בֹּ֣וא חֲלִיפָתִֽי׃	If a man dies, Will he live *again*? I will wait all the days of my struggle For my revival to come.	For my revival ← *Up to my revival*.
Job 14:15	תִּקְרָ֣א וְאָנֹכִ֣י אֶעֱנֶ֑ךָּ לְ֝מַעֲשֵׂ֗ה יָדֶ֥יךָ תִּכְסֹֽף׃	You will call, And I will answer you. You will yearn for the work of your hands.	
Job 14:16	כִּֽי־עַתָּ֥ה צְעָדַ֗י תִּסְפֹּ֫ר לֹ֣א־תִשְׁמֹ֣ר עַל־חַטָּאתִֽי׃	For now you *can* count my steps. Are you not on guard concerning my sin?	Are you not: there is no interrogative particle; other interpretations are possible.

Job 14:17	חָתַ֣ם בִּצְר֣וֹר פִּשְׁעִ֑י וַתִּטְפֹּ֖ל עַל־עֲוֹנִֽי׃	My transgression *is* sealed in a bag, And you have sewn up my iniquity.	
Job 14:18	וְאוּלָ֗ם הַ֭ר־נוֹפֵ֣ל יִבּ֑וֹל וְצ֥וּר יֵעְתַּ֗ק מִמְּקֹמֽוֹ׃	But *even* a mountain *can* fall *And* become waste, And a rock *can* be removed from its place.	
Job 14:19	אֲבָנִ֥ים	שָׁחֲק֣וּ מַ֑יִם תִּשְׁטֹ֥ף־סְ֝פִיחֶ֗יהָ עֲפַר־אֶ֥רֶץ וְתִקְוַ֥ת אֱנ֗וֹשׁ הֶאֱבַ֥דְתָּ׃	Water wears down stones; You sweep away with a flood the soil of the land, And you destroy the hope of *mortal* man.	wears down: in a Hebrew "OVS" (object-verb-subject) sentence. with a flood ← *(with) its (the land's) overflowings*. soil ← *dust*.
Job 14:20	תִּתְקְפֵ֣הוּ לָ֭נֶצַח וַיַּהֲלֹ֑ךְ מְשַׁנֶּ֖ה פָּ֣נָיו וַתְּשַׁלְּחֵֽהוּ׃	You overpower him for perpetuity, And he passes away. You change his appearance And dismiss him.	passes away ← *goes; departs*.
Job 14:21	יִכְבְּד֣וּ בָ֭נָיו וְלֹ֣א יֵדָ֑ע וְ֝יִצְעֲר֗וּ וְלֹא־יָבִ֥ין לָֽמוֹ׃	His sons may acquire honour, But he would not know, Or they *could* be disparaged, But he would not be aware of their *situation*.	
Job 14:22	אַךְ־בְּשָׂר֣וֹ עָלָ֣יו יִכְאָ֑ב וְ֝נַפְשׁ֗וֹ עָלָ֥יו תֶּאֱבָֽל׃ פ	But *meanwhile* his flesh on him suffers pain, And his inner self is in mourning."	his inner self ← *his soul on him*.
Job 15:1	וַיַּ֣עַן אֱלִיפַ֣ז הַתֵּימָנִ֑י וַיֹּאמַֽר׃	Then Eliphaz the Temanite answered and said,	
Job 15:2	הֲחָכָ֣ם יַעֲנֶ֣ה דַ֭עַת־ר֑וּחַ וִימַלֵּ֖א קָדִ֣ים בִּטְנֽוֹ׃	"Does a wise *man* answer *with* knowledge *which is nothing but hot* air? – Or does he fill his belly *with* the east wind?	*hot* air ← *wind*, i.e. *pretentious talk*.

Job 15:3	הוֹכֵ֣חַ בְּדָבָ֣ר לֹא־יִסְכֹּ֑ון וְ֝מִלִּ֗ים לֹא־יוֹעִ֥יל בָּֽם׃	Does one argue with a word *that* is of no avail? – Or with speeches in which there is no benefit?	
Job 15:4	אַף־אַתָּ֥ה תָּפֵ֗ר יִרְאָ֫ה וְתִגְרַ֥ע שִׂ֝יחָ֗ה לִפְנֵי־אֵֽל׃	But you would *even* nullify fear And minimize the dignity of colloquy with GOD.	dignity of colloquy ← *(pious) meditation*.
Job 15:5	כִּ֤י יְאַלֵּ֣ף עֲוֹנְךָ֣ פִ֑יךָ וְ֝תִבְחַ֗ר לְשֹׁ֣ון עֲרוּמִֽים׃	For your mouth spells out your iniquity, And you choose crafty language.	spells out: in a Hebrew "OVS" (object-verb-subject) sentence. crafty language ← *a tongue of craftiness*, a Hebraic genitive.
Job 15:6	יַרְשִׁיעֲךָ֣ פִ֣יךָ וְלֹא־אָ֑נִי וְ֝שִׂפְתֶ֗יךָ יַעֲנ֥וּ־בָֽךְ׃	Your mouth condemns you – Not I; And your lips testify against you.	Not I ← *And not I*.
Job 15:7	הֲרִאישֹׁ֣ון אָ֭דָם תִּוָּלֵ֑ד וְלִפְנֵ֖י גְּבָעֹ֣ות חוֹלָֽלְתָּ׃	*Are* you the first man to be born? Were you brought forth before the hills?	
Job 15:8	הַבְסֹ֣וד אֱ֭לֹוהַּ תִּשְׁמָ֑ע וְתִגְרַ֖ע אֵלֶ֣יךָ חָכְמָֽה׃	Have you heard the secret counsel of GOD? Do you reserve wisdom to yourself?	
Job 15:9	מַה־יָּדַ֣עְתָּ וְלֹ֣א נֵדָ֑ע תָּ֝בִ֗ין וְלֹא־עִמָּ֥נוּ הֽוּא׃	What do you know That we don't know? *What do* you understand That we *are* not aware of?	That we *are* not aware of ← *And (it is) not with us*.
Job 15:10	גַּם־שָׂ֭ב גַּם־יָשִׁ֑ישׁ בָּ֝נוּ כַּבִּ֣יר מֵאָבִ֣יךָ יָמִֽים׃	Amongst us *are* the elderly and aged, Older than your father *in* days.	
Job 15:11	הַמְעַ֣ט מִמְּךָ֣ תַּנְחֻמֹ֑ות אֶ֝֗ל וְדָבָ֥ר לָאַ֥ט עִמָּֽךְ׃	*Are* the consolations of GOD too small *a matter* for you? And *are* you indifferent to the matter?	*are* you indifferent to the matter ← *(is) the matter at ease with you*, from root אטט. Alternatively, derive from the verb לָאַט, giving *does anything cover (itself) with you*, i.e. *do you have hidden secrets*.

Job 15:12	מַה־יְקַחֵךְ לִבֶּךָ וּמַה־יִּרְזְמוּן עֵינֶיךָ׃	How *come* your heart is carrying you away? How *come* your eyes are winking?	winking: indicative of something underhand.
Job 15:13	כִּי־תָשִׁיב אֶל־אֵל רוּחֶךָ וְהוֹצֵאתָ מִפִּיךָ מִלִּין׃	For you are turning your spirit against GOD When you bring *such* words out of your mouth.	words: in an Aramaic form.
Job 15:14	מָה־אֱנוֹשׁ כִּי־יִזְכֶּה וְכִי־יִצְדַּק יְלוּד אִשָּׁה׃	What *is* man That he should be pure, And that he *who is* born of a woman Should be just?	
Job 15:15	הֵן *בקדשו **בְּקְדֹשָׁיו לֹא יַאֲמִין וְשָׁמַיִם לֹא־זַכּוּ בְעֵינָיו׃	Behold, he does not put trust in his holy {Q: *ones*} [K: *one*], And the heavens are not pure in his sight.	the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*.
Job 15:16	אַף כִּי־נִתְעָב וְנֶאֱלָח אִישׁ־שֹׁתֶה כַמַּיִם עַוְלָה׃	How much less *a man* abhorred and corrupt – A man who drinks iniquity like water.	
Job 15:17	אֲחַוְךָ שְׁמַע־לִי וְזֶה־חָזִיתִי וַאֲסַפְּרָה׃	I will explain *it* to you; Listen to me, And I will declare What I have seen	
Job 15:18	אֲשֶׁר־חֲכָמִים יַגִּידוּ וְלֹא כִחֲדוּ מֵאֲבוֹתָם׃	– *Things* which wise *men* have told of And have not hidden, *Handed down* from their forefathers.	forefathers ← *fathers*.
Job 15:19	לָהֶם לְבַדָּם נִתְּנָה הָאָרֶץ וְלֹא־עָבַר זָר בְּתוֹכָם׃	To them alone the land was given, And no stranger crossed through their midst.	
Job 15:20	כָּל־יְמֵי רָשָׁע הוּא מִתְחוֹלֵל וּמִסְפַּר שָׁנִים נִצְפְּנוּ לֶעָרִיץ׃	A wicked *person* writhes in discomfort all *his* days, And the number of years of a violent *man* is hidden.	A wicked *person* writhes in discomfort all *his* days ← *In all the days of a wicked (person), he writhes in discomfort*.
Job 15:21	קוֹל־פְּחָדִים בְּאָזְנָיו בַּשָּׁלוֹם שׁוֹדֵד יְבוֹאֶנּוּ׃	A fearful sound *is* 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־יַאֲמִין שׁוּב מִנִּי־חֹשֶׁךְ *וצפו וְצָפְוִי הֽוּא אֱלֵי־חָֽרֶב:**	He does not believe *he* will return from darkness, And he expects To be *destined* for the sword.	he expects: *(ketiv)* ← *they expect*; avoidance of the passive. The *qeré* ← *it (is) expected*.
Job 15:23	נֹדֵד הֽוּא לַלֶּֽחֶם אַיֵּֽה יָדַֽע ׀ כִּי־נָכוֹן בְּיָדֽוֹ יוֹם־חֹשֶׁךְ:	He wanders around *looking* for where *there is* food; He knows that the day of darkness *is* at hand.	at hand ← *ready in his (God's?) hand*.
Job 15:24	יְבַעֲתֻֽהוּ צַר וּמְצוּקָה תִּתְקְפֵֽהוּ כְּמֶֽלֶךְ ׀ עָתִֽיד לַכִּידֽוֹר:	Adversity and distress terrify him; They prevail over him like a king ready for battle.	
Job 15:25	כִּי־נָטָה אֶל־אֵל יָדֽוֹ וְאֶל־שַׁדַּי יִתְגַּבָּֽר:	For he stretches out his hand against GOD, And he behaves insolently against the ALMIGHTY.	
Job 15:26	יָרוּץ אֵלָיו בְּצַוָּאר בַּעֲבִי גַּבֵּי מָגִנָּיו:	He runs headlong against him With thick bosses *on* his shields.	He ... against him: i.e. *the man ... against God*, continuing in the vein of the previous verse. AV differs, taking the sense as *God ... against him*, as seen by the non-capitalization of *him*. headlong ← *in the neck*. thick bosses ← *density of bosses*.
Job 15:27	כִּי־כִסָּה פָנָיו בְּחֶלְבּֽוֹ וַיַּעַשׂ פִּימָה עֲלֵי־כָֽסֶל:	For he has covered his face with fatness And put on flab around his waist.	
Job 15:28	וַיִּשְׁכֹּן ׀ עָרִים נִכְחָדוֹת בָּתִּים לֹא־יִשְׁבוּ לָמוֹ אֲשֶׁר הִתְעַתְּדוּ לְגַלִּים:	So he will dwell *in* desolate cities, *Where* houses *are* uninhabitable – Which are on the point of *becoming* heaps of ruins.	uninhabitable ← *they don't live (there) for themselves*.

Job 15:29	לֹא־יֶעְשַׁר וְלֹא־יָקוּם חֵילוֹ וְלֹא־יֵטֶה לָאָרֶץ מִנְלָם:	He will not become rich, And his wealth will not endure. So riches of such will not increase on earth.	of such ← *of them*, but there is no concordant antecedent to *them*. increase: AV differs *(shall he prolong)*.
Job 15:30	לֹא־יָסוּר | מִנִּי־חֹשֶׁךְ יְנַקְתּוֹ תְיַבֵּשׁ שַׁלְהֶבֶת וְיָסוּר בְּרוּחַ פִּיו:	He does not depart from darkness. A flame dries up his sucker, And by the breath of his mouth he is removed.	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: *qal* for passive of *hiphil*; compare 1 Sam 2:20, Isa 10:34.
Job 15:31	אַל־יַאֲמֵן *בשו **בַּשָּׁוְא נִתְעֶה כִּי־שָׁוְא תִּהְיֶה תְמוּרָתוֹ:	Let him *who* has been deceived not trust in vanity, For vanity will be his recompense.	in vanity: both *ketiv* and *qeré* are variant spellings of בַּשָּׁוְא.
Job 15:32	בְּלֹא־יוֹמוֹ תִּמָּלֵא וְכִפָּתוֹ לֹא רַעֲנָנָה:	*His time* will be fulfilled before it *is* due, And his branch will not be green.	it *is* due ← *his day*.
Job 15:33	יַחְמֹס כַּגֶּפֶן בִּסְרוֹ וְיַשֵּׁל כַּזַּיִת נִצָּתוֹ:	*He will be* as a vine that shakes off its unripened grapes And as an olive tree *that* 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 חָנֵף גַּלְמוּד וְאֵשׁ אָכְלָה אָהֳלֵי־שֹׁחַד:	For the congregation of the profane is fruitless, And fire will consume the tents of the corrupt.	profane: see Job 8:13. fruitless ← *sterile*. corrupt ← *bribe*.
Job 15:35	הָרֹה עָמָל וְיָלַד אָוֶן וּבִטְנָם תָּכִין מִרְמָה: ס	*They* conceive sorrow And give birth to worthlessness, And their inner workings prepare deceit."	*They* conceive ... give birth: both an infinitive absolute in the role of a finite verb. Compare Isa 59:4. inner workings ← *belly* or *womb*.
Job 16:1	וַיַּעַן אִיּוֹב וַיֹּאמַר:	Then Job answered and said,	

Job 16:2	שָׁמַעְתִּי כְּאֵלֶּה רַבּוֹת מְנַחֲמֵי עָמָל כֻּלְּכֶם:	"I have heard many *arguments* like these; You *are* all wearisome comforters.	
Job 16:3	הֲקֵץ לְדִבְרֵי־רוּחַ אָו מַה־יַּמְרִיצְךָ כִּי תַעֲנֶה:	*Is there* an end to vain words? Or what has stimulated you to answer *like that*?	vain ← *wind*.
Job 16:4	גַּם	אֲנִכִי כָּכֶם אֲדַבֵּרָה לוּ־יֶשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים וְאָנִיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי:	I *too could* speak like you, If only your well-being was in place of my predicament. I *could* heap up words against you, And I *could* shake my head at you.	well-being ... predicament ← *soul ... soul*. heap up ← *join*. Perhaps *compose*.
Job 16:5	אֲאַמֵּצְכֶם בְּמוֹ־פִי וְנִיד שְׂפָתַי יַחְשֹׂךְ:	*Or* I *could* strengthen you with my speech, Or the utterance of my lips *could* give *you* relief.	speech ← *mouth*. utterance ← *moving*.
Job 16:6	אִם־אֲדַבְּרָה לֹא־יֵחָשֵׂךְ כְּאֵבִי וְאִם־חָדַלְתִּי מַה־מִּנִּי יֵהָלֵךְ:	*But* when I speak, My pain is not relieved, And if I forbear, *In* what *way* does *my pain* go away?"	go away ← *go from me*.
Job 16:7	אַךְ־עַתָּה הֱלְאָנִי הֲשִׁמּוֹתָ כָּל־עֲדָתִי:	"But *even* now it is distressing me. You have desolated all my family circle.	Job speaks to G O D. You: singular, referring to *God*, unless Job has understood Satan's role. family circle ← *congregation*.
Job 16:8	וַתִּקְמְטֵנִי לְעֵד הָיָה וַיָּקָם בִּי כַּחְשִׁי בְּפָנַי יַעֲנֶה:	And you have made my face wrinkly; It is a witness. And *the fact that* I have become very lean Testifies to my face."	made ... wrinkly: as in the Talmud; or *seized*. *the fact that* I have become very lean ← *my leanness has risen on me*.
Job 16:9	אַפּוֹ טָרַף	וַיִּשְׂטְמֵנִי חָרַק עָלַי בְּשִׁנָּיו צָרִי | יְלַטֵּושׁ עֵינָיו לִי:	"*In* his wrath he tears *me* to pieces And persecutes me. He gnashes his teeth against me; My adversary sharpens his eyes against me.	Job speaks to his friends.

Job 16:10	פָּעֲרוּ עָלַי ׀ בְּפִיהֶם בֶּחֱרְפָּה הִכּוּ לְחָיַי יַחַד עָלַי יִתְמַלָּאוּן׃	*People* gape at me with their mouths; They strike my cheek in reproach. They act completely wantonly.	act completely wantonly ← *altogether fill themselves*.
Job 16:11	יַסְגִּרֵנִי אֵל אֶל עָוֶל וְעַל־יְדֵי רְשָׁעִים יְרִטֵנִי׃	GOD has delivered me to the evil *one*, And he has thrown me into the hands of the wicked.	the wicked: plural.
Job 16:12	שָׁלֵו הָיִיתִי ׀ וַיְפַרְפְּרֵנִי וְאָחַז בְּעָרְפִּי וַיְפַצְפְּצֵנִי וַיְקִימֵנִי לוֹ לְמַטָּרָה׃	I was at ease, But he shook me to pieces, And he took me by *the scruff of* the neck And dashed me *to smithereens* And set me up as his target.	me ... the neck ← *my neck*.
Job 16:13	יָסֹבּוּ עָלַי ׀ רַבָּיו יְפַלַּח כִּלְיוֹתַי וְלֹא יַחְמֹול יִשְׁפֹּךְ לָאָרֶץ מְרֵרָתִי׃	His archers surround me; He cleaves my kidneys apart And does not spare. He sheds my gall on the ground.	
Job 16:14	יִפְרְצֵנִי פֶרֶץ עַל־פְּנֵי־פָרֶץ יָרֻץ עָלָי כְּגִבּוֹר׃	He breaks me with rupture upon rupture; He runs at me like a warrior.	breaks ← *ruptures*.
Job 16:15	שַׂק תָּפַרְתִּי עָלַי גִּלְדִּי וְעִלַּלְתִּי בֶעָפָר קַרְנִי׃	I have sewn sackcloth around my skin; I *have to* roll my dignity in the dust.	dignity ← *horn*.
Job 16:16	פָּנַי *חמרמרה חָמַרְמְרוּ מִנִּי־בֶכִי וְעַל** עַפְעַפַּי צַלְמָוֶת׃	My face has become inflamed with weeping, And the shadow of death *is* on my eyelids,	has become inflamed: the *ketiv* is singular, which is discordant with the plural word for *face*.
Job 16:17	עַל לֹא־חָמָס בְּכַפָּי וּתְפִלָּתִי זַכָּה׃	Not for *any* violence on my hands, And my prayer *was* pure.	
Job 16:18	אֶרֶץ אַל־תְּכַסִּי דָמִי וְאַל־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 וְשָׂהֲדִי בַּמְּרוֹמִים׃	Even now, behold, my witness *is* in the heavens, And he who testifies for me *is* in the high places.	
Job 16:20	מְלִיצַי רֵעָי אֶל־אֱלוֹהַּ דָּלְפָה עֵינִי׃	Those who mock me *are* my friends; My eye sheds tears to GOD	
Job 16:21	וְיוֹכַח לְגֶבֶר עִם־אֱלוֹהַּ וּבֶן־אָדָם לְרֵעֵהוּ׃	That *someone* would plead on behalf of man with GOD, As a son of Adam *pleads* on behalf of his friend.	As: wider use of the *vav*.
Job 16:22	כִּי־שְׁנוֹת מִסְפָּר יֵאֵתָיוּ וְאֹרַח לֹא־אָשׁוּב אֵהֵלֵךְ׃	For when a few years have come, I shall go the way *From which* I will not return.”	
Job 17:1	רוּחִי חֻבָּלָה יָמַי נִזְעָכוּ קְבָרִים לִי׃	“My spirit is broken, My days are extinguished; The graves *await* me.	Job speaks to GOD.
Job 17:2	אִם־לֹא הֵתֵלִים עִמָּדִי וּבְהַמְרוֹתָם תָּלַן עֵינִי׃	*There are* certainly mockers *all* around me, And my eye *has to* endure their provocation.	*There are* certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. endure ← *dwell (on)*.
Job 17:3	שִׂימָה־נָּא עָרְבֵנִי עִמָּךְ מִי הוּא יָדֵי יִתָּקָע׃	Arrange *an agreement*, I pray; Pledge yourself on my behalf. Who *else is there* *Who* will shake hands with me?	yourself ← *with yourself*.
Job 17:4	כִּי־לִבָּם צָפַנְתָּ מִשֶּׂכֶל עַל־כֵּן לֹא תְרוֹמֵם׃	For you have hidden understanding from their heart; It *being* so, you will not exalt *them*.”	hidden understanding from their heart ← *hidden their heart from understanding*. It *being* so ← *Therefore*.
Job 17:5	לֶחֱלָק יַגִּיד רֵעִים וְעֵינֵי בָנָיו תִּכְלֶינָה׃	“When *a person* betrays his friends for a share *of spoils*, Even his sons' eyes fail *in astonishment*.	Job speaks to his friends. betrays ← *tells*, i.e. *“tells on”*. Compare Isa 3:9. betrays ... for a share: AV differs *(speaketh flattery)*.

Job 17:6	וְהִצַּגַנִי לְמָשָׁל עַמִּים וְתֹפֶת לְפָנִים אֶהְיֶה:	But he has made me a byword of *various* nations, And I have become one who *is* spat on.	one who *is* spat on ← *a spitting to the face*. AV differs *(a tabret)*.
Job 17:7	וַתֵּכַהּ מִכַּעַשׂ עֵינִי וְיֹצְרַי כַּצֵּל כֻּלָּם:	And my eye has grown dim with grief, And all my limbs *are* as a shadow.	
Job 17:8	יִשֹּׁמּוּ יְשָׁרִים עַל־זֹאת וְנָקִי עַל־חָנֵף יִתְעָרֶר:	The upright will be astonished at this, And the innocent *man* will be stirred up against the profane.	profane: see Job 8:13.
Job 17:9	וְיֹאחֵז צַדִּיק דַּרְכּוֹ וְטָהֳר־יָדַיִם יֹסִיף אֹמֶץ:	But the righteous will hold to his way, And he *who is* of clean hands will increase *in* strength.	
Job 17:10	וְאוּלָם כֻּלָּם תָּשֻׁבוּ וּבֹאוּ נָא וְלֹא־אֶמְצָא בָכֶם חָכָם:	But *to* all of them *I say*, ‘Return, and come, I pray, For I do not find a *single* wise *man* among you.’	For: causal use of the *vav*.
Job 17:11	יָמַי עָבְרוּ זִמֹּתַי נִתְּקוּ מוֹרָשֵׁי לִבָּבִי:	My days are passing; My plans are dashed, *As are* the thoughts of my heart.	thoughts ← *possessions*.
Job 17:12	לַיְלָה לְיוֹם יָשִׂימוּ אוֹר קָרוֹב מִפְּנֵי־חֹשֶׁךְ:	They appoint *me* night for day; The light *is* short-lived because of darkness.	
Job 17:13	אִם־אֲקַוֶּה שְׁאוֹל בֵּיתִי בַּחֹשֶׁךְ רִפַּדְתִּי יְצוּעָי:	If I have a hope, The underworld *is* my home. In darkness I will spread my bed.	underworld: or *grave*.
Job 17:14	לַשַּׁחַת קָרָאתִי אָבִי אַתָּה אִמִּי וַאֲחוֹתִי לָרִמָּה:	I call out to *bodily* decay, ‘You *are* my father’, *And* to the worm, ‘*You are* my mother and my sister.’	
Job 17:15	וְאַיֵּה אֵפוֹ תִקְוָתִי וְתִקְוָתִי מִי יְשׁוּרֶנָּה:	So where then *is* my hope? And *as for* my hope, who will see it?	

Job 17:16	בַּדֵּי שְׁאֹל תֵּרַדְנָה אִם־יַחַד עַל־עָפָר נָחַת: ס	You will descend *by* the *litter*-poles of the underworld When with *you I find* rest in the dust.”	You: feminine plural. AV differs *(They)*. Perhaps a reference to the allegorical *mother* and *sister*. underworld: or *grave*.
Job 18:1	וַיַּעַן בִּלְדַּד הַשּׁוּחִי וַיֹּאמַר:	Then Bildad the Shuhite answered and said,	
Job 18:2	עַד־אָנָה	תְּשִׂימוּן קִנְצֵי לְמִלִּין תָּבִינוּ וְאַחַר נְדַבֵּר:	“How long *will it be* *Before* you make an end of *such* words? *First* gain understanding, And afterwards, we will speak.	you make ... gain understanding: plural. words: in an Aramaic form.
Job 18:3	מַדּוּעַ נֶחְשַׁבְנוּ כַּבְּהֵמָה נִטְמֵינוּ בְּעֵינֵיכֶם:	Why are we counted as cattle? *Why* are we defiled in your eyes?	
Job 18:4	טֹרֵף נַפְשׁוֹ בְּאַפּוֹ הַלְמַעַנְךָ תֵּעָזֵב אֶרֶץ וְיֵעְתַּק־צוּר מִמְּקֹמוֹ:	*You are the one who* tears himself apart in his anger. Should the earth be forsaken for your sake? – Or a rock be removed from its place?	himself ← *soul*.
Job 18:5	גַּם אוֹר רְשָׁעִים יִדְעָךְ וְלֹא־יִגַּהּ שְׁבִיב אִשּׁוֹ:	Truly, the light of the wicked will be extinguished, And no flame of such a one's fire will shine.	the light of the wicked will be extinguished: compare Job 21:17. such a one's ← *his*. The apparent antecedent, *the wicked*, is plural.
Job 18:6	אוֹר חָשַׁךְ בְּאָהֳלוֹ וְנֵרוֹ עָלָיו יִדְעָךְ:	Light *will become* darkness in his tent, And his lamp will be extinguished over him.	
Job 18:7	יִצְרוּ צַעֲדֵי אוֹנוֹ וְתַשְׁלִיכֵהוּ עֲצָתוֹ:	His iniquitous steps will be repressed, And his *own* counsel will cast him down.	His iniquitous steps ← *The steps of his iniquity*, a Hebraic genitive, from אָוֶן. Alternatively, from אוֹן, *His strong steps*. AV differs in sense, taking the alternative.

Job 18:8	כִּי־שֻׁלַּח בְּרֶשֶׁת בְּרַגְלָיו וְעַל־שְׂבָכָה יִתְהַלָּךְ׃	For he is hurled into a net by his *own* feet, And he will walk into an entanglement.	
Job 18:9	יֹאחֵז בְּעָקֵב פָּח יַחֲזֵק עָלָיו צַמִּים׃	A snare will seize *him* by the heel; A noose around him will hold him fast.	A noose: AV differs *(the robber)*. around ← *on*.
Job 18:10	טָמוּן בָּאָרֶץ חַבְלוֹ וּמַלְכֻּדְתּוֹ עָלָיו נָתִיב׃	The tripwire for him is hidden on the ground, As *is* a trap for him on the pathway.	tripwire for him ... trap for him ← *his cord ... his trap*. Wider use of the construct state.
Job 18:11	סָבִיב בִּעֲתֻהוּ בַלָּהוֹת וְהֵפִיצֻהוּ לְרַגְלָיו׃	Terrors frighten him round about And chase him around at his feet.	
Job 18:12	יְהִי־רָעֵב אֹנוֹ וְאֵיד נָכוֹן לְצַלְעוֹ׃	Let his strength be exhausted And destruction be prepared at his side.	exhausted ← *famished*. at his side: or *in his faltering*.
Job 18:13	יֹאכַל בַּדֵּי עוֹרוֹ יֹאכַל בַּדָּיו בְּכוֹר מָוֶת׃	It will consume the fabric of his skin; The firstborn of death will consume his members.	fabric ... members: the same word in Hebrew, but with both meanings. AV differs *(strength ... strength)*.
Job 18:14	יִנָּתֵק מֵאָהֳלוֹ מִבְטַחוֹ וְתַצְעִדֵהוּ לְמֶלֶךְ בַּלָּהוֹת׃	His confidence will be plucked away from his tent, And you will march him up to the king of terrors.	you: perhaps an interspersed call on God; alternatively *she / it*, generalizing, for which supply, e.g., *events*.
Job 18:15	תִּשְׁכֹּן בְּאָהֳלוֹ מִבְלִי־לוֹ יְזֹרֶה עַל־נָוֵהוּ גָּפְרִית׃	*Terror* will dwell in his tent Without him *being able to do anything about it*. Sulphur will be scattered on his home.	Without him: AV differs *(none of his)*.
Job 18:16	מִתַּחַת שָׁרָשָׁיו יִבָּשׁוּ וּמִמַּעַל יִמַּל קְצִירוֹ׃	His roots will dry up below, And his branches will be cut off above.	branches ← *branch*, but also collectively *harvest*.
Job 18:17	זִכְרוֹ־אָבַד מִנִּי־אָרֶץ וְלֹא־שֵׁם לוֹ עַל־פְּנֵי־חוּץ׃	The memory of him will perish from the land, And he will have no reputation abroad.	abroad ← *on the face of outside*.

Job 18:18	יֶהְדְּפֻהוּ מֵאוֹר אֶל־חֹשֶׁךְ וּמִמְּתֵבֵל יְנֻדֻּהוּ׃	He will be driven from light to darkness; He will be chased out of the world.	He will be driven ... He will be chased ← *They will drive him ... They will chase him*. Avoidance of the passive.
Job 18:19	לֹא נִין לוֹ וְלֹא־נֶכֶד בְּעַמּוֹ וְאֵין שָׂרִיד בִּמְגוּרָיו׃	He will have no posterity or progeny among his people, And no survivor in his dwellings.	
Job 18:20	עַל־יוֹמוֹ נָשַׁמּוּ אַחֲרֹנִים וְקַדְמֹנִים אָחֲזוּ שָׁעַר׃	Those *who* come afterwards Will be astonished at his fate, *Just as* those *who* come before *it* Will have taken fright *at it*.	fate ← *day*.
Job 18:21	אַךְ־אֵלֶּה מִשְׁכְּנוֹת עַוָּל וְזֶה מְקוֹם לֹא־יָדַע־אֵל׃ ס	But these *are* the dwellings of the unjust, And this *is* the place *of* him *Who* does not know GOD.”	
Job 19:1	וַיַּעַן אִיּוֹב וַיֹּאמַר׃	Then Job answered and said,	
Job 19:2	עַד־אָנָה תּוֹגִיוּן נַפְשִׁי וּתְדַכְּאוּנַנִי בְמִלִּים׃	“How long will you afflict my being And crush me with *your* words?	being ← *soul*.
Job 19:3	זֶה עֶשֶׂר פְּעָמִים תַּכְלִימוּנִי לֹא־תֵבֹשׁוּ תַּהְכְּרוּ־לִי׃	You have put me to shame these ten times *And* are *still* not ashamed *That* you alienate me *like this*.	alienate: [AnLx] differs *(amaze)*; [BDB] differs *(deal hardly with)*. The form can be variously explained; we (and AV) take it in any case as cognate with נָכַר.
Job 19:4	וְאַף־אָמְנָם שָׁגִיתִי אִתִּי תָּלִין מְשׁוּגָתִי׃	But even *if it were true that* I have erred, My *sense of* error would remain with me.	
Job 19:5	אִם־אָמְנָם עָלַי תַּגְדִּילוּ וְתוֹכִיחוּ עָלַי חֶרְפָּתִי׃	If you really will act proudly against me, And argue against me *on the grounds of* my reproachful state,	

Job 19:6	דְּעוּ־אֵפוֹ כִּי־אֱלוֹהַּ עִוְּתָנִי וּמְצוּדוֹ עָלַי הִקִּיף׃	Know that GOD has overthrown me And has cast his net around me.	
Job 19:7	הֵן אֶצְעַק חָמָס וְלֹא אֵעָנֶה אֲשַׁוַּע וְאֵין מִשְׁפָּט׃	Behold, I call out, '*It is* wrong', But I am not answered. I cry out, But *there is* no *process of* judgment.	
Job 19:8	אָרְחִי גָדַר וְלֹא אֶעֱבֹר וְעַל נְתִיבוֹתַי חֹשֶׁךְ יָשִׂים׃	He has fenced in my way So that I *can*not pass across, And he has put darkness on my paths.	So that: purposive use of the *vav*.
Job 19:9	כְּבוֹדִי מֵעָלַי הִפְשִׁיט וַיָּסַר עֲטֶרֶת רֹאשִׁי׃	He has stripped me of my honour, And he has removed the crown from my head.	He has stripped me of my honour ← *He has stripped my honour from me*.
Job 19:10	יִתְּצֵנִי סָבִיב וְאֵלֵךְ וַיַּסַּע כְּעֵץ תִּקְוָתִי׃	He has demolished me *all* around, And I have melted, And he has removed my hope like a tree.	melted ← *gone, departed*, but also *melted*, as in Ezek 7:17.
Job 19:11	וַיִּחַר עָלַי אַפּוֹ וַיַּחְשְׁבֵנִי לוֹ כְּצָרָיו׃	And he has kindled his wrath against me, And he has considered me as *one of* his adversaries.	
Job 19:12	יַחַד ׀ יָבֹאוּ גְדוּדָיו וַיָּסֹלּוּ עָלַי דַּרְכָּם וַיַּחֲנוּ סָבִיב לְאָהֳלִי׃	His troops come together And raise up their highway against me And encamp around my tent.	
Job 19:13	אַחַי מֵעָלַי הִרְחִיק וְיֹדְעַי אַךְ־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 קְרוֹבַי וּמְיֻדָּעַי שְׁכֵחוּנִי׃	My relatives have disowned *me*, And my colleagues have forgotten me.	disowned *me* ← *ceased, discontinued*.

Job 19:15	גָּרֵי בֵיתִי וְאַמְהֹתַי לְזָר תַּחְשְׁבֵנִי נָכְרִי הָיִיתִי בְעֵינֵיהֶם:	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 instructions.	instructions ← *mouth*.
Job 19:17	רוּחִי זָרָה לְאִשְׁתִּי וְחַנֹּתִי לִבְנֵי בִטְנִי:	My breath is loathsome to my wife, And I am abominable to the sons of my loins.	abominable: AV differs *(intreated)*. [BDB]= *to be loathsome*. The usual meaning is *to be gracious*. loins ← *belly*.
Job 19:18	גַּם־עֲוִילִים מָאֲסוּ בִּי אָקוּמָה וַיְדַבְּרוּ־בִי:	Even young children reject me; *When* I appear, They jeer at me.	appear ← *rise*. jeer at ← *speak against*.
Job 19:19	תִּעֲבוּנִי כָּל־מְתֵי סוֹדִי וְזֶה־אָהַבְתִּי נֶהְפְּכוּ־בִי:	All the members of my secret counsel abhor me, And *they* whom I loved have turned against me.	members ← *men*.
Job 19:20	בְּעוֹרִי וּבִבְשָׂרִי דָּבְקָה עַצְמִי וָאֶתְמַלְּטָה בְּעוֹר שִׁנָּי:	My bones cleave to my skin and flesh, And I survive by the skin of my teeth.	bones ← *bone*. Collective usage; compare Ps 102:5. survive ← *escape*.
Job 19:21	חָנֻּנִי חָנֻּנִי אַתֶּם רֵעָי כִּי יַד־אֱלוֹהַּ נָגְעָה בִּי:	Have pity on me, Have pity on me, my friends, For the hand of GOD has struck me.	
Job 19:22	לָמָּה תִּרְדְּפֻנִי כְמוֹ־אֵל וּמִבְּשָׂרִי לֹא תִשְׂבָּעוּ:	Why do you persecute me like GOD, And *why* are you not satisfied with *the state of* my flesh?	
Job 19:23	מִי־יִתֵּן אֵפוֹ וְיִכָּתְבוּן מִלָּי מִי־יִתֵּן בַּסֵּפֶר וְיֵחָקוּ:	If only my words *could* be written down now; If only they *could* be inscribed in a book.	If only *(2x)* ← *Who will give*, followed by a *vav* prefixing the subsequent verb.

Job 19:24	בְּעֵט־בַּרְזֶל וְעֹפֶרֶת לָעַד בַּצּוּר יֵחָצֵבוּן׃	*If only they could be* engraved in rock in perpetuity, With an iron stylus, and lead *filled*.	engraved ← *hewn*.
Job 19:25	וַאֲנִי יָדַעְתִּי גֹּאֲלִי חָי וְאַחֲרוֹן עַל־עָפָר יָקוּם׃	But I know *that* my redeemer lives, And *that in* the end *time* he will appear on earth,	appear ← *rise*. Compare Job 19:18. earth ← *dust*.
Job 19:26	וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃	And *that* after my skin has been destroyed *like* this, I will in my flesh *yet* behold G O D,	my skin has been destroyed ← *they have destroyed my skin*. Avoidance of the passive.
Job 19:27	אֲשֶׁר אֲנִי	אֶחֱזֶה־לִּי וְעֵינַי רָאוּ וְלֹא־זָר כָּלוּ כִלְיָתַי בְּחֵקִי׃	Whom I shall behold for myself, And my eyes will see *one* *Who is* not a stranger, *For whom* my heart pines deeply.	heart pines deeply ← *kidneys waste in my bosom*. The *kidneys* represent *inward feelings*; compare Jer 11:20. AV differs *(... be consumed)*.
Job 19:28	כִּי תֹאמְרוּ מַה־נִּרְדָּף־לּוֹ וְשֹׁרֶשׁ דָּבָר נִמְצָא־בִי׃	For you will say, ‘Why did we persecute him?’ Is the root of the matter *to be* found in me?	
Job 19:29	גְּוּרוּ לָכֶם	מִפְּנֵי־חֶרֶב כִּי־חֵמָה עֲוֹנוֹת חָרֶב לְמַעַן תֵּדְעוּן *שדין שַׁדּוּן׃ ס**	Fear the sword, For the punishments of the sword *are full of* fury, In order that you may know that *there is* justice.”	justice: the *ketiv* is a variant form of the *qeré*. Fear ← *Fear for yourselves*. punishments ← *iniquities*, from which *punishments for iniquities*. AV differs somewhat, mid verse *(for wrath bringeth the punishments of the sword)*.
Job 20:1	וַיַּעַן צֹפַר הַנַּעֲמָתִי וַיֹּאמַר׃	Then Zophar the Naamathite answered and said,	
Job 20:2	לָכֵן שְׂעָפַי יְשִׁיבוּנִי וּבַעֲבוּר חוּשִׁי בִי׃	“This *is* why my thoughts prompt me to answer, And why I am hasty *in doing so*:	why I am hasty ← *for the sake of my hastening in me*.

Job 20:3	מוּסַ֣ר כְּלִמָּתִ֣י אֶשְׁמָ֑ע וְר֥וּחַ מִבִּינָתִ֗י יַעֲנֵֽנִי׃	I hear correction of my *supposedly* shameful stance, And my discerning spirit gives me an answer.	my *supposedly* shameful stance ← *my shame*. my discerning spirit ← *the spirit out of my understanding*.
Job 20:4	הֲזֹ֣את יָדַ֣עְתָּ מִנִּי־עַ֑ד מִנִּ֥י שִׂ֖ים אָדָ֣ם עֲלֵי־אָֽרֶץ׃	Do you not know this, *Known* of olden time, Since man was placed on the earth,	man was placed ← *the placing of man*.
Job 20:5	כִּ֤י רִנַּ֣ת רְשָׁעִ֣ים מִקָּרֹ֑וב וְשִׂמְחַ֖ת חָנֵ֣ף עֲדֵי־רָֽגַע׃	That the rejoicing of the wicked *is* of short duration, And the happiness of the profane *is but* for a moment?	profane: see Job 8:13.
Job 20:6	אִם־יַעֲלֶ֣ה לַשָּׁמַ֣יִם שְׁאֵ֑ו וְרֹאשׁ֖וֹ לָעָ֣ב יַגִּֽיעַ׃	*Even* if his exaltation goes up to heaven, And his head reaches to the clouds,	clouds ← *cloud*.
Job 20:7	כְּגֵ֣לְלֹ֣ו לָנֶ֣צַח יֹאבֵ֑ד רֹ֝אָ֗יו יֹאמְר֥וּ אַיּֽוֹ׃	He will perish in perpetuity like his dung. Those who have seen him will say, ‘Where *is* he?’	
Job 20:8	כַּחֲלֹ֣ום יָ֭עוּף וְלֹ֣א יִמְצָאֻ֑והוּ וְיִדַּ֥ד כְּ֝חֶזְיֹ֗ון לָֽיְלָה׃	He will fly away like a dream And will not be found, And he will be driven away like a nightly vision.	will not be found ← *they will not find him*. Avoidance of the passive.
Job 20:9	עַ֤ין שָׁזְפָ֣תּוּ וְלֹ֣א תֹוסִ֑יף וְלֹא־עֹ֖וד תְּשׁוּרֶ֣נּוּ מְקֹומֹֽו׃	An eye may have seen him, But it will do *so* no more, And his *home* place will no longer welcome him.	welcome ← *see*.
Job 20:10	בָּנָ֣יו יִרְצ֣וּ דַלִּ֑ים וְ֝יָדָ֗יו תָּשֵׁ֥בְנָה אֹונֹֽו׃	His sons will satisfy the poor, And his *own* hands will repay his wealth.	satisfy: i.e. *compensate* here. his wealth: AV differs *(their goods)*.
Job 20:11	עַצְמֹותָ֥יו מָלְא֗וּ *עֹלומֹו עִלֹּומָ֥יו וְעִמֹּ֖ו עַל־עָפָ֣ר** תִּשְׁכָּֽב׃	*While* his bones are *still* full of youthful vigour, *Each* will lie down in the dust with him.	youthful vigour ← *his youthful vigour*. The *ketiv* is a singular word; the *qeré* plural, with the same meaning.

Job 20:12	אִם־תַּמְתִּיק בְּפִיו רָעָה יַכְחִידֶנָּה תַּחַת לְשׁוֹנוֹ׃	Although wickedness is sweet in the mouth, *And* he keeps it hidden under his tongue,	
Job 20:13	יַחְמֹל עָלֶיהָ וְלֹא יַעַזְבֶנָּה וְיִמְנָעֶנָּה בְּתוֹךְ חִכּוֹ׃	Keeping it and not letting it go, And retaining it in his mouth,	mouth ← *palate*.
Job 20:14	לַחְמוֹ בְמֵעָיו נֶהְפָּךְ מְרוֹרַת פְּתָנִים בְּקִרְבּוֹ׃	His food will change in his bowels; *There will be* adders' venom in his innards.	
Job 20:15	חַיִל בָּלַע וַיְקִאֶנּוּ מִבִּטְנוֹ יוֹרִשֶׁנּוּ אֵל׃	He has swallowed down riches And will vomit them up again; GOD will drive them out of his stomach.	
Job 20:16	רֹאשׁ־פְּתָנִים יִינָק תַּהַרְגֵּהוּ לְשׁוֹן אֶפְעֶה׃	He will suck adders' poison; The tongue of the viper will kill him.	
Job 20:17	אַל־יֶרֶא בְּפַלְגּוֹת נַהֲרֵי נַחֲלֵי דְּבַשׁ וְחֶמְאָה׃	May he not see streams – The rivers *and* brooks of honey and butter.	
Job 20:18	מֵשִׁיב יָגָע וְלֹא יִבְלָע כְּחֵיל תְּמוּרָתוֹ וְלֹא יַעֲלֹס׃	He will repay *what is owed for* his toil And will not swallow *it* up. According to *his* wealth, his *debt of* restitution *will be*, And he will not rejoice *in it*,	his *debt of* restitution: a subjective genitive (he restitutes).
Job 20:19	כִּי־רָצַץ עָזַב דַּלִּים בַּיִת גָּזַל וְלֹא יִבְנֵהוּ׃	Because he crushed *and* abandoned the poor; He seized a house Which he did not build,	
Job 20:20	כִּי ׀ לֹא־יָדַע שָׁלֵו בְּבִטְנוֹ בַּחֲמוּדוֹ לֹא יְמַלֵּט׃	*And* because he was never content inwardly, Nor did he *ever* let a desirable object escape *him*.	was never content inwardly ← *did not know quiet / prosperity in his belly*, through envy. a desirable object ← *in (matters of) an object of his desire*. AV differs in the second half of the verse.

Job 20:21	אֵין־שָׂרִיד לְאָכְלוֹ עַל־כֵּן לֹא־יֶחֱיֶל טוּבוֹ:	*There is* nothing that escapes his voracity, Which *is* why his well-being will not last.	escapes ← *is a survivor of*.
Job 20:22	בִּמְלֹאת שְׂפְקוֹ יֵצֶר לוֹ כָּל־יַד עָמֵל תְּבוֹאֵנוּ:	In satisfying his greed, He enters into straits. Every distressing force shall come upon him.	In satisfying his greed ← *To fulfil his abundance*. Gerundial use of the infinitive. He enters into straits ← *It is narrow to him*. force ← *hand*.
Job 20:23	יְהִי ׀ לְמַלֵּא בִטְנוֹ יְשַׁלַּח־בּוֹ חֲרוֹן אַפּוֹ וְיַמְטֵר עָלֵימוֹ בְּלְחוּמוֹ:	*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 ← *the fury of his anger*, which we have translated as a reverse Hebraic genitive. on him ← *on them*, 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 ← *in his eating*. [CB] interprets as *punishment*. [BDB] suggests *bowels*.
Job 20:24	יִבְרַח מִנֶּשֶׁק בַּרְזֶל תְּחֻלְפֵהוּ 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	שָׁלַף ׀ וְיֹצֵא מִגֵּוָה וְבָרָק מִמְּרֹרָתוֹ יַהֲלֹךְ עָלָיו אֵמִים:	*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 ← *glittering; lightning*. entrails ← *gall*, but the word probably has wider scope here.
Job 20:26	כָּל־חֹשֶׁךְ טָמוּן לִצְפֻּנָיו תְּאָכְלֵהוּ אֵשׁ לֹא־נֻפָּח יֵרַע שָׂרִיד בְּאָהֳלוֹ:	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	יִגַּלּוּ שָׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוֹמָמָה לוֹ׃	The heavens will reveal his iniquity, And the earth will rise up against him.	
Job 20:28	יִגֶּל יְבוּל בֵּיתוֹ נִגְרוֹת בְּיוֹם אַפּוֹ׃	The produce of his household will be taken away, *And various things* will be poured out On the day of his wrath.	will be taken away ← *will go into exile*, or *will be exposed*.
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 ← *portion*. his appointed inheritance ← *the inheritance of his appointment*, a Hebraic genitive.
Job 21:1	וַיַּעַן אִיּוֹב וַיֹּאמַר׃	Then Job answered and said,	
Job 21:2	שִׁמְעוּ שָׁמוֹעַ מִלָּתִי וּתְהִי־זֹאת תַּנְחוּמֹתֵיכֶם׃	“Listen carefully to my words, And let this be your consolation.	Listen carefully: infinitive absolute. words ← *word; discourse*. consolation ← *consolations*.
Job 21:3	שָׂאוּנִי וְאָנֹכִי אֲדַבֵּר וְאַחַר דַּבְּרִי תַלְעִיג׃	Bear with me, and I will speak, And after my words, you *can* mock.	
Job 21:4	הֵאָנֹכִי לְאָדָם שִׂיחִי וְאִם־מַדּוּעַ לֹא־תִקְצַר 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 וְהָשֹּׁמּוּ וְשִׂימוּ יָד עַל־פֶּה׃	Turn towards me and be astonished, And put *your* hand over *your* mouth.	be astonished: a rare *hophal* imperative. See Jer 49:8.
Job 21:6	וְאִם־זָכַרְתִּי וְנִבְהָלְתִּי וְאָחַז בְּשָׂרִי פַּלָּצוּת׃	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	מַדּוּעַ רְשָׁעִים יִחְיוּ עָתְקוּ גַּם־גָּבְרוּ חָיִל׃	Why do the wicked live *And* grow old, *And* even increase *their* power?	power: or *wealth*.

Job 21:8	זַרְעָם נָכוֹן לִפְנֵיהֶם עִמָּם וְצֶאֱצָאֵיהֶם לְעֵינֵיהֶם:	Their seed is established with them in their presence, And their progeny in their sight.	
Job 21:9	בָּתֵּיהֶם שָׁלוֹם מִפָּחַד וְלֹא שֵׁבֶט אֱלוֹהַּ עֲלֵיהֶם:	Their houses *are* free of fear, But *there is* no rule of GOD over them.	free of ← *safe from*. rule ← *rod; sceptre*.
Job 21:10	שׁוֹרוֹ עִבַּר וְלֹא יַגְעֶל תְּפַלֵּט פָּרָתוֹ וְלֹא תְשַׁכֵּל:	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	יְשַׁלְּחוּ כַצֹּאן עֲוִילֵיהֶם וְיַלְדֵיהֶם יִרְקֹדוּן:	They let their little ones *frolic* like lambs, And their children dance *around*.	let ... *frolic* ← *send (out to play)*.
Job 21:12	יִשְׂאוּ כְתֹף וְכִנּוֹר וְיִשְׂמְחוּ לְקוֹל עוּגָב:	They lift up *their spirits* with drum and harp, And they rejoice to the sound of the flute.	with drum ← *according to the drum*.
Job 21:13	*יבלו **יְכַלּוּ בַטּוֹב יְמֵיהֶם וּבְרֶגַע שְׁאוֹל יֵחָתּוּ:	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 לָאֵל סוּר מִמֶּנּוּ וְדַעַת דְּרָכֶיךָ לֹא חָפָצְנוּ:	Yet they say to GOD, ‘Depart from us’, And, ‘We do not take pleasure *in* knowledge of your ways.	
Job 21:15	מַה־שַּׁדַּי כִּי־נַעַבְדֶנּוּ וּמַה־נּוֹעִיל כִּי נִפְגַּע־בּוֹ:	Who *is* the ALMIGHTY, That we should serve him, And *in* what *way* are we profited, That we entreat him?’	
Job 21:16	הֵן לֹא בְיָדָם טוּבָם עֲצַת רְשָׁעִים רָחֲקָה מֶנִּי:	Behold, their well-being is not under their control. The conduct of the wicked is far from me.	under their control ← *in their hand*. conduct ← *counsel; purpose*.

Job 21:17	כַּמָּה ׀ נֵר־רְשָׁעִים יִדְעָךְ וְיָבֹא עָלֵימוֹ אֵידָם חֲבָלִים יְחַלֵּק בְּאַפּוֹ׃	*But you say*, ‘How often the lamp of the wicked is extinguished, And *how often* their downfall comes upon them! He apportions them agony in his anger.	How often the lamp of the wicked is extinguished: compare Job 18:5. agony ← *writhings*. Job quotes Zophar's arguments of extended ↴
Job 21:18	יִהְיוּ כְתֶבֶן לִפְנֵי־רוּחַ וְכמֹץ גְּנָבַתּוּ סוּפָה׃	They will be as straw in the wind, And as chaff which the storm carries away.	↳ punishment of the wicked in their lifetime up to verse 21. carries ← *steals*.
Job 21:19	אֱלוֹהַּ יִצְפֹּן־לְבָנָיו אוֹנוֹ יְשַׁלֵּם אֵלָיו וְיֵדָע׃	GOD reserves his *punishment for the man's* iniquity for his sons; He retributes him, And he knows *it*.	
Job 21:20	יִרְאוּ *עֵינוֹ **עֵינָיו כִּידוֹ וּמֵחֲמַת שַׁדַּי יִשְׁתֶּה׃	His eyes will see his demise, And he will drink from the wrath of the ALMIGHTY.	eyes: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*; otherwise, the *ketiv* is singular and discordant with the verb.
Job 21:21	כִּי מַה־חֶפְצוֹ בְּבֵיתוֹ אַחֲרָיו וּמִסְפַּר חֳדָשָׁיו חָצָוּצוֹ׃	For what pleasure *does* he *leave* in his house after him When the number of his months is cut in half?’	
Job 21:22	הַלְאֵל יְלַמֶּד־דָּעַת ׀ וְהוּא רָמִים יִשְׁפּוֹט׃	*Can anyone* teach GOD knowledge? Or will he judge those *on* high?	
Job 21:23	זֶה יָמוּת בְּעֶצֶם תֻּמּוֹ כֻּלּוֹ שַׁלְאֲנַן וְשָׁלֵיו׃	One dies in the prime of his strength *When he is* entirely at ease and comfortable.	prime of his strength ← *bone / body* (consonantally also *strength*) *of his completeness*. One: part of *One ... Another*, balanced in verse 25.
Job 21:24	עֲטִינָיו מָלְאוּ חָלָב וּמִחַ עַצְמוֹתָיו יְשֻׁקֶּה׃	His bottles are full of milk, And the marrow of his bones is well-nourished.	bottles: AV differs *(breasts)*, i.e. as NH, his cows' *udders*. well-nourished ← *given drink / refreshed*.

Job 21:25	וְזֶה יָמוּת בְּנֶפֶשׁ מָרָה וְלֹא־אָכַל בַּטּוֹבָה׃	Another dies with bitter feelings And does not partake of the goodness.	Another: see Job 21:23. with bitter feelings ← *in a bitter soul*. partake of ← *eat in*.
Job 21:26	יַחַד עַל־עָפָר יִשְׁכָּבוּ וְרִמָּה תְּכַסֶּה עֲלֵיהֶם׃	Together in the dust they lie And the worm covers them *both*.	
Job 21:27	הֵן יָדַעְתִּי מַחְשְׁבוֹתֵיכֶם וּמְזִמּוֹת עָלַי תַּחְמֹסוּ׃	Behold, I know your thoughts And *your* devices, *Which* do violence to me.	
Job 21:28	כִּי תֹאמְרוּ אַיֵּה בֵית־נָדִיב וְאַיֵּה אֹהֶל | מִשְׁכְּנוֹת רְשָׁעִים׃	For you say, 'Where *is* the noble's house?' And, 'Where *is* the tent of the dwellings of the wicked?'	
Job 21:29	הֲלֹא שְׁאֶלְתֶּם עֹבְרֵי דָרֶךְ וְאֹתֹתָם לֹא תְנַכֵּרוּ׃	Have you not asked the passers-by? Do you not recognize their writing?	passers-by ← *crossers of the way*. writing ← *signs; letters*.
Job 21:30	כִּי לְיוֹם אֵיד יֵחָשֵׂךְ רָע לְיוֹם עֲבָרוֹת יוּבָלוּ׃	*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 דַּרְכּוֹ וְהוּא־עָשָׂה מִי יְשַׁלֶּם־לוֹ׃	Who will tell him his way to his face? And who will repay him *for what* he has done?	
Job 21:32	וְהוּא לִקְבָרוֹת יוּבָל וְעַל־גָּדִישׁ יִשְׁקוֹד׃	So he will be led to the burial places, And he will take his place in his *sepulchral* mound.	take his place: or *lie*, usually of *lying in wait*; or *guarding*.

Job 21:33	מָתְקוּ־לוֹ רִגְבֵּי נָחַל וְאַחֲרָיו כָּל־אָדָם יִמְשֹׁוךְ וְלִפָּנָיו אֵין מִסְפָּר׃	The *covering of* turf from the brook will be sweet to him. And every man after him will face *the* *same fate*, As *have* countless before him,	be sweet to him: or, perhaps, *will find him sweet* (despite לְ 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 תְּנַחֲמוּנִי הֶבֶל וּתְשׁוּבֹתֵיכֶם נִשְׁאַר־מָעַל׃ ס	So how *can* you comfort me *with* vanity, And *with* answers *in* *which* treachery remains?”	
Job 22:1	וַיַּעַן אֱלִיפַז הַתֵּימָנִי וַיֹּאמַר׃	Then Eliphaz the Temanite answered and said,	
Job 22:2	הַלְאֵל יִסְכָּן־גָּבֶר כִּי־יִסְכֹּן עָלֵימוֹ מַשְׂכִּיל׃	“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	הַחֵפֶץ לְשַׁדַּי כִּי תִצְדָּק וְאִם־בָּצַע כִּי־תַתֵּם דְּרָכֶיךָ׃	*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?	
Job 22:4	הֲמִיִּרְאָתְךָ יֹכִיחֲךָ יָבֹוא עִמְּךָ בַּמִּשְׁפָּט׃	Will he contend with you for fear of you? Will he enter with you into a judicial process?	
Job 22:5	הֲלֹא רָעָתְךָ רַבָּה וְאֵין־קֵץ לַעֲוֹנֹתֶיךָ׃	*Is* not your wickedness great? And *is there* no end to your iniquities?	
Job 22:6	כִּי־תַחְבֹּל אַחֶיךָ חִנָּם וּבִגְדֵי עֲרוּמִּים תַּפְשִׁיט׃	– Whether you bind your brothers by a pledge gratuitously, Or strip off the clothes of *those you leave* naked,	brothers: AV differs *(brother)*.
Job 22:7	לֹא־מַיִם עָיֵף תַּשְׁקֶה וּמֵרָעֵב תִּמְנַע־לָחֶם׃	*Or* you don't give the weary water to drink, Or you withhold bread from the hungry?	

Job 22:8	וְאִישׁ זְרוֹעַ לוֹ הָאָרֶץ וּנְשׂוּא פָּנִים יֵשֵׁב בָּהּ׃	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.'	the powerful man ← *the man of an arm*. --- of elevated station ← *elevated of face*, suggesting having benefited from partiality.
Job 22:9	אַלְמָנוֹת שִׁלַּחְתָּ רֵיקָם וּזְרֹעוֹת יְתוֹמִים יְדֻכָּא׃	You *may* have sent *away* widows empty-*handed* And *stood by when* the arms of orphans were crushed.	
Job 22:10	עַל־כֵּן סְבִיבוֹתֶיךָ פַּחִים וְיבַהֶלְךָ פַּחַד פִּתְאֹם׃	That *is* why *there are* snares *all* around you, And fear suddenly grips you,	grips ← *terrifies*.
Job 22:11	אוֹ־חֹשֶׁךְ לְאֹ־תִרְאֶה וְשִׁפְעַת־מַיִם תְּכַסֶּךָּ׃	Or darkness *so that* you *can*'t see *anything*, Or a flood of water *which* will cover you.	Or a flood: disjunctive use of the *vav*.
Job 22:12	הֲלֹא־אֱלוֹהַּ גֹּבַהּ שָׁמָיִם וּרְאֵה רֹאשׁ כּוֹכָבִים כִּי־רָמוּ׃	*Is* not GOD *in* the height of the heavens? For see how high the foremost stars are.	For: causal use of the *vav*. --- see how high the foremost stars are ← *see the foremost stars, that they are high*. Prolepsis, especially typical of Aramaic.
Job 22:13	וְאָמַרְתָּ מַה־יָּדַע אֵל הַבְעַד עֲרָפֶל יִשְׁפּוֹט׃	And you *may* have said, 'What does GOD know? *Can* he judge through dark clouds?	
Job 22:14	עָבִים סֵתֶר־לוֹ וְלֹא יִרְאֶה וְחוּג שָׁמַיִם יִתְהַלָּךְ׃	Thick clouds *are* his secret *covering*, And he *can*not see, And he walks round in the circuit of heaven.'	
Job 22:15	הַאֹרַח עוֹלָם תִּשְׁמֹר אֲשֶׁר דָּרְכוּ מְתֵי־אָוֶן׃	Have you observed the age-old path Which vain men have trodden?	observed: or *kept*.
Job 22:16	אֲשֶׁר־קָמְטוּ וְלֹא־עֵת נָהָר יוּצַק יְסוֹדָם׃	They become wrinkly before *their* time; A river is spilled *over* their foundation.	become wrinkly: compare Job 16:8. AV differs *(were cut down)*, as do [AnLx] *(be taken away)*, and [BDB] *(be snatched)*.

Job 22:17	הָאֹמְרִים לָאֵל סוּר מִמֶּנּוּ וּמַה־יִּפְעַל שַׁדַּי לָמוֹ:	They say to GOD, 'Depart from us', And *ask* how the ALMIGHTY *can* profit them.	These are Job's words in Job 21:14 - 15.
Job 22:18	וְהוּא מִלֵּא בָתֵּיהֶם טוֹב וַעֲצַת רְשָׁעִים רָחֲקָה מֶּנִּי:	Yet he filled their houses *with* good *things*. So the counsel of the wicked is far from me.	
Job 22:19	יִרְאוּ צַדִּיקִים וְיִשְׂמָחוּ וְנָקִי יִלְעַג־לָמוֹ:	The righteous will see *their downfall* and rejoice, And the innocent *man* will mock them	
Job 22:20	אִם־לֹא נִכְחַד קִימָנוּ וְיִתְרָם אָכְלָה אֵשׁ:	*And say*, 'Our adversary will certainly be obliterated, And fire will consume their remnant.'	adversary: AV differs *(substance)*. The form is similar to the *ketiv* of Jer 48:44. will certainly be obliterated: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Job 22:21	הַסְכֵּן־נָא עִמּוֹ וּשְׁלָם בָּהֶם תְּבוֹאַתְךָ טוֹבָה:	Become familiar, I pray, with him, And be at peace with them, *And* your future *will be* good.	with them: perhaps generalizing *(with others)*. AV differs, omitting the word, as does [CB]. your future *will be* good: or *goodwill come (upon) you*.
Job 22:22	קַח־נָא מִפִּיו תּוֹרָה וְשִׂים אִמָרָיו בִּלְבָבֶךָ:	Receive, I pray, the law from what he says, And put his declarations in your heart.	what he says ← *his mouth*.
Job 22:23	אִם־תָּשׁוּב עַד־שַׁדַּי תִּבָּנֶה תַּרְחִיק עַוְלָה מֵאָהֳלֶךָ:	If you return to the ALMIGHTY, You will be built up. So remove iniquity from your tent,	
Job 22:24	וְשִׁית־עַל־עָפָר בָּצָר וּבְצוּר נְחָלִים אוֹפִיר:	And cast *your* fine gold on the dust, And your Ophir *gold* on a torrent boulder,	And cast *your* fine gold on the dust: AV differs *(Then shalt thou lay up gold as dust)*. Compare Ex 32:20. A similar issue with the second part of the verse.

Job 22:25	וְהָיָה שַׁדַּי בְּצָרֶיךָ וְכֶסֶף תּוֹעָפוֹת לָךְ׃	And the ALMIGHTY will be your fine gold And your silver treasure.	
Job 22:26	כִּי־אָז עַל־שַׁדַּי תִּתְעַנָּג וְתִשָּׂא אֶל־אֱלוֹהַּ פָּנֶיךָ׃	For then you will delight in the ALMIGHTY, And you will lift up your face to GOD.	
Job 22:27	תַּעְתִּיר אֵלָיו וְיִשְׁמָעֶךָּ וּנְדָרֶיךָ תְשַׁלֵּם׃	You will entreat him, And he will hear you, And you will fulfil your vows.	
Job 22:28	וְתִגְזַר־אֹמֶר וְיָקָם לָךְ וְעַל־דְּרָכֶיךָ נָגַהּ אוֹר׃	And you will make a declaration Which will hold good for you, And light will shine on your ways.	
Job 22:29	כִּי־הֶשְׁפִּילוּ וַתֹּאמֶר גֵּוֶה וְשֵׁחַ עֵינַיִם יוֹשִׁעַ׃	When *others* are brought low, You will say, '*Such is the consequence of* pride, But he saves the humble.'	*others* are brought low ← *they bring low*. Avoidance of the passive. pride: AV differs *(there is lifting up)*. humble ← *low of eyes*.
Job 22:30	יְמַלֵּט אִי־נָקִי וְנִמְלַט בְּבֹר כַּפֶּיךָ׃ פ	He delivers the estate of the innocent, And deliverance comes through the cleanness of your hands."	estate ← *island; coastland*. [AnLx] and [BDB] have *not*, but this does not match Eliphaz's stance. deliverance comes ← *he / one is delivered*.
Job 23:1	וַיַּעַן אִיּוֹב וַיֹּאמַר׃	Then Job answered and said,	
Job 23:2	גַּם־הַיּוֹם מְרִי שִׂיחִי יָדִי כָּבְדָה עַל־אַנְחָתִי׃	"Today, too, my complaint *is* bitter; My vitality has become listless with *all* my sighing.	my complaint *is* bitter ← *(there is) bitterness of my complaint*. My vitality has become listless ← *My hand has become heavy*. AV differs somewhat *(my stroke is heavier)*.
Job 23:3	מִי־יִתֵּן יָדַעְתִּי וְאֶמְצָאֵהוּ אָבוֹא עַד־תְּכוּנָתוֹ׃	If only I knew where I *could* find him, I would go to his *judgment* seat.	If only ← *Who will give*. where: wider use of the *vav*.

Job 23:4	אֶעֱרְכָה לְפָנָיו מִשְׁפָּט וְּפִי אֲמַלֵּא תוֹכָחוֹת׃	I would set out *my* case before him And fill my mouth *with* arguments.	
Job 23:5	אֵדְעָה מִלִּים יַעֲנֵנִי וְאָבִינָה מַה־יֹּאמַר לִי׃	I would acknowledge the words *Which* he would answer me, And I would understand What he would say to me.	
Job 23:6	הַבְּרָב־כֹּחַ יָרִיב עִמָּדִי לֹא אַךְ־הוּא יָשֶׂם בִּי׃	Would he contend with me with great power? No; he would certainly consider me.	consider ← *put (heart) to* or *set (the face) to*. AV differs *(put strength)*.
Job 23:7	שָׁם יָשָׁר נוֹכַח עִמּוֹ וַאֲפַלְטָה לָנֶצַח מִשֹּׁפְטִי׃	There, the upright disputes with him, And I would be delivered in perpetuity from my judge.	
Job 23:8	הֵן קֶדֶם אֵהֵלֵךְ וְאֵינֶנּוּ וְאָחֳוֹר וְלֹא־אָבִין לוֹ׃	If I go forwards, He *is* not *there*, And *if* backwards, I do not discern him,	
Job 23:9	שְׂמֹאול בַּעֲשֹׂתוֹ וְלֹא־אֶחֱזֶה יַעְטֹף יָמִין וְלֹא אֶרְאֶה׃	*Or to* the left where he is at work, I do not behold *him*; *If* he envelops himself *on* the right, I do not see *him*.	envelops himself: or *turns*.
Job 23:10	כִּי־יָדַע דֶּרֶךְ עִמָּדִי בְּחָנַנִי כַּזָּהָב אֵצֵא׃	However, he knows the way I take. *When* he examines me, I will come out as gold.	I take ← *with me*.
Job 23:11	בַּאֲשֻׁרוֹ אָחֲזָה רַגְלִי דַּרְכּוֹ שָׁמַרְתִּי וְלֹא־אָט׃	My foot takes hold of his step; I keep his way And do not turn aside.	
Job 23:12	מִצְוַת שְׂפָתָיו וְלֹא אָמִישׁ מֵחֻקֵּי צָפַנְתִּי אִמְרֵי־פִיו׃	*As for* his commandment which he has uttered, I have not drawn back from what *was* appointed me. I have treasured up the words which he has pronounced.	which he has uttered ... which he has pronounced ← *of his lips ... of his mouth*. AV differs in the second case *(more than my necessary food)*. what *was* appointed me ← *my statute*. Compare Job 23:14.

Job 23:13	וְהוּא בְּאֶחָד וּמִי יְשִׁיבֶנּוּ וְנַפְשׁוֹ אִוְּתָה וַיַּעַשׂ׃	But he *is* of one *mind*, And who *can* make him go back *on it*? His will desires *a thing*, And he performs *it*.	will ← *soul*.
Job 23:14	כִּי יִשְׁלֵם חֻקִּי וְכָהֵנָּה רַבּוֹת עִמּוֹ׃	For he will carry out What *has been* appointed for me, And many such *things* He *has* in *store*.	*has been* appointed for me ← *my statute*. --- He *has* in *store* ← *(Are) with him*.
Job 23:15	עַל־כֵּן מִפָּנָיו אֶבָּהֵל אֶתְבּוֹנֵן וְאֶפְחַד מִמֶּנּוּ׃	That *is* why I will fear his presence. *When* I consider *the matter*, I am fearful of him.	
Job 23:16	וְאֵל הֵרַךְ לִבִּי וְשַׁדַּי הִבְהִילָנִי׃	But GOD makes my heart faint, And the ALMIGHTY causes me alarm,	
Job 23:17	כִּי־לֹא נִצְמַתִּי מִפְּנֵי־חֹשֶׁךְ וּמִפָּנַי כִּסָּה־אֹפֶל׃	For I have not been cut off in the face of darkness, Nor has he put a covering of gloom over my face.	Nor: negatory use of the *vav*, as in Deut 33:6.
Job 24:1	מַדּוּעַ מִשַּׁדַּי לֹא־נִצְפְּנוּ עִתִּים *וידעו **וְיֹדְעָיו לֹא־חָזוּ יְמָיו׃	Why, seeing that the times are not hidden from the ALMIGHTY, {K: And they are known,} [Q: Do those who know him] {K: Do they not} [Q: Not] see his dealings?	they are known *(ketiv)* ← *they know (them)*. Avoidance of the passive. --- his dealings ← *his days*, standing for the events or actions which take place in them.
Job 24:2	גְּבֻלוֹת יַסִּיגוּ עֵדֶר גָּזְלוּ וַיִּרְעוּ׃	They move boundaries, And they snatch away a flock And pasture *it*.	pasture *it*: or *feed (on it)*.
Job 24:3	חֲמוֹר יְתוֹמִים יִנְהָגוּ יַחְבְּלוּ שׁוֹר אַלְמָנָה׃	They drive *away* an orphan's donkey; They take *away* a widow's ox as security.	
Job 24:4	יִטּוּ אֶבְיוֹנִים מִדֶּרֶךְ יַחַד חָבְאוּ עֲנִיֵּי־אֶרֶץ׃	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 בְּפָעֳלָם מְשַׁחֲרֵי לַטָּרֶף עֲרָבָה לוֹ לֶחֶם לַנְּעָרִים:	See *how as* wild asses in the desert they go out In their business of diligently seeking food. An arid tract *is* feeding *ground* For each *and* for *their* young.	For each ← *For him*. We take this verse and up to Job 24:8, and also Job 24:11 - 24:12b as referring to *the poor*, who are exploited. AV differs, as does [CB].
Job 24:6	בַּשָּׂדֶה בְּלִילוֹ *יקצירו יִקְצֹרוּ וְכֶרֶם רָשָׁע** יְלַקֵּשׁוּ:	In the field they reap their food, And they glean the vineyard of a wicked *man*.	they reap: the *ketiv* (*hiphil* stem-formation) is a variant of the *qeré* (*qal* stem-formation). their food ← *his fodder*.
Job 24:7	עָרֹם יָלִינוּ מִבְּלִי לְבוּשׁ וְאֵין כְּסוּת בַּקָּרָה:	They spend the night naked for lack of clothing, And *they have* no covering in the cold.	They spend the night: AV differs, being causative, which is not necessarily the case.
Job 24:8	מִזֶּרֶם הָרִים יִרְטָבוּ וּמִבְּלִי מָחְסֶה חִבְּקוּ־צוּר:	They become wet with mountain rainstorms, And for lack of shelter they embrace a rock.	
Job 24:9	יִגְזְלוּ מִשַּׁד יָתוֹם וְעַל־עָנִי יַחְבֹּלוּ:	They tear away the orphan for gain, And they enslave the poor with debt.	for gain: AV differs *(from the breast)*. they enslave ... with debt ← *bind by a pledge*.
Job 24:10	עָרֹם הֹלְכוּ בְּלִי לְבוּשׁ וְרָעֵבִים נָשְׂאוּ עֹמֶר:	They cause *him* to go naked for lack of clothing, And they take away the sheaf *from* the hungry.	
Job 24:11	בֵּין־שׁוּרֹתָם יַצְהִירוּ יִקְבֵים דָּרְכוּ וַיִּצְמָאוּ:	Within their walls they press out new oil; They tread the wine vats, Yet are thirsty.	We take the verse and Job 24:12b as referring to *the poor*. Yet: adversative / concessive use of the *vav*.
Job 24:12	מֵעִיר מְתִים | יִנְאָקוּ וְנֶפֶשׁ־חֲלָלִים תְּשַׁוֵּעַ וֵאלוֹהַּ לֹא־יָשִׂים תִּפְלָה:	From the city, men groan, And the inward being of the wounded cries out, Yet GOD does not impute *them their* depravity.	inward being ← *soul*. Yet: adversative / concessive use of the *vav*.

Job 24:13	הֵ֣מָּה ׀ הָיוּ֣ בְמֹרְדֵ֣י־א֭וֹר לֹֽא־הִכִּ֣ירוּ דְרָכָ֑יו וְלֹ֥א יָ֝שְׁבוּ֗ בְּנְתִיבֹתָֽיו׃	These people are those *who* rebel against the light; They do not recognize his ways, And they do not remain in his paths.	
Job 24:14	לָ֭אוֹר יָקוּם֮ רוֹצֵ֪חַ יִקְטָל־עָנִ֥י וְאֶבְי֑וֹן וּ֝בַלַּ֗יְלָה יְהִ֣י כַגַּנָּֽב׃	At *first* light the murderer rises *And* kills the poor and needy, And at night he is a thief.	
Job 24:15	וְעֵ֣ין נֹ֭אֵף	שָׁמְרָ֣ה נֶ֑שֶׁף לֵ֥אמֹר לֹא־תְשׁוּרֵ֥נִי עָ֝יִן וְסֵ֣תֶר פָּנִ֣ים יָשִֽׂים׃	The eye of the adulterer observes darkness, Saying, ‘No eye shall behold me’, And he puts a covering *on his* face.	darkness: AV differs *(twilight)*. covering ← *secret*.
Job 24:16	חָתַ֣ר בַּ֭חֹשֶׁךְ בָּתִּ֣ים יוֹמָ֑ם חָתְמ֖וּ־לָ֣מוֹ לֹא־יָ֣דְעוּ אֽוֹר׃	He breaks into houses in the darkness, *Which* in the daytime they mark out for themselves. They do not know the light.	breaks into ← *digs (through)*. mark out ← *seal up*.
Job 24:17	כִּ֤י יַ֣חְדָּו ׀ בֹּ֣קֶר לָ֭מוֹ צַלְמָ֣וֶת כִּֽי־יַכִּ֑יר בַּלְהוֹת צַלְמָֽוֶת׃	For the morning for them *is* altogether the shadow of death, For *each* knows the terrors of the shadow of death,	the shadow of death ... the shadow of death: otiose, but see Gen 12:5. AV differs *(if one know them [=recognize them], they are in ...)* which is also possible.
Job 24:18	קַל־הוּא֮	עַל־פְּנֵי־מַ֪יִם תְּקֻלַּ֣ל חֶלְקָתָ֣ם בָּאָ֑רֶץ לֹא־יִ֝פְנֶ֗ה דֶּ֣רֶךְ כְּרָמִֽים׃	Which *is* swift upon the surface of the water; Their portion is cursed upon the earth. He will not return *to* the way of the vineyards.	return *to*: AV differs *(beholdeth)*.
Job 24:19	צִיָּ֣ה גַ֭ם־חֹ֣ם יִגְזְלוּ מֵ֑ימֵי־שֶׁ֝לֶג שְׁא֗וֹל חָטָֽאוּ׃	*As* drought and heat snatch away the snowy waters, *So* the grave *snatches* those *who* have sinned.	snowy waters ← *waters of snow*, a Hebraic genitive.

Job 24:20	יִשְׁכָּחֵהוּ רֶחֶם ׀ מְתָקוֹ רִמָּה עוֹד לֹא־יִזָּכֵר וַתִּשָּׁבֵר כָּעֵץ עַוְלָה׃	The womb will disown him; The worm will feed sweetly on him. He will no longer be remembered, And iniquity will be shivered like a tree.	disown ← *forget*.
Job 24:21	רֹעֶה עֲקָרָה לֹא תֵלֵד וְאַלְמָנָה לֹא יֵיטִיב׃	He devours the barren, *Who* has not given birth, And to the widow he does not do good.	
Job 24:22	וּמָשַׁךְ אַבִּירִים בְּכֹחוֹ יָקוּם וְלֹא־יַאֲמִין בַּחַיִּין׃	He drags away the mighty by his strength; He rises, And no-one is sure of *his* life.	is sure of ← *believes in*. *his* life: in an Aramaic form.
Job 24:23	יִתֶּן־לוֹ לָבֶטַח וְיִשָּׁעֵן וְעֵינֵיהוּ עַל־דַּרְכֵיהֶם׃	*God* grants him security, And he relies *on it*, But his eyes *are* on their ways.	But: adversative use of the *vav*.
Job 24:24	רָמוּ מְעַט ׀ וְאֵינֶנּוּ וְהֻמְכוּ כַּכֹּל יִקָּפְצוּן וּכְרֹאשׁ שִׁבֳּלֶת יִמָּלוּ׃	They are exalted for a little *while*, Then they are gone, And they waste away. Like all *others*, they are gathered *into the grave*. And like the top of a stem of corn, They are cut off.	they *are* gone ← *he (is) not*. are gathered *into the grave* ← *are enclosed*, or *die*. stem ← *ear*, but we presume the whole ear of corn is cut off.
Job 24:25	וְאִם־לֹא אֵפוֹ מִי יַכְזִיבֵנִי וְיָשֵׂם לְאַל מִלָּתִי׃ ס	And if *it is* not so, who will convict me of falsehood And make my speech null *and void*?”	
Job 25:1	וַיַּעַן בִּלְדַּד הַשּׁוּחִי וַיֹּאמַר׃	Then Bildad the Shuhite answered and said,	
Job 25:2	הַמְשָׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃	“Dominion and fear *are* with him – *The one who* makes peace in his high places.	Dominion: infinitive absolute in the role of a gerund, translated as a noun.

Job 25:3	הֲיֵ֣שׁ מִסְפָּ֣ר לִגְדוּדָ֑יו וְעַל־מִ֥י לֹא־יָקוּם אוֹרֹֽהוּ׃	Do his troops have a number? And upon whom does his light not rise?	
Job 25:4	וּמַה־יִּצְדַּ֣ק אֱנ֣וֹשׁ עִם־אֵ֑ל וּמַה־יִּזְכֶּ֥ה יְלִ֝וד אִשָּֽׁה׃	And how *can* man be justified with GOD? And how *can* he *who is* born of a woman be pure?	
Job 25:5	הֵ֤ן עַד־יָרֵ֣חַ וְלֹ֣א יַאָהִ֑יל וְ֝כוֹכָבִ֗ים לֹא־זַכּ֥וּ בְעֵינָֽיו׃	Behold, even the moon (But it does not shine,) And the stars Are not pure in his sight.	
Job 25:6	אַ֗ף כִּי־אֱנ֣וֹשׁ רִמָּ֑ה וּבֶן־אָ֝דָ֗ם תּוֹלֵעָֽה׃ פ	How much less man, *Destined for* worms, And the son of Adam, *Destined for* maggots.”	worms ... maggots ← *(the) worm ... (the) maggot*. Compare Isa 14:11. AV differs *(which is a worm etc.)*.
Job 26:1	וַיַּ֖עַן אִיּ֣וֹב וַיֹּאמַֽר׃	Then Job answered and said,	
Job 26:2	מֶה־עָזַ֥רְתָּ לְלֹא־כֹ֑חַ הוֹשַׁ֥עְתָּ זְר֝וֹעַ לֹא־עֹֽז׃	“How have you helped *him* *Who is* without power, *And* saved *him* *Whose* 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	מַה־יָּעַ֥צְתָּ לְלֹא־חָכְמָ֑ה וְ֝תוּשִׁיָּ֗ה לָרֹ֥ב הוֹדָֽעְתָּ׃	How have you given counsel to *him* *Who is* without wisdom? *And how* have you taught insight To the multitude?	the multitude: AV differs *(plentifully)*, and [CB] *(fully)*.
Job 26:4	אֶת־מִ֣י הִגַּ֣דְתָּ מִלִּ֑ין וְנִשְׁמַ֖ת־מִ֣י יָצְאָ֣ה מִמֶּֽךָּ׃	To whom have you declared words, And whose inspiration came from you?	words: in an Aramaic form. came ← *came out*.
Job 26:5	הָרְפָאִ֥ים יְחוֹלָ֑לוּ מִתַּ֥חַת מַ֝֗יִם וְשֹׁכְנֵיהֶֽם׃	Do the Rephaim give birth under water, Or *do* those who lie *there* with them?	Rephaim: see [CB] App. 25. AV differs *(dead)*. water: standing for *sea* or *groundwater*. those who lie *there* with them ← *their dwellers / liers*. AV differs *(dead things are formed from under the waters ...)*.

Job 26:6	עָרֹום שְׁאֹול נֶגְדֹּו וְאֵין כְּסֹות לָאֲבַדֹּון׃	The grave *is* naked before him, And *there is* no covering for *the place of* destruction.	destruction: Hebrew *Abaddon*; compare Rev 9:11.
Job 26:7	נֹטֶה צָפֹון עַל־תֹּהוּ תֹּלֶה אֶרֶץ עַל־בְּלִי־מָה׃	He stretches out the north over desolation, And hangs the earth on nothing,	
Job 26:8	צֹרֵר־מַיִם בְּעָבָיו וְלֹא־נִבְקַע עָנָן תַּחְתָּם׃	Binding up waters on his thick clouds, While the cloud below them is not laid open.	
Job 26:9	מְאַחֵז פְּנֵי־כִסֵּה פָּרְשֵׂז עָלָיו עֲנָנֹו׃	He takes hold of the front of *his* throne *And* spreads his cloud on it.	front ← *face; surface*.
Job 26:10	חָק־חָג עַל־פְּנֵי־מָיִם עַד־תַּכְלִית אֹור עִם־חֹשֶׁךְ׃	He circumscribes a bound round the surface of the water At the terminator between light and dark.	bound ← *statute*.
Job 26:11	עַמּוּדֵי שָׁמַיִם יְרוֹפָפוּ וְיִתְמְהוּ מִגַּעֲרָתֹו׃	The pillars of heaven are shaken And are astonished at his rebuke.	
Job 26:12	בְּכֹחֹו רָגַע הַיָּם וּבתובנתו **וּ֝בְתְבוּנָתֹו* מָחַץ רָהַב׃	*By* his power the sea roars, And by his understanding He dashes pride.	understanding: the *ketiv* can be regarded as a variant form of the *qeré*. the sea roars: AV differs *(he divideth the sea)*, and [CB] *(he calms the sea)*. The word רָגַע is a homonym, *make a noise* and *be quiet* (intransitive in both cases). pride: also a name of Egypt, *Rahab*.
Job 26:13	בְּרוּחֹו שָׁמַיִם שִׁפְרָה חֹלְלָה יָדֹו נָחָשׁ בָּרִיחַ׃	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 *serpens caput* and *serpens cauda*, the head and tail of the serpent.

Job 26:14	הֵן־אֵ֫לֶּה | קְצ֣וֹת *דרכו דְּרָכָ֑יו וּמַה־שֵּׁ֥מֶץ דָּ֝בָ֗ר** נִשְׁמַ֥ע־בּ֑וֹ וְרַ֥עַם גבורתו **גְּבוּרוֹתָ֗יו מִי* יִתְבּוֹנָֽן׃ 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 *(qeré)* ... way *(ketiv)*: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*. power: the *ketiv* can be regarded as a *scriptio defectiva* spelling of the *qeré*, and the word is considerably more common in the singular than the plural (about 80%:20%).
Job 27:1	וַיֹּ֣סֶף אִיּ֣וֹב שְׂאֵ֣ת מְשָׁל֑וֹ וַיֹּאמַֽר׃	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־אֵ֥ל הֵסִ֗יר מִשְׁפָּטִ֑י וְשַׁדַּ֥י הֵמַ֥ר נַפְשִֽׁי׃	"*As* GOD lives, *Who* has taken my justice away, And the ALMIGHTY, *Who* has embittered my feelings,	feelings ← *soul*.
Job 27:3	כִּי־כָל־עוֹד֮ נִשְׁמָתִ֪י בִ֫י וְר֣וּחַ אֱלוֹהַ֣ בְּאַפִּֽי׃	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	אִם־תְּדַבֵּ֣רְנָה שְׂפָתַ֣י עַוְלָ֑ה וְ֝הִגְשׁוֹנִ֗י אִם־יֶֽהְגֶּ֥ה רְמִיָּֽה׃	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	חָלִ֣ילָה לִ֭י אִם־אַצְדִּ֣יק אֶתְכֶ֑ם עַד־אֶגְוָ֥ע לֹא־אָסִ֥יר תֻּ֝מָּתִ֗י מִמֶּֽנִּי׃	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	בְּצִדְקָתִ֥י הֶחֱזַ֑קְתִּי וְלֹ֥א אַרְפֶּ֗הָ לֹא־יֶ֫חֱרַ֥ף לִבָּ֥בִי מִיָּמָֽי׃	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	יְהִי֮ כְּרָשָׁ֪ע אֹ֫יְבִ֥י וּמִתְקוֹמְמַ֥י כְּעַוָּֽל׃	Let my enemy be *declared* wicked, And my opponent unjust.	wicked ... unjust ← *as wicked ... as unjust*.

Job 27:8	כִּי מַה־תִּקְוַת חָנֵף כִּי יִבְצָע כִּי יָשֵׁל אֱלוֹהַּ נַפְשׁוֹ׃	For what *is* the hope of the profane If he has made unjust gain, If GOD is indifferent to his life?	profane: see Job 8:13. is indifferent to: or, taking the word as standing for יִשְׁאַל, *requires*. AV differs *(taketh away)*. life ← *soul*.
Job 27:9	הֲצַעֲקָתוֹ יִשְׁמַע ׀ אֵל כִּי־תָבוֹא עָלָיו צָרָה׃	Will GOD hear his cry When adversity comes upon him?	
Job 27:10	אִם־עַל־שַׁדַּי יִתְעַנָּג יִקְרָא אֱלוֹהַּ בְּכָל־עֵת׃	Will he delight in the ALMIGHTY? Will he call on GOD at all times?"	
Job 27:11	אוֹרֶה אֶתְכֶם בְּיַד־אֵל אֲשֶׁר עִם־שַׁדַּי לֹא אֲכַחֵד׃	"I will teach you by the hand of GOD; I will not hide *that* which *is* with the ALMIGHTY.	Zophar's third address starts here and ends at Job 28:28. See [CB]. you: plural.
Job 27:12	הֵן־אַתֶּם כֻּלְּכֶם חֲזִיתֶם וְלָמָּה־זֶּה הֶבֶל תֶּהְבָּלוּ׃	Behold, all of you have seen *it*. Why then do you act so very vainly?	act so very vainly ← *act vainly* + cognate noun *vainty*.
Job 27:13	זֶה ׀ חֵלֶק־אָדָם רָשָׁע עִם־אֵל וְנַחֲלַת עָרִיצִים מִשַּׁדַּי יִקָּחוּ׃	This *is* the portion of the wicked man with GOD, And the inheritance *which* tyrants receive from the ALMIGHTY.	
Job 27:14	אִם־יִרְבּוּ בָנָיו לְמוֹ־חָרֶב וְצֶאֱצָאָיו לֹא יִשְׂבְּעוּ־לָחֶם׃	If his sons become numerous, They *will be destined* for the sword, And his offspring will not be satisfied *with* bread.	They *will be destined* for the sword ← *For them (is) the sword*.
Job 27:15	*שרידו **שְׂרִידָיו בַּמָּוֶת יִקָּבֵרוּ וְאַלְמְנֹתָיו לֹא תִבְכֶּינָה׃	Those who survive him will be buried in death, And his widowed *daughters-in-law* will not weep.	Those who survive him: the *ketiv* can be regarded as a *scriptio defectiva* spelling of the *qeré*, because the verb is plural. Otherwise, the *ketiv* reads *He who survives him* with a discordant verb. his widowed *daughters-in-law* ← *his widows*.

Job 27:16	אִם־יִצְבֹּר כֶּעָפָר כֶּסֶף וְכַחֹמֶר יָכִין מַלְבּוּשׁ:	If he heaps up silver like dust And prepares *luxury* clothing like clay,	
Job 27:17	יָכִין וְצַדִּיק יִלְבָּשׁ וְכֶסֶף נָקִי יַחֲלֹק:	He may prepare *it*, But the righteous *man* will wear *it*, And the innocent will divide the silver.	
Job 27:18	בָּנָה כָעָשׁ בֵּיתוֹ וְכִסֻּכָּה עָשָׂה נֹצֵר:	He builds a house like the moth, And as a booth *which* a guard makes.	guard: [CB]= *vineyard watcher*.
Job 27:19	עָשִׁיר יִשְׁכַּב וְלֹא יֵאָסֵף עֵינָיו פָּקַח וְאֵינֶנּוּ:	The rich *man* lies down But is not reunited *with his forefathers*; He opens his eyes, And *his wealth has* gone.	*has* gone ← *he / it (is) not (there)*.
Job 27:20	תַּשִּׂיגֵהוּ כַמַּיִם בַּלָּהוֹת לַיְלָה גְּנָבַתּוּ סוּפָה:	*Every* terror will overtake him like water; *At* night a whirlwind will steal him away.	*Every* terror ← *Terrors* and a singular verb.
Job 27:21	יִשָּׂאֵהוּ קָדִים וְיֵלַךְ וְיִשְׂעֲרֵהוּ מִמְּקֹמוֹ:	The east wind will bear him away, And *away* he will go, And a storm will sweep him from his place.	
Job 27:22	וְיִשְׁלַךְ עָלָיו וְלֹא יַחְמֹל מִיָּדוֹ בָּרֹוחַ יִבְרָח:	For he will cast *terrors* on him, And he will not spare. He will certainly *want to* flee from his hand.	He will certainly *want to* flee: infinitive absolute.
Job 27:23	יִשְׂפֹּק עָלָיו כַּפָּיו וְיִשְׁרֹק עָלָיו מִמְּקֹמוֹ:	He will clap his hands at him And hiss him away from his place.	his hands: we take the suffix as singular. See [Ges-HG] §103f note 3, and compare Job 20:23, Job 22:2.
Job 28:1	כִּי יֵשׁ לַכֶּסֶף מוֹצָא וּמָקוֹם לַזָּהָב יָזֹקּוּ:	Now for silver there is a vein, And *there is* a place *where* they refine gold.	Zophar's address continues. See [CB]. a place *where* they refine gold ← *a place for gold (where) they refine*.
Job 28:2	בַּרְזֶל מֵעָפָר יֻקָּח וְאֶבֶן יְצוּק נְחוּשָׁה:	Iron is obtained from ore, And mineral is cast *into* copper.	ore ← *dust*. mineral ← *stone*.

Job 28:3	קֵ֤ץ ׀ שָׂ֣ם לַחֹ֣שֶׁךְ וּלְכָל־תַּ֭כְלִית הֽוּא־חוֹקֵ֑ר אֶ֥בֶן אֹ֝פֶל וְצַלְמָֽוֶת׃	*The miner* discounts darkness, And in every direction he searches for minerals, *In* thick darkness and the shadow of death.	*The miner*: AV differs *(God)*. AV misses the context of mining throughout. discounts ← *puts an end to*. minerals ← *stone*.
Job 28:4	פָּ֭רַץ נַ֣חַל ׀ מֵעִם־גָּ֑ר הַ֝נִּשְׁכָּחִ֗ים מִנִּי־רָ֥גֶל דָּלֽוּ מֵאֱנ֥וֹשׁ נָֽעוּ׃	He sinks a shaft with a migrant *workforce*, Who do not use their feet. They are lowered down; They move about unnaturally.	He sinks a shaft: AV differs *(The flood breaketh out)*. with a migrant *workforce* ← *from with a (temporary) dweller*. Who do not use their feet ← *Who (are) forgotten from the foot*, i.e. *dangling*. unnaturally ← *(differently) from man*, because they are dangling.
Job 28:5	אֶ֤רֶץ מִ֭מֶּנָּה יֵצֵ֣א־לֶ֑חֶם וְ֝תַחְתֶּ֗יהָ נֶהְפְּכָ֥ה כְמוֹ־אֵֽשׁ׃	*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־סַפִּ֣יר אַבְנֶ֣יהָ וְעַפְרֹ֖ת זָהָ֣ב לֽוֹ׃	*Amongst* its stones *is* a place of sapphire; It includes gold-bearing ore.	ore ← *dust*.
Job 28:7	נָ֭תִיב לֹא־יְדָעוֹ עַ֑יִט וְלֹ֥א שָׁ֝זְפָ֗תוּ עֵ֣ין אַיָּֽה׃	*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־הִדְרִיכֻ֥הוּ בְנֵי־שָׁ֑חַץ לֹא־עָ֝דָ֗ה עָלָ֥יו שָֽׁחַל׃	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	בַּ֭חַלָּמִישׁ שָׁלַ֣ח יָד֑וֹ הָפַ֖ךְ מִשֳּׁרָ֣שׁ הָרִֽים׃	At the flint he applies his hand; He overturns mountains at their roots.	

Job 28:10	בַּצּוּרוֹת יְאֹרִים בְּקֵעַ וְכָל־יְקָר רָאֲתָה עֵינוֹ׃	He cuts out galleries in the rocks, And his eye sees every *kind of* precious *gemstone*.	
Job 28:11	מִבְּכִי נְהָרוֹת חִבֵּשׁ וְתַעֲלֻמָה יֹצִא אוֹר׃ 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	וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי 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־יָדַע אֱנוֹשׁ עֶרְכָּהּ וְלֹא תִמָּצֵא בְּאֶרֶץ הַחַיִּים׃	Man does not know its value, Nor is it found in the land of the living.	
Job 28:14	תְּהוֹם אָמַר לֹא בִי־הִיא וְיָם אָמַר אֵין עִמָּדִי׃	The ocean says, 'It *is* not in me', And the sea says, '*It is* not with me.'	
Job 28:15	לֹא־יִתַּן סְגוֹר תַּחְתֶּיהָ וְלֹא יִשָּׁקֵל כֶּסֶף מְחִירָהּ׃	Gold *can*not be given in exchange for it, And silver *can*not be weighed out *as* its price.	
Job 28:16	לֹא־תֻסַּלֶּה בְּכֶתֶם אוֹפִיר בְּשֹׁהַם יָקָר וְסַפִּיר׃	It *can*not be piled *in the scales* against fine gold from Ophir Or valuable onyx or sapphire.	
Job 28:17	לֹא־יַעַרְכֶנָּה זָהָב וּזְכוֹכִית וּתְמוּרָתָהּ כְּלִי־פָז׃	Gold and crystal *can*not match its value, *Nor is* its exchange value an object of purified gold.	
Job 28:18	רָאמוֹת וְגָבִישׁ לֹא יִזָּכֵר וּמֶשֶׁךְ חָכְמָה מִפְּנִינִים׃	Precious *gems* and crystal are not *worth* a mention, But the acquisition of wisdom *is worth* more than red corals.	are not *worth* a mention ← *are not mentioned*. --- red corals: or *pearls*, but see Lam 4:7.
Job 28:19	לֹא־יַעַרְכֶנָּה פִּטְדַת־כּוּשׁ בְּכֶתֶם טָהוֹר לֹא תְסֻלֶּה׃ פ	Ethiopian topaz *can*not match its value, Nor *can* it be piled *in the scales* against pure gold.	

Job 28:20	וְהַחָכְמָה מֵאַיִן תָּבוֹא וְאֵי זֶה מְקוֹם בִּינָה:	But *as for* wisdom – where does it come from? And where *is* the place of understanding?	
Job 28:21	וְנֶעְלָמָה מֵעֵינֵי כָל־חָי וּמֵעוֹף הַשָּׁמַיִם נִסְתָּרָה:	Well, it is concealed from the eyes of every living *being*, And it is hidden from the birds of the sky.	Well: wider use of the *vav*.
Job 28:22	אֲבַדּוֹן וָמָוֶת אָמְרוּ בְאָזְנֵינוּ שָׁמַעְנוּ שִׁמְעָהּ:	Destruction and death say, 'We have heard of its reputation with our ears.'	Destruction: see Job 26:6.
Job 28:23	אֱלֹהִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ:	God understands its way, And he knows its place.	
Job 28:24	כִּי־הוּא לִקְצוֹת־הָאָרֶץ יַבִּיט תַּחַת כָּל־הַשָּׁמָיִם יִרְאֶה:	For he looks to the ends of the earth; He sees *what is* under all the heavens.	
Job 28:25	לַעֲשׂוֹת לָרוּחַ מִשְׁקָל וּמַיִם תִּכֵּן בְּמִדָּה:	*It was* to give weight to the wind When he weighed water accurately,	give weight ← *make weight*. accurately ← *by measurement*.
Job 28:26	בַּעֲשֹׂתוֹ לַמָּטָר חֹק וְדֶרֶךְ לַחֲזִיז קֹלוֹת:	*And* when he issued a statute to the rain, And a way for lightning *and* thunderclaps.	he issued a statute to the rain ... a way for lightning *and* thunderclaps: i.e. he fixed laws of nature which determine when it ↴
Job 28:27	אָז רָאָהּ וַיְסַפְּרָהּ הֱכִינָהּ וְגַם־חֲקָרָהּ:	Then he saw *it* 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 יִרְאַת אֲדֹנָי הִיא חָכְמָה וְסוּר מֵרָע בִּינָה: ס	And he said to man, 'Behold, the fear of the LORD* *is* wisdom, And to depart from evil *is* understanding.' "	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. Compare this verse with Prov 9:10 and Ps 111:10.
Job 29:1	וַיֹּסֶף אִיּוֹב שְׂאֵת מְשָׁלוֹ וַיֹּאמַר:	Then Job again delivered a discourse *on* his *part* and said,	a discourse *on* his *part* ← *his discourse*.

Job 29:2	מִֽי־יִתְּנֵ֥נִי כְיַרְחֵי־קֶ֑דֶם כִּ֝ימֵ֗י אֱל֥וֹהַּ יִשְׁמְרֵֽנִי׃	"If only I *were* as in months past, As *in* the days *when* GOD protected me,	If only ← *Who will give*.
Job 29:3	בְּהִלּ֣וֹ נֵ֭רוֹ עָלַ֣י רֹאשִׁ֑י לְאוֹר֥וֹ אֵ֝לֶ֗ךְ חֹֽשֶׁךְ׃	When he shone his light on my head, *When* I walked by his light *in* darkness,	
Job 29:4	כַּאֲשֶׁ֣ר הָ֭יִיתִי בִּימֵ֣י חָרְפִּ֑י בְּס֖וֹד אֱל֣וֹהַּ עָלַ֣י אָהֳלִֽי׃	When I was in my autumnal days, With the secret counsel of GOD in my tent,	my autumnal: indicating maturity, but not old age. AV differs, interpreting as *of my youth*; [BDB] as *of my prime*.
Job 29:5	בְּע֣וֹד שַׁ֭דַּי עִמָּדִ֑י סְבִיבוֹתַ֖י נְעָרָֽי׃	When the ALMIGHTY *was* still with me, *When* my children *were* round about me,	
Job 29:6	בִּרְחֹ֣ץ הֲלִיכַ֣י בְּחֵמָ֑ה וְצ֥וּר יָ֝צ֗וּק עִמָּדִ֥י פַּלְגֵי־שָֽׁמֶן׃	When my steps were washed with buttermilk And the rock poured out streams of oil for me,	
Job 29:7	בְּצֵאתִ֣י שַׁ֭עַר עָלֵי־קָ֑רֶת בָּ֝רְח֗וֹב אָכִ֥ין מוֹשָׁבִֽי׃	When I went out *to* the gate of the city, *And when* I prepared my seat in the street.	gate of ← *gate at*.
Job 29:8	רָא֣וּנִי נְ֭עָרִים וְנֶחְבָּ֣אוּ וְ֑יִשִׁישִׁים קָ֝מ֗וּ עָמָֽדוּ׃	Young men would see me and make way *for me*, And old men would rise *and* stand.	make way *for me* ← *conceal themselves*.
Job 29:9	שָׂרִ֣ים עָצָ֣רוּ בְמִלִּ֑ים וְכַ֖ף יָשִׂ֣ימוּ לְפִיהֶֽם׃	Princes would hold back their words And put their hand to their mouth.	
Job 29:10	קוֹל־נְגִידִ֥ים נֶחְבָּ֑אוּ וּ֝לְשׁוֹנָ֗ם לְחִכָּ֥ם דָּבְקָֽה׃	The voice of the governors would be hushed, And their tongue would cleave to their palate.	hushed ← *concealed*.
Job 29:11	כִּ֤י אֹ֣זֶן שָׁ֭מְעָה וַתְּאַשְּׁרֵ֑נִי וְעַ֥יִן רָ֝אָ֗תָה וַתְּעִידֵֽנִי׃	For the ear *that* heard *me* would bless me, And the eye *that* saw *me* would bear witness to me.	

Job 29:12	כִּי־אֲמַלֵּט עָנִי מְשַׁוֵּעַ וְיָתוֹם וְלֹא־עֹזֵר לוֹ׃	For I delivered the poor *who* cried out, And the orphan who *had* no-one to help him.	orphan who: AV differs *(fatherless and him that)*, which breaks the pairwise structure of verses in this chapter, especially verse 8 - 13.
Job 29:13	בִּרְכַּת אֹבֵד עָלַי תָּבֹא וְלֵב אַלְמָנָה אַרְנֵן׃	The blessing *for* him *who* was dying would fall to me, And I would cause the heart of the widow to rejoice.	blessing *for* ← *blessing of*. fall to ← *come upon*. Job gives a blessing; he does receive it.
Job 29:14	צֶדֶק לָבַשְׁתִּי וַיִּלְבָּשֵׁנִי כִּמְעִיל וְצָנִיף מִשְׁפָּטִי׃	I put on righteousness, And it clothed me; My justice *was* as a coat and turban.	
Job 29:15	עֵינַיִם הָיִיתִי לַעִוֵּר וְרַגְלַיִם לַפִּסֵּחַ אָנִי׃	I was eyes to the blind, And I *was* feet to the lame.	
Job 29:16	אָב אָנֹכִי לָאֶבְיוֹנִים וְרִב לֹא־יָדַעְתִּי אֶחְקְרֵהוּ׃	I *was* a father to the poor, And *if there was* a dispute *Which* I did not know *the details of*, I would investigate it.	
Job 29:17	וְאֲשַׁבְּרָה מְתַלְּעוֹת עַוָּל וּמִשִּׁנָּיו אַשְׁלִיךְ טָרֶף׃	And I broke the incisors of the unjust, And I plucked the spoil out of his teeth.	
Job 29:18	וָאֹמַר עִם־קִנִּי אֶגְוָע וְכַחוֹל אַרְבֶּה יָמִים׃	And I said, 'I will expire when my home *does*, And multiply *my* days like the sand.'	when my home *does* ← *with my nest*.
Job 29:19	שָׁרְשִׁי פָתוּחַ אֶלֵי־מָיִם וְטַל יָלִין בִּקְצִירִי׃	My root spread out to the water, And dew lodged on my branch.	spread out ← *was open*.
Job 29:20	כְּבוֹדִי חָדָשׁ עִמָּדִי וְקַשְׁתִּי בְיָדִי תַּחֲלִיף׃	The honour I *had was* fresh, And my bow in my hand was full of vitality.	fresh ← *new*. my bow in my hand: standing for *my strength*.
Job 29:21	לִי־שָׁמְעוּ וְיִחֲלוּ וְיִדְּמוּ לְמוֹ עֲצָתִי׃	*Men* would listen to me and wait; They would be silent *for* my advice.	

Job 29:22	אַחֲרֵי דְּבָרַי לֹא יִשְׁנוּ וְעָלֵימוֹ תִּטֹּף מִלָּתִי׃	After my words they did not differ *with me*, And my words condensed on them.	words ← *word, speech*.
Job 29:23	וְיִחֲלוּ כַמָּטָר לִי וְפִיהֶם פָּעֲרוּ לְמַלְקוֹשׁ׃	And they waited for me as *for* rain, And they would open their mouth *as* for the latter rain.	
Job 29:24	אֶשְׂחַק אֲלֵהֶם לֹא יַאֲמִינוּ וְאוֹר פָּנַי לֹא יַפִּילוּן׃	They had the certainty *that* I would not laugh at them, And they would never depress my cheerfulness.	They had the certainty *that* I would not laugh at them ← *They did not believe (that) I would laugh at them*. never ← *not*. my cheerfulness ← *the light of my face*.
Job 29:25	אֶבְחַר דַּרְכָּם וְאֵשֵׁב רֹאשׁ וְאֶשְׁכֹּן כְּמֶלֶךְ בַּגְּדוּד כַּאֲשֶׁר אֲבֵלִים יְנַחֵם׃	I chose their course *of action for them*, And I sat *as* chief, And I dwelt like a king among *his* troops, *And* as *one who* comforts those *who* mourn.	
Job 30:1	וְעַתָּה	שָׂחֲקוּ עָלַי צְעִירִים מִמֶּנִּי לְיָמִים אֲשֶׁר־מָאַסְתִּי אֲבוֹתָם לָשִׁית עִם־כַּלְבֵי צֹאנִי׃	But now those *who are* younger than me in days laugh at me, Whose fathers I would have declined to appoint in charge of my sheepdogs.	than me: or, if the reader prefers, *than I*.
Job 30:2	גַּם־כֹּחַ יְדֵיהֶם לָמָּה לִי עָלֵימוֹ אָבַד כֶּלַח׃	Moreover, what *use* would their strong hands *have been* to me, *Considering* they lacked maturity?	their strong hands ← *the strength of their hands*, translated as a reverse Hebraic genitive. *Considering* they lacked maturity ← *Maturity perished on them*.

Job 30:3	בְּחֶסֶר וּבְכָפָן גַּלְמוּד הָעֹרְקִים צִיָּה אֶמֶשׁ שׁוֹאָה וּמְשֹׁאָה:	Through want and hunger *they were* unproductive; They were gnawing *scraps in* a drought-*plagued land* *Which was* in former time desolate and desolated.	unproductive: AV differs *(solitary)*. gnawing: AV differs *(fleeing)*.
Job 30:4	הַקֹּטְפִים מַלּוּחַ עֲלֵי־שִׂיחַ וְשֹׁרֶשׁ רְתָמִים לַחְמָם:	They would pluck mallow among the shrubs, And their food *was* the root of broom.	mallow: perhaps *althaea* or *honckenya*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Job 30:5	מִן־גֵּו יְגָרְשׁוּ יָרִיעוּ עָלֵימוֹ כַּגַּנָּב:	They were driven out of the community; *People* sounded an alarm at them as *at* a thief,	community ← *midst*.
Job 30:6	בַּעֲרוּץ נְחָלִים לִשְׁכֹּן חֹרֵי עָפָר וְכֵפִים:	So that they lived in dangerous gullies – *In* holes in the ground and in rocks.	dangerous gullies ← *the horror of torrents*. AV differs *(clifts of the valleys)*, as in NH. [AnLx]= *horror*; [BDB]= *dreadful*. ground ← *dust*.
Job 30:7	בֵּין־שִׂיחִים יִנְהָקוּ תַּחַת חָרוֹל יִסָּפָחוּ:	They brayed among the shrubs; They gathered together under the thorn bushes.	thorn bushes: or *nettles*.
Job 30:8	בְּנֵי־נָבָל גַּם־בְּנֵי בְלִי־שֵׁם נִכְאוּ מִן־הָאָרֶץ:	*They are* the sons of the foolish – Verily, the sons of those of no repute. They were forcibly driven from the land.	Verily ← *Also*, but with wider scope. repute ← *name*. forcibly driven ← *beaten*. AV differs *(viler)*.
Job 30:9	וְעַתָּה נְגִינָתָם הָיִיתִי וָאֱהִי לָהֶם לְמִלָּה:	And now I have become their song, And I have become their byword.	song ← *music*. byword ← *word*.
Job 30:10	תִּעֲבוּנִי רָחֲקוּ מֶנִּי וּמִפָּנַי לֹא־חָשְׂכוּ רֹק:	They abhor me; They keep their distance from me, And they do not refrain from spitting in my face.	from spitting: gerundial use of the infinitive, though [AnLx] takes the word as a noun.

Job 30:11	כִּי־*יתרו **יִתְרִי פִתַּח וַיְעַנֵּנִי וְרֶסֶן מִפָּנַי שִׁלֵּחוּ׃	For he has loosed {Q: my} [K: his] cord and oppressed me, And they have behaved in an unbridled way towards me.	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. cord: [CB] interprets as a *bow*. But compare *cord* of Eccl 12:6, although the Hebrew word is different. behaved in an unbridled way towards me ← *cast (away) the bridle before me*.
Job 30:12	עַל־יָמִין פִּרְחַח יָקוּמוּ רַגְלַי שִׁלֵּחוּ וַיָּסֹלּוּ עָלַי אָרְחוֹת אֵידָם׃	On the right, a rabble rises up; They trip up my feet And set up against me *their* destructive ways.	a rabble: AV differs *(the youth)*. set up ← *raise up*, as a highway. destructive ways ← *ways of destruction*.
Job 30:13	נָתְסוּ נְתִיבָתִי לְהַוָּתִי יֹעִילוּ לֹא עֹזֵר לָמוֹ׃	They ravage my path, They take advantage of my plight; They do it gratuitously.	They do it gratuitously ← *(It) doesn't help them*. AV differs *(they have no helper)*.
Job 30:14	כְּפֶרֶץ רָחָב יְאֵתָיוּ תַּחַת שׁוֹאָה הִתְגַּלְגָּלוּ׃	As *through* a wide breach they come; Accompanied by destruction, they roll on.	Accompanied by ← *Under; in place of*.
Job 30:15	הָהְפַּךְ עָלַי בַּלָּהוֹת תִּרְדֹּף כָּרוּחַ נְדִבָתִי וּכְעָב עָבְרָה יְשׁוּעָתִי׃	Terrors are turned on me, Which pursue my dignity like the wind, And my salvation has passed away like a cloud.	are turned ... Which pursue: the verbs are singular, so discordant, which is not particularly uncommon in Hebrew. The second verb could be conformed by re-pointing as *pual*.
Job 30:16	וְעַתָּה עָלַי תִּשְׁתַּפֵּךְ נַפְשִׁי יֹאחֲזוּנִי יְמֵי־עֹנִי׃	And now my heart is poured out on me; Days of affliction have taken *their* hold on me.	heart ← *soul*.
Job 30:17	לַיְלָה עֲצָמַי נִנַּקַּר מֵעָלָי וְעֹרְקַי לֹא יִשְׁכָּבוּן׃	*At* night my bones give me shooting pain; My gnawing *nerves* do not rest.	*At* night my bones give me shooting pain ← *(The) night my bones it pierces from on me (piel)*, or *(At) night my bones it is pierced from on me (niphal)*.

Job 30:18	בְּרָב־כֹּ֥חַ יִתְחַפֵּ֗שׂ לְבוּשִׁ֫י כְּפִ֣י כֻתָּנְתִּ֣י יַאַזְרֵֽנִי׃	With great tightness my covering *of skin* is *like* a disguise; Like the collar of my tunic, it girds me.	tightness ← *force*, and, dividing by the area, *pressure*.
Job 30:19	הֹרָ֣נִי לַ֭חֹמֶר וָאֶתְמַשֵּׁ֣ל כֶּעָפָ֖ר וָאֵֽפֶר׃	He has cast me into the mire, And I have become like dust and ashes.”	
Job 30:20	אֲשַׁוַּ֣ע אֵ֭לֶיךָ וְלֹ֣א תַעֲנֵ֑נִי עָמַ֥דְתִּי וַתִּתְבֹּ֖נֶן בִּֽי׃	“I cry out to you, But you do not answer me. I endure *the time* For you to attend to me.	Job speaks to GOD.
Job 30:21	תֵּהָפֵ֣ךְ לְאַכְזָ֣ר לִ֭י בְּעֹ֣צֶם יָדְךָ֖ תִּשְׂטְמֵֽנִי׃	You have become fierce to me; You persecute me with your strong hand.	your strong hand ← *the strength of your hand*.
Job 30:22	תִּשָּׂאֵ֣נִי אֶל־רוּ֭חַ תַּרְכִּיבֵ֣נִי וְתִמֹּגְגֵ֑נִי תשוה **תּוּשִׁיָּֽה׃*	You bear me away, You cause me to ride on the wind; You dissolve my wealth.	wealth: the *ketiv* has to be taken as a variant spelling of the *qeré*; the word can mean *sound wisdom, insight*.
Job 30:23	כִּֽי־יָדַ֭עְתִּי תָּמ֣וּת תְּשִׁיבֵ֑נִי וּבֵ֥ית מוֹעֵ֗ד לְכָל־חָֽי׃	For I know *that* you will return me *to* death, And *to* the house appointed for all the living.”	
Job 30:24	אֲ֭ךְ לֹא־בִ֣עִי יִשְׁלַח־יָ֑ד אִם־בְּפִידוֹ֖ לָהֶ֣ן שִׁוּֽעַ׃	“But he does not stretch out *his* hand to a mound of stones, Even at their cry in one's demise.	Job speaks to his friends. --- a mound of stones: we suggest standing for *the grave*. --- their: with a feminine form, suggesting relating to the word traditionally translated *souls*. --- one's demise: or *his (=God's) (act of) destruction*.
Job 30:25	אִם־לֹ֣א בָ֭כִיתִי לְקֹשֵׁ֣ה־י֑וֹם עָגְמָ֖ה נַפְשִׁ֣י לָאֶבְיוֹֽן׃	I most certainly wept for him *who was in* difficult times; My inner being mourned for the needy.	I most certainly wept: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. --- inner being ← *soul*.

Job 30:26	כִּי טֹוב קִוִּיתִי וַיָּבֹא רָע וָאֲיַחֲלָה לְאֹור וַיָּבֹא אֹפֶל׃	For I waited for good, But evil came, And I expected light, But thick darkness arrived.	
Job 30:27	מֵעַי רֻתְּחוּ וְלֹא־דָמּוּ קִדְּמֻנִי יְמֵי־עֹנִי׃	My inward parts are agitated, And they will not be silent; The days of affliction are in front of me.	are agitated ← *boil*; compare *are seething*, but that suggests *anger*, which is not the sentiment here.
Job 30:28	קֹדֵר הָלַכְתִּי בְלֹא חַמָּה קַמְתִּי בַקָּהָל אֲשַׁוֵּעַ׃	I go *about* downcast, With no bright *spirit*. I stand, *And* in the convocation I cry for help.	downcast ← *blackened*, so figuratively *melancholic*. bright *spirit* ← *sun*, or *warmth*.
Job 30:29	אָח הָיִיתִי לְתַנִּים וְרֵעַ לִבְנוֹת יַעֲנָה׃	I have become a brother to jackals, And a neighbour to ostriches.	
Job 30:30	עֹורִי שָׁחַר מֵעָלָי וְעַצְמִי־חָרָה מִנִּי־חֹרֶב׃	My skin has turned black on me, And my bones burn *as* from dry *heat*.	
Job 30:31	וַיְהִי לְאֵבֶל כִּנֹּרִי וְעֻגָבִי לְקֹול בֹּכִים׃	And my harp has become a lamentation, And my flute the sound of those weeping.	
Job 31:1	בְּרִית כָּרַתִּי לְעֵינָי וּמָה אֶתְבֹּונֵן עַל־בְּתוּלָה׃	I have made a covenant concerning my eyes; Now why should I pay attention to a virgin?	
Job 31:2	וּמָה	חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרֹמִים׃	And what *is one's* portion from GOD above, And *one's* inheritance from the ALMIGHTY *in* the heights?	inheritance from the ALMIGHTY ← *inheritance of the ALMIGHTY*. Wider use of the construct state. A subjective genitive.
Job 31:3	הֲלֹא־אֵיד לְעַוָּל וְנֵכֶר לְפֹעֲלֵי אָוֶן׃	*Is it* not calamity to the unjust *man*, And alienation to the perpetrators of iniquity?	
Job 31:4	הֲלֹא־הוּא יִרְאֶה דְרָכָי וְכָל־צְעָדַי יִסְפֹּור׃	Does he not see my ways And count all my steps?	count: [CB]= *take account of*.

Job 31:5	אִם־הָלַכְתִּי עִם־שָׁוְא וַתָּחַשׁ עַל־מִרְמָה רַגְלִי׃	– *And know* whether I have walked with vanity, And *whether* my foot has hastened to deceit?	
Job 31:6	יִשְׁקְלֵנִי בְמֹאזְנֵי־צֶדֶק וְיֵדַע אֱלוֹהַּ תֻּמָּתִי׃	Let him weigh me with just balances So that G O D may know my integrity	
Job 31:7	אִם תִּטֶּה אַשֻּׁרִי מִנִּי הַדָּרֶךְ וְאַחַר עֵינַי הָלַךְ לִבִּי וּבְכַפַּי דָּבַק מאום׃ פ	– Whether my step has turned *aside* from the way, And *whether* my heart has followed my eyes, And *whether any* spot has cleaved to my hands.	
Job 31:8	אֶזְרְעָה וְאַחֵר יֹאכֵל וְצֶאֱצָאַי יִשָּׁרֵשׁוּ׃	*If so*, then let me sow, And another eat, And let my offspring be eradicated.	
Job 31:9	אִם־נִפְתְּתָה לִבִּי עַל־אִשָּׁה וְעַל־פֶּתַח רֵעִי אָרָבְתִּי׃	If my heart has been seduced by a woman, Or *if* I have lain in wait at the door of my neighbour,	
Job 31:10	תִּטְחַן לְאַחֵר אִשְׁתִּי וְעָלֶיהָ יִכְרְעוּן אֲחֵרִין׃	*Then* let my wife grind *flour* for another, And let other *servants* bow to her *as mistress*.	other: in an Aramaic form. bow to: AV differs, apparently *(bow down upon)*.
Job 31:11	כִּי־*הוּא **הִיא זִמָּה והיא **וְהוּא עָוֹן* פְּלִילִים׃	For such *behaviour would be* depravity, And that *is* a judicial offence.	such ... that: in the first case, the *ketiv* is masculine; the *qeré* feminine. In the second case, it is vice versa. A *vav* / *yod* issue. judicial offence ← *iniquity of judges*.
Job 31:12	כִּי אֵשׁ הִיא עַד־אֲבַדּוֹן תֹּאכֵל וּבְכָל־תְּבוּאָתִי תְשָׁרֵשׁ׃	For such a fire would consume *me* to destruction, And it would root out all my produce.	destruction: see Job 26:6.

Job 31:13	אִם־אֶמְאַס מִשְׁפַּט עַבְדִּי וַאֲמָתִי בְּרִבָּם עִמָּדִי׃	If I have rejected the justice of my manservant or my maidservant In their dispute with me,	
Job 31:14	וּמָה אֶעֱשֶׂה כִּי־יָקוּם אֵל וְכִי־יִפְקֹד מָה אֲשִׁיבֶנּוּ׃	Then what should I do if GOD rises up, And if he deals *with the case*? What should I answer him?	
Job 31:15	הֲלֹא־בַבֶּטֶן עֹשַׂנִי עָשֵׂהוּ וַיְכֻנֵנוּ בָּרֶחֶם אֶחָד׃	Did not he who made me in the womb *Also* make the other? Did not he form us In one *kind of* womb?	the other ← *him*. --- one *kind of* womb: MT punctuation conjoins *one* and *womb*; AV differs *(and did not one fashion us in the womb)*.
Job 31:16	אִם־אֶמְנַע מֵחֵפֶץ דַּלִּים וְעֵינֵי אַלְמָנָה אֲכַלֶּה׃	I have certainly not withheld *my* support from the poor, 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 ← *delight / will / preciousness / business of the poor*. Wider use of the construct state. AV differs ↴
Job 31:17	וְאֹכַל פִּתִּי לְבַדִּי וְלֹא־אָכַל יָתוֹם מִמֶּנָּה׃	Nor eaten my morsel on my own, With the orphan not partaking of it.	↳ *(the poor from their desire)*, also possible.
Job 31:18	כִּי מִנְּעוּרַי גִּדְּלַנִי כְּאָב וּמִבֶּטֶן אִמִּי אַנְחֶנָּה׃	For from my youth *the orphan* grew up *while* I *was* as a father, And from my mother's womb I guided the *widow*.	the *widow* ← *her*.
Job 31:19	אִם־אֶרְאֶה אוֹבֵד מִבְּלִי לְבוּשׁ וְאֵין כְּסוּת לָאֶבְיוֹן׃	If I saw *anyone* perishing for want of clothing, Or if the poor *had* no covering,	

Job 31:20	אִם־לֹ֡א בֵּרַכ֪וּנִי *חלצו חֲלָצָ֫יו וּמִגֵּ֥ז כְּבָשַׂ֑י** יִתְחַמָּֽם׃	His loins certainly were grateful to me As he warmed himself in fleece from my lambs.	His loins certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. The *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*; otherwise, it is singular.
Job 31:21	אִם־הֲנִיפ֣וֹתִי עַל־יָ֭תוֹם יָדִ֑י כִּֽי־אֶ֝רְאֶ֗ה בַּשַּׁ֥עַר עֶזְרָתִֽי׃	If I have lifted up my hand against the orphan When I saw at the gate *a need for* my help,	
Job 31:22	כֶּ֭תֶף מִשִּׁכְמָ֣ה תִּפּ֑וֹל וְ֝אֶזְרֹעִ֗י מִקָּנָ֥ה תִשָּׁבֵֽר׃	May my shoulder fall from the shoulder blade, And my arm be broken from the *arm* socket.	
Job 31:23	כִּ֤י פַ֣חַד אֵ֭לַי אֵ֣יד אֵ֑ל וּ֝מִשְּׂאֵתוֹ֗ לֹ֣א אוּכָֽל׃	For fear *was* upon me *Of* a downfall from GOD, For I cannot prevail against his exalted position.	downfall from GOD ← *downfall of GOD*. Wider use of the construct state.
Job 31:24	אִם־שַׂ֣מְתִּי זָ֭הָב כִּסְלִ֑י וְ֝לַכֶּ֗תֶם אָמַ֥רְתִּי מִבְטַחִֽי׃	If I have made gold my hope And said to fine gold, '*You are* my *ground of* reliance';	
Job 31:25	אִם־אֶשְׂמַ֣ח כִּי־רַ֭ב חֵילִ֑י וְכִ֥י־כַ֝בִּ֗יר מָצְאָ֥ה יָדִֽי׃	If I have delighted because my wealth *was* great, Or because my hand had found abundance,	
Job 31:26	אִם־אֶרְאֶ֣ה א֭וֹר כִּ֣י יָהֵ֑ל וְ֝יָרֵ֗חַ יָקָ֥ר הֹלֵֽךְ׃	*Or* if I saw *sun*light when it shone, Or the moon making its course *in* honour,	
Job 31:27	וַיִּפְתְּ֣ בַּסֵּ֣תֶר לִבִּ֑י וַתִּשַּׁ֖ק יָדִ֣י לְפִֽי׃	And my heart was deceived in secret, And my hand kissed my mouth,	my hand kissed my mouth: in worship of the sun or moon; see [CB].
Job 31:28	גַּם־ה֭וּא עָוֹ֣ן פְּלִילִ֑י כִּֽי־כִחַ֥שְׁתִּי לָ֝אֵ֗ל מִמָּֽעַל׃	This too *would have been* a judicial offence, For I would have acted falsely towards GOD above,	

Job 31:29	אִם־אֶשְׂמַח בְּפִיד מְשַׂנְאִי וְהִתְעֹרַרְתִּי כִּי־מְצָאוֹ רָע׃	Or if I have rejoiced At the demise of him who hates me, And I have been uplifted When evil befell him.	befell ← *found*.
Job 31:30	וְלֹא־נָתַתִּי לַחֲטֹא חִכִּי לִשְׁאֵל בְּאָלָה נַפְשׁוֹ׃	I have not allowed the roof of my mouth to sin By asking for a curse *on* his life.	the roof of my mouth ← *my palate*, as part of the vocal apparatus. By asking: gerundial use of the infinitive. life ← *soul*.
Job 31:31	אִם־לֹא אָמְרוּ מְתֵי אָהֳלִי מִי־יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבָּע׃	*It is* the men of my household *who* certainly said, ‘If only we had *a part* of his flesh; We are not satisfied.’	certainly said: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. his: i.e. *of him who hates us*.
Job 31:32	בַּחוּץ לֹא־יָלִין גֵּר דְּלָתַי לָאֹרַח אֶפְתָּח׃	The foreigner has not *had to* lodge out in the open; I have opened my doors to the traveller.	
Job 31:33	אִם־כִּסִּיתִי כְאָדָם פִּשָׁעָי לִטְמֹן בְּחֻבִּי עֲוֹנִי׃	If I have covered my transgressions like Adam, By hiding my iniquity in my bosom,	By hiding: gerundial use of the infinitive.
Job 31:34	כִּי אֶעֱרֹץ	הָמוֹן רַבָּה וּבוּז־מִשְׁפָּחוֹת יְחִתֵּנִי וָאֶדֹּם לֹא־אֵצֵא פָתַח׃	Then may I fear a great multitude, And the contempt of families intimidating me, So that I become silent *And* do not go out of doors.	
Job 31:35	מִי יִתֶּן־לִי	שֹׁמֵעַ לִי הֵן־תָּוִי שַׁדַּי יַעֲנֵנִי וְסֵפֶר כָּתַב אִישׁ רִיבִי׃	If only I *had* someone *who* would listen to me. If *only* the ALMIGHTY would answer me *with* a written *charge* for me, And the one who is contending with me Would write out the case against me in a book.	If only ← *Who will give*. a written *charge*: or *a sign*, root תָּוָה. AV differs, taking the word from root אָוָה, *desire*. the one ← *the man*.

Job 31:36	אִם־לֹ֣א עַל־שִׁכְמִ֣י אֶשָּׂאֶ֑נּוּ אֶֽעְנְדֶ֖נּוּ עֲטָרוֹת֥ לִֽי׃	I would certainly bear it on my shoulder *And* bind it to myself *like* crowns.	I would certainly bear it: asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Job 31:37	מִסְפַּ֣ר צְעָדַ֣י אַגִּידֶ֑נּוּ כְּמוֹ־נָ֝גִ֗יד אֲקָרְבֶ֥נּוּ׃	I would declare the number of my steps; Like a prince I would approach him.	
Job 31:38	אִם־עָלַ֣י אַדְמָתִ֣י תִזְעָ֑ק וְיַ֖חַד תְּלָמֶ֣יהָ יִבְכְּיֽוּן׃	If my ground cries out against me, And *if* its furrows weep together,	
Job 31:39	אִם־כֹּחָ֣הּ אָכַ֣לְתִּי בְלִי־כָ֑סֶף וְנֶ֥פֶשׁ בְּעָלֶ֝֗יהָ הִפָּֽחְתִּי׃	If I have eaten the produce of it without paying, If I have caused the inner selves of those entitled to it to gasp,	paying ← *silver*. Referring to the workers' wages. --- inner selves ... gasp ← *soul ... to breath out*. AV differs *(lose their life)*, which is also possible.
Job 31:40	תַּ֭חַת חִטָּ֣ה ׀ יֵצֵ֣א חוֹחַ֑ וְתַ֥חַת־שְׂעֹרָ֝֗ה בָּאְשָׁ֥ה חָתְמ֥וּ דִבְרֵי־אִיּֽוֹב׃ פ	*Then* let thistles come up instead of wheat, And weeds instead of barley. The words of Job are complete.”	
Job 32:1	וַיִּשְׁבְּת֣וּ שְׁלֹשֶׁ֣ת הָאֲנָשִׁ֣ים הָאֵ֑לֶּה מֵעֲנ֥וֹת אֶת־אִיּ֝֗וֹב כִּ֣י הוּא֮ צַדִּ֪יק בְּעֵינָֽיו׃ פ	Then these three men ceased answering Job, because he *was* righteous in his *own* eyes.	
Job 32:2	וַיִּֽחַר־אַ֡ף ׀ אֱלִיה֣וּא בֶן־בַּרַכְאֵ֣ל הַבּ֭וּזִי מִמִּשְׁפַּ֣חַת רָ֑ם בְּאִיּ֥וֹב חָ֝רָ֗ה אַפּ֥וֹ עַל־צַדְּקֽוֹ נַפְשׁ֥וֹ מֵאֱלֹהִֽים׃	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 himself *rather* than God.	himself ← *his soul*.
Job 32:3	וּבִשְׁלֹשֶׁ֣ת רֵעָ֣יו חָרָ֣ה אַפּ֗וֹ עַל֮ אֲשֶׁ֣ר לֹא־מָצְא֣וּ מַעֲנֶ֣ה וַיַּרְשִׁיעוּ֮ אֶת־אִיּֽוֹב׃	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	וֶאֱלִיהוּ֮ חִכָּ֪ה אֶת־אִ֫יּ֥וֹב בִּדְבָרִ֑ים כִּ֥י זֵקֵנִ֖ים הֵ֣מָּה מִמֶּ֣נּוּ לְיָמִֽים׃	Now Elihu had waited for Job in *his* discourse, because they *were* older than him in days.	discourse ← *words*. than him: or, if the reader prefers, *than he*.
Job 32:5	וַיַּ֗רְא אֱלִיה֫וּא כִּֽי־אֵ֥ין מַ֥עֲנֶ֑ה בְּפִ֖י שְׁלֹ֣שֶׁת הָ֭אֲנָשִׁ֑ים וַיִּֽחַר־אַפּֽוֹ׃ פ	When Elihu saw that *there was* no answer in the mouth of the three men, his anger was kindled.	
Job 32:6	וַיַּ֤עַן ׀ אֱלִיה֫וּא בֶּן־בַּרַכְאֵ֥ל הַבּוּזִ֑י וַיֹּ֣אמַר צָ֭עִיר אֲנִ֣י לְיָמִ֑ים וְאַתֶּ֥ם יְ֝שִׁישִׁ֗ים עַל־כֵּ֤ן זָחַ֫לְתִּי וָאִירָ֥א ׀ מֵחַ֣וֺת דֵּעִ֣י אֶתְכֶֽם׃	And Elihu the son of Barachel the Buzite answered and said, “I *am* young in days, But you *are* aged, So I was diffident and fearful about declaring my opinion to you.	
Job 32:7	אָמַ֥רְתִּי יָמִ֗ים יְדַבֵּ֫רוּ וְרֹ֣ב שָׁ֭נִים יֹדִ֥יעוּ חָכְמָֽה׃	I said *to myself*, ‘Let days speak, And let years *of life* make wisdom known.’	
Job 32:8	אָכֵ֤ן רֽוּחַ־הִ֨יא ׀ בֶּאֱנ֗וֹשׁ וְנִשְׁמַ֣ת שַׁדַּ֣י תְּבִינֵֽם׃	Surely *there is* a spirit in man, But *it is* the breath of the Almighty *Which* enlightens them.	
Job 32:9	לֹ֣א־רַבִּ֣ים יֶחְכָּ֑מוּ וּ֝זְקֵנִ֗ים יָבִ֥ינוּ מִשְׁפָּֽט׃	*It is* not the great *who* are wise, Or elders *who* understand justice.	
Job 32:10	לָכֵ֤ן אָ֫מַ֥רְתִּי שִׁמְעָה־לִּ֑י אֲחַוֶּ֖ה דֵּעִ֣י אַף־אָֽנִי׃	So I said, ‘Listen to me; I also will give my opinion.’	
Job 32:11	הֵ֤ן הוֹחַ֫לְתִּי לְדִבְרֵיכֶ֑ם אֲ֭זִין עַד־תְּבוּנֹ֣תֵיכֶ֗ם עַד־תַּחְקְר֥וּן מִלִּֽין׃	Behold, I have waited for your discourse; I gave ear to your expositions Until you had searched out *all your* arguments.	arguments ← *words*, in an Aramaic form.

Job 32:12	וְעֲדֵיכֶם אֶתְבּוֹנָן וְהִנֵּה אֵין לְאִיּוֹב מוֹכִיחַ עוֹנֶה אֲמָרָיו מִכֶּם:	So I gave heed to you, But look, Job *does* not *have anyone who* has convicted *him* among you, Giving a *proper* answer to his words.	
Job 32:13	פֶּן־תֹּאמְרוּ מָצָאנוּ חָכְמָה אֵל יִדְּפֶנּוּ לֹא־אִישׁ:	*I speak* lest you should say, ‘We have found wisdom; *It is* GOD *who* is demolishing him, Not man.’	
Job 32:14	וְלֹא־עָרַךְ אֵלַי מִלִּין וּבְאִמְרֵיכֶם לֹא אֲשִׁיבֶנּוּ:	He did not marshal *his* arguments against me, And neither shall I answer him with your orations.”	arguments ← *words*, in an Aramaic form.
Job 32:15	חַתּוּ לֹא־עָנוּ עוֹד הֶעְתִּיקוּ מֵהֶם מִלִּים:	“They were confounded *And* they did not answer any more. Words failed them.	Elihu seems to be addressing the reader. Words failed them ← *They removed words from them*, i.e. *(Their) words were* ↴
Job 32:16	וְהוֹחַלְתִּי כִּי־לֹא יְדַבֵּרוּ 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	אַעֲנֶה אַף־אֲנִי חֶלְקִי אֲחַוֶּה דֵּעִי אַף־אָנִי:	“I too will answer my part; I too will declare my opinion.	Elihu speaks to Job and the friends.
Job 32:18	כִּי מָלֵתִי מִלִּים תְּצִיקַתְנִי רוּחַ בִּטְנִי:	For I am full of words; The spirit of my inmost part constrains me.	inmost part ← *belly*.
Job 32:19	הִנֵּה־בִטְנִי כְיַיִן לֹא־יִפָּתֵחַ כְּאֹבוֹת חֲדָשִׁים יִבָּקֵעַ:	Behold, my belly *is* like unopened wine; Like new leather bottles, It is on the point of bursting.	
Job 32:20	אֲדַבְּרָה וְיִרְוַח־לִי אֶפְתַּח שְׂפָתַי וְאֶעֱנֶה:	I will speak And it will give me relief; I will open my lips And answer.	

Job 32:21	אַל־נָא אֶשָּׂא פְּנֵי־אִישׁ וְאֶל־אָדָם לֹא אֲכַנֶּה׃	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 כִּמְעַט יִשָּׂאֵנִי עֹשֵׂנִי׃	For I do not know *how* to call by titles. *If I did*, My maker would soon take me away.	
Job 33:1	וְאוּלָם שִׁמְעָ־נָא אִיּוֹב מִלָּי וְכָל־דְּבָרַי הַאֲזִינָה׃	And so Job, please listen to my address, And give ear to all my words.	address ← *words, discourses*.
Job 33:2	הִנֵּה־נָא פָּתַחְתִּי פִּי דִּבְּרָה לְשׁוֹנִי בְחִכִּי׃	Behold, I pray, I have opened my mouth; My tongue has spoken in my oral cavity.	oral cavity ← *palate*.
Job 33:3	יְשֶׁר־לִבִּי אֲמָרֵי וְדַעַת שְׂפָתַי בָּרוּר מְלֵלוּ׃	My words *are from* the uprightness of my heart, And my lips speak knowledge clearly.	
Job 33:4	רוּחַ־אֵל עָשָׂתְנִי וְנִשְׁמַת שַׁדַּי תְּחַיֵּנִי׃	The spirit of GOD made me, And the breath of the ALMIGHTY gave me life.	
Job 33:5	אִם־תּוּכַל הֲשִׁיבֵנִי עֶרְכָה לְפָנַי הִתְיַצָּבָה׃	If you can, answer me, Set out *your arguments* before me; Take your stand.	
Job 33:6	הֵן־אֲנִי כְפִיךָ לָאֵל מֵחֹמֶר קֳרַצְתִּי גַּם־אָנִי׃	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 אֵמָתִי לֹא תְבַעֲתֶךָּ וְאַכְפִּי עָלֶיךָ לֹא־יִכְבָּד׃	Behold, the shock of me *need* not frighten you, Nor will my demands weigh down on you.	the shock of me ← *my shock*, a subjective genitive (I shock you). demands ← *palm of hand*.
Job 33:8	אַךְ אָמַרְתָּ בְאָזְנַי וְקוֹל מִלִּין אֶשְׁמָע׃	You certainly spoke in my ears, And I heard the sound of *your* words, *When, Job, you said*,	words: in an Aramaic form.

Job 33:9	זַךְ אֲנִי בְּלִי פָשַׁע חַף אָנֹכִי וְלֹא עָוֹן לִי׃	'I *am* pure, without transgression; I *am* faultless, And *there is* no iniquity in me.	
Job 33:10	הֵן תְּנוּאוֹת עָלַי יִמְצָא יַחְשְׁבֵנִי לְאוֹיֵב לוֹ׃	See *how* he finds a pretext against me; He considers me as his enemy.	a pretext ← *a hindrance, opposition*.
Job 33:11	יָשֵׂם בַּסַּד רַגְלַי יִשְׁמֹר כָּל־אָרְחֹתָי׃	He places my feet in fetters; He watches all my paths.'	
Job 33:12	הֵן־זֹאת לֹא־צָדַקְתָּ אֶעֱנֶךָּ כִּי־יִרְבֶּה אֱלוֹהַּ מֵאֱנוֹשׁ׃	Behold, *in* this *argumentation* you are not just, I answer you, For G O D is greater than man.	
Job 33:13	לָמָּה אֵלָיו רִיבוֹתָ כִּי כָל־דְּבָרָיו לֹא־יַעֲנֶה׃	Why do you strive against him, In that he does not answer *you* *Concerning any of* his affairs?	any ← *all*.
Job 33:14	כִּי־בְאַחַת יְדַבֶּר־אֵל וּבִשְׁתַּיִם לֹא יְשׁוּרֶנָּה׃	For on one *occasion* GOD may speak, And on a second *occasion* he may not attend to the *matter*.	attend to ← *view*. AV differs, as does [CB], supplying *man* as the subject. God is temporarily not attending to Job's plight. --- the *matter* ← *it*.
Job 33:15	בַּחֲלוֹם	חֶזְיוֹן לַיְלָה בִּנְפֹל תַּרְדֵּמָה עַל־אֲנָשִׁים בִּתְנוּמוֹת עַל־מִשְׁכָּב׃	In a dream, a nightly vision, When sleep falls on men, In slumber on the bed,	

Job 33:16	אָז יְגַלֶּה אׇזֶן אֲנָשִׁים וּבְמוּסָרָם יַחְתֹּם:	He then opens up the ears of men, And in correcting them, He seals *them*,	He seals *them*: LXX, reading יְחִתֵּם, has *He terrifies them*, a natural reading of the consonantal text. AV differs *(He sealeth their instruction)*. ears ← *ear*. Singular in Hebrew because one ear per person to be opened and inclined. Compare Ezek 33:26.
Job 33:17	לְהָסִיר אָדָם מַעֲשֵׂהוּ וְגֵוֶה מִגֶּבֶר יְכַסֶּה:	To remove man *from his* dealings And to put pride out of sight of men.	
Job 33:18	יַחְשֵׂךְ נַפְשׁוֹ מִנִּי־שָׁחַת וְחַיָּתוֹ מֵעֲבֹר בַּשֶּׁלַח:	He spares his body from the pit, And his life from the piercing of a missile.	body ← *soul*. piercing ← *passing through*. Gerundial use of the infinitive.
Job 33:19	וְהוּכַח בְּמַכְאוֹב עַל־מִשְׁכָּבוֹ *וְרִיב וְרוֹב עֲצָמָיו אֵתָן:**	He is corrected with pain on his bed, And {K: *with* mighty conflict *in* his bones} [Q: *in* the multitude of his bones *with* mighty *pain*],	The *ketiv* / *qeré* issue is a *yod* / *vav* issue.
Job 33:20	וְזָהֲמַתּוּ חַיָּתוֹ לֶחֶם וְנַפְשׁוֹ מַאֲכַל תַּאֲוָה:	So that his *condition in* life makes him lose appetite for food, And *it makes* his being *reject* exquisite fare.	lose appetite for ← *abhor*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24. being ← *soul*. exquisite fare ← *food of delight*.
Job 33:21	יִכְלֶה בְּשָׂרוֹ מֵרְאִי *וּשְׁפִי וְשֶׁפוּ עַצְמוֹתָיו לְאׇ** רֵאוּ:	His flesh is consumed so as not *to be* visible, And {Q: his bones stick out,} [K: *there is* prominence to his bones] *which previously* would not be seen.	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. so as not *to be* visible ← *from sight*.
Job 33:22	וַתִּקְרַב לַשַּׁחַת נַפְשׁוֹ וְחַיָּתוֹ לַמְמִתִים:	And his being draws nearer to the pit, And his life to the killers.	being ← *soul*. pit: or *corruption*.

Job 33:23	אִם־יֵשׁ עָלָיו | מַלְאָךְ מֵלִיץ אֶחָד מִנִּי־אָלֶף לְהַגִּיד לְאָדָם יָשְׁרוֹ׃	If there is an interpreting angel by his *side* – One out of a thousand – To declare to a man *whether* he *is* upright,	*whether* he *is* upright ← *his uprightness*. AV differs, as does [CB], interpreting as *God's righteousness*.
Job 33:24	וַיְחֻנֶּנּוּ וַיֹּאמֶר פְּדָעֵהוּ מֵרֶדֶת שָׁחַת מָצָאתִי כֹפֶר׃	Then he will be merciful to him and will say, 'Deliver him from going down *into* the pit; I have found a ransom.'	
Job 33:25	רֻטַּפַשׁ בְּשָׂרוֹ מִנֹּעַר יָשׁוּב לִימֵי עַלוּמָיו׃	His flesh will be made fresher than *that of his* youth; He will return to the days of his young adulthood.	
Job 33:26	יֶעְתַּר אֶל־אֱלוֹהַּ | וַיִּרְצֵהוּ וַיִּרְא פָּנָיו בִּתְרוּעָה וַיָּשֶׁב לֶאֱנוֹשׁ צִדְקָתוֹ׃	He will make supplication to GOD, 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. *man will see God's face*. --- he will render to man his righteousness: i.e. *God will render to man God's righteousness*, as AV and Vulgate (iustitiam suam).
Job 33:27	יָשֹׁר | עַל־אֲנָשִׁים וַיֹּאמֶר חָטָאתִי וְיָשָׁר הֶעֱוֵיתִי וְלֹא־שָׁוָה לִי׃	He will look upon man, And *if a man* says, 'I have sinned and perverted *what is* upright, And it did not satisfy me',	
Job 33:28	פָּדָה *נפשי **נַפְשׁוֹ מֵעֲבֹר בַּשָּׁחַת *וחיתי וְחַיָּתוֹ בָּאוֹר תִּרְאֶה׃**	He will deliver {Q: his} [K: my] being from passing into the pit, And {Q: his} [K: my] life will see light.	The *ketiv* / *qeré* issues are *yod* / *vav* issues. The *ketiv* could be read as a continuation of the direct speech of the previous verse, with re-pointing to read *'Deliver my being ... so that my life does not pass ...'*. === life ← *soul*.

Job 33:29	הֵן־כָּל־אֵלֶּה יִפְעַל־אֵל פַּעֲמַיִם שָׁלוֹשׁ עִם־גָּבֶר׃	See *how* GOD performs all these *things*, Twice or three *times* with man,	Twice or three *times*: i.e., AV, *oftentimes*.
Job 33:30	לְהָשִׁיב נַפְשׁוֹ מִנִּי־שָׁחַת לֵאוֹר בְּאוֹר הַחַיִּים׃	To bring back his life from the pit, *And* to be enlightened in the light of life.	life ← *soul*.
Job 33:31	הַקְשֵׁב אִיּוֹב שְׁמַע־לִי הַחֲרֵשׁ וְאָנֹכִי אֲדַבֵּר׃	Hearken, Job, *And* listen to me; Be silent, And I will speak.	
Job 33:32	אִם־יֵשׁ־מִלִּין הֲשִׁיבֵנִי דַּבֵּר כִּי־חָפַצְתִּי צַדֶּקְךָּ׃	If *you* have words, Answer me. Speak, For I wish to justify you.	words: in an Aramaic form.
Job 33:33	אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה׃ ס	If not, listen to me; Be silent, And I will teach you wisdom.”	
Job 34:1	וַיַּעַן אֱלִיהוּא וַיֹּאמַר׃	Furthermore Elihu continued speaking and said,	continued speaking ← *answered*, but no question asked. See Gen 18:27.
Job 34:2	שִׁמְעוּ חֲכָמִים מִלָּי וְיֹדְעִים הַאֲזִינוּ לִי׃	“*You who are* wise, Hear my words, And *you who are* knowledgeable, Give ear to me.	
Job 34:3	כִּי־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ יִטְעַם לֶאֱכֹל׃	For the ear puts words to the test, As the palate tastes *that which is* to be eaten.	words: in an Aramaic form. --- to be eaten ← *to eat*, i.e. *for eating*.
Job 34:4	מִשְׁפָּט נִבְחֲרָה־לָּנוּ נֵדְעָה בֵינֵינוּ מַה־טּוֹב׃	Let us choose justice for ourselves; Let us find out among ourselves what *is* good.	
Job 34:5	כִּי־אָמַר אִיּוֹב צָדַקְתִּי וְאֵל הֵסִיר מִשְׁפָּטִי׃	For Job has said, ‘I am just, But GOD has taken away my justice.	

Job 34:6	עַל־מִשְׁפָּטִי אֲכַזֵּב אָנוּשׁ חִצִּי בְלִי־פָּשַׁע:	Do I lie concerning my justice? The arrow *with which* I *have been struck* is grievous, *Though I am* without transgression.'	The arrow *with which* I *have been struck* ← *My arrow*. grievous: or *fatal*.
Job 34:7	מִי־גֶבֶר כְּאִיּוֹב יִשְׁתֶּה־לַעַג כַּמָּיִם:	What man *is* like Job? He drinks mockery like water,	He drinks mockery like water: [CB] interprets as *He absorbs the scornful words of others*, so not that he scorns. But see Job 15:16, and compare the tenor in Job 34:8 - 9.
Job 34:8	וְאָרַח לַחֲבֹרָה עִם־פֹּעֲלֵי אָוֶן וְלָלֶכֶת עִם־אַנְשֵׁי־רֶשַׁע:	And he travels in the company of perpetrators of iniquity, And he walks with wicked men.	wicked men ← *men of wickedness*, a Hebraic genitive.
Job 34:9	כִּי־אָמַר לֹא יִסְכָּן־גָּבֶר בִּרְצֹתוֹ עִם־אֱלֹהִים:	For he has said, 'It does not profit a man To take delight in God.'	
Job 34:10	לָכֵן | אַנְשֵׁי לֵבָב שִׁמְעוּ לִי חָלִלָה לָאֵל מֵרֶשַׁע וְשַׁדַּי מֵעָוֶל:	Therefore listen to me, you men of understanding. Far *be* GOD from wickedness, And the ALMIGHTY from iniquity.	
Job 34:11	כִּי פֹעַל אָדָם יְשַׁלֶּם־לוֹ וּכְאֹרַח אִישׁ יַמְצִאֶנּוּ:	For he repays a man his work, And according to the way of a man, *So* he requites him.	
Job 34:12	אַף־אָמְנָם אֵל לֹא־יַרְשִׁיעַ וְשַׁדַּי לֹא־יְעַוֵּת מִשְׁפָּט:	*It is* indeed certain *that* GOD does not act wickedly, And *that* the ALMIGHTY does not pervert justice.	
Job 34:13	מִי־פָקַד עָלָיו אַרְצָה וּמִי שָׂם תֵּבֵל כֻּלָּהּ:	Who gave him charge over the earth? And who appointed *him over* the whole world?	

Job 34:14	אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃	If he were to consider *only* himself, And to gather to himself his spirit and his breath,	himself ← *him*. AV differs *(man)*.
Job 34:15	יִגְוַע כָּל־בָּשָׂר יָחַד וְאָדָם עַל־עָפָר יָשׁוּב׃	All flesh would expire together, And man would return to dust.	
Job 34:16	וְאִם־בִּינָה שִׁמְעָה־זֹּאת הַאֲזִינָה לְקוֹל מִלָּי׃	Now if *you have* understanding, Listen to this. Give ear to the sound of my words.	
Job 34:17	הַאַף שׂוֹנֵא מִשְׁפָּט יַחֲבוֹשׁ וְאִם־צַדִּיק כַּבִּיר תַּרְשִׁיעַ׃	*Can one who* hates justice make binding *laws*? Or will you condemn the great just *one*?	
Job 34:18	הַאֹמַר לְמֶלֶךְ בְּלִיָּעַל 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־נָשָׂא | פְּנֵי שָׂרִים וְלֹא נִכַּר־שׁוֹעַ לִפְנֵי־דָל כִּי־מַעֲשֵׂה יָדָיו כֻּלָּם׃	*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	רֶגַע | יָמֻתוּ וַחֲצוֹת לַיְלָה יִגְעֲשׁוּ עָם וְיַעֲבְרוּ וְיָסִירוּ אַבִּיר לֹא בְיָד׃	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־דַּרְכֵי־אִישׁ וְכָל־צְעָדָיו יִרְאֶה׃	For his eyes *are* on the ways of man, And he sees all his steps.	
Job 34:22	אֵין־חֹשֶׁךְ וְאֵין צַלְמָוֶת לְהִסָּתֶר שָׁם פֹּעֲלֵי אָוֶן׃	*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 יָשִׂים עֽוֹד לַהֲלֹךְ אֶל־אֵ֝ל 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	יָרֹעַ כַּבִּירִים לֹא־חֵקֶר וַיַּעֲמֵד אֲחֵרִים תַּחְתָּם׃	He breaks the mighty *in* an unsearchable *way* And sets up others in their place.	
Job 34:25	לָכֵן יַכִּיר מַעְבְּדֵיהֶם וְהָפַךְ לַ֝יְלָה וְיִדַּכָּאוּ׃	So then, he recognizes their works And overturns them *at* night, And they are broken in pieces.	
Job 34:26	תַּחַת־רְשָׁעִים סְפָקָם בִּמְקוֹם רֹאִים׃	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 הִשְׂכִּילוּ׃	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	לְהָבִיא עָלָיו צַעֲקַת־דָּ֑ל וְצַעֲקַת עֲנִיִּים יִשְׁמָע׃	So bringing the cry of the poor to him, So that he heard the cry of the needy.	
Job 34:29	וְהוּא יַשְׁקִט ׀ וּמִי יַרְשִׁיעַ וְיַסְתֵּר פָּנִים וּמִי יְשׁוּרֶנּוּ וְעַל־גּוֹי וְעַל־אָדָם יָחַד׃	When he imposes quietness, Who *can* act wickedly? And when he hides his face, Who *can* see him? And *whether it is* against a people or *whether* against a man, *It is* the same.	act wickedly: or *condemn (it)*. the same ← *together*.
Job 34:30	מֵמְלֹךְ אָדָם חָנֵף מִמֹּקְשֵׁי עָם׃	*He acts* so that the profane man *can*not reign, *Giving protection* from snares targeting the people.	profane: see Job 8:13. snares targeting the people ← *snares of people*, an objective genitive (they ensnare the people).

Job 34:31	כִּי־אֶל־אֵל הֶאָמַר נָשָׂאתִי לֹא אֶחְבֹּל׃	For does one say to GOD, ‘I have suffered *punishment*; I will no longer act perversely.	does one say: the pointing is with the interrogative prefix (הֶ for הַ) and an active verb (*qal* stem-formation). AV differs *(surely it is meet to be said)*, suggesting the reading הֶאָמַר (*niphal* stem-formation).
Job 34:32	בִּלְעֲדַי אֶחֱזֶה אַתָּה הוֹרֵנִי אִם־עָוֶל פָּעַלְתִּי לֹא אֹסִיף׃	Teach me what I do not see; If I have committed iniquity, I will do *so* no more’?	
Job 34:33	הֲמֵעִמְּךָ יְשַׁלְּמֶנָּה כִּי־מָאַסְתָּ כִּי־אַתָּה תִבְחַר וְלֹא־אָנִי וּמַה־יָּדַעְתָּ דַּבֵּר׃	Should he repay *you* for it on your terms, *And say*, ‘*It does not matter* if you reject *one thing* or choose *another*, And I *have* no *say*? So say what you know.’	on your terms ← *from with you*.
Job 34:34	אַנְשֵׁי לֵבָב יֹאמְרוּ לִי וְגֶבֶר חָכָם שֹׁמֵעַ לִי׃	Let men of understanding speak to me, And *let* the wise *man* listen to me.	understanding ← *heart*.
Job 34:35	אִיּוֹב לֹא־בְדַעַת יְדַבֵּר וּדְבָרָיו לֹא בְהַשְׂכֵּיל׃	Job has not spoken knowledgeably, And his words *were* not prudent.	knowledgeably ... prudent ← *in knowledge ... in prudence*.
Job 34:36	אָבִי יִבָּחֵן אִיּוֹב עַד־נֶצַח עַל־תְּשֻׁבֹּת בְּאַנְשֵׁי־אָוֶן׃	My desire *is that* Job should be tested to the limit, Because *his* answers *were* in *line with those of* iniquitous men.	the limit ← *perpetuity*. iniquitous men ← *men of iniquity*, a Hebraic genitive.
Job 34:37	כִּי־יֹסִיף עַל־חַטָּאתוֹ פֶּשַׁע בֵּינֵינוּ יִסְפֹּוק וְיַרֶב אֲמָרָיו לָאֵל׃ ס	For he has added transgression to his sin; He has clapped *his hands* in our *company* And spoken at length against GOD.”	clapped *his hands*: i.e. in derision. in our *company* ← *between us*. spoken at length ← *increased words*.
Job 35:1	וַיֹּסֶף אֱלִיהוּא וַיֹּאמַר׃	Furthermore Elihu continued speaking and said,	continued speaking ← *answered*, but no question asked. See Gen 18:27.

Job 35:2	הֲזֹאת חָשַׁבְתָּ לְמִשְׁפָּט אָמַרְתָּ צִדְקִי מֵאֵל׃	"Did you think it *was* justice *when* you said, 'My righteousness *is greater* than *that of* GOD'?	it ← *this*.
Job 35:3	כִּי־תֹאמַר מַה־יִּסְכָּן־לָךְ מָה־אֹעִיל מֵחַטָּאתִי׃	For you asked what benefit you had, *And you said*, 'What advantage is there to me *in desisting* from my sin?'	asked ← *said*.
Job 35:4	אֲנִי אֲשִׁיבְךָ מִלִּין וְאֶת־רֵעֶיךָ עִמָּךְ׃	I will reply to you *with* words And to your companions with you.	words: in an Aramaic form.
Job 35:5	הַבֵּט שָׁמַיִם וּרְאֵה וְשׁוּר שְׁחָקִים גָּבְהוּ מִמֶּךָּ׃	Look at the heavens and see, And behold the clouds *which* are higher than you.	
Job 35:6	אִם־חָטָאתָ מַה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ׃	If you sin, What impact do you have on him? And *if* your transgressions are many, What effect do you have on him?	
Job 35:7	אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃	If you are righteous, What will you give him? Or what will he accept from your hand?	
Job 35:8	לְאִישׁ־כָּמוֹךָ רִשְׁעֶךָ וּלְבֶן־אָדָם צִדְקָתֶךָ׃	Your wicked deed *is one thing* to a man like yourself, As *is* your righteousness to a son of Adam.	One could supply at the end of this verse *but another thing to God*.
Job 35:9	מֵרֹב עֲשׁוּקִים יְזִעֲקוּ יְשַׁוְּעוּ מִזְּרוֹעַ רַבִּים׃	*Men* may cry out on account of a multitude of oppressions; They may shout out because of the power of the mighty,	power ← *arm*.

Job 35:10	וְלֹא־אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי נֹתֵן זְמִרוֹת בַּלָּיְלָה:	But no-one says, 'Where *is* GOD my maker, *Who* gives songs in dark times,	my maker: MT points as *my makers*, which we take as a plural of majesty, but the consonantal text could be read as *my maker*. in dark times ← *at night*, but standing for *in adversity*.
Job 35:11	מַלְפֵּנוּ מִבַּהֲמוֹת אֶרֶץ וּמֵעוֹף הַשָּׁמַיִם יְחַכְּמֵנוּ:	Who *is* our teacher *of things* beyond the cattle of the earth, And *who* makes us wise *in matters deeper* than the birds of the sky?'	
Job 35:12	שָׁם יִצְעֲקוּ וְלֹא יַעֲנֶה מִפְּנֵי גְּאוֹן רָעִים:	There, they cry out, But he does not answer *them*, Because of the pride of evil *men*.	
Job 35:13	אַךְ־שָׁוְא לֹא־יִשְׁמַע ׀ אֵל וְשַׁדַּי לֹא יְשׁוּרֶנָּה:	Surely GOD does not hearken to vanity, And the ALMIGHTY does not see it *favourably*.	
Job 35:14	אַף כִּי־תֹאמַר לֹא תְשׁוּרֶנּוּ דִּין לְפָנָיו וּתְחַוֶּל לוֹ:	How much less when you would say *to him*, 'You do not see it *favourably*.' *When* judgment is *taking place* before him, Wait for him.	
Job 35:15	וְעַתָּה כִּי־אַיִן פָּקַד אַפּוֹ וְלֹא־יָדַע בַּפַּשׁ מְאֹד:	And now, *you say* that *it is* not *in* anger *That* he visits *men*, And *that* he does not acknowledge great excess.	excess: dictionaries give various meanings *(excess, multitude, folly, transgression)*. AV differs throughout. The verse is considered obscure by some (see biblehub.com).
Job 35:16	וְאִיּוֹב הֶבֶל יִפְצֶה־פִּיהוּ בִּבְלִי־דַעַת מִלִּין יַכְבִּר: פ	So Job has opened his mouth *in* vain, And he has uttered many words without knowledge."	words: in an Aramaic form.

Job 36:1	וַיֹּ֣סֶף אֱלִיה֣וּא וַיֹּאמַֽר׃	Then Elihu continued and said,	
Job 36:2	כַּתַּר־לִ֣י זְ֭עֵיר וַאֲחַוְּךָ֣ כִּי עֹ֣וד לֵאֱלֹ֑והַּ מִלִּֽים׃	"Stay around me a little *while*, And I will declare *more* to you, For GOD still *has* words *to come*.	Stay around me ← *Surround me*.
Job 36:3	אֶשָּׂ֣א דֵ֭עִי לְמֵרָחֹ֑וק וּלְפֹעֲלִ֥י אֶֽתֵּן־צֶֽדֶק׃	I will take *the sum* of my knowledge *Which comes* from afar And ascribe righteousness to my maker.	
Job 36:4	כִּֽי־אָ֭מְנָם לֹא־שֶׁ֣קֶר מִלָּ֑י תְּמִ֖ים דֵּעֹ֣ות עִמָּֽךְ׃	For truly, my words *are* not false; He *who is* omniscient *is* with you.	omniscient ← *complete of knowledges*.
Job 36:5	הֵן־אֵ֣ל כַּ֭בִּיר וְלֹ֣א יִמְאָ֑ס כַּבִּ֖יר כֹּ֣חַ לֵֽב׃	Behold, GOD *is* mighty, And he does not reject *anyone*; *He is* mighty in depth of character.	depth of character ← *strength of heart*, implying here *understanding, love, courage* etc.
Job 36:6	לֹא־יְחַיֶּ֣ה רָ֭שָׁע וּמִשְׁפַּ֣ט עֲנִיִּ֑ים יִתֵּֽן׃	He does not preserve the wicked *man* alive But gives justice to the poor.	
Job 36:7	לֹא־יִגְרַ֣ע מִצַּדִּ֣יק עֵינָ֑יו וְאֶת־מְלָכִ֥ים לַכִּ֝סֵּ֗א וַיֹּשִׁיבֵ֥ם לָנֶ֑צַח וַיִּגְבָּֽהוּ׃	He will not withdraw his eyes from the righteous, For *he seats them* with kings on the throne, And he accommodates them in perpetuity, And they are exalted.	
Job 36:8	וְאִם־אֲסוּרִ֥ים בַּזִּקִּ֑ים יִלָּכְד֥וּן בְּחַבְלֵי־עֹֽנִי׃	And if *any are* bound in fetters, *If* they are taken by the cords of affliction,	
Job 36:9	וַיַּגֶּ֣ד לָהֶ֣ם פָּעָלָ֑ם וּפִשְׁעֵיהֶ֥ם כִּֽי יִתְגַּבָּֽרוּ׃	Then he tells them their work, Including their transgressions, When they behaved insolently.	

Job 36:10	וַיְגַל אָזְנָם לַמּוּסָר וַיֹּאמֶר כִּי־יְשֻׁבוּן מֵאָוֶן׃	And he opens their ears to correction, And he tells them that they *must* renounce iniquity.	ears ← *ear*. Singular in Hebrew because one ear per person to be opened and inclined. Compare Ezek 33:26. renounce ← *return from*.
Job 36:11	אִם־יִשְׁמְעוּ וְיַעֲבֹדוּ יְכַלּוּ יְמֵיהֶם בַּטּוֹב וּשְׁנֵיהֶם בַּנְּעִימִים׃	If they hearken and serve *him*, They will complete their days in prosperity And their years in pleasantness.	
Job 36:12	וְאִם־לֹא יִשְׁמְעוּ בְּשֶׁלַח יַעֲבֹרוּ וְיִגְוְעוּ כִּבְלִי־דָעַת׃	But if they do not hearken, They will perish by the missile, And they will expire in ignorance.	in ignorance ← *as without knowledge*.
Job 36:13	וְחַנְפֵי־לֵב יָשִׂימוּ אָף לֹא יְשַׁוְּעוּ כִּי אֲסָרָם׃	And the profane-minded lay up wrath; They *can*not cry out, For he binds them.	profane-minded ← *profane of heart*. See Job 8:13.
Job 36:14	תָּמֹת בַּנְּעַר נַפְשָׁם וְחַיָּתָם בַּקְּדֵשִׁים׃	They die in youth, And their life *ends* among male prostitutes.	They die ← *Their soul dies*.
Job 36:15	יְחַלֵּץ עָנִי בְעָנְיוֹ וְיִגֶל בַּלַּחַץ אָזְנָם׃	He delivers the afflicted in his affliction, And he opens their ears in *their* oppression.	ears ← *ear*. Singular in Hebrew because one ear per person to be opened and inclined. Compare Ezek 33:26.
Job 36:16	וְאַף הֲסִיתְךָ	מִפִּי־צָר רַחַב לֹא־מוּצָק תַּחְתֶּיהָ וְנַחַת שָׁלְחָנְךָ מָלֵא דָּשֶׁן׃	And indeed he would draw you away from the jaws of straitness *To* a broad place *So that there is* no distress in the vicinity, And that *which is* set on your table *Would be* full of fatness.	jaws ← *mouth*. in the vicinity ← *under her*, generalizing, because there is no obvious antecedent.
Job 36:17	וְדִין־רָשָׁע מָלֵאתָ דִּין וּמִשְׁפָּט יִתְמֹכוּ׃	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	כִּי־חֵמָה פֶּן־יְסִיתְךָ בְסֶפֶק וְרֹב־כֹּפֶר אַל־יַטֶּךָּ׃	When *there is* fury, *Beware* lest he draw you away at a stroke, *To where* no great ransom *can* lead you back.	lead you back ← *lead you away*.
Job 36:19	הַיַעֲרֹךְ שׁוּעֲךָ לְלֹא בְצָר וְכֹל מַאֲמַצֵי־כֹחַ׃	Will he respect your riches, *You who are* not in straitness? *No, nor will he respect* any exercise of power.	in straitness: AV differs *(gold)*, only here and a related word in Job 22:24 and Job 22:25, but it is a possible alternative. any ← *all*. exercise of power ← *forces of power*.
Job 36:20	אַל־תִּשְׁאַף הַלַּיְלָה לַעֲלוֹת עַמִּים תַּחְתָּם׃	Do not desire the night, When *whole* peoples are upheaved on the spot.	on the spot ← *under them*.
Job 36:21	הִשָּׁמֶר אַל־תֵּפֶן אֶל־אָוֶן כִּי־עַל־זֶה בָּחַרְתָּ מֵעֹנִי׃	Beware and do not turn to iniquity, For you have chosen this *way* *Rather* than *the way of* affliction.	
Job 36:22	הֵן־אֵל יַשְׂגִּיב בְּכֹחוֹ מִי כָמֹהוּ מוֹרֶה׃	You see *how* GOD exalts by his power. Who is a teacher like him?	
Job 36:23	מִי־פָקַד עָלָיו דַּרְכּוֹ וּמִי־אָמַר פָּעַלְתָּ עַוְלָה׃	Who appointed him his way? And who *can* say, ‘You have committed iniquity’?	
Job 36:24	זְכֹר כִּי־תַשְׂגִּיא פָּעֳלוֹ אֲשֶׁר שֹׁרְרוּ אֲנָשִׁים׃	Remember *this* when you extol his work, Which men gaze upon.	gaze upon: from שׁוּר; or *celebrate*, from שִׁיר (in *polel* stem-formation). See next verse.
Job 36:25	כָּל־אָדָם חָזוּ־בוֹ אֱנוֹשׁ יַבִּיט מֵרָחוֹק׃	All men have seen it; Mortal man beholds *it* from afar.	
Job 36:26	הֵן־אֵל שַׂגִּיא וְלֹא נֵדָע מִסְפַּר שָׁנָיו וְלֹא־חֵקֶר׃	Behold, GOD is exalted, And we do not know the number of his years, And *there is* no *way of* searching *them out*.	We have grouped the words according to the copulative *vavs*, AV differs, as does MT *(and we know him not, neither can the number of his years be searched out)*.

Job 36:27	כִּי יִגְרַע נִטְפֵי־מָיִם יָזֹקּוּ מָטָר לְאֵדוֹ׃	For he draws off particles of water *Which* condense *as* rain in his mist	his mist: AV differs *(the vapour thereof)*. *Vapour* is accurate, but there is no antecedent to *thereof*.
Job 36:28	אֲשֶׁר־יִזְּלוּ שְׁחָקִים יִרְעֲפוּ עֲלֵי	אָדָם רָב׃	And distil *as* fine clouds; They precipitate on man abundantly.	
Job 36:29	אַף אִם־יָבִין מִפְרְשֵׂי־עָב תְּשֻׁאוֹת סֻכָּתוֹ׃	*Can anyone* really understand the spreading out of clouds *Or* the rumblings of his abode?	
Job 36:30	הֵן־פָּרַשׂ עָלָיו אוֹרוֹ וְשָׁרְשֵׁי הַיָּם כִּסָּה׃	Behold, he spreads his light out over it And covers the sea bed.	bed ← *roots*. [BDB] gives *bottom*.
Job 36:31	כִּי־בָם יָדִין עַמִּים יִתֶּן־אֹכֶל לְמַכְבִּיר׃	Yet by these *weather phenomena* he judges nations *And* gives food abundantly.	
Job 36:32	עַל־כַּפַּיִם כִּסָּה־אוֹר וַיְצַו עָלֶיהָ בְמַפְגִּיעַ׃	With his hands he grasps the lightning And commands it where to strike.	grasps ← *envelops*. lightning ← *light*. where to strike ← *to its meeting (point)*. AV differs, not recognizing the context of lightning.
Job 36:33	יַגִּיד עָלָיו רֵעֽוֹ מִקְנֶה אַף עַל־עוֹלֶה׃	Its noise warns of it; Cattle *do so* too, Of *what* is arising.	warns ← *tells*.
Job 37:1	אַף־לְזֹאת יֶחֱרַד לִבִּי וְיִתַּר מִמְּקוֹמוֹ׃	Moreover, at this my heart trembles, And it is unsettled.	unsettled ← *loosed from its place*.
Job 37:2	שִׁמְעוּ שָׁמוֹעַ בְּרַגְזוֹ קוֹלוֹ וְהֶגֶה מִפִּיו יֵצֵא׃	Listen diligently to the raging of his voice, And the rumbling *which* proceeds from his mouth.	Listen diligently: infinitive absolute.
Job 37:3	תַּחַת־כָּל־הַשָּׁמַיִם יְשָׁרֵהוּ וְאוֹרוֹ עַל־כַּנְפוֹת הָאָרֶץ׃	He directs it under all the heavens, And his light *extends* to the extremities of the earth.	extremities ← *wings*.

Job 37:4	אַחֲרָיו ׀ יִשְׁאַג־קוֹל יַרְעֵם בְּקוֹל גְּאוֹנוֹ וְלֹא יְעַקְּבֵם כִּי־יִשָּׁמַע קוֹלוֹ׃	After it, the sound roars. He causes thunder with his majestic sound, And no-one *can* trace these *things* When his voice is heard.	his majestic sound ← *the sound of his majesty*, a Hebraic genitive. no-one *can* trace: AV differs *(he will not stay)*. these *things* ← *them*, but no single plural antecedent.
Job 37:5	יַרְעֵם אֵל בְּקוֹלוֹ נִפְלָאוֹת עֹשֶׂה גְּדֹלוֹת וְלֹא נֵדָע׃	GOD thunders with his voice wondrously, Performing great *deeds* Which we do not know *about*.	
Job 37:6	כִּי לַשֶּׁלֶג ׀ יֹאמַר הֱוֵא אָרֶץ וְגֶשֶׁם מָטָר וְגֶשֶׁם מִטְרוֹת עֻזּוֹ׃	For to the snow he says, ‘Be *on* the earth’, And *similarly to* the showery rain And *to* his strong heavy downpours.	his strong heavy downpours ← *the heavy downpours of his strength*, a Hebraic genitive.
Job 37:7	בְּיַד־כָּל־אָדָם יַחְתֹּם לְדַעַת כָּל־אֲנָשִׁי מַעֲשֵׂהוּ׃	He puts an end to the work of every man, So that all men may know of his workmanship.	puts an end to the work ← *seals in the hand*. So that all men may know of his workmanship ← *For the knowing of all men of his workmanship*.
Job 37:8	וַתָּבֹא חַיָּה בְמוֹ־אָרֵב וּבִמְעוֹנֹתֶיהָ תִּשְׁכֹּן׃	Then the wild animal comes to its lair And dwells in its den.	
Job 37:9	מִן־הַחֶדֶר תָּבוֹא סוּפָה וּמִמְּזָרִים קָרָה׃	From the south comes the whirlwind, And from the north *comes* the cold.	south ← *room, chamber*. Only here as a word on its own for *south*, but combined with a more common word for south (תֵּמָן) in Job 9:9. north ← *scatterers*, only here. Others take it as a constellation.
Job 37:10	מִנִּשְׁמַת־אֵל יִתֵּן־קָרַח וְרֹחַב מַיִם בְּמוּצָק׃	From GOD's breath, he makes ice, And the expanse of water *is changed* to solid.	expanse ← *breadth*.

Job 37:11	אַף־בְּרִי יַטְרִיחַ עָב יָפִיץ עֲנַן אוֹרוֹ:	Also with moisture he gives the thick cloud a payload, *But* his *sun*light dissipates a dense haze.	gives ... a payload ← *loads, burdens*. *sun*light: AV differs *(bright)*, an adjective qualifying *cloud*.
Job 37:12	וְהוּא מְסִבּוֹת	מִתְהַפֵּךְ בתחבולתו* בְּתַחְבוּלֹתָיו לְפָעָלָם** כֹּל אֲשֶׁר יְצַוֶּם	עַל־פְּנֵי תֵבֵל אָרְצָה:	Each turns round and round According to his {K: direction} [Q: directions] for them to act. *They do* everything he commands them On the face of the inhabited regions on earth.	Each ← *He / It*. “Each” anticipates a plural verb in the next clause. turns round and round ← *turns (in) revolutions*. inhabited regions ← *(inhabited) world*.
Job 37:13	אִם־לְשֵׁבֶט אִם־לְאַרְצוֹ אִם־לְחֶסֶד יַמְצִאֵהוּ:	He brings it about, Whether as chastisement Or for his land Or as mercy.	chastisement ← *a rod*.
Job 37:14	הַאֲזִינָה זֹּאת אִיּוֹב עֲמֹד וְהִתְבּוֹנֵן	נִפְלְאוֹת אֵל:	Hearken to this, Job; Stand still and contemplate GOD's wonders.	
Job 37:15	הֲתֵדַע בְּשׂוּם־אֱלוֹהַּ עֲלֵיהֶם וְהוֹפִיעַ אוֹר עֲנָנוֹ:	Do you know how GOD directs them Or causes his lightning to flash?	his lightning to flash ← *the light of his cloud to shine*.
Job 37:16	הֲתֵדַע עַל־מִפְלְשֵׂי־עָב מִפְלְאוֹת תְּמִים דֵּעִים:	Do you know about the technicalities of the cloud? *Or* the wondrous works of the omniscient one?	technicalities ← *balancings*. omniscient ← *complete of knowledge*, as in Job 36:4.
Job 37:17	אֲשֶׁר־בְּגָדֶיךָ חַמִּים בְּהַשְׁקִט אֶרֶץ מִדָּרוֹם:	*Or how it is* that your clothing *is* warm When he quietens the land *with wind* from the south?	
Job 37:18	תַּרְקִיעַ עִמּוֹ לִשְׁחָקִים חֲזָקִים כְּרְאִי מוּצָק:	*Can* you stretch out the skies with him, Firmly, like a cast mirror?	

Job 37:19	הוֹדִיעֵנוּ מַה־נֹּאמַר לוֹ לֹא־נַעֲרֹךְ מִפְּנֵי־חֹשֶׁךְ׃	Teach us what we should say to him, *For* we *can*not marshal *our arguments*, Because *we are in* darkness.	
Job 37:20	הֲיְסֻפַּר־לוֹ כִּי אֲדַבֵּר אִם־אָמַר אִישׁ כִּי יְבֻלָּע׃	Does it *need to* be reported to him When I speak? If a man speaks *perniciously*, *Will it not follow* that he will be swallowed up?	
Job 37:21	וְעַתָּה	לֹא רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְּטַהֲרֵם׃	And now *men* do not see the light. It *is* bright in the upper sky When the wind has passed through and cleaned it.	
Job 37:22	מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃	Golden *light* comes from the north; Upon GOD *is* awesome splendour.	
Job 37:23	שַׁדַּי לֹא־מְצָאנֻהוּ שַׂגִּיא־כֹחַ וּמִשְׁפָּט וְרֹב־צְדָקָה לֹא יְעַנֶּה׃	We *can*not find the ALMIGHTY. *He is* great in power and justice, And abundant in righteousness. He does not afflict.	afflict: this could be re-pointed to *answer*. abundant in ← *abundant of*.
Job 37:24	לָכֵן יִרְאוּהוּ אֲנָשִׁים לֹא־יִרְאֶה כָּל־חַכְמֵי־לֵב׃ פ	Therefore men fear him; None of the wise in heart *can* see *him*.”	None ... *can* see *him*: AV differs *(He respecteth not any)*. wise in heart: i.e. *wise in their own estimation*.
Job 38:1	וַיַּעַן־יְהוָה אֶת־אִיּוֹב *מן הסערה **מן |* הַסְּעָרָה וַיֹּאמַר:**	Then the LORD answered Job from a whirlwind and said,	from a whirlwind ← *from the whirlwind*. The *ketiv* is written as one word; the *qeré* as two. There is no difference in the meaning. On the unexpected definite article, see Gen 22:9.
Job 38:2	מִי זֶה	מַחְשִׁיךְ עֵצָה בְּמִלִּין בְּלִי־דָעַת׃	“Who *is* this *who* darkens counsel With words without knowledge?	words: in an Aramaic form.

Job 38:3	אֱזָר־נָ֣א כְגֶ֣בֶר חֲלָצֶ֑יךָ וְאֶשְׁאָלְךָ֥ וְהוֹדִיעֵֽנִי׃	Gird up your waist like a man, And I will question you, And you *can* answer me.	answer me ← *cause me to know*.
Job 38:4	אֵיפֹ֣ה הָ֭יִיתָ בְּיָסְדִי־אָ֑רֶץ הַגֶּ֥ד אִם־יָ֝דַ֗עְתָּ בִּינָֽה׃	Where were you when I founded the earth? Declare *it*, if you have understanding.	have understanding ← *know understanding*.
Job 38:5	מִי־שָׂ֣ם מְ֭מַדֶּיהָ כִּ֣י תֵדָ֑ע אֽוֹ־מִי־נָטָ֖ה עָלֶ֣יהָ קָֽו׃	Who sets its dimensions? *Tell me*, if you know. Or who stretched out a *measuring* line over it?	
Job 38:6	עַל־מָ֤ה אֲדָנֶ֨יהָ הָטְבָּ֑עוּ אֽוֹ־מִי־יָרָ֖ה אֶ֣בֶן פִּנָּתָֽהּ׃	On what are its foundations sunk? Or who laid its cornerstone?	foundations ← *sockets*, as for the tabernacle.
Job 38:7	בְּרָן־יַ֭חַד כּוֹכְבֵי־בֹ֑קֶר וַיָּרִ֥יעוּ כָל־בְּנֵ֖י אֱלֹהִֽים׃	– When the morning stars sang out together, And all the sons of God shouted for joy?	sons of God ← *angels*.
Job 38:8	וַיָּ֤סֶךְ בִּדְלָתַ֨יִם יָ֗ם בְּגִיחֹ֥ו מֵרֶ֑חֶם יֵצֵֽא׃	– And *when* he enclosed the sea with doors, When it broke out? – *When* it came out of the womb?	
Job 38:9	בְּשׂוּמִ֣י עָ֭נָן לְבֻשֹׁ֑ו וַעֲרָפֶ֖ל חֲתֻלָתֽוֹ׃	– When I appointed the cloud *to be* its clothing, And the dark cloud *to be* its swaddling clothes?	
Job 38:10	וָאֶשְׁבֹּ֣ר עָלָ֣יו חֻקִּ֑י וָאָשִׂ֥ים בְּרִ֖יחַ וּדְלָתָֽיִם׃	– And *when* I imposed my limit on it And appointed bolts and doors?	imposed my limit ← *broke my statute*. bolts ← *bolt*.
Job 38:11	וָאֹמַ֗ר עַד־פֹּ֣ה תָבוֹא֮ וְלֹ֣א תֹסִ֑יף וּפֹ֖א יָשִׁ֣ית בִּגְאוֹן גַּלֶּֽיךָ׃	– And said, ‘You come this far and no further’, And there the rising up of your waves was blocked?	there ← *here*. was blocked ← *he / one set / blocked*. [AnLx] indicates impersonal usage in this verse. Avoidance of the passive.

Job 38:12	הֲמִיָּמֶיךָ צִוִּיתָ בֹּקֶר ידעתה *שחר* יְדַעְתָּה **הַשַּׁחַר** מְקוֹמוֹ:	Have you in *all* your days *ever* commanded the morning? Or have you informed the dawn of its place?	informed the dawn: the *qeré* adds a *hé* to the word for *dawn*, which is perhaps unnecessary as the previous word ends in a superfluous *hé*. The sense is not affected.
Job 38:13	לֶאֱחֹז בִּכְנָפוֹת הָאָרֶץ וְיִנָּעֲרוּ רְשָׁעִים מִמֶּנָּה:	*Do you know how to* take hold of the extremities of the earth So that the wicked are shaken out of it?	extremities ← *wings*.
Job 38:14	תִּתְהַפֵּךְ כְּחֹמֶר חוֹתָם וְיִתְיַצְּבוּ כְּמוֹ לְבוּשׁ:	– *Or how the earth* is changed like clay under a seal? – Or *how morning and dawn* stand out *as* an adornment?	clay under a seal ← *clay (before firing) of a seal*. Wider use of the construct state. an adornment ← *a robe*. AV differs *(a garment)*. AV differs in that it does not supply nouns as we have.
Job 38:15	וְיִמָּנַע מֵרְשָׁעִים אוֹרָם וּזְרוֹעַ רָמָה תִּשָּׁבֵר:	– And *how* their light is withheld from the wicked, And an uplifted arm is broken?	their light is withheld from the wicked: perhaps meaning *the wicked cannot make use of morning and dawn's (v.12) light*. It is tempting to translate as *(by) their light the wicked are hindered*, since ↴
Job 38:16	הֲבָאתָ עַד־נִבְכֵי־יָם וּבְחֵקֶר תְּהוֹם הִתְהַלָּכְתָּ:	Have you been to the founts of the sea? Or have you walked about *in* the deep for investigations?	↳ thieves operate at night, and so are hindered by the dawn, but this is grammatically difficult to defend. been ← *come*.
Job 38:17	הֲנִגְלוּ לְךָ שַׁעֲרֵי־מָוֶת וְשַׁעֲרֵי צַלְמָוֶת תִּרְאֶה:	Have the gates of death been revealed to you? Or have you seen the portals of the shadow of death?	gates ... portals ← *gates ... gates*. Otiose, but see Gen 12:5.
Job 38:18	הִתְבֹּנַנְתָּ עַד־רַחֲבֵי־אָרֶץ הַגֵּד אִם־יָדַעְתָּ כֻּלָּהּ:	Do you have understanding of the wide places of the earth? Tell *me*, if you know all this.	of ← *up to*. all this ← *all of it*.

Job 38:19	אֵי־זֶ֤ה הַדֶּ֨רֶךְ֙ יִשְׁכָּן־א֔וֹר וְחֹ֖שֶׁךְ אֵי־זֶ֣ה מְקֹמֽוֹ׃	Where *is* the way *to where* light dwells? And *as for* darkness, where *is* its place?	
Job 38:20	כִּ֤י תִקָּחֶ֨נּוּ֙ אֶל־גְּבוּלֹ֔ו וְכִי־תָבִ֖ין נְתִיבֹ֥ות בֵּיתֹֽו׃	Did you take it to its boundary, And do you understand the paths to its abode?	paths to its abode ← *paths of its abode*. Wider use of the construct state.
Job 38:21	יָדַ֥עְתָּ כִּי־אָ֝ז תִּוָּלֵ֗ד וּמִסְפַּ֣ר יָמֶ֣יךָ רַבִּ֑ים׃	Do you know *this*? For *if you did*, You would have to have been born at that time, And your days would be *very* many.	at that time ← *then*.
Job 38:22	הֲבָאתָ֥ אֶל־אֹצְרֹ֗ות שֶׁ֫לֶג וְאֹצְרֹ֣ות בָּרָ֣ד תִּרְאֶֽה׃	Have you been to the treasuries of snow? Or have you seen the repositories of hail,	been ← *come*. treasuries ... repositories ← *treasuries ... treasuries*. Otiose, but see Gen 12:5.
Job 38:23	אֲשֶׁר־חָשַׂכְתִּי֮ לְעֶת־צָ֪ר לְי֫וֹם קְרָ֥ב וּמִלְחָמָֽה׃	Which I have reserved for the time of adversity? – For the day of battle and war?	
Job 38:24	אֵי־זֶ֤ה הַדֶּ֨רֶךְ֙ יֵחָלֵ֣ק א֔וֹר יָפֵ֥ץ קָדִ֖ים עָלֵי־אָֽרֶץ׃	In what way does light divide itself? *In what way* does the east wind spread out over the earth?	
Job 38:25	מִי־פִלַּ֣ג לַשֶּׁ֣טֶף תְּעָלָ֑ה וְדֶ֥רֶךְ לַחֲזִ֝יז קֹלֹֽות׃	Who cut out a channel for a deluge? – Or a route for lightning in a thunderstorm?	a thunderstorm ← *voices; sounds*.
Job 38:26	לְהַמְטִ֣יר עַל־אֶ֭רֶץ לֹא־אִ֣ישׁ מִדְבָּ֑ר לֹא־אָדָ֥ם בּֽוֹ׃	– To cause it to rain on an earth *where* no man *is*, *On* a desert in which no person *lives*?	
Job 38:27	לְהַשְׂבִּ֣יעַ שֹׁ֭אָה וּמְשֹׁאָ֑ה וּלְהַצְמִ֖יחַ מֹ֣צָא דֶֽשֶׁא׃	– To satiate desolate *ground* and desolated *tracts* So as to cause the growth of sprouting grass?	

Job 38:28	הֲיֵשׁ־לַמָּטָר אָב אוֹ מִי־הוֹלִיד אֶגְלֵי־טָל:	Does rain have a father? Or who begot the dewdrops?	
Job 38:29	מִבֶּטֶן מִי יָצָא הַקָּרַח וּכְפֹר שָׁמַיִם מִי יְלָדוֹ:	Out of whose womb does ice come? And who gives birth to heaven's hoarfrost?	
Job 38:30	כָּאֶבֶן מַיִם יִתְחַבָּאוּ וּפְנֵי תְהוֹם יִתְלַכָּדוּ:	Like a stone, the water becomes hidden, And the surface of the deep solidifies.	solidifies ← *captures / holds itself (together)*, i.e. *freezes over*.
Job 38:31	הֲתִקְשֹׁר מַעֲדַנּוֹת כִּימָה אוֹ־מֹשְׁכוֹת כְּסִיל תְּפַתֵּחַ:	*Can* you bind the delights of the Pleiades? Or *can* you loose the cords of Orion?	A reference to cosmic forces. Binding is *forbidding* and loosing is *allowing*, 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	הֲתוֹצִיא מַזָּרוֹת בְּעִתּוֹ וְעַיִשׁ עַל־בָּנֶיהָ תַנְחֵם:	*Can* you bring out each sign of the zodiac in its season? Or *can* you guide Arcturus with his sons?	Arcturus: or *the Plough*. Arcturus is the brightest star in the northern celestial hemisphere.
Job 38:33	הֲיָדַעְתָּ חֻקּוֹת שָׁמָיִם אִם־תָּשִׂים מִשְׁטָרוֹ בָּאָרֶץ:	Do you know the physical laws of the sky? *Can* you appoint their dominion over the earth?	physical laws ← *statutes*.
Job 38:34	הֲתָרִים לָעָב קוֹלֶךָ וְשִׁפְעַת־מַיִם תְּכַסֶּךָּ:	*Can* you lift up your voice to the clouds, *Commanding them* that plenteous water should cover you?	plenteous water ← *plenteousness of water*, a reverse Hebraic genitive.
Job 38:35	הֲתִשַׁלַּח בְּרָקִים וְיֵלֵכוּ וְיֹאמְרוּ לְךָ הִנֵּנוּ:	*Can* you send lightning *strikes*, So that they go and say to you, 'Here we *are*'?	Here we *are* ← *Behold us*.
Job 38:36	מִי־שָׁת בַּטֻּחוֹת חָכְמָה אוֹ מִי־נָתַן לַשֶּׂכְוִי בִינָה:	Who put wisdom in the inward parts? Or who gave understanding to the mind?	

Job 38:37	מִֽי־יִסַּ֣פֵּר שְׁחָקִ֣ים בְּחָכְמָ֑ה וְנִבְלֵ֖י שָׁמַ֣יִם מִֽי יַשְׁכִּֽיב׃	Who *can* count the clouds in wisdom? And who *can* stop up heaven's bottles?	count: or *describe*. stop up: or *pour out*.
Job 38:38	בְּצֶ֣קֶת עָ֭פָר לַמּוּצָ֑ק וּרְגָבִ֖ים יִדְבָּקֽוּ׃	– When dust is cast into a solid, And clods of earth cleave together?	
Job 38:39	הַתָּצ֣וּד לְלָבִ֣יא טָ֑רֶף וְחַיַּ֥ת כְּפִירִ֖ים תְּמַלֵּֽא׃	*Can* you hunt for prey for the lion? And *can* you feed the lion cubs?	feed ← *fill the life*.
Job 38:40	כִּֽי־יָשֹׁ֣חוּ בַמְּעוֹנֹ֣ת יֵשְׁב֑וּ בַּסֹּ֖כָּה לְמוֹ־אָֽרֶב׃	For they crouch in *their* den; They lie in wait in the thicket.	
Job 38:41	מִֽי יָכִ֣ין לָעֹרֵ֣ב צֵ֑ידוֹ כִּי־*ילדו **יְלָדָ֣יו אֶל־אֵ֖ל יְשַׁוֵּ֥עוּ יִתְע֑וּ לִבְלִי־אֹֽכֶל׃	Who prepares feed for the raven? – When its young cry out to GOD? – *When* they are perishing for lack of food?	young: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*; otherwise, the *ketiv* is singular and discordant with the verb. Compare Job 21:20. feed ← *his feed*. perishing ← *going astray (to ruin)*. See [AnLx]. Compare Prov 14:22.
Job 39:1	הֲיָדַ֣עְתָּ עֵ֭ת לֶ֣דֶת יַעֲלֵי־סָ֑לַע חֹלֶ֖ל אַיָּל֣וֹת תִּשְׁמֹֽר׃	Do you know the time When the mountain goats give birth? *Or* do you keep watch *over the time* *When* the hinds calve?	
Job 39:2	תִּסְפֹּ֣ר יְרָחִ֣ים תְּמַלֶּ֑אנָה וְיָדַ֖עְתָּ עֵ֣ת לִדְתָּֽנָה׃	*Can* you count the months *for which* they gestate? And do you know the time when they give birth?	gestate ← *fulfil*.
Job 39:3	תִּכְרַ֣עְנָה יַלְדֵיהֶ֑ן תְּפַלַּ֖חְנָה חֶבְלֵיהֶֽם תְּשַׁלַּֽחְנָה׃	They crouch, They deliver their young; They cast off their *labour* pangs.	*labour* pangs: re-pointing as חַבְלֵיהֶם would read *(umbilical) cords*.

Job 39:4	יַחְלְמוּ בְנֵיהֶם יִרְבּוּ בַבָּר יָצְאוּ וְלֹא־שָׁבוּ לָמוֹ׃	Their young grow strong; They grow up in the open field. They go out And do not return.	return ← *return to them*, so perhaps *return to their (parents)*.
Job 39:5	מִי־שִׁלַּח פֶּרֶא חָפְשִׁי וּמוֹסְרוֹת עָרוֹד מִי פִתֵּחַ׃	Who set the wild ass free? And who loosed the bonds of the wild donkey?	
Job 39:6	אֲשֶׁר־שַׂמְתִּי עֲרָבָה בֵיתוֹ וּמִשְׁכְּנוֹתָיו מְלֵחָה׃	– Whose home *territory* I appointed *to be* the arid tracts And whose dwelling places *to be* salt land?	arid tracts ← *an arid tract*.
Job 39:7	יִשְׂחַק לַהֲמוֹן קִרְיָה תְּשֻׁאוֹת נוֹגֵשׂ לֹא יִשְׁמָע׃	He derides the urban crowd *And* does not hear the clamour of the taskmaster.	
Job 39:8	יְתוּר הָרִים מִרְעֵהוּ וְאַחַר כָּל־יָרֹק יִדְרוֹשׁ׃	The forageable area of the mountains *is* his pasture, And he searches for every green plant.	
Job 39:9	הֲיֹאבֶה רֵים עָבְדֶךָ אִם־יָלִין עַל־אֲבוּסֶךָ׃	Does the buffalo love to work for you? And does it lodge in your stall?	buffalo: AV differs *(unicorn)*. The African buffalo is dangerous and has not been domesticated [Wikipedia]. [AnLx] also gives *oryx*.
Job 39:10	הֲתִקְשָׁר־רֵים בְּתָלֶם עֲבֹתוֹ אִם־יְשַׂדֵּד עֲמָקִים אַחֲרֶיךָ׃	*Can* you bind the buffalo to his harness For *ploughing* a furrow? Or will he harrow the valleys behind you?	buffalo: see Job 39:9.
Job 39:11	הֲתִבְטַח־בּוֹ כִּי־רַב כֹּחוֹ וְתַעֲזֹב אֵלָיו יְגִיעֶךָ׃	Do you put your trust in him? For his strength *is* great. And do you leave your toil to him?	

Job 39:12	הַתַּאֲמִין בּוֹ כִּי־*ישוב יְשִׁיב זַרְעֶךָ וְגָרְנֶךָ** יֶאֱסֹף׃	Will you put your trust in him That he will {Q: *make a* return *on*} [K: return *with*] your seed And gather it *in* your threshing hall?	The sense is ... *will he plough well and enable you to have a successful harvest with a good return on what was sown*.
Job 39:13	כְּנַף־רְנָנִים נֶעֱלָסָה אִם־אֶבְרָה חֲסִידָה וְנוֹצָה׃	*Are you responsible for it when* the wing of the ostrich is celebrated, Or the wing feather of the stork and its plumage?	ostrich ← *piercing cries*, i.e. *ostrich* [BDB], but its unimpressive wings do not enable it to fly. AV differs *(peacocks)*, 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 בֵּיצֶיהָ וְעַל־עָפָר תְּחַמֵּם׃	For she commits her eggs to the ground And hatches *them* on soil,	↳ the next verses, if describing this bird, suggest an ostrich, which also lays its eggs on the ground, unlike the stork. soil ← *dust*.
Job 39:15	וַתִּשְׁכַּח כִּי־רֶגֶל תְּזוּרָהּ וְחַיַּת הַשָּׂדֶה תְּדוּשֶׁהָ׃	And she forgets that a foot may crush them, And that a wild animal may trample on them.	them *(2x)* ← *her / it*, but probably referring to the (clutch of) eggs.
Job 39:16	הִקְשְׁתַה בָּנֶיהָ לְלֹא־לָהּ לְרִיק יְגִיעָהּ בְּלִי־פָחַד׃	She treats her young harshly, *As if* not her *own*. Her labour *is* in vain *and* without fear.	She ← *He / It*. Perhaps re-point as הַקְשִׁיחַ, and take it gerundially, *by treating harshly*.
Job 39:17	כִּי־הִשָּׁהּ אֱלוֹהַּ חָכְמָה וְלֹא־חָלַק לָהּ בַּבִּינָה׃	For G O D causes her to forget wisdom, And he has not apportioned her with understanding.	
Job 39:18	כָּעֵת בַּמָּרוֹם תַּמְרִיא תִּשְׂחַק לַסּוּס וּלְרֹכְבוֹ׃	In due time she rises 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	הֲתִתֵּן לַסּוּס גְּבוּרָה הֲתַלְבִּישׁ צַוָּארוֹ רַעְמָה׃	Did you give the horse *his* strength? Did you clothe his neck *with* a mane?	mane: AV differs *(thunder)*.

Job 39:20	הֲתַרְעִישֶׁנּוּ כָּאַרְבֶּה הוֹד נַחְרוֹ אֵימָה:	Did you give him the ability to jump like a locust? The dignity of his snorting *is* awesome.	
Job 39:21	יַחְפְּרוּ בָעֵמֶק וְיָשִׂישׂ בְּכֹחַ יֵצֵא לִקְרַאת־נָשֶׁק:	He paws in the valley And rejoices in *his* strength And engages in battle.	He paws ← *They dig / explore*. engages in ← *goes out to the meeting of battle*.
Job 39:22	יִשְׂחַק לְפַחַד וְלֹא יֵחָת וְלֹא־יָשׁוּב מִפְּנֵי־חָרֶב:	He derides fear And is not afraid And does not turn back from the sword.	from ← *from the face of*.
Job 39:23	עָלָיו תִּרְנֶה אַשְׁפָּה לַהַב חֲנִית וְכִידוֹן:	Alongside him the quiver rattles, *And* the blade of the spear and the lance.	lance: AV differs *(shield)*.
Job 39:24	בְּרַעַשׁ וְרֹגֶז יְגַמֶּא־אֶרֶץ וְלֹא־יַאֲמִין כִּי־קוֹל שׁוֹפָר:	With noise and raging, he stamps the earth And does not stand in place when the sound of the ramshorn *is heard*.	stamps: or *drinks up*. AV differs *(swalloweth)*, taking the alternative. stand in place ← *trust, be firm*, so *stand firm*.
Job 39:25	בְּדֵי שֹׁפָר	יֹאמַר הֶאָח וּמֵרָחוֹק יָרִיחַ מִלְחָמָה רַעַם שָׂרִים וּתְרוּעָה:	Whenever the ramshorn *is heard*, He says, 'Aha!', And smells war from a distance – The thunder of generals and the sound of alarm.	
Job 39:26	הֲמִבִינָתְךָ יַאֲבֶר־נֵץ יִפְרֹשׂ *כנפו **כְּנָפָיו לְתֵימָן:	*Is it* by your wisdom *that* the hawk soars *And* stretches its wings to the south?	its wings: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*; otherwise, the *ketiv* is singular *(its wing)*.
Job 39:27	אִם־עַל־פִּיךָ יַגְבִּיהַּ נָשֶׁר וְכִי יָרִים קִנּוֹ:	Or *is it* according to your command *that* the eagle soars, And that it makes its nest high up?	command ← *mouth*.
Job 39:28	סֶלַע יִשְׁכֹּן וְיִתְלַנָּן עַל־שֶׁן־סֶלַע וּמְצוּדָה:	It dwells and lodges *on* a rock, On a crag and citadel.	crag ← *tooth of a rock*.
Job 39:29	מִשָּׁם חָפַר־אֹכֶל לְמֵרָחוֹק עֵינָיו יַבִּיטוּ:	For there it seeks prey; Its eyes see *it* from a distance.	seeks ← *digs; searches out*.

Job 39:30	*ואפרחו **וְאֶפְרֹחָיו יְעַלְעוּ־דָם וּבַאֲשֶׁר חֲלָלִים שָׁם הֽוּא׃ פ	And its young suck up blood, And wherever the slain *are*, There it *is*."	its young: the *ketiv* could be regarded as a *scriptio defectiva* spelling of the *qeré*; otherwise, the *ketiv* is singular, but with a plural verb.
Job 40:1	וַיַּעַן יְהוָה אֶת־אִיּוֹב וַיֹּאמַר׃	And the LORD answered Job *further* and said,	
Job 40:2	הֲרַב עִם־שַׁדַּי יִסּוֹר מוֹכִיחַ אֱלוֹהַּ יַעֲנֶנָּה׃ פ	"Will he *who* contends with the ALMIGHTY Instruct *him*? Let the reprover of GOD answer it."	he *who* contends: pointed as an infinitive absolute, as in Judg 11:25. --- Instruct ← *(Be an) instructor* [AnLx]. Better taken as a verb, *will instruct*. Compare the form with יִצֹּק from יָצַק.
Job 40:3	וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמַר׃	Then Job answered the LORD and said,	
Job 40:4	הֵן קַלֹּתִי מָה אֲשִׁיבֶךָּ יָדִי שַׂמְתִּי לְמוֹ־פִי׃	"Behold, I am base. How *can* I answer you? I put my hand to my mouth.	
Job 40:5	אַחַת דִּבַּרְתִּי וְלֹא אֶעֱנֶה וּשְׁתַּיִם וְלֹא אוֹסִיף׃ פ	I spoke once, But I *can*not answer *for it*, And a second time, But I will not do *so* any more."	
Job 40:6	וַיַּעַן־יְהוָה אֶת־אִיּוֹב *מן סערה **מִן * סְעָרָה וַיֹּאמַר׃**	Then the LORD answered Job from the whirlwind and said,	from the whirlwind: *ketiv* and *qeré* as in Job 38:1, but here without the definite article.
Job 40:7	אֱזָר־נָא כְגֶבֶר חָלָצֶיךָ אֶשְׁאָלְךָ וְהוֹדִיעֵנִי׃	"Gird up your waist like a man. I will ask you, And you *can* answer me.	
Job 40:8	הַאַף תָּפֵר מִשְׁפָּטָי תַּרְשִׁיעֵנִי לְמַעַן תִּצְדָּק׃	Will you declare my judgment void? Will you condemn me, So that you are righteous?	

Job 40:9	וְאִם־זְרוֹעַ כָּאֵל ׀ לָךְ וּבְקוֹל כָּמֹהוּ תַרְעֵם׃	Now do you *have* an arm like GOD, And *can* you thunder with a voice like his?	Now: wider use of the *vav*.
Job 40:10	עֲדֵה נָא גָּאוֹן וָגֹבַהּ וְהוֹד וְהָדָר תִּלְבָּשׁ׃	Kindly deck yourself *with* excellence and majesty, And clothe yourself *with* glory and splendour.	
Job 40:11	הָפֵץ עֶבְרוֹת אַפֶּךָ וּרְאֵה כָל־גֵּאֶה וְהַשְׁפִּילֵהוּ׃	Distribute the outbursts of your anger, And see everyone *who is* proud, And bring him low.	
Job 40:12	רְאֵה כָל־גֵּאֶה הַכְנִיעֵהוּ וְהַדְרֹךְ רְשָׁעִים תַּחְתָּם׃	See everyone *who is* proud, *And* bring him down, And tread on the wicked on the spot.	on the spot ← *under themselves*.
Job 40:13	טְמֻנָם בֶּעָפָר יַחַד פְּנֵיהֶם חֲבָשׁ בַּטְמוּן׃	Hide them in the dust together; Bind them in a hidden *place*.	them ← *their faces*. More loosely, *put them out of sight*.
Job 40:14	וְגַם־אֲנִי אוֹדְךָ כִּי־תוֹשִׁיעַ לְךָ יְמִינֶךָ׃	Then I myself will confess to you, That your right *hand can* save you.	
Job 40:15	הִנֵּה־נָא בְהֵמוֹת אֲשֶׁר־עָשִׂיתִי עִמָּךְ חָצִיר כַּבָּקָר 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 כֹחוֹ בְמָתְנָיו וְאֹנוֹ בִּשְׁרִירֵי בִטְנוֹ׃	Look at its strength in its loins, And its might in the muscles of its rump.	
Job 40:17	יַחְפֹּץ זְנָבוֹ כְּמוֹ־אָרֶז גִּידֵי פחדו **פַּחְדָּיו יְשֹׂרָגוּ׃*	It swings its tail like a cedar, *And* its fearful sinews are interwoven.	its fearful sinews ← *the sinews of its fear (ketiv) / fears (qeré)*, a Hebraic genitive. swings: the root meaning is *bends*, but the common usage is in the sense of *delight in*. its tail: the hippopotamus tail is relatively small.

Job 40:18	עַצְמָיו אֲפִיקֵי נְחוּשָׁה גִּרְמָיו כְּמֵטִיל בַּרְזֶל׃	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 דַּרְכֵי־אֵל הָעֹשׂוֹ יַגֵּשׁ חַרְבּוֹ׃	It *is* the pre-eminence of GOD's ways; *Only* he who made it *Can* bring his sword *against it*.	
Job 40:20	כִּי־בוּל הָרִים יִשְׂאוּ־לוֹ וְכָל־חַיַּת הַשָּׂדֶה יְשַׂחֲקוּ־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־צֶאֱלִים יִשְׁכָּב בְּסֵתֶר קָנֶה וּבִצָּה׃	It lies under lotus bushes, Secretly, *in* reeds and swamp land.	lotus bushes: the *Ziziphus lotus*. AV differs *(shady trees)*, also possible.
Job 40:22	יְסֹכְכֻהוּ צֶאֱלִים צִלָּלוֹ יְסֹבְבוּהוּ עַרְבֵי־נָחַל׃	The lotus bushes cover it *with* their shade; The willows of the brook surround it.	lotus bushes: see Job 40:21.
Job 40:23	הֵן יַעֲשֹׁק נָהָר לֹא יַחְפּוֹז יִבְטַח	כִּי־יָגִיחַ 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 יִקָּחֶנּוּ בְּמוֹקְשִׁים יִנָּקֶב־אָף׃	*Can anyone* capture it by its eyes? *Can anyone* hook *its* nose with snares?	by its eyes: [CB] interprets as *while he lies on watch*. hook ← *pierce*. AV differs (Behemoth is the subject of both verbs).
Job 41:1	תִּמְשֹׁךְ לִוְיָתָן בְּחַכָּה וּבְחֶבֶל תַּשְׁקִיעַ לְשֹׁנוֹ׃	*Can* you haul in Leviathan with a hook? Or *can* you tie his tongue down with a cord?	Leviathan: [CB]= probably the *crocodile*. [BDB]= *serpent, dragon, sea-monster, crocodile, whale* in various places. In Modern Hebrew, *the whale*.
Job 41:2	הֲתָשִׂים אַגְמוֹן בְּאַפּוֹ וּבְחוֹחַ תִּקּוֹב לֶחְיוֹ׃	*Can* you place a cauldron over his snout? Or *can* you bore through his jaw with a hook?	

Job 41:3	הֲיַרְבֶּה אֵלֶיךָ תַּחֲנוּנִים אִם־יְדַבֵּר אֵלֶיךָ רַכּוֹת׃	Will he make many supplications to you? Or will he speak to you softly?	
Job 41:4	הֲיִכְרֹת בְּרִית עִמָּךְ תִּקָּחֶנּוּ לְעֶבֶד עוֹלָם׃	Will he make a covenant with you? *Or can* you domesticate him?	domesticate ← *take as a servant of the age*.
Job 41:5	הֲתְשַׂחֵק־בּוֹ כַּצִּפּוֹר וְתִקְשְׁרֶנּוּ לְנַעֲרוֹתֶיךָ׃	*Can* you play with him, as with a bird? – Or cage him for your maidservants?	cage ← *bind*.
Job 41:6	יִכְרוּ עָלָיו חַבָּרִים יְחֻצּוּהוּ בֵּין כְּנַעֲנִים׃	*Or* will wholesalers buy him up *And* divide him among retailers?	wholesalers ← *associates*. buy him up: AV differs *(make a banquet of him)*. retailers ← *merchants*.
Job 41:7	הֲתִמַּלֵּא בְשֻׂכּוֹת עוֹרוֹ וּבְצִלְצַל דָּגִים רֹאשׁוֹ׃	*Can* you fill his skin with spears? – Or his head with fishing harpoons?	
Job 41:8	שִׂים־עָלָיו כַּפֶּךָ זְכֹר מִלְחָמָה אַל־תּוֹסָף׃	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. *if you dare*.
Job 41:9	הֵן־תּוֹחַלְתּוֹ נִכְזָבָה הֲגַם אֶל־מַרְאָיו יִטָּל׃	See *how* one's hope is proved false. *Is it* not *so, that even* at the sight of him One loses heart?	See *how* ← *Behold*. one's hope: or *his hope*. [CB] takes it as *one's hope of taking him*. loses heart ← *is cast down*.
Job 41:10	לֹא־אַכְזָר כִּי יְעוֹרֶנּוּ וּמִי הוּא לְפָנַי יִתְיַצָּב׃	No-one *is so* bold that he *dares* awaken him, So who *is* it who *can* stand before me.	bold: or *fierce*. So: consecutive (result) use of the *vav*.
Job 41:11	מִי הִקְדִּימַנִי וַאֲשַׁלֵּם 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־**חֲרִישׁ בַּדָּיו וּדְבַר־גְּבוּרוֹת וְחֵין עֶרְכּוֹ׃	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 *ketiv*. figure ← *arrangement*.
Job 41:13	מִי־גָלָה פְּנֵי לְבוּשׁוֹ בְּכֶפֶל רִסְנוֹ מִי יָבוֹא׃	Who has uncovered his outer clothing? Who *can* approach *his* double row of teeth?	his outer clothing ← *the surface of his clothing*. double row of teeth ← *double jaw*, but referring to the upper and lower rows of teeth which both protrude prominently.
Job 41:14	דַּלְתֵי פָנָיו מִי פִתֵּחַ סְבִיבוֹת שִׁנָּיו אֵימָה׃	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	גַּאֲוָה אֲפִיקֵי מָגִנִּים 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 בְּאֶחָד 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־בְּאָחִיהוּ יִדְבָּקוּ יִתְלַכָּדוּ וְלֹא יִתְפָּרָדוּ׃	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	עָטִישָׁתָיו תָּהֵל אוֹר וְעֵינָיו כְּעַפְעַפֵּי־שָׁחַר׃	His sneezings cause light to flash, And his eyes *are* like the eyelids of dawn.	
Job 41:19	מִפִּיו לַפִּידִים יַהֲלֹכוּ כִּידוֹדֵי אֵשׁ יִתְמַלָּטוּ׃	From his mouth flames go *out*; Sparks of fire are released.	flames ← *torches*. are released ← *escape*.
Job 41:20	מִנְּחִירָיו יֵצֵא עָשָׁן כְּדוּד נָפוּחַ וְאַגְמֹן׃	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	נַפְשׁוֹ גֶּחָלִים תְּלַהֵט וְלַהַב מִפִּיו יֵצֵא׃	His breath kindles coals, And flame is emitted from his mouth.	breath ← *soul*, but also *breath*. is emitted ← *goes out*.
Job 41:22	בְּצַוָּארוֹ יָלִין עֹז וּלְפָנָיו תָּדוּץ דְּאָבָה׃	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	מַפְלֵי בְשָׂרוֹ דָּבְקוּ יָצוּק עָלָיו בַּל־יִמּוֹט׃	*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	לִבּוֹ יָצוּק כְּמוֹ־אָבֶן וְיָצוּק כְּפֶלַח 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	מֵשִׁתּוֹ יָגֻורוּ אֵלִים מִשְּׁבָרִים יִתְחַטָּאוּ׃	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	מַשִּׂיגֵהוּ חֶרֶב בְּלִי תָקוּם חֲנִית מַסָּע וְשִׁרְיָה׃	The sword of *anyone who* engages him will not hold out, *Nor* spear, *nor* projectile, nor coat of mail.	engages ← *overtakes; reaches*. hold out ← *rise*.
Job 41:27	יַחְשֹׁב לְתֶבֶן בַּרְזֶל לְעֵץ רִקָּבוֹן נְחוּשָׁה׃	He regards iron as straw, And copper as rotten wood.	
Job 41:28	לֹא־יַבְרִיחֶנּוּ בֶן־קֶשֶׁת לְקַשׁ נֶהְפְּכוּ־לוֹ אַבְנֵי־קָלַע׃	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	כֻּבַּשׁ נֶחְשְׁבוּ תוֹתָח וְיִשְׂחַק לְרַעַשׁ כִּידוֹן׃	He considers a club as stubble, And he laughs at the rattling of lances.	lances ← *a lance*.
Job 41:30	תַּחְתָּיו חַדּוּדֵי חָרֶשׁ יִרְפַּד חָרוּץ עֲלֵי־טִיט׃	*He has* sharp points under him; He splays sharp *appendages* in the mire.	sharp points ← *(things) sharpened of a shard*.
Job 41:31	יַרְתִּיחַ כַּסִּיר מְצוּלָה יָם יָשֵׂם כַּמֶּרְקָחָה׃	He makes the deep boil like a pot; He makes the sea like a pot of ointment.	
Job 41:32	אַחֲרָיו יָאִיר נָתִיב יַחְשֹׁב תְּהוֹם לְשֵׂיבָה׃	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־עָפָר מָשְׁלוֹ הָעָשׂוּ לִבְלִי־חָת׃	*There is* not the like of him on the earth, Who *is* made without fear.	earth ← *dust*.
Job 41:34	אֶת־כָּל־גָּבֹהַּ 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 אִיּוֹב אֶת־יְהוָה וַיֹּאמַר׃	Then Job answered the LORD and said,	
Job 42:2	*יָדַעְתָּ **יָדַעְתִּי כִּי־כֹל תּוּכָל וְלֹא־יִבָּצֵר מִמְּךָ מְזִמָּה׃	“I know that you can do everything, And no plan *of action* is inaccessible to you.	I know: the *ketiv* could be taken as an Aramaic form of the *qeré*. As Hebrew, it reads *You know*.
Job 42:3	מִי זֶה	מַעְלִים עֵצָה בְּלִי דָעַת לָכֵן הִגַּדְתִּי וְלֹא אָבִין נִפְלָאוֹת 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	שְׁמַע־נָ֣א וְאָנֹכִ֣י אֲדַבֵּ֑ר אֶשְׁאָלְךָ֖ וְהוֹדִיעֵֽנִי׃	Hear me, I pray, And I will speak. *You said*, ‘I will ask you, And you *can* answer me.’	This refers back to Job 40:2.
Job 42:5	לְשֵׁמַ֣ע־אֹ֭זֶן שְׁמַעְתִּ֣יךָ וְעַתָּ֖ה עֵינִ֣י רָאָ֑תְךָ׃	I heard you by hearing of the ear, But now my eye has seen you.	
Job 42:6	עַל־כֵּ֣ן אֶמְאַ֣ס וְנִחַמְתִּ֑י עַל־עָפָ֖ר וָאֵֽפֶר׃ פ	For this reason I despise *myself*, And I repent in dust and ashes.”	despise: or *reject*.
Job 42:7	וַיְהִ֗י אַחַ֤ר דִּבֶּר֙ יְהוָ֔ה אֶת־הַדְּבָרִ֥ים הָאֵ֖לֶּה אֶל־אִיּ֑וֹב וַיֹּ֤אמֶר יְהוָה֙ אֶל־אֱלִיפַ֣ז הַתֵּימָנִ֔י חָרָ֥ה אַפִּ֖י בְּךָ֣ וּבִשְׁנֵ֣י רֵעֶ֑יךָ כִּ֣י לֹ֤א דִבַּרְתֶּם֙ אֵלַ֔י נְכוֹנָ֖ה כְּעַבְדִּ֥י אִיּֽוֹב׃	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 *what is* right about me, like my servant Job.	about: reading עָלַי for אֵלַי, a common exchange in Hebrew. Otherwise, read *to*.
Job 42:8	וְעַתָּ֣ה קְח֣וּ־לָכֶ֗ם שִׁבְעָ֤ה־פָרִים֙ וְשִׁבְעָ֣ה אֵילִ֔ים וּלְכ֥וּ	אֶל־עַבְדִּ֖י אִיּ֑וֹב וְהַעֲלִיתֶ֤ם עוֹלָה֙ בַּעַדְכֶ֔ם וְאִיּ֥וֹב עַבְדִּ֖י יִתְפַּלֶּ֣ל עֲלֵיכֶ֑ם כִּ֣י אִם־פָּנָ֥יו אֶשָּׂ֖א לְבִלְתִּ֥י עֲשׂ֨וֹת עִמָּכֶ֜ם נְבָלָ֗ה כִּ֣י לֹ֤א דִבַּרְתֶּם֙ אֵלַ֔י נְכוֹנָ֖ה כְּעַבְדִּ֥י אִיּֽוֹב׃	And now, take for yourselves seven bulls, and seven rams, and go to my servant Job, and offer *them as* a burnt offering for yourselves, and my servant Job will pray for you. For contrariwise I will accept him, so that I do not deal with you *according to your* folly, for you have not spoken about me *what is* right, as my servant Job *has*.”	accept him ← *accept his face*. about: as Job 42:7.

Job 42:9	וַיֵּלְכוּ֙ אֱלִיפַ֣ז הַתֵּימָנִ֔י וּבִלְדַ֥ד הַשּׁוּחִ֖י צֹפַ֣ר הַנַּעֲמָתִ֑י וַיַּעֲשׂ֗וּ כַּאֲשֶׁ֤ר דִּבֶּר֙ אֲלֵיהֶ֣ם יְהוָ֔ה וַיִּשָּׂ֥א יְהוָ֖ה אֶת־פְּנֵ֥י אִיּֽוֹב׃	So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite departed and acted according to what the LORD had told them, and the LORD restored Job.	restored ← *lifted the face of*.
Job 42:10	וַיהוָ֖ה שָׁ֣ב אֶת־*שבית שְׁבִ֣ות אִיּ֑וֹב** בְּהִתְפַּלְל֥וֹ בְעַד־רֵעֵ֖הוּ וַיֹּ֣סֶף יְהוָ֗ה אֶת־כָּל־אֲשֶׁ֥ר לְאִיּ֛וֹב לְמִשְׁנֶֽה׃	And the LORD restored the fortunes of Job when he prayed for his friend, and the LORD restored everything of Job's – double.	restored the fortunes ← *turned the captivity*. The *ketiv* / *qeré* issue is as in Jer 29:14. his friend: the Hebrew consonants and vowels are for *friend*. [BHS-CA] proposes a consonantal change to *friends* (רֵעָיו), which we decline. restored everything ... double ← *added everything ... for doubling*. Idiomatic ↴
Job 42:11	וַיָּבֹ֣אוּ אֵלָ֗יו כָּל־אֲחָיו֙ וְכָל־*אחיתיו **אַחְיוֹתָ֔יו וְכָל־יְדָעָ֖יו לְפָנִ֑ים וַיֹּאכְל֤וּ עִמּוֹ֙ לֶ֣חֶם֙ בְּבֵיתוֹ֔ וַיָּנִ֣דוּ לוֹ֔ וַיְנַחֲמ֥וּ אֹת֖וֹ עַ֣ל כָּל־הָרָעָ֑ה אֲשֶׁ֤ר הֵבִיא֙ יְהוָ֣ה עָלָ֔יו וַיִּתְּנ֥וּ־לוֹ֙ אִ֣ישׁ קְשִׂיטָ֔ה אֶחָ֖ת וְאִ֣ישׁ נֶ֔זֶם זָהָ֖ב אֶחָֽד׃ ס	And all his brothers and all his sisters and all his previous acquaintances came to him, and they ate bread with him in his house, and they consoled him and comforted him over all the calamity that the LORD had brought on him, and each gave him one kesitah *coin*, and each *gave* one golden earring.	↳ for doubling (not adding double, which is tripling). sisters: the *ketiv* can be regarded as a *scriptio defectiva* spelling of the *qeré*. kesitah: see Gen 33:19. earring: perhaps, nosering. See Gen 24:47.
Job 42:12	וַיהוָ֣ה בֵּרַ֔ךְ אֶת־אַחֲרִ֖ית אִיּ֑וֹב מֵרֵאשִׁתֹ֗ו וַיְהִי־לֹו֙ אַרְבָּעָ֣ה עָשָׂ֣ר אֶ֔לֶף צֹ֖אן וְשֵׁ֣שֶׁת אֲלָפִ֑ים גְּמַלִּ֤ים וְאֶ֙לֶף֙ צֶ֣מֶד בָּקָ֔ר וְאֶ֥לֶף אֲתֹנֹֽות׃	And the LORD blessed the latter *days* of Job more than his former *days*, and he had fourteen thousand sheep, and six thousand camels, and one thousand yoke of oxen, and one thousand she-asses.	yoke: see Job 1:3. she-asses: as in Job 1:3.

Job 42:13	וַיְהִי־לוֹ שִׁבְעָ֥ה בָנִ֖ים וְשָׁלֹ֥וש בָּנֽוֹת׃	And he had seven sons and three daughters.	
Job 42:14	וַיִּקְרָ֣א שֵׁם־הָֽאַחַ֡ת יְמִימָ֡ה וְשֵׁ֣ם הַשֵּׁנִ֣ית קְצִיעָ֣ה וְשֵׁ֣ם הַשְּׁלִישִׁ֣ית קֶֽרֶן־הַפּֽוּךְ׃	And he called one Jemima, and the second one Ḳeziaḥ, and he called the third Keren-Happuch.	Keziah: AV= *Kezia*.
Job 42:15	וְלֹֽא־נִמְצְא֨וּ נָשִׁ֜ים יָפ֣וֹת כִּבְנ֗וֹת אִיּ֙וֹב֙ בְּכָל־הָאָ֔רֶץ וַיִּתֵּ֥ן לָהֶ֛ם אֲבִיהֶ֖ם נַחֲלָ֑ה בְּתֽוֹךְ֙ אֲחֵיהֶ֔ם ס	And no women were found *as* beautiful as Job's daughters in all the land, and their father gave them an inheritance among their brothers.	
Job 42:16	וַיְחִ֣י אִיּ֗וֹב אַֽחֲרֵי־זֹ֛את מֵאָ֥ה וְאַרְבָּעִ֖ים שָׁנָ֑ה וירא **וַיִּרְאֶ֞ה אֶת־בָּנָ֤יו* וְאֶת־בְּנֵי֙ בָּנָ֔יו אַרְבָּעָ֖ה דֹּרֽוֹת׃	And after this Job lived one hundred and forty years, and he saw his sons and his grandsons, *to* four generations.	and he saw: the *ketiv* is an common apocopated form of the *qeré*.
Job 42:17	וַיָּ֥מָת אִיּ֖וֹב זָקֵ֥ן וּשְׂבַ֥ע יָמִֽים׃	And Job died old and full of days.	full ← *satisfied*.